

BULFINCH'S
MYTHOLOGY:
Part IV



by Thomas Bulfinch (1855)
Chapters 31-41

BULFINCH'S MYTHOLOGY (CHAPTERS 31-41)

Stories of Gods and Heroes, by Thomas Bulfinch (1855)

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GLOSSARY

CHAPTER XXXI

ADVENTURES OF AENEAS--THE HARPIES--DIDO-- PALINURUS

ADVENTURES OF AENEAS

We have followed one of the Grecian heroes, Ulysses, in his wanderings on his return home from Troy, and now we propose to share the fortunes of the remnant of the conquered people, under their chief Aeneas, in their search for a new home, after the ruin of their native city. On that fatal night when the wooden horse disgorged its contents of armed men, and the capture and conflagration of the city were the result, Aeneas made his escape from the scene of destruction, with his father, and his wife, and young son. The father, Anchises, was too old to walk with the speed required, and Aeneas took him upon his shoulders. Thus burdened, leading his son and followed by his wife, he made the best of his way out of the burning city; but, in the confusion, his wife was swept away and lost.

On arriving at the place of rendezvous, numerous fugitives, of both sexes, were found, who put themselves under the guidance of Aeneas. Some months were spent in preparation, and at length they embarked. They first landed on the neighboring shores of Thrace, and were preparing to build a city, but Aeneas was deterred by a prodigy. Preparing to offer sacrifice, he tore some twigs from one of the bushes. To his dismay the wounded part dropped blood. When he repeated the act a voice from the ground cried out to him, "Spare me, Aeneas; I am your kinsman, Polydore, here murdered with many arrows, from which a bush has grown, nourished with my blood." These words recalled to the recollection of Aeneas that Polydore was a young prince of Troy, whom his father had sent with ample treasures to the neighboring land of Thrace, to be there brought up, at a distance from the horrors of war. The king to whom he was sent had murdered him and seized his treasures. Aeneas and his companions, considering the land accursed by the stain of such a crime, hastened away.

They next landed on the island of Delos, which was once a floating island, till Jupiter fastened it by adamantine chains to the bottom of the sea. Apollo and Diana were born there, and the island was sacred to Apollo. Here Aeneas consulted the oracle of Apollo, and received an answer, ambiguous as usual,--"Seek your

ancient mother; there the race of Aeneas shall dwell, and reduce all other nations to their sway." The Trojans heard with joy and immediately began to ask one another, "Where is the spot intended by the oracle?" Anchises remembered that there was a tradition that their forefathers came from Crete and thither they resolved to steer. They arrived at Crete and began to build their city, but sickness broke out among them, and the fields that they had planted failed to yield a crop. In this gloomy aspect of affairs Aeneas was warned in a dream to leave the country and seek a western land, called Hesperia, whence Dardanus, the true founder of the Trojan race, had originally migrated. To Hesperia, now called Italy, therefore, they directed their future course, and not till after many adventures and the lapse of time sufficient to carry a modern navigator several times round the world, did they arrive there.

Their first landing was at the island of the Harpies. These were disgusting birds with the heads of maidens, with long claws and faces pale with hunger. They were sent by the gods to torment a certain Phineus, whom Jupiter had deprived of his sight, in punishment of his cruelty; and whenever a meal was placed before him the Harpies darted down from the air and carried it off. They were driven away from Phineus by the heroes of the Argonautic expedition, and took refuge in the island where Aeneas now found them.

When they entered the port the Trojans saw herds of cattle roaming over the plain. They slew as many as they wished and prepared for a feast. But no sooner had they seated themselves at the table than a horrible clamor was heard in the air, and a flock of these odious harpies came rushing down upon them, seizing in their talons the meat from the dishes and flying away with it. Aeneas and his companions drew their swords and dealt vigorous blows among the monsters, but to no purpose, for they were so nimble it was almost impossible to hit them, and their feathers were like armor impenetrable to steel. One of them, perched on a neighboring cliff, screamed out, "Is it thus, Trojans, you treat us innocent birds, first slaughter our cattle and then make war on ourselves?" She then predicted dire sufferings to them in their future course, and having vented her wrath flew away. The Trojans made haste to leave the country, and next found themselves coasting along the shore of Epirus. Here they landed, and to their astonishment learned that certain Trojan exiles, who had been carried there as prisoners, had become rulers of the country. Andromache, the widow of Hector, became the wife of one of the victorious Grecian chiefs, to whom she bore a son. Her husband dying, she was left

regent of the country, as guardian of her son, and had married a fellow-captive, Helenus, of the royal race of Troy. Helenus and Andromache treated the exiles with the utmost hospitality, and dismissed them loaded with gifts.

From hence Aeneas coasted along the shore of Sicily and passed the country of the Cyclopes. Here they were hailed from the shore by a miserable object, whom by his garments, tattered as they were, they perceived to be a Greek. He told them he was one of Ulysses's companions, left behind by that chief in his hurried departure. He related the story of Ulysses's adventure with Polyphemus, and besought them to take him off with them as he had no means of sustaining his existence where he was but wild berries and roots, and lived in constant fear of the Cyclopes. While he spoke Polyphemus made his appearance; a terrible monster, shapeless, vast, whose only eye had been put out. [Footnote: See Proverbial Expressions.] He walked with cautious steps, feeling his way with a staff, down to the sea-side, to wash his eye-socket in the waves. When he reached the water, he waded out towards them, and his immense height enabled him to advance far into the sea, so that the Trojans, in terror, took to their oars to get out of his way. Hearing the oars, Polyphemus shouted after them, so that the shores resounded, and at the noise the other Cyclopes came forth from their caves and woods and lined the shore, like a row of lofty pine trees. The Trojans plied their oars and soon left them out of sight.

Aeneas had been cautioned by Helenus to avoid the strait guarded by the monsters Scylla and Charybdis. There Ulysses, the reader will remember, had lost six of his men, seized by Scylla while the navigators were wholly intent upon avoiding Charybdis. Aeneas, following the advice of Helenus, shunned the dangerous pass and coasted along the island of Sicily.

Juno, seeing the Trojans speeding their way prosperously towards their destined shore, felt her old grudge against them revive, for she could not forget the slight that Paris had put upon her, in awarding the prize of beauty to another. In heavenly minds can such resentments dwell. [Footnote: See Proverbial Expressions.] Accordingly she hastened to Aeolus, the ruler of the winds,--the same who supplied Ulysses with favoring gales, giving him the contrary ones tied up in a bag. Aeolus obeyed the goddess and sent forth his sons, Boreas, Typhon, and the other winds, to toss the ocean. A terrible storm ensued and the Trojan ships were driven out of their course towards the coast of Africa. They were in imminent danger of being wrecked, and were separated, so that

Aeneas thought that all were lost except his own.

At this crisis, Neptune, hearing the storm raging, and knowing that he had given no orders for one, raised his head above the waves, and saw the fleet of Aeneas driving before the gale. Knowing the hostility of Juno, he was at no loss to account for it, but his anger was not the less at this interference in his province. He called the winds and dismissed them with a severe reprimand. He then soothed the waves, and brushed away the clouds from before the face of the sun. Some of the ships which had got on the rocks he pried off with his own trident, while Triton and a sea-nymph, putting their shoulders under others, set them afloat again. The Trojans, when the sea became calm, sought the nearest shore, which was the coast of Carthage, where Aeneas was so happy as to find that one by one the ships all arrived safe, though badly shaken.

Waller, in his "Panegyric to the Lord Protector" (Cromwell), alludes to this stilling of the storm by Neptune:

**"Above the waves, as Neptune showed his face,
To chide the winds and save the Trojan race,
So has your Highness, raised above the rest,
Storms of ambition tossing us repressed."**

DIDO

Carthage, where the exiles had now arrived, was a spot on the coast of Africa opposite Sicily, where at that time a Tyrian colony under Dido, their queen, were laying the foundations of a state destined in later ages to be the rival of Rome itself. Dido was the daughter of Belus, king of Tyre, and sister of Pygmalion, who succeeded his father on the throne. Her husband was Sichaeus, a man of immense wealth, but Pygmalion, who coveted his treasures, caused him to be put to death. Dido, with a numerous body of friends and followers, both men and women, succeeded in effecting their escape from Tyre, in several vessels, carrying with them the treasures of Sichaeus. On arriving at the spot which they selected as the seat of their future home, they asked of the natives only so much land as they could enclose with a bull's hide. When this was readily granted, she caused the hide to be cut into strips, and with them enclosed a spot on which she built a citadel, and called it Byrsa (a hide). Around this fort the city of Carthage rose, and soon became a powerful and flourishing place.

Such was the state of affairs when Aeneas with his Trojans arrived

there. Dido received the illustrious exiles with friendliness and hospitality. "Not unacquainted with distress," she said, "I have learned to succor the unfortunate." [Footnote: See Proverbial Expressions.] The queen's hospitality displayed itself in festivities at which games of strength and skill were exhibited. The strangers contended for the palm with her own subjects, on equal terms, the queen declaring that whether the victor were "Trojan or Tyrian should make no difference to her." [Footnote 1: See Proverbial Expressions.] At the feast which followed the games, Aeneas gave at her request a recital of the closing events of the Trojan history and his own adventures after the fall of the city. Dido was charmed with his discourse and filled with admiration of his exploits. She conceived an ardent passion for him, and he for his part seemed well content to accept the fortunate chance which appeared to offer him at once a happy termination of his wanderings, a home, a kingdom, and a bride. Months rolled away in the enjoyment of pleasant intercourse, and it seemed as if Italy and the empire destined to be founded on its shores were alike forgotten. Seeing which, Jupiter despatched Mercury with a message to Aeneas recalling him to a sense of his high destiny, and commanding him to resume his voyage.

Aeneas parted from Dido, though she tried every allurements and persuasion to detain him. The blow to her affection and her pride was too much for her to endure, and when she found that he was gone, she mounted a funeral pile which she had caused to be erected, and having stabbed herself was consumed with the pile. The flames rising over the city were seen by the departing Trojans, and, though the cause was unknown, gave to Aeneas some intimation of the fatal event.

The following epigram we find in "Elegant Extracts":

FROM THE LATIN

"Unhappy, Dido, was thy fate
In first and second married state!
One husband caused thy flight by dying,
Thy death the other caused by flying"

PALINURUS

After touching at the island of Sicily, where Acestes, a prince of Trojan lineage, bore sway, who gave them a hospitable reception, the Trojans re-embarked, and held on their course for Italy. Venus now interceded with Neptune to allow her son at last to attain the

wished-for goal and find an end of his perils on the deep. Neptune consented, stipulating only for one life as a ransom for the rest. The victim was Palinurus, the pilot. As he sat watching the stars, with his hand on the helm, Somnus sent by Neptune approached in the guise of Phorbias and said: "Palinurus, the breeze is fair, the water smooth, and the ship sails steadily on her course. Lie down awhile and take needful rest. I will stand at the helm in your place." Palinurus replied, "Tell me not of smooth seas or favoring winds,--me who have seen so much of their treachery. Shall I trust Aeneas to the chances of the weather and the winds?" And he continued to grasp the helm and to keep his eyes fixed on the stars. But Somnus waved over him a branch moistened with Lethaeian dew, and his eyes closed in spite of all his efforts. Then Somnus pushed him overboard and he fell; but keeping his hold upon the helm, it came away with him. Neptune was mindful of his promise and kept the ship on her track without helm or pilot, till Aeneas discovered his loss, and, sorrowing deeply for his faithful steersman, took charge of the ship himself.

There is a beautiful allusion to the story of Palinurus in Scott's "Marmion," Introduction to Canto I., where the poet, speaking of the recent death of William Pitt, says:

"O, think how, to his latest day,
When death just hovering claimed his prey,
With Palinure's unaltered mood,
Firm at his dangerous post he stood;
Each call for needful rest repelled,
With dying hand the rudder held,
Till in his fall, with fateful sway,
The steerage of the realm gave way."

The ships at last reached the shores of Italy, and joyfully did the adventurers leap to land. While his people were employed in making their encampment Aeneas sought the abode of the Sibyl. It was a cave connected with a temple and grove, sacred to Apollo and Diana. While Aeneas contemplated the scene, the Sibyl accosted him. She seemed to know his errand, and under the influence of the deity of the place, burst forth in a prophetic strain, giving dark intimations of labors and perils through which he was destined to make his way to final success. She closed with the encouraging words which have become proverbial: "Yield not to disasters, but press onward the more bravely." [Footnote: See Proverbial Expressions.] Aeneas replied that he had prepared himself for whatever might await him. He had but one request to make. Having been directed in a dream to seek the abode of the dead in order to

confer with his father, Anchises, to receive from him a revelation of his future fortunes and those of his race, he asked her assistance to enable him to accomplish the task. The Sibyl replied, "The descent to Avernus is easy: the gate of Pluto stands open night and day; but to retrace one's steps and return to the upper air, that is the toil, that the difficulty." [Footnote: See Proverbial Expressions.] She instructed him to seek in the forest a tree on which grew a golden branch. This branch was to be plucked off and borne as a gift to Proserpine, and if fate was propitious it would yield to the hand and quit its parent trunk, but otherwise no force could rend it away. If torn away, another would succeed. [Footnote: See Proverbial Expressions.]

Aeneas followed the directions of the Sibyl. His mother, Venus, sent two of her doves to fly before him and show him the way, and by their assistance he found the tree, plucked the branch, and hastened back with it to the Sibyl.

CHAPTER XXXII

THE INFERNAL REGIONS--THE SIBYL

THE INFERNAL REGIONS

As at the commencement of our series we have given the pagan account of the creation of the world, so as we approach its conclusion we present a view of the regions of the dead, depicted by one of their most enlightened poets, who drew his doctrines from their most esteemed philosophers. The region where Virgil locates the entrance to this abode is perhaps the most strikingly adapted to excite ideas of the terrific and preternatural of any on the face of the earth. It is the volcanic region near Vesuvius, where the whole country is cleft with chasms, from which sulphurous flames arise, while the ground is shaken with pent-up vapors, and mysterious sounds issue from the bowels of the earth. The lake Avernus is supposed to fill the crater of an extinct volcano. It is circular, half a mile wide, and very deep, surrounded by high banks, which in Virgil's time were covered with a gloomy forest. Mephitic vapors rise from its waters, so that no life is found on its banks, and no birds fly over it. Here, according to the poet, was the cave which afforded access to the infernal regions, and here Aeneas offered sacrifices to the infernal deities, Proserpine, Hecate, and the Furies. Then a roaring was heard in the earth, the woods on the hill-tops were shaken, and the howling of dogs announced the approach of the deities. "Now," said the Sibyl, "summon up your courage, for you will need it." She descended into the cave, and Aeneas followed. Before the threshold of hell they passed through a group of beings who are enumerated as Grievs and avenging Cares, pale Diseases and melancholy Age, Fear and Hunger that tempt to crime, Toil, Poverty, and Death,--forms horrible to view. The Furies spread their couches there, and Discord, whose hair was of vipers tied up with a bloody fillet. Here also were the monsters, Briareus, with his hundred arms, Hydras hissing, and Chimaeras breathing fire. Aeneas shuddered at the sight, drew his sword and would have struck, but the Sibyl restrained him. They then came to the black river Cocytus, where they found the ferryman, Charon, old and squalid, but strong and vigorous, who was receiving passengers of all kinds into his boat, magnanimous heroes, boys and unmarried girls, as numerous as the leaves that fall at autumn, or the flocks that fly southward at the approach of winter. They stood pressing for a passage and longing to touch the opposite shore. But the stern ferryman took in only such as he chose, driving the

rest back. Aeneas, wondering at the sight, asked the Sibyl, "Why this discrimination?" She answered, "Those who are taken on board the bark are the souls of those who have received due burial rites; the host of others who have remained unburied are not permitted to pass the flood, but wander a hundred years, and flit to and fro about the shore, till at last they are taken over."

Aeneas grieved at recollecting some of his own companions who had perished in the storm. At that moment he beheld Palinurus, his pilot, who fell overboard and was drowned. He addressed him and asked him the cause of his misfortune. Palinurus replied that the rudder was carried away, and he, clinging to it, was swept away with it. He besought Aeneas most urgently to extend to him his hand and take him in company to the opposite shore. But the Sibyl rebuked him for the wish thus to transgress the laws of Pluto; but consoled him by informing him that the people of the shore where his body had been wafted by the waves should be stirred up by prodigies to give it due burial, and that the promontory should bear the name of Cape Palinurus, which it does to this day.

Leaving Palinurus consoled by these words, they approached the boat. Charon, fixing his eyes sternly upon the advancing warrior, demanded by what right he, living and armed, approached that shore. To which the Sibyl replied that they would commit no violence, that Aeneas's only object was to see his father, and finally exhibited the golden branch, at sight of which Charon's wrath relaxed, and he made haste to turn his bark to the shore, and receive them on board. The boat, adapted only to the light freight of bodiless spirits, groaned under the weight of the hero. They were soon conveyed to the opposite shore. There they were encountered by the three-headed dog, Cerberus, with his necks bristling with snakes. He barked with all his three throats till the Sibyl threw him a medicated cake which he eagerly devoured, and then stretched himself out in his den and fell asleep. Aeneas and the Sibyl sprang to land. The first sound that struck their ears was the wailing of young children, who had died on the threshold of life, and near to these were they who had perished under false charges. Minos presides over them as judge, and examines the deeds of each. The next class was of those who had died by their own hand, hating life and seeking refuge in death. O how willingly would they now endure poverty, labor, and any other infliction, if they might but return to life! Next were situated the regions of sadness, divided off into retired paths, leading through groves of myrtle. Here roamed those who had fallen victims to unrequited love, not freed from pain even by death itself. Among these, Aeneas thought he descried the form of Dido, with a wound still recent. In the dim light he was for a moment uncertain, but approaching, perceived it was indeed herself. Tears

fell from his eyes, and he addressed her in the accents of love. "Unhappy Dido! was then the rumor true that you had perished? and was I, alas! the cause? I call the gods to witness that my departure from you was reluctant, and in obedience to the commands of Jove; nor could I believe that my absence would cost you so dear. Stop, I beseech you, and refuse me not a last farewell." She stood for a moment with averted countenance, and eyes fixed on the ground, and then silently passed on, as insensible to his pleadings as a rock. Aeneas followed for some distance; then, with a heavy heart, rejoined his companion and resumed his route.

They next entered the fields where roam the heroes who have fallen in battle. Here they saw many shades of Grecian and Trojan warriors. The Trojans thronged around him, and could not be satisfied with the sight. They asked the cause of his coming, and plied him with innumerable questions. But the Greeks, at the sight of his armor glittering through the murky atmosphere, recognized the hero, and filled with terror turned their backs and fled, as they used to do on the plains of Troy.

Aeneas would have lingered long with his Trojan friends, but the Sibyl hurried him away. They next came to a place where the road divided, the one leading to Elysium, the other to the regions of the condemned. Aeneas beheld on one side the walls of a mighty city, around which Phlegethon rolled its fiery waters. Before him was the gate of adamant that neither gods nor men can break through. An iron tower stood by the gate, on which Tisiphone, the avenging Fury, kept guard. From the city were heard groans, and the sound of the scourge, the creaking of iron, and the clanking of chains. Aeneas, horror-struck, inquired of his guide what crimes were those whose punishments produced the sounds he heard? The Sibyl answered, "Here is the judgment hall of Rhadamanthus, who brings to light crimes done in life, which the perpetrator vainly thought impenetrably hid. Tisiphone applies her whip of scorpions, and delivers the offender over to her sister Furies." At this moment with horrid clang the brazen gates unfolded, and Aeneas saw within a Hydra with fifty heads guarding the entrance. The Sibyl told him that the gulf of Tartarus descended deep, so that its recesses were as far beneath their feet as heaven was high above their heads. In the bottom of this pit, the Titan race, who warred against the gods, lie prostrate; Salmoneus, also, who presumed to vie with Jupiter, and built a bridge of brass over which he drove his chariot that the sound might resemble thunder, launching flaming brands at his people in imitation of lightning, till Jupiter struck him with a real thunderbolt, and taught him the difference between mortal weapons and divine. Here, also, is

Tityus, the giant, whose form is so immense that as he lies he stretches over nine acres, while a vulture preys upon his liver, which as fast as it is devoured grows again, so that his punishment will have no end.

Aeneas saw groups seated at tables loaded with dainties, while near by stood a Fury who snatched away the viands from their lips as fast as they prepared to taste them. Others beheld suspended over their heads huge rocks, threatening to fall, keeping them in a state of constant alarm. These were they who had hated their brothers, or struck their parents, or defrauded the friends who trusted them, or who, having grown rich, kept their money to themselves, and gave no share to others; the last being the most numerous class. Here also were those who had violated the marriage vow, or fought in a bad cause, or failed in fidelity to their employers. Here was one who had sold his country for gold, another who perverted the laws, making them say one thing to-day and another to-morrow.

Ixion was there, fastened to the circumference of a wheel ceaselessly revolving; and Sisyphus, whose task was to roll a huge stone up to a hill-top, but when the steep was well-nigh gained, the rock, repulsed by some sudden force, rushed again headlong down to the plain. Again he toiled at it, while the sweat bathed all his weary limbs, but all to no effect. There was Tantalus, who stood in a pool, his chin level with the water, yet he was parched with thirst, and found nothing to assuage it; for when he bowed his hoary head, eager to quaff, the water fled away, leaving the ground at his feet all dry. Tall trees laden with fruit stooped their heads to him, pears, pomegranates, apples, and luscious figs; but when with a sudden grasp he tried to seize them winds whirled them high above his reach.

The Sibyl now warned Aeneas that it was time to turn from these melancholy regions and seek the city of the blessed. They passed through a middle tract of darkness, and came upon the Elysian fields, the groves where the happy reside. They breathed a freer air, and saw all objects clothed in a purple light. The region has a sun and stars of its own. The inhabitants were enjoying themselves in various ways, some in sports on the grassy turf, in games of strength or skill. others dancing or singing. Orpheus struck the chords of his lyre, and called forth ravishing sounds. Here Aeneas saw the founders of the Trojan state, magnanimous heroes who lived in happier times. He gazed with admiration on the war chariots and glittering arms now reposing in disuse. Spears stood fixed in the ground, and the horses, unharnessed, roamed

over the plain. The same pride in splendid armor and generous steeds which the old heroes felt in life, accompanied them here. He saw another group feasting and listening to the strains of music. They were in a laurel grove, whence the great river Po has its origin, and flows out among men. Here dwelt those who fell by wounds received in their country's cause, holy priests also, and poets who have uttered thoughts worthy of Apollo, and others who have contributed to cheer and adorn life by their discoveries in the useful arts, and have made their memory blessed by rendering service to mankind. They wore snow-white fillets about their brows. The Sibyl addressed a group of these, and inquired where Anchises was to be found. They were directed where to seek him, and soon found him in a verdant valley, where he was contemplating the ranks of his posterity, their destinies and worthy deeds to be achieved in coming times. When he recognized Aeneas approaching, he stretched out both hands to him, while tears flowed freely. "Have you come at last," said he, "long expected, and do I behold you after such perils past? O my son, how have I trembled for you as I have watched your career!" To which Aeneas replied, "O father! your image was always before me to guide and guard me." Then he endeavored to enfold his father in his embrace, but his arms enclosed only an unsubstantial image.

Aeneas perceived before him a spacious valley, with trees gently waving to the wind, a tranquil landscape, through which the river Lethe flowed. Along the banks of the stream wandered a countless multitude, numerous as insects in the summer air. Aeneas, with surprise, inquired who were these. Anchises answered, "They are souls to which bodies are to be given in due time. Meanwhile they dwell on Lethe's bank, and drink oblivion of their former lives." "O father!" said Aeneas, "is it possible that any can be so in love with life as to wish to leave these tranquil seats for the upper world?" Anchises replied by explaining the plan of creation. The Creator, he told him, originally made the material of which souls are composed of the four elements, fire, air, earth, and water, all which when united took the form of the most excellent part, fire, and became FLAME. This material was scattered like seed among the heavenly bodies, the sun, moon, and stars. Of this seed the inferior gods created man and all other animals, mingling it with various proportions of earth, by which its purity was alloyed and reduced. Thus, the more earth predominates in the composition the less pure is the individual; and we see men and women with their full-grown bodies have not the purity of childhood. So in proportion to the time which the union of body and soul has lasted is the impurity contracted by the spiritual part. This impurity must be purged away after death, which is done

by ventilating the souls in the current of winds, or merging them in water, or burning out their impurities by fire. Some few, of whom Anchises intimates that he is one, are admitted at once to Elysium, there to remain. But the rest, after the impurities of earth are purged away, are sent back to life endowed with new bodies, having had the remembrance of their former lives effectually washed away by the waters of Lethe. Some, however, there still are, so thoroughly corrupted, that they are not fit to be intrusted with human bodies, and these are made into brute animals, lions, tigers, cats, dogs, monkeys, etc. This is what the ancients called Metempsychosis, or the transmigration of souls; a doctrine which is still held by the natives of India, who scruple to destroy the life even of the most insignificant animal, not knowing but it may be one of their relations in an altered form.

Anchises, having explained so much, proceeded to point out to Aeneas individuals of his race, who were hereafter to be born, and to relate to him the exploits they should perform in the world. After this he reverted to the present, and told his son of the events that remained to him to be accomplished before the complete establishment of himself and his followers in Italy. Wars were to be waged, battles fought, a bride to be won, and in the result a Trojan state founded, from which should rise the Roman power, to be in time the sovereign of the world.

Aeneas and the Sibyl then took leave of Anchises, and returned by some short cut, which the poet does not explain, to the upper world.

ELYSIUM

Virgil, we have seen, places his Elysium under the earth, and assigns it for a residence to the spirits of the blessed. But in Homer Elysium forms no part of the realms of the dead. He places it on the west of the earth, near Ocean, and describes it as a happy land, where there is neither snow, nor cold, nor rain, and always fanned by the delightful breezes of Zephyrus. Hither favored heroes pass without dying and live happy under the rule of Rhadamanthus. The Elysium of Hesiod and Pindar is in the Isles of the Blessed, or Fortunate Islands, in the Western Ocean. From these sprang the legend of the happy island Atlantis. This blissful region may have been wholly imaginary, but possibly may have sprung from the reports of some storm-driven mariners who had caught a glimpse of the coast of America.

J. R. Lowell, in one of his shorter poems, claims for the present

age some of the privileges of that happy realm. Addressing the Past, he says:

"Whatever of true life there was in thee,
Leaps in our age's veins.

Here, 'mid the bleak waves of our strife and care,
Float the green 'Fortunate Isles,'
Where all thy hero-spirits dwell and share
Our martyrdoms and toils.
The present moves attended
With all of brave and excellent and fair
That made the old time splendid."

Milton also alludes to the same fable in "Paradise Lost," Book III, 1. 568:

"Like those Hesperian gardens famed of old,
Fortunate fields and groves and flowery vales,
Thrice happy isles."

And in Book II. he characterizes the rivers of Erebus according to the meaning of their names in the Greek language:

"Abhorred Styx, the flood of deadly hate,
Sad Acheron of sorrow black and deep;
Cocytus named of lamentation loud
Heard on the rueful stream; fierce Phlegethon
Whose waves of torrent fire inflame with rage.
Far off from these a slow and silent stream,
Lethe, the river of oblivion, rolls
Her watery labyrinth, whereof who drinks
Forthwith his former state and being forgets,
Forgets both joy and grief, pleasure and pain."

THE SIBYL

As Aeneas and the Sibyl pursued their way back to earth, he said to her, "Whether thou be a goddess or a mortal beloved of the gods, by me thou shalt always be held in reverence. When I reach the upper air I will cause a temple to be built to thy honor, and will myself bring offerings." "I am no goddess," said the Sibyl; "I have no claim to sacrifice or offering. I am mortal; yet if I could have accepted the love of Apollo I might have been immortal. He promised me the fulfilment of my wish, if I would consent to be his. I took a handful of sand, and holding it forth, said, 'Grant

me to see as many birthdays as there are sand grains in my hand.' Unluckily I forgot to ask for enduring youth. This also he would have granted, could I have accepted his love, but offended at my refusal, he allowed me to grow old. My youth and youthful strength fled long ago. I have lived seven hundred years, and to equal the number of the sand grains I have still to see three hundred springs and three hundred harvests. My body shrinks up as years increase, and in time, I shall be lost to sight, but my voice will remain, and future ages will respect my sayings."

These concluding words of the Sibyl alluded to her prophetic power. In her cave she was accustomed to inscribe on leaves gathered from the trees the names and fates of individuals. The leaves thus inscribed were arranged in order within the cave, and might be consulted by her votaries. But if perchance at the opening of the door the wind rushed in and dispersed the leaves the Sibyl gave no aid to restoring them again, and the oracle was irreparably lost.

The following legend of the Sibyl is fixed at a later date. In the reign of one of the Tarquins there appeared before the king a woman who offered him nine books for sale. The king refused to purchase them, whereupon the woman went away and burned three of the books, and returning offered the remaining books for the same price she had asked for the nine. The king again rejected them; but when the woman, after burning three books more, returned and asked for the three remaining the same price which she had before asked for the nine, his curiosity was excited, and he purchased the books. They were found to contain the destinies of the Roman state. They were kept in the temple of Jupiter Capitolinus, preserved in a stone chest, and allowed to be inspected only by especial officers appointed for that duty, who, on great occasions, consulted them and interpreted their oracles to the people.

There were various Sibyls; but the Cumaean Sibyl, of whom Ovid and Virgil write, is the most celebrated of them. Ovid's story of her life protracted to one thousand years may be intended to represent the various Sibyls as being only reappearances of one and the same individual.

Young, in the "Night Thoughts," alludes to the Sibyl. Speaking of Worldly Wisdom, he says:

"If future fate she plans 'tis all in leaves,
Like Sibyl, unsubstantial, fleeting bliss;

At the first blast it vanishes in air.

**As worldly schemes resemble Sibyl's leaves,
The good man's days to Sibyl's books compare,
The price still rising as in number less."**

CHAPTER XXXIII

CAMILLA--EVANDER--NISUS AND EURYALUS--MEZENTIUS--TURNUS

Aeneas, having parted from the Sibyl and rejoined his fleet, coasted along the shores of Italy and cast anchor in the mouth of the Tiber. The poet, having brought his hero to this spot, the destined termination of his wanderings, invokes his Muse to tell him the situation of things at that eventful moment. Latinus, third in descent from Saturn, ruled the country. He was now old and had no male descendant, but had one charming daughter, Lavinia, who was sought in marriage by many neighboring chiefs, one of whom, Turnus, king of the Rutulians, was favored by the wishes of her parents. But Latinus had been warned in a dream by his father Faunus, that the destined husband of Lavinia should come from a foreign land. From that union should spring a race destined to subdue the world.

Our readers will remember that in the conflict with the Harpies one of those half-human birds had threatened the Trojans with dire sufferings. In particular she predicted that before their wanderings ceased they should be pressed by hunger to devour their tables. This portent now came true; for as they took their scanty meal, seated on the grass, the men placed their hard biscuit on their laps, and put thereon whatever their gleanings in the woods supplied. Having despatched the latter they finished by eating the crusts. Seeing which, the boy Iulus said playfully, "See, we are eating our tables." Aeneas caught the words and accepted the omen. "All hail, promised land!" he exclaimed, "this is our home, this our country." He then took measures to find out who were the present inhabitants of the land, and who their rulers. A hundred chosen men were sent to the village of Latinus, bearing presents and a request for friendship and alliance. They went and were favorably received. Latinus immediately concluded that the Trojan hero was no other than the promised son-in-law announced by the oracle. He cheerfully granted his alliance and sent back the messengers mounted on steeds from his stables, and loaded with gifts and friendly messages.

