

A KEY
TO
POLITE LITERATURE,
OR
COMPENDIOUS DICTIONARY
OF
FABULOUS HISTORY.

CONTAINING

THE CHARACTERS AND PRINCIPAL ACTIONS

ASCRIBED TO THE

HEATHEN DEITIES AND HEROES:

WITH

THE MANNER IN WHICH THE ANCIENTS REPRESENTED
THE DEITIES AND HEROES, VIRTUES AND VICES,
IN THEIR PAINTINGS, STATUES, AND GEMS;

AND

SOME ACCOUNT OF THEIR PRINCIPAL POETS.

*Intended for the Assistance of those who would understand Mythology,
Poetry, Painting, Statuary, and Theatrical Entertainments.*

THE SIXTH EDITION, CORRECTED.

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P R E F A C E.

THOUGH a number of volumes have been written to acquaint us with the history of ancient fables, and to explain their mystical meaning, many of which deserve the esteem of the public; yet there seemed still wanting a treatise of this kind in the form of a Dictionary, that might be turned to without trouble; and, by being comprised in the compass of a pocket volume, be always at hand to explain the different passages that so frequently occur in the perusal of the ancient Poets and Historians. This deficiency we have endeavoured to supply in the following sheets. How far we have succeeded in the attempt must be left to the determination of those who are skilled in this branch of learning; we can only say, that we have endeavoured to do well, and that we hope our labours will not be ineffectual.

The subject is indeed copious, and might have made a very large volume; but it has been our business to comprehend the substance of the whole in a narrow compass, chiefly for the service of those who are desirous of understanding the writings of anti-

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quity. This small Dictionary will likewise be of great use in schools, where the Greek and Roman classics are taught; for it will enable the scholar to understand the purport of his lesson, and thereby render his task more pleasant, and consequently less tedious.

The sources from which our materials are drawn, are all the authors of antiquity, but chiefly the poets, who are by some considered as the fathers or inventors of fabulous histories, and of almost all the pagan superstitions. Others however are of opinion, that Homer, Hesiod, Euripides, Virgil, Ovid, and the rest of the poets, have done no more than adopt the opinions relating to religion that were generally received in the times in which they wrote their poems. The historians likewise have contributed their share to this collection, as Herodotus, Dionysius of Halicarnassus, Pausanias, and Titus Livius; but of these we are most obliged to Pausanias, who travelled all over Greece, and made curious observations relating to the deities and temples.

It is not pretended that this is an original performance; for the best dictionaries, and such other authorities have been consulted as were most likely to enable us to execute our contracted plan, without leaving out any thing material to the main design.

By Mythology is to be understood, not only the explanation of the fabulous history of the gods, demigods, and heroes of antiquity; but every thing that has any relation to the pagan religion; all the different systems of their theogony, their mysteries, ceremonies of worship, oracles, auguries, lots, auspices; presages, prodigies, expiations, dedications, evocations, and all kinds of divination, which were formerly in use; the superstitions, practices, and functions of the priests, the soothsayers, sibyls, and vestals; their games and festivals; their victims and sacrifices; their temples and altars; their tripods, their statues, their sacred woods; and, in general, all the symbols by which idolatry was perpetuated for so many ages.

This Mythology makes a considerable part of the Belles Lettres, for no great progress can be made therein without a distinct knowledge of the ancient fables. The works of the Greeks and Romans, the understanding of which is a principal part of the study of men of letters, cannot be comprehended without a knowledge of the mysteries and religious customs to which they are continually making allusions; besides, it is from hence that the most polite arts of poetry, painting, and sculpture, derive their principal ornaments; as is most evident from the pictures and statues of all the best European masters.

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To this we may add, that Mythology is so often mentioned in our modern writings, and even in common conversation, that he would be thought to have received but a mean education who is entirely ignorant of this branch of learning. There are few who have not heard of the names of Jupiter, Juno, Minerva, Mars, Venus, Mercury, Neptune, Hercules, Achilles, Agamemnon, Andromache, Helen, Œdipus, Jocasta, and the like; and yet perhaps a very few of this great number are able to give any account of these heathen deities and heroes, or of the fables concerning them, inserted in the poets and historians, without the assistance of some book of this kind; and none has been contrived so proper for the purpose as that which is here offered to the public.

To render this volume still more useful to all who have a taste for the polite arts, especially those of Painting and Statuary, we have generally described the manner in which these fabulous personages have been, and still are, represented in paintings, statues, and gems, with the proper ensigns or emblems by which they are distinguished; and, for the satisfaction of the reader, we have quoted our authorities, and referred him to most of the authors we have consulted throughout the work.

COMPENDIOUS DICTIONARY

OF

FABULOUS HISTORY.

A B A

ABA'DIR, the name of a stone which Ops or Rhea, the wife of Saturn, wrapt up in swaddling clothes, and gave to Saturn, instead of her son Jupiter, who was just come into the world; because it was the custom of Saturn to devour all the male infants for fear of being dethroned. *Priscus Soph.* Also the name that the Carthaginians gave to the most considerable gods, to distinguish them from the less; for this word in the Phenician language signifies *magnificent Father*.

A'BÆUS, a surname of Apollo, taken from the city Aba or Abæ, in Phocis, where this god had a rich temple, and a famous oracle.

A'BARIS, a Scythian, who sung the journey of Apollo into the north, and was made high priest by him on that account. He received from him, beside the gift of prophecy, an arrow, upon which he flew through the air. It is said that he assisted in bringing the Palladium down from heaven to be placed in the temple of Minerva at Troy. *Hygin.*

ABAS, the son of Hippothoon and Metanira: he was transformed into a lizard by Ceres, because he made a jest of her and her sacrifices, when he saw her drink with great avidity. *Ovid.* One of this name was also a companion of Æneas; and another was a centaur. There was likewise another, said to be king of Argos, son of Lynceus and Hypermnestra, or, according to others, of Belus: he

was father to Proetus and Acrisius, and uncle to Perseus, and was passionately fond of war. *Euseb. Paus.*

ABA'STER, one of the horses of Pluto.

ABDE'RA, a city of Thrace, built by Hercules, in memory of Abderus, one of his favourites. Some say it was built by Abdera, sister of Diomedes; and that the inhabitants became mad at the representation of a tragedy. They were obliged to abandon this city on account of a prodigious number of frogs and rats which bred in their country.

AEDE'RUS, a friend of Hercules, and his companion in the wars, who was torn in pieces by the mares of Diomedes, which the hero had committed to his care.

ABE'LLION, an ancient god of the Gauls, whom Vossius believes to be the Sun, and to be so called from Belus, or Belenus, a name the Cretans gave to this luminary, which signifies *the father of the day*.

ABEO'NA and ADEONA, deities who presided over travellers; the former on their departing, the other on their coming to a place.

ABI'A, daughter of Hercules, and nurse to Hyllus. She had a famous temple in Missinia, and retired into the city of Ira, which was named after her, and was one of the seven cities promised by Agamemnon to Achilles. *Homer.*

ABORI'GINES, a very ancient people dwelling in the mountains, whom Saturn brought under obedience, and conducted out of Egypt into Italy, where they settled.

ABRETA'NUS, a surname of Jupiter, worshipped by the Abretani, or Mysians.

ABSYR'TES, brother of Medea, the sorceress, who tore him in pieces, and strewed his members in the highway to retard her father, who was in pursuit of her when she ran away with Jason. Some say that she murdered him in Colchis, near a river of this name, falling into the Adriatic sea.

ABU'NDANCE, an allegorical deity, represented under the figure of a young woman in the midst of all sorts of provisions. She is painted full of flesh, and with lively colours; holding in her hand a cornucopia [horn of plenty] full of flowers and fruit. This goddess made her escape with Saturn when he was dethroned by Jupiter. *Ovid.*

ABY'DOS, a city of Asia, upon the Hellespont, famous for the amours of Hero and Leander. There was another in Egypt, where the famous temple of Osiris was built, and where Memnon usually dwelt.

A'BYLA, a mountain of Africa, opposite to Calpe, another mountain in Spain, near the straits of Gibraltar: these are called the pillars of Hercules. It is said that this hero finding these two mountains joined, cut a channel between them, by which means the water of the ocean communicated with the Mediterranean sea.

ACACA'LLIS, a nymph, mother of Philander and Philacis, by Apollo. These children were exposed to the wild beasts in Crete; but a goat giving them her milk, preserved them.—A daughter of Minois, who was the mother of Cydon, by Mercury. *Paus.*

ACACE'SIU, a surname of Mercury, from Acacesium, a town of Arcadia, where he was worshipped.

A'CAË, an island in which Ceres made her abode.

A'CALUS, the nephew of Dædalus, by whom he was thrown from the top of a tower; but Minerva, out of compassion, changed him into a partridge. See TALUS.

A'CAMAS, a son of Theseus and Phædra. He was at the siege of Troy, and was deputed by Diomedes to go and demand Helen. During this embassy, Laodicea, daughter of Priam, had a son by him. After this he returned to the camp, and was one of those who entered the wooden horse. In the middle of the slaughter Ethra showed him the son he had by Laodicea, which induced him to save them both.

ACA'NTHA, a nymph, who, for having given a favorable reception to Apollo, was changed into a plant of the same name.

ACARNA'NIA, a province of Epirus. There was likewise a country of that name in Egypt; as also a city near Syracuse, where there was an old temple dedicated to Jupiter Olympus. *Plin Serv. Thucyd.*

ACA'RNAS and AMPHOTERUS, two brothers, who were sons of Alcmeon and Callirhoe. The mother begged of Jupiter that they might grow to manhood in a moment to revenge the death of their father, whom the brothers of Alphefibeæ, his former wife, had slain; this prince ha-

ing retaken the necklace which Alphesibœa had stolen from his mother Eriphyle, when he killed her, to make a present of it to Callirohe. Acarnas and Amphoterus slew the brothers of Alphesibœa, and consecrated this fatal necklace to Apollo. *Ovid.*

ACA'STA, one of the daughters of Oceanus and Tethys.

ACA'STUS, a famous hunter, the son of Pelias, king of Thessaly. Astydamia, his wife, being in love with Peleus, who would not listen to her, was so irritated that she accused him to her husband of having attempted her honour. Acastus, dissembling his resentment, conducted Peleus to mount Pelion, under pretence of hunting, and there had him tied to a tree to be devoured by wild beasts. Jupiter was moved at the innocence of Peleus, and sent Vulcan to deliver him, who afterward marched with an army against Acastus, whom he dethroned; and put to death the cruel and false Astydamia.

A'CCA *Laurentia*, the wife of Faustulus, shepherd of king Numitor's flocks. She brought up Romulus and Remus, who had been exposed on the banks of the Tiber. From her wantonness, she was called Lupa [a prostitute] whence the fable that Romulus was nourished by [*lupa*] a she wolf. *Dionys. Hal.* A famous courtesan, who became exceeding rich by the bounty of her gallants. At her death she made the Roman people her heir, on which account her name was ascribed in the Fasti, and they instituted festivals to her honour under the name of *Laurentalia*.

A'CCIUS, an ancient Latin tragedian, contemporary with Pacuvius, and by Quintilian compared with him, and commended both for the gravity of his sense and loftiness of style. But others censure him as too stiff and harsh.—A famous augur, surnamed *Nævius*, who lived in the time of the ancient Tarquin. See *NÆVIUS*.

ACCO, a simple old woman, who talked with herself at the glass, and earnestly refused what she most desired.

ACE'SIOS, a surname of *Telesphorus*, a god of medicine, which signifies a restorer of health. He was honoured as a god by the *Epidaurians* under this name.

ACE'STES, a king of Sicily, son of *Crinifus* and *Egesta*: he gave an honourable reception to *Æneas*, and buried *Anchises* upon mount *Eryx*. *Virgil.*

ACE'TUS, the captain of a Tyrian vessel: he prevented his companions from carrying off Bacchus (whom they found on the seashore, but knew not) in hopes of a great ransom. Bacchus made himself known immediately, and changed them all into dolphins, except Acetus, whom he consecrated his high priest.

ACHA'IA, a province of Greece, the head city of which was Corinth. It is sometimes put for the whole country of Greece.

ACHÆ'MENES, the great founder of the Persian monarchy, from whom the kings of Persia, down to Darius, were called Archæmenidæ, and looked upon as the offspring of Sol.

ACHÆME'NIDES, one of the companions of Ulysses, who being left among the Cyclops, made his escape from them to Æneas, when he came that way with his fleet, after the destruction of Troy. *Virgil.*

ACHA'TES, a friend and faithful companion of Æneas.

ACHELO'US, son of Oceanus and Tethys. Being in love with Deianira, and knowing that she was to marry a great conqueror, he fought with Hercules, but was vanquished: then he assumed the form of a serpent, and was again defeated; afterward that of a bull, in which he succeeded no better; for Hercules took him by the horns, threw him down, and then tore one of them off, which obliged him to hide himself in the river Thoas, since called Achelous. He gave his conqueror the cornucopia, or horn of plenty, as a ransom for his own. *Ovid.*

A'CHEMON, brother to Passalus; they were both Cecrops, and so quarrelsome that they attacked every one they met. Senno, their mother, warned them from falling into the hands of Melampyus, that is, the man with a black tail or breech. One day they found Hercules asleep under a tree, and affronted him; upon which he bound their feet together, tied them to his club, and carried them on his back like a brace of hares. While they were in this posture, they could not help saying, This is Melampyus, that our mother told us to avoid. Hercules, hearing them, was touched with the conceit, fell a laughing, and set them at liberty. *Suidas.*

A'CHEROIS, a sort of poplar which grows on the banks

• of the river Acheron. This tree was consecrated to the infernal gods.

A'CHERON, son of Sol or Titan and Terra. He was changed into a river, and precipitated into the infernal regions, because he had supplied the Titans with water when they waged war with Jupiter. The waters became muddy and bitter, and this is one of the rivers which the ghosts are obliged to pass over; but they never return back. It is also the name of another river in Calabria.

ACHERU'SIA, a cavern or lake on the shore of the Euxine sea, which it was pretended had a communication with the infernal regions, and through which Hercules dragged the dog Cerberus to the light.

ACHILLE'A, an island of the Euxine sea, in which Achilles was honoured as a god, and where it is pretended he wrought great miracles.

ACHI'LLES, son of Peleus, king of Thessaly, and of Thetis, the goddess of the sea. They say his mother dipped him in the river Styx to render him invulnerable, which he was in all parts, except his heel, by which she held him. He was placed under the tuition of Chiron, who fed him with the marrow of lions, tigers, bears, and other wild beasts. His mother learning from Calchas that he should be killed at the siege of Troy, and that they could not take the city without him, sent him to the court of Lycomedes, in the isle of Scyros, in a woman's dress, and by the name of Pyrrah, in order to conceal him. Being thus disguised, he made himself known to Deidamia, daughter of Lycomedes, whom he married privately, and had a son by her named Pyrrhus. When the Greeks were met to besiege Troy, Calchas discovered the place of his retreat. They sent Ulysses in the disguise of a merchant, who presented to the ladies of the court jewels and weapons; when Achilles preferring the latter to the jewels, by that means came to be known; upon which Ulysses prevailed upon him to go to the siege of Troy. Achilles soon became the principal hero of Greece, and the terror of his enemies. During the siege Agamemnon took away his captive called Briseis, which occasioned him to retire to his tent and forsake the army. In the mean while the Trojans always got the better; but his friend Patroclus

being killed by Hector, he returned back and revenged his death, by killing Hector, dragging his body three times round the walls of Troy, and then delivered him to Priam to be buried. Afterward falling in love with Polyxena, daughter of Priam, he demanded her in marriage, and when he was going to perform the ceremony, Paris let fly an arrow at his heel, which was the occasion of his death. The poets say that Apollo conducted this arrow. The Greeks erected a monument for him on the promontory of Sigæum, upon which his son Pyrrhus sacrificed Polyxena. Some pretended that Thetis asked him, while he was a child, whether he chose to live a long while in an obscure condition, or die young loaded with honours, and that he chose the latter. *Homer.*

ACHO'RES, the God of flies, to whom the inhabitants of Cyrena, according to Pliny, offered sacrifices, in order to prevail upon him to drive away those insects which sometimes caused infectious diseases in that country.

ACIDA'LIÀ, one of the names of Venus, as the goddess who caused care and uneasiness. It was also the name of a fountain in Bœotia, where the graces went to bathe.

A'CILES, a fountain in Sicily; it took its name from a young man called Acilius, whom Polyxena had killed, and who was metamorphosed into a fountain by Neptune, at the request of Galatea, who was beloved by Acilius.

ACIS, a handsome Sicilian shepherd, the son of Faunus and the nymph Simœthis. He was admired by Galatea for his extraordinary beauty, whom the giant Polyphemus passionately loved. This giant one day surprizing him with Galatea, crushed him to pieces with a rock; but the nymph, full of grief, changed his blood into the river hence called Acis. *Homer. Ovid.*

ACMON, the chief Cyclopiàn deity; and under this name was worshipped in Phrygia, where was a city and district called Acmonia. He was looked upon by some as the offspring of Coelus; by others worshipped as Uranus, and Coelus.

ACO'NE, a place in Pontus, famous for poisonous herbs; whence Acontium, or wolfsbane, which is said to have sprung from the vomit of Cerberus, when he was dragged into the light by Hercules.

ACT

ACO'NTIUS, a young man of singular beauty, who coming to sacrifice at Delos, fell in love with Cydippe, who disdained him; and being out of all hope of marrying her, he wrote these words upon a ball: "I swear by Diana, that I will never marry any one but Acontius." He threw it at the feet of Cydippe, who took it up, read the words, and swore without thinking what she was about. Every time she attempted to marry any other, she was attacked by a violent fever, and thinking it to be a punishment of the gods, she married Acontius. *Virgil. Ovid.*

ACRI'SIUS, son of Abas, king of Argos, by Ocalea, and born at the same birth with Proetus. He married Eurydice, daughter of Lacedæmon, by whom he had Danaë: and being told by an oracle, that he should be killed by his grandson, he shut up his daughter in a tower of brass: but Jupiter descended in a shower of gold into the tower and enjoyed her. Acrisius, being told that Danaë was pregnant, exposed her on the sea in a small boat. Polydestes, king of the Cyclades, finding this boat, treated the lady in a handsome manner, and brought up her son Perseus, who, being arrived to manhood, killed his grandfather without knowing who he was.

ACRON, a king of Cenina, a city of Italy, whom Romulus slew for invading his territories, and consecrated his spoil to Jupiter Feretrius. Also an Athenian physician and philosopher as ancient as Empedocles.

ACTÆ'ON, the son of Aristæus and Autonoe, and grandson of Cadmus; he was brought up by Chiron, and became a great hunter. One day as he was hunting, he chanced to pass by a fountain where Diana was bathing; and because he was so bold as to look upon the naked goddess, she turned him into a stag, and he was hunted and devoured by his own hounds. *Ovid.* A son of Melissus, king of Corinth, torn to pieces by the Bacchiadæ.

ACTIA or ACTI'ACA, games in honour of Apollo Actius, celebrated every three years. They take their name from the promontory called Actium, in Epirus, where this god had a temple.

A'CTIUS, a surname of Apollo, taken from Actium, where he was worshipped.

ADAD, a king of Syria, who was honoured as a god after his death by the inhabitants of that country, particularly at Damascus.

ADEPHA'GIA, the goddess of gluttony, to whom the Sicilians paid divine honours.

ADES, or HADES, a name of Pluto, as king of the dead. It is sometimes used for hell itself, or the place of the dead.

ADME'TUS, son of Pheres, king of Theffaly, was one of the Grecian princes, who met to hunt a wild boar of Calydon. He was concerned in the expedition of the Argonauts. When Apollo was in his disgrace he was obliged to keep the flocks of this king. Admetus being desirous to marry Alceſta, daughter of Pelias, could not obtain her, unless he gave Pelias a chariot drawn by a lion and a wild boar. Apollo, out of gratitude, taught him how to tame to the same yoke these two animals. This god likewise obtained a grant from the Parcæ, that when this king drew near his end he might shun death, if he could get any one to die in his room. Admetus being seized with a mortal disease, and no one offering to take his place, his wife Alceſta generously died in his room. However, Admetus was so full of grief on this account, that Proserpine was desirous of sending her back, which was opposed by Pluto; but Hercules descended into the infernal regions, and brought her back by force. Apollo rendered Admetus a great many other good turns during his banishment. Never prince met with more misfortunes: but the gods always protected him in a particular manner, on account of his piety. *Euripid. Ovid.*

ADOC, a name which the Phœnicians gave to the king of the gods.

ADO'NIS, a youth of extraordinary beauty, who proceeded from the incest of Cinyras with his own daughter Myrrha. He was a great hunter, and Venus was passionately fond of him: however, she had the unhappiness to see him killed by a wild boar; but she changed him into a flower called the Anemone. Proserpine, moved with the complaint of that goddess, engaged to restore him back, provided she might possess him six months in the year. When Venus had once got him into her own power,

she would not part with him to her rival; which caused a great quarrel between them. But it was terminated by Jupiter, who ordered that he should be his own master four months, be with Venus four months, and the rest of the year with Proserpine. *Ovid.*

ADO'NIUS, a river flowing out of mount Libanus; which turned bloody yearly, on those days on which Adonis' fasts were kept. *Plin.*

A'DPORINA, a surname of Cybele, who had a temple on a mountain difficult of access, near Pergamus.

ADRA'NUS, a god worshipped in Sicily, according to Plutarch, and the city of that name was particularly consecrated to him.

ADRA'STEA, or ADRASTIA, the same with Nemesis, a goddess of Justice, to whom king Adrastus first built a temple, and gave her this title.

ADRA'STUS, a king of Argos, son of Talauus and Lysimache. He married his daughter Argia to Polynices, who had fled to him for protection, having been banished from Thebes by his brother Eteocles. Adrastus raised a powerful army against the Thebans, commanded by Polynices, Tydeus, Amphiarauus, Capaneus, Panthenopus, Hippomedon, and himself, who was their general. This is called the enterprise of the seven champions against Thebes, the first Theban war, in which they all perished, except Adrastus. A little while after he excited the sons to revenge the death of their fathers, raising an army like the former, which was called the army of the Epigones, and, with the aid of Theseus, king of Athens, it proved victorious: Adrastus, after a long reign, died of grief, occasioned by the death of his son Ægialeus; and a temple was erected to his memory at Sicyon. *Virg. Apollod. Statius.*

ÆA, the chief city of Colchis, situate near the river Phasis. Some make Æa'a huntress, whom Phasis fell in love with, and in his pursuit of her she was turned into an island or city of her own name.

Æ'ACUS, the son of Jupiter and Ægina, king of Cœnopia, which from his mother's name he called Ægina. His country being dispeopled by a plague, Jupiter, at his request, recruited his subjects by turning ants into men,

whom he therefore called Myrmidons. He had by Endeis, daughter of Chiron, two sons, Telamon and Peleus, and a third by Psamathe daughter of Nereus, called Phocus. The reputation of his justice was so great, that after death he was made judge of the infernal regions, with Minos and Radamanthus.

ÆÆ'A an island in the Tyrene sea, where Circe dwelt, and Aurora had her lodgings. *Homer.*

ÆDON, the daughter of Pandarus, who was married to Zethos, brother of Amphion, by whom she had only one son; upon which account, being envious of the numerous family of Niobe her sister-in-law, she resolved to kill the eldest of her nephews, but by mistake slew her own son Hylus. On finding her mistake, she is feigned to have died of grief, and to be turned into a linnet to sing her child's dirge, but Homer says she was carried away by the Harpies, and delivered to the Furies.

ÆETA, or **ÆETES**, king of Colchis, son of Sol by Perseis, and father to Medea, Calciope, and Absyrtes. He married his daughter Calciope to Phryxus, possessor of the golden fleece. After his son-in-law had lived some time at Colchis, he caused him to be assassinated that he might obtain his treasures. Jason, at the head of the Argonauts, came to demand the inheritance of Phryxus; and, by the assistance of Medea, became master of his treasure.

ÆETIAS, a name of Medea, the daughter of Æta.

ÆGA, a nymph who was Jupiter's nurse, and the daughter of Olenus. She was translated after her death into heaven, and made a constellation called Capricorn. *Ovid.*

ÆGEON, a monstrous giant, the son of Cœlus and Terra, who had a hundred arms, and fifty heads. Juno, Pallas and Neptune having resolved to put Jupiter in chains at the time of the war of the gods, Thetis brought over Ægeon to the side of Jupiter. He afterward rebelled with his brethren, and at once flung a hundred rocks at Jupiter, who immediately struck him with his bolt, and laid him under mount Ætna. *Virgil.* Among men he was called Ægeon, among the gods Briareus. *Homer.*

ÆGE'RIA, a nymph of the forest of Aricia, who married Numa Pompilius, and assisted in his government. After the death of this king she left her obode at Rome,

and returned to her former retreat, where sitting at the foot of a mountain, she wept bitterly. Diana, touched with her affliction, changed her into a fountain, whose waters never dry up. Some say that Numa, in order to make the Romans believe that he had intercourse with the gods, pretended to go to the forest of Africa, to consult with the nymph *Ægeria*, and boasted that he had frequent discourses with that deity. But however that be, the Romans believed he had frequent conversations with her, and after the death of Numa, they went into the forest of Aricia to seek her; but finding nothing but a fountain, they gave out that the nymph was changed into a fountain.

ÆGE'US, a king of Athens, son of Pandion and Pelia. He had two wives, *Æthra* and *Medea*. In his reign, Minos, king of Crete, in revenge of the death of his son *Androgeus*, waged a cruel war against the Athenians, and, conquering them, ordered that they should send seven noblemen's children every year into Crete, to be devoured by the Minotaur; which penalty was paid three years, when *Theseus*, eldest son of *Ægeus*, killed the monster, and made his escape, through the counsel and assistance of *Arriadne*, daughter of Minos. When *Theseus* was returning homeward, he forgot his father's command, which was to hoist a white flag in case of success: upon which the old prince, supposing his son had been slain, threw himself from the top of a turret into the sea; hence called the *Ægean sea*.

ÆGI'ALE, the wife of *Diomedes*, who, in his absence at the wars of Troy, committed adultery with *Cyllabarus*, the son of *Sthenelus*; which *Diomedes* hearing, would not return home, but went into Italy, and obtained part of the kingdom with *Daunus*; but *Venus*, having been wounded by *Diomedes*, made *Ægiale* become so shameless, that she turned a common harlot. *Statius*.

ÆGI'NA, the daughter of *Asopus*, king of Bœotia, who being beloved by *Jupiter*, he visited her in the likeness of a flame of fire, and begat *Æacus*. *Ovid*.

Æ'GIPAN, a deity so called because he was shaped like a goat with a fish's tail: some say he was the same as *Pan*, but *Virgil*, in his *Georgics*, makes him the Roman *Silvanus*.

ÆGIPANES, a naked people; light and nimble, that had goat's feet, and long whisking tails. The ancients worshipped these monsters as demigods, or gods of the woods.

ÆGIS, one of the Gorgons, a monster born of the Earth. She vomited forth fire and flame with a thick black smoke; and did a great deal of mischief in Phrygia, setting fire to the forests and fields, insomuch that the inhabitants were forced to leave their country. Minerva fought with this Gorgon, killed her, and covered her shield with her skin, which was so terrible, that it turned all who looked upon it into stone. Jupiter wore this as a defence against the Titans. Homer gives a fine description of it in his Iliad.

ÆGISTHUS, the son of Thyestes and Pelopea. Thyestes, to whom the oracle had foretold, that the son he should have by his own daughter Pelopea would revenge the crimes of Atreus, made her priestess of Minerva almost from her infancy; with orders to transport her into a country he knew nothing of, and with a prohibition not to acquaint her with her birth. He thought by this precaution to avoid the incest which had been foretold; but some years afterward meeting her in a wood, without knowing who she was, he violated her: she required him to give her his sword, which she kept. Pelopea caused her son to be brought up among the shepherds, who nursed him up with goat's milk, and named him Ægisthus. When he was old enough to bear arms, she presented him with the sword of Thyestes. This young prince being promoted in the court of Atreus, he was chosen to go and assassinate Thyestes, whose country Atreus intended to invade. Thyestes remembered his sword, which caused him to ask several questions of Ægisthus, who answered that he had it of his mother. They prevailed upon him to bring his mother back, and then Thyestes found that the oracle was fulfilled with regard to the incest. Ægisthus, displeased that Atreus had appointed him to massacre his own father, returned soon after to Mycenæ, where he killed Atreus. Being desirous of marrying Clytemnestra, he assassinated Agamemnon, and seized on his throne, but was himself afterward killed by Orestes. *Ovid.*

ÆGLE, a daughter of Hesperus, king of Italy, and one of the Hesperides. *Ovid*. One of the Naiades, daughter of Sol and Næra. *Virgil*.

ÆGO'BOLOS, a surname of Bacchus; it was given him by the Parnians, because, by the advice of Apollo, they sacrificed a goat to that deity in the room of a young man.

ÆGO'CEROS, a sea monster, into which Pan transformed himself, when, with the rest of the gods, he fled from Typhon the great giant, and enemy of the gods. Jupiter for his subtilty placed him among the stars. *Lucan*.

ÆGY'PTUS, the son of Neptune or Belus, and brother of Danaus. He had fifty sons who married his brother's fifty daughters, called Danaides; and by their father's orders, each killed her husband on the first night of their nuptials, except Hypermnëstra, for she spared Lynceus, who afterward turned Danaus out of his kingdom.

ÆLLO, one of the three Harpies, daughter of Thaummas and Electra, according to Hesiod.

ÆLU'RUS, a god of the Ægyptians, sometimes represented in the figure of a cat, but oftener of a man with a cat's head.

ÆMA'THION, the son of Tythonus, was a tyrant of Arabia, whom Hercules slew according to Diodorus Siculus.

ÆMON, the youngest son of Creon, to whom Antigone, daughter of Œdipus, was betrothed, but never married: for while she followed her father in exile, Æmon was slain by the monster Sphinx, according to Ovid; but Propertius says, he slew himself at Antigone's grave, when he heard that she had been put to death by his father's orders.

ÆMUS, or **HÆMUS**, a king of Thrace, who married Rhodope, the daughter of Strymon. They both grew so proud, that he assumed the title of Jove, and she of Juno, and would needs be worshipped as gods; upon which Jupiter was so incensed, that he turned them into two hills, of the same names. *Ovid*.

Æ'NEAS, a Trojan prince, son of Anchises and Venus. When the Greeks took Troy, he fought valiantly in the streets of that city; and when it was set on fire, he

took his father Anchises loaded with the household gods upon his back, leading his son Ascanius by the hand, and retired to Antandros, with as many Trojans as he could get together. At that time he lost Creusa, his wife, without knowing what was become of her. Afterward he passed into Epyrus with several ships; and, after having undergone several tempests, he landed at Carthage, where queen Dido fell in love with him. From thence he went into Sicily, where Anchises died, and where a magnificent tomb was erected to his memory. Passing from thence, and having been tossed about by several storms, he arrived in Italy, where he went to consult the Sibyl, who directed him the road to the infernal regions, whither he descended with a golden branch, which had been shown him, to make a present of to Proserpine. When he came to the Elyfian fields, he saw the Trojan heroes, and his father, who foretold all that should happen to Æneas before his death. When he returned from thence, he embarked on the Tiber, where Cybele changed his vessels into nymphs. He proclaimed war against Turnus, who designed to take Lavinia, the daughter of Latinus, for his wife: but Æneas married her, after several battles, in one of which Turnus was slain. He laid the foundation of a new empire with his son Ascanius, and it is from him that the Romans pretended to be descended. They say he was taken into heaven by Venus, in spite of Juno, who had caused all his misfortunes, and who was his declared enemy, because he was a Trojan. *Homer. Virgil. Ovid.*

ÆNI'PEUS, a Thessalian shepherd, who transformed himself into a river to enjoy Tyro. This nymph seeing the waters of Ænipeus extremely clear, and attempting to bathe, Ænipeus enjoyed her: and in his form Neptune had by her Pelias and Neleus.

Æ'OLUS, god of the winds, and son of Jupiter. He was king of the Æolian island, which was so called from him. He was said to be the god of the winds, on account of his skill in astronomy. He entertained Ulysses very handsomely when he passed through his dominions, and made him a present of several skins wherein the winds were inclosed; but the companions of Ulysses, out of curiosity, opened the skins and let the winds escape, which

occasioned such a dreadful disorder, and raised so terrible a tempest, that Ulysses lost all his vessels, and got to shore on a plank.

ÆON, the first woman in the world, according to the system of the Phenicians: she is said to have taught her children to make use of the fruits of trees for their nourishment.

ÆOS, a giant, son of Typhon.

Æ'OUS, one of the four horses of the Sun.

Æ'REA, a surname of Diana, taken from a mountain of Argolis, where she was worshipped.

Æ'ROPE, the wife of Atreus, with whom Thyestes committed adultery, and had by her two sons; whom Atreus killed, dressed, and set upon the table before his brother. *Ovid.*

ÆS, ÆSCULANIUS, or ÆRAS, are the different names of the deity that presided over the coining of copper money: she was represented under the figure of a woman standing up in the dress of a goddess, holding a balance in her right hand.

Æ'SACUS, the son of Priam, by Alixothoë, the daughter of Dymas. He fell in love with Hesperia, and followed her into the woods; but she running from him was slain by a serpent: upon which he was so discontented, that he threw himself headlong from a rock into the sea; but Thetis, out of compassion, turned him into a didapper or diver. *Ovid.*

Æ'SCHYLUS, a famous Greek tragedian, who wrote ninety plays, of which only six remain: he was killed by the fall of a tortoise, which an eagle dashed against his bald pate, mistaking it for a stone. *Valerius Max. Pliny.*

ÆSCULA'PIUS, the son of Apollo, by the nymph Coronis, who exposed him in a wood; but a goat of the flocks of Aristhenes gave him her milk, and the dog who kept the flock stood by to shelter him from injury. Apollo committed the care of his education to Chiron, who taught him the art of physic, in which he was so skilful, that it was said he raised several from the dead; whereupon Pluto complained to Jupiter, who killed him with a thunderbolt, for bringing Hippolytus to life again. He was physician to the Argonauts, and he had two sons, Machaon and

Podarilius, who went with Agamemnon to the Trojan war: and two daughters, Hygiea and Jaso. He was worshipped at Epidaurus, where he was born, under the form of a serpent, from which place the Romans fetched him in the time of a pestilence. He is represented as an old man, with a long matted beard, wearing a chaplet of laurel, that tree being hereditary from his father; and in his hand a knotted stick, as a symbol of the difficulty of his art, which is entwined by a serpent, that animal being reckoned very medicinal in many distempers.

ÆSON, son of Cretheus, brother of Pelias, and father of Jason. Medea, at the request of Jason, restored him to his youth again. *Ovid.*

ÆSOP, a famous writer of fables, was a Phrygian by birth, and a deformed poor slave; but he obtained freedom, and was a very wise man.

ÆTA, or AËTES, king of Colchis. See ÆETA.

ÆTHA'LIDES, the son of Mercury, was a herald or public cryer. He is said to have obtained of his father two favours; one was, that, living or dead, he should always be informed of what passed in the world; and the other, that he should be half his time among the living, and the other half with the dead.

ÆTHER, the name which the Greeks gave to the heavens. In the beginning (says Hesiod) God created the æther, and on each side of it was the chaos and night, which covered every thing that was under the æther. This signifies that it was night before the creation, and that the earth was invisible on account of the darkness that covered it.

Æ'THLIUS, the son of Protogonia by Jupiter, who placed him in heaven as a demi-god, but not paying due respect to Juno, he was thrown down into the infernal regions.

ÆTHON, one of the horses belonging to the chariot of the Sun. *Ovid.* A war horse belonging to Minerva. *Virgil.*

ÆTHRA, the daughter of Pittheus, and wife of Ægeus. She married him when he lodged at her father's house, and became big with Theseus; and Ægeus, being obliged to return home without her, left his sword and

shoes behind him, which the child was to bring back as soon as he was big enough to wear them. Theseus afterward went to see his father, who received him, and made him his heir. *Homer*. A daughter of Oceanus and Tethys, wife of Atlas, mother of Hyas, and seven daughters called Hyades.

ÆTNA, a large mountain of Sicily, which vomits up fire and flames; now called mount Gibel. The forge of Vulcan was in this mountain; and the Cyclops were at work continually in it, making thunderbolts for Jupiter.

ÆTO'LUS, the third son of Endymion and Nais, who retired to the Curetes, and gave their country the name of Ætolia.

A'FRICUS, the southwest wind. He is represented with black wings, and a melancholy countenance.

AGAME'DES, a Cyclopiian, famous for his great skill in architecture. He, and his brother Trophonius, made the chancel or oracle in the temple at Delphos, of five whole stones, for which he was deemed a hero. Cicero informs us, that when the work was finished, the two brothers desired of Apollo, that they might have for their reward that which he judged best for man: three days after, they were found dead in their beds.

AGAME'MNON, king of Argos and Mycenæ, son of Atreus, was appointed chief of the Grecian army against the Trojans. He quarrelled with Achilles at the siege of Troy, for a female captive called Briseis, whom he had forcibly taken away. The city being taken, Cassandra, daughter of Priam, predicted that he should be assassinated at his return home; but he did not believe her, and yet it proved to be true, for his wife Clytemnestra, and her paramour Ægisthus, slew him at a banquet. Orestes, Electra, and Iphigenia, his children, fully revenged his death in the sequel. *Homer*. *Ovid*.

AGANI'CE, the daughter of Hegetor, who having learned the cause of eclipses, and the time that they would happen, informed the people that she could bring down the Moon by her enchantments; at the same time exhorting the Thesalian women to make a great noise in order to make her reascend to her place. Afterward in the beginning of an eclipse they made a great noise with kettles.

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and other instruments, to hinder her hearing, as they pretended, the invocation of the magicians.

AGANI'PPE, a famous spring or fountain, which rose out of mount Helicon, and run into the river Parnassus. This fountain was consecrated to the Muses, and its waters had the power of inspiring the poets.

AGANI'PPIDES, a name of the Muses. They were so called from the fountain Aganippe, to whom it was consecrated.

AGAPE'NOR, the son of Ancæus, and admiral of Agamemnon's fleet, who, after the destruction of Troy, was driven to Cyprus, where he built Paphos. *Homer. Paus.*

AGATHY'RNUS, son of Æolus, the god of the winds, who settled on the coast of Sicily, and founded a city of the same name.

AGA'VE, the daughter of Cadmus and Hermione, who was married to Echion, king of Thebes, by whom she had Pentheus, whom she and the rest of the Mænades in their mad revels tore limb from limb, because he would drink no wine, but, instead of celebrating, flighted the feast of Bacchus.

AGA'VUS, one of the sons of Priam.

AGDI'SPIS, a genius in a human form, but sometimes of one sex, and sometimes of the other sex.

AGE of GOLD, the reign of Saturn, because men lived in innocence, and the earth produced all sorts of vegetables without cultivation.

AGE of SILVER, the time that Saturn spent in Italy, where he taught the art of cultivating the ground, which did not bring forth plants spontaneously, because men were become unjust.

AGE of BRASS, the time after the reign of Saturn, when libertinism and injustice began to prevail.

AGE of IRON, the time when men began to commit the most monstrous crimes. The poets pretend that at this time the earth became quite barren, because mankind were taken up in endeavouring to deceive each other.

AGELA'STUS, a name given to Pluto, because it was never known that he laughed.

AGE'NOR, son of Neptune and Lybia, was the most ancient king of Argos. He was the father of Cadmus,

whom he ordered never to appear before him without his sister Europa, whom Jupiter had carried off.

AGENO'RIA, the goddess of industry among the Romans. She was set in opposition to Murcia, the goddess of sloth.

AGESILA'US, a surname of Pluto, because he fought after the dead, and caused them to be conducted to the infernal regions by Mercury.

AGLA'IA, the first of the three Charities or Graces, so named from her splendor or dignity; because kindness ought to be performed freely and generously.

AGLAU'RA, a daughter of Cecrops, who promised Mercury to assist him in courting her sister Herse, in hopes of reward; but Minerva, angry at this agreement, rendered Aglaura so jealous of Herse, that she did every thing to set them at variance: after this Minerva gave the three sisters, Aglaura Herse, and Pandrosa, a basket wherein Erichthonius was hid, commanding them not to open it. Aglaura and Herse could not stifle their curiosity, but opened the basket; which they had no sooner done, than they were agitated by the Furies, and threw themselves down a precipice, but they were changed into swallows. *Ovid.*

AGO'NIUS, a god who presided over business, and whose festival was called Agonia or Agonalia.

A'GREUS, a name of Aristæus.

AGROTE'RA, a surname given to Diana, because she was always in the fields. The Athenians sacrificed five goats to her every year.

AGRO'TES, a famous deity of the Phenicians, whom they carried in procession on her festival day, in a chariot drawn by different animals.

AGY'RTES, the surname of the priests of Cybele, which signifies jugglers, because they played tricks to get the money.

AJAX, the son of Oileus, was one of the Grecian princes who went to the siege of Troy. He was so active in all his bodily exercises that he was equalled by none. He violated Cassandra, in the temple of Minerva, where she had taken refuge during the burning of the city. Minerva was resolved to punish him, and prevailed on Neptune to raise a furious tempest as soon as he left the haven.

After a great number of dangers he got upon a rock, where he said, I shall escape in spite of the gods. Neptune, exasperated at this, clove the rock in two with his trident, and he was swallowed up with the water. He had gained a great reputation for his valour, and did great service to the Greeks during the siege of Troy. *Homer.* A son of Telamon, who was not less famous than the former. He was invulnerable, except only in one part of his breast, which was known only to himself; and was as impious as the former. He was at the siege of Troy, where he was greatly distinguished, and fought a whole day with Hector; when, charmed with each other, they left off, and made one another fatal presents; for the best which Hector received, was made use of to fasten him to the chariot of Achilles, when he was drawn round the city of Troy. Afterward, Achilles being killed, Ulysses and Ajax contended for his arms; Ulysses got the better. Ajax became so mad that he fell upon the flocks belonging to the camp, and made a great slaughter, thinking to kill Ulysses; but when he recovered his reason, he killed himself with the sword that he had received from Hector. *Homer. Ovid.*

AIDO'NA, wife of Zetas, who having killed her own son in the night by mistake, was so full of grief that she was metamorphosed into a goldfinch. *Ovid.*

AIDO'NEUS, a king of Epirus, who lived in the time of Eretheus, fifty years before the siege of Troy. As Epirus is a very low country, it is often taken for the infernal regions, and this prince upon that account is often taken for Pluto.—A king of the Molosses, who put Theseus in prison because he attempted to steal his daughter Proserpine near the river Acheron.

AIME'NA, a Trojan lady, who was accounted a heroine in Greece, and had even an altar at Athens.

A I U S L O C U ' T I U S, the god of speech, worshipped by the Romans under that name, on this occasion: A common soldier reported to the senate, that in the night he heard a voice, more than human, proceeding from Vesta's wood, which proclaimed, that if they did not rebuild the walls of the city, it would be taken by the Gauls: however, they did not mind what was said till after the Gauls

became masters of it, and were driven away again. They then erected an altar to the god of speech, and afterward built a temple to his honour in the middle of Rome: however, as Cicero observes, he was never heard to speak again.

ALABA'NDUS, the founder of a city of Caria, called Alabanda. He became their chief deity, and was worshipped in a particular manner.

ALACOME'DES, the foster father of Minerva, who had heroic monuments erected to his honour on account of that goddess.

ALACOME'NA, daughter of Ogyges, was the nurse of Minerva; for which reason she was honoured after her death with a particular worship, and was looked upon as a goddess that carried designs to a good end.

ALA'STOR, one of the four horses that drew the chariot of Pluto, when he stole Proserpine.

AL'BION and BERGION, two giants, the sons of Neptune, with whom Hercules fought, and with much difficulty vanquished.

ALBU'NA, the tenth Sibyl, according to Varro, who was of the city of Tibur, now called Tivoli, where she was worshipped as a goddess.

ALCÆ'US, the son of Perseus and husband of Hippomena, was father of Amphitryon and grandfather of Hercules, from whom he took the name of Alcides.—There is another Alcæus, who was son of Hercules.

ALCA'THOUS, the son of Pelops, who fled to Megara, married the daughter of the king of Megarus, after he had delivered the country from a furious lion which did a great deal of mischief. He succeeded his father-in-law in the throne.

ALCE'STA, the daughter of Pelias and Anaxabia, who being sought after in marriage by a great number of lovers, her father, to cause them to desist from their pursuit, said, he would bestow her on him who could harness to her chariot two wild beasts of different kinds, in such a manner as should enable Alcesta to ride out with them. Admetus, king of Thessaly, had recourse to Apollo, whose host he had formerly been; and this god gave him a lion and a wild boar tamed ready to his hands, which drew the cha-

riot of the prince. Alceſta was afterward accuſed of having a ſhare in the murder of Pelias ; upon which account her brother Acaſtus went to war with Admetus, took him priſoner, and was going to puniſh him for the daughter's crime, when Alceſta offered herſelf to the conqueror to ſave her huſband. However, Hercules, at the requeſt of Admetus, purſued Acaſtus beyond the river Acheron, defeated him, and took away Alceſta to render her back to her huſband. The fable ſays, that Alceſta actually died to ſave her huſband, and that Hercules, meeting Death, fought with and conquered him, binding him in chains of adamant till he had conſented to reſtore Alceſta to life.

ALCIDES, a name of Hercules, from his ſtrength, or from his grandfather Alcæus. Alſo a name given to Minerva by the Macedonians.

ALCINOUS, a king of the iſland of Corcyra, now Corfu, much commended for his ſtrict juſtice by Orpheus. Ulyſſes, being wrecked upon this iſland, recited his adventures to the king, and was entertained very honourably by him. He was praiſed for his love of agriculture, and had an orchard very famous for choice fruits.

ALCIPPE, a daughter of Mars, by Agraulos, beloved by Halirrhotius, ſon of Neptune, who, not being able to prevail upon her by fair means, enjoyed her by force. *Apollod.*

ALCITHOE, a Theban woman, who deſpiſing the ſacrifices of Bacchus, ſtayed at home and ſpun while the orgies were celebrating. She was changed into a bat, and the ſpindle and yarn into a vine and ivy. *Ovid.*

ALCME'NA, the daughter of Electryon, and granddaughter of Perſeus, who married Amphitryon, on condition that he revenged the death of her brothers, whom the Thebans had ſlain. While Amphitryon was engaged in the war, Jupiter enjoyed her in her huſband's ſhape, from which commerce Hercules proceeded ; for which reaſon, ſhe was advanced to the rank of a heroine, and had an altar erected to her in the temple of Hercules. Before this adultery, Alcmena had conceived a ſon by her huſband, which ſon and Hercules were twins ; his name was Iphicles.

A'LCMEON, son of Amphiaraus and Eriphyle, who having killed his mother by his father's order, became a vagabond; that is, he went about seeking some one that would expiate his crimes, according to the custom of those times, that he might be delivered from the furies that pursued him; that is, from a guilty conscience. At length he consulted the oracle on this account, who told him that he should not be delivered till he had found a place the sun did not shine on when he committed the murder. Having a long time considered what the oracle could mean, he thought of the island called Eschinides, lately risen out of the sea, where he went to settle. See **ACARNAS**.

ALCON, the son of Erethæus, king of Athens, who was so skilful an archer, that he slew a serpent which attacked his son, without hurting the child.

ALCY'ONE, a daughter of Atlas, and one of the Pleiades. She had Aretheusa by Neptune, and Eleuthera by Apollo. *Paus.* A daughter of Æolus, of the race of Deucalion, who married Ceyx, king of Trachina. The love she had for her husband was so great, that when Ceyx was shipwrecked, Alcyone out of grief threw herself into the sea, and was with her husband changed into kingfishers. *Ovid.* The surname of Cleopatra, daughter of Idas and Marpeffa, and wife of Meleager. *Homer.*

ALCYO'NEUS, brother to Porphyron, and one of the most formidable giants that attacked Jupiter. The father of the gods commanded Hercules to destroy him, and this hero brought him to the ground several times with his arrows; but as soon as Alcioneus touched the earth, which was his mother, he recovered fresh strength, and became more terrible than before; upon which Hercules crushed him to death in his arms. Others say, that Pallas came to the assistance of Hercules, and carried him above the orb of the moon, where he died. His daughters, mourning his death, threw themselves into the sea, and were changed into kingfishers. *Apollod.*

A'LEA, a surname of Minerva, from her temple built by Aleus, king of Arcadia.

ALE'CTO, one of the three Furies, daughter of Acheron and Nox. See **EUMENIDES**.

ALE'CTRION, a youth whom Mars, during his amour

with Venus, placed at the door to watch against the approach of the sun. He fell asleep, and Apollo came and discovered the lovers, who immediately acquainting Vulcan with his wife's treachery, he exposed them in each other's arms before all the gods. Mars being enraged at the negligence of Alectrion, changed him into a cock, who, still mindful of his fault, early announces the approach of the sun.

ALEMA'NNUS, was the Hercules of the ancient Germans, and looked upon as the founder and father of that nation.

ALEXIA'RIA, the daughter of Hercules and Hebe, and goddess of youth.

ALIRRO'THIUS, a son of Neptune, who, being enraged that his father was defeated by Minerva, in his dispute about giving a name to Athens, determined to cut down the olive, which had sprung from the ground, and given the victory to Minerva; but in the attempt he missed his aim, and cut his own legs so severely, that he instantly died.

A'LOA, festivals at Athens in honour of Ceres and Bacchus, kept after the harvest.

ALOE'US, a giant, son of Titan and Terra, whose wife Iphimedia was ravished by Neptune, and had two sons by him, Othus and Ephialtes. Aloeus educated them as his own, and hence they have been called Aloides.

A'LOGOS, a name given by the Egyptians to Typhon.

ALO'IDES, two formidable giants in Homer, who were the largest and handsomest men that were ever seen. At nine years of age they were thirty-six cubits high, and nine thick; and they grew every year a cubit in thickness, and an ell in height. Their prodigious bulk rendered them so proud, that they undertook to dethrone Jupiter; but they were taken prisoners by Mars, who bound them in chains. They were afterward delivered by Mercury; but at length were thrown into Tartarus by Jupiter. See ALOEUS.

A'LOPE, the daughter of Cercyon, who had a child by Neptune, called Hippothoon. It is also the name of one of the Harpies.

ALPHE'A, a name of Diana in Elis, given her when the river Alpheus endeavoured to ravish her without success.

ALPHESIBOE'A, the daughter of Phlegius, a priest of Bacchus. She married Alcmeon, and received the famous necklace of Eriphyle for a nuptial present; but, being divorced some time after, she prevailed on her brothers to revenge the affront, who murdered her husband.

ALPHE'US, a famous river of Arcadia, which, after passing through Elis and Achaia, was said to run under the sea into Sicily, to the fountain Aretheusa. This they pretended was confirmed by things that were thrown into this river in Greece, and were found again in that fountain. Hercules made use of this river to clean the stables of Augeas.

ALTHÆ'A, the daughter of Thestius and Eurythemis, who married Oeneus, king of Calydonia, and was mother of Meleager. This young prince being obliged to go to war with her two brothers, and having slain them, Althæa, out of despair for their death, burnt a log of wood, on the preservation of which, the life of her son depended; but she afterward died of grief. See MELEAGER.

ALTHÆMENES, a son of Crateus, who exiled himself to avoid becoming a patricide; yet at length killed his father unknowingly, for which, on his entreating the gods, the earth opened and swallowed him up. See CRATEUS.

ALYXA'THOE, a nymph, and mother of Ælacus by Priam, by whom she was greatly beloved.

AMALTHÆ'A, a daughter of Melissus king of Crete, who fed Jupiter with goats milk. Hence some have called her a goat, and have maintained that Jupiter, out of gratitude, placed her among the stars, and that she is now the constellation Capricorn. The Greeks pretended that they had one of her horns, which had the virtue of producing whatever they desired. This was called the horn of plenty. *Ovid.* A celebrated Sibyl of Cumæ in Italy; beloved by Apollo. See SIBYLS.

AMANUS or OMANUS, a god of the ancient Persians, supposed to be the sun, or the everlasting fire which they worshipped.

AMARY'NTHIA, a surname of Diana, taken from a village of Euboea, where she was worshipped.

AMA'TA, the wife of king Latinus. She had betrothed her daughter Lavinia to Turnus, before the arrival of

Æneas in Italy. She zealously favoured the interest of *Tur-nus*, and when her daughter was given to *Æneas*, she hung herself. *Virgil*.

AMATHU'SIA, a surname of *Venus*, taken from a city in the island of *Cyprus*, particularly dedicated to her.

AMA'THIA, one of the fifty *Nereids*, according to *Homer*.

A'MAZONS, warlike women, so called, who were said anciently to have possessed a great part of *Asia*. They suffered no man to come among them, except once a year for the sake of posterity. They killed or maimed their male children, but brought up their daughters, whose right breasts they burnt, that they might use the bow more commodiously. They are said to have had bloody wars with their neighbours; but were at length almost destroyed by *Hercules*, who took one of their queens prisoner. Many authors make mention of these women, and yet it is now justly doubted whether there were any such in the world or not.

AMAZO'NIUS, a name of *Apollo*, given him by the *Lacedæmonians* on account of the assistance he gave them against the *Amazons*.

AMBARVA'LIA, a feast in honour of *Ceres*, celebrated by the ancient *Romans* to obtain a good harvest of the gods. They sacrificed a heifer according to *Virgil*, but *Tibullus* says a lamb, which was carried three times in procession about their fields. This festival was generally kept at the time of the harvest, and sometimes when the product of the earth was in danger. It was sometimes celebrated at *Rome*, and the priests who performed the ceremonies were called *Arvales*.

