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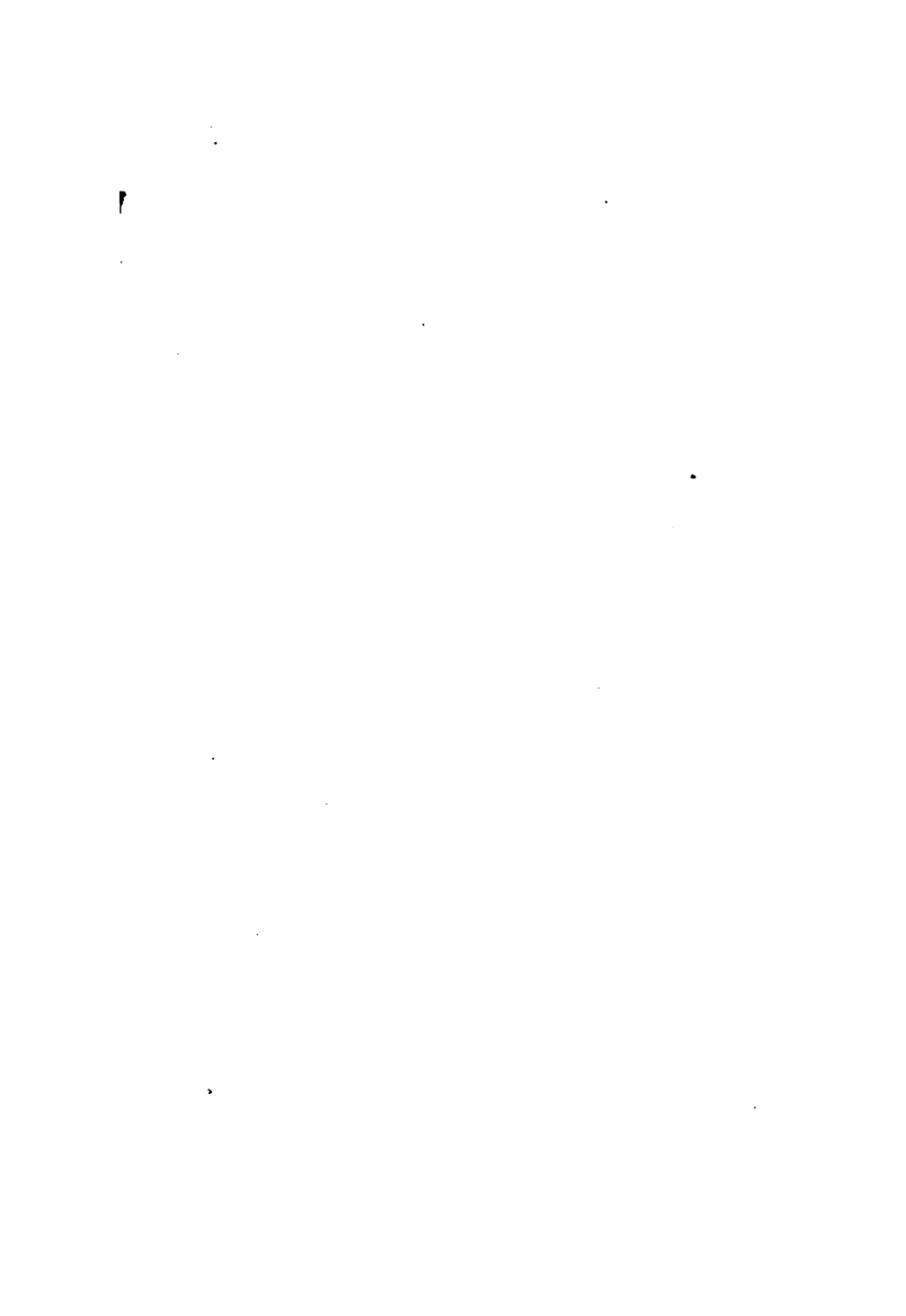
AN OUTLINE
OF
GREEK AND ROMAN
MYTHOLOGY

BY
FRANCIS W. KELSEY, Ph. D.
UNIVERSITY OF MICHIGAN

Boston
ALLYN AND BACON

1896





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PREFATORY NOTE.

IN the following pages an attempt is made to present a brief but systematic outline of the main features of the Greek and the Roman mythology, as a starting-point for reading and study. In many of our schools the subject receives less attention than it really deserves. Frequently students who are otherwise well read in the classics find their ideas about mythology vague and scattered, having no comprehension of the subject as a whole, or of its full significance in relation to the religious and philosophical doctrines, literature, art, and life of the Greeks and Romans. This outline is put forth with the hope that it may prove helpful to students of the classics and others who may wish to pursue the subject further. A few books of reference are named at the end of each section. In the work of preparation the writer has been most indebted to Preller's 'Griechische Mythologie' and 'Römische Mythologie,' and Lang's 'Myth, Ritual and Religion.'

FRANCIS W. KELSEY.

ANN ARBOR, MICHIGAN,
November 15, 1889.

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GREEK AND ROMAN MYTHOLOGY.

i. OF MYTHOLOGY IN GENERAL.

A MYTH is a fictitious story, usually explaining some real or imagined mystery and involving the action of a supernatural agency. A myth thus differs from a fable, which is a fictitious story designed to convey or illustrate some moral teaching. In the broadest sense of the term, mythology includes the consideration of all myths of all peoples, together with inquiry into their interpretation, origin, and influence. But we may speak also of the mythology of any tribe or people taken by itself, as the Greek mythology, the mythology of the Fiji Islanders.


Especially in considering the beliefs of ancient peoples, mythology should be carefully distinguished from religion. The former deals with myths as matters of speculation, or historical import; but the history of religions is concerned with myths only so far as they reflect man's conceptions of the Divine, or give direction to the forms of worship.

The beliefs of all savage and partially civilized peoples contain a mythological element. In some cases, as in that of the Bushmen, this is of the crudest and most fragmentary character. In others, as among the ancient Chaldaeans and

Peruvians, there is a great body of myths, often elaborated into a kind of system. Where myths are found current among nations advanced in civilization, such as the Greeks and Romans, there is abundant evidence to prove that they are a survival from an earlier and ruder period.