Juno, seeing things go thus prosperously for the Trojans, felt her old animosity revive, summoned Alecto from Erebus, and sent her to stir up discord. The Fury first took possession of the queen, Amata, and roused her to oppose in every way the new alliance. Alecto then speeded to the city of Turnus, and assuming the form

of an old priestess, informed him of the arrival of the foreigners and of the attempts of their prince to rob him of his bride. Next she turned her attention to the camp of the Trojans. There she saw the boy Iulus and his companions amusing themselves with hunting. She sharpened the scent of the dogs, and led them to rouse up from the thicket a tame stag, the favorite of Silvia, the daughter of Tyrrheus, the king's herdsman. A javelin from the hand of Iulus wounded the animal, and he had only strength left to run homewards, and died at his mistress's feet. Her cries and tears roused her brothers and the herdsmen, and they, seizing whatever weapons came to hand, furiously assaulted the hunting party. These were protected by their friends, and the herdsmen were finally driven back with the loss of two of their number.

These things were enough to rouse the storm of war, and the queen, Turnus, and the peasants all urged the old king to drive the strangers from the country. He resisted as long as he could, but, finding his opposition unavailing, finally gave way and retreated to his retirement.

OPENING THE GATES OF JANUS

It was the custom of the country, when war was to be undertaken, for the chief magistrate, clad in his robes of office, with solemn pomp to open the gates of the temple of Janus, which were kept shut as long as peace endured. His people now urged the old king to perform that solemn office, but he refused to do so. While they contested, Juno herself, descending from the skies, smote the doors with irresistible force, and burst them open. Immediately the whole country was in a flame. The people rushed from every side breathing nothing but war.

Turnus was recognized by all as leader; others joined as allies, chief of whom was Mezentius, a brave and able soldier, but of detestable cruelty. He had been the chief of one of the neighboring cities, but his people drove him out. With him was joined his son Lausus, a generous youth, worthy of a better sire.

CAMILLA

Camilla, the favorite of Diana, a huntress and warrior, after the fashion of the Amazons, came with her band of mounted followers, including a select number of her own sex, and ranged herself on the side of Turnus. This maiden had never accustomed her fingers to the distaff or the loom, but had learned to endure the toils of war, and in speed to outstrip the wind. It seemed as if she might

run over the standing corn without crushing it, or over the surface of the water without dipping her feet. Camilla's history had been singular from the beginning. Her father, Metabus, driven from his city by civil discord, carried with him in his flight his infant daughter. As he fled through the woods, his enemies in hot pursuit, he reached the bank of the river Amazenus, which, swelled by rains, seemed to debar a passage. He paused for a moment, then decided what to do. He tied the infant to his lance with wrappers of bark, and poisoning the weapon in his upraised hand thus addressed Diana: "Goddess of the woods! I consecrate this maid to you;" then hurled the weapon with its burden to the opposite bank. The spear flew across the roaring water. His pursuers were already upon him, but he plunged into the river and swam across, and found the spear, with the infant safe on the other side. Thenceforth he lived among the shepherds and brought up his daughter in woodland arts. While a child she was taught to use the bow and throw the javelin. With her sling she could bring down the crane or the wild swan. Her dress was a tiger's skin. Many mothers sought her for a daughter-in-law, but she continued faithful to Diana and repelled the thought of marriage.

EVANDER

Such were the formidable allies that ranged themselves against Aeneas. It was night and he lay stretched in sleep on the bank of the river under the open heavens. The god of the stream, Father Tiber, seemed to raise his head above the willows and to say, "O goddess-born, destined possessor of the Latin realms, this is the promised land, here is to be your home, here shall terminate the hostility of the heavenly powers, if only you faithfully persevere. There are friends not far distant. Prepare your boats and row up my stream; I will lead you to Evander, the Arcadian chief, he has long been at strife with Turnus and the Rutulians, and is prepared to become an ally of yours. Rise! offer your vows to Juno, and deprecate her anger. When you have achieved your victory then think of me." Aeneas woke and paid immediate obedience to the friendly vision. He sacrificed to Juno, and invoked the god of the river and all his tributary fountains to lend their aid. Then for the first time a vessel filled with armed warriors floated on the stream of the Tiber. The river smoothed its waves, and bade its current flow gently, while, impelled by the vigorous strokes of the rowers, the vessels shot rapidly up the stream.

About the middle of the day they came in sight of the scattered buildings of the infant town, where in after times the proud city

of Rome grew, whose glory reached the skies. By chance the old king, Evander, was that day celebrating annual solemnities in honor of Hercules and all the gods. Pallas, his son, and all the chiefs of the little commonwealth stood by. When they saw the tall ship gliding onward near the wood, they were alarmed at the sight, and rose from the tables. But Pallas forbade the solemnities to be interrupted, and seizing a weapon, stepped forward to the river's bank. He called aloud, demanding who they were, and what their object. Aeneas, holding forth an olive-branch, replied, "We are Trojans, friends to you, and enemies to the Rutulians. We seek Evander, and offer to join our arms with yours." Pallas, in amaze at the sound of so great a name, invited them to land, and when Aeneas touched the shore he seized his hand, and held it long in friendly grasp. Proceeding through the wood, they joined the king and his party and were most favorably received. Seats were provided for them at the tables, and the repast proceeded.

INFANT ROME

When the solemnities were ended all moved towards the city. The king, bending with age, walked between his son and Aeneas, taking the arm of one or the other of them, and with much variety of pleasing talk shortening the way. Aeneas with delight looked and listened, observing all the beauties of the scene, and learning much of heroes renowned in ancient times. Evander said, "These extensive groves were once inhabited by fauns and nymphs, and a rude race of men who sprang from the trees themselves, and had neither laws nor social culture. They knew not how to yoke the cattle nor raise a harvest, nor provide from present abundance for future want; but browsed like beasts upon the leafy boughs, or fed voraciously on their hunted prey. Such were they when Saturn, expelled from Olympus by his sons, came among them and drew together the fierce savages, formed them into society, and gave them laws. Such peace and plenty ensued that men ever since have called his reign the golden age; but by degrees far other times succeeded, and the thirst of gold and the thirst of blood prevailed. The land was a prey to successive tyrants, till fortune and resistless destiny brought me hither, an exile from my native land, Arcadia."

Having thus said, he showed him the Tarpeian rock, and the rude spot then overgrown with bushes where in after times the Capitol rose in all its magnificence. He next pointed to some dismantled walls, and said, "Here stood Janiculum, built by Janus, and there Saturnia, the town of Saturn." Such discourse brought them to the cottage of poor Evander, whence they saw the lowing herds roaming

over the plain where now the proud and stately Forum stands. They entered, and a couch was spread for Aeneas, well stuffed with leaves, and covered with the skin of a Libyan bear.

Next morning, awakened by the dawn and the shrill song of birds beneath the eaves of his low mansion, old Evander rose. Clad in a tunic, and a panther's skin thrown over his shoulders, with sandals on his feet and his good sword girded to his side, he went forth to seek his guest. Two mastiffs followed him, his whole retinue and body guard. He found the hero attended by his faithful Achates, and, Pallas soon joining them, the old king spoke thus:

"Illustrious Trojan, it is but little we can do in so great a cause. Our state is feeble, hemmed in on one side by the river, on the other by the Rutulians. But I propose to ally you with a people numerous and rich, to whom fate has brought you at the propitious moment. The Etruscans hold the country beyond the river. Mezentius was their king, a monster of cruelty, who invented unheard-of torments to gratify his vengeance. He would fasten the dead to the living, hand to hand and face to face, and leave the wretched victims to die in that dreadful embrace. At length the people cast him out, him and his house. They burned his palace and slew his friends. He escaped and took refuge with Turnus, who protects him with arms. The Etruscans demand that he shall be given up to deserved punishment, and would ere now have attempted to enforce their demand; but their priests restrain them, telling them that it is the will of heaven that no native of the land shall guide them to victory, and that their destined leader must come from across the sea. They have offered the crown to me, but I am too old to undertake such great affairs, and my son is native-born, which precludes him from the choice. You, equally by birth and time of life, and fame in arms, pointed out by the gods, have but to appear to be hailed at once as their leader. With you I will join Pallas, my son, my only hope and comfort. Under you he shall learn the art of war, and strive to emulate your great exploits."

Then the king ordered horses to be furnished for the Trojan chiefs, and Aeneas, with a chosen band of followers and Pallas accompanying, mounted and took the way to the Etruscan city, [Footnote: The poet here inserts a famous line which is thought to imitate in its sound the galloping of horses. It may be thus translated--"Then struck the hoofs of the steeds on the ground with a four-footed trampling."--See Proverbial Expressions.] having sent back the rest of his party in the ships. Aeneas and his band safely arrived at the Etruscan camp and were received

with open arms by Tarchon and his countrymen.

NISUS AND EURYALUS

In the meanwhile Turnus had collected his bands and made all necessary preparations for the war. Juno sent Iris to him with a message inciting him to take advantage of the absence of Aeneas and surprise the Trojan camp. Accordingly the attempt was made, but the Trojans were found on their guard, and having received strict orders from Aeneas not to fight in his absence, they lay still in their intrenchments, and resisted all the efforts of the Rutulians to draw them into the field. Night coming on, the army of Turnus, in high spirits at their fancied superiority, feasted and enjoyed themselves, and finally stretched themselves on the field and slept secure.

In the camp of the Trojans things were far otherwise. There all was watchfulness and anxiety and impatience for Aeneas's return. Nisus stood guard at the entrance of the camp, and Euryalus, a youth distinguished above all in the army for graces of person and fine qualities, was with him. These two were friends and brothers in arms. Nisus said to his friend, "Do you perceive what confidence and carelessness the enemy display? Their lights are few and dim, and the men seem all oppressed with wine or sleep. You know how anxiously our chiefs wish to send to Aeneas, and to get intelligence from him. Now, I am strongly moved to make my way through the enemy's camp and to go in search of our chief. If I succeed, the glory of the deed will be reward enough for me, and if they judge the service deserves anything more, let them pay it to you."

Euryalus, all on fire with the love of adventure, replied, "Would you, then, Nisus, refuse to share your enterprise with me? And shall I let you go into such danger alone? Not so my brave father brought me up, nor so have I planned for myself when I joined the standard of Aeneas, and resolved to hold my life cheap in comparison with honor." Nisus replied, "I doubt it not, my friend; but you know the uncertain event of such an undertaking, and whatever may happen to me, I wish you to be safe. You are younger than I and have more of life in prospect. Nor can I be the cause of such grief to your mother, who has chosen to be here in the camp with you rather than stay and live in peace with the other matrons in Acestes' city." Euryalus replied, "Say no more. In vain you seek arguments to dissuade me. I am fixed in the resolution to go with you. Let us lose no time." They called the guard, and committing the watch to them, sought the general's tent. They

found the chief officers in consultation, deliberating how they should send notice to Aeneas of their situation. The offer of the two friends was gladly accepted, themselves loaded with praises and promised the most liberal rewards in case of success. Iulus especially addressed Euryalus, assuring him of his lasting friendship. Euryalus replied, "I have but one boon to ask. My aged mother is with me in the camp. For me she left the Trojan soil, and would not stay behind with the other matrons at the city of Acestes. I go now without taking leave of her. I could not bear her tears nor set at nought her entreaties. But do thou, I beseech you, comfort her in her distress. Promise me that and I shall go more boldly into whatever dangers may present themselves." Iulus and the other chiefs were moved to tears, and promised to do all his request. "Your mother shall be mine," said Iulus, "and all that I have promised to you shall be made good to her, if you do not return to receive it."

The two friends left the camp and plunged at once into the midst of the enemy. They found no watch, no sentinels posted, but, all about, the sleeping soldiers strewn on the grass and among the wagons. The laws of war at that early day did not forbid a brave man to slay a sleeping foe, and the two Trojans slew, as they passed, such of the enemy as they could without exciting alarm. In one tent Euryalus made prize of a helmet brilliant with gold and plumes. They had passed through the enemy's ranks without being discovered, but now suddenly appeared a troop directly in front of them, which, under Volscens, their leader, were approaching the camp. The glittering helmet of Euryalus caught their attention, and Volscens hailed the two, and demanded who and whence they were. They made no answer, but plunged into the wood. The horsemen scattered in all directions to intercept their flight. Nisus had eluded pursuit and was out of danger, but Euryalus being missing he turned back to seek him. He again entered the wood and soon came within sound of voices. Looking through the thicket he saw the whole band surrounding Euryalus with noisy questions. What should he do? how extricate the youth, or would it be better to die with him.

Raising his eyes to the moon, which now shone clear, he said, "Goddess! favor my effort!" and aiming his javelin at one of the leaders of the troop, struck him in the back and stretched him on the plain with a death-blow. In the midst of their amazement another weapon flew and another of the party fell dead. Volscens, the leader, ignorant whence the darts came, rushed sword in hand upon Euryalus. "You shall pay the penalty of both," he said, and would have plunged the sword into his bosom, when Nisus, who from

his concealment saw the peril of his friend, rushed forward exclaiming, "'Twas I, 'twas I; turn your swords against me, Rutulians, I did it; he only followed me as a friend." While he spoke the sword fell, and pierced the comely bosom of Euryalus. His head fell over on his shoulder, like a flower cut down by the plough. Nisus rushed upon Volscens and plunged his sword into his body, and was himself slain on the instant by numberless blows.

MEZENTIUS

Aeneas, with his Etrurian allies, arrived on the scene of action in time to rescue his beleaguered camp; and now the two armies being nearly equal in strength, the war began in good earnest. We cannot find space for all the details, but must simply record the fate of the principal characters whom we have introduced to our readers. The tyrant Mezentius, finding himself engaged against his revolting subjects, raged like a wild beast. He slew all who dared to withstand him, and put the multitude to flight wherever he appeared. At last he encountered Aeneas, and the armies stood still to see the issue. Mezentius threw his spear, which striking Aeneas's shield glanced off and hit Anthon. He was a Grecian by birth, who had left Argos, his native city, and followed Evander into Italy. The poet says of him with simple pathos which has made the words proverbial, "He fell, unhappy, by a wound intended for another, looked up at the skies, and dying remembered sweet Argos." [Footnote: See Proverbial Expressions.] Aeneas now in turn hurled his lance. It pierced the shield of Mezentius, and wounded him in the thigh. Lausus, his son, could not bear the sight, but rushed forward and interposed himself, while the followers pressed round Mezentius and bore him away. Aeneas held his sword suspended

over Lausus and delayed to strike, but the furious youth pressed on and he was compelled to deal the fatal blow. Lausus fell, and Aeneas bent over him in pity. "Hapless youth," he said, "what can I do for you worthy of your praise? Keep those arms in which you glory, and fear not but that your body shall be restored to your friends, and have due funeral honors." So saying, he called the timid followers and delivered the body into their hands.

Mezentius meanwhile had been borne to the riverside, and washed his wound. Soon the news reached him of Lausus's death, and rage and despair supplied the place of strength. He mounted his horse and dashed into the thickest of the fight, seeking Aeneas. Having found him, [Footnote: See Proverbial Expressions.] he rode round him in a circle, throwing one javelin after another, while Aeneas stood fenced with his shield, turning every way to meet them. At

last, after Mezentius had three times made the circuit, Aeneas threw his lance directly at the horse's head. It pierced his temples and he fell, while a shout from both armies rent the skies. Mezentius asked no mercy, but only that his body might be spared the insults of his revolted subjects, and be buried in the same grave with his son. He received the fatal stroke not unprepared, and poured out his life and his blood together.

PALLAS, CAMILLA, TURNUS

While these things were doing in one part of the field, in another Turnus encountered the youthful Pallas. The contest between champions so unequally matched could not be doubtful. Pallas bore himself bravely, but fell by the lance of Turnus. The victor almost relented when he saw the brave youth lying dead at his feet, and spared to use the privilege of a conqueror in despoiling him of his arms. The belt only, adorned with studs and carvings of gold, he took and clasped round his own body. The rest he remitted to the friends of the slain.

After the battle there was a cessation of arms for some days to allow both armies to bury their dead. In this interval Aeneas challenged Turnus to decide the contest by single combat, but Turnus evaded the challenge. Another battle ensued, in which Camilla, the virgin warrior, was chiefly conspicuous. Her deeds of valor surpassed those of the bravest warriors, and many Trojans and Etruscans fell pierced with her darts or struck down by her battle-axe. At last an Etruscan named Aruns, who had watched her long, seeking for some advantage, observed her pursuing a flying enemy whose splendid armor offered a tempting prize. Intent on the chase she observed not her danger, and the javelin of Aruns struck her and inflicted a fatal wound. She fell and breathed her last in the arms of her attendant maidens. But Diana, who beheld her fate, suffered not her slaughter to be unavenged. Aruns, as he stole away, glad, but frightened, was struck by a secret arrow, launched by one of the nymphs of Diana's train, and died ignobly and unknown.

At length the final conflict took place between Aeneas and Turnus. Turnus had avoided the contest as long as he could, but at last, impelled by the ill success of his arms and by the murmurs of his followers, he braced himself to the conflict. It could not be doubtful. On the side of Aeneas were the expressed decree of destiny, the aid of his goddess-mother at every emergency, and impenetrable armor fabricated by Vulcan, at her request, for her son. Turnus, on the other hand, was deserted by his celestial

allies, Juno having been expressly forbidden by Jupiter to assist him any longer. Turnus threw his lance, but it recoiled harmless from the shield of Aeneas. The Trojan hero then threw his, which penetrated the shield of Turnus, and pierced his thigh. Then Turnus's fortitude forsook him and he begged for mercy; and Aeneas would have given him his life, but at the instant his eye fell on the belt of Pallas, which Turnus had taken from the slaughtered youth. Instantly his rage revived, and exclaiming, "Pallas immolates thee with this blow," he thrust him through with his sword.

Here the poem of the "Aeneid" closes, and we are left to infer that Aeneas, having triumphed over his foes, obtained Lavinia for his bride. Tradition adds that he founded his city, and called it after her name, Lavinium. His son Iulus founded Alba Longa, which was the birthplace of Romulus and Remus and the cradle of Rome itself.

There is an allusion to Camilla in those well-known lines of Pope, in which, illustrating the rule that "the sound should be an echo to the sense," he says:

"When Ajax strives some rock's vast weight to throw,
The line too labors and the words move slow.
Not so when swift Camilla scours the plain,
Flies o'er th' unbending corn or skims along the main."

--Essay on Criticism.

CHAPTER XXXIV

PYTHAGORAS--EGYPTIAN DEITIES--ORACLES

PYTHAGORAS

The teachings of Anchises to Aeneas, respecting the nature of the human soul, were in conformity with the doctrines of the Pythagoreans. Pythagoras (born five hundred and forty years B.C.) was a native of the island of Samos, but passed the chief portion of his life at Crotona in Italy. He is therefore sometimes called "the Samian," and sometimes "the philosopher of Crotona." When young he travelled extensively, and it is said visited Egypt, where he was instructed by the priests in all their learning, and afterwards journeyed to the East, and visited the Persian and Chaldean Magi, and the Brahmins of India.

At Crotona, where he finally established himself, his extraordinary qualities collected round him a great number of disciples. The inhabitants were notorious for luxury and licentiousness, but the good effects of his influence were soon visible. Sobriety and temperance succeeded. Six hundred of the inhabitants became his disciples and enrolled themselves in a society to aid each other in the pursuit of wisdom, uniting their property in one common stock for the benefit of the whole. They were required to practise the greatest purity and simplicity of manners. The first lesson they learned was SILENCE; for a time they were required to be only hearers. "He [Pythagoras] said so" (Ipsè dixit), was to be held by them as sufficient, without any proof. It was only the advanced pupils, after years of patient submission, who were allowed to ask questions and to state objections.

Pythagoras considered NUMBERS as the essence and principle of all things, and attributed to them a real and distinct existence; so that, in his view, they were the elements out of which the universe was constructed. How he conceived this process has never been satisfactorily explained. He traced the various forms and phenomena of the world to numbers as their basis and essence. The "Monad" or unit he regarded as the source of all numbers. The number Two was imperfect, and the cause of increase and division. Three was called the number of the whole because it had a beginning, middle, and end. Four, representing the square, is in the highest degree perfect; and Ten, as it contains the sum of the four prime numbers, comprehends all musical and arithmetical

proportions, and denotes the system of the world.

As the numbers proceed from the monad, so he regarded the pure and simple essence of the Deity as the source of all the forms of nature. Gods, demons, and heroes are emanations of the Supreme, and there is a fourth emanation, the human soul. This is immortal, and when freed from the fetters of the body passes to the habitation of the dead, where it remains till it returns to the world, to dwell in some other human or animal body, and at last, when sufficiently purified, it returns to the source from which it proceeded. This doctrine of the transmigration of souls (metempsychosis), which was originally Egyptian and connected with the doctrine of reward and punishment of human actions, was the chief cause why the Pythagoreans killed no animals. Ovid represents Pythagoras addressing his disciples in these words: "Souls never die, but always on quitting one abode pass to another. I myself can remember that in the time of the Trojan war I was Euphorbus, the son of Panthus, and fell by the spear of Menelaus. Lately being in the temple of Juno, at Argos, I recognized my shield hung up there among the trophies. All things change, nothing perishes. The soul passes hither and thither, occupying now this body, now that, passing from the body of a beast into that of a man, and thence to a beast's again. As wax is stamped with certain figures, then melted, then stamped anew with others, yet is always the same wax, so the soul, being always the same, yet wears, at different times, different forms. Therefore, if the love of kindred is not extinct in your bosoms, forbear, I entreat you, to violate the life of those who may haply be your own relatives."

Shakspeare, in the "Merchant of Venice," makes Gratiano allude to the metempsychosis, where he says to Shylock:

"Thou almost mak'st me waver in my faith,
To hold opinion with Pythagoras,
That souls of animals infuse themselves
Into the trunks of men; thy currish spirit
Governed a wolf; who hanged for human slaughter
Infused his soul in thee; for thy desires
Are wolfish, bloody, starved and ravenous."

The relation of the notes of the musical scale to numbers, whereby harmony results from vibrations in equal times, and discord from the reverse, led Pythagoras to apply the word "harmony" to the visible creation, meaning by it the just adaptation of parts to each other. This is the idea which Dryden expresses in the

beginning of his "Song for St. Cecilia's Day":

"From harmony, from heavenly harmony
This everlasting frame began;
From harmony to harmony
Through all the compass of the notes it ran,
The Diapason closing full in Man."

In the centre of the universe (he taught) there was a central fire, the principle of life. The central fire was surrounded by the earth, the moon, the sun, and the five planets. The distances of the various heavenly bodies from one another were conceived to correspond to the proportions of the musical scale. The heavenly bodies, with the gods who inhabited them, were supposed to perform a choral dance round the central fire, "not without song." It is this doctrine which Shakspeare alludes to when he makes Lorenzo teach astronomy to Jessica in this fashion:

"Look, Jessica, see how the floor of heaven
Is thick inlaid with patines of bright gold!
There's not the smallest orb that thou behold'st
But in his motion like an angel sings,
Still quiring to the young-eyed cherubim;
Such harmony is in immortal souls!
But whilst this muddy vesture of decay
Doth grossly close it in we cannot hear it."

--Merchant of Venice.

The spheres were conceived to be crystalline or glassy fabrics arranged over one another like a nest of bowls reversed. In the substance of each sphere one or more of the heavenly bodies was supposed to be fixed, so as to move with it. As the spheres are transparent we look through them and see the heavenly bodies which they contain and carry round with them. But as these spheres cannot move on one another without friction, a sound is thereby produced which is of exquisite harmony, too fine for mortal ears to recognize. Milton, in his "Hymn on the Nativity," thus alludes to the music of the spheres:

"Ring out, ye crystal spheres!
Once bless our human ears
(If ye have power to charm our senses so);
And let your silver chime
Move in melodious time,
And let the base of Heaven's deep organ blow;

**And with your ninefold harmony
Make up full concert with the angelic symphony."**

Pythagoras is said to have invented the lyre. Our own poet Longfellow, in "Verses to a Child," thus relates the story:

**"As great Pythagoras of yore,
Standing beside the blacksmith's door,
And hearing the hammers as they smote
The anvils with a different note,
Stole from the varying tones that hung
Vibrant on every iron tongue,
The secret of the sounding wire,
And formed the seven-chorded lyre."**

See also the same poet's "Occupation of Orion"--

"The Samian's great Aeolian lyre."

SYBARIS AND CROTONA

Sybaris, a neighboring city to Crotona, was as celebrated for luxury and effeminacy as Crotona for the reverse. The name has become proverbial. J. R. Lowell uses it in this sense in his charming little poem "To the Dandelion":

**"Not in mid June the golden cuirassed bee
Feels a more summer-like, warm ravishment
In the white lily's breezy tent
(His conquered Sybaris) than I when first
From the dark green thy yellow circles burst."**

A war arose between the two cities, and Sybaris was conquered and destroyed. Milo, the celebrated athlete, led the army of Crotona. Many stories are told of Milo's vast strength, such as his carrying a heifer of four years old upon his shoulders and afterwards eating the whole of it in a single day. The mode of his death is thus related: As he was passing through a forest he saw the trunk of a tree which had been partially split open by wood-cutters, and attempted to rend it further; but the wood closed upon his hands and held him fast, in which state he was attacked and devoured by wolves.

Byron, in his "Ode to Napoleon Bonaparte," alludes to the story of Milo:

**"He who of old would rend the oak
Deemed not of the rebound;
Chained by the trunk he vainly broke,
Alone, how looked he round!"**

EGYPTIAN DEITIES

The Egyptians acknowledged as the highest deity Amun, afterwards called Zeus, or Jupiter Ammon. Amun manifested himself in his word or will, which created Kneph and Athor, of different sexes. From Kneph and Athor proceeded Osiris and Isis. Osiris was worshipped as the god of the sun, the source of warmth, life, and fruitfulness, in addition to which he was also regarded as the god of the Nile, who annually visited his wife, Isis (the Earth), by means of an inundation. Serapis or Hermes is sometimes represented as identical with Osiris, and sometimes as a distinct divinity, the ruler of Tartarus and god of medicine. Anubis is the guardian god, represented with a dog's head, emblematic of his character of fidelity and watchfulness. Horus or Harpocrates was the son of Osiris. He is represented seated on a Lotus flower, with his finger on his lips, as the god of Silence.

In one of Moore's "Irish Melodies" is an allusion to Harpocrates:

**"Thyself shall, under some rosy bower,
Sit mute, with thy finger on thy lip;
Like him, the boy, who born among
The flowers that on the Nile-stream blush,
Sits ever thus,--his only song
To Earth and Heaven, 'Hush all, hush!'"**

MYTH OF OSIRIS AND ISIS

Osiris and Isis were at one time induced to descend to the earth to bestow gifts and blessings on its inhabitants. Isis showed them first the use of wheat and barley, and Osiris made the instruments of agriculture and taught men the use of them, as well as how to harness the ox to the plough. He then gave men laws, the institution of marriage, a civil organization, and taught them how to worship the gods. After he had thus made the valley of the Nile a happy country, he assembled a host with which he went to bestow his blessings upon the rest of the world. He conquered the nations everywhere, but not with weapons, only with music and eloquence. His brother Typhon saw this, and filled with envy and malice sought during his absence to usurp his throne. But Isis, who held the reins of government, frustrated his plans. Still more

embittered, he now resolved to kill his brother. This he did in the following manner: Having organized a conspiracy of seventy-two members, he went with them to the feast which was celebrated in honor of the king's return. He then caused a box or chest to be brought in, which had been made to fit exactly the size of Osiris, and declared that he would give that chest of precious wood to whosoever could get into it. The rest tried in vain, but no sooner was Osiris in it than Typhon and his companions closed the lid and flung the chest into the Nile. When Isis heard of the cruel murder she wept and mourned, and then with her hair shorn, clothed in black and beating her breast, she sought diligently for the body of her husband. In this search she was materially assisted by Anubis, the son of Osiris and Nephthys. They sought in vain for some time; for when the chest, carried by the waves to the shores of Byblos, had become entangled in the reeds that grew at the edge of the water, the divine power that dwelt in the body of Osiris imparted such strength to the shrub that it grew into a mighty tree, enclosing in its trunk the coffin of the god. This tree with its sacred deposit was shortly after felled, and erected as a column in the palace of the king of Phoenicia. But at length by the aid of Anubis and the sacred birds, Isis ascertained these facts, and then went to the royal city. There she offered herself at the palace as a servant, and being admitted, threw off her disguise and appeared as a goddess, surrounded with thunder and lightning. Striking the column with her wand she caused it to split open and give up the sacred coffin. This she seized and returned with it, and concealed it in the depth of a forest, but Typhon discovered it, and cutting the body into fourteen pieces scattered them hither and thither. After a tedious search, Isis found thirteen pieces, the fishes of the Nile having eaten the other. This she replaced by an imitation of sycamore wood, and buried the body at Philae, which became ever after the great burying place of the nation, and the spot to which pilgrimages were made from all parts of the country. A temple of surpassing magnificence was also erected there in honor of the god, and at every place where one of his limbs had been found minor temples and tombs were built to commemorate the event. Osiris became after that the tutelar deity of the Egyptians. His soul was supposed always to inhabit the body of the bull Apis, and at his death to transfer itself to his successor.

Apis, the Bull of Memphis, was worshipped with the greatest reverence by the Egyptians. The individual animal who was held to be Apis was recognized by certain signs. It was requisite that he should be quite black, have a white square mark on the forehead, another, in the form of an eagle, on his back, and under his

tongue a lump somewhat in the shape of a scarabaeus or beetle. As soon as a bull thus marked was found by those sent in search of him, he was placed in a building facing the east, and was fed with milk for four months. At the expiration of this term the priests repaired at new moon, with great pomp, to his habitation and saluted him Apis. He was placed in a vessel magnificently decorated and conveyed down the Nile to Memphis, where a temple, with two chapels and a court for exercise, was assigned to him. Sacrifices were made to him, and once every year, about the time when the Nile began to rise, a golden cup was thrown into the river, and a grand festival was held to celebrate his birthday. The people believed that during this festival the crocodiles forgot their natural ferocity and became harmless. There was, however, one drawback to his happy lot: he was not permitted to live beyond a certain period, and if, when he had attained the age of twenty-five years, he still survived, the priests drowned him in the sacred cistern and then buried him in the temple of Serapis. On the death of this bull, whether it occurred in the course of nature or by violence, the whole land was filled with sorrow and lamentations, which lasted until his successor was found.

We find the following item in one of the newspapers of the day:

"The Tomb of Apis.--The excavations going on at Memphis bid fair to make that buried city as interesting as Pompeii. The monster tomb of Apis is now open, after having lain unknown for centuries."

Milton, in his "Hymn on the Nativity," alludes to the Egyptian deities, not as imaginary beings, but as real demons, put to flight by the coming of Christ.

"The brutish god of Nile as fast,
Isis and Horus and the dog Anubis haste.
Nor is Osiris seen
In Memphian grove or green
Trampling the unshowered grass with lowings loud;
Nor can he be at rest
Within his sacred chest;
Nought but profoundest hell can be his shroud.
In vain with timbrel'd anthems dark
The sable-stole sorcerers bear his worshipped ark."

[Footnote: There being no rain in Egypt, the grass is "unshowered," and the country depend for its fertility upon the

overflowings of the Nile. The ark alluded to in the last line is shown by pictures still remaining on the walls of the Egyptian temples to have been borne by the priests in their religious processions. It probably represented the chest in which Osiris was placed.]

Isis was represented in statuary with the head veiled, a symbol of mystery. It is this which Tennyson alludes to in "Maud," IV., 8:

"For the drift of the Maker is dark, an Isis hid by the veil,"
etc.

ORACLES Oracle was the name used to denote the place where answers were supposed to be given by any of the divinities to those who consulted them respecting the future. The word was also used to signify the response which was given.

The most ancient Grecian oracle was that of Jupiter at Dodona. According to one account, it was established in the following manner: Two black doves took their flight from Thebes in Egypt. One flew to Dodona in Epirus, and alighting in a grove of oaks, it proclaimed in human language to the inhabitants of the district that they must establish there an oracle of Jupiter. The other dove flew to the temple of Jupiter Ammon in the Libyan Oasis, and delivered a similar command there. Another account is, that they were not doves, but priestesses, who were carried off from Thebes in Egypt by the Phoenicians, and set up oracles at the Oasis and Dodona. The responses of the oracle were given from the trees, by the branches rustling in the wind, the sounds being interpreted by the priests.