AMBITION, a *Roman* deity, who had a temple at *Rome*. She was represented with wings on her back, and naked feet.

AMBRO'SIA, a daughter of *Atlas*, and one of the *Hyades*.—The food of the gods was also called by this name, of which if any one eat he became immortal.

AMBU'LLI, a name given to *Jupiter*, *Minerva*, and the *Tyndarides*. It signifies prolongation, for they thought these gods prolonged life.

AMIMO'NE, a daughter of *Danaus*, changed into a foun-

tain which is near Argos, and flows into the lake Lerna.
Ovid.

AMIZO'DAR, a king of part of Lycia, had a wife called Chimera, whose two brothers were called the Lion and the Dragon, because they murdered all those that fell into their hands.

AMMON, a name of Jupiter, under which he was worshipped in Lybia, where he had a famous temple. Some suppose him to be the sun, because this word in the Phenician language, signifies hot or burning. He was worshipped under the figure of a ram, according to Lucan; but there are medals on which he is seen in the shape of a man, only there are two horns of a ram placed a little above his ears. The statue of Jupiter Ammon was a sort of clockwork figure, which made signs with its head.

A'MPELUS, a famous promontory of Samos. There was also a city of Crete so called, another of Macedonia, and another of Lybia. It was likewise the name of a favourite of Bacchus.

AMPELU'SIA, a promontory of Africa, in Mauritania, where there was a cavern consecrated to Hercules.

AMPHIARA'US, the son of Apollo and Hypermnestra, famous for his knowledge of futurity. He married Eriphyle, sister of Adrastus king of Argos, by whom he had two sons, Alcmeon and Amphiloclus. His wife being bribed by a gold necklace, told Polynices the place where he was hid, to avoid going to the war of Thebes, where he knew he should certainly perish. Sitting at table with the chiefs of the army, an eagle carried away his lance, and let it fall into a place where it was converted into a laurel; the next day the earth opened under him, and he was swallowed up alive. He received divine honours after death, and had a celebrated temple and oracle at Oropius in Attica. *Ovid.*

AMPHI'DAMAS, the son of Busiris, king of Egypt, was offered to Hercules on the same altar that his father had sacrificed all strangers that he could get into his possession.

AMPHI'MEDON, the son of Melantheus, one of the lovers of Penelope, who was slain by her son Telemachus.

AMPHI'NOME, the name of one of the fifty Nereides, according to Homer.

A'MPHION, a son of Jupiter, by Antiope, daughter of Nycteus, who had married Lycus, and had been repudiated by him when he married Dirce. Amphion was born at the same birth as Zethus, on mount Cytheron, where Antiope had fled to avoid the resentment of Dirce. He made such uncommon progress in music, that he is said to have built the walls of Thebes by the harmony of his lyre. He and Zethus united to avenge the wrongs of their mother; they besieged and took Thebes, put Lycus to death, and tied Dirce to the tail of a wild bull, who dragged her till she expired *Homer. Paus.* A son of Jasus king of Orchomenos, by Persephone daughter of Mius. He married Niobe, by whom he had many children, but all of them, and himself, were destroyed for her insolence to Latona, except Chloris, who became wife to Neleus. *Homer. Ovid.*

AMPHITRI'TE, the daughter of Oceanus, and Tethys, with whom Neptune fell in love; but she, desirous to continue a virgin, fled from him and hid herself; whereupon he sent two dolphins, who found her by mount Atlas, and persuaded her to marry Neptune; and having conveyed her to him in a car, in the form of a shell, he on her begat Triton. She is sometimes called Salacia, and is often taken for the sea itself by the poets.

AMPHITRYON, the son of Alcæus, and grandson of Perseus, married to his cousin Alcmena. During the war with the Thebans, Alcmena became pregnant of Hercules by Jupiter, who to deceive Alcmena, had assumed the shape of her husband. When Amphitryon returned from the war, he killed his father-in-law, Electryon, king of Mycenæ, by accident, for which he was obliged to fly and retire to Thebes with Alcmena.

AMPHO'TERUS, son of Alcmeon. See **ACARNAS**.

AMPHRY'SIUS, a river of Thessaly, on the banks of which Apollo kept the flocks of Admetus, and where he flayed the satyr Marsyas alive: it was there he was in love with Evande, Lycoris, and Hyacinthus; which last he killed by chance when they were playing at quoits.

A'MU'LIUS, king of Alba, was son of Procas, and younger brother to Numitor. He dispossessed his brother of the crown, and even put to death his son Lausus, and

consecrated his daughter Ilia a vestal virgin, to prevent her ever becoming a mother. Notwithstanding these precautions, Ilia became pregnant by the god Mars, and brought forth Romulus and Remus, who afterward put Amulius to death, and restored the crown to their grandfather.

AMICLÆ'US, a surname of Apollo, taken from the city Amyclæ, in Laconia, where he had a magnificent temple, surrounded by delightful groves.

A'MYCLUS, son of Lacedemon and Sparta, and brother to Eurydice the wife of Acrisius. He built the city of Amyclæ, where Apollo had a temple, and was surnamed Amyclæus.

AMY'CUS, son of Neptune and Melia, king of the Bebrycians, famous for his skill in the management of the cestus. He challenged all strangers to a trial of strength, and was killed by Pollux when he attempted to overcome him by fraud.—Also a companion of Æneas, killed by Turnus, brother to Hyppolita, queen of the Amazons; who opposing the passage of Hercules, who came to wage war with his sister, he was slain by that hero.

A'MYMONÉ, one of the fifty Danaïdes; she married Enceladus, and killed him the first night of their nuptials, in pursuance of her father's order: but feeling a remorse of conscience, she retired into a wood; where, intending to shoot a deer, she wounded a satyr, who pursued her, and even offered her violence; but she, imploring the help of Neptune, was delivered by him, but suffered from him what she only apprehended from the satyr, and brought forth Nauplius. *Strabo.*

AMY'NTOR, king of the Dolopes, a people of Epirus, who was killed by Hercules for refusing him a passage through his country.—A son of Ægyptus, who was killed by his wife Damone the first night of his nuptials.

ANA'CES, a name given to Castor and Pollux, from their clemency to the conquered, when they made war against the Athenians, to recover their sister Helen, whom Theseus had carried away. Their festivals were called Anaceia.

ANA'CREON, a famous lyric poet of Teos, in Ionia, whose odes are still extant, and admired for their sweetness and elegance. He lived to his 85th year, and after much

dissipation and intemperance, choaked himself with a grape stone, and expired.

ANADYOME'NE, a name of Venus, who was said to have emerged from the waters of the sea.

ANÆ'TIS or ANAI'TIS, a surname of the moon; given to it by the Persians; who, as Strabo informs us, had several temples dedicated to this deity. They consecrated the slaves to her, as well men as women; but what is more strange, they prostituted their daughters publicly to her honour; which, however, did not hinder their marriage.

ANAI'DIA, a word which signifies impudence; was had in honour by the Athenians, who erected an altar for her service.

ANAI'TIS, a surname of Venus among the Armenians; where the virgins consecrated to her service, esteemed themselves more dignified by public prostitution.—Diana was also worshipped under this name by the Lydians.

ANA'PHE, an island that rose out of the Cretan sea, and received this name from the Argonauts, who in the middle of a storm, suddenly saw the new moon. Apollo was worshipped there, and called Anaphæus. *Apollon.*

ANA'SCIS, the son of Castor and Phœbe, had a statue at Corinth, erected in the temple, built in honour of his father.

ANAU'RUS, a river in Thessaly, rising near the foot of mount Pelion. *Lucan.*

ANAX, a son of Coelus and Terra, from whom Miletus was formerly called Anactoria. *Paus.* This name was anciently given to several remarkable persons, it having been of the greatest honour.

ANAXA'BIA, a nymph who disappeared in the temple of Diana, where she came for refuge to avoid the punishment of Apollo.

ANAXA'GORAS, a philosopher who denied the existence of the gods. Jupiter complains in Lucian, that having darted a thunderbolt at Anaxagoras, Pericles had altered its direction, causing it to fall on the temple of Castor and Pollux, which reduced it to ashes.

ANAXA'NDRA, a woman that was placed among the heroines of Greece, and had an altar erected to her honour in Attica.

ANAXA'RETE, a nymph of the island of Cyprus, for whose unkindness her lover Iphis hanged himself at her door; and looking on this sad spectacle without emotion or pity, she was turned into a stone. *Ovid.*

ANCÆ'US, the son of Neptune and Astypalæa, who went with the Argonauts, and succeeded Tiphis as pilot of the ship *Argo*. He reigned in Ionia, and was once told by a slave, whom he pressed with hard labour in his vineyard, that he never would taste of the produce of his vines. Ancæus laughed at this prediction, caused a cup of it to be brought immediately, and told him he was a false prophet. Not yet, replied the slave, for many things fall out between the cup and the lip. Just then he was informed that a wild boar had entered his vineyard; upon which he threw down the cup, and ran to drive away the animal, but was slain in the attempt.

ANCHI'SES, a Trojan prince, son of Capys, and father of Æneas, by the goddess Venus. In his youth he fed cattle at the foot of mount Ida. After the burning of Troy, he could not fly from the city on account of his age: and therefore Æneas carried him on his back. He bore his household gods along with him, and died in Sicily, where his son erected a magnificent tomb to his memory.

ANCHU'RUS, a son of Midas, king of Phrygia, who sacrificed himself for the good of his country. The earth having opened and swallowed up many buildings, the oracle was consulted, which gave for answer, that the gulf would never close, if Midas did not throw into it whatever he had most precious. The king parted with many things of immense value, yet the earth continued open, till Anchurus thinking himself the most precious of his father's possessions, leaped into the gulf, which closed immediately. Midas erected there an altar of stones to Jupiter, and that altar was the first object which he turned into gold, when he had received his fatal gift from the gods. This unpolished lump of gold existed in the age of Plutarch.

ANCI'LIA, were sacred bucklers, which were formerly kept in the temple of Mars. They were carried in procession every year about Rome in March, and on the last day of that month they were deposited therein again.

ANDRO'CLEA, a daughter of Antiponceus of Thebes,

who with her sister Alcida, sacrificed their lives for the service of their country, when the oracle had promised a victory to the Thebans, who were engaged in a war against Orchomenos, if any one of noble birth devoted himself to the service of the nation. They received great honours after death: and Hercules, who fought on the side of Thebes, dedicated to them the image of a lion in the temple of Diana. *Pauf.*

ANDRO'GEUS, son of Minos and Pasiphae, was famous for his skill in wrestling. He was slain by the Athenians, because he was superior to them in activity. Minos, to be revenged on these people, obliged them to expose every year seven young maids, and seven young men to the cruelty of the Minotaur, to serve him for food.

ANDROGY'NÆ, a people of Africa, beyond the Nafamones, who were said to be hermaphrodites.

ANDRO'MACHE, the daughter of Eetion king of Thebes, wife of Hector, and mother of Astyanax. After the siege of Troy, she fell to the share of Pyrrhus, who took her into Epirus, and treated her as his wife. Pyrrhus being dead, she married Helenus, son of Priam. Andromache was so fond of Hector, that she was always talking of him, and she erected a magnificent tomb for him in Epirus, which caused a great deal of jealousy and uneasiness to those that married her.

ANDRO'MEDA, the daughter of Cepheus and Cassiope, king and queen of Æthiopia, whose mother was so rash as to think herself and daughters more beautiful than Juno and the Nereides. Juno, by way of punishment, condemned Andromeda to be chained to a rock by the Nereides, and exposed naked; in order to be devoured by a sea monster; but Perseus mounted on the horse Pegasus, as he was passing by, saw Andromeda in this condition, and the monster appearing, he showed him the head of Medusa, which turned him to stone; upon which the princess was rendered back to her father, who married her to Perseus. Some say that Minerva made Andromeda a constellation in heaven after her death.

A'NGELO, the daughter of Jupiter and Juno, who was said to have stolen her mother's cosmetic, to make a present

of it to Europa. She made use of it with such success, that she became extremely fair.

ANGERO'NIA, a goddess of silence, whom the Romans invoked to obtain the art of being silent at proper times. She is said to have presided over councils, because secrecy is required therein. She is represented under the figure of a woman holding her finger to her mouth.

ANI'GRIDES, nymphs, who inhabited the banks of the river Anigrus. They had a cave where those afflicted with a leprosy, or any other cutaneous disease, entered, and sacrificed to those nymphs; after which they swam over the river, and left all their impurities behind them.

ANI'GRUS, a river of Thessaly, where the Centaurs washed the wounds they had received from Hercules, and made the waters unwholesome. *Ovid.*

ANI'TUS, a name of Diana, under which she was worshipped at Ecbatana, according to Plutarch.

A'NIUS, king of the island of Delos, and high priest of Apollo. He had three daughters, Oeno, Spermo, and Elais, to whom Bacchus gave the power of changing whatever they pleased into wine, corn, and oil. When Agamemnon went to the Trojan war, he wished to carry them with him to supply his army with provisions; but they complained to Bacchus, who changed them into doves. *Ovid. Dionys. Hal.*

ANNA, the sister of Pygmalion and Dido, followed her sister into Africa. After the death of Dido, she retired to Maltha, from whence Pygmalion would have carried her away; but she got safe into Italy, where Æneas gave her honorable reception, for the kindness she had shown him when he was at Carthage. However, Lavinia, the wife of Æneas, contrived her death; and being informed of this by her sister in a dream, she fled to the river Numicius, of which she became a nymph. *Virgil.*

ANNA PERENNA, was an industrious old woman, who daily carried cakes to the Roman people when they had retired into mount Aventine; in acknowledgment of which, she was in high esteem ever after, and according to Varro, had festivals instituted to her honour, on the ides of March. He places her in the same rank with Pales and Ceres.

ANTÆ'US, a famous giant, son of Neptune and Terra.

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He lived in a desert, designing to massacre all passengers, because he had made a vow to build a temple to Neptune with human skulls. Hercules fought with this giant, and threw him on the ground three times to no purpose; for Terra, his mother, gave him fresh strength as oft as he touched her; wherefore the hero lifted him up in the air, and crushed him to death in his arms.

ANTA'NDROS, a city and port of Troas, where Æneas built his fleet after the destruction of Troy. There is a hill in its neighbourhood called Alexandria, where Paris sat, as some suppose, when the three rival goddesses appeared before him contending for the prize of beauty.

ANTE'NOR, a Trojan prince, who was said to have betrayed his country, because he concealed Ulysses in his house. He had three sons, all killed at the siege of Troy; and after the destruction of his country, he migrated to Italy, where he built a city, now called Padua. *Homer. Virgil.*

A'NTEROS, a son of Mars and Venus, and a deity that punished slighted love. Mars perceiving that Cupid did not grow, he demanded the reason of Themis, who told him it was because he had not a companion; upon which she gave him Anteros, with whom Cupid began to grow. They are often represented like two children, with wings on their shoulders, and striving for the branch of a palm-tree, to teach us that true love always endeavours to overcome by kindness and gratitude.

ANTI'CLEA, the mother of Ulysses. It is said that she was ravished by Sisyphus, and was pregnant of Ulysses, when she married Laertes; and that she killed herself when she heard a false report of her son's death.

ANTICY'RA, a town of Phocis, famous for the hellebore which it produced, and it had a temple of Neptune.

ANTI'GONE, a daughter of Ædipus king of Thebes, by his mother Jocasta. She buried by night her brother Polynices, contrary to the orders of Creon, who when he heard it, ordered her to be buried alive: she however strangled herself; and Æmon, who was to have married her, killed himself on her grave. *Apollo. Ovid.* A daughter of Laomedon, and sister of Priam. She was changed into a stork for comparing herself to Juno. *Ovid.*

ANTI'LOCHUS, a son of Nestor and Eurydice, who ac-

accompanied his father to the siege of Troy, and was killed by Memnon, in parrying the blow that was aimed at his father.

ANTIMA'CHUS, a Greek poet of Ionia, reckoned the next to Homer in excellence. He wrote a poem upon the Theban war; and before he had brought his heroes to the city of Thebes, he had filled 24 volumes. *Paus.* A son of Hercules by one of the Theiades. *Apollod.*

ANTI'NOUS, a young man, favourite of the emperor Adrian, who being drowned in the Nile, that prince placed him in the rank of the gods, and wished it to be believed that he had been changed into a constellation; he also built a city to his honour, calling it Antinopolis, and in it a magnificent temple.—The name of one of Penelope's suitors, who advised his companions to destroy Telemachus; and even struck Ulysses, when he came to the palace in a beggar's dress, imploring for bread.

ANTI'OPE, the daughter of Nycteus, king of Thebes, who was carried away by Epopeus, king of Sicyon. After the death of her father, she was recovered by her uncle Lycus, who married her, but soon divorced her to marry Dirce. Soon after her repudiation she became pregnant by Jupiter, who enjoyed her in the likeness of a satyr; and Dirce suspecting that her husband still kept the company of Antiope, confined her in a prison, from whence she escaped to mount Cytheron, and was there delivered of Zethus and Amphion, who afterward avenged her wrongs upon Lycus and Dirce.—A daughter of Mars, queen of the Amazons, who married Theseus, and had a son by him called Hippolytus. She is also called Hippolyte.

ANTI'PHATES, king of the Læstrigones, who were said to be cannibals. Ulysses returning from Troy, came upon his coasts, and sent three men to examine the country. Antiphates devoured one of them, and pursued the others, and sunk the fleet of Ulysses with stones, except the ship in which Ulysses was. *Ovid.*

ANU'BIS, a god of the Ægyptians, represented in the shape of a man with the head of a dog.

AON, a son of Neptune, who came from Apulia to Bœotia, where he collected the inhabitants, and reigned

over them. They were called Aones, and the country Aonia, from him.

AO'NIDES, a name of the muses, because the country Aonia was more particularly frequented by them.

AO'RNUUS, a poisonous lake of Campania, called also Avernus.

APATU'RIA, a name of Pallas, and of Venus, both war and love being great deceivers. Festivals observed by the Athenians in honour of Bacchus, setting forth how greatly men are deceived by wine.

APENNI'NUS, a ridge of high mountains which run through the middle of Italy, from the Alps, almost between Tyrene and the Adriatic sea; they extend almost six hundred miles.

APHE'A, a deity worshipped by the Cretans. Pindar composed an ode to her honour, who had a temple in the isle of Crete.

APHRODI'TE, the Greek name of Venus, who is said to have been born of the froth of the ocean; and her festivals were called Aphrodisia.

APIS, the son of Phoroneus, and king of the Argives, who received divine honours after death. Some have imagined that he went into Egypt with a colony of Greeks, and that after death he was worshipped under the name of Seraphis; but others suppose it was his nephew and successor Argus that went there and took the name of Osiris.—A god of the Egyptians, worshipped in the form of an ox; the word in their language signifying that animal. Some say that Osiris and Isis are the deities honoured under this name, because during their reign they taught the Egyptians agriculture. The Egyptians believed that the soul of Osiris departed into the ox, where it wished to dwell: because that animal had been of the most essential service in cultivating the ground, which Osiris had introduced into Egypt.

APOLLO, son of Jupiter and Latona, and brother of Diana; they called him Phoebus in heaven, because he conducted the chariot of the sun, drawn by four horses. He was esteemed the god of poetry, music, and the liberal arts. He put himself at the head of the nine Muses, and dwelt with them on the mounts of Parnassus, Helicon, Pierus, the banks of Hippocrene and Permessus, where

the winged horse Pegasus generally fed. Jupiter having killed Æsculapius, with a thunderbolt, because he had raised Hippolytus from the dead, Apollo killed the Cyclops, because they had furnished him with bolts; upon this he was driven out of heaven, and during his exile, he retired to Admetus, king of Thessaly, whose flocks he kept when Mercury came to steal some away; and when he looked for his bow and arrows to shoot the thief, he perceived they were gone. After this, not knowing what to do, he went with Neptune to make bricks, with which Laomedon built the walls of Troy, but received no reward. When the waters of Deucalion's flood were retired, he killed the serpent Python (generated out of the mud) which ravaged the country. The skin of this animal served to cover the tripod on which Pythonissa sat to give her oracles. The most famous places where they were delivered, were at Delphi, Delos, Claros, Tenedos, Cyrrha, and Patara. His most superb and famous temple was at Delphi. His mistresses were Clymene, Leucothoe, Neræa, Clitia, and many others. One day as he pursued Daphne, and not being able to overtake her, he changed her into a laurel. The cock, the hawk, the laurel, the olive, &c. were consecrated to him; because those of whom he was amorous were changed into those things. He is always represented as a handsome beardless young man, with long hair, holding in his hand a bow, and sometimes a lyre; his head is generally surrounded with beams of light; and sometimes he is painted sitting on a car drawn by four horses prancing along the zodiac.

APO'MYUS, a surname given to Jupiter by the Elæans, in memory of his having driven away the flies that incommoded them.

APOTHE'OSIS, a ceremony performed by the Romans, when they were desirous of raising their emperors to the rank of gods; after which they erected temples and altars to their honours.

APPI'ADES, a name given to these five deities, Venus, Pallas, Vesta, Concord, and Peace; because they had a temple near the Appian waters, at Rome. *Ovid.*

AQUA'RIOUS, one of the twelve constellations of the zodiac, represented by the figure of a youth with a water-pot.

pot. Some suppose that Ganymede was changed into this constellation.

A'QUILO, the northeast wind, which is boisterous and extremely cold. The poets say he was the son of Æolus and Aurora, and that he had the tail of a serpent, and white hair.

ARA'CHNE, a woman of Colophon, who was a curious embroiderer, and had the boldness to challenge Minerva in making a piece of tapestry. The goddess, offended with her rashness, broke her looms, and changed her into a spider. *Ovid.*

ARA'TUS, a Greek poet of Cilicia, greatly esteemed by Antigonus Gonatus king of Macedonia. He wrote a poem on astronomy, in which he gives an account of the situation, number, and motion of the stars: he also wrote hymns and epigrams, &c. *Cicero. Ovid.*

ARBITRA'TOR, a name of Jupiter, who had a portico erected at Rome, with five columns, under the name of Jupiter Arbitrator.

ARCA'DIA, an inland country of Peloponnesus, noted for its mountains and excellent pastures. It received its name from Arcas son of Jupiter, and is exceedingly famous for the many fables it occasioned. The god Pan was more honoured than any other, because he was said never to go out of it.

ARCAS, son of Jupiter and Callisto, who nearly killed his mother, whom Juno had changed into a bear. He reigned in Pelasgia, which from him was called Arcadia, and after his death, Jupiter made him a constellation, called the Little Bear, placed in heaven near his mother.

ARCHE'MORUS, son of Lycurgus, king of Nemæa, in Thrace. Being placed upon a parsley plant by Hypsipyle his nurse, while she went to show a fountain to the princes who were going to besiege Thebes, he was killed by a serpent, which the princess destroyed, and a fountain rose out of the ground beneath Archemorus. Adrastus and the other princes were so afflicted at this accident, that they instituted games in honour of Archemorus, called Nemæan, which were celebrated every three years: the combatants put themselves in mourning, and the victors were crowned with parsley. *Pauf.*

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ARCHIGALLUS, the chief of the priests of Cybele. He was commonly of a great family, and was clothed like a woman.

ARCHILOCHUS, a poet of Paros, and the first who introduced iambics in his verses. He courted Neobule, the daughter of Lycambus, and received promises of marriage; but the father gave her to another, superior to the poet in rank and fortune; upon which Archilochus wrote such a bitter satire, that they both hanged themselves. Some fragments of his poetry remain, which display vigour and animation, boldness and vehemence, in the highest degree; from which reason, perhaps, Cicero calls virulent edicts, *Archilochia edicta*.—A son of Nestor, killed by Memnon in the Trojan war.

ARCHITIS, the name of Venus, who was worshipped on mount Libanus.

ARCHON, the name of the chief magistrate at Athens, who performed the office of high priest.

ARDALUS, a son of Vulcan, said to have been the first who invented the pipe, and that he gave it to the Muses.

ARDA'LIDES, a surname of the Muses, taken from Ardalus, son of Vulcan, whom they held in great honour.

ARES, the Greek name of Mars. Hence

AREOPA'GUS, or the hill of Mars, a famous tribunal at Athens, so called because the first cause tried there was that of Mars for the murder of Halirrhothius. The judges were called Areopagites.

ARETHU'SA, a companion of Diana, who was metamorphosed into a fountain when she fled from Alpheus. It was she that discovered the rape of Proserpine to Ceres. Her waters run into Sicily, and are mixed with those of Alpheus. *Ovid*. A daughter of Hesperus, and one of the Hesperides. *Apollod.*

ARGÆ'US, the son of Licymnius, was carried away by Hercules, who promised his father to bring him back: but the young man dying on his journey, Hercules burnt his body and reduced it to ashes, which he brought back to his father. It is said this is the first instance of burning dead bodies.

A'RGEA, a festival celebrated by the vestal virgins every

year on the ides of May, during which they threw into the Tiber human figures made of rushes.

A'RGIA, the daughter of Adrastus, and wife of Poly- nices, whose body she went to seek with Antigone to pay her last duty; this irritated Creon so much that he killed them both, and Argia was metamorphosed into a fountain of that name.

ARGI'VA, a surname of Juno; among the Argivi, by whom she was greatly honoured.

ARGI'VI, or **ARGIVES**, the inhabitants of the city of Argos, and the neighbouring country. This name is indiscriminately applied by the poets to all the inhabitants of Greece.

ARGO, the name of the ship in which the Argonauts sailed to bring away the Golden Fleece. It is said to be the first vessel that ever sailed upon the sea. It was called Argo, from Argus, a famous architect, who built it of the oaks of Dodonia's forest. The poets have made it a constellation in heaven.

A'RGOLIS, a province of Peloponnesus, between Arca- dia and the Ægean sea, whose chief city was called Argos.

ARGON, the son of Alcæus, and one of the Heraclides, who reigned in Lydia 505 years before Gyges.

A'RGONAUTS, the princes of Greece, so called, who undertook to recover the Golden Fleece, and for that pur- pose made a voyage to Colchis in the ship Argo. It is said they were fifty-two in number, exclusive of their attendants, and Jason was acknowledged as chief. The time of this successful event is said to be thirty-five years before the siege of Troy.

ARGOS, a famous city, capital of Argolis in Pelopon- nesus, whose tutelar goddess was Juno. It is sometimes put for Greece in general.

ARGUS, a son of Aristor, said by the poets to have a hundred eyes, of which fifty were always open while the others slept. Juno trusted him with the keeping of Io, who had been turned into a cow; but Mercury piped him to sleep with his flute, and then killed him. Juno after his death changed him into a peacock.—A son of Jupiter, by Niobe daughter of Phoroneus king of the Argives. He reigned at Argos, and first tilled the lands of Greece. He is

supposed to have passed into Egypt with a colony of Greeks, where he civilized the Egyptians, taught them agriculture, and was their king under the name of Osiris; and that after death he became their god Apis.—A famous architect, son of Danaus, who invented and built the ship Argo.

ARGY'RA, a nymph of Thessaly, who was very fond of the shepherd Selimnus, and was no less beloved by him. This last being almost withered away with grief, Venus changed him into a river, and the nymph into a fountain, which, like Alpheus and Arethusa, mingle their waters: however, at length Selimnus forgot Argyra, and from that time had the virtue of curing those in love, when they either drank or bathed in his waters.

ARIA'DNE, daughter of Minos, king of Crete, by Pasiphae. She was so struck with the charms of Theseus, who was going to be devoured by the Minotaur, that she gave him a ball of thread, by which means he got out of the labyrinth after he had vanquished that monster. She afterward ran away with him, and he married her according to his promise; but he abandoned her, and left her on a rock in the isle of Naxos, where, after bewailing her misfortune for some time, she became the priestess of Bacchus. According to some writers, Bacchus loved her after Theseus had forsaken her, and gave her a crown with seven stars, which after her death was made a constellation in heaven.

ARI'CIA, a princess of the blood royal at Athens, and the only remains of the unhappy family of the Pallatides, whose kingdom Theseus had usurped. A small town of Latium was called after her name, and was built by her husband Hippolytus in the Appian way, ten miles from Rome.

A'RIES, the first of the twelve constellations of the zodiac. See PHRYXUS.

ARI'ON, a famous lyric poet and musician, of Methymna, in the isle of Lesbos. He went into Italy, where he obtained much wealth, and then wished to revisit his country: on his passage the sailors were going to kill him for his money; when he begged leave before he died to play a tune upon his lute, at the sound of which the dolphins flocked round the vessel; upon which he threw himself

into the sea, and one of the dolphins carried him to Tænarus, whence he hastened to the court of Periander, who ordered all the sailors to be crucified at their return. *Herodotus*. The name of one of the horses of Adrastus, which was said to be the son of Neptune and Ceres, or of the wind Zephyr and a Harpy. He was brought up by the Nereides, and sometimes drew the car of Neptune. He had the feet of a man, and the use of speech, as authors pretend.

ARISTÆ'US, a son of Apollo by Cyrene, who married Autonoe, daughter of Cadmus, by whom he had Actæon. He was greatly in love with Eurydice, wife of Orpheus, who, flying from him in the fields, was bit by a serpent and died immediately. The nymphs, grieved at this misfortune, killed all the bees of Aristæus. His mother advised him to consult Proteus, who counselled him to appease the manes of Eurydice, by sacrificing four bulls and four heifers, out of the entrails of which proceeded several swarms of bees. Aristæus was reckoned a god after his death, and appeared several times to the shepherds, who built temples to his honour. *Virgil*.

ARISTHE'NES, a goatherd who lived on mount Titihion, near Epidaurus. One day as he was counting his goats, he missed one, together with his dog; and going to seek them, he found the goat employed in suckling a child. He was going to carry it away, but as soon as he drew near, it was surrounded with light, from which he imagined there was something supernatural in the case. It happened to be Æsculapius, whom Coronis had been delivered of in his place.

ARISTO'PHANES, a celebrated poet of Athens, who wrote fifty-four comedies, of which only eleven are come down to us. The wit and excellence of his comedies are well known, but they abound sometimes too much with obscenity. He has been called the prince of ancient comedy, as Menander of the new.

ARI'US, one of the principal Centaurs, who fought with the Lapithæ.

ARMA'TA, a surname of Venus, so called by the Lacedæmonians, because her image was represented in armour.

ARME'NUS, one of the Argonauts, and of Thessalian

A R U

origin. From him the country of Armenia received its name.

ARMILU'STRIUM, a festival celebrated by the Romans in the field of Mars, on the nineteenth day of October, in which they offered sacrifices for the prosperity of the arms of the Roman empire.

ARNA, a princess of Athens, who was metamorphosed into an owl, for designing to betray her country in favour of Minos.

ARNE, a daughter of Æolus, who gave her name to a town in Thessaly, and to another in Bœotia. Neptune changed himself into a bull to enjoy her company.

ARNUS, a famous soothsayer, who went to Naupacte, and was taken for a spy by a grandson of Hercules, and slain; upon which the plague began to rage among the inhabitants, and the oracle, being consulted, answered, that they must expiate the death of Arnus, by banishing the murderer, and institute funeral games to the honour of the deceased; which was accordingly done.

A'RRIPHE, one of Diana's nymphs of great beauty, who was ravished by Tmolus, king of Lydia, at the foot of one of Diana's altars; upon which she killed herself.

ARSA'CES, the founder of the Parthian empire. After death he was made a god of his nation, and all his successors were called, in honour of his name, Arsacidæ; and the Parthians themselves are so named by the poets.

ARSI'NOE, the sister and wife of Ptolomæus Philadelphus. She died very young, and her husband, to preserve her memory, built a temple to her honour. Pliny affirms, that the roof of the temple was made of a loadstone, by which her statue was suspended.—A city of Egypt, seated near the lake Moeris, whose inhabitants held crocodiles in great veneration.

A'RTEMIS, the Greek name of Diana, whose festivals called Artemisia, were celebrated particularly at Delphi.

ARVA'LES, a name given to twelve priests who presided over the sacrifices offered to Ceres for the fruits of the earth. According to some, they were descended from the twelve sons of Acca Laurentia, who suckled Romulus. See **AMBARVALIA**.

ARU'NTIUS, a man who despised the rites of Bacchus

for which the god made him drink so much wine that he lost his reason, and abused his own daughter Medulina, who was so exasperated that she killed her father for acting so dishonourably to her virtue.

ASCA'LAPHUS, the son of Acheron and Nox, who discovering that Proserpine had eaten fruit in hell; hindered her return, and was in revenge by her turned into an owl, a bird which Minerva took under her protection. Jupiter had promised that Proserpine should return back to the light again, upon condition she had not ate any thing in the shades below. *Ovid.* The son of Mars and Altyoche, who was one of the Argonauts, and who conducted the Bœotians in thirty ships to the siege of Troy. He was killed by Deiphobus. *Homer.*

ASCA'NIUS, the only son of Æneas and Creusa, afterward called Julus. He was carried by his father, when young, into Latium, where he founded the city of Alba.

ASCLE'PIA, a festival in honour of Bacchus, which was celebrated throughout all Greece, especially in Epidaurus. It is also the name of another festival in honour of Æsculapins.

ASCO'LIA, a festival in honour of Bacchus, celebrated by the Athenian husbandmen, who generally sacrificed a goat to the god, because that animal is a great enemy to the vine. They made a bottle of the skin of the victim, which being filled with oil and wine, they afterward leaped upon it, and he who could stand on it first was victorious, and received the bottle as a reward.

ASIA, a nymph more usually called Clymene, daughter of Oceanus and Tethys, and wife of Japetus. She gave her name to one of the three parts of the ancient globe. *Apollod.*

ASO'PUS, a son of Oceanus and Tethys, three of whose daughters are particularly celebrated, Ægina, Salamis, and Ismene. He was changed into a river by Jupiter, whom he designed to make war against, because that god had abused his daughter Ægina.

ASSA'RACUS, a Trojan prince, son of Tros by Calirhoe, and father to Capys.

ASTA'RTE, a great goddess of the Syrians, under which name they worshipped the moon.

A S T

ASTE'RIA, the daughter of Ceus, married to Peſes, ſon of Crius, by whom ſhe had the celebrated Hecate. She enjoyed the favours of Jupiter, under the form of an eagle; but being afterward angry with her, ſhe was changed into a quail. *Ovid.*

ASTEROPÆ'US, the ſon of Pelegon, and king of Pænnia, who, being at the ſiege of Troy, was ſlain by Achilles.

A'STEROPE, a daughter of Atlas, and one of the Pleiades.—A daughter of Pelias, who aſſiſted her ſiſters to kill her aged father, whom Medea promiſed to reſtore to his youth.

ASTRÆ'A, a daughter of Aſtræus and Aurora, or as others ſay of Jupiter and Themis. She was called Juſtice, of which virtue ſhe was the goddeſs. The poets ſay that ſhe lived on earth during the golden age; but the wickedneſs of mankind drove her to heaven in the brazen and iron age, where ſhe was placed in the zodiac, becoming the conſtellation Virgo. She is repreſented holding a ſword in one hand, and a pair of ſcales in the other, having her eyes bound with a fillet.

ASTRÆ'US, one of the Titans, huſband to Aurora, and father of the winds and ſtars. Perceiving that his brothers had declared war againſt Jupiter, he armed the winds on his ſide: but Jupiter plunged them under the waters, and Aſtræus was changed into a ſtar.

ASTY'ANAX, the only ſon of Hector and Andromache. This young prince gave great inquietude to the Greeks after the taking of Troy. Calchas adviſed them to throw him from the top of a high tower, becauſe he might one day revenge the death of Hector, and rebuild the walls of Troy. Ulyſſes went in ſearch of him; but it is pretended they gave him another child in his room, and that Aſtyanax was ſaved by his mother; likewise, that he afterward went into Germany, where he ſettled. *Virgil. Natalis Comes.*

ASTYDA'MIA, daughter of Amyntor, and wife of Acauſtus. She became enamoured of Peleus, who had viſited her huſband's court; and becauſe he reſuſed to gratify her paſſion, ſhe accuſed him of attempting her virtue. See **ACASTUS**.

ASTY'LUS, one of the Centaurs, who had the knowledge of futurity. He advised his brothers not to make war against the Lapithæ. *Ovid.*

ASTY'NOME, the daughter of Chryses, the priest of Apollo, from whom she is generally called **CHRYSEIS**.

ASTY'OCHE, a daughter of Actor, who had by Mars two sons, Ascalapus and Ialmenus, who were at the Trojan war. *Homer.*

ATALA'NTA, the daughter of Jasius, king of Arcadia, by Climena, and wife of Meleager, by whom she had Parthenope. Her father being only desirous of male children exposed her as soon as born, but she was suckled by a bear and preserved. She was very fond of hunting, and was the first that wounded the wild boar of Calydon, and received the skin from the hand of Meleager before they were married. *Ovid.* The daughter of Schæneus, king of Scyros, remarkable for her beauty, and swiftness in running. On consulting the oracle, whether she should marry or not, she was told that marriage would be fatal to her. She was sought in marriage by several young princes, and to free herself from their importunities, she proposed to run a race with them; he who arrived at the goal before her, should be her husband, but those who were beaten by her should be put to death. This being agreed to, many suffered the loss of their lives; but Hippomenes obtained her by the help of Venus, who advised him to throw down the golden apples she gave him, as they were running, which caused Atalanta to go out of the way to pick them up, and so he got the race. At length they were metamorphosed into a lion and lioness.

ATE, the goddess of all evil, and daughter of Jupiter, who banished her for ever from heaven, and sent her to dwell on earth, where she took pleasure in bringing misfortunes upon mankind. She is the same as Discordia of the Latins.

ATERGA'TIS, a goddess of the Syrians, supposed to be the mother of Semiramis. She had, according to Lucian, the face and head of a woman, and all the rest of her body was like a fish.

A'THAMAS, a king of Thessaly, and son of Æolus. By his wife Nephele, he had two children, Phryxus and

Helle, and afterward he married Ino, by whom he had Learchus and Melicerta. See **THEMISTO**. Ino treated the children of Nephele so ill, that to get away from her they mounted the ram with a golden fleece, in order to swim over the Hellespont; but Helle was drowned, and gave her name to that strait. Juno, angry with Ino on this account, made Athamas run mad, who taking Ino to be a lioness, and her children whelps, he was the death of them. See **INO**.

ATHE'NA, a name of Minerva among the Greeks, because she never sucked the breast of a mother or nurse; or, as Plato thinks, from her skill in divine affairs.

ATHENS, the capital city of Attica, once the most famous in the world for learning. It was founded by Cecrops, and called Cecropia, but afterward Athenæ in honour of Minerva, who obtained the right of giving it a name in preference to Neptune.

ATHOS, a famous mountain, between Macedonia and Thrace, now called Monte Santo.

ATLA'NTIDES, the seven daughters of Atlas and Pleione, named Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celeno; these are the same as the Pleiades, and the Vergiliæ.

ATLA'NTII, a people of Africa, near mount Atlas, on the European side. They were, according to Diodorus, the politest people in all Africa; and they pretended that the gods were born among them, as also that Uranus was their first king.

ATLAS, one of the Titans, son of Japetus and Clymene. He had by Pleione seven daughters, called Atlantes; and seven others by Æthra, called Hyades: but some suppose these two wives to be the same person. He was king of Mauritania, and master of a thousand flocks of every kind, as also of beautiful gardens abounding in every species of fruit, which he entrusted to the care of a dragon. Being warned one day by the oracle to beware of a son of Jupiter, he became a man-hater, and would receive no visits. Perseus went and was treated like the rest, which exasperated him so much that he stole from him the apples which he kept very carefully: he afterward showed him the head of Medusa, which instantly changed him into a large mountain. This mountain, which runs across the deserts

of Africa, is so high that the ancients imagined the heavens rested on its top, and that Atlas supported the world on his shoulders.

A'TREUS, a son of Pelops and Hippodamia, who being irritated that Thyestes his brother was free with Ærope his wife, he asked him to a sumptuous feast, which was served up with the flesh of the children Thyestes had by Ærope. It is said that the sun retired with horror, because he would not yield any light to so detestable a crime; for which Atreus was afterward killed by Ægisthus.

A'TREDES, a name given by Homer to Agamemnon and Menelaus, as sons of Atreus, but Hesiod and others say, that his son Plisthenes was their father, and that these princes were brought up under the eye of their grandfather.

A'TROPOS, the eldest of the three Parcæ. It was her business to cut the thread of life. She was represented in a black veil, with a pair of scissors in her hand.

ATYS, a young beautiful Phrygian, beloved by Cybele, who made him her priest, on condition that he should live chaste; but breaking his vow, by an amour with a nymph of the Sangaris, she made him run mad and castrate himself. The goddess afterward changed him into a pine.

AVENTINUS, the son of Hercules and the priestess Rhea. This hero, being come from Italy to the banks of the river Tiber, fell in love with that priestess, and took up his abode in a neighbouring mountain. From this amour Aventinus proceeded, who was brought up by his mother in the same place. From him came the name of mount Aventine, in Rome.

AVE'RNUS, a lake of Campania, in Italy, consecrated to Pluto, such a stinking smell proceeding from it, that it was looked upon as the gate of hell: the birds that attempted to fly over it were said to have dropped down dead.
Virgil.

AUGA, or **AUGE**, daughter of Aleus king of Tegea, who, having cohabited with Hercules, went into the wood to be delivered of Telephus. This prince, being grown up, was preferred in the court of Teuthras, king of Mysia, where Auga had taken refuge to avoid her father's anger. Telephus obtained his mother of the king, with a design to marry her, not knowing who she was; but on

their going to be united, the sudden appearance of an enormous serpent separated the two lovers. Auga implored the assistance of Hercules, and was soon informed by the god that Telephus was her own son.

AU'GEAS, one of the Argonauts, and afterward a king of Elis. He had a stable that would hold three thousand oxen, which had not been cleansed for thirty years, and hired Hercules to clean it, which he did by turning the river Alphæus through it. Upon this there was a contest about the reward, and Hercules made Augeas' son Phyleus judge, who gave the cause against his father, upon which he was banished; but afterward Hercules killed the father, and made the son king.

AU'GURES, certain officers at Rome, who foretold future events by the flight of birds, and by mettors, as well as other appearances in the heavens.

AULIS, a town and port of Bœotia, on the Negropont, where the Grecian fleet was windbound, by the anger of Diana, when they were going against Troy. *Homer. Ovid.*

AURO'RA, the daughter of Titan and Terra; others make her the daughter of Hyperion and Thia, and some say that Pallas, son of Crius, was her father, whence her surname of Pallantias. She presides over the dawn of the day, and is represented as covered with a veil, sitting in a gilt chariot drawn by white horses, and opening with her rosy fingers the gates of the east, pouring the dew upon the earth, and making the flowers grow. She married Astræus, by whom she had the winds, the stars, &c. She had an amour with Tithonus, a young prince celebrated for his beauty, whom she carried away; but when he was advanced in years, she left him, and changed him into a grasshopper. After this she fell in love with Cephalus, whom she took away from his wife Procris, causing them to quarrel; but he refusing her addresses, she sent him back to his wife, and they were reconciled. She had also an intrigue with Orion, whom she carried to the island of Delos, where he was killed by Diana's arrows.

AUSON, a son of Ulysses and Calypso, who settled in Italy, and gave his name to that country, it being anciently called Ausonia, and the inhabitants Ausones or Ausonians.

B A C

AUSTER, the south wind, and one of the four principal. He was the son of Astræus and Aurora; and his breath is so hot that it is pernicious to flowers and health. He is the dispenser of rain, and generally represented as an old man with a gloomy countenance, a head covered with clouds, a sable vesture, and dusky wings.

AUTO'LYCUS, the son of Mercury and Chione. He learned the trade of thieving from this god, with the power of assuming different shapes. He was discovered by Syfphus in stealing cattle; but as this man was in love with his daughter Anticlea, they made up the matter. *Ovid.*

AUTOMA'TIA, the goddess of chance, to whom Timoleon, a famous Corinthian general, built a temple.

AU'TONOE, a daughter of Cadmus, who married Aristæus, by whom she had Actæon.

AUTU'MNA, an allegorical deity, said to be the goddess of fruits: she is the same as Pomona.

AZAN, a mountain of Arcadia, consecrated to Cybele.

B

BACCHÆ, priestesses of Bacchus, called also Bacchantes, Bassarides, and Thyades.

BACCHANA'LIA, or BA'CCHANALS, festivals in honour of Bacchus, which were celebrated by all manner of debauchery.

BACCHA'NTES, those women who followed Bacchus in his conquests of the Indies, and who made great acclamations every where to publish his victories. During the ceremony of the Bacchanals and the orgies, they ran about clad in skins of tigers, with their hair loose, and with torches and flambeaux in their hands, making frightful cries. *Euripides.*

BACCHIA'DÆ, a Corinthian family, who affirmed they were descended from Bacchia, the daughter of Bacchus. They were banished, and went to settle in Sicily. *Ovid.*

BACCHUS, the son of Jupiter and Semele, whose birth is related in the following manner: Juno, always enraged

against the concubines of Jupiter, in order to be revenged, counselled Semele, in the shape of an old woman, to require of Jupiter, by an inviolable oath, to grant her a favour; and then to ask him to come to her embraces in the majesty of a god, as he carested Juno. Semele obtained her request, and would not give it up though warned of the danger; but, however, for fear that Bacchus, of whom she was then big with child, might be burned with her, Jupiter opened his thigh, and put him therein, where he continued till his mother's time was accomplished: after birth he was privately put into the hands of Ino his aunt, who was to take care of him with the assistance of the Hyades, the Horæ, and the nymphs of Nisa. When he was grown up, he conquered the Indies; from whence he passed into Egypt, where he taught husbandry to the inhabitants, planted the first vine, and was adored as the god of wine. He punished Pentheus severely, because he opposed his solemnities. He triumphed over all his enemies, and overcame all dangers to which the persecution of Juno continually exposed him; for the resentments of that goddess did not only extend to the concubines of Jupiter, but also to their children. Bacchus transformed himself into a lion to devour the giants, who attempted to scale heaven, and was looked upon next to Jupiter, as the most powerful of the gods. He was sometimes represented with horns on his head, because, when he travelled, he was always clothed in the skin of a goat, an animal which they sacrifice to him. Sometimes he is painted sitting on a tun; sometimes on a car, drawn by tigers, lynxes, or panthers; likewise often holding a cup in one hand, and in the other a thyrsis, that is, a spear wrapped about with ivy or bay leaves. *Pauf. Ovid.*

BA'LIUS and **XANTHUS**, the two horses of Achilles; they are said to be born of Zephyr and Celeno.

BAPTÆ, the priests of Cotytto, the goddess of uncleanness, so called because they bathed themselves in the most effeminate manner.

BASSA'RIDES, priestesses of Bacchus: so called from Bassarius, the surname of Bacchus. *Perfius.*

BASSA'RIVS, a surname of Bacchus. It is pretended that this is the cry which was heard at the festivals of this

god; but it is most likely that this word signifies no more than grape-gatherer.

BATTUS, a famous herdsman who was witness to the theft of Mercury, when he stole away some of Apollo's cattle. Mercury gave Battus one of the finest cows that he had taken, and made him promise that he should keep this matter secret; but not altogether confiding in him, he pretended to retire, and came back soon after in another shape, and with another voice offering him an ox and a cow if he would tell where the cattle were that he sought: Battus was tempted with the bribe, and laid open the whole affair; upon which Mercury changed him into a touchstone, which discovers the nature of the metal rubbed upon it.

BAUCIS, a poor aged woman who lived with her husband Philemon, almost as old as herself, in a little hut. Jupiter, in a human form, accompanied with Mercury, being desirous of visiting Phrygia, was rejected by all the inhabitants of the town near which Baucis and Philemon dwelt, who were the only persons that received them with hospitality. In order to reward them, Jupiter bid them follow him to the top of a high mountain; and when they looked back, they saw not only the town but all the neighbourhood under water, except the little hut, which was changed into a temple. Jupiter promised to grant them whatever they desired, and these good people only wished to be attendants in the temple, and to die both at the same time. Their wishes were accomplished; and when they arrived at a great old age, and were tired of life, as they were one day talking at the gate of the temple, Philemon perceived Baucis to be turning into a lime tree, and she was astonished to see Philemon changing into an oak; upon which they bid each other their last adieu.
Ovid.

BEBRI'CIANS, a people who left Thrace to settle in Bithynia? under pretence of giving sports and diversions to the public, they drew the people into a forest, and massacred them in a horrible manner. Amycus their king, was slain by Pollux and the Argonauts, whom they endeavoured to draw into a snare, *Strabo. Lucan.*

BEL, or **BELUS**, the founder of the city and empire of Babylon, supposed to be the Osiris of the Ægyptians.

After death, his son Ninus ordered the Assyrians and Babylonians to pay divine honours to his statue: and afterward the Chaldeans, and other people, worshipped him under the name of Bael. Jupiter was likewise worshipped under that name.

BEL'RIDES, the fifty daughters of Danaus, otherwise called the Danaïdes. They were called Belides from Belus, whose granddaughters they were. They married the fifty sons of Ægyptus, but were directed by their father to murder their husbands on their wedding night, to which all, except Hypermnestra, consented. For this crime they were condemned in hell to draw water out of a well, and fill a tub which was full of holes.

BELIZA'NA, a name given by the Gauls to Minerva, and to whom they sacrificed human victims.

BELLE'ROPHON, son of Glaucus king of Ephera, by Eurymede, whose first name was Hipponus till he had the misfortune to kill his brother Bellerus. After this murder he took refuge with Prætus, king of Argos, whose wife Sthenoboea made him offers, which he rejected. She, stung with his indifference, accused him to her husband of attempting her chastity. However, Prætus would not violate the rights of hospitality; and, therefore, sent him into Lycia with letters addressed to Jobates, father of Sthenoboea, with orders to put him to death. Bellerophon, apprised of their proceedings, mounted the horse Pegasus, and vanquished Chimæra, the monster that Jobates had appointed him to fight with. They raised up many other enemies, over whom he triumphed, and overcame every danger by his valour and prudence. He vanquished the Solymæ, the Amazons, and the Lycians; at length he married Philone the daughter of Jobates, as a reward for his valiant exploits, but not till after he had made his innocence appear. *Homer. Ovid. Propertius.*

BELLO'NA, the goddess of war, and sister of Mars, who prepared his car and horses when he went to war. She is represented as holding a scourge in her hand, or a rod tinged with blood, with dishevelled hair and fiery eyes. *Virgil.*

BELLONA'RII, priests of Bellona, who cut and slashed their bodies with knives to appease her with their blood.

B I T

The herald set a spear on a pillar before her temple when war was proclaimed,

BELUS, the most ancient king of Babylon, and the first person to whom an idol was set up and worshipped. See **BEL**.

BERECY'NTHIA, a name of Cybele, because she had a temple on mount Bercynthus in Phrygia.

BERENI'CE, queen of Egypt, who made a vow to sacrifice the hair of her head to the gods, if her husband returned victorious. Her vow was heard, and she placed her hair in the temple of Venus, which soon disappeared. Conon, a celebrated astronomer, being consulted, endeavoured to persuade her that her sacrifice was agreeable to the gods, and that Jupiter had placed it among the stars, near the Great Bear: however, it is certain there is a constellation called Bernice's Hair.

BERGION, a son of Neptune. See **ALBION**.

BI'ANOR, surnamed Ocnus, was the son of Tiberius and Manto, and founded the city of Mantua. There was a Trojan prince of this name, who was killed by Agamemnon: and also a Centaur, killed by Theseus.

BIBLIS, a daughter of Miletus and the nymph Cyanea, who not being able to gain the affection of her brother Caunus, whom she was in love with, she wept so exceedingly much, that she was changed into a fountain. *Ovid*.

BI'FORMIS, a surname of Bacchus, because he was represented sometimes as an old, and sometimes as a young man; or, because wine, of which he is the emblem, makes people sometimes cheerful, and sometimes peevish.

BIFRONS, and **BICEPS**, surnames of Janus, because he was represented with two faces as acquainted with the past and future.

BI'MATER, a name of Bacchus, who was so called, because Jupiter and Semele were both a sort of mothers to him.

BISTON, son of Mars and Callirhoe, who built Bistonia in Thrace, whence the Thracians are often called Bistones. *Herodot. Lucan*.

BITON, one of two brothers famous for their piety to their mother; for which reason they were placed among

the heroes. The inhabitants of Argos erected statues to their honour, and placed them in the temple of Delphos. See CLEOBIS.

BOLI'NA, a nymph of Achaia, who rejected the addresses of Apollo, and threw herself into the sea to avoid his importunities. The god made her immortal. *Pauf.*

BONA DEA, a Roman matron, so chaste that no man ever saw her after marriage but her husband; after death she became a goddess, and was worshipped by women alone. Some say she is the same as Cybele, and others Proserpine. She was likewise called Fauna and Fatua.

BOO'TES, is the same as Icarus, who was metamorphosed into a clown, and placed among the stars; it is the constellation that follows Ursa Major.

BO'REAS, the north wind, and one of the four principal. He was the son of Astræus and Aurora. The first thing that he did when he was grown up was to carry off Orythia, the daughter of Erectheus, by whom he had two sons, Calais and Zethes. He transformed himself into a horse, to cover the mares of Dardanus, by whom he had twelve colts of such swiftness that they ran over the ears of standing corn without breaking them, and upon the surface of the sea without sinking. The poets say, that he had two buskins and wings on his shoulders to express his fleetness; but he sometimes covers his face with his cloak, and has the shape of a boy.

BRA'NCHIDES, a name of Apollo, who was so called from one Branchus, a young man that this god was fond of, and to whom he had erected a temple, whose priests were called Branchidæ. *Strabo.*

BRIA'REUS, one of the giants who waged war with the gods. He had a hundred arms and fifty heads. See ÆGEON.

