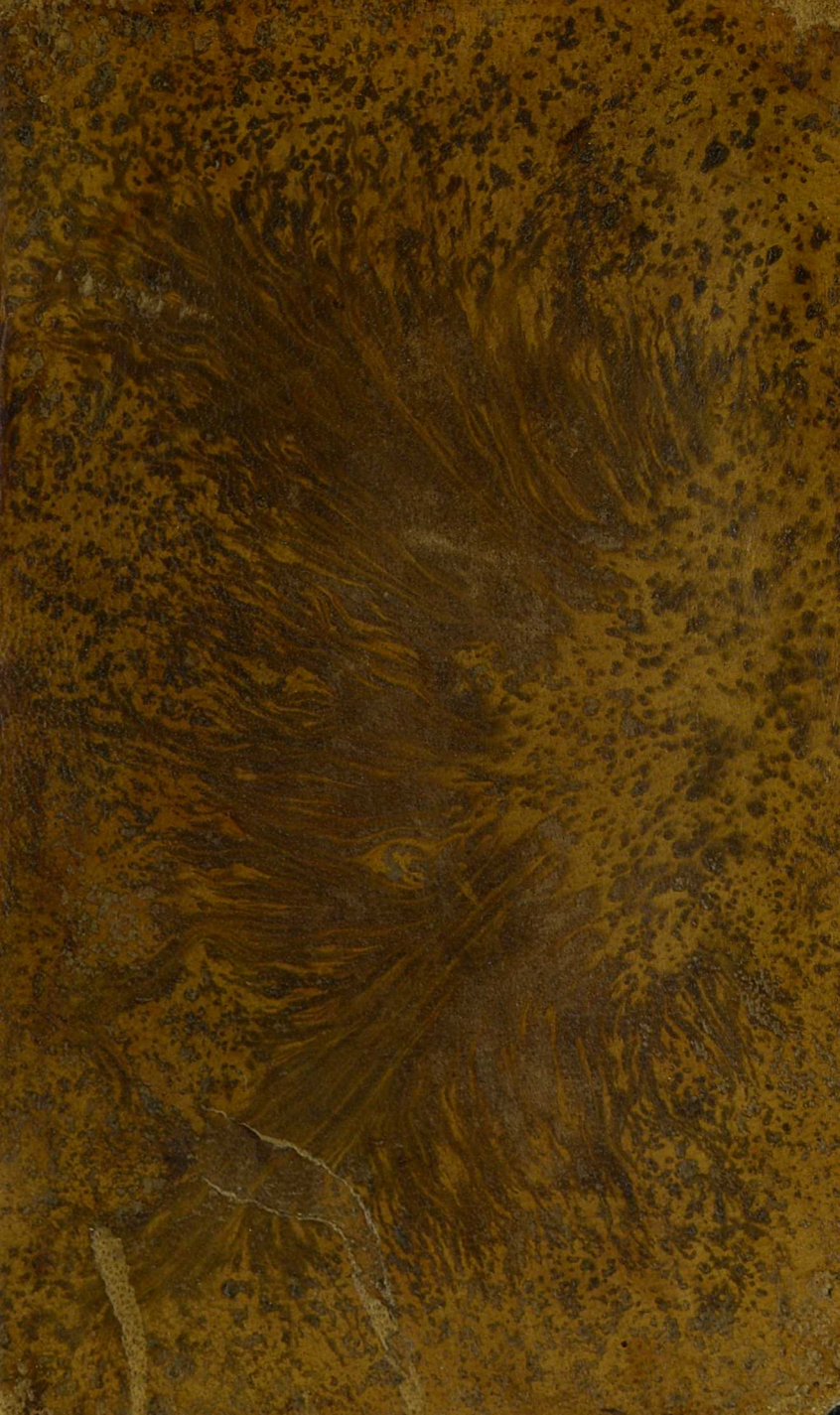


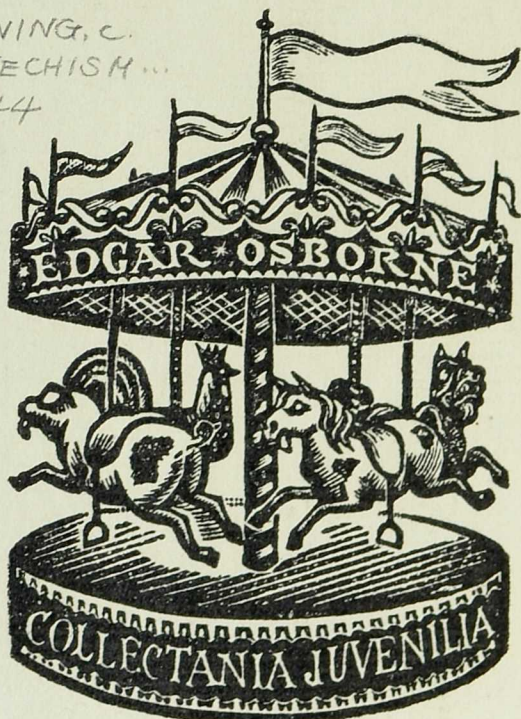


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IRVING, C.

CATECHISM...

1844



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A. G. Lange



Engraved for Dr. Irving's Mythology.



Saturn



Mercury



Neptune



Pluto



Jupiter



Mars



Apollo



Minerva



Cybele



Juno

SOUTER'S NEW SERIES OF CATECHISMS.

A

CATECHISM

OF

MYTHOLOGY;

BEING

A COMPENDIOUS HISTORY

OF THE

HEATHEN GODS, GODDESSES,

AND

HEROES.

DESIGNED CHIEFLY AS AN INTRODUCTION TO

THE STUDY OF THE ANCIENT CLASSICS

FOR THE USE OF SCHOOLS.

BY C. IRVING, LL.D.

A NEW EDITION,

REVISED AND CAREFULLY ACCENTUATED THROUGHOUT,
BY THE AUTHOR OF THE GEOGRAPHICAL TEXT BOOK.

"Falsa ad cœlum mittunt insomnia manes."

Virg.

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CATECHISM
OF
MYTHOLOGY.

INTRODUCTION.

Q. WHAT is Mythology ?

A. Mythology is the knowledge of the fabulous histories ascribed by the heathens to the divinities which they worshipped.

Q. From what is the word Mythology derived ?

A. The word Mythology is derived from the Greek words *my'thos*, fable, *lógos*, discourse.

Q. What are the advantages to be derived from the study of Mythology ?

A. By an acquaintance with Mythology, we are able to read to advantage the ancient classic authors, and to understand antique statues, medals, and paintings.

Q. What division do you make of the Heathen divinities ?

A. The most comprehensive and convenient division is into the *celestial*, *terrestrial*, *marine*, and *infernal deities* ; and the *inferior deities*.

BOOK I.

CELESTIAL DEITIES.

CHAPTER I.

Júpiter.

Q. Who was Júpiter?

A. Júpiter, the supreme god of the Heathens, was the son of Sáturñ and Cýbele, and was supposed to have been born and educated on mount Ida in the island of Crete.

Q. Which is the most memorable of his achievements?

A. The most remarkable of Júpiter's actions is the dethronement of his father Sáturñ, and the division of the empire of the world with his brothers; he reserved to himself the kingdom of heaven, and gave Néptune the sea, and Plúto the infernal regions.

Q. What are his other actions?

A. Júpiter subdued the revolted giants who hurled rocks, and heaped up mountains upon mountains to scale heaven; after their reduction he engaged in a great number of gallant adventures, and became the father of almost all the gods and heroes.

Q. What are the attributes of this divinity?

A. Júpiter is generally represented as the father of gods and men, governing all things by his power: every thing was directed by him and subservient to his will, and all heaven was shaken with his terrors.

Q. What do you remark of his worship?

A. White bulls, goats, and sheep were sacrificed to him, but his altars were never defiled with human sacrifices. The oak was sacred to him, because he first taught men to live upon acorns; and he had several oracles which were supposed to declare his will and predict future events.

Q. How was he represented?

A. Júpiter was commonly drawn as a majestic man with a beard, sitting on a throne of gold or ivory, and holding in one hand thunderbolts just ready to be hurled, and in the other a sceptre of cypress surmounted with an eagle. His shield was called *Ægis*. See Plate II.

CHAPTER II.

Júno.

Q. Who was Júno?

A. Júno was the daughter of Sáturn and Cy'bele; and, by her marriage with Júpiter, became the queen of all the gods, and mistress of heaven and earth.

Q. What are her other attributes?

A. The ancients held this divinity in great veneration, as she was goddess of all power and empire, the patroness of riches, and the special protectress of marriage and childbirth: her usual messenger was Íris, who, from her swiftness, is painted with wings, and sitting on a rainbow.

T. Describe her worship.

P. Of all the pagan divinities, there was none

whose worship was more solemn or more general than that of Júnó. A ewe lamb and a sow were sacrificed on her altars the first day of every month; and the poppy, the lily, young geese, and the peacock were particularly sacred to her.

Q. How is Júnó represented?

A. Júnó is represented in a long robe and magnificent dress, either sitting on a throne with a crown and sceptre, or standing in a light car drawn by peacocks, attended by air nymphs, and by Iris, the goddess of the rainbow. See Plate II.

CHAPTER III.

Apóllo.

Q. Who was Apóllo?

A. Apóllo was the son of Júpiter and Latóná, and was born in the island of Délos; he was the twin-brother of Diána.

Q. What are his principal actions?

A. Apóllo quarrelled with Júpiter, because the latter had killed Æsculápius, his son, and in his resentment he slew the Cy'clops who had forged the thunderbolts: for this offence he was deprived of his divinity, and was obliged to hire himself as a shepherd.

Q. What are his other actions?

A. During his stay on earth, Lídus and Mars contended with him in music; but for their temerity the former was killed, and the latter was flayed alive: he also rewarded Mídas with a pair of ass's ears, for preferring Pan's music to his.

Q. What are the attributes of this divinity ?

A. Apóllo was the god of poetry, music, eloquence, and all the fine arts : he also presided over medicine, augury, and archery.

Q. What do you observe of his worship ?

A. His oracles at Délphi, Délos, &c. were in repute all over the world. Wolves and hawks were sacrificed to him : the griffin, the grasshopper, the cock, the raven, the swan, were sacred to him among animals ; and among trees the laurel, the palm, and the juniper.