But the most celebrated of the Grecian oracles was that of Apollo at Delphi, a city built on the slopes of Parnassus in Phocis.

It had been observed at a very early period that the goats feeding on Parnassus were thrown into convulsions when they approached a certain long deep cleft in the side of the mountain. This was owing to a peculiar vapor arising out of the cavern, and one of the goatherds was induced to try its effects upon himself. Inhaling the intoxicating air, he was affected in the same manner as the cattle had been, and the inhabitants of the surrounding country, unable to explain the circumstance, imputed the convulsive ravings to which he gave utterance while under the power of the exhalations to a divine inspiration. The fact was speedily circulated widely, and a temple was erected on the spot.

The prophetic influence was at first variously attributed to the goddess Earth, to Neptune, Themis, and others, but it was at length assigned to Apollo, and to him alone. A priestess was appointed whose office it was to inhale the hallowed air, and who was named the Pythia. She was prepared for this duty by previous ablution at the fountain of Castalia, and being crowned with laurel was seated upon a tripod similarly adorned, which was placed over the chasm whence the divine afflatus proceeded. Her inspired words while thus situated were interpreted by the priests.

ORACLE OF TROPHONIUS

Besides the oracles of Jupiter and Apollo, at Dodona and Delphi, that of Trophonius in Boeotia was held in high estimation. Trophonius and Agamedes were brothers. They were distinguished architects, and built the temple of Apollo at Delphi, and a treasury for King Hyrieus. In the wall of the treasury they placed a stone, in such a manner that it could be taken out; and by this means, from time to time, purloined the treasure. This amazed Hyrieus, for his locks and seals were untouched, and yet his wealth continually diminished. At length he set a trap for the thief and Agamedes was caught. Trophonias, unable to extricate him, and fearing that when found he would be compelled by torture to discover his accomplice, cut off his head. Trophonius himself is said to have been shortly afterwards swallowed up by the earth.

The oracle of Trophonius was at Lebadea in Boeotia. During a great drought the Boeotians, it is said, were directed by the god at Delphi to seek aid of Trophonius at Lebadea. They came thither, but could find no oracle. One of them, however, happening to see a swarm of bees, followed them to a chasm in the earth, which proved to be the place sought.

Peculiar ceremonies were to be performed by the person who came to consult the oracle. After these preliminaries, he descended into the cave by a narrow passage. This place could be entered only in the night. The person returned from the cave by the same narrow passage, but walking backwards. He appeared melancholy and defected; and hence the proverb which was applied to a person low-spirited and gloomy, "He has been consulting the oracle of Trophonius."

ORACLE OF AESCULAPIUS

There were numerous oracles of Aesculapius, but the most

celebrated one was at Epidaurus. Here the sick sought responses and the recovery of their health by sleeping in the temple. It has been inferred from the accounts that have come down to us that the treatment of the sick resembled what is now called Animal Magnetism or Mesmerism.

Serpents 'were sacred to Aesculapius, probably because of a superstition that those animals have a faculty of renewing their youth by a change of skin. The worship of Aesculapius was introduced into Rome in a time of great sickness, and an embassy sent to the temple of Epidaurus to entreat the aid of the god. Aesculapius was propitious, and on the return of the ship accompanied it in the form of a serpent. Arriving in the river Tiber, the serpent glided from the vessel and took possession of an island in the river, and a temple was there erected to his honor.

ORACLE OF APIS

At Memphis the sacred bull Apis gave answer to those who consulted him by the manner in which he received or rejected what was presented to him. If the bull refused food from the hand of the inquirer it was considered an unfavorable sign, and the contrary when he received it.

It has been a question whether oracular responses ought to be ascribed to mere human contrivance or to the agency of evil spirits. The latter opinion has been most general in past ages. A third theory has been advanced since the phenomena of Mesmerism have attracted attention, that something like the mesmeric trance was induced in the Pythoness, and the faculty of clairvoyance really called into action.

Another question is as to the time when the Pagan oracles ceased to give responses. Ancient Christian writers assert that they became silent at the birth of Christ, and were heard no more after that date. Milton adopts this view in his "Hymn of the Nativity," and in lines of solemn and elevated beauty pictures the consternation of the heathen idols at the Advent of the Saviour:

"The oracles are dumb;
No voice or hideous hum
Rings through the arched roof in words Deceiving.
Apollo from his shrine
Can no more divine,
With hollow shriek the steep of Delphos heaving.

**No nightly trance or breathed spell
Inspires the pale-eyed priest from the prophetic cell"**

In Cowper's poem of "Yardley Oak" there are some beautiful mythological allusions. The former of the two following is to the fable of Castor and Pollux; the latter is more appropriate to our present subject. Addressing the acorn he says:

**"Thou fell'st mature; and in the loamy clod,
Swelling with vegetative force instinct,
Didst burst thine, as theirs the fabled Twins
Now stars; twor lobes protruding, paired exact;
A leaf succede and another leaf,
And, all the elements thy puny growth
Fostering propitious, thou becam'st a twig.
Who lived when thou wast such? Of couldst thou speak,
As in Dodona once thy kindred trees
Oracular, I would not curious ask
The future, best unknown, but at thy mouth
Inquisitive, the less ambiguous past."**

Tennyson, in his "Talking Oak," alludes to the oaks of Dodona in these lines:

**And I will work in prose and rhyme,
And praise thee more in both
Than bard has honored beech or lime,
Or that Thessalian growth
In which the swarthy ring-dove sat
And mystic sentence spoke; etc.**

Byron alludes to the oracle of Delphi where, speaking of Rousseau, whose writings he conceives did much to bring on the French revolution, he says:

**"For the, he was inspired, and from him came,
As from the Pythian's mystic cave of yore,
Those oracles which set the world in flame,
Nor ceased to burn till kingdoms were no more."**

CHAPTER XXXV

ORIGIN OF MYTHOLOGY--STATUES OF GODS AND GODDESSES--POETS OF MYTHOLOGY

ORIGINS OF MYTHOLOGY

Having reached the close of our series of stories of Pagan mythology, and inquiry suggests itself. "Whence came these stories? Have they a foundation in truth or are they simply dreams of the imagination?" Philosophers have suggested various theories on the subject; and 1. The Scriptural theory; according to which all mythological legends are derived from the narratives of Scripture, though the real facts have been disguised and altered. Thus Deucalion is only another name for Noah, Hercules for Samson, Arion for Jonah, etc. Sir Walter Raleigh, in his "History of the World," says, "Jubal, Tubal, and Tubal-Cain were Mercury, Vulcan, and Apollo, inventors of Pasturage, Smithing, and Music. The Dragon which kept the golden apples was the serpent that beguiled Eve. Nimrod's tower was the attempt of the Giants against Heaven." There are doubtless many curious coincidences like these, but the theory cannot without extravagance be pushed so far as to account for any great proportion of the stories.

2. The Historical theory; according to which all the persons mentioned in mythology were once real human beings, and the legends and fabulous traditions relating to them are merely the additions and embellishments of later times. Thus the story of Aeolus, the king and god of the winds, is supposed to have risen from the fact that Aeolus was the ruler of some islands in the Tyrrhenian Sea, where he reigned as a just and pious king, and taught the natives the use of sails for ships, and how to tell from the signs of the atmosphere the changes of the weather and the winds. Cadmus, who, the legend says, sowed the earth with dragon's teeth, from which sprang a crop of armed men, was in fact an emigrant from Phoenicia, and brought with him into Greece the knowledge of the letters of the alphabet, which he taught to the natives. From these rudiments of learning sprung civilization, which the poets have always been prone to describe as a deterioration of man's first estate, the Golden Age of innocence and simplicity.

3. The Allegorical theory supposes that all the myths of the ancients were allegorical and symbolical, and contained some

moral, religious, or philosophical truth or historical fact, under the form of an allegory, but came in process of time to be understood literally. Thus Saturn, who devours his own children, is the same power whom the Greeks called Cronos (Time), which may truly be said to destroy whatever it has brought into existence. The story of Io is interpreted in a similar manner. Io is the moon, and Argus the starry sky, which, as it were, keeps sleepless watch over her. The fabulous wanderings of Io represent the continual revolutions of the moon, which also suggested to Milton the same idea.

"To behold the wandering moon
Riding near her highest noon,
Like one that had been led astray
In the heaven's wide, pathless way."

--Il Penseroso.

4. The Physical theory; according to which the elements of air, fire, and water were originally the objects of religious adoration, and the principal deities were personifications of the powers of nature. The transition was easy from a personification of the elements to the notion of supernatural beings presiding over and governing the different objects of nature. The Greeks, whose imagination was lively, peopled all nature with invisible beings, and supposed that every object, from the sun and sea to the smallest fountain and rivulet, was under the care of some particular divinity. Wordsworth, in his "Excursion," has beautifully developed this view of Grecian mythology:

"In that fair clime the lonely herdsman, stretched
On the soft grass through half a summer's day,
With music lulled his indolent repose;
And, in some fit of weariness, if he,
When his own breath was silent, chanced to hear
A distant strain far sweeter than the sounds
Which his poor skill could make, his fancy fetched
Even from the blazing chariot of the Sun
A beardless youth who touched a golden lute,
And filled the illumined groves with ravishment.
The mighty hunter, lifting up his eyes
Toward the crescent Moon, with grateful heart
Called on the lovely Wanderer who bestowed
That timely light to share his joyous sport;
And hence a beaming goddess with her nymphs
Across the lawn and through the darksome grove

(Not unaccompanied with tuneful notes
By echo multiplied from rock or cave)
Swept in the storm of chase, as moon and stars
Glance rapidly along the clouded heaven
When winds are blowing strong. The Traveller slaked
His thirst from rill or gushing fount, and thanked
The Naiad. Sunbeams upon distant hills
Gliding apace with shadows in their train,
Might with small help from fancy, be transformed
Into fleet Oreads sporting visibly.
The Zephyrs, fanning, as they passed, their wings,
Lacked not for love fair objects whom they wooed
With gentle whisper. Withered boughs grotesque,
Stripped of their leaves and twigs by hoary age,
From depth of shaggy covert peeping forth
In the low vale, or on steep mountain side;
And sometimes intermixed with stirring horns
Of the live deer, or goat's depending beard;
These were the lurking Satyrs, wild brood
Of gamesome deities; or Pan himself,
That simple shepherd's awe-inspiring god."

All the theories which have been mentioned are true to a certain extent. It would therefore be more correct to say that the mythology of a nation has sprung from all these sources combined than from any one in particular. We may add also that there are many myths which have arisen from the desire of man to account for those natural phenomena which he cannot understand; and not a few have had their rise from a similar desire of giving a reason for the names of places and persons.

STATUES OF THE GODS

To adequately represent to the eye the ideas intended to be conveyed to the mind under the several names of deities was a task which called into exercise the highest powers of genius and art. Of the many attempts FOUR have been most celebrated, the first two known to us only by the descriptions of the ancients, the others still extant and the acknowledged masterpieces of the sculptor's art.

THE OLYMPIAN JUPITER

The statue of the Olympian Jupiter by Phidias was considered the highest achievement of this department of Grecian art. It was of colossal dimensions, and was what the ancients called

"chryselephantine;" that is, composed of ivory and gold; the parts representing flesh being of ivory laid on a core of wood or stone, while the drapery and other ornaments were of gold. The height of the figure was forty feet, on a pedestal twelve feet high. The god was represented seated on his throne. His brows were crowned with a wreath of olive, and he held in his right hand a sceptre, and in his left a statue of Victory. The throne was of cedar, adorned with gold and precious stones.

The idea which the artist essayed to embody was that of the supreme deity of the Hellenic (Grecian) nation, enthroned as a conqueror, in perfect majesty and repose, and ruling with a nod the subject world. Phidias avowed that he took his idea from the representation which Homer gives in the first book of the "Iliad," in the passage thus translated by Pope:

**"He spoke and awful bends his sable brows,
Shakes his ambrosial curls and gives the nod,
The stamp of fate and sanction of the god.
High heaven with reverence the dread signal took,
And all Olympus to the centre shook."**

[Footnote: Cowper's version is less elegant, but truer to the original:

**"He ceased, and under his dark brows the nod
Vouchsafed of confirmation. All around
The sovereign's everlasting head his curls
Ambrosial shook, and the huge mountain reeled."**

It may interest our readers to see how this passage appears in another famous version, that which was issued under the name of Tickell, contemporaneously with Pope's, and which, being by many attributed to Addison, led to the quarrel which ensued between Addison and Pope:

**"This said, his kingly brow the sire inclined;
The large black curls fell awful from behind,
Thick shadowing the stern forehead of the god;
Olympus trembled at the almighty nod."]**

THE MINERVA OF THE PARTHENON

This was also the work of Phidias. It stood in the Parthenon, or temple of Minerva at Athens. The goddess was represented standing. In one hand she held a spear, in the other a statue of Victory.

Her helmet, highly decorated, was surmounted by a Sphinx. The statue was forty feet in height, and, like the Jupiter, composed of ivory and gold. The eyes were of marble, and probably painted to represent the iris and pupil. The Parthenon, in which this statue stood, was also constructed under the direction and superintendence of Phidias. Its exterior was enriched with sculptures, many of them from the hand of Phidias. The Elgin marbles, now in the British Museum, are a part of them.

Both the Jupiter and Minerva of Phidias are lost, but there is good ground to believe that we have, in several extant statues and busts, the artist's conceptions of the countenances of both. They are characterized by grave and dignified beauty, and freedom from any transient expression, which in the language of art is called repose.

THE VENUS DE' MEDICI

The Venus of the Medici is so called from its having been in the possession of the princes of that name in Rome when it first attracted attention, about two hundred years ago. An inscription on the base records it to be the work of Cleomenes, an Athenian sculptor of 200 B.C., but the authenticity of the inscription is doubtful. There is a story that the artist was employed by public authority to make a statue exhibiting the perfection of female beauty, and to aid him in his task the most perfect forms the city could supply were furnished him for models. It is this which Thomson alludes to in his "Summer":

"So stands the statue that enchants the world;
So bending tries to veil the matchless boast,
The mingled beauties of exulting Greece."

Byron also alludes to this statue. Speaking of the Florence Museum, he says:

"There, too, the goddess loves in stone, and fills
The air around with beauty;" etc.

And in the next stanza,

"Blood, pulse, and breast confirm the Dardan shepherd's prize."

See this last allusion explained in Chapter XXVII.

THE APOLLO BELVEDERE

The most highly esteemed of all the remains of ancient sculpture is the statue of Apollo, called the Belvedere, from the name of the apartment of the Pope's palace at Rome in which it was placed. The artist is unknown. It is supposed to be a work of Roman art, of about the first century of our era. It is a standing figure, in marble, more than seven feet high, naked except for the cloak which is fastened around the neck and hangs over the extended left arm. It is supposed to represent the god in the moment when he has shot the arrow to destroy the monster Python. (See Chapter III.) The victorious divinity is in the act of stepping forward. The left arm, which seems to have held the bow, is outstretched, and the head is turned in the same direction. In attitude and proportion the graceful majesty of the figure is unsurpassed. The effect is completed by the countenance, where on the perfection of youthful godlike beauty there dwells the consciousness of triumphant power.

THE DIANA A LA BICHE

The Diana of the Hind, in the palace of the Louvre, may be considered the counterpart to the Apollo Belvedere. The attitude much resembles that of the Apollo, the sizes correspond and also the style of execution. It is a work of the highest order, though by no means equal to the Apollo. The attitude is that of hurried and eager motion, the face that of a huntress in the excitement of the chase. The left hand is extended over the forehead of the Hind, which runs by her side, the right arm reaches backward over the shoulder to draw an arrow from the quiver.

THE POETS OF MYTHOLOGY

Homer, from whose poems of the "Iliad" and "Odyssey" we have taken the chief part of our chapters of the Trojan war and the return of the Grecians, is almost as mythical a personage as the heroes he celebrates. The traditional story is that he was a wandering minstrel, blind and old, who travelled from place to place singing his lays to the music of his harp, in the courts of princes or the cottages of peasants, and dependent upon the voluntary offerings of his hearers for support. Byron calls him "The blind old man of Scio's rocky isle," and a well-known epigram, alluding to the uncertainty of the fact of his birthplace, says:

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

These seven were Smyrna, Scio, Rhodes, Colophon, Salamis, Argos, and Athens.

Modern scholars have doubted whether the Homeric poems are the work of any single mind. This arises from the difficulty of believing that poems of such length could have been committed to writing at so early an age as that usually assigned to these, an age earlier than the date of any remaining inscriptions or coins, and when no materials capable of containing such long productions were yet introduced into use. On the other hand it is asked how poems of such length could have been handed down from age to age by means of the memory alone. This is answered by the statement that there was a professional body of men, called Rhapsodists, who recited the poems of others, and whose business it was to commit to memory and rehearse for pay the national and patriotic legends.

The prevailing opinion of the learned, at this time, seems to be that the framework and much of the structure of the poems belong to Homer, but that there are numerous interpolations and additions by other hands.

The date assigned to Homer, on the authority of Herodotus, is 850 B.C.

VIRGIL

Virgil, called also by his surname, Maro, from whose poem of the "Aeneid" we have taken the story of Aeneas, was one of the great poets who made the reign of the Roman emperor Augustus so celebrated, under the name of the Augustan age. Virgil was born in Mantua in the year 70 B.C. His great poem is ranked next to those of Homer, in the highest class of poetical composition, the Epic. Virgil is far inferior to Homer in originality and invention, but superior to him in correctness and elegance. To critics of English lineage Milton alone of modern poets seems worthy to be classed with these illustrious ancients. His poem of "Paradise Lost," from which we have borrowed so many illustrations, is in many respects equal, in some superior, to either of the great works of antiquity. The following epigram of Dryden characterizes the three poets with as much truth as it is usual to find in such pointed criticism:

"ON MILTON

"Three poets in three different ages born,
Greece, Italy, and England did adorn

**The first in loftiness of soul surpassed,
The next in majesty, in both the last.
The force of nature could no further go;
To make a third she joined the other two."**

From Cowper's "Table Talk":

**"Ages elapsed ere Homer's lamp appeared,
And ages ere the Mantuan swan was heard.
To carry nature lengths unknown before,
To give a Milton birth, asked ages more.
Thus genius rose and set at ordered times,
And shot a dayspring into distant climes,
Ennobling every region that he chose;
He sunk in Greece, in Italy he rose,
And, tedious years of Gothic darkness past,
Emerged all splendor in our isle at last.
Thus lovely Halcyons dive into the main,
Then show far off their shining plumes again."**

OVID

Ovid, often alluded to in poetry by his other name of Naso, was born in the year 43 B.C. He was educated for public life and held some offices of considerable dignity, but poetry was his delight, and he early resolved to devote himself to it. He accordingly sought the society of the contemporary poets, and was acquainted with Horace and saw Virgil, though the latter died when Ovid was yet too young and undistinguished to have formed his acquaintance. Ovid spent an easy life at Rome in the enjoyment of a competent income. He was intimate with the family of Augustus, the emperor, and it is supposed that some serious offence given to some member of that family was the cause of an event which reversed the poet's happy circumstances and clouded all the latter portion of his life. At the age of fifty he was banished from Rome, and ordered to betake himself to Tomi, on the borders of the Black Sea. Here, among the barbarous people and in a severe climate, the poet, who had been accustomed to all the pleasures of a luxurious capital and the society of his most distinguished contemporaries, spent the last ten years of his life, worn out with grief and anxiety. His only consolation in exile was to address his wife and absent friends, and his letters were all poetical. Though these poems (the "Trista" and "Letters from Pontus") have no other topic than the poet's sorrows, his exquisite taste and fruitful invention have redeemed them from the charge of being tedious, and they are read with pleasure and even with sympathy.

The two great works of Ovid are his "Metamorphoses" and his "Fasti." They are both mythological poems, and from the former we have taken most of our stories of Grecian and Roman mythology. A late writer thus characterizes these poems:

"The rich mythology of Greece furnished Ovid, as it may still furnish the poet, the painter, and the sculptor, with materials for his art. With exquisite taste, simplicity, and pathos he has narrated the fabulous traditions of early ages, and given to them that appearance of reality which only a master hand could impart. His pictures of nature are striking and true; he selects with care that which is appropriate; he rejects the superfluous; and when he has completed his work, it is neither defective nor redundant. The 'Metamorphoses' are read with pleasure by youth, and are re-read in more advanced age with still greater delight. The poet ventured to predict that his poem would survive him, and be read wherever the Roman name was known."

The prediction above alluded to is contained in the closing lines of the "Metamorphoses," of which we give a literal translation below:

"And now I close my work, which not the ire
Of Jove, nor tooth of time, nor sword, nor fire
Shall bring to nought. Come when it will that day
Which o'er the body, not the mind, has sway,
And snatch the remnant of my life away,
My better part above the stars shall soar,
And my renown endure forevermore.
Where'er the Roman arms and arts shall spread
There by the people shall my book be read;
And, if aught true in poet's visions be,
My name and fame have immortality."

CHAPTER XXXVI

MODERN MONSTERS--THE PHOENIX--BASILISK--UNICORN--SALAMANDER

MODERN MONSTERS

There is a set of imaginary beings which seem to have been the successors of the "Gorgons, Hydras, and Chimeras dire" of the old superstitions, and, having no connection with the false gods of Paganism, to have continued to enjoy an existence in the popular belief after Paganism was superseded by Christianity. They are mentioned perhaps by the classical writers, but their chief popularity and currency seem to have been in more modern times. We seek our accounts of them not so much in the poetry of the ancients as in the old natural history books and narrations of travellers. The accounts which we are about to give are taken chiefly from the Penny Cyclopaedia.

THE PHOENIX

Ovid tells the story of the Phoenix as follows: "Most beings spring from other individuals; but there is a certain kind which reproduces itself. The Assyrians call it the Phoenix. It does not live on fruit or flowers, but on frankincense and odoriferous gums. When it has lived five hundred years, it builds itself a nest in the branches of an oak, or on the top of a palm tree. In this it collects cinnamon, and spikenard, and myrrh, and of these materials builds a pile on which it deposits itself, and dying, breathes out its last breath amidst odors. From the body of the parent bird, a young Phoenix issues forth, destined to live as long a life as its predecessor. When this has grown up and gained sufficient strength, it lifts its nest from the tree (its own cradle and its parent's sepulchre), and carries it to the city of Heliopolis in Egypt, and deposits it in the temple of the Sun."

Such is the account given by a poet. Now let us see that of a philosophic historian. Tacitus says, "In the consulship of Paulus Fabius (A.D. 34) the miraculous bird known to the world by the name of the Phoenix, after disappearing for a series of ages, revisited Egypt. It was attended in its flight by a group of various birds, all attracted by the novelty, and gazing with wonder at so beautiful an appearance." He then gives an account of the bird, not varying materially from the preceding, but adding some details. "The first care of the young bird as soon as

fledged, and able to trust to his wings, is to perform the obsequies of his father. But this duty is not undertaken rashly. He collects a quantity of myrrh, and to try his strength makes frequent excursions with a load on his back. When he has gained sufficient confidence in his own vigor, he takes up the body of his father and flies with it to the altar of the Sun, where he leaves it to be consumed in flames of fragrance." Other writers add a few particulars. The myrrh is compacted in the form of an egg, in which the dead Phoenix is enclosed. From the mouldering flesh of the dead bird a worm springs, and this worm, when grown large, is transformed into a bird. Herodotus DESCRIBES the bird, though he says, "I have not seen it myself, except in a picture. Part of his plumage is gold-colored, and part crimson; and he is for the most part very much like an eagle in outline and bulk."

The first writer who disclaimed a belief in the existence of the Phoenix was Sir Thomas Browne, in his "Vulgar Errors," published in 1646. He was replied to a few years later by Alexander Ross, who says, in answer to the objection of the Phoenix so seldom making his appearance, "His instinct teaches him to keep out of the way of the tyrant of the creation, MAN, for if he were to be got at, some wealthy glutton would surely devour him, though there were no more in the world."

Dryden in one of his early poems has this allusion to the Phoenix:

"So when the new-born Phoenix first is seen,
Her feathered subjects all adore their queen,
And while she makes her progress through the East,
From every grove her numerous train's increased;
Each poet of the air her glory sings,
And round him the pleased audience clap their wings."

Milton, in "Paradise Lost," Book V., compares the angel Raphael descending to earth to a Phoenix:

"... Down thither, prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds, with steady wing,
Now on the polar winds, then with quick fan
Winnows the buxom air; till within soar
Of towering eagles, to all the fowls he seems
A Phoenix, gazed by all; as that sole bird
When, to enshrine his relics in the sun's
Bright temple, to Egyptian Thebes he flies."

THE COCKATRICE, OR BASILISK

This animal was called the king of the serpents. In confirmation of his royalty, he was said to be endowed with a crest, or comb upon the head, constituting a crown. He was supposed to be produced from the egg of a cock hatched under toads or serpents. There were several species of this animal. One species burned up whatever they approached; a second were a kind of wandering Medusa's heads, and their look caused an instant horror which was immediately followed by death. In Shakespeare's play of "Richard the Third," Lady Anne, in answer to Richard's compliment on her eyes, says, "Would they were basilisk's, to strike thee dead!"

The basilisks were called kings of serpents because all other serpents and snakes, behaving like good subjects, and wisely not wishing to be burned up or struck dead, fled the moment they heard the distant hiss of their king, although they might be in full feed upon the most delicious prey, leaving the sole enjoyment of the banquet to the royal monster.

The Roman naturalist Pliny thus describes him: "He does not impel his body, like other serpents, by a multiplied flexion, but advances lofty and upright. He kills the shrubs, not only by contact, but by breathing on them, and splits the rocks, such power of evil is there in him." It was formerly believed that if killed by a spear from on horseback the power of the poison conducted through the weapon killed not only the rider, but the horse also. To this Lucan alludes in these lines:

**"What though the Moor the basilisk hath slain,
And pinned him lifeless to the sandy plain,
Up through the spear the subtle venom flies,
The hand imbibes it, and the victor dies."**

Such a prodigy was not likely to be passed over in the legends of the saints. Accordingly we find it recorded that a certain holy man, going to a fountain in the desert, suddenly beheld a basilisk. He immediately raised his eyes to heaven, and with a pious appeal to the Deity laid the monster dead at his feet.

These wonderful powers of the basilisk are attested by a host of learned persons, such as Galen, Avicenna, Scaliger, and others. Occasionally one would demur to some part of the tale while he admitted the rest. Jonston, a learned physician, sagely remarks, "I would scarcely believe that it kills with its look, for who could have seen it and lived to tell the story?" The worthy sage

was not aware that those who went to hunt the basilisk of this sort took with them a mirror, which reflected back the deadly glare upon its author, and by a kind of poetical justice slew the basilisk with his own weapon.

But what was to attack this terrible and unapproachable monster? There is an old saying that "everything has its enemy"--and the cockatrice quailed before the weasel. The basilisk might look daggers, the weasel cared not, but advanced boldly to the conflict. When bitten, the weasel retired for a moment to eat some rue, which was the only plant the basilisks could not wither, returned with renewed strength and soundness to the charge, and never left the enemy till he was stretched dead on the plain. The monster, too, as if conscious of the irregular way in which he came into the world, was supposed to have a great antipathy to a cock; and well he might, for as soon as he heard the cock crow he expired.

The basilisk was of some use after death. Thus we read that its carcass was suspended in the temple of Apollo, and in private houses, as a sovereign remedy against spiders, and that it was also hung up in the temple of Diana, for which reason no swallow ever dared enter the sacred place.

The reader will, we apprehend, by this time have had enough of absurdities, but still we can imagine his anxiety to know what a cockatrice was like. The following is from Aldrovandus, a celebrated naturalist of the sixteenth century, whose work on natural history, in thirteen folio volumes, contains with much that is valuable a large proportion of fables and inutilities. In particular he is so ample on the subject of the cock and the bull that from his practice, all rambling, gossiping tales of doubtful credibility are called COCK AND BULL STORIES. Aldrovandus, however, deserves our respect and esteem as the founder of a botanic garden, and as a pioneer in the now prevalent custom of making scientific collections for purposes of investigation and research.

Shelley, in his "Ode to Naples," full of the enthusiasm excited by the intelligence of the proclamation of a Constitutional Government at Naples, in 1820, thus uses an allusion to the basilisk:

"What though Cimmerian anarchs dare blaspheme
Freedom and thee? a new Actaeon's error
Shall theirs have been,--devoured by their own hounds!"

**Be thou like the imperial basilisk,
Killing thy foe with unapparent wounds!
Gaze on oppression, till at that dread risk,
Aghast she pass from the earth's disk.
Fear not, but gaze,--for freemen mightier grow,
And slaves more feeble, gazing on their foe."**

THE UNICORN

Pliny, the Roman naturalist, out of whose account of the unicorn most of the modern unicorns have been described and figured, records it as "a very ferocious beast, similar in the rest of its body to a horse, with the head of a deer, the feet of an elephant, the tail of a boar, a deep, bellowing voice, and a single black horn, two cubits in length, standing out in the middle of its forehead." He adds that "it cannot be taken alive;" and some such excuse may have been necessary in those days for not producing the living animal upon the arena of the amphitheatre.

The unicorn seems to have been a sad puzzle to the hunters, who hardly knew how to come at so valuable a piece of game. Some described the horn as movable at the will of the animal, a kind of small sword, in short, with which no hunter who was not exceedingly cunning in fence could have a chance. Others maintained that all the animal's strength lay in its horn, and that when hard pressed in pursuit, it would throw itself from the pinnacle of the highest rocks horn foremost, so as to pitch upon it, and then quietly march off not a whit the worse for its fall.

But it seems they found out how to circumvent the poor unicorn at last. They discovered that it was a great lover of purity and innocence, so they took the field with a young virgin, who was placed in the unsuspecting admirer's way. When the unicorn spied her, he approached with all reverence, couched beside her, and laying his head in her lap, fell asleep. The treacherous virgin then gave a signal, and the hunters made in and captured the simple beast.

Modern zoologists, disgusted as they well may be with such fables as these, disbelieve generally the existence of the unicorn. Yet there are animals bearing on their heads a bony protuberance more or less like a horn, which may have given rise to the story. The rhinoceros horn, as it is called, is such a protuberance, though it does not exceed a few inches in height, and is far from agreeing with the descriptions of the horn of the unicorn. The nearest approach to a horn in the middle of the forehead is

exhibited in the bony protuberance on the forehead of the giraffe; but this also is short and blunt, and is not the only horn of the animal, but a third horn, standing in front of the two others. In fine, though it would be presumptuous to deny the existence of a one-horned quadruped other than the rhinoceros, it may be safely stated that the insertion of a long and solid horn in the living forehead of a horse-like or deer-like animal is as near an impossibility as anything can be.

THE SALAMANDER

The following is from the "Life of Benvenuto Cellini," an Italian artist of the sixteenth century, written by himself: "When I was about five years of age, my father, happening to be in a little room in which they had been washing, and where there was a good fire of oak burning, looked into the flames and saw a little animal resembling a lizard, which could live in the hottest part of that element. Instantly perceiving what it was, he called for my sister and me, and after he had shown us the creature, he gave me a box on the ear. I fell a-crying, while he, soothing me with caresses, spoke these words: 'My dear child, I do not give you that blow for any fault you have committed, but that you may recollect that the little creature you see in the fire is a salamander; such a one as never was beheld before to my knowledge.' So saying he embraced me, and gave me some money."

It seems unreasonable to doubt a story of which Signor Cellini was both an eye and ear witness. Add to which the authority of numerous sage philosophers, at the head of whom are Aristotle and Pliny, affirms this power of the salamander. According to them, the animal not only resists fire, but extinguishes it, and when he sees the flame charges it as an enemy which he well knows how to vanquish.

That the skin of an animal which could resist the action of fire should be considered proof against that element is not to be wondered at. We accordingly find that a cloth made of the skin of salamanders (for there really is such an animal, a kind of lizard) was incombustible, and very valuable for wrapping up such articles as were too precious to be intrusted to any other envelopes. These fire-proof cloths were actually produced, said to be made of salamander's wool, though the knowing ones detected that the substance of which they were composed was asbestos, a mineral, which is in fine filaments capable of being woven into a flexible cloth.