BRI'SEIS, otherwise called Hippodamia, the daughter of Brises, priest of Jupiter. When Lyrnessus was taken by the Greeks, and her husband and brother killed in the fight, she fell to the share of Achilles, in the division of the spoil. Some time after Agamemnon took her from him by force, but was obliged to render her back to cause him to take up arms against the Trojans, who were always victorious after he had withdrawn into his tent. Briseis

was ever faithful to Achilles; and when Agamemnon restored her to him, he swore he never had offended her chastity. *Homer.*

BRISES, high priest of Jupiter, and father of Briseis. Some say he invented the manner of extracting honey, but others say it was Aristæus.

BRISÆUS, a surname of Bacchus, from his nurse of the same name, or his temple at Brisa, a promontory of Lesbos. *Perfius.*

BRITOMARTIS, a beautiful nymph of Crete, daughter of Jupiter and Carme. She threw herself into the sea to avoid the pursuit of Minos, and was made immortal at the request of Diana.

BRIZO, the goddess of sleep, to whom divine honours were paid at Delos. She presided over dreams.

BROMIUS, a name of Bacchus, given on account of the noise made by the Bacchantes, or the groans which Semele uttered when consumed by Jupiter's fire.

BRONTES, a famous Cyclop, who forged the thunderbolts of Jupiter. He made a dreadful noise in striking upon his anvil with Steropes and Pyracmon, the other Cyclops, who had the same office.

BROTHEUS, a son of Vulcan and Minerva. He was so deformed that he was the jest of all the world, for which reason he threw himself into the abyss of Mount *Ætna*.

BUBASTIS, a name of the goddess Isis, who was adored in Egypt.

BUSIRIS, a king of Egypt, son of Neptune and Libya. He was a monstrous giant, and lay in ambush for all strangers, whom he sacrificed to his father; but Hercules offered the tyrant and the monsters of his cruelty on the same altar.

BUTES, the son of Boreas. He was obliged to leave the country of Amycus, king of Bebrica, his supposed father, who would not own him. He retired into Sicily with some of his friends, and, as he passed along, carried off Iphimedia, Pancratis, and Coronis, from the coast of Thessaly, when they were celebrating the Bacchanals. Butes kept Coronis for himself; but Bacchus, whose nurse she had been, inspired him with such a madness that he threw himself into a well: others say that he married Ly-

casta, furnamed Venus, on account of her beauty, and that he had a son by her called Eryx.

BU'THROTOS, a city of Epirus, where Æneas met Andromache, whom Pyrrhus kept prisoner.

C

CABALLI'NUS, a clear fountain on mount Hellicon, consecrated to the Muses. Some say it is the same as Hippocrene, or the fountain of the horse Pegasus.

CABA'RNIS, a name of the island of Paros, so called from Cabarnus, a shepherd of this country, who discovered to Ceres, the rape of her daughter.

CABI'RA, the daughter of Proteus, beloved by Vulcan, by whom she became mother of the Cabiri, and of the nymphs called Cabirides, according to Strabo.

CABI'RI, gods of the Phenicians, derived from the Arabic or Hebrew word Cabir, signifying great or mighty; they were three, and called by the names of Axieros, Axiocherfos, and Axiocherfa; by some supposed to be Ceres, Proserpine, and Pluto; by others, Osiris, Orus, and Isis; and by some, Jupiter, Ceres, and Bacchus.

CACA, the sister of Cacus, who placed in the rank of goddesses, because she informed Hercules of her brother's theft, when he stole the oxen. She presided over the excrements of the body; and had a chapel where the Vestal virgils attended and offered sacrifices.

CACUS, a famous robber, son of Vulcan and Medusa, represented as a three-headed monster, vomiting fire and smoke. Having stolen some of the oxen of Hercules, he drew them backward by their tails into his den to prevent being discovered; but Hercules, driving the rest of his cattle that way, heard the bellowing of those in the cave, upon which he slew the robber with his club. *Virgil Ovid.*

CADMUS, a king of Thebes, son of Agenor and Telephassa, and the first who introduced the use of letters into Greece. Jupiter having carried off his sister Europa, Cadmus was sent by Agenor in quest of her, with orders not to return to Phenicia without her. He consulted the

oracle at Delphi, who, instead of answering his request, ordered him to build a city where he should see and ox stop in the grals. He departed with a design of traversing all the world, and when he arrived in Boeotia, he sacrificed to the gods, and sending his companions to the fountain of Dirce for water, they were devoured by a dragon. Minerva, to comfort him, ordered him to attack this monster, and gave him assurance of success; which happened accordingly. After the victory he sowed the dragons teeth, from whence sprung men in armour, who, on his throwing a stone in the midst of them, fell a fighting, and killed each other upon the spot, except five, who assisted him in building the city of Thebes in the place shown him by an ox. He married Hermione, daughter of Venus and Mars, by whom he had a son, Polydorus, and four daughters, Semele, Ino, Autonoe, and Agave. Going to consult the oracle again, he learnt that his posterity were destined to the greatest misfortunes: whereupon he and his wife went to Hyrcum, that they might not see them, and were afterward changed into serpents. *Ovid. Horace. Lucan.*

CADUCEUS, a rod which Mercury received from Apollo, when he made him a present of his lyre. One day, Mercury, seeing two serpents fighting upon mount Cytheron, threw his rod between them to part them; the two serpents wound themselves about in such a manner, that the highest part of their bodies formed a bow. Mercury afterward carried this about as a symbol of peace, and added wings thereto, because he was the god of eloquence, whose rapidity is shown by the wings. Some say prudence is represented by the two serpents, and the wings are the symbol of diligence; both necessary in the pursuit of business and commerce, which Mercury patronised.

CÆA, or CEOS, an island of the Ægean sea, so called from Ceus, the son of Titan. It was very fertile in silkworms and in herds of cattle. *Virgil.*

CÆCIAS, a wind which blows from the north before the time of the equinox.

CÆCULUS, the son of Vulcan. It is said that as his mother was sitting near the forge of this god, she was struck with a spark out of the fire, which caused her to conceive and bring a child into the world at nine months end,

to whom she gave the name of Cæculus, because he had very small eyes. When he was grown up he lived on thefts and robberies, and built the city Præneste. After having given public sports, he exhorted the citizens to go and found another city; but he could not persuade them, because they did not believe him to be the son of Vulcan; upon which he invoked that God, and the whole assembly was immediately surrounded with flames, which put them into such a fright, that they promised to do every thing he would have them. Others say that certain shepherds found him in the midst of flames without hurt, and on that account he was called the son of Vulcan. *Virgil. Servius.*

CÆ'NEUS, a surname of Jupiter, so called from the city of Cæne on the coast of Laconia, where they paid him great honours. *Ovid.*

CENIS, a Thessalian woman, who being forcibly ravished by Neptune, obtained power of the god to change her sex, and to become invulnerable. She also changed her name, and was called Ceneus. In the wars of the Lapithæ and the Centaurs, she offended Jupiter, and was overwhelmed with a vast heap of trees, and changed into a bird of her own name. *Ovid.*

CALAIS and ZETES, two brothers, sons of Boreas and Orithya. They made a voyage to Colchis with the Argonauts; and drove away the Harpies from Thrace. They are said to have had their shoulders covered with golden scales, wings at their feet, and long hair.

CALCHAS, a famous soothsayer, son of Thetor, who accompanied the Grecian army to Troy, and predicted that the siege should last ten years, and that the winds would not be favorable till after the sacrifice of Iphigenia, daughter of Agamemnon. After the taking of Troy he went to Colophon, where he died raving mad, because he could not foretel those things which Mopsus, another soothsayer, had; for it was his destiny to die when he found a man more skilful than himself in divination. *Homer. Virgil.*

CALCI'OPE, the daughter of Ætes, king of Colchis, and sister of Medea. She married Phryxus, who had fled to her father's court for protection, and by him had several children. Phryxus was assassinated by her father, to get possession of the golden fleece; upon which Calciope, design-

ing to carry her children privately into Greece, was shipwrecked on an island, where she waited till the arrival of Jason, who took them back to Colchis.

CALLI' OPE, one of the nine Muses, who presided over eloquence and heroic poetry. The poets represent her a young maid, crowned with laurel and adorned with garlands, with a majestic air, holding a trumpet in her right hand, and in her left a book, with three other books near her, the Iliad, the Odyssey, and the Æneid, which are the three most famous epic poems of antiquity.

CALLI'RHOE, a beautiful nymph at Calydon, of whom Corefus, priest of Bacchus, was deeply enamoured; but she treating him with disdain, he besought Bacchus to resent her insensibility: and that god made the Callidonians so drunk, that they became mad: upon which they went to consult the oracle, who answered that this disorder could not cease till Callirhoe was sacrificed, or some other in her stead. But no one offering himself, the nymph was conducted to the altar, where Corefus, the high priest, seeing her adorned with flowers, and dressed for sacrifice, instead of turning the knife against her, he stabbed himself. Callirhoe, being then moved with compassion, killed herself to appease the manes of Corefus.—A daughter of Oceanus and Tethys, who was mother of the monsters Geryon and Echidna, by Chrysaor.—A daughter of Scamander, who married Tros, by whom she had Ilus, Ganimedè, and Assaracus.—A daughter of Achelous, who was wife to Alcmeon, the murderer of his mother Euriphyle.

CALLI'STO, called also Helice, was daughter of Lycaon king of Arcadia, and nymph of Diana. Jupiter having assumed the shape of Diana, took her at unawares, and lay with her: Diana, perceiving that this nymph was very backward in undressing herself to go into the bath, would not permit her any longer to make one of her train; upon which Callisto went into a wood, and was delivered of Arcas. Juno, always attentive to the steps of Jupiter, and an implacable enemy to all his mistresses, metamorphosed Callisto into a bear; but Jupiter apprehensive of her being hurt by the huntsmen, made her a constellation of heaven, called the Great Bear. *Ovid.*

CALPE, a mountain of Spain, now called Gibraltar,

which is over against Abyla, on the coast of Barbary. See **ABYLA**.

CALYDON, a city of Ætolia, which received its name from Calydon the son of Ætolus. Here Oeneus the father of Meleager kept his court; during whose reign, Diana sent a wild boar to ravage his country, the hunting of which is greatly celebrated by the poets, under the name of the chase of Calydon, or the Calydonian boar. See **MELEAGER**.

CALY'PSO, the goddess of silence, and a daughter of Atlas according to some, or as others say of Oceanus and Tethys. She dwelt in the island Ogygia, where she entertained Ulysses in a favorable manner, when driven on her coasts by a tempest. She fell in love with Ulysses and kept him with her seven years; but he preferred his own country and Penelope to this goddess, though she promised to make him immortal if he would stay with her. *Homer.*

CAMARI'NUS, a famous marsh or lake in Sicily, whose exhalations made a horrible smell. The Sicilians inquired of the oracle of Apollo how they might dry it up, who answered, that they must take care not to do it; but regardless of the answer they resolved to do it, and by that means facilitated the entrance of their enemies into the island, who distressed the inhabitants, and plundered their towns. *Virgil.*

CAMI'LLA, a queen of the Volscians, who maintained a war a long time in person with Turnus against Æneas. She excelled every one in the race and in heroic actions, and was killed by the stroke of a javelin. *Virgil.*

CAMI'LLUS, a surname of Mercury, as being an inferior servant of the gods: and hence the young men and maids, who attended the priests at their sacrifices, were called Camilli and Camillæ.

CAMIRS, and **CLYTIA**, two daughters of Pandarus of Crete. Being deprived of their parents, and left friendless, Venus, with the other goddesses, brought them up with tenderness, and asked Jupiter to grant them kind husbands; but in her absence the Harpies carried away the virgins to share the punishment which their father suffered. *Paus.*

CAMOENÆ, a name given to the Muses, on account of the sweetness and melody of their songs.

CA'NACE, a daughter of Æolus, who had a son by her own brother, that was exposed by the nurse; but his birth was made known to the grandfather by the cries of the child. Æolus, highly exasperated at this incest, caused the child to be eaten by dogs, and sent a poniard to his daughter to punish herself. Mecærius, the brother, fled to Delphos, and there became a priest of Apollo. *Ovid.*

CA'NATHUS, a fountain near Nauplia, a maritime city of Peloponnesus, where Juno yearly washed herself to receive her infant purity. *Paus.*

CANCER, or the **CRAE**, was the animal sent by Juno against Hercules, when he fought the Hydra, near the lake of Lerna, and by which he was bitten in the foot; but he killed it, and Juno made it one of the twelve constellations of the zodiac.

CANDAU'LES, the son of Myrsus, and the last of the Heraclides, who sat on the throne of Lydia. He would needs show his wife naked to Gyges, one of his ministers; but the queen was so offended at it, that she commanded Gyges to kill Candaulus, and then married him. *Herodotus.*

CANENS, the wife of Picus, king of the Lauritans, who, when she saw her husband turned into a bird, by the enchantment of Circe, pined to death, and was changed into a voice. *Ovid.*

CANE'PHORIA, festivals at Athens in honour of Bacchus, or, according to others, of Diana, in which marriageable virgins offered golden baskets filled with the first fruits of the year.

CANO'TUS, a god of the waters among the Egyptians, or at least of the river Nile. He had been pilot, or rather admiral, of the fleet of Osiris during his expedition into India. After his death he was said to be changed into a star, and placed among the gods.

CAPA'NEUS, a giant of Argos, son of Hipponus, and husband to Evadne. He was at the siege of Thebes, and invented scaling ladders, and declared that he would take the city in spite of Jupiter. Such contempt provoked the god, who struck him dead with a thunderbolt. *Ovid. Statius.*

C A R

CAPHA'REUS a dangerous rock on the Euboean shore, toward the Hellespont, where Nauplius, king of the country, revenged the death of his son Palamedes upon the Greeks, at their return from Troy, by setting up a light on the top of it, which caused them to strike on the rock, where they were shipwrecked.

CAPITOLI'NUS, a surname of Jupiter, from the Capitoline hill, on the top of which he had the first temple that ever was built in Rome.

CA'PRICORNUS, is the same as the god Pan, who being afraid of the giant Typhon, transformed himself into a goat; upon which account Jupiter made the goat one of the twelve constellations of the zodiac. Some say it was the goat Amalthea, the nurse of Jupiter.

CAPYS, a Trojan prince, son of Assaracus, and father of Anchises the father of *Æneas*.

CARDA, or **CARDIA**, a goddess, who, according to Macrobius, presided over the vital parts of mankind.

CA'RIA, a province of the Lesser Asia, between Lycia and Ionia, on the side of the mountain Taurus. It is famous for the many metamorphoses which were done there: and the principal town was Halicarnassus, where Jupiter was the chief deity.

CARME'NTA, or **CARMENTIS**, a prophetess of Arcadia, and mother of Evander, by Mercury. Her name was Nicostrata, and she received that of Carmentis from the wildness of her looks when giving oracles. She was the oracle of Italy, and after death was admitted to the rank of the gods, called Indigetes, and one of the gates of Rome took its name from her. The Greeks offered her sacrifices under the name of Themis Nicostrata.

CARMENTA'LIA, a festival at Rome in honour of Carmenta, celebrated the 11th of January near the Porta Carmentalis. This festival was instituted on account of the reconciliation between the Roman women and their husbands, after there had been a long difference between them.

CARNA, a goddess among the Romans, who was thought to preside over the vital parts of human bodies. She had a temple on mount Coelus, and they offered her bacon, and cakes made of beans.

CARNUS, a famous poet and musician, son of Jupiter

and Europa, and favourite of Apollo. He instituted games, and appointed prizes for those that should excel in music and poetry, that were celebrated every year in honour of Apollo Carneus at Sparta, and most Grecian cities, during nine days when the moon was at full.

CARYA'TIS, a title given to Diana, in honour of whom the young girls of Laconia assembled every year in nutting time, and celebrated a festival called Carya, which signifies nuts.

CA'SIUS, a surname of Jupiter, on account of a mountain of that name near Pelusium in Egypt, where he was worshipped.

CASSA'NDRA, the daughter of Priam and Hecuba, who was engaged to Apollo for a wife, on condition that he would give her the spirit of prophecy; and when Apollo had granted her desire, she would not keep her word: but the god, to be revenged of her, wetted her lips with his tongue, and by this action caused that nobody should believe her predictions. She advised against bringing the wooden horse into the city of Troy; but the Trojans did not mind her, and looked upon her as insane. When the city was taken, she fled to the temple of Minerva, where Ajax, the son of Oïleus, ravished her at the foot of the altar, and then dragged her out of the temple, because she had predicted so many misfortunes to him. In the division of the spoils of Troy she fell to the share of Agamemnon, to whom she foretold that his wife would cause him to be assassinated; but he did not believe the prediction, in consequence of which he was slain, together with his prophets, by Ægisthus, at his arrival in Lacedæmonia. *Homer. Virgil.*

CA'SSIOPE, or CASSIOPEIA, the wife of Cepheus, king of Æthiopia, and mother of Andromeda. This queen had the vanity to believe that she and her daughter were more beautiful than Juno and the Nereïdes; upon which the nymphs besought Neptune to punish them, and the god sent a sea monster that did incredible mischief. Cepheus, on consulting the oracle, was told that these misfortunes would not cease without exposing Andromeda, chained to a rock, to the fury of this monster; and just as she was going to be devoured, Perseus, mounted on the horse Pe-

gafus, with the head of Medufa, changed the monster into a rock, delivered Andromeda, and obtained of Jupiter, that Caffiopeia fhould be a conftellation among the ftars.
Ovid.

CASTA^LLIA, a nymph whom Apollo metamorphofed into a fountain, to the waters of which he added the virtue of infpiring thofe who drank of them with the true fire of poetry.

CASTA^LLIDES, a name of the Mufes, fo called from Caffalia, a fountain of Parnaffus confecrated to them.

CASTOR and POLLUX, twin brothers to Helen and Clytemueftia, and fons of Jupiter, by Leda, the wife of Tyndarus. See LEDA. They embarked with Jafon to go in queft of the golden fleece, and both behaved with fuperior courage. Pollux conquered and flew Amycus, in the combat of the ceftus, and was ever after reckoned the god and patron of boxing and wrefling; and Caftor diftinguifhed himfelf in the management of horfes. During the Argonautic expedition, in a violent ftorm, a flame of fire was feen to play around the head of each of them, and immediately the tempeft ceafed: from this occurrence their power to protect failors has been credited, and the two fires, which are very common in ftorms, have fince been called Caftor and Pollux. The brothers cleared the Hellespont, and the neighbouring feas, from pirates; on which account alfo they have always been deemed the friends of navigation. They loved each other fo tenderly, that they never were afunder; and Jupiter having beftowed immortality on Pollux, he divided it with his brother Caftor, infomuch that they lived and died alternately. This aft of fraternal love Jupiter rewarded, for they were metamorphofed into ftars, and made a conftellation under the name of Gemini. Their furnames were many, and they were generally reprefented mounted on white horfes, armed with fpears, and riding fide by fide, having their head covered with a bonnet, on whose top glittered a ftar.

CA^VUCASUS, a famous mountain of Colchis, in Afia, between the Euxine and Caffian feas. It was once deemed the higheft mountain in the world, and its top is always covered with fnow. Here they fay Prometheus lay bound, and that a vulture fed continually upon his liver.

CAUNUS, a son of Miletus and Cyanea, who perceiving his sister Biblis entertained a criminal passion for him, forsook his country and built a city in Caria, called by his own name. *Ovid.*

CAURUS, one of the principal winds, blowing from the west. *Virgil.*

CAYSTER, a river of Lydia, near Sardis, which falls into the Ægæan sea near Ephesus. The banks and neighbourhood of this river were generally frequented by swans, and the country through which it meandered was fruitful in grapes of an excellent kind.

CECROPS, a rich native of Sais in Egypt, who led a colony into Attica, where he reigned over part of the country, which was called from him Cecropia. He married Agraula, daughter of Actæus, a Grecian prince, and was deemed the first founder of Athens. He was said to have two faces, because he was the first who instituted marriage; or that he was master of two languages, the Greek and Ægyptian. After his death they sacrificed cocks on his tomb, and he is said to have appeared in the middle of the assistants in the shape of a lion. Some think he lived near the time of Moses.—A king of Athens, son of Erichtheus, who married Metiadusa the sister of Dædalus, by whom he had Pandion. *Ovid. Paus.*

CELÆ'NA, a town of Campania, where Juno was worshipped. There is likewise a mountain of this name, near which Apollo punished the satyr Marsyas. One of the Pleiades was of the same name, who was ravished by Jupiter.

CE'LENO, one of the Harpies; she is said to have brought fourth Balius and Xanthus, the horses of Achilles. *Virgil.* A daughter of Atlas, ravished by Neptune. *Ovid.* A daughter of Hyamus, mother of Delphus, by Apollo. *Paus.*

CE'LEUS, king of Eleusis, and father of Triptolemus by Meganira. He gave a kind reception to Ceres, who in return taught his son the art of husbandry. *Virgil.*

CELMUS, a foster-father of Jupiter, by whom he was greatly esteemed. He was changed into an adamant, because he had maintained that Jupiter was mortal. *Ovid.*

CE'NCHREIS, the wife of Cyniras king of Cyprus, and

mother of Myrrha, who having boasted that she had a daughter more beautiful than Venus, that goddess, to be revenged, inspired Myrrha with a love for her own father, and they were brought together by the artifice of her nurse. *Ovid.*

CE'NCHRIUS, a river of Ionia, in which Latona is said to have been washed by her nurse, immediately after she was born.

CE'NEUS, was once a female, and obtained of Neptune the power of becoming invulnerable. See CENIS.

CENTAURS, a people of Thessaly, sons of Ixion, by a cloud which he embraced instead of Juno. Those monsters are said to have had the upper part like the human body, and the lower like a horse. They were always armed with clubs, and were skilled in the use of the bow. Such of them who were invited to the nuptials of Pirithous and Hippodamia, quarrelled with the Lapithæ. Hercules vanquished these monsters, and drove them out of Thessaly.

CEPHALE'NA, an island in the Ionian sea, below Corcyra, whose inhabitants went with Ulysses to the Trojan war.

CE'PHALUS, the son of Mercury and Herse, and husband of Procris, daughter of Erichtheus, king of Athens. Aurora fell in love with him and carried him away; but he refused to listen to her addresses, and was impatient to return to Procris. The goddess sent him back to his wife, in the disguise of a merchant, to try her chastity; and she resisted every offer, till seduced by the gold of this stranger; upon which he discovered himself, and upbraided her with unfaithfulness. Procris, being ashamed, fled into the woods: but she was afterward reconciled to her husband; to whom she gave a dart that would never miss its aim, and a dog always sure of his prey. With these Cephalus went a hunting, and she, becoming jealous of him, hid herself in a thicket to watch him; when Cephalus, being weary and hot, sat down near the place, and called for Aurora, or the refreshing breeze. She thinking he had called for Aurora, began to move, stirring the bushes; upon which Cephalus, thinking it had been a wild beast, let fly his unerring dart and killed her. As soon as he found out his mistake, he took the same dart and killed himself. They

were both afterward metamorphos'd by Jupiter into stars. *Ovid.*

CE'PHEUS, king of Æthiopia, and father of Andromeda, by Cassiope. He was taken up with his wife and daughter into heaven, and placed near the constellation of the Lesser Bear. *Ovid.*

CEPHI'SUS, a celebrated river of Phocis; he fell in love with a great number of nymphs, and was despised by them all. *Ovid.*

CERA'STES, a people of Cyprus, of a very cruel disposition, whom Venus changed into bulls, because they sacrificed strangers. She took away all shame from their wives, insomuch that they prostituted themselves to all comers.

CERA'UNIA, high mountains on the borders of Epirus, extended to the place where the Ionian sea is separated from the Adriatic.

CE'RBERUS, a dog with three heads, who guarded the gate of hell and the palace of Pluto. His parents were the giant Typhon and Echidna. When Orpheus went in search of Eurydice, he laid him asleep with his lyre; and when Hercules went down to bring back Alcesta, he bound this dog with a chain, and dragg'd him into the light. *Homer. Virgil.*

CERCO'PES, a people whom Jupiter metamorphos'd into apes, because they were addicted to all kinds of debauchery. *Ovid.*

CE'RCYON, a king of Eleusis, and a famous robber. He was so strong that he could bend the tallest trees, to which he tied the passengers he had robbed, and so with a swing tore them to pieces. He had a daughter, who became mistress to Neptune, which so angered the father, that he expos'd her and her child in the woods to be devour'd. At length, Theseus serv'd him as he had done the passengers.

CEREA'LIA, festivals at Rome in honour of Ceres; the same as the Thesmophoria of the Greeks.

CERES, the daughter of Saturn and Ops, goddess of corn and agriculture. She had a daughter by Jupiter, called Proserpine, who was carried away by Pluto. She met with different adventures in travelling over the earth,

in search of her daughter. To avoid the pursuit of Neptune, she changed herself into a mare, but the god took the advantage of her metamorphosis, and from their union arose the horse Arion. She travelled a long while with Bacchus, who went to teach husbandry to mankind. At length she came to Eleusis, in Attica, where king Celeus gave her the tuition of his son Triptolemus. In the day-time she gave him the milk of heaven, and at night covered him with fire, to render him immortal: when he was of age she provided him a chariot, drawn with winged dragons, that he might travel through the world, and teach people husbandry. This goddess had several famous temples built to her honour, and she received names, from the places where they stood. Swine were sacrificed in her temples, because they hurt the fruits of the earth; and the first fruits of the product of the earth were offered on her altars, and those who disturbed the mysteries were punished with death. She is painted beautiful and well shaped, with swelling breasts, and yellow hair; holding a lighted torch or a sickle in one hand, and a handful of corn and poppies in the other, with a crown of the same. *Ovid. Virgil.*

CESTUS, the girdle of Venus, which is said not only to have the power of rendering a person amiable, but could likewise rekindle the fire of an extinguished passion. There is an ample description of it in Homer.

CETO, a daughter of Pontus and Tethys, who married her brother Phorcus, by whom she had the Gorgons, and other monsters.

CEUS, a son of Cœlus and Terra, who married his sister Phœbe, by whom he had Latona and Asteria. He took arms against Jupiter for ravishing his daughter Latona, but he was struck dead by lightning, with his other brothers the giants. *Virgil.*

CEYX, the son of Lucifer, and king of Trachina; who, to free himself from some dreadful prognostics, went to Claros to consult the oracle of Apollo. Alcyone, his wife, who was very fond of him, did all she could to hinder the voyage, for she had a secret intimation that some terrible misfortune would happen to her husband; however, he was determined to go, promising to return in six months;

but he was cast away. His wife hearing the news, ran to the seashore, and seeing his body, immediately threw herself into the water. They were both metamorphosed into kingfishers. *Ovid. Paus.*

CHALCIS, the chief city of Euboea, where Minerva had a temple, from whence that goddess was called Chalcioeus, Chalciotis, and Chalcidica.

CHAO'NIA, a district of Epirus, in Greece, famous for the Forest of Dodona, and where there was a prodigious quantity of pigeons.

CHAOS, an unshaped heavy mass, wherein the elements were confounded with each other before the formation of the world. Virgil represents him as one of the infernal deities; and he is by others styled the father of the gods.

CHARI'CLEA, a daughter of Apollo, by whom the centaur Chiron, had a daughter, called Ocyroe.

CHARI'STIA, certain festivals among the Romans, for the entertainment of relations and particular friends. *Ovid.*

CHA'RITES, the three Graces, named Aglaia, Thalia, and Euphrosyne, daughters of Jupiter and Eurynome. They are said to be three, because we ought to be bountiful to others, and thankfully to receive favours, as well as requite courtesies. They are painted naked to show that good turns should be done without dissimulation or hypocrisy; young, to denote that the remembrance of benefits should never grow old; smiling, to signify that favours should be performed with cheerfulness; and lastly, their arms are linked one in another, to show that the knot and bond of love is never to be dissolved. See GRACES, AGLAIA, &c.

CHARON, the son of Erebus and Nox, and ferryman of hell; who, according to the fable, for a piece of money transported the shades in a boat over the Stygian lake, to receive a judgment from Æacus, Rhadamanthus, and Minos, the judges of hell; for which reason the ancients used to put a piece of money under the tongue of the dead. Such as had not been honoured with a funeral were not permitted to enter his boat, till they had wandered on the side of the river for one hundred years. Charon is represented as an old robust man, with a hideous countenance, a long matted beard, and glaring eyes. He wore a ragged

dirty mantle, of a dark hue, with a knot, and hanging down from his left shoulder. *Ovid. Virgil.*

CHARY'BDIS, an avaricious woman, who stole the oxen of Hercules, and was for that crime struck with thunder by Jupiter, and turned into a famous whirlpool or gulph, on the coast of Sicily, over against Scylla, a pernicious rock, where strange noises like the barking of dogs were heard. It was very hard for sailors to escape either the one or the other of them. *Homer.*

CHAU'RUS, or CHORUS, a cold wind blowing from the northwest.

CHELO'NE, a nymph changed into a tortoise by Mercury, for not being present at the nuptials of Jupiter and Juno, and condemned to perpetual silence for having ridiculed those deities.

CHIMÆ'RA, a monster with a lion's head, a goat's body, and a dragon's tail, which vomited forth fire and flames, and ravaged Lycia for a long time, till destroyed by Bellerophon. So called from a burning mountain of Lycia, in Asia Minor, whose top abounded with lions, the sides with goats, and the bottom with serpents. *Hesiod. Lucretius. Ovid.*

CHI'ONE, a daughter of Dædalion, and wife to Poeonius. Apollo and Mercury being enamoured with her beauty, they both lay with her, and each of them had a child by her: the one called Philamon, an excellent musician; the other, Autolycus, a notorious thief. Chione was so proud of her beauty, that she ventured to prefer herself to Diana, who, to punish her, bored her tongue with an arrow. *Ovid.* A daughter of Boreas and Orithya, who had Eumolpus by Neptune. She, wishing to conceal her shame from her father, threw her son into the sea, but he was preserved by Neptune.

CHIOS, an island of the Archipelago, about a hundred miles in circumference, from whence comes the most excellent Malmsey, and other rich wines. *Ovid.*

CHI'RON, one of the Centaurs, the fifth son of Saturn and Philyra. Saturn, being in love with Philyra, was afraid that he should be surpris'd by Rhea in his amours; wherefore he turned himself into a horse: Philyra conceived and brought forth a son, named Chiron, whose upper

part was like a man, and the lower like a horse. He became an excellent physician, and taught Æsculapius physic, Apollo music, and Hercules astronomy, and was tutor to Achilles. He was wounded by Hercules with an arrow dipped in the blood of Hydra, which fell by chance on his foot, and put him to so great pain, that the gods out of pity, translated him into heaven, and he became one of the twelve constellations of the zodiac, called Sagittarius. *Hesiod. Homer. Ovid.*

CHLORÆ'US, a priest of Cybele, who came with Æneas into Italy, and was killed by Turnus. *Virgil.*

CHLORIS, the goddess of flowers, who married Zephyrus. She is the same as Flora.—A daughter of Amphion and Niobe, wife of Nelius, and mother of Nestor.

CHROMIS, a son of Hercules, who fed his horses with human flesh: but Jupiter killed him with a thunderbolt.

CHRO'MIUS, one of the sons of Priam, who was killed by Diomedes in the siege of Troy.

CHRY'SAOR, according to Hesiod, was produced by the blood which ran from the head of Medusa, when it was cut off. He immediately appeared with a golden sword in his hand; from whence he took his name. He afterward married the beautiful Calirhoë, daughter of Oceanus, by whom he had Geryon with three heads. He was in reality, no more than a famous artificer, who worked in gold and ivory, and he wore a golden sword the first time he appeared at the court of Phorcys, who, by great rewards, kept him in his dominions.

CHRY'SEIS, the daughter of Chryses, priest of Apollo, whom Agamemnon took captive and detained after the siege of Thebes; he is said to have preferred her to Clytemnestra, on account of her beauty and skill in embroidery. He took her with him to the siege of Troy, when her father came to demand her back in the priestly robes, and was refused: but he petitioned Apollo, and obtained his request, that the Grecian army should be afflicted with the plague, which continued till she was rendered back by the order of Calchas. After this, Agamemnon took away Briseis from Achilles, which occasioned a great difference between these two leaders. *Homer.*

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CHRYSES, a priest of Apollo, the father of Astynome, called from him Chryseis.

CHRYSIPPUS, a natural son of Pelops. Laius, king of Thebes, was very fond of him, on account of his beauty, but Pelops carried him off. Hippodamia, his wife, fearing he should one day dethrone her husband, treated him very ill; and desired her sons, Atreus and Thyestes, to kill him: but they refusing, Hippodamia resolved to do it herself, and taking the sword of Laius, she stabbed Chrysipus, and left it in his body. However, he lived long enough to prevent Laius from being suspected of the crime, which caused Hippodamia to kill herself. *Euripides*.

CHRYSIS, a priestess of Juno, at Argos. Being asleep, her robes took fire, which not only burnt the temple, but herself with it.

CICONES, a people of Thrace near the Hebrus. Ulysses, on his return from Troy, conquered them, and plundered their chief city Ismarus. They tore to pieces Orpheus, for his obscene indulgences. *Ovid. Virgil*.

CICONUM, a river of Thessaly, whose water converted every thing to stone that was dipped in it. *Ovid*.

CIMO'LUS, an island of Greece near Milo; it abounded with chalk, or rather an earth, known by the name of Cimolean earth. *Ovid*.

CINARA, a woman of Thessaly, that had two daughters, who being preferred to Juno, were changed into steps, at the entrance of one of her temples.

CINYRAS, a king of Cyprus, who married Cenchreis, and, by mistake, lay with his own daughter Myrrha, by whom he had Adonis. Another Cinyras was priest of Venus, and had fifty daughters, whom Jupiter changed into kingfishers.

CIRCE, a daughter of Sol and Perfa, who was a magician, and well acquainted with the nature of deleterious herbs. She poisoned her husband, king of the Sarmates, that she might reign alone; whereupon, being expelled the kingdom, she went into Italy, and dwelt in an island which retains her name. There she changed Scylla, the daughter of Phorcus, into a sea-monster, and Picus, king of the Latins, into a woodpecker. Ulysses and his companions being driven hither, she changed his companions

into hogs, and other filthy beasts, with her enchanting cup; but Ulysses would not drink of it. At length, by entreaty, she restored them to their former shapes, and loaded Ulysses with pleasures and honours, by whom she had a son called Telegonus. Circe showed herself cruel to Scylla her rival, and to Picus. *Homer. Ovid. Virgil.*

CIRCIUS, a boisterous wind peculiar to Gaul.

CIRIS, a name given to Scylla, the daughter of Nisus, who was changed into a bird of the same nature. *Ovid.*

CIRRHA, a cavern of Phocis, in the country of Achaia, in Greece, from whence the wind proceeded which produced a divine fury, and caused the oracles of Apollo to be uttered. This cave was near the city of Delphis.

CITHÆ'RON, a famous mountain of Bœotia, in Greece, between the city of Thebes and the Corinthian isthmus; see **CYTHERON**. It was sacred to Bacchus, and also to the Muses, who from hence were called Citherides or Citheriades. Hercules killed here an immense lion; and here also Pentheus was torn to pieces by his mother and sisters, and Actæon by his hounds. *Virgil. Apollod. Paus.*

CLARUS, a city of Ionia, famous for an oracle of Apollo, who was from thence surnamed Clarius. *Ovid.*

CLA'UDIA, a vestal virgin; who being suspected of unchastity, cleared herself by tying her girdle to a barge loaded with the image of Cybele, which had stuck in one of the shallow places of the river, and easily dragged it after her to the shore, when it had baffled the efforts of a number of men. *Propert. Ovid.*

CLA'VIGER, a name of Janus, from his being represented with a rod and key in his hands.

CLE'MENCY, a virtue that was ranked among the deities. According to Plutarch, the Romans were resolved to build a temple of Clemency to Cæsar; and upon one of his medals, there is an image thereof. Claudian asserts, that this goddess ought neither to have temple nor statue, because she ought to inhabit the hearts of mankind.

CLEO'BIS, a son of Cydippe, the priestess of Juno at Argos, and brother to Biton. When oxen could not be procured to draw their mother's chariot, the two brothers put themselves under the yoke, and drew it to the temple; for which act of piety, upon her request, that the greatest

bleſſing which could befall man might be beſtowed upon them, they were found dead in their beds the next morning. *Cicero.*

CLEO'MEDES, a famous wreſtler, who was ſo ſtrong, that, being deprived of the reward of the victory he had won from an inhabitant of Epidaurus, he broke down a pillar of the public hall, and cruſhed to death a great number of people. He ſaved himſelf in a tomb, where he could not be afterward found, having vaniſhed away; whereupon, the oracle being conſulted, he was ſaid to be the laſt of the demi-gods.

CLEOPA'TRA, a daughter of Boreas and Orithya. She is ſometimes called Cleobula, and was married to Phineus, ſon of Agenor, by whom ſhe had Plexippus and Pandion. *Apollod.* A daughter of Idas and Marpeſſa, and wife of Meleager. *Pauſ.*

CLIO, the firſt of the nine Muſes, daughter of Jupiter and Mnemoſyne. She preſided over hiſtory, and is repreſented by the figure of a young woman, crowned with laurel, holding a trumpet in her right hand, and a book in her left. *Homer.*

CLOACI'NA, a goddeſs at Rome, who preſided over the *cloacæ*, which were large receptacles for the filth and dung of the city. Her image was found by Tatius (a king of the Sabines) in one of thoſe receptacles, and not knowing what goddeſs it was, he called it Cloacina, from the place in which it was found, and paid it divine honours. *Laſtant.*

CLOTHO, the youngeſt of the three Parcæ, ſuppoſed to preſide over the moment that we are born. Her office was to ſpin the thread of life. She is repreſented in a long gown of divers colours, with a crown on her head, ſet with ſeven ſtars, and holding a diſtaff in her hand.

CLUACI'NA, a name of Venus, whoſe ſtatue was erected in the place where peace was made between the Romans and Sabines, after the rape of the virgins.

CLY'MENE, a daughter of Oceanus and Tethys, and wife of Japetus, by whom ſhe had Atlas, Prometheus, and Epimetheus. Apollo was enamoured of her, and had Phaeton by her; alſo his ſiſters Phaëthufa, Lampetia, and Lampethufa, who, from their mother, are ſometimes called

Clymeneides, but more commonly, from their father Sol, Heliades.

CLYTEMNE'STRA, a daughter of Tyndarus and Leda, sister of Castor, and wife to Agamemnon. She lived in adultery with Ægisthus, during her husband's absence at Troy, and contrived with him to murder Agamemnon at his return. She would likewise have slain her son Orestes; but Electra, his sister, conveyed him privately to king Stropheus, and after he was come to age, he returned to Argos, and slew his mother and her gallant. *Propertius. Ovid.*

CLYTIA or CLYTIE, a daughter of Oceanus and Tethys, beloved by Apollo, but afterward forsaken by him, because, through jealousy of Leucothoe, she discovered to Orchamus the amours of that god with his daughter; whereupon she pined away with hunger and grief, and was changed into a heliotrope, or sunflower, which still turns its head toward the sun in his course, as in pledge of her love. *Ovid.* A daughter of Pandarus: see CAMIRO.

CNIDUS, a city of Caria, in Asia Minor, where Venus was worshipped, and had a famous statue made by Praxiteles.

CO'CALUS, a king of Sicily, to whom Dedalus fled for shelter out of Crete: and Minos, pursuing him thither, was slain by the daughters of Cocalus. *Ovid.*

CO'CYTUS, a river of hell, which surrounds Tartarus, and is increased by the tears of the wicked.

CODRUS, the son of Melanthus, and last king of Athens, who voluntarily gave his life for the good of his country. *Justin. Paus.*

COELUS, son of the Air and Terra, whom he afterward married, and is supposed to be father of Titan, Saturn, Oceanus, &c. He is looked upon as the most ancient of the gods, and was dethroned by his son Saturn, who deprived him of the organs of generation, and threw the parts into the sea, which gave birth to Venus the goddess of beauty.

COLCHIS, a country of Asia, near Pontus, famous for the expedition of the Argonauts. The capital city was called Colchos.

COLUMNS of HERCULES, two mountains near the

straits of Gibraltar; that in Spain is called Calpe, the other in Barbary called Abyla. They are said to have been set up by Hercules, at the end of his travels, as the bounds of the western world.

COMPITA'LES, a sort of public Lares, who were looked upon as the guardians of cities and highways.

COMPITA'LIA, festivals, in which they offered sacrifices to the Lares, in all the cross-roads both of town and country. *Cicero.*

COMUS, the god of feasting, revelry, and nocturnal entertainments. During his festivals men and women exchanged each others dress. He was represented as young and beautiful, with a red face, occasioned by too much drinking, bearing in his right hand a lighted torch, and his left supported by a staff, with a garland of flowers on his head.

CONCORD, a goddess among the Romans, to whom they erected a superb temple, and was the daughter of Jupiter and Themis. She is represented on coins, with a cup in one hand, and a horn of plenty in the other, to show that plenty attends a country where they live in peace and concord.

CONON, a noted astronomer of Samos, who declared that queen Bernice's locks, which had been dedicated in the temple of Venus, and soon after disappeared, were become a constellation. *Virgil.*

CONSUS, the god of counsels, supposed to be the same as Neptune. The Romans erected an altar to him under a small roof in the great Circus, and celebrated magnificent festivals to his honour, called Consualia. It was during these festivals that Romulus carried away the Sabine women, who had assembled to be spectators of the games and horse-races.

CORCY'RA, an island in the Ionian sea, called by the ancients Phæacia, and now bears the name of Corfu. Ulysses was shipwrecked here in his passage to Ithaca, and it was famous for the gardens of Alcinous.

CORE'SUS, a priest of Bacchus at Calydon in Bœotia, who stabbed himself for the love he bore to a nymph: see CALLIRHOE.

CORINTH, a noted and considerable city in Achaia,

feated in the middle of the isthmus going into Peloponnesus. It was founded by Sisyphus the son of Æolus, and received its name from Corinthus the son of Pelops. The inhabitants became so powerful and wealthy that the Romans grew jealous of their greatness; upon which they sent an army against them, and burnt the city, wherein were many curious statues of different sorts of metal, whence a most curious mixed metal proceeded, in higher esteem than silver among the Romans, and was called Corinthian brass. This city was afterward rebuilt by Julius Cæsar.

CORÆ'BUS, the son of Mygdon, a suitor to Cassandra, Priam's daughter. He was slain by Peneleus, a Grecian, at the destruction of Troy. *Virgil.*

CORO'NIS, a beautiful nymph, daughter of Phlegyas, loved by Apollo. She became pregnant by her lover; but being too familiar with Ischis the Thessalian, a raven, seeing them together, acquainted Apollo therewith, who slew her, and took the infant out of her womb, which was named Æsculapius, and committed to the care of Chiron. She received divine honours, and had a statue at Sicyon, in her son's temple, which was never exposed to public view. *Pauf.* A daughter of Coronæus, king of Phocis, whom Minerva metamorphosed into a crow, when she fled from the pursuits of Neptune. *Ovid.* A daughter of Atlas and Æthra, and one of the Hyades.

COTI'NA, a name sometimes used for the *tripod* at Delphi, because it was covered with the skin of the serpent Python.

CORUS, the northwest wind, which is cold and boisterous. He is represented as driving clouds of snow before him.

CORYBA'NTES, the priests of Cybele, called also Galli, and Dactyle. They celebrated their festivals with bearing their cymbals, and dancing about as if delirious. They first inhabited mount Ida, in Phrygia, and from thence passed into Crete, where they secretly brought up Jupiter.

CO'RYBAS, a son of Jafius and Cybele, who introduced the worship and mysteries of his mother into Phrygia; and some suppose that the Corybantes received their name from him.

COTY'TTO, the goddesses of all debauchery, whose festivals called Cotyttia, were celebrated during the night.

Here priests were called Baptaë, and nothing but debauchery and wantonness prevailed at her festivals. She is supposed to be the same as Proserpine.

CRA'TEUS, the son of Minos and Pasiphaë, who having consulted the oracle about his destiny, was told he should be killed by one of his children. Althæmenes, knowing the misfortune wherewith his father was threatened, killed one of his sisters, who had been ravished by Mercury, married the rest to foreign princes, and became a voluntary exile himself. Crateus, after this, seemed to be free from all danger: however, he could not live without his son, and therefore fitted out a fleet to go in search of him. He landed in the isle of Rhodes, where his son was. The inhabitants took up arms to oppose Crateus, believing him to be an enemy; and Althæmenes let fly an arrow at Crateus, who died with the hurt. When Althæmenes came to know this, he besought the gods to remove him, and he was immediately swallowed up in the earth.

CREON, the son of Menœcius, and brother to Jocasta. Œdipus having killed his father Laius, unawares, Creon caused himself to be proclaimed king of Thebes. In his reign the people were greatly annoyed by the monster Sphinx, who destroyed all that could not expound her riddle; whereupon Creon made a public declaration, that whoever would give the interpretation, should have his sister Jocasta to wife, and be supreme governor of the kingdom. Œdipus explained it so truly, that the Sphinx cast herself down a precipice, and was killed. After this, he married Jocasta, and was advanced to the throne; but coming to know that he had married his own mother, he went voluntarily into banishment, and left the kingdom to his sons, Eteocles and Polynices, who quarrelling, were both killed in battle. Then the kingdom came back to Creon, who commanded that the Argives, and particularly Polynices, who was the cause of all the bloodshed, should remain unburied; for which cruelty, Theseus made war on him, and killed him. *Statius*. A king of Corinth, whom Medea caused to die in a miserable manner; See **CREUSA**.

CRETE, a famous island, seated between Rhodes and Peloponnesus, now called Candy. There, they say, Ju-

pitier was brought up by the Corybantes, and the Cretans boasted that they could show his tomb.

CRE'THEUS, son of Æolus, father of Æson, and king of Iolchos. His wife, Demodicea, falsely accused Phryxus of having attempted her honour, which Cretheus believed, and would have put him to death; but he fled, with his sister Helle, to Colchis.

CRETHON, son of Diocles, who went to the siege of Troy and was killed by Æneas. *Homer.*

CREU'SA, a daughter of Creon, king of Corinth, whom Jason married, having first deserted his wife Medea. To revenge this, Medea sent Creusa a poisoned robe, as a nuptial present, which being put on, her body took fire, and she expired in the greatest torments. The house also was consumed by the fire, and Creon and his family shared Creusa's fate. Some call her Glauce. *Ovid.* The wife of Æneas, and daughter of Priam, who was lost in the streets of Troy, while Æneas, with his father and son, made his escape. *Virgil.*

CRINIS, a priest of Apollo. This god punished him by filling his fields with rats and mice, because he had neglected his duty in sacrificing. However, Crinis forsook his error, and Apollo killed all these animals with his arrows.

CRINI'SUS, a Trojan prince, who is said to have wept so much for the loss of his daughter, that the gods changed him into a river in Sicily, and gave him a power of transforming himself into what shape he pleased. He made use of this privilege to seduce the neighbouring nymphs. Egesta, the daughter of Hippotes, being exposed on the sea by her father, rather than suffer her to be devoured by a monster for the perfidy of Laomedon, was driven into Sicily, where Crinifus falling in love with her, he turned himself into a dog, or bear, and laid with her, whence proceeded Acestes, who was afterward king of Sicily.

CROCUS, a handsome youth, who being in love with a young lady, called Smilax, pined away into a flower of that name. *Ovid.* A huntsman, who, at the request of the Muses, was changed into a constellation, and named Sagittary. *Sidon.*

CRONI'A, festivals in honour of Saturn, in which small presents were sent from one to another.

CTE'SIPHON, a Greek architect, who made the plan of the temple of Diana at Ephesus.

CUMA, a city of Æolis, in Asia Minor, opposite to Lesbos, the country of the Sibyl called Cumæa, who afterward came into Italy.

CUMÆ, a city of Campania, in Italy, not far from Puteoli, built by the Cumæi of Asia.

CUPID, the god of love, son of Jupiter or Mars, by Venus, and brother to Anteros. He is represented in the figure of a naked boy, amusing himself with some childish diversion; sometimes with a fillet over his eyes, a bow in his hand, and a quiver on his shoulders; as also a torch in one hand, and a bow with arrows in the other, wherewith he wounds the hearts of lovers. There was another Cupid, distinguished by his debauchery and riotous disposition, the son of Erebus and Nox, and author of the unlawful amours. *Ovid. Seneca.*

CURE'TES, a people of Crete, called also Corybantes. They habited themselves in long veils, like young maidens; and they were the first that used drums, and dancing in armour.

CYA'NE, a Sicilian nymph, who, helping Proserpine against Pluto, was changed into a fountain. *Ovid.* A nymph of Syracuse, to whom her father offered violence in a fit of drunkenness: see **CYANIPPUS**.

CYANE'A, daughter of the river Meander, and mother of Caunus and Biblis, by Miletus. She was changed into a rock, because she would not listen to a young man that was passionately in love with her; and who killed himself in her presence, which did not give her the least concern.

CYANE'Æ, two rugged islands at the entrance of the Euxine sea, with only a space of twenty furlongs between them. The waves of the sea, which continually break against them with a violent noise, fill the air with a darkening foam, and render the passage extremely dangerous. The ancients supposed that these islands floated, and even sometimes united to crush vessels into pieces when they passed through the strait. They were sometimes called Symplegades. *Strabo. Pliny.*

CYANI'PPUS, a Syracusan, who, having contemned the feasts of Bacchus, fell into such a fit of drunkenness, that he violated his daughter Cyane. Soon after the island of Syracuse was ravaged by a horrible plague; upon which the oracle was consulted, who told them the plague should not cease till the incestuous persons were sacrificed. Cyane dragged her father to the altar, where she sacrificed him, and killed herself.

CYBE'LE, daughter of Cœlus and Vesta, wife of Saturn, and the great mother of the gods. She was otherwise called Ops, and Rhea, and sometimes also Vesta. She was exposed soon after her birth to the wild beasts, which took care of her, and fed her. She had an intrigue with Atys, a beautiful youth, whom she made her priest, and enjoined him perpetual celibacy; but violating his promise, he expiated it by voluntary mutilation. The Corybantes and Galli were her priests, who worshipped her with the sound of drums, pipes, and cymbals, dancing about like madmen and foretelling things to come. She is represented with a tower on her head, a key in her hand, a flowered gown, and surrounded by animals; sometimes she is placed upon a car, drawn by lions. *Ovid. Virgil.*

CY'CLADES, nymphs transformed into a circular cluster of islands in the Ægean sea, because they did not sacrifice to Neptune.

CYCLOPS, a race of gigantic men, who assisted Vulcan in forging Jupiter's thunderbolts. They had only one eye, which was in the middle of the forehead, and of a circular figure. Polyphemus, Brontes, Steropes, and Pyracmon, are the most noted among the poets. They were an ancient people, inhabiting the island of Sicily, who, being powerful in feats of war, were termed giants by the poets. They were killed by Apollo, to revenge the death of his son Æsculapius, whom Jupiter had slain with a thunderbolt forged by them. *Virgil. Ovid. Hesiod.*

CYCNUS, or **CYGNUS**, a son of Mars slain by Hercules.—A son of Neptune strangled by Achilles in the Trojan war, and turned into a swan.—A prince of Lyguria, who bewailing the death of his relation Phæton, was metamorphosed into a swan.—A son of Hyrie, of Tempe in Bœotia, who being denied a bull which he ask-

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ed for, threw himself from off a steep place, and was changed into a swan. *Hesiod. Ovid. Virgil.*

CYDIP'PE, a noble and beautiful lady, beloved by Acontius : see ACONTIUS.—The mother of Cleobis and Biton : see CLEOBIS.

CYLLE'NIUS, a surname of Mercury, from his being born on the mountain Cyllene, in Arcadia ; or, as others say, from his image being sometimes represented without hands and feet.

CYNOSU'RA, a nymph of Ida in Crete, who nursed Jupiter, and was changed by him into a constellation called the Little Bear. *Ovid.*

CY'NTHIA, a name of Diana, who was said to be born on the mountain Cynthus.—It is frequently a name for the moon.

CY'NTHIUS, a name of Apollo from the hill Cynthus, in Delos, so high that its shadow is said to spread over the whole island.

CYPARI'SSUS, a youth of extraordinary beauty, beloved by Apollo. He being disconsolate for the death of a favourite stag of Apollo's, which he had accidentally killed in hunting, the god changed him into a cypress tree. *Ovid.*

CY'PRIA, CYPRIS, and CYPROGENIA, names of Venus, from the island Cyprus, where she was born and worshipped.

CYPRUS, an island in the Mediterranean sea, seated between Syria and Cilicia, whose inhabitants were much given to pleasure and dissipation. It has been celebrated for giving birth to Venus, who was the chief deity of the island, and to whose service many places and temples were consecrated. Its two principal cities were Salamis and Paphos.

CY'PSELUS, a man of Corinth, who destroyed the Bacchiadæ, and seized on the sovereign power, which he held 30 years. See LABDA.

CYRE'NE, the daughter of Peneus, and mother of Aristæus, by Apollo.—A city of Libya in Africa, built by a Grecian colony, of whom Aristæus was chief, who gave it his mother's name.

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CYRNUM, a son of Hercules, from whom the island now called Corsica had its name. *Virgil. Paus.*

CYRRHA, one of the two tops of mount Parnassus, sacred to Apollo and the Muses.

CYTHE'RA, an island between Peloponnesus and Crete, near which Venus arose from the froth of the sea. The inhabitants of this island were worshippers of Venus, and erected a superb temple to her honour, under the name of Venus Urania.

CYTHÆ'A, and **CYTHIS**, names of Venus, from the island Cythera, which are sacred to her.