Q. How is he represented ?

A. Apóllo is represented as a beautiful beardless young man, with long hair, crowned with laurel and holding a bow and arrows in his right hand and in his left a lyre or harp : his head is usually surrounded with rays of light. See Plate II.

CHAPTER IV.

Minérva.

Q. Who was this goddess ?

A. Minérva, or Pállas, was the daughter of Júpiter, from whose brain she is said to have issued full grown and completely armed.

Q. What was her most remarkable adventure ?

A. The chief was her contest with Néptune, for the production of the most necessary and useful present to mankind. The god raised the horse by a blow of his trident : Minérva produced the olive, and carried the prize ; in consequence of which, she was allowed the honor of giving the name of Athens to the new city built by Cécrops.

Q. Of what was she the goddess ?

A. Minérva was considered the goddess of wisdom, of war, and of arms ; the inventress of warlike chariots, spinning, and weaving ; and the protectress of the liberal arts.

Q. What is remarkable of her worship ?

A. The worship of Minérva was universally established, and magnificent temples were erected to her honor, particularly in Athens : the owl and the cock were her favourite birds ; and the olive-tree and dragon were sacred to her.

Q. How is Minérva represented ?

A. This goddess is differently represented, according to the different characters of which she is susceptible : the usual manner is as a virgin, beautiful but stern, and dark colored, having a helmet on her head, and completely armed ; her plume nods formidably ; and in the middle of her shield is the snaky head of Medúsa. See Plate II.

CHAPTER V.

Mércury.

Q. WHOSE son was Mércury ?

A. Mércury was the son of Júpiter and Máia, daughter of Atlas, and was born in mount Cylléne.

Q. What are his principal actions ?

A. The day after he was born, he stole the flocks of Admétus, which Apóllo tended : he also robbed Néptune of his trident, Vénus of her girdle, Mars of his sword, and Júpiter of

his sceptre ; he would have done the same to his thunderbolts, but found them too hot.

Q. What was his office ?

A. Mércury was the messenger of the gods, and of Júpiter in particular : he also conducted the souls of the dead into the infernal regions.

Q. What are his attributes ?

A. Mércury was worshipped as the god of eloquence and commerce ; he was the patron of travellers, the protector of musicians, and the god of thieves, pickpockets, and dishonest persons.

Q. What were the offerings made to this divinity ?

A. Offerings of milk and honey were made to Mércury, as being god of eloquence ; and tongues were burnt at his rites : the animals sacred to him were the goat and the dog.

Q. How is Mércury represented ?

A. Mércury is represented as a young man, wearing a winged cap on his head and winged sandals on his feet : he carries in his hand a wand entwined by two serpents ; and sometimes, as god of merchandize, he bears a purse. See Plate II.

CHAPTER VI.

Vénus.

Q. WHO was Vénus ?

A. Vénus, one of the most celebrated deities of the ancients, was the wife of Vúlcan, and was said to have sprung from the foam of the sea, near the island Cýthera.

Q. What is her most remarkable adventure ?

A. The most remarkable adventure of Vénus was her contest for the golden apple of Discord, in which she gained the prize of beauty over Júnó and Minérva. Páris, who had been judge, was rewarded by Vénus with the hand of Hélen whom he carried off from her husband Meneläus, and thus laid the foundation of the celebrated Trójan war.

Q. Of what was Vénus the goddess ?

A. Vénus was the goddess of beauty, the mother of love, the queen of laughter, and the mistress of the graces.

Q. What do you observe of her worship ?

A. The worship of this goddess was universally established : the rose, the myrtle, and the apple, were sacred to her ; as were also the dove the swan, and the sparrow.

Q. How is she represented ?

A. Vénus is differently represented ; either upright or in a stooping posture ; but most frequently crowned with roses, and drawn in an ivory car, with her son Cúpid, by swans, doves, or sparrows.

Q. Who were her attendants ?

A. The attendants of Vénus were her son Cúpid, the god of love, and the inseparable companion of his mother ; Hymen, who presided over marriage ; and the Three Graces, who are represented dancing in a circle with their hands joined together.

CHAPTER VII.

Bacchus.

Q. Who was Bacchus?

A. This divinity was the son of Júpiter and Semele. In his youth he was taken asleep and carried away by some mariners, whom the little god changed into dolphins, for their rashness.

Q. Which is his most memorable exploit?

A. His expedition into the East is very remarkable: his army was composed of men and women armed with cymbals and other musical instruments; while he himself was drawn in a chariot by a lion and a tiger. All the nations easily submitted at the approach of one who taught them the use of the vine, the cultivation of the earth, and the art of making honey,

Q. Of what was Bacchus the god?

A. Bacchus was worshipped as the god of wine, good cheer, and drinkers: to him were ascribed the forgetfulness of care, and the transports of mutual friendship and cheerful conversation.

Q. What have you to observe of his worship?

A. The festivals and rites of Bacchus were attended with much debauchery and wickedness: the panther among animals; and the figtree, ivy, and vine, among trees, were sacred to him.

Q. How is he represented?

A. Bacchus is represented as a corpulent youth, crowned with ivy, and bearing in his hand a spear bound with the same plant: his car is drawn by panthers, lions, or tigers, and is surrounded by a band of satyrs, frantic women, and demons, in extravagant postures.

CHAPTER VIII.

Mars and Bellóna.

Q. WHO was Mars ?

A. Mars was the son of Júnó, and was worshipped by the ancients as the god of war.

Q. What do you observe of his worship ?

A. The worship of Mars was not universal ; but in Rome he received the most unbounded honours : the animals sacred to him were the horse, the wolf, and the woodpecker ; magpies and vultures were also offered to him, on account of their voracity.

Q. How is Mars represented ?

A. This deity is painted with a fierce aspect, riding in a chariot drawn by furious horses called Flight and Terror : he is completely armed, extending a spear with one hand, while with the other he grasps a sword imbrued with blood. See Plate II.

Q. What are his attendants ?

A. Sometimes Discord, in tattered habit, is represented preceding his car ; while Clamor, Fright, and Dread appear in his train.

Q. Who was Bellóna ?

A. Bellóna was the wife or sister of Mars, and prepared for him his chariot and horses when he departed for battle.

Q. How is she represented ?

A. The goddess of war is generally depicted with her hair dishevelled, driving the chariot of Mars with a bloody whip ; while in her other hand she brandishes a flaming torch.

CHAPTER IX.

Auróra.

Q. Who was Auróra ?

A. The goddess Auróra was the daughter of Hyperíon and Théia the sister of the sun and moon, and the mother of the stars and winds.

Q. How is she represented ?

A. Auróra, as goddess of the morn, is represented riding in a rose-colored chariot, drawn by white horses ; she is usually covered with a veil, and over her head appears the morning star.

CHAPTER X.

Latóna.

Q. Who was Latóna ?

A. Latóna was the daughter of Phœ'be by Cœ'us the Títan, and was remarkable for her extraordinary beauty.

Q. For what is she further remarkable ?

A. Latóna is celebrated for the love borne her by Júpiter, by whom she had Apóllo and Diána ; and for her persecution by Júnó, which however afterwards subsiding, she was raised to the rank of a powerful divinity.

Q. What are her principal adventures ?

A. Níobe, the daughter of Tántalus, esteemed herself greater than Latóna, and derided her sacrifices : this insolence provoked Latóna, who entreated her children to punish Níobe ; and immediately all the sons and daughters of the latter fell by the arrows of Apóllo and Diána.

Q. What other adventure have you to relate ?

A. As Latóna was wandering in the field of Cária, she was faint through extreme thirst, and,

observing a spring, approached to quench her thirst : but the peasants insulted her, and would not let her drink : this inhumanity moved the indignation of Latóna, who cursed them, saying “ May you always live in this water ! ” and immediately they were all turned into frogs, and leaped in the muddy water, where they ever after lived.

CHAPTER XI.

Hébe and Ganyméde.

Q. WHO was Hébe ?

A. Hébe was the daughter of Júpiter and Júnó ; and, as the goddess of youth, had the power of restoring both gods and men to strength and vigor.

Q. What fable is related of her ?

A. Hébe, on account of her extraordinary beauty, was made cupbearer to Júpiter ; but was dismissed on account of an unlucky fall, by which she offended that god : when Hércules was raised to heaven, he was married to Hébe ; and their nuptials were celebrated with great pomp.

Q. How is she represented ?

A. Hébe is represented as a young virgin of great beauty, crowned with flowers and clothed in a variegated garment.

Q. Who was Ganyméde ?

A. Ganyméde was the son of Tros king of Troy, and a prince of great personal beauty.

Q. What office is ascribed to him in heaven ?

A. Ganyméde was taken up to heaven by an eagle, as he was tending his flocks on mount Ida ; and succeeded Hébe in the office of filling nectar to Júpiter.

BOOK II.

TERRESTRIAL DEITIES.

CHAPTER I.

Sáturn.

Q. WHO was Sáturn?

A. Sáturn was the son of Cœlus and Térra, and was worshipped by the ancients as the god of time.

Q. What is remarkable of his life?

A. Sáturn obtained from his elder brother Títan the throne of his father, on condition that he should destroy all his male children; Sáturn obeyed the conditions, and swallowed his sons as soon as born, except Júpiter, whom his wife Cýbele saved by substituting a large stone in the place.

Having been brought up by the Nymphs, Júpiter espoused Prudence, who provided a draught which caused Sáturn to cast up his children and the stone.

Q. What other adventure have you to notice?

A. Sáturn was afterwards deposed by his son Júpiter and fled to Italy, where he was hospitably received by Jánus who made him his partner on the throne: here he taught the inhabitants agriculture and the liberal arts; and his reign was so mild and happy, that it has always been termed the *golden age*.

Q. How was Sáturn represented?

A. Sáturn is usually represented as a decrepit old man, with a scythe in his right-hand; and in

his left a serpent biting its own tail, or a child raised to his mouth, as if about to devour it. See Plate II.

CHAPTER II.

Cy'bele.

Q. WHO was Cýbele?

A. This heathen goddess was the wife of Sáturn, and mother of Júpiter, Júnó, Néptune, Plúto, Vésta, and Céres: she was considered as the great mother of the gods.

Q. What other names had this goddess?

A. Cy'bele was also called Rhéa, Ops, the elder Vésta, Berecýnthia, Dindyméne, *Bóna Máter* the good mother, *Mágná Máter* the great Mother, &c.

Q. How was she represented?

A. Cy'bele was generally represented riding in a chariot drawn by two tame lions: she was crowned with turrets, and held a key in her hand. See Plate II.

CHAPTER III.

Vésta.

Q. WHO was Vésta?

A. Vésta was the daughter of Cy'bele and Sáturn, and the sister of Júnó, Plúto, Néptune, &c.: she was worshipped as the goddess of fire.

Q. How was she represented?

A. The goddess Vésta was represented in a long flowing robe, with a veil on her head, holding in one hand a lamp, and in the other a javelin.

Q. What is the remarkable worship of this goddess?

A. In the temple of this goddess at Rome, a sacred fire was kept continually burning in earthen pots suspended in the air; and if by any misfortune it became extinguished, all public and private business was interrupted, till they had expiated the prodigy.*

Q. What do you observe of vestal Virgins?

A. The vestal Virgins, who had the care of the fire, were chosen out of the noblest families in Rome: they continued in their charge for 30 years, and enjoyed very great privileges; but if they violated their vow of chastity, they were buried alive.

CHAPTER IV.

Jánus.

Q. Who is this god?

A. Jánus was the first king of Italy, and entertained Sáturn when deposed by his son Júpiter: he governed with great wisdom and moderation, and after death was ranked among the gods.

Q. Of what was Jánus the god?

A. Jánus was worshipped as god of the year, and as presiding over the gates of heaven; likewise over peace and war: his temple in Rome was open in time of war, and shut in time of peace.†

* This happened but once; and then the fire was not renewed with other fire, but by the rays of the sun.

† So continually, however, were that warlike people engaged in hostilities, that it was shut only three times during upwards of 700 years: 1st, under Numa; 2nd, 234 years before Christ; and 3rd, under Augustus.

Q. How is he represented?

A. Jánus is represented with two faces, and sometimes with four heads; he holds a key in his right hand, and a rod in his left. Doors were sacred to him.

CHAPTER V.

Céres.

Q. Who was Céres?

A. Céres was the daughter of Sáturn and Cýbele, and the mother of Proserpine.

Q. Of what was Céres the goddess?

A. Céres was the goddess of corn and harvest; it was she who first taught men to plough and sow, to reap and house corn, to make bread, &c.

Q. What is remarkable of her worship?

A. There was no divinity to whom more solemn sacrifices was instituted: the chief were the Eleusinian; during the representation of which, it was death to speak, or to reveal what passed in the sacred mysteries.

Q. How was Céres represented?

A. This goddess was represented crowned with a garland of ears of corn, and bearing in one hand a lighted torch, and in the other a bunch of corn or of poppies, which were sacred to her.

CHAPTER VI.

Vúlcan and the Cy'clops.

Q. Who was Vúlcan?

A. Vúlcan was the son of Júpiter and Júnó:

he was kicked down from heaven for his deformity, and was nine days in reaching the earth; at length falling in the island of Lésbos he broke his leg, and ever after went one foot lame. He espoused Vénus, the goddess of beauty.

Q. Of what is he the god?

A. The ancients worshipped Vúlcan as the god of fire, and the patron of all artists who worked in iron and metals; the sacrifices acceptable to him were a calf and a boar-pig.

Q. How is he represented?

A. Vúlcan is represented as a deformed man, covered with sweat and smoke; his arms are nervous; and he holds an uplifted hammer in one hand, while with the other he turns with pincers a thunderbolt, for which an eagle waits by his side to carry to Júpiter.

Q. Who were the Cýclops?

A. The Cýclops were men of gigantic stature, the servants of Vúlcan, who assisted him in fabricating arms and thunderbolts for the gods: so called, from their having a circular eye in the middle of the forehead; their names were Thunder, Lightning, and Flame.

CHAPTER VII.

The Muses.

Q. Who were the Muses?

A. The Muses were nine goddesses, the daughters of Júpiter and Mnemósyne, the goddess of memory; they presided over the arts and sciences.

Q. What are their names?

A. Their names are Clío, Eutérpe, Thália,

Melpómene, Terpsíchore, Eráto, Polýmnia, Callíope, and Uránia.

T. Relate the different offices of each.

P. Clío presided over history; Eutérpe over music; Thália over festivals, and over pastoral poetry and comedy; Melpómene was the muse of tragedy; Terpsíchore invented dancing; Érato presided over lyric and amorous poetry; Polýmnia over eloquence and rhetoric; Callíope over heroic poetry; and Uránia over astronomy, philosophy, and all divine and celestial subjects.

Q. How are they represented?

A. The Muses are generally represented as young, beautiful, and modest virgins, crowned with flowers, each waving in her hand some instrument or token of the science over which she presides.

Q. What was their favorite animal?

A. The favorite of the Muses was the winged horse Pégasus, which sprung from the blood of Medúsa's head: as soon as born, he flew to the mount Helicon, where with a stroke of his hoof, he opened a fountain called Hippócrene.

CHAPTER VIII.

Æólus, Bóreas, and Zéphyrus.

Q. Who was Æólus?

A. Æólus was the son of Hippótas and king of Æólia: having been inventor of sails and a great astronomer, he was deified and made the god of winds and storms.

Q. Who was Bóreas?

A. The north wind, whose usual residence was

in Thrace: he was worshipped as a deity, and represented with wings and white hair.

Q. Who was Zéphyrus?

A. Zéphyrus the west wind, son of Celéno one of the three harpies, who produced flowers and fruits by the sweetness of his breath: in his temple at Athens he was represented as a young man, with two wings on his shoulders, and with his head covered with all sorts of flowers.

CHAPTER IX.

Mómus.

Q. Who was Mómus?

A. Mómus was the son of Nox, and was worshipped as the god of folly, satire, and wit; being continually employed in heaven, in ridiculing and mocking the actions and sayings of the other gods.

Q. How is he represented?

A. Mómus is generally represented raising a mask from his face, and holding a small figure in his hand.

CHAPTER X.

Thémis, Astræ'a, and Némesis.

Q. Who was Thémis?

A. Thémis was the daughter of Cœlus and Terra, and was worshipped as a divinity which rewards virtue and punishes vice: she was the first to whom the inhabitants of the earth raised temples.

Q. Who was Astræ'a?

A. Astræ'a was the daughter of Títan and Auróra, and was worshipped as the goddess of justice, from her teaching men the principles of justice, during the golden age.

Q. How is she represented?

A. Astræ'a is usually represented blindfold, with a sword in one hand, and in the other a pair of scales equally poised.

Q. Who was Némesis?

A. Némesis was the goddess of vengeance, and is represented with a helm and wheel, to indicate the velocity with which punishment attends the wicked.

CHAPTER XI.

Pan.

Q. Who was Pan?

A. Pan was said to be the son of Mércury and the nymph Drýops, and was worshipped as the god of shepherds and hunters: the flocks and herds were under his immediate protection.

Q. What else have you to observe of this god?

A. Pan was the inventor of the flute or pipe, which bears his name, and chiefly resided in Arcadia. When the Gauls under Brénnus were about to plunder the oracle of Délphi, Pan inspired them with fear to such a degree, that they all took flight, although unpursued; hence the expression of *panic fear*, when men are affrighted without a cause.

Q. How is he represented?

A. Pan has a smiling ruddy countenance, his nose is flat, his beard reaches to his breast, and

he has the tail, thighs, legs, and feet of a goat : in one hand he holds a shepherd's crook, and in the other a pipe formed of unequal reeds : he is crowned with pine, as that tree was sacred to him.

CHAPTER XII.

Silénus, Silvánus, Fauns, and Sátyrs.

Q. WHO was Silénus ?

A. Silénus was the foster-father, the preceptor, and perpetual companion of BÁCCHUS, whom he attended in his Indian expedition.

Q. How is he represented ?

A. Silénus is generally represented as a fat and jolly old man, crowned with flowers, riding upon an ass, and always intoxicated.

Q. Who was Silvánus, and how is he represented ?

A. Silvánus is so called from *sylvæ*, the woods, over which he presides : he is represented of short stature, half a man and half a goat, and holding a branch of cypress in his hand.

Q. Who were the Fauns ?

A. The Fauns were rural deities, represented with the legs, feet, and ears of goats, and the rest of the body human ; they were the children of Faúnus, a king of the Latins, who introduced both religion and husbandry into Látium.

Q. Who were the Sátyrs ?

A. The Sátyrs were the attendants of BÁCCHUS, and were remarkable for their riotous and lascivious behavior ; their usual residence was in the forests ; and they are represented as having deformed heads, armed with short horns, crooked

hands, rough and hairy bodies, goats' feet and legs, and a long tail.*

CHAPTER XIII.

Diána.

Q. Who was Diána?

A. Diána was the daughter of Júpiter and Latóna, and twin sister of Apóllo: she was called Diána on earth, Lúna in heaven, and Hecate in hell.

Q. What have you to relate of this goddess?

A. She conceived a great aversion to marriage, and requested leave from her father to live in perpetual celibacy: Júpiter granted her request, and appointed her queen of the woods and goddess of hunting.

Q. How is she represented?

A. Diána is known by the crescent on her head, by the dogs which attend her, and by her hunting habit: she is taller by the head than the nymphs which surround her, her aspect is manly, her legs bare, and she carries in her hand a bow and arrows.

* The Fauns, &c. were wholly visionary deities, worshipped in Italy, but unknown to the Greeks; their origin appears to be this; the *Fauni* were the husbandmen, the *Satyrs* the vine-dressers, and the *Sylvani* those who cut wood in the forests. These, being dressed as was usual in the early times, in the skins of beasts, gave rise to the fabulous divinities.

CHAPTER XIV.

Flóra, Pomóna, Páles, and Ferónia.

Q. WHO was Flóra?

A. Flóra, the goddess of flowers among the Romans, the same as the goddess Chlórís of the Greeks.

Q. How is she represented?

A. Flóra is represented crowned with flowers, holding in her right-hand the flowers of peas and beans, and in her left the horn of plenty.

Q. Who is Pomóna?

A. Pomóna was a Roman goddess, supposed to be the tutelar deity of orchards and fruit-trees, and to preside over gardens.

Q. How was she represented?

A. Pomóna was usually represented in a sitting posture, with a basket of fruit beside her, holding a branch in one hand and apples in the other.

Q. Who was Páles?

A. Páles was a goddess worshipped with great solemnity at Rome, as the goddess of sheepfolds and of pastures: she is represented as an old woman.

Q. Who was Ferónia?

A. Ferónia was a goddess of the Romans who presided over the woods and groves: slaves received the cap of liberty in her temple, on which account they regarded her as their patroness.

CHAPTER XV.

Priápus, Vertúmnus, Aristæus, and Términus.

Q. WHO was Priápus?

A. Priápus was the son of Vénus and BÁCchus, and was worshipped by the ancients as the god of gardens.

Q. How is he represented?

A. Priápus is represented with a human face and the ears of a goat; he carries a sickle in his hand to cut off all superfluous boughs, a stick to drive away thieves, beasts, and mischievous birds, and a horn of plenty.

Q. Who was Vertúmnus?

A. Vertúmnus, the husband of Pomóna, presided over the change of seasons and over orchards.

Q. Who was Aristæ'us?

A. Aristæ'us was the son of Apóllo: he received his education from the nymphs, who taught him to extract oil from olives, and to make honey, cheese, and butter; which arts he communicated to mankind, and was upon that account worshipped as a rural deity.

Q. Who was Términus?

A. Términus was a very ancient deity among the Romans, who was thought to preside over bounds and limits, and to punish all unlawful usurpation of land: his festivals, called Termínalia, were celebrated annually; at which time the landmarks were carefully visited, and crowned with flowers.

CHAPTER XVI.

Plútus

Q. WHO was Plútus ?

A. Plútus was the son of Jásion or Jásius, by Céres, and was brought up by the goddess Peace.

Q. Of what is he the god, and how is he represented ?

A. Plútus is the god of riches, and is represented blind, because he distributes riches both to the good and bad ; lame, because he comes slowly ; but he has wings, to designate that he goes away more rapidly than he approaches mankind.

BOOK III.

MARINE DEITIES.

CHAPTER I.

Néptune.

Q. WHO was Néptune ?

A. This remarkable divinity was the son of Sáturn and Rhéa, and the brother of Júpiter : he married Amphitríte, by whom he had a son named Trítón, and a daughter called Rhóda.

Q. Of what was Néptune the god ?

A. Néptune was worshipped as god of the

ocean, father of the rivers and fountains, and after Júpiter the most powerful deity.

Q. What have you to observe of his worship ?

A. The worship of Néptune was established in almost every part of the earth : a bull and a horse were sacrificed on his altars, and the gall of the victim was always offered to him.*

Q. How is he represented ?

A. Néptune is represented with a trident in his right-hand, and a dolphin in his left ; one of his feet resting on part of a ship ; his aspect majestic and serene : he is frequently seen in a chariot made of a shell, drawn by sea-horses or dolphins, and surrounded with tritons and mermaids. See Plate II.

CHAPTER II.

Océanus and Téthys, Neréus and Dóris.

Q. WHO was Océanus ?

A. Océanus, son of Cœ'lus and Terra, was a powerful divinity of the sea, to whom the ancients recommended themselves when going on a voyage.

Q. How was he represented ?

A. Océanus is generally represented as an old man with a long flowing beard, and sitting upon the waves of the sea †

* Nor were human sacrifices considered unacceptable to him ; for Sextus Pompeius, son of Pompey the Great, threw into the sea not only horses, but also men alive, as victims to Neptune. Dio. xviii. 48.

† Sometimes he is depicted with a bull's head, to represent the rage and bellowing of the ocean, when, agitated by storms.

Q. Who was Téthys?

A. Téthys was also a marine divinity, the wife of Oceánus; she was the mother of the principal rivers of the world, and of about 3,000 daughters called Oceánides; or Ocean-nymphs.

Q. Who was Neréus?

A. Neréus, son to Oceánus, was a deity of the sea, who had the faculty of assuming what form he pleased, and of foretelling future events; he was represented as an old man, with a long flowing beard and hair of an azure colour.

Q. Who was Dóris?

A. Dóris was the daughter of Oceánus, and wife of Neréus, by whom she had 50 daughters named Neréides, or sea nymphs, of whom the principal were Amphitríte, Thétis, and Galatæ'a.

CHAPTER III.

Trítón, Thétis, Ino, Palémon, Gláucus and other Sea Divinities.

Q. WHO was Trítón?

A. Trítón was the son of Néptune by Amphitríte, and was his father's companion and herald: he was so powerful, that he could calm the ocean and abate storms at pleasure.

Q. How is he represented?

A. Trítón is represented of a human form above the waist, and like a dolphin below: he has the fore-feet of a horse, and he blows a large conch-shell.*

* There were many sea divinities called Tritons, who were half men and half fishes, and composed the numerous equipage of Neptune.

Q. Who was Thétis ?

A. Thétis, the daughter of Neréus and Dóris, was a sea goddess : she married Peléus, by whom she had Achilles the renowned hero.

T. Relate the fable of Ino and Palémon.

P. Ino was the wife of Athamas, king of Thebes : this prince having the misfortune to lose his senses, killed his son Leárchus in one of his mad fits, upon which Ino, to save Palémon, leaped with him into the sea ; and the gods, pitying their fate, made them deities of the sea.

Q. Who was Gláucus, and how came he to be a god ?

A. Gláucus, was a fisherman, and his deification happened in a singular way : having one day taken a large draught in his nets, he observed with surprise, that as the fishes touched a certain herb, they immediately escaped from him by leaping into the sea : upon tasting it himself, he followed them, and became a sea god.

Q. Who was Galatæ'a ?

A. Galatæ'a was a sea nymph, passionately loved by the Cýclops Polyphémus, whom she rejected to bestow her heart on Ácis, a shepherd of Sicily, the jealous Cýclops crushed his rival to death with a piece of a rock, while he enjoyed the company of Galatæ'a ; and the nymph was so inconsolable for his loss, that she changed him into a fountain.

Q. Who was Próteus ?

A. Próteus was the son of Néptune and Phœnice : he had the art of assuming all forms ; and for tending the sea monsters he had received the gift of prophecy from Néptune.

CHAPTER IV.

The Sírens, Scýlla, and Chary'bdis.

Q. Who were the Sírens?

A. The Sírens were three sisters called Parthénope, Ligéia, and Leucósia, who lived in a small island near Sícily.

T. Describe their figure.

P. The sisters had the form of a woman above the waist, and the rest of the body like flying fishes.

Q. For what are they remarkable?

A. The Sírens are celebrated for their melodious voice, which allured all the men to them that sailed by their coasts; and when they had charmed them into a dead sleep, they drowned them in the sea, and afterwards took them out and devoured them.

Q. Who was Scýlla?

A. Scýlla was the daughter of Phórcys, and greatly loved by Gláucus: this excited the jealousy of Círce, daughter of the sun; and she so poisoned with magic herbs the fountain in which Scýlla bathed, that she became a monster.

Q. Into what shape was Scýlla metamorphosed?

A. Scýlla found herself supported by twelve feet; she had six frightful heads, with three rows of teeth.

Q. What was the consequence of this change?

A. Scýlla, terrified at the change, and through despair at the loss of her beauty, threw herself into the sea where she was turned into a rock,

which became famous for the many shipwrecks which it occasioned.*

Q. Who was Charýbdis?

A. Charýbdis was a female robber, who stole the oxen of Hércules: for which theft Júpiter struck her with thunder, and changed her into this whirlpool.

Q. What is Charýbdis?

A. Charýbdis is a vast whirlpool on the coast of Sícity, which is very dangerous to sailors; and being opposite to Scýlla, occasioned the proverb of running into one danger to avoid another.†

* This Scýlla must not be confounded with another of the same name, daughter of Nisus king of Megara, who became enamored of Minos as he besieged her father's capital: the oracle had declared Nisus invisible, while he preserved a purple lock of hair which grew upon his head: Scýlla, to make Minos sensible of her passion, betrayed both her father and country into his hands, by cutting off the lock: but the conqueror, detesting her treachery, treated her with such contempt, that she cast herself into the sea, and was changed into a lark: her father, transformed into a hawk by the gods, still pursues her for her ingratitude and perfidy.

† Incidit in Scýllam qui vult vitare Charybdim.

Remise of Examination

BOOK IV.

INFERNAL DEITIES.

CHAPTER I.

Plúto and Próserpine.

Q. WHO was Plúto?

A. Plúto was the son of Sáturn and Cýbele, and Júpiter's third brother: at the division of his father's dominions he obtained the infernal regions, and was worshipped by the ancients as god of hell, of death, and funerals.

Q. Which is the most remarkable of his actions?

A. The most remarkable action of Plúto is the carrying off Próserpine through a passage, which he opened for himself in the earth by a blow of his trident.

Q. What do you notice of his worship?

A. Pluto was extremely revered both by the Greeks and Romans, who looked upon him as inexorable and hard-hearted; and therefore never erected temples to his honor: black victims were the only sacrifices offered to him; and among plants, the cypress and narcissus were sacred to him.

Q. How is he represented?

A. Plúto is represented sitting on an ebony throne, holding a sceptre with two teeth, and keys to denote that whoever enters his kingdom, never returns: the dog Cérberus watches at his feet, and the harpies are hovering about him. See Plate II.

Q. Who was *Proserpine*?

A. *Proserpine* was the daughter of *Jupiter* and *Ceres*, and educated in Sicily; while gathering flowers in the plains of *Enna*, she was stolen by *Pluto*.

Q. What was the consequence of this?

A. *Ceres* was so disconsolate for the loss of her daughter, that she sought her throughout the world; at last getting information of the rape, she obtained of *Jupiter* that *Proserpine* should return on earth, provided she had not yet tasted any thing in hell: her return therefore became impossible, when *Ascalaphus* discovered, that in walking in the *Ellysian* fields she had gathered and eaten a pomegranate.

Q. What is remarkable of her worship?

A. *Proserpine*, as queen of hell, was supposed by the ancients to preside over death; and they believed that no one could die if the goddess or her minister *Atropos* did not cut off one of the hairs from the head: in consequence of this belief, it was usual to cut off some of the hair of the deceased, and strew it at the door of the house, as an offering for *Proserpine*.

Q. How is she represented?

A. *Proserpine* is represented as a beautiful woman, but with a stern and melancholy aspect: she is crowned with a diadem, sitting with her husband *Pluto* on a throne of ebony.

CHAPTER II.

Nox, Mors, Sónnus, and Mórpheus.

Q. WHO was *Nox*?

A. *Nox*, or *Night*, was said to be the most

ancient of all the deities, and was worshipped with great solemnity by the ancients.

Q. How is she represented?

A. Nox is represented riding in a chariot drawn by owls and bats; she is covered with a veil bespangled with stars, and the constellations generally precede her.

Q. Who was Mors?

A. Mors, or *Death*, was born of Nox, and was usually represented as a skeleton with black wings, dressed in a speckled garment, and armed with a scythe.

Q. Who was Sómnus?

A. Sómnus, or *Sleep*, the brother of Mors, was one of the infernal deities, and presided over sleep: he is represented with wings, sleeping on a bed of feathers with black curtains.

Q. Who was Mórphæus?

A. Mórphæus was the son and minister of Sómnus, who brought dreams to mankind from a great spreading elm in hell, under whose shade they usually sat.

Q. How was he represented?

A. Mórphæus was represented under the figure of a corpulent child asleep, holding a bunch of poppies in his hand.

CHAPTER III.

The Rivers of Hell, Cháron, and Cérberus.

T. DESCRIBE the passage through which the ancients believed the souls of the dead were conducted to the infernal regions.

P. The passage which led to the dominions

of Plúto is a wide dark cave, whose descent is steep and rocky till you arrive at the unnavigable lake of Avérnus, from which such poisonous exhalations arise, that all the birds that attempt to fly over it fall down dead.

Q. What are the rivers of Hell?

A. The approach to Hell is guarded by four rivers; the Acheron, the Cocýtus, the Styx, and the Pyriphlégethon.

Q. What is related of the Ácheron?

A. Ácheron was the son of Terra alone, and born in a cave: because he could not endure the light, he ran down into Hell, and was changed into a river, whose waters are extremely bitter.

Q. What is remarkable of the river Styx?

A. The Styx is rather a lake than a river: the most solemn oath among the gods was sworn by this divinity; and if any broke an oath sworn by Styx, he was for a year deprived of nectar and ambrosia, and for nine years excluded from the assembly of the deities.

Q. What do you observe of the river Cocýtus and Pyriphlégethon?

A. The two rivers Cocýtus and Pyriphlégethon flow out of the Styx contrary ways: the former with a lamentable groaning noise; and the latter swelling with its waves of fire, and rolling its streams of flame.

Q. Who was the ferryman of Hell?

A. The ferryman of the infernal regions was Cháron, the son of Érebus and Nox: he admitted into his bark only those whose bodies had been buried; and who paid him a halfpenny for their passage: the unburied wandered about

the shores a hundred years, and were then ferried over.

Q. How is Cháron represented?

A. Cháron is represented as a fat old man, with his eyes sunk and a long bushy beard : his manners are rough, and he treats all his passengers with the same impartial rudeness.

Q. Who was the guardian of these dread abodes ?

A. After crossing the four rivers, the souls of the dead advanced to a cave leading to the palace of Plúto : it was guarded by the terrible Cérberus, a mastiff with three heads, and whose body is covered in a horrible manner with snakes instead of hair : the dreadfulness of his howl and the intolerable stench of his breath, serve to heighten the horrible picture.

CHAPTER IV.

The Judges of Hell, the Fates, Tártarus, and the Furies.

Q. WHO were the judges of Hell ?

A. The tribunal of the judges of Hell was opposite the entrance of the infernal regions : on it were seated the three inflexible judges, Mínos, Rhadamánthus, and Æácus.

Q. What was their office ?

A. Rhadamánthus was appointed to judge the Asiatics, and Æácus the Europeans ; while Mínos, with a golden sceptre, inspected their judgments.

Q. Who were the Fates ?

A. The *Párcæ*, or Fates, were three sisters,

the daughters of Érebus and Nox, whose office it was to preside over the birth and life of mankind.

T. Describe the particular province of each.

P. Clótho, the youngest of the three sisters, presided over the moment of our birth, and held a distaff in her hand ; Láchesis spun out all the events and actions of life ; and Átropos, the eldest of the three, cut the thread of human existence with a pair of scissars.

Q. What was Tártarus ?

A. Tártarus was the region of Hell, in which the impious and guilty were punished.

T. Describe Tártarus.

P. It was a vast pit of immense depth, obscured by a cloud of darkness three times more gloomy than the obscurest night : round it flowed the impetuous and burning streams of the Pyriphlégethon ; the entrance was by adamantine gates, which neither gods nor men could open.

Q. Who were the Furies ?

A. The Furies were three sisters, to whom those were given over whom the judges condemned to meet the punishment due to their crimes.

Q. What were their names and offices ?

A. The furies were called Tisíphone, Megæ'ra, and Alécto ; they were the ministers of the vengeance of the gods, and at once the gaolers and executioners of the wicked.

Q. How are they represented ?

A. The Furies had a grim and frightful aspect their garments were black and bloody, serpents were entwined about their head instead of hair ; and in one hand they brandish a flaming torch,

while in the other they hold a whip of scorpions with which they lash their miserable victims.

Q. Who were the attendants and agents of the Furies ?

A. The Furies were always attended by terror, rage, paleness, and death : in their train also appeared care, sorrow, diseases, old age, frights, famine, want, labor, wakings, sting of conscience force, fraud, strife, and war.

CHAPTER V.

The most remarkable of the Criminals in Hell.

Q. WHO were the giants, and for what crime were they supposed to be suffering ?

A. The giants were the sons of Terra, and were of such immense size, that they attempted to depose Jupiter and the gods from the possession of heaven.

Q. What are their names ?

A. The most celebrated of these giants were Týphon, Ægéon, and Títyus.

T. Describe one of these giants.

P. Týphon was of such magnitude, that he touched the east with one hand, the west with the other, and the heavens with the crown of his head ; a hundred dragons' heads grew from his shoulders, flames of devouring fire were darted from the mouth and from the eyes, and he uttered horrid yells like the dissonant shrieks of different animals.

Q. What was their punishment ?

A. Týphon, when thrown down, had the island of Sicily laid upon him, lest he should rise

again; Ægéon was thrust by Júpiter under Æ'tna where as often as he moves, eruptions and earthquakes follow; Títyus lies stretched out in hell, covering nine acres of ground with his body, where a vulture continually gnaws his liver, which grows again as soon as devoured.

Q. Who were the Danáides?

A. The Danáides were the 50 daughters of Danáus king of Argos, who married them to the 50 sons of his brother Ægýptus: they all murdered their respective husbands on the wedding night, except Hypermnéstra, who spared Lyncéus; and he afterwards killed Danáus, and reigned over his kingdom.

Q. What was their punishment?

A. The punishment they underwent in hell was to draw water from a deep well, and to pour it into a cask full of holes.

Q. For what crime is Tantalus suffering, and what is his punishment?

A. Tántalus, for having designed to put a cheat upon the gods, by serving up to them at a feast the limbs of his own son Pélops, is tormented with the most violent hunger and thirst: he stands in water up to his chin, and cannot drink; and fruit is placed at his mouth, but he cannot feed upon it.

Q. Who was Sísyphus, and how was he punished?

A. Sísyphus was a famous robber, who was killed by Theséus, condemned in hell to roll to the top of a hill a large stone, which had no sooner reached the summit than it fell back into the plain with impetuosity, and rendered his punishment eternal.

Q. Why was Ixíon punished in hell?

A. Ixíon was king of Théssaly, and murdered his father-in-law; but Júpiter seeing him despised and shunned, took him up to heaven, and introduced him at the table of the gods: Ixíon repaid his benefactor with ingratitude, by attempting to destroy his conjugal felicity with Júnó; and for his offence was tied to a wheel in hell which continually whirls round, and perpetuates his punishment.

Q. Who is Phlégyas, and what is his punishment?

A. Phlégyas was the father of Ixíon, who, hearing that Apóllo had seduced his daughter, set fire to the temple of that god at Délphi; for this offence he was placed in hell, where a great stone is hanging over his head, and keeps him in continual terror, by its appearance of falling every moment.

Q. Who was Salmóneus?

A. Salmóneus was a king of Élis, who wished to be called a god, and to receive divine honors: for this purpose, he used to drive his chariot over a brazen bridge, to imitate thunder; he also darted burning torches, and those who were struck by them were taken and killed.

Q. What is his punishment?

A. Júpiter, being irritated at this impiety, struck him with a thunderbolt, and precipitated him into hell, where he suffers the most excruciating torments.

CHAPTER VI.

Monsters of Hell.

Q. WHAT are the names of these monsters?

A. The monsters of hell were the Céntaurs; the Górgons, the Hárpies, the Chimæ'ra, the Sphinx, and Géryon.

Q. What were the Céntaurs?

A. The Céntaurs were a people of Théssaly, half men and half horses; but the origin of the fable seems to be, that they were the first who tamed and rode horses.

Q. Who were the Górgons?

A. The Górgons were three sisters, Medúsa, Sthéno, and Eurýale; their hair was entwined with serpents, which so terrified the beholder, that a look turned him immediately into stone.

Q. What else is remarkable in their persons?

A. The hands of the Górgons were of brass, their bodies were covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar. Some assert that they had only one tooth and one eye between them, of which they made use each in her turn.

Q. Who were the Hárpies?

A. The Hárpies were winged monsters, who had the face of a woman, the body of a vulture and their feet and hands armed with sharp claws.

Q. What were their names?

A. Their names were Aéllo, Ocýpete, and Celéno: they emitted an infectious smell, and spoiled whatever they touched by their filth and excrements.

T. Describe the Chimæ'ra.

P. The Chimæ'ra was a celebrated monster with three heads; that of a lion, of a goat, and of a serpent: his body corresponded with these, the fore-parts being like those of a lion, the middle was that of a goat, and the hinder parts were those of a dragon.

Q. What was the Sphinx?

A. The Sphinx was a monster which had the head and breasts of a woman, the body of a dog, the tail of a serpent, the wings of a bird, the paws of a lion, and a human voice.

Q. For what is it celebrated?

A. The Sphinx is celebrated for infesting the neighborhood of Thêbes, by proposing riddles to the inhabitants, and devouring those who could not explain them: the oracle of Apóllo was consulted concerning her; and it declared, that unless somebody explained the riddles of Sphinx, there would be no end of the evil.

Q. How was its destruction finally caused?

A. The fatal riddle of Sphinx was, "What animal is that which walks on four legs in the morning, two at noon, and three in the evening?" which was happily explained by Œ'dipus, who observed, that man walked on his hands and feet when young, or in the morning of his life; at the noon of his life he walked erect; and in the evening of his days he supported his infirmities with a stick: the Sphinx no sooner heard this explanation, than she dashed her head against a rock, and immediately expired.

Q. Who was Géryon?

A. Géryon was king of the Baléaric islands,*

* The Baléaric islands are Majórca, Minorca, and Iviza, situated in the Mediterranean Sea.

and a celebrated monster, having three heads and three bodies: he kept numerous herds of oxen, which devoured the strangers that landed on his coasts; they were guarded by a dog with two heads, and a dragon with seven.

CHAPTER VII.

Elysium.—Léthe.

Q. WHERE did the ancients place the souls of the virtuous?

A. The ancients believed that the virtuous and brave resided after death in a part of the infernal regions called Elýsium, where happiness was complete, and its nature innocent and refined.

T. Give some description of this place.

P. Elýsium, or the Elýsian Fields, enjoyed a serene sky and an eternal spring of flowers and verdures; its delightful meadows were watered with pleasant streams, and the most uninterrupted harmony reigned among the righteous inmates of these happy abodes.

Q. What were their employments in these regions of bliss?

A. The employments of the heroes who dwelt in Elýsium were various; the manes of Achíllés were represented hunting wild beasts; while the Trójans were innocently busied in exercising themselves in arms, or in managing horses: but, after a certain time, their souls returned to the earth to animate new bodies.

Q. By what was this transmigration supposed to be caused?

A. Before the souls left Elýsium, they drank the waters of L  the, which caused them to forget all the miseries which they had endured in their former lives, and the pleasures which they had received in the Elýsian Fields. *Long as 105*

BOOK V.

INFERIOR DEITIES.

CHAPTER I.

The L  res, Pen  tes, and G  nii.

Q. WHAT were the L  res and Pen  tes?

A. The L  res and Pen  tes among the Romans were household gods, who presided over families.

Q. Who were the L  res?

A. The L  res of the Romans appear to have been the manes of their ancestors, and their worship arose from the ancient custom of burying the dead in their houses.

Q. How were they represented, and what worship do they receive?

A. The L  res were represented as young boys, covered with dogs' skins; and at their feet was the image of a dog, to denote their

vigilance and fidelity: they were placed round the hearth in the hall; and on festivals they were crowned with garlands, and sacrifices were offered to them.

Q. Who were the Penátes?

A. The Penátes were worshipped only in the innermost part of the house, where there was a recess for their statues: it was in the option of every master of a family to choose his Penátes, and therefore Júpiter and some of the superior gods, were frequently invoked as patrons of domestic concerns.

Q. Did the Romans pay much veneration to these household Gods?

A. The Romans held their Penátes so sacred, that the expression of driving a man from his Penátes, was used to signify his being proscribed or expelled his country.

Q. Who were the Génii?

A. The Génii were spirits or demons, which were worshipped by the ancients, as presiding over the birth and life of every man: the cities, groves, fountains, and hills, were all provided with guardians of this kind.

Q. What else do you observe of the Génii?

A. Every man was supposed to have two Génii; one good, and the other bad: the former constantly incited him to the practice of virtue and goodness; while the latter prompted him to vice and wickedness.

CHAPTER II.

The Nymphs.

Q. WHAT were the Nymphs?

A. The Nymphs were female deities, who presided over the various parts of the creation, and were usually divided into two classes,—the terrestrial and the marine Nymphs.

Q. What were the names and offices of the terrestrial Nymphs?

A. The terrestrial Nymphs who presided over the woods, were called Drýades; they who presided over mountains, were called Oréades; others, who presided over dales, were called Napæ'æ; the Limoníades inhabited the meadows; the Hamadrýades dwelt in and died with the trees; and the Melíades tended flocks of sheep.

Q. What have you to observe of the Nymphs of the sea?

A. Of the marine Nymphs, some presided over the seas, and were called Neréides, and Oceanídes; others, Naíades, from their presiding over fountains; those who inhabited the rivers, were termed Fluvíales; and those who presided over the lakes and ponds, were called Limníades,

Q. What sort of worship did the Nymphs receive?

A. The Nymphs were worshipped by the ancients with less solemnity than the superior deities: no temples were raised to their honor; and the only offerings they received were oil, honey, milk, and flour, or sometimes the sacrifice of a goat.

CHAPTER III

Hércules.

Q. Who was Hércules?

A. Hércules was the son of Júpiter and Alc-ména, the wife of Amphítryon king of Thébes, and was the most celebrated hero of antiquity.

Q. What do you relate of his youth?

A. It is said that Hércules, in his infancy strangled two serpents sent by Júnno to devour him; and, after improving his natural ardor of mind and body, by exercise and study, under the greatest masters, he performed the tasks imposed on him by Eurýstheus, which, from their difficulty and celebrity, are termed *the twelve labors of Hércules*.

Q. Why were these tasks imposed?

A. Júnno, who was hostile to all the illegitimate offspring of her husband, had caused Hércules in a fit of insanity to destroy his own children. The oracle at Delphi directed him in expiation of his crime to set out for the Pelopon-nésus, where he should serve Eurýstheus during twelve years, and to accomplish twelve tasks which he should impose.

Q. What was his first labor?

A. The first labor required by Eurýstheus, was the destruction of the Nemæ'an lion, which ravaged the country, and was invulnerable: Hércules strangled him, and tore him to pieces with his hands, and ever after wore his skin as a token of his victory.

Q. What was his second labor?

A. Hércules destroyed the hýdra or serpent

of Lérna, with seven heads, which infected the country of Argos by his poisonous exhalations. In the conflict, as often as the hero cut off any of these heads, others sprang up immediately in their place, until, by the assistance of Iólaüs, he seared up the wound in the neck with a fire-brand, and thus became victorious.

T. Describe his third exploit.

P. His third labor was to bring alive and unhurt, to Eurýstheus, a hind whose feet were brass and horns gold: Hércules caught it by tiring it down, after a whole year's pursuit.

Q. What was his fourth labor?

A. Hércules was next obliged to bring to Mýcenæ a wild boar which ravaged the neighborhood of Erymánthus: on his way he defeated the Céntaurs, and at last seized the animal by closely pursuing him through the snow.

Q. What was the next task imposed on Hércules?

A. His fifth labor was to clear the stables of Aúgeas, where 3000 oxen had been kept during thirty years: this he did in one day by turning the course of the river Penéus into it.

Q. What was his sixth labor?

A. For his sixth labor, Hércules was obliged to destroy certain birds near the lake Stymphális, in Arcadia, which had their beaks, wings, and talons of iron: they preyed upon human flesh, and devoured all who came that way.

T. Describe his seventh exploit.

P. His seventh exploit was the taming and bringing alive into Peloponnésus, a huge wild bull, which ravaged the island of Créte.

Q. What was his next labor?

A. The eighth labor of Hércules was to obtain the mares of Diomédes, which fed upon human flesh. Hércules killed Diomédes, and gave him to be devoured by them.

T. Relate his ninth labor?

P. The ninth triumph of this hero, was over the Amazons: he exterminated the nation, and brought the girdle of their queen Hippólyta to Eurýstheus, who was desirous of obtaining it for his daughter Adméta.

Q. What was his tenth labor?

A. His succeeding exploit was in destroying the monster Géryon, who had three bodies, and driving his carnivorous oxen to Argós.

T. Describe the eleventh labor of the hero.

P. The eleventh task enjoined him, was to obtain the golden apples from the garden of the Hespérides: they were guarded by a dragon with a hundred heads, which he killed, and brought the valuable fruit to Eurýstheus.

Q. What was his twelfth and last exploit?

A. The last and most dangerous of his labors was to bring upon earth the three-headed dog Cérberus, the watchful guardian, from hell: after liberating several of his friends, Hércules dragged the dog before Eurýstheus, and then took him back to his master, Plúto.

T. Relate the manner of his death.

P. Being consumed by a poisoned robe sent him by his wife Dejaníra, in a fit of jealousy, which he could not pull off, he laid himself on a funeral pile, and ordered it to be set on fire. He was then borne to the celestial regions, endued

with immortality, and united to Hébe the daughter of Júnó.

Q. How is he represented?

A. Hércules is represented as a robust man in a standing posture, leaning upon his club, and having the skin of the Nemæ'an lion thrown over his shoulders.

CHAPTER IV.

Cástor and Póllux.

Q. Who were these two semi-gods?

A. Cástor and Póllux were twin brothers, sons of Júpiter and Léda, and remarkable for their generous friendship. Cástor was mortal, like his mother; but Póllux inherited his father's immortality.

Q. What is remarkable of their lives?

A. They accompanied Jáson in his Argonáutic expedition; and, during a storm, two lambent flames appeared over their heads, which calmed the tempest: after their return, they engaged in a dispute, in which Cástor was slain; but, at the prayer of his brother he was permitted to share his immortality.

Q. How are they represented?

A. They were generally represented mounted on two white horses, armed with a spear, and riding side by side, with their head covered with a bonnet, on the top of which glitters a star.

CHAPTER V.

Jáson and the Golden Fleece.

Q. WHO was Jáson?

A. Jáson was a celebrated hero, the son of Æ'son and Alciméde, sovereigns of Thessália. Pélias, his uncle who was left his guardian, usurped his kingdom, and sought to destroy him; but he was removed by his father's friends, and when he came of age demanded his paternal inheritance.

Q. Did Jáson obtain possession of the crown?

A. No: instead of relinquishing the kingdom, Pélias advised Jáson to go to Cólchis, to avenge the death of their relation Phrýxus, and to regain the Golden Fleece.

Q. What was the Golden Fleece?

A. This Golden Fleece, was that of a ram, which was given to Phrýxus by Nephéle his mother, to escape from the anger of Ino. Phrýxus mounted on the back of the ram with his sister Hélle, and was borne through the air; however, Hélle, in passing the Straits between Asia and Europe, fell into the sea, which thence was called Hélespont.

Q. Did Phrýxus continue his journey?

A. Phrýxus continued his course to Cólchis, where he arrived safe, and sacrificed the ram to Júpiter: Phrýxus was afterwards murdered by Æ'tes king of Cólchis, who envied him the possession of the Golden Fleece.

Q. How was it guarded?

A. The Golden Fleece was hung up in a grove sacred to Mars, where it was guarded by bulls

which breathed fire from their nostrils, and by a dragon which never slept.

Q. Who were Jáson's companions in this expedition?

A. Jáson was accompanied by forty-nine of the youngest and bravest of the Greeks, who determined to share his toils and glory; among whom were Hércules, O'rpheus, Cástor, Póllux, and Æsculápius. The name of the ship in which they embarked was Argo; and hence they were called A'rgonauts.

Q. Did Jáson obtain his request?

A. When he demanded the Fleece of Æ'tes, the king promised to restore it, if he could overcome the dangers attending its acquisition: this he accomplished by the assistance of Medéa, the king's daughter, who was enamored of him; and who by her enchantments laid the dragon asleep, tamed the bulls, and enabled him finally to carry off the prize by night.

CHAPTER VI.

Théseus.

Q. WHO was Théseus?

A. Théseus was son to Æ'geus king of Athens; and, conceiving in his youth an early passion for glory, he afterwards became one of the most celebrated heroes of antiquity.

Q. What was his most celebrated adventure?

A. The most remarkable adventure of Théseus was the destruction of the Mínotaur of Créte, which annually devoured seven noble Athenian

youths, and the same number of maidens, whom the tyranny of Minos exacted from the Athenians.

Q. What was the Mínotaur ?

A. A celebrated monster, half a man and half a bull, which was confined in a labyrinth, and fed on human flesh.

Q. In what way was Théseus enabled to effect his object ?

A. He was provided by Ariádne, who had conceived a strong affection for him, with a clue by means of which he arrived at the spot where the monster lay. Having slain the Mínotaur he set sail from Créte, and put Ariádne on shore in the island of Náxos, whilst she slept.

Q. What circumstance occasioned the death of Théseus' father ?

A. When Théseus returned victorious from Créte, after the death of the Mínotaur, he forgot to change the black sails of the vessel for white, as had been made the signal of success between him and his father ; and Æ'geus, at the sight of the black sails, concluding that his son was dead, threw himself into the sea, which from him has been called the Æ'gean sea.

Q. What are the other celebrated actions of Théseus ?

A. Théseus overcame the Céntaurs, subdued the Thébans, defeated the Amazons, and assisted his friend Piríthoüs, in his enterprise to the infernal regions, to carry off Próserpine ; but in this enterprise he failed, being imprisoned by Plúto till released by Hércules.

CHAPTER VII.

Pérseus.

Q. WHO was Pérseus ?

A. Pérseus was the son of Júpiter and Danäë, the daughter of Acrísíus king of Argos.

Q. What was his armor ?

A. Pérseus was beloved of the gods, several of whom gave him invaluable armor. Pluto lent him a helmet, which had the wonderful power of making its bearer invisible ; Minérva gave him her buckler, which was as resplendent as glass ; from Mércury he received wings ; and from Vúlcan a weapon in the form of a scythe.

Q. What were his most remarkable adventures ?

A. Pérseus was enabled, by the assistance of this armor, to cut off the head of the Górgon Medúsa : on his return he turned Atlas into a mountain with Medúsa's head, for refusing him hospitality ; and, soon after, delivered, Andrómeda, daughter of Céphus king of Ethiópiá, who was exposed to a sea monster.

CHAPTER VIII.

Bellérophon.

Q. WHO was Bellérophon ?

A. Bellérophon was son of Gláucus king of Ephýre, and was celebrated for his beauty, virtue and valor : he accidentally killed his brother, and fled to Argos, where he was well received by Præ'tus the king.

Q. What circumstance attended his good qualities ?

A. Sthenobœ'a, wife of Præ'tus, fell in love with Bellérophon, but no entreaties could prevail upon him to injure his benefactor : she therefore accused him to her husband, who sent him to his father-in-law, Jobátes king of Lýcia, with letters to punish the crime.

Q. What was his reception in Lýcia ?

A. Jobátes, thinking that he would perish in the attempt, desired him to encounter the Chimæ'ra, a horrible monster ; but with the assistance of the winged horse Pégasus, which he had mounted by means of a bridle which Minérva had presented to him, Bellérophon returned victorious, as he did likewise from the expedition against the Sólymi and Amazons : and the monarch, at length satisfied of his innocence, gave him his daughter in marriage, and appointed him his successor.

CHAPTER IX.

Æsculápius.

Q. WHO was Æsculápius ?

A. Æsculápius was the son of Apóllo and the nymph Corónis ; he improved the art of physic, which was before little understood ; and, after his death, received divine honors in several places.

Q. What are the most remarkable circumstances attached to his life ?

A. Æsculápius was physician to the Árgonauts ; and on many occasions he restored the dead to

life : Plúto complained of this to Júpiter, who struck Æsculápius with thunder ; but Apóllo, angry at the death of his son, killed the Cýclops who made the thunderbolts.

Q. How was he represented ?

A. Æsculápius is represented as a venerable old man, crowned with laurel : holding in his hand a staff, round which was wreathed a serpent.

CHAPTER X.

Achilles.

Q. Who was Achilles ?

A. Achilles was the son of Peléus and the goddess Thétis, and the bravest of the Greeks engaged in the Trojan war.*

T. Describe his infancy and youth.

P. While young his mother fed him with ambrosia, and dipped him in the river Styx, which

* The Trojan war was undertaken by the Greeks, to recover Hélen, whom Paris, the son of Príam king of Troy, had carried away from the house of Menelaüs, in his absence. All Greece took up arms to avenge the violated rights of hospitality ; and every prince furnished a certain number of ships and soldiers. A hundred thousand men assembled at Aúlis, where they chose Agamémnon their general ; and, after applications to the court of Priam, for the recovery of Hélen, they hastened before the Trojan capital. The most celebrated of the Grecian princes who distinguished themselves in this war, were Agamémnon, Menelaüs, A'jax the son of Télamon, Achilles, A'jax the son of Oíleus, Uly'sses, Diomédes, Protesilaüs, Patróclus, Néstor, Neoptólemus, and Philóctetes. The loss was great on both sides ; but after the siege had been carried on for ten years, the gates were betrayed into the hands of the Greeks, the most of the inhabitants were put to the sword, and the city was reduced to ashes.

rendered him invulnerable, except the heel, by which she held him : his education was entrusted to Chíron the Céntaur, who fed him with the marrow of wild boars and lions, and taught him the arts of war and music.

Q. What remarkable choice did he make?

A. When Achíllés was young, his mother asked him whether he preferred a long life spent in obscurity and retirement, or a few years of military fame and glory. His mother, however, afterwards disguised him in women's apparel, to prevent his going to Troy, where she knew he would die ; but Ulysses discovered him and took him to the war.

Q. What were his most remarkable adventures before Troy?

A. Achíllés remained a long time inactive, in consequence of a dispute between him and Agamémnon ; but he was roused to action by the death of his friend Patróclus : he slew Héctor, the bulwark of Troy, tied the corpse by the heels to his chariot, and dragged it three times round the walls of Troy.

Q. What occasioned his death ?

A. In the tenth year of the war, he was wounded in the heel by Paris, while soliciting the hand of Polýxena, in the temple of Minérva. Polýxena was sacrificed on his tomb to appease his manes, and divine honors were paid to him, and temples raised to his memory.

CHAPTER XI.

Ænéas.

Q. WHO was *Ænéas*?

A. *Ænéas* was a Trojan prince, the son of Anchises and the goddess *Vénus*: he was nursed by a nymph, and was afterwards entrusted to *Chíron* the *Céntaur*.

Q. What is remarkable of his actions?

A. Having married the daughter of *Príam* king of Troy, he behaved with great valor against the Greeks during the siege; but he is accused of having finally betrayed the city into their hands. When Troy was in flames, he carried away upon his shoulders his father Anchises, and the statues of his household gods, leading in his hand his son *Ascánus*, and leaving his wife to follow.

Q. What were his subsequent adventures?

A. Upon leaving Troy, *Ænéas* visited several countries in search of a settlement, and spent some time with *Dído* queen of Carthage: after a voyage of seven years, and the loss of 13 ships, he came to *Látium*, where *Latínus* king of the country gave him his daughter *Lavínia* to wife, and appointed him his successor.

T. Describe his death.

P. After a short reign, *Ænéas* was killed in a battle against the *Etrúrians*; and his body not being found, the Latins supposed he had been taken up into heaven, and therefore offered him sacrifices as to a god.

CHAPTER XII.

Oríon.

Q. WHO was Oríon ?

A. Oríon was a celebrated hero of gigantic stature, the constant attendant of Diána, and a remarkable huntsman, who delivered the island of Chíos from wild beasts.

Q. What was the cause of his death ?

A. Oríon having boasted that he could outrun and subdue the wildest and fiercest beasts, his arrogance displeased the Earth, who produced a scorpion, which killed him : after death, Oríon was placed in heaven, where one of the constellations still bears his name.

CHAPTER XIII.

Prométheus.

Q. WHO was Prométheus ?

A. Prométheus was the son of Júpiter, and a great artist. He formed a man of exquisite workmanship out of clay ; and, ascending up to heaven by the assistance of Minérva, he stole fire from the sun, and used it to animate his image.

Q. What was the consequence of this ?

A. Júpiter was much incensed at his presumption, and ordered Mércury to carry this artful mortal to mount Caucasus ; where Prométheus was chained to a rock, and a vulture was placed to feed upon his liver, which never

diminished, though continually devoured. Hercules, however, soon afterwards killed the vulture, and delivered him.

CHAPTER XIV.

Orphéus.

Q. Who was Orphéus?

A. Orphéus was the son of the muse Calliope; and so celebrated a musician, that he tamed wild beasts, stayed the course of rivers, and made whole woods follow him.

Q. To whom was he married?

A. Eurýdice was his wife; but, happening to die of the venomous bite of a serpent; O'rpheus resolved to recover her, or perish in the attempt.

T. Describe this enterprise.

P. O'rpheus, with his lyre in his hand, descended into the regions of Plúto, where he so charmed the king of hell with his melody, that he consented to restore Eurýdice, provided he should not look on her till they were both arrived upon earth.

Q. Did he perform the condition?

A. No: for no sooner were they in sight of the upper regions than he forgot his promise; and the instant he saw her, she vanished from his sight.

Q. What did O'rpheus then do?

A. O'rpheus, attempted once more to rescue her from hell, but he was refused admission: upon this, he retired to the woods, where he lived a single life, and engaged many others

to follow his example; which so provoked the Mæ'nades and BÁCchæ, that they tore him to pieces.

CHAPTER XV.

Amphíon and Aríon.

Q. Who was Amphíon?

A. Amphíon was the son of Júpiter and Antíope. He received his lute and harp from Mércury; and was such an excellent musician, that he is said to have built the walls of Thebes by the power of his harmony.

Q. Who was Aríon?

A. Aríon, the son of Cýclos, was a native of Lésbos, and a famous musician and lyric poet, who gained immense riches by his profession.

Q. What is there remarkable in his life?

A. When travelling from Lésbos to Italy, the avaricious seamen agreed to throw Aríon overboard, and share his wealth; but he entreated that they would allow him to play a farewell air; and, as soon as he had finished it, he plunged into the sea, a dolphin, charmed with his melody, received him, and bore him safe to Tænárus, where, having informed Periánder of his escape, the king ordered all the sailors, at their return, to be crucified.

CHAPTER XVI.

Cádmus.

Q. Who was Cádmus?

A. Cádmus was the son of Agénor king of

Phœnicia. He was ordered by his father to travel and search every where for his sister Europa, whom Júpiter had carried away; and he was not to return without her.

Q. Where did Cádms then settle?

A. Cádms finding his search fruitless, was directed by the oracle to build Thebes; and having sent his companions to fetch water, they were killed by a dragon; he, to avenge their death slew the monster, and, by the advice of Minerva, sowed the teeth in the ground, from which there sprung up a number of armed men.

Q. What became of these upstart warriors?

A. The armed men began to assault Cádms; but he, by throwing a stone in the midst of them, turned their arms against each other with such animosity, that they all fell except five, who assisted him in building his new city, and by whom the country was afterwards peopled.

Q. What became of Cádms?

A. Cádms, in his old age, became distracted from the persecution of his children by Júnó, and entreated the gods to be removed from the misfortunes of life; they in pity changed him and his wife Hermíone into serpents.

CHAPTER XVII.

A'tlas.

Q. Who was A'tlas?

A. Átlas was the son of Japétus and Clyméne, and the brother of Prométheus. He reigned over Mauritánia, and was master of a thousand flocks of every kind, which were guarded by a dragon.

Q. What fable have you to relate of him?

A. Atlas, having been informed by an oracle that he should be dethroned by a son of Júpiter, denied the rights of hospitality to all foreigners and travellers. Pérseus, after the conquest of the Górgons, came to his court, but was refused admission, upon which the hero showed him Medúsa's head, and Átlas was instantly changed into the mcuntain which still bears his name.

CHAPTER XVIII.

Osíris, I'sis, and O'rus.

Q. WHO was Osíris?

A. Osíris, the son of Saturn and Cýbele, was a great Egyptian divinity, who married his sister Ísis, and reigned with her over Egypt with great equity and wisdom, giving their subjects good laws, and teaching all the useful arts.

T. Describe his remarkable expedition.

P. Osíris, having rendered his own subjects happy, resolved to march with a body of forces to civilize the rest of mankind: he traversed Ethiópia, Arábia, and Índia; and from Ásia passed over into Europe, where, as in the other countries, he taught the worship of the gods, and brought about civilization less by the terror of his arms than by the power of persuasion and by the soothing arts of music and poetry.

Q. What was the cause of his death?

A. During the absence of Osíris, his brother Týphon had rendered his peaceful subjects agitated and seditious, and on his return he fell a sacrifice to his brother's ambition: his body was

thrown into the Nile; but being found by Isis, was seized by Týphon, and torn into pieces.

Q. How were these two divinities represented?

A. The ox and the cow were emblems of Osíris and Ísis; but the latter is frequently represented with a flowing veil, having her head crowned with towers, surmounted by wings, a crescent, and the sun.

Q. Who was O'rus?

A. O'rus was the son of Osíris and Ísis; after his father's death he slew Týphon, and replaced Ísis on the throne: he succeeded her, and made the happiness of his subjects his only study.

Q. How was O'rus represented?

A. O'rus was the emblem of light, and was usually represented as a winged boy, standing between Osíris and Ísis: he was also seen swathed in variegated clothes, holding in one hand a staff which terminated in the head of a hawk.

CHAPTER XIX.

Virtues, Vices, &c. deified by the Ancients.

Q. WHAT other divinities are included under the head of *inferior deities*?

A. The heathens not only erected into deities the virtues, passions, and affections of the mind, but also worshipped and raised temples to different vices and objects of an evil tendency.

Q. How was *Cálmny* represented?

A. *Cálmny* was represented at Athens, as a fair woman with sparkling eyes, and a countenance ruffled with passion: she holds a burning

torch in her hand, and is preceded by Envy, while Repentance follows her.

Q. Where was *Chástity* worshipped, and how is she represented?

A. The goddess *Chástity* was chiefly worshipped at Rome, where she was represented as veiled, pointing with her forefinger to her face, to intimate that she had no occasion to blush.

Q. Was *Clémency* worshipped?

A. *Clémency* was also one of the virtues to which the Romans paid adoration, since they erected a temple to *Cleméntia Cæsáris*, the clemency of Cæsar.

Q. How was the goddess *Concord* represented?

A. *Concord*, a Roman dignity, was drawn holding a bowl in her right-hand with a *cornucopia*, or *horn of plenty*: in one of her temples were deposited the rich spoils of the temple of Jerusalem.

T. Describe the goddess *Discord*.

P. *Discord* is an attendant of Bellóna, and is represented with a pale ghastly look, her clothes torn, and grasping at a dagger concealed in her bosom; her eyes sparkle with fire, and her head is entwined with serpents.

Q. Under what figure was the goddess *E'nvý* worshipped?

A. *E'nvý* was worshipped by the ancients under the figure of a woman, with her visage wan and her whole body emaciated; her distorted features discover her foul teeth, and her envenomed breast creates sadness, interrupted only by a transitory joy at others' ills.

Q. Was *Fame* worshipped by the ancients?

A. *Fame* was created a divinity by the ancients,

and worshipped under the figure of a woman blowing a trumpet.

Q. How was *Fides* or *Faith*, represented?

A. In a temple at Rome, built by Numa, *Faith* was represented by the emblems of a white dog, and of two women joining their right-hands.

Q. Under what figure was *Fidelity* worshipped?

A. *Fidelity* had sacrifices offered to her under the figure of a venerable old matron, sitting on a throne with a horn of plenty in one hand, and a rod in the other.

T. Describe the image of *Fórtune*.

P. *Fórtune* is usually depicted blind, standing on a wheel in a moving attitude; she is also represented treading on the prow of a ship, and holding a rudder in her hand.

Q. Where was *Friéndship* worshipped?

A. *Friéndship* was worshipped both in Greece and at Rome under the form of a young female, with her head uncovered, clothed in a simple dress, at the bottom of which was the inscription *life and death*; on her forehead was written *Winter and Summer*; and in her hand she held a scroll, inscribed *far and near*.

Q. Who was *Fraus*?

A. *Fraus*, or *Fraud*, a divinity worshipped by the Romans, was the daughter of O'rcus and she presided over Treachery, &c. and was described with a human face and serpent's body, having a scorpion's sting at its end.

Q. How was the goddess *Fúror* represented?

A. *Fúror*, or *Fury*, was represented with her mouth enchained and bloody.

Q. What is remarkable of the temples of *Honor* and *Virtue*?

A. *Honor* and *Virtue* had also temples at Rome : that to *Virtue* was erected by Marcéllus, the son of Augustus, and was the only passage to that of *Honor* : the priests sacrificed to *Honor* bare-headed, which was unusual at the rites of other divinities.

T. Describe the figure under which *Hope* was represented.

P. The passion *Hope* was deified by the Romans, and was represented in a standing posture, lightly holding up the folds of her garments, and resting on an anchor : she held in her hand a cup shaped like a flower, on which was the inscription *Spes*, *Hope*.

Q. What people worshipped *Impudence* and *Contumely*?

A. The Athenians are said to have worshipped *Impudence* and *Contumely*, represented under the figure of a partridge, which was accounted an impudent bird.

Q. How is *Justice* represented?

A. *Justice* is described like a virgin, blind-folded, with a stern, venerable, and majestic aspect, holding a pair of scales equally poised in one hand, and a naked sword in the other.

Q. How was *Licentiousness* personified?

A. The figure of *Licentiousness* was represented struck with a thunderbolt from heaven, at the moment she was attempting to break one of the tables of the law and the balance of justice.

Q. Where was the goddess *Liberty* chiefly worshipped?

A. The Romans paid special adoration to the goddess *Liberty*, and consecrated temples and altars to her: she was represented as a virgin clothed in white, reclining upon a table of the laws, holding a rod in one hand and a cap in the other.*

Q. What was the divinity *Mens*?

A. There were several temples in Rome dedicated to the goddess *Mens*, or *Mind*, under which name the ancients paid divine honors to good sense or understanding.

Q. Was the virtue of *Mercy* worshipped among the ancients?

A. The ancients erected temples to the goddess *Mercy*, and called them asylums.

T. Describe the divinities *Pállor* and *Pávor*.

P. *Pállor*, or *Paleness*, was represented with a long emaciated countenance, fixed look, and drooping locks; *Pávor*, or *Fear*, was seen with hair erect, in the attitude of looking upwards, her mouth extended, and a troubled aspect.

Q. How did the ancients represent *Pax*?

A. The goddess *Pax*, or *Peace*, was represented among the Romans carrying an olive branch in her hand together with the horn of plenty: the Athenians raised her a statue, representing her as holding in her lap *Plútus* the god of wealth.

Q. On what occasion was a temple first dedicated to *Piety*?

A. *Acílius Glábrío* first built a temple to the

* A rod and a cap: the former of these emblems was used by the magistrate in the manumission of slaves; and the latter was worn by slaves who had been set free.

goddess *Piety*, on the spot where a woman had fed with her own milk her aged father, whom the senate had imprisoned and ordered to be starved to death.

Q. How was the goddess *Sálus* represented?

A. *Sálus*, or Health, was held in great veneration among the ancients: she was designed as a young woman holding a serpent and a cup, out of which the serpent sometimes drank.

Q. Was *Silence* worshipped by the ancients?

A. The ancients made *Silence* both a male and female deity, under the names of Harpócrates and Tácita: Harpócrates held his finger to his mouth, and his statues were placed at the entrance of the temples.

Q. Was *Truth* also worshipped?

A. *Truth* was made a goddess by the ancients, and called the daughter of Sáturn or Time, and the mother of Virtue: she was represented as a young virgin, dressed in snow-white garments.

Q. What have you to remark of the goddess *Victory*?

A. *Victory* was worshipped by several nations as a goddess, and was said to be the sister of Strength and Valor: she was represented with wings, flying through the air, holding a branch of palm in one hand, and in the other a crown of laurel.

THE END.

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