The foundation of the above fables is supposed to be the fact that the salamander really does secrete from the pores of his body a milky juice, which when he is irritated is produced in considerable quantity, and would doubtless, for a few moments, defend the body from fire. Then it is a hibernating animal, and in winter retires to some hollow tree or other cavity, where it coils itself up and remains in a torpid state till the spring again calls it forth. It may therefore sometimes be carried with the fuel to the fire, and wake up only time enough to put forth all its faculties for its defence. Its viscous juice would do good service, and all who profess to have seen it, acknowledge that it got out of the fire as fast as its legs could carry it; indeed, too fast for them ever to make prize of one, except in one instance, and in that one the animal's feet and some parts of its body were badly burned.

Dr. Young, in the "Night Thoughts," with more quaintness than good taste, compares the sceptic who can remain unmoved in the contemplation of the starry heavens to a salamander unwarmed in the fire:

"An undevout astronomer is mad!

"O, what a genius must inform the skies!
And is Lorenzo's salamander-heart
Cold and untouched amid these sacred fires?"

CHAPTER XXXVII

EASTERN MYTHOLOGY--ZOROASTER--HINDU MYTHOLOGY--CASTES--BUDDHA-- GRAND LAMA

ZOROASTER

Our knowledge of the religion of the ancient Persians is principally derived from the Zendavesta, or sacred books of that people. Zoroaster was the founder of their religion, or rather the reformer of the religion which preceded him. The time when he lived is doubtful, but it is certain that his system became the dominant religion of Western Asia from the time of Cyrus (550 B.C.) to the conquest of Persia by Alexander the Great. Under the Macedonian monarchy the doctrines of Zoroaster appear to have been considerably corrupted by the introduction of foreign opinions, but they afterwards recovered their ascendancy.

Zoroaster taught the existence of a supreme being, who created two other mighty beings and imparted to them as much of his own nature as seemed good to him. Of these, Ormuzd (called by the Greeks Oromasdes) remained faithful to his creator, and was regarded as the source of all good, while Ahriman (Arimanes) rebelled, and became the author of all evil upon the earth. Ormuzd created man and supplied him with all the materials of happiness; but Ahriman marred this happiness by introducing evil into the world, and creating savage beasts and poisonous reptiles and plants. In consequence of this, evil and good are now mingled together in every part of the world, and the followers of good and evil--the adherents of Ormuzd and Ahriman--carry on incessant war. But this state of things will not last forever. The time will come when the adherents of Ormuzd shall everywhere be victorious, and Ahriman and his followers be consigned to darkness forever.

The religious rites of the ancient Persians were exceedingly simple. They used neither temples, altars, nor statues, and performed their sacrifices on the tops of mountains. They adored fire, light, and the sun as emblems of Ormuzd, the source of all light and purity, but did not regard them as independent deities. The religious rites and ceremonies were regulated by the priests, who were called Magi. The learning of the Magi was connected with astrology and enchantment, in which they were so celebrated that their name was applied to all orders of magicians and enchanters.

Wordsworth thus alludes to the worship of the Persians:

**"... the Persian,--zealous to reject
Altar and Image, and the inclusive walls
And roofs of temples built by human hands,--
The loftiest heights ascending, from their tops,
With myrtle-wreathed Tiara on his brows,
Presented sacrifice to Moon and Stars,
And to the Winds and mother Elements,
And the whole circle of the Heavens, for him
A sensitive existence and a God."**

--Excursion, Book IV.

In "Childe Harold" Byron speaks thus of the Persian worship:

**"Not vainly did the early Persian make
His altar the high places and the peak
Of earth-o'er-gazing mountains, and thus take
A fit and unwalled temple, there to seek
The Spirit, in whose honor shrines are weak,
Upreared of human hands. Come and compare
Columns and idol-dwellings, Goth or Greek,
With Nature's realms of worship, earth and air,
Nor fix on fond abodes to circumscribe thy prayer."**

III., 91.

The religion of Zoroaster continued to flourish even after the introduction of Christianity, and in the third century was the dominant faith of the East, till the rise of the Mahometan power and the conquest of Persia by the Arabs in the seventh century, who compelled the greater number of the Persians to renounce their ancient faith. Those who refused to abandon the religion of their ancestors fled to the deserts of Kerman and to Hindustan, where they still exist under the name of Parsees, a name derived from Pars, the ancient name of Persia. The Arabs call them Guebers, from an Arabic word signifying unbelievers. At Bombay the Parsees are at this day a very active, intelligent, and wealthy class. For purity of life, honesty, and conciliatory manners, they are favorably distinguished. They have numerous temples to Fire, which they adore as the symbol of the divinity.

The Persian religion makes the subject of the finest tale in Moore's "Lalla Rookh," the "Fire Worshippers." The Gueber chief says,

**"Yes! I am of that impious race,
Those slaves of Fire, that morn and even
Hail their creator's dwelling-place
Among the living lights of heaven;
Yes! I am of that outcast crew
To Iran and to vengeance true,
Who curse the hour your Arabs came
To desecrate our shrines of flame,
And swear before God's burning eye,
To break our country's chains or die."**

HINDU MYTHOLOGY

The religion of the Hindus is professedly founded on the Vedas. To these books of their scripture they attach the greatest sanctity, and state that Brahma himself composed them at the creation. But the present arrangement of the Vedas is attributed to the sage Vyasa, about five thousand years ago.

The Vedas undoubtedly teach the belief of one supreme God. The name of this deity is Brahma. His attributes are represented by the three personified powers of creation, preservation, and destruction, which under the respective names of Brahma, Vishnu, and Siva form the Trimurti or triad of principal Hindu gods. Of the inferior gods the most important are: 1. Indra, the god of heaven, of thunder, lightning, storm, and rain; 2. Agni, the god of fire; 3. Yama, the god of the infernal regions; 4. Surya, the god of the sun.

Brahma is the creator of the universe, and the source from which all the individual deities have sprung, and into which all will ultimately be absorbed. "As milk changes to curd, and water to ice, so is Brahma variously transformed and diversified, without aid of exterior means of any sort." The human soul, according to the Vedas, is a portion of the supreme ruler, as a spark is of the fire.

VISHNU

Vishnu occupies the second place in the triad of the Hindus, and is the personification of the preserving principle. To protect the world in various epochs of danger, Vishnu descended to the earth in different incarnations, or bodily forms, which descents are called Avatars. They are very numerous, but ten are more particularly specified. The first Avatar was as Matsya, the Fish,

under which form Vishnu preserved Manu, the ancestor of the human race, during a universal deluge. The second Avatar was in the form of a Tortoise, which form he assumed to support the earth when the gods were churning the sea for the beverage of immortality, Amrita.

We may omit the other Avatars, which were of the same general character, that is, interpositions to protect the right or to punish wrong-doers, and come to the ninth, which is the most celebrated of the Avatars of Vishnu, in which he appeared in the human form of Krishna, an invincible warrior, who by his exploits relieved the earth from the tyrants who oppressed it.

Buddha is by the followers of the Brahmanical religion regarded as a delusive incarnation of Vishnu, assumed by him in order to induce the Asuras, opponents of the gods, to abandon the sacred ordinances of the Vedas, by which means they lost their strength and supremacy.

Kalki is the name of the tenth Avatar, in which Vishnu will appear at the end of the present age of the world to destroy all vice and wickedness, and to restore mankind to virtue and purity.

SIVA

Siva is the third person of the Hindu triad. He is the personification of the destroying principle. Though the third name, he is, in respect to the number of his worshippers and the extension of his worship, before either of the others. In the Puranas (the scriptures of the modern Hindu religion) no allusion is made to the original power of this god as a destroyer; that power not being to be called into exercise till after the expiration of twelve millions of years, or when the universe will come to an end; and Mahadeva (another name for Siva) is rather the representative of regeneration than of destruction.

The worshippers of Vishnu and Siva form two sects, each of which proclaims the superiority of its favorite deity, denying the claims of the other, and Brahma, the creator, having finished his work, seems to be regarded as no longer active, and has now only one temple in India, while Mahadeva and Vishnu have many. The worshippers of Vishnu are generally distinguished by a greater tenderness for life, and consequent abstinence from animal food, and a worship less cruel than that of the followers of Siva.

JUGGERNAUT

Whether the worshippers of Juggernaut are to be reckoned among the followers of Vishnu or Siva, our authorities differ. The temple stands near the shore, about three hundred miles south-west of Calcutta. The idol is a carved block of wood, with a hideous face, painted black, and a distended blood-red mouth. On festival days the throne of the image is placed on a tower sixty feet high, moving on wheels. Six long ropes are attached to the tower, by which the people draw it along. The priests and their attendants stand round the throne on the tower, and occasionally turn to the worshippers with songs and gestures. While the tower moves along numbers of the devout worshippers throw themselves on the ground, in order to be crushed by the wheels, and the multitude shout in approbation of the act, as a pleasing sacrifice to the idol. Every year, particularly at two great festivals in March and July, pilgrims flock in crowds to the temple. Not less than seventy or eighty thousand people are said to visit the place on these occasions, when all castes eat together.

CASTES

The division of the Hindus into classes or castes, with fixed occupations, existed from the earliest times. It is supposed by some to have been founded upon conquest, the first three castes being composed of a foreign race, who subdued the natives of the country and reduced them to an inferior caste. Others trace it to the fondness of perpetuating, by descent from father to son, certain offices or occupations.

The Hindu tradition gives the following account of the origin of the various castes: At the creation Brahma resolved to give the earth inhabitants who should be direct emanations from his own body. Accordingly from his mouth came forth the eldest born, Brahma (the priest), to whom he confided the four Vedas; from his right arm issued Shatriya (the warrior), and from his left, the warrior's wife. His thighs produced Vaissyas, male and female (agriculturists and traders), and lastly from his feet sprang Sudras (mechanics and laborers).

The four sons of Brahma, so significantly brought into the world, became the fathers of the human race, and heads of their respective castes. They were commanded to regard the four Vedas as containing all the rules of their faith, and all that was necessary to guide them in their religious ceremonies. They were also commanded to take rank in the order of their birth, the Brahmans uppermost, as having sprung from the head of Brahma.

A strong line of demarcation is drawn between the first three castes and the Sudras. The former are allowed to receive instruction from the Vedas, which is not permitted to the Sudras. The Brahmans possess the privilege of teaching the Vedas, and were in former times in exclusive possession of all knowledge. Though the sovereign of the country was chosen from the Shatriya class, also called Rajputs, the Brahmans possessed the real power, and were the royal counsellors, the judges and magistrates of the country; their persons and property were inviolable; and though they committed the greatest crimes, they could only be banished from the kingdom. They were to be treated by sovereigns with the greatest respect, for "a Brahman, whether learned or ignorant, is a powerful divinity."

When the Brahman arrives at years of maturity it becomes his duty to marry. He ought to be supported by the contributions of the rich, and not to be obliged to gain his subsistence by any laborious or productive occupation. But as all the Brahmans could not be maintained by the working classes of the community, it was found necessary to allow them to engage in productive employments.

We need say little of the two intermediate classes, whose rank and privileges may be readily inferred from their occupations. The Sudras or fourth class are bound to servile attendance on the higher classes, especially the Brahmans, but they may follow mechanical occupations and practical arts, as painting and writing, or become traders or husbandmen. Consequently they sometimes grow rich, and it will also sometimes happen that Brahmans become poor. That fact works its usual consequence, and rich Sudras sometimes employ poor Brahmans in menial occupations.

There is another class lower even than the Sudras, for it is not one of the original pure classes, but springs from an unauthorized union of individuals of different castes. These are the Pariahs, who are employed in the lowest services and treated with the utmost severity. They are compelled to do what no one else can do without pollution. They are not only considered unclean themselves, but they render unclean everything they touch. They are deprived of all civil rights, and stigmatized by particular laws regulating their mode of life, their houses, and their furniture. They are not allowed to visit the pagodas or temples of the other castes, but have their own pagodas and religious exercises. They are not suffered to enter the houses of the other castes; if it is done incautiously or from necessity, the place must be purified by religious ceremonies. They must not appear at

public markets, and are confined to the use of particular wells, which they are obliged to surround with bones of animals, to warn others against using them. They dwell in miserable hovels, distant from cities and villages, and are under no restrictions in regard to food, which last is not a privilege, but a mark of ignominy, as if they were so degraded that nothing could pollute them. The three higher castes are prohibited entirely the use of flesh. The fourth is allowed to use all kinds except beef, but only the lowest caste is allowed every kind of food without restriction.

BUDDHA

Buddha, whom the Vedas represent as a delusive incarnation of Vishnu, is said by his followers to have been a mortal sage, whose name was Gautama, called also by the complimentary epithets of Sakyasinha, the Lion, and Buddha, the Sage.

By a comparison of the various epochs assigned to his birth, it is inferred that he lived about one thousand years before Christ.

He was the son of a king; and when in conformity to the usage of the country he was, a few days after his birth, presented before the altar of a deity, the image is said to have inclined its head as a presage of the future greatness of the new-born prophet. The child soon developed faculties of the first order, and became equally distinguished by the uncommon beauty of his person. No sooner had he grown to years of maturity than he began to reflect deeply on the depravity and misery of mankind, and he conceived the idea of retiring from society and devoting himself to meditation. His father in vain opposed this design. Buddha escaped the vigilance of his guards, and having found a secure retreat, lived for six years undisturbed in his devout contemplations. At the expiration of that period he came forward at Benares as a religious teacher. At first some who heard him doubted of the soundness of his mind; but his doctrines soon gained credit, and were propagated so rapidly that Buddha himself lived to see them spread all over India. He died at the age of eighty years.

The Buddhists reject entirely the authority of the Vedas, and the religious observances prescribed in them and kept by the Hindus. They also reject the distinction of castes, and prohibit all bloody sacrifices, and allow animal food. Their priests are chosen from all classes; they are expected to procure their maintenance by perambulation and begging, and among other things it is their duty to endeavor to turn to some use things thrown aside as useless by others, and to discover the medicinal power of plants.

But in Ceylon three orders of priests are recognized; those of the highest order are usually men of high birth and learning, and are supported at the principal temples, most of which have been richly endowed by the former monarchs of the country.

For several centuries after the appearance of Buddha, his sect seems to have been tolerated by the Brahmans, and Buddhism appears to have penetrated the peninsula of Hindustan in every direction, and to have been carried to Ceylon, and to the eastern peninsula.

But afterwards it had to endure in India a long-continued persecution, which ultimately had the effect of entirely abolishing it in the country where it had originated, but to scatter it widely over adjacent countries. Buddhism appears to have been introduced into China about the year 65 of our era. From China it was subsequently extended to Corea, Japan, and Java.

THE GRAND LAMA

It is a doctrine alike of the Brahminical Hindus and of the Buddhist sect that the confinement of the human soul, an emanation of the divine spirit, in a human body, is a state of misery, and the consequence of frailties and sins committed during former existences. But they hold that some few individuals have appeared on this earth from time to time, not under the necessity of terrestrial existence, but who voluntarily descended to the earth to promote the welfare of mankind. These individuals have gradually assumed the character of reappearances of Buddha himself, in which capacity the line is continued till the present day, in the several Lamas of Thibet, China, and other countries where Buddhism prevails. In consequence of the victories of Gengis Khan and his successors, the Lama residing in Thibet was raised to the dignity of chief pontiff of the sect. A separate province was assigned to him as his own territory, and besides his spiritual dignity he became to a limited extent a temporal monarch. He is styled the Dalai Lama.

The first Christian missionaries who proceeded to Thibet were surprised to find there in the heart of Asia a pontifical court and several other ecclesiastical institutions resembling those of the Roman Catholic church. They found convents for priests and nuns; also processions and forms of religious worship, attended with much pomp and splendor; and many were induced by these similarities to consider Lamaism as a sort of degenerated Christianity. It is not improbable that the Lamas derived some of

these practices from the Nestorian Christians, who were settled in Tartary when Buddhism was introduced into Thibet.

PRESTER JOHN

An early account, communicated probably by travelling merchants, of a Lama or spiritual chief among the Tartars, seems to have occasioned in Europe the report of a Presbyter or Prester John, a Christian pontiff resident in Upper Asia. The Pope sent a mission in search of him, as did also Louis IX. of France, some years later, but both missions were unsuccessful, though the small communities of Nestorian Christians, which they did find, served to keep up the belief in Europe that such a personage did exist somewhere in the East. At last in the fifteenth century, a Portuguese traveller, Pedro Covilham, happening to hear that there was a Christian prince in the country of the Abessines (Abyssinia), not far from the Red Sea, concluded that this must be the true Prester John. He accordingly went thither, and penetrated to the court of the king, whom he calls Negus. Milton alludes to him in "Paradise Lost," Book XI., where, describing Adam's vision of his descendants in their various nations and cities, scattered over the face of the earth, he says,--

"... Nor did his eyes not ken
Th' empire of Negus, to his utmost port,
Ercoco, and the less maritime kings,
Mombaza and Quiloa and Melind."

CHAPTER XXXVIII

NORTHERN MYTHOLOGY--VALHALLA--THE VALKYRIOR

NORTHERN MYTHOLOGY

The stories which have engaged our attention thus far relate to the mythology of southern regions. But there is another branch of ancient superstitions which ought not to be entirely overlooked, especially as it belongs to the nations from which we, through our English ancestors, derive our origin. It is that of the northern nations, called Scandinavians, who inhabited the countries now known as Sweden, Denmark, Norway, and Iceland. These mythological records are contained in two collections called the Eddas, of which the oldest is in poetry and dates back to the year 1056, the more modern or prose Edda being of the date of 1640.

According to the Eddas there was once no heaven above nor earth beneath, but only a bottomless deep, and a world of mist in which flowed a fountain. Twelve rivers issued from this fountain, and when they had flowed far from their source, they froze into ice, and one layer accumulating over another, the great deep was filled up.

Southward from the world of mist was the world of light. From this flowed a warm wind upon the ice and melted it. The vapors rose in the air and formed clouds, from which sprang Ymir, the Frost giant and his progeny, and the cow Audhumbla, whose milk afforded nourishment and food to the giant. The cow got nourishment by licking the hoar frost and salt from the ice. While she was one day licking the salt stones there appeared at first the hair of a man, on the second day the whole head, and on the third the entire form endowed with beauty, agility, and power. This new being was a god, from whom and his wife, a daughter of the giant race, sprang the three brothers Odin, Vili, and Ve. They slew the giant Ymir, and out of his body formed the earth, of his blood the seas, of his bones the mountains, of his hair the trees, of his skull the heavens, and of his brain clouds, charged with hail and snow. Of Ymir's eyebrows the gods formed Midgard (mid earth), destined to become the abode of man.

Odin then regulated the periods of day and night and the seasons by placing in the heavens the sun and moon and appointing to them their respective courses. As soon as the sun began to shed its rays upon the earth, it caused the vegetable world to bud and

sprout. Shortly after the gods had created the world they walked by the side of the sea, pleased with their new work, but found that it was still incomplete, for it was without human beings. They therefore took an ash tree and made a man out of it, and they made a woman out of an elder, and called the man Aske and the woman Embla. Odin then gave them life and soul, Vili reason and motion, and Ve bestowed upon them the senses, expressive features, and speech. Midgard was then given them as their residence, and they became the progenitors of the human race.

The mighty ash tree Ygdrasil was supposed to support the whole universe. It sprang from the body of Ymir, and had three immense roots, extending one into Asgard (the dwelling of the gods), the other into Jotunheim (the abode of the giants), and the third to Niffleheim (the regions of darkness and cold). By the side of each of these roots is a spring, from which it is watered. The root that extends into Asgard is carefully tended by the three Norns, goddesses, who are regarded as the dispensers of fate. They are Urdur (the past), Verdandi (the present), Skuld (the future). The spring at the Jotunheim side is Ymir's well, in which wisdom and wit lie hidden, but that of Niffleheim feeds the adder Nidhogge (darkness), which perpetually gnaws at the root. Four harts run across the branches of the tree and bite the buds; they represent the four winds. Under the tree lies Ymir, and when he tries to shake off its weight the earth quakes.

Asgard is the name of the abode of the gods, access to which is only gained by crossing the bridge Bifrost (the rainbow). Asgard consists of golden and silver palaces, the dwellings of the gods, but the most beautiful of these is Valhalla, the residence of Odin. When seated on his throne he overlooks all heaven and earth. Upon his shoulders are the ravens Hugin and Munin, who fly every day over the whole world, and on their return report to him all they have seen and heard. At his feet lie his two wolves, Geri and Freki, to whom Odin gives all the meat that is set before him, for he himself stands in no need of food. Mead is for him both food and drink. He invented the Runic characters, and it is the business of the Norns to engrave the runes of fate upon a metal shield. From Odin's name, spelt Woden, as it sometimes is, came Wednesday, the name of the fourth day of the week.

Odin is frequently called Alfadur (All-father), but this name is sometimes used in a way that shows that the Scandinavians had an idea of a deity superior to Odin, uncreated and eternal.

OF THE JOYS OF VALHALLA

Valhalla is the great hall of Odin, wherein he feasts with his chosen heroes, all those who have fallen bravely in battle, for all who die a peaceful death are excluded. The flesh of the boar Schrimnir is served up to them, and is abundant for all. For although this boar is cooked every morning, he becomes whole again every night. For drink the heroes are supplied abundantly with mead from the she-goat Heidrum. When the heroes are not feasting they amuse themselves with fighting. Every day they ride out into the court or field and fight until they cut each other in pieces. This is their pastime; but when meal time comes they recover from their wounds and return to feast in Valhalla.

THE VALKYRIE

The Valkyrie are warlike virgins, mounted upon horses and armed with helmets and spears. Odin, who is desirous to collect a great many heroes in Valhalla to be able to meet the giants in a day when the final contest must come, sends down to every battle-field to make choice of those who shall be slain. The Valkyrie are his messengers, and their name means "Choosers of the slain." When they ride forth on their errand, their armor sheds a strange flickering light, which flashes up over the northern skies, making what men call the "Aurora Borealis," or "Northern Lights." [Footnote: Gray's ode, "The Fatal Sisters," is founded on this superstition.]

OF THOR AND THE OTHER GODS

Thor, the thunderer, Odin's eldest son, is the strongest of gods and men, and possesses three very precious things. The first is a hammer, which both the Frost and the Mountain giants know to their cost, when they see it hurled against them in the air, for it has split many a skull of their fathers and kindred. When thrown, it returns to his hand of its own accord. The second rare thing he possesses is called the belt of strength. When he girds it about him his divine might is doubled. The third, also very precious, is his iron gloves, which he puts on whenever he would use his mallet efficiently. From Thor's name is derived our word Thursday.

Frey is one of the most celebrated of the gods. He presides over rain and sunshine and all the fruits of the earth. His sister Freya is the most propitious of the goddesses. She loves music, spring, and flowers, and is particularly fond of the Elves (fairies). She is very fond of love ditties, and all lovers would do well to invoke her.

Bragi is the god of poetry, and his song records the deeds of warriors. His wife, Iduna, keeps in a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again.

Heimdall is the watchman of the gods, and is therefore placed on the borders of heaven to prevent the giants from forcing their way over the bridge Bifrost (the rainbow). He requires less sleep than a bird, and sees by night as well as by day a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass grow and the wool on a sheep's back.

OF LOKI AND HIS PROGENY

There is another deity who is described as the calumniator of the gods and the contriver of all fraud and mischief. His name is Loki. He is handsome and well made, but of a very fickle mood and most evil disposition. He is of the giant race, but forced himself into the company of the gods, and seems to take pleasure in bringing them into difficulties, and in extricating them out of the danger by his cunning, wit, and skill. Loki has three children. The first is the wolf Fenris, the second the Midgard serpent, the third Hela (Death). The gods were not ignorant that these monsters were growing up, and that they would one day bring much evil upon gods and men. So Odin deemed it advisable to send one to bring them to him. When they came he threw the serpent into that deep ocean by which the earth is surrounded. But the monster had grown to such an enormous size that holding his tail in his mouth he encircles the whole earth. Hela he cast into Niffleheim, and gave her power over nine worlds or regions, into which she distributes those who are sent to her; that is, all who die of sickness or old age. Her hall is called Elvidner. Hunger is her table, Starvation her knife, Delay her man, Slowness her maid, Precipice her threshold, Care her bed, and Burning Anguish forms the hangings of the apartments. She may easily be recognized, for her body is half flesh color and half blue, and she has a dreadfully stern and forbidding countenance. The wolf Fenris gave the gods a great deal of trouble before they succeeded in chaining him. He broke the strongest fetters as if they were made of cobwebs. Finally the gods sent a messenger to the mountain spirits, who made for them the chain called Gleipnir. It is fashioned of six things, viz., the noise made by the footfall of a cat, the beards of women, the roots of stones, the breath of fishes, the nerves (sensibilities) of bears, and the spittle of birds. When finished it was as smooth and soft as a silken string.

But when the gods asked the wolf to suffer himself to be bound with this apparently slight ribbon, he suspected their design, fearing that it was made by enchantment. He therefore only consented to be bound with it upon condition that one of the gods put his hand in his (Fenris's) mouth as a pledge that the band was to be removed again. Tyr (the god of battles) alone had courage enough to do this. But when the wolf found that he could not break his fetters, and that the gods would not release him, he bit off Tyr's hand, and he has ever since remained one-handed.

HOW THOR PAID THE MOUNTAIN GIANT HIS WAGES

Once on a time, when the gods were constructing their abodes and had already finished Midgard and Valhalla, a certain artificer came and offered to build them a residence so well fortified that they should be perfectly safe from the incursions of the Frost giants and the giants of the mountains. But he demanded for his reward the goddess Freya, together with the sun and moon. The gods yielded to his terms, provided he would finish the whole work himself without any one's assistance, and all within the space of one winter. But if anything remained unfinished on the first day of summer he should forfeit the recompense agreed on. On being told these terms the artificer stipulated that he should be allowed the use of his horse Svadilfari, and this by the advice of Loki was granted to him. He accordingly set to work on the first day of winter, and during the night let his horse draw stone for the building. The enormous size of the stones struck the gods with astonishment, and they saw clearly that the horse did one-half more of the toilsome work than his master. Their bargain, however, had been concluded, and confirmed by solemn oaths, for without these precautions a giant would not have thought himself safe among the gods, especially when Thor should return from an expedition he had then undertaken against the evil demons.

As the winter drew to a close, the building was far advanced, and the bulwarks were sufficiently high and massive to render the place impregnable. In short, when it wanted but three days to summer, the only part that remained to be finished was the gateway. Then sat the gods on their seats of justice and entered into consultation, inquiring of one another who among them could have advised to give Freya away, or to plunge the heavens in darkness by permitting the giant to carry away the sun and the moon.

They all agreed that no one but Loki, the author of so many evil deeds, could have given such bad counsel, and that he should be

put to a cruel death if he did not contrive some way to prevent the artificer from completing his task and obtaining the stipulated recompense. They proceeded to lay hands on Loki, who in his fright promised upon oath that, let it cost him what it would, he would so manage matters that the man should lose his reward. That very night when the man went with Svadilfari for building stone, a mare suddenly ran out of a forest and began to neigh. The horse thereat broke loose and ran after the mare into the forest, which obliged the man also to run after his horse, and thus between one and another the whole night was lost, so that at dawn the work had not made the usual progress. The man, seeing that he must fail of completing his task, resumed his own gigantic stature, and the gods now clearly perceived that it was in reality a mountain giant who had come amongst them. Feeling no longer bound by their oaths, they called on Thor, who immediately ran to their assistance, and lifting up his mallet, paid the workman his wages, not with the sun and moon, and not even by sending him back to Jotunheim, for with the first blow he shattered the giant's skull to pieces and hurled him headlong into Niffleheim.

THE RECOVERY OF THE HAMMER

Once upon a time it happened that Thor's hammer fell into the possession of the giant Thrym, who buried it eight fathoms deep under the rocks of Jotunheim. Thor sent Loki to negotiate with Thrym, but he could only prevail so far as to get the giant's promise to restore the weapon if Freya would consent to be his bride. Loki returned and reported the result of his mission, but the goddess of love was quite horrified at the idea of bestowing her charms on the king of the Frost giants. In this emergency Loki persuaded Thor to dress himself in Freya's clothes and accompany him to Jotunheim. Thrym received his veiled bride with due courtesy, but was greatly surprised at seeing her eat for her supper eight salmons and a full grown ox, besides other delicacies, washing the whole down with three tuns of mead. Loki, however, assured him that she had not tasted anything for eight long nights, so great was her desire to see her lover, the renowned ruler of Jotunheim. Thrym had at length the curiosity to peep under his bride's veil, but started back in affright and demanded why Freya's eyeballs glistened with fire. Loki repeated the same excuse and the giant was satisfied. He ordered the hammer to be brought in and laid on the maiden's lap. Thereupon Thor threw off his disguise, grasped his redoubted weapon, and slaughtered Thrym and all his followers.

Frey also possessed a wonderful weapon, a sword which would of

itself spread a field with carnage whenever the owner desired it. Frey parted with this sword, but was less fortunate than Thor and never recovered it. It happened in this way: Frey once mounted Odin's throne, from whence one can see over the whole universe, and looking round saw far off in the giant's kingdom a beautiful maid, at the sight of whom he was struck with sudden sadness, insomuch that from that moment he could neither sleep, nor drink, nor speak. At last Skirnir, his messenger, drew his secret from him, and undertook to get him the maiden for his bride, if he would give him his sword as a reward. Frey consented and gave him the sword, and Skirnir set off on his journey and obtained the maiden's promise that within nine nights she would come to a certain place and there wed Frey. Skirnir having reported the success of his errand, Frey exclaimed:

"Long is one night,
Long are two nights,
But how shall I hold out three?
Shorter hath seemed
A month to me oft
Than of this longing time the half."

So Frey obtained Gerda, the most beautiful of all women, for his wife, but he lost his sword.

This story, entitled "Skirnir For," and the one immediately preceding it, "Thrym's Quida," will be found poetically told in Longfellow's "Poets and Poetry of Europe."

CHAPTER XXXIX

THOR'S VISIT TO JOTUNHEIM

THOR'S VISIT TO JOTUNHEIM, THE GIANT'S COUNTRY

One day the god Thor, with his servant Thialfi, and accompanied by Loki, set out on a journey to the giant's country. Thialfi was of all men the swiftest of foot. He bore Thor's wallet, containing their provisions. When night came on they found themselves in an immense forest, and searched on all sides for a place where they might pass the night, and at last came to a very large hall, with an entrance that took the whole breadth of one end of the building. Here they lay down to sleep, but towards midnight were alarmed by an earthquake which shook the whole edifice. Thor, rising up, called on his companions to seek with him a place of safety. On the right they found an adjoining chamber, into which the others entered, but Thor remained at the doorway with his mallet in his hand, prepared to defend himself, whatever might happen. A terrible groaning was heard during the night, and at dawn of day Thor went out and found lying near him a huge giant, who slept and snored in the way that had alarmed them so. It is said that for once Thor was afraid to use his mallet, and as the giant soon waked up, Thor contented himself with simply asking his name.

"My name is Skrymir," said the giant, "but I need not ask thy name, for I know that thou art the god Thor. But what has become of my glove?" Thor then perceived that what they had taken overnight for a hall was the giant's glove, and the chamber where his two companions had sought refuge was the thumb. Skrymir then proposed that they should travel in company, and Thor consenting, they sat down to eat their breakfast, and when they had done, Skrymir packed all the provisions into one wallet, threw it over his shoulder, and strode on before them, taking such tremendous strides that they were hard put to it to keep up with him. So they travelled the whole day, and at dusk Skrymir chose a place for them to pass the night in under a large oak tree. Skrymir then told them he would lie down to sleep. "But take ye the wallet," he added, "and prepare your supper."