Among the myths of all peoples there is a marked similarity. This may be accounted for on the supposition either that myths are everywhere the outgrowth of the same causes, and are developed in the same stage of human progress, or that certain mythical conceptions became prevalent in the remote time before the race was dispersed from a common centre, and were carried thence to every part of the earth. For at least one great branch of the human family, — the Indo-European, — the distribution of myths from a common source seems well established. The comparison of languages long ago made it clear that the Hindoos and Persians, the Greeks, Romans, and Kelts, the Russians, and the Teutonic peoples (represented by the Germans, Dutch, and English), must have descended from a single stock. A like comparison of myths has brought to light so many that in outline at least are common to all, or nearly all, of the Indo-European peoples, that their dissemination from the parent-folk appears certain. That a considerable number of myths should have spread from one people to another, and hence all over the world, is in the highest degree unlikely. But as researches in Comparative Mythology are still in their infancy, it is unsafe at present to state as established any conclusions regarding the distribution of myths outside of the Indo-European family.

Myths may be classified either according to the subjects of *which* they treat, or according to the kind of supernatural *personages appearing* in them.



According to subject, the principal classes are :—

Myths of the beginning and government of the world,
of the origin and early fortunes of man,
of the origin of arts, institutions, and observances,
of death and the hereafter,
of the heavenly bodies,
of heroic and romantic adventure or incident.

Classified according to their supernatural elements, there are :—

Myths of deities,
of heroes,
of abnormal beings, such as witches, monsters, animals with human traits, and the like.

The origin of myths has been accounted for in various ways. Among the Greeks at least four explanations were proposed. The earliest was, that the divinities of mythology are a personification of the elements and powers of nature, the relations and conflicts of which are thus figuratively set forth. Some considered myths an invention of cunning rulers, who thought by this means to inspire a feeling of awe in the masses and keep them in check ; using the myths, as Aristotle remarks, 'for the persuasion of the many, and as a means of pressure in favor of laws.'¹ Others attached to them a hidden significance, and interpreted them as allegories intended to suggest moral or religious truth. Eudemus, a Sicilian Greek of the time of Alexander the Great, maintained that the gods and heroes were originally men distinguished for their prowess

¹ Met. xi. 8 : Τὰ δὲ λοιπὰ μυθικῶς ἤδη προσήχθη πρὸς τὴν περὶ τῶν πολλῶν, καὶ πρὸς τὴν εἰς τοὺς νόμους καὶ τὸ συμφέρον χρῆσιμ.

and exploits, and that mythology in a distorted way presents facts of early history.

This last theory was favored by some of the early Christian writers, though others considered the pagan deities as demons who had troubled the world before the coming of Christ. In modern times, especially since the sixteenth century, the view has had wide prevalence that certain myths resembling the Biblical narratives reflect, in a fragmentary and corrupt form, a primitive divine revelation, which in its purity is preserved in the Book of Genesis.

Recent investigators in Comparative Mythology agree in attributing the origin of myths to purely natural causes. In the explanations offered, however, there is considerable diversity.

Max Müller and his followers, basing their conclusions principally upon an exhaustive analysis of the names of the divinities in the Indo-European languages, reduce all myths to a primitive personification of the sky, earth, and heavenly bodies, and the natural phenomena connected with these, emphasizing particularly the sun, clouds, and dawn. The extreme advocates of this theory make even the Trojan war a form of the Sun-myth, Achilles representing the sun, and Helen being "simply the radiant light, whether of the morning or the evening." (Cox, 'Mythology of the Aryan Nations,' p. 389.) With this view Herbert Spencer agrees in many points, offering, however, his own explanation of the process by which the powers of nature came to be looked upon as animate, and involved in human relations.

But of recent theories perhaps that of which Andrew Lang is a prominent advocate will be found as reasonable as any. This view does not find the origin of myths in the personification of any one class of objects or phenomena, but goes

back to that far-away time in which the awakening intelligence of primitive man personified pretty much everything about him. In the early days of the race men appear to have thought of themselves as intimately related with all animal life; hence they considered changes of form of all kinds both possible and natural, as savage tribes do to-day. Perplexed with questions about the origin of the world, the processes of nature, and all forms of life, these early men gave the freest scope to the fancy in suggesting explanations. Thus myths originated. Though modified in countless ways, in their development, by different conditions and influences, they seem to have been primarily an attempted solution of the problems of the universe and life.

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ii. CHARACTER OF THE GREEK AND THE ROMAN MYTHOLOGY.

THE Greek and the Roman Mythology, though often confused, should be kept distinct. Both Greeks and Romans no doubt inherited from the Indo-European parent-folk a common fund of mythological conceptions. But these took shape in accordance with the peculiar genius, surroundings, and development of each people, with results widely different.

The Greek was by nature highly imaginative, speculative, versatile, and poetic. He had, above all, an inborn feeling for symmetry, for perfect proportion in parts and relations. The early life of the Greek race lay in regions where the diversity and striking character of the natural phenomena must continually have aroused a feeling of wonder and have stimulated the fancy. The lands about the Aegean Sea present every variety of landscape. Rugged mountain ranges alternate with narrow valleys and rolling plains. The extended coast-line is everywhere indented by inlets, with islands in the distance or near by. These conditions produce an endless variety of atmospheric changes. Here one finds dawn and twilight, hazy vistas and storm-scenes, of matchless beauty and impressiveness. Endowed with such a genius, and placed amid such surroundings, the Greeks naturally developed a highly poetic mythology.

The earliest literary embodiment of the Greek myths is in the poems of Homer and Hesiod. Here they appear in their simplest and most naïve form. The gods are believed *in as real existences*, of unwearied activity, having intimate

relations with the life of man. In the most flourishing period of Greek history — the century after the Persian wars — the myths were still accepted, but began to lose their hold upon the educated classes. Men of culture treated them reverently, but often gave them a rationalistic or allegorical interpretation. Nevertheless, they were intimately connected with the beliefs of the national religion. Being thus an essential part of the national thought and life, they permeated literature, and furnished ideals for the noblest sculpture that the world has ever seen. Afterwards they were more and more discredited, and sometimes ridiculed. Though certain forms and ceremonies of religion tended still to lend to them an air of credence, they were treated in literature chiefly as stock material for poetry.

The Greek mythology stands alone among all as the fullest, richest, most poetic, and most suggestive. It also reveals more clearly the national traits of the people which developed it than any other system. From a very early time the commercial and political relations of Greeks with orientals had tended to introduce foreign mythological conceptions, some of which, in a modified form, at last gained acceptance. Yet, as a whole, the Greek mythology is of indigenous growth, — a monument of the inherent constructive and artistic power of the Greek race. Its influence in literature has been greater than that of any other body of myths. First, it dominated the thought of the Greeks, and found expression also in their immortal art. Then it became the heritage of Rome. Finally, inwrought in the literatures of all European and western nations, it remains a treasured and imperishable possession of mankind.

