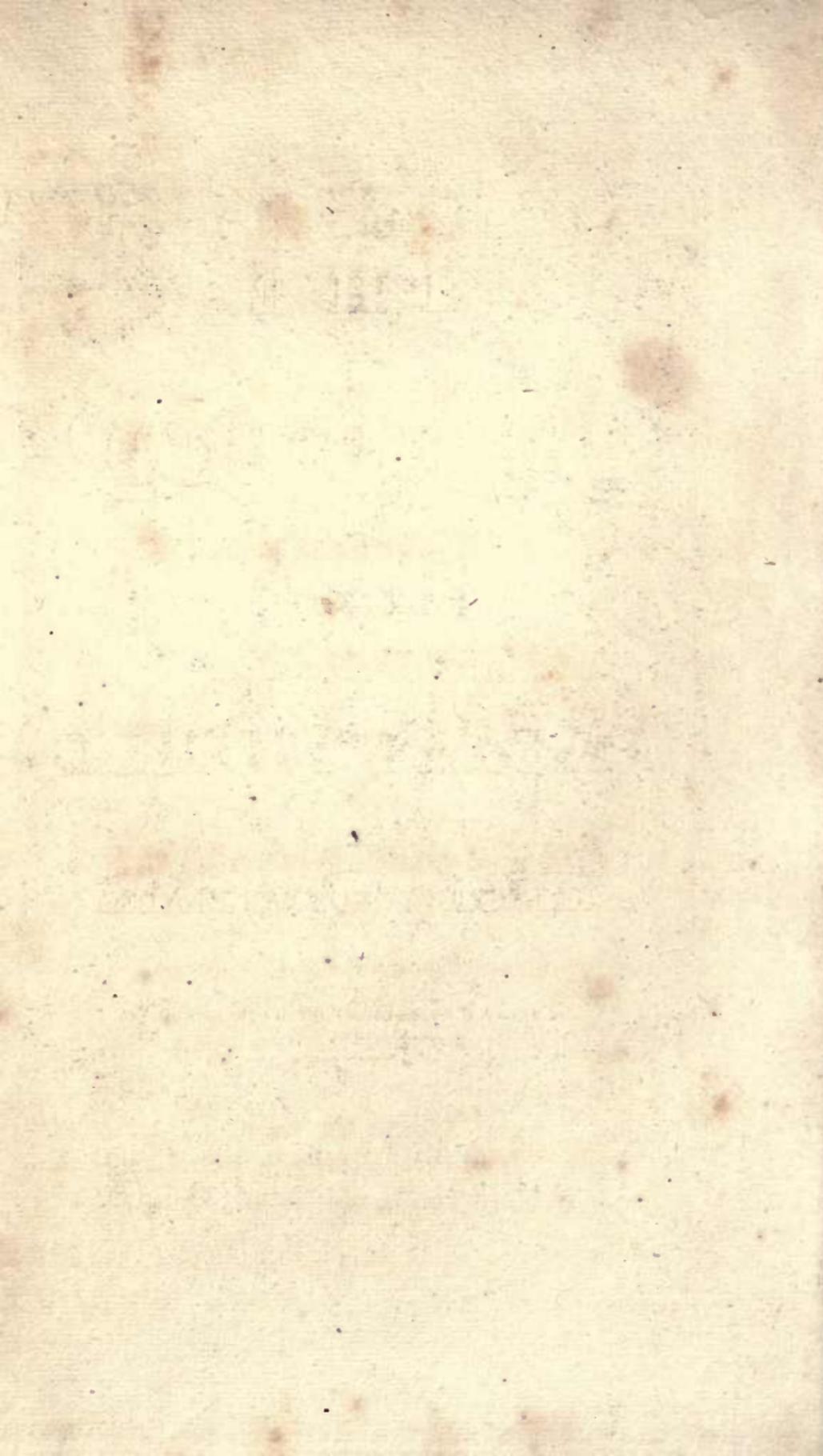


THE
MYTHOLOGY
(of the)
PAGAN WORLD

ILLUSTRATED BY 52 PLATES

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A
NEW SYSTEM
OF
MYTHOLOGY.

VOL. IV.

NEW BRITAIN

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A
NEW SYSTEM
OF
MYTHOLOGY.

ANALYSIS.

WHEN treating of the classification of the pagan deities in the introduction to the second volume, page 16, we promised to accompany this volume with a series of Analytical Tables, illustrative of the various systems into which the mythologists have thought proper, for the sake of method to arrange those deities; but after the maturest deliberation, we find that the minuteness of detail which we had contemplated, in exhibiting a tabular view of so many systems, of which the greater part have been adopted only by the caprice of those who projected them, would not only be foreign from the object of utility by which the plan was originally dictated, but even nugatory in effect, and consequently a task of supererogation, a mere *brutum fulmen*.

We have therefore determined to confine ourselves to the narrower limits of utility, in the construction of the following tables, in which we have endeavored to give a perspicuous view of *two* of those systems, which are most frequently alluded to, most generally adopted, and consequently most worthy of curiosity; though we doubt not but some of our readers will be of opinion, that we have exceeded the limits of utility even here; for, to repeat what cannot be too deeply impressed upon the minds of noviciates in this study, "the deities and superstitious worship of the pagans constitute an *ill-matched whole*, which was never a work of meditation, invented by the same persons, at the same time, or in one country, with any view to consistency;" whence it results, that after all that has been said upon the classification to which mythologists have reduced those dei-

ties for the sake of precision, still their arrangements will ever be at variance.

Even that which distributes the gods into heavenly, infernal, terrestrial, and marine, though it is the most consistent in its parts, has nevertheless its insuperable exceptions, inasmuch as the authors who follow this arrangement, differ in their appointment of many of the deities to their respective classes. The Muses, for example, are sometimes enrolled among the heavenly, and sometimes among the terrestrial deities. The same remark applies to Diana, who, though honoured by most pagan nations as a divinity of the first order, is frequently represented as a terrestrial goddess, partaking of the sports of the chase, and the delightful relaxations of bathing, accompanied by the nymphs of the forests and of the fountains: she is also sometimes placed among the infernal deities under the name of Hecate Triformis, when she is confounded with Proserpine. Bacchus, too, is frequently seen in the company of the Satyrs, the lowest in the order of terrestrial deities.

This dispute, however, is confined chiefly to the heavenly and terrestrial gods; for, among those of the sea, Æolus alone, with some authors, claims a place among the terrestrial gods, if we except the fountain nymphs and river gods, who seem to stand upon the line of demarkation between the terrestrial and sea deities: and in regard to the infernal deities, with the exception of Diana, just mentioned, we can only call to mind Nemesis, who seems not entirely content with the ministration of justice in the mansions of the dead, but in the character of that irresistible Destiny which rules the will of Jupiter himself, she takes a flight sometimes to heaven, and at other times skims the surface of the earth, by sea and land, thereby confounding the arrangements of mythologists, who would fix her to either abode.

In fine, what shall we say of the Lares and Penates? a class of deities that would seem to be exclusively terrestrial, since they have no other abode allotted to them, than that of those who adopted them for the protection of their person and house-

hold. Shall we, then, consider them as terrestrial deities, even when a favourite Penate has been a Minerva, a Neptune, a Venus, or an Apollo? and thereby overturn the only tolerably consistent system of heavenly, infernal, terrestrial, and marine deities, from which they were derived according to the caprice of the persons who adopted them? or consider it as being possessed of that convenient mutability, by which it gains on the one hand what it loses on the other? or, in short, shall we exclude them from a place in this arrangement, and let them share the fate of the Cabiri, the Palici, the Patæici, and other Particular associations of deities, whose individual names are but imperfectly known, and have no part in the general classification of the gods? Besides these, we shall find in the same condition, a long list of tutelar deities acknowledged by the Greeks and Romans, who presided over the particular functions of human life, over particular places, cities, and districts of country; not to omit the Virtues, the Vices, and other evils, which also had divine honours paid them. These two classes, though not included among the terrestrial deities properly so called, may with some colour of propriety be regarded as a sort of terrestrial deities, in consequence of their functions and prerogatives being confined to earthly or human affairs.

Thus the reader may judge for himself how little advantage is to be derived from a mere skeleton of a subject whose parts are so monstrous and incoherent as those of the pagan theology; and how necessary it is, in order to form any thing like a just conception of the whole, to review the parts in detail, as we have digested them in the foregoing volumes. We dare entertain a hope, however, that these hints will serve to appease his curiosity, and abate his ardour in the search for system in a subject where incongruity and confusion are the predominating features: in short, that we have pointed out in a few words, the principal defects of the most approved classification of the gods, which he might have passed over without notice, or have sought in vain to correct by study and reflection, or have detected, only for his individual satisfaction.

ANALYTICAL TABLES

OF THE

CLASSIFICATION

OF THE

HEATHEN DEITIES.

TABLE FIRST.

<p>DII MAJORUM GENTIUM—the Superior Gods, or Select Gods.</p>	<p>DII CONSENTES, or, Jupiter's Council.</p>	1 Juno	January
		2 Neptune	February
		3 Minerva	March
		4 Venus	April
		5 Apollo	May
		6 Mercury	June
		7 Jupiter	July
		8 Ceres	August
		9 Vulcan	September
		10 Mars	October
		11 Diana	November
		12 Vesta	December
<p>The comple- ment of the Se- lect Gods.</p>		1 Janus	<p>The above were the DII MAJORUM GENTIUM of the Greeks; to which these eight were added by the Ro- mans.</p>
		2 Saturn	
		3 Genius	
		4 Sol	
		5 Pluto	
		6 Bacchus	
		7 Tellus	
		8 Luna	

DII MINORUM GENTIUM, DII ADSRIPTITII, or DII INDIGITES, &c.—the Inferior Gods. } This class should include all the deities not enumerated above; of which some are heavenly deities, a great many are terrestrial deities, marine deities, and infernal deities.

DII SEMONES, or SEMIHOMINES—the Demi-Gods, or Heroes. } This class should include all those worthies, of the heroic age, whether men or women, who received divine honours in commemoration of their meritorious deeds.

TABLE SECOND.

INFERNAL DEITIES.

INFERNAL GODDESSES.	Chaos Nox Proserpine		The mother of all things. The goddess of the night. The queen of Hell.						
				Clotho Lachesis Atropos	The three Parcae.	Presides over our birth. Draws out the thread of life. Cuts the thread of life at death.			
							Alecto Tisiphone Megara	The three Furies.	The frightful ministers of the ven- geance of the gods, and the im- placable torments of the wicked.
	Aello Ocypete Celeno	The three Harpies.	Voracious birds with the faces of women, confounded with the Fu- ries, and like them execute the vengeance of the gods.						
				Nemesis Chimæra		The goddess of justice. A monster of Hell.			
INFERNAL GODS.	Erebus Pluto Plutus Minos Rhadamanthus	Judges of hell.	Sometimes taken for Hell itself. The king of Hell. The blind god of wealth. President of the judges of Hell. Judged the Asiatics. Judged the Europeans.						
				Charon Mors Somnus		The ferry-man of Hell. The relentless god of death. The god of sleep; brother of Mors.			
							Morpheus Phobotor Phantasia	Gods of dreams.	Represents human figures. Represents beasts, birds, &c. Represents inanimate things.

TABLE THIRD.

HEAVENLY DEITIES.

HEAVENLY GODDESSES	}	Juno	The queen of heaven.	
		Iris	The messenger of Juno.	
		Hebe	The goddess of youth.	
		Minerva	Goddess of wisdom and of war.	
		Venus	Goddess of beauty and of love.	
	}	The Graces	Aglaia	The goddesses of amiability; and the sources of every thing agreeable and smiling in nature.
			Thalia	
	Euphrosine			
	}	The nine Muses	Diana	Goddess of hunting. Symbol of the moon.
			Clio	Presides over history.
			Euterpe	Presides over music.
			Thalia	Presides over comedy.
			Melpomine	Presides over tragedy.
			Terpsichore	Presides over the dance.
			Erato	Presides over amorous poetry.
Polyhymnia			Presides over singing.	
Calliope			Presides over eloquence.	
Urania			Presides over astronomy.	
}		Aurora	The goddess of the morning.	
		Bellona	Goddess of war, and companion of Mars.	
HEAVENLY GODS	}	Cælus	Represents heaven itself.	
		Saturn	Represents destructive time.	
		Janus	The god of prudence.	
		Jupiter	The king of heaven and all the gods.	
		Mercury	Messenger of Jupiter and god of merchants.	
		Apollo	God of music and the fine arts.	
		Mars	The god of war and bloodshed.	
		Vulcan	The god of blacksmiths and of fire.	
		Bacchus	The god of wine and of sottishness.	
		Cupid	The god of love.	
Hymenæus	The god of marriage.			
Gauymede	The cupbearer of the gods.			

TABLE FOURTH.

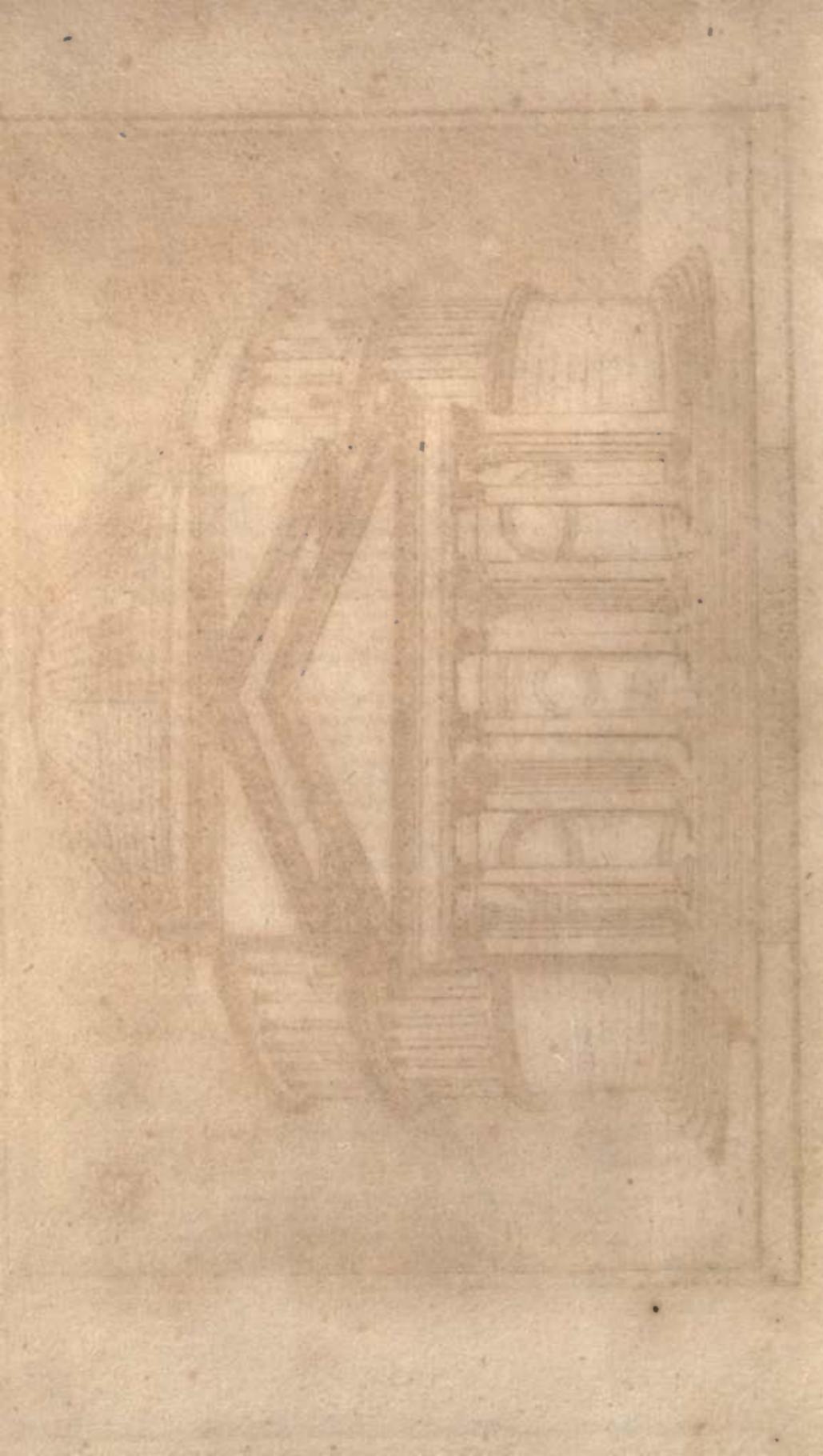
TERRESTRIAL DEITIES.

TERRESTRIAL GODDESSES	Terra or Titæa	Represents the earth itself.	
	Tellus	Goddess of the earth, the same as Terra.	
	Cybele	Goddess of the earth and cities.	
	Ops or Rhea	Goddess of the earth, confounded with Cybele.	
	Bona Dea	Goddess of the earth, confounded with the above.	
	Vesta (the elder)	Symbol of the earth, confounded with the above.	
	Vesta (the younger)	Symbol of fire, and patroness of vestals.	
	Ceres	The goddess of corn and harvests.	
	Flora	The goddess of flowers and gardens.	
	Pomona	The goddess of fruits and orchards.	
	Pales	The goddess of shepherds and flocks.	
	Fauna	A prophetess, the wife of Faunus.	
	Dryads	Particular nymphs Classes of nymphs	Presided over the woods and forests.
	Hamadryads		Presided over particular trees.
	Oreads		Presided over the mountains.
	Napææ		Presided over groves and valleys.
	Egeria		Patroness of Numa in the Arician grove.
Britomartis	A beautiful nymph, favourite of Diana.		
Carme	One of Diana's attendants mother of Britomartis.		
Canens	Transformed by grief into a voice.		
Chelone	Changed into a tortoise by Mercury.		
Hercyna	Accompanied Ceres in search of Proserpine.		
Daphne	Changed into a laurel to avoid Apollo.		
Lotis	Changed into the lotus to avoid Priapus.		
TERREL. GODS	Demogorgon	The god or genius of the earth.	
	Terminus	The god of land-marks and boundaries.	
	Pan	Satyrs	The god of shepherds and peasants.
	Silenus		The foster-father of Bacchus.
	Faunus		Gave prophecies to men as Fauna did to women.
	Sylvanus		A rural god confounded with Faunus.
	Priapus		The god of gardens and orchards.
Vertumnus	The god of the seasons and their changes.		

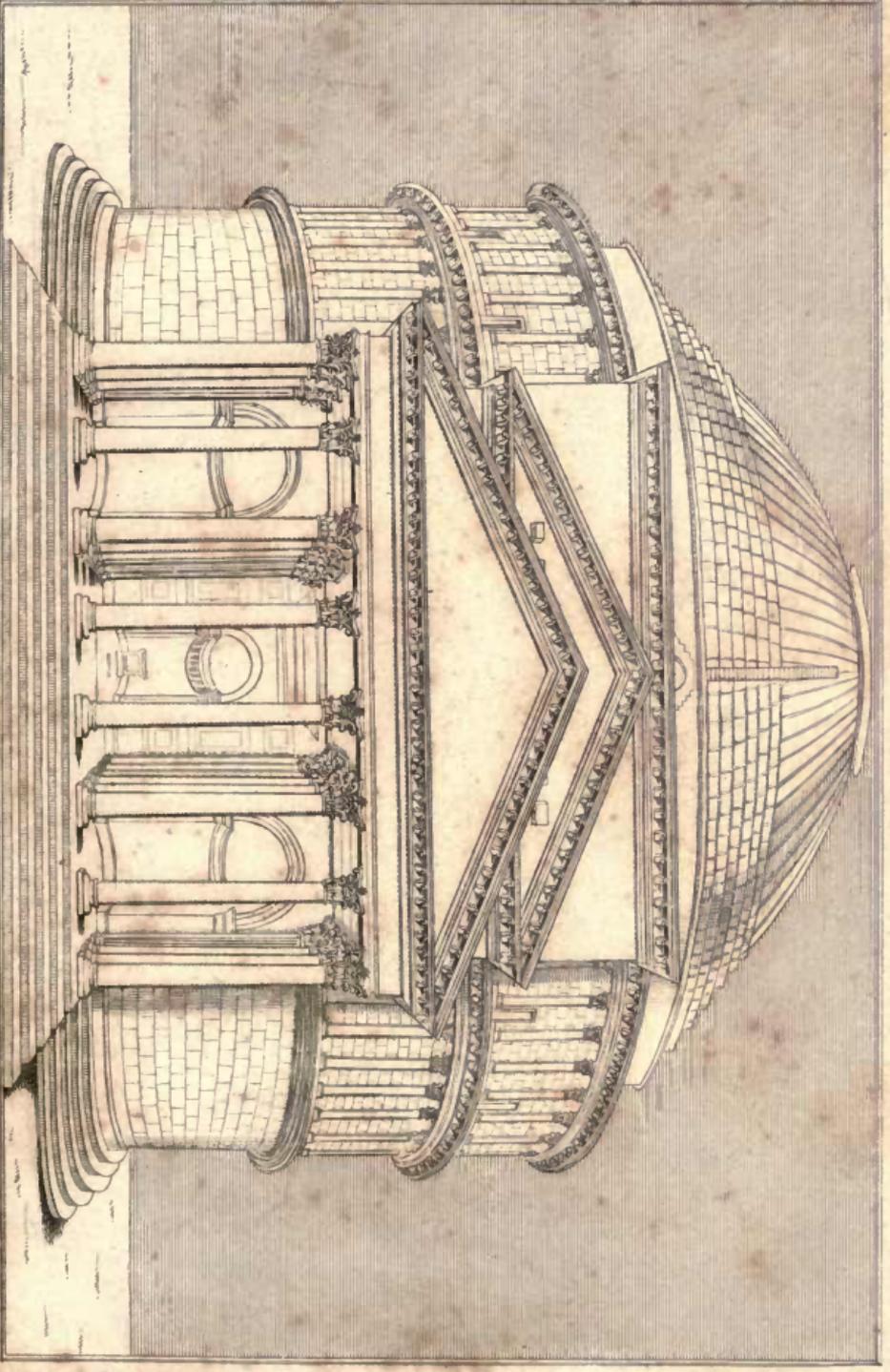
TABLE FIFTH.

SEA DEITIES.

SEA GODDESSES	}	Tethys	wife of Oceanus and mother of the Oceanides.				
		Amphitrite	wife of Neptune and queen of the sea.				
	}	}	Oceanides	The daughters of Oceanus and Tethys—3,000.			
			Nereids		The daughters of Nereus and Doris—50.		
			Naiads		The guardians of the rivers and fountains.		
			Limniades		The guardians of pools and marshes.		
	}	}	}	}	Classes of nymphs		
						Thetis	The wife of Peleus and mother of Achilles.
						Calypso	Queen of Ogygia and mistress of Ulysses.
						Metis	First wife of Jupiter and mother of Minerva.
						Cymothoe	Assisted the Trojan fleet in a storm.
						Deiopeia	Promised by Juno to Æolus for raising that storm.
						Arethusa	One of Diana's attendants, chang'd to a fountain.
						Cyane	One of Proserpine's attendants, chang'd to ditto.
Syrinx						Changed into a reed to avoid Pan.	
}						}	}
	Ligeia						
	Leucotia						
}	}	}	}	}	}	Scylla	Changed into a rock on the coast of Sicily.
						Charybdis	
SEA GODS	}	Oceanus	Represented the Ocean itself.				
		Neptune	The king of the seas, and sea deities.				
		Triton	Neptune's trumpeter and son by Amphitrite.				
		Proteus	The god of transfiguration and prophesy.				
		Phorcys	The father of the Gorgons and Graiæ by Ceto.				
		Æolus	The god and the father of the winds.				
		Glaucus	The god of fishing and of fishermen.				
		Saron	The god of mariners.				
		Portumnus	Presided over the sea ports.				
Egeon	Assisted the Titans, was vanquished by Neptune.						



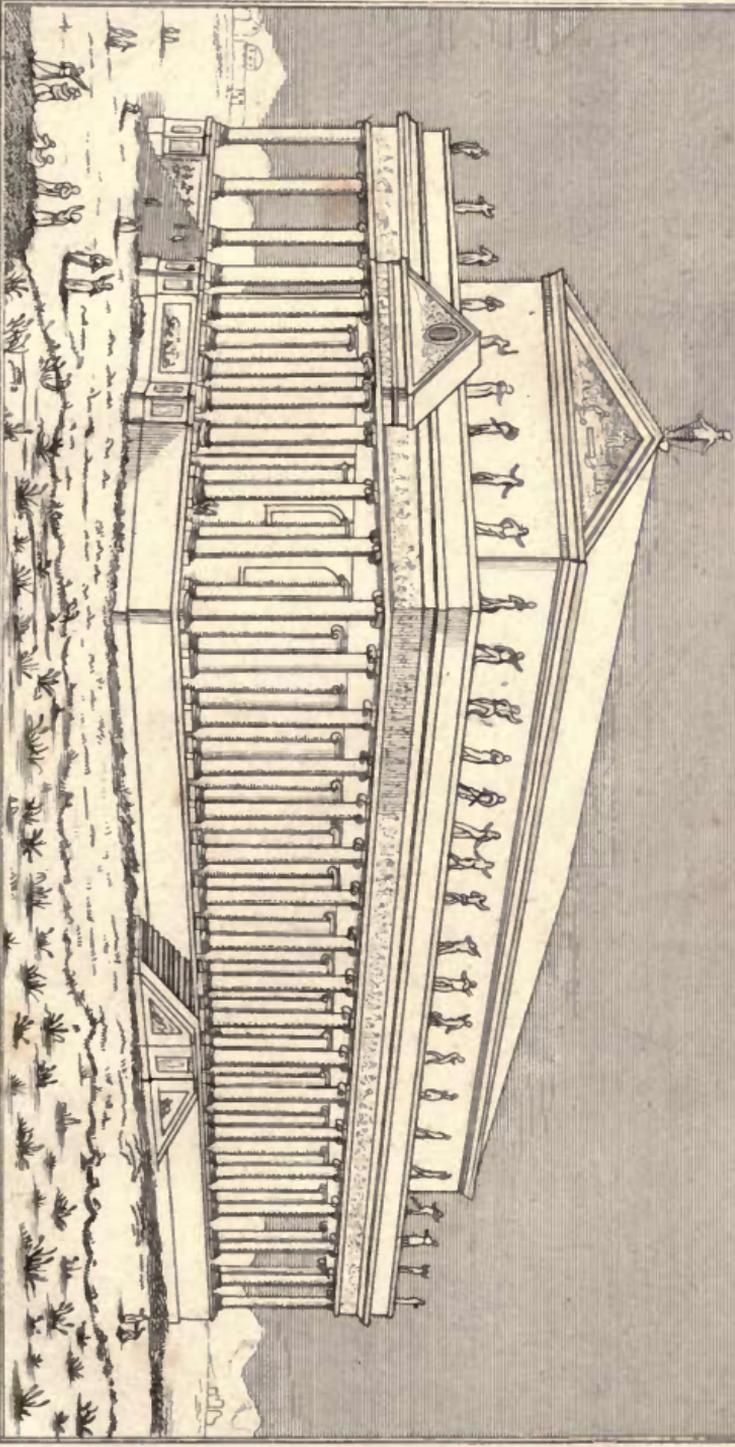
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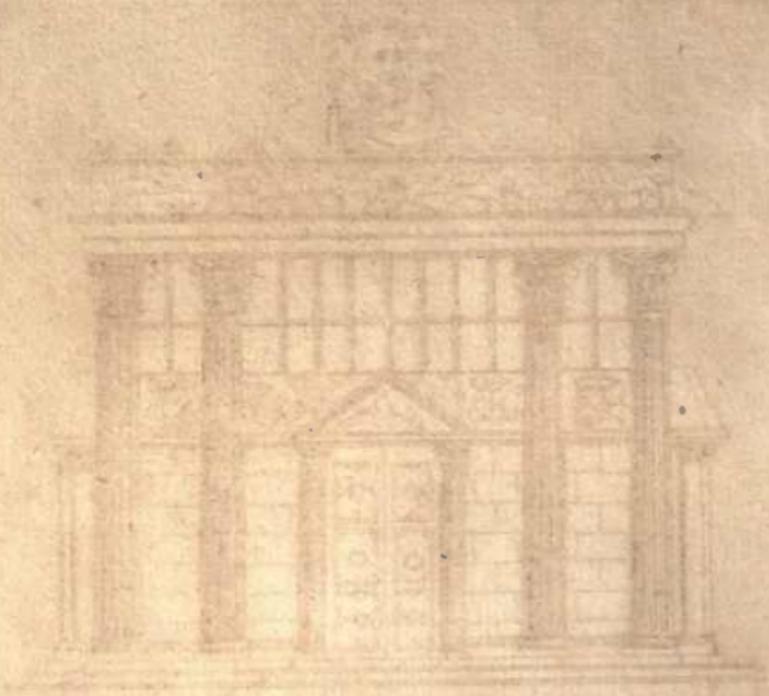


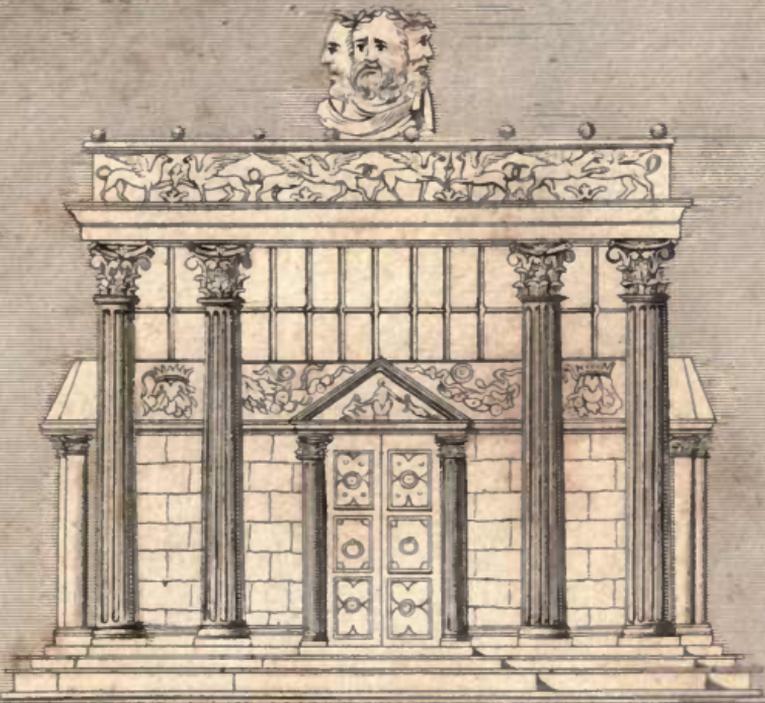


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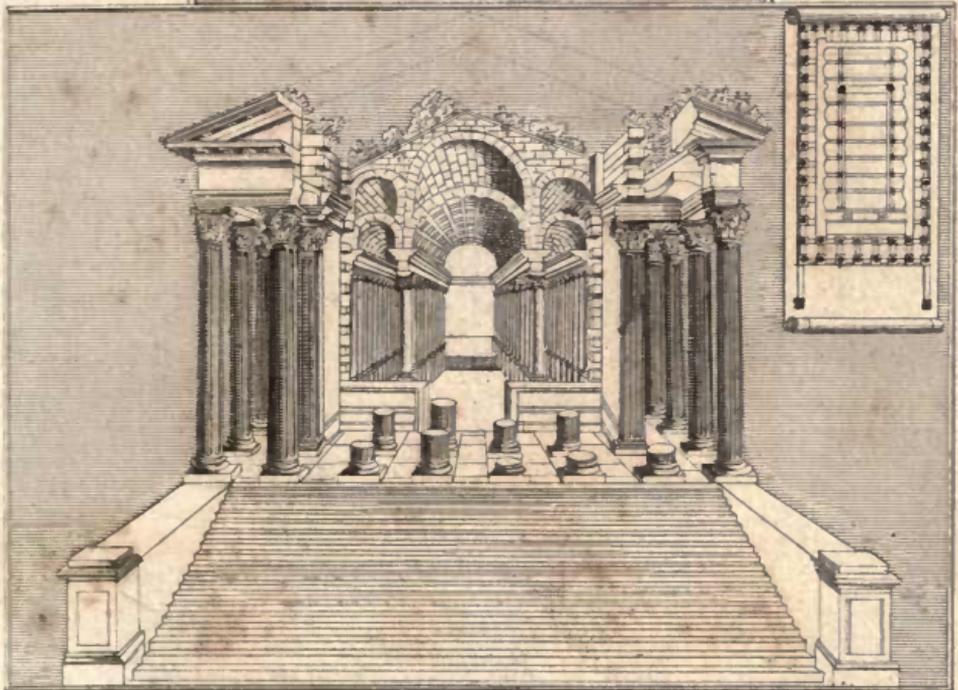






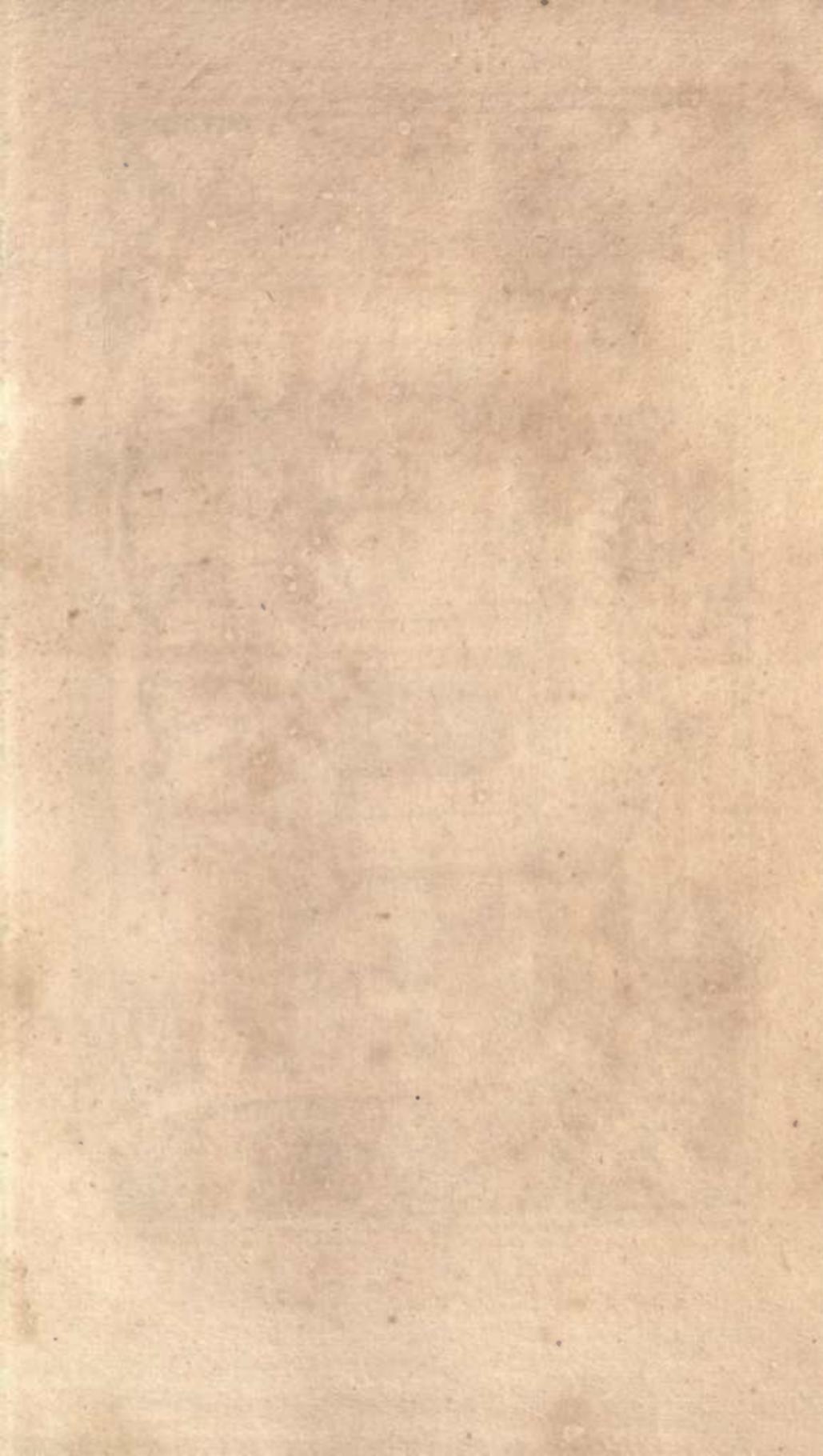


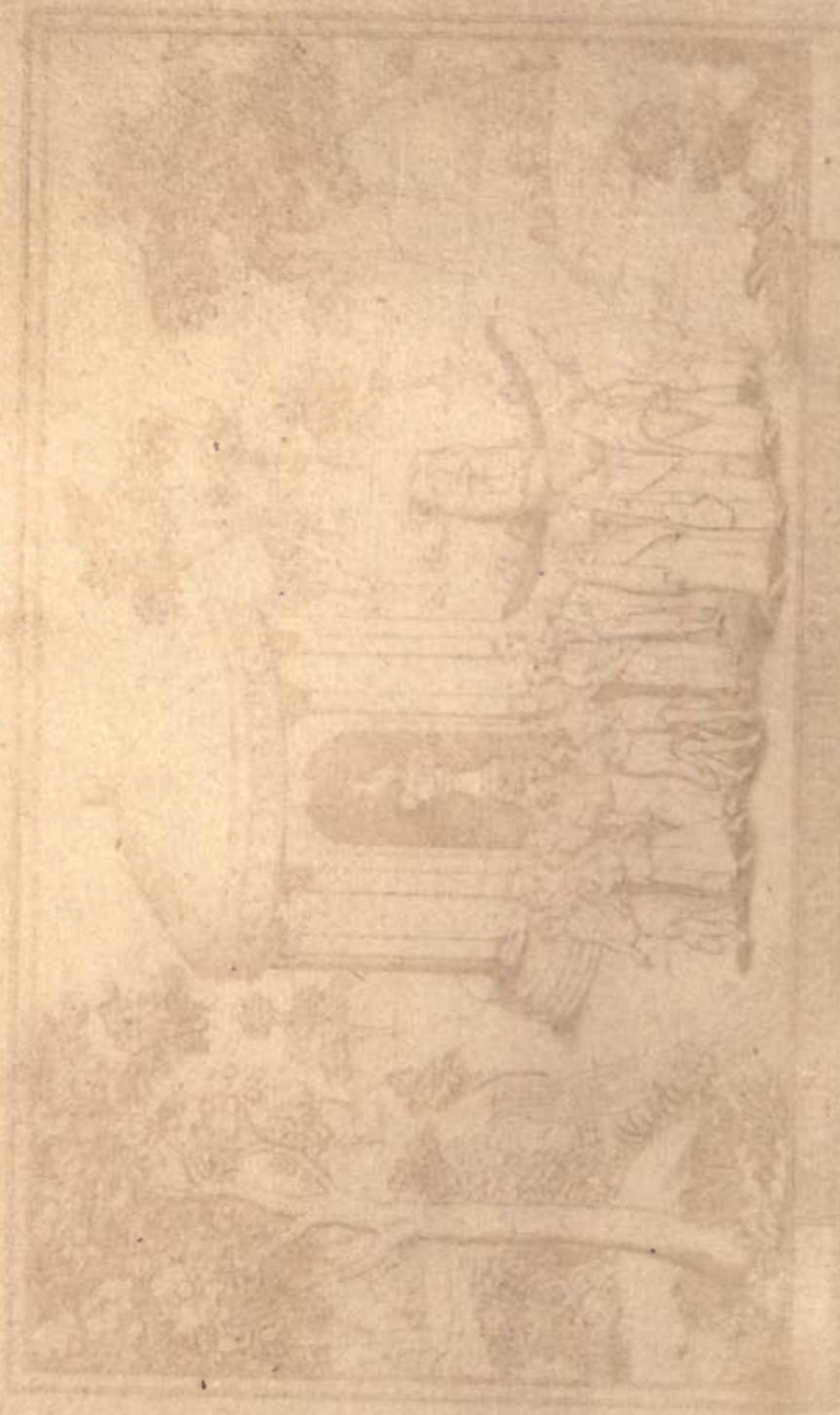
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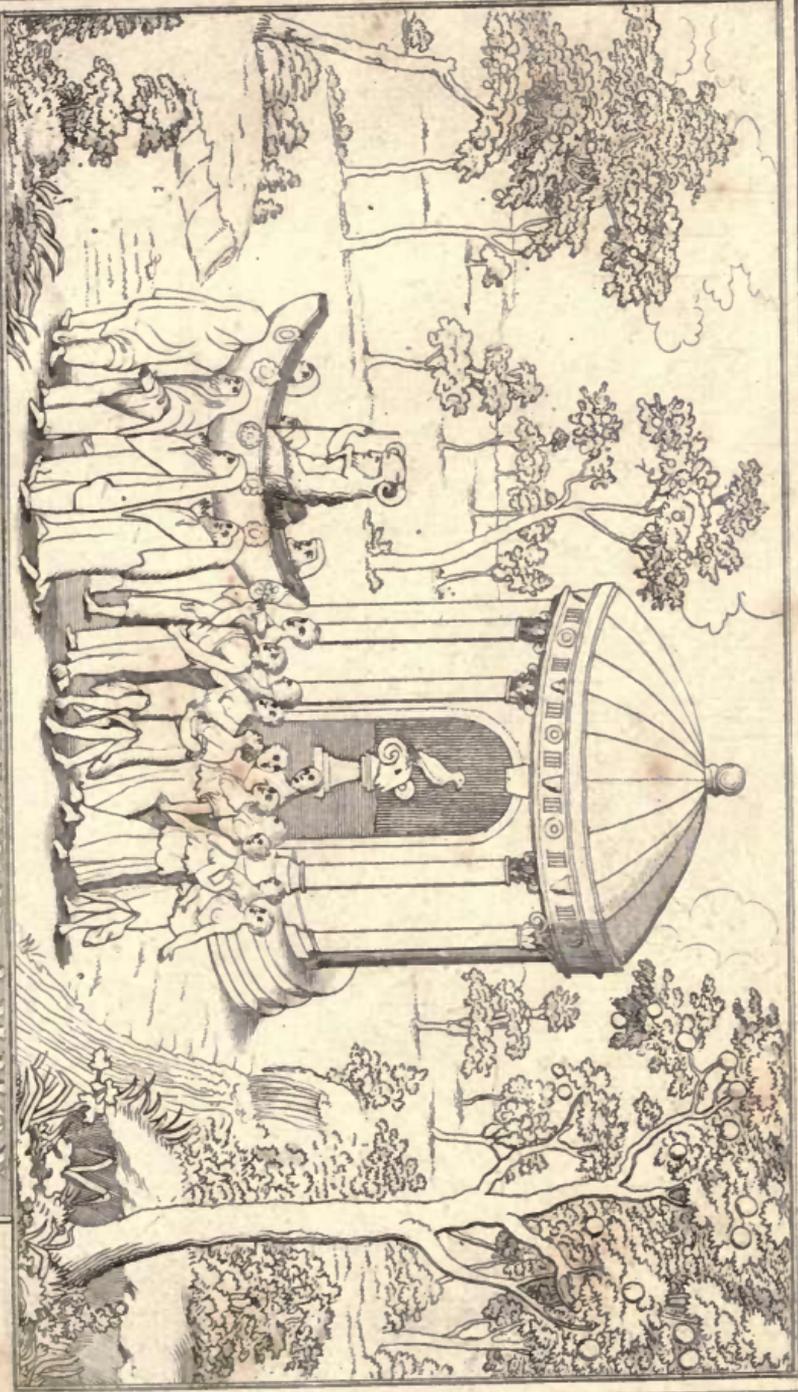
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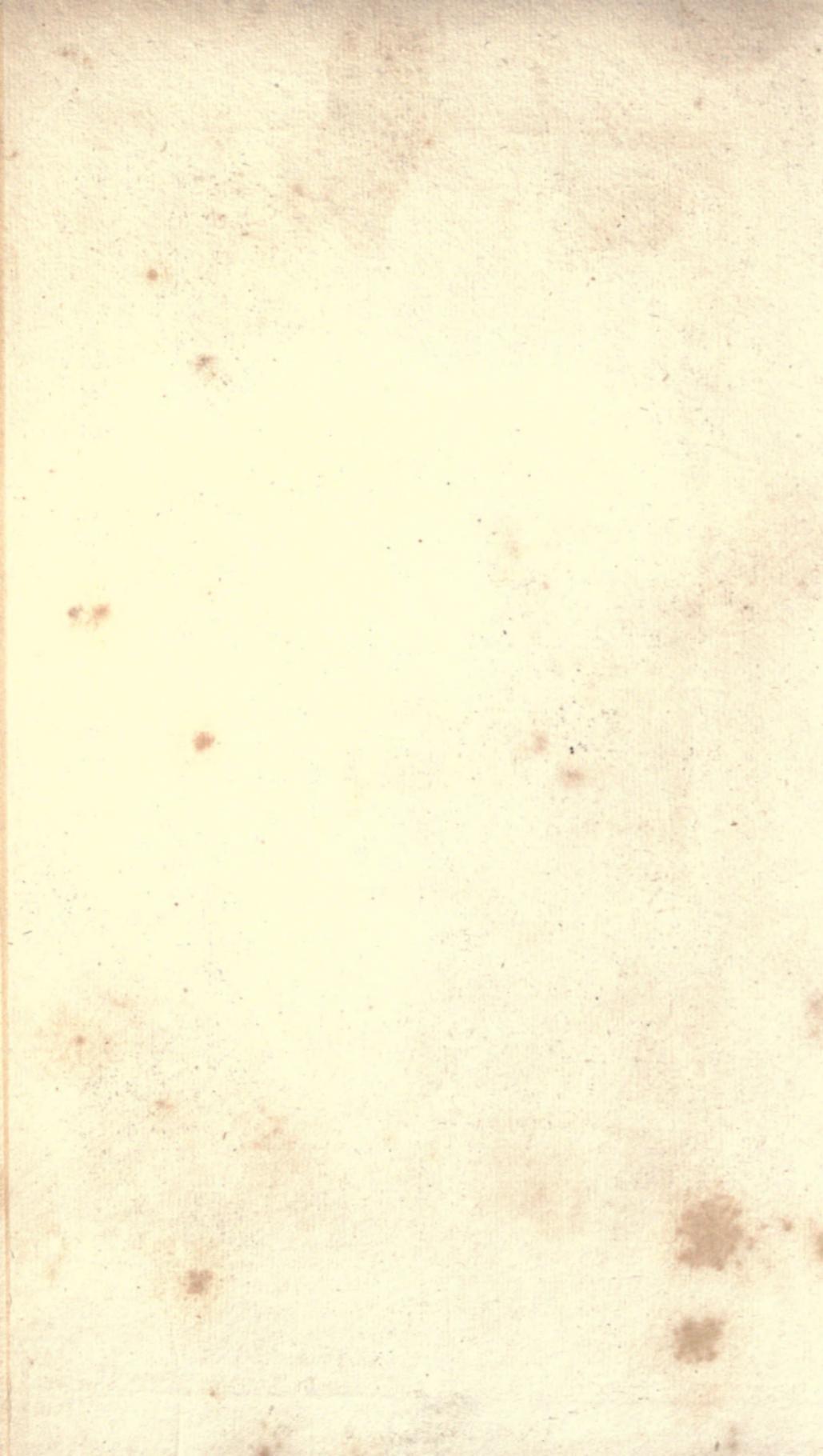




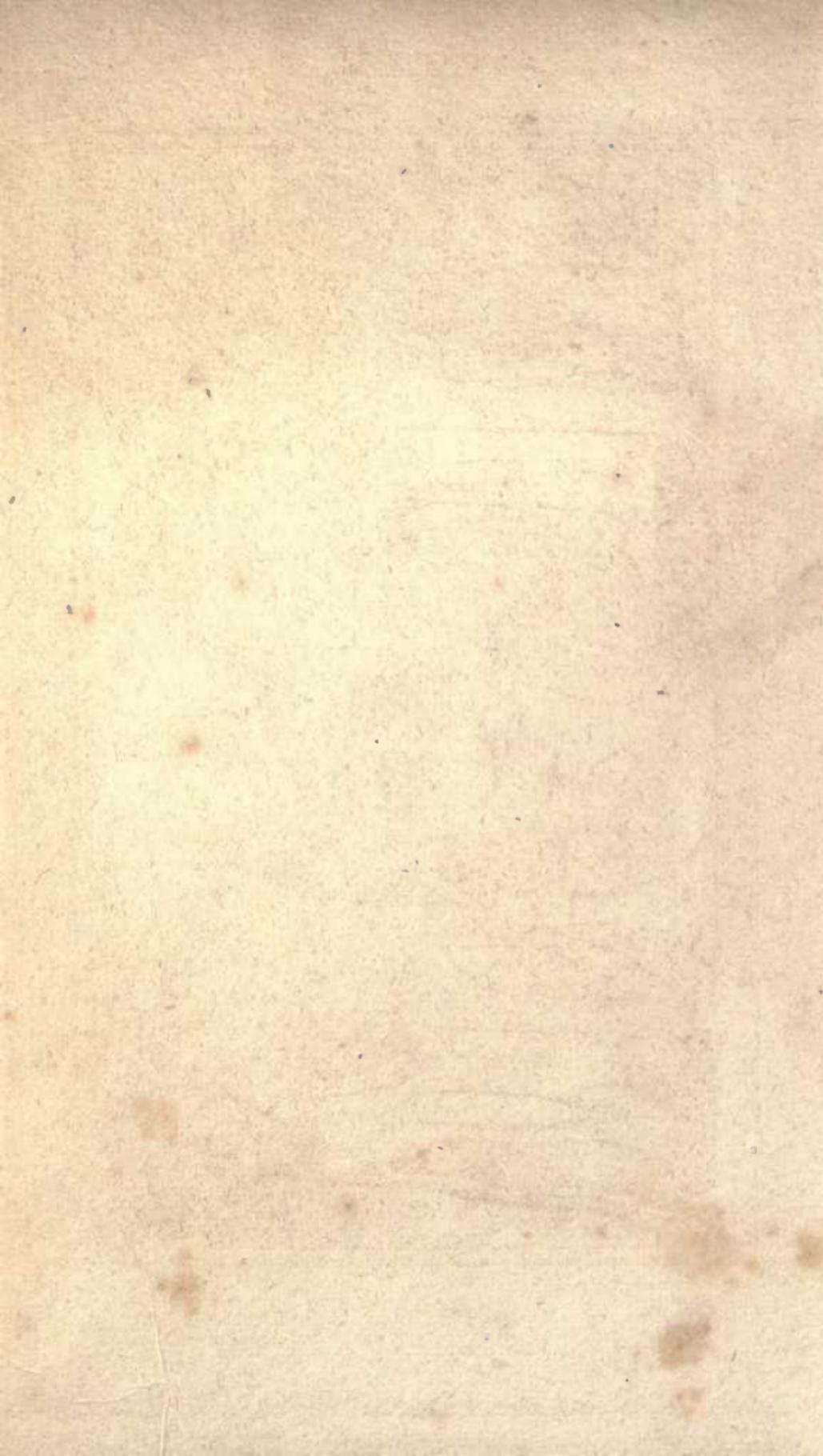


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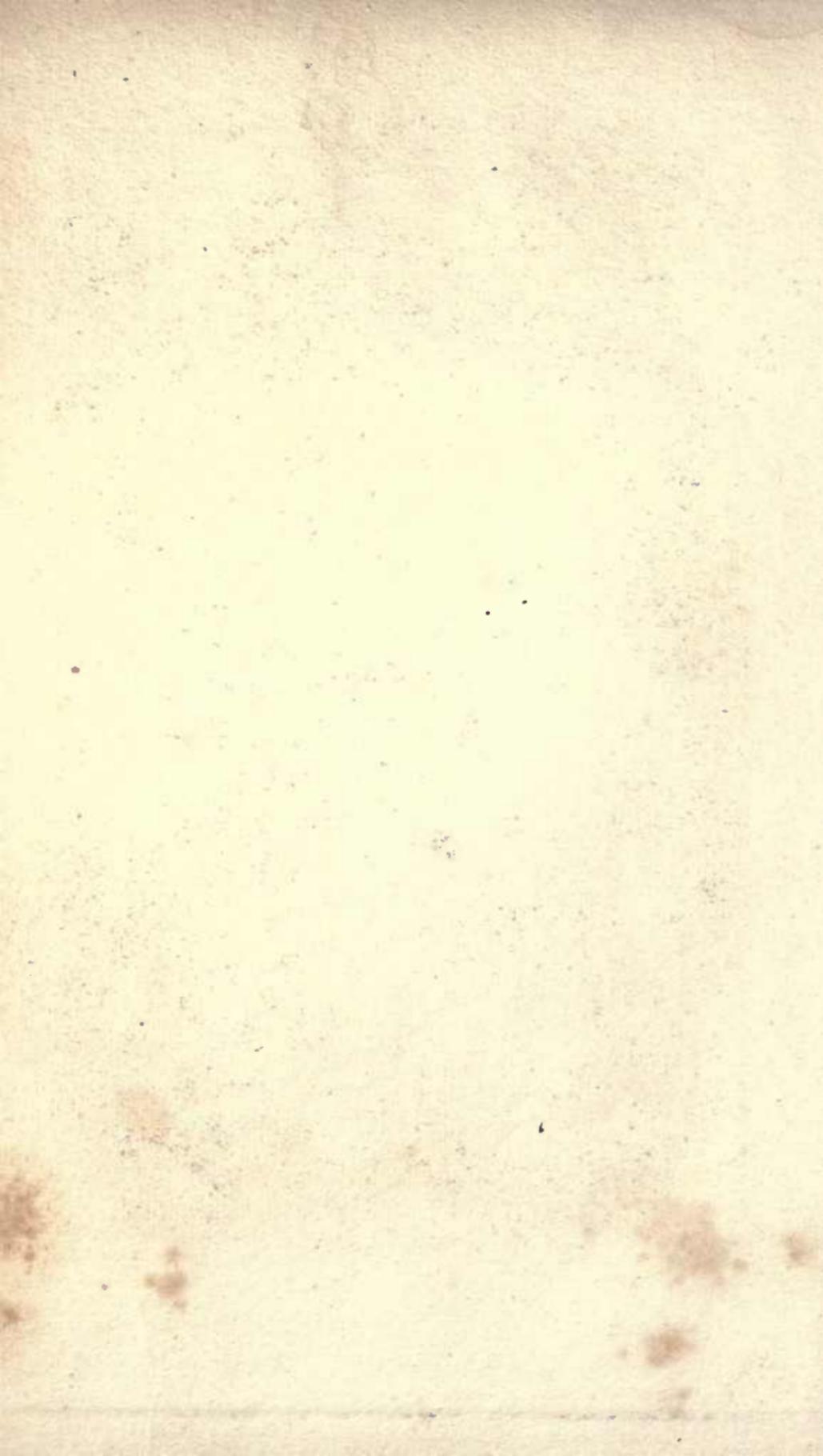






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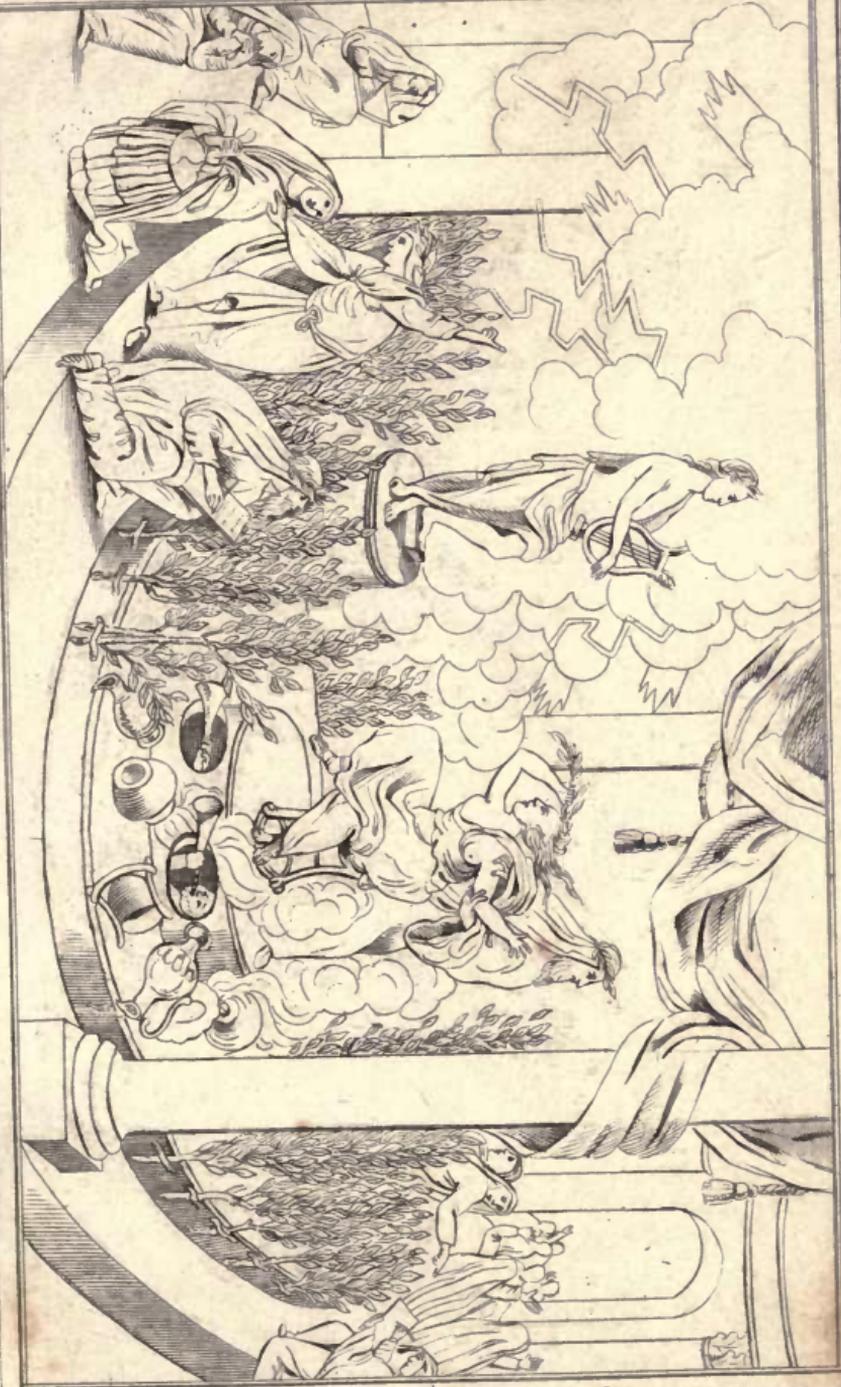




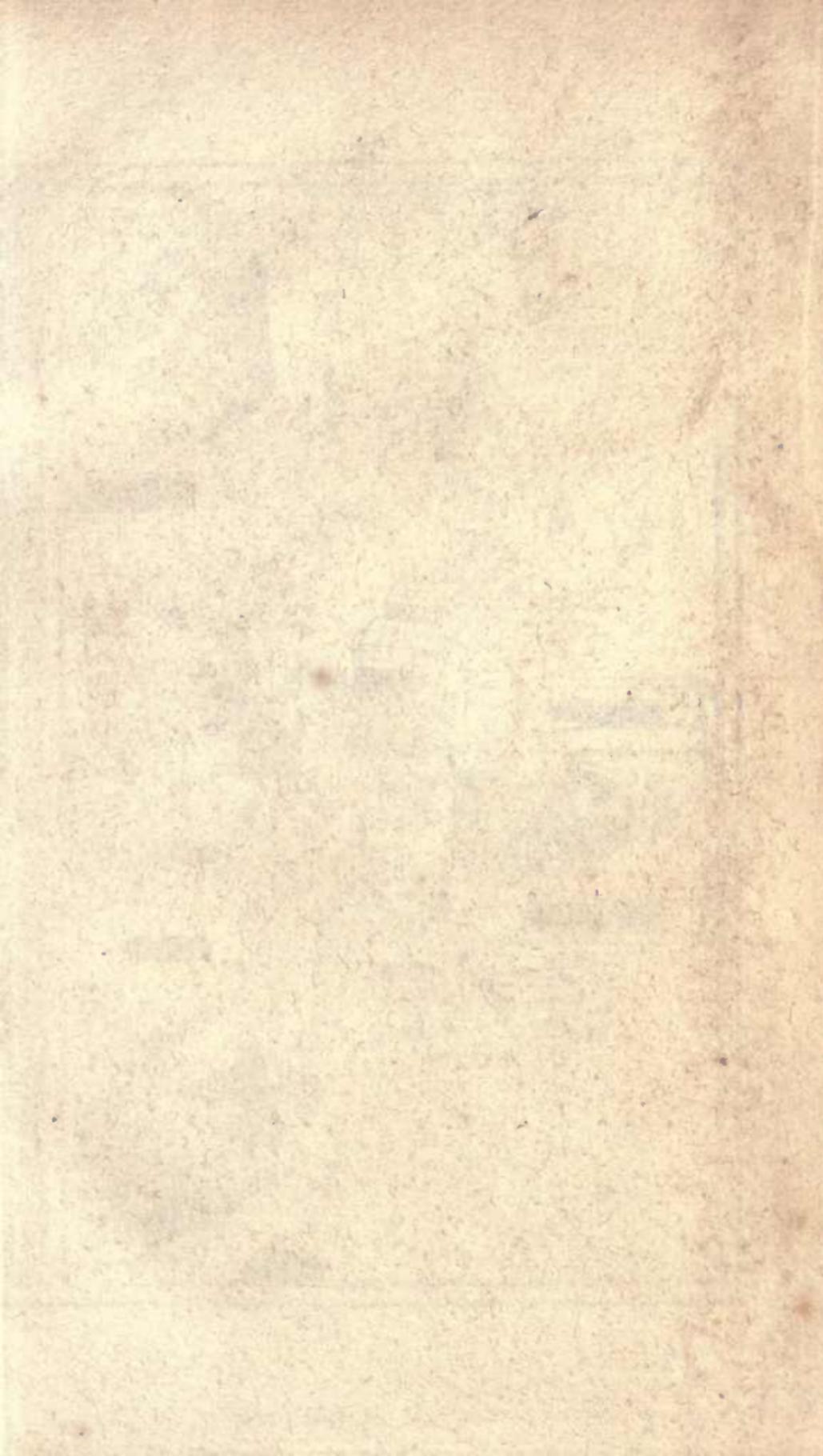




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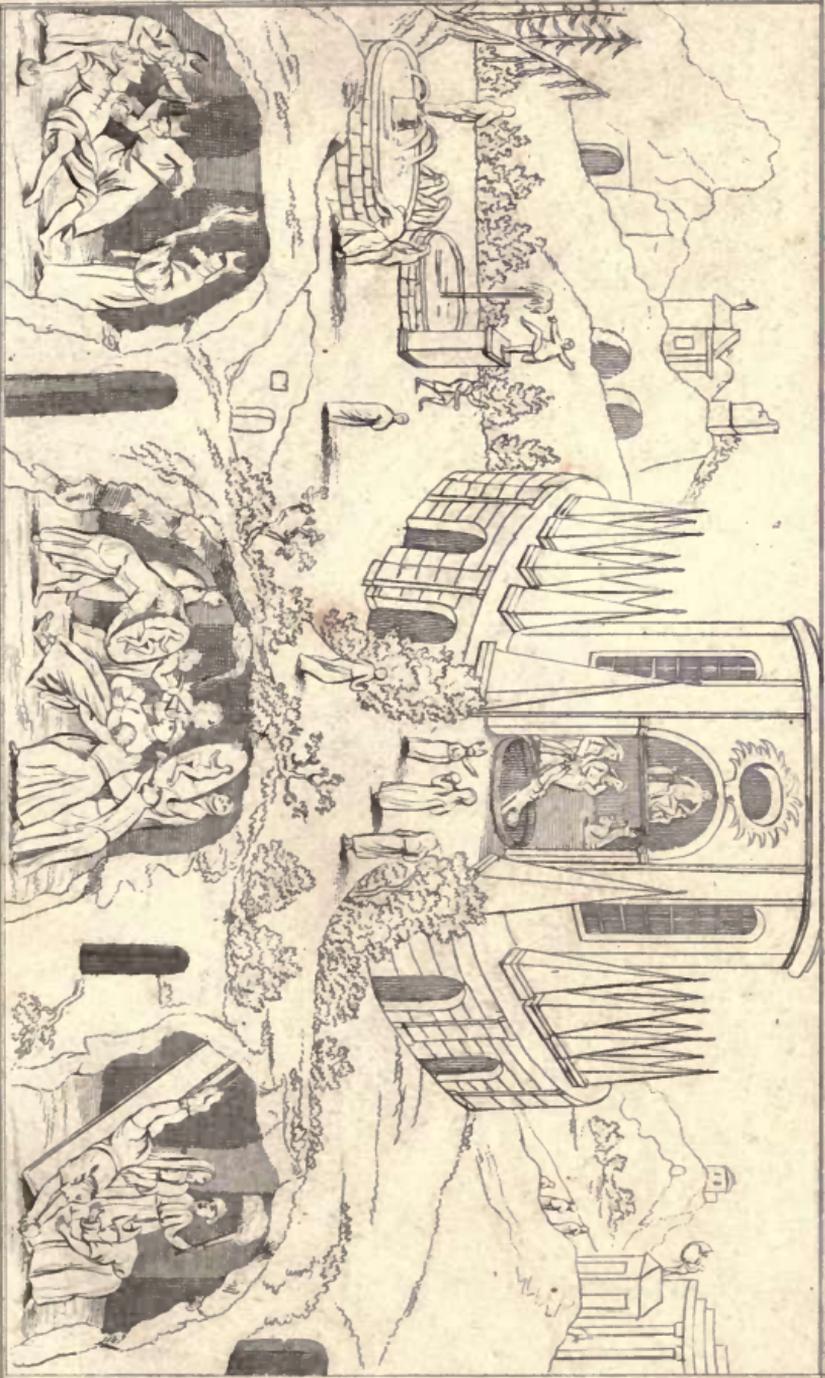








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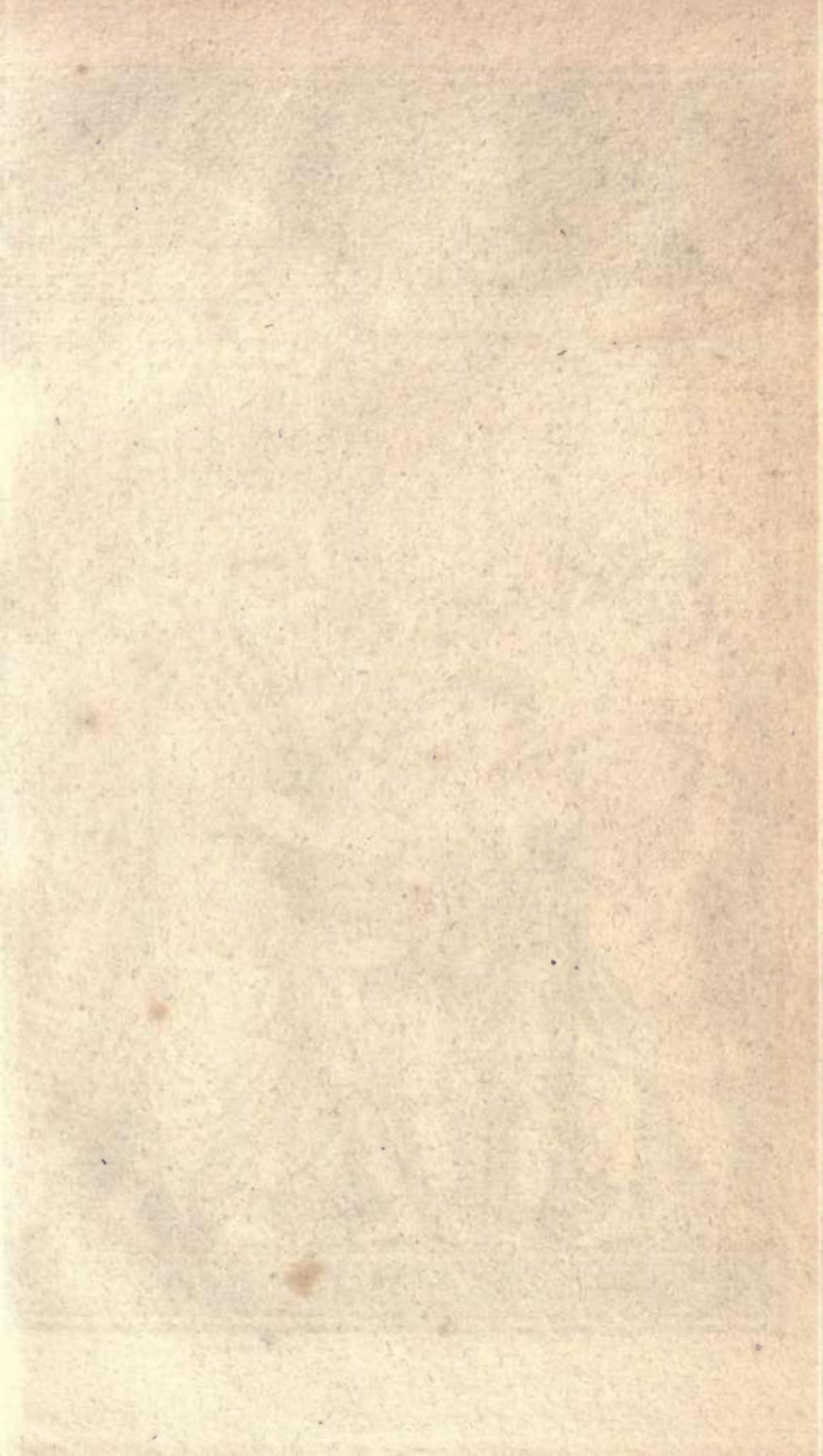


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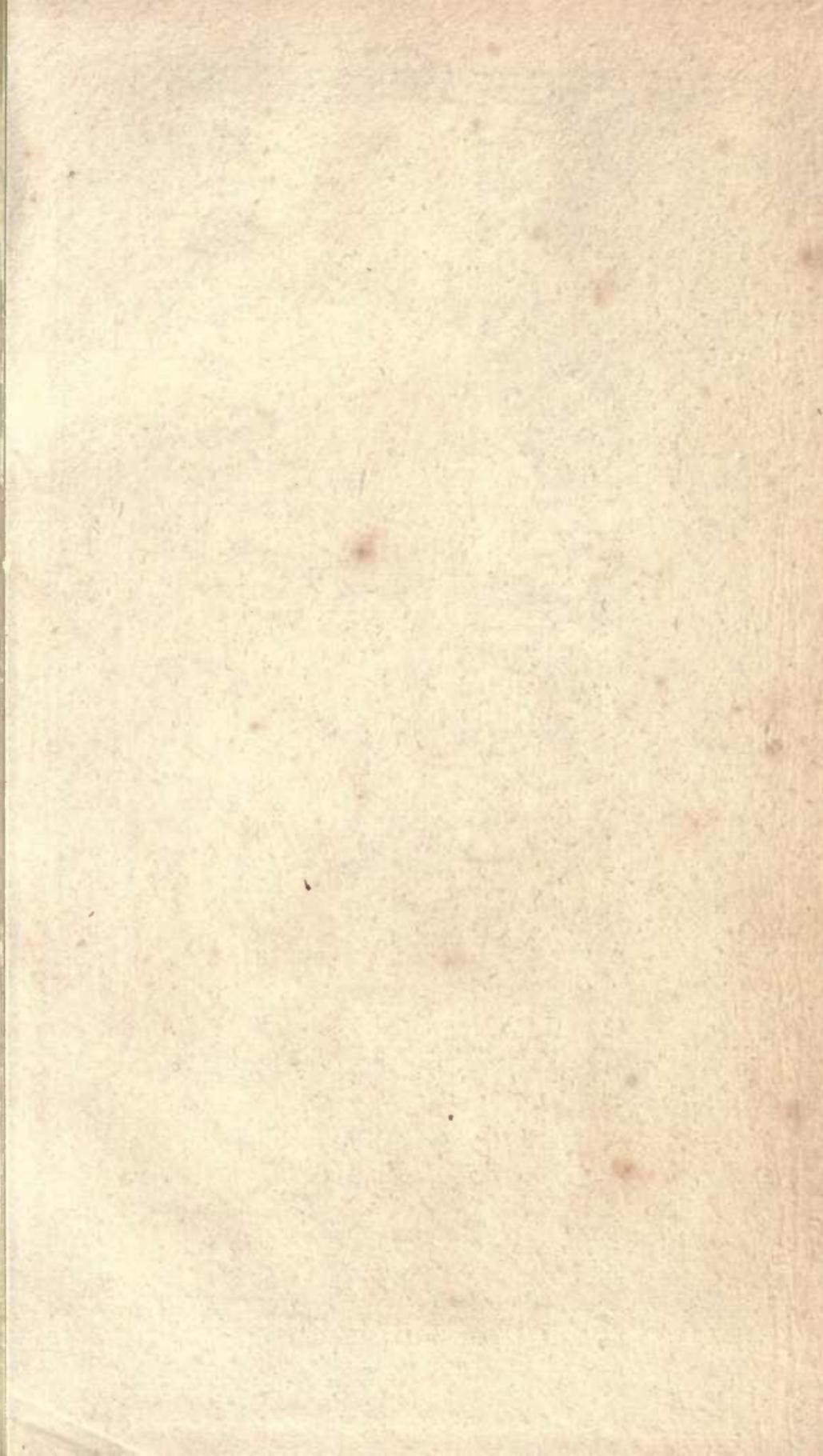


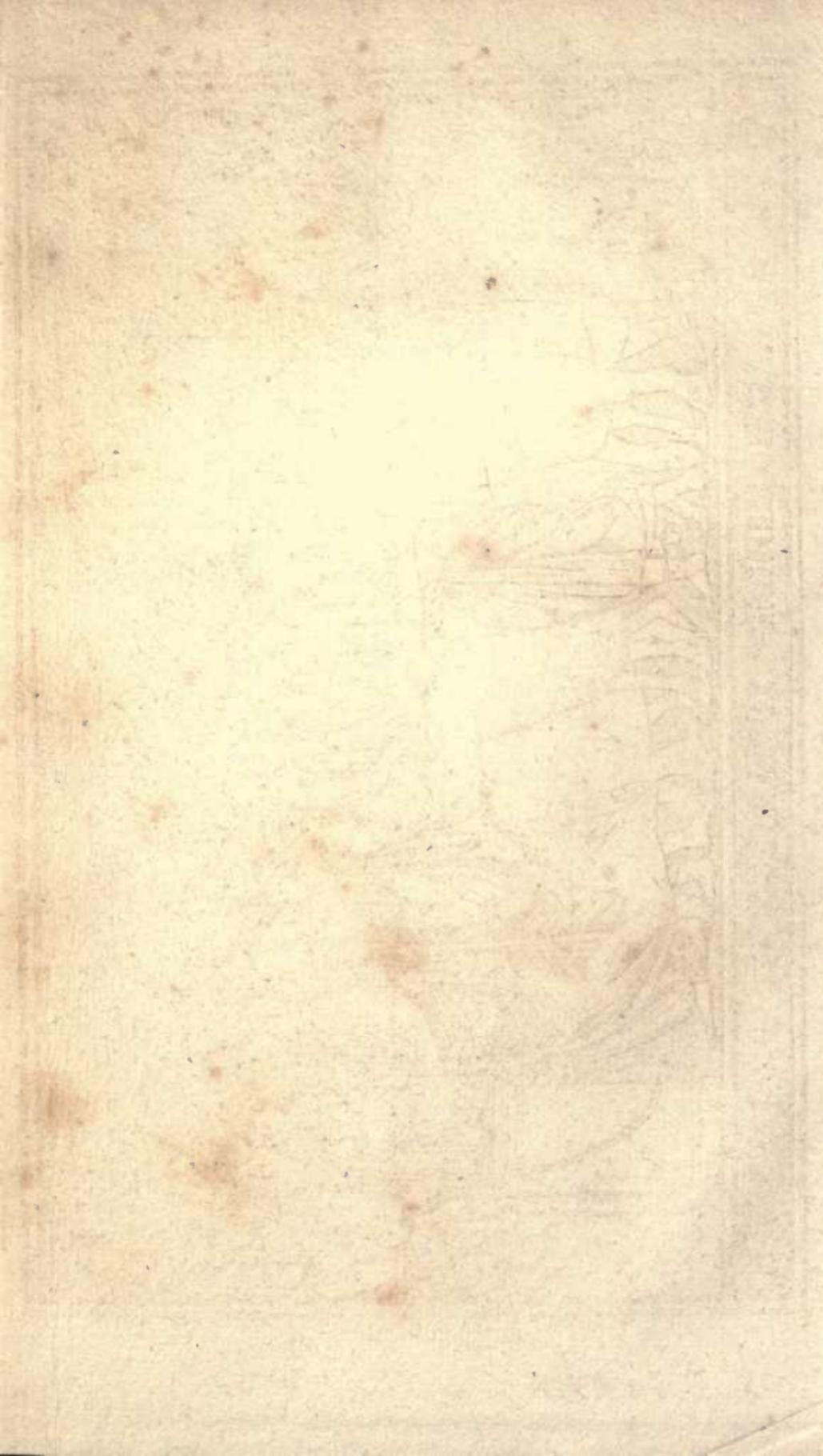




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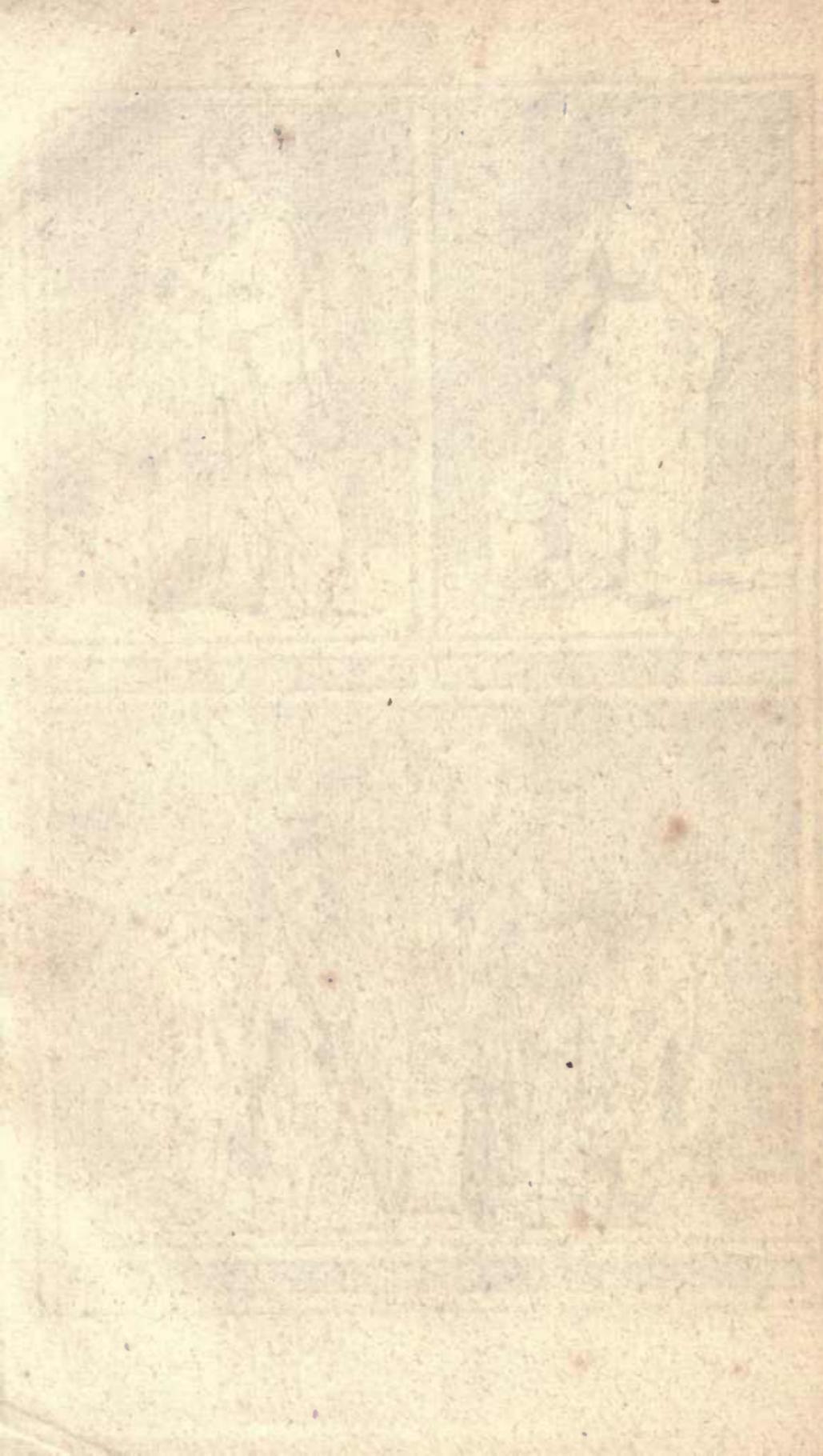


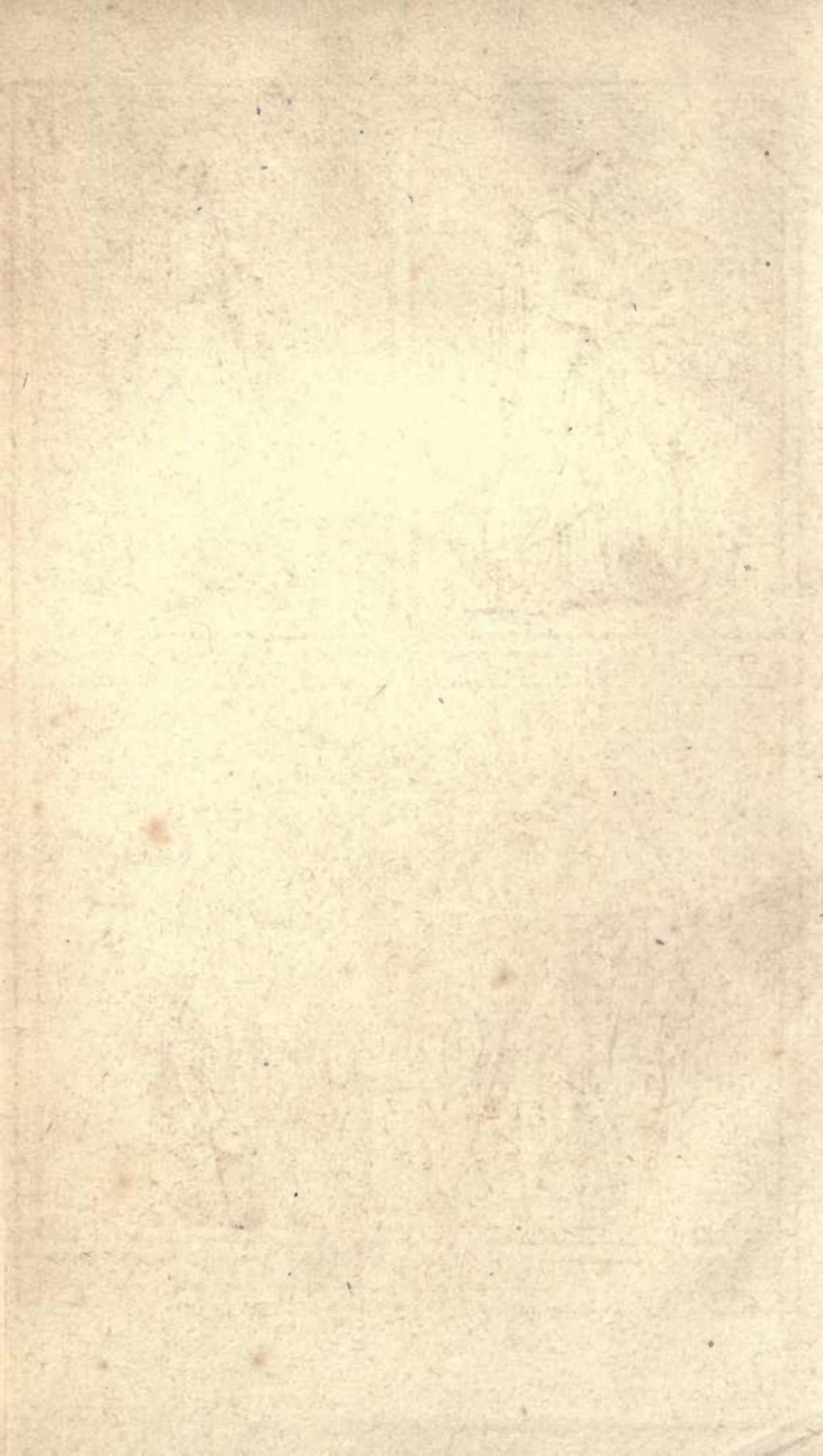


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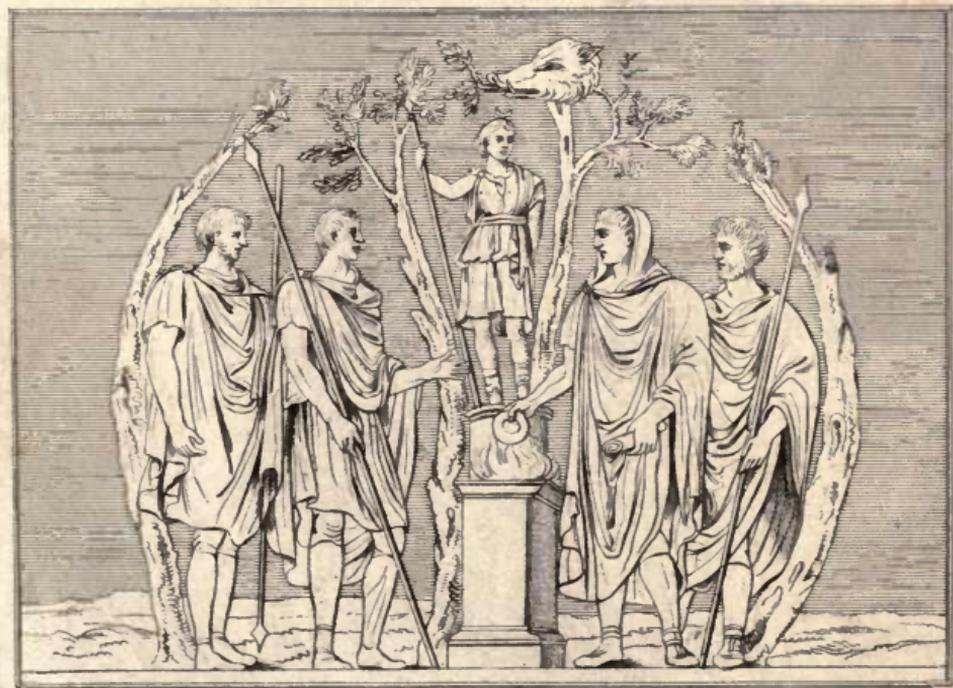




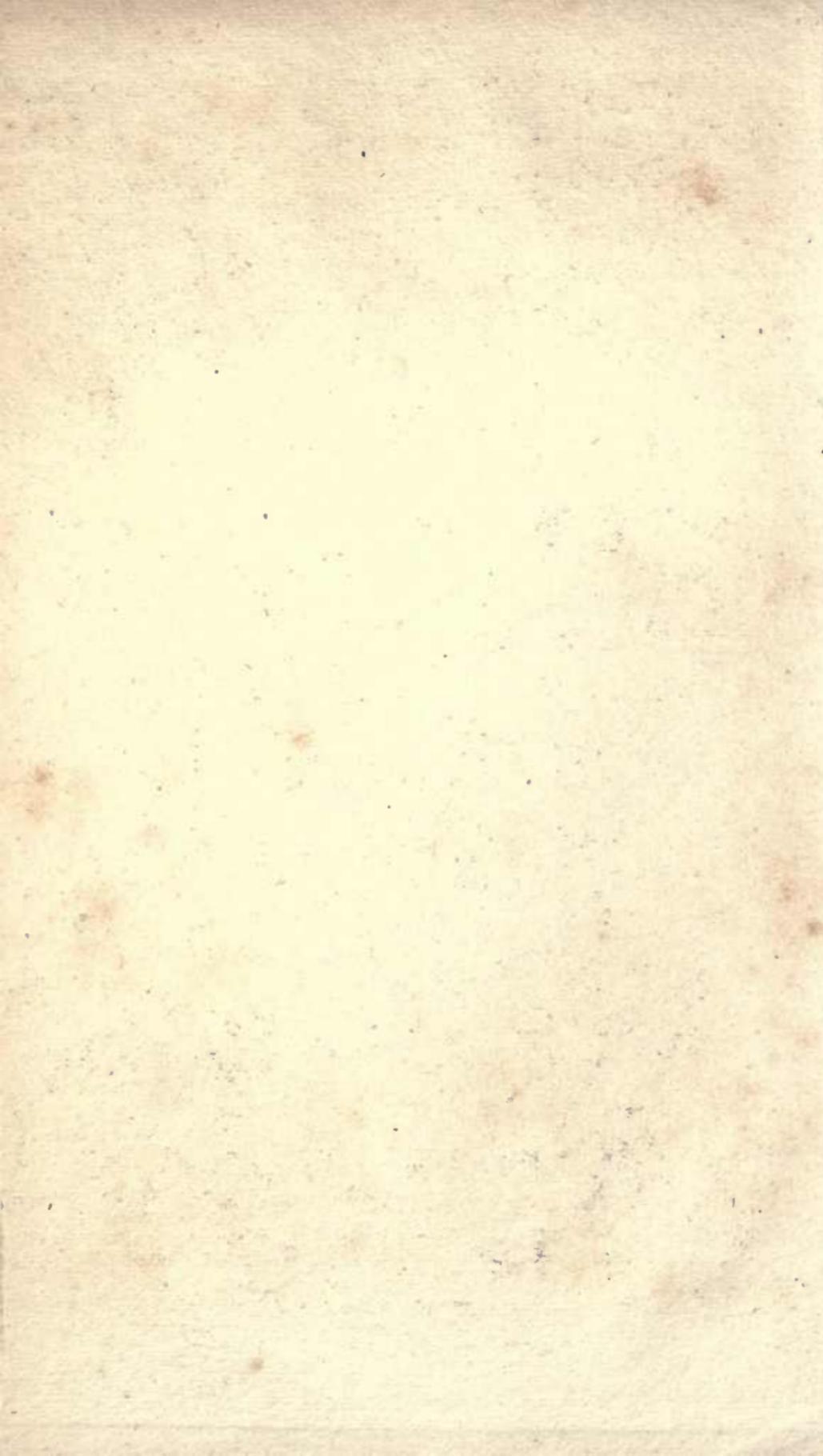
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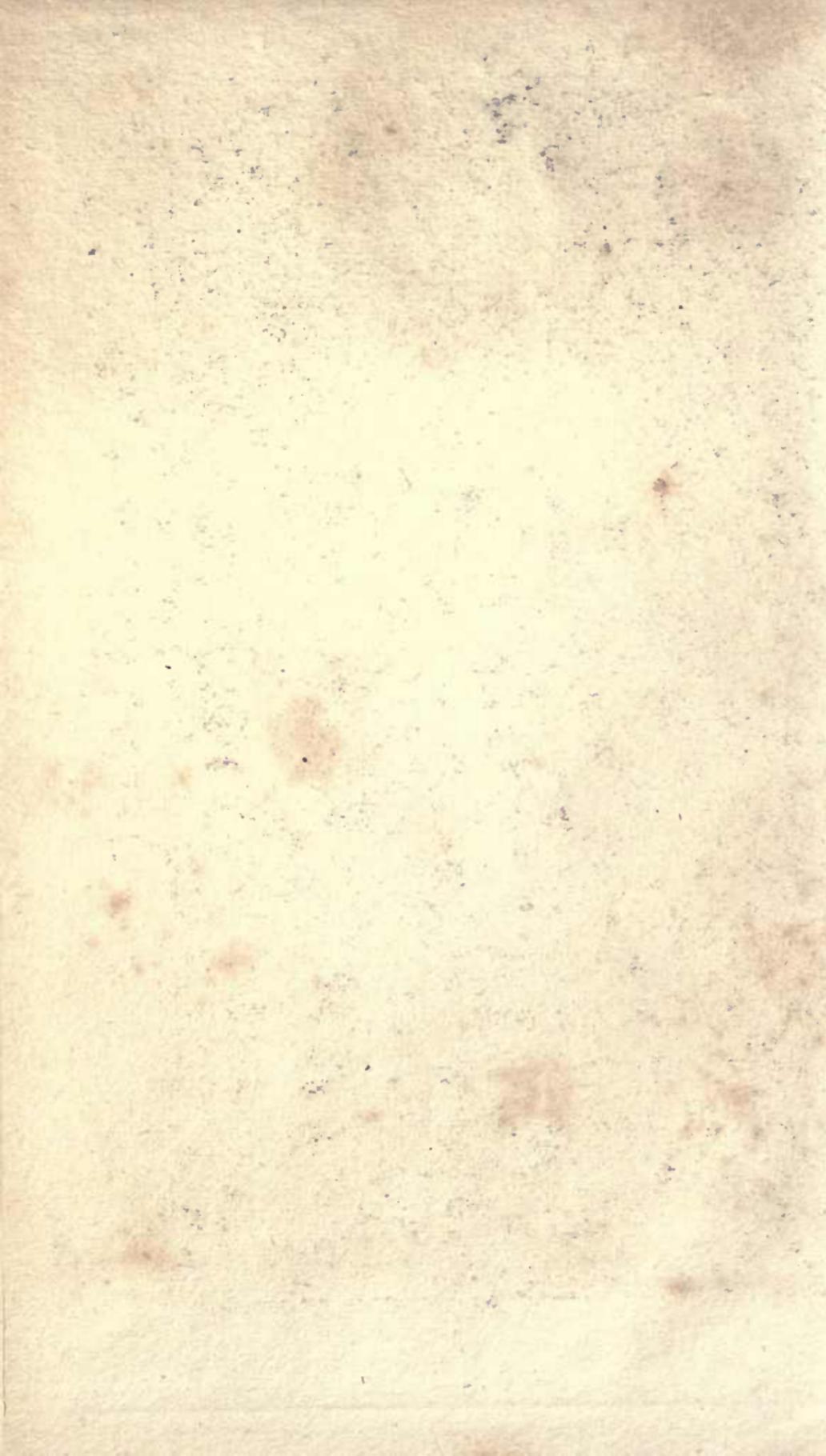


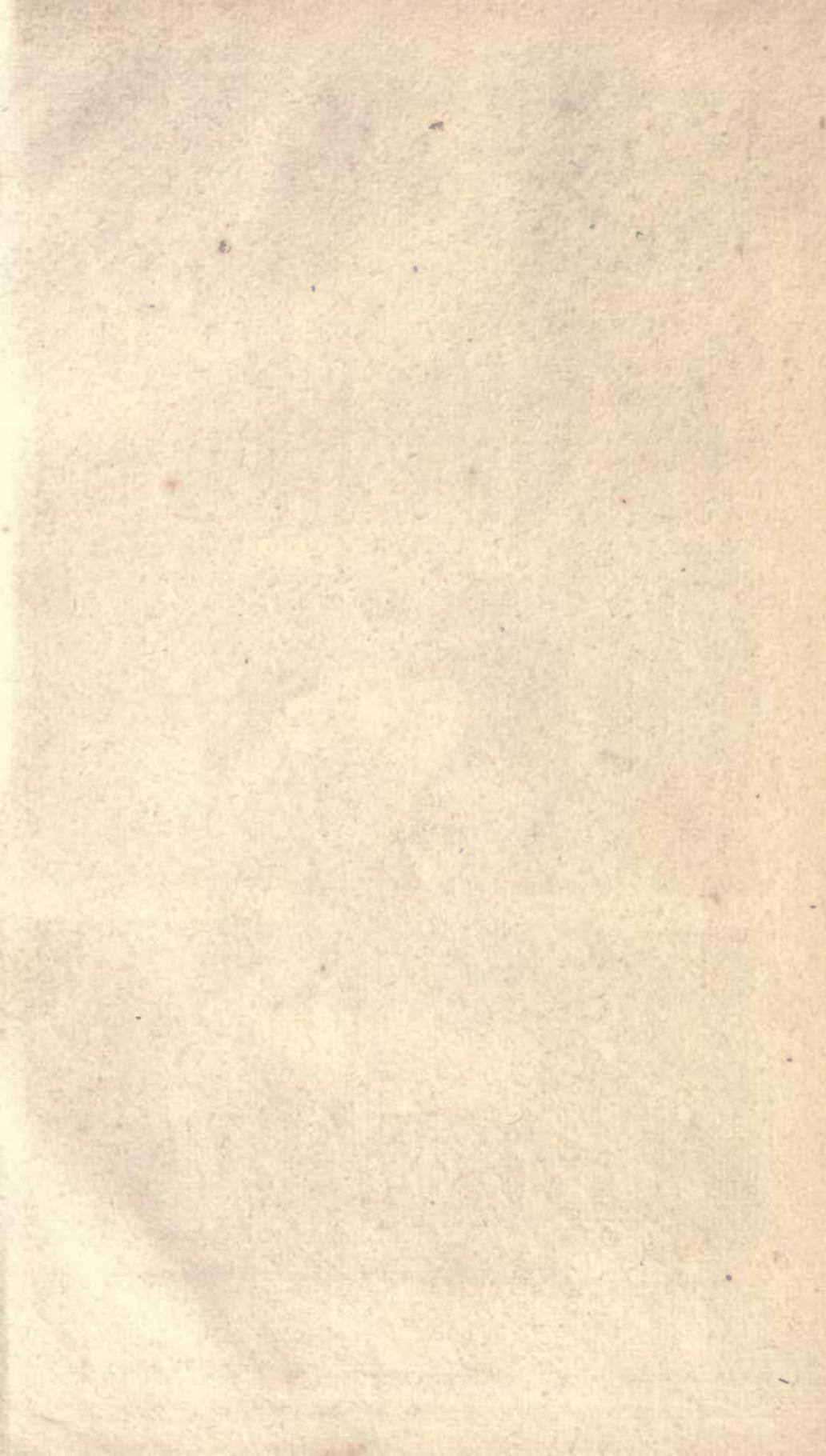


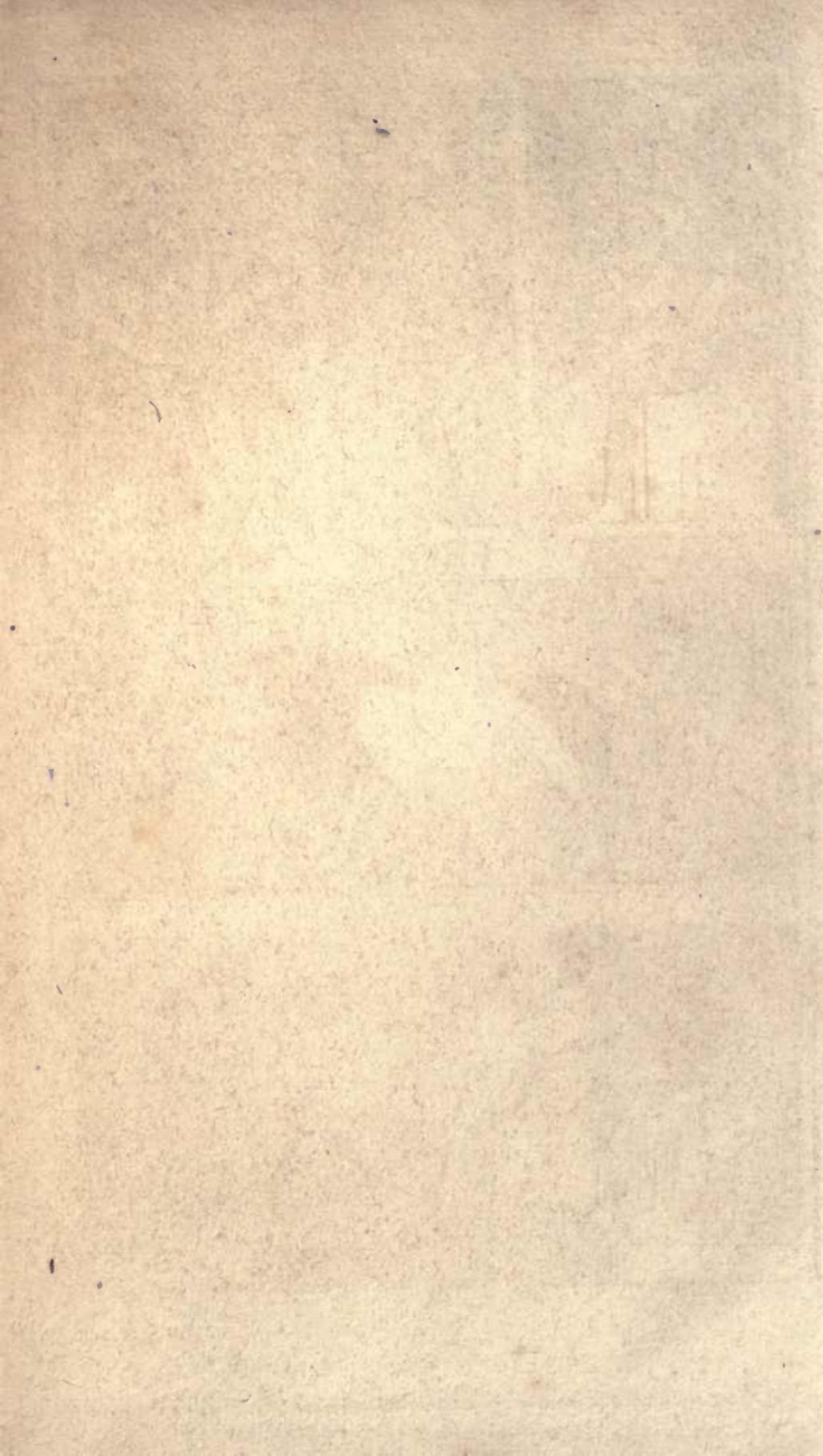




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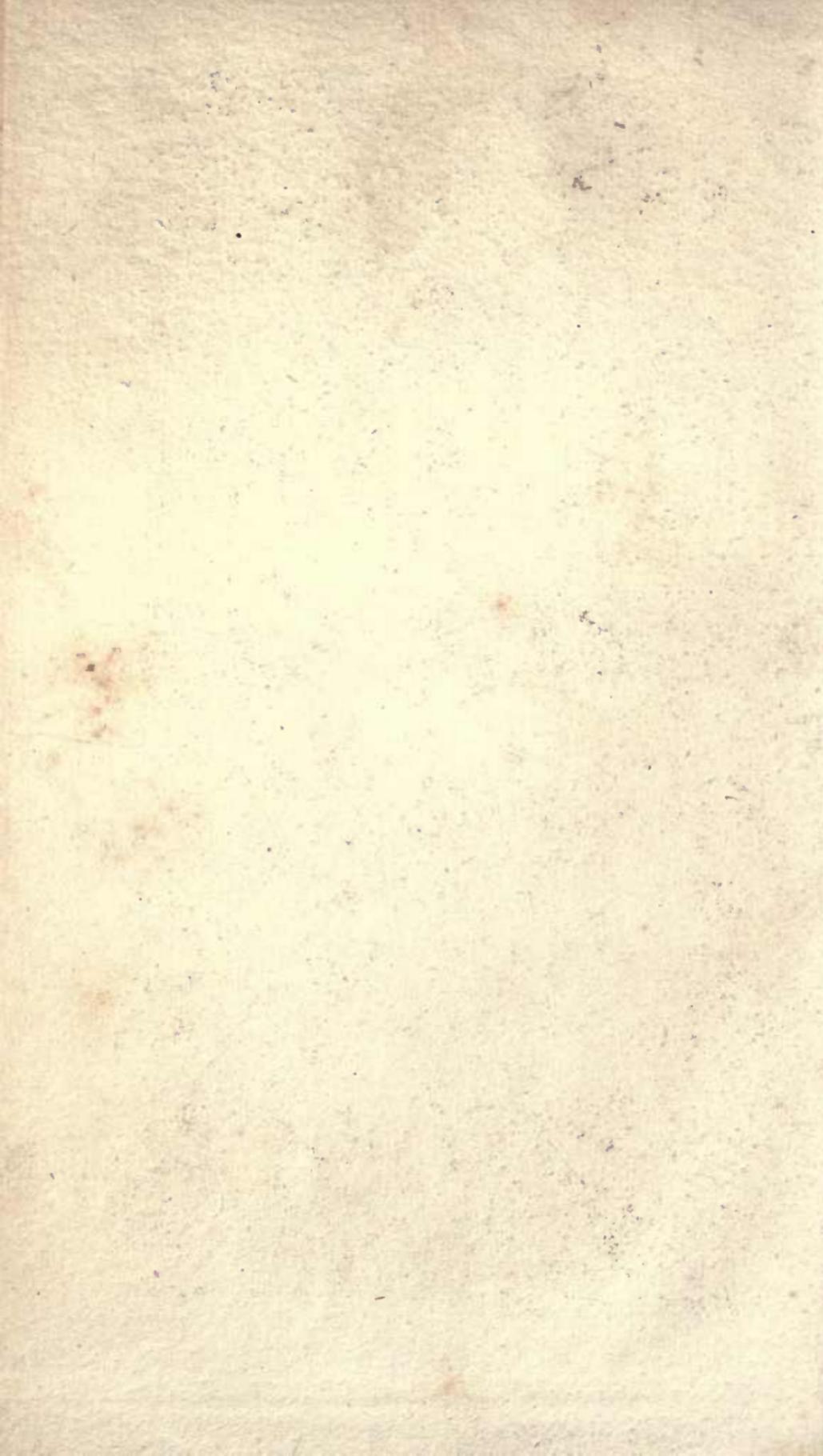
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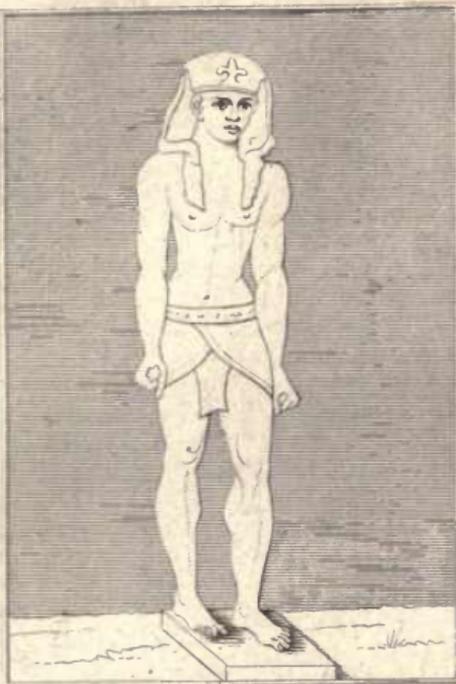


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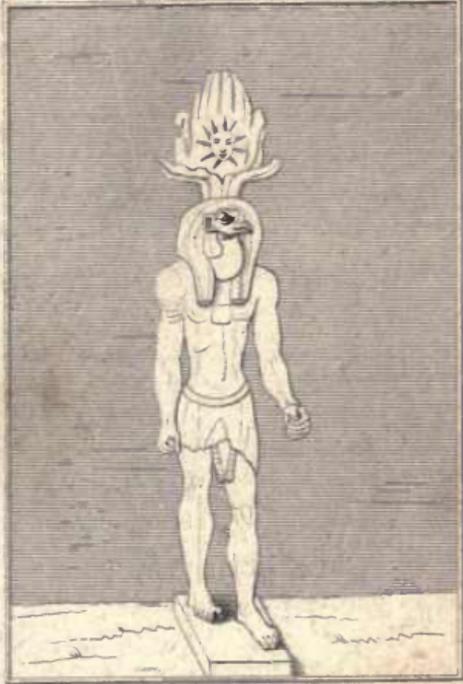




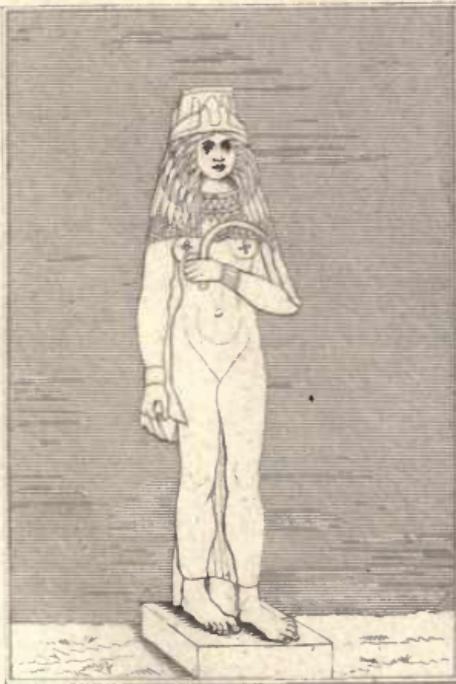




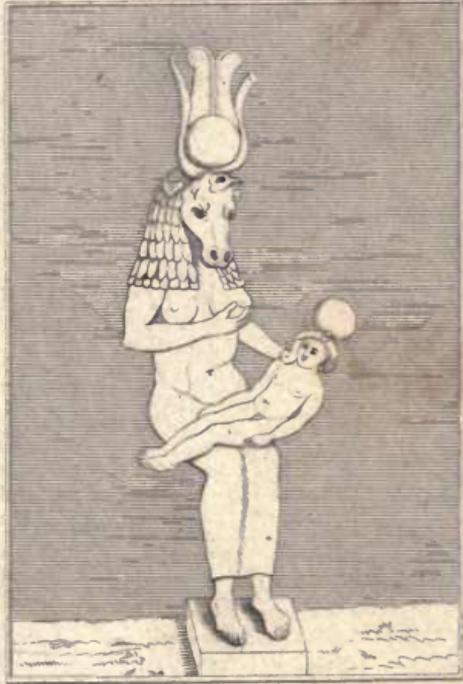
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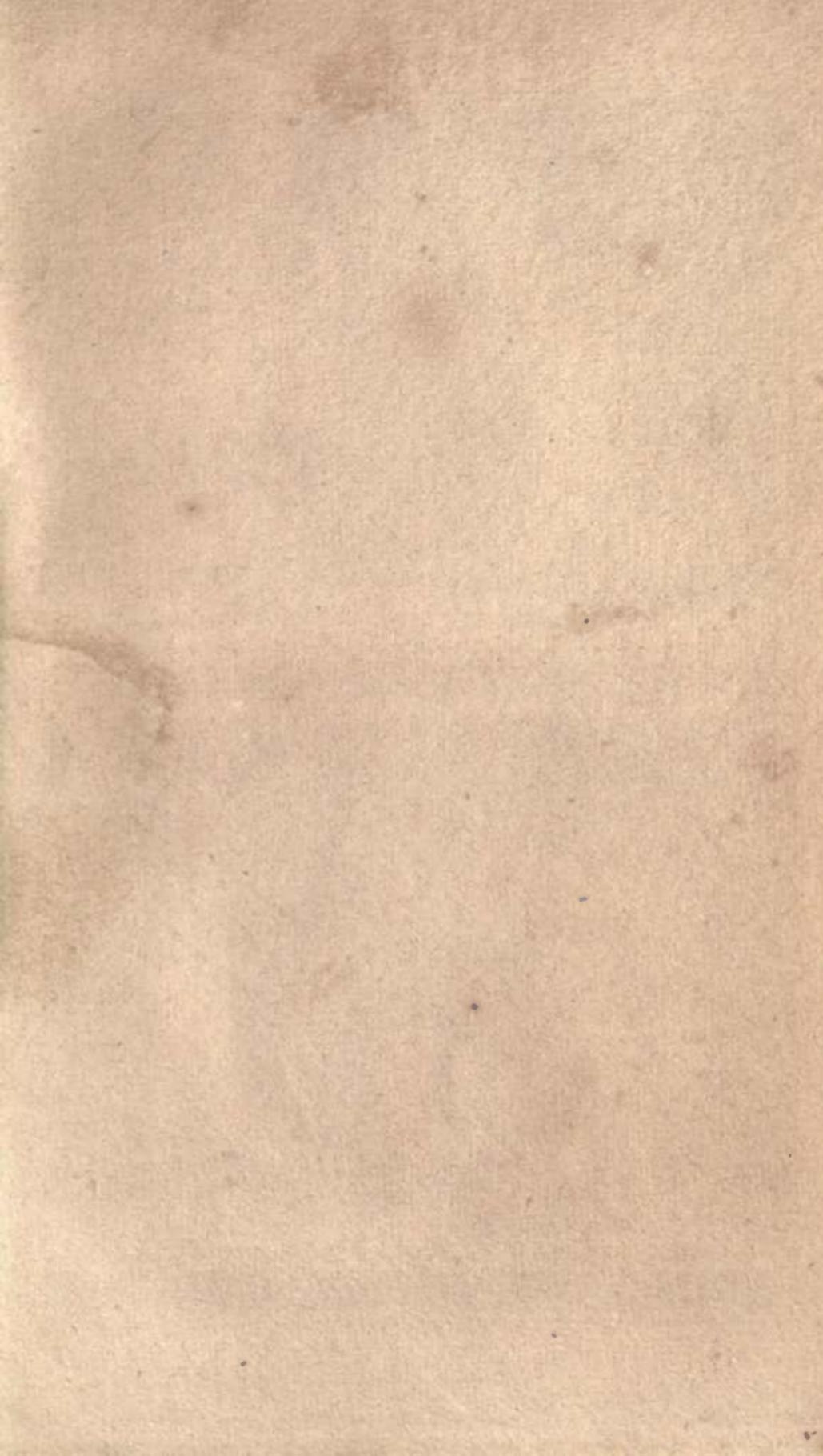


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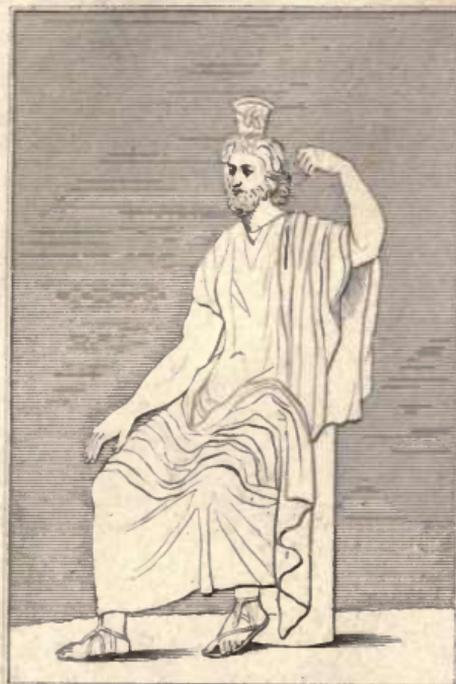


ISIS & ORUS





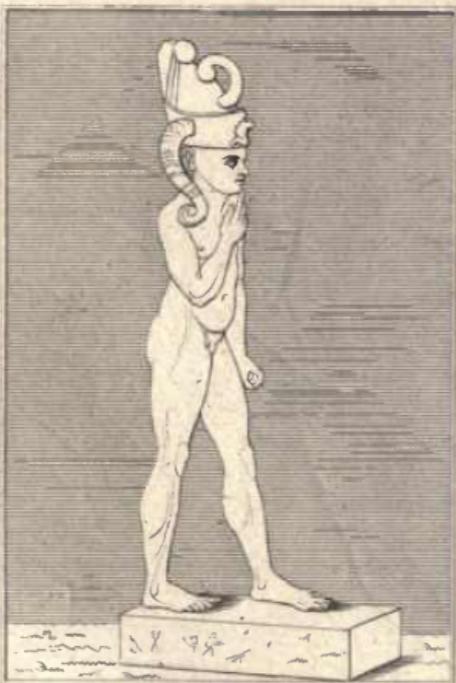




SERAPIS



SERAPIS

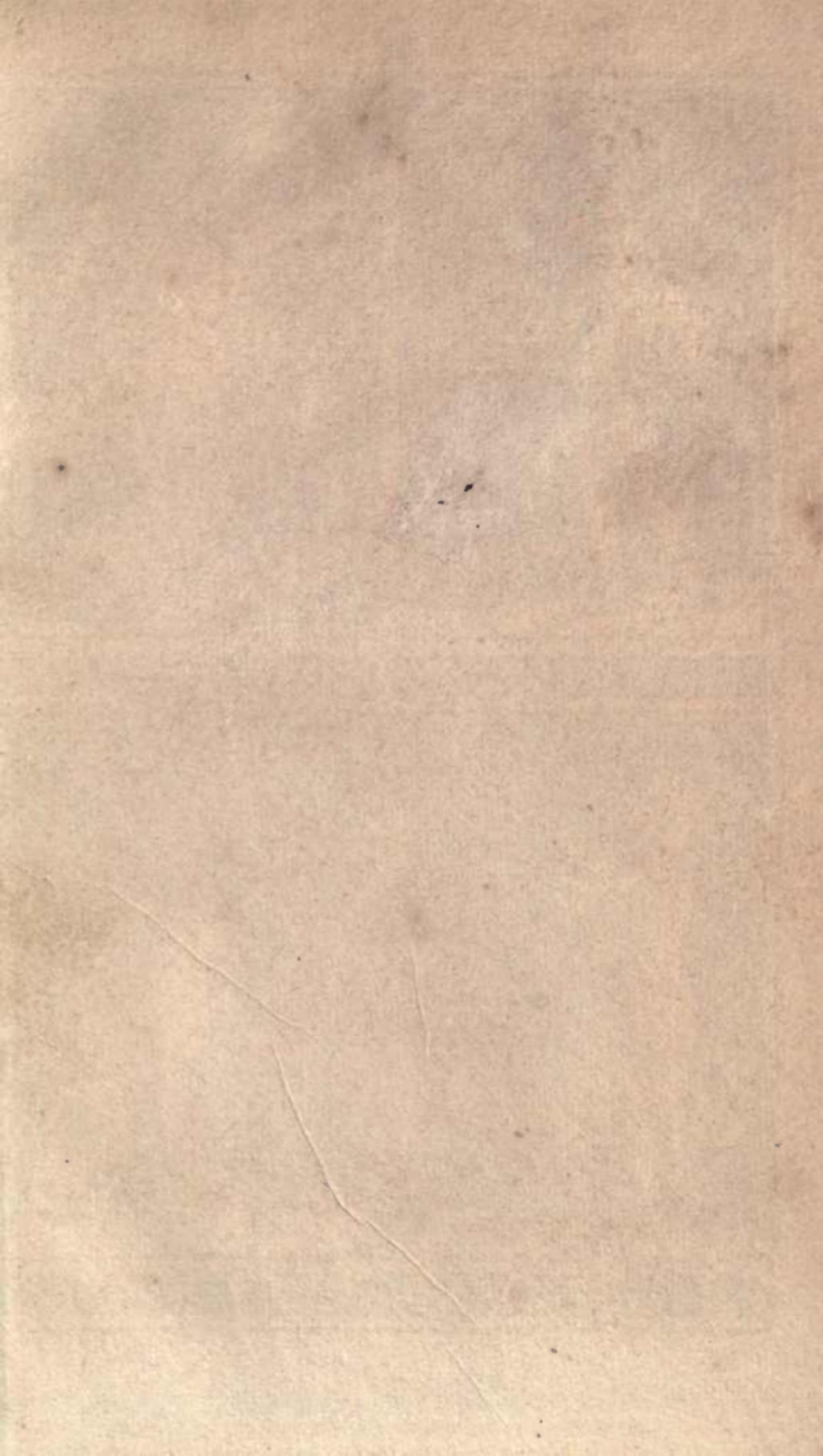


HARPOCRATES



HARPOCRATES









ANUBIS



ANUBIS



ELURUS

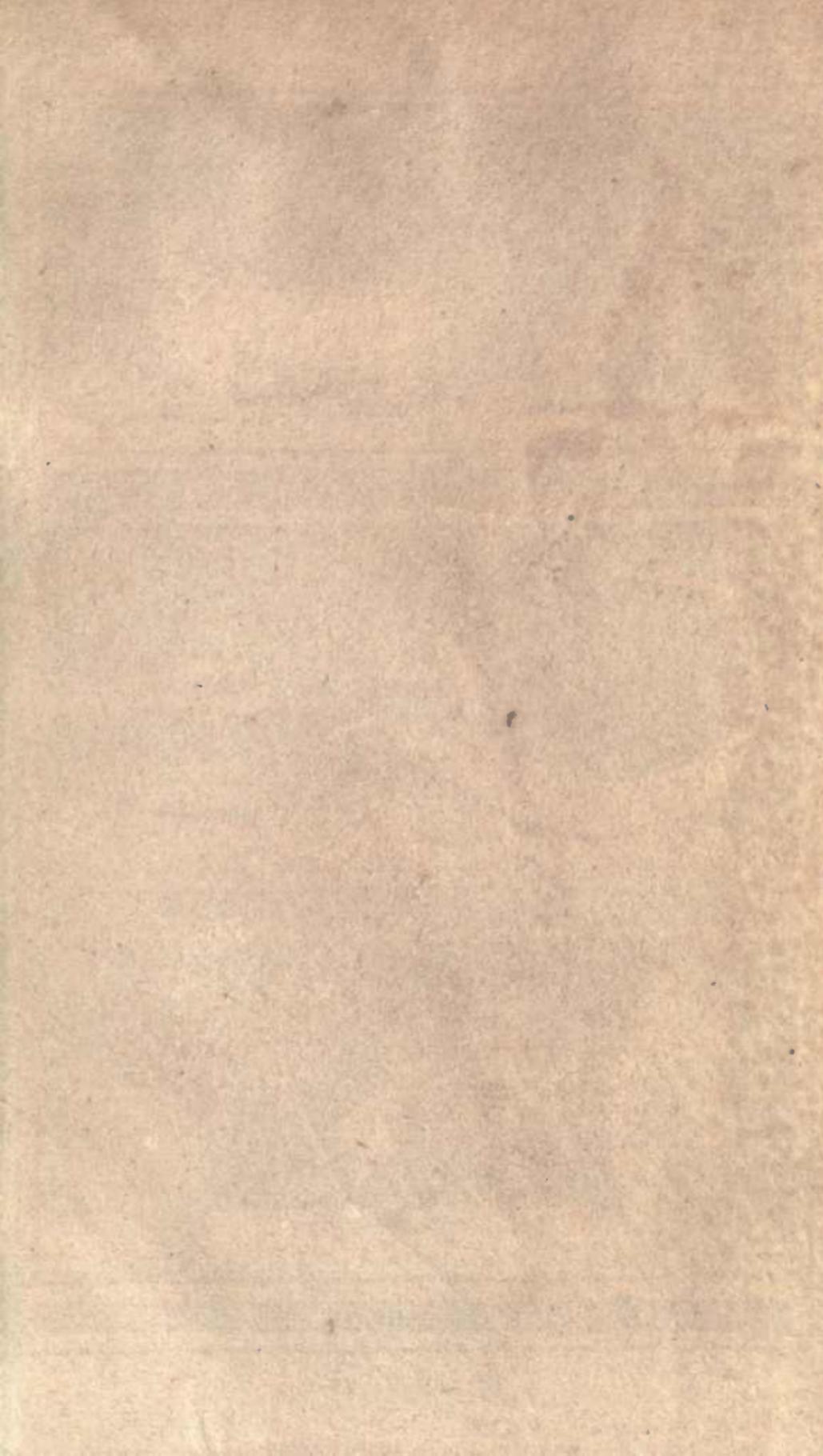


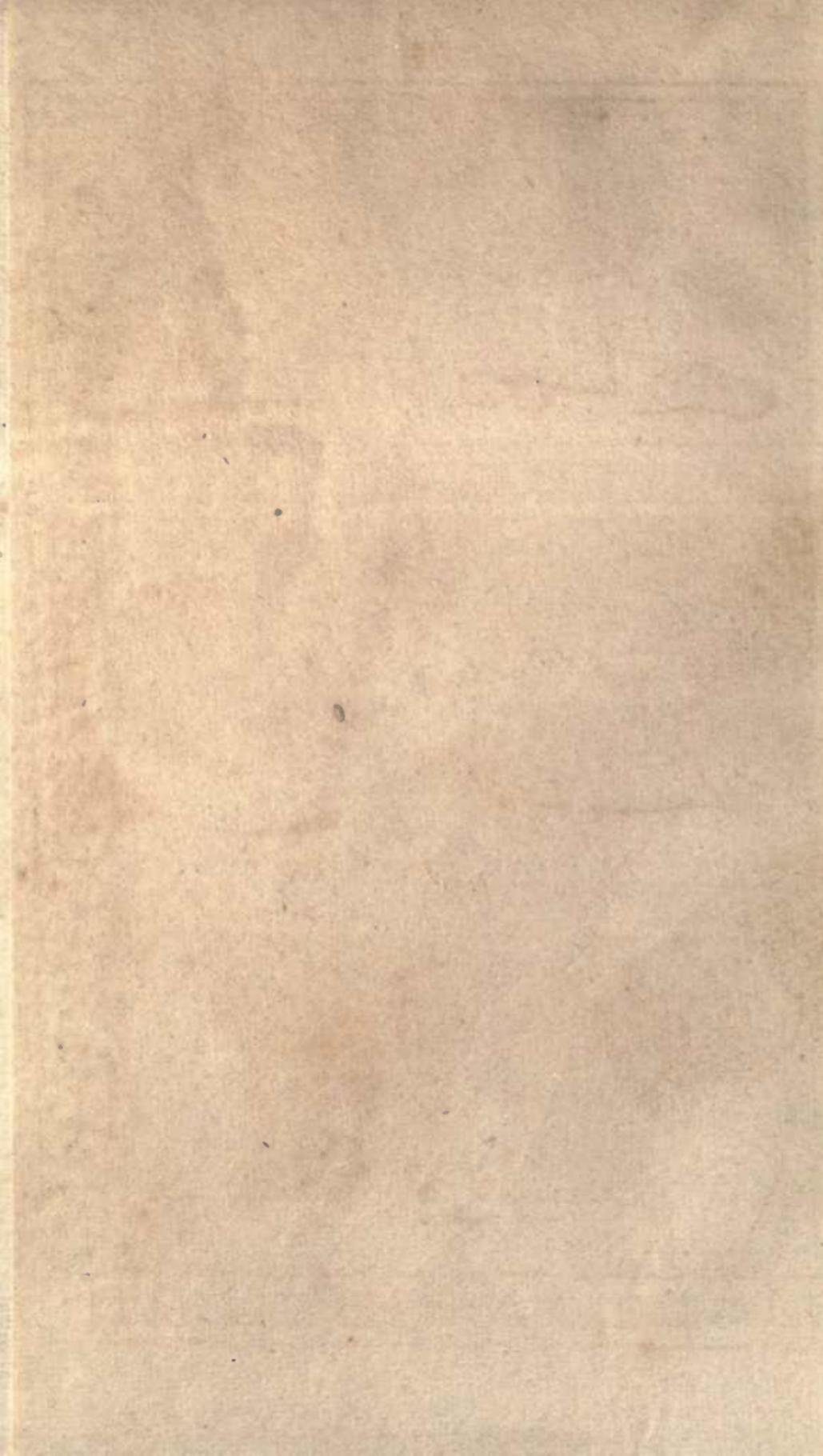
DIANA BUBASTIS

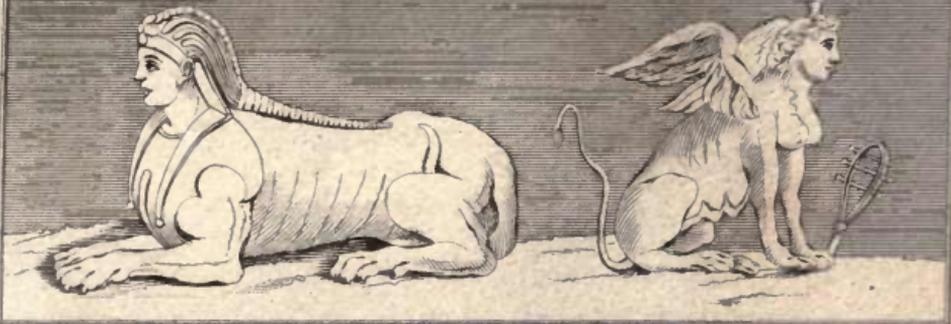


CYNOCEPHALUS



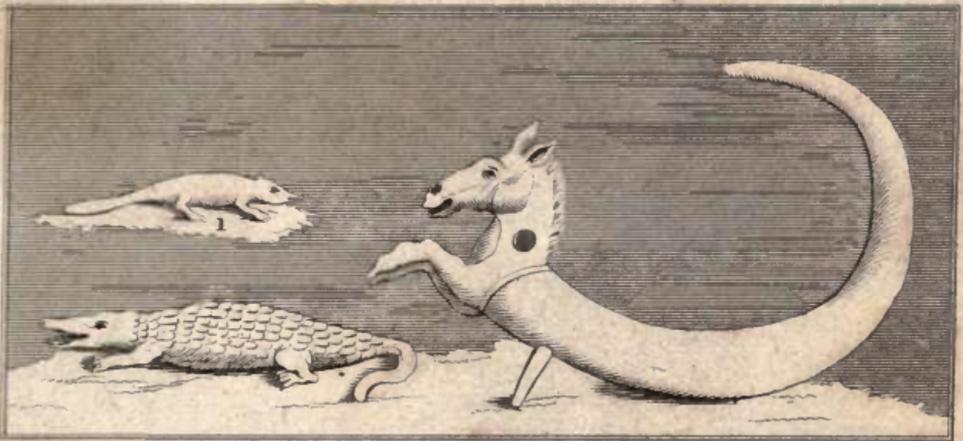






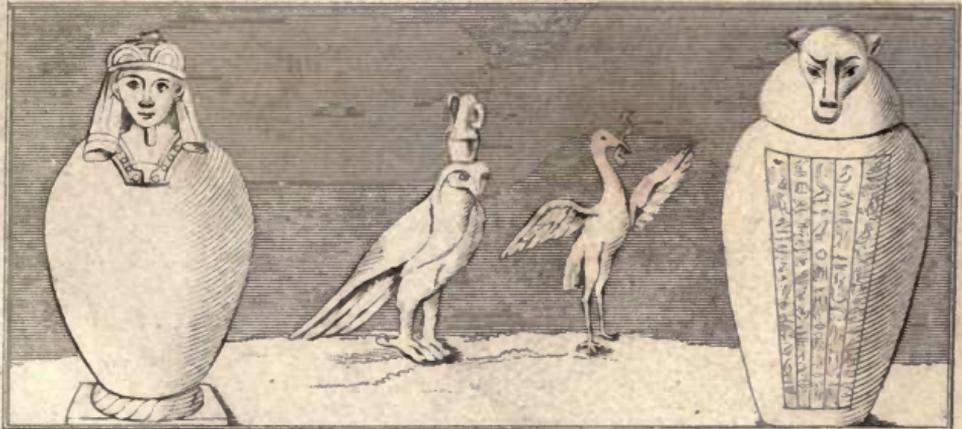
SPHINX

SPHINX



TYPLION

TYPHON

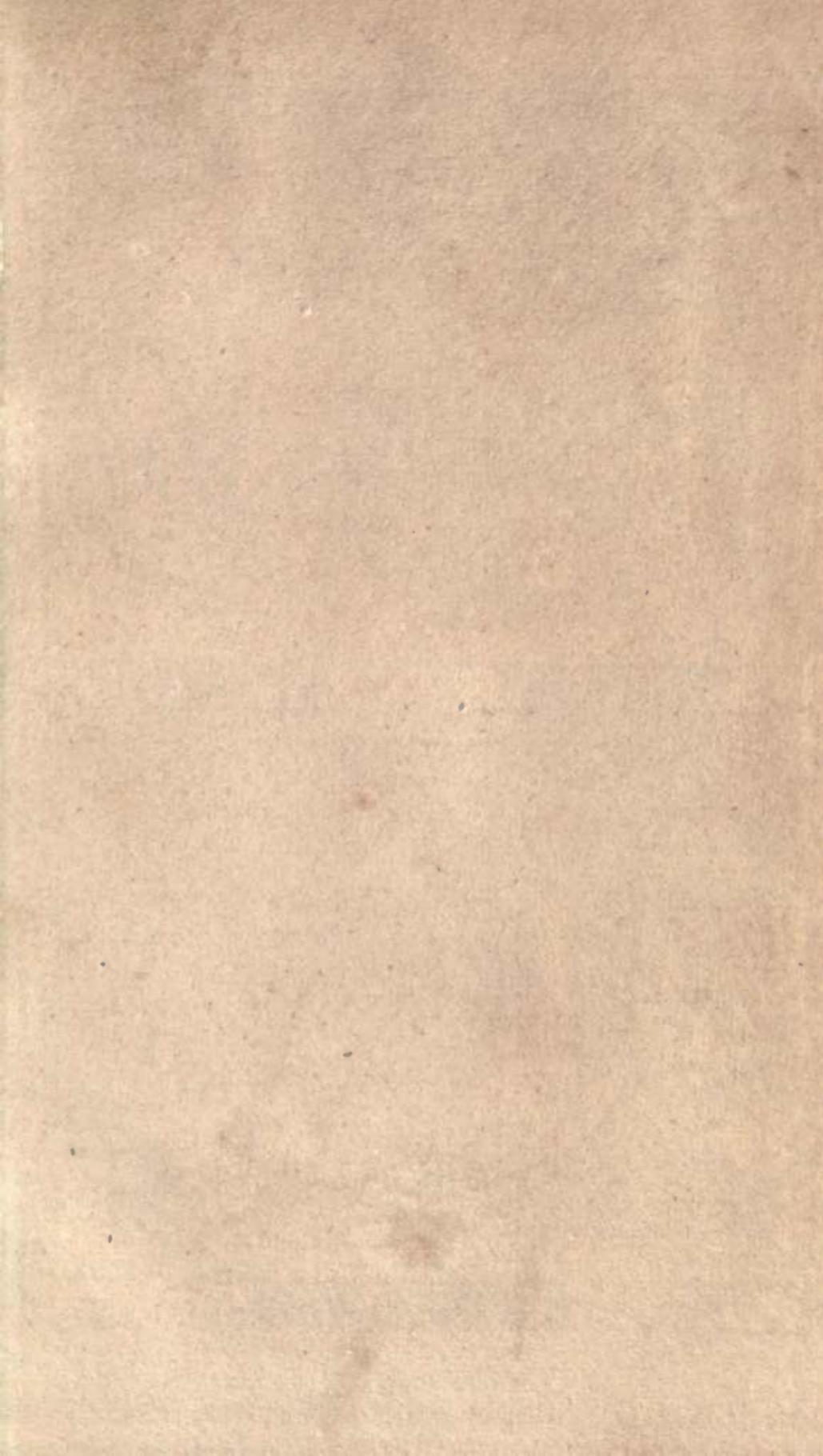


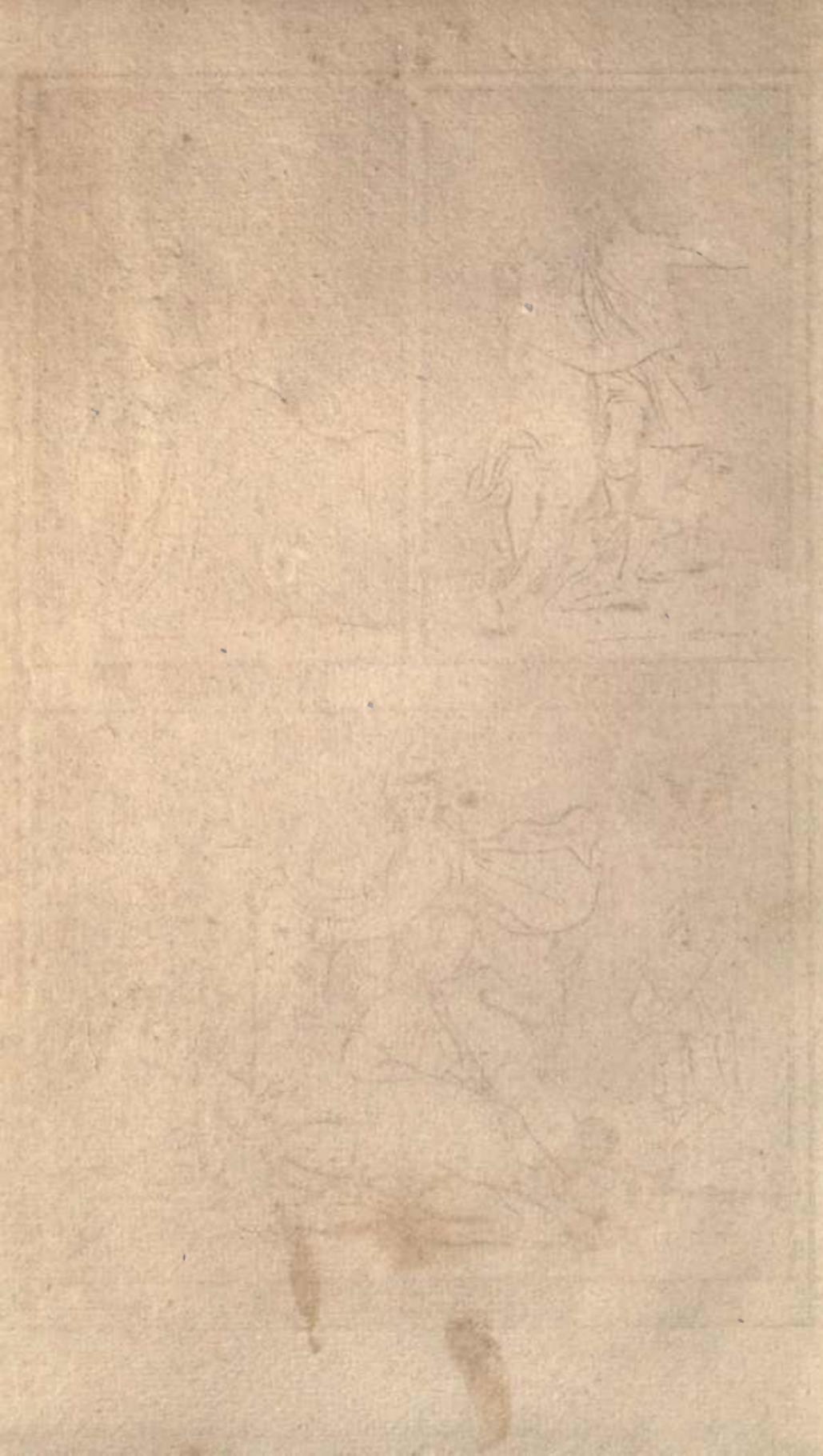
CANOPUS

OSIRIS

CANOPUS









ADONIS



MITHRAS



MITHRAS

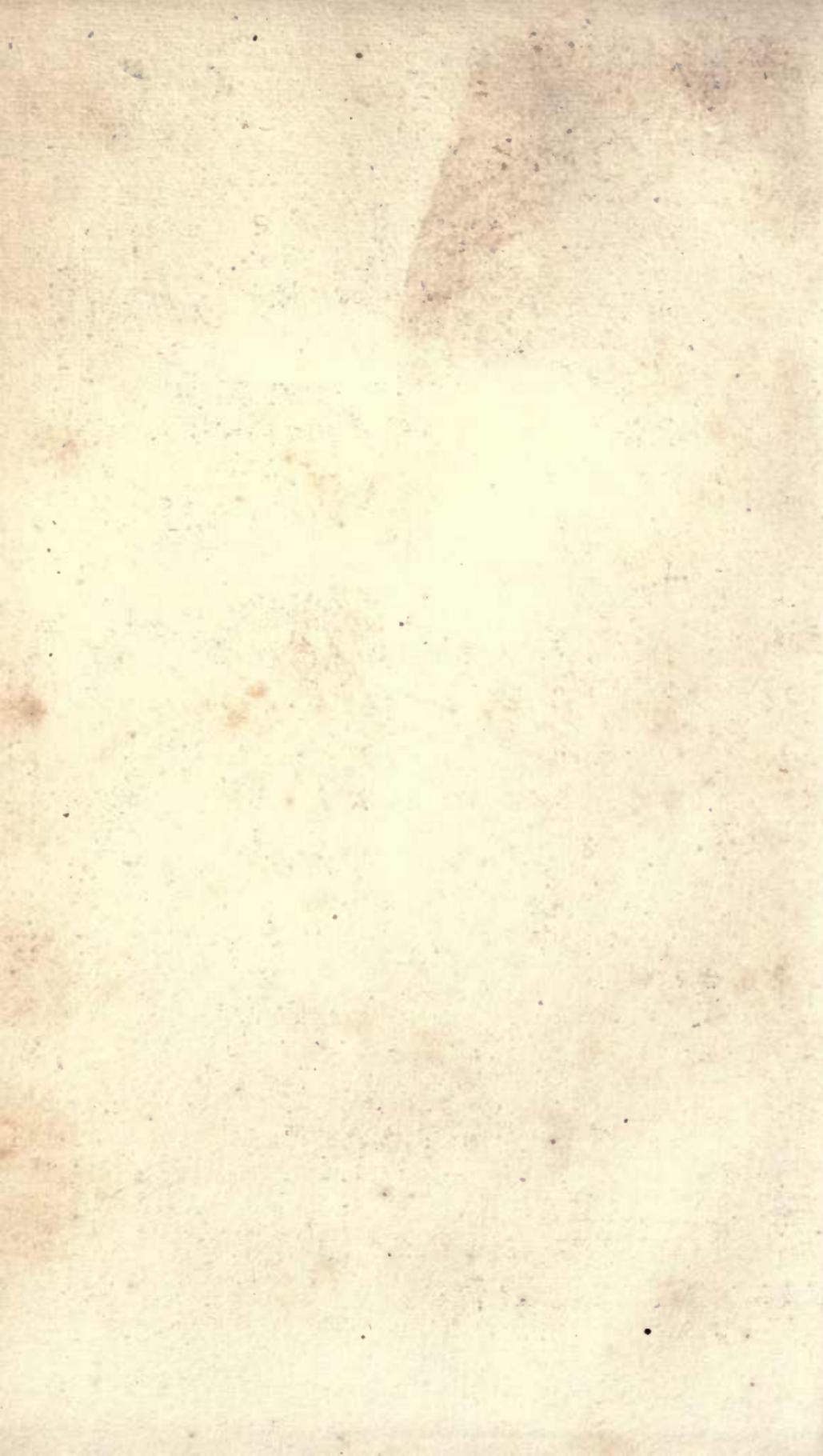








JUPITER









JUPITER.



JUNO.

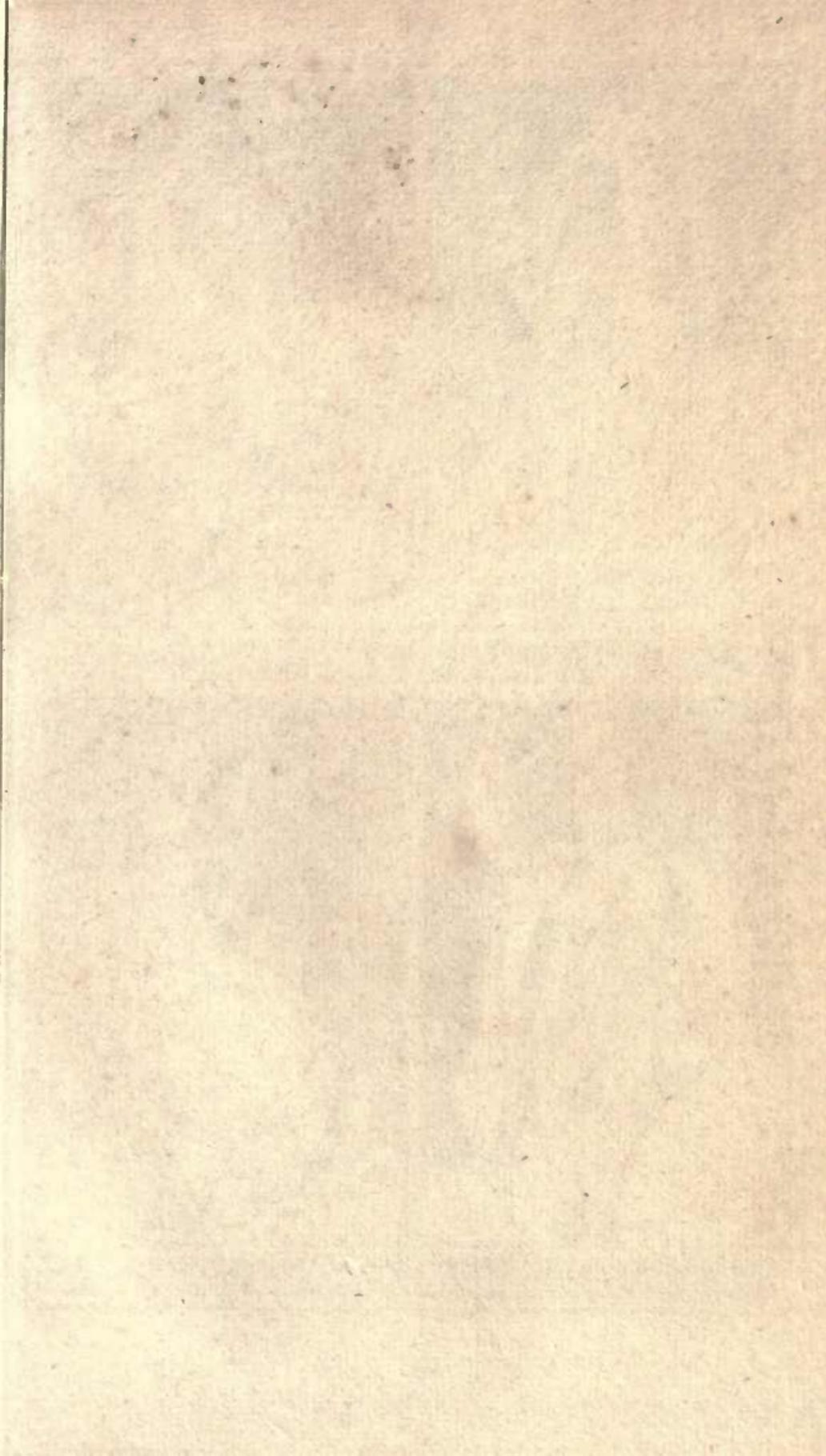


APOLLO.



MERCURY.









VULCAN.



VENUS.



MINERVA.



MARS.









AURORA AND THE HOURS

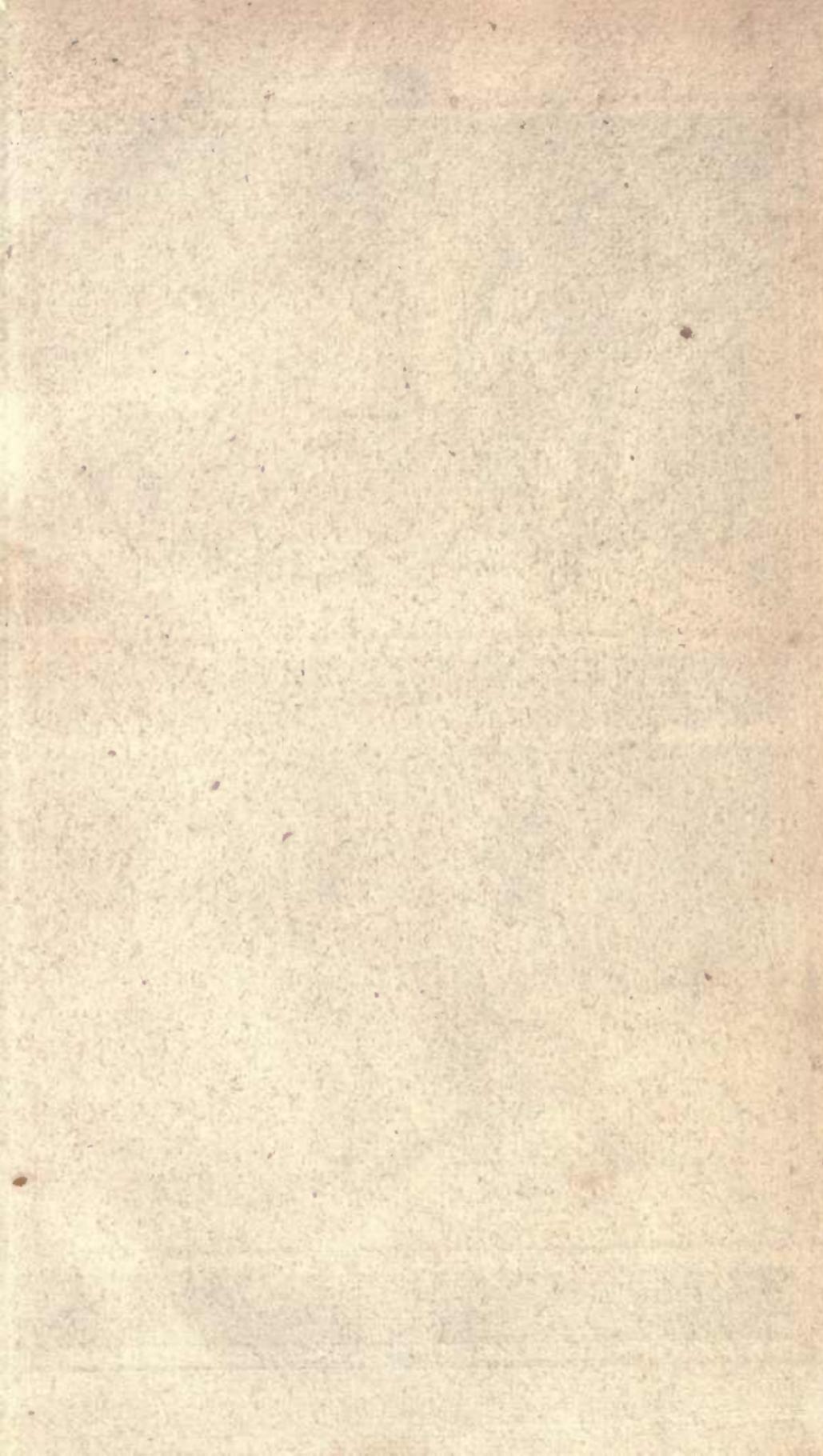


MARS AND BELLONA



JUPITER PLUVIUS





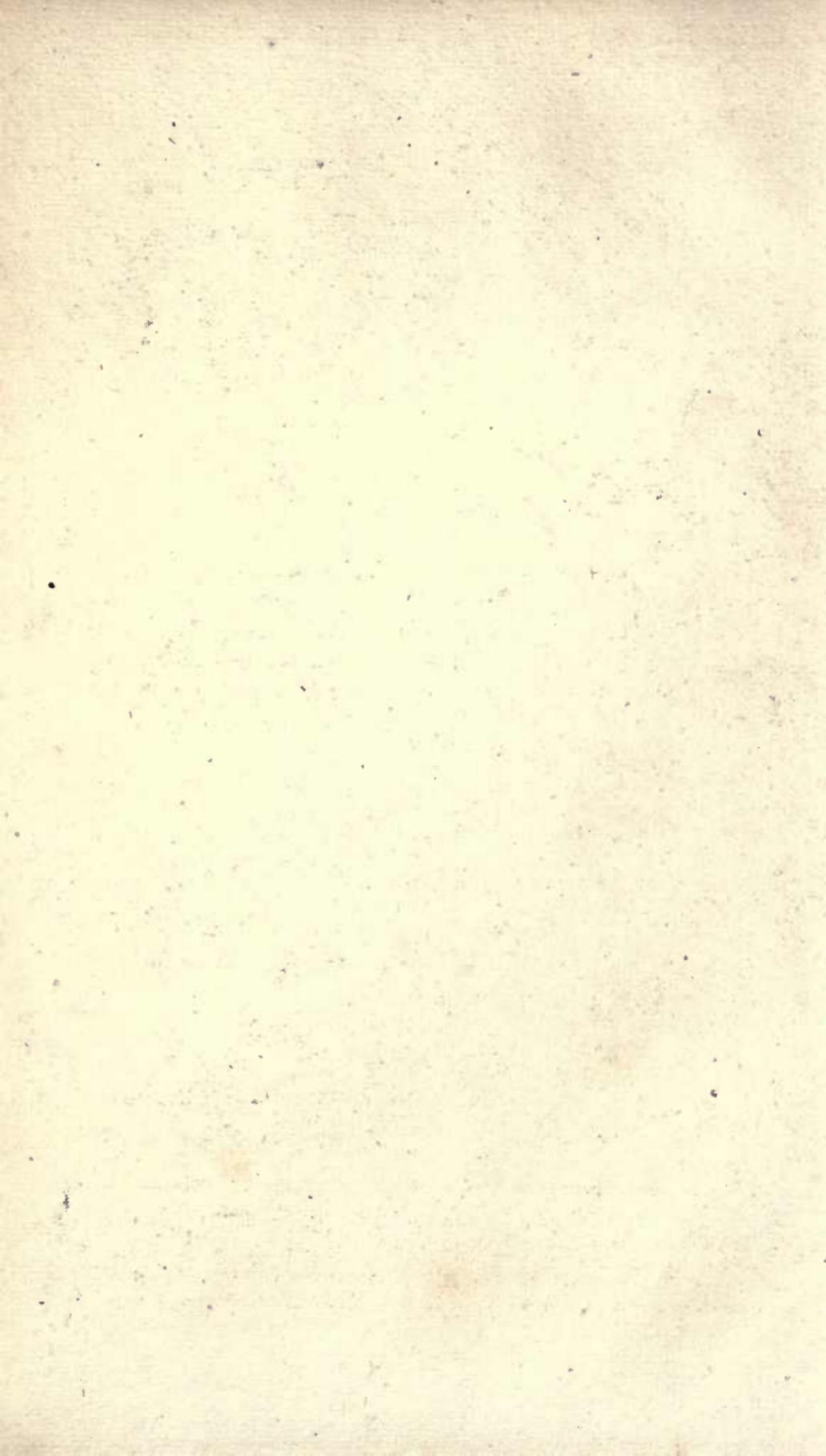




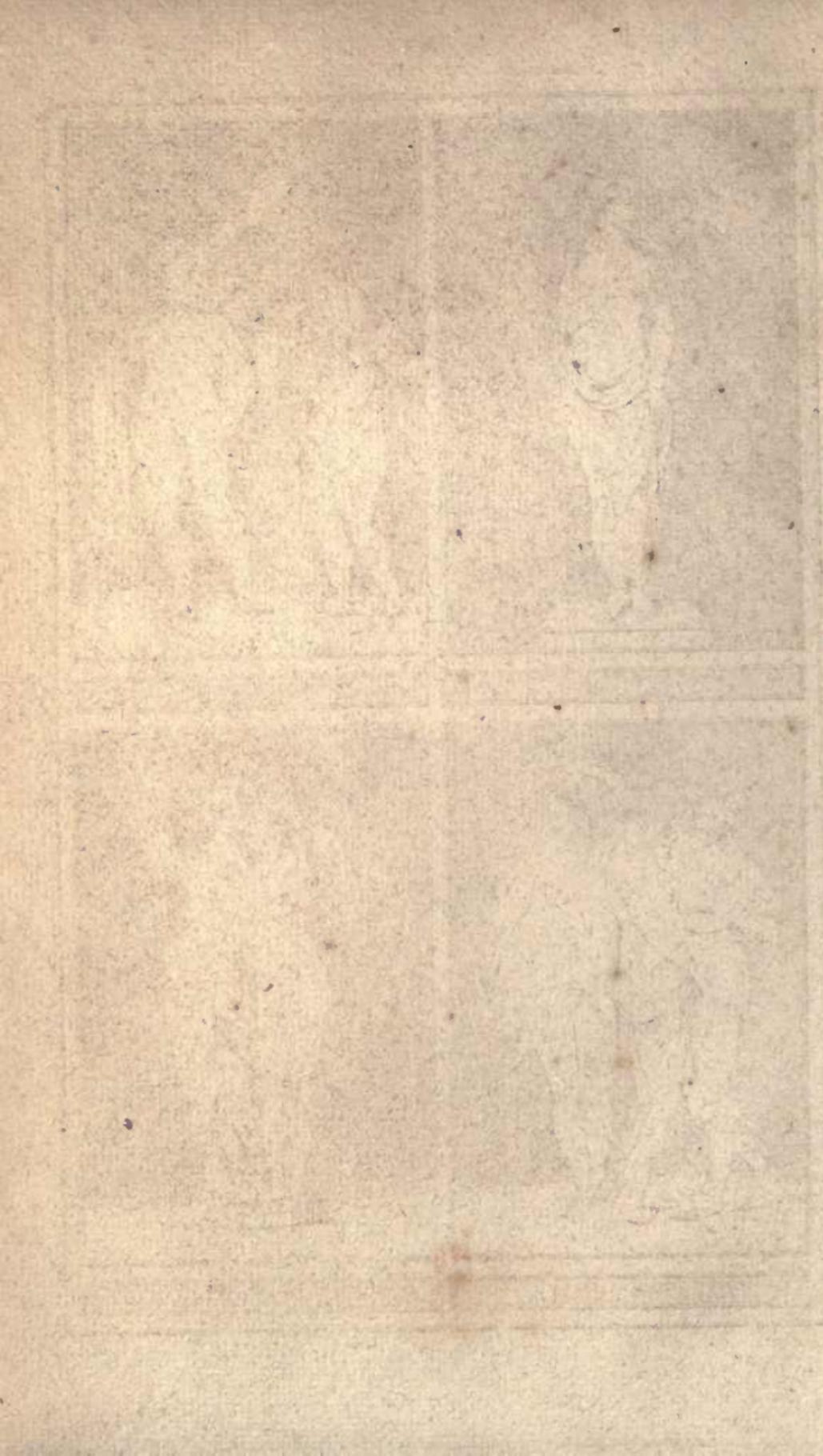
JUPITER. JUNO. MERCURY. HEBE. IRIS.



VENUS. CUPID. THE GRACES









VENUS.



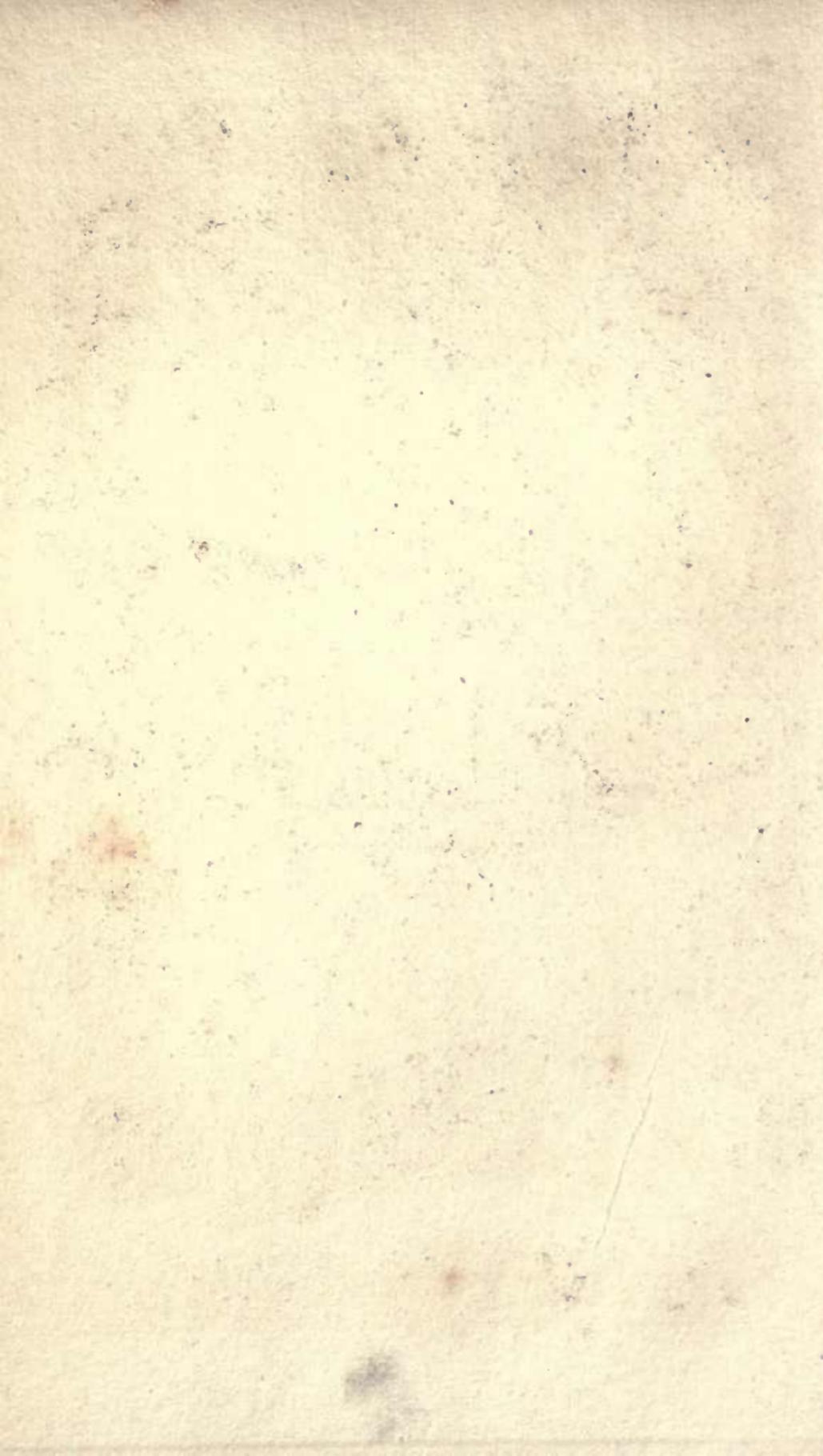
HYMENUS.



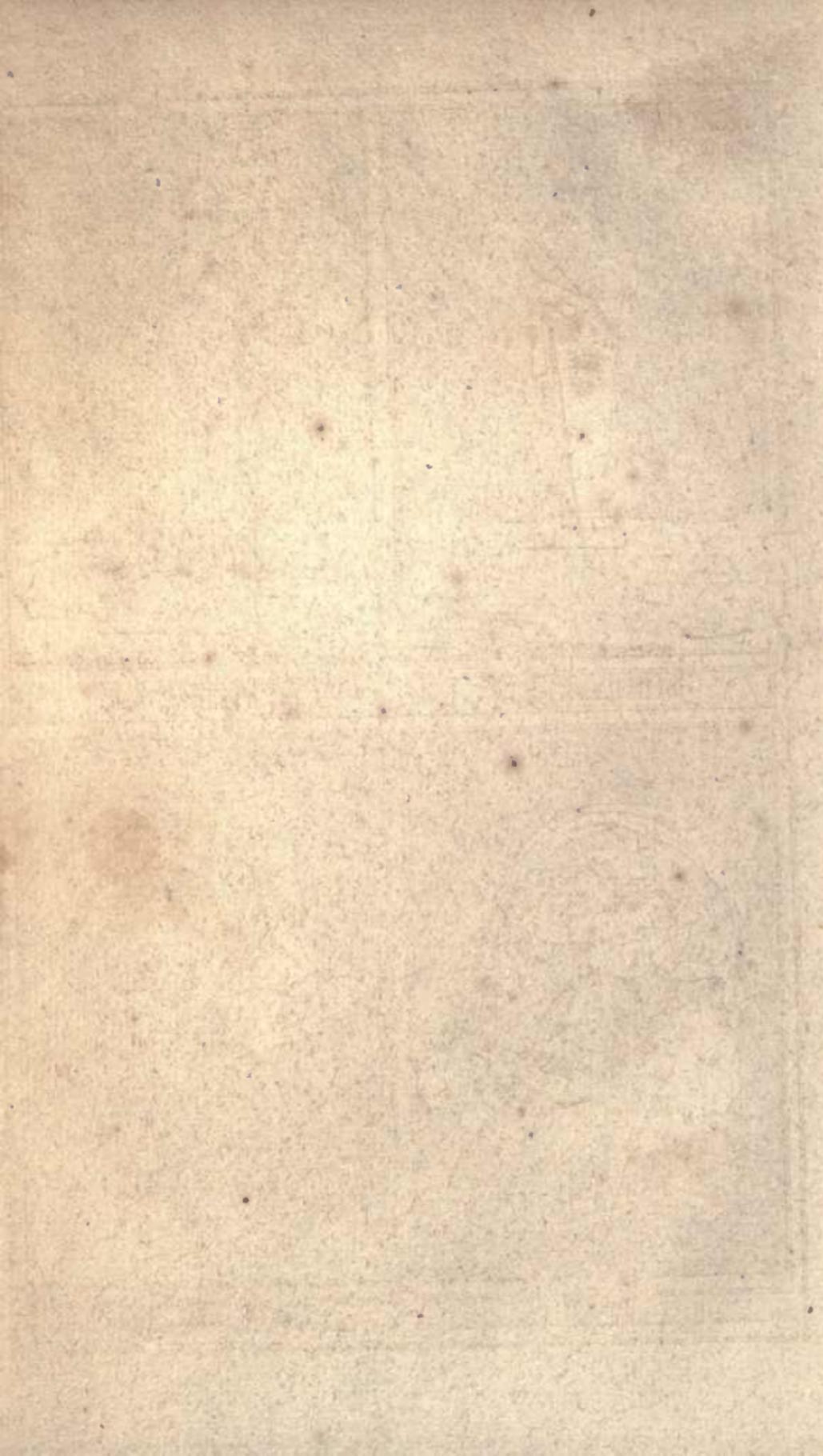
THE GRACES.



CUPID & PSYCHE.









HERMES



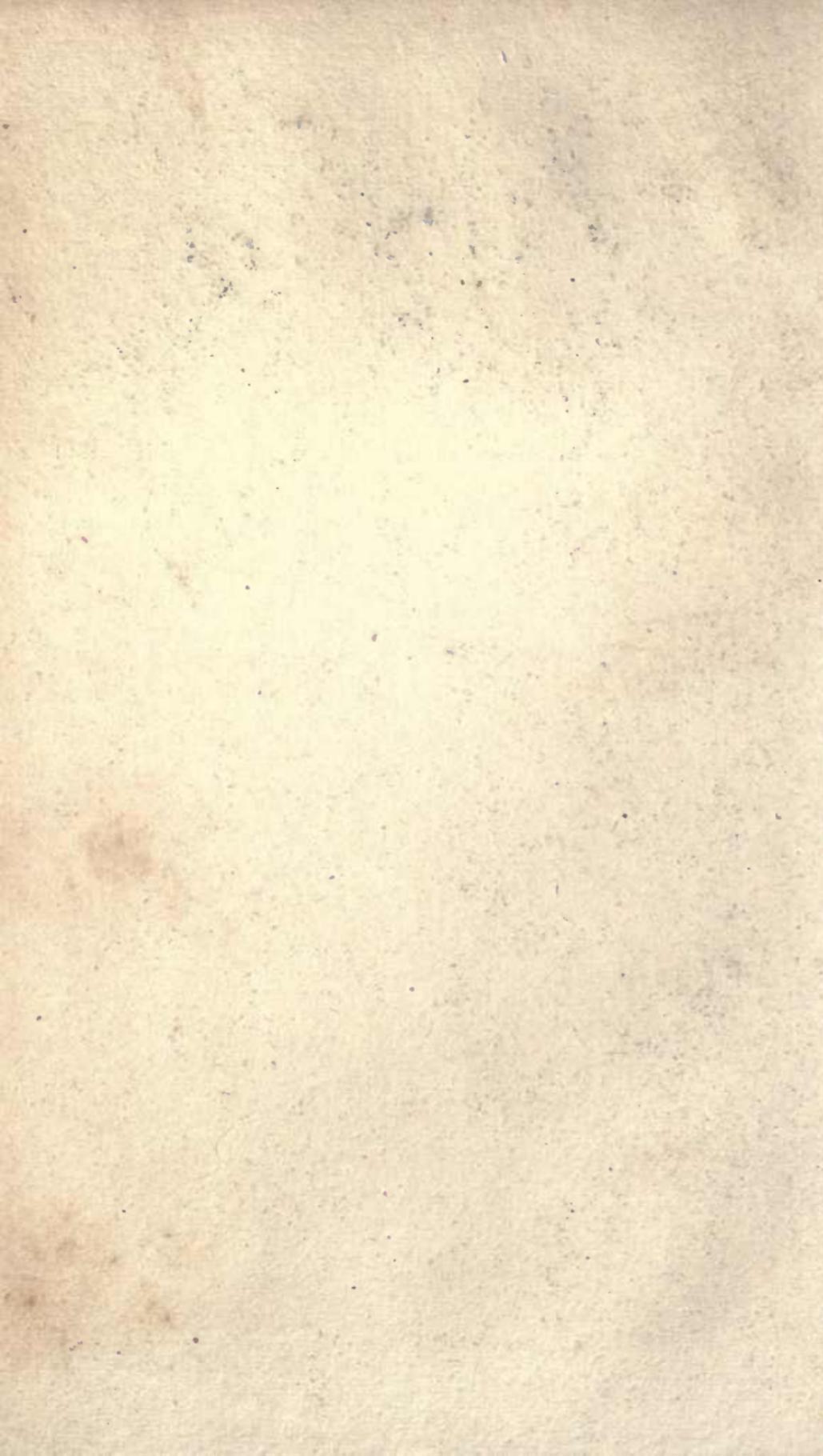
MINERVA



IRIS

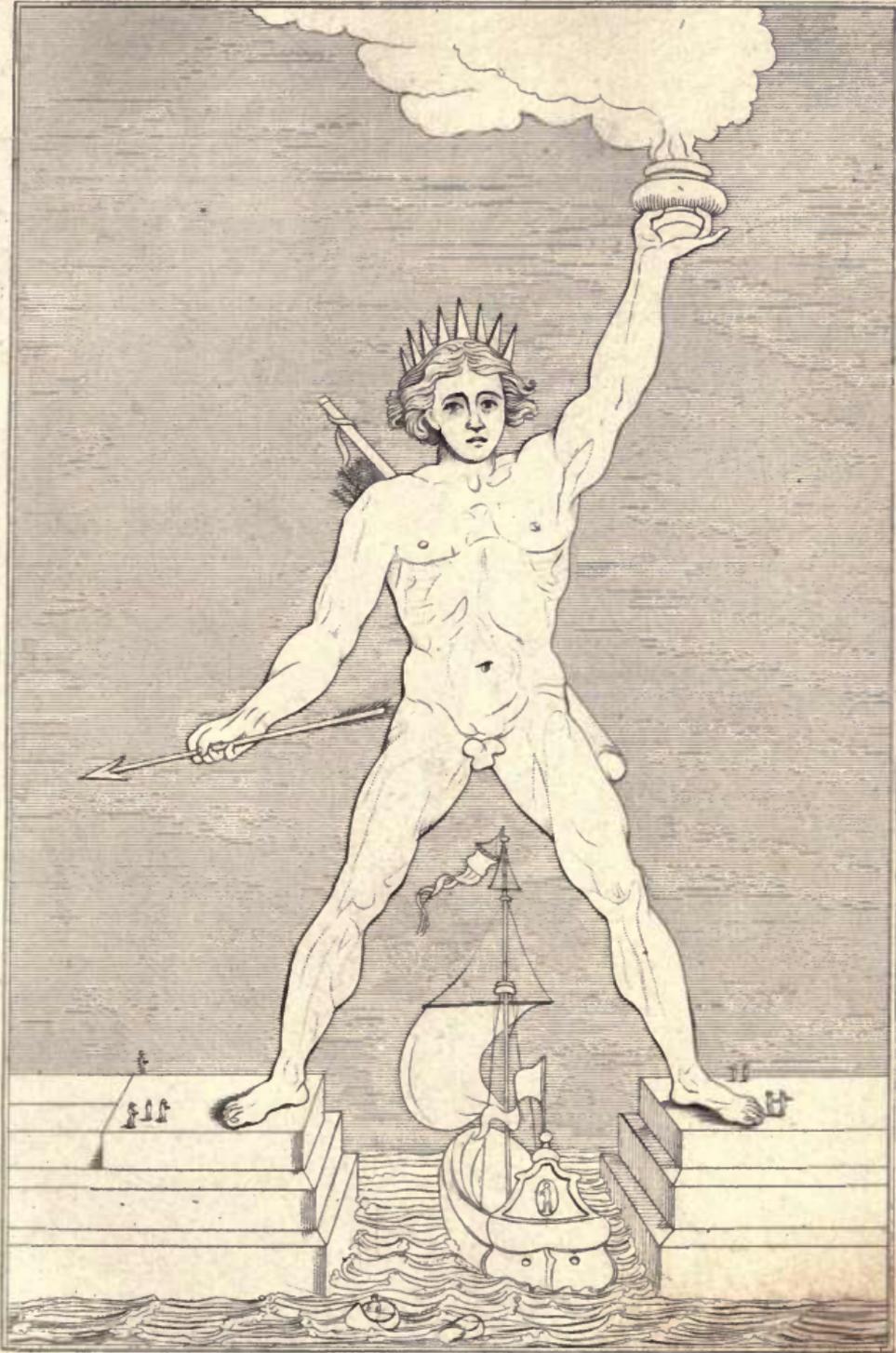


ZEPHYRUS

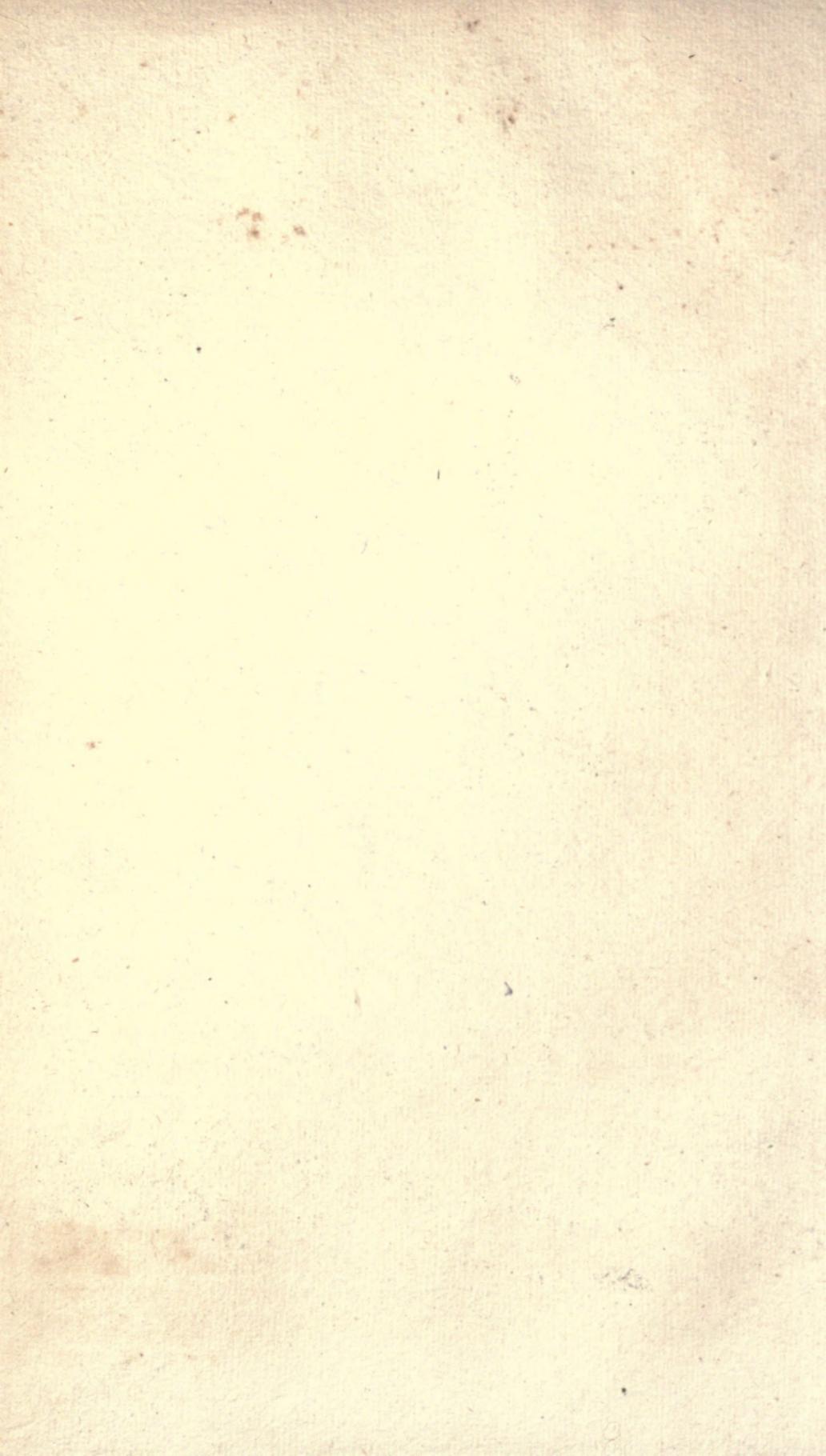




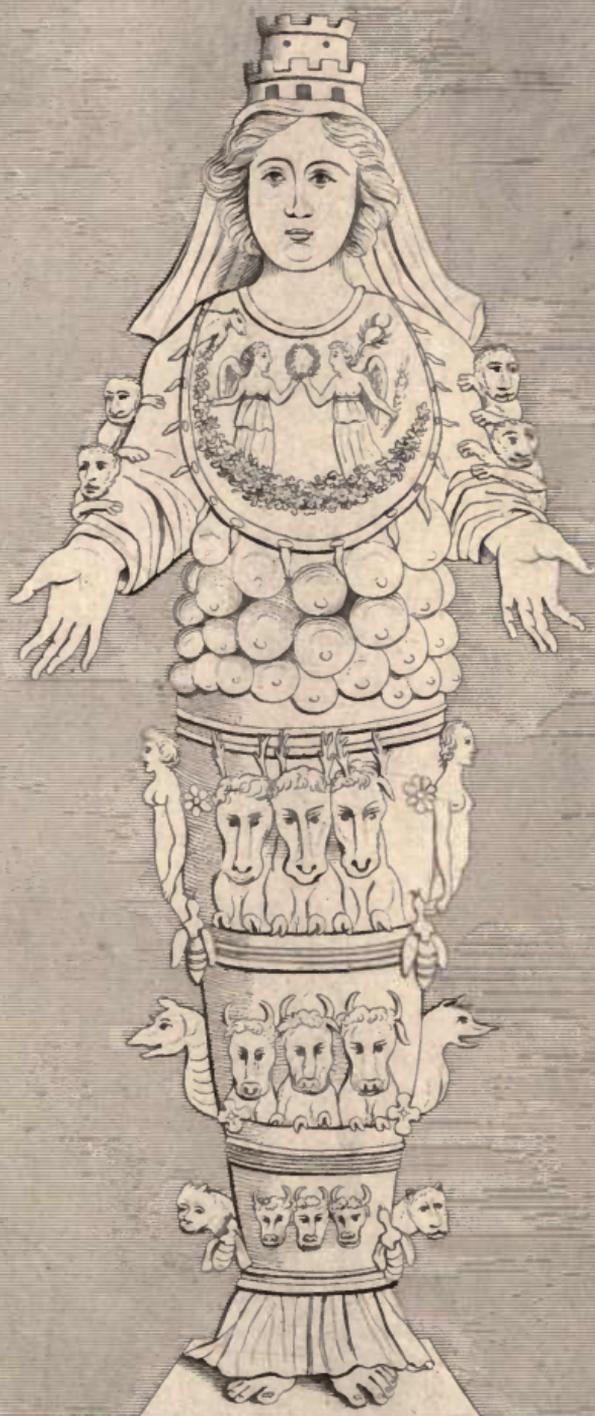




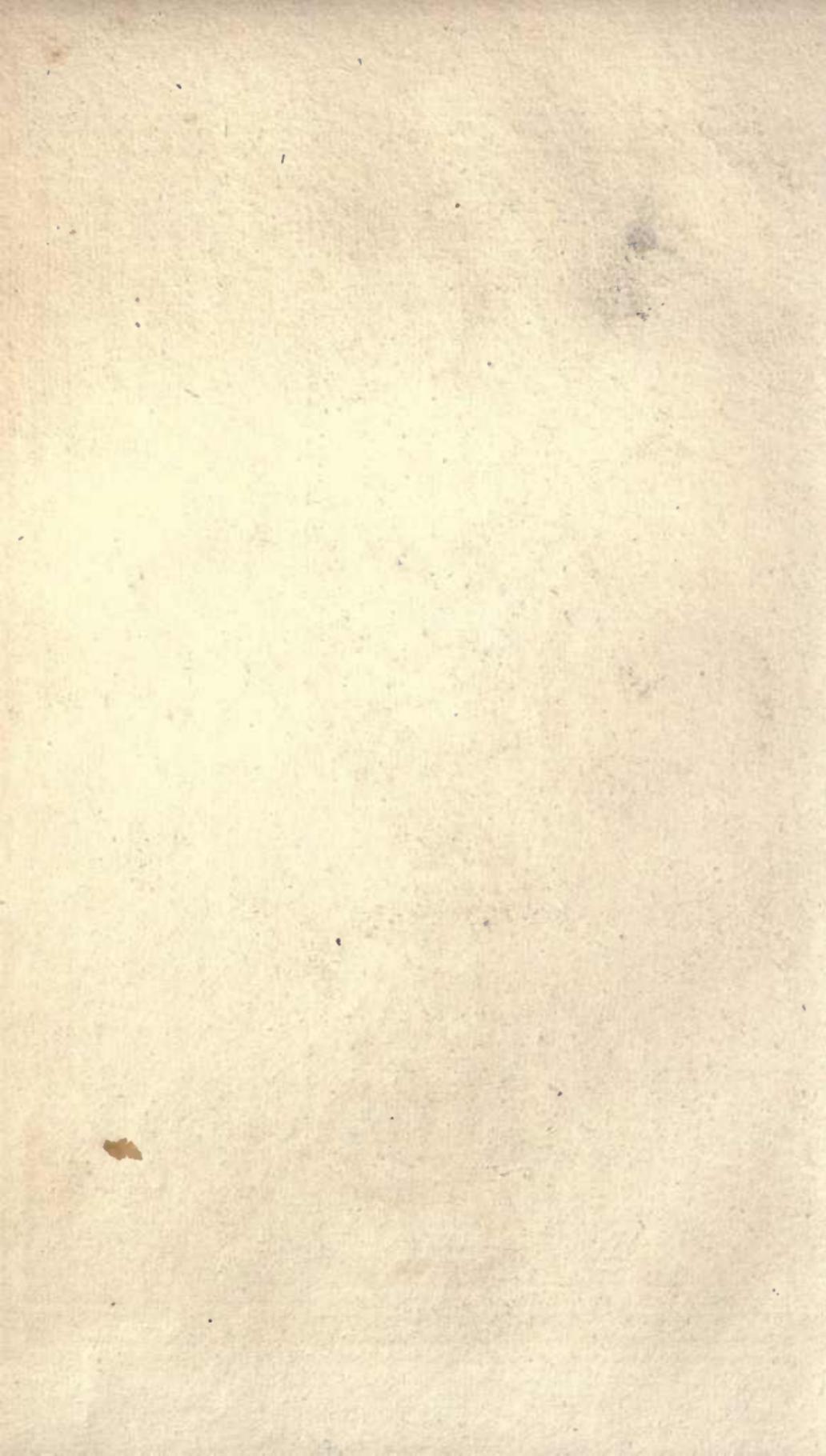
APOLLO OF RHODES

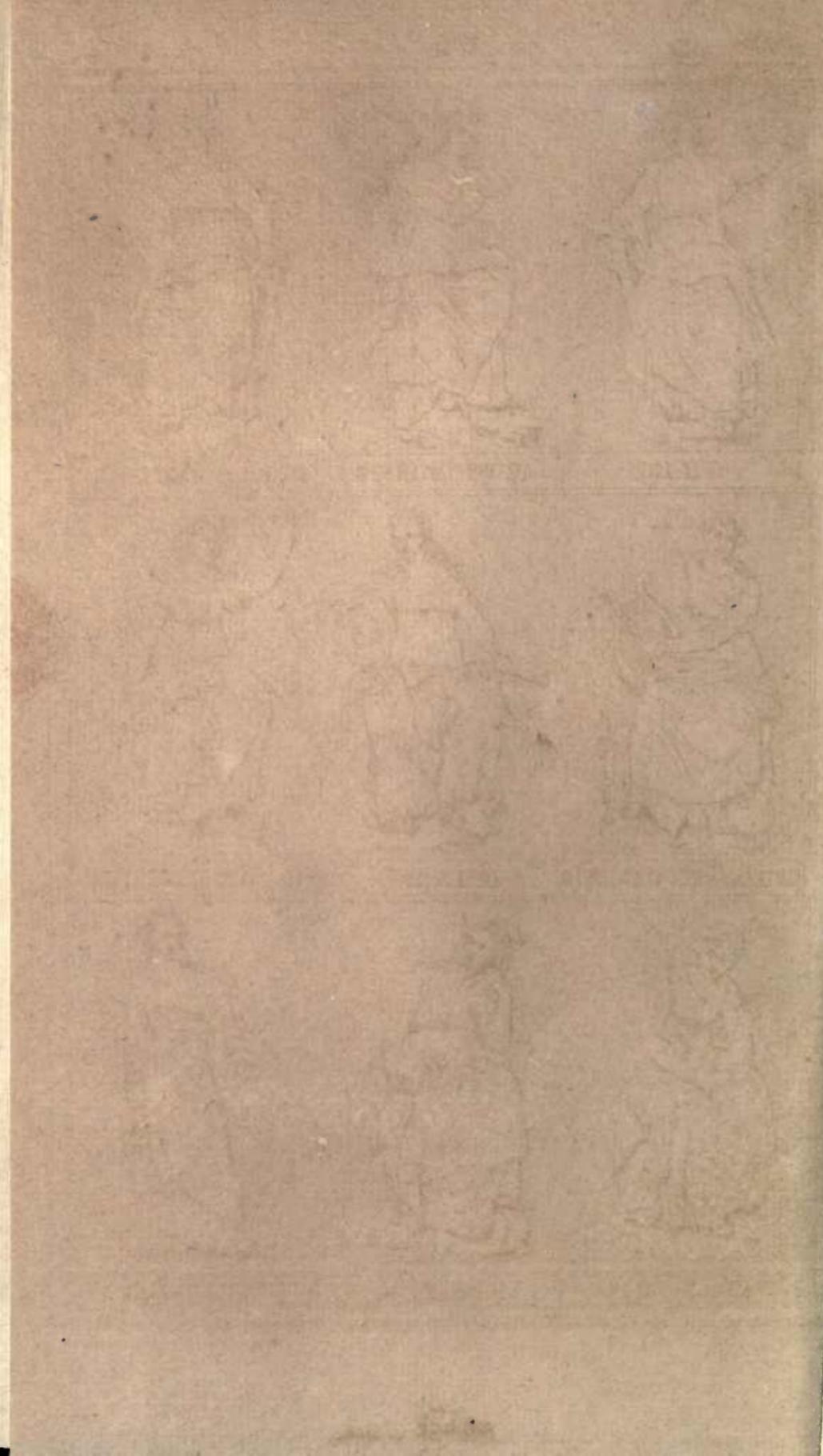






DIANA EPHESIA







CLIO



EUTERPE



MELPOMENE



TERPSICHOIRE



ERATO



POLYHYMNIJA



CALLIOPE

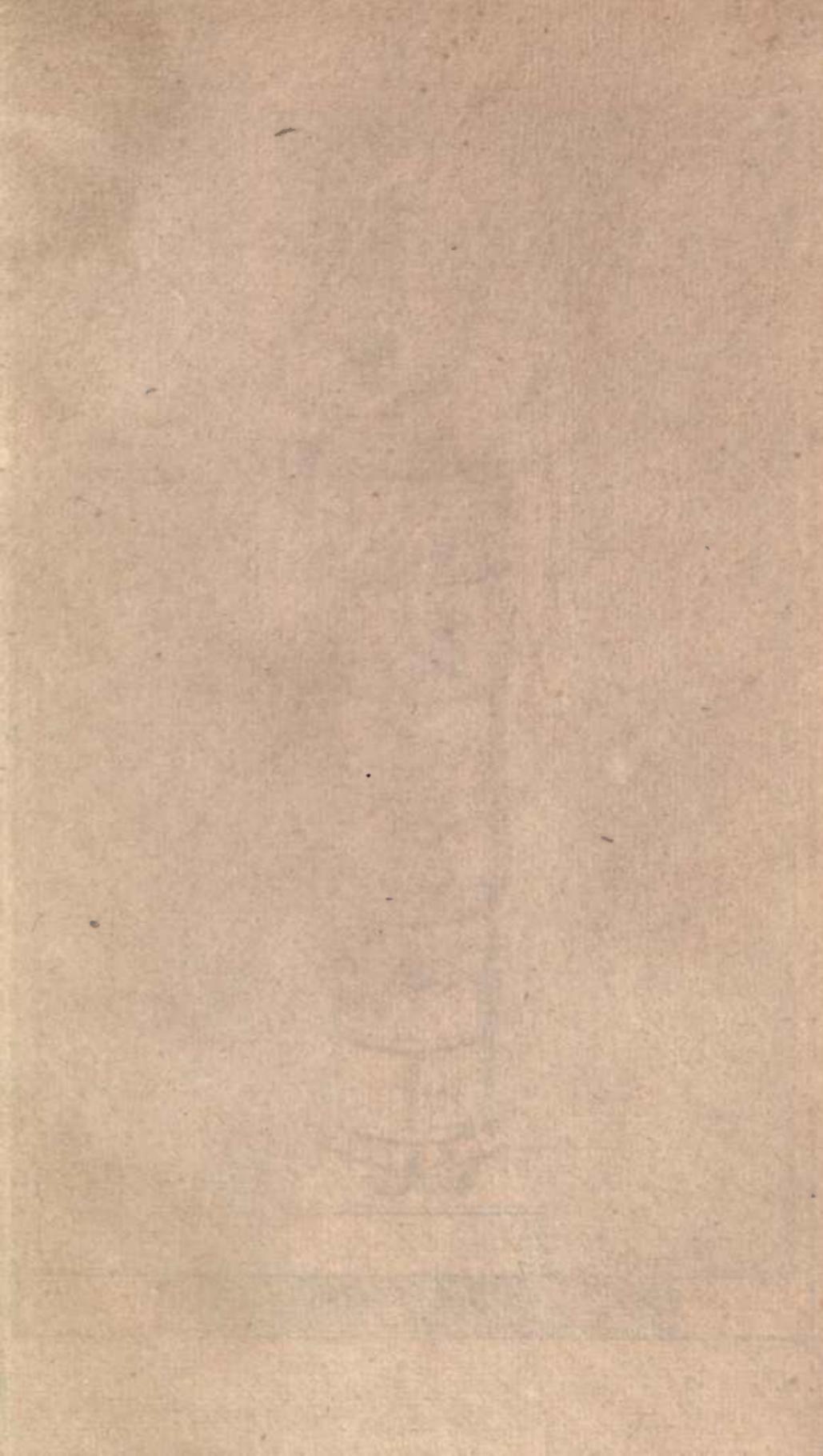


URANIA



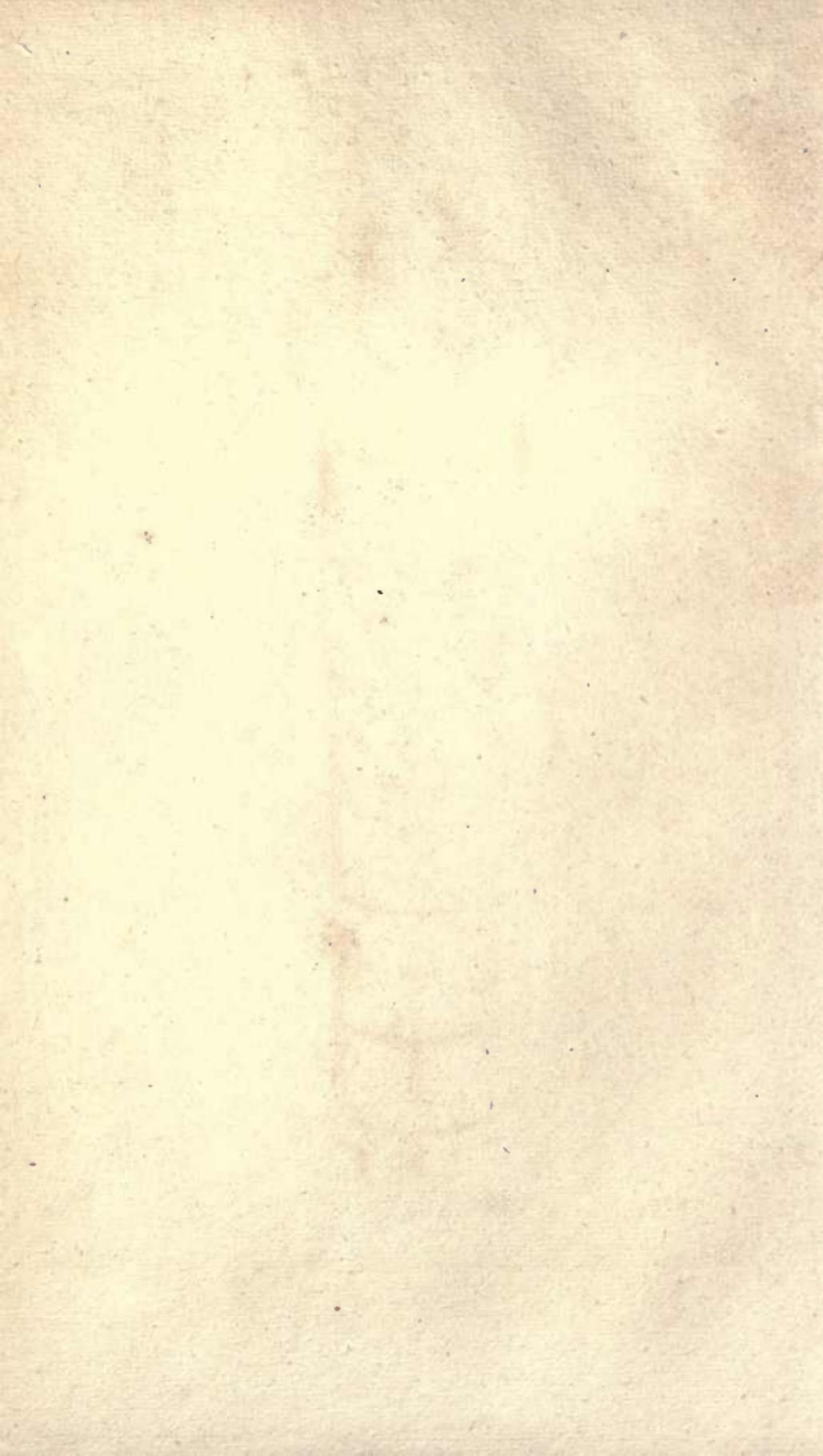
THALIA







CYBELE







CYBILE



VESTA



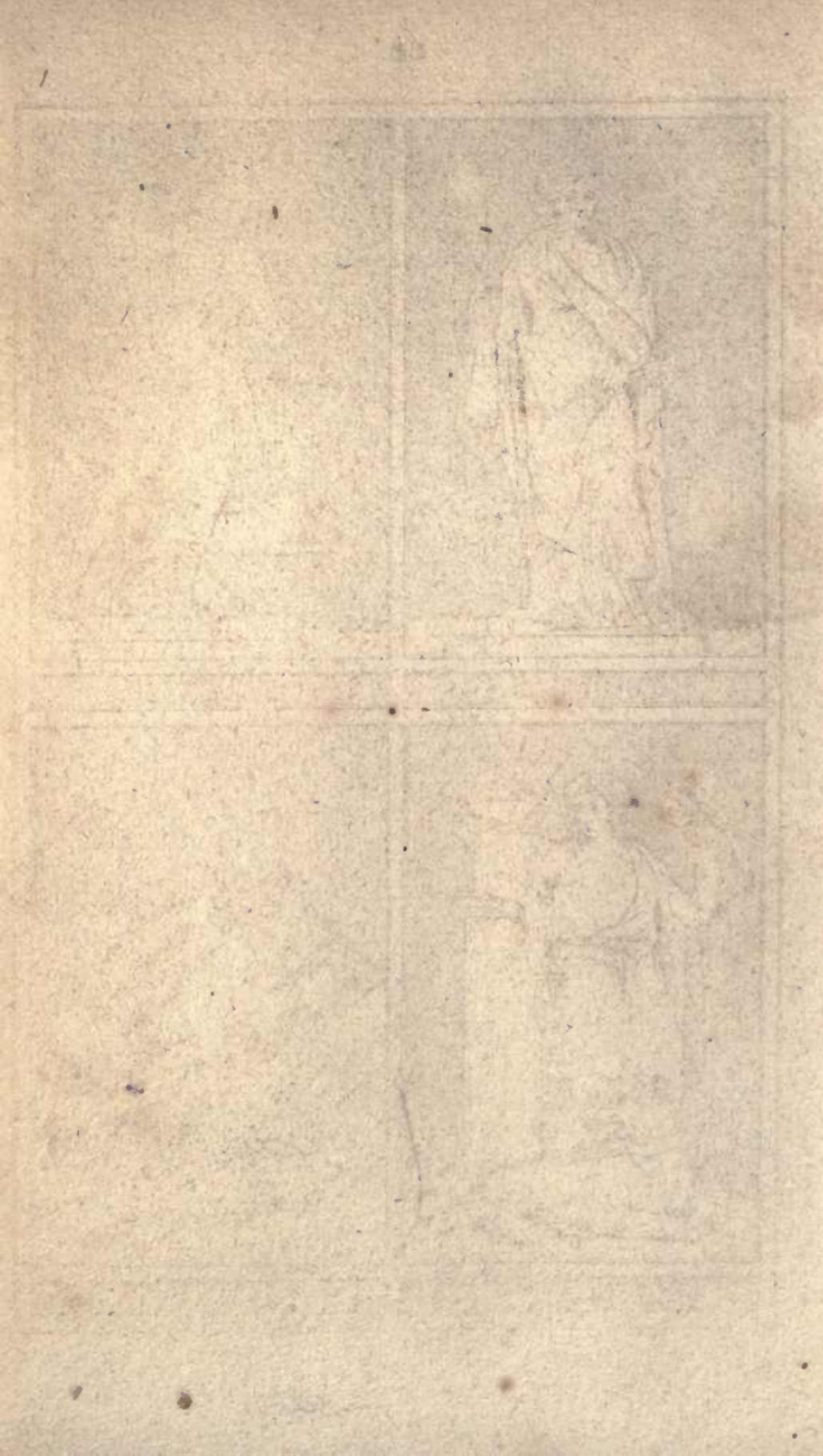
SATURN



JANUS









CERES.



DIANA.

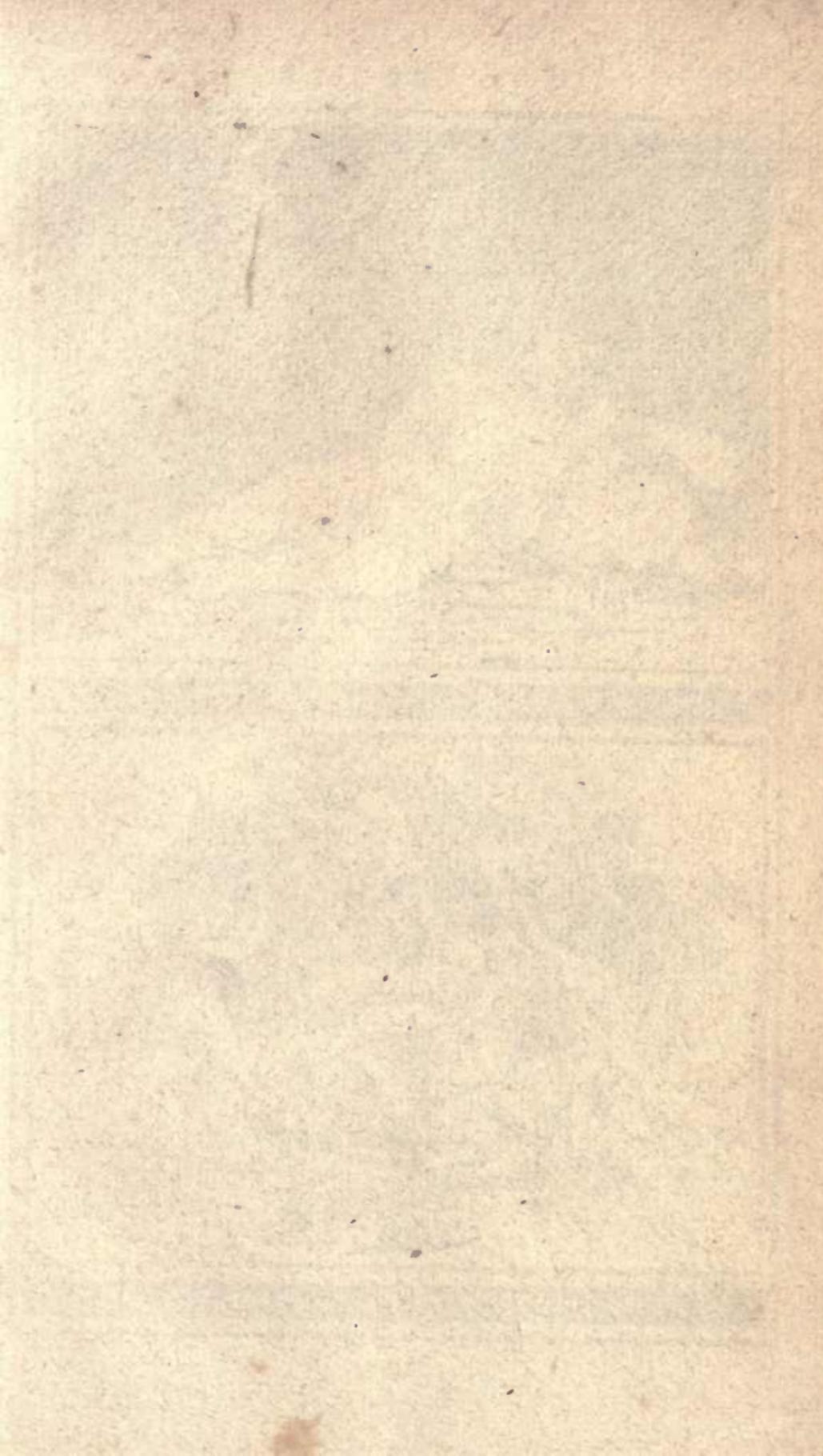


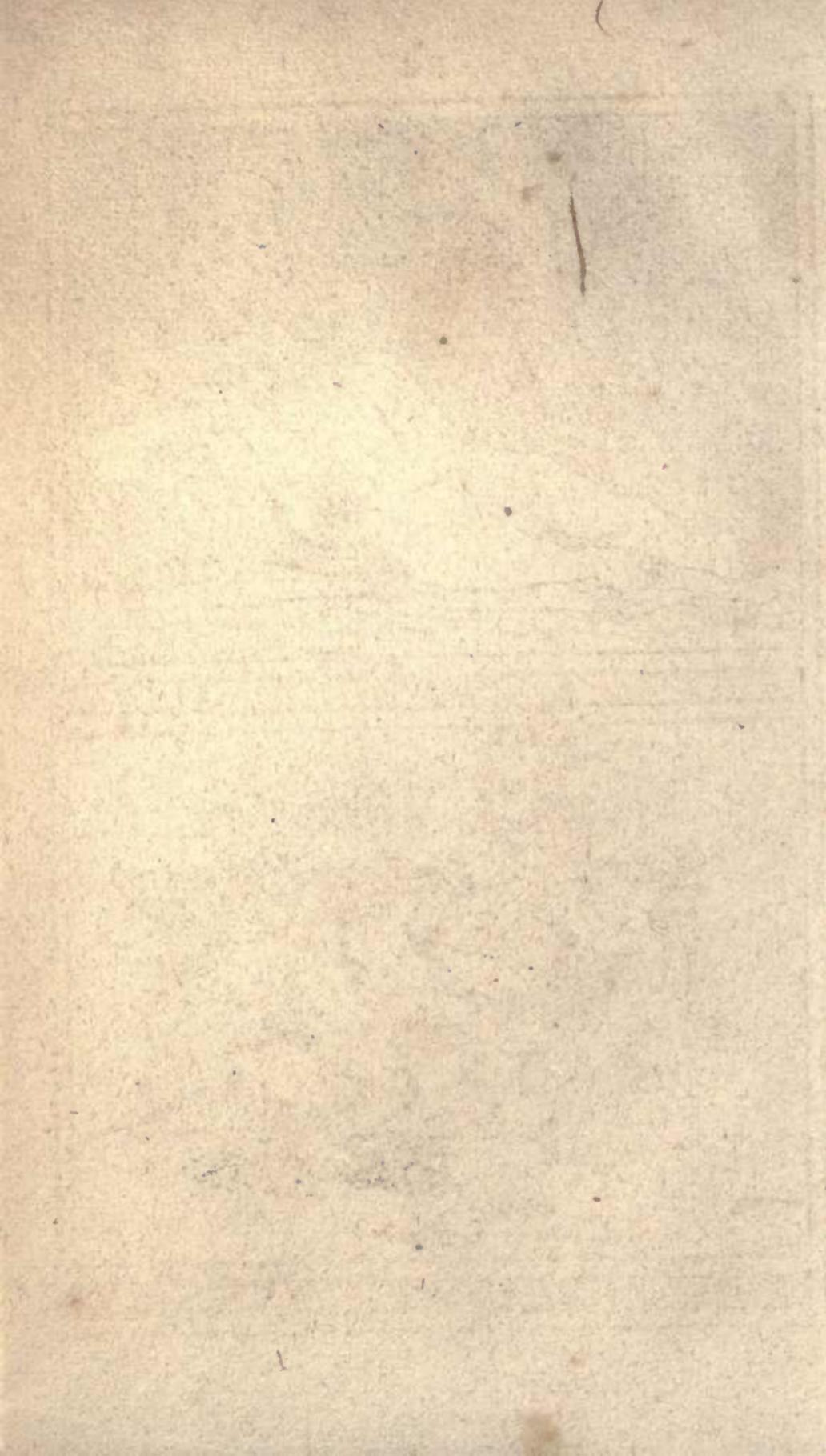
BACCHUS.



PAN.





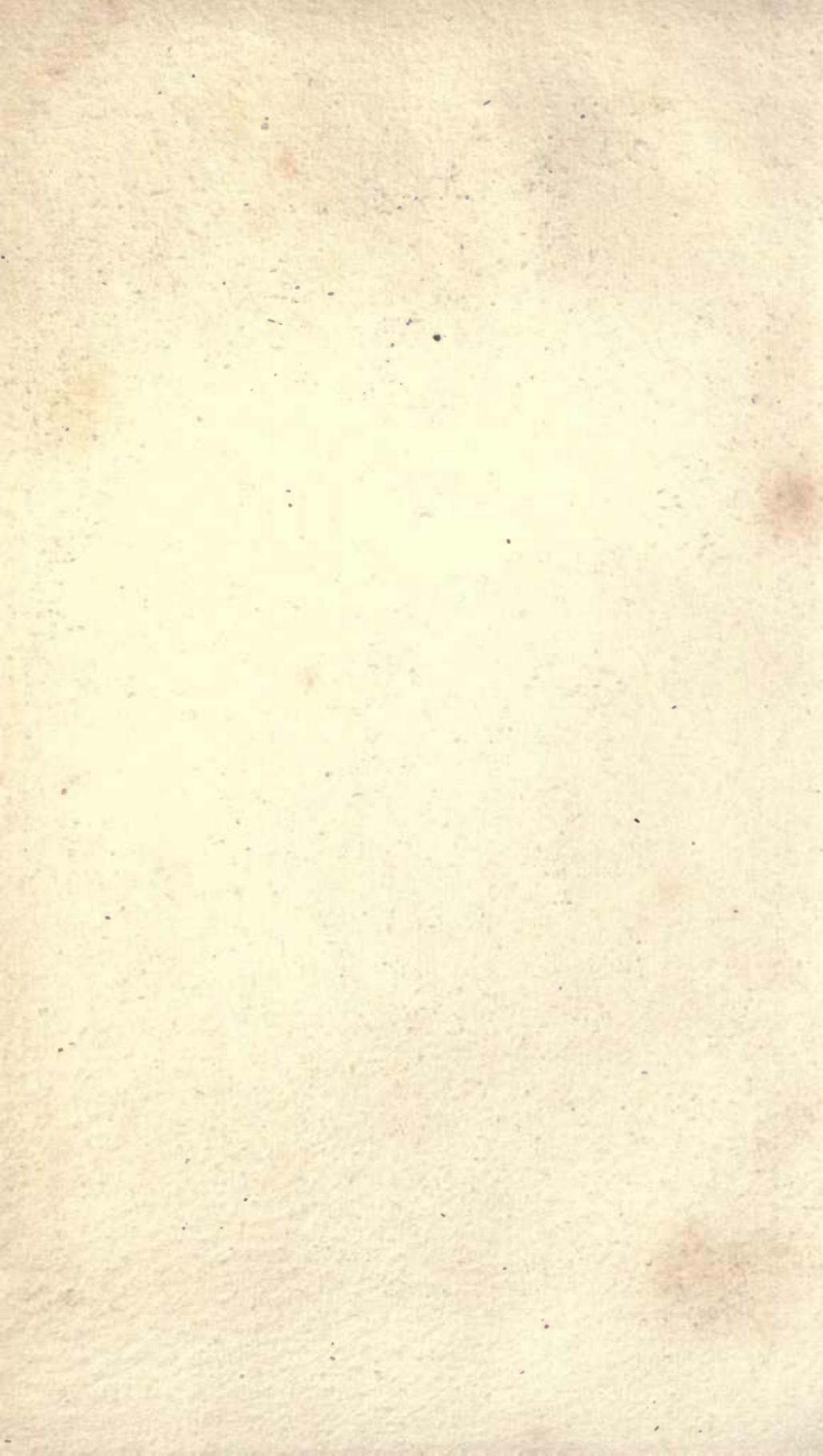




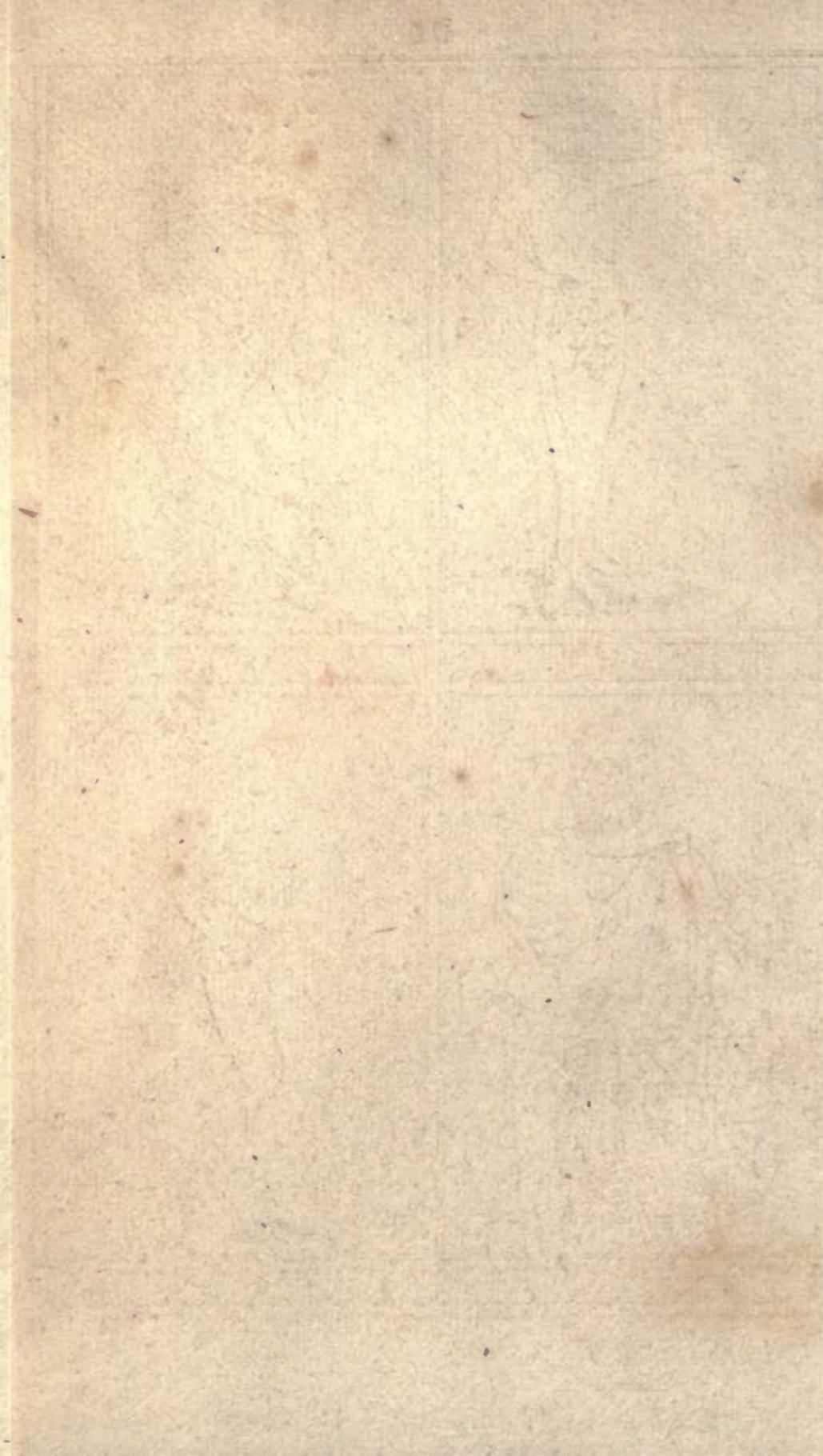
SILENUS.



BACCHUS. SATYRS. BACCHANTE.









PRIAPUS.



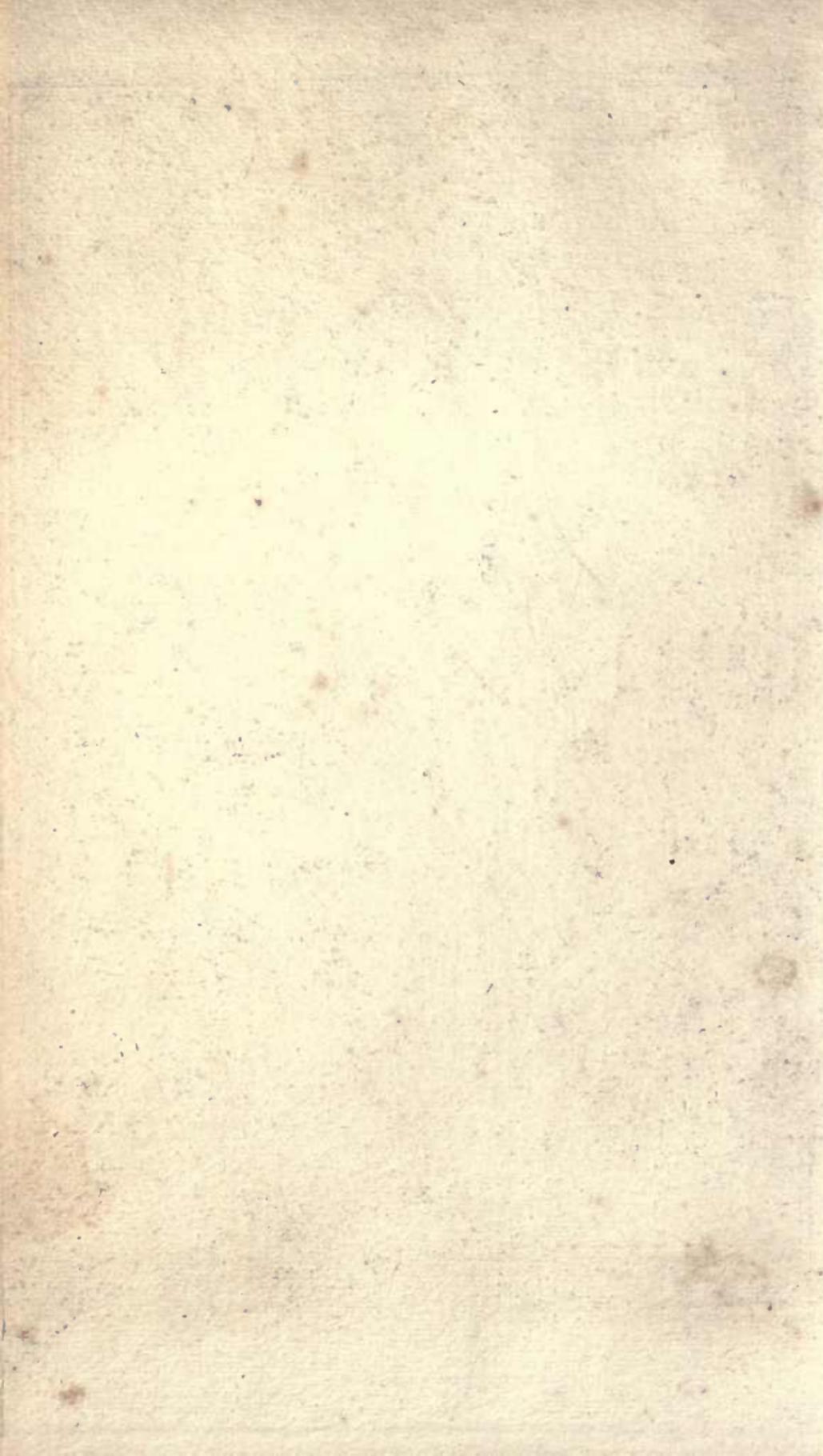
FLORA.



VERTUMNUS.



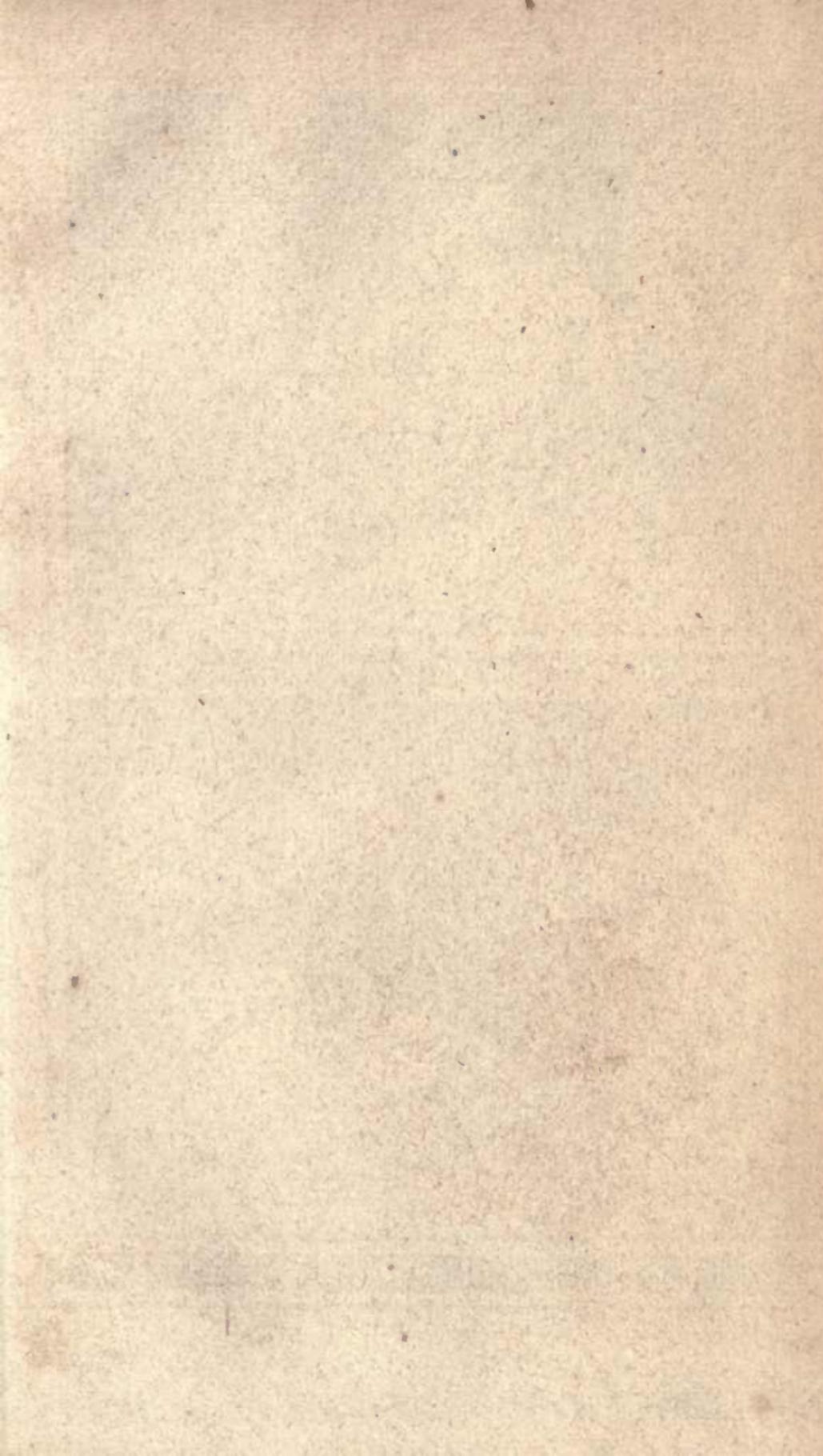
POMONA.

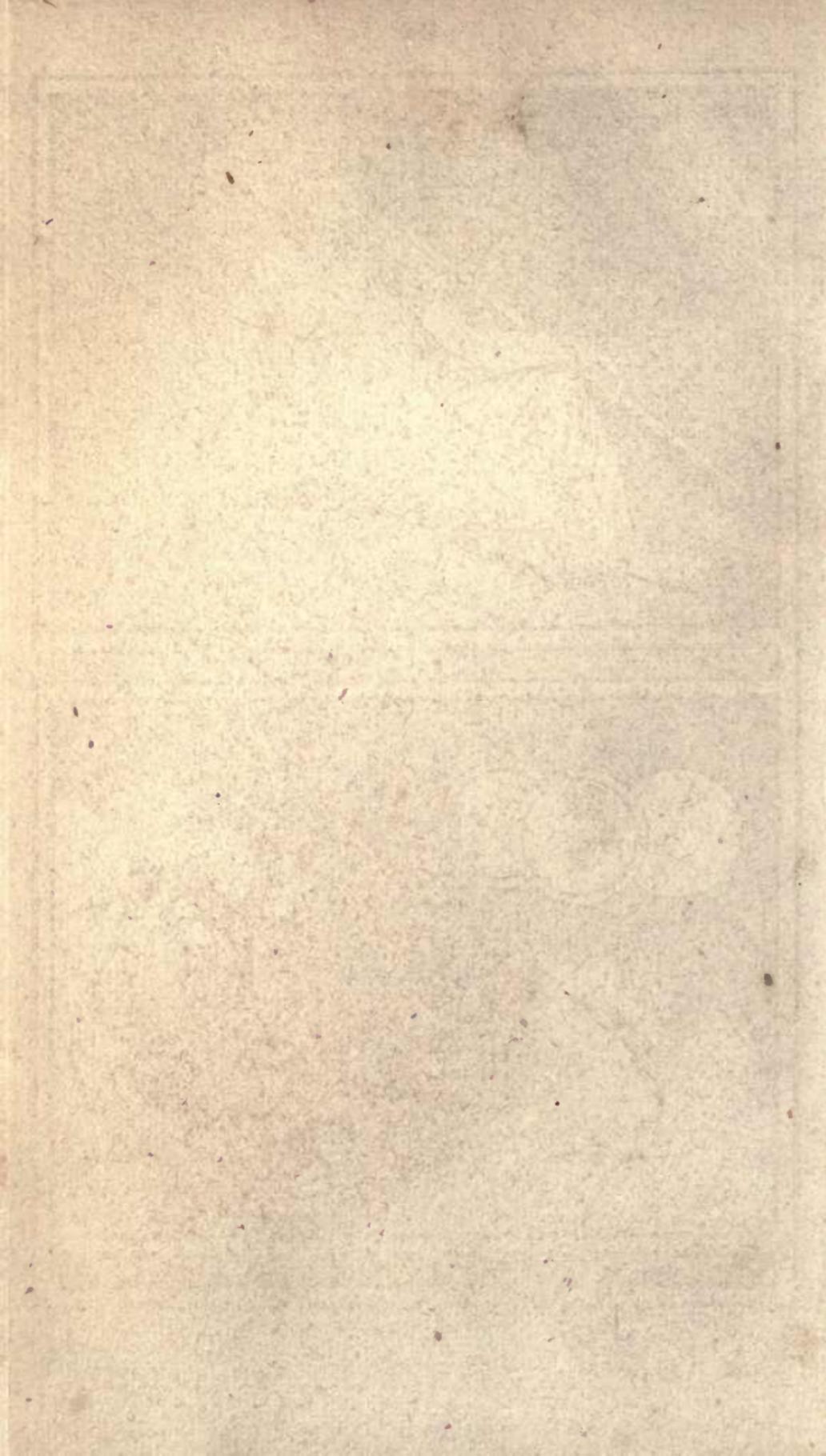




NOX





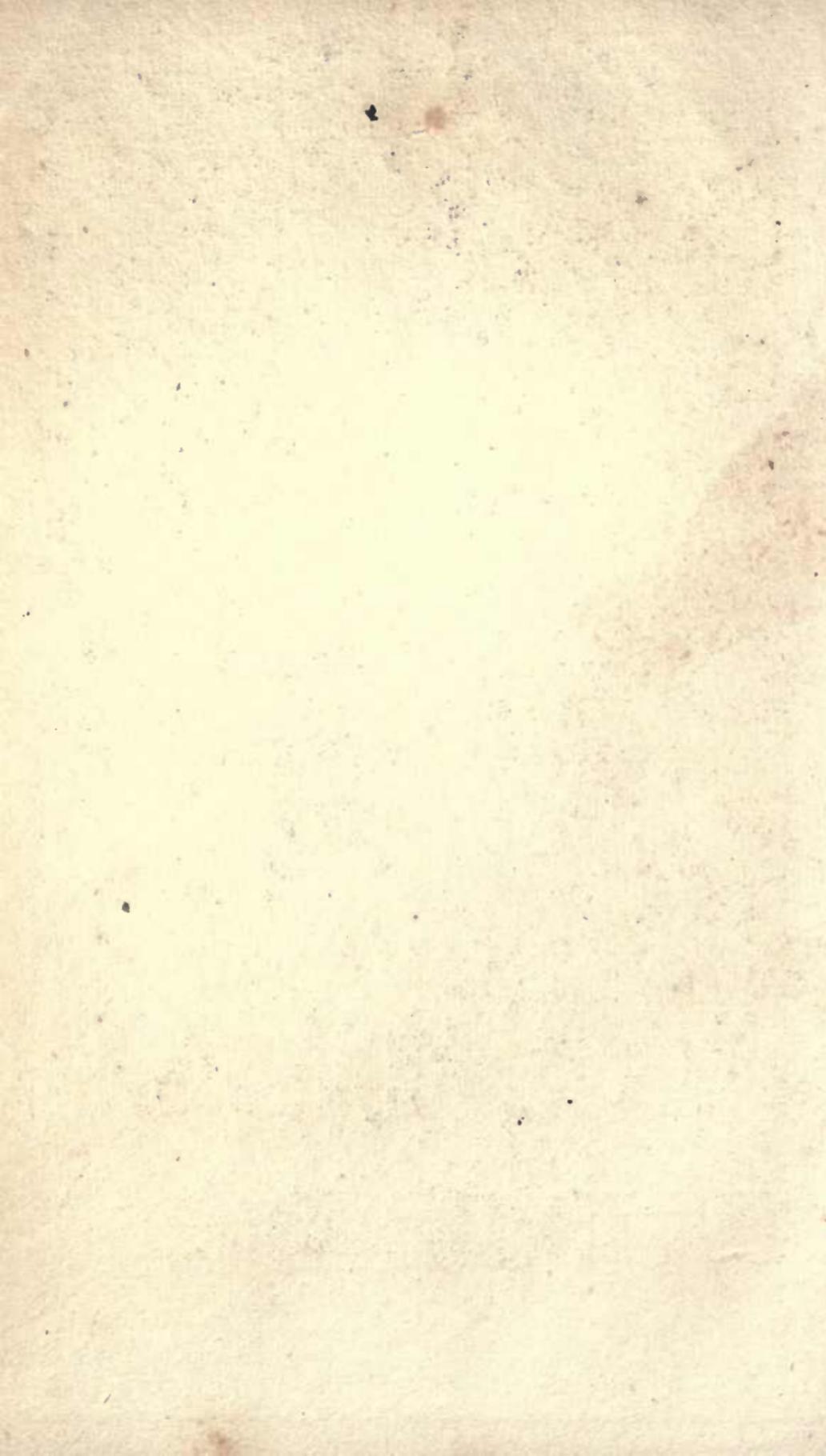




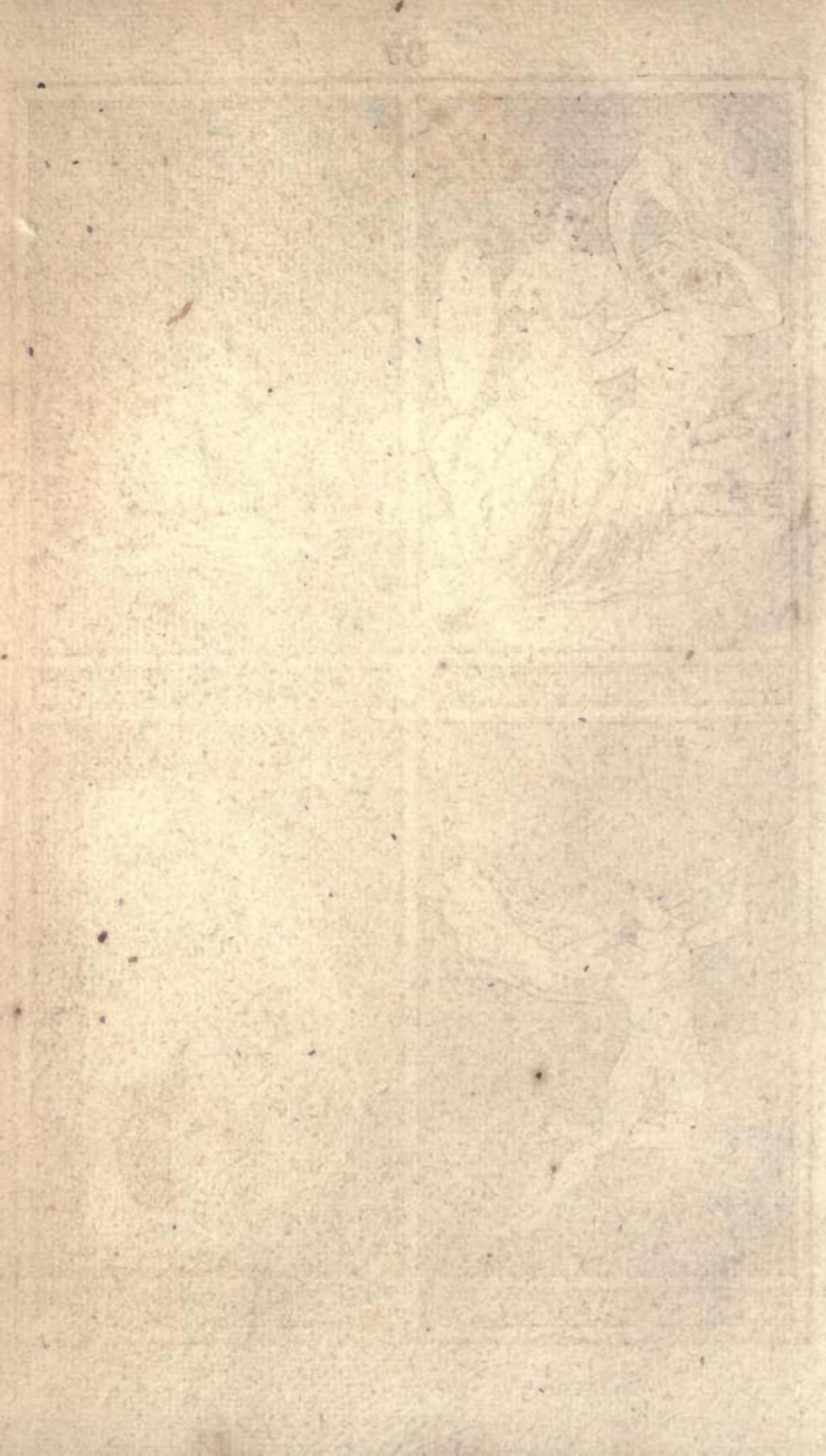
OCEANUS.



NEPTUNE & AMPHITRITE.









TRITON



NEREID



AEOLUS



AEOLUS













NOX



MORS & SOMNUS



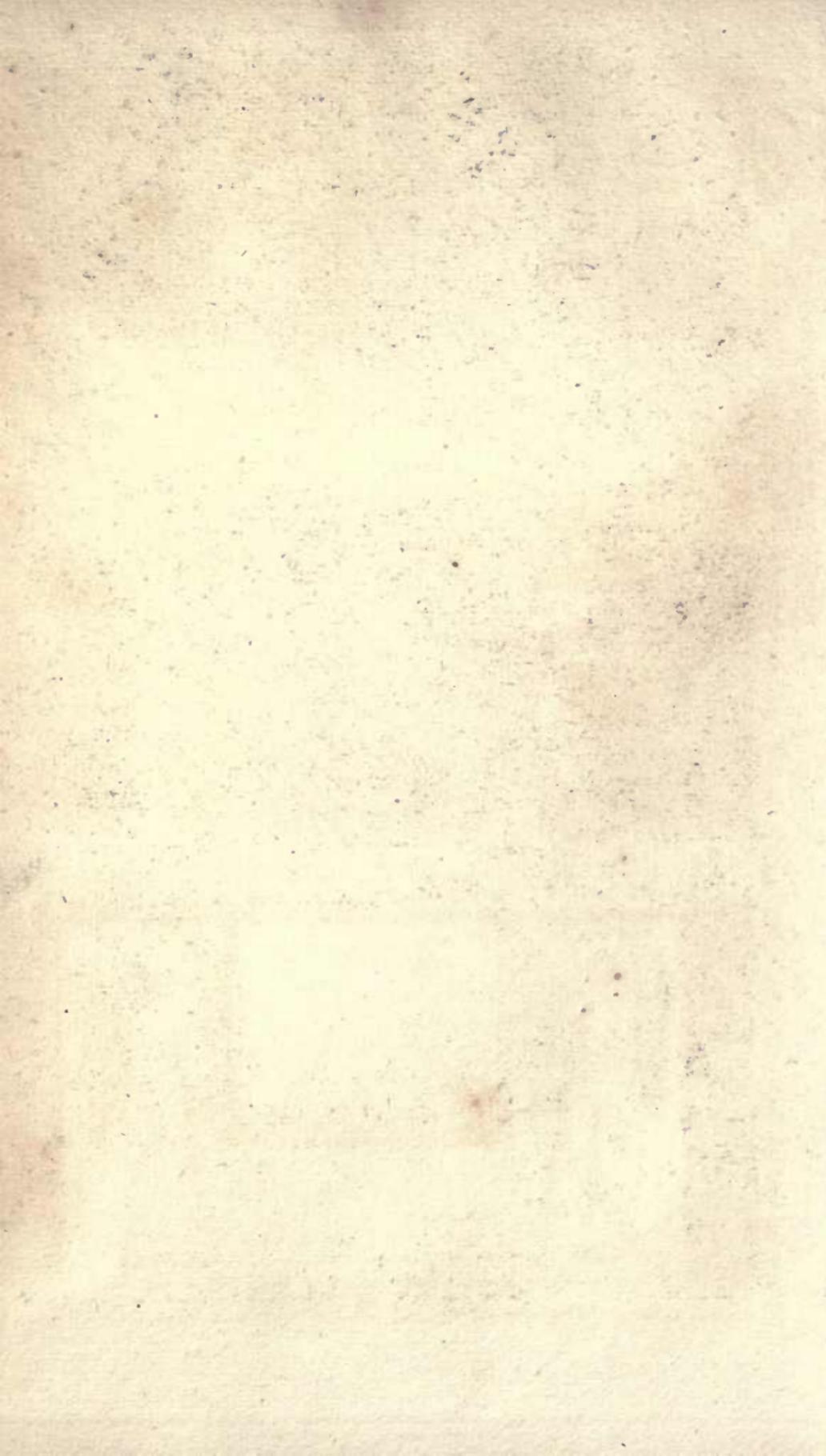
NEMESIS

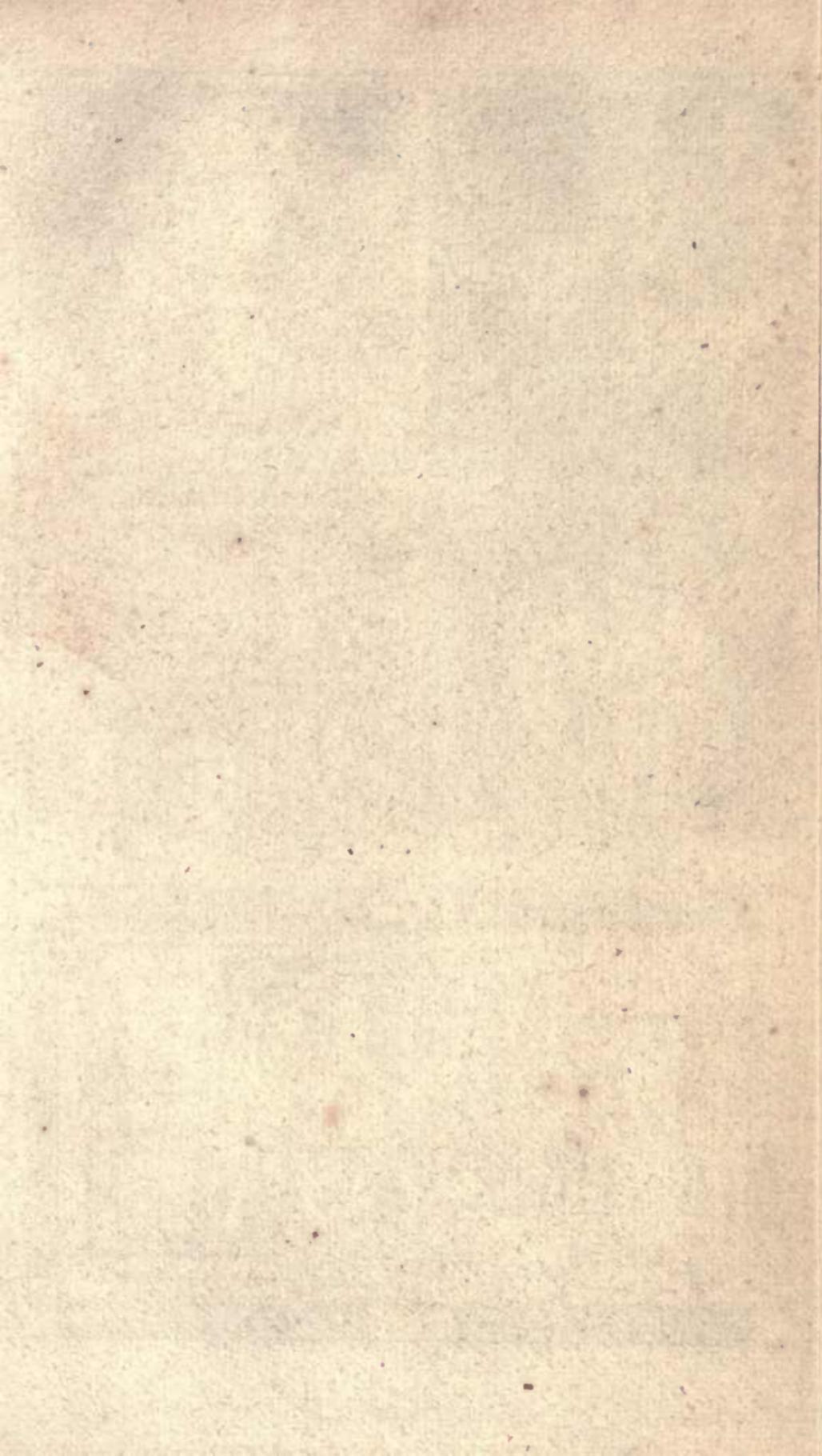


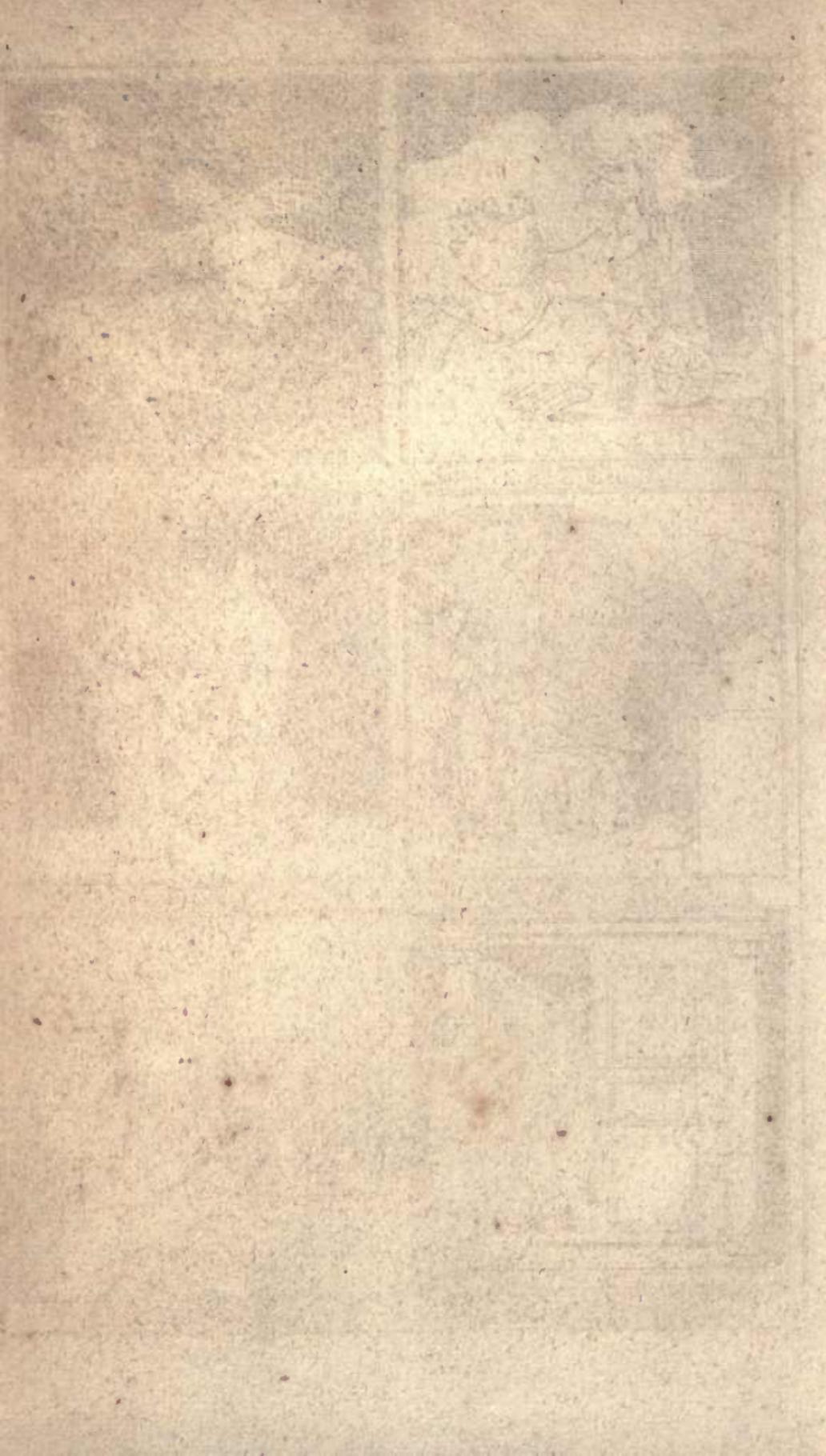
NEMESIS



DI MANES









PLUTO



HARPIES



PARCAE



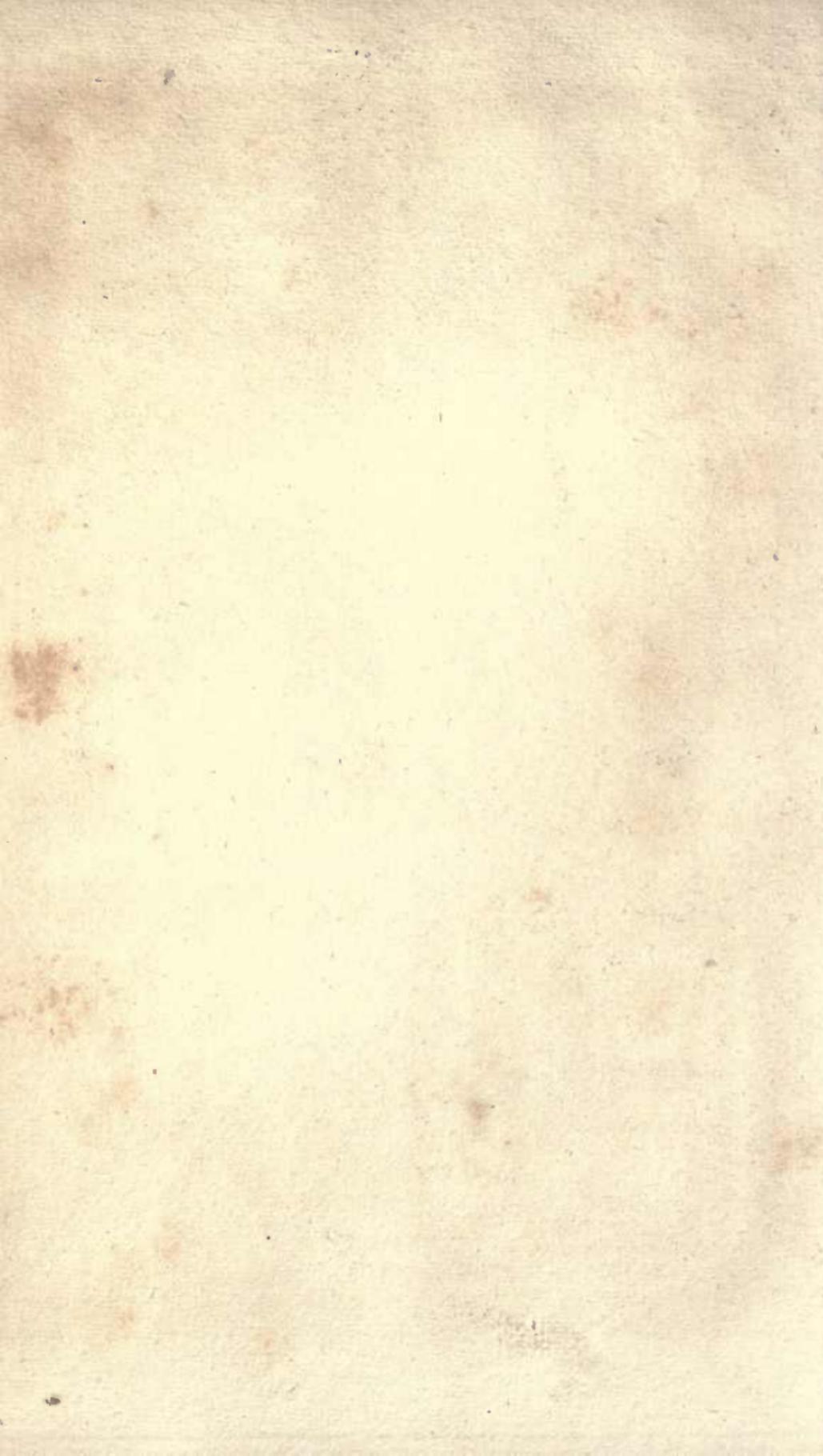
FURIES



DOOR OF HELL



CHARON









HELL







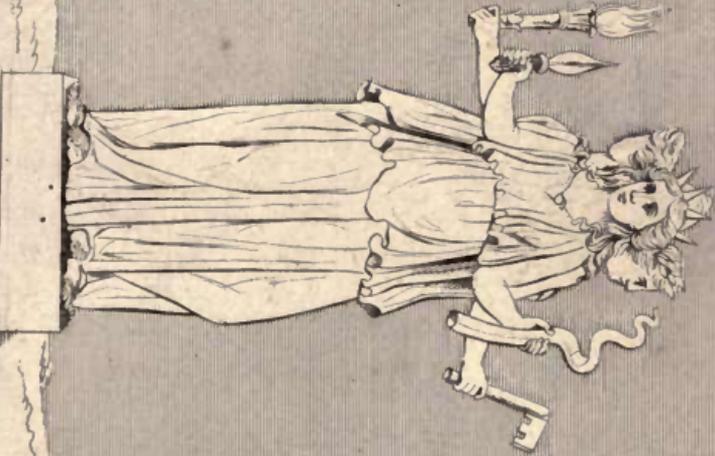
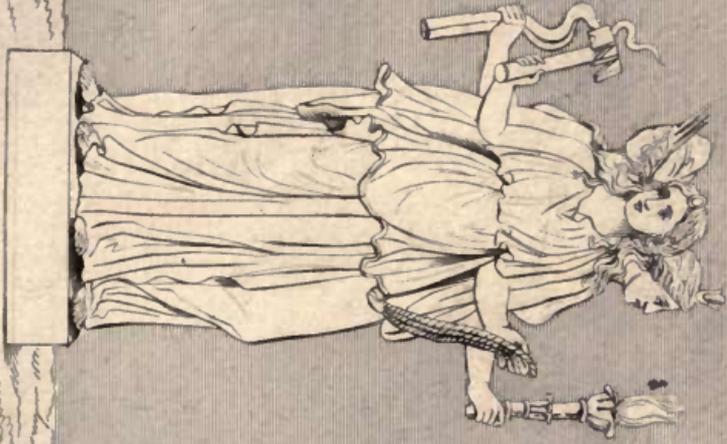


PLUTO

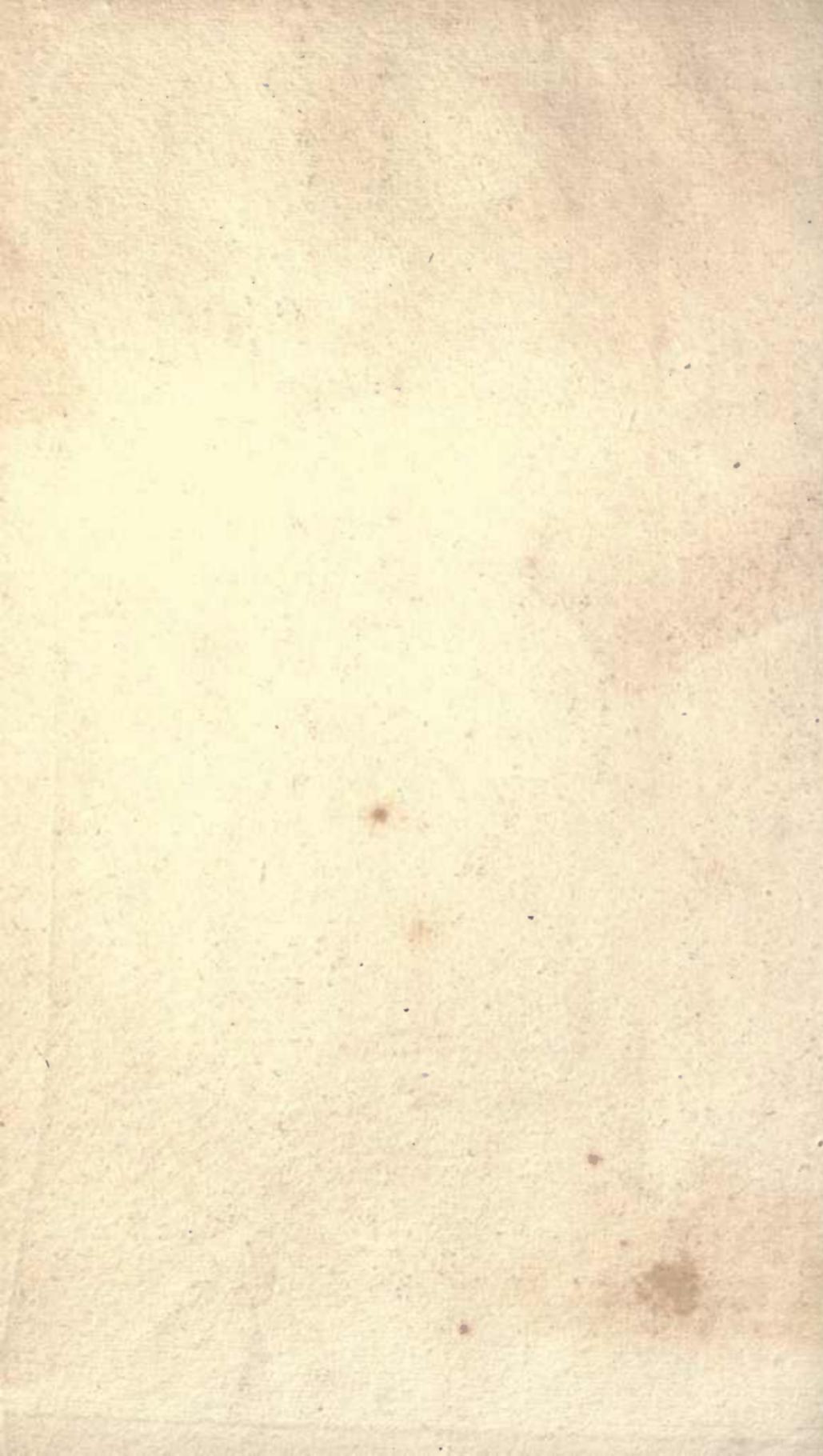


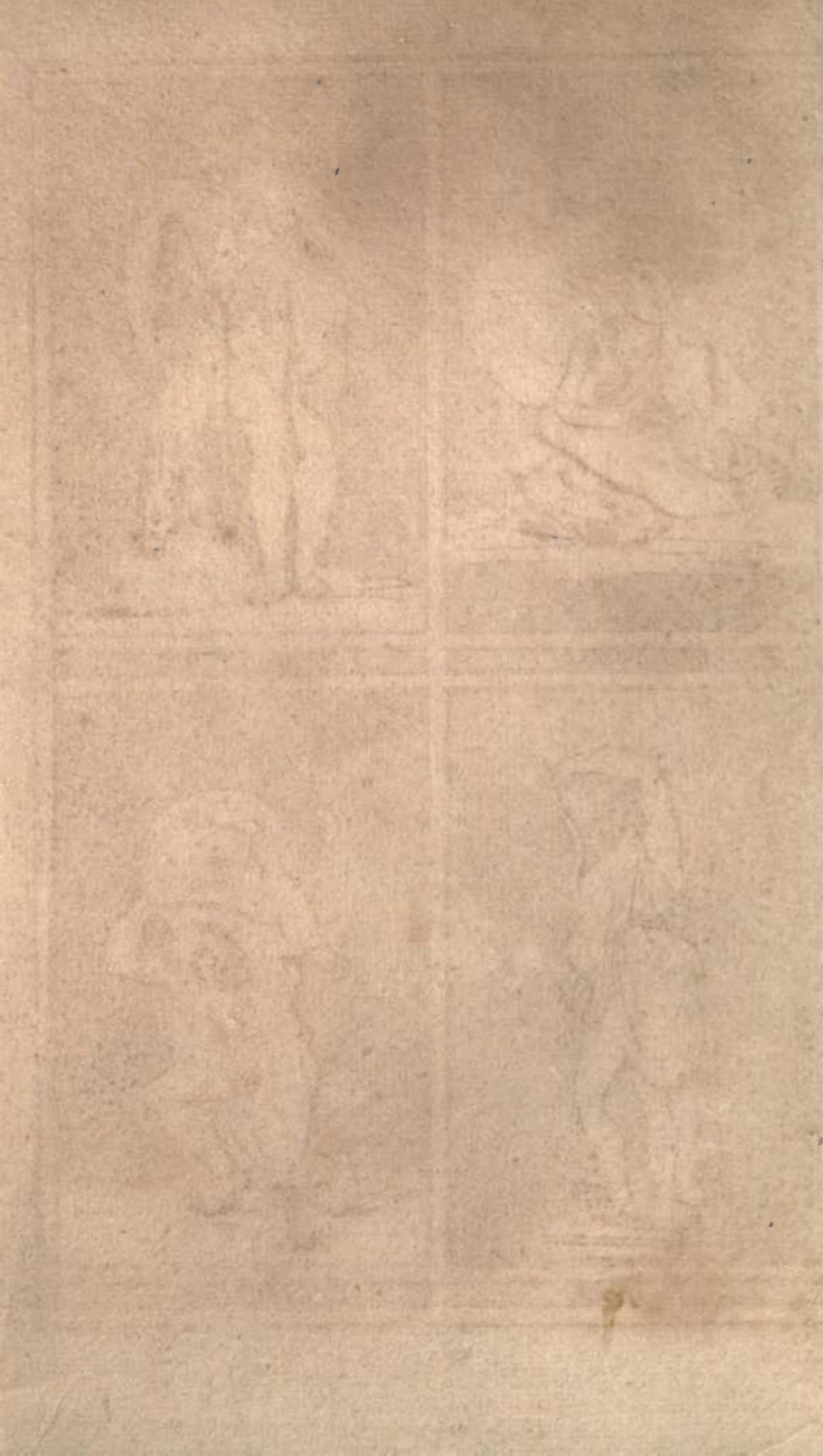


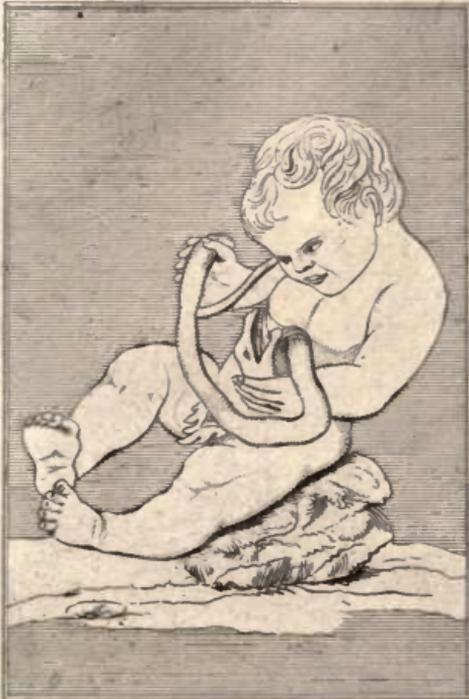




PROSERPINA TRIFORMIS



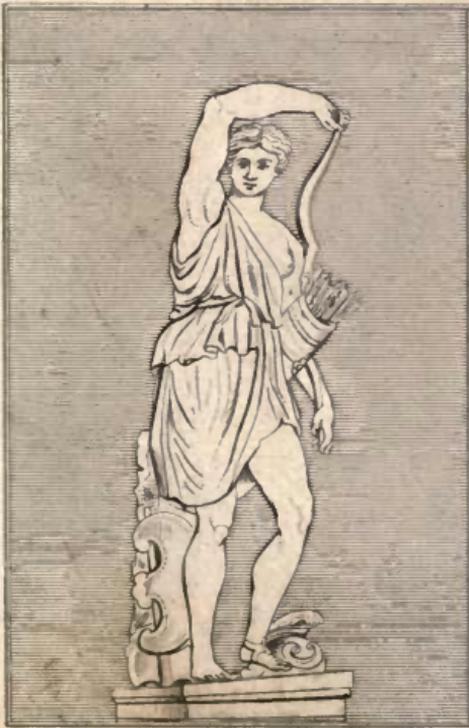




HERCULES



HERCULES



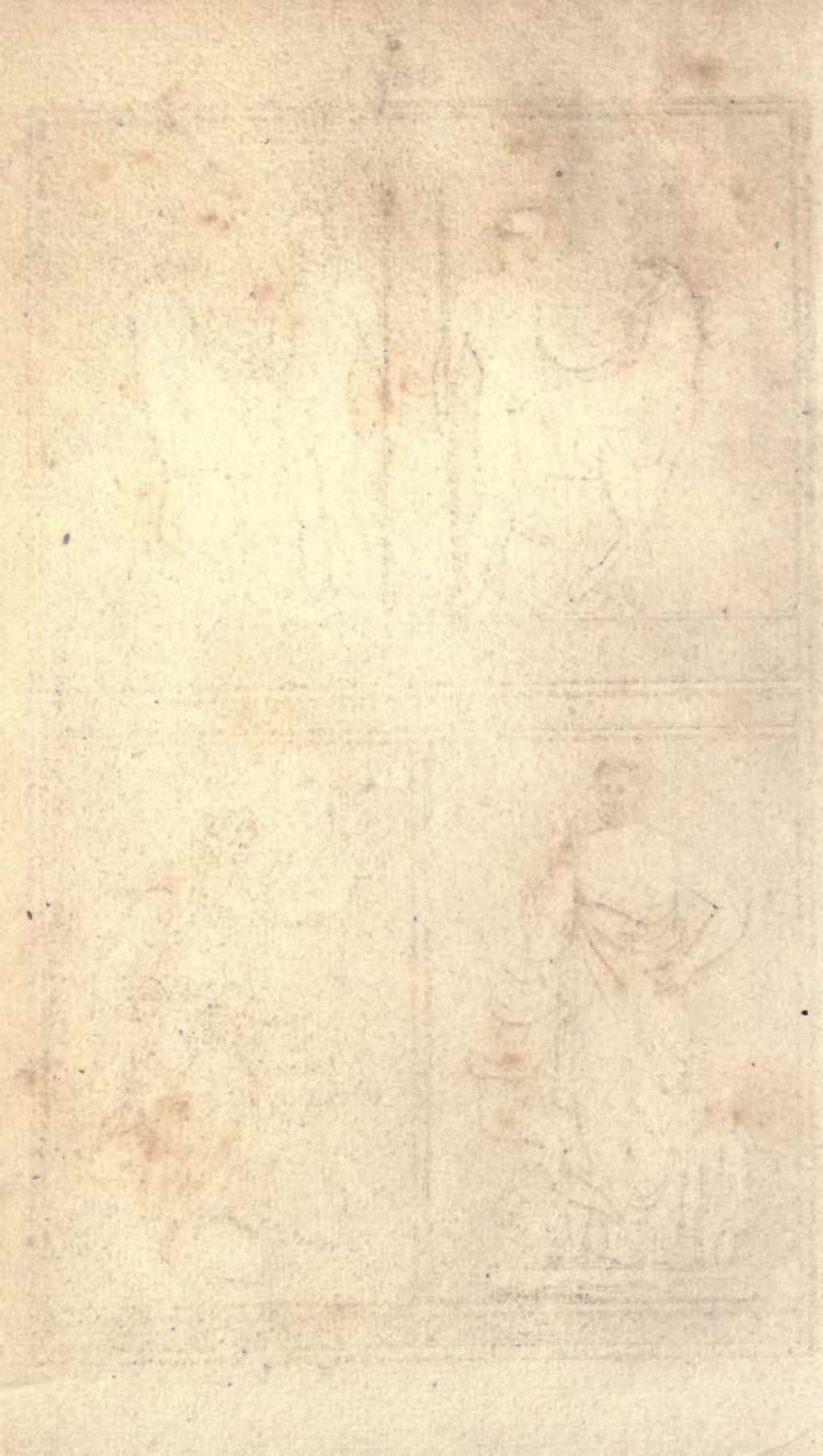
AMAZON

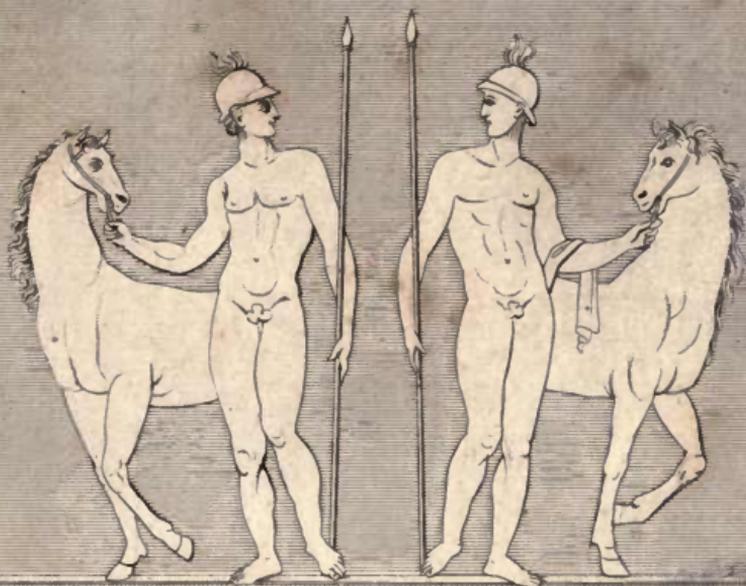


ATLAS









CASTOR & POLLUX.



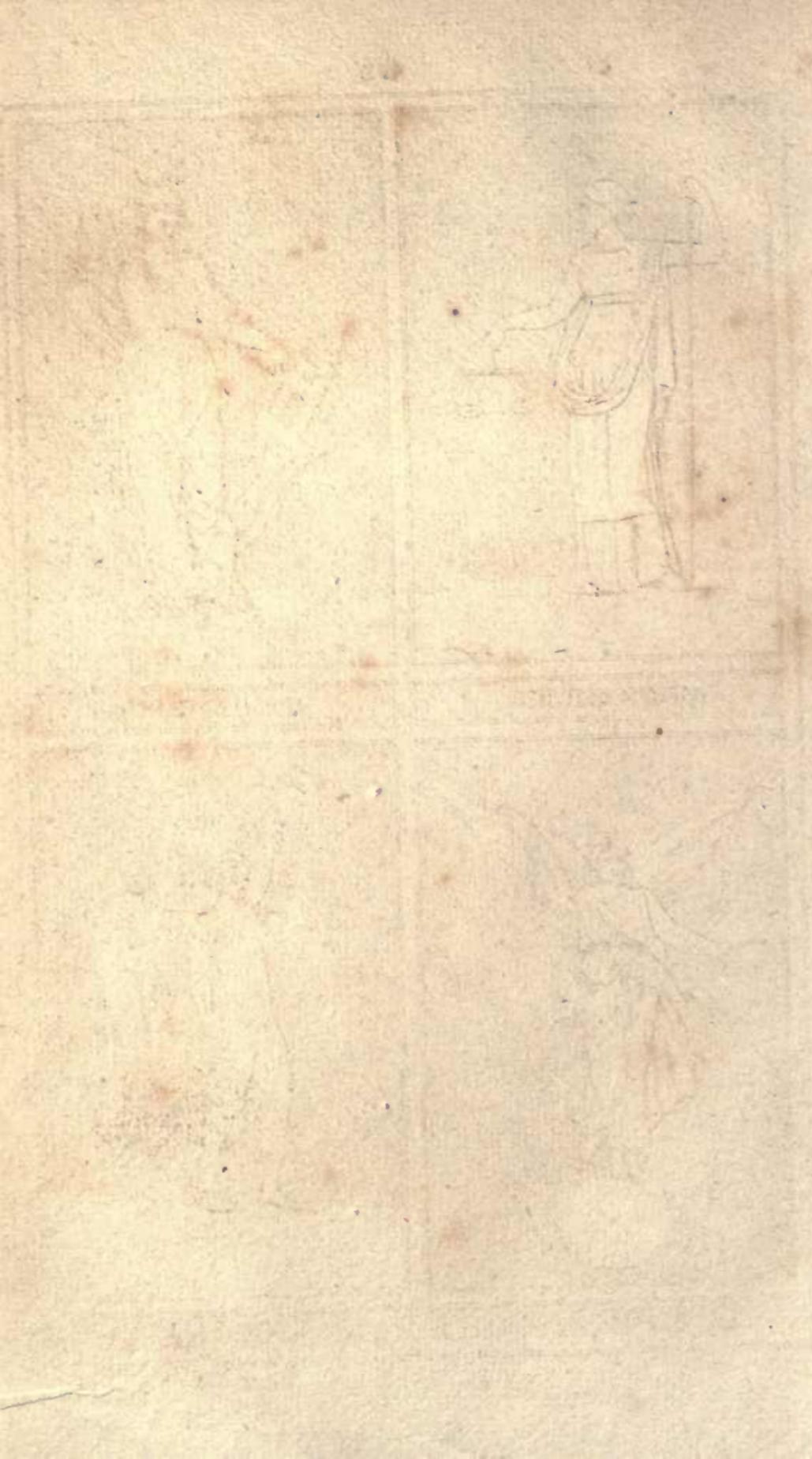
ESCULAPIUS.

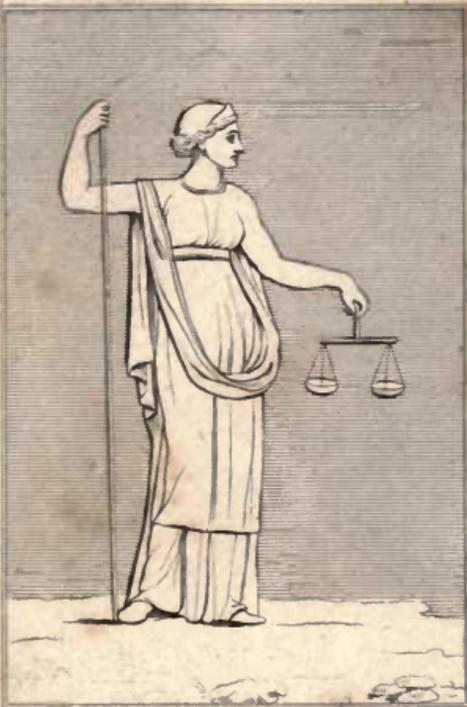


HYGIEIA.









JUSTICE



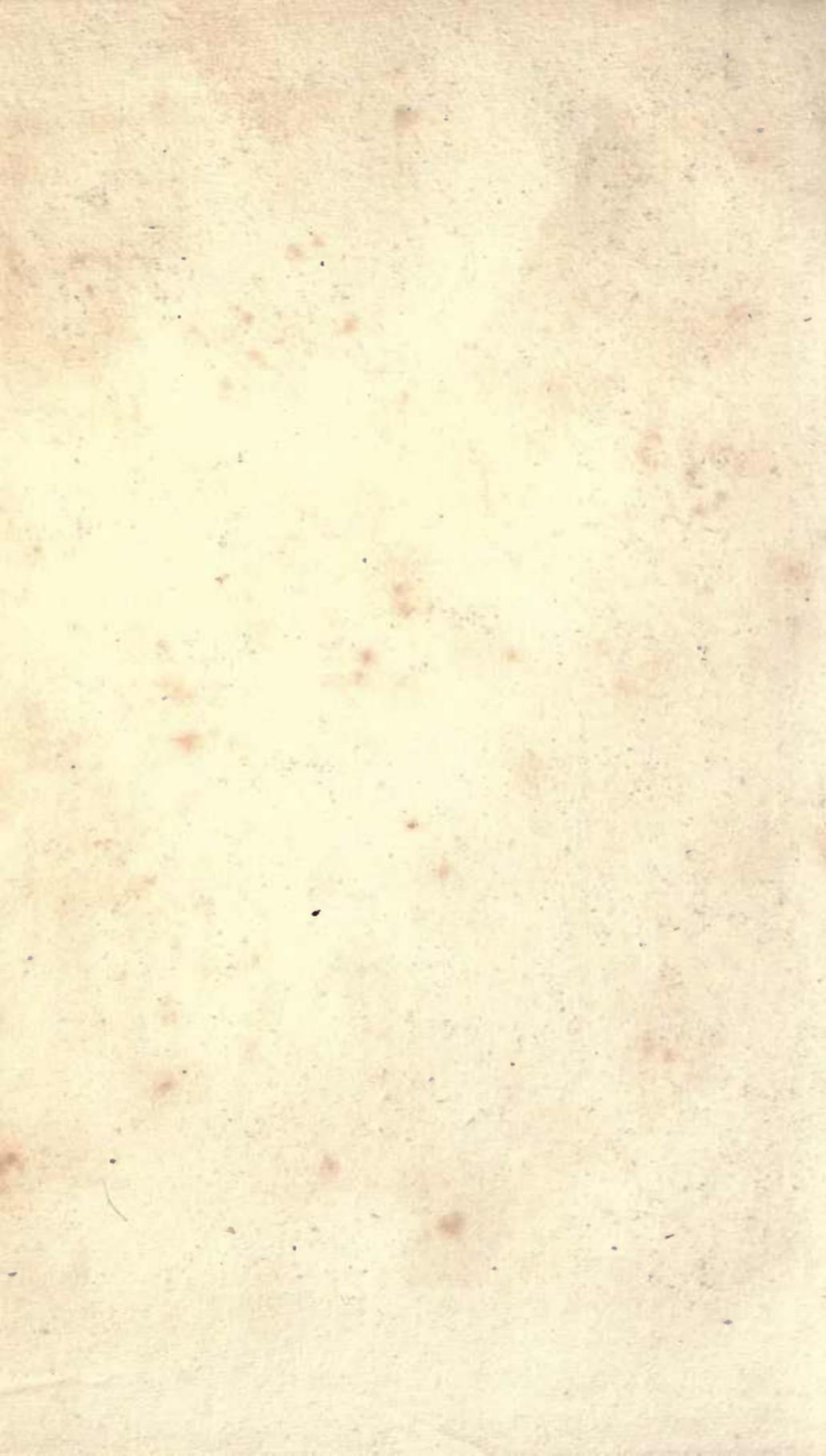
FORTUNE



VICTORY



FAME









SPRING



SUMMER



AUTUMN



WINTER









TIBER

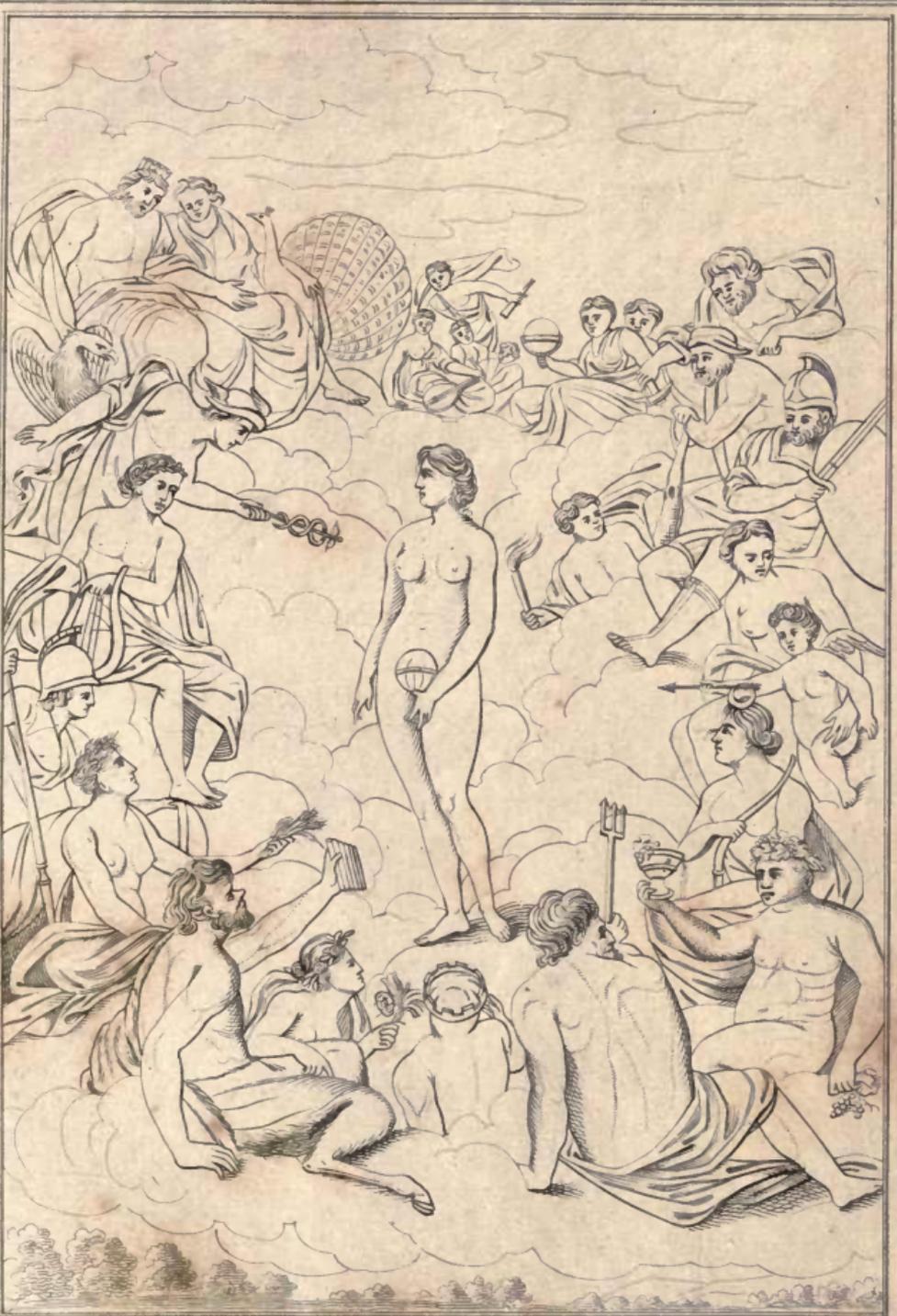


ROMA









PANDORA



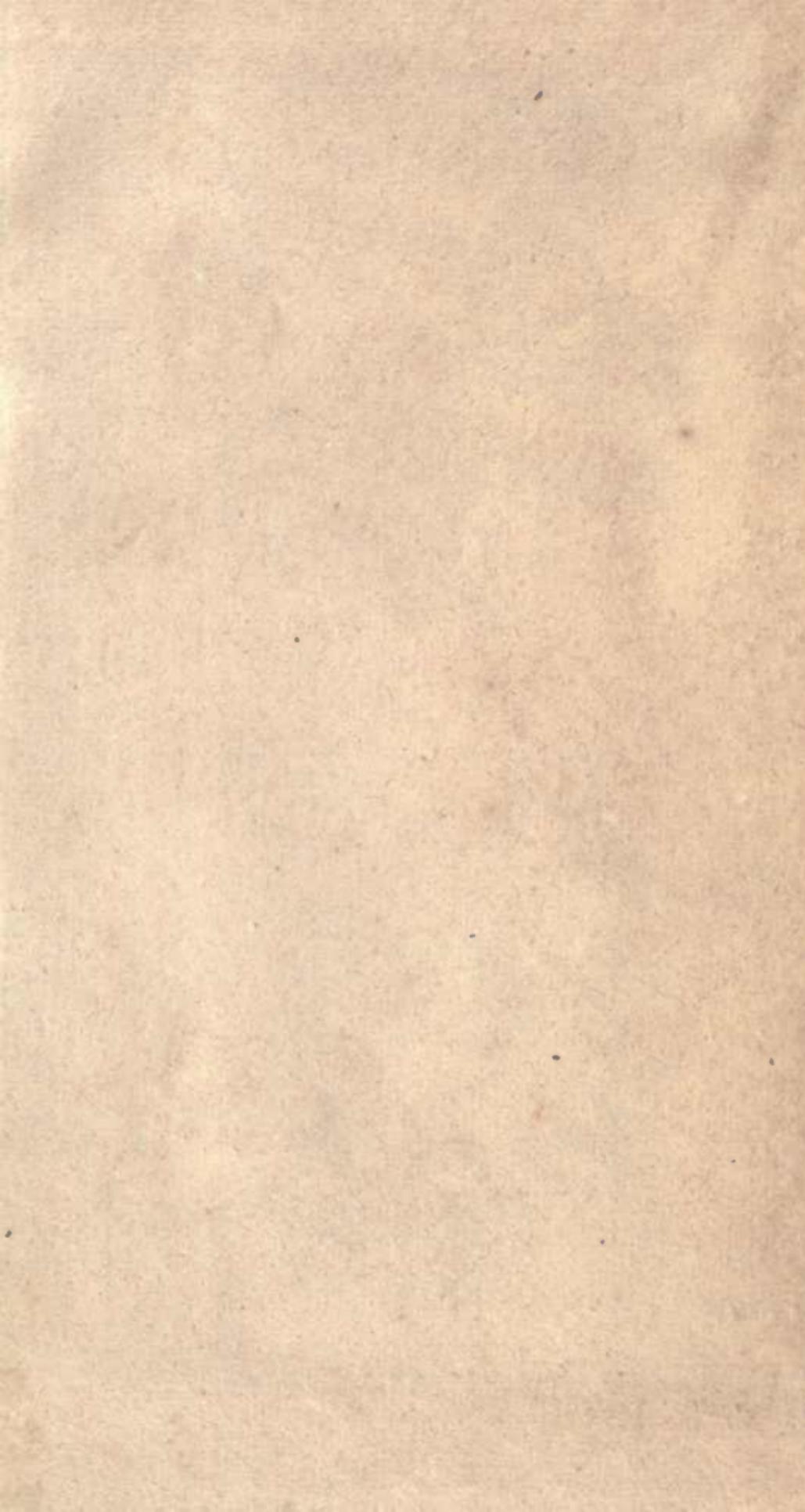






NIOBÉ







SACRIFICE





SACRIFICE TO PRIAPUS



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