Skrymir soon fell asleep and began to snore strongly; but when Thor tried to open the wallet, he found the giant had tied it up so tight he could not untie a single knot. At last Thor became wroth, and grasping his mallet with both hands he struck a furious

blow on the giant's head. Skrymir, awakening, merely asked whether a leaf had not fallen on his head, and whether they had supped and were ready to go to sleep. Thor answered that they were just going to sleep, and so saying went and laid himself down under another tree. But sleep came not that night to Thor, and when Skrymir snored again so loud that the forest reechoed with the noise, he arose, and grasping his mallet launched it with such force at the giant's skull that it made a deep dint in it. Skrymir, awakening, cried out, "What's the matter? Are there any birds perched on this tree? I felt some moss from the branches fall on my head. How fares it with thee, Thor?" But Thor went away hastily, saying that he had just then awoke, and that as it was only midnight, there was still time for sleep. He, however, resolved that if he had an opportunity of striking a third blow, it should settle all matters between them. A little before daybreak he perceived that Skrymir was again fast asleep, and again grasping his mallet, he dashed it with such violence that it forced its way into the giant's skull up to the handle. But Skrymir sat up, and stroking his cheek said, "An acorn fell on my head. What! Art thou awake, Thor? Me thinks it is time for us to get up and dress ourselves; but you have not now a long way before you to the city called Utgard. I have heard you whispering to one another that I am not a man of small dimensions; but if you come to Utgard you will see there many men much taller than I. Wherefore, I advise you, when you come there, not to make too much of yourselves, for the followers of Utgard--Loki will not brook the boasting of such little fellows as you are. You must take the road that leads eastward, mine lies northward, so we must part here."

Hereupon he threw his wallet over his shoulders and turned away from them into the forest, and Thor had no wish to stop him or to ask for any more of his company.

Thor and his companions proceeded on their way, and towards noon descried a city standing in the middle of a plain. It was so lofty that they were obliged to bend their necks quite back on their shoulders in order to see to the top of it. On arriving they entered the city, and seeing a large palace before them with the door wide open, they went in, and found a number of men of prodigious stature, sitting on benches in the hall. Going further, they came before the king, Utgard-Loki, whom they saluted with great respect. The king, regarding them with a scornful smile, said, "If I do not mistake me, that stripling yonder must be the god Thor." Then addressing himself to Thor, he said, "Perhaps thou mayst be more than thou appearest to be. What are the feats that thou and thy fellows deem yourselves skilled in, for no one is

permitted to remain here who does not, in some feat or other, excel all other men?"

"The feat that I know," said Loki, "is to eat quicker than any one else, and in this I am ready to give a proof against any one here who may choose to compete with me."

"That will indeed be a feat," said Utgard-Loki, "if thou performest what thou promisest, and it shall be tried forthwith."

He then ordered one of his men who was sitting at the farther end of the bench, and whose name was Logi, to come forward and try his skill with Loki. A trough filled with meat having been set on the hall floor, Loki placed himself at one end, and Logi at the other, and each of them began to eat as fast as he could, until they met in the middle of the trough. But it was found that Loki had only eaten the flesh, while his adversary had devoured both flesh and bone, and the trough to boot. All the company therefore adjudged that Loki was vanquished.

Utgard-Loki then asked what feat the young man who accompanied Thor could perform. Thialfi answered that he would run a race with any one who might be matched against him. The king observed that skill in running was something to boast of, but if the youth would win the match he must display great agility. He then arose and went with all who were present to a plain where there was good ground for running on, and calling a young man named Hugi, bade him run a match with Thialfi. In the first course Hugi so much out-stripped his competitor that he turned back and met him not far from the starting place. Then they ran a second and a third time, but Thialfi met with no better success.

Utgard-Loki then asked Thor in what feats he would choose to give proofs of that prowess for which he was so famous. Thor answered that he would try a drinking-match with any one. Utgard-Loki bade his cup-bearer bring the large horn which his followers were obliged to empty when they had trespassed in any way against the law of the feast. The cupbearer having presented it to Thor, Utgard-Loki said, "Whoever is a good drinker will empty that horn at a single draught, though most men make two of it, but the most puny drinker can do it in three."

Thor looked at the horn, which seemed of no extraordinary size though somewhat long; however, as he was very thirsty, he set it to his lips, and without drawing breath, pulled as long and as deeply as he could, that he might not be obliged to make a second

draught of it; but when he set the horn down and looked in, he could scarcely perceive that the liquor was diminished.

After taking breath, Thor went to it again with all his might, but when he took the horn from his mouth, it seemed to him that he had drunk rather less than before, although the horn could now be carried without spilling.

"How now, Thor?" said Utgard-Loki; "thou must not spare thyself; if thou meanest to drain the horn at the third draught thou must pull deeply; and I must needs say that thou wilt not be called so mighty a man here as thou art at home if thou showest no greater prowess in other feats than methinks will be shown in this."

Thor, full of wrath, again set the horn to his lips, and did his best to empty it; but on looking in found the liquor was only a little lower, so he resolved to make no further attempt, but gave back the horn to the cup-bearer.

"I now see plainly," said Utgard-Loki, "that thou art not quite so stout as we thought thee: but wilt thou try any other feat, though methinks thou art not likely to bear any prize away with thee hence."

"What new trial hast thou to propose?" said Thor.

"We have a very trifling game here," answered Utgard-Loki, "in which we exercise none but children. It consists in merely lifting my cat from the ground; nor should I have dared to mention such a feat to the great Thor if I had not already observed that thou art by no means what we took thee for."

As he finished speaking, a large gray cat sprang on the hall floor. Thor put his hand under the cat's belly and did his utmost to raise him from the floor, but the cat, bending his back, had, notwithstanding all Thor's efforts, only one of his feet lifted up, seeing which Thor made no further attempt.

"This trial has turned out," said Utgard-Loki, "just as I imagined it would. The cat is large, but Thor is little in comparison to our men."

"Little as ye call me," answered Thor, "let me see who among you will come hither now I am in wrath and wrestle with me."

"I see no one here," said Utgard-Loki, looking at the men sitting

on the benches, "who would not think it beneath him to wrestle with thee; let somebody, however, call hither that old crone, my nurse Elli, and let Thor wrestle with her if he will. She has thrown to the ground many a man not less strong than this Thor is."

A toothless old woman then entered the hall, and was told by Utgard-Loki to take hold of Thor. The tale is shortly told. The more Thor tightened his hold on the crone the firmer she stood. At length after a very violent struggle Thor began to lose his footing, and was finally brought down upon one knee. Utgard-Loki then told them to desist, adding that Thor had now no occasion to ask any one else in the hall to wrestle with him, and it was also getting late; so he showed Thor and his companions to their seats, and they passed the night there in good cheer.

The next morning, at break of day, Thor and his companions dressed themselves and prepared for their departure. Utgard-Loki ordered a table to be set for them, on which there was no lack of victuals or drink. After the repast Utgard-Loki led them to the gate of the city, and on parting asked Thor how he thought his journey had turned out, and whether he had met with any men stronger than himself. Thor told him that he could not deny but that he had brought great shame on himself. "And what grieves me most," he added, "is that ye will call me a person of little worth."

"Nay," said Utgard-Loki, "it behooves me to tell thee the truth, now thou art out of the city, which so long as I live and have my way thou shalt never enter again. And, by my troth, had I known beforehand that thou hadst so much strength in thee, and wouldst have brought me so near to a great mishap, I would not have suffered thee to enter this time. Know then that I have all along deceived thee by my illusions; first in the forest, where I tied up the wallet with iron wire so that thou couldst not untie it. After this thou gavest me three blows with thy mallet; the first, though the least, would have ended my days had it fallen on me, but I slipped aside and thy blows fell on the mountain, where thou wilt find three glens, one of them remarkably deep. These are the dints made by thy mallet. I have made use of similar illusions in the contests you have had with my followers. In the first, Loki, like hunger itself, devoured all that was set before him, but Logi was in reality nothing else than Fire, and therefore consumed not only the meat, but the trough which held it. Hugi, with whom Thialfi contended in running, was Thought, and it was impossible for Thialfi to keep pace with that. When thou in thy turn didst attempt to empty the horn, thou didst perform, by my troth, a deed

so marvellous that had I not seen it myself I should never have believed it. For one end of that horn reached the sea, which thou wast not aware of, but when thou comest to the shore thou wilt perceive how much the sea has sunk by thy draughts. Thou didst perform a feat no less wonderful by lifting up the cat, and to tell thee the truth, when we saw that one of his paws was off the floor, we were all of us terror-stricken, for what thou tookest for a cat was in reality the Midgard serpent that encompasseth the earth, and he was so stretched by thee that he was barely long enough to enclose it between his head and tail. Thy wrestling with Elli was also a most astonishing feat, for there was never yet a man, nor ever will be, whom Old Age, for such in fact was Elli, will not sooner or later lay low. But now, as we are going to part, let me tell thee that it will be better for both of us if thou never come near me again, for shouldst thou do so, I shall again defend myself by other illusions, so that thou wilt only lose thy labor and get no fame from the contest with me."

On hearing these words Thor in a rage laid hold of his mallet and would have launched it at him, but Utgard-Loki had disappeared, and when Thor would have returned to the city to destroy it, he found nothing around him but a verdant plain.

CHAPTER XL

THE DEATH OF BALDUR--THE ELVES--RUNIC LETTERS-- ICELAND--TEUTONIC MYTHOLOGY--NIBELUNGEN LIED

THE DEATH OF BALDUR

Baldur the Good, having been tormented with terrible dreams indicating that his life was in peril, told them to the assembled gods, who resolved to conjure all things to avert from him the threatened danger. Then Frigga, the wife of Odin, exacted an oath from fire and water, from iron and all other metals, from stones, trees, diseases, beasts, birds, poisons, and creeping things, that none of them would do any harm to Baldur. Odin, not satisfied with all this, and feeling alarmed for the fate of his son, determined to consult the prophetess Angerbode, a giantess, mother of Fenris, Hela, and the Midgard serpent. She was dead, and Odin was forced to seek her in Hela's dominions. This Descent of Odin forms the subject of Gray's fine ode beginning,--

"Uprose the king of men with speed
And saddled straight his coal-black steed"

But the other gods, feeling that what Frigga had done was quite sufficient, amused themselves with using Baldur as a mark, some hurling darts at him, some stones, while others hewed at him with their swords and battle-axes; for do what they would, none of them could harm him. And this became a favorite pastime with them and was regarded as an honor shown to Baldur. But when Loki beheld the scene he was sorely vexed that Baldur was not hurt. Assuming, therefore, the shape of a woman, he went to Fensalir, the mansion of Frigga. That goddess, when she saw the pretended woman, inquired of her if she knew what the gods were doing at their meetings. She replied that they were throwing darts and stones at Baldur, without being able to hurt him. "Ay," said Frigga, "neither stones, nor sticks, nor anything else can hurt Baldur, for I have exacted an oath from all of them." "What," exclaimed the woman, "have all things sworn to spare Baldur?" "All things," replied Frigga, "except one little shrub that grows on the eastern side of Valhalla, and is called Mistletoe, and which I thought too young and feeble to crave an oath from."

As soon as Loki heard this he went away, and resuming his natural shape, cut off the mistletoe, and repaired to the place where the

gods were assembled. There he found Hodur standing apart, without partaking of the sports, on account of his blindness, and going up to him, said, "Why dost thou not also throw something at Baldur?"

"Because I am blind," answered Hodur, "and see not where Baldur is, and have, moreover, nothing to throw."

"Come, then," said Loki, "do like the rest, and show honor to Baldur by throwing this twig at him, and I will direct thy arm towards the place where he stands."

Hodur then took the mistletoe, and under the guidance of Loki, darted it at Baldur, who, pierced through and through, fell down lifeless. Surely never was there witnessed, either among gods or men, a more atrocious deed than this. When Baldur fell, the gods were struck speechless with horror, and then they looked at each other, and all were of one mind to lay hands on him who had done the deed, but they were obliged to delay their vengeance out of respect for the sacred place where they were assembled. They gave vent to their grief by loud lamentations. When the gods came to themselves, Frigga asked who among them wished to gain all her love and good will. "For this," said she, "shall he have who will ride to Hel and offer Hela a ransom if she will let Baldur return to Asgard." Whereupon Hermod, surnamed the Nimble, the son of Odin, offered to undertake the journey. Odin's horse, Sleipnir, which has eight legs and can outrun the wind, was then led forth, on which Hermod mounted and galloped away on his mission. For the space of nine days and as many nights he rode through deep glens so dark that he could not discern anything, until he arrived at the river Gyll, which he passed over on a bridge covered with glittering gold. The maiden who kept the bridge asked him his name and lineage, telling him that the day before five bands of dead persons had ridden over the bridge, and did not shake it as much as he alone. "But," she added, "thou hast not death's hue on thee; why then ridest thou here on the way to Hel?"

"I ride to Hel," answered Hermod, "to seek Baldur. Hast thou perchance seen him pass this way?"

She replied, "Baldur hath ridden over Gyll's bridge, and yonder lieth the way he took to the abodes of death"

Hermod pursued his journey until he came to the barred gates of Hel. Here he alighted, girthed his saddle tighter, and remounting clapped both spurs to his horse, who cleared the gate by a tremendous leap without touching it. Hermod then rode on to the

palace, where he found his brother Baldur occupying the most distinguished seat in the hall, and passed the night in his company. The next morning he besought Hela to let Baldur ride home with him, assuring her that nothing but lamentations were to be heard among the gods. Hela answered that it should now be tried whether Baldur was so beloved as he was said to be. "If, therefore," she added, "all things in the world, both living and lifeless, weep for him, then shall he return to life; but if any one thing speak against him or refuse to weep, he shall be kept in Hel."

Hermod then rode back to Asgard and gave an account of all he had heard and witnessed.

The gods upon this despatched messengers throughout the world to beg everything to weep in order that Baldur might be delivered from Hel. All things very willingly complied with this request, both men and every other living being, as well as earths, and stones, and trees, and metals, just as we have all seen these things weep when they are brought from a cold place into a hot one. As the messengers were returning, they found an old hag named Thaukt sitting in a cavern, and begged her to weep Baldur out of Hel. But she answered,

"Thaukt will wail
With dry tears
Baldur's bale-fire.
Let Hela keep her own."

It was strongly suspected that this hag was no other than Loki himself, who never ceased to work evil among gods and men. So Baldur was prevented from coming back to Asgard.

[Footnote: In Longfellow's Poems will be found a poem entitled "Tegner's Drapa," upon the subject of Baldur's death.]

The gods took up the dead body and bore it to the seashore where stood Baldur's ship "Hringham," which passed for the largest in the world. Baldur's dead body was put on the funeral pile, on board the ship, and his wife Nanna was so struck with grief at the sight that she broke her heart, and her body was burned on the same pile as her husband's. There was a vast concourse of various kinds of people at Baldur's obsequies. First came Odin accompanied by Frigga, the Valkyrie, and his ravens; then Frey in his car drawn by Gullinbursti, the boar; Heimdall rode his horse Gulltopp, and Freya drove in her chariot drawn by cats. There were also a

great many Frost giants and giants of the mountain present. Baldur's horse was led to the pile fully caparisoned and consumed in the same flames with his master.

But Loki did not escape his deserved punishment. When he saw how angry the gods were, he fled to the mountain, and there built himself a hut with four doors, so that he could see every approaching danger. He invented a net to catch the fishes, such as fishermen have used since his time. But Odin found out his hiding-place and the gods assembled to take him. He, seeing this, changed himself into a salmon, and lay hid among the stones of the brook. But the gods took his net and dragged the brook, and Loki, finding he must be caught, tried to leap over the net; but Thor caught him by the tail and compressed it, so that salmons ever since have had that part remarkably fine and thin. They bound him with chains and suspended a serpent over his head, whose venom falls upon his face drop by drop. His wife Siguna sits by his side and catches the drops as they fall, in a cup; but when she carries it away to empty it, the venom falls upon Loki, which makes him howl with horror, and twist his body about so violently that the whole earth shakes, and this produces what men call earthquakes.

THE ELVES

The Edda mentions another class of beings, inferior to the gods, but still possessed of great power; these were called Elves. The white spirits, or Elves of Light, were exceedingly fair, more brilliant than the sun, and clad in garments of a delicate and transparent texture. They loved the light, were kindly disposed to mankind, and generally appeared as fair and lovely children. Their country was called Alfheim, and was the domain of Freyr, the god of the sun, in whose light they were always sporting.

The Black or Night Elves were a different kind of creatures. Ugly, long-nosed dwarfs, of a dirty brown color, they appeared only at night, for they avoided the sun as their most deadly enemy, because whenever his beams fell upon any of them they changed them immediately into stones. Their language was the echo of solitudes, and their dwelling-places subterranean caves and clefts. They were supposed to have come into existence as maggots produced by the decaying flesh of Ymir's body, and were afterwards endowed by the gods with a human form and great understanding. They were particularly distinguished for a knowledge of the mysterious powers of nature, and for the runes which they carved and explained. They were the most skilful artificers of all created beings, and worked in metals and in wood. Among their most noted

works were Thor's hammer, and the ship "Skidbladnir," which they gave to Freyr, and which was so large that it could contain all the deities with their war and household implements, but so skillfully was it wrought that when folded together it could be put into a side pocket.

RAGNAROK, THE TWILIGHT OF THE GODS

It was a firm belief of the northern nations that a time would come when all the visible creation, the gods of Valhalla and Niffleheim, the inhabitants of Jotunheim, Alfheim, and Midgard, together with their habitations, would be destroyed. The fearful day of destruction will not, however, be without its forerunners. First will come a triple winter, during which snow will fall from the four corners of the heavens, the frost be very severe, the wind piercing, the weather tempestuous, and the sun impart no gladness. Three such winters will pass away without being tempered by a single summer. Three other similar winters will then follow, during which war and discord will spread over the universe. The earth itself will be frightened and begin to tremble, the sea leave its basin, the heavens tear asunder, and men perish in great numbers, and the eagles of the air feast upon their still quivering bodies. The wolf Fenris will now break his bands, the Midgard serpent rise out of her bed in the sea, and Loki, released from his bonds, will join the enemies of the gods. Amidst the general devastation the sons of Muspelheim will rush forth under their leader Surtur, before and behind whom are flames and burning fire. Onward they ride over Bifrost, the rainbow bridge, which breaks under the horses' hoofs. But they, disregarding its fall, direct their course to the battlefield called Vigrid. Thither also repair the wolf Fenris, the Midgard serpent, Loki with all the followers of Hela, and the Frost giants.

Heimdall now stands up and sounds the Giallar horn to assemble the gods and heroes for the contest. The gods advance, led on by Odin, who engages the wolf Fenris, but falls a victim to the monster, who is, however, slain by Vidar, Odin's son. Thor gains great renown by killing the Midgard serpent, but recoils and falls dead, suffocated with the venom which the dying monster vomits over him. Loki and Heimdall meet and fight till they are both slain. The gods and their enemies having fallen in battle, Surtur, who has killed Freyr, darts fire and flames over the world, and the whole universe is burned up. The sun becomes dim, the earth sinks into the ocean, the stars fall from heaven, and time is no more.

After this Alfadur (the Almighty) will cause a new heaven and a

new earth to arise out of the sea. The new earth filled with abundant supplies will spontaneously produce its fruits without labor or care. Wickedness and misery will no more be known, but the gods and men will live happily together.

RUNIC LETTERS

One cannot travel far in Denmark, Norway, or Sweden without meeting with great stones of different forms, engraven with characters called Runic, which appear at first sight very different from all we know. The letters consist almost invariably of straight lines, in the shape of little sticks either singly or put together. Such sticks were in early times used by the northern nations for the purpose of ascertaining future events. The sticks were shaken up, and from the figures that they formed a kind of divination was derived.

The Runic characters were of various kinds. They were chiefly used for magical purposes. The noxious, or, as they called them, the BITTER runes, were employed to bring various evils on their enemies; the favorable averted misfortune. Some were medicinal, others employed to win love, etc. In later times they were frequently used for inscriptions, of which more than a thousand have been found. The language is a dialect of the Gothic, called Norse, still in use in Iceland. The inscriptions may therefore be read with certainty, but hitherto very few have been found which throw the least light on history. They are mostly epitaphs on tombstones.

Gray's ode on the "Descent of Odin" contains an allusion to the use of Runic letters for incantation:

**"Facing to the northern clime,
Thrice he traced the Runic rhyme;
Thrice pronounced, in accents dread,
The thrilling verse that wakes the dead,
Till from out the hollow ground
Slowly breathed a sullen sound."**

THE SKALDS

The Skalds were the bards and poets of the nation, a very important class of men in all communities in an early stage of civilization. They are the depositaries of whatever historic lore there is, and it is their office to mingle something of intellectual gratification with the rude feasts of the warriors,

by rehearsing, with such accompaniments of poetry and music as their skill can afford, the exploits of their heroes living or dead. The compositions of the Skalds were called Sagas, many of which have come down to us, and contain valuable materials of history, and a faithful picture of the state of society at the time to which they relate.

ICELAND

The Eddas and Sagas have come to us from Iceland. The following extract from Carlyle's lectures on "Heroes and Hero Worship" gives an animated account of the region where the strange stories we have been reading had their origin. Let the reader contrast it for a moment with Greece, the parent of classical mythology:

"In that strange island, Iceland,--burst up, the geologists say, by fire from the bottom of the sea, a wild land of barrenness and lava, swallowed many months of every year in black tempests, yet with a wild, gleaming beauty in summer time, towering up there stern and grim in the North Ocean, with its snow yokuls [mountains], roaring geysers [boiling springs], sulphur pools, and horrid volcanic chasms, like the waste, chaotic battlefield of Frost and Fire,--where, of all places, we least looked for literature or written memorials,--the record of these things was written down. On the seaboard of this wild land is a rim of grassy country, where cattle can subsist, and men by means of them and of what the sea yields; and it seems they were poetic men these, men who had deep thoughts in them and uttered musically their thoughts. Much would be lost had Iceland not been burst up from the sea, not been discovered by the Northmen!"

TEUTONIC MYTHOLOGY

In the mythology of Germany proper, the name of Odin appears as Wotan; Freya and Frigga are regarded as one and the same divinity, and the gods are in general represented as less warlike in character than those in the Scandinavian myths. As a whole, however, Teutonic mythology runs along almost identical lines with that of the northern nations. The most notable divergence is due to modifications of the legends by reason of the difference in climatic conditions. The more advanced social condition of the Germans is also apparent in their mythology.

THE NIBELUNGEN LIED

One of the oldest myths of the Teutonic race is found in the great

national epic of the Nibelungen Lied, which dates back to the prehistoric era when Wotan, Frigga, Thor, Loki, and the other gods and goddesses were worshipped in the German forests. The epic is divided into two parts, the first of which tells how Siegfried, the youngest of the kings of the Netherlands, went to Worms, to ask in marriage the hand of Kriemhild, sister of Gunther, King of Burgundy. While he was staying with Gunther, Siegfried helped the Burgundian king to secure as his wife Brunhild, queen of Issland. The latter had announced publicly that he only should be her husband who could beat her in hurling a spear, throwing a huge stone, and in leaping. Siegfried, who possessed a cloak of invisibility, aided Gunther in these three contests, and Brunhild became his wife. In return for these services, Gunther gave Siegfried his sister Kriemhild in marriage.

After some time had elapsed, Siegfried and Kriemhild went to visit Gunther, when the two women fell into a dispute about the relative merits of their husbands. Kriemhild, to exalt Siegfried, boasted that it was to the latter that Gunther owed his victories and his wife. Brunhild, in great anger, employed Hagan, liegeman of Gunther, to murder Siegfried. In the epic Hagan is described as follows:

"Well-grown and well-compacted was that redoubted guest; Long were his legs and sinewy, and deep and broad his chest; His hair, that once was sable, with gray was dashed of late; Most terrible his visage, and lordly was his gait."

--Nibelungen Lied, stanza 1789.

This Achilles of German romance stabbed Siegfried between the shoulders, as the unfortunate King of the Netherlands was stooping to drink from a brook during a hunting expedition.

The second part of the epic relates how, thirteen years later, Kriemhild married Etzel, King of the Huns. After a time, she invited the King of Burgundy, with Hagan and many others, to the court of her husband. A fearful quarrel was stirred up in the banquet hall, which ended in the slaughter of all the Burgundians but Gunther and Hagan. These two were taken prisoners and given to Kriemhild, who with her own hand cut off the heads of both. For this bloody act of vengeance Kriemhild was herself slain by Hildebrand, a magician and champion, who in German mythology holds a place to an extent corresponding to that of Nestor in the Greek mythology.

THE NIBELUNGEN HOARD

This was a mythical mass of gold and precious stones which Siegfried obtained from the Nibelungs, the people of the north whom he had conquered and whose country he had made tributary to his own kingdom of the Netherlands. Upon his marriage, Siegfried gave the treasure to Kriemhild as her wedding portion. After the murder of Siegfried, Hagan seized it and buried it secretly beneath the Rhine at Lochham, intending to recover it at a future period. The hoard was lost forever when Hagan was killed by Kriemhild. Its wonders are thus set forth in the poem:

"'Twas as much as twelve huge wagons in four whole nights and days

**Could carry from the mountain down to the salt sea bay;
Though to and fro each wagon thrice journeyed every day.**

**"It was made up of nothing but precious stones and gold;
Were all the world bought from it, and down the value told,
Not a mark the less would there be left than erst there was, I ween."**

--Nibelungen Lied, XIX.

Whoever possessed the Nibelungen hoard were termed Nibelungers. Thus at one time certain people of Norway were so called. When Siegfried held the treasure he received the title "King of the Nibelungers."

WAGNER'S NIBELUNGEN RING

Though Richard Wagner's music-drama of the Nibelungen Ring bears some resemblance to the ancient German epic, it is a wholly independent composition and was derived from various old songs and sagas, which the dramatist wove into one great harmonious story. The principal source was the Volsunga Saga, while lesser parts were taken from the Elder Edda and the Younger Edda, and others from the Nibelungen Lied, the Ecklenlied, and other Teutonic folklore.

In the drama there are at first only four distinct races,--the gods, the giants, the dwarfs, and the nymphs. Later, by a special creation, there come the valkyrie and the heroes. The gods are the noblest and highest race, and dwell first in the mountain meadows, later in the palace of Valhalla on the heights. The giants are a

great and strong race, but lack wisdom; they hate what is noble, and are enemies of the gods; they dwell in caves near the earth's surface. The dwarfs, or nibelungs, are black uncouth pigmies, hating the good, hating the gods; they are crafty and cunning, and dwell in the bowels of the earth. The nymphs are pure, innocent creatures of the water. The valkyrie are daughters of the gods, but mingled with a mortal strain; they gather dead heroes from the battle-fields and carry them to Valhalla. The heroes are children of the gods, but also mingled with a mortal strain; they are destined to become at last the highest race of all, and to succeed the gods in the government of the world.

The principal gods are Wotan, Loki, Donner, and Froh. The chief giants are Fafner and Fasolt, brothers. The chief dwarfs are Alberich and Mime, brothers, and later Hagan, son of Alberich. The chief nymphs are the Rhine-daughters, Flosshilda, Woglinda, and Wellgunda. There are nine Valkyrie, of whom Brunhild is the leading one.

Wagner's story of the Ring may be summarized as follows:

A hoard of gold exists in the depths of the Rhine, guarded by the innocent Rhine-maidens. Alberich, the dwarf, forswears love to gain this gold. He makes it into a magic ring. It gives him all power, and he gathers by it a vast amount of treasures.

Meanwhile Wotan, chief of the gods, has engaged the giants to build for him a noble castle, Valhalla, from whence to rule the world, promising in payment Freya, goddess of youth and love. But the gods find they cannot spare Freya, as they are dependent on her for their immortal youth. Loki, called upon to provide a substitute, tells of Alberich's magic ring and other treasure. Wotan goes with Loki, and they steal the ring and the golden hoard from Alberich, who curses the ring and lays the curse on all who shall henceforth possess it. The gods give the ring and the treasure to the giants as a substitute for Freya. The curse at once begins. One giant, Fafner, kills his brother to get all, and transforms himself into a dragon to guard his wealth. The gods enter Valhalla over the rainbow bridge. This ends the first part of the drama, called the Rhine-Gold.

The second part, the Valkyrie, relates how Wotan still covets the ring. He cannot take it himself, for he has given his word to the giants. He stands or falls by his word. So he devises an artifice to get the ring. He will get a hero-race to work for him and recover the ring and the treasures. Siegmund and Sieglinde are

twin children of this new race. Sieglinda is carried off as a child and is forced into marriage with Hunding. Siegmund comes, and unknowingly breaks the law of marriage, but wins Nothung, the great sword, and a bride. Brunhild, chief of the Valkyrie, is commissioned by Wotan at the instance of Fricka, goddess of marriage, to slay him for his sin. She disobeys and tries to save him, but Hunding, helped by Wotan, slays him. Sieglinda, however, about to bear the free hero, to be called Siegfried, is saved by Brunhild, and hid in the forest. Brunhild herself is punished by being made a mortal woman. She is left sleeping on the mountains with a wall of fire around her which only a hero can penetrate.

The drama continues with the story of Siegfried, which opens with a scene in the smithy between Mime the dwarf and Siegfried. Mime is welding a sword, and Siegfried scorns him. Mime tells him something of his mother, Sieglinda, and shows him the broken pieces of his father's sword. Wotan comes and tells Mime that only one who has no fear can remake the sword. Now Siegfried knows no fear and soon remakes the sword Nothung. Wotan and Alberich come to where the dragon Fafner is guarding the ring. They both long for it, but neither can take it. Soon Mime comes bringing Siegfried with the mighty sword. Fafner comes out, but Siegfried slays him. Happening to touch his lips with the dragon's blood, he understands the language of the birds. They tell him of the ring. He goes and gets it. Siegfried now has possession of the ring, but it is to bring him nothing of happiness, only evil. It is to curse love and finally bring death. The birds also tell him of Mime's treachery. He slays Mime. He longs for some one to love. The birds tell him of the slumbering Brunnhilda, whom he finds and marries.

The Dusk of the Gods portrays at the opening the three norns or fates weaving and measuring the thread of destiny. It is the beginning of the end. The perfect pair, Siegfried and Brunhild, appear in all the glory of their life, splendid ideals of manhood and womanhood. But Siegfried goes out into the world to achieve deeds of prowess. He gives her the Nibelungen ring to keep as a pledge of his love till his return. Meanwhile Alberich also has begotten a son, Hagan, to achieve for him the possession of the ring. He is partly of the Gibichung race, and works through Gunther and Gutrune, half-brother and half-sister to him. They beguile Siegfried to them, give him a magic draught which makes him forget Brunhild and fall in love with Gutrune. Under this same spell, he offers to bring Brunhild for wife to Gunther. Now is Valhalla full of sorrow and despair. The gods fear the end. Wotan murmurs, "O that she would give back the ring to the Rhine." But Brunhild will not give it up,--it is now her pledge of love.

Siegfried comes, takes the ring, and Brunhild is now brought to the Rhine castle of the Gibichungs, but Siegfried under the spell does not love her. She is to be wedded to Gunther. She rises in wrath and denounces Siegfried. But at a hunting banquet Siegfried is given another magic draught, remembers all, and is slain by Hagan by a blow in the back, as he calls on Brunhild's name in love. Then comes the end. The body of Siegfried is burned on a funeral pyre, a grand funeral march is heard, and Brunhild rides into the flames and sacrifices herself for love's sake; the ring goes back to the Rhine-daughters; and the old world--of the gods of Valhalla, of passion and sin--is burnt up with flames, for the gods have broken moral law, and coveted power rather than love, gold rather than truth, and therefore must perish. They pass, and a new era, the reign of love and truth, has begun.

Those who wish to study the differences in the legends of the Nibelungen Lied and the Nibelungen Ring, and the way in which Wagner used his ancient material, are referred to Professor W. C. Sawyer's book on "Teutonic Legends in the Nibelungen Lied and the Nibelungen Ring," where the matter is treated in full detail. For a very thorough and clear analysis of the Ring as Wagner gives it, with a study of the musical motifs, probably nothing is better for general readers than the volume "The Epic of Sounds," by Freda Winworth. The more scholarly work of Professor Lavignac is indispensable for the student of Wagner's dramas. There is much illuminating comment on the sources and materials in "Legends of the Wagner Drama" by J. L. Weston.