The early Roman presented in all respects a contrast with the Greek. Unimaginative, practical, narrow, and conservative,

he viewed the beauties of nature with no kindling enthusiasm, and contemplated her mysteries with comparative indifference. His surroundings were less calculated to inspire poetic emotion than were those of the Greek. The landscapes were less rugged and impressive, the coast-line monotonous. In accordance with his practical tendencies, he gave more thought to devising and practising methods of propitiating his gods, than to imagining what their relations were with one another or with himself. In a word, the Roman's notions of the Divine took the direction of worship rather than of myth-making. The same is true of the other ancient Italian peoples of the same stock as the Romans.

The native Roman mythology, therefore, is scanty. Compared with the Greek, it is matter-of-fact and barren. Its place was taken in the people's thought by minute ritualistic regulations, with numberless prayers and incantations adapted to all occasions. Every part of the body, every act and incident of daily life, was supposed to be under the supervision of a special divinity; but the very multiplicity and limited province of the deities retarded the development of myths. For the same reasons, also, the Romans produced no great folk-epic, like the Iliad or the Niebelungen Lied.

In Mythology, as in literature and the arts, the Romans borrowed freely from other nations. At an early time they were no doubt much influenced by contact with the neighboring Etruscans. In the Republican period their relations with the Greeks became close, first through the Greek colonies in Magna Graecia, then through commercial and political connections with the cities of Asia Minor and Greece. The worship of many Greek divinities was introduced. With these came the whole body of Greek mythology. In many instances a Greek god was identified with a Roman and the

myths of the one ascribed to the other. As educated Romans became saturated with the Greek culture, the Greek myths came to be as familiar to them as their own, and consequently occupy as prominent a place in the Roman literature as in the Greek.

The old gods remained too firmly entrenched in the affections of the common folk to be replaced by foreign deities; but only occasionally did Roman authors attempt to treat the native myths, as Varro did in prose, and Ovid in his 'Calendar,' to some extent also in the last two books of the 'Metamorphoses.' In later times, especially after the commencement of the Christian era, the Romans turned to the worship of Egyptian and other strange divinities.

The early Roman no doubt believed devoutly in his gods and what was said of them. But with the Greek mythology came also the seeds of unbelief. The forms of the state religion at Rome were kept up, as a matter of policy, for several centuries after the majority of those belonging to the higher classes of society had ceased to believe in their efficacy. The Roman writers, like those of the later Greek literature, found their chief interest in the myths as material for poetic treatment.

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iii. OUTLINE OF THE GREEK MYTHOLOGY.

FOR the purposes of our outline, the Greek mythology may be treated most conveniently in four divisions: myths of the origin and government of the world, myths of the origin and early life of man, myths of deities, and myths of heroes.

I. MYTHS OF THE ORIGIN AND GOVERNMENT OF THE WORLD.

The Iliad vaguely mentions the all-encompassing border-stream of the world, *Ōkeanos*,¹ as the origin of things, without indicating by what process they were produced from it.

The myth of the origin of the world which gained widest acceptance among the Greeks was that elaborated by Hesiod in his 'Theogony.' According to this, in the beginning was *Chaos*, Yawning Abyss. Then *Gaia*, wide-bosomed Earth, murky *Tartara*, a deep abyss under the Earth, *Erōs*, Love, *Erebos*, Darkness, and *Nyx*, Night, came into being. From *Erebos* and *Nyx* sprang *Aithēr*, clear upper Sky, and *Hēmera*, Day. *Gaia* produced *Ouranos*, or *Ūranos*, (Latin *Ūranus*) starry Heaven, *Ourea* great Mountains, home of the nymphs, and *Pontos*, the unfruitful Sea.

Uranos became the spouse of *Gaia*. From them were begotten the twelve *Titans*, which apparently are to be considered personifications of the elementary forces of Nature. Several of the *Titans* are mentioned in pairs, male and female, as *Ōkeanos* (Latin *Ōceanus*) and *Tēthys*, *Hyperīōn* and *Theia*, *Kronos* and *Rhea*. Of the same origin were the three *Kuklōpēs* (Latin *Cyclōpēs*), Cyclops, or Round-eyes, *Bronēēs*, Thunder, *Sterōpēs*, Lightning, and *Argēs*, Thun-

¹ In the following pages long vowels in proper names occurring the first time are marked long, except where final.

derbolt; and also the three Hundred-handed, *Hekatoncheires*, which were at first perhaps a personification of the violent waves of the sea.

The Titans and Hekatoncheires bade fair to become too mighty for their father Uranos, so he imprisoned them in the earth. Gaia, resenting this treatment, incited the Titans to vengeance. She fashioned a strong sharp sickle, and showed Kronos how to do his father an irreparable hurt. Kronos, lying in wait, inflicted the irremediable wound as directed. The drops of blood, falling upon the earth from the wounded Uranos as he ascended, produced the *Erinyes*, Furies, and the *Gigantes*, Giants, a race of monsters with legs of serpents. Other parts from the wound fell into the sea and floated there, till from the sea-foam *Aphrodite*, goddess of Love, was born.

Kronos and Rhea now succeeded to the position of Uranos and Gaia as deities of heaven and earth. Of them were born *Hestia*, *Demeter*, and *Hera*, *Aides*, or *Pluton*, *Poseidon*, and *Zeus*. Kronos, having been warned by his parents that he would sometime be overpowered by a son, swallowed his first five children so soon as they were born. The sixth child, Zeus, was conveyed by the mother to Crete. In place of it she gave Kronos a stone, carefully wrapped up, which he gulped down without noticing the deception. Zeus soon reached maturity, and with his mother's help forced Kronos to disgorge the other children. They came forth uninjured, together with the stone. A stone said to have been that swallowed by Kronos was preserved at Delphi as a most sacred relic. It appears to have been a meteorite.

Then ensued a terrible struggle. The powers of sky and earth gathered in two opposing forces, led by Kronos and Zeus. The scene of the conflict was Thessaly. The

Titans with Kronos occupied Mt. Othrys, Zeus and the other sons of Kronos entrenched themselves on Mt. Olympus. The contest at first was even-matched. As a last resort Zeus brought forward as allies the Cyclops, who furnished him thunderbolts, and the Hekatoncheires, who shook the earth. Sky and earth blazed, the earth rocked and was rent asunder, all things seemed about to return to ancient chaos. Finally the sons of Kronos gained the victory. The Titans were hurled down under the earth and there guarded by the Hekatoncheires.

The three sons of Kronos now divided up the government of the universe by lot. As Kronos and Rhea had succeeded Uranos and Gaia, so they themselves gave place to Zeus and Hera, Zeus henceforth being lord of heaven and earth. Poseidon became ruler of the sea and all waters; Aïdes, of the Underworld, the realm of darkness, abode of the dead and storehouse of treasures.