CYTHÆ'RON, a shepherd of Bœotia, who counselled Jupiter to pretend a new marriage, in order to bring back Juno, from whom he was divorced. This expedient was attended with success; and Jupiter, to reward the shepherd, metamorphos'd him into a mountain near the city of Thebes: see **CITHÆRON**.

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DA'CTYLI, a name given to the priests of Cybele, because they were ten, the same number as the fingers of the hands. *Paus.* They are more usually called Corybantes.

DÆDA'LION, a son of Lucifer, and brother to Ceyx. He was so grieved for the death of Chione his daughter, that he threw himself from the top of mount Parnassus, and was changed into a falcon by Apollo. *Ovid.*

DÆDALUS, an Athenian, son of Eupalamus, descended from Erechtheus, king of Athens. He was an ingenious artist, who invented the saw, the ax, the plummet, the auger, and glue; he also first contrived yards and sails for ships, and made statues so admirably that they moved as if living. Being accused of the death of Perdix, his nephew, he fled into Crete, and there made the labyrinth, into which Minos put him and his son Icarus; because he had made a cow of wood, wherein Pasiphaë placing herself, became guilty of monstrous lewdness. He, seeing no way to escape, desired feathers and wax, to make a present, as he pretended,

for the king; but he made himself and his son wings therewith, and so flew from Crete to Cume; where, having lost his son on the way, by the melting of the wax that held the feathers together, because he soared too near the sun, he built a temple to Apollo; and thence directed his course to Sicily, where he was kindly received by Cocalus. *Ovid. Virgil. Pauf.*

DÆMON, a kind of spirit, or genius, which presided over the actions of mankind, gave them private counsels, and watched over their secret intentions. Some say that every person had two of these dæmons, the one bad and the other good; and that they had the power of assuming whatever shapes were most subservient to their intentions. These genii or dæmons, though at first deemed only subordinate ministers of the superior deities, in length of time received divine honours.

DA'NAE, the daughter of Acrisius king of Argos, by Eurydice. She was shut up in a brazen tower by her father, who had been told by an oracle that he should be slain by his grandson; but his endeavours proved fruitless, for Jupiter, turning himself into a golden shower, had criminal intercourse with her. After her delivery, Acrisius caused her and the infant to be put into a chest and cast into the sea. The chest was thrown upon the island Seriphus, where Dictys, a fisherman, found it, and presented them to the king Polydectes, who was enamoured of Danae, and brought up her son Perseus, who afterward slew his grandfather, and turned Polydectes into a stone. *Ovid. Horace.*

DANA'IDES, the fifty daughters of Danaus, who were married to their cousins the fifty sons of Ægyptus, whereof all but Hypermetra slew their husbands upon the wedding-night; for which they were condemned to fill a tub full of holes with water in the infernal regions.

DANA'US, a king of Argos, and brother of Ægyptus. He sailed into Greece, and having expelled king Sthenelus, fixed his habitation at Argos, whence the Grecians were called Danai. He had fifty daughters, called Danaides and Belides, whom he married to the fifty sons of his brother, but ordered them to murder their husbands the first night of their nuptials, being terrified by an oracle which

threatened his ruin by one of his sons-in-law. His orders were executed by all except Hypermnestra, who spared the life of Lynceus, whom Danaus persecuted with unremitting fury, but at length acknowledged him for his successor. *Apollod. Paus.*

DAPHNE, a nymph and daughter of Peneus, a river of Theffaly, beloved by Apollo, who was changed into a laurel as she fled to secure her chastity from the violence of his passion. *Ovid.*

DAPHNIS, a young shepherd of Sicily, the son of Mercury, and the first writer of pastorals. He was in love with a nymph, and agreed with her, that if either of them broke their plighted faith, the party offending should be punished with the loss of both eyes. Daphnis forgetting his promise, fell in love with another nymph, and was immediately struck blind.

DARDA'NIA, a city or country in Asia Minor, otherwise called Troas, from which the Trojans were called Dardani and Dardanidæ.

DA'RDANUS, a son of Jupiter and Electra, who, having killed his brother Jasius, fled into Asia, and there built the city Dardania, afterward called Troy from Tros, the son of Ericthonius, and grandchild of Dardanus; as also Ilium, from Ilus, the son of Tros. *Virg. Ovid.*

DAUNUS, a son of Pilumnus by Danaë, and father of Turnus. He reigned over part of the country of Apulia, which from him was called Daunia. *Strabo.*

DEIANI'RA, a daughter of Cæus, king of Ætolia, who was first betrothed to Achelous, and afterward to Hercules. The hero and his wife designing to cross a river, Nessus the Centaur offered to help the bride over; but as her husband remained on the other side, he attempted to ravish her, upon which Hercules shot him with an arrow, poisoned with the blood of Hydra. Nessus, as he was expiring, gave Deianira a shirt, died with his own blood, telling her, that if her husband wore it, he could love no other woman but herself. This credulous woman, hearing her husband was fallen in love with Iole of Cæchalia, sent him the shirt, which he had no sooner put on, but he fell mad, then slew Lichas, who brought it, and threw himself into a fire on Mount Oeta. Deianira, hearing of

Fauns, and the Dryades, celebrated festivals to her honour. She is represented taller by the head than her nymphs, armed with a bow and quiver full of arrows, with a crescent on her head; her face something manly, her legs bare, well-shaped, and strong, and her feet covered with buskins; she is generally attended with dogs, and sometimes drawn in a chariot by two white stags. She had a temple at Ephesus, which was said to be the most magnificent in the world. *Ovid. Piny.*

DICTY'NNA, a nymph of Crete, who first invented hunting nets. She was one of Diana's attendants, and for that reason the goddess is often called by this name. Some suppose her to be the same as Britomartis. *Paus.*

DICTYS, a fisherman who preserved Perseus and his mother Danae, when thrown into the sea; and was afterward made king of Seriphus by Perseus, who deposed Polydestes, because he behaved with wantonness to Danae. *Apollod.* One of the Centaurs, slain by Pirithous, at the marriage of Hippodamia. *Ovid.*

DIDO, the daughter of Belus, king of Tyre, who married her uncle Sichæus, the priest of Hercules. When her brother Pygmalion had, through covetousness, basely murdered Sichæus, she with her best effects, sailed into Africa, and bought as much land as she could compass with an ox's hide, which she cut into very small thongs, and inclosed therewith a great quantity of ground. She built Carthage upon this spot, and soon after Iarbas, king of Mauritania, would have forced her to marry him; but she, rather than break her vow of fidelity to her deceased lord, stabbed herself. Virgil pretends that she did it, because she was forsaken by Æneas; but that is impossible, according to the best chronology; for Carthage was not built till two hundred and fifty ysars after his time. *Justin. Virgil.*

DI'ESPITER, a surname of Jupiter, as being the father of light.

DIOME'DES, a king of Thrace, son of Mars and Cyrene, who fed his horses with human flesh. It was one of the labours of Hercules to destroy this tyrant, who gave him to be devoured to his own horses which he had fed so barbarously. *Paus.* A king of Ætolia, son of Tydeus by

Deipyla, and one of the bravest Grecian chiefs at the siege of Troy: when he returned to his own country he was ashamed to go home to his wife Ægiale, on account of her lewdness; and therefore departed into Italy, where he shared the kingdom with Daunus. From his father he is sometimes called Tydides. *Homer. Virgil. Ovid.*

DIO'NE, a sea nymph, daughter of Nereus and Doris. She was mother of Venus, by Jupiter, whence she is sometimes called Dionæa. *Virgil. Homer.*

DIONYSIA, festivals in honour of Bacchus among the Greeks, the same as Bacchanalia of the Romans.

DIONYSIUS, a name of Bacchus, so called from the city Nysa, where he had a superb temple. It is also the name of two tyrants in Sicily.

DIOSCURI, a name given to Castor and Pollux, as sons of Jupiter. Their festivals, called Dioscuria, were celebrated with much jovial festivity; particularly by the Lacedæmonians, who made a free use of the gifts of Bacchus, and diverted themselves with sports, of which wrestling matches always made a part.

DIRÆ, a name of the Furies, who persecuted the souls of the guilty. They are also called Eumenides.

DIRCE, the wife of Lycus, king of Thebes, whom he married after he had divorced Antiope. She perceiving that Antiope was with child, was jealous of her husband, and threw her into prison, from whence Jupiter released her, and she was delivered of Amphion and Zethus, who afterward slew Lycus, and tied Dirce to the tail of a wild bull, which dragged her about, till the gods out of pity turned her into a fountain. *Ovid. Propertius.*

DIS, a name of Pluto, king of hell, because all our wealth comes from the bowels of the earth.

DISCO'RDIA, the goddess of discord, whom Jupiter banished out of heaven for exciting divisions among the gods. She was displeased at not being invited to the marriage of Thetis and Peleus, with the other gods; and, resolving to be revenged, threw a golden apple upon the table, with these words written on it, Let it be given to the fairest. Juno, Pallas, and Venus, contended for the apple, till Paris, by the order of Jupiter, ended the difference in favour of Venus, which occasioned a great deal of

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mischief. She is represented with snakes on her head, instead of hair, holding a burning torch in one hand, and a serpent and a poniard in the other, with a pale countenance, fiery starting eyes, a foaming mouth, and bloody hands. *Virgil. Hesiod.*

DITHYRA'MBUS, a name of Bacchus; whence a sort of licentious poems made in honour of Bacchus, were called Dithyrambics. *Horace.*

DODO'NA, a city of Epirus, in Greece, on the borders of Thessaly, famous for its fountain and grove, wherein was a temple consecrated to Jupiter, as also for the oracles delivered there, which were said to proceed from the oaks, and the doves which inhabited the place.

DODO'NÆUS, a surname of Jupiter, from the city Dodona, where he had the most ancient oracle of all Greece.

DODO'NIDES, the priestesses who gave oracles in the temple of Jupiter at Dodona. According to some the temple was originally inhabited by the Hyades, who nursed Bacchus. In the latter ages the oracles were always delivered by three old women.

DOLON, a Trojan famous for his swiftness, who, coming into the Grecian camp as a spy, was taken by Ulysses; and though he discovered the designs of the Trojans, he was slain to prevent his telling more tales.

DO'LOPES, a people of Epirus, in Greece, who went to the siege of Troy under Phoenix.

DORIS, a nymph of the sea, daughter of Oceanus and Tethys, who being married to her brother Nereus, had fifty daughters by him, called Nereides. Her name is sometimes used to express the sea itself. *Hesiod. Virgil.*

DRUIDS, priests of the ancient Britons and Gauls, who took care of the sacrifices, prescribed laws for their worship, and instructed the youth. They held oaks in great esteem, but especially mistletoe growing on oaks, which they worshipped. They used to sacrifice men to Mercury, which barbarous custom was taken away by Claudius Cesar. *Cicero. Tacitus. Suetonius.*

DRY'ADES, nymphs or goddesses who preside over the woods. *Virgil. Ovid.*

DRY'OPE, a nymph of Arcadia, beloved by Neptune.

One day holding her son in her arms, she tore off a branch of the tree called lotus, for a plaything. Bacchus, to whom this plant was dedicated, was so angry, that he changed her into a tree. Some say she was a nymph ravished by Apollo, afterward married to Andræmon, and at last turned into a lotus. *Virgil. Ovid.*

DULI'CHIUM, an island in the Ionian sea, near Ithaca, and part of the kingdom of Ulysses.

DY'NDIMENE, a name of Cybele, from a mountain so called, where she had a superb temple.

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N. B. For *Erope, Ethra, &c.* see *Ærope, Æthra, &c.*

ECHI'DNA, a celebrated monster, sprung from the union of Chrysaor with Callirhoe, the daughter of Oceanus. She is represented as a beautiful woman in the upper parts of the body, and as a serpent below the waist. She was, by Typhon, the mother of Cerberus, the Hydra, &c.

ECHI'NADES, nymphs turned into islands of the same name, for not having invited Achelous to a sacrifice of ten bulls, though they had invited all the other gods of the woods and rivers. *Ovid.*

E'CHION, one of those men who sprung from the dragon's teeth, and assisted Cadmus in building Thebes. He married Agave, daughter of Cadmus, and succeeded his father-in-law on the throne of Thebes. *Ovid.*

ECHO, the daughter of Air and Terra, who chiefly dwelt on the banks of the river Cephissus. Juno condemned her to repeat nothing but the last word of those who asked her any question, because she had spoken imprudently to her. She afterward fell in love with Narcissus; but being slighted, she retired into the grottos, mountains, and forests, where she pined away, and was changed into a rock.

E'CTION, the father of Andromache, and king of Thebes in Cilicia. Hence Ectioneus is applied to his relations or descendants. *Homer.*

EGE'RIA, a nymph of singular beauty, whom Diana changed into a fountain. Teeming women were wont to sacrifice to her, that they might have an easy labour; and Numa gave out that he received a visit from her every night, and that she taught him his religious rights. *Livy. Ovid.*

EGE'STA, the daughter of Hippotes, a noble Trojan, who, fearing to be sacrificed to a sea monster for Laomedon's perfidy, was put into a boat, and landing in Sicily, she there had Acestes by Crinifus.

ELE'CTRA, a daughter of Oceanus and Tethys, the mother of Dardanus, by Jupiter. *Ovid.* A daughter of Atlas and Pleione, changed with her sisters, into a constellation. *Apollod.* A daughter of Agamemnon and Clytemnestra, and sister of Orestes, whom she persuaded to revenge the death of Agamemnon, who had been assassinated by Ægisthus, in concert with Clytemnestra, at his return from Troy. *Pauf.*

ELE'CTRYON, a king of Mycenæ, son of Perseus and Andromeda, brother to Alcæus, and father to Alcmena, &c. The Thebans having ravaged his country and killed all his sons, except Lycimnius, he promised his crown and daughter to him who would undertake to punish the Thebans. Amphitryon offered himself and succeeded. Electryon afterward inadvertently perished by the hand of his son-in-law. *Apollod. Pauf.*

ELELE'US, a surname of Bacchus, from the acclamation used by the Bacchantes, when animating the soldiers for war, and in celebrating the orgies. *Ovid.*

ELEUSI'NIA, a name of Ceres, and of a great festival to her honour, from Eleusis, a city of Attica, where she had a magnificent temple, and where her mysteries were celebrated more exactly than in any other part of the world. During the celebration they kept a profound silence, and it was looked upon as a great crime to reveal the least circumstance relating thereto.

ELIS, a country of Peloponnesus, west of Arcadia, and watered by the river Alpheus. The capital of the country is of the same name, and famous for the Olympic games there celebrated.

ELI'SA, a daughter of Belus king of Tyre, more commonly known by the name of Dido.

ELPE'NOR, one of the companions of Ulyſſes, who was changed by Circe into a hog; and when he was afterward reſtored to his ſhape, he fell from a high roof, and broke his neck. *Ovid.*

ELYMA'IS, a country of Perſia, whoſe capital was of the ſame name, and famous for a rich temple of Diana.

ELY'SIUM, the place aſſigned by the poets for the habitation of the ſouls of good men after death: hence they ſpeak of the Elyſian fields, where there is an everlaſting verdure, with perpetual happineſs.

EMA'THION, a ſon of Titan and Aurora, who reigned in Macedonia. The country was called Emathia from his name. Some ſay that he was a famous robber, and killed all thoſe who fell into his hands. He was ſlain by Hercules, and the fields which he frequented were called the Emathian plains. *Ovid. Juſtin.*

EMPE'DOCLES, a philoſopher and poet of Sicily, who warmly adopted the doctrine of tranſmigration. His poetry was bold and animated, and his verſes were publicly recited at the Olympic games with thoſe of Homer and Heſiod. It is reported that his curioſity to viſit the flames of the crater of *Ætna* proved fatal to him.

ENCE'LADUS, a ſon of Titan and Terra, or, as others ſay, of Tartarus and Terra. Jupiter overwhelmed him with mount *Ætna*, where he was half burnt; and, as often as he ſtirs, the mountain throws out torrents of fire. *Virgil. Ovid.* One of the fifty ſons of Egyptus, whom Amymone, one of the Danaides, ſlew the firſt night of their nuptials.

ENDY'MION, a ſhepherd, the ſon of *Æthlius*, whom becauſe he found out the courſe of the moon, the poets feign that Cynthia fell in love with, and, that ſhe might be more free with him, caſt him into a deep ſleep on mount *Latmos*. Others ſay he was ſurpriſed with Juno, and was thrown into a deep ſleep for thirty years. *Ovid.*

ENI'PEUS, a ſhepherd of Theſſaly, who changed himſelf into a river to ſurpriſe Tyro. This nymph, perceiv- ing his water to be ſo extremely clear, was deſirous of bathing herſelf in it, and then ſhe was caught by Enipeus.

ENNA, a city in the middle of Sicily, near which was

the temple of Ceres, and a beautiful grove, out of which Pluto carried away Proserpine.

E'NNIUS, an ancient Latin poet, who obtained the name and privileges of a Roman citizen by his genius and the brilliancy of his learning.

E'NYO, the sister of Mars, and goddess of war, called Bellona by the Latins.

EOS, the name of Aurora, goddess of the morning, among the Greeks. *Ovid.*

EO'US, Lucifer, or the morning star. Also one of the horses of the sun. *Virgil.*

E'PAPHUS, a son of Jupiter and Io, who built Memphis, in Egypt, where he was worshipped as a god. He is sometimes called Inachides, from his grandfather Inachus. *Ovid.*

E'PEUS, an ingenious workman, who was the fabricator of the famous wooden horse which proved the ruin of Troy. *Virgil.*

E'PHESUS, the capital of Ionia, said to be built by the Amazons, where stood the famous temple of Diana, which was reckoned one of the seven wonders of the world.

EPHIA'LTES and OTHUS, two giants, sons of Neptune and Iphimedia, who every year grew taller by an ell: they were but fifteen years old when they attempted to scale the heavens. See ALOIDES.

EPICHA'RMUS, a poet and philosopher of Sicily, whose compositions were imitated by Plautus. He wrote some treatises upon philosophy and medicine, and observed that the gods sold all their kindneses for toil and labour.

EPIDAU'RUS, a city of Agria, in Peloponnesus, chiefly dedicated to the worship of Æsculapius, who had there a famous temple.

EPI'GONI, the posterity of those Grecian heroes who were killed in the first Theban war under Adrastus.

EFIME'NIDES, an epic poet of Crete, who entering into a cavern, slept fifty-seven years, and when he came out he found every object so altered that he scarce knew where he was. It is supposed that he lived 289 years; and after death he was revered as a god, particularly by the Athenians, whom he had delivered from a plague, and instructed with many good and useful counsels. *Pliny. Plutarch.*

EPIME'THEUS, son of Japetus, and brother to Prometheus. He married Pandora, a statue animated by Jupiter, on whom every god bestowed some fine quality to render her perfect; and she presented him with a beautiful box, which he had the curiosity to open, and from thence issued a train of evils that have ever since afflicted the human race. Epimetheus was changed into a monkey by the gods, and banished into the island Pitheculia.

EPI'RUS, a country between Achaia, Macedonia, and the Ionian sea. It was famous for a breed of horses and oxen. *Ovid.*

EPO'PEUS, a son of Neptune and Canace, who carried away Antiope, daughter of Nycteus king of Thebes. This rape was followed by a war, in which Nycteus and Epepeus were both killed. *Pauf.*

ERA'TO, one of the nine muses, who presided over lyric poetry. She is represented as a young cheerful woman, crowned with myrtle and roses, holding a lyre in her hand, and at her side a winged Cupid, with his bow and quiver.

E'REBUS, the son of Chaos, married to his sister Nox. He was metamorphosed into a river, and precipitated to the bottom of the infernal regions, for having assisted the Titans. The poets often use Erebus to signify hell itself, and particularly that part where dwelt the souls of the virtuous, from which they passed into Elysium.

ERE'CTHEUS, a king of Athens, who in a war against Eleusis sacrificed his daughter Othonia to obtain a victory which the oracle promised for such a sacrifice. In that war he killed Eumolpus, son of Neptune, for which he was struck with thunder by Jupiter at Neptune's request. According to some accounts, he first introduced the mysteries of Ceres at Eleusis. *Ovid. Pauf.*

ERICHTHEUS, a hunter brought up by Minerva, who caused him to be proclaimed king of Athens. It is said he was so skilful in shooting with arrows, that, when his son was encircled with a dragon, he killed that monster without hurting his son. *Virgil.*

ERICHTHO'NIUS, a king of Athens, sprung from the seed of Vulcan, which fell upon the ground when that god attempted to offer violence to Minerva. After his birth he

was shut up in a basket by Minerva, and committed to the care of the daughters of Cecrops, Aglaura, Herse, and Pandosa, with a charge not to open it; but Aglaura and Herse could not restrain their curiosity; for which reason Minerva caused them to grow mad, and throw themselves down a precipice. When Erichthonius grew up, he had such ill-shaped legs, he did not care to appear in public, on which account he invented the car, which hid half his body. *Ovid.*

ERIDA'NUS, the chief river of Italy, now called the Po. It was in its neighbourhood that the Heliades were changed into poplars, according to Ovid.

ERIGONE, a daughter of Icarus, who hanged herself for grief that her father was killed. She was made a constellation, now known under the name of Virgo. Bacchus deceived her by turning himself into a bunch of grapes. *Ovid. Virgil.*

ERI'NNYS, a common name of the three infernal Furies.

ERI'PHYLE, the wife of Amphiarus, who betrayed her husband for the lucre of a bracelet, for which she was afterward slain by her son Alcmeon, as his father had directed him.

ERIS, the goddess of discord among the Greeks; the same as Discordia of the Latins.

ERIS'CHTHON, a Thessalian lord, who derided Ceres and cut down her groves. This impiety irritated the goddess, who afflicted him with such continual hunger, that he devoured all his substance, and, after that, prostituted his daughter Metra to supply himself with provisions, and at last died for want.

EROS, the god of love, more usually called by the name of Cupid.

ERO'STRATUS, an Ephesian, who, with an intent to render his name immortal, set the temple of Diana, at Ephesus, on fire, the same night that Alexander the Great was born. After this fact was committed, the Areopagus published an edict, whereby it was forbidden, under severe penalties to pronounce the name of Erostratus; by which means he obtained the immortality that he sought after.

ERY'CINA, a surname of Venus, so called from a temple built to her honour on mount Eryx, in Sicily.

ERYMA'NTHUS, a mountain, river, and town in Arcadia, where Hercules killed a prodigious boar that wasted the country, which he carried on his shoulders to Eurystheus, who was so terrified at the sight that he hid himself in a brazen vessel. *Paus. Virgil.*

ERYX, the son of Butis and Venus, or rather Lycaste, a noted courtesan of Sicily, who for her beauty was called Venus. His strength was so prodigious, that he wrestled with all passengers, and killed them; but Hercules fought with him and stifled him, and then buried him under the temple he had dedicated to Venus. *Virgil.* A mountain of Sicily, near Drepanum, which received its name from Eryx, who was buried there. Its top was enlarged, and inclosed with a strong wall by Dædalus, who consecrated there to Venus Erycina a golden heifer, which resembled life so much, that it seemed to exceed the power of art. *Ovid. Paus.*

ETEO'CLEUS, the elder son of CEdipus, by Jocasta, who agreed with his brother Polynices, that, after their father's death, they should rule alternately, year by year; but he, having reigned his year, would not resign the government; upon which Polynices went to Argos, where king Adrastus assisted him with a strong army, and a battle ensuing, they met in the field, and killed each other. It is said that their bodies being burned on one pile, the flame parted, to show that their antipathy, when dead, was as great as when living. *Stattius. Apollod.*

ETE'SIÆ, northern winds which arise yearly about the dogdays, and blow gently for forty days together the same way.

ETHÁ'LION, one of the Tyrrhene sailors, who were metamorphosed into dolphins for carrying away Bacchus. *Ovid.*

ETRU'RIA, a celebrated country of Italy, to the west of the Tiber. The inhabitants were particularly famous for their superstition, and strict confidence in omens, dreams, auguries, &c. *Pliny.*

EVA'DNE, a daughter of Mars and Thebe, the wife of Asopas; but some make her the daughter of Iphis of Argos, which is favoured by Ovid, who calls her Iphias. She was the wife of Capaneus, who, when she heard he

was slain by thunder, grew stupid, and afterward threw herself on his burning pile, and perished in the flames. *Propertius. Ovid.*

EVAN, a name of Bacchus, from the ejaculation of the Bacchantes, who were therefore sometimes called Evantes. *Virgil. Ovid.*

EVA'NDER, a son of Mercury, by the prophetess Nicotrata. He was king of Arcadia, but an accidental murder obliged him to leave his country; and taking his mother with him, he passed over into Italy, drove out the Aborigines, and reigned in that part of the country where Rome was afterward founded. He kindly received Hercules when he returned from the conquest of Geryon; and gave entertainment and protection to Æneas, when he landed in Italy. He was honoured as a god after death, and his subjects raised him an altar on mount Aventine. *Virgil. Pauf.*

EUBCÆ'A, an island of Greece, near the continent of Bœotia, now called Negropont.

EUDO'RA, a daughter of Atlas, one of the Hyades.

EVE'NUS, a king of Ætolia, son of Mars and Sterope. He was so nettled at having been beat in a race by Idas, to whom he had promised his daughter Marpeffa in marriage, if he should gain the victory, that he threw himself into a river, which afterward bore his name. *Ovid.*

E'UHYUS, or EVIUS, a name of Bacchus, given him in the war of the giants against Jupiter. *Horace.*

EU'MEUS, a favourite of Ulysses, to whom he committed the care of his dominions, when he departed for the siege of Troy; and he was the first that knew him when he returned back.

EUME'NIDES, the three furies of hell, daughters of Acheron and Nox; their names were Alecto, Megæra, and Tisiphone. They punished the wicked in Tartarus, with whips made of serpents, and lighted torches. They are represented with looks full of terror, their heads covered with snakes instead of hair, and holding serpents and torches in their hands.

EUMO'LPUS, a king of Thrace, son of Neptune and Chione, who was made priest of Ceres by Erectheus king of Athens. He afterward made war against Erectheus, and they both perished in battle.

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EUPHRA'TES, a large and celebrated river of Mesopotamia, in Asia, now called the Frats.

EUPHO'RBUS, a famous Trojan, son of Panthous, from whom he is sometimes called Panthoides. He was the first who wounded Patroclus, whom Hector killed. He perished by the hands of Menelaus, who hung his shield in the temple of Juno at Argos. *Ovid. Homer.*

EUPHRO'SYNE, one of the three Graces, so called from her cheerfulness; because we ought to be free and cheerful, as well in doing as receiving a kindness.

EURI'PIDES, a celebrated tragic poet, born at Salamis, the same day that Xerxes' army was defeated by the Greeks. He was peculiarly happy in expressing the passion of love, especially the more tender and animated. He wrote seventy-five tragedies, of which only nineteen are now extant.

EURO'PA, a daughter of Agenor, king of Phenicia, and sister of Cadmus. This princess was so beautiful, that, they say, one of the companions of Juno had robbed her of a pot of paint to bestow on this lady, which rendered her so handsome. She was beloved of Jupiter, who assumed the shape of a bull to run away with her, swam over the sea with her on his back, and carried her into that part of the world now called Europe from her name. *Herodotus. Ovid.*

EURO'IAS, a celebrated river of Laconia, flowing by Sparta, having its banks planted with laurel, olive, and myrtle.

EURUS, the southeast wind, and one of the four principal. He is represented as a young man flying with great impetuosity, and often appearing in a playsome and wanton humour.

EURY'ALE, daughter of Minos, king of Crete, and mother of Orion, by Neptune.—One of the Gorgons who was immortal.

EURY'ALUS, a chief of Peloponnesus, who went with eighty ships against Troy. *Homer.* A young Trojan, who came with Æneas into Italy, and rendered himself famous for his friendship with Nisus. *Virgil.*

EURycle'A; a beautiful young woman of Ithaca, whom Laertes bought for twenty oxen, and gave her his

son Ulyſſes to nurſe, and treated her with much tendereſs and attention. She ſoon diſcovered Ulyſſes when he returned from Troy.

EURY'DICE, the wife of Orpheus, who, flying from Ariſtæus, that attempted to raviſh her, was killed by the bite of a ſerpent. Orpheus, inconfolable for her death, went down to the infernal regions; and by the charms of his voice and lyre, perſuaded Pluto and Proſerpine to give him leave to carry back his wife, on condition he did not look behind him till he came to the light; but he broke his promiſe, for through eagereſs to ſee his wife he looked behind him, upon which ſhe diſappeared. *Ovid. Virgil.* The daughter of Lacedæmon and Sparta, who married Acrifius, by whom ſhe had Danae the mother of Perſeus, by Jupiter. *Pauf. Ovid.*

EURY'LOCHUS, one of the companions of Ulyſſes, who alone was not transformed into a hog, becauſe he did not taſte Circe's cup. *Ovid.*

EURY'MEDON, the father of Peritœa, by whom Neptune had Naufithous, king of Phœnicia, and father of Alcinous. *Homer.*

EURY'NOME, the wife of Orchamus, king of Aſſyria, and mother of Leucothoe, beloved by Apollo.—A daughter of Apollo, mother of Anaſtus, king of Argos, and Eriphyle, wife of Amphiaraus.—One of the Oceanides, mother of the Graces by Jupiter.

EURY'PILUS, a Theſſalian, who in his ſhare of the ſpoils at the ſiege of Troy, had a cheſt which contained a ſtatue of Bacchus, made by Vulcan, and given by Jupiter to the Trojans. Eurypilus had no ſooner looked into the cheſt, than he loſt his ſenſes; but afterward, in one of his lucid intervals, he conſulted the oracle of Delphos concerning his diſeaſe; by whom he was told, that, when he met with a country where men performed ſacrifices with ſtrange ceremonies, he ſhould there ſtop and leave his ſtatue. He arrived ſoon after at the port of Aroe, where ſeeing them about to ſacrifice a boy and a girl to the goddeſs Triclara, he immediately ſtopped; and the inhabitants called to mind what the oracle had formerly predicted, that they ſhould be freed from theſe barbarous ſacrifices when an unknown king, with a cheſt, ſhould come among them, containing

the statue of a god. Euripilus was cured of his disorder, after he dedicated the statue, and the people were delivered from a cruel ceremony, which has been imposed on them by the same oracle, to expiate the crime of Menalippus and Cornetho, who had profaned the temple of Diana by their criminal amours. *Sophon.*

EURISTHE'US, a king of Argos and Mycenæ, son of Sthenelus, by Nicippe daughter of Pelops. Juno hastened his birth before Hercules, that, being the elder, he might have some authority over him. Juno influenced this king to enjoin Hercules the most hazardous undertakings, hoping he might perish in some of them; but he surmounted them all, and turned to his glory what was designed for his ruin. These actions were called the twelve labours of Hercules, and the achievement of them alarming Eurystheus, he furnished himself with a brazen vessel, for a safe retreat in time of danger. After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx, king of Trachina, because he had treated them with hospitality. He was killed in the prosecution of this war by Hyllus the son of Hercules. *Paus. Ovid.*

EURY'THION, a Centaur, whose insolence to Hippodamia was the cause of the quarrel between the Lapithæ and Centaurs, at the nuptials of Pirithous, where he was slain by Theseus. *Ovid.*

EURY'TUS, a king of Œchalia, who promised his daughter Iole in marriage to him who shot a bow better than himself. Hercules took him at his offer and conquered, but was refused the prize; upon which he slew the father, and carried away the daughter. *Apollod.* One of the Titans, killed by Hercules or Bacchus for making war against the gods. Also a Centaur of the same name, who attempting to carry off Hippodamia from her husband Pirithous, was slain by Theseus.

EUTE'RPE, one of the nine Muses, who invented the flute, and presided over music. She is represented under the figure of a young virgin, crowned with flowers, holding musical papers in her hand, with a flute, hautboy, and other musical instruments round her.

EUTHY'MUS, a famous wrestler, who fought a long while with a phantom, and getting the better, it vanished.

F

FABULA, or **FABLE**, an allegorical deity, daughter of Somnus and Nox. It is said that she married Falshood, and is constantly employed in counterfeiting History. She is represented with a mask upon her face, and magnificently drest.

FALE'RNUS, a fertile mountain and plain of Campania, famous for its wine, which the poets have greatly celebrated. *Virgil. Horace.*

FAMA, or **FAME**, a poetical deity, said to be the sister of the giant Enceladus, and the last monster brought forth by Terra, who was offended at the gods for having destroyed her children; in revenge, Fame was brought forth to divulge their crimes, and publish them to the world. She is generally represented with wings and blowing a trumpet.

FATES, three powerful goddesses who order the past, present, and future time. See **PARCÆ**.

FAUNA, a daughter of Picus, called by some Ops and Bona Dea, and her knowledge of futurity procured her the name of Fatua. The Roman matrons only sacrificed to this goddess in the night, no men being suffered to be present. She was deified, because she was so faithful to her husband, that she never saw a man after her marriage with Faunus. Some accuse her of drinking so much wine that she became drunk, for which her husband beat her with myrtle rods till she died.

FAUNS, country deities, not unlike the satyrs in their looks, having the legs, feet, and ears of goats, and the rest of the body human.

FAUNUS, a god of the fields and woods, son of Picus, and brother and husband to Fauna. He had skill in prophesying, and from him descended the fauns and the satyrs. He is represented without hair on the upper part of his body, and in the lower he is like a satyr.

FAVONIUS, the western wind, and one of the principal; said to be most favourable to the productions of the earth.

FE'BRUA, the goddess of purifications, whom the Romans sacrificed to in the month of February, for the manes of their departed relations and friends.

FE'BRUUS, a name of Pluto, because sacrifices of purification and lustration were used at funerals.

FELICITY, an allegorical deity, to whom they built a temple at Rome. She is represented as a queen sitting upon a throne, holding a caducæus in one hand, and a horn of plenty in the other.

FERE'TRIUS, a name of Jupiter, who was so called because Romulus having brought the spoils of his enemies to the capitol, he hung them upon an oak, where they remained a long while, and on the same spot a magnificent temple was built to the honour of Jupiter, to whom Romulus had consecrated the spoils.

FERO'NIA, a goddess of the woods and groves. A fire having been one day kindled in a wood, where she had a temple, those who were carrying away her statue, perceived that the wood of which it was made, resumed its former verdure, for which reason they left it. Her priests could march over burning coal without hurt.

FESSO'NIA, the goddess of wearied travellers.

FIDES, the goddess of faith and honesty, who had a temple at Rome, near the capitol.

FI'DIUS, the god of faith, and son of Jupiter, who had a temple on mount Quirinal. *Ovid.*

FLORA, goddess of the spring and flowers, and wife of Zephyrus. It is said she was a courtesan, who, having gained a large sum of money by prostitution, made the Roman people her heir; but they being ashamed of her profession, made her the goddess of flowers. When the women celebrated the Floralia, that is, the festivals of this goddess, they ran races day and night, dancing to the sound of trumpets; and those who gained the prize of the victory were crowned with flowers. She is represented adorned with garlands, holding in her hand the horn of plenty, and near her is a basket full of flowers.

FLUO'NIA, a surname of Juno, because she assisted women in their courses.

FORNAX, the goddess who presided over the baking of

bread in ovens; and her festivals were called Fornacalia. *Ovid.*

FORTU'NA, the goddess who presides over good and evil. She is represented bald, blind, and standing upon a wheel, with a horn of plenty in her hands: sometimes she appears with wings, and treads upon the prow of a ship, and holds a rudder in her hands.

FU'CINUS, a lake of Italy, in the country of the Marfi. It is said to be about twenty miles in circumference. *Virg.*

FUGA'LIA, a festival among the Romans, in memory of the expulsion of their kings, which was kept on the twenty-third of February.

FU'RIÆ, or **FURIES**, three infernal deities, daughters of Acheron and Nox, called Alecto, Megæra, and Tisiphone. They resided in Tartarus, and punished the wicked. When Orestes became mad, after having killed his mother, they appeared to him in white robes, and he built a temple to their honour, when he had recovered his senses. See **EUMENIDES**.

FURI'NA, the goddess of thieves among the Romans, who instituted a festival to her honour, called Furinales. Cicero takes her to be the same as one of the Furies.

FURY, an allegorical deity, represented under the form of a man, loaded with chains, sitting on a heap of armour, like a madman who has broke his chains, and tearing his hair.

G

GALA'NTHUS, a servant of Alcmena, whose sagacity eased the labour of her mistress. When Alcmena was in labour with Hercules, Juno, disguised under the name of Lucinà, sat at the door and continually embraced her knees, to hinder the delivery of Alcmena, whom she mortally hated, for having yielded to Jupiter. Galanthis, perceiving that while this old woman sat in this fixed posture, her mistress could not be brought to bed, she went out and craftily told Juno that she was delivered of a fine boy; upon which she rose all of a sudden, and Alcmena

was instantly delivered. Juno, understanding the deceit of Galanthis, changed her into a weasel. *Ovid.*

GALATE'A, a nymph of the sea, daughter of Nereus and Doris. She was greatly beloved by Polyphemus, whom she despised, and preferred Acis to him, whom the giant crushed to pieces with a rock. Galatea was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain. *Ovid. Virgil.*

GALLI, the priests of Cybele, who celebrated their festivals near the river Gallus, in Phrygia, after the same manner as the Corybantes. They made themselves Eunuchs, in memory of Atys, whom this goddess had admired.

GAMES, a sort of religious fights that were consecrated to the gods by the Greeks and Romans; some were instituted to a single god, and others to several together. There was even a decree of the senate which required that all public games should always be consecrated to some deity. The solemnity was never begun without offering sacrifices, and performing other religious ceremonies. The most remarkable games are taken notice of in their proper places.

GANYME'DE, a beautiful youth of Phrygia, son of Tros, whom Jupiter, in the form of an eagle, carried up into heaven as he was tending his father's flocks on mount Ida, and made him his cupbearer, instead of Hebe. He is generally represented sitting on the back of a flying eagle.

GARAMA'NTES, inhabitants of the interior parts of Africa, or Minor Lybia, now called the deserts of Zaara. *Virgil.*

GA'RCAPHIA, a valley near Plataea, with a fountain of the same name, where Actæon was torn to pieces by his dogs. *Ovid.*

GA'RGARUS, the summit of mount Ida, a mountain fertile in corn. *Virgil.*

GELONI, a people of Scythia, otherwise called Getæ, descended from Gelonus a son of Hercules. They used to paint themselves, to become more terrible to their enemies; and they were good horsemen, using arrows and darts in fighting. *Virgil.*

GE'MINI, one of the twelve constellations of the zodiac. See **CASTOR**.

GE'NIUS, a genius, or angel, good or bad, who pre-

sided over places as well as persons. They used to pray to this god with sacrifices. See DÆMON.

GE'RYON, a celebrated monster, brother to Echidna, represented as having three bodies and three heads. He had numerous flocks and herds, and was killed by Hercules, because he fed his oxen with human flesh. A dog with two heads, and a dragon with seven, guarded these oxen, whom Hercules likewise killed, and carried the oxen away.

GIANTS, the sons of Cœlus and Terra, of a monstrous size, and terrible aspect. They waged war against heaven, with intent to dethrone Jupiter, who had defeated their relations the Titans; but he struck them all with lightning, and left them to perish under the mountain rains, which they had reared one upon another. Some authors say the giants were produced of the blood which flowed from the wound of Cœlus, when castrated by his son Saturn. *Ovid. Virgil.*

GIBEL, a famous mountain of Sicily, the same as mount Ætna.

GLAUCE, a daughter of Creon, king of Corinth, for whom Jason forsook Medea: see CREUSA.

GLAUCO'PIS, a name of Minerva, from the blueness of her eyes; or, as some say, from the terror and formidableness of her mien. *Paus.*

GLAUCUS, a son of Hippolocus, the son of Bellerophon. He changed his golden armour with Diomedes, for those of brass; behaved with much courage, and was killed by Ajax. *Homer.* A son of Sisyphus king of Corinth, by Merope daughter of Atlas, who was killed by his mares, whom Venus had driven mad, because he hindered them from being covered. Also a son of Minos and Pasiphae, who was suffocated by a tub of honey; but Æsculapius restored him to life again. *Hygin.* A fisherman of Anthedon in Bœotia, who one day perceiving that the fishes he laid upon a certain herb assumed their strength, and leaped into the water, he tasted it also, and immediately jumped into the sea; but was changed into a triton, and looked upon as a sea deity. Circe then became in love with him, but to no purpose; for he was fond of Scylla, whom that magician through jealousy changed into a sea monster. *Ovid.*

GOLDEN FLEECE, the hide of a ram, famous in mythological history. See **PHRYXUS**.

GORDIUS, king of Phrygia, and son of a husbandman. All his riches were a team of oxen for his plough, and another for his cart. One day as he was working in the field, an eagle came and rested upon his yoke, and continued there till the evening. Gordius, astonished at this prodigy, consulted the soothsayers; when a maid advised him to sacrifice to Jupiter in the quality of a king, which he did, and then married her. The Phrygians had been told by the oracle, that they must choose him for a king whom they met upon a cart; in consequence of which they elected Gordius; and Midas, his son, out of gratitude, offered his father's cart to Jupiter. It is said that the knot, by which he fastened the yoke to the beam, was made with so much art, that they could not discover the ends of it: from this circumstance a report was soon spread that the empire of Asia was promised by the oracle to him that should untie it; which Alexander the Great, after several vain attempts, cut in two with his sword. This is commonly called the Gordian knot, because the cart was in Gordium, a city of Phrygia, and it was Gordius that made it. *Justin. Curtius.*

GORGONS, the daughters of Phorcus and Ceto, whose names were Medusa, Euryale, and Stheno. They dwelt near the garden of the Hesperides, and had the power of transforming those into stones who looked upon them. They are said to have had snakes instead of hair, great wings, and for teeth the tusks of a wild boar, as also the claws of a lion on their hands and feet. They made strange ravages in the country, and exercised prodigious cruelty on all passengers; but they were destroyed by Perseus, who cut off the head of Medusa, by which he changed all persons into stone at his pleasure. *Ovid.*

GRACES, otherwise called Charities; were daughters of Bacchus and Venus; or, according to others, of Jupiter and Eurynome. There were three, whose names were Aglaia, Thalia, and Euphrosyne, and were attendants upon Venus: they were likewise companions of the Muses and of Mercury. See **CHARITIES**.

GRADIVUS, a name of the god Mars, from his vigour

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in brandishing a spear. His residence was supposed to be among the fierce and savage Thracians and Galoni, over whom he particularly presided. *Virgil. Homer.*

GRÆCIA, the whole country of Greece, of which the chief provinces were Peloponnesus, Epirus, Macedonia, Achaia, Oreta, Eubœa, Attica, Phocis, Ætolia, Argos, and Corinth; and its most celebrated cities were Athens, Sparta, Argos, Corinth, Thebes, Sicyon, Mycenæ, and Delphi. This country has been reckoned superior to every other part of the earth, on account of its salubrity and fertility, and above all, the fame and learning of its inhabitants.

GRÆSÆ, sisters of the Gorgons, are represented as three old women, who lived in Scythia, and had but one eye and tooth, which they used in common, and afterward deposited it in a coffin.

GYGES, a giant, son of Coelus and Terra, represented as having a hundred hands. He and his brothers made war against the gods, and were afterward punished in Tartarus. *Ovid.* A Lydian, to whom Candaules, king of the country, showed his queen naked; which so incensed her, that she conspired with Gyges to kill the king, and then married him. *Herodot.*

GYMNA'STES, the name of those who presided over the sports and plays of the Grecians.

GYMNI'CES, all sorts of manly exercises were so called by the Grecians, because they were often performed by naked men, as the Greek word imports. There were particular places appointed for the youth that were brought up in these sort of exercises, which are called Gymnasia, and were generally consecrated to Hercules: the public schools were also called Gymnasia.

H

HA'CMEON, a Græcian prince, who was tormented with the furies for having killed his mother, who had slain her husband, after the example of Clytemnestra.

HÆMON, a Theban prince, son of Creon, who was passionately fond of Antigone. See ÆMON.

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HÆMUS, the son of Boreas and Orythia, and husband of Rhodope. See **ZEMUS**.

HALÆ'SUS, a son of Agamemnon and Briseis, and friend of Turnus. He conspired, as it is said, against Clytemnestra, upon which account he was metamorphosed into the mountain near which Proserpine was gathering flowers when Pluto carried her away.

HA'LCYONE, see **ALCYONE**.

HALIRRHOTIUS, a son of Neptune, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. *Apollod.*

HAMADRYADES, nymphs of the woods, whose destiny depended on certain trees, generally oaks, with which they were born and died.

HARMO'NIA, a daughter of Mars and Venus, whom Vulcan presented with a fine but fatal bracelet. See **HERMIONE**.

HARMONIDES, a Trojan beloved by Minerva, who taught him all sorts of workmanship. He built the fatal fleet in which Paris carried away Helen.

HARPA'LYCE, a beautiful woman of Argos, daughter of Clymenus, who, being in love with her himself, enjoyed her company by means of her nurse. Some time after she married Alastor, but her father's passion became more violent in her absence, and he murdered her husband to bring her back to Argos. Harpalyce, inconsolable for the death of her husband, and ashamed of her father's passion, killed the fruit of her incest, and contrived that he should eat his own son after the example of Progne. She then begged the gods to remove her from the world, and she was changed into an owl; and Clymenus killed himself. *Hygin.*

HARPIES, the daughters of Oceanus and Terra; or as others say, of Neptune and Terra. They had the face of a woman, the body and wings of a vulture, with claws on their hands and feet, and the ears of a bear. Their names were Aello, Ocypete, and Celeno. Juno sent these monsters to infect the provisions which Phineus had made when he received Æneas. Zethes and Calais drove them away; but Iris, by order of Juno, made them return back into Thrace, that they might do no further mischief. *Virgil,*

HARPOCRATES, a god of silence, son of Osiris and Isis. He was represented under the figure of a man, half naked, holding a horn of plenty in one hand, and a finger of the other on his mouth.

HARU'SPICES, or **ARUSPICES**, among the Romans, were religious ministers, whose business it was to examine the entrails of beasts, in order to foretel future events, particularly the liver, the heart, the spleen, the kidneys, and the tongue; they also observed the victim before it was killed, the flames which consumed the sacrifice and the flour, incense, &c. which were used. In our English translations they are commonly called soothsayers.

HEBE, a daughter of Jupiter and Juno, and goddess of youth. According to some she was the daughter of Juno only, who conceived her after eating cresses. Jupiter made her his cupbearer; but one day happening to fall at a feast of the gods, in an indecent posture, Jupiter dismissed her, and put Ganymede in her place. Hercules married her, and on his account she made his friend Iolaus grow young again. She is represented as a young virgin crowned with flowers, and arrayed in a variegated garment. *Paus. Ovid.*

HECALE, a poor old woman, who kindly entertained Theseus, as he was going to war against the Sarmates, and promised to sacrifice to Jupiter for him, if he came back victorious. She died before his return, and Theseus instituted a festival, in commemoration of her kindness, or in honour of Jupiter of Hecale.

HECATE, a daughter of Perseus and Asteria, called Luna in heaven, Diana on earth, and Hecate or Proserpina in hell. She kept the ghosts of those whose bodies remained unburied on this side Styx for a hundred years; and she was supposed to preside over magic and enchantments. Dogs, lambs, and honey were offered to her, especially in the streets and ways, whence she obtained the name of Trivia. She was painted with three heads, one of a horse, another of a dog, and another of a woman in the middle. *Ovid. Paus.*

HECATOMBOIA, a sacrifice of a hundred bulls, which was offered by the Argives to Juno, at the celebration of their festivals called Heræa.

HECTOR, the eldest son of king Priam and Hecuba, and husband of Andromache, by whom he had Altyanax. This prince commanded the Trojan army against the Greeks, and during the siege of Troy he performed prodigies of valour, and became the terror of his enemies. Achilles, after his quarrel with Agamemnon, retiring into his tent, sent his friend Patroclus to the army, who was killed by Hector, which caused Achilles to resume his arms; and Jupiter having put the lot of both heroes into a balance, the scale of Achilles bore down the other: therefore Achilles killed Hector, with the assistance of Pallas, and dragged his body three times round the walls of Troy, having fastened his feet to his car. Thetis commanded Achilles to restore the body of Hector to Priam, who went to ask the favour on his knees. *Homer. Virgil.*

HECUBA, a daughter of Cisseis, king of Thrace, and wife of Priam, king of Troy. She proved the chastest of women, and the most tender and unfortunate of mothers. During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and confessed her grief by tears and lamentations, particularly at the death of Hector. After the taking of Troy she fell to the share of Ulysses, and was so grieved to see her daughter Polixena offered on the tomb of Achilles, and to find that her son Polidorus had been slain by the treachery of Polymnestor, to whose care she had committed him, that she put out her own eyes, and railed with so many terrible imprecations against the Greeks, that she was metamorphosed into a bitch. *Homer. Virgil.*

HELEN, the most celebrated beauty of her time, and the cause of prodigious misfortunes. Some say she was the daughter of Tyndarus and Leda, and others, that Jupiter was her father: see **LEDA**. She was carried off by Theseus, while very young; but her brothers, Castor and Pollux, recovered her by force of arms. This violence offered to her virtue increased her fame, and her hand was eagerly solicited by many of the young princes of Greece; she at length married Menelaus, to whom Tyndarus then resigned the crown. Soon afterward, during the absence of her husband in Crete, her fidelity was corrupted by Paris, who carried her to Troy, which occasioned a general insur-

reſtion of all Greece, againſt that city; who, after ten years ſiege pillaged it, and levelled it with the ground. After the death of Paris, ſhe married Deiphobus, whom ſhe cauſed to be aſſaſinated when Troy was taken to regain the favour of Menelaus. She returned to Sparta, and after the death of Menelaus ſhe retired into the iſle of Rhodes to Polixo, her kiſswoman, who cauſed her to be hanged on a tree, becauſe ſhe had occaſioned the death of a multitude of heroes. *Homer. Ovid.*

HE'LENUS, a famous ſoothſayer, ſon of Priam and Hecuba. It is pretended, that he diſcovered to the Greeks the method to ſurpriſe the city of Troy. He predicted to Pyrrhus that his navigation ſhould be happy, and received from him a country called Chaonia, where he built ſeveral cities.

HELI'ADES, daughters of Apollo and Clymene, and ſiſters of Phaeton, for whoſe death they were grieved to ſuch a degree, that the gods¹⁵⁷ changed them into poplars, and their tears into amber. Their names were Phaethuſa, Lampetia, and Lampethuſa. *Ovid.*

HE'LICE, a city of Achaia, which was overwhelmed by an inundation of the ſea. Calliſto, who was changed into the Great Bear, was an inhabitant of this town, and is ſometimes called by the ſame name.

HE'LICON, a famous mountain, one of the tops of mount Parnaffus. It was conſecrated to the Muſes, and was their common abode, as well as that of Apollo.

HELICONI'ADES, a name of the Muſes, becauſe they inhabited mount Helicon.

HELLAS, an ancient name of Greece, as alſo of Theſſaly.

HELLE, the daughter of Athamas and Nephele, who, with her brother Phryxus, flying from their ſtep-mother Ino, fell off the golden ram, on which they both ventured to paſs a narrow part of the ſea, and ſhe was drowned; from which the ſtrait received the name of Hellespont. *Ovid.*

HE'LLESPONT, a ſtrait of the ſea between Thrace and Phrygia, dividing Europe and Aſia, now called the Dardanelles.

HERA'CLIDES, the deſcendants of Hercules, greatly celebrated in ancient hiſtory.

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HERÆA, festivals among the Argives, in honour of Juno, to whom they sacrificed a hecatomb of oxen : hence the sacrifice itself is called Hecatomboia.

HERCULES, the son of Jupiter and Alcmena, whose birth was attended with many miraculous events. Jupiter, to deceive Alcmena, took the resemblance of Amphitryon her husband, while he was at the war at Thebes, and employed three nights in forming a child whom he intended to be the greatest hero the world ever beheld. Juno, that she might be revenged of the infidelity of Jupiter, was desirous of hindering the destined honours of the child proceeding from this adultery ; and Nicippe, the wife of Sthenelus king of Mycenæ, being pregnant at the same time with Alcmena, the goddess procured an edict from Jupiter by which it was ordered, that the child first born should have command over the other ; Juno then caused Archippe to be delivered at the end of seven months of a son, Eurytheus, and retarded the labour of Alcmena by a charm, which confirmed the superiority to Eurytheus. Her enmity still pursued Hercules, and when he lay crying in his cradle she sent two serpents to destroy him, but the valiant infant strangled them in his hands. However, it is pretended, that she grew so mild at the mediation of Pallas, that she even gave Hercules suck ; who letting fall some of her milk, made that white part of the sky called the Milky Way. But afterward Juno could not let him be at rest ; for she so irritated Eurytheus against him, that he ordered him to undertake twelve dangerous labours, with a design to make him perish ; but this demi-god overcame them all : these were, 1. He strangled in the forest of Nemæa, or Cleone, a lion of an uncommon size and strength, and wore his skin as armour. 2. He killed, in the forest or morass of Lerna, a terrible Hydra, with several heads, which sprung out again as they were cut off. 3. On the mountain of Ermi-anthus, in Arcadia, he took a wild boar which ravaged all the country, and led him to Eurytheus. 4. He hunted and caught a hind, whose horns were of gold, and feet of brass, and brought her alive on his shoulders to Mycenæ. 5. He killed, with his bow and arrows, all the horrible birds of the lake Stymphalus. 6. He defeated

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the Amazons, and took from their queen Hippolyte the finest belt in the world. 7. He in one day cleansed the stables of Augeas. 8. He tamed a furious wild bull, which rendered Crete desolate. 9. He punished Diomedes, who fed his horses with human flesh. 10. He overcame Geryon, and killed the monsters that guarded his bay oxen. 11. He gathered the golden apples in the garden of the Hesperides, after having killed the dragon which guarded them. 12. He descended into the infernal regions, bound the dog Cerberus, and brought him up to the earth. But he performed many more than these twelve glorious actions, among which the principal are as follow: He vanquished Achelous, from whom he tore a horn, which was afterward called the horn of plenty. He stifled the enormous giant Antæus in his arms. He relieved Atlas, and bore the heavens on his back for a considerable time. He slew several monsters, as Cacus, Albion, Bergion, Busiris, and others. He killed a sea monster, to which Hesione, daughter of Laomedon, was exposed: and to punish Laomedon, for refusing the horses promised him, he overturned the walls of Troy. He shot the vulture which devoured the liver of Prometheus. He conquered Death, and made him restore Alcesta to her husband. He separated the two mountains Calpe and Abyla, and by that means joined the ocean to the Mediterranean. After so many glorious actions he fell in love with Omphale, changed his club into a distaff, and learned of her to spin: after which he was fond of Iole, daughter of Eurytus; which determined his wife Deianira to give him the shirt of Nessus; which he had no sooner put on than he fell into a dreadful rage, and threw himself into the flames of a burning pile, where, in spite of the help of Philoctetus, he was consumed. He then was placed among the gods, and in heaven married Hebe, the goddess of youth.—There were several heroes of this name, and probably all the remarkable actions of each were attributed to one, in order to compose one extraordinary man: but at present we are at a loss how to attribute to every one his own actions. *Ovid. Lucretius. Seneca. Ausonius.*

HERMAPHRODITUS, the son of Hermes and Venus. The nymph Salmacis fell in love with him, and begged of

the gods that their bodies might be always united and make but one. They were afterward called Androgynæ, that is man and woman. *Ovid.*

HERMES, the name of Mercury among the Greeks. He is said to have been a very ancient philosopher, who lived near the time of Moses, as also a man of great virtue and learning. Hence he has been termed the god of eloquence, because he captivated his auditors with his beautiful orations.

HERMIO'NE, a daughter of Mars and Venus, sometimes called Harmonia. She married Cadmus, and all the deities, except Juno, honoured her nuptials with their presence; when Vulcan, in revenge for the infidelity of her mother, presented her with a rich veil and a splendid necklace, which inspired all the children of Cadmus with wickedness and impiety. She and her husband were changed into serpents. *Ovid.* A daughter of Menelaus and Helen, betrothed by her grandfather to Orestes, and by her father given to Pyrrhus; but Orestes slew him in the temple of Apollo, and recovered his spouse. *Homer.*

HERO, a priestess of Venus, whom Leander was so much in love with, that he swam over the Hellespont to see her in the night. She placed a torch on the top of a tower, to guide him in his passage; but Leander at length happening to be drowned, Hero, in despair, threw herself into the sea. *Ovid.*

HEROES, a name given by the ancients to men renowned for great exploits and virtues, above the common level of mankind. They were thought to be the children of some god or goddess, and consequently to be partakers both of the divine and human natures, and they were generally deified after death.

HERSE, a daughter of Cecrops, king of Athens, changed into a swallow. See **AGLAURA**.

HERSILIA, daughter of Tatiüs, king of the Sabines. Romulus took her to himself, at the time of the rape of the Sabine women, upon which her father declared war against this prince: but she acted as a mediator, and made peace between them, and married Romulus; who being taken into heaven, she thought he had been dead, and fell into such excessive grief, that Juno, to comfort her, took

her also into heaven, where she met with her husband. The Romans erected altars to them under the names of Quirinus and Ora. *Ovid.*

HE'SIOD, a celebrated poet, born at Aſera in Boeotia, whose chief subjects are husbandry and the genealogy of the gods: Some think he is more ancient than Homer, others that he lived at the same time, but Paterculus places him 120 years later. Hesiod, without being master of the fire and sublimity of Homer, is admired for the elegance of his diction, and the sweetness of his poetry. He was the first who wrote a poem on agriculture; and Virgil, in his *Georgics*, has imitated the compositions of Hesiod.

HE'SIONE, daughter of Laomedon, king of Troy. She was delivered by Hercules from a sea monster; but her father refusing to give Hercules the horses which he had promised as a reward, he sacked the city of Troy, and gave Hesione to Telamon. *Ovid.*

HESPER, or HESPERUS, the evening star, which appears after the setting of the sun; but when it rises before the sun, it is called Phosphorus or Lucifer.

HESPE'RIA, an ancient name of Spain; as also of Italy.

HE'SPERIDES, three celebrated Nymphs, daughters of Hesperus, king of Italy; their names were Ægle, Hestia, and Arethusa. They had orchards in Africa bearing golden fruit, and the trees were kept by a watchful dragon, which Hercules slew, and obtained the prize. *Ovid. Apollod.*

HE'SPERUS, a son of Japetus, and brother of Atlas, who, being in exile, came into Italy, and, settling there, called it Hesperia. He had three daughters, who, in general were called Hesperides.

HE'STIA, one of the Hesperides. *Apollod.*

HIPPOCRE'NE, a fountain on mount Helicon. As soon as Perseus had cut off the head of Medusa, the horse Pegasus proceeded from the blood which was shed, and flying over the mountain Helicon, he struck it with his foot, and made this fountain appear. It was consecrated to Apollo and the Muses.

HIPPIUS, a surname of Neptune, from his producing

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a horse out of the ground, in Attica, by striking it with his trident.

HIPPOCA'MPI, the sea horses that drew the chariot of Neptune, represented with the tails of fishes, and only two feet, which were like the fore feet of a horse.

HIPPODA'MIA, daughter of Œnomaus, king of Pisa. Her father was so fond of her, he would give her to no man but who could beat him in a race, because he was sure that no man could surpass him in this exercise. After thirteen young princes had lost their lives on this account, for such was their agreement, Pelops, bribing the king's charioteer to leave one of the wheels unpinned, got the victory, the king being killed by the fall; but before he died, he desired Pelops, to avenge him on the charioteer; which he performed, for instead of giving him a reward, he threw him into the sea. *Virgil.* A daughter of Adrastus, king of Argos. She married Pirithous, king of the Lapithæ; but the festivity of their nuptials was interrupted by the attempt of Eurytus to offer her violence, which caused a quarrel between the Lapithæ and the Centaurs. *Ovid.*

HIPPO'LYTE, a queen of the Amazons, given in marriage to Theseus by Hercules, who had conquered her, and taken away her girdle by order of Eurystheus. She had Hippolitus by Theseus, and is sometimes called Antiope.

HIPPO'LYTUS, the son of Theseus and Hippolyte, famous for his virtues and misfortunes. This young prince was passionately fond of hunting, and preferred the pleasure thereof to the company of women. He refusing the love of his stepmother Phædra, was by her accused of attempting her honour; and to give her accusation an air of truth, she showed Theseus the sword she had taken from Hippolytus, wherewith she designed to have killed herself, if her nurse had not prevented her. Hippolytus, perceiving that his father intended his death, fled in a chariot to the seaside, where several monstrous sea-calves frightened the horses, which immediately fled and broke the chariot in pieces, by which the prince was killed. But Æsculapius, at the request of Diana, raised him to life, and then he went into Italy, where he called himself Verbius, because he had been a man twice. *Ovid. Virgil.*

HIPPO'MEDON, the son of Nefimacus, and Nefica, and the greatest hero of the Greeks, after Amphiarus and Diomedes. He was drowned fighting against Thebes.

HIPPO'MENES, a son of Macareus, and Merope, who was so chaste that he retired into the woods and mountains to avoid the female sex; but one day meeting Atalanta going a hunting, he followed her and became one of her suitors. As her father would not bestow her on any one that did not beat her in a race, Hippomenes entered the list, and by means of golden apples given him by Venus, which he threw on the ground to amuse her, he conquered and married her. He was so extremely fond of his wife, that he could not forbear lying with her in the temple of Cybele, who resenting the impiety, changed him into a lion and her into a lioness. *Ovid.*

HIPPO'NA, the goddess of horses. *Juvenal.*

HIPPONOUS, the father of Peribœa and Capaneus. He was killed by the thunderbolts of Jupiter before the walls of Thebes.

HIPPOTHOON, a son of Neptune, by Alope daughter of Cereyon, who was exposed in the woods by his mother, that her amours with the god might be concealed from her father; but her shame being discovered, he ordered her to be put to death. Neptune changed her into a fountain, and the child was preserved by mares, whence his name. *Paus.*

HOMER, an ancient and most excellent Greek poet, so famous, that seven of the greatest cities in Greece contended for the honour of his birth. The age in which he lived is also uncertain: according to Paterculus, he flourished 968 years before the Christian era, or 884; according to Herodotus; the Aurundelian Marbles fix his era 907 years before Christ, and make him contemporary with Hesiod. He wrote the two celebrated poems called the Iliad and the Odyssey; in which he has displayed the most consummate knowledge of human nature, and rendered himself immortal by the sublimity, the fire, sweetness, and elegance of his poetry.

HONOUR, a goddess worshipped by the Romans. The passage to her temple was through the temple of Virtue; and the priests sacrificed to her with their heads uncovered.

HOPE, a goddess among the Romans, whose temple was consumed by lightning. She is represented holding up her loose robes with one hand, and leaning upon a golden anchor with the other.

HORACE, a famous poet, the prince of Roman lyric poetry, born at Venusium, a town in Apulia. Mæcænas was his patron, on the recommendation of Virgil. The poetry of Horace, so much commended for its elegance and sweetness, is deservedly censured for the licentious expressions and indelicate thoughts which he too frequently introduces.

HORÆ, the three daughters of Jupiter and Themis, called Eunomia, Dice, and Irene. They were the same as the seasons who presided over the spring, summer, and winter; and were represented by the poets as keepers of the gates of heaven and the attendants of Phœbus.

HORUS, Apollo or the Sun, so called by the Ægyptians, and the son of Isis and Osir's.

HYACINTHUS, an ingenious youth, and very beautiful, beloved by Apollo and Zephyrus at the same time. Zephyrus, suspecting that his rival was preferred before him, meditated revenge; and when the god and the boy were playing at quoits together, Zephyrus blew the quoit as soon as it was thrown by Apollo, upon the boy's scull, and killed him. Apollo changed him into a flower of the same name. *Ovid.*

HYADES, the seven daughters of Atlas by Æthra, and sisters of Hyas. They were so disconsolate at the death of their brother, that they pined away and died; but Jupiter, in commiseration of their sorrow, changed them into stars, and placed them in the head of Taurus. It is said they had a share in the education of Bacchus, and were the same as the Dodonides: their names were Ambrosia, Eudora, Pasitheo, Coionis, Plexatis, Pytho, and Tyche. *Aratus. Ovid.*

HY'ALA, a nymph, and one of the attendants on Diana.

HYAS, the son of Atlas and Æthra, and brother to the Hyades. In his attempt to rob a lioness of her whelps, he was killed by the enraged animal; but some say that he died by the bite of a serpent, and others that he was killed by

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a wild boar. His sisters lamented his death so excessively that they died.

HYBLA, a mountain and town of Sicily, in the valley of Noto, famous for the best honey.

HYDRA, a serpent of the lake of Lerna, which had nine heads, and as often as one was cut off, two immediately grew up if the wound was not stopped by fire. However, she was conquered by Hercules, and this he easily effected with the assistance of Iolaus, who applied a burning iron to the wound when one head was cut off. The conqueror dipped his arrows in the gall of this monster, and, from that circumstance, all the wounds which he gave proved mortal. *Hesiod. Apollod.*

HYGIEA, or **HYGEIA**, the goddess of health, daughter of Æsculapius, held in great veneration by the ancients. She is represented like a young woman holding a serpent in one hand, and in the other a cup, out of which the serpent sometimes drank.

HYLAS, the son of Theodamas, and a young man of extraordinary beauty, who was beloved by Hercules. As he was stooping with his pitcher for water out of the river Ascanius, he fell in and was drowned: others say, that, when he went to Colchos with the Argonauts, the nymphs carried him away from the side of the fountain where he went for water. His companions made the country resound with their cries, and could not be comforted for his loss. *Virgil.*

HYLLUS, a son of Hercules and Deianira, who, after the death of his father, married Iole; but Eurystheus drove him away, as well as the rest of the Heraclides. He got safe to Athens, where he built a temple to Mercury, which was appointed for a place of refuge to criminals. Hyllus, with the Athenians, marched against Eurystheus, whom he killed with his own hand, and sent his head to Alcmena, his grandmother. Some time after, he attempted to recover Peloponnesus with the Heraclides, and was killed by Echemus, king of Arcadia.

HYMEN, or **HYMENÆUS**, the son of Apollo and Urania, and god of marriage; or as some say, of Bacchus and Venus. He is represented under the figure of a young man, holding a burning torch in one hand, and in

the other a purple vest, with a crown of flowers on his head, chiefly of marjoram or roses.

HYPERBO'REANS, a people who lived in the most northern parts of Europe and Asia.

HYPE'RION, a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun, and the moon. Hyperion is often taken by the poets for the sun itself. *Hesiod.*

HYPERMNE'STRA, one of the fifty daughters of Danaus, who alone spared her husband Lynceus, when the rest of her sisters slew theirs on the wedding night.

HYPSE'PYLE, a daughter of Thoas, and queen of Lemnos. During her reign, Venus, whose altars had been universally slighted, punished the Lemnian women by making their mouths and breath so offensive, that their husbands abandoned them, and gave themselves up to some female slaves. This contempt was highly resented by the women, and all unanimously put to death their male relations, Hypsipyle alone excepted, who preserved her father, for which pious deed she was forced to leave her kingdom. In her flight, the unfortunate queen was seized by pirates, and sold to Lycurgus, king of Nemæa, who entrusted her with the care of his son : see **ARCHEMORUS**.

HY'REUS, a peasant of Tenagra, who kindly entertained Jupiter, Neptune, and Mercury, when travelling over Bœotia. See **ORION**.

HYRIE, the mother of Cyncus of Tempe, who wept so much for his loss that she was changed into a lake in Bœotia.

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IA'CCHUS, a name of Bacchus, from the clamour made at the celebration of the Bacchanals.

IA'LMENUS, a son of Mars and Astyoche, who accompanied his brother Alcalaphus to the Trojan war, with 30 ships.

IA'MBE, a female attendant of Metanira, wife of Celeus king of Eleusis, who tried to exhilarate Ceres, when she

was in quest of Proserpine. From the jokes and flouts which she made use of, free and satirical verses have been called Iambics. *Apollod.*

IA'NTHE, a beautiful Cretan lady, the wife of Iphis.

JANUS, the most ancient of the gods in Italy, for he entertained Saturn on his arrival there, and therefore they sacrificed first to him. He brought into Italy the use of wine, temples, and altars; and he was the inventor of locks, doors, and gates, over which he presides. The gates of his temples were open during the time of war, and shut in the time of peace. His images have two faces, both old, one looking backward, the other forward; with a staff of white thorn in one hand, and a key in the other. *Ovid.*

JAPETUS, a son of Titan or Cœlus, by Terra, and the father of Atlas, Prometheus, and Epimetheus, by Asia or Clymene. He is accounted by the Greeks to be founder of their nation. *Ovid. Hesiod.*

IA'PIS, a Trojan, and a favourite of Apollo, from whom he received the knowledge of the power of medicinal herbs. *Virgil.*

IA'PIX, a son of Dædalus, who conquered a part of Apulia in Italy, which he called Iapygia. *Ovid.* A north-west wind, blowing from Apulia toward Greece. *Horace.*

IA'RBAS, king of Mauritania, who courted Dido; but not prevailing, waged war with her; and she, being forced to submit, requested a few days to appease the manes of her former husband, in which time she killed herself.

JA'SION, or JASIUS, a son of Jupiter and Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently employed himself in agriculture. He married the goddess Cybele, by whom he had two sons, Philometus and Plutus, to whom some have added a third, Corybas, who introduced the rites of his mother into Phrygia. He had also a daughter, whom he exposed soon as born, saying, that he would only raise male children; but she was preserved, and rendered herself famous afterward under the name of Atalanta. He was killed by his brother Dardanus, and ranked among the gods by the inhabitants of Arcadia. *Hesiod. Virgil.*

JASON, the son of Æson, king of Iolchos, by Alcy-

meda, daughter of Phylacus. Æson being old and infirm; the throne was usurped by Pelias, and Jason placed under the care of the Centaur Chiron. When this prince was grown up, he returned to Iolchos, and so far gained the affections of the people, that Pelias sought out several methods to destroy him, that he might still possess the throne. He persuaded Jason to undertake the conquest of the golden fleece, hoping he would never return back. The noise of this expedition spreading far and near, the Grecian princes were determined to have a share in it, and sailed under his flag to Colchis, where this famous fleece was hanging on a tree, and defended by a monstrous dragon. They were called Argonauts, from the name of their ship Argo. As soon as Jason arrived at Colchis, he gained the favour of Medea, a great magician, and daughter of king Æetes, who gave him herbs to throw the dragon into a sleep; which succeeded so well, that he killed the dragon, took away the fleece, and carried off Medea, who, on their arrival at Iolchos, restored Æson to his youth; and to avenge her husbands' wrongs, she advised the daughters of Pelias to kill their father, and to boil him in a brazen cauldron, making them believe it would restore his youth. This inhuman action obliged Jason and his wife to flee to Corinth, where they lived in perfect union, till Jason's partiality for Creusa, the daughter of the king of the country, caused him to divorce Medea. This infidelity was severely revenged by Medea, for she massacred all her children in the presence of their father, and destroyed all the royal family except Jason; she then fled away in a car, drawn by winged serpents. At last Jason got possession of Colchis, where he reigned peaceably during the rest of his life. *Seneca. Ovid. Virgil.*

ICA'RIOUS, the son of Æbalus, who first taught the use of wine; and giving some of it to shepherds, it made them drunk, and they supposed they had been poisoned; upon which they threw him into a pit. After death he was honoured with public festivals, and his bitch Mæra discovered his body to his daughter Erigone, who killed herself, and the poor bitch pined away; but Icarious was changed into the sign Bootes, Erigone into Virgo, and Mæra into the Dogstar.

ICARUS, the son of Dædalus, who, flying with his father from Crete with artificial wings, and not minding his father's advice, soared too near the sun, so that the wax of his wings melted, and he fell into the sea, which has since taken his name.

IDA, a high hill in Phrygia, a small distance from Troy, famous for the judgment of Paris, when he gave the golden apple to Venus, as the prize of beauty.—A mountain in Crete, on which Jupiter was brought up, and where there was a temple dedicated to Cybele. *Strabo.*

IDA'LIIUM, a town of Cyprus, sacred to Venus, who hence had the name of Idalia.

IDAS, one of the Argonauts, who married Marpesa, daughter of Evenus king of Ætolia. He and his brother Lynceus associated with Pollux and Castor to carry away some flocks, and then refused to divide the plunder into equal shares: this provoked the sons of Leda; Lynceus was killed by Castor, and Castor was immediately slain by Idas, who in his turn perished by the hand of Pollux. *Homer. Apollod.*

IDMON, the son of Apollo, by Alteria; being famed for his skill in augury, he attended the Argonauts in their expedition to Colchis; but wandering from his companions when they landed, he was killed by a wild boar.

IDOMENE'US, a king of Crete, who went to the siege of Troy, with ninety ships. On his return he made a vow to Neptune, during a tempest, to sacrifice the first person that he should see on the Cretan shore, if he escaped. This prince soon repented his vow, for his own son was the first he saw; however, he offered him to the god, which was deemed so cruel and rash a sacrifice, that his subjects drove him out of the country. He went and founded a city in Calabria, which he called Salentum, and rendered his people happy.

ILIA, a daughter of Numitor, king of Alba, called also Rhea Sylvia. Her uncle Amulius, having usurped the throne, consecrated her to the service of Vesta, that she might not become a mother; but violence was offered to Ilia, and she brought forth Romulus and Remus, who afterward restored the crown to their grandfather Numitor. Ilia was buried alive by Amulius, for violating the laws

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of Vesta, and because her tomb was near the Tiber, some suppose that she married that river. *Horace. Ovid.*

I'LION, or **ILIUM**, a citadel of Troy, built by Ilus, from whom it received its name. It is generally taken for Troy itself; and some have supposed that the town was called Ilium, and the adjacent country Troy.

ILUS, a son of Tros, and the fourth king of Troy, who married Eurydice daughter of Adrastus, by whom he had Themis the wife of Capys, and Laomedon the father of Priam. He embellished the city of Troy, and built the citadel of Ilium. When the temple of Minerva was in flames, Ilus rushed in to save the Palladium, for which action he was deprived of his sight by the goddess; but he recovered it some time after. *Homer. Strabo.*

INA'CHUS, a son of Oceanus and Tethys, who founded the kingdom of Argos, and gave his name to a river of the country, of which he became the tutular deity. He reigned 60 years, and from him many others received a name: his daughter Io was called Inachis; his descendants Epaphus and Perseus, Inachides; eight of his successors on the throne, Inachidæ; the Greeks, particularly the Argives, Inachi; the country of Peloponnesus, Inachia; and a town of that country, Inachium. *Apollod. Propert. Ovid.*

INDI'GETES, a name given to illustrious men, who were honoured as gods after their death. They were so called, because they had all kinds of perfection except immortality.

INO, a daughter of Cadmus and Hermione, and the wife of Athamas, after he had divorced Nephele. She became mother of Learchus and Melicerta, and soon conceived implacable hatred against the children of Nephele, Phryxus and Helle, who escaped her machinations, and fled to Colchis on a golden ram. Juno, jealous of Ino's prosperity, resolved to disturb her peace, and filled Athamas with such fury, that, taking Ino and her children for a lioness and her whelps, he pursued them and dashed her son Learchus against a wall. Ino escaped from the fury of her husband, and threw herself into the sea, with Melicerta in her arms; but Neptune changed them into sea deities, called Leucothea and Palemon. *Homer. Ovid.*

IO, the daughter of Inachus and Iimena. Jupiter changed her into a beautiful cow, to hide her from the search of Juno; but this goddess obtained her of Jupiter, and she was given to Argus to keep; Mercury, charming him with the sound of his flute till he fell asleep, slew him by the order of Jupiter. Juno then sent a gadfly, which continually stung Io, and made her fly from place to place, till at last she threw herself into the sea, and swam across the Mediterranean into Egypt, where Jupiter restored her to her own shape, and begat Epaphus. The Egyptians raised altars to this wanderer, and offered sacrifices to her under the name of Isis. Jupiter bestowed immortality upon her, and made her marry Osiris. *Ovid.*

JOCA'STA, a daughter of Monoccinus, and sister to Creon, king of Thebes. After the death of her husband Laius, she was married to Œdipus, her own son, neither of them knowing each other, and by him had Eteocles and Polynices, who coming to know their incestuous birth, killed each other, and Jocasta slew herself. *Statius.*

IOLA'US, a son of Iphicles, king of Thessaly, who assisted Hercules in killing the Hydra, by searing the place from which Hercules cut off each head with a cautery, that no more might spring up: for which reason, when he was old, Hercules by his prayers to Hebe, restored him to youth. *Ovid.*

IO'LCHOS, the capital city of Thessaly, famous for the birth of Jason, and where the Grecian princes assembled to go to the conquest of the golden fleece.

I'OLE, daughter of Eurytus, king of Œchalia. She made Hercules, for love of her, do all servile offices; who being about to marry her, determined Deianira to send this hero the fatal shirt of Nessus. After the death of Hercules she married his son Hyllus. *Ovid.*

IO'NIA, a province of Asia the Less, along the coast of the Archipelago, founded by colonies from Greece, subjects of Ion. It contains several considerable cities, as Ephesus, Smyrna, Miletus, Priene, &c. The inhabitants are called Ionians.

IPHIANA'SSA, a daughter of Proetus, king of Argos, who, with her sisters Lylippe and Iphioe, preferring their beauty to that of Juno, were struck with such madness as

to believe themselves to be cows; but afterward were cured by Melampus, to whom Iphianassa was given in marriage. *Virgil. Ovid.*

I'PHICLES, a son of Amphytrion and Alcmena, born at the same birth with Hercules. He was remarkable for his swiftness in running.

IPHI'DAMAS, a son of Antenor, killed by Agamemnon. *Homer.*

IPHIGE'NIA, the daughter of Agamemnon and Clytemnestra. Agamemnon, having by chance killed one of Diana's stags, was by her, in revenge, with his whole fleet, windbound at Aulis, on their passage to the Trojan war; and they were told by a soothsayer, that the goddess would not be appeased, except his daughter Iphigenia was sacrificed. Ulysses got the virgin from the mother by craft; but when she was at the altar, Diana pitied her, and put a hind in her place, and sent her to Taurica; where, by the order of king Thoas, she was made priestess to that goddess, whose sacrifices were solemnized with human victims. When Orestes, her brother, went thither to clear himself of parricide, she knew him at the very instant that she was going to sacrifice him, and delivered him; as also Pylades, who would have died for him. They all three fled, killed Thoas, and carried off the statue of Diana to Sparta. *Euripides. Ovid.*

IPHIME'DIA, the wife of Aloeus, who fled from her husband, and had two sons by Neptune, Othus and Ephialtes, who grew nine inches every month.

IPHIS, the daughter of Lygdus and Telethusa, of Crete. When Telethusa was with child, Lygdus ordered her to expose it, if it was a female, because his poverty could not afford to maintain an useless charge. It happened to be a girl, and she being commanded by Isis in a dream to spare its life, she called it Iphis, and brought it up as a boy. The father, ignorant of the deceit, espoused his supposed son to Ianthe, a fine lady. The mother, fearing the discovery, prayed for help to Isis, who changed Iphis into a man the day before the marriage.—A handsome youth of Salamis, who hanged himself for the love of Anaxarete. *Ovid.*

I'PHITUS, son of Eurytus, and brother to Iole. Aulolicus having stolen away the oxen of Eurytus, Hercules

was suspected of the theft, and Iphitus was sent in quest of them. In his search he met with Hercules, whose good favours he had gained by advising Eurytus to give Iole to the conqueror. Hercules assisted Iphitus in seeking the lost animals; but when he recollected the ingratitude of Eurytus, he killed Iphitus.

IRIS, a daughter of Thaumias, by Electra, one of the Oceanides. She was messenger of the gods, and particularly of Juno, who changed her into a bow, and placed her in heaven, in reward of her good services. This is now called the rainbow.

IRUS, a beggar of Ithaca, who executed the commissions of the suitors of Penelope. Ulysses, at his return, killed him with a blow of his fist. *Homer.*

ISIS, a celebrated deity of the Egyptians, daughter of Saturn and Rhea. She married Osiris, and shared his throne in Egypt; and, by the justice of her reign, was worshipped as a goddess. Some say Io, the daughter of Inachus, was the same as Isis.

I'SMENE, a daughter of Œdipus, who declared herself as guilty as her sister Antigone, for giving burial to their brother Polynices, and insisted on being equally punished with her.—A daughter of Asopus, who married the hundred-eyed Argus, by whom she had Jasus. *Apollod.*

I'SMENUS, a son of Apollo, by Media, one of the Nereides, who gave his name to a river of Bœotia. The Theban women near this river were called Ismenides. *Paus. Ovid.*

ISE, a daughter of Macareus, beloved by Apollo, who, to obtain her confidence, changed himself into a shepherd, to whom she was attached. This metamorphose of Apollo was represented on the web of Arachne. *Ovid.*

I'STHMIA, or ISTHMIAN GAMES, sacred games among the Greeks, which received their name from the Isthmus of Corinth, where they were celebrated in commemoration of Melicerta, who was changed into a sea deity, when his mother Ino had thrown herself into the sea with him in her arms. They were interrupted after some years, and Theſeus at last reinstated them in honour of Neptune, whom he publicly called his father. The victors were rewarded with garlands of pine leaves; but, some time after, this

was changed for a crown of dry and withered parsley.

Pauf.

I'TALUS, the son of Telegonus and Penelope, who established a kingdom in Italy, called after him. It is supposed that he received divine honours after death, as Æneas calls upon him among other deities when he entered Italy.

I'THACA, a celebrated Island of Greece, and the most fertile country in all Asia, where Ulysses reigned a long while. The capital city was of the same name.

ITYS, the son of Tereus and Progne, whom his mother killed and served up at a banquet, to his father, and at last was turned into a pheasant. *Ovid.*

JULUS, the son of Æneas, originally called Ascanius.

JUNO, a celebrated deity, daughter of Saturn and Rhea, and sister and wife to Jupiter. She is called Saturnia from her father, and has several other names from her different offices. Jupiter, her brother, changed himself into a cuckoo to deceive her, but she found him out, and would not listen to him, unless he married her. Their nuptials were celebrated with the greatest solemnity; the gods, and all mankind, attended, except Chelone, who was punished for her derision. Juno soon became so jealous, that she watched Jupiter continually, always persecuting his concubines, and the children he had by them. She forced Hercules into a great number of dangers, as well as several others; but finding Jupiter did not regard her, she retired to Samos, where she continued a long time. Jupiter, to make her return, brought a chariot, in which he placed a wooden image, magnificently dressed, and caused it to be proclaimed in all the streets, that it was Platea, daughter of Æsopus, who he was going to marry: upon which Juno was greatly enraged, but when she found out the artifice of Jupiter, she laughed at the jest and was reconciled. After the defeat of the gods, to whom she had joined in rebellion, Jupiter hung her in the air by magnetic pulleys, which Vulcan invented, to be revenged of her, because she had brought him into the world of such a disagreeable make. He hung two anvils at her feet, after her hands were tied behind her with a golden chain. The gods not being able to set her free, they begged of Vulcan to do it, promising

in return to give him Venus as a wife ; for which assistance he was kicked down from heaven by his father, and broke his leg by the fall. Juno was insupportably proud, and would never pardon Paris for not giving her the golden apple upon mount Ida, when she disputed her beauty with Venus and Pallas : she then declared herself an irreconcilable enemy to the Trojans, and pursued her revenge even upon Æneas. This prince having set sail in order to settle in Italy, she went to Æolus, and promised him Deiopeia, the most beautiful of her nymphs, if he could cause him and his people to perish ; but Venus protected him. The queen of the gods, always attentive to the conduct of Jupiter, gave Io, turned into a cow, to the care of Argus, whom Mercury charmed asleep and killed ; but she changed her servant into a peacock, and took this bird under her protection. Having learned that Jupiter had brought Pallas into the world without her assistance, by causing her to proceed from his brain ; she out of revenge, brought Mars into into the world without his help. She presided over marriage and childbirth, and had several names taken from the places where she was worshipped. The poets represent her upon a chariot drawn by peacocks, with a diadem on her head, and a golden sceptre in her hand : some peacocks generally sat near her, and a cuckoo often perched on her sceptre, while Iris behind her displayed the colours of her bow.

JUNONA'LIA, or **JUNONIA**, festivals at Rome in honour of Juno, the same as the *Heræa* of the Greeks.

JUPITER, the supreme god of the heathens, son of Saturn and Rhea. As soon as Rhea was delivered, Saturn devoured all the male infants that she brought into the world ; Titan having yielded his right of eldership on that condition, hoping by this means he should ascend the throne in his turn. When Jupiter and Juno being twins, were born, Rhea was desirous of saving the former from Saturn's cruelty ; and when she presented Juno, she gave him a stone, instead of Jupiter, in swaddling cloths, which Saturn immediately devoured. She delivered Jupiter to the Corybantes, who, by a kind of dance used among them, hindered the crying of the child from coming to the ears of the father ; and they carried him to the island of Crete, where he was fed by Amalthæa with goats milk. When he

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was grown up, they acquainted him with his birth, and he signified to Saturn that he ought to be received as his heir. Titan, ignorant of the deceit, looked upon Saturn as a deceiver, drove him from heaven, and made him prisoner. Jupiter then began to discover signs of his power; he attacked the Titans, delivered his father, and replaced him on the throne: but Saturn learning of Destiny, that Jupiter was born to command the universe, this ungrateful father endeavoured to destroy his son; but Jupiter took up arms against him, drove him out of heaven, and obliged him to conceal himself in Latium. Jupiter mounted the throne of his father, and in a little time became master of the heavens and the earth. He then married his sister Juno, and divided the succession of his father with his brothers; reserving heaven for himself, giving the empire of the waters to Neptune, and that of the infernal regions to Pluto. Soon afterward these brothers, with Juno, Pallas, and the other gods, were desirous of throwing off his yoke; but he defeated them, and constrained them to fly into Egypt, where they assumed different shapes: he pursued them in the form of a ram, and at length agreed to make peace with them, thinking himself secure. The Giants, sons of Coelus, desirous of regaining their right and avenging the death of their relations the Titans, heaped mountains upon mountains, to scale the heavens, and to drive him away; but Jupiter, being master of the lightning, struck them with thunderbolts, and crushed them under the same mountains. After this great victory, he abandoned himself to pleasure, and had numberless children by a great number of concubines. He metamorphosed himself into all manner of shapes to deceive them: he was a satyr to surprise Antiope, a golden shower to obtain Danaë, a bull to seduce Europa, and a flame of fire to enjoy Ægina; he abused Leda in the shape of a swan, and deceived Alcmena in the form of her husband; he assumed the figure of Diana to corrupt Calisto, and even metamorphos'd himself into an eagle to carry off the boy Ganymede. These are the notions that the pagans had of the deity which they worshipped and adored more than any other, and looked upon him as the absolute master of the world. The oak was consecrated to him, because, after the example of Saturn,

he taught men to feed upon acorns. The most superb temples were erected to him throughout the world; he was the Ammon of Lybia, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, and many of them after the places where his altars were built; but his principal one was Olympus, because he sometimes dwelt, with all his court, on the top of mount Olympus. All the ancient authors have given such accounts of his wonderful actions, that they seem to vie with each other who should write most. He is generally represented as sitting on a golden or ivory throne, holding in one hand thunderbolts ready to be hurled, and in the other a sceptre of cyprus: his looks express majesty, his beard flows long and neglected, and an eagle stands with expanded wings at his feet: the upper parts of his body are commonly naked, and those below the waist covered with a mantle variegated with different flowers, particularly the lily.

JUSTITIA, the goddess of justice, otherwise called Themis, Astræa, and Nemesis.

JUTURNA, a daughter of Daunus, and sister of Turnus, whom Jupiter, as a reward for her virginity, changed into a nymph of the river Numicius; others say she was changed into a fountain in which Juno bathed, and had her virginity restored every year.

JUVENAL, a poet born at Aquinum in Italy, who wrote satires in the time of Nero and Domitian. He had made some reflections on Paris, a favourite actor, and was sent in his 80th year as governor on the frontiers of Egypt, where he suffered much from his office, or rather his exile; but he returned to Rome after the death of Paris, and died in the reign of Trajan. His writings are fiery and animated, and they abound with humour; but the gross manner in which he ridicules the follies of mankind, rather encourages than disarms the debauched and licentious. He may be called the last of the Roman poets, for nothing claims attention as a poetical composition after his time.

IXION, the son of Phlegyas, king of the Lapithæ in Thessaly. He married Dia, daughter of Deianeus, by whom he had Perithous, the friend of Theseus. He treacherously killed his father-in-law, but obtained his pardon from Jupiter, who advanced him to heaven, and placed him

at the table of the gods. This favour served only to inflame his lust, and he would have ravished Juno; but Jupiter formed a cloud in her shape, on which he begat the Centaurs, and was cast down to the earth again; but boasting there, that he had familiarly known the queen of the gods, he was struck with thunder down into hell, where he was tied to a wheel that continually turned round, and was encompassed by serpents. *Ovid.*

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LAAN, a city of Laconia. It is so called, because it was built on the top of a high mountain.

LABDA, a daughter of Amphion, one of the Bacchiadæ, born lame. She married Ection, by whom she had a son called Cypselus. The oracle had foretold, that a son of Labda should take Corinth, for which reason the Bacchiadæ sent ten men to kill the child; but at the moment one of them was going to plunge his poniard in his heart, Cypselus held out his hand and smiled; upon which the murderer had not the power to kill it: however, he gave the child to his companions, to whom the same thing happened; and Cypselus passed from hand to hand, till he came to the last, who restored him back to his mother. Being all gone out, they reproached each other with their weakness, and returned back to commit the murder; but Labda, who had heard all that had passed, hid him in a coffer, and by that means saved him from the fury of his enemies, whom he afterward destroyed. *Paus. Herodot.*

LA'BDACAS, son of Polydorus, by Nycteis, and father to Laius, king of Thebes. It is unknown whether he ever sat on the throne of Thebes; but his descendants were called Labdacides.

LA'BYRINTH, a place built with many windings and turnings, the passage in and out being almost impassable, without a clue to direct it. There were several of these; and that of Egypt, near the city of Arsinoe, was the most ancient; but that most spoken of by the poets was at Crete, which was built by Dædalus, in which he himself

was shut up, and where Minos had imprisoned the Minotaur.

LACEDÆMON, a son of Jupiter and Taygete, the daughter of Atlas, who married Sparta, the daughter of Eurotas, by whom he had Amyclus and Eurydice, the wife of Acrisius. He was the first who introduced the worship of the Graces in Laconia, and who built them a temple. From him and his wife, the capital of Laconia was called Lacedæmon and Sparta. *Apollod. Paus.* A celebrated city of Peloponnesus, the metropolis of Laconia; famous for its excellent laws made by Lycurgus. It was also called Sparta; and is now known by the name of Mistra. The Lacedæmonians have rendered themselves illustrious for their courage and intrepidity, for their love of honour and liberty, and for their aversion to sloth and luxury.

LA'CNESIS, one of the Fates, or Parcæ, who was supposed to preside over futurity. Her office was to hold the spindle, and draw out the thread of human life. She was generally represented in a garment variegated with stars, and holding spindles in her hand.

LACO'NIA, a large country of Peloponnesus, the chief city of which was Lacedæmon. The inhabitants were famous for the brevity with which they always expressed themselves.

LAE'RTES, a king of Ithaca, who married Anticlea, and died soon after the arrival of his son Ulysses, from the siege of Troy.

LÆSTRY'GONES, a rude and savage people near Phormia, in Italy. Homer says they were of a gigantic stature; and when Ulysses came on their coasts, they sunk his ships and devoured his men.

LAIS, a famous courtesan, born at Hyccara, in Sicily. She was carried into Greece, and sold her favours in Corinth at a most extravagant rate; and being encouraged to pass into Thessaly, the women of the place, jealous of her charms, assassinated her in the temple of Venus.

LA'RUS, the son of Labdacus king of Thebes, and husband of Jocasta. Having consulted the oracle about his destiny, he learned that he should be killed by his own son, who would marry Jocasta. When the queen was delivered,

he gave the child, called *Œdipus*, to one of his officers, to be put to death; but he, moved with compassion, gave him to a shepherd, who brought him up, and took him to Corinth, where he made him pass for the son of Polybius, king of that country. *Œdipus*, being grown up, consulted the oracle, which gave him the same answer as had been before given to *Laius*. Believing himself to be the son of Polybius, he banished himself to avoid such atrocious crimes; and one day meeting with his father without knowing him, they quarrelled, and *Laius* was killed.

LA'MIA, a daughter of Neptune, whom Jupiter loved, and had by her a multitude of children. Juno, raging with jealousy, slew them all; which inspired Lamia with such rage, that she devoured all the children that came in her way. This is probably the ground of the following fable.

— *LA'MIÆ*, certain monsters of Africa, that had the face and breast of a woman, and the rest of the body like that of a serpent: they used to entice men, and then devour them. Some believe them to be evil spirits, who, under the form of a beautiful woman, enticed children and devoured them. Others derive the fable of the *Lamiæ*, from the amours of Jupiter with the beautiful *Lamia*.

LAMPE'TIA and *LAMPETHUSA*, daughters of Sol and Clymene, who with their sister *Phaethusa* are called *He-liades*.

LANU'VIUM, a town of Latium, where Juno had a celebrated temple, in which the Roman consuls, on entering upon office, sacrificed to the goddess.

LAO'COON, son of Priam and Hecuba, and high priest of Apollo. He endeavoured to hinder the Trojans from bringing the wooden horse into the city, and even thrust his spear into its side; but Pallas, offended with the violence, because the horse was offered to her, sent two enormous serpents out of the sea, which squeezed him and his two sons in their complicated wreaths, that they died in the greatest agonies. *Homer. Virgil.*

LAODA'MIA, a daughter of Bellerophon, and the mother of Sarpedon by Jupiter. Diana killed her with an arrow, on account of her pride. *Homer.* A daughter of Acastus by Astydamia, and wife of Proteus, who was

killed at the Trojan war. She ardently wished for her husband's return, and having obtained it for three months, she was persuaded to go back with him to the infernal shades. *Virgil. Ovid.*

LAO'DICE, a daughter of Priam and Hecuba; who became enamoured of Acamas, son of Theseus, and had a son by him called Munitus. She afterward married Helicon, son of Antenor, king of Mysia. She threw herself from the top of a tower and was killed when Troy was sacked by the Greeks. *Paus. Homer.*

LAO'DOCUS, a son of Antenor the Trojan, whose form Minerva took to advise Pandarus to throw a dart at Menelaus to break the truce.

LAO'MEDON, a son of Ilus, and king of Troy. He agreed with Neptune and Apollo, for a sum of money, to assist in rebuilding the walls of Troy; but when the work was finished, he would not stand to his word. To punish him, Apollo afflicted the country with the plague; and Neptune, after a terrible inundation, sent a sea monster. The Trojans consulted the oracle, who told them, that to repair the injustice, they must expose a virgin every year to the monster. When this calamity had continued some years, his daughter Hesiene was drawn out by lot for the sacrifice. Hercules came and delivered this unfortunate princess, on condition of receiving Laomedon's horses that were of a divine breed; but the king refused to perform his agreement; which so exasperated Hercules, that he sacked the city, killed him, and gave Hesiene to Telamon, who carried her into Thrace. *Ovid. Virgil.*

LA'PITHÆ, a people of Thessaly, who were a sort of monstrous giants, the progeny of Æolus, by Lapitha daughter of Apollo. They were the first who tamed horses. They quarrelled with the Centaurs at the nuptials of Pirithous and Hippodamia. *Ovid.*

LARA, one of the Naiades, famous for her beauty and loquacity. She revealed to Juno the amours of Jupiter with Juterna, for which the god cut off her tongue, and banished her to the infernal regions. Mercury, who was ordered to conduct her thither, ravished her by the way; and she became the mother of two children, to whom divine honours were paid under the name of Lares.

LARES, deities of inferior power at Rome, who presided over houses and families. They were two in number, sons of Mercury by Lara. In process of time their power was extended over streets, ways, the country, and the sea. Some have confounded the Lares and the Penates, but they were different.

LARISSA, a celebrated city on the borders of the Peneus in Thessaly. Jupiter had there a famous temple; and it was here that Acrisius was inadvertently killed by his grandson Perseus.

LA'RIOUS, the largest lake in Italy. *Virgil.*

LARVÆ, the ghosts or spectres of bad men, who were said to issue from their graves, and wander about in terrible shapes. Some call them Lemures.

LATINUS, a son of Faunus, king of Latium, who married his daughter Lavinia to Æneas, whom his wife Amata had promised to Turnus king of the Rutuli; which was the ground of the war between Æneas and Turnus, in which the latter was killed.

LA'TIUM, a country of Italy, lying between the mouth of the Tiber and Cape Circello, having Tuscany on the west, and Campania on the east. The first inhabitants were called Aborigines, and received the name of Latini from Latinus their king, in whose reign Laurentum was the capital city.

LATMOS, a mountain in Caria, famous for the amours between Cynthia and Endymion.

LATO'NA, a daughter of Ceus and Phœbe, admired for her beauty, and celebrated for her amours with Jupiter. Juno, always jealous of her husband's amours, caused Latona to be pursued by the serpent Python, which forced her to wander about in fear all the while she was with child, and she could find no place on earth where she might rest and bring forth. Neptune, moved with compassion, raised up Delos in the midst of the sea, and Latona, changed into a quail by Jupiter, fled thither, where she resumed her original shape, and was delivered of Apollo and Diana. *Ovid.*

LAVE'RNA, the goddess of thieves and robbers. She was represented by the figure of a head without a body.

LAVI'NIA, the daughter of Latinus, who had been promised by her mother to Turnus: but the oracle hav-

ing ordered her father to marry her to a foreign prince, he offered her to Æneas on his arrival in Italy. This produced a war between the two suitors, and they fought a duel in the presence of their armies, agreeing that the victor should marry Lavinia; Æneas killed Turnus, and took Lavinia for his wife. *Virgil.*

LAVI'NIUM, a city of Latium in Italy, built by Æneas, and called by that name in honour of Lavinia.

LAURE'NTIA and LAURENTA'LIA. See ACCA.

LAURE'NTUM, a city near Lavinium, in Italy, originally the capital of Latium.

LAUSUS, a son of Numitor, and brother of Ilia, slain by his uncle Amulius, who usurped his father's throne. *Ovid.* A son of Mezentius, killed by Æneas in the war which his father and Turnus made against the Trojans in Italy. *Virgil.*

LEA'NDER, a young man of Abydos, on the side of the Hellespont, opposite to Sestos, on the side of Europe, where his beloved Hero lived. *Ovid.*

LEA'RCHUS, the son of Athamas and Ino, crushed to death against a wall by his distracted father. *Ovid.*

LEDA, a daughter of king Thespius, who married Tyndarus, king of Laconia. As she was bathing in the river Eurotas, and some few days advanced in pregnancy, Jupiter deceived her in the shape of a swan; she thereupon laid two eggs, from one of which came Pollux and Helen, and from the other Castor and Clytemnestra; the two former were deemed the offspring of Jupiter, and the others were said to be the children of Tyndarus. Some suppose that Leda brought forth only one egg, from which Castor and Pollux sprung.

LEMNOS, an island in the Ægean sea, sacred to Vulcan, where he had his forges; and where likewise was a famous labyrinth.

LEMO'NTADES, nymphs of the meadows and fields.

LE'MURES, evil spirits, or ghosts, who came to disturb and plague those who had injured them when living. They are sometimes called *Larva*.

LE'NÆUS, a name of Bacchus, from the vat or press in which wine is made. *Ovid.*

LERNA, a lake near Argos, in Peloponnesus, where

Hercules defeated the Hydra with seven heads, and where the Danaides threw the heads of their husbands.

LESBOS, a large island in the Ægean sea, where there was a famous temple of Apollo. The Lesbians were much addicted to debauchery and extravagance. It is now called Metelin.

LETHE, a river of hell, whose waters the souls of the dead drank after they had been confined for a certain time in Tartarus; which as soon as they had done, they lost the remembrance of every thing that had passed.

LEUCAS, or LEUCADIA, an island in the Ionian sea, on which there is a rock from whence despairing lovers threw themselves into the sea; of which we have an instance in Sappho. *Statius.*

LEUCIPPE, a daughter of Thestor, who went in search of her father and Theonoe her sister, in the habit of a priest: see THESTOR.

LEUCOTHEA, the wife of Athamas, changed into a sea deity by Neptune: see INO. She was called Matuta by the Romans.

LEUCOTHOE, the daughter of Orchamus and Eury-nomé. Apollo fell in love with her, and she at last yielded to his desires. Clytia, another concubine of Apollo, informed Orchamus of this affair, who buried his daughter alive; but the god changed her into a frankincense-tree.

LIBER, a name of Bacchus, who is the symbol of liberty, and was worshipped in all free cities.

LIBERA'LIA, feasts in honour of Bacchus, celebrated on the 17th of March. Slaves were then permitted to speak with freedom, and every thing bore the appearance of independence.

LIBERTY, an allegorical deity, represented under the figure of a woman in white robes, holding a rod in one hand, and a cap in the other; sometimes a cat, or a broken collar, is placed at her feet.

LIBITINA, a goddess who presided over funerals, and in whose temple all things necessary for funerals were sold.

LI'BYA, a daughter of Epaphus and Memphis, who became mother of Agenor and Belus, by Neptune. *Paus.* A name given to Africa, one of the three divisions of the ancient globe. *Virgil.*

LICHAS, the boy by whom Deianira sent the envenomed shirt to Hercules, who thereupon took him by the hair of his head, and threw him into the sea, but Neptune changed him into a rock. *Ovid.*

LI'MNADES, nymphs of the lakes and ponds.

LINUS, a son of Ismenus, a Theban, who taught music to Orpheus and Hercules: this last being one day reprimanded severely, he struck his master on the head with his lyre and killed him. Others say he was killed by Apollo for presuming to compare himself to him.

LI'PARA, the largest of the Æolian islands on the coast of Sicily, where Vulcan had a forge. It was celebrated for the variety of its fruit, and its raisins are still in general repute.

LI'RIOPE, a nymph, daughter of Oceanus and Tethys, and mother of Narcissus. She was metamorphosed into a fountain, in which Narcissus looking, fell in love with himself.

LOTIS, or **LOTOS**, a beautiful nymph, daughter of Neptune. Priapus offered her violence; but she implored the gods, who changed her into a tree called lotus. *Ovid.*

LU'CIFER, a son of Jupiter and Aurora. He was placed among the stars, and is the same that appears in the morning before sunrise.

LUCI'NA, a goddess, daughter of Jupiter and Juno, who presided over the birth of children—Juno and Diana were worshipped under this name.

LUNA, one of the names of Diana.

LUPE'RCAL, a place at the foot of mount Palatine, consecrated by Evander to Pan, where the Lupercalia was celebrated, that he might preserve their flocks from wolves. *Virgil.*

LUPERCA'LIA, a festival observed at Rome on the 15th of February, in honour of the god Pan. It was usual to sacrifice two goats and a dog, and to touch with the bloody knife the foreheads of two illustrious youths; the skins of the victims were then cut into thongs, and whips made of them for the youths, with which they ran naked about the streets, and struck freely all they met, particularly women, who believed that their lashes removed barrenness, and eased the pains of labour. *Virgil.*

LUPE'RCI, priests of Pan, who assisted at the Lupercalia. They were the most ancient and respectable of all the sacerdotal offices.

LYCÆ'A, a festival in Arcadia, in honour of Pan, the god of shepherds; the same as the Lupercalia of the Romans—A festival at Argos in honour of Apollo Lycæus, who delivered the Argives from wolves, &c.

LYCÆ'US, a name of Bacchus, because wine gives freedom to the mind, and delivers it from all cares.—A mountain of Arcadia, sacred to Jupiter, where a temple was built in honour of the god Lycæus. It was also sacred to Pan, whose festival, called Lycæa, was celebrated there. *Virgil. Strabo.*

LYCA'ON, the first king of Arcadia, son of Pelasgus and Melibœa, whose daughter Callisto was debauched by Jupiter. *Pauf.* Another king of Arcadia, celebrated for his cruelties. Jupiter, when he visited the earth to punish wickedness and impiety, came to Arcadia, where the people began to pay proper adoration to him; but Lycaon laughed at the piety of his subjects, and to try the divinity of the god served up human flesh on his table; for which Jupiter consumed his palace with lightning, and turned him into a wolf. *Ovid.*

LY'CIA, a kingdom of Greece, so called from Lycus, son of Pandion and Pelia, who established himself there. The inhabitants were commended by the ancients for their sobriety and justice.

LY'CO'PHRON, a famous tragic poet of Chalcis.

LYCOME'DES, a king of the island Scyros, father of Deidamia, on whom Achilles, in woman's apparel, begat Pyrrhus.

LYCUS, a king of Boeotia, who married his niece Antiope, daughter of king Nycteus; but hearing that Jupiter had lain with her, divorced her, and took Dirce to wife, who kept Antiope confined: but Jupiter released her, and she fled to Cytheron, where she was delivered of twins, Amphion and Zethas, who, when grown up, revenged their mother's wrongs upon Lycus and Dirce.

LYDIA, a celebrated kingdom of Asia Minor, which in its most flourishing times contained the whole country between the Halys and the Egean sea. The Lydians in-

vented the art of coining gold and silver, and were the first who exhibited public sports, &c. *Herodot.*

LY'NCEUS, one of the fifty sons of Ægyptus, and the only one that escaped the massacre of the Danaides: see DANAUS.—An Argonaut who was said to see 130 miles distance, and through trees and rocks; he was killed by Castor: see IDAS.

LYNCUS, a king of Scythia, who received Triptolemus, the messenger of Ceres, with feigned hospitality, and then resolved to murder him in his sleep: for which perfidy and ingratitude, on his going to give the deadly blow, he was turned into a lynx. *Ovid.*

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MACA'REUS, a son of Æolus, who lay with his sister Canace, and had a child by her. The father being informed of the incest, ordered the child to be cast to the dogs, and sent his daughter a sword, with a command to use it as she deserved. *Ovid.*

MACEDO'NIA, a fertile country between Thrace, Epirus, and Greece, properly so called.

MA'CHAON, a son of Æsculapius by Arsinoe, who was a skilful physician, and performed great cures, healing the wounded Greeks at the siege of Troy. He received divine honours after death, and had a temple in Messenia.

MACRIS, a daughter of Aristæus, who received Bacchus in her lap when Vulcan drew him out of the flames; by which means she incurred the anger of Juno, which obliged her to fly away.

MÆA'NDER, a river in Phrygia, celebrated for its innumerable turnings and windings. *Ovid.*

MÆ'NADES, a name of the priestesses of Bacchus; because in the celebration of the festivals their jestures and actions were those of mad women. *Ovid.*

MÆ'NALUS, a high hill in Arcadia, sacred to Pan. It was covered with pines, whose echo and shade have been greatly celebrated by all the ancient poets. *Virgil.*

MÆO'NIA, a country of Asia Minor, the same as Ly-

dia; or rather that part of Lydia in the neighbourhood of mount Tmolus, and the country watered by the Pactolus.

MÆO'NIDES, a title given to Homer; because according to the opinion of some writers he was born in Mæonia, or because his father's name was Mæon.

MÆO'TIS, a vast lake beyond the Euxine sea, which is computed to be near 600 miles in circumference.

MA'IA, one of the Pleiades, and daughter of Atlas by Pleione. Jupiter fell in love with her, and begat Mercury. She brought up Arcas, which greatly enraged Juno, who would have severely persecuted her, if Jupiter had not changed her into a star.

MALE'A, a promontory of Greece, in the southern part of the Morea.

MAMMO'SA, a name of Ceres; because she had a great number of breasts, to denote her being the nurse of all the world.

MANES, the ghosts of the dead, so called by the ancients. They erected altars to their honour, and offered sacrifices to appease them. Some make them to be the same as the Genii, but improperly.

MA'NIA, the goddess of mad people, who are civilly or naturally dead.

MANI'LIVS, a Roman poet, who wrote a poetical treatise on astronomy, of which five books are extant, treating on the fixed stars.

MANTO, a daughter of Tiresias the Theban soothsayer, who, to avoid the tyranny of Creon and Theseus, fled into Ionia, and built a temple to Apollo at Claros, in return for instructing her in the art of divination. Here she married Rhadius the sovereign of the country, by whom she had a son called Mopsus. She afterward visited Italy, where she married Tiberinus the king of Alba, by whom she had Ocnus, who built a town in the neighbourhood, and called it Mantua, in honour of his mother. Manto was so struck at the misfortunes of Thebes, her native country, that she gave way to sorrow, and was changed into a fountain. *Virgil. Ovid.*

MARO, the surname of Virgil.

MARPE'SSA, a very beautiful lady, wife of Idas, and mother of Cleopatra, the wife of Meleager. Apollo falling

in love with her, and taking her away, her husband pursued, yet could not overtake them; but they were separated by Jupiter, who permitted Marpeffa to go with that of the two lovers whom she most approved; she returned to her husband.

MA'ROTA, a ridiculous image, representing the head with a face before and behind. One of these is generally put in the hand of Momus.

MARS, the god of war, and son of Juno without a father. This goddess, being displeas'd that Jupiter had brought Minerva into the world without her participation, went into the east for instructions to do the like; where the goddess Flora shew'd her a flower, upon which, if a woman sat, she would conceive immediately. By this means Juno brought Mars into the world, and she entrusted his education to the god Priapus. Mars presid'd over fights and engagements, and was passionately fond of Venus, with whom Vulcan surpris'd him asleep: for which he changed Alectryon, his favourite, into a cock, because while he was centinel, he suffer'd them to be surpris'd. Mars is generally represent'd fierce and sour in his aspect, armed with a helmet, a spear, and a shield; he rides in a chariot drawn by two furious horses, called Fear and Terror by the poets, which are driven by Bellona. Many temples were built to the honour of Mars, and the wolf was consecrated to him: as also the horse, the pie, the vulture, and the cock. *Ovid. Virgil. Cicero.*

MA'RSYAS, a famous satyr, who first set to music the hymns consecrated to the gods. Cybele was in love with him, and made him follow her in her voyages. He challenged Apollo to sing with him, on condition that he who was defeated should be slay'd alive by the conqueror. Each exerted their utmost skill, and the victory was adjudg'd to Apollo, who tied his antagonist to a tree, and slay'd him alive. The death of Marsyas was so much lamented by the Fauns, Satyrs, and Dryads, that from their abundant tears, arose a river in Phrygia, called by his name. *Ovid.*

MATU'TA, a nuptial goddess among the Romans, the same as Leucothea of the Greeks. She was originally Iuo, who was changed into a sea deity.

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MAVORS, a name of Mars, by whom all great exploits are brought about and executed.

MAUSO'LUS, a king of Caria, who died 353 years before Christ. His wife Artemisia was so disconsolate for his loss, that she drank up his ashes; and erected so superb a monument to his memory, that it was accounted one of the seven wonders of the world, and was called the Mausoleum.

MECÆ'NAS, a celebrated Roman knight, descended from the ancient Tuscan race of kings. He has rendered himself immortal by his liberal patronage of learned men and of letters; he was the favourite of Augustus, the friend of Virgil, and the patron of Horace.

MEDE'A, the daughter of Æta, king of Colchis, a sorceress. She entertained Jason and his Argonauts, and falling in love with him, on promise of marriage, taught him how to tame the brazen footed bull, and to cast the dragon into a deep sleep, that he might carry off the golden fleece; which being done, he fled, and took her and her brother along with him; but fearing to be overtaken by her father, she tore her brother Absyrtes in pieces, and strewed his limbs in the way to stop the pursuit. On their arrival at Iolchos, she was married to Jason, and at his request she restored his father Æson to the vigour of youth. The daughters of Pelias, being desirous to see their father restored also, Medea, to revenge the injuries her husband's family had suffered from Pelias, persuaded them to cut their father in pieces, and boil him in a cauldron, to make him young again, but they were deceived. For this action Medea and her husband, to avoid the resentment of the populace, fled to Corinth, where she was afterward divorced by Jason that he might marry Creusa. In revenge for this she murdered the children she had by Jason, and sent a box to the bride as a present, which being opened there came out a fire which burnt her and the palace: after this, she fled to Athens on winged dragons, where she married king Ægæus, and had a son by him called Medus, with whom she flew away into that part of Asia since called Media. *Ovid. Apollod.*

MEDU'SA, a daughter of Phorcus, celebrated for her personal charms, and the beauty of her hair. She was de-

flowered by Neptune, in the temple of Minerva; in revenge of which, the goddess changed her hair into snakes, and she became a Gorgon that caused all who looked on her to be converted into stone. Perseus cut off her head, and from the blood arose the horse Pegasus; or as others say, the drops falling from the head, became snakes.

ME'GANIRA, the wife of Celeus, and mother to Triptolemus, to whom Ceres taught agriculture. She received divine honours after death. *Paus.*

MEGÆ'RA, one of the three Furies of hell, who frightened Hercules more than the sight of Pluto had done. See EUMENIDES.

MEGA'RA, a daughter of Creon, king of Thebes, and wife of Hercules. While Hercules was gone into the infernal regions, Lycus, a Theban exile, offered her violence, and wished her to live with him; but Hercules returned very opportunely, and killed Lycus. Juno, always an enemy to Hercules, thinking this execution unjust, inspired him with such a fury, that he slew Megara and the children he had by her.

MELA'MPUS, the son of Amythaon and Idomene, a famous soothsayer and physician, from whom Hellebore is called Melampodium. It is said he could interpret the singing of birds. He cured the daughters of Proetus of their melancholy. *Virgil. Paus.*

MELA'NTHO, a daughter of Proteus, who used to attend her father mounted on a dolphin; which Neptune knowing, assumed that shape, and, lying with her, begat Amycus. *Ovid.*

MELEA'GER, a celebrated hero, son of Oenus, king of Calidonia, by Althæa, and husband of Cleopatra, daughter of Idas and Marpessa. When he was newly born, his mother heard the Fates, who sat by the fire, say, that the child should live till the billet then on the fire was consumed; upon which they departed, and immediately the mother extinguished the billet, and laid it carefully up. When he was grown up, his father, in the end of the harvest, sacrificing to the rest of the gods, forgot Diana, who thereupon sent a prodigious wild boar to ravage his country, whose devastations became soon a public concern. The Grecian princes and chiefs, headed by young Meleager,

assembled to destroy this terrible animal, which was hunted and attacked with uncommon fury, and at last killed by Meleager, who gave the skin and the head to Atalanta, the daughter of Jaius, king of Argos, who had given the monster the first wound. The brothers of Althæa were so angry at this, that they endeavoured to take away the head from the princess; which Meleager opposing, slew them in the conflict, and took the lady to wife; upon which his mother, in a passion, burned the billet, and Meleager died of a burning fever. *Ovid. Justin.*

MELICER^TTA, a son of Athamas and Ino, who, to avoid the fury of his father, was cast into the sea, and changed into a sea god, called Palæmon.

MELI^SSA, the sister of Amalthea, whom she assisted to nourish Jupiter with goats milk. She first found out the means of collecting honey, whence some have imagined that she was changed into a bee, as her name is the Greek word for that insect.

MELI^SSUS, an ancient king of Crete, father to Amalthea and Melissa.

MELPO^MMENE, one of the nine Muses, who presided over tragedy, and all melancholy subjects. She is represented under the figure of a young virgin, with a serious countenance, magnificently dressed, with buskins on her legs, a sceptre and crown in one hand, and a poniard in the other.

MEMNON, a king of Abydos, son of Tithonus and Aurora. Achilles slew him before Troy, because he had brought assistance to Priam; and when his body was laid upon the pile, Apollo changed him into a bird, at the request of Aurora: this bird multiplied greatly, and retired into Æthiopia with its young ones. However, they came every year to visit Memnon's tomb, and fought till some of them were killed. The Egyptians erected a statue to his honour, and it is said that this statue of Memnon, when Aurora and the first rays of the sun began to appear, yielded an harmonious sound. *Homer.*

MENA^LE, a mountain near the river Eurotas, where Apollo sung, to his lyre, the metamorphoses of Daphne into a bay or laurel tree.

MENALI^PPE, sister of Antiopé, queen of the Ama-

zons, who was taken captive by Hercules, and given to Thelæus to wife.

MENALI'PPUS, a Theban chief, who having given Tydeus a mortal wound, the wounded man, becoming mad, desired his friends to fetch his head, which they did, with the loss of many lives; which he having received, tore with his teeth like a wild beast, and then died!

MENA'NDER, a poet of Athens, who wrote comedies, which were imitated by Terence. He was universally esteemed by the Greeks, and received the appellation of Prince of the New Comedy. His writings were replete with elegance, refined wit, and judicious observations; but of 108 comedies which he wrote, nothing remains but a few fragments.

ME'NELAUS, son of Atreus and Ætlope, brother to Agamemnon. He was king of Sparta, and husband to Helen, who eloped from him with Paris, which occasioned a ten years war, and the total destruction of Troy. He took his wife back again, and conducted her to Lacedæmon, where he died soon after. *Homer. Ovid.*

ME'NEPHRON, a young Theffalian, who, having committed incest with his mother, Diana changed them into a dog and bitch.

MENOE'CEUS, a Theban, the last of the Cadmian race, who voluntarily sacrificed himself for the safety of his country, when the oracle had ordered the Thebans to sacrifice one of the descendants of those who sprung from the dragon's teeth. *Statius. Eurip.*

MENOE'TES, one of the companions of Æneas. *Virg.*

MENOE'TIUS, one of the Argonauts, son of Actor and Ægina after her amour with Jupiter. He was the father of Patroclus, who is often called from him Menoetiades.

MENTOR, governor of Telemachus, was the most wise and prudent man of his time. It is pretended that Minerva assumed his shape to educate Telemachus.

ME'RCURY, the son of Jupiter and Maia. He was the god of eloquence, trade, and thieves, and messenger of the gods, particularly of Jupiter. He had wings on his head and his heels, to execute his orders with celerity. He conducted the ghosts of the departed into the infernal

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regions, and had a power of bringing them back. He understood music perfectly well, as also wrestling, dancing, and fencing. He stole the flocks and the arms of Apollo, robbed Neptune of his trident, Venus of her girdle, Mars of his sword, Jupiter of his sceptre, and Vulcan of many of his mechanical instruments. He played upon his lute and charmed Argus asleep, who was keeper of Io; he metamorphosed Battus into a touchstone, delivered Mars from the prison wherein Vulcan had inclosed him, and fastened Prometheus to the top of mount Caucasus. He was greatly beloved by Venus, by whom he had Hermaphroditus. In short, he had so much business on his hands in heaven, earth, and hell, that he is said to have had no rest day nor night. His statues had a purse in the right hand, and a caduceus in his left; on his head a winged hat, called *putafus*; and *talaria*, or winged shoes on his feet. *Ovid. Virgil.*

MELROPE, a daughter of Atlas and Pleione, married to Sisyphus son of Æolus. She, like her sisters, was changed into a star of the Pleiades after death; but it is more dim than the rest, because she married a mortal, while her sisters had some of the gods or their descendants.

MEROPS, the husband of Clymene, Phaeton's mother. He was changed into an eagle and placed among the constellations. *Ovid.*

MESOPOTA'MIA, a country of Asia which receives its name from its situation between the rivers Tigris and Euphrates. It is now called Diarbec.

MESSA'PUS, a son of Neptune, who left his country Messapia, now called Calabria, and came to Italy, where he took part with Turnus against Æneas. *Virgil.*

METIS, one of the Oceanides, celebrated for her prudence and sagacity above the rest of the gods. She was the first wife of Jupiter, who being afraid that she would bring forth a child more cunning and greater than himself, devoured her in the first month of her pregnancy. Sometime after the god had his head opened, from which issued Minerva, armed from head to foot. *Hesiod.*

METRA, the daughter of Erichthon, a mistress of Neptune, who gave her the power of transforming herself into any shape she pleased; insomuch that her father, when

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he wanted money, would sell her for a cow or a horse, and then she would return home in her own shape. *Ovid.*

MEZ'ENTIUS, a king of the Tyrrhenians, who assisted Turnus against Æneas, he was a contemner of the gods, and a very cruel man, it being his custom to tie the living to the dead, that the stench of one might destroy the other. He was killed by Æneas. *Virgil.*

MIDAS, son of Gordius, and king of Phrygia. He received Bacchus into his dominions in a friendly manner, who, out of gratitude for his kindness, promised him to grant whatever he requested. Midas desired that whatever he should touch might turn into gold; but he repented soon after, for even his meat and drink changed into that metal. He besought Bacchus to take his gift back again, and was sent, by his order, to wash in the river Pactolus, whose sands were turned into gold by the touch of Midas. Some time after Apollo fixed asses ears on his head, because he preferred the singing of Pan and Marsyas to that of this god. *Ovid.*

MILETUS, a famous city of Caria, six miles from the mouth of the Mæander. The wool of this country was so fine that it was in great esteem with the Roman ladies.

MILO, a wrestler of prodigious strength, who could carry a bullock upon his shoulders, and kill him with his fist. At last he endeavoured to split an oak; but in the attempt his hands were caught; and being wedged in the trunk, he miserably perished.

MIMA'LLONES, women who sacrificed to Bacchus, with horns placed on their heads.

MIMAS, a giant slain by Jupiter.

MINE'US, a Theban lord, whose three daughters, called Mineides, were changed into bats, for having despised Bacchus, and worked on the day of his festival. *Ovid.*

MINE'RVA, the goddess of wisdom, war, and all the liberal arts. She was the daughter of Jupiter, having proceeded from his brain armed from top to toe, after Vulcan had struck him on the head with an ax, to bring her into the world. She and Neptune disputed who should give the name to the city of Cecropia; and it was agreed, that whoever of the two produced the most beneficial gift to mankind in an instant should have the honour. She, with her lance,

made an olive spring out of the earth in full bloom; and Neptune, with a stroke of his trident, brought a horse out of the ground. The gods decided the strife in favour of Minerva, because an olive is the symbol of peace; and she named the city Athens, from Athena, as she was called by the Greeks. She invented spinning, weaving, making and colouring cloth, and building of towers, forts, and ships. She is represented with a helmet on her head, holding a lance in one hand, and a shield with the head of Medusa upon it in the other; sometimes a cock, an owl, and several mathematical instruments, are near her.

MINOS, a king and lawgiver of Crete, son of Jupiter and Europa, who married Ithona, by whom he had Lycastes, father of another Minos. His justice and moderation procured the appellation of the favourite of the gods, and the wise legislator, in every city of Greece; and he was rewarded for his equity, after death, with the office of supreme judge in the infernal regions, where the dead plead their causes before him, and the impartial judge shakes the fatal urn, which is filled with the destinies of mankind.—Another king of Crete, grandson of the former, who married Pasiphaë, the daughter of Apollo, and had many children by her. His son, Androgeus, was basely murdered by the Athenians; for which reason he made war upon them, and forced them to give seven of their nobility yearly to be devoured by the Minotaur. Dædalus built him a labyrinth, with inextricable turnings and windings; wherein he himself and his son Icarus were afterward shut up by Minos, together with the monster which his wife had conceived by a bull, because he had assisted her in this brutal act. But Dædalus, making himself and his son wings, escaped thence; and Minos, who pursued him into Sicily, was there suffocated to death, about 35 years before the Trojan war. *Homer. Ovid. Virgil.*

MINOTAUR, a monster, half a bull and half a man, who was conceived by Pasiphaë, by the contrivance of Dædalus. He lived upon human flesh, and had seven noble Athenians given him every year to devour for a long time; but was at length killed by Theseus, who had been taught by Ariadne, the king's daughter, to find his way out of the labyrinth. *Virgil. Ovid.*

MINTHA, a daughter of Cocytus, and the concubine of Pluto, whom Proserpine changed into a herb, bearing that name. *Ovid.*

MISE'NUS, a son of Æolus, and trumpeter to Hector, who, after his master's death, followed Æneas into Italy. Some time after challenging Triton in his art, he was drowned by him; but his body being found, was buried by Æneas on a hill that bears his name. *Virgil.*

MNA'SYLUS, a young satyr, who joined Chronis and Egle to bind old Silenus with garlands.

MNEMO'SYNE, the goddess of memory, daughter of Coelus and Terra, and mother of the nine Muses, by Jupiter, who assumed the shape of a shepherd to enjoy her company.

MOLO'RCHUS, an old shepherd of Cleonia, who having entertained Hercules, he, in recompence thereof, slew the Nemæan lion, which ravaged the country. *Statius.*

MOLO'SSUS, a son of Pyrrhus and Andromache, who reigned in Epirus, and part of his dominions received the name of Molossa from him. *Paus.*

MOMUS, the son of Somnus and Nox, and god of pleasantry. He was continually employed in satyrizing the gods, and whatever they did was freely turned into ridicule; for which reason he is represented as taking a mask off his face, and holding a puppet in his hand. Neptune having made a bull, Vulcan a man, and Minerva a house, they appointed Momus judge, which was the most skilful artificer; but he chid them all three. He found fault with the horns of the bull, which he said should have been placed between the eyes, to strike with greater force and surety. In regard to the man, he would have had a little window in his breast, that his secret thoughts might be discovered. As to the house, he affirmed it was too clumsy and heavy, and not fit to be transported to another place, when it was near a bad neighbour. *Hesiod. Lucian.*

MOPSUS, a celebrated prophet, son of Apollo and Manto. He was consulted by Amphimachus, king of Colophon, what success would attend his arms in a war which he was going to undertake. He predicted the greatest calamities, but Calchas, a Grecian soothsayer,

promised the greatest successes. Amphimachus followed the opinion of Calchas, but the prediction of Mopsus was fully verified, which had such an effect on Calchas that he died soon after. Mopsus after death was ranked among the gods, and had an oracle at Malea, celebrated for its true and decisive answers.

MO'RPHÆUS, the god of dreams, who laid all those asleep that he touched with a poppy plant, and then presented to their imaginations dreams of different kinds. He is generally represented as a sleeping child of a great corpulence, and with wings; holding a vase in one hand, and some poppies in the other.

MORS, or **DEATH**, an infernal deity, daughter of Erebus and Nox, and the most implacable of them all. The poets represent her as a skeleton, clothed in a speckled garment; and sometimes they give her wings, and a scythe in her hand.

MU'LCIBER, or **MULCIPER**, a name of Vulcan, from his occupation of a smith in softening iron.

MU'RCTIA, the goddess of sloth among the Romans, who built her a temple in the goal of the Circus.—Also a name of Venus, whose temple on the Aventine mountain at Rome was called *Murcus*.

MUSES, the goddesses of arts and sciences, music and poetry, daughters of Jupiter and Mnemosyne. Their names are Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania; they are represented with Apollo at their head. The palm and the laurel with many fountains, such as Hippocrene, Castalia, and the river Parnassus, were sacred to them. They inhabited the mountains Parnassus, Helicon, Pierus, and Pindus. The horse Pegasus, generally grazed upon these mountains or near them.

MUSÆ'US, an Athenian poet, supposed to have been scholar of Orpheus, and to have lived 1410 years before the Christian era. Virgil has paid great honour to his memory by placing him in Elysium attended by a multitude, and taller by the head than any of his followers. None of his compositions are extant; for the elegant poem of Leander and Hero, attributed to him by some, was

written by another Musæus who flourished in the fourth century, according to the more received opinion.

MY'CENÆ, a city of Argolis, in Peloponnesus, built by Perseus, son of Danae.

MY'RMIDONS, a people of Thessaly, who were originally ants, and by Jupiter turned into men at the request of Æacus, when a plague had destroyed the old inhabitants. They followed Achilles to the siege of Troy.

MYRRHA, a daughter of Cinyras, king of Cyprus. She committed incest with her father, by the contrivance of her nurse, who conveyed her into her father's bed instead of his wife. He coming to the knowledge of the crime, would have slain her, but she was metamorphosed into a tree that produces myrrh. Adonis was the fruit of this incest.

MY'RTILUS, a son of Mercury and Phaetusa, and the charioteer of Oenomaus. He took a bribe from Pelops to overturn his master's chariot in the race, wherein he was either to gain a beautiful bride or lose his life. Though this treachery was attended with success, yet Pelops threw him into the sea for having betrayed his master.

MY'SCELLUS, a native of Argos, who not being able to unfold the sense of the oracle, which had ordered him to build a city where he found rain and fair weather at the same time, he meeting with a beautiful courtesan all in tears in Italy, he there built the city of Crotona.

MY'SIA, a country of Asia the Less, bordering upon Troas, not far from Hellespont.

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NÆ'NIA, a goddess of funeral songs, who had a chapel at Rome without the Viminal gate.

NÆ'VIUS, a very ancient Roman poet, who wrote several comedies, and a poetical account of the first Punic war, in which he had served. Some fragments of his poetry are extant. *Cicero*. A famous augur in the reign of Tarquin, who to convince the king and the Romans of his power, as an augur cut a flint with a razor, and

turned the ridicule of the populace into admiration. Tarquin rewarded his merit by erecting him a statue in the Cemitorium; and the razor and the flint were buried near it under an altar. *Dionys. Hal.*

NA'IADES, nymphs of the springs and fountains.

NA'IAS, or NAIS, a nymph in an island of the Red sea, who by her incantations turned to fishes all those who approached her residence after she had admitted them to her embraces. She was herself changed into a fish by Apollo. It is said that she gave the name of Naiades to the nymphs who inhabit the waters. *Ovid.*

NAPÆ'Æ, nymphs of the groves and vallies.

NARCI'SSUS, the son of Cephissus and Liriope. He was so handsome that all the nymphs fell in love with him; but he slighted them all: Echo, among the rest, could not influence him to regard her, for which reason she pined away with grief. Tiresias predicted to his parents that he should never die till he saw himself. Returning one day from the chase, he looked into a fountain, and was so enamoured with his own beauty, that he languished away, and was metamorphosed into a flower, which bears his name. *Ovid.*

NAU'PLIUS, a son of Neptune and Amymone, and king of Euboea. On hearing his son Palamedes was unjustly put to death in the Grecian camp, he meditated revenge, and endeavoured to debauch the wives and daughters of the absent princes. Likewise, as they were returning home, he set up false lights on mount Caphareus, to misguide their ships, whereby many were lost. But when he heard that Diomedes and Ulysses, the principal enemies of his son, had escaped, he threw himself into the sea. *Propertius.*

NAU'SICAE, a daughter of Alcinous, king of the Phoenicians; who happened to meet Ulysses, after he was shipwrecked, and conducted him to her father's court. *Homer.*

NAUTES, a Trojan soothsayer, who accompanied Æneas, and predicted that all his misfortunes should be owing to the hatred of Juno.

NAXOS, one of the Cyclad islands, and the largest, noted for its good wines. In this island Bacchus found

Ariadne, basely deserted by Theseus, and took her to wife. *Virgil.*

NEÆ'RA, a beautiful nymph who, according to Homer, was mother of Phaethusa and Lampetia by Apollo. See HELIADES.

NECESSITY, an allegorical goddess, daughter of Fortune. Her power was such that Jupiter himself was forced to obey her, and nobody, beside her priestesses, were allowed to enter her temple at Corinth.

NECTAR, a drink which Hebe and Ganymede presented to the gods.

NE'LEUS, a son of Neptune and the nymph Tyro. Being driven out of Thessaly by his brother Pelias, he took refuge at Lacedæmon, where he married Chloris, by whom he had twelve sons, who were all massacred by Hercules, except Nestor, together with their father. *Ovid.*

NE'MÆA, a country of Elis, where there was a vast forest famous for the terrible lion killed by Hercules; after which, he instituted games on that occasion. The Nemean games were originally instituted by the Argives in honour of Archemorus, and Hercules some time after renewed them.

NE'MESIS, the daughter of Jupiter and Necessity, or, according to others, of Oceanus and Nox. She was the goddess of vengeance always prepared to punish vice, and at the same time liberally to reward virtue. The Romans sacrificed to her before they declared war against their enemies, to show the world that they never took up arms unless in a just cause. She is represented with wings, holding a helm in one hand and a wheel in the other, to show with what celerity she is prepared to punish the wicked both by sea and land. She is sometimes called Adrastia, and Rhamnusia.

NEOPTO'LEMUS, a son of Achilles and Deidamia, more usually called Pyrrhus.

NE'PHELE, the wife of Athamas, and mother of Phryxus and Helle. She was repudiated on pretence of being subject to fits of insanity, and her husband married Ino, who soon became jealous of Nephele, and resolved to destroy her children; but she removed them from the reach of Ino, by giving them a celebrated ram sprung from the union of

Neptune and Theophane, on whose back they escaped to Colchis. See PHRYXUS. Nephele was changed into a cloud, hence some call her Nebula; and the fleece of the ram, which saved her children, is often called the Nephelean fleece. *Apollod. Ovid.*

NEPTUNE, the son of Saturn and Rhea, god of the sea, and father of the fountains and rivers. When the dominions of Saturn were divided with his brothers, Jupiter and Pluto, the empire of the seas fell to him. Rhea saved him from the fury of his father, as she had done Jupiter. He was delivered to shepherds to be educated, and when he was grown up, he married Amphitrite, and had several concubines. He was chased from heaven with Apollo, for having conspired against Jupiter. They went together to assist Laomedon in rebuilding the walls of Troy, and he punished that king for refusing his salary, by causing a great inundation of the sea, and bringing a sea-monster which ravaged the country. He disputed with Minerva about giving a name to Athens, in which he failed. He ravished and changed Amymone into a fountain; deceived Theophante under the form of a ram: and gained the confidence of Tyro by changing himself into the river Ænipeus. He is represented on a car, in the form of a shell, drawn by sea horses or dolphins, and with a trident in his hand. *Ovid. Virgil.*

NEREIDES, nymphs of the sea, daughters of Nereus and Doris. They were fifty in number, and are represented as young and handsome virgins, sitting on dolphins, and holding Neptune's trident in their hand, or sometimes garlands of flowers, &c.

NEREUS, a deity of the sea, son of Oceanus and Tethys, who married his sister Doris, by whom he had fifty daughters called Nereides. He had the gift of prophecy, and informed those who consulted him with the different fates that attended them. *Hesiod. Homer.*

NESSUS, a Centaur, son of Ixion and the Cloud. He offered his service to Hercules, to carry his wife Deianira over the river Evenus, but when he had her on the other side, he would have ravished her, upon which Hercules shot him with an arrow. Nessus, knowing the wound was mortal, in revenge gave her his shirt stained with

blood, telling her, if her husband, at any time should estrange himself from her, it would regain his affection. Soon after, hearing he had fallen in love with Iole, she sent him the shirt as he was sacrificing on mount Oeta, which he put on, and presently felt such a terrible pain, that he threw himself into the fire. *Virgil. Ovid.*

NESTOR, a son of Neleus and Chloris, who was preserved from the unhappy fate of his father and brothers. When he was young, he fought with the Centaurs, at the wedding of Pirithous, and when old he went with fifty ships to the Trojan war. His wisdom was such, that Agamemnon said, that, if he had ten such generals, he should soon take Troy; and his eloquence was so great, that his words dropped from his lips like honey. He is said to have lived three ages. *Homer. Horace.*

NICOSTRATA, a prophetess of Arcadia, who went into Italy with her son Evander, where, from the wildness of her looks when giving oracles, she was called *Carmen-tis*: see *CARMENTA*.

NINUS, the son of Belus, who built a city to which he gave his own name, called Nineveh in Scripture, and founded the Assyrian monarchy. He married Semiramis, the wife of one of his officers, after her husband had hanged himself through fear of his power; by her he had a son called Ninvas, and each of them succeeded him in the kingdom. He was the first who sacrificed to statues; and exhibited one of his father, to which he commanded the Babylonians to pay the same reverence that they would have given to Belus alive. Ninus, after death, received divine honours, and became the Jupiter of the Assyrians and the Hercules of the Chaldeans.

NIOBE, a daughter of Tantalus king of Lydia, and wife of Amphion king of Thebes, by whom she had seven sons and as many daughters. The number of her children so increased her pride, that she slighted the sacrifices of Latona, and set herself above that goddess: which the children of Latona, Apollo and Diana, resenting, he slew the males, and she the females, except Chloris, and Niobe was changed into a rock. *Ovid.* A daughter of Phoroneus, king of Peloponnesus, and sister to Apis. She was beloved by Jupiter, by whom she had a son called Argus,

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who gave his name to Argolis, a country of Peloponnesus.
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NISUS, king of Megara, who had a fatal yellow lock, which his daughter Scylla cut off, and gave to Minos, her father's enemy, with whom she was in love; upon which Nisus died with grief, and was changed into a hawk, and Scylla into a lark. *Ovid.* A Trojan who came to Italy with Æneas, and signalized himself by his valour against the Rutulians; but perished with his friend Euryalus, in endeavouring to rescue him from the enemy's darts. *Virgil.*

NORUS, the south wind, and one of the four principal, called also Auster.

NOX, the goddess of darkness, daughter of Coelus and Terra. She married her brother Erebus, a river of hell, by whom she had many children. She is painted with black robes beset with stars.

NUMICIUS, a river of Italy, where the dead body of Æneas was found, and where Anna, the sister of Dido, drowned herself. *Virgil.*

NYCTE'IS, a daughter of Nycteus, who married Polydorus son of Cadmus, by whom she had Labdacus.

NYCTE'LIUS, a name of Bacchus, because his sacrifices were performed in the night. *Ovid.*

NYCTE'US, a king of Thebes, and son of Neptune, by Celeno daughter of Atlas. He married a nymph of Crete, by whom he had two daughters Nycteis and Antiope. He died of a wound received in a war against Epopeus, who had carried away Antiope, and left his kingdom to his brother Lycus during the minority of his grandson Labdacus.

NYCTI'MENE, a Lesbian virgin of impure desires, who shamefully crept into her father's bed, and was changed into an owl; which, as conscious of the deed, hates the light, and is the aversion of every bird. *Ovid.*

NYMPHS; daughters of Oceanus and Terra, or of Nereus and Doris. Those called Nereides have their abode in the sea; the Naiades and Potamides in fountains and rivers; and the Limnades in lakes and ponds: the Dryades and Hamadryades dwell in forests; the Oreades in mountains; the Napææ in groves and vallies; and the Lemonjades in meadows and fields.

NYSA, the name of several cities in different parts of the world, where they rendered peculiar honours to Bacchus: and also of one of the two tops of mount Parnassus, sacred to Bacchus, as Cyrha, the other, was to Apollo.

NYSÆ'US, a surname of Bacchus, because he was educated and worshipped on mount Nyssa.

NYSIA'DES, nymphs of Nyssa, to whose care Jupiter intrusted the education of his son Bacchus. *Ovid.*

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OA'XES, a river in the island of Crete, so called from Oaxus the son of Apollo.

OCCA'SION, or **OPPORTUNITY**, an allegorical deity, who presides over the most favourable moment in undertaking any enterprise. She is painted under the figure of a naked woman, or of a young man bald behind, with one foot in the air, and another on a wheel, holding a razor in one hand, and a veil in the other. *Phædrus.* She is supposed to stand upon a wheel which is always turning.

OCEA'NIDES, or **OCEANITIDES**, sea nymphs, daughters of Oceanus and Tethys. They were very numerous according to Apollodorus, who mentions the names of seven of them, Asia, Styx, Electra, Doris, Eurynome, Amphitrite, and Metis.

OCEA'NUS, the most ancient god of the sea, and son of Coelus and Vesta, or Terra. He married Tethys, by whom he had the most principal rivers, such as the Alphæus, Peneus, Stuymon, &c. with a number of daughters who are called from him Oceanides. He is generally represented as an old man with a long flowing beard, sitting on the waves of the sea, and holding a pike in his hand.

OCY'PETE, one of the Harpies.

OCY'ROE, a daughter of Chiron the Centaur, said to be turned into a mare, because she was desirous to pry into futurity.

OE'DIPUS, a king of Thebes, and son of Laius and Jocasta. His father, being told by the oracle, that he

should be slain by his son, gave orders to a servant to kill him; but he having some sort of compassion, hung him up by the heels to a tree, on mount Cithæron, that he might perish with hunger. A shepherd passing that way took the infant and carried it to Polybius, king of Corinth; and Peribœa the wife of Polybius, who had no son, educated him as her own child. Oedipus, when grown up, being told that he was an illegitimate child, went to consult the oracle of Delphi; and was there told not to return home, for if he did, he would become the murderer of his father, and the husband of his mother. This answer terrified him, and knowing no home but the house of Polybius, he resolved not to return to Corinth, where such calamities apparently attended him. Coming to Phocis, he killed his father unknowingly in a quarrel; thence going to Thebes, he solved the enigma of Sphinx, and ignorantly married his mother as a reward for that service, and had children by her. The gods, displeas'd at the incest, afflicted the Thebans with a terrible plague; which did not cease till the man who saved Oedipus came to Thebes, and discovered his birth. On finding himself guilty, though undesignedly, of parricide and incest, he, in excess of grief, put out his own eyes, banished himself from Thebes, and was led about by his daughter Antigone, till he died in a grove near Athens. *Apollod. Euripides.*

OEN'L'US, king of Calydonia, and husband of Althæa, by whom he had Meleager and Deianira. After Althæa's death he married Peribœa the daughter of Hipponeus, by whom he had Tydeus. When he was sacrificing to the rest of the deities, he neglected his duty to Diana, who thereupon sent a wild boar to waste and destroy the country, which was hunted and killed by Meleager and his company. *Ovid.*

OENO'MAUS, a son of Mars by Sterope, king of Pisa in Elis, and father to Hippodamia. Being told that he should die by the hand of his grandson, he resolved never to marry his daughter. As he was well skilled in races he obliged all those who came to ask her in marriage to contend with him, on condition, if the suitor was overcome, he should be put to death; if he overcame, that he should marry his daughter. Pelops came to his court upon this

account, and bribing Myrtilus his charioteer, one of the wheels fell off, by which means he lost his life, his daughter, and his kingdom. *Statius.*

OENO'NE, a nymph of mount Ida, daughter of the river Cebrenus in Phrygia. They say she gave herself up to Apollo, who, by way of reward, let her have an insight of futurity, and the art of medicine. She married Paris, before he was discovered to be the son of Priam, and on his leaving her, she foretold to him that his voyage into Greece would be the total ruin of his country, and that he should have recourse to her medical knowledge at the hour of death. When Paris was wounded by Philoctetus, he ordered himself to be carried to her, but died as he came into her presence; and Oenone was so struck at the sight, that she bathed his body with her tears, and stabbed herself to the heart.

OE'TA, a celebrated mountain in Thessaly, where Hercules burnt himself.

OGY'GES, an ancient king of Thebes, in Boeotia, and descendant of Cadmus. In his time there was a deluge which overflowed Greece, being the first deluge in the world, according to fabulous history.

OGY'GIA, an island of the Ausonian sea, afterward called Calypsus, from Calypso, who there entertained Ulysses. *Pliny.*

OI'LEUS, a king of the Locrians, and father of Ajax by Eriope. He was one of the Argonauts.

OLY'MPIA, a town of Elis in Peloponnesus, where Jupiter had a temple with a celebrated statue fifty cubits high, reckoned one of the seven wonders of the world. The Olympic games were celebrated in the neighbourhood.

OLY'MPIAS, or OLYMPIAD, the space of four years, and in the first month of the fifth the Olympic games were celebrated in honour of Jupiter Olympius. The Greeks began to use this epocha 23 years before the building of Rome, for the foundations of that city were laid in the third year of the sixth Olympiad, according to Eutropius.

OLY'MPIUS, a surname of Jupiter, from Olympus where he was supposed to reside, or from Olympia, where he was worshipped.

OLY'MPUS, a hill between Thessaly and Macedon. It

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is so high, that the ancients supposed the top reached the heavens; and, from that circumstance, they have placed the residence of the gods there, and have made it the court of Jupiter.

O'MPHALE, a queen of Lydia, with whom Hercules being in love, he changed his club and lion's skin for a spindle and distaff, and he used to spin in company with her and her maids.

OPS, a daughter of Coelus and Vesta, the sister and wife of Saturn. She was also called Cybele, Rhea, and Mother of the Gods, because by her the earth was meant: for all the heaven gods were born of the earth.

ORA, a name given to Herfilia, wife of Romulus, after she was made a goddess.

O'RACLE, the place where they predicted future events, under the name of some deity. The answer which was given was also called the Oracle. The most famous were those of Delphi and Dodona.

ORCUS, the infernal regions. As also a name of Pluto and Cerberus.

OREA'DES, or **ORESTIADES**, nymphs of the mountains: they generally attended upon Diana, and accompanied her in hunting.

ORE'STES, the son of Agamemnon and Clytemnestra. He slew his own mother and Egeſthus, her adulterer, who had murdered his father. He also slew Pyrrhus, the son of Achilles, in the temple of Apollo, for marrying Hermione, who had been betrothed to him by her grandfather. Apollo sent furies to haunt him for the profanation of his temple, and forced him to expiate his crimes at the altar of Diana. He and Pylades are recorded for true friends, each contending to die for the other. The story is, that he set out in company with Pylades, who would never leave him till they came to the place where Diana's altar stood, and then he presented himself to Thoas, king of Taurica, to be sacrificed, affirming that he was Orestes, and that the other was an impostor. At the very moment that Orestes was going to be sacrificed, his sister Iphigenia, priestess of Diana, knew him: upon which she, Orestes, and Pylades, sacrificed Thoas himself, on account of his cruelties, and

carried off the statue of Diana. Orestes died of the bite of a viper. *Sophocles. Horace. Virgil. Ovid.*

ORGIES, the sacred rites of Bacchus, celebrated in the night with great privacy, and as great lewdness and disorder.

ORION, a celebrated giant, son of Jupiter, Neptune, and Mercury. These three gods, travelling together, lodged with a peasant called Hyreus, by whom they were well entertained, and in return promised to grant whatever he should ask. The old man, who had lately lost his wife, to whom he had promised never to marry again, desired them that, as he was childless, they would give him a son without another marriage. The gods consented, and ordered him to bring the hide of the ox which he had killed for them, and having all three made water in it, they ordered him to bury it in the ground, and assured him, that a son would proceed from thence in nine months; accordingly at that time was produced Orion, who became a great hunter. He was so unfortunate as to challenge Diana, who should kill most wild beasts; whereupon she raised up a scorpion, which bit and killed him. However, Jupiter metamorphosed him into a constellation. *Virgil. Ovid.*

ORITHYA, a daughter of Erichtheus, king of Athens. Boreas fell in love with her, and carried her away by force into Thrace, where he had two sons by her, Zethes and Calais, and two daughters, Cleopatra and Chione. *Ovid. Paus.*

ORPHEUS, a Thracian, the son of Apollo and Calliope, and a great poet and musician. He was one in the Argonautic expedition, of which he wrote a poetical history still extant, together with his hymns, but whether genuine or not is much doubted. He received a lyre from Apollo, or Mercury, upon which he played so eminently that the trees and rocks left their places, the rivers stopped their courses, and the wild beasts flocked about him to hear the sound of his music. Eurydice, his wife, dying by the bite of a serpent, the same day she was married, as she was flying from the pursuit of Aristæus, he descended into the infernal regions to fetch her back; and so charmed Pluto, Proserpine, and all the infernal deities, with music, that they restored her to him, on condition that he should

not look behind him till he was out of hell. But not having power to command his impatience, when in sight of the upper regions of the air, he turned back to see if his beloved Eurydice followed him; upon which she disappeared in a moment. After this misfortune he renounced the company of women, which so much displeased the Bacchantes, that they fell upon him and tore him to pieces. *Ovid. Virgil.*

ORSI'LOCHUS, a son of Idomeneus, slain by Ulysses in the Trojan war. *Homer.*

ORTY'GIA, an ancient name of the isle of Delos, so called from Latona, who fled thither when changed into a quail. *Ovid.*

ORUS, or **LIGHT**, a god worshipped by the Egyptians, son of Osiris and Isis.

OSI'RIS, the son of Jupiter by Niobe, and the same as Argus, king of the Argives, who left that kingdom, and went with a colony into Egypt, where he civilized the inhabitants, taught them agriculture, and became their king. He there married Isis; and being resolved to spread civilization in other parts, he left Egypt to the care of his wife, and passed through most of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods. On his return home, he was murdered by his brother Typhon; but Isis and her son Orus revenged his death. As Osiris had particularly instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and they worshipped it under the name of Apis and Serapis.

OSSA, a high mountain in Thessaly, and one of those the giants made use of to climb into heaven.

OTHUS, a giant, son of Neptune and Iphimedia, and brother to Ephialtes. See **ALOIDES**.

OVID, a celebrated Roman poet, born at Sulmo. He was a very easy writer, and his works are well known. Having some way disoblged Augustus, he was banished to Pontus, at fifty years of age; where he died after eight years and some months, and was buried at Tomos.

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PACTO'LUS, a river in Lydia, with golden sands, which appeared after king Midas had washed off his foolish wish. The water was said to be good for all kind of disorders. *Strabo. Ovid.*

PACU'VIUS, an ancient Latin poet, who also distinguished himself by his skill in painting. He wrote satires and tragedies, which were represented at Rome, the best of which was *Orestes*.

PADUS, or **PADUSA**, a river in Italy, known also by the name of *Eridanus*, and now called the *Po*. *Virgil.*

PÆAN, a name of *Apollo*, and of a hymn which was sung to his honour.

PÆON, a celebrated physician, who cured the wounds which the gods received during the Trojan war. *Virgil. Ovid.*

PALÆ'MON, a sea deity, son of *Athamas* and *Ino*, whose original name was *Melicerta*. The Grecians celebrated the *Isthmian games* to his honour. He was called *Portumnus* by the Latins.

PALAME'DES, a son of *Nauplius*, king of *Eubœa*. He lived in the time of the Trojan war, and is said to have invented four of the Greek letters. He discovered the madness of *Ulysses* to be counterfeit, to prevent his being forced to the Trojan war; for which he became his enemy, and by subordination procured his death. *Homer.*

PALES, the goddess of shepherds and of pastures, worshipped with great solemnity at Rome.

PALI'CI, two sons of *Jupiter* by *Thealia*, who for fear of *Juno*, desired the Earth to open and receive them; which she did, and at the end of ten months sent them above ground. They were deified by the *Sicilians*, who swore by their names on all occasions. *Ovid.*

PALI'LIA, festivals in honour of the goddess *Pales*, to whom they sacrificed with milk, mulled wine, millet, and other grain.

PALINU'RUS, the pilot of *Æneas'* ship, who fell into the sea in his sleep, and after swimming three whole days, came to land at *Velia*, where the inhabitants murdered him and threw his body into the sea; but they were punished with a terrible plague. *Virgil.*

PALLA'DIUM, a wooden image of the goddess *Pallas*, whose eyes seemed to move. The Trojans affirm that it fell from heaven into an uncovered temple, and they were told by the oracle that *Troy* could not be taken while that image remained there. Which being understood by *Diomedes* and *Ulysses*, they privately stole into the temple, surpris'd and slew the keepers, and carried the image away; after which the destruction of the city soon followed.

PALLA'NTUS, king of *Trogenum*, and brother to *Ægeus*. He had fifty sons, called from him *Pallantides*, who were all killed by *Theseus* for opposing him when he came to take possession of his father's kingdom.

PALLAS, a name of *Minerva*, who received it either from having killed the giant *Pallas*, or from the spear which she brandishes in war.—A son of *Evander*, king of *Italy*, with whom *Æneas* entered into alliance: he was killed by *Turnus* after he had made a great slaughter of the enemy. *Virgil.* A giant, son of *Crius* and *Terra*: he was killed by *Minerva*, who covered herself with his skin. *Apollo'd.* A son of *Crius*, who married the nymph *Styx*, by whom he had *Victory*, *Valour*, and *Strength.* *Hesiod.*

PAN, a son of *Mercury*, and the god of shepherds, hunters, and all other country exercises. Happening to quarrel with *Cupid*, and fight with him, that god out of spite made him fall in love with a coy nymph *Syrinx*, who flying from him to the banks of *Ladon*, a river of *Arcadia*, she was turned into a reed. *Pan* made a pipe of it, and for his music was adored by the *Arcadians*. He accompanied *Bacchus* into the *Indies*, and was father of several *Satyrs*. He was painted half man and half goat, with a ruddy face, long beard, and a large pair of goats horns on his head; as also the feet and tail of a goat, and a motley skin, with a crooked staff in one hand, and a pipe of uneven reeds in the other. He is said to strike armies with a panic fear, of which we have an instance in *Brennus* the *Gaul*, who being about to pillage the temple of *Apollo*

at Delphi, Pan by night struck a terror into his army, upon which he quitted his design. They usually offered to him milk and honey, in wooden bowls. The Arcadians in particular paid him divine honours. *Ovid. Virgil.*

PA'NDARUS, a native of Crete, who was accessory to the theft of Tantalus, for which Jupiter ordered the Harpies to carry him to the Furies. *Paus.* A Trojan, who, at the instigation of Minerva, broke off the proposed agreement between the Trojans and Greeks, by throwing a dart among the Greeks: he wounded Menelaus and Diomedes, and was at last killed by Diomedes. *Homer.*

PA'NDION; a king of Athens, son of Erichthon and Pasithea. He died through excess of grief, on the ill treatment his daughter Philomela received from her brother-in-law Tereus.—Another king of Athens, son of Cecrops and Metiadura. He was driven from his paternal dominions, and fled to Pylas, king of Megara, who gave him his daughter Pelia in marriage, and resigned his crown to him. *Ovid Apollod.*

PANDORA, a woman made by Vulcan, at the command of Jupiter, upon whom every deity bestowed a gift; as Jono, majesty; Venus, beauty; Pallas, wisdom; Apollo, music; Mercury, eloquence; and so forth. Jupiter, exasperated against Prometheus, who had stolen fire from heaven to animate his man of clay, sent Pandora to the earth, with a beautiful box, which she presented to Prometheus. The artful mortal was sensible of the deceit, and sent away Pandora without suffering himself to be captivated by her charms; but his brother Epimetheus was not possessed of the same sagacity. He married Pandora, and she presented to him the box, which he opened, and there issued from it a multitude of evils that filled the world with diseases and calamities; but Hope was found remaining at the bottom of the box, and it is she alone that has the power of rendering trouble and sorrow less painful in life. *Hesiod. Paus.*

PANDRO'SA, one of the three daughters of Cecrops, who had not the fatal curiosity to open a basket Minerva had committed to their care; for which sincerity a temple was raised to her, near that of Minerva, and a festival instituted to her honour, called Pandrosia. See AGLAURA.

PANOPE, a sea nymph, daughter of Nereus and Doris, whom sailors generally invoked in storms. *Hesiod.*

PANTHE'ON, a celebrated temple in Rome, built to the honour of all the gods. *Pliny.*

PANTHO'IDES, the son of Panthous, that is, Euphorbus, slain by Menelaus. *Ovid. Horace.*

PAPHOS, a city of Cyprus, built by Agapenor. It was famous for a temple of Venus, who was thence surnamed Paphia.

PAPHUS, the son of Pygmalion, by a statue which had been changed into a woman by Venus. *Ovid.*

PARCÆ, or **FATES**, the daughters of Erebus and Nox, whose names were Clotho, Lachesis, and Atropos. They are supposed to preside over the birth and life of mankind; the first holds the distaff, the second draws the thread of human life, and the last cuts it off. See **CLOTHO**, &c.

PARIS, a son of Priam, king of Troy, by Hecuba. When his mother was with child of him, she dreamed she should bring forth a burning torch, which was interpreted that he should cause Troy to be burnt; upon which he was exposed on mount Ida, where he was brought up by a shepherd, married the nymph Oenone, and had children by her. After this he decided the controversy, caused by Discord, between Juno, Pallas, and Venus, in favour of the last; upon which the two former became his enemies. He was afterward owned by his parents, and sent on an embassy to Menelaus, king of Lacedæmon, where he fell in love with his queen Helen, and by his interest in Venus won her heart: then taking the opportunity of her husband's absence, he carried her to Troy; which occasioned the war between the Greeks and Trojans, and the burning of Troy, as had been foretold. *Homer. Ovid.* See **OENONE**.

PARNA'SSUS, a mountain of Phocis, in which is the Castalian spring, and where formerly stood the temple of Apollo. It has two tops, Cyrba and Nyssa, or, as others say, Helicon and Cytheon; the former one was consecrated to Apollo, and the latter to Bacchus. It was the seat of the Muses. *Lucan.*

PARNA'SSIDES, a name of the Muses, because they were said to inhabit mount Parnassus.

PARTHE'NOPE, one of the Syrens, whose body was cast on the shore of Campania, where it was found by the inhabitants, who built a city in the place, and called it by her name. It was afterward beautified and enlarged by a colony from Euboea, who called it Neapolis, which is now Naples. *Virgil. Strabo.*

PASI'PHAE, daughter of Sol, by Perfa, and wife to Minos. Venus being displeas'd with Sol, because he was the occasion of her being surpris'd with Mars, she inspir'd Pasiphaë with love for a bull, and she brought into the world the Minotaur, half a man and half a bull, which was killed by Theseus in the famous labyrinth which Dædalus had made for Minos. *Ovid.*

PASI'THEO, a daughter of Atlas, one of the Hyades.

PATRO'CLUS, the son of Menœtius and Sthenela, who was one of the Grecian princes at the siege of Troy, and the particular friend of Achilles. During the quarrel between Achilles and Agamemnon, Patroclus plac'd himself at the head of his company, in the habit and armour of Achilles, who had determin'd to fight no more. He struck a great terror among the Trojans, but was killed by Hector in a single combat, which made Achilles resolve to resume his arms, and revenge the death of his friend.

PEACE, an allegorical deity, daughter of Jupiter and Themis. She is represent'd as attend'd by Plutus, god of riches, with an olive branch in her hand, and a half crown of laurel on her head.

PE'GASUS, a winged horse, which proceeded from the blood of Medusa, when Perseus cut off her head. As soon as he appear'd he took flight, and passing over mount Helicon he struck the ground with his foot, upon which a fountain arose call'd Hippocrene. He inhabit'd the mount Parnassus, Helicon, and Pierus, and grazed on the banks of Hippocrene, Castalio, and Permessus. Apollo and the Muses made use of him in travelling, and Perseus mounted him to go into Egypt, to deliver Andromeda. Bellerophon us'd him to fight Chimæra, and this fiery monster being destroy'd, Pegasus threw his rider and continued his flight up to heaven, where he was plac'd among the constellations by Jupiter. *Hesiod. Homer. Ovid.*

PE'LEUS, a king of Thessaly, son of Æacus, and father

of Achilles, by the sea goddess Thetis. He was the only one among mortals who married an immortal. See ACAS-TUS and THETIS.

PE'LIAS, a son of Neptune, by Tyro, and twin brother to Neleus. He was nourished by a mare, and became the most cruel of mankind. He did not content himself with usurping the dominions of Æson; but he shut him up, and gave him no nourishment but the blood of a bull. He sacrificed his mother-in-law to Juno, and caused the wife and children of Æson to be assassinated; but Jason was concealed from his fury, and privately brought up. Jason afterward came to Pelias and demanded his dominions, which he durst not refuse; but Pelias engaged this young prince to go and conquer the golden fleece, hoping he would perish in the attempt. However, Jason returned triumphantly, with his wife Medea, who, to punish Pelias for all his crimes, persuaded his own daughters to cut him in pieces, and boil his limbs in a cauldron, making them hope he would grow young again; but the event deceived their expectations. *Pindar. Ovid.*

PE'LION, a celebrated mountain of Thessaly, which the giants threw upon Ossa, to climb up to heaven.

PELO'PEA, the daughter of Thyestes, who committed incest with her unknowingly. See ÆGISTHUS,

PELOPONNE'SUS, a very large peninsula of Achaia, whose capital city was Argos: it has been the scene of the most glorious actions in the world, and was so called from Pelops, who settled there.

PELOPS, a celebrated prince, son of Tantalus king of Lydia. His father, having upon a time entertained the gods at his palace, served up the members of Pelops, instead of other provisions. Ceres, being melancholy and inattentive from the recent loss of her daughter, eat one of his shoulders; but Jupiter put all the limbs together to restore him to life, and made him an ivory shoulder. Pelops married Hippodamia, after having overcome CENOMAU, father of that princess; and gave his name to Peloponnesus, of which he became master. *Hesiod. Ovid.*

PENA'TES, inferior deities among the Romans, who presided over houses and the domestic affairs of families.

They were generally placed in the innermost, and most secret part of the house; from which they afterward received the name of Penetrales, and the place where they stood was called Penetralia. Some confound them with the Lares.

PENE'LOPE, the daughter of Icarus, and wife to Ulysses, by whom she had Telemachus. To deliver herself from the importunity of her lovers, who solicited her during her husband's absence after the siege of Troy, she promised to marry him who was able to shoot in the bow of Ulysses; but not one of them was able. They still however urged their suit, and she promised to make choice of one, after she had finished the webs she was at work upon; but she undid in the night what had been wove by day, and amused them with such sort of artifices till the return of her husband, who then slew them all. After the death of Ulysses, she married Telegonus, by whom she had Italus. *Homer. Ovid. Hygin.*

PENE'US, a river in Thessaly, whose banks were shaded on each side with laurel. It runs between Ossa and Olympus, through the plains of Tempe.

PENTHESILE'A, a queen of the Amazons, daughter of Mars, who came to assist Priam at the Trojan war, and was slain by Achilles. The hero was so struck with her beauty when he stripped her of her arms, that he even shed tears for having so violently sacrificed her to his fury. *Virgil.*

PEN'THEUS, a king of Thebes, in Boeotia, son of Echion and Agave. He was a great despiser of the gods, and instead of going to meet Bacchus, who passed through his dominions, he ordered him to be brought bound before him. Bacchus had taken the form of Acontus, one of his pilots, and when he was in prison he departed from thence unseen. He inspired the royal family with such madness, that they tore Pentheus to pieces on mount Cithæron.

PERDIX, the nephew of Dædalus, thrown from the top of a tower by his uncle, and was said to be changed into a partridge. See **TALUS**.

PER'GAMUS, the citadel or fort of Troy; but the word is often taken for the whole city. *Virgil.* A city of Mysia, capital of a celebrated kingdom of the same name. It was

famous for a library of 200,000 volumes; and parchment was first invented there. *Æsculapius* was the chief deity of the country. *Pliny. Strabo.*

PERGUS, a lake of Sicily, near the city Enna, where Pluto forcibly carried away Proserpine. *Ovid.*

PERIBOE'A, the daughter of Hipponous, and second wife to Oeneus king of Calydon, by whom she became mother of Tydeus. *Hygin.* A daughter of Alcathous king of Megarus. Her father perceiving that she was courted by Telamon, ordered one of his guards to throw her into the sea; upon which Telamon fled. The guard moved with compassion; instead of drowning, sold her. She was conducted to Salamis, where she met with and married Telamon, by whom she had Ajax. Some pretend she was bought by Theseus, who, being influenced by her tears, returned her back to Telamon. *Pauf.* The wife of Polybius, king of Corinth, who educated *Ædipus* as her own child.

PERICLY'MENUS, a son of Neleus, and brother to Nestor. Neptune gave him the power of transforming himself into any shape; and when Hercules made war against his father, he killed him in the shape of a fly.

PERI'LLUS, an artist at Athens, who made a brazen bull for Phalaris, tyrant of Agrigentum. It was fabricated to put criminals to death by burning them alive, and that their groans should sound like the roaring of a bull. When he had presented it to Phalaris, the tyrant ordered the inventor to be seized, and the first experiment to be made on his body. *Ovid. Horace.*

PERIME'LE, a daughter of Hippodames, who was thrown into the *Ægean* sea, and changed into an island of the same name. *Ovid.*

PERIPHAS, an ancient king of Athens. He was so beloved by the people, that they worshipped him in the same manner as Jupiter, which irritated that god so much, that he would have killed him with a thunderbolt; but Apollo interceded for him, and he was metamorphosed into an eagle.

PERIPHE'TUS, a giant of Epidaurus, who assassinated passengers, and fed upon their flesh. Theseus fought and killed him, and scattered his bones in the fields.

PERME'SSUS, a river in Boeotia, whose source is at the foot of mount Helicon, consecrated to the Muses and Apollo. *Virgil.*

PERSA, or **PERSEIS**, one of the Oceanides, mother of Ætes, Circe, and Pasiphæ by Apollo. *Hesiod.*

PERSE'POLIS, a royal city of Persia, burnt by Alexander the Great, to please his courtesan Thais. Its ruins still astonish the modern traveller.

PER'SEUS, the son of Jupiter and Danae, daughter of Acrisius king of Argos, who had shut her up in a brazen tower, designing never to marry her: see **DANAE**. When Perseus was grown up, he obtained the helmet of Pluto, the buckler of Minerva, and a falchion of Mercury, with wings for his feet. By the assistance of these he performed several glorious actions; the most famous of which were the cutting off the head of Medusa, and the delivering Andromeda from the sea monster to which she was exposed, by showing him the head of Medusa, which turned him into a rock. Phineas and Polydectes were afterward turned into stone by this Gorgon's head. As Perseus was returning home, with his mother and Andromeda, he came to Larissa in Thessaly, and accidentally killed a man with a quoit which he had thrown, who proved to be no other than his grandfather Acrisius. This misfortune so depressed the spirits of Perseus, that he refused to reign at Argos, and therefore built a new city, which he called Mycenæ, and made it the capital of his dominions. After death, he received divine honours, and was placed among the constellations. *Herodot. Apollod. Paus. Ovid.*

PESSINU'NTIA, a name of Cybele, from Pessinus in Phrygia, where it is said an image of her fell from heaven, and a famous temple was erected for it.

PHÆDRA, a daughter of Minos and Pasiphæ, who married Theseus, by whom she had Acamas and Demophoon. She fell in love with Hippolytus, a prior son of Theseus, who rejected her with horror; on which she accused him of attempts on her virtue, which proved fatal to him; and being unable to survive one whose death her wickedness and guilt had occasioned, she confessed her crime, and hung herself in despair. *Eurip. Ovid.*

PHÆTHU'SA, a daughter of Phœbus and Clymene,

and the eldest of Phaeton's three sisters, who were called Heliades.

PHA'ETON, a son of Phœbus and Clymene, of whom Venus became enamour'd, and intrusted him with the care of one of her temples. This made him vain and aspiring, and when Epaphus one day quarrell'd with him, he told him, to check his pride, that he was not the son of Phœbus; upon which he complain'd to his mother Clymene, who advis'd him to go to his father to know the truth. He enter'd the palace of the Sun, and found him sitting on a throne, glittering with gold and diamonds. When Apollo saw him, he laid aside his rays, and swore by Styx he would grant him whatever he desired, as a proof of his paternal fondness, and to convince the world of his legitimacy. The rash youth desired to conduct the chariot of the sun only for a day: Apollo in vain endeavour'd to make him desist from this enterprize; and he was oblig'd to trust him with the chariot, after giving him all proper instructions. As soon as he was above the horizon, the horses, not minding the hand of this new charioteer, ran away with him, and set the world on fire. Jupiter, to prevent a total conflagration, struck him with a thunderbolt, and cast him headlong into the river Eridanus, now called Po, where his body, consumed with the fire, was found by the nymphs of the place. His sisters, and Cycnus his friend, wept so much for his loss, that they were chang'd into poplars, and their tears into amber, and Cycnus into a swan. *Hesiod. Ovid.*

PHA'LARIS, a tyrant of Agrigentum, that made use of the most excruciating torments to punish his subjects, who at length revolted and put him to death in his own brazen bull. See PERILLUS.

PHAON, a boatman of Mitylene in Lesbos. He received a box of ointment from Venus, who had presented herself to him in the form of an old woman, to be carried over into Asia; and when he had rubb'd himself with the ointment, he became so beautiful a youth, that many young women fell in love with him, especially the poetess Sappho. Some say that Phaon was beloved by Venus, who conceal'd him for some time among lettuces.

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PHASIS, a prince of Colchos, whom Thetis could not prevail upon to return her affection, and therefore changed him into a river.

PHILA'MMON, a celebrated musician, son of Apollo by Chione, and twin brother to Autolycus.

PHILA'MON, a poor countryman, who entertained Jupiter and Mercury. See **BAUCIS**.

PHILOCTE'TES, a son of the god Pan, and companion of Hercules. When Hercules was dying, he bound him by a solemn oath not to mention the place where his ashes were deposited, and at the same time gave him his arrows, dipped in the blood of the Hydra. Philoctetes sailed with seven ships to Aulis, the general rendezvous of the combined fleet going against Troy; but the offensive smell which arose from a wound in his foot, obliged the Greeks to leave him at the island of Lemnos. Some say this wound was caused by the bite of a serpent, which Juno had sent to torment him, because he had attended Hercules in his last moments, and buried his ashes; but others say the Grecians obliged him to discover where the ashes of Hercules lay, and that on striking the place with his foot, one of the poisoned arrows fell from his quiver and gave the wound. However, in the tenth year of the war, the Greeks being told by the oracle, that they never could take Troy without the arrows of Hercules, Philoctetes was sent for, and, on his arrival at the Grecian camp, was cured by Machaon. He then destroyed Paris, and many others of the Trojans, with the arrows of Hercules, and soon put an end to the war. *Virgil. Ovid.*

PHILOME'LA, a daughter of Pandion, king of Athens, Tereus, who had married her sister Progne, ravished her, then cut out her tongue, and confined her, that she might not disclose what had been done. She, however, wrought the whole story with her needle, and sent it privately to her sister; who receiving it, fetched her sister out of prison, killed her own son Itys, and served him up to her husband at supper, who in a rage would have killed them both; but they fled, and he pursuing, Progne was turned into a swallow, Philomela into a nightingale, and Tereus into a hoopoe; and the gods out of pity changed Itys into a partridge. *Ovid. Virgil.*

PHI'LYRA, a daughter of Oceanus, and the mother of Chiron the Centaur, begot by Saturn in the shape of a horse, he having assumed that form to escape the vigilance of Rhea. Philyra was so much concerned at being the mother of a monster, that she intreated the gods to change her nature, and she was metamorphosed into a lime-tree. *Virgil. Ovid.*

PHI'NEUS, king of Paphlagonia, son of Agenor, and husband to Cleopatra, daughter of Boreas, by whom he had two sons. Having divorced her, he married another wife, with whom his two former sons were accused of having committed incest, and were condemned to die. But Boreas revenged the innocence of his grandsons, by putting out the eyes of Phineus, who however obtained the gift of foretelling things to come. He received Oenus into his dominions, and Juno, by the assistance of Neptune, sent the Harpies, which with their filth spoiled all the victuals upon the table, and continued doing so till Zethes and Calais came and drove away these monsters. *Virgil.* A king of Thrace, whom Perseus changed into a stone, with all his companions, by showing them Medusa's head, because he forcibly attempted to carry away Andromeda, when married to Perseus. *Ovid.*

PHLE'GETHON, a river of hell, which is said to flow with streams of fire.

PHLEGON, one of the four horses of the Sun.

PHLE'GYAS, a son of Mars, king of the Lapithæ, and father of Ixion and Coronis. His daughter being ravished by Apollo, Phlegyas set his temple at Delphi on fire; upon which he was killed with an arrow, and thrown into hell, where a huge stone hangs over his head, and keeps him in continual alarm, by its appearance of falling every moment. *Virgil.*

PHOCIS, a small country of Greece, famous for containing the city of Delphi, and mount Parnassus.

PHOCUS, a son of Æacus and Psamathe, killed by his brother Telamon. *Ovid.*

PHOEBE, the sister and wife of Ceus, and mother of Alteria and Latona.—A name of Diana or the moon.

PHOEBUS, a name of Apollo or the Sun.

PHOENI'CE, or **PHOENICIA**, a country of Asia, noted for its palm-trees.

PHOENIX, a son of Agenor, and brother to Cadmus—
A son of Amyntor, and preceptor to Achilles.

PHOLUS, a son of Ixion and a cloud, one of the principal Centaurs, and a friend of Hercules. He by accident mortally wounded himself with one of the arrows of Hercules, who buried him in a mountain of Arcadia, and called it Pholoe. *Virgil. Paus.*

PHORBAS, the eldest son of king Priam, killed in the Trojan war by Menelaus—A Thessalian, son of Lapitha, and a great robber: he challenged the gods to fight, and was slain by Apollo.

PHORCUS, or **PHORCYS**, a sea deity, son of Pontus and Tethys. He had by his sister Ceto, the Gorgons, the dragon that kept the apples of the Hesperides, and other monsters.

PHORO'NEUS, a son of Inachus, brother to Io, and king of Peloponnesus. He married the nymph Laodice, by whom he had Apis, and Niobe, the first woman of whom Jupiter became enamoured. He received divine honours after death, and was the deity of a river of the same name. *Paus.*

PHORO'NIS, a name of Io, as sister to Phoroneus. *Ovid.*

PHO'SPHORUS, the morning star, and the same as Lucifer. *Martial.*

PHRY'GIA, a country of Lesser Asia, of which Cybele was the chief-deity.

PHRYXUS, the son of Athamas, and brother to Helle. While he was with his sister at the house of Creteus, their uncle, king of Iolchos, Demodicea, a wife of Creteus, solicited the love of Phryxus, but being refused, she accused him of attempting to ravish her. When a plague was lying waste the country, the oracle being consulted, told them that the way to appease the gods was by offering the last two persons of the royal family, which were Phryxus and Helle; whereupon they were condemned to be sacrificed, and the same moment that they were going to put the sentence in execution, they were surrounded by a cloud, out of which came a ram, which carried them

both into the air, and took them away to Colchis. As they crossed the sea, Helle, terrified with the noise of the waves, fell down and was drowned, in the place since called the Hellespont. Phryxus, arriving at Colchis, sacrificed the ram to Jupiter, and took off the fleece, which was of gold, hanging it upon a tree in a forest consecrated to Mars, and appointed a dragon for a guard, who devoured all those who attempted to carry it away. Mars was so pleased with his offering, that he decreed that those who possessed this fleece should live in affluence so long as they preserved it, and nevertheless it was permitted any person to attempt to carry it off. This is the famous golden fleece which was obtained by Jason and the Argonauts, with the assistance of Medea. It is said that this ram became the first constellation of the zodiac. *Ovid. Virgil.* See *ÆETA*.

PHYLLIS, a daughter of Lycurgus, king of Thrace. Demophoon, son of Theseus, having promised to marry her at his return to Crete, she was so uneasy at his delay, that she hanged herself, and was changed into an almond-tree. *Ovid.*

PICU'MNUS and *PILU'MNUS*, two deities at Rome, who presided over the auspices, that were required before the celebration of nuptials. The former found out the art of manuring land, and the second of reducing corn into flour. *Virgil.*

PICUS, a son of Saturn, and grandfather of Latinus, a king of Italy. He was changed into a woodpecker by the charms of Circe. *Virgil. Ovid.*

PIE'RIDES, a name of the Muses, from the mountain Pierus.—The nine daughters of Pierus, metamorphosed into magpies, for vying with the Muses.

PIE'RUS, a mountain of Thessaly, consecrated to the Muses, who were from thence called Pierides.—A rich man of Thessaly, whose nine daughters, called Pierides, contended with the Muses.

PIE'TY, a virtue that denotes veneration for the deity, and love and tenderness to our friends. She had a temple erected to her at Rome, on the spot where a woman lived, who had fed her mother with the milk of her breasts, when imprisoned and deprived of aliment. *Pliny.*

PILU'MNUS, the god of millers and bakers at Rome : see **PICUMNUS**.

PIMPLA, a mountain of Macedonia, sacred to the Muses, who on that account are sometimes called Pimpleeæ and Pimpleades. *Horace. Strabo.*

PI'NDAR, a Greek poet of a sublime genius, who wrote excellent odes, which none have been able to imitate properly. He is deemed the prince of lyric poets; and his statue was erected at Thebes in the place where the public games were exhibited.

PINDUS, a mountain of Thessaly, consecrated to the Muses and to Apollo.

PIRE'NE, a fountain in Acrocorinthus, sacred to the Muses, and where the horse Pegasus was then drinking some of its water, when Bellerophon took it to go and conquer the Chimæra.

PIRITHOUS, a son of Ixion and Dia, and king of the Lapithæ. He was an ambitious prince, and having heard a great many wonders concerning Theseus, he drove away part of his flock, to oblige him to pursue him, which Theseus did. They met, but did not come to blows, for they conceived such an esteem for each other, that they swore never to part. Theseus assisted Pirithous against the Centaurs, who were going to carry off Hippodamia; and Pirithous assisted Theseus in the rape of Helen. He went down in the infernal regions to bring away Proserpine, but was devoured by the dog Cerberus; and Theseus, who accompanied him, was put in chains by order of Pluto, till Hercules came to deliver him. *Ovid. Horace. Claudian.*

PISA, a district of Elis, in Peloponnesus, where the city Olympia was seated, as well as the river Alpheus, two places famous for the celebration of the Olympic games, and for the temple of Jupiter Olympus. *Virgil.*

PISTOR, a surname of Jupiter, because he put it into the minds of the Romans, when they were near surrendering the city through famine, to bake loaves and throw them into the Gauls tents; by which the enemy were deceived, and they raised the siege. *Ovid.*

PITHECU'SA, an island in the Tyrrhene sea. Its in-

habitants were changed into monkeys by Jupiter, whence some suppose it received its name. *Ovid.*

PITHO, the goddess of eloquence and persuasion, supposed to be the daughter of Mercury and Venus. She was represented with a diadem on her head, one of her arms raised in the attitude of an orator, holding with the other a thunderbolt and fetters, made of flowers, and a caduceus laying at her feet.

PITTHE'US, a king of Troezene in Argolis, said to be the wisest of mankind. He was son of Pelops and Hippodamia, father to Æthra the wife of Ægeus, and grandfather to Theseus, whom he particularly took care of in his youth and education. *Paus. Plutarch.*

PLE'IADES, the seven daughters of Atlas and Pleione, who were metamorphosed into stars, that form a constellation of this name: see **ATLANTIDES**.

PLE'IONE, the daughter of Oceanus and Tethys, the wife of Atlas, and mother of the Pleiades. *Ovid.*

PLE'XATIS, a daughter of Atlas, one of the Hyades.

PLUTO, the god of hell, son of Saturn and Rhea, and brother to Jupiter and Neptune. When Jupiter had dethroned Saturn, he gave hell to Pluto for his share of his father's dominions. This god was so black and ugly, and the place of his residence so obscure and gloomy, that all the goddesses refused to marry him; upon which he determined to obtain by force what was denied to his solicitations. On visiting Sicily, after a violent earthquake, he saw Proserpine, the daughter of Ceres, gathering flowers in the plain of Enna; he immediately carried her away upon his chariot, and she became the wife of her ravisher, and the queen of hell. He is painted on a chariot, drawn by four black horses, with keys or a rod in his hand; and sometimes he wears a helmet, which makes him invisible. *Plato. Ovid.*

PLUTUS, the god of riches, servant of Pluto, and son of Ceres by Jason. The ancients represented him as blind, because he distributed riches indiscriminately; and he was said to walk lame when he visited mankind, but when he left them he took wings and flew away.

PO, a river of Italy, otherwise called Eridanus.

PODALI'RIOUS, a son of Æsculapius, who with his

brother Machaon, both skilful physicians, went with thirty ships to Troy. On returning from the Trojan war, Podalirius was shipwrecked on the coast of Caria, where he cured of the falling sickness a daughter of the king of the place. He fixed his habitation there, and after death the Carians built him a temple, and paid him divine honours. *Pauf. Ovid.*

POENI, a people of Africa near Carthage. *Virgil.*

POLLUX, the son of Jupiter and Leda, and twin-brother to Castor. He was famous for boxing, and his brother for horsemanship. See Castor.

PO'LYBIUS, or POLYBUS, a king of Corinth, son of Mercury by Chthonophyle. He permitted his wife Periboea, who had no children, to adopt and educate as her son, Œdipus, who had been found by his shepherds exposed in the woods.

POLYDA'MAS, a son of Panthous, and son-in-law of Priam. He was inferior to none of the Trojans, except Hector, who fought against the Greeks; he was at last killed by Ajax. *Ovid. Homer.*

POLYDE'CTES, a king of the island Serephus, who educated Perseus, and, under the pretence of giving him an opportunity to seek honour, sent him against the Gorgons, that he might with more freedom enjoy the company of his mother Danae, whom he loved. Some time after he paid his addresses to Danae, which being rejected, he prepared to offer her violence; but at the critical moment, Perseus returned, and with Medusa's head he changed Polydectes into stone. *Ovid.*

POLYDO'RUS, a son of Cadmus and Hermione, who married Nycteis, by whom he had Labdacus, the father of Lajus. *Apollod.* A son of Priam and Hecuba, sent by his father, accompanied with great treasures, to the care of Polymnestor, king of Thrace, who massacred him after the siege of Troy, for the sake of his riches. *Virgil.*

POLYHY'MNIA, one of the nine Muses, who presided over Rhetoric. She is represented in white robes, with a crown of pearls on her head, and a sceptre on her left hand, the right being stretched out as if she was going to harangue.

POLYMNE'STOR, a king of Thrace, who married

Ilione, the eldest of Priam's daughters. He was a very covetous and cruel prince, and Hecuba put out his eyes for having killed her son Polydorus.

POLYNICES, the younger son of Œdipus, king of Thebes, by Jocasta. His brother Eteocles having banished him from Thebes, he fled to Argos, where king Adrastus espoused his cause in a war against the Thebans, in which the two brothers slew each other: see ETEOCLES.

POLYPHEMUS, a son of Neptune, and a Cyclop of an enormous size, who lived upon human flesh. Ulysses being shipwrecked on the island of the Cyclops, Polyphemus shut him and twelve of his companions, with his own flocks, in a cave, intending to devour them; but Ulysses made him drink so much while he was telling the story of the siege of Troy, that he was quite intoxicated; then, with the assistance of his companions, he put out his eye with a firebrand while he was asleep. Polyphemus being wakened by the sudden pain, took a stone, which one hundred men could not stir, and stopped up the mouth of the cave therewith, in such a manner, that the sheep could not go out but between his legs; which Ulysses perceiving, he ordered his companions to fasten themselves to the sheep, belly to belly, by which means they escaped when he turned the sheep out to graze. Afterward, when he understood that Ulysses and his companions had escaped, he pursued them, and threw an enormous rock after them; but they avoided the blow, and embarked in the remainder of their vessels, having lost three or four of their companions whom the giant had eaten. Polyphemus was in love with Galatæa, and crushed Acis to death with a rock, because he was preferred by that nymph. *Homer. Ovid.*

POLYXENA, a daughter of Priam, celebrated for her beauty and accomplishments. She was betrothed to Achilles, who, coming into the temple of Apollo to perform the nuptial rites, was there treacherously slain by Paris. After the sacking of Troy, the ghost of Achilles appeared and demanded his spouse, upon which she was sacrificed at his tomb. *Ovid.*

POLYXO, a priestess of Apollo in Lemnos, who advised the Lemnian women to kill all the men, because they had brought wives out of Thrace; which advice was cruelly

put in execution, only Hypsipyle spared her father Thoas. *Statius*. A native of Argos, who married Tlepolemus, son of Hercules. She followed him to Rhodes, and when he went to the Trojan war, where he perished, she became sole mistress of the kingdom. Helen, after the death of Menelaus, fled to Polyxo, who to punish her for being the cause of so destructive a war, ordered Helen to be hanged on a tree by her female servants, disguised in the habit of Furies. *Pauf.*

POMO'NA, the goddess of gardens and fruit-trees, whom Vertumnus fell in love with and married.

PONTUS, an ancient deity, father of Phorcys, Thaumas, and Nereus, by Tethys: he is the same as Oceanus. *Apollod.* A country of the Lesser Asia, on the borders of the Euxine sea.

PORPHY'RION, one of the giants who made war against the gods. *Horace.*

PORTU'MNUS, a sea deity. See PALÆMON.

POTA'MIDES, nymphs of the rivers.

PRIAM, the last king of Troy, and son of Laomedon. He was carried prisoner into Greece, when Hercules had conquered Troy; but afterward ransomed by his sister Hecione, and he then rebuilt the walls of that city. He married Hecuba, by whom he had many children, and he brought his kingdom into a very flourishing condition. Paris, one of his children, having carried off Helen, the Greeks sacked Troy, after a ten years siege: Pyrrhus slew Priam at the foot of an altar which he had laid hold of. This unhappy father, with all his family, came to destruction, for not following good advice. *Homer. Virgil.*

PRIA'PUS, god of the gardens, and son of Bacchus and Venus. He came into the world very deformed in all his limbs, particularly the genitals, by means of Juno, out of revenge to Venus whom she mortally hated. The husbands of Lampæus, not liking his conduct with regard to their wives, drove him away; and he, to be revenged, rendered them mad and extravagant in their pleasures; upon which he was recalled, and temples erected to his honour. He is always painted obscene, with a rough beard and uncombed hair, holding a fickle in one hand, and a stick or club in the other; he is crowned

PRO

with the leaves of the vine, and sometimes with laurel, or rocket. *Horace. Ovid. Virgil.*

PROCRIS, daughter of Erichtheus, king of Athens, married to Cephalus, who killed her in mistake. See CEPHALUS.

PROE'TIDES, the daughters of Proetus, who went mad, and imagined themselves to be cows. See IPHIANASSA.

PROE'TUS, son of Abas, king of Argos. He commanded Bellerophon to fight Chimæra, because his wife Sthenobœa had accused this young prince of attempting her honour. He was almost always at war with his twin brother Acrisius, and was at length turned into a stone by the Gorgon's head. *Ovid.*

PROGNE, a daughter of Pandion, king of Athens, and the wife of Tereus, king of Thrace, by whom she had a son called Itys. See PHILOMELA.

PROME'THEUS, a son of Japetus, one of the Titans, by Clymene. He surpassed all mankind in cunning and fraud, ridiculed the gods, and deceived Jupiter himself. He made the first man and woman upon the earth, with clay; and by the help of Pallas ascended the heavens, where he stole fire from the chariot of the sun, to give them life. Jupiter, greatly displeas'd at the theft, commanded Vulcan to make a woman of clay, and after he had given her life, sent her to Prometheus, with a box of rich and valuable presents. Prometheus, who suspected Jupiter, took no notice of the beautiful Pandora or her box, but sent her to his brother Epimetheus, who incautiously married her; and the god, now more irritated, ordered Vulcan to chain him on the top of mount Caucasus, where a vulture devoured his liver as fast as it grew; which punishment continued till Hercules set him free. *Hesiod. Ovid. Paus.*

PROPE'TIDES, women of Amathus, who having despis'd Venus, she made them become common prostitutes, and at length turned them into stone. *Ovid.*

PRO'SERPINE, a daughter of Jupiter and Ceres, who was stolen by Pluto out of Sicily, and carried to his subterranean dominions. Her mother, missing her lighted a fire on the top of mount Ætna, which has burnt ever since, in order to discover her. At length hearing from Ariethusa where she was, she petitioned Jupiter for her

return; which was agreed to, provided she had tasted nothing there; but Ascalaphus saying he had seen her eat part of a pomegranate, her return was prevented. Jupiter, to appease the resentment of Ceres, and sooth her grief, permitted that Proserpine should remain six months with Pluto in the infernal regions, and that she should spend the rest of the year with her mother on earth. Proserpine as queen of hell, and wife of Pluto, presided over the death of mankind, and was universally worshipped by the ancients. *Paus. Ovid. Virgil.*

PROTESILA'US, son of Iphicles, king of part of Epirus. He married Laodamia, by whom he was so passionately loved, that after his death she made his statue in wax, which she laid by her side every night. He was slain at the siege of Troy, as was foretold by the oracle, being the first who set foot on the Trojan shore. *Ovid.*

PRO'TEUS, a son of Oceanus and Tethys, or, according to others, of Neptune and Phoenice. He was one of the gods of the sea, could foretel future events, and change himself into any shape. *Virgil. Ovid.*

PROTOGE'NIA, a daughter of Deucalion and Pyrrha, beloved by Jupiter, by whom she had Æthlius, the father of Endymion. *Apollod.*

PRUDENCE, an allegorical deity, represented with a mirror in her hand, encircled with a serpent.

PSYCHE, a nymph whom Cupid married and transported into a kind of paradise, where she lived with him a long time without knowing him. At length he told her who he was, and then disappeared. Venus, displeased at her being great with her son, persecuted her so much, that at length she died; but Jupiter brought her back to life, and made her immortal, out of regard to Cupid. The ancients looked upon her as the goddess of pleasure, and she is generally represented with the wings of a butterfly.

PUDICI'TIA, or **CHASTITY**, had a temple at Rome, erected by Virginia. She is represented under the figure of a woman veiled, pointing to her face, to imply that she had no reason to be ashamed.

PYGMA'LION, son of Belus, and king of Tyre, who out of covetousness murdered Sichæus, his sister Dido's husband, to possess his riches; which she discovering, made

reprisals, and fled with her treasure to Africa, where she built the city of Carthage. *Virgil.* A celebrated statuary of the island of Cyprus, who fell in love with a beautiful statue of his own making, and petitioned Venus to animate it, which she did, and he had Paphus by her. *Ovid.*

PYGMIES, a people of Thrace, who were but three inches high, and lived eight years. Their wives brought forth three children at a time, and hid them in holes for fear that the cranes, with which they were always at war, should carry them away. They were so daring as to attack Hercules, after he had killed their king Antæus. One day, finding him asleep in the highway, they came out of their holes, and covered his body all over like so many ants, till at length he awoke, enclosed them in his lion's skin, and carried them to Eurystheus.

PY'LADES, a son of Strophius, king of Phocis, by one of the sisters of Agamemnon. He was the faithful friend of his cousin Orestes, whom he never deserted in his misfortunes.

PYLOS, the name of three cities in Peloponnesus.

PYRA'CMON, one of the Cyclops, who forged the thunderbolts of Jupiter.

PY'RAMUS, a youth of Babylon, in love with Thisbe. These lovers, whom their parents forbid to marry, received each other's addresses through the chink of a wall, which separated their houses; and after many vows of sincerity, they agreed to meet each other under a mulberry-tree, which stood close to a fountain. Thisbe arrived first at the place; and suddenly, a lioness came fresh from the slaughter of some cattle, to drink at the fountain; this so frightened her, that as she fled into a neighbouring cave she dropped her veil, which the lioness found and besmeared with blood. Pyramus coming soon after, and finding her veil bloody, imagined she was torn in pieces by a wild beast, and therefore slew himself. She, when her fears were vanished, returned to the tree, and, finding him dead, slew herself with the same sword. The berries of the tree under which this tragedy was acted, which were then white, first became red, and afterward black. *Ovid.*

PYRENÆ'US, a king of Thrace, who, during a shower of rain, gave shelter in his house to the Muses, and at-

tempted to offer them violence; but the goddesses took to their wings and flew away. Pyrenæus, with a design to follow them, mounted a high tower, and threw himself into the air, with a design to fly, but he fell down and was killed. *Ovid.*

PYRE'NE, a daughter of Bebrycius, king of the southern parts of Spain. She was ravished by Hercules, before he went to attack Geryon, and brought forth a serpent, which so terrified her, that she fled into the mountains, since called Pyrenees, and was there destroyed by wild beasts.

PYRRHA, the daughter of Epimetheus and Pandora, who married Deucalion, the son of Prometheus. See **DEUCALION**.

PYRRHUS, a son of Achilles and Deidamia. This prince was distinguished at the siege of Troy for his cruelty. He sacrificed Polyxena on the tomb of Achilles, massacred Priam at the foot of an altar, threw Astyanax from the top of a tower, and carried away Andromache into Epirus, where he had children by her. Hermione, his wife, exceedingly jealous of Andromache, communicated her uneasiness to Orestes, who slew Pyrrhus in a temple, while they were performing certain ceremonies. *Eurypides. Ovid.*

PY'THIA, the priestess of Apollo, who uttered his oracles at Delphi. She sat upon a tripod covered with the skin of the serpent Python. When she was about to foretel things to come, she entered into a sort of fury, with frightful agitations, and, when she had a mind, called up the manes of the dead.—Games celebrated in honour of Apollo, near the temple at Delphi.

PY'THIUS, a surname of Apollo, not only from the serpent Python, which he killed, but also from his being consulted more than any other god.

PY'THO, the ancient name of Delphi, so called because the serpent which Apollo killed rotted there.—A daughter of Atlas, one of the Hyades.

PYTHON, a serpent of a prodigious size, engendered by the mud, after the deluge of Deucalion. It was sent by Juno against Latona, one of the concubines of Jupiter. Latona, to shun the serpent, threw herself into the sea, and Neptune caused the isle of Delos to appear for a retreat

to this fugitive. Apollo afterward killed this serpent with an arrow; in memory of which the Pythian games were instituted. He covered a tripod at Delphi with the skin of this animal, upon which the priest sat to utter his oracles. *Ovid.*

PYTHONI'SSA, the priestess of Apollo's temple at Delphi, more generally called Pythia.

Q

QUA'DRIFRONS, a surname of Janus, when represented with four faces viewing the four quarters of the world.

QUERQUETULA'RES, nymphs who presided over the falling of oaks.

QUIES, the goddess of rest, who had her temple without the walls of the city of Rome.

QUIE'TUS, a name of Pluto, because by death he brings rest to all men.

QUIRINA'LIA, the Roman festivals, celebrated in honour of Romulus on the 13th of the calends of March.

QUIRI'NUS, a surname of Mars among the Romans. It was also given to Romulus after his consecration. *Ovid.*

QUIRI'TES, the name of the Sabines, who inhabited the town of Cures, and were admitted by the Romans into their city. After this union, the two nations were indiscriminately and promiscuously called by this name. *Varro. Livy.*

R

REMUS, the brother of Romulus, slain by him in a sedition between them; but the common report was, that he ridiculed his brother's wall by leaping over it, and was slain upon that account.

RHADAMA'NTHUS, king of Lycia, and son of Jupiter by Europa. He was a famous lawgiver of Crete, renowned for his impartial justice. The poets have made him one of the three judges of hell.

RHAMNU'SIA, a name of Nemesis, from Rhamnus, a town in Attica, where she had a temple, in which was a statue of her made of one stone, ten cubits high.

RHEA, the sister and wife of Saturn: see OPS.

RHEA Sylvia, the mother of Romulus and Remus: see ILIA.

RHESUS, a king of Thrace, who went to the assistance of Troy, and was slain in his tent the first night by Diomedes, who carried away his horses to the Grecian camp. This was done because an ancient oracle had declared, that Troy should never be taken, if the horses of Rhesus drank the waters of the Xanthus, and fed upon the grass of the Trojan plains. *Homer. Apollod.*

RHETE'NOR, one of Diomedes' companions, changed into a heron by Venus. *Ovid.*

RHI'PHEUS, one of the Centaurs.

RHO'DOPE, the wife of Hæmas, king of Thrace, who was changed into the high mountain of this name, because she preferred herself to Juno in beauty. *Virgil. Ovid.*

RHODES, a famous island in the Mediterranean, whose principal city was Rhodes, remarkable for a colossus seventy feet high; it was the statue of Apollo, and accounted one of the seven wonders of the world.

RHOECUS, one of the Centaurs, who fought with the Lapithæ at the nuptials of Pirithous, and was killed by Bacchus. *Ovid.*

ROBI'GUS, a deity at Rome, particularly worshipped by husbandmen, and entreated to preserve the corn from blights.

RO'MULUS, son of Mars by Rhea Sylvia, and twin brother to Remus. These princes were said to be suckled by a wolf (see ACCA *Laurentia*) and when they were grown up Romulus slew his brother, and possessed himself of all the country round mount Aventine, where he laid the foundations of the city of Rome. He got together several outlaws and fugitives, and soon became formidable to his neighbours. As they had no women among them, he celebrated certain games, to which he invited the Sabines, who came in great numbers. When they were in the midst of their jollity, Romulus made a signal, at which the soldiers seized on the Sabine women, and carried them

off. Romulus took Herfilia, daughter of Tatiſus, who declared war againſt him; but Herfilia ſoon made peace between them, and married Romulus. After this the Romans and Sabines became one people. The manner of his death is uncertain; but ſome ſay Mars tranſlated him into heaven, and he was worſhipped as a god by the name of Quirinus.

RU'MIA, the goddeſs of ſucking children.

RUNCI'NA, the goddeſs of weeding or cleaning the ground.

RU'TULI, a very ancient people of Italy, who, under their king Turnus, endeavoured to drive Æneas out of the country.

S

SABÆ, a people of Arabia. Their chief town was Saba, famous for frankincenſe, myrrh, and aromatic plants; and its inhabitants were called Sabæi. *Virgil.*

SABINES, an ancient people of Italy, who being invited to the games celebrated by Romulus, the Romans carried off ſome of their women, becauſe they had then none among them.

SACRA VIA, a celebrated ſtreet of Rome, which was a paſſage to the capitol and palace, through which the Romans rode in triumph. *Horace.*

SALA'CIA, a goddeſs of the ſea, the ſame as Amphitrite, ſo called from the ſaltneſs of the ſea.

SA'LAMIS, a daughter of Aſopus, enamoured by Neptune, who carried her to an iſland of the Ægean ſea, which afterward bore her name, and where ſhe gave birth to a ſon called Cenchreus.

SA'LII, the prieſts of Mars inſtituted by Numa, and were twelve in number, who carried the ſacred ſhields, called Ancilia, in proceſſion, leaping, dancing, and ſinging through the ſtreets.

SA'LMACIS, a fountain in Caria, which rendered effeminate all thoſe who drank of its water; whence it is ſaid that it changed men into women. *Ovid.*

SALMO'NEUS, a king of Elis, who was so proud that he would needs pass for a god; and in order to appear so, he made a bridge of brass over a great part of the city, that the rattling of his chariot over it might imitate thunder. But Jupiter, to punish him, struck him dead with a thunderbolt, and placed him in the infernal regions near his brother Sisyphus. *Homer. Virgil.*

SALUS, the goddess of health and safety, to whom a temple was dedicated at Rome; her priests only had the privileges of seeing her statue, and they took the auguries of health with great solemnities and many ceremonies.

SALMOS, an island in the Ægean sea, near Ionia, with a capital of the same name, where Juno was worshipped, because the inhabitants believed that goddess was born in their island, on the banks of the river Imbrisis, and under a willow that was kept within the walls of the temple erected to her honour; which temple was built by the Argonauts, who had brought from Argos the statue of this goddess.—The islands of Samothrace and Cephalena were also known by the name of Samos.

SA'MOTHRACE, an island of the Archipelago, near Thrace, formerly famous for the worship of the gods called Cabiri, and for the mysteries there celebrated, commonly called the mysteries of Samothrace.

SANCUS, a god of the Sabines, who was said to be the father of Sabinus, who gave name to that nation.

SA'NGARIS, or **SANGARIUS**, a river of Phrygia, and father of a beautiful nymph, who caused Atys to forget his engagements with Cybele, which was the occasion of the death of her lover. She happened to see the first almond-tree rise out of the earth, some of whose almonds she took and put into her bosom; but they immediately disappeared, and she became big with child.

SAPPHO, a celebrated poetess of Lesbos, in the 44th Olympiad, who invented the verse which goes by her name. Being deserted by her lover Phaon, she leaped off the Leucadian rock into the sea, to cure her passion. The Lesbians paid her divine honours after death, and raised her temples and altars, and stamped their money with her image.

SARDES, a city of Asia Minor, the capital of Lydia,

situate at the foot of mount Tmolus, on the banks of the Pactolus.

SARDUS, a son of Maceris, who had the surname of Hercules in Egypt and Lybia. He led a colony of Lybians into the island now called Sardinia.

SARON, a king of Troezene, uncommonly fond of hunting. One day he pursued a stag to the seashore, and the stag jumping into the sea, he flung himself in after him, where he swam for two miles and was drowned. This adventure gave name to the gulph of Saronica, an arm of the sea near Corinth. Saron was made a sea god, by Neptune, and was afterward worshipped by mariners.

SARPE'DON, a son of Jupiter by Europa, who disputed the crown of Crete with his elder brother Minos, and being vanquished, was obliged to abandon that island; but he took with him a colony into Caria, where he built the city of Miletus.—A son of Jupiter by Laodamia, and king of Lycia. He went to assist Priam against the Greeks, attended by his friend Glaucus, and was at last killed by Patroclus.—A son of Neptune, who was very cruel, and made a trifle of taking away the lives of men; for he killed all those that he met with. Hercules freed the world from this monster.

SATURN, a son of Cœlus and Terra or Vesta, who married Ops or Rhea, his own sister. His elder brother, Titan, was prevailed upon to assign over his right to him, on this condition, that Saturn should destroy all his male children, that so the kingdom might return to Titan's posterity; which Saturn performed, devouring all the males as soon as born. But when Jupiter was brought into the world, Ops gave him a stone wrapped up like a child to devour, which he did; and by the same device saved Neptune and Pluto also. Titan, hearing this, made war upon his brother, subdued him, and threw him into Tartarus, from whence he was delivered by his son Jupiter. But notwithstanding this, having learned by the oracle that his son should dethrone him, he attempted to kill him; upon which Jupiter surprised him, made him drunk, bound him, and deprived him of his virility with his own filth, as Saturn had served his father Cœlus before. Saturn fled into Italy, where Janus entertained him kindly, and gave

him part of his kingdom. In his reign the poets fix the golden age, when the earth, without culture, brought forth every thing. He first taught the rude people to plow and sow, and invented the sibe. He is represented under the figure of an old man, with a sibe in his hand, and a serpent with its tail in its mouth: sometimes he has an hourglass in his hand, and a child raised up as if going to devour it.

SATURNA'LIA, a famous festival at Rome, in the month of December, which lasted several days; it was celebrated in honour of Saturn, with great rejoicings and entertainments, and many presents were given and received. Servants likewise sat at the table with their masters, in memory of the golden age, when all things were in common.

SATYRS, country deities, represented in the form of hairy men, with the horns and ears of a goat; and they had the legs, the thighs, and the tail of the same animal; but they were sometimes painted only with the feet of a goat. They were constant companions of Silenus, who attended upon Bacchus, and they made themselves known in his orgies by their riot and lasciviousness. The firstfruits of every kind were generally offered to them. *Paus. Virgil.*

SCAMA'NDER, a celebrated river of Troas, rising at the east of mount Ida, whose waters had the singular property of giving a beautiful colour to the hair or the wool of such animals as bathed in them. This river, according to Homer, was called Xanthus by the gods, and Scamander by men. The god of the Scamander had regular priests and sacrifices offered to him; and it was usual for the virgins of Troas to bathe in the Scamander, when they arrived at nubile years, and to offer to the god their virginity. *Strabo. Homer.* A son of Corybas and Demonicus, who brought a colony from Crete into Phrygia, and settled at the foot of mount Ida, where he introduced the festivals of Cybele and the dances of the Corybantes. He some time after lost the use of his senses, and threw himself into the river Xanthus, which ever after bore his name. *Apollod.*

SCINIS, a notorious Corinthian robber, who used great cruelty to passengers; for he tied them to the boughs of trees, which he had forcibly brought together, and which he afterward unloosened suddenly, so that they were in-

stantly torn to pieces. Theseus is said to have punished him with the same kind of death.

SCIRON, a famous robber in Attica, who seized on all passengers he could, and threw them from the highest rocks into the sea; he was at length vanquished at Megara by Theseus, who made him undergo the same punishment: he gave name to the rocks which he had stained with the blood of so many miserable people.

SCYLLA, a daughter of Nisus, king of Megara, who privately cut off her father's fatal lock, and gave it to Minos; by that means betraying his safety and kingdom to his enemy. She was changed into a lark for her treachery, and pursued by Nisus in the shape of a hawk. *Ovid.* A daughter of Typhon, or as some say of Phorcus. She was beloved by Glaucus, a sea god, who desired the sorceress Circe to render her sensible of his passion; but Circe, being in love with him herself, poisoned the fountain where Scylla bathed, and no sooner had the nymph touched the place, than she found every part of her body below the waist changed into frightful monsters like dogs, which never ceased barking, and the rest of her body assumed six different heads. This sudden metamorphosis so terrified her, that she threw herself into a gulph of the sea of Sicily, where she was changed into rocks, which continued to bear her name. These rocks lie near Charybdis, and the passage between them is very dangerous for vessels; for when they endeavour to avoid Scylla, they run a risk of falling into Charybdis. *Ovid. Homer.*

SCYROS, an island in the Archipelago; where Theseus was killed, and where Achilles hid himself in woman's apparel, for fear of going to the war of Troy.

SCYTHIA, a kingdom of Asia, near the Black Sea. Its inhabitants, called Scythians, are celebrated by some as a people of frugality, honour, and justice; but others represent them as a savage and barbarous nation, who fed upon human flesh.

SEIA, or SEGETIA, a rural deity, who took care of the corn, and of harvest time; she was worshipped by the husbandmen, in order to procure a plentiful crop.

SELI'MNUS, a river of Achaia, whose mouth is near a fountain called Argyra. It is pretended that Selimnus

was formerly a young shepherd; of whom the nymph Argyra was so fond, that she came out of the sea every day to enjoy his company; but this passion did not last long, for at length she grew weary of him; and Selimnus was so affected with it, that he died of grief: upon which Venus metamorphosed him into a river; and even then he continued to love Argyra, which, when that goddess perceived, she caused him to forget her entirely. The poets affirm, that men and women who want to forget their lovers, need only bathe themselves in this river.

SE'MELE, the daughter of Cadmus and Hermoine, and mother of Bacchus by Jupiter. Juno was so jealous, that she endeavoured to destroy her, and went to her in the form of Beroe, Semele's nurse, advising her to see her lover in all his glory. Semele, with a great deal of difficulty, persuaded Jupiter to grant that favour; the consequence of which was, that she was burnt, for her mortal nature could not endure so much majesty. Semele immediately after death was honoured with immortality under the name of Thyone; but some suppose that she remained in the infernal regions till Bacchus was permitted to bring her back. *Pauf. Hesiod.*

SEMI'RAMIS, a famous queen of the Assyrians, daughter of the goddess Derceto. She was exposed soon after her birth, and was fed by doves till one of the shepherds of Ninus found her, and brought her up as his own child. She married Menon, the governor of Nineveh, who soon after hanged himself; she then married Ninus, and afterward succeeded him on the throne. Some say that Semiramis was changed into a dove after death, and received immortal honours in Assyria. It was she that built the magnificent gardens and walls of Babylon, that were placed among the seven wonders of the world.

SE'MONES, gods of an inferior rank, being deified men; for this reason they were called demi-gods.

SERA'PIS, one of the chief gods of the Egyptians, taken by some for Jupiter, and by others for the Sun; some again took him for Pluto, because he was sometimes accompanied by Cerberus. The Egyptians had several temples dedicated to this god, who is the same as Apis and Osiris.

SE'RIPHUS, one of the islands in the Archipelago, a place to which many exiles were confined.

SESTOS, a city in the Thracian Chersonese, opposite to Abidos, on the Asian side of the Hellespont, famous for being the seat of the amours of Hero and Leander.

SIBYLS, certain women who foretold things to come. The most famous of these was the Sybil of Cumæ, who commonly resided in a cave, near a town of that name in Italy, and was daughter of Glaucus. Apollo, to gain her favour, promised that she should live as many years as she could hold grains of sand in her hand. In process of time she became so decrepid, that there was scarce any thing left of her but her voice. She had several other names.— There were other Sibyls, the most ancient of whom lived at Delphi, and was called Artemis. Next to her was the Sibyl Erythræa. Euryphile prophesied at Samos; Hellespontica, at Marpesus, a town on the banks of the Hellespont; the Lybian, in Lybia; and, lastly, that of Trivoli, called Albunea, in Africa.

SICHÆ'US, the priest of Hercules, and husband of Dido, slain by his brother-in-law Pygmalion before the altar, for the sake of his money. *Virgil.*

SI'CILY, a large and fruitful island, near Italy, in the Mediterranean sea, famous for the beautiful plains of Enna, and the burning mountain Ætna.

SICYON, a city of Peloponnesus, the capital of Sicyonia, celebrated as being the most ancient kingdom of Greece.

SIDON, an ancient city of Phœnicia, the capital of the country, with a famous harbour in the Mediterranean, now called Said.

SIGÆ'UM, a promontory near Troy (where the Scamander falls into the sea) on which Achilles was buried.

SILENCE, an allegorical deity, represented under the form of a man, holding one finger in his mouth: see **HARPOCRATES**; or under the figure of a woman, in the same attitude; see **TACITA**.

SILE'NUS, a demi-god, who was the fosterfather, tutor, and attendant of Bacchus. He rid upon an ass, to accompany that god in his conquest of India, and also in the war against the giants. He is generally represented like a little

flat-nosed, bald, fat, gorbellied, old, drunken fellow, riding upon an ass; and yet for all this he is accounted wise, learned, and able to dive into mysteries. The satyrs were his constant companions and assistants, who honoured him as their father, and when they became old they were called Sileni. *Horace. Ovid.*

SILVA'NUS, a rural deity, who presides over woods, represented like an old man of little stature, with the feet of a goat. He fell in love with Cyparissus; but being so unfortunate as to kill a fawn, which the youth had tenderly brought up, and died for the loss of, he changed him into a cypress-tree, and carried a branch of it ever after in his hand. His usual sacrifice was a hog. *Virgil. Juvenal.*

SIMOIS, a river that rises in mount Ida, and falls into the Scamander, near Troy.

SIMO'NIDES, a poet of Cos, who first invented the art of memory, and three of the Greek letters. His compositions were esteemed for their elegance and sweetness; and the people of Syracuse erected a magnificent monument to his memory.

SINIS, a famous robber, who put all strangers that fell in his hands to a cruel death: see SCINIS.

SINON, a son of Sisyphus, and grandson of Autolicus. He was accounted the most crafty and deceitful among the Greeks; for these pretending to raise the siege of Troy, Sinon suffered himself to be taken, and reported that they were going to put him to death, for which reason he came to the Trojans for safety. He then advised Priam to bring into his city the wooden horse which the Greeks had left behind them, and to consecrate it to Minerva: his advice was followed, and Sinon in the night opened the side of the horse to let out the Greeks, and so procured the destruction of Troy. *Virgil. Homer.*

SIPH'NUS, an island in the Archipelago, one of the Cyclades. The inhabitants having discovered a mine of gold, Apollo demanded a tenth part of the profit, by the Pythian oracle, promising at the same time to make it increase to their advantage: upon which they built a treasury in the temple of Delphi, and deposited the tenth part, as had been required; but afterward being possessed with a spirit of

avarice, they discontinued paying the tribute, upon which the sea drowned their mine, and caused it to disappear. The capital town of this island is now called Sipanto.

SI'PILUS, a city and mountain of Lydia, where Cybele had a temple, and was worshipped in a particular manner. *Paus.* The first born of the seven sons of Niobe, who was slain by Apollo. *Ovid.*

SITHO'NIA, a country of Thrace, between mount Hæmus and the Danube. Sithonia is often applied to all Thrace, and thence the epithet Sithonis, so often used by the poets.

SIRENS, a kind of monsters, partly women and partly birds: they lived on the coast of Sicily, and by the sweetness of their singing and music tempted passengers on shore to their destruction. Ulysses was informed of their power by Circe, and to avoid being charmed by them, stopped up the ears of his sailors, and caused himself to be tied to the mast. But Orpheus overcame them in their own art; upon which they grew desperate, and threw themselves into the sea and perished. They were three in number, Parthenope, Ligæa, and Leucosia; and they are often represented holding, one a lyre, another a flute, and the third singing.

SI'RIOUS, the dogstar; whose appearance, as the ancients supposed, always caused great heat on the earth. *Virgil.*

SISY'PHIDES, a name of Ulysses, given him by way of reproach, as if he had been the son of the robber Sisyphus, who was said to have been acquainted with his mother Anticlea, before she married his father Laertes. *Ovid.*

SISYPHUS, a son of Æolus, who greatly infested Attica with his robberies, and was more cunning in them than his friend Autolycus. He is said by the poets to roll a great stone to the top of a mountain in hell, which falls down again when it is got near the summit, and he is forced to renew his labour. He was so punished by the gods, for having revealed some of their secrets. *Ovid.*

SMILAX, a beautiful virgin, in love with Crocus, who slighted her; and she dying for love, was turned into a shrub of her own name, with yellow flowers. *Ovid.*

SMINTHEUS, a title of Apollo in Phrygia, where the

inhabitants raised him a temple, because he had destroyed a number of rats that infested the country. *Ovid.*

SOL, or the **SUN**, was an object of veneration among the ancients. According to some of the poets, Sol and Apollo were different persons. Apollo, however, and Phoebus and Sol, are universally supposed to be the same deity.

SOMNUS, a son of Erebus and Nox, brother to Mors, and one of the infernal deities. He is said to have his palace in a dark cave, where the rays of the sun never enter: the passage to it is full of poppies and somniferous herbs, and the river Oblivion runs before the palace. Somnus himself lies in an inner room, upon a down bed, with black curtains; there are dreams hovering round him, and Morpheus his principal servant watches to prevent any noise. He is accounted the god of sleep, and is continually at rest, holding a horn in one hand, and an elephant's tooth in the other.

SO'PHOCLES, a celebrated tragic poet of Athens, educated in the school of Aeschylus. He was the rival of Euripides for public fame, whom he may be said to surpass in the majestic and sublime. Of 120 tragedies which he composed, only seven are extant.

SORA'CTE, or **SORACTES**, a mountain of Etruria, near the Tiber, now called mount St. Sylvester. There was formerly a temple thereon, dedicated to Apollo, whose priests were said to walk over burning coal without hurting themselves.

SORTES, a sort of divination by lots, which were generally a sort of dice, on which characters were engraved, whose explanation was on tables made for that purpose. In some temples they threw the dice out of their hands, and in others they put them into urns, from whence they were thrown. This practice was always preceded by sacrifices and many ceremonies.

SO'SPITA, a surname of Juno, because she took care of the salubrity of the air.

SPARTA: see **LACEDÆMON**.

SPARTES, a name given to the companions of Cadmus, who, according to the fable, were born of the dragon's teeth which he sowed on the earth.

SPE'RCHIUS, a river of Thessaly, rising in mount Oeta, and rapid in its course. Homer tells us, that Peleus made a vow to offer to Sperchius the hair of his son Achilles, if he returned safe from the siege of Troy.

SPHINX, a monster with the head and breast of a woman, the wings of a bird, the body of a dog, and the paws of a lion. Her place of abode was near Thebes, where she destroyed many people. Apollo told Creon that she could not be vanquished till some one had solved her riddle. The riddle was, *What animal is that which goes upon four legs in the morning, two at noon, and three at night?* Cædipus expounded it, telling her it was a man, who when in infancy creeps on all four, in his middle age walks on two legs, and in his old age on two and a staff. This put the Sphinx into such a rage, that she threw herself down from a rock, and broke her neck.

STATOR, a surname of Jupiter, given him by Romulus, because he stopped the flight of the Romans in a battle against the Sabines. In memory of this event Romulus built a temple to Jupiter Stator; and his statue represented him standing upright, with a pike in the right hand, and lightning in the left.

STE'LLIO, a youth turned into an elf by Ceres, because he derided the goddesses. *Ovid.*

STENTOR, a Greek who went to the Trojan war, and had as loud a voice as fifty men put together. *Homer.*

STE'ROPE, one of the Pleiades, daughter of Atlas, and mother of Oenomaus by Mars.

STE'ROPES, one of the Cyclops, who forged thunderbolts for Jupiter.

STHE'NELUS, a king of Mycenæ, son of Perseus and Andromeda. He married Nicippe daughter of Pelops, by whom he had Eurytheus, who was born, by Juno's influence, two months before the natural time, that he might have a superiority over Hercules. *Homer.* A son of Capaneus, and one of the Epigoni. He went to the Trojan war, and was one of those who were shut up in the wooden horse. *Virgil.*

STHENO, one of the three Gorgons.

STHENOBœ'A, the wife of Proetus, king of Argos, who

desired her husband to put Bellerophon to death, because he would not gratify her inclinations.

STIPHELUS, one of the Centaurs, killed in the house of Pirithous. *Ovid.*

STRO'PHADES, two small islands in the Ionian sea, which were frequented by the Harpies. *Virgil.*

STRO'PHIUS, a king of Phocis, who married a sister of Agamemnon, by whom he had Pylades, the friend of Orestes. After the murder of Agamemnon by his wife and her adulterer, Strophius educated his nephew Orestes with the greatest care, and enabled him to revenge the death of his father. *Paus.*

STRYMON, a river dividing Thrace from Macedonia, to which a number of cranes resorted in the summer time.

STYMPHA'LUS, a high hill, city, river, lake, and fountain of Arcadia. Hercules killed a great number of filthy birds called Stympthalides, which incommoded the adjacent parts of the lake, and fed on human flesh.

STYX, a daughter of Oceanus and Tethys, who married Pallas, by whom she had three daughters, Victory, Valour, and Strength. *Hesiod.* A celebrated lake or river of hell, whose waters were held in such veneration by the gods, that when they swore by this river, the oath was not to be broken; for if they did, they were to be deprived of their godship for ten years. It is said that this veneration was shown to the Stygian lake, because it received its name from the nymph Styx, who with her three daughters assisted Jupiter in his war against the giants. *Hesiod. Virgil. Ovid.*

SULMO, a town of Peligni, in Italy, founded by one of the followers of Æneas. It was the birthplace of Ovid.

SUMMA'NUS, a name of Pluto, as prince of the dead. He had a temple at Rome, and the Romans believed that the thunderbolts of Jupiter were in his power during the night. *Ovid.*

SYLVA'NUS, the god of the woods: see SILVANUS.

SY'LVIA, the mother of Romulus, called also Rhea Sylvia, and Ilia.

SYMPLE'GADES, two rocks or islands, near the Thracian Bosphorus, and so close together, that at a small distance they seem to be but one. See CYANEÆ.

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SYRINX, an Arcadian nymph, beloved by the god Pan, and flying from him till stopped by a river, she implored the assistance of the Naides, who changed her into a reed, of which Pan made himself a pipe. *Ovid.*

SYRTES, two large quicksands in the Mediterranean, on the coast of Africa, at a great distance from each other. *Virgil. Horace.*

T

TAAUTES, a Phœnician deity, the same as Saturn of the Latins. *Varro.*

TALCITA, one of the goddesses of Silence, whose image stood on the altar of the goddess Volupia, with its mouth tied up and sealed. See **ANGERONIA**.

TÆNAROS, a promontory of Laconia, under which is a hollow cave with a wide mouth, which some thought to be the entrance of hell. *Horace. Juvenal.*

TAGES, the grandson of Jupiter, and son of Genius, who first taught the Tuscans the art of augury an divination. *Cicero. Ovid.*

TAGUS, a river of Spain, famous for its golden sands. *vid.*

TALTHYBIUS, a herald in the Grecian camp, sent by Agamemnon to demand Briseis from Achilles. *Homer.*

TALUS, the nephew of Dædalus, who made such a progress in arts under the direction of his uncle, that he invented the saw, the compasses, and several other instruments. At length Dædalus was jealous of such a rival, and he put him secretly to death; or, according to others, he threw him down from the citadel of Athens. Talus was changed into a partridge by the gods. He is also called **Acalus** and **Perdrix**. *Paus. Ovid.*

TA'MASEA, a beautiful plain of Cyprus, sacred to the goddess of beauty. It was in this place that Venus gathered the golden apples with which Hippomanes was enabled to outrun Atalanta. *Ovid.*

TA'NAGRA, the daughter of Æolus, who gave her name to the city of Tanagra, in Bœotia; for she was so

old that they gave her the name of Græa, that is to say, a hag, and hence the city was so called.

TANTALUS, a king of Lydia, son of Jupiter by the nymph Plota, and father to Niobe, Pelops, &c. He carried away Ganymede, to be revenged of Tros, who had not invited him to the first solemnities celebrated at Troy. To try the gods who came to visit him, he served up the members of his son Pelops, for which Jupiter condemned him to perpetual hunger and thirst. Mercury put him in chains, and plunged him up to the chin in the middle of a lake in hell, and placed near his mouth a branch loaded with pleasant fruit, which retired when he wanted to eat, and the water drew back when he desired to drink. *Ovid.*

TARAS, a son of Neptune, thought to be the founder of the Tarentines; for they stamped his image upon their medals, in the shape of a sea god mounted upon a dolphin, and holding a trident in his hand. He had a statue in the temple at Delphi, where they paid him divine honours.

TARPEIA, a daughter of Tarpeius, governor of the citadel of Rome, who agreed with the Sabines to deliver up the capitol, if they would give her the fine things which they wore on their left arms, meaning their bracelets; but they being entered, threw not only their bracelets, but their shields upon her, and crushed her under them. She was buried in the capitol, which from her has been called the Tarpeian rock, and there afterward many of the Roman malefactors were thrown down a deep precipice. *Ovid. Livy.*

TARTARUS, one of the regions of hell, where the most impious and guilty are punished. According to Hesiod it was so deep a prison, that it was placed as far below hell as hell itself from the heavens. Virgil says that it was encompassed by three impenetrable walls, and surrounded by the river Phlegethon. It had a high tower to defend its entrance, and the gates were supported by columns of adamant, which neither the power of men nor gods could open.

TATIUS, a king of the Sabines, who made an alliance with Romulus, after they had been some time at war, and the city had been betrayed to him by Tarpeia.

TEL

TAYGE' TE, a daughter of Atlas, and one of the Pleiades. She was the mother of Lacedæmon, by Jupiter.

TE'LAMON, a king of Salamis, son of Æacus, brother to Peleus, and father to Teucer and Ajax. He was a companion of Hercules in the sacking of Troy, and also one of the Argonauts.

TELCHI'NES, a people of Rhodes, said to have been originally from Crete, and priests of Cybele. They were the inventors of many useful arts, and the first who raised statues to the gods. They passed for the sons of the sea, and had the power of changing themselves into any shape they pleased; they could fascinate all objects with their eyes, and cause rain and hail to fall at pleasure. *Diod. Ovid.*

TE'LEBOAS, a son of Ixion and the cloud, and one of the Centaurs. *Ovid.*

TE'LEGONUS, the son of Ulysses and Circe, in whose island Ulysses had been shipwrecked, and begat this son on the sorceress. The oracle having foretold that Ulysses should be slain by the hand of his son, he determined to resign his crown in favour of Telemachus, as soon as he should arrive in Ithaca. After this he went privately into exile, and lived in a desert, so that they thought him dead. Telegonus, being grown up, went to Ithaca to make himself known to his father; and at the time of his landing, Ulysses got together a handful of men to oppose Telegonus, whom he took to be an enemy come to surprise the island. Thus this prince did not avoid his destiny; for he was killed by his own son, who knew nothing of his crime till he had married Penelope, his mother-in-law, being ignorant of that likewise. He founded Tusculum in Italy, and had a son by Penelope, called Italus, who gave his name to Italy. *Homer. Ovid. Horace.*

TELE'MACHUS, the only son of Ulysses by Penelope, who was but a child when his father went to the Trojan war. When he came to be fifteen years of age, he went from country to country with Minerva, in the shape of Mentor, his governor, to seek his father. During this voyage he encountered many hazards, and at length found Ulysses on his return to Ithaca. Some time after his father had resigned his crown, he went to visit Circe, to whom he

was engaged during his voyage, and married her, at the same time that his mother married Telegonus, who had lately killed his father. *Homer. Hygin.*

TE'LEMUS, a Cyclops, the son of Erymus, and a soothsayer. He foretold to Polyphemus what he was to suffer from Ulysses. *Ovid.*

TE'LEPHUS, son of Hercules and Auga, and king of Mysia: see **AUGA**. He married a daughter of king Priam, whom he assisted against the Greeks, and attacked them with uncommon fury when they had landed on his coasts. Telephus being severely wounded by Achilles, was informed by the oracle that he only who inflicted the wound could totally cure it. Ulysses, who knew that Troy could not be taken without the assistance of a son of Hercules, persuaded Achilles to obey the oracle, who scraped the rust from the point of the spear, and by applying it to the sore gave it immediate relief. Telephus showed himself so grateful to the Greeks, that he accompanied them to the Trojan war, and fought against his father-in-law. *Hygin. Ovid.*

TELLUS, a divinity, the same as the earth, the most ancient of all the gods after Chaos. She was mother, by Coelus, to Oceanus, Hyperion, Ceus, Saturn, &c. Tellus is the same as the divinity, who is honoured under the several names of Cybele, Rhea, Vesta, Ceres, &c. She was generally represented in the character of Tellus, as a woman with many breasts, distended with milk, to express the fecundity of the earth: she also appeared crowned with turrets, holding a sceptre in one hand, and a key in the other, with a tame lion laying at her feet. *Hesiod. Virgil.*

TEMPE, a valley in Thessaly, between mount Ossa and Olympus. It was said to be the most charming place on the earth, where the gods and goddesses were wont to divert themselves.

TEMPLES, sacred structures raised to the honour of certain gods. According to Herodotus and Strabo, the Egyptians and Phœnicians were the first that erected them. The Persians, and all those who followed the doctrine of the Magi, were a great while without temples; saying that the whole world was the temple of God, and that it

was foolish to imagine that he could dwell within the narrow bounds of a temple: for this reason they sacrificed to their gods in the open air, and in all places, but more particularly upon the hills. The ancient temples were divided into several parts, the first of which was the area or porch, with a pond therein to perform their lustrations. What they called Naos was like the nave of our churches. The third part was the Aditum, or the holy place, where the common people were not permitted to enter, nor even so much as to look.

TE'NEDOS, a small island and city of Lesser Asia, over against Sigæum, a promontory of Troas. It was there that the Greeks concealed themselves at the siege of Troy, the more effectually to make the Trojans believe that they were returned home without finishing the siege.

TE'NEO, the son of Cycnus, who reigned in a city of Eroas, and gave his name to the island of Tenedos. He lived at the time of the siege of Troy; and when Achilles went to ravage the isle of Tenedos, Teneo opposed him, but was killed in the fight.

TENOS, one of the islands in the Ægean sea, with a capital of the same name, and famous for a temple of Neptune.

TE'REUS, a king of Thrace, who married Progne, and ravished her sister: see PHILOMELA.

TE'RMERUS, a robber of Peloponnesus, who killed passengers by striking their heads against his own. He was slain by Theseus. *Plut.*

TE'RMINALIS, a surname of Jupiter. Before Numa had set up the god Terminus, Jupiter was worshipped as the protector of bounds, and then was represented in the form of a stone; by which they made the most solemn oaths.

TE'RMINUS, a god who presided over the boundaries of the fields. When the gods retired from the capitol in respect to Jupiter, the god Terminus remained in his place without stirring. He is represented with the head of a man, and the lower part like a stake to fix in the earth. His festivals were called Terminalia, at which they offered to him wafers made of flour, and the firstfruits of corn, &c.

TE'RPSCHOE, one of the nine Muses, and goddess of dancing and music. She is represented under the figure

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of a virgin, crowned with garlands, holding a harp in one hand, and instruments of music round her.

TERRA, one of the most ancient deities in mythology, wife to Uranus, and mother to Oceanus, the Titans, Giants, Phoebe, Tethys, &c. She is the same as Tellus.

TERROR, the god of dread and fear, and one of the attendants of Mars. *Ovid.*

TETHYS, a daughter of Coelus and Terra, wife to Oceanus, and mother to the nymphs or rivers. She is often taken for the sea, by the poets; and is sometimes confounded with her granddaughter Thetis, the wife of Peleus. *Virgil. Lucan.*

TEUCER, the son of Scamander of Crete, and father-in-law to Dardanus, who reigned with him. The country where he reigned was from him called Teucra, and his subjects Teucrians, afterward called Trojans. *Apollod.* A son of Telamon and Hesioue, who, on returning home from the Trojan war, was driven from his country for not having revenged the death of his brother Ajax upon Ulysses. *Homer.*

TE'UMESUS, a mountain of Bœotia, in the region of Thebes, where Hercules, when young, slew the lion, whose skin he wore ever after.

THALA'SSIUS, a handsome young Roman in the reign of Romulus, who, at the rape of the Sabines, seized a virgin remarkable for beauty and elegance. Their union was attended with so much happiness, that it was ever after usual at Rome to use the word Thalassius at nuptials, and to wish those who were married the felicity of Thalassius. He is supposed by some to be the same as Hymen, as he was made a god of marriage. *Plut. Martial.*

THA'LIA, one of the nine Muses, who presided over lyric poetry and comedy. She is represented under the figure of a young maid crowned with ivy, holding a mask in her hand, and with buskins on her feet.—One of the three Charities or Graces, so called from her perpetual verdure; because kindness ought never to die, but remain fresh always in the memory of the receiver.

THA'MYRAS, or **THAMYRIS**, a son of Philammon, and grandson of Apollo. He was so vain he challenged the Muses to a trial of skill, by whom it was agreed, that,

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if he excelled, they should acknowledge him for victor; but, on the contrary, if he should be outdone, he should yield himself to them, to be treated at discretion. He happening to lose, the Muses put out his eyes, broke his lyre, and made him forget all that he knew.

THA'SIUS, a surname of Hercules, taken from Thasos, an island of the Ægean sea, where they worshipped him as their tutelary god, because he delivered them from certain tyrants by whom they were oppressed.

THEA, a daughter of Cœlus and Terra, wife of Hyperion, and mother to Sol, Luna, and Aurora. *Hesiod.*

THEA'GENES, a citizen of Thasos, who was often crowned in the Grecian games, and became a god after death. *Paus.*

THEA'LIA, a Cecilian nymph, who was beloved by Jupiter, and became mother of the Palici.

THAUMAS, the son of Pontus, husband to Electra, and father to Iris. *Ovid.*

THEA'NO, a priestess of Minerva, and wife of Antenor, who is said to have betrayed the Palladium to the Greeks. *Homer.*

THEBES, the name of several cities in different countries. Thebes in Egypt was built by Busiris, king of Egypt, and called Heliopolis, or the city of the sun, and was mentioned by Homer as having a hundred gates. Another was in Bœotia, a country of Greece, and so called from Thebe the wife of Mars, who was queen of that country; its walls were said to be rebuilt by Amphion with the sound of his lyre; but it was first built by Cadmus, the son of Agenor. There was another in Cilicia, which was the birthplace of Andromache, Hector's wife.

THEMIS, the daughter of Cœlus and Terra, and goddess of laws, ceremonies, and oracles. She was the first to whom the inhabitants of the earth raised temples; and she had an oracle near the river Cephissus, in Bœotia, which Deucalion and Pyrrha consulted how to restore mankind after the flood. She was generally attended by the seasons; and among the moderns she is represented holding a sword and a pair of scales. *Ovid.*

THEMISTO, the third wife of Athamas, by whom she had several children. She attempted to massacre Learchus

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and Melicerta, children of Ino; but the nurse, knowing of her designs, clothed the children of Themisto with the habits of these princes, by which means she killed her own children. When she came to find her mistake, she stabbed herself. *Pauf.*

THEO'DAMAS, a king of Mysia, and father of Hylas. He was killed by Hercules, because he refused to treat him and his son Hyllus with hospitality. The hero spared Hylas, and was very kind to him.

THEO'PHANE, a daughter of Bysaltus, who was sought by several lovers; but Neptune, to secure his possession of her, metamorphosed his mistress into an ewe, and himself into a ram; in which transformation Theoplane brought into the world a ram with a golden fleece; the same that carried Phryxus to Colchis. *Ovid.*

THEO'RIOUS, a name of a temple of Apollo, in the city of Træzene, which signifies to see, and which agrees very well with this god, considered as the sun. It is the most ancient temple in this city.

THERA'PNE, a city of Laconia, in which Apollo had a temple called Phoebeum. It was near Lacedæmon, and some have confounded it with that capital.

THERSITES, a wretched buffoon in the Grecian army, who attempted to ridicule all the generals in it. He made a terrible noise, and uttered nothing but scandal and coarse sayings of all kinds; he was also squint-eyed, and had a hump both before and behind; beside which he was lame, and had a pointed head very thin of hair. One day as he was reproaching Agamemnon for the bad success of the siege of Troy, Ulysses threatened, if he went on, to tear his flesh to pieces with rods; and at the same time struck his back with his sceptre. The pain caused Thersites to make such ugly faces, that the Greeks, afflicted as they were, could not forbear laughing at him. He was silent for some time; but afterward, daring to attack Achilles for mourning the death of Penthesilea, the hero killed him with a blow of his fist.

THE'SEUS, a king of Athens, and son of Ægeus, by Æthra the daughter of Pitheus. He endeavoured to imitate Hercules in all his actions. He was an enemy to vice, and vanquished several monsters; such as the Minotaur,

to whom he was given to be devoured. He likewise conquered the Amazons, and took their queen Hippolyte to wife, by whom he had Hippolytus. He had also several other wives, at Helen, Ariadne, and Phædra; some he forsook, as Ariadne among others. He descended into hell with his friend Pirithous, to assist him in carrying off Proserpine; but he was condemned by Pluto to be fastened to a stone, and there remain till Hercules set him free. During his confinement, Menestheus got possession of his dominions, whom he attempted to eject on his return; but the Athenians contemning his authority, he retired with great mortification to Scyros, where he was thrown from a rock and killed. The children of Theseus, after the death of Menestheus, recovered the Athenian throne, and brought the remains of their father from Scyros to Athens, where a temple and statues were erected to his honour. *Plut. Ovid.*

THESMOPHORIA, sacred rites in honour of Ceres, as the foundress of laws, instituted by Triptolemus; and those women, who vowed perpetual chastity, were initiated in them.

THE'SPIA, a city of Boeotia, seated at the foot of mount Helicon, that had its name from Thespius, one of the sons of Erichtheus.

THESPI'ADÆ, the sons of the Thespiades, who went to Sardinia, where they made a settlement with Iolaus, the friend of their father Hercules.

THESPI'ADES, the fifty daughters of Thespius, who were said to be got with child by Hercules in one night. This, according to some, passes for the 13th and most arduous of the labours of Hercules.—Also a surname of the nine Muses, because they were held in great veneration in Thespia.

THESPIS, an Athenian poet, said to be the first inventor of tragedy. His representations were very rustic and imperfect. He went from town to town upon a cart, on which was erected a stage, where two actors, whose faces were daubed with the lees of wine, entertained the audience with choral songs, &c.

THE'SPIUS, or **THESTIUS**, a king of Thespia, son of Erichtheus, or Athanor, according to some authors. He

had fifty daughters; and being willing to have posterity by Hercules, he invited him to a feast, where he regaled him in a magnificent manner: after this, according to Diodorus, he sent his fifty daughters to him one after another, by whom they all had a son, except the eldest and youngest, who had each of them two. But Pausanias tells us, that the youngest would not consent to lose her virginity; upon which Hercules made her his priestess: for this reason the temple of Hercules at Thespia was always served by a priestess; who was obliged to continue a virgin to her death. His daughters were called from him Thespiades, and their sons Thespiadæ. *Apollod. Paus. Plut.*

THESSA'LIA, or THESSALY, a country of Greece, which had its name from Thessalus, a son of Hercules and Calliope. It is famous for a deluge that happened in the age of Deucalion, and for its mountains and cities, such as Olympus, Pelion, Ossa, Larissa, &c. The inhabitants were superstitious, and addicted to the study of magic.

THESTI'ADÆ, the sons of Thestius, Toxeus and Plexippus, brothers of Althæa, slain by their nephew Meleager at the chase of the Calydonian boar. *Ovid.*

THE'STIUS, the son of Parthaon, father of the Thestiadæ, and of Althæa, the mother of Meleager. *Ovid.* A son of Erichtheus; see THE'SPIUS.

THESTOR, one of the Argonauts, father of Calchas, and of two daughters, Theonoe and Leucippe. Theonoe, walking one day on the seashore, was met by pirates, who carried her off, and sold her to Icarus, king of Caria. Her father set out in pursuit of the pirates; but being shipwrecked on the coast of Caria, he was taken and sent to prison by the king. Leucippe, who had heard no news of her father, consulted the oracle to know how to find him; and was told, she must cut off her hair, take the habit of a priest of Apollo, and go in search of him. She soon set out upon the journey, and arrived at Caria, where Theonoe fell in love with this pretended priest; but not finding the expected return, Leucippe was loaded with chains, and ordered to be put to death privately by Thestor. He entered the prison with a sword Theonoe had given him, told this pretended priest, that he was not so unhappy as himself, because he had lost his two daughters, mentioning

their names : he added, he was forced to perform this execution, but was determined to prevent it by killing himself ; upon which he was going to fall upon his sword. Leucippe then knew her father, snatched away the sword, and ran to the apartment of Theonoe to take away her life, and called her father Thestor to her assistance ; but Theonoe, hearing the name, cried out, she was his daughter. Icarus, being informed of these extraordinary events, loaded all three with presents, and sent them into their own country.

THESTO'RIDES, the famous soothsayer Calchas, so called from being the son of Thestor. *Ovid.*

THETIS, one of the sea deities, daughter of Nereus and Doris, often confounded with Tethys, her grandmother. Jupiter was desirous of marrying her, but did not, because it was foretold that her son should be more eminent and illustrious than the father. She was married to Peleus, by whom she had Achilles. No nuptials were ever so brilliant or more magnificent than these : for all the gods and goddesses were at the wedding, except Discordia, who was not invited ; and she, to revenge herself, threw an apple of gold upon the table, to be given to the fairest goddess, which caused a vast number of disorders, but was at last adjudged to Venus, by Paris. Thetis rendered Achilles invulnerable by plunging him in the waters of the Styx, except that part of the heel by which she held him ; but being yet anxious for his preservation, she went to Vulcan, and prevailed upon him to make a set of armour and a shield, which she presented to her son on his going to the siege of Troy. She is represented in a chariot, in the form of a shell, drawn by dolphins. *Homer.*

THISBE, a beautiful virgin of Babylon, unfortunate in love : see **PYRAMUS**.

THOAS, a king of Taurica, who had the statue of Diana in his possession. It was carried away by Orestes, Pylades, and Iphigenia, after they had slain Thoas : see **IPHIGENIA**. A king of Lemnos, who resigned the crown in favour of his only daughter Hypsipyle, who spared his life when the Lesbian women conspired to kill all the males of the island.

THRACE, a country in the most eastern part of Europe.

The Thracians were looked upon as a cruel and barbarous nation, and they sacrificed without the least humanity their enemies on the altars of their gods.

THRA'SIUS, a noted soothsayer of Cyprus, who told Busris, king of Egypt, that Jupiter would send rain if he sacrificed a foreigner: upon which he, not being a native, was sacrificed himself. *Ovid.*

THULE, an island in the most northern part of Europe then known. Some suppose that it is the island now called Iceland.

THY'ADES, a name of the Bacchæ; so called from Thyas, the first woman who was priestess to the god Bacchus. *Virgil. Paus.*

THYE'STES, the son of Pelops, and brother of Atreus. He committed adultery with his sister-in-law Ærope, wife of Atreus; who, to be revenged, killed her two children, and served them up to his brother at his own table. He also committed incest, but unknowingly, with his daughter Pelopeia. See **ÆGISTHUS**.

THYMBRÆ'US, a surname of Apollo, because he had a temple and grove at Thymbra, near Sardes. *Virgil.*

THYO'NE, the name given to Semele after she had been presented with immortality; from whence her son Bacchus was sometimes called Thyoneus. *Horace. Ovid.*

TIBER, a famous river in Italy, at first called Albula, and afterward Tiberinus, when the king of that name had been drowned there.

TIBU'LLUS, a celebrated elegiac poet, intimately acquainted with Horace and Ovid. He died young, and his four books of elegies are still extant.

TIBU'RTUS, a son of Amphiaraus, who built Tibur, a city of Italy, sixteen miles from Rome. *Horace. Virgil.*

TIGRIS, a famous and rapid river in Asia, which formed the eastern boundary of Mesopotamia.

TIPHIS, the pilot of the ship Argo, in the Argonautic expedition. He died before the Argonauts reached Colchis, at the court of Lycus in Propontis, and Ancæus succeeded to his place.

TIRE'SIAS, a famous soothsayer of Thebis, who seeing two serpents joined together on mount Cylleroe, killed the female, and was immediately changed into a woman;

seven years afterward he found two other serpents in the same manner, and killing the male, he became a man as before. Jupiter and Juno one day disputing which of the sexes had most pleasure in the connubial state, appealed to Tiresias, who could speak from actual experience. Tiresias decided in favour of Jupiter, and declared, that the pleasure which the female received, was ten times greater than that of the male. Juno, who supported a different opinion, punished Tiresias with the loss of his eyesight; but Jupiter, as a recompense, endued him with the faculty of foretelling things to come, and permitted him to live seven times more than the rest of men. *Homer. Ovid. Hygin.*

TISI'PHONE, one of the three Furies, who was placed day and night at the gate of Tartarus, where she never slept. See **EUMENIDES**.

TITAN, a son of Coelus and Terra, and the elder brother of Saturn, to whom he gave the kingdom of the world, on condition that he raised no male children. When the birth of Jupiter was concealed, Titan made war against his brother and conquered him, but was afterward vanquished by Jupiter, who thereupon released his father: but Saturn afterward plotting against Jupiter's life, he dethroned him, and took possession of his kingdom.

TITANS, the sons of Coelus and Terra, of whom Titan was chief. They made war against their brother Saturn, and overcame him, but were afterward subdued by his son Jupiter. The wars of the Titans and Giants are often confounded; but the war of the Titans was against Saturn, and that of the Giants against Jupiter.

TITHO'NUS, the brother, or as others say, the son of Laomedon. He was so handsome that Aurora fell in love with him, and at his request made him immortal; but as he had forgotten to ask for a continuance of youth, he soon felt the infirmities of age, and prayed to be removed from the world. As he could not die, the goddess turned him into a grasshopper. *Horace. Virgil.*

TY'TRYUS, a vast giant, son of Terra, or according to some, of Jupiter and Elara. He attempted to offer violence to Latona, but was killed by Apollo. He was placed in hell, where he covered nine acres when stretched

on the ground, and vultures perpetually devoured his entrails as fast as they grew. *Virgil. Homer.*

TLEPO'LEMUS, a son of Hercules and Astyochia, born at Argos. He married Polyxo, with whom he fled to Rhodes, after the accidental murder of his uncle Licymnius, where he was chosen king. He went to the Trojan war with nine ships, and was killed by Sarpedon.

TMOLUS, a king of Lydia, son of Sipylus and Chthonia, who married Omphale. He violated the nymph Arriphe, at the foot of Diana's altar; for which impiety he was afterward tossed by a bull, and thrown upon pointed stakes, where he died miserably. The mountain on which he was buried bore his name. *Ovid.*

TOMOS, a town of Pontus, celebrated as being the place where Ovid was banished by Augustus.

TRINA'CRIA, the island of Sicily, so called from its being of a triangular form. *Virgil.*

TRIPOD, a stool, consisting of three feet, on which the priestess of Apollo uttered her oracles: it was covered by Apollo with the skin of the serpent Python, and hence the priestess was called Pythonissa.

TRIPTO'LEMUS, a son of Celeus and Meganira. He was sent in a chariot through the air by Ceres, to teach the people of every country to plow and sow, because his father had kindly entertained her when she was in search of her daughter Proserpine. *Ovid.*

TRITON, a sea god, son of Neptune and Amphitrite. He made use of the trumpet of Neptune, which was a shell in the form of a trumpet, and he could calm the sea and abate storms at pleasure. The upper part of his body was like a man, and the lower like a dolphin. Many of the sea deities are called Tritons.

TRITO'NIS, a lake of Africa, near which Minerva was educated, and had a temple, whence she is surnamed Tritonia. *Paus.* A name of Athens, because dedicated to Minerva. *Ovid.*

TRI'VIA, a surname of Diana, because she presided over all places where three roads met.

TROAS, a country in Lesser Asia, near the Hellespont, of which Troy was the capital.

TROILUS, a son of Priam and Hecuba, killed by Ulysses at the siege of Troy.

TROPHO'NIUS, the brother of Agamedies. He pretended to give forth oracles in a vault or cavern built by himself, and was worshipped in Boeotia. See **AGAMEDIES**.

TROS, a son of Erichthonius, the father of Ilius, Assaracus, and Ganymede, by Calleshoe the daughter of Scamander. He was the third king of Phrygia, which was from him called Troas.

TROÏY, a famous city, the capital of Troas; or, according to others, a country of which Ilium was the capital. The city was built on a small eminence near mount Ida, and the promontory of Sigæum; see **DARDANUS**. Paris, son of Priam, king of this country, having run away with Helen, the wife of Menelaus, was the cause of its ruin. It was besieged by the Greeks during ten years, and was taken by means of a great wooden horse which Minerva had advised the Greeks to construct, and in which they had shut up armed men. The Grecians made a feint of retiring, and the Trojans, further deceived by Sinon, made a breach in the wall to let in the horse. In the night the soldiers came out, and opened the gates of the city, upon which the Grecians returned, and the city was sacked and burnt. *Homer. Virgil. Ovid.*

TRUTH, a goddess, daughter of Saturn or Time, and the mother of Virtue; represented as a virgin clad in a white robe.

TURNUS, a king of the Rutuli, son of Daunus and Venilia, to whom Lavinia was promised. He was killed by Æneas in a single combat. *Virgil.*

TYCHE, a daughter of Atlas, one of the Hyades.

TY'DEUS, a son of Ceneus, king of Calidon, by Periboea, and father of Diomedes. He was one of the seven chiefs in the army of Adrastus, and a man of great valour, but of small stature.

TYNDA'RIDES, the sons of Tyndarus, who were Castor and Pollux; and their sister Helen was called Tyndaris. *Ovid.*

TYNDA'RUS, a king of Lacedemon, and the husband of Leda, with whom Jupiter conversed in the form of a swan.

TYPHÆUS, or **TYPHÓN**, a monstrous giant, son of

Terra, and produced by the stroke of Juno's hand: he had a hundred heads like those of a serpent, and flames of fire were darted from his mouths and eyes. He made war against heaven, and so frightened the gods, that they fled away and assumed different shapes; but at length Jupiter struck him dead with a thunderbolt, and laid the whole island of Sicily upon him. Typhœus became father of several monsters by his union with Echidna. *Homer. Virgil. Ovid.*

TYRE, a very ancient and famous city of Phœnicia, built by Agenor on a small island near the shore, about 24 miles from Sidon.

TYRO, a beautiful nymph, daughter of Salmoneus, king of Elis. She fell in love with the river Enipeus; and Neptune assuming the form of that river, begat on her Neleus and Pelias. *Ovid. Propertius.*

TYRRHE'NIA, the same country as Etruria, so called from Tyrrhenus, a Lydian prince, who came into Italy.

V

VACU'NA, a goddess of rest and ease, worshipped by the Romans, to whom the husbandmen sacrificed after harvest. *Pliny. Ovid.*

VAGITA'NUS, the god who presided over the crying of infants; and whose image is that of a weeping child.

UCA'LEGON, a noble and prudent Trojan, praised for the soundness of his counsels and his good intentions. His house was first set on fire by the Greeks. *Virgil. Homer.*

VE'JOVIS, or VEJUPITER, the name of young Jupiter, without a beard or thunderbolt, and the goat Amalthæa by his side. *Ovid.*

VENI'LIA, a name of Amphitrite, goddess of the sea, because the sea goes and comes with the tide, or ebbs and flows by turns.—A nymph, sister to Amata, and mother of Turnus by Daunus.

VENUS, the daughter of Cœlus and Light, but some say that Saturn was the author of her birth, and that she

sprung from the froth of the sea; though others pretend she was daughter of Jupiter and Dione. However, there is no doubt but there were several deities called Venus, though all their actions are attributed to one alone. Soon after her birth, she was carried by the Horæ with pomp into heaven, where all the gods, seeing her so handsome, were desirous of marrying her, and called her the goddess of love. She fell to the lot of Vulcan. This goddess desisting her husband on account of his ugliness, had a great many lovers, and among the rest Mars, with whom Vulcan surpris'd her, and surrounding them with an invisible net, called all the gods to be witnesses, who only laughed at him for his pains. She was great with Anchises, a Trojan prince, by whom she had Æneas, and prevail'd upon Vulcan to make him a set of armour when that prince went to lay the foundation of a new empire in Italy. She was very fond of Adonis, and it is said that she had Cupid by Mars. She had a girdle called Cestus, in which the graces, smiles, sports, pleasures, and attractions, made their abode. Paris, before whom she took off this girdle to show him all her beauties, gave her the golden apple that Juno and Pallas claimed for themselves, and which Discord had thrown upon the table at the nuptials of Thetis and Peleus. She presid'd over all sorts of pleasures, and her festivals were celebrated with all kinds of debauchery. She had temples almost every where, but the most superb were at Amathus, Lesbos, Paphos, Cnidus, Cytherea, and Cyprus. The rose, the myrtle, and the apple were sacred to her. She is generally represented with her son Cupid, on a chariot drawn by doves, or at other times by swans or sparrows. *Ovid. Homer. Virgil.*

VERGI'LIÆ, the seven stars, called also Pleiades. They received this name from their rising in the spring.

VERTU'MNUS, a god worshipp'd by the Romans under several shapes, and who was said to preside over the spring and orchards. He was very fond of Pomona, and assumed various shapes to persuade her to yield to his desires; at length he succeeded under that of an old woman, and then appeared in his own form. When they were advanced in years, he became young again, and likewise restored the youth of Pomona. He is generally represented

ULY

under the figure of a young man with a crown of different sorts of herbs on his head, and a garment that but half covered him; he has different sorts of fruit in his left hand, and in his right the horn of plenty. *Propertius. Ovid.*

VESTA, a goddess, daughter of Saturn and Rhea; often confounded by mythologists with Rhea, Ceres, Cybele, Proserpine, and Tellus. When considered as the mother of the gods, she is the wife of Coelus, and mother of Saturn; and when considered as the goddess of fire, she is called the daughter of Saturn and Rhea. Under this last title she was worshipped by the Romans. None but virgins were permitted to celebrate her mysteries, and their principal care was never to let the fire of the lamps go out in her temples. Whenever that happened, or they suffered themselves to be debauched, they were buried alive. These virgins were called Vestals; and the festivals of the goddess Vestalia.

VICTORY, an allegorical deity, said to be the daughter of Coelus and Terra; according to Hesiod, of Pallas and Styx. She is represented like a cheerful virgin with wings, holding in one hand a garland of olive and laurel, and in the other a branch of palm.

VIRBIUS, the name of Hyppolytus, after he had been restored to life by Æsculapius, at the instance of Diana.

VIRGIL, the prince of Latin poets, born at Andes, a village near Mantua, about 70 years before Christ. His works are every where known and admired.

VIRTUS, a goddess worshipped by the Romans; and represented in the habit of an elderly matron, sitting on a square stone. Through her temple was the only passage to the temple of honour.

ULYSSES, king of the isle of Ithaca, son of Laertes and Anticlea. He counterfeited madness to avoid going to the siege of Troy, that he might stay with his beloved Penelope; but Palamades, to try whether he really was out of his senses or not, placed his infant son Telemachus before the plough of Ulysses, who, to save his child from hurt, lifted up the plough, and thereby discovered the feint. He did great service to the Greeks, by his prudence and subtlety. It was he that discovered Achilles when he was disguised in woman's clothes, by placing armour and jewels before him, when he could not forbear admiring the for-

mer. He induced Philoctenes to fight with the arrows of Hercules ; carried away the Palladium with Diomedes ; and was one of those who were shut up in the wooden horse. In his return to Ithaca, he met with several dangers, both by sea and land, and struggled with his adverse fortune for ten years together. He was shipwrecked on the island of Circe, where he had a son by her named Telegonus, and to keep him the longer, she changed all his companions into wild beasts ; but at length he got away, and was shipwrecked again on the island of Calypso, who detained him for some time. After this his vessel broke to pieces near the island of Cyclops, where Polyphemus devoured four of his companions, and shut up him and the rest in a cave, from which he luckily got out. By his prudence, he avoided the charms of the Syrens ; and when he left Æolia, Æolus, as a sign of his goodwill, gave him certain skins, wherein the winds were inclosed ; but his companions opening them out of curiosity, they made their escape, and a storm ensued, which cast Ulysses on the coast of Africa, when he was near his own country. He was shipwrecked for the last time near Ithaca, lost his vessels and companions, and was saved upon a plank. When he entered his own island nobody knew him, and he placed himself among Penelope's suitors, who were about to bend a certain bow, and the strongest was to marry Penelope ; he gained the prize without discovering himself, and killed all his rivals. Some time after he yielded up the crown to Telemachus, because the oracle had told him he should die by the hand of his own son. In effect he was killed by Telegonus, whom he had by Circe. *Homer. Virgil.*

U'NXIA, a surname of Juno, because it was usual for the bride to anoint the threshold of her husband ; and from this ceremony wives were called *unxores*, and afterward *uxores*, from Unxia who presided over them.

VOLU'MNUS and VOLUMNA, two deities who presided over the will. They were chiefly invoked at nuptials, to preserve concord between the husband and wife.

VOLU'PIA, the goddess of sensual pleasures, who had a temple at Rome. She was represented as a young and beautiful woman, elegantly dressed, with Virtue under her feet.

URA'NIA, one of the nine Muses, who presided over astronomy. She was represented under the figure of a young maid in azure robes, crowned with stars, holding a globe in both her hands, and round her were several mathematical instruments.

URA'NUS, a deity, the same as Cœlus, the most ancient of all the gods. He married Terra, by whom he had many children, the principal of which were Titan, Satan, Oceanus, Phœbe, and Tethys. His sons conspired against him because he confined them in the bowels of the earth, and Saturn mutilated him, and drove him from his throne. It is said that he was the first king of the Atlantii, a people in Africa, whom he collected together, and caused them to forsake that brutal life they had formerly led. He taught them the use of fruits, as well as the manner of preserving them; and he communicated several useful inventions.

VULCAN, the son of Jupiter and Juno, or rather of Juno alone, who was affronted that Jupiter had produced Minerva without her assistance. He was ugly and deformed from his birth, but became the husband of Venus; and he made the first woman that ever appeared on earth, known by the name of Pandora. Jupiter kicked him down from heaven, when he attempted to deliver his mother, who had been fastened by a golden chain for her insolence; and he was falling from morning till sunset, when at last he reached the isle of Lemnos, but broke his leg by the fall, which caused him ever after to be lame of one foot. He built a palace at Lemnos, raised forges to work metals, and taught the Lemnians all the useful arts which could civilize their rude manners, and render them serviceable to the good of society. The Cyclops of Sicily were his ministers and attendants, and with him they fabricated, not only the thunderbolts of Jupiter, but also arms for the gods and most celebrated heroes. He is generally represented lame and deformed, his breast hairy, and his forehead blackened with smoke; holding a hammer raised in the air, ready to strike, and with pincers in the other hand turning a thunderbolt on his anvil. *Hesiod. Homer. Virg.*

X

XANTHUS, a river of Troas, the same as the Scamander.—One of the horses of Achilles, who being chid by his master, for having left Patroclus on the field of battle full of wounds, he told the hero of his approaching death, which was appointed by destiny, and could not be prevented by the activity of any horse. *Homer.*

XENOCLE'A, a priestess of Delphi, who, when Hercules came to consult the oracle, would not give any answer, because his hands were yet stained with the blood of Iphitus, whom he had just slain. Hercules, offended at this refusal, took away the tripod of the priestess, and would not deliver it back till he had received satisfaction.

Z

ZE'PHYRUS, the west wind, and one of the four principal. He was the son of Æolus and Aurora, and breathed such gentle breezes, and yet so powerful, that he gave life to the trees and fruits. He married Flora or Chloris, with whom he enjoyed the most perfect felicity. He is represented like a young man with a serene countenance, crowned with flowers, and his lap filled with vernal flowers.

ZETES, or **ZETHES**, the son of Boreas and Orithia, and brother of Calais, who had wings, and were sent to pursue the Harpies. *Ovid.*

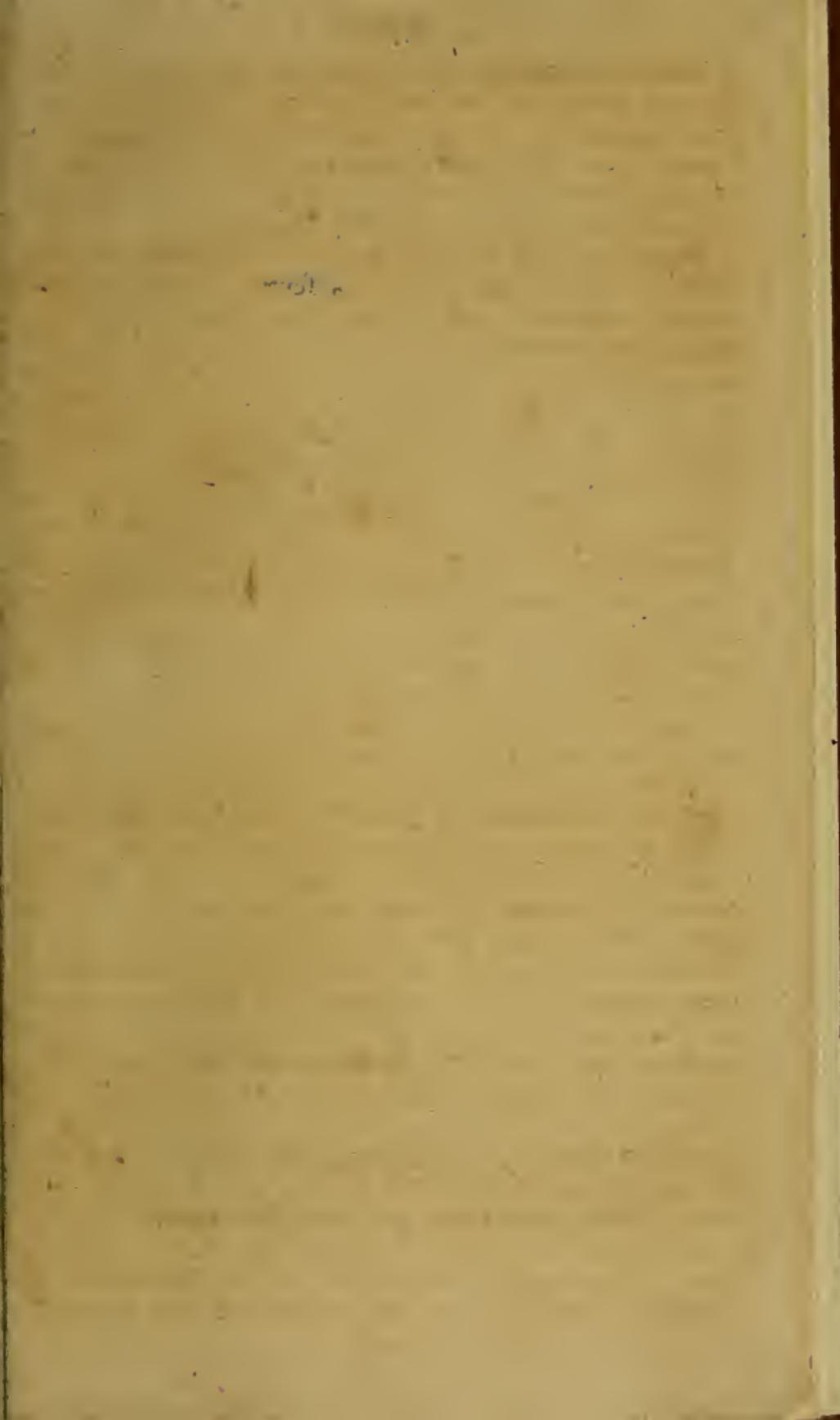
ZETUS, or **ZETHUS**, a son of Jupiter and Antiope. When Lycus, king of Thebes, married Antiope, he thought she had an amour with Epaphus, and divorced her to marry Dirce. Jupiter then visited Antiope in the shape of Lycus, and made up the difference. Dirce thought that Lycus had been really reconciled, and imprisoned Antiope,

causing her to undergo a great many hardships ; but at last she made her escape, and was delivered of Zetus and Amphion, whom she put into the hands of shepherds to be brought up. These princes, afterward coming to know the misfortunes of their mother, fastened Dirce to the tail of a bull, by which she was torn to pieces.

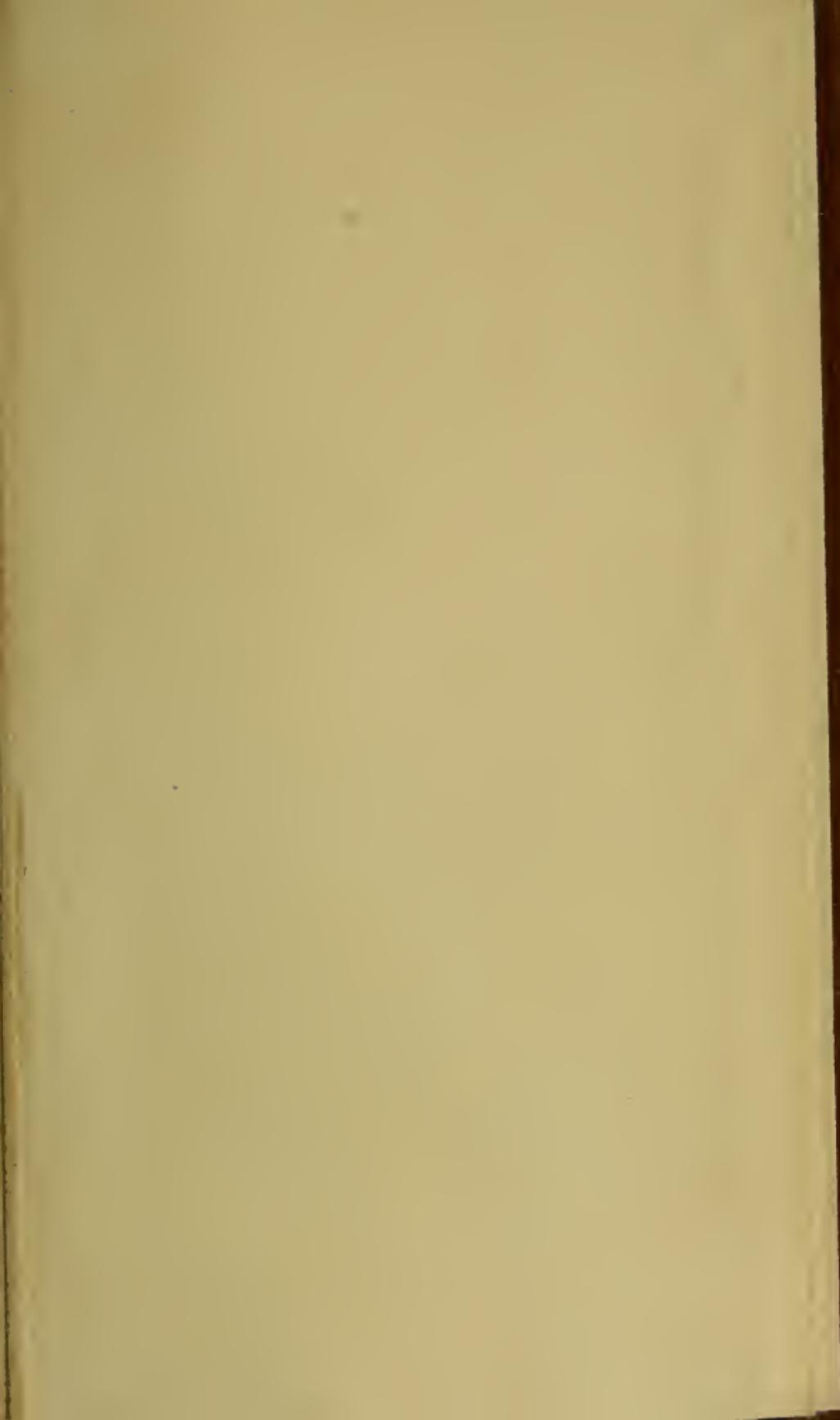
ZO'ILUS, a sophist and grammarian of Amphipolis, who rendered himself known by his severe criticisms on the works of Isocrates and Homer. His name is generally applied to austere critics.

END.

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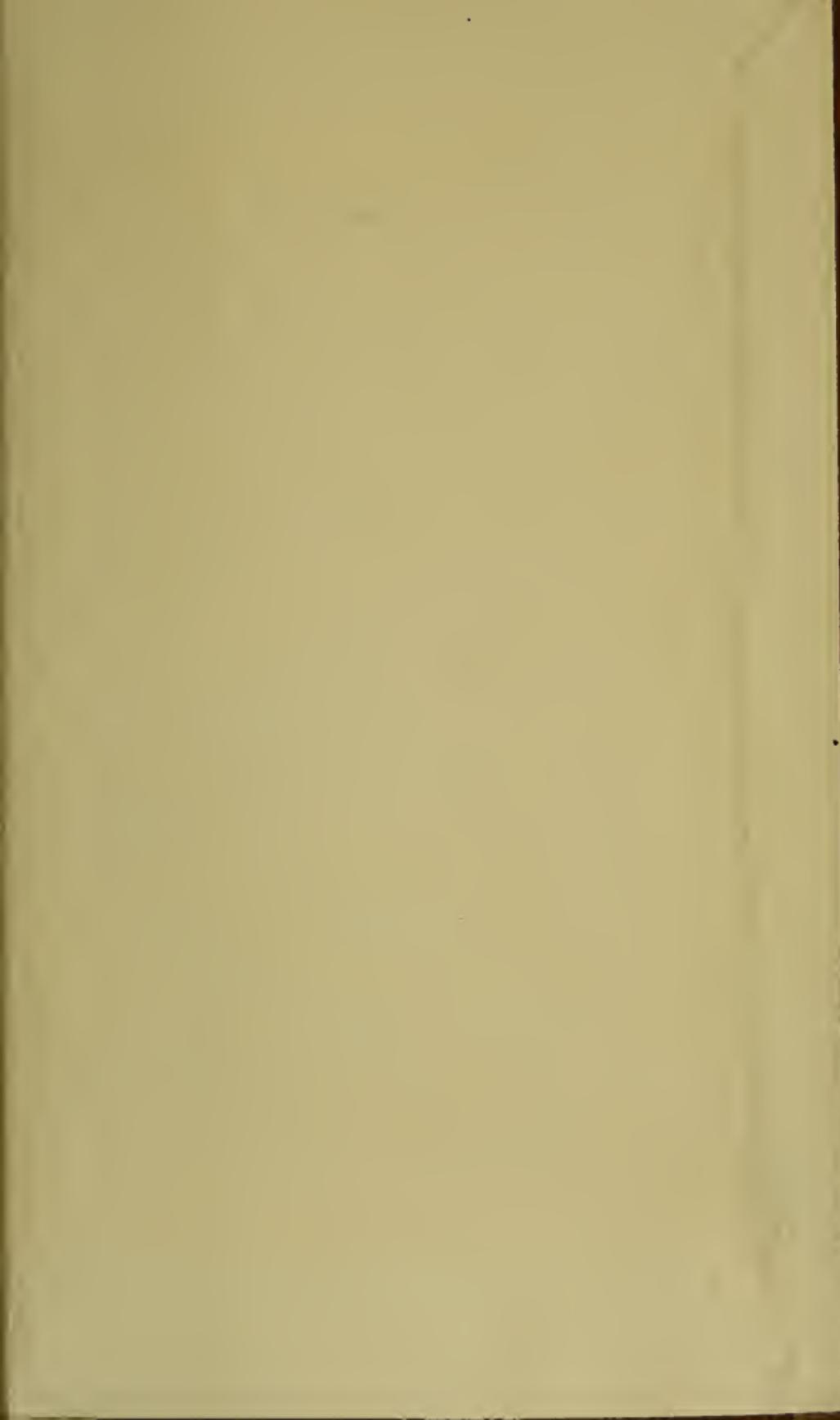


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