CHAPTER XLI

THE DRUIDS--IONA

DRUIDS

The Druids were the priests or ministers of religion among the ancient Celtic nations in Gaul, Britain, and Germany. Our information respecting them is borrowed from notices in the Greek and Roman writers, compared with the remains of Welsh and Gaelic poetry still extant.

The Druids combined the functions of the priest, the magistrate, the scholar, and the physician. They stood to the people of the Celtic tribes in a relation closely analogous to that in which the Brahmans of India, the Magi of Persia, and the priests of the Egyptians stood to the people respectively by whom they were revered.

The Druids taught the existence of one god, to whom they gave a name "Be' al," which Celtic antiquaries tell us means "the life of everything," or "the source of all beings," and which seems to have affinity with the Phoenician Baal. What renders this affinity more striking is that the Druids as well as the Phoenicians identified this, their supreme deity, with the Sun. Fire was regarded as a symbol of the divinity. The Latin writers assert that the Druids also worshipped numerous inferior gods.

They used no images to represent the object of their worship, nor did they meet in temples or buildings of any kind for the performance of their sacred rites. A circle of stones (each stone generally of vast size), enclosing an area of from twenty feet to thirty yards in diameter, constituted their sacred place. The most celebrated of these now remaining is Stonehenge, on Salisbury Plain, England.

These sacred circles were generally situated near some stream, or under the shadow of a grove or wide-spreading oak. In the centre of the circle stood the Cromlech or altar, which was a large stone, placed in the manner of a table upon other stones set up on end. The Druids had also their high places, which were large stones or piles of stones on the summits of hills. These were called Cairns, and were used in the worship of the deity under the symbol of the sun.

That the Druids offered sacrifices to their deity there can be no doubt. But there is some uncertainty as to what they offered, and of the ceremonies connected with their religious services we know almost nothing. The classical (Roman) writers affirm that they offered on great occasions human sacrifices; as for success in war or for relief from dangerous diseases. Caesar has given a detailed account of the manner in which this was done. "They have images of immense size, the limbs of which are framed with twisted twigs and filled with living persons. These being set on fire, those within are encompassed by the flames." Many attempts have been made by Celtic writers to shake the testimony of the Roman historians to this fact, but without success.

The Druids observed two festivals in each year. The former took place in the beginning of May, and was called Beltane or "fire of God." On this occasion a large fire was kindled on some elevated spot, in honor of the sun, whose returning beneficence they thus welcomed after the gloom and desolation of winter. Of this custom a trace remains in the name given to Whitsunday in parts of Scotland to this day. Sir Walter Scott uses the word in the "Boat Song" in the "Lady of the Lake":

"Ours is no sapling, chance sown by the fountain, Blooming at Beltane in winter to fade;" etc.

The other great festival of the Druids was called "Samh'in," or "fire of peace," and was held on Halloweve (first of November), which still retains this designation in the Highlands of Scotland. On this occasion the Druids assembled in solemn conclave, in the most central part of the district, to discharge the judicial functions of their order. All questions, whether public or private, all crimes against person or property, were at this time brought before them for adjudication. With these judicial acts were combined certain superstitious usages, especially the kindling of the sacred fire, from which all the fires in the district, which had been beforehand scrupulously extinguished, might be relighted. This usage of kindling fires on Hallow-eve lingered in the British islands long after the establishment of Christianity.

Besides these two great annual festivals, the Druids were in the habit of observing the full moon, and especially the sixth day of the moon. On the latter they sought the Mistletoe, which grew on their favorite oaks, and to which, as well as to the oak itself, they ascribed a peculiar virtue and sacredness. The discovery of it was an occasion of rejoicing and solemn worship. "They call

it," says Pliny, "by a word in their language, which means 'heal-all,' and having made solemn preparation for feasting and sacrifice under the tree, they drive thither two milk-white bulls, whose horns are then for the first time bound. The priest then, robed in white, ascends the tree, and cuts off the mistletoe with a golden sickle. It is caught in a white mantle, after which they proceed to slay the victims, at the same time praying that God would render his gift prosperous to those to whom he had given it." They drink the water in which it has been infused, and think it a remedy for all diseases. The mistletoe is a parasitic plant, and is not always nor often found on the oak, so that when it is found it is the more precious.

The Druids were the teachers of morality as well as of religion. Of their ethical teaching a valuable specimen is preserved in the Triads of the Welsh Bards, and from this we may gather that their views of moral rectitude were on the whole just, and that they held and inculcated many very noble and valuable principles of conduct. They were also the men of science and learning of their age and people. Whether they were acquainted with letters or not has been disputed, though the probability is strong that they were, to some extent. But it is certain that they committed nothing of their doctrine, their history, or their poetry to writing. Their teaching was oral, and their literature (if such a word may be used in such a case) was preserved solely by tradition. But the Roman writers admit that "they paid much attention to the order and laws of nature, and investigated and taught to the youth under their charge many things concerning the stars and their motions, the size of the world and the lands, and concerning the might and power of the immortal gods."

Their history consisted in traditional tales, in which the heroic deeds of their forefathers were celebrated. These were apparently in verse, and thus constituted part of the poetry as well as the history of the Druids. In the poems of Ossian we have, if not the actual productions of Druidical times, what may be considered faithful representations of the songs of the Bards.

The Bards were an essential part of the Druidical hierarchy. One author, Pennant, says, "The Bards were supposed to be endowed with powers equal to inspiration. They were the oral historians of all past transactions, public and private. They were also accomplished genealogists," etc.

Pennant gives a minute account of the Eisteddfods or sessions of the Bards and minstrels, which were held in Wales for many

centuries, long after the Druidical priesthood in its other departments became extinct. At these meetings none but Bards of merit were suffered to rehearse their pieces, and minstrels of skill to perform. Judges were appointed to decide on their respective abilities, and suitable degrees were conferred. In the earlier period the judges were appointed by the Welsh princes, and after the conquest of Wales, by commission from the kings of England. Yet the tradition is that Edward I., in revenge for the influence of the Bards in animating the resistance of the people to his sway, persecuted them with great cruelty. This tradition has furnished the poet Gray with the subject of his celebrated ode, the "Bard."

There are still occasional meetings of the lovers of Welsh poetry and music, held under the ancient name. Among Mrs. Hemans' poems is one written for an Eisteddfod, or meeting of Welsh Bards, held in London, May 22, 1822. It begins with a description of the ancient meeting, of which the following lines are a part:

"... midst the eternal cliffs, whose strength defied
The crested Roman in his hour of pride;
And where the Druid's ancient cromlech frowned,
And the oaks breathed mysterious murmurs round,
There thronged the inspired of yore! on plain or height,
In the sun's face, beneath the eye of light,
And baring unto heaven each noble head,
Stood in the circle, where none else might tread."

The Druidical system was at its height at the time of the Roman invasion under Julius Caesar. Against the Druids, as their chief enemies, these conquerors of the world directed their unsparing fury. The Druids, harassed at all points on the mainland, retreated to Anglesey and Iona, where for a season they found shelter and continued their now dishonored rites.

The Druids retained their predominance in Iona and over the adjacent islands and mainland until they were supplanted and their superstitions overturned by the arrival of St. Columba, the apostle of the Highlands, by whom the inhabitants of that district were first led to profess Christianity.

IONA

One of the smallest of the British Isles, situated near a rugged and barren coast, surrounded by dangerous seas, and possessing no sources of internal wealth, Iona has obtained an imperishable

place in history as the seat of civilization and religion at a time when the darkness of heathenism hung over almost the whole of Northern Europe. Iona or Icolmkill is situated at the extremity of the island of Mull, from which it is separated by a strait of half a mile in breadth, its distance from the mainland of Scotland being thirty-six miles.

Columba was a native of Ireland, and connected by birth with the princes of the land. Ireland was at that time a land of gospel light, while the western and northern parts of Scotland were still immersed in the darkness of heathenism. Columba with twelve friends landed on the island of Iona in the year of our Lord 563, having made the passage in a wicker boat covered with hides. The Druids who occupied the island endeavored to prevent his settling there, and the savage nations on the adjoining shores incommoded him with their hostility, and on several occasions endangered his life by their attacks. Yet by his perseverance and zeal he surmounted all opposition, procured from the king a gift of the island, and established there a monastery of which he was the abbot. He was unwearied in his labors to disseminate a knowledge of the Scriptures throughout the Highlands and islands of Scotland, and such was the reverence paid him that though not a bishop, but merely a presbyter and monk, the entire province with its bishops was subject to him and his successors. The Pictish monarch was so impressed with a sense of his wisdom and worth that he held him in the highest honor, and the neighboring chiefs and princes sought his counsel and availed themselves of his judgment in settling their disputes.

When Columba landed on Iona he was attended by twelve followers whom he had formed into a religious body of which he was the head. To these, as occasion required, others were from time to time added, so that the original number was always kept up. Their institution was called a monastery and the superior an abbot, but the system had little in common with the monastic institutions of later times. The name by which those who submitted to the rule were known was that of Culdees, probably from the Latin "cultores Dei"--worshippers of God. They were a body of religious persons associated together for the purpose of aiding each other in the common work of preaching the gospel and teaching youth, as well as maintaining in themselves the fervor of devotion by united exercises of worship. On entering the order certain vows were taken by the members, but they were not those which were usually imposed by monastic orders, for of these, which are three,--celibacy, poverty, and obedience.--the Culdees were bound to none except the third. To poverty they did not bind themselves; on the

contrary they seem to have labored diligently to procure for themselves and those dependent on them the comforts of life. Marriage also was allowed them, and most of them seem to have entered into that state. True, their wives were not permitted to reside with them at the institution, but they had a residence assigned to them in an adjacent locality. Near Iona there is an island which still bears the name of "Eilen nam ban," women's island, where their husbands seem to have resided with them, except when duty required their presence in the school or the sanctuary.

Campbell, in his poem of "Reullura," alludes to the married monks of Iona:

"... The pure Culdees
Were Albyn's earliest priests of God,
Ere yet an island of her seas
By foot of Saxon monk was trod,
Long ere her churchmen by bigotry
Were barred from holy wedlock's tie.
'Twas then that Aodh, famed afar,
In Iona preached the word with power,
And Reullura, beauty's star,
Was the partner of his bower."

In one of his "Irish Melodies," Moore gives the legend of St. Senanus and the lady who sought shelter on the island, but was repulsed:

"O, haste and leave this sacred isle,
Unholy bark, ere morning smile;
For on thy deck, though dark it be,
A female form I see;
And I have sworn this sainted sod
Shall ne'er by woman's foot be trod."

In these respects and in others the Culdees departed from the established rules of the Romish church, and consequently were deemed heretical. The consequence was that as the power of the latter advanced that of the Culdees was enfeebled. It was not, however, till the thirteenth century that the communities of the Culdees were suppressed and the members dispersed. They still continued to labor as individuals, and resisted the inroads of Papal usurpation as they best might till the light of the Reformation dawned on the world.

Iona, from its position in the western seas, was exposed to the assaults of the Norwegian and Danish rovers by whom those seas were infested, and by them it was repeatedly pillaged, its dwellings burned, and its peaceful inhabitants put to the sword. These unfavorable circumstances led to its gradual decline, which was expedited by the subversion of the Culdees throughout Scotland. Under the reign of Popery the island became the seat of a nunnery, the ruins of which are still seen. At the Reformation, the nuns were allowed to remain, living in community, when the abbey was dismantled.

Iona is now chiefly resorted to by travellers on account of the numerous ecclesiastical and sepulchral remains which are found upon it. The principal of these are the Cathedral or Abbey Church and the Chapel of the Nunnery. Besides these remains of ecclesiastical antiquity, there are some of an earlier date, and pointing to the existence on the island of forms of worship and belief different from those of Christianity. These are the circular Cairns which are found in various parts, and which seem to have been of Druidical origin. It is in reference to all these remains of ancient religion that Johnson exclaims, "That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer amid the ruins of Iona."

In the "Lord of the Isles" Scott beautifully contrasts the church on Iona with the cave of Staffa, opposite:

**"Nature herself, it seemed, would raise
A minister to her Maker's praise!
Not for a meaner use ascend
Her columns, or her arches bend;
Nor of a theme less solemn tells
That mighty surge that ebbs and swells,
And still between each awful pause,
From the high vault an answer draws,
In varied tone, prolonged and high,
That mocks the organ's melody;
Nor doth its entrance front in vain
To old Iona's holy fane,
That Nature's voice might seem to say,
Well hast thou done, frail child of clay!
Thy humble powers that stately shrine
Tasked high and hard--but witness mine!"**

GLOSSARY

Abdalahman, founder of the independent Ommiad (Saracenic) power in Spain, conquered at Tours by Charles Martel

Aberfraw, scene of nuptials of Branwen and Matholch

Absyrtus, younger brother of Medea

Abydos, a town on the Hellespont, nearly opposite to Sestos

Abyla, Mount, or Columna, a mountain in Morocco, near Ceuta, now called Jebel Musa or Ape's Hill, forming the Northwestern extremity of the African coast opposite Gibraltar (See Pillars of Hercules)

Acestes, son of a Trojan woman who was sent by her father to Sicily, that she might not be devoured by the monsters which infested the territory of Troy

Acetes, Bacchanal captured by Pentheus

Achates, faithful friend and companion of Aeneas

Achelous, river-god of the largest river in Greece--his Horn of Plenty

Achilles, the hero of the Iliad, son of Peleus and of the Nereid Thetis, slain by Paris

Acis, youth loved by Galatea and slain by Polyphemus

Acontius, a beautiful youth, who fell in love with Cydippe, the daughter of a noble Athenian.

Acrisius, son of Abas, king of Argos, grandson of Lynceus, the great-grandson of Danaus.

Actaeon, a celebrated huntsman, son of Aristaeus and Autonoe, who, having seen Diana bathing, was changed by her to a stag and killed by his own dogs.

Admeta, daughter of Eurystheus, covets Hippolyta's girdle.

Admetus, king of Thessaly, saved from death by Alcestis

Adonis, a youth beloved by Aphrodite (Venus), and Proserpine; killed by a boar.

Adrastus, a king of Argos.

Aeacus, son of Zeus (Jupiter) and Aegina, renowned in all Greece for his justice and piety.

Aeaea, Circe's island, visited by Ulysses.

Aeetes, or Aeeta, son of Helios (the Sun) and Perseis, and father of Medea and Absyrtus.

Aegeus, king of Athens.

Aegina, a rocky island in the middle of the Saronic gulf.

Aegis, shield or breastplate of Jupiter and Minerva.

Aegisthus, murderer of Agamemnon, slain by Orestes.

Aeneas, Trojan hero, son of Anchises and Aphrodite (Venus), and born on Mount Ida, reputed first settler of Rome,

Aeneid, poem by Virgil, relating the wanderings of Aeneas from Troy to Italy,

Ae'olus, son of Hellen and the nymph Orseis, represented in Homer as the happy ruler of the Aeolian Islands, to whom Zeus had given dominion over the winds,

Aesculapius, god of the medical art,

Aeson, father of Jason, made young again by Medea,

Aethiopians, inhabitants of the country south of Egypt,

Aethra, mother of Theseus by Aegeus,

Aetna, volcano in Sicily,

Agamedes, brother of Trophonius, distinguished as an architect,

Agamemnon, son of Plisthenis and grandson of Atreus, king of Mycenae, although the chief commander of the Greeks, is not the

hero of the Iliad, and in chivalrous spirit altogether inferior to Achilles,

Agave, daughter of Cadmus, wife of Echion, and mother of Pentheus,

Agenor, father of Europa, Cadmus, Cilix, and Phoenix,

Aglaia, one of the Graces,

Agni, Hindu god of fire,

Agramant, a king in Africa,

Agrican, fabled king of Tartary, pursuing Angelica, finally killed by Orlando,

Agrivain, one of Arthur's knights,

Ahriman, the Evil Spirit in the dual system of Zoroaster, See Ormuzd

Ajax, son of Telamon, king of Salamis, and grandson of Aeacus, represented in the Iliad as second only to Achilles in bravery,

Alba, the river where King Arthur fought the Romans,

Alba Longa, city in Italy founded by son of Aeneas,

Alberich, dwarf guardian of Rhine gold treasure of the Nibelungs

Albracca, siege of,

Alcestis, wife of Admetus, offered herself as sacrifice to spare her husband, but rescued by Hercules,

Alcides (Hercules),

Alcina, enchantress,

Alcinous, Phaeacian king,

Alcippe, daughter of Mars, carried off by Halirrhothrus,

Alcmena, wife of Jupiter, and mother of Hercules,

Alcuin, English prelate and scholar,

Aldrovandus, dwarf guardian of treasure,

Alecto, one of the Furies,

**Alexander the Great, king of Macedonia, conqueror of Greece,
Egypt, Persia, Babylonia, and India,**

Alfadur, a name for Odin,

Alfheim, abode of the elves of light,

Alice, mother of Huon and Girard, sons of Duke Sevinus,

Alphenor, son of Niobe,

**Alpheus, river god pursuing Arethusa, who escaped by being changed
to a fountain,**

**Althaea, mother of Meleager, whom she slew because he had in a
quarrel killed her brothers, thus disgracing "the house of
Thestius," her father,**

Amalthea, nurse of the infant Jupiter in Crete,

Amata, wife of Latinus, driven mad by Alecto,

Amaury of Hauteville, false hearted Knight of Charlemagne,

Amazons, mythical race of warlike women,

Ambrosia, celestial food used by the gods,

**Ammon, Egyptian god of life identified by Romans with phases of
Jupiter, the father of gods,**

Amphiaraus, a great prophet and hero at Argos,

Amphion, a musician, son of Jupiter and Antiope (See Dirce),

Amphitrite, wife of Neptune,

Amphrysos, a small river in Thessaly,

**Ampyx, assailant of Perseus, turned to stone by seeing Gorgon's
head,**

Amrita, nectar giving immortality,

Amun, See Ammon

Amymone, one of the fifty daughters of Danaus, and mother by Poseidon (Neptune) of Nauplius, the father of Palamedes,

Anaxarete, a maiden of Cyprus, who treated her lover Iphis with such haughtiness that he hanged himself at her door,

Anbessa, Saracenic governor of Spain (725 AD),

Anceus, one of the Argonauts,

Anchises, beloved by Aphrodite (Venus), by whom he became the father of Aeneas,

Andraemon, husband of Dryope, saw her changed into a tree,

Andret, a cowardly knight, spy upon Tristram,

Andromache, wife of Hector

Andromeda, daughter of King Cephas, delivered from monster by Perseus

Aneurin, Welsh bard

Angelica, Princess of Cathay

Anemone, short lived wind flower, created by Venus from the blood of the slain Adonis

Angerbode, giant prophetess, mother of Fenris, Hela and the Midgard Serpent

Anglesey, a Northern British island, refuge of Druids fleeing from Romans

Antaeus, giant wrestler of Libya, killed by Hercules, who, finding him stronger when thrown to the earth, lifted him into the air and strangled him

Antea, wife of jealous Proetus

Antenor, descendants of, in Italy

Anteros, deity avenging unrequited love, brother of Eros (Cupid)

Anthor, a Greek

Antigone, daughter of Aedipus, Greek ideal of filial and sisterly fidelity

Antilochus, son of Nestor

Antiope, Amazonian queen. See Dirce

Anubis, Egyptian god, conductor of the dead to judgment

Apennines

Aphrodite See Venus, Dione, etc.

Apis, Egyptian bull god of Memphis

Apollo, god of music and song

Apollo Belvedere, famous antique statue in Vatican at Rome

Apples of the Hesperides, wedding gifts to Juno, guarded by daughters of Atlas and Hesperis, stolen by Atlas for Hercules,

Aquilo, or Boreas, the North Wind,

Aquitaine, ancient province of Southwestern France,

Arachne, a maiden skilled in weaving, changed to a spider by Minerva for daring to compete with her,

Arcadia, a country in the middle of Peloponnesus, surrounded on all sides by mountains,

Arcady, star of, the Pole star,

Arcas, son of Jupiter and Callisto,

Archer, constellation of the,

Areopagus, court of the, at Athens,

Ares, called Mars by the Romans, the Greek god of war, and one of the great Olympian gods,

Arethusa, nymph of Diana, changed to a fountain,

Argius king of Ireland, father of Isoude the Fair,

Argo, builder of the vessel of Jason for the Argonautic expedition,

Argolis, city of the Nemean games,

Argonauts, Jason's crew seeking the Golden Fleece,

Argos, a kingdom in Greece,

Argus, of the hundred eyes, guardian of Io,

Ariadne, daughter of King Minos, who helped Theseus slay the Minotaur,

Arimanes SEE Ahriman.

Arimaspians, one-eyed people of Syria,

Arion, famous musician, whom sailors cast into the sea to rob him, but whose lyric song charmed the dolphins, one of which bore him safely to land,

Aristaeus, the bee keeper, in love with Eurydice,

Armorica, another name for Britain,

Arridano, a magical ruffian, slain by Orlando,

Artemis SEE Diana

Arthgallo, brother of Elidure, British king,

Arthur, king in Britain about the 6th century,

Aruns, an Etruscan who killed Camilla,

Asgard, home of the Northern gods,

Ashtaroth, a cruel spirit, called by enchantment to bring Rinaldo

to death,

Aske, the first man, made from an ash tree,

Astolpho of England, one of Charlemagne's knights,

Astraea, goddess of justice, daughter of Astraeus and Eos,

Astyages, an assailant of Perseus,

Astyanax, son of Hector of Troy, established kingdom of Messina in Italy,

Asuias, opponents of the Braminical gods,

Atalanta, beautiful daughter of King of Icaria, loved and won in a foot race by Hippomenes,

Ate, the goddess of infatuation, mischief and guilt,

Athamas, son of Aeolus and Enarete, and king of Orchomenus, in Boeotia, SEE Ino

Athene, tutelary goddess of Athens, the same as Minerva,

Athens, the capital of Attica, about four miles from the sea, between the small rivers Cephissus and Ilissus,

Athor, Egyptian deity, progenitor of Isis and Osiris,

Athos, the mountainous peninsula, also called Acte, which projects from Chalcidice in Macedonia,

Atlantes, foster father of Rogero, a powerful magician,

Atlantis, according to an ancient tradition, a great island west of the Pillars of Hercules, in the ocean, opposite Mount Atlas,

Atlas, a Titan, who bore the heavens on his shoulders, as punishment for opposing the gods, one of the sons of Iapetus,

Atlas, Mount, general name for range in northern Africa,

Atropos, one of the Fates

Attica, a state in ancient Greece,

Audhumbla, the cow from which the giant Ymir was nursed. Her milk was frost melted into raindrops,

Augean stables, cleansed by Hercules,

Augeas, king of Elis,

Augustan age, reign of Roman Emperor Augustus Caesar, famed for many great authors,

Augustus, the first imperial Caesar, who ruled the Roman Empire 31 BC--14 AD,

Aulis, port in Boeotia, meeting place of Greek expedition against Troy,

Aurora, identical with Eos, goddess of the dawn,

Aurora Borealis, splendid nocturnal luminosity in northern sky, called Northern Lights, probably electrical,

Autumn, attendant of Phoebus, the Sun,

Avalon, land of the Blessed, an earthly paradise in the Western Seas, burial place of King Arthur,

Avatar, name for any of the earthly incarnations of Vishnu, the Preserver (Hindu god),

Aventine, Mount, one of the Seven Hills of Rome,

Avernus, a miasmatic lake close to the promontory between Cumae and Puteoli, filling the crater of an extinct volcano, by the ancients thought to be the entrance to the infernal regions,

Avicenna, celebrated Arabian physician and philosopher,

Aya, mother of Rinaldo,

Aymon, Duke, father of Rinaldo and Bradamante,

B

Baal, king of Tyre,

Babylonian River, dried up when Phaeton drove the sun chariot,

Bacchanalia, a feast to Bacchus that was permitted to occur but once in three years, attended by most shameless orgies,

Bacchanals, devotees and festal dancers of Bacchus,

Bacchus (Dionysus), god of wine and revelry,

Badon, battle of, Arthur's final victory over the Saxons,

Bagdemagus, King, a knight of Arthur's time,

Baldur, son of Odin, and representing in Norse mythology the sun god,

Balisardo, Orlando's sword,

Ban, King of Brittany, ally of Arthur, father of Launcelot,

Bards, minstrels of Welsh Druids,

Basilisk SEE Cockatrice

Baucis, wife of Philemon, visited by Jupiter and Mercury,

Bayard, wild horse subdued by Rinaldo,

Beal, Druids' god of life,

Bedivere, Arthur's knight,

Bedver, King Arthur's butler, made governor of Normandy,

Bedwyr, knightly comrade of Geraint,

Belisarda, Rogero's sword,

Bellerophon, demigod, conqueror of the Chimaera,

Bellona, the Roman goddess of war, represented as the sister or wife of Mars,

Beltane, Druidical fire festival,

Belus, son of Poseidon (Neptune) and Libya or Eurynome, twin

brother of Agenor,

Bendigeid Vran, King of Britain,

Beowulf, hero and king of the Swedish Geats,

Beroe, nurse of Semele,

Bertha, mother of Orlando,

Bifrost, rainbow bridge between the earth and Asgard

Bladud, inventor, builder of the city of Bath,

Blamor, a knight of Arthur,

Bleoberis, a knight of Arthur,

Boeotia, state in ancient Greece, capital city Thebes,

Bohort, King, a knight of Arthur,

Bona Dea, a Roman divinity of fertility,

Bootes, also called Areas, son of Jupiter and Calisto, changed to constellation of Ursa Major,

Boreas, North wind, son of Aeolus and Aurora,

Bosporus (Bosphorus), the Cow-ford, named for Io, when as a heifer she crossed that strait,

Bradamante, sister to Rinaldo, a female warrior,

Brademagus, King, father of Sir Maleagans,

Bragi, Norse god of poetry,

Brahma, the Creator, chief god of Hindu religion,

Branwen, daughter of Llyr, King of Britain, wife of Mathclch,

Breciliande, forest of, where Vivian enticed Merlin,

Brengwain, maid of Isoude the Fair

Brennus, son of Molmutius, went to Gaul, became King of the Allobroges,

Breuse, the Pitiless, a caitiff knight,

Briareus, hundred armed giant,

Brice, Bishop, sustainer of Arthur when elected king,

Brigliadoro, Orlando's horse,

Briseis, captive maid belonging to Achilles,

Britto, reputed ancestor of British people,

Bruhier, Sultan of Arabia,

Brunello, dwarf, thief, and king

Brunhild, leader of the Valkyrie,

Brutus, great grandson of Aeneas, and founder of city of New Troy (London), SEE Pandrasus

Bryan, Sir, a knight of Arthur,

Buddha, called The Enlightened, reformer of Brahmanism, deified teacher of self abnegation, virtue, reincarnation, Karma (inevitable sequence of every act), and Nirvana (beatific absorption into the Divine), lived about

Byblos, in Egypt,

Byrsa, original site of Carthage,

C

Cacus, gigantic son of Vulcan, slain by Hercules, whose captured cattle he stole,

Cadmus, son of Agenor, king of Phoenicia, and of Telephassa, and brother of Europa, who, seeking his sister, carried off by Jupiter, had strange adventures--sowing in the ground teeth of a dragon he had killed, which sprang up armed men who slew each other, all but five, who helped Cadmus to found the city of Thebes,

Caduceus, Mercury's staff,

Cadwallo, King of Venedotia (North Wales),

Caerleon, traditional seat of Arthur's court,

Caesar, Julius, Roman lawyer, general, statesman and author, conquered and consolidated Roman territory, making possible the Empire,

Caicus, a Greek river,

Cairns, Druidical store piles,

Calais, French town facing England,

Calchas, wisest soothsayer among the Greeks at Troy,

Caliburn, a sword of Arthur,

Calliope, one of the nine Muses

Callisto, an Arcadian nymph, mother of Arcas (SEE Bootes), changed by Jupiter to constellation Ursa Minor,

Calpe, a mountain in the south of Spain, on the strait between the Atlantic and Mediterranean, now Rock of Gibraltar,

Calydon, home of Meleager,

Calypso, queen of Island of Ogyia, where Ulysses was wrecked and held seven years,

Camber, son of Brutus, governor of West Albion (Wales),

Camelot, legendary place in England where Arthur's court and palace were located,

Camenaes, prophetic nymphs, belonging to the religion of ancient Italy,

Camilla, Volscian maiden, huntress and Amazonian warrior, favorite of Diana,

Camlan, battle of, where Arthur was mortally wounded,

Canterbury, English city,

Capaneus, husband of Evadne, slain by Jupiter for disobedience,

Capet, Hugh, King of France (987-996 AD),

Caradoc Briefbras, Sir, great nephew of King Arthur,

Carahue, King of Mauretania,

Carthage, African city, home of Dido

Cassandra, daughter of Priam and Hecuba, and twin sister of Helenus, a prophetess, who foretold the coming of the Greeks but was not believed,

Cassibellaunus, British chieftain, fought but not conquered by Caesar,

Cassiopeia, mother of Andromeda,

Castalia, fountain of Parnassus, giving inspiration to Oracular priestess named Pythia,

Castalian Cave, oracle of Apollo,

Castes (India),

**Castor and Pollux--the Dioscuri, sons of Jupiter and Leda,--
Castor a horseman, Pollux a boxer (SEE Gemini),**

Caucasus, Mount

Cavall, Arthur's favorite dog,

Cayster, ancient river,

Cebriones, Hector's charioteer,

Cecrops, first king of Athens,

Celestials, gods of classic mythology,

Celeus, shepherd who sheltered Ceres, seeking Proserpine, and whose infant son Triptolemus was in gratitude made great by Ceres,

Cellini, Benvenuto, famous Italian sculptor and artificer in metals,

Celtic nations, ancient Gauls and Britons, modern Bretons, Welsh, Irish and Gaelic Scotch,

Centaur, originally an ancient race, inhabiting Mount Pelion in Thessaly, in later accounts represented as half horses and half men, and said to have been the offspring of Ixion and a cloud,

Cephalus, husband of beautiful but jealous Procris,

Cepheus, King of Ethiopians, father of Andromeda,

Cepheus, a Grecian stream,

Cerberus, three-headed dog that guarded the entrance to Hades, called a son of Typhaon and Echidna

CERES (See Demeter)

CESTUS, the girdle of Venus

CEYX, King of Thessaly (See Halcyone)

CHAOS, original Confusion, personified by Greeks as most ancient of the gods

CHARLEMAGNE, king of the Franks and emperor of the Romans

CHARLES MARTEL', king of the Franks, grandfather of Charlemagne, called Martel (the Hammer) from his defeat of the Saracens at Tours

CHARLOT, son of Charlemagne

CHARON, son of Erebus, conveyed in his boat the shades of the dead across the rivers of the lower world

CHARYB'DIS, whirlpool near the coast of Sicily, See Scylla

CHIMAERA, a fire breathing monster, the fore part of whose body was that of a lion, the hind part that of a dragon, and the middle that of a goat, slain by Bellerophon

CHINA, Lamas (priests) of

CHOS, island in the Grecian archipelago

CHIRON, wisest of all the Centaurs, son of Cronos (Saturn) and Philyra, lived on Mount Pelion, instructor of Grecian heroes

CHRYSEIS, Trojan maid, taken by Agamemnon

CHRYSES, priest of Apollo, father of Chryseis

CICONIANS, inhabitants of Ismarus, visited by Ulysses

CIMBRI, an ancient people of Central Europe

Cimmeria, a land of darkness

Cimon, Athenian general

Circe, sorceress, sister of Aeetes

Cithaeron, Mount, scene of Bacchic worship

Clarimunda, wife of Huon

Clio, one of the Muses

Cloridan, a Moor

Clotho, one of the Fates

Clymene, an ocean nymph

Clytemnestra, wife of Agamemnon, killed by Orestes

Clytie, a water nymph, in love with Apollo

Cnidos, ancient city of Asia Minor, seat of worship of Aphrodite (Venus)

Cockatrice (or Basilisk), called King of Serpents, supposed to kill with its look

Cocytus, a river of Hades

Colchis, a kingdom east of the Black Sea

Colophon, one of the seven cities claiming the birth of Homer

Columba, St, an Irish Christian missionary to Druidical parts of Scotland

Conan, Welsh king

Constantine, Greek emperor

Cordeilla, daughter of the mythical King Leir

Corineus, a Trojan warrior in Albion

Cornwall, southwest part of Britain

Cortana, Ogier's sword

Corybantes, priests of Cybele, or Rhea, in Phrygia, who celebrated her worship with dances, to the sound of the drum and the cymbal, 143

Crab, constellation

Cranes and their enemies, the Pygmies, of Ibycus

Creon, king of Thebes

Crete, one of the largest islands of the Mediterranean Sea, lying south of the Cyclades

Creusa, daughter of Priam, wife of Aeneas

Crocale, a nymph of Diana

Cromlech, Druidical altar

Cronos, See Saturn

Crotona, city of Italy

Cuchulain, Irish hero, called the "Hound of Ireland,"

Culdees', followers of St. Columba, Cumaean Sibyl, seeress of Cumae, consulted by Aeneas, sold Sibylline books to Tarquin

Cupid, child of Venus and god of love

Curoi of Kerry, wise man

Cyane, river, opposed Pluto's passage to Hades

Cybele (Rhea)

Cyclopes, creatures with circular eyes, of whom Homer speaks as a gigantic and lawless race of shepherds in Sicily, who devoured human beings, they helped Vulcan to forge the thunderbolts of Zeus under Aetna

Cymbeline, king of ancient Britain

Cynosure (Dog's tail), the Pole star, at tail of Constellation Ursa Minor

Cynthian mountain top, birthplace of Artemis (Diana) and Apollo

Cyprus, island off the coast of Syria, sacred to Aphrodite

Cyrene, a nymph, mother of Aristaeus

Daedalus, architect of the Cretan Labyrinth, inventor of sails

Daguenet, King Arthur's fool

Dalai Lama, chief pontiff of Thibet

Danae, mother of Perseus by Jupiter

Danaides, the fifty daughters of Danaus, king of Argos, who were betrothed to the fifty sons of Aegyptus, but were commanded by their father to slay each her own husband on the marriage night

Danaus (See Danaides)

Daphne, maiden loved by Apollo, and changed into a laurel tree

Dardanelles, ancient Hellespont

Dardanus, progenitor of the Trojan kings

Dardinel, prince of Zumara

Dawn, See Aurora

Day, an attendant on Phoebus, the Sun

Day star (Hesperus)

Death, See Hela

Deiphobus, son of Priam and Hecuba, the bravest brother of Paris

Dejanira, wife of Hercules

Delos, floating island, birthplace of Apollo and Diana

Delphi, shrine of Apollo, famed for its oracles

Demeter, Greek goddess of marriage and human fertility, identified by Romans with Ceres

Demeha, South Wales

Demodocus, bard of Alomous, king of the Phaeaeians

Deucalion, king of Thessaly, who with his wife Pyrrha were the only pair surviving a deluge sent by Zeus

Dia, island of

Diana (Artemis), goddess of the moon and of the chase, daughter of Jupiter and Latona

Diana of the Hind, antique sculpture in the Louvre, Paris

Diana, temple of

Dictys, a sailor

Didier, king of the Lombards

Dido, queen of Tyre and Carthage, entertained the shipwrecked Aeneas

Diomedes, Greek hero during Trojan War

Dione, female Titan, mother of Zeus, of Aphrodite (Venus)

Dionysus See Bacchus

Dioscuri, the Twins (See Castor and Pollux)

Dirce, wife of Lycus, king of Thebes, who ordered Amphion and Zethus to tie Antiope to a wild bull, but they, learning Antiope to be their mother, so treated Dirce herself

Dis See Pluto

Discord, apple of, See Eris.

Discordia, See Eris.

Dodona, site of an oracle of Zeus (Jupiter)

Dorceus, a dog of Diana

Doris, wife of Nereus

Dragon's teeth sown by Cadmus

Druids, ancient Celtic priests

Dryades (or Dryads), See Wood nymphs

Dryope, changed to a lotus plant, for plucking a lotus--enchanted form of the nymph Lotis

Dubricius, bishop of Caerleon,

Dudon, a knight, comrade of Astolpho,

Dunwallo Molmu'tius, British king and lawgiver

Durindana, sword of Orlando or Rinaldo

Dwarfs in Wagner's Nibelungen Ring

E

Earth (Gaea); goddess of the

Ebudians, the

Echo, nymph of Diana, shunned by Narcissus, faded to nothing but a voice

Ecklenlied, the

Eddas, Norse mythological records,

Ederyn, son of Nudd

Egena, nymph of the Fountain

Eisteddfod, session of Welsh bards and minstrels

Electra, the lost one of the Pleiades, also, sister of Orestes

Eleusian Mysteries, instituted by Ceres, and calculated to awaken feelings of piety and a cheerful hope of better life in the future

Eleusis, Grecian city

Elgin Marbles, Greek sculptures from the Parthenon of Athens, now in British Museum, London, placed there by Lord Elgin

Eliaures, enchanter

Elidure, a king of Britain

Elis, ancient Greek city

Elli, old age; the one successful wrestler against Thor

Elphin, son of Gwyddiro

Elves, spiritual beings, of many powers and dispositions--some evil, some good

Elvidnir, the ball of Hela

Elysian Fields, the land of the blest

Elysian Plain, whither the favored of the gods were taken without death

Elysium, a happy land, where there is neither snow, nor cold, nor rain. Hither favored heroes, like Menelaus, pass without dying, and live happy under the rule of Rhadamanthus. In the Latin poets

Elysium is part of the lower world, and the residence of the shades of the blessed

Embla, the first woman

Enseladus, giant defeated by Jupiter

Endymion, a beautiful youth beloved by Diana

Enid, wife of Geraint

Enna, vale of home of Proserpine

Enoch, the patriarch

Epidaurus, a town in Argolis, on the Saronic gulf, chief seat of the worship of Aesculapius, whose temple was situated near the town

Epimetheus, son of Iapetus, husband of Pandora, with his brother Prometheus took part in creation of man

Epirus, country to the west of Thessaly, lying along the Adriatic Sea

Epopheus, a sailor

Erato, one of the Muses

Erbin of Cornwall, father of Geraint

Erebus, son of Chaos, region of darkness, entrance to Hades

Eridanus, river

Erinys, one of the Furies

Eriphyle, sister of Polynices, bribed to decide on war, in which her husband was slain

Eris (Discordia), goddess of discord. At the wedding of Peleus and Thetis, Eris being uninvited threw into the gathering an apple "For the Fairest," which was claimed by Hera (Juno), Aphrodite (Venus) and Athena (Minerva) Paris, being called upon for judgment, awarded it to Aphrodite

Erisichthon, an unbeliever, punished by famine

Eros See Cupid

Erytheia, island

Eryx, a mount, haunt of Venus

Esepus, river in Paphlagonia

Estrildis, wife of Lochrine, supplanting divorced Guendolen

Eteocles, son of Oeipus and Jocasta

Etruscans, ancient people of Italy,

Etzel, king of the Huns

Euboic Sea, where Hercules threw Lichas, who brought him the poisoned shirt of Nessus

Eude, king of Aquitaine, ally of Charles Martel

Eumaeus, swineherd of Aeneas

Eumenides, also called Erinnyes, and by the Romans Furiae or Diraae, the Avenging Deities, See Furies

Euphorbus, a Trojan, killed by Menelaus

Euphros'yne, one of the Graces

Europa, daughter of the Phoenician king Agenor, by Zeus the mother of Minos, Rhadamanthus, and Sarpedon

Eurus, the East wind

Euyalus, a gallant Trojan soldier, who with Nisus entered the Grecian camp, both being slain,

Eurydice, wife of Orpheus, who, fleeing from an admirer, was killed by a snake and borne to Tartarus, where Orpheus sought her and was permitted to bring her to earth if he would not look back at her following him, but he did, and she returned to the Shades,

Eurylochus, a companion of Ulysses,

Eurynome, female Titan, wife of Ophlon

Eurystheus, taskmaster of Hercules,

Eurytion, a Centaur (See Hippodamia),

Euterpe, Muse who presided over music,

Evadne, wife of Capaneus, who flung herself upon his funeral pile and perished with him

Evander, Arcadian chief, befriending Aeneas in Italy,

Evnisseyen, quarrelsome brother of Branwen,

Excalibar, sword of King Arthur,

F

Fafner, a giant turned dragon, treasure stealer, by the Solar Theory simply the Darkness who steals the day,

Falerina, an enchantress,

Fasolt, a giant, brother of Fafner, and killed by him,

"Fasti," Ovid's, a mythological poetic calendar,

FATA MORGANA, a mirage

FATES, the three, described as daughters of Night--to indicate the darkness and obscurity of human destiny--or of Zeus and Themis, that is, "daughters of the just heavens" they were Clo'tho, who spun the thread of life, Lach'esis, who held the thread and fixed its length and At'ropos, who cut it off

FAUNS, cheerful sylvan deities, represented in human form, with small horns, pointed ears, and sometimes goat's tail

FAUNUS, son of Picus, grandson of Saturnus, and father of Latinus, worshipped as the protecting deity of agriculture and of shepherds, and also as a giver of oracles

FAVONIUS, the West wind

FEAR

FENRIS, a wolf, the son of Loki the Evil Principle of Scandinavia, supposed to have personated the element of fire, destructive except when chained

FENSALIR, Freya's palace, called the Hall of the Sea, where were brought together lovers, husbands, and wives who had been separated by death

FERRAGUS, a giant, opponent of Orlando

FERRAU, one of Charlemagne's knights

FERREX. brother of Porrex, the two sons of Leir

FIRE WORSHIPPERS, of ancient Persia, See Parsees **FLOLLO**, Roman
tribune in Gaul

FLORA, Roman goddess of flowers and spring

FLORDELIS, fair maiden beloved by Florismart

FLORISMART, Sir, a brave knight,

FLOSSHILDA, one of the Rhine daughters

FORTUNATE FIELDS

FORTUNATE ISLANDS (See Elysian Plain)

FORUM, market place and open square for public meetings in Rome, surrounded by court houses, palaces, temples, etc

FRANCUS, son of Histon, grandson of Japhet, great grandson of Noah, legendary ancestor of the Franks, or French

FREKI, one of Odin's two wolves

FREY, or Freyr, god of the sun

FREYA, Norse goddess of music, spring, and flowers

FRICKA, goddess of marriage

FRIGGA, goddess who presided over smiling nature, sending

sunshine, rain, and harvest

FROH, one of the Norse gods

FRONTINO, Rogero's horse

FURIES (Erinyes), the three retributive spirits who punished crime, represented as snaky haired old woman, named Alecto, Megaeira, and Tisiphone

FUSBERTA, Rinaldo's sword

G

GAEA, or Ge, called Tellus by the Romans, the personification of the earth, described as the first being that sprang from Chaos, and gave birth to Uranus (Heaven) and Pontus (Sea)

GAHARIET, knight of Arthur's court

GAHERIS, knight

GALAFRON, King of Cathay, father of Angelica

GALAHAD, Sir, the pure knight of Arthur's Round Table, who safely took the Siege Perilous (which See)

GALATEA, a Nereid or sea nymph

GALATEA, statue carved and beloved by Pygmalion

GALEN, Greek physician and philosophical writer

GALLEHANT, King of the Marches

GAMES, national athletic contests in Greece--Olympian, at Olympia, Pythian, near Delphi, seat of Apollo's oracle, Isthmian, on the Corinthian Isthmus, Nemean, at Nemea in Argolis

GAN, treacherous Duke of Maganza

GANELON of Mayence, one of Charlemagne's knights

GANGES, river in India

GANO, a peer of Charlemagne

GANYMEDE, the most beautiful of all mortals, carried off to Olympus that he might fill the cup of Zeus and live among the immortal gods

GARETH, Arthur's knight

GAUDISSO, Sultan

GAUL, ancient France

GAUTAMA, Prince, the Buddha

GAWAIN, Arthur's knight

GAWL, son of Clud, suitor for Rhiannon

GEMINI (See Castor), constellation created by Jupiter from the twin brothers after death, 158

GENGHIS Khan, Tartar conqueror

GENIUS, in Roman belief, the protective Spirit of each individual man, See Juno

GEOFFREY OF MON'MOUTH, translator into Latin of the Welsh History of the Kings of Britain (1150)

GERAINT, a knight of King Arthur

GERDA, wife of Frey

GERI, one of Odin's two wolves

GERYON, a three bodied monster

GESNES, navigator sent for Isoude the Fair

GIALLAR HORN, the trumpet that Heimdall will blow at the judgment day

GIANTS, beings of monstrous size and of fearful countenances, represented as in constant opposition to the gods, in Wagner's Nibelungen Ring

GIBICHUNG RACE, ancestors of Alberich

GIBRALTAR, great rock and town at southwest corner of Spain (See Pillars of Hercules)

GILDAS, a scholar of Arthur's court

GIRARD, son of Duke Sevinus

GLASTONBURY, where Arthur died

GLAUCUS, a fisherman, loving Scylla

GLEIPNIR, magical chain on the wolf Fenris

GLEWLWYD, Arthur's porter

GOLDEN FLEECE, of ram used for escape of children of Athamas, named Helle and Phryxus (which See), after sacrifice of ram to Jupiter, fleece was guarded by sleepless dragon and gained by Jason and Argonauts (which See, also Helle)

GONERIL, daughter of Leir

GORDIAN KNOT, tying up in temple the wagon of Gordius, he who could untie it being destined to be lord of Asia, it was cut by Alexander the Great, 48

Gordius, a countryman who, arriving in Phrygia in a wagon, was made king by the people, thus interpreting an oracle, 48

Gorgons, three monstrous females, with huge teeth, brazen claws and snakes for hair, sight of whom turned beholders to stone, Medusa, the most famous, slain by Perseus

Gorlois, Duke of Tintadel

Gouvernail, squire of Isabella, queen of Lionesse, protector of her son Tristram while young, and his squire in knighthood

Graal, the Holy, cup from which the Saviour drank at Last Supper, taken by Joseph of Arimathea to Europe, and lost, its recovery becoming a sacred quest for Arthur's knights

Graces, three goddesses who enhanced the enjoyments of life by

**refinement and gentleness; they were Aglaia (brilliance),
Euphrosyne (joy), and Thalia (bloom)**

Gradas'so, king of Sericane

**Graee, three gray haired female watchers for the Gorgons, with
one movable eye and one tooth between the three**

Grand Lama, Buddhist pontiff in Thibet

Grendel, monster slain by Beowulf

**Gryphon (griffin), a fabulous animal, with the body of a lion and
the head and wings of an eagle, dwelling in the Rhipaeon
mountains, between the Hyperboreans and the one eyed Arimaspians,
and guarding the gold of the North,**

Guebers, Persian fire worshippers,

Guendolen, wife of Lochrine,

Guenevere, wife of King Arthur, beloved by Launcelot,

Guerin, lord of Vienne, father of Oliver,

Guiderius, son of Cymbeline,

Guillamurius, king in Ireland,

Guimier, betrothed of Caradoc,

Gullinbursti, the boar drawing Frey's car,

Gulltopp, Heimdell's horse,

Gunfasius, King of the Orkneys,

Ganther, Burgundian king, brother of Kriemhild,

Gutrune, half sister to Hagen,

Gwern son of Matholch and Branwen,

Gwernach the Giant,

Gwiffert Petit, ally of Geraint,

Gwyddno, Garanhir, King of Gwaelod,

Gwyr, judge in the court of Arthur,

Gyll, river,

H

Hades, originally the god of the nether world--the name later used to designate the gloomy subterranean land of the dead,

Haemon, son of Creon of Thebes, and lover of Antigone,

Haemonian city,

Haemus, Mount, northern boundary of Thrace,

Hagan, a principal character in the Nibelungen Lied, slayer of Siegfried,

HALCYONE, daughter of Aeneas, and the beloved wife of Ceyx, who, when he was drowned, flew to his floating body, and the pitying gods changed them both to birds (kingfishers), who nest at sea during a certain calm week in winter ("halcyon weather")

HAMADRYADS, tree-nymphs or wood-nymphs, See Nymphs

HARMONIA, daughter of Mars and Venus, wife of Cadmus

HAROUN AL RASCHID, Caliph of Arabia, contemporary of Charlemagne

HARPIES, monsters, with head and bust of woman, but wings, legs and tail of birds, seizing souls of the wicked, or punishing evildoers by greedily snatching or defiling their food

HARPOCRATES, Egyptian god, Horus

HEBE, daughter of Juno, cupbearer to the gods

HEBRUS, ancient name of river Maritzka

HECATE, a mighty and formidable divinity, supposed to send at night all kinds of demons and terrible phantoms from the lower world

HECTOR, son of Priam and champion of Troy

HECTOR, one of Arthur's knights

HECTOR DE MARYS', a knight

HECUBA, wife of Priam, king of Troy, to whom she bore Hector, Paris, and many other children

HEGIRA, flight of Mahomet from Mecca to Medina (622 AD), era from which Mahometans reckon time, as we do from the birth of Christ

HEIDRUN, she goat, furnishing mead for slain heroes in Valhalla

HEIMDALL, watchman of the gods

HEL, the lower world of Scandinavia, to which were consigned those who had not died in battle

HELA (Death), the daughter of Loki and the mistress of the Scandinavian Hel

HELEN, daughter of Jupiter and Leda, wife of Menelaus, carried off by Paris and cause of the Trojan War

HELENUS, son of Priam and Hecuba, celebrated for his prophetic powers

HELIADES, sisters of Phaeton

HELICON, Mount, in Greece, residence of Apollo and the Muses, with fountains of poetic inspiration, Aganippe and Hippocrene

HELIOOPOLIS, city of the Sun, in Egypt

HELLAS, Greece

HELLE, daughter of Thessalian King Athamas, who, escaping from cruel father with her brother Phryxus, on ram with golden fleece, fell into the sea strait since named for her (See Golden Fleece)

HELLESPONT, narrow strait between Europe and Asia Minor, named for Helle

HENGIST, Saxon invader of Britain, 449 AD

HEPHAESTOS, See VULCAN

HERA, called Juno by the Romans, a daughter of Cronos (Saturn) and Rhea, and sister and wife of Jupiter, See JUNO

HERCULES, athletic hero, son of Jupiter and Alcmena, achieved twelve vast labors and many famous deeds

HEREWARD THE WAKE, hero of the Saxons

HERMES (Mercury), messenger of the gods, deity of commerce, science, eloquence, trickery, theft, and skill generally

HERMIONE, daughter of Menelaus and Helen

HERMOD, the nimble, son of Odin

HERO, a priestess of Venus, beloved of Leander

HERODOTUS, Greek historian

HESIOD, Greek poet

HESPERIA, ancient name for Italy

HESPERIDES (See Apples of the Hesperides)

HESPERUS, the evening star (also called Day Star)

HESTIA, called Vesta by the Romans, the goddess of the hearth

HILDEBRAND, German magician and champion

HINDU TRIAD, Brahma, Vishnu, and Siva

HIPPOCRENE (See Helicon)

HIPPODAMIA, wife of Pirithous, at whose wedding the Centaurs offered violence to the bride, causing a great battle

HIPPOGRIFF, winged horse, with eagle's head and claws

HIPPOLYTA, Queen of the Amazons

Hippolytus, son of Thesus

HIPPOMENES, who won Atalanta in foot race, beguiling her with golden apples thrown for her to

HISTION, son of Japhet

HODUR, blind man, who, fooled by

Loki, threw a mistletoe twig at Baldur, killing him

HOEL, king of Brittany

HOMER, the blind poet of Greece, about 850 B C

HOPE (See PANDORA)

HORAE See HOURS

HORSA, with Hengist, invader of Britain

HORUS, Egyptian god of the sun

HOUDAIN, Tristram's dog

HRINGHAM, Baldur's ship

HROTHGAR, king of Denmark

HUGI, who beat Thialfi in foot races

HUGIN, one of Odin's two ravens

HUNDING, husband of Sieglinda

HUON, son of Duke Sevinus

HYACINTHUS, a youth beloved by Apollo, and accidentally killed by him, changed in death to the flower, hyacinth

HYADES, Nysaeen nymphs, nurses of infant Bacchus, rewarded by being placed as cluster of stars in the heavens

HYALE, a nymph of Diana

HYDRA, nine headed monster slain by Hercules

HYGEIA, goddess of health, daughter of Aesculapius

HYLAS, a youth detained by nymphs of spring where he sought water

HYMEN, the god of marriage, imagined as a handsome youth and invoked in bridal songs

HYMETTUS, mountain in Attica, near Athens, celebrated for its marble and its honey

HYPERBOREANS, people of the far North

HYPERION, a Titan, son of Uranus and Ge, and father of Helios, Selene, and Eos, cattle of,

Hyrkania, Prince of, betrothed to Clarimunda

Hyrieus, king in Greece,

I

Iapetus, a Titan, son of Uranus and Ge, and father of Atlas, Prometheus, Epimetheus, and Menoetius,

Iasius, father of Atalanta

Ibycus, a poet, story of, and the cranes

Icaria, island of the Aegean Sea, one of the Sporades

Icarius, Spartan prince, father of Penelope

Icarus, son of Daedalus, he flew too near the sun with artificial wings, and, the wax melting, he fell into the sea

Icelos, attendant of Morpheus

Icolumkill SEE Iona

Ida, Mount, a Trojan hill

Idaeus, a Trojan herald

Idas, son of Aphareus and Arene, and brother of Lynceus Idu'na,

wife of Bragi

Igerne, wife of Gorlois, and mother, by Uther, of Arthur

Iliad, epic poem of the Trojan War, by Homer

Ilioheus, a son of Niobe

Ilium SEE Troy

Illyria, Adriatic countries north of Greece

Imogen, daughter of Pandrasus, wife of Trojan Brutus

Inachus, son of Oceanus and Tethys, and father of Phoroneus and Io, also first king of Argos, and said to have given his name to the river Inachus

INCUBUS, an evil spirit, supposed to lie upon persons in their sleep

INDRA, Hindu god of heaven, thunder, lightning, storm and rain

INO, wife of Athamas, fleeing from whom with infant son she sprang into the sea and was changed to Leucothea

IO, changed to a heifer by Jupiter

IOBATES, King of Lycia

IOLAUS, servant of Hercules

IOLE, sister of Dryope

IONA, or Icolmkill, a small northern island near Scotland, where St Columba founded a missionary monastery (563 AD)

IONIA, coast of Asia Minor

IPHIGENIA, daughter of Agamemnon, offered as a sacrifice but carried away by Diana

IPHIS, died for love of Anaxarete, 78

IPHITAS, friend of Hercules, killed by him

IRIS, goddess of the rainbow, messenger of Juno and Zeus

IRONSIDE, Arthur's knight

ISABELLA, daughter of king of Galicia

ISIS, wife of Osiris, described as the giver of death

ISLES OF THE BLESSED

ISMARUS, first stop of Ulysses, returning from Trojan War

ISME'NOS, a son of Niobe, slain by Apollo

ISOLIER, friend of Rinaldo

ISOUDE THE FAIR, beloved of Tristram

ISOUDE OF THE WHITE HANDS, married to Tristram

ISTHMIAN GAMES, See GAMES

ITHACA, home of Ulysses and Penelope

IULUS, son of Aeneas

IVO, Saracen king, befriending Rinaldo

IXION, once a sovereign of Thessaly, sentenced in Tartarus to be lashed with serpents to a wheel which a strong wind drove continually around

J

JANICULUM, Roman fortress on the Janiculus, a hill on the other side of the Tiber

JANUS, a deity from the earliest times held in high estimation by the Romans, temple of

JAPHET (Iapetus)

JASON, leader of the Argonauts, seeking the Golden Fleece

JOSEPH OF ARIMATHEA, who bore the Holy Graal to Europe

JOTUNHEIM, home of the giants in Northern mythology

JOVE (Zeus), chief god of Roman and Grecian mythology, See JUPITER

JOYOUS GARDE, residence of Sir Launcelot of the Lake

JUGGERNAUT, Hindu deity

JUNO, the particular guardian spirit of each woman (See Genius)

JUNO, wife of Jupiter, queen of the gods

JUPITER, JOVIS PATER, FATHER JOVE, JUPITER and JOVE used interchangeably, at Dodona, statue of the Olympian

JUPITER AMMON (See Ammon)

JUPITER CAPITOLINUS, temple of, preserving the Sibylline books

JUSTICE, See THEMIS

K

KADYRIATH, advises King Arthur

KAI, son of Kyner

KALKI, tenth avatar of Vishnu

KAY, Arthur's steward and a knight

KEDALION, guide of Orion

KERMAN, desert of

KICVA, daughter of Gwynn Gloy

KILWICH, son of Kilydd

KILYDD, son of Prince Kelyddon, of Wales

KNEPH, spirit or breath

KNIGHTS, training and life of

KRIEMHILD, wife of Siegfried

KRISHNA, eighth avatar of Vishnu, Hindu deity of fertility in nature and mankind

KYNER, father of Kav

KYNON, son of Clydno

L

LABYRINTH, the enclosed maze of passageways where roamed the Minotaur of Crete, killed by Theseus with aid of Ariadne

LACHESIS, one of the Fates (which See)

LADY OF THE FOUNTAIN, tale told by Kynon

LAERTES, father of Ulysses

LAESTRYGONIANS, savages attacking Ulysses

LAIUS, King of Thebes

LAMA, holy man of Thibet

LAMPETIA, daughter of Hyperion LAOC' OON, a priest of Neptune, in Troy, who warned the Trojans against the Wooden Horse (which See), but when two serpents came out of the sea and strangled him and his two sons, the people listened to the Greek spy Sinon, and brought the fatal Horse into the town

LAODAMIA, daughter of Acastus and wife of Protesilaus

LAODEGAN, King of Carmalide, helped by Arthur and Merlin

LAOMEDON, King of Troy

LAPITHAE, Thessalonians, whose king had invited the Centaurs to his daughter's wedding but who attacked them for offering violence to the bride

LARES, household deities

LARKSPUR, flower from the blood of Ajax

LATINUS, ruler of Latium, where Aeneas landed in Italy

LATMOS, Mount, where Diana fell in love with Endymion

LATONA, mother of Apollo

LAUNCELOT, the most famous knight of the Round Table

LAUSUS, son of Mezentius, killed by Aeneas

LAVINIA, daughter of Latinus and wife of Aeneas

LAVINIUM, Italian city named for Lavinia

LAW, See **THEMIS**

LEANDER, a youth of Abydos, who, swimming the Hellespont to see Hero, his love, was drowned

LEBADEA, site of the oracle of Trophomus

LEBYNTHOS, Aegean island

LEDA, Queen of Sparta, wooed by Jupiter in the form of a swan

LEIR, mythical King of Britain, original of Shakespeare's Lear

LELAPS, dog of Cephalus

LEMNOS, large island in the Aegean Sea, sacred to Vulcan

LEMURES, the spectres or spirits of the dead

LEO, Roman emperor, Greek prince

LETHE, river of Hades, drinking whose water caused forgetfulness

LEUCADIA, a promontory, whence Sappho, disappointed in love, was said to have thrown herself into the sea

LEUCOTHEA, a sea goddess, invoked by sailors for protection (See Ino)

LEWIS, son of Charlemagne

LIBER, ancient god of fruitfulness

LIBETHRA, burial place of Orpheus

LIBYA, Greek name for continent of Africa in general

LIBYAN DESERT, in Africa

LIBYAN OASIS

LICHAS, who brought the shirt of Nessus to Hercules

LIMOURS, Earl of

LINUS, musical instructor of Hercules

LIONEL, knight of the Round Table

LLYR, King of Britain

LOCRINE, son of Brutus in Albion, king of Central England

LOEGRIA, kingdom of (England)

LOGESTILLA, a wise lady, who entertained Rogero and his friends

LOGI, who vanquished Loki in an eating contest

LOKI, the Satan of Norse mythology, son of the giant Farbanti

LOT, King, a rebel chief, subdued by King Arthur, then a loyal knight

LOTIS, a nymph, changed to a lotus-plant and in that form plucked by Dryope

LOTUS EATERS, soothed to indolence, companions of Ulysses landing among them lost all memory of home and had to be dragged away before they would continue their voyage

LOVE (Eros) issued from egg of Night, and with arrows and torch produced life and joy

LUCAN, one of Arthur's knights

Lucius Tiberius, Roman procurator in Britain demanding tribute from Arthur

LUD, British king, whose capital was called Lud's Town (London)

LUDGATE, city gate where Lud was buried, 387

LUNED, maiden who guided Owain to the Lady of the Fountain

LYCAHAS, a turbulent sailor

LYCAON, son of Priam

LYCIA, a district in Southern Asia Minor

LYCOMODES, king of the Dolopians, who treacherously slew Theseus

LYCUS, usurping King of Thebes

LYNCEUS, one of the sons of Aegyptus

M

MABINOGEON, plural of Mabinogi, fairy tales and romances of the Welsh

MABON, son of Modron

MACHAON, son of Aesculapius

MADAN, son of Guendolen

MADOC, a forester of King Arthur

MADOR, Scottish knight

MAELGAN, king who imprisoned Elphin

MAEONIA, ancient Lydia

MAGI, Persian priests

MAHADEVA, same as Siva

MAHOMET, great prophet of Arabia, born in Mecca, 571 AD, proclaimed worship of God instead of idols, spread his religion through disciples and then by force till it prevailed, with Arabian dominion, over vast regions in Asia, Africa, and Spain in Europe

MAIA, daughter of Atlas and Pleione, eldest and most beautiful of the Pleiades

MALAGIGI the Enchanter, one of Charlemagne's knights

MALEAGANS, false knight

MALVASIUS, King of Iceland

MAMBRINO, with invisible helmet

MANAWYD DAN, brother of King Vran, of London

MANDRICARDO, son of Agrican

MANTUA, in Italy, birthplace of Virgil

MANU, ancestor of mankind

MARATHON, where Theseus and Pirithous met

MARK, King of Cornwall, husband of Isoude the Fair

MARO See VIRGIL

MARPHISA, sister of Rogero

MARSILIUS, Spanish king, treacherous foe of Charlemagne

MARSYAS, inventor of the flute, who challenged Apollo to musical competition, and, defeated, was flayed alive

MATSYA, the Fish, first avatar of Vishnu

MEANDER, Grecian river

MEDE, A, princess and sorceress who aided Jason

MEDORO, a young Moor, who wins Angelica

MEDUSA, one of the Gorgons

MEGAERA, one of the Furies

MELAMPUS, a Spartan dog, the first mortal endowed with prophetic powers

MELANTHUS, steersman for Bacchus

MELEAGER, one of the Argonauts (See Althaea)

MELIADUS, King of Lionesse, near Cornwall

MELICERTES, infant son of Ino. changed to Palaemon (See Ino, Leucothea, and Palasmon)

MELISSA, priestess at Merlin's tomb

MELISSEUS, a Cretan king

MELPOMENE, one of the Muses

MEMNON, the beautiful son of Tithonus and Eos (Aurora), and king of the Ethiopians, slain in Trojan War

MEMPHIS, Egyptian city

MENELAUS, son of King of Sparta, husband of Helen

MENOECEUS, son of Creon, voluntary victim in war to gain success for his father

MENTOR, son of Alcimus and a faithful friend of Ulysses

MERCURY (See HERMES)

MERLIN, enchanter

MEROPE, daughter of King of Chios, beloved by Orion

MESMERISM, likened to curative oracle of Aesculapius at Epidaurus

METABUS, father of Camilla

METAMORPHOSES, Ovid's poetical legends of mythical transformations, a large source of our knowledge of classic

mythology

METANIRA, a mother, kind to Ceres seeking Proserpine

METEMPSYCHOSIS, transmigration of souls--rebirth of dying men and women in forms of animals or human beings

METIS, Prudence, a spouse of Jupiter

MEZENTIUS, a brave but cruel soldier, opposing Aeneas in Italy

MIDAS

MIDGARD, the middle world of the Norsemen

MIDGARD SERPENT, a sea monster, child of Loki

MILKY WAY, starred path across the sky, believed to be road to palace of the gods

MILO, a great athlete

MLON, father of Orlando

MILTON, John, great English poet, whose History of England is here largely used

MIME, one of the chief dwarfs of ancient German mythology

MINERVA (Athene), daughter of Jupiter, patroness of health, learning, and wisdom

MINOS, King of Crete

MINO TAUR, monster killed by Theseus

MISTLETOE, fatal to Baldur

MNEMOSYNE, one of the Muses

MODESTY, statue to

MODRED, nephew of King Arthur

MOLY, plant, powerful against sorcery

MOMUS, a deity whose delight was to jeer bitterly at gods and men

MONAD, the "unit" of Pythagoras

MONSTERS, unnatural beings, evilly disposed to men

MONTALBAN, Rinaldo's castle

MONTH, the, attendant upon the Sun

MOON, goddess of, see **DIANA**

MORAUNT, knight, an Irish champion

MORGANA, enchantress, the Lady of the Lake in "Orlando Furioso,"
same as Morgane Le Fay in tales of Arthur

MORGANE LE FAY, Queen of Norway, King Arthur's sister, an enchantress

MORGAN TUD, Arthur's chief physician

MORPHEUS, son of Sleep and god of dreams

MORTE D'ARTHUR, romance, by Sir Thomas Mallory

MULCIBER, Latin name of Vulcan

MULL, Island of

MUNIN, one of Odin's two ravens

MUSAEUS, sacred poet, son of Orpheus

MUSES, The, nine goddesses presiding over poetry, etc--Calliope, epic poetry, Clio, history, Erato, love poetry, Euterpe, lyric poetry; Melpomene, tragedy, Polyhymnia, oratory and sacred song, Terpsichore, choral song and dance, Thalia, comedy and idyls, Urania, astronomy

MUSPELHEIM, the fire world of the Norsemen

MYCENAS, ancient Grecian city, of which Agamemnon was king

MYRDDIN (Merlin)

MYRMIDONS, bold soldiers of Achilles

MYSIA, Greek district on northwest coast of Asia Minor

MYTHOLOGY, origin of, collected myths, describing gods of early peoples

N

NAIADS, water nymphs

NAMO, Duke of Bavaria, one of Charlemagne's knights

NANNA, wife of Baldur

NANTERS, British king

NANTES, site of Caradoc's castle

NAPE, a dog of Diana

NARCISSUS, who died of unsatisfied love for his own image in the water

NAUSICAA, daughter of King Alcinous, who befriended Ulysses

NAUSITHOUS, king of Phaeacians

NAXOS, Island of

NEGUS, King of Abyssinia

NEMEA, forest devastated by a lion killed by Hercules

NEMEAN GAMES, held in honor of Jupiter and Hercules

NEMEAN LION, killed by Hercules

NEMESIS, goddess of vengeance

NENNIUS, British combatant of Caesar

NEOPTOLEMUS, son of Achilles

NEPENTHE, ancient drug to cause forgetfulness of pain or distress

NEPHELE, mother of Phryxus and Helle

NEPHTHYS, Egyptian goddess

NEPTUNE, identical with Poseidon, god of the sea

NEREIDS, sea nymphs, daughters of Nereus and Doris

NEREUS, a sea god

NESSUS, a centaur killed by Hercules, whose jealous wife sent him a robe or shirt steeped in the blood of Nessus, which poisoned him

NESTOR, king of Pylos, renowned for his wisdom, justice, and knowledge of war

NIBELUNGEN HOARD, treasure seized by Siegfried from the Nibelungs, buried in the Rhine by Hagan after killing Siegfried, and lost when Hagan was killed by Kriemhild, theme of Wagner's four music dramas, "The Ring of the Nibelungen,"

NIBELUNGEN LIED, German epic, giving the same nature myth as the Norse Volsunga Saga, concerning the Hoard

NIBELUNGEN RING, Wagner's music dramas

NIBELUNGS, the, a race of Northern dwarfs

NIDHOGGE, a serpent in the lower world that lives on the dead

NIFFLEHEIM, mist world of the Norsemen, the Hades of absent spirits

NILE, Egyptian river

NIOBE, daughter of Tantalus, proud Queen of Thebes, whose seven sons and seven daughters were killed by Apollo and Diana, at which Amphion, her husband, killed himself, and Niobe wept until she was turned to stone

NISUS, King of Megara

NOAH, as legendary ancestor of French, Roman, German, and British

peoples

NOMAN, name assumed by Ulysses

NORNS, the three Scandinavian Fates, Urdur (the past), Verdandi (the present), and Skuld (the future)

NOTHUNG, magic sword

NOTUS, southwest wind

NOX, daughter of Chaos and sister of Erebus, personification of night

Numa, second king of Rome

NYMPHS, beautiful maidens, lesser divinities of nature Dryads and Hamadryads, tree nymphs, Naiads, spring, brook, and river nymphs, Nereids, sea nymphs Oreads, mountain nymphs or hill nymphs

O

OCEANUS, a Titan, ruling watery elements

OCYROE, a prophetess, daughter of Chiron

ODERIC

ODIN, chief of the Norse gods

ODYAR, famous Biscayan hero

ODYSSEUS See ULYSSES

ODYSSEY, Homer's poem, relating the wanderings of Odysseus (Ulysses) on returning from Trojan War

OEDIPUS, Theban hero, who guessed the riddle of the Sphinx (which See), becoming King of Thebes

OENEUS, King of Calydon

OENONE, nymph, married by Paris in his youth, and abandoned for Helen

OENOPION, King of Chios

OETA, Mount, scene of Hercules' death

OGIER, the Dane, one of the paladins of Charlemagne

OLIVER, companion of Orlando

OLWEN, wife of Kilwich

OLYMPIA, a small plain in Elis, where the Olympic games were celebrated

OLYMPIADS, periods between Olympic games (four years)

OLYMPIAN GAMES, See GAMES

OLYMPUS, dwelling place of the dynasty of gods of which Zeus was the head

OMPHALE, queen of Lydia, daughter of Iardanus and wife of Tmolus

OPHION, king of the Titans, who ruled Olympus till dethroned by the gods Saturn and Rhea

OPS See RHEA

ORACLES, answers from the gods to questions from seekers for knowledge or advice for the future, usually in equivocal form, so as to fit any event, also places where such answers were given forth usually by a priest or priestess

ORC, a sea monster, foiled by Rogero when about to devour Angelica

OREADS, nymphs of mountains and hills

ORESTES, son of Agamemnon and Clytemnestra, because of his crime in killing his mother, he was pursued by the Furies until purified by Minerva

ORION, youthful giant, loved by Diana, Constellation

ORITHYIA, a nymph, seized by Boreas

ORLANDO, a famous knight and nephew of Charlemagne

ORMUZD (Greek, Oromasdes), son of Supreme Being, source of good as his brother Ahriman (Arimanes) was of evil, in Persian or Zoroastrian religion

ORPHEUS, musician, son of Apollo and Calliope, See EURYDICE

OSIRIS, the most beneficent of the Egyptian gods

OSSA, mountain of Thessaly

OSSIAN, Celtic poet of the second or third century

OVID, Latin poet (See Metamorphoses)

OWAIN, knight at King Arthur's court

OZANNA, a knight of Arthur

P

PACTOLUS, river whose sands were changed to gold by Midas

PAEON, a name for both Apollo and Aesculapius, gods of medicine,

PAGANS, heathen

PALADINS or peers, knights errant

PALAEMON, son of Athamas and Ino

PALAMEDES, messenger sent to call Ulysses to the Trojan War

PALAMEDES, Saracen prince at Arthur's court

PALATINE, one of Rome's Seven Hills

PALES, goddess presiding over cattle and pastures

PALINURUS, faithful steersman of Aeceas

PALLADIUM, properly any image of Pallas Athene, but specially applied to an image at Troy, which was stolen by Ulysses and Diomedes

PALLAS, son of Evander

PALLAS A THE'NE (Minerva)

PAMPHA GUS, a dog of Diana

PAN, god of nature and the universe

PANATHENAEA, festival in honor of Pallas Athene (Minerva)

PANDEAN PIPES, musical instrument of reeds, made by Pan in memory of Syrinx

PANDORA (all gifted), first woman, dowered with gifts by every god, yet entrusted with a box she was cautioned not to open, but, curious, she opened it, and out flew all the ills of humanity, leaving behind only Hope, which remained

PANDRASUS, a king in Greece, who persecuted Trojan exiles under Brutus, great grandson of Aeneas, until they fought, captured him, and, with his daughter Imogen as Brutus' wife, emigrated to Albion (later called Britain)

PANOPE, plain of

PANTHUS, alleged earlier incarnation of Pythagoras

PAPHLAGNIA, ancient country in Asia Minor, south of Black Sea

PAPHOS, daughter of Pygmalion and Galatea (both of which, See)

PARCAE See FATES

PARIAHS, lowest caste of Hindus

PARIS, son of Priam and Hecuba, who eloped with Helen (which. See)

PARNASSIAN LAUREL, wreath from Parnassus, crown awarded to successful poets

PARNASSUS, mountain near Delphi, sacred to Apollo and the Muses

PARSEES, Persian fire worshippers (Zoroastrians), of whom there are still thousands in Persia and India

PARTHENON, the temple of Athene Parthenos ("the Virgin") on the

Acropolis of Athens

PASSEBREUL, Tristram's horse

PATROCLUS, friend of Achilles, killed by Hector

PECHEUR, King, uncle of Perceval

PEERS, the

PEG A SUS, winged horse, born from the sea foam and the blood of Medusa

PELEUS, king of the Myrmidons, father of Achilles by Thetis

PELIAS, usurping uncle of Jason

PELION, mountain

PELLEAS, knight of Arthur

PENATES, protective household deities of the Romans

PENDRAGON, King of Britain, elder brother of Uther Pendragon, who succeeded him

PENELOPE, wife of Ulysses, who, waiting twenty years for his return from the Trojan War, put off the suitors for her hand by promising to choose one when her weaving was done, but unravelled at night what she had woven by day

PENEUS, river god, river

PENTHESILEA, queen of Amazons

PENTHEUS, king of Thebes, having resisted the introduction of the worship of Bacchus into his kingdom, was driven mad by the god

PENUS, Roman house pantry, giving name to the Penates

PEPIN, father of Charlemagne

PEPLUS, sacred robe of Minerva

PERCEVAL, a great knight of Arthur

PERDIX, inventor of saw and compasses

PERIANDER, King of Corinth, friend of Arion

PERIPHETES, son of Vulcan, killed by Theseus

PERSEPHONE, goddess of vegetation, 8 See Proserpine

PERSEUS, son of Jupiter and Danae, slayer of the Gorgon Medusa, deliverer of Andromeda from a sea monster, 116 122, 124, 202

PHAEACIANS, people who entertained Ulysses

PHAEDRA, faithless and cruel wife of Theseus

PHAETHUSA, sister of Phaeton, 244

PHAETON, son of Phoebus, who dared attempt to drive his father's sun chariot

PHANTASOS, a son of Somnus, bringing strange images to sleeping men

PHAON, beloved by Sappho

PHELOT, knight of Wales

PHEREDIN, friend of Tristram, unhappy lover of Isoude

PHIDIAS, famous Greek sculptor

PHILEMON, husband of Baucis

PHILOCTETES, warrior who lighted the fatal pyre of Hercules

PHILOE, burial place of Osiris

PHINEUS, betrothed to Andromeda

PHLEGETHON, fiery river of Hades

PHOCIS

PHOEBE, one of the sisters of Phaeton

PHOEBUS (Apollo), god of music, prophecy, and archery, the sun

god

PHOENIX, a messenger to Achilles, also, a miraculous bird dying in fire by its own act and springing up alive from its own ashes

PHORBAS, a companion of Aeneas, whose form was assumed by Neptune in luring Palinurus the helmsman from his roost

PHRYXUS, brother of Helle

PINABEL, knight

PILLARS OF HERCULES, two mountains--Calpe, now the Rock of Gibraltar, southwest corner of Spain in Europe, and Abyla, facing it in Africa across the strait

PINDAR, famous Greek poet

PINDUS, Grecian mountain

PIRENE, celebrated fountain at Corinth

PIRITHOUS, king of the Lapithae in Thessaly, and friend of Theseus, husband of Hippodamia

PLEASURE, daughter of Cupid and Psyche

PLEIADES, seven of Diana's nymphs, changed into stars, one being lost

PLENTY, the Horn of

PLEXIPPUS, brother of Althea

PLINY, Roman naturalist

PLUTO, the same as Hades, Dis, etc. god of the Infernal Regions

PLUTUS, god of wealth

PO, Italian river

POLE STAR

POLITES, youngest son of Priam of Troy

POLLUX, Castor and (Dioscuri, the Twins) (See Castor)

POLYDECTES, king of Seriphus

POLYDORE, slain kinsman of Aeneas, whose blood nourished a bush that bled when broken

POLYHYMNIA, Muse of oratory and sacred song

POLYIDUS, soothsayer

POLYNICES, King of Thebes

POLYPHEMUS, giant son of Neptune

POLYXENA, daughter of King Priam of Troy

POMONA, goddess of fruit trees (See VERTUMNUS)

PORREX and FER'REX, sons of Leir, King of Britain

PORTUNUS, Roman name for Palaemon

POSEIDON (Neptune), ruler of the ocean

PRECIPICE, threshold of Helas hall

PRESTER JOHN, a rumored priest or presbyter, a Christian pontiff in Upper Asia, believed in but never found

PRIAM, king of Troy

PRIWEN, Arthur's shield

PROCRIS, beloved but jealous wife of Cephalus

PROCRUSTES, who seized travellers and bound them on his iron bed, stretching the short ones and cutting short the tall, thus also himself served by Theseus

PROETUS, jealous of Bellerophon

PROMETHEUS, creator of man, who stole fire from heaven for man's

use

PROSERPINE, the same as Persephone, goddess of all growing things, daughter of Ceres, carried off by Pluto

PROTESILAUS, slain by Hector the Trojan, allowed by the gods to return for three hours' talk with his widow Laodamia

PROTEUS, the old man of the sea

PRUDENCE (Metis), spouse of Jupiter

PRYDERI, son of Pwyll

PSYCHE, a beautiful maiden, personification of the human soul, sought by Cupid (Love), to whom she responded, lost him by curiosity to see him (as he came to her only by night), but finally through his prayers was made immortal and restored to him, a symbol of immortality

PURANAS, Hindu Scriptures

PWYLL, Prince of Dyved

PYGMALION, sculptor in love with a statue he had made, brought to life by Venus, brother of Queen Dido

PYGMIES, nation of dwarfs, at war with the Cranes

PYLADES, son of Straphius, friend of Orestes

PYRAMUS, who loved Thisbe, next door neighbor, and, their parents opposing, they talked through cracks in the house wall, agreeing to meet in the near by woods, where Pyramus, finding a bloody veil and thinking Thisbe slain, killed himself, and she, seeing his body, killed herself (Burlesqued in Shakespeare's "Midsummer Night's Dream")

PYRRHA, wife of Deucalion

PYRRHUS (Neoptolemus), son of Achilles

PYTHAGORAS, Greek philosopher (540 BC), who thought numbers to be the essence and principle of all things, and taught transmigration of souls of the dead into new life as human or animal beings

PYTHIA, priestess of Apollo at Delphi

PYTHIAN GAMES

PYTHIAN ORACLE

PYTHON, serpent springing from Deluge slum, destroyed by Apollo

Q

QUIRINUS (from quiris, a lance or spear), a war god, said to be Romulus, founder of Rome

R

RABICAN, noted horse

RAGNAROK, the twilight (or ending) of the gods

RAJPUTS, minor Hindu caste

REGAN, daughter of Leir

REGILLUS, lake in Latium, noted for battle fought near by between the Romans and the Latins

REGGIO, family from which Rogero sprang

REMUS, brother of Romulus, founder of Rome

RHADAMANTHUS, son of Jupiter and Europa after his death one of the judges in the lower world

RHAPSODIST, professional reciter of poems among the Greeks

RHEA, female Titan, wife of Saturn (Cronos), mother of the chief gods, worshipped in Greece and Rome

RHINE, river

RHINE MAIDENS, OR DAUGHTERS, three water nymphs, Flosshilda, Woglinda, and Wellgunda, set to guard the Nibelungen Hoard, buried in the Rhine

RHODES, one of the seven cities claiming to be Homer's birthplace

RHODOPE, mountain in Thrace

RHONGOMYANT, Arthur's lance

**RHOECUS, a youth, beloved by a Dryad, but who brushed away a
bee
sent by her to call him to her, and she punished him with
blindness**

RHIANNON, wife of Pwyll

RINALDO, one of the bravest knights of Charlemagne

RIVER OCEAN, flowing around the earth

ROBERT DE BEAUVAIS', Norman poet (1257)

**ROBIN HOOD, famous outlaw in English legend, about time of
Richard
Coeur de Lion**

ROCKINGHAM, forest of

RODOMONT, king of Algiers

ROGERO, noted Saracen knight

ROLAND (Orlando), See Orlando

ROMANCES

ROMANUS, legendary great grandson of Noah

ROME

ROMULUS, founder of Rome

RON, Arthur's lance

RONCES VALLES', battle of

**ROUND TABLE King Arthur's instituted by Merlin the Sage for
Pendragon, Arthur's father, as a knightly order, continued and
made famous by Arthur and his knights**

RUNIC CHARACTERS, or runes, alphabetic signs used by early Teutonic peoples, written or graved on metal or stone

RUTULIANS, an ancient people in Italy, subdued at an early period by the Romans

RYENCE, king in Ireland

S

SABRA, maiden for whom Severn River was named, daughter of Lochrine and Estrildis thrown into river Severn by Lochrine's wife, transformed to a river nymph, poetically named Sabrina

SACRIPANT, king of Circassia

SAFFIRE, Sir, knight of Arthur

SAGAS, Norse tales of heroism, composed by the Skalds

SAGRAMOUR, knight of Arthur

St. MICHAEL'S MOUNT, precipitous pointed rock hill on the coast of Brittany, opposite Cornwall

SAKYASINHA, the Lion, epithet applied to Buddha

SALAMANDER, a lizard like animal, fabled to be able to live in fire

SALAMIS, Grecian city

SALMONEUS, son of Aeolus and Enarete and brother of Sisyphus

SALOMON, king of Brittany, at Charlemagne's court

SAMHIN, or "fire of peace," a Druidical festival

SAMIAN SAGE (Pythagoras)

SAMOS, island in the Aegean Sea

SAMOTHRACIAN GODS, a group of agricultural divinities, worshipped in Samothrace

SAMSON, Hebrew hero, thought by some to be original of Hercules

SAN GREAL (See Graal, the Holy)

SAPPHO, Greek poetess, who leaped into the sea from promontory of Leucadia in disappointed love for Phaon

SARACENS, followers of Mahomet

SARPEDON, son of Jupiter and Europa, killed by Patroclus

SATURN (Cronos)

SATURNALIA, a annual festival held by Romans in honor of Saturn

SATURNIA, an ancient name of Italy

SATYRS, male divinities of the forest, half man, half goat

SCALIGER, famous German scholar of 16th century

SCANDINAVIA, mythology of, giving account of Northern gods, heroes, etc

SCHERIA, mythical island, abode of the Phaeacians

SCHRIMNIR, the boar, cooked nightly for the heroes of Valhalla becoming whole every morning

SCIO, one of the island cities claiming to be Homer's birthplace

SCOPAS, King of Thessaly

SCORPION, constellation

SCYLLA, sea nymph beloved by Glaucus, but changed by jealous Circe to a monster and finally to a dangerous rock on the Sicilian coast, facing the whirlpool Charybdis, many mariners being wrecked between the two, also, daughter of King Nisus of Megara, who loved Minos, besieging her father's city, but he disliked her disloyalty and drowned her, also, a fair virgin of Sicily, friend of sea

nymph Galatea

SCYROS, where Theseus was slain

SCYTHIA, country lying north of Euxine Sea

SEMELE, daughter of Cadmus and, by Jupiter, mother of Bacchus

SEMIRAMIS, with Ninus the mythical founder of the Assyrian empire of Nineveh

SENAPUS, King of Abyssinia, who entertained Astolpho

SERAPIS, or Hermes, Egyptian divinity of Tartarus and of medicine

SERFS, slaves of the land

SERIPHUS, island in the Aegean Sea, one of the Cyclades

SERPENT (Northern constellation)

SESTOS, dwelling of Hero (which See also Leander)

"SEVEN AGAINST THEBES," famous Greek expedition

SEVERN RIVER, in England

SEVINUS, Duke of Guienne

SHALOTT, THE LADY OF

SHATRIYA, Hindu warrior caste

SHERASMIN, French chevalier

SIBYL, prophetess of Cumae

SICHAEUS, husband of Dido

SEIGE PERILOUS, the chair of purity at Arthur's Round Table, fatal to any but him who was destined to achieve the quest of the Sangreal (See Galahad)

SIEGFRIED, young King of the Netherlands, husband of Kriemhild, she boasted to Brunhild that Siegfried had aided Gunther to beat her in athletic contests, thus winning her as wife, and Brunhild, in anger, employed Hagan to murder Siegfried. As hero of Wagner's "Valkyrie," he wins the Nibelungen treasure ring, loves and deserts Brunhild, and is slain by Hagan

SIEGLINDA, wife of Hunding, mother of Siegfried by Siegmund

SIEGMUND, father of Siegfried

SIGTRYG, Prince, betrothed of King Alef's daughter, aided by Hereward

SIGUNA, wife of Loki

SILENUS, a Satyr, school master of Bacchus

SILURES (South Wales)

SILVIA, daughter of Latin shepherd

SILVIUS, grandson of Aeneas, accidentally killed in the chase by his son Brutus

SIMONIDES, an early poet of Greece

SINON, a Greek spy, who persuaded the Trojans to take the Wooden Horse into their city

SIRENS, sea nymphs, whose singing charmed mariners to leap into the sea, passing their island, Ulysses stopped the ears of his sailors with wax, and had himself bound to the mast so that he could hear but not yield to their music

SIRIUS, the dog of Orion, changed to the Dog star

SISYPHUS, condemned in Tartarus to perpetually roll up hill a big rock which, when the top was reached, rolled down again

SIVA, the Destroyer, third person of the Hindu triad of gods

SKALDS, Norse bards and poets

SKIDBLADNIR, Freyr's ship

SKIRNIR, Frey's messenger, who won the god's magic sword by getting him Gerda for his wife

SKRYMIR, a giant, Utgard Loki in disguise, who fooled Thor in athletic feats

SKULD, the Norn of the Future

SLEEP, twin brother of Death

SLEIPNIR, Odin's horse

SOBRINO, councillor to Agramant

SOMNUS, child of Nox, twin brother of Mors, god of sleep

SOPHOCLES, Greek tragic dramatist

SOUTH WIND See Notus

SPAR'TA, capital of Lacedaemon

SPHINX, a monster, waylaying the road to Thebes and propounding riddles to all passers, on pain of death, for wrong guessing, who killed herself in rage when Aedipus guessed aright

SPRING

STONEHENGE, circle of huge upright stones, fabled to be sepulchre of Pendragon

STROPHIUS, father of Pylades

STYGIAN REALM, Hades

STYGIAN SLEEP, escaped from the beauty box sent from Hades to Venus by hand of Psyche, who curiously opened the box and was plunged into unconsciousness

STYX, river, bordering Hades, to be crossed by all the dead

SUDRAS, Hindu laboring caste

SURTUR, leader of giants against the gods in the day of their destruction (Norse mythology)

SURYA, Hindu god of the sun, corresponding to the Greek Helios

SUTRI, Orlando's birthplace

SVADILFARI, giant's horse

SWAN, LEDA AND

SYBARIS, Greek city in Southern Italy, famed for luxury

SYLVANUS, Latin divinity identified with Pan

SYMPLEGADES, floating rocks passed by the Argonauts

SYRINX, nymph, pursued by Pan, but escaping by being changed to a bunch of reeds (See Pandean pipes)

T

TACITUS, Roman historian

TAENARUS, Greek entrance to lower regions

TAGUS, river in Spain and Portugal

TALIESIN, Welsh bard

TANAIS, ancient name of river Don

TANTALUS, wicked king, punished in Hades by standing in water that retired when he would drink, under fruit trees that withdrew when he would eat

TARCHON, Etruscan chief

TARENTUM, Italian city

TARPEIAN ROCK, in Rome, from which condemned criminals were hurled

TARQUINS, a ruling family in early Roman legend

TAURIS, Grecian city, site of temple of Diana (See Iphigenia)

TAURUS, a mountain

TARTARUS, place of confinement of Titans, etc, originally a black abyss below Hades later, represented as place where the wicked were punished, and sometimes the name used as synonymous with Hades

TEIRTU, the harp of

TELAMON, Greek hero and adventurer, father of Ajax

TELEMACHUS, son of Ulysses and Penelope

TELLUS, another name for Rhea

TENEDOS, an island in Aegean Sea

TERMINUS, Roman divinity presiding over boundaries and frontiers

TERPSICHORE, Muse of dancing

TERRA, goddess of the earth

TETHYS, goddess of the sea

TEUCER, ancient king of the Trojans

THALIA, one of the three Graces

THAMYRIS, Thracian bard, who challenged the Muses to competition in singing, and, defeated, was blinded

THAUKT, Loki disguised as a hag

THEBES, city founded by Cadmus and capital of Boeotia

THEMIS, female Titan, law counsellor of Jove

THEODORA, sister of Prince Leo

THERON, one of Diana's dogs

THERSITES, a brawler, killed by Achilles

THESCELUS, foe of Perseus, turned to stone by sight of Gorgon's head

THESEUM, Athenian temple in honor of Theseus

THESEUS, son of Aegeus and Aethra, King of Athens, a great hero of many adventures

THESSALY

THESTIUS, father of Althea

THETIS, mother of Achilles

THIALFI, Thor's servant

THIS'BE, Babylonian maiden beloved by Pyramus

THOR, the thunderer, of Norse mythology, most popular of the gods

THRACE

THRINA'KIA, island pasturing Hyperion's cattle, where Ulysses landed, but, his men killing some cattle for food, their ship was wrecked by lightning

THRYM, giant, who buried Thor's hammer

THUCYDIDES, Greek historian

TIBER, river flowing through Rome

TIBER, FATHER, god of the river

TIGRIS, river

TINTADEL, castle of, residence of King Mark of Cornwall

TIRESIAS, a Greek soothsayer

TISIPHONE, one of the Furies

TITANS, the sons and daughters of Uranus (Heaven) and Gaea (Earth), enemies of the gods and overcome by them

TITHONUS, Trojan prince

TITYUS, giant in Tartarus

TMOLUS, a mountain god

TORTOISE, second avatar of Vishnu

TOURS, battle of (See Abdalrahman and Charles Martel)

TOXEUS, brother of Melauger's mother, who snatched from Atalanta her hunting trophy, and was slain by Melauger, who had awarded it to her

TRIAD, the Hindu

TRIADS, Welsh poems

TRIMURTI, Hindu Triad

TRIPTOL'EMUS, son of Celeus , and who, made great by Ceres, founded her worship in Eleusis

TRISTRAM, one of Arthur's knights, husband of Isoude of the White Hands, lover of Isoude the Fair,

TRITON, a demi god of the sea, son of Poseidon (Neptune) and Amphitrite

TROEZEN, Greek city of Argolis

TROJAN WAR

TROJANOVA, New Troy, City founded in Britain (See Brutus, and Lud)

TROPHONIUS, oracle of, in Boeotia

TROUBADOURS, poets and minstrels of Provence, in Southern France

TROUVERS', poets and minstrels of Northern France

TROY, city in Asia Minor, ruled by King Priam, whose son, Paris, stole away Helen, wife of Menelaus the Greek, resulting in the Trojan War and the destruction of Troy

TROY, fall of

TURNUS, chief of the Rutulians in Italy, unsuccessful rival of

Aeneas for Lavinia

TURPIN, Archbishop of Rheims

TURQUINE, Sir, a great knight, foe of Arthur, slain by Sir Launcelot

TYPHON, one of the giants who attacked the gods, were defeated, and imprisoned under Mt. Aetna

TYR, Norse god of battles

TYRE, Phoenician city governed by Dido

TYRIANS

TYRRHEUS, herdsman of King Turnus in Italy, the slaying of whose daughter's stag aroused war upon Aeneas and his companions

U

UBERTO, son of Galafron

ULYSSES (Greek, Odysseus), hero of the Odyssey

UNICORN, fabled animal with a single horn

URANIA, one of the Muses, a daughter of Zeus by Mnemosyne

URDUR, one of the Norns or Fates of Scandinavia, representing the Past

USK, British river

UTGARD, abode of the giant Utgard Loki

UTGARD LO'KI, King of the Giants (See Skrymir)

UTHER (Uther Pendragon), king of Britain and father of Arthur,

UWAINE, knight of Arthur's court

V

VAISSYAS, Hindu caste of agriculturists and traders

VALHALLA, hall of Odin, heavenly residence of slain heroes

**VALKYRIE, armed and mounted warlike virgins, daughters of the gods
(Norse), Odin's messengers, who select slain heroes for Valhalla and serve them at their feasts**

VE, brother of Odin

VEDAS, Hindu sacred Scriptures

VENEDOTIA, ancient name for North Wales

VENUS (Aphrodite), goddess of beauty

VENUS DE MEDICI, famous antique statue in Uffizi Gallery, Florence, Italy

VERDANDI, the Present, one of the Norns

**VERTUMNUS, god of the changing seasons, whose varied appearances
won the love of Pomona**

VESTA, daughter of Cronos and Rhea, goddess of the homefire, or hearth

VESTALS, virgin priestesses in temple of Vesta

VESUVIUS, Mount, volcano near Naples

VILLAINS, peasants in the feudal scheme

VIGRID, final battle-field, with destruction of the gods and their enemies, the sun, the earth, and time itself

VILI, brother of Odin and Ve

VIRGIL, celebrated Latin poet (See Aeneid)

VIRGO, constellation of the Virgin, representing Astraea, goddess of innocence and purity

VISHNU, the Preserver, second of the three chief Hindu gods

VIVIANE, lady of magical powers, who allured the sage Merlin and

imprisoned him in an enchanted wood

VOLSCENS, Rutulian troop leader who killed Nisus and Euryalus

VOLSUNG, A SAGA, an Icelandic poem, giving about the same legends as the Nibelungen Lied

VORTIGERN, usurping King of Britain, defeated by Pendragon 390, 397

VULCAN (Greek, Haephestus), god of fire and metal working, with forges under Aetna, husband of Venus

VYA'SA, Hindu sage

W

WAIN, the, constellation

WELLGUNDA, one of the Rhine-daughters

WELSH LANGUAGE

WESTERN OCEAN

WINDS, THE

WINTER

WODEN, chief god in the Norse mythology, Anglo Saxon for Odin

WOGLINDA, one of the Rhine-daughters

WOMAN, creation of

WOODEN HORSE, the, filled with armed men, but left outside of Troy as a pretended offering to Minerva when the Greeks feigned to sail away, accepted by the Trojans (See Sinon, and Laocoon), brought into the city, and at night emptied of the hidden Greek soldiers, who destroyed the town

WOOD NYMPHS

WOTAN, Old High German form of Odin

X

XANTHUS, river of Asia Minor

Y

YAMA, Hindu god of the Infernal Regions

YEAR, THE

YGDRASIL, great ash-tree, supposed by Norse mythology to support the universe

YMIR, giant, slain by Odin

YNYWL, Earl, host of Geraint, father of Enid

YORK, Britain

YSERONE, niece of Arthur, mother of Caradoc

YSPA DA DEN PEN'KAWR, father of Olwen

Z

ZENDAVESTA, Persian sacred Scriptures

ZEPHYRUS, god of the South wind,

ZERBINO, a knight, son of the king of Scotland

ZETES, winged warrior, companion of Theseus

ZETHUS, son of Jupiter and Antiope, brother of Amphion. See Dirce

ZEUS, See JUPITER

ZOROASTER, founder of the Persian religion, which was dominant in Western Asia from about 550 BC to about 650 AD, and is still held by many thousands in Persia and in India