The sovereignty of Zeus was by no means undisputed. *Typhœus*, or *Typhôs*, a hundred-headed monster, one of the latest of Gaia's offspring, aspired to the mastery of all things, and was overcome by Zeus only with the help of the thunderbolt. Then the Giants attempted to scale the heights of heaven, and after a prolonged struggle were defeated in the same way. The war of the Giants (assigned by Ovid to the Iron Age) has often been confused with that of the Titans.

Uranos, Kronos, and Zeus all appear to have been originally personifications of the sky; Uranos, as a fructifying power, sending moisture and life to the earth; Kronos, as a maturing and ripening influence, hence extensively worshipped in Greece as a harvest god; and Zeus, the clear shining vault of heaven as the source of light and health, *the symbol of order and fixed law, the organizing and*

directing power of the world. In the wars of the Titans and of the Giants, *Titanomachia* and *Gigantomachia*, there may be a reminiscence of the volcanic activities and terrible convulsions of Nature of which the traces are so abundant in Greece and the Greek islands.

Each of the rulers of the universe has under him a host of lesser deities, by whom his decrees are carried out. But in the government of the world an important part is played by Fate, or the Fates, *Moirai*, usually reckoned as three in number, *Klōtho*, *Lachesis*, and *Atropos*. At first they were conceived of as carrying out the will of Zeus. But later they were regarded as a personification of the inflexible, invariable law of necessity. To this law, inherent in the very nature of things, and inexorable, gods and men alike are subject. Even the will of Zeus may not change or render ineffectual its decrees.

2. MYTHS OF THE ORIGIN AND EARLY LIFE OF MAN.

There was little agreement among the Greeks in regard to the details of their myths setting forth the first gods and the beginning of the world. A like diversity characterizes their notions about the origin and early life of man. In general it was thought that the first men sprang from the earth or from natural objects, as woods, streams, stones, and the like. Hence the name *autochthones* (sprung from the land itself), used of people supposed to have come into being in the land which they occupied.

The human race was thought to be as old as that of the gods, extending at least as far back as the time of Kronos. Under his rule was the *Golden Age*, a happy time in which men were large in frame, pure in life, and fed without effort of their own on the generous bounty of

earth. They lived long, in blessedness like that of the gods, who often came to earth and associated with them. After death they became beneficent spirits, dwelling unseen among men.

After the overthrow of Kronos came the *Silver Age*, inferior to the Golden. Men were now slower in physical development, yet of larger and finer form than we. Becoming haughty and self-willed, they even refused to give due honor to the gods, who more and more withdrew from relations with them. Zeus took them from the earth and made them ghosts of the Underworld.

Then followed the *Bronze Age*, full of strife and violence. Men fell at one another's hands, or wore themselves out in constant warfare, and perished soul and body.

Last came the *Iron Age*. Enfeebled man must now earn his bread by the sweat of his brow. While men were struggling in this hard condition, *Promētheus*, Forethought, son of the Titan *Iapetos*, brought them fire from heaven and taught them its uses, thus leading them to a knowledge of the arts. For this Zeus condemned him to unending torture. He was chained upon a bleak cliff. Here an eagle each day ate out his liver, which grew again at night.

But men were not content with honest toil, and tried in every way to get the advantage of one another. They became so desperately wicked that Zeus sent a great flood upon the earth. All perished save two, *Deucaliōn* and *Pyrrha*. These, directed by the gods, cast stones behind them, which became men and women, progenitors of the present race. But wickedness still remains. The gods have long since ceased to visit the earth as they did of old, and are often obliged to send punishment for sin.

3. MYTHS OF DEITIES.

The divinities of the Greeks were so numerous, and the myths connected with them were so many and of so great variety, that only brief mention of them separately can here be made. They may be considered in four groups: divinities of Heaven, divinities of the Sea and Waters, divinities of the Earth, and divinities of the Underworld. The divinities of Heaven were thought to have much to do also with the earth and the life of men. Several of the divinities of the earth were intimately connected with those of the Underworld.

a. Divinities of Heaven.

The divinities of Heaven were divided into two classes: the Great Gods, and the Lesser Gods. They dwelt above Mt. Olympus, whence they came to earth whenever invoked, being ubiquitous rather than omnipresent.

The Great Gods were ten in number:¹

Zeus, greatest of gods, often called father of gods and men. /

He was regarded as gatherer of clouds and sender of rain, the bestower of physical prowess and valor, the protector of the relations based on kinship, friendship, or treaties. He was the hurler of the thunderbolt against the guilty, the refuge also of the penitent. He was represented as often visiting the earth in various disguises, and especially susceptible to the charms of beautiful women. Hence arose a great number of myths. As the Greeks were monogamists, the loves of Zeus are difficult to account for unless they are interpreted as different personifications of the same natural phenom-

¹ With these sometimes *Poseidon* (see p. 23) and *Demeter* (see p. 24) are reckoned, making twelve "Great Gods" in all.

ena, connected with the sky, or as originally different forms of the same myth belonging to different localities.

Hēra, wife of Zeus, queen of Heaven, and goddess of storms; considered also the helper of women in all wifely relations. She was represented as haughty, jealous, resentful, and often engaged in angry quarrels with Zeus.

Hēphaistos (Latin *Hēphaestus*), son of Zeus and Hera, god of fire, maker of weapons, and deviser of other works in metal for the gods. He was represented as mighty in strength, but lame. According to one account he once took sides with Hera in a quarrel, whereupon Zeus caught him by the foot and hurled him forth from Olympus. Then, in the words of Milton, —

“ From morn

To noon he fell, from noon till dewy eve,
A summer's day; and with the setting sun
Dropped from the zenith, like a falling star,
On Lemnos, the Ægean isle.”

Athēne, said to have sprung full-armed from the head of Zeus. She was regarded as protector of states, hence as goddess both of systematic war and of the arts of peace. She was also goddess of wisdom and of the fine arts. As a virgin deity, she was considered the special protectress of girls.

Apollo, son of Zeus and *Lēto* (Latin *Lātōna*), brother of *Artemis*; a favorite divinity of the Greeks. He was worshipped as protector from evils, especially as guardian of herds and flocks; as promoter of athletic development and manly beauty; as inspirer of music and giver of oracles. He is usually considered a personification of light.

Artemis, daughter of Zeus and Leto, and goddess of the hunt, in her devotion to which she was said to scour woods and mountains, accompanied by fleet hounds and

throns of nymphs of forest and stream ; originally, no doubt, a moon-goddess. The Ephesian Artemis (cf. ACTS, chap. XIX.), was a deity of oriental origin, later identified with the Greek divinity.

Arēs, son of Zeus and Hera, god of war and bitter hatred.

Aphrodīte, goddess of love, sprung from the foam of the sea.

Her power was thought to make itself felt in sky, sea, and earth. She was also goddess of spring, of gardens and flowers, the bestower of female beauty and grace, the guardian of marriage and family life. 4

Hermēs, son of Zeus and *Maia*, messenger of the gods and conductor of souls in the Underworld. On earth he was considered as the guardian of roads and guide of travellers, the protector of herds, and patron-deity of thieves.

Hestia, daughter of Kronos and Rhea, goddess of the hearth. As the hearth-fire was intimately connected with the interests of the family, she was looked to as the dispenser of domestic blessings. She was also worshipped at the public hearths as guardian of cities.

Among the Lesser Gods the most important were :

Hēlios, god of the sun, father of *Phaëthōn*.

Ēōs, goddess of the dawn.

Selēne, goddess of the moon, also called *Mēne*.

Phōsphoros, Morning-star, *Hesperos* (Latin *Hesperus*), Evening-star.

Orīōn, a mighty hunter, loved by Eos, but slain by Artemis, and after his death placed among the stars.

Winds, often personified under many different names. In the later mythology they are represented as under the rule of a King *Aiolos* (Latin *Aeolus*), whose home was on one of the Aeolian Islands north of Sicily.

Themis, daughter of Uranos and Gaia, goddess of order, law, and right, and mother of the *Hōrai*, Seasons.

Charites, Graces, usually considered three in number, goddesses of charm and bloom, both in nature and in man.

Mnēmosyne, Memory, mother of the nine *Mousai*, Muses, goddesses of music, poetry, and the sciences. The muses were: 1. *Kalliope* (Latin *Calliope*), of heroic poetry. 2. *Klio* (Latin *Clio*), of history. 3. *Euterpe*, of lyric poetry. 4. *Terpsichore*, of the dance. 5. *Erato*, of love-poetry. 6. *Melpomene*, of elegiac and tragic poetry. 7. *Thalīa*, of comedy. 8. *Polymnia*, or *Polyhymnia*, of sacred music and poetry. 9. *Ūrania*, of astronomy.

Nike, goddess of victory.

Īris, goddess of the rainbow, represented as a messenger of the gods, particularly Zeus and Hera.

Hēbe, daughter of Zeus and Hera; a personification of girlish beauty.

Ganymēdēs, a beautiful boy, a personification of boyish beauty. Zeus sent an eagle to bring him up to heaven, and made him cup-bearer.

Erōs, small but mighty god of love, companion of Aphrodite (cf. p. 14).

Aisklēpios (Latin *Aesculāpius*), god of healing and of medicine.

Tyche, daughter of Zeus, goddess of chance, or luck.

Nemesis, an avenging or punishing goddess, who never fails to overtake the wrong-doer.

Eris, a personification of strife.

b. Divinities of the Sea and Waters.

The principal divinities of this class are :

Poseidōn, ruler of the sea and the whole realm of waters.

His ensign of authority is the trident. He rides over the deep in a chariot, now raising, now calming the waves, and sometimes in his might makes the earth tremble.

Amphītrīte, wife of Poseidon, goddess of the sea.

Tritōn, son of Poseidon and Amphitrite, represented as giving signals for storms or calm upon a hollow shell.

Nēreus, a little "old man of the sea," friendly and kind, dwelling in the shimmering depths with his fifty bright and beautiful daughters, the *Nereids*.

Prōteus, a sea-god, fond of changing into all kinds of forms.

Glaukos (Latin *Glaucus*), a sea-god, half man, half fish.

Sailors often reported having seen him. His appearing was thought generally to portend ill-luck.

Seirēnes (Latin *Sirēnēs*), Sirens, beautiful singers of the sea, whose song, of resistless charm, enticed sailors to destruction.

Scylla (Latin *Scylla*), a horrible monster lying at the foot of a cliff on the Italian shore opposite Charybdis. She was represented as having six heads, which she stretched forth from her cave to catch whatever came in her way.

All *Rivers*, *Springs*, and *Brooks* were supposed to have their special divinities, children of *Okeanos* and *Tēthys*. According to Hesiod there were three thousand sons of Okeanos and Tethys who were river-gods, and three thousand daughters, nymphs of brooks and springs.

Atlas, bearer of heaven and earth on his head and hands.

seems originally to have belonged to the number of sea-gods, but was later identified with a mountain.

c. Divinities of the Earth.

Gaia (cf. p. 14), goddess of the earth, as the benign and fruitful mother of all things.

Rhea (cf. p. 15), also called *Kybele* (Latin *Cybele*), a goddess of the earth, and especially of mountains, where she was worshipped with mystic rites.

Demētēr (cf. p. 15), goddess of agriculture, especially of grain; mother of Persephone.

Dionȳsos (Latin *Dionȳsus*), also called *Bacchos* (Latin *Bacchus*), son of Zeus and Semele, god of the vine and wine. He was said to have travelled throughout the world, accompanied by hosts of satyrs and worshippers, teaching the cultivation of the grape. He is the subject of many myths.

Nymphai (Latin *Nymphæ*), the Nymphs, a numberless class of inferior divinities, represented as beautiful maidens, dwelling in groves and glens, on mountains, in grottos, in springs and streams.

Satyroi (Latin *Satyri*), Satyrs, rough, sportive deities, half goat, half man in form, inhabiting woods and mountains, devoted to wine, music, and the chase.

Seilēnos (Latin *Silēnus*), father of the satyrs and foster-father of Dionȳsos; represented as a fat, jovial old man, with a bald head; usually in the company of Dionȳsos, and reeling with intoxication.

Pān, son of Hermes and a wood-nymph; a sportive, goat-footed being, with horns and a long beard; looked upon as the guardian of pastures, flocks, and shepherds, and the inventor of the shepherd's pipe.

d. Divinities of the Underworld.

The Underworld was conceived of as a vast, gloomy region beneath the earth, the abode of the dead. The entrance was guarded by *Kerberos* (Latin *Cerberus*), a horrible monster with three dog-like heads. Beyond the entrance on every side flowed black water, across which *Charōn*, stern and repulsive boatman, ferried the spirits of the dead. The good fared well in a place set apart for them. But the wicked suffered various forms of punishment, according to the nature and extent of their sins on earth. *Tantalos*, for example, a king who had violated the confidence of Zeus, was placed in a lake; though always thirsty, always hungry, yet he was never able to touch either the water, which receded as he tried to drink, or the boughs laden with delicious fruit that hung just beyond his reach. *Sisyphos*, a wicked king of Corinth, was compelled to keep rolling up hill a huge stone, that rolled down again as soon as he had brought it to the top. *Ixīōn* was bound to an ever-revolving wheel; and the daughters of *Danaos* (Latin *Danaus*) were forced to keep filling jars with holes in the bottom.

The divinities of the Underworld were :

Plūtōn, also called *Aidōneus* and *Aidēs* (English *Pluto*), ruler of the Underworld. As the Underworld was thought of as the storehouse of seeds and source of wealth, Pluto was also considered a giver of wealth. He is sometimes confused with *Ploutos* (Latin *Plūtus*), a personification of wealth.

Persephone (Latin *Prōserpina*), daughter of Zeus and Demeter, and wife of Pluto. Zeus had promised her to Pluto without the mother's knowledge. As *Perse-*

phone, a beautiful maiden, was one day gathering flowers, the earth opened beside her; Pluto appeared and carried her down to the Underworld to be his queen. Demeter, sorrowing, searched the world over for the girl, whose fate she finally learned from Hekate and Helios. As a compromise the daughter was allowed to spend six months of the year on the earth, the remaining six months in the Underworld with her husband.

Hekate (Latin *Hecate*), a mysterious divinity, apparently at first an earth-goddess, afterwards an attendant of Persephone in the Lower World. At night she was supposed to send forth demons who would meet at the crossings of roads and at tombs.

Erinyes, Furies, horrible beings with serpents twining in their hair, who pursued and punished the wicked.

Aiakos (Latin *Aeacus*), a son of Zeus and early king of the Island Aegina, who on account of his justice on earth was made a judge in the Underworld after his death.

Minos, a son of Zeus and *Eurōpa*, and early lawgiver of Crete, who after death became a judge in the Lower World.

Rhadamanthos (Latin *Rhadamanthus*), a brother of Minos, who also became a judge of the dead.

Thanatos, Death, and *Hypnos*, Sleep, were both personified. They were considered as brothers, living in the Underworld.

4. MYTHS OF HEROES.

The Greek heroes were a class of beings of mingled human and divine parentage, endowed with godlike powers, courage, and endurance. Their lives, under divine direction and help, were devoted to the accomplishment of great tasks, mostly of a character calculated to benefit humanity, such as the slaying of destructive monsters and the founding of cities. All the prominent cities of Greece had their particular heroes, who were worshipped as patron deities, as Theseus at Athens. The myths of heroic adventure are very numerous.

The heroes oftenest mentioned are :

Kadmos (Latin *Cadmus*), son of *Agēnōr*, King of Phoenicia ; founder of Thebes.

Amphīōn and *Zēthos*, sons of *Antiope*, queen of Thebes, who rescued her from cruel treatment and bound her tormentor, *Dirke* (Latin *Dirce*), to the back of a bull to be carried off into the wilderness. Amphion became the husband of the Lydian princess *Niobe*, whose presumptuous pride led to the wretched death of her children and herself.

Īnachos (Latin *Īnachus*), founder of Argos.

Perseus, son of Zeus and Danāe, who was a daughter of Akrisius, King of Argos. He is prominent in several myths, among which are the bringing of the head of the Gorgon *Medūsa*, and the release of *Andromeda*.

Bellerophōn, son of Glaukos. Mounted on *Pēgasos*, a wonderful winged steed, he despatched the *Chimaera*, a fire-breathing monster, part lion, part goat, and part serpent. He also defeated the *Amāzōnes*, Amazones,

a race of warlike women in the northeastern part of Asia Minor.

Kastōr and *Polydeukēs* (Latin *Castor* and *Pollux*, the *Dioscūrī*), twin sons of *Tyndareus*, a king of Laconia. Kastor was famous for his horsemanship, Polydeukes for his skill in boxing. The Dioscuri were venerated especially as patrons of sailors.

Kekrops (Latin *Cēcropis*), founder of Athens, said to have introduced there the first elements of civilized life.

Pelops, son of Tantalos and brother of Niobe, king of Elis; famous for having won his wife *Hippodamīa* and his kingdom in a chariot-race, on which he had staked his life.

Meleāgros (Latin *Meleager*), a son of *Oineus* (Latin *Oeneus*), who led a hunt and slew the Kalydonian boar, a monster invulnerable to ordinary wounds, that had long laid waste the country about Kalydōn, in Aetolia.

Iāsōn, a prince of Thessaly who led the expedition of the Argonauts, in which the chief heroes of the time joined him. They sailed in the ship *Argo* to *Kolchis* (Latin *Colchis*), at the southeastern part of the Black Sea. Here, with the help of the princess *Medēa*, a powerful enchantress, Iason obtained the Golden Fleece, the object of the voyage. The heroes after many adventures reached home again, Medēa becoming the wife of Iāson, who afterwards deserted her.

Thēseus, the son of Aegeus, King of Attica. His heroic exploits resemble those of Herakles. The principal ones were, the killing of *Periphētēs*, *Sinis*, and *Skirōn*, all terrible robbers and murderers, with whom ordinary men could not cope; the slaying of *Procrūstēs*, who

had been in the habit of killing victims by cutting off their limbs or stretching them out to fit an iron bedstead; the victory over fifty giants, sons of *Pallas*, who had tried to compass his destruction in order to gain the throne of Attica; and finally the slaying of the *Minotaur* (*Mīnōtauros*, Latin *Mīnōtaurus*), a flesh-eating monster of Crete, to which for a long time Athens had been obliged to send each year a tribute of young men and maidens for food. The Minotaur lived in the Labyrinth, constructed by *Daidalos* (Latin *Daedalus*), a cunning artificer. Theseus, having slain the monster, found his way out of this with the help of a thread furnished by *Ariadne*, daughter of Minos. With her he sailed for Attica, but abandoned her on the island of Naxos, where she was found and wedded by Dionysos.

Heraklēs (Latin *Hercules*), the great national hero of the Greeks, son of Zeus and *Alkmēne* (Latin *Alcmēne*). Among his many wonderful exploits the *Twelve Tasks*, imposed by King *Eurystheus* of *Mykēnai* (Latin *Mycēnae*), are the most noteworthy. They are —

1. The slaying of the *Nemean lion*, which ravaged the plain of Nemēa, in the northern part of Argolis.
2. The killing of the *Lernean Hydra*, a nine-headed poisonous water-serpent, in the marsh near Lerne, in Argolis.
3. The destruction of the *Erymanthian Boar*, in Arcadia.
4. The slaying of the *Keryneian Stag*, a marvellous animal with hoofs of brass, in Achaia.
5. The driving away of the *Stymphalian Birds*, the pest of Stymphālus, in Arcadia.

6. The cleansing of the *Stables of Augeias*, King of Elis, by turning through them the waters of a river.

7. The bringing of the *Cretan Bull*, Poseidon's gift to Minos, to Mykēnai.

8. The fetching of the flesh-eating *Horses of Diomedēs*, King of Thrace, to Mykēnai.

9. The obtaining of the *Girdle of Hippolyte*, queen of the Amazons, for Eurystheus's daughter.

10. The securing of the *Cattle of Gēryōn*, a three-headed monster in the far West.

11. The fetching of the three *Golden Apples* from the *Garden of the Hesperides*, where they were guarded by a dragon.

12. The dragging of *Kerberos* (see p. 25) to the upper world.

Herakles perished in a poisoned robe, given him by his jealous wife, *Dēianira*. When he saw that death was near at hand, he mounted his own funeral pyre, whence his spirit passed away in a cloud.

The age in which the heroes lived is known as the *Heroic Age*. The Greeks thought that it immediately preceded their own time, and considered a good part of the myths connected with it as true history. To this period belong also the *Kentauroi* (Latin *Centauri*), Centaurs, mythical beings, half man, half horse, celebrated for their conflicts with the *Lapithai* (Latin *Lapithae*), a Thessalian people, and Herakles.

To the Heroic Age are ascribed two great military expeditions. The one is the *War against Thebes*, or the expedition of the *Seven against Thebes*, in which *Polyneikes* (Latin *Polynīces*), aided by six other heroes and their forces, tried to wrest the throne of Thebes from his brother *Eteoklēs* (Latin *Eteoklēs*).

The other is the *Trojan War*, the object of which was the bringing back of *Helen*, who had been induced by the Trojan *Paris*, King Priam's son, to leave her husband, *Menelāos*, King of Sparta. The chief heroes of the Trojan war were, on the side of the Greeks, *Agamemnōn*, *Menelāos* (Latin *Menelāus*), *Achilleus* (Latin *Achilles*), *Nestor*, *Odysseus* (Latin *Ulixes*), Ulysses and *Aiās* (Latin *Aiāx*) Ajax; on the side of the Trojans, *Priam*, *Hektōr* (Latin *Hector*), *Paris*, *Aenēas*, and *Antēnor*. The setting out, the conflict, and the return of the heroes, are fraught with romantic incidents.

Many Greek families and tribes asserted relationship with men of the heroic age as ancestors or founders or patrons. The *Eumolpidai*, for example, claimed descent from *Eumolpos*; the *Hērakleidai*, from *Hēraclēs*; and the ten Attic tribes instituted by *Kleisthenēs* (Latin *Clisthenes*) bore the names of ancient worthies. Heroes thus named and venerated were known as *Eponymous Heroes*.

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iv. OUTLINE OF THE ROMAN MYTHOLOGY.

THE development of the Roman mythology, as of the Roman religion, was marked by three distinct stages, or periods.

In the first, the prehistoric period, beliefs and worship were of the simplest character. There were as yet no temples. On mountain tops, by springs, lakes, and running streams, or in the presence of fire, men worshipped the divine powers that were supposed thus to manifest themselves. The gods, too, were not represented by images, but by symbols, by plants and animals considered sacred to them. Thus the eagle and the oak were sacred to Jupiter, the wolf and the woodpecker to Mars. In this period human sacrifices were at times offered up.

✓ The second period, known as that of *Numa*, covering the earlier and middle part of the Roman kingdom, was characterized by the establishment of priesthoods and minute, often laborious regulations of worship, many of which were no doubt derived from Etruria. From this time the Roman religion was dominated by priestcraft.

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The third period, including the latter part of the Roman kingdom and the Roman republic, was marked by the introduction of foreign divinities, beliefs, and ceremonies, chiefly from the Greeks. During this period most of the Roman temples were built.

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Many elements of the Greek Mythology were introduced into Rome so early and became so much a part of the national thought that they may best be treated along with those that were indigenous. The few native ideas in regard to the beginning of the world and the origin and early life of man

were so completely replaced by the Greek myths that they may here be passed over. Our outline of the Roman Mythology will therefore comprise only two divisions: myths of Deities, and myths of Demi-gods or Heroes.

I. MYTHS OF DEITIES.

a. Divinities of Heaven.

The Greater Gods¹ were:

Iānus, opener of the portals of heaven, god of all beginnings; guardian of entrances, doors, and passage-ways; represented with two faces looking in opposite directions.

Iuppiter (English *Jupiter*), 'best and greatest' of all gods, ruler of heaven and earth. His position and relations correspond with those of the Greek *Zeus*, with whom in later times he was fully identified.

Iūno (English *Juno*), wife of *Iuppiter* and queen of heaven, in later times identified with the Greek *Hera*.

Minerva, goddess of wisdom and statecraft; a native divinity soon identified with the Greek *Athēne*.

Apollo, a purely Greek divinity, whose worship was transplanted to Rome at an early date and became very popular.

Dīana, an ancient Italian² moon-goddess, afterwards identified with the Greek *Artemis* and thought of as *Apollo's* sister.

Mars, an ancient Italian god of husbandry and cattle-raising, of manly vigor and victorious strife, revered by

¹ The Romans in later times also recognized a group of "Twelve Great Gods," viz.: *Iuppiter*, *Iuno*, *Minerva*, *Apollo*, *Diana*, *Mars*, *Venus*, *Neptunus*, *Ceres*, *Mercurius*, *Vulcanus*, *Vesta*.

² That is, worshipped by other early Italian peoples as well as by the Romans.

the Romans as next in power to Juppiter. In later times Mars was identified with the Greek *Ares*.

Venus, an Italian goddess of flowers, gardens, vineyards, and the quickening life of spring; later identified with the Greek *Aphrodite*, as goddess of love and womanly charm.

Vulcānus (English *Vulcan*), an Italian god of fire, considered sometimes as a helpful and protecting, sometimes as a destroying deity. He is often confused with the Greek *Hephaistos*.

Vesta, goddess of the hearth and protectress of the home-life; also guardian of the life of the City as the home of the Romans. With her worship was closely connected that of the *Penātes*, guardian spirits watching over the sustenance of the household. Vesta corresponds closely with the Greek *Hestia*.

Of the Lesser Gods the most important were:

Sōl, the Sun, corresponding with the Greek *Hēlios*.

Lūna, the Moon, corresponding with the Greek *Selēne*.

- *Māter Mātūta*, goddess of the Dawn.

- *Quirīnus*, a god of war and guardian of the Romans; apparently at first a Sabine divinity corresponding with the Roman Mars, but afterwards identified with the deified *Rōmulus*, mythical founder of Rome.

- *Mercurius*, in early times purely a divinity of commerce and money-making. Later he was identified with the Greek *Hermes*, and the myths of Hermes were attributed to him.

Aesculāpius, the Greek *Aisklēpios* (cf. p. 22), whose worship was introduced into Rome from Epidauros

in Argolis, after a pestilence, in the year 291 B. C., and gained so strong a hold upon the people that it was among the last to die out after the promulgation of Christianity.

Iuventūs, a personification of youth; a divinity supposed to watch over young manhood.

Terminus, god of boundaries, public and private.

Fidēs, a personification of good-faith; worshipped especially in connection with Juppiter as god of contracts.

Māia, also called *Bona Dea*, wife of Vulcan, a beneficent goddess of the field, to whose quickening influence the starting of vegetation in the spring was ascribed. From her the month of May takes its name. In later times she was sometimes confused with the Greek *Maia*, Atlas's daughter, mother of Hermes.

Winds and *Storms* were personified, as by the Greeks, with many different names and attributes.

b. Divinities of the Sea and Waters.

Owing to the lack of familiarity of the early Romans with the sea, their nautical myths were even more scanty than those connected with the other elements of Nature. The principal divinity of the sea was —

Neptūnus, lord of all waters, later identified with the Greek *Poseidon*.

Springs, *Rivers*, and *Brooks*, as among the Greeks, were thought to be under the care of special *Nymphs* and *Stream-gods*.

c. Divinities of the Earth and Practical Life.

The chief divinities of the Earth and its products were:

Tellūs, the Earth, personified as mother of all things, in contrast with the fructifying Heaven; hence in prayers and oaths *Juppiter* and *Tellūs Māter* are often mentioned together.

Sāturnus, Saturn, one of the most ancient Italian deities, god of seeds and sowing, the introducer of agriculture; often identified or confused with the Greek *Kronos*.

Ops, wife of Saturnus, goddess of sowing and harvest.

Cerēs, an ancient Italian goddess, later fully identified with the Greek *Dēmētēr*.

Liber, an early Italian deity of planting and fructification, in later times identified with the Greek *Dionysos* or *Bacchos*.

Libera, an ancient Italian divinity, later completely merged with the Greek *Persephone*, and also called *Prōserpina*.

Faunus, an early Italian god of mountains, pasturelands, and meadows; a kindly deity, blessing with increase fields, flocks, and the work of men.

Silvānus, a divinity presiding over forests, fields, and the labors of husbandmen.

Palēs, tutelary deity of flocks and shepherds; sometimes spoken of as masculine, but worshipped usually as a goddess.

Fērōnia, an early Italian goddess of groves and of flowing fountains; also the guardian of freedmen.

Flōra, goddess of bloom and flowers.

Priāpus, a divinity of Greek origin, god of gardens and promoter of fertility.

Vertumnus, god of fruits, guardian of vegetable products from blossoming to maturity.

Pōmōna, wife of Vertumnus, goddess of fruit-trees and gardens.

Magna Māter, the Greek *Rhea Kybele*, whose worship was introduced from Pessinūs in Asia Minor, B. C. 204. Cf. p. 24.

By the divinities of practical life are meant a great number of personified abstractions, of which the following are examples:—

Fortūna, goddess of Fortune.

Salūs, good-health; *Febris*, Fever.

Victōria, Victory; *Bellōna* (cf. *bellum*), a goddess of War;

Honos, Honor; *Virtūs*, Valor; *Pax*, Peace.

Libertās, Liberty; *Spēs*, Hope; *Fēlicitās*, Good-luck;

Bonus Œventus, Good Outcome.

Concordia, Harmony; *Pietās*, Dutifulness; *Pudicitia*,

Modesty; *Mens*, Intellect; *Aequitās*, Fairness; *Prōvidentia*, Forethought.

d. Divinities of the Underworld and Death.

The early Roman notions about the Underworld, so far as they went, were similar to those of the Greeks. But they were not carried out so far in detail as the Greek, and were influenced in their development by the Roman ancestor-worship.

The principal divinities of the underworld were:

Orcus, lord of the Underworld, who like a harvester gathers the souls of the dead into his treasure-house. In later times *Orcus* was often identified with the Greek *Plūtōn*.

Mānēs, spirits of those who had recently died, living in the Underworld, but permitted at times to return to earth and mingle unseen with the living.

Larēs, spirits of ancestors long dead, who were buried with proper funeral rites. They were thought of as beneficent divinities, protecting the descendants of their families in all works and ways. The *Larēs Familiārēs* in particular hovered about the hearth, bringing countless blessings to the homes where they were duly worshipped. The Lares as guardian spirits of the family, and the Penates as spirits ministering to the material needs of the household, are often mentioned together as representing the home.

Larvae, spirits of ancestors who did not have the proper burial rites. These were supposed to be restless ghosts, evil demons, wandering up and down the earth, having no peace, bringing blight and curses wherever they went.

In the classical period, and after that time, the Greek myths of the Underworld became current and found frequent expression in literature, as in the sixth book of Vergil's *Aeneid* and in the works of other poets.

e. Introduction of Oriental Divinities.

Just before the beginning of the Christian era, and also after that time, the worship of many divinities was brought to Rome from the East. The most noteworthy were :

Isis, an Egyptian goddess of the earth.

Osiris, the Egyptian god of the Nile, husband of Isis.

Serāpis, apparently another name for Osiris as manifesting himself in *Apis*, the Egyptian Sacred Bull.

Mithras, Persian god of the Sun, whose worship was brought

to Rome in the early Empire and soon became widespread.

Elagabalus, a Syrian sun-god, whose worship was introduced by the Emperor of the same name (also sometimes called *Heliogabalus*), near the beginning of the third century A. D.

2. MYTHS OF DEMI-GODS AND HEROES.

The Romans had no native heroes, using the word in the Greek sense. But many of the heroes of Greek mythology were venerated at Rome, and became connected with national myths. Among those most commonly referred to are :

Hercules, the Greek *Herakles*, said to have passed through Italy, and celebrated in the legends connected with the founding of Rome.

Ulixes (English *Ulysses*), the Greek *Odysseus*.

Castor and *Pollux*, the Greek *Kastor* and *Polydeukes*.

Aenēas, son of Venus and the Trojan *Anchīses* ; he became the national hero of the Romans.

Antenor, also a Trojan hero, connected with legends of settlements in Northern Italy.

To these are sometimes added certain characters in the early Roman legends, as—

Lafinus, King of the Latins, the primitive inhabitants of Latium, whose daughter *Lāvīnia* Aeneas married.

Turnus, an Italian prince to whom Lavinia had been betrothed before Aeneas came to Italy.

Rōmulus, son of Mars and Rhea Silvia, founder of Rome.

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