



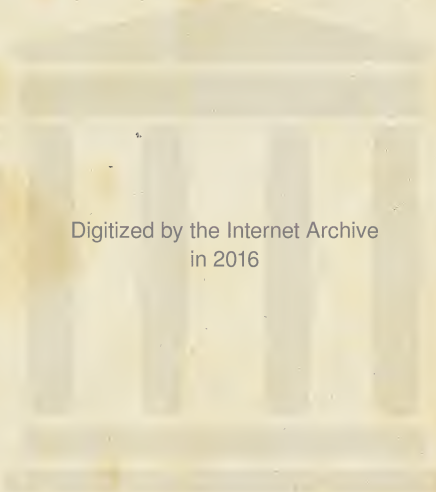
*Ulrich Middeldorf*

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HISTORY  
OF THE  
**HEATHEN GODS,**  
AND  
HEROES OF ANTIQUITY.

TO WHICH IS ADDED AN  
*ORIGINAL TRANSLATION*

OF THE  
BATTLE OF THE GODS AND GIANTS.

THE WHOLE NEWLY ARRANGED, CORRECTED AND  
ENLARGED, WITH THE ADDITION OF SEVERAL  
ORIGINAL AND VALUABLE ARTICLES.

---

BY WILLIAM SHELDON, F. A. S.

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SECOND EDITION.

Ornamented with a number of elegant Cuts.

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BOSTON:  
PUBLISHED BY ISAIAH THOMAS, JUN....1816.

.....  
*H. Mann and Co. Printers, Dedham.*

*District of Massachusetts, to wit :*

\*\*\*\*\*  
L. S. \*\*\*\*\*  
BE IT REMEMBERED, that on the second day of October, in the thirty fourth Year of the Independence of the United States of America, ISAIAH THOMAS, Jun. of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

“History of the Heathen Gods, and Heroes of Antiquity. To which is added an Original Translation of the Battle of the Gods and Giants. The whole newly arranged, corrected and enlarged, with the addition of several original and valuable articles. By WILLIAM SHELDON, F. A. S. First edition, ornamented with a number of elegant cuts.”

In conformity to the Act of the Congress of the United States, intituled, “An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to an act intituled, “An Act supplementary to an Act, intituled, an Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving and etching historical, and other prints.”

WILLIAM S. SHAW,  
*Clerk of the District of Massachusetts.*



## P R E F A C E.



THE following work will be found to contain a compendious mass of information which will be eminently useful to all who are desirous of attaining such a degree of knowledge of the HEATHEN MYTHOLOGY, as will enable them to understand the Greek, Latin, and English poets.

The greatest attention has been bestowed on this performance, in order to render it as complete as the nature of the subject, and the limits prescribed, would allow. Recourse has been had to the most approved treatises; several of which have been carefully compared together, and the defects of one supplied by the other. So far as the interpretation of any fable is either certain, or generally agreed upon, that interpretation is inserted; and where writers differ in their sentiments about an explanation, that diversity of opinion is also, for the most part, taken notice of.

It is hoped that, on perusal, this treatise will be found to contain the substance of every thing that is valuable in TOOKE'S PANTHEON, which is a more bulky and expensive work; and being written in the way of *question and answer*, the work, of course, is swelled by numerous questions, which are in a great degree, useless. Several articles will be found in this book, which the reader will search for in vain in the PANTHEON; such as a translation from the *Theogony of HESIOD, of the battle of the GODS and TITANS; the histories of PROTEUS; of ROMULUS, of LEUCOTHOE; an account of the CONSTELLATIONS, &c. &c.* An *Original Introduction* is also prefixed, in which an attempt has been made to give a true idea of the HEATHEN MYTHOLOGY; and to rescue the ancient Pagans (among whom our own ancestors are included) from the charge of having been subjected to that stupid and more than brutal ignorance, which led them to worship idols, made by themselves, of metals, wood, or stone, as real divinities. It is the more incumbent on us to rescue our forefathers from the charge of this gross stupidity because it is totally inconsistent with their practices, their written testimonies, and the numerous monu-

ments of their wisdom, and their skill in the arts and sciences, which they have left behind them. This work will be found to possess one farther advantage over **TOOKE'S PANTHEON**, and all other works of the kind, inasmuch as great care has been taken to alter and expunge the many gross and indelicate expressions they contain; and which have a tendency to corrupt, more than to refine, the sentiments, morals and language of youthful students.

This work will be found highly useful to, and necessary for, every one who has a taste for literature, and a desire to understand what he reads. It will also be found extremely beneficial to the **TYRO** in every seminary of learning.

In a performance of this kind no one will search for monuments of genius or invention; all the merit which can be sought for in works of this nature is, *industry* in extracting the materials from a great variety of authors, ancient and modern; *brevity* and *perspicuity* in the construction; and *judgment* in the arrangement of them. It is hoped this little book will appear to be entitled, so far, to commendation.

A copious INDEX is added to the whole, which contains, not only proper references to the names and chapters of which the work is composed, but a great variety of other explanatory articles, among which, the different names and titles of the several deities are inserted, so that if any God or Goddess shall be found spoken of, or alluded to, under a name, or title, differing from that which they commonly bear, the INDEX will immediately shew to which of them that title belongs.

EDITOR.

WORCESTER, *October*, 1809.

## INTRODUCTION.



PEOPLE of weak minds and of little learning, who have tasted the Pierian spring, but not drank deep at it, when they read an account of the Heathen Gods and Goddesses, and of the images dedicated to them, and hear that the heathens were Idolators, or worshippers of Images, give credit to those stories, without any further inquiry or trouble. It may not, therefore, be unnecessary to inform persons of this description, that the people of all the nations which ever existed under heaven, have believed that there existed one God, who is Almighty; and the maker of all things. But there have been people who believed also in inferior or subordinate gods, who were agents, or mediators between God and man; and who were employed in carrying on the works of Providence and of the creation, or nature; just as those who profess the Roman Catholic religion, now believe in the power, agency and beneficence of the different orders of angels, and of the saints; to whom they are in the habit of addressing their prayers.

According to Varro, who was the most learned of all the Romans, the heathens divided their mythology into poetical or fabulous, philosophical or physical and civil; so that their poetical gods and goddesses all belong to the fabulous theology; and were not objects of belief or worship, any more than the saints are among the Roman Catholics. That the greatest of the poetical gods were considered as merely local deities, who had the care of particular countries, or cities, is evident from the consideration that almost all the ancient cities had a Jupiter, whose authority did

not extend beyond the limits of the city. In different countries they had different appellations. Jupiter, at Carthage, was called Jupiter Ammon....In Egypt, Serapis....In Athens, Jupiter Olympius....In Rome, Jupiter Capitolinus....and there was hardly a town in Italy which had not its Jupiter. Indeed sometimes it happened that there were in the same city Jupiters of different denominations; as the Optimus Maximus Jupiter; the Mild Jupiter; the Terrible Jupiter; the Jupiter Tonans; the Jupiter Fulminans; the Jupiter Fulgurator and the Jupiter Pluvius.

They had twelve Celestial Deities called the *Dii majorum Gentium*, whose names were Jupiter, Juno, Minerva, Neptune, Venus, Mars, Vulcan, Mercury, Vesta, Apollo, Diana and Ceres. These may be considered as, in some degree, placed as an equivalent for the different orders in the Jewish celestial Hierarchy.

They had also their *Dii minorum Gentium*; these were six, viz. Hercules, Bacchus, Esculapius, Romulus, Castor and Pollux. These were inferior to the others, on account of not having so great antiquity; and, moreover they were not entirely of celestial descent; their mothers having been women. In the following work they are not arranged exactly in this manner; but from the account there given of them, which is collected from heathen authors, it is evident that the heathens themselves could not believe any one of them to be the maker of the world; for Saturn, the oldest of all this group of gods, and the father of Jupiter himself, is said to be the son of Cælum and Terra, that is, heaven and earth; therefore it is evident they thought the world existed before he was born. When St. Jerome disputed with the heathen philosophers of his time about their gods, they explained them to be merely symbolical representations of things. Jupiter was fire, Juno the air, Neptune the water, &c. so that in defending their religion they lost their gods. That Saturn was nothing more than a symbol of Time is evident from the representations made of him. His name

in the Greek language is Chronos; and Chronos is the Greek word for Time. Thus the fable of Saturn devouring his own children is natural enough; for time destroys all things. Jupiter is the son of Saturn and Ops, or Cybele, or the earth, and dethrones Saturn.

My limits in this introduction would not admit of an explanation of all the heathen fables, and allegories; it may therefore suffice to say, that, as they had accounts of the **ORIGIN** of all their gods, it is sufficiently evident that they did not consider any one of them as that **ETERNAL BEING** who is without beginning and without end.

The heathen are accused of worshipping inanimate things. It is said the Persians worshipped Fire; the Lybians, the Sun, Moon and Stars; the Babylonians, the Fish Oannes; the Thebans, Thessalians, Syro-phœnicians, Egyptians, &c. a variety of animals and even plants. These charges, I believe, are advanced on mistaken principles. The Magians and those who were called worshippers of Fire, worshipped toward the Mithra, or Sun, as the habitation, or emblem of the Divinity. Nor can I believe that there ever was a description of men, on the face of the earth, who were stupid enough to worship dogs, cats, leeks and onions, as gods. In order to explain these matters more fully, it will be necessary to advert to the Egyptian philosophy. The Egyptians held that the Supreme Being existed from all eternity; that he created Celestial Beings, which they called **ÆONS**. These were of different orders or degrees; and although the Supreme Being was called the **PLEROMA**, and filled all things; yet the **DEMIURGUS**, one of the superior order of **ÆONS**, made the world, apparently without the knowledge and consent of the Supreme Being. These **ÆONS** also created other **ÆONS** inferior to themselves in power and eminence, which inferior **ÆONS** were supposed by the Egyptians to reside in different animals and plants. Hence arose their veneration for different animals and plants; not that they worshipped them as

gods; but they considered them as sacred on account of their being the residence of superior beings. That they could not believe they were gods is evident from this...that the people of the different cities of Egypt held different opinions; and the inhabitants of one city ate what those of another city considered as sacred. A war broke out between the Tyntirites and Omphites, because one party considered crocodiles as sacred, and the other killed and ate them.

The belief that the Egyptians considered monkeys, leeks, onions, cats, dogs, &c. as gods, came from the Roman satirists; but people should consider that poets deal in fiction, and that their assertions ought not to pass for historical truth. If Virgil has told us that when Enceladus turns himself in his uneasy bed, he makes an eruption of Etna, are we therefore to believe it? But on no better authority have the absurd practises ascribed to the Egyptians obtained belief; which is founded on a passage in Juvenal that is thus translated.

Who has not heard where Egypt's realms are nam'd,  
 What monster gods her frantic sons have fram'd?  
 Here Ibis gorg'd with well grown serpents, there  
 The Crocodile commands religious fear:  
 Where Memnon's statue magic springs inspire  
 With vocal sounds, that emulate the lyre;  
 And Thebes, such Fate, are thy disastrous turrets!  
 Now prostrate o'er her pompous ruins mourns;  
 A Monkey God, prodigious to be told!  
 Strikes the beholder's eye in burnish'd gold;  
 To godship here, blue Triton's scaly herd,  
 The river's progeny is here preferr'd:  
 Through towns Diana's pow'r neglected lies,  
 Where to her dogs aspiring temples rise:  
 And should you Leeks or Onions eat, no time



Would expiate the sacrilegious crime—  
 Religious nations, sure, and blest abodes,  
 Where ev'ry Orchard is o'errun with gods!

It has been said that these different and hostile systems of religion were introduced by one of the ancient kings of Egypt, who wanted to set his subjects together by the ears, in order to take off their attention from his government. I do not believe the Egyptians ever were such fools as to be so imposed on. I rather think that all the systems of the Egyptian religion had their origin in the Egyptian philosophy I have mentioned; and that, like the people of all other countries, they became divided into different sects; some believing what others denied. But that any of them worshipped leeks, onions, dogs, cats, &c. as has commonly been reported, I never can believe; I will not believe the Egyptians ever were subject to such abominable stupidity. They were a LETTERED people; and letters denote a state of civilization; but to suppose they were, as they are described by Juvenal, is to degrade them below the most stupid and barbarous savages.

Nor will I believe that the following incongruous collection of gods and goddesses were ever worshipped among the enlightened nations of antiquity. We know they excited the contempt of the philosophers, and the ridicule of the poets: And in the most religious epochs of the heathen world, I conceive they were considered merely as the mediators between God and man; and the worship addressed to them was much of the same description as that which the Roman Catholics now pay to their saints. That the most ignorant people held them in greater veneration than the wisest, is easy to believe; as well as that there were those who considered Demons, Furies, Harpies, Gorgeons, Chimæras, Centaurs, Satyrs, &c. as realities: We have among us believers in ghosts, hobgoblins, witches, &c.

The Egyptians never pretended that the articles which Juvenal says they worshipped were gods; but

they said the respect paid to them was on account of their utility. They honored oxen, sheep and dogs for their usefulness. The Ibis or Stork, because he destroyed the flying serpents: The Crocodile, because the terror of him kept away the wild Arabs: The Ichneumon, because he prevented the Crocodiles from increasing to an inconvenient number.

It has been generally understood that the heathen worshipped Images, as gods; and, hence they have been called idolators. The use they made of Images is sufficiently explained by Plutarch in his treatise of Isis and Osiris. "Philosophers honor the image of God, wherever they find it, even in inanimate beings, and, consequently more in those which have life. We are, therefore, to approve, *not the worshippers of these animals, but those who by their means ascend to the DEITY*; they are to be considered as so many mirrors, which nature holds forth, and in which the SUPREME BEING displays himself in a wonderful manner; or, as so many instruments, which he makes use of to manifest, outwardly, his incomprehensible wisdom. Should men, therefore, for the embellishing of statues, amass together all the gold and precious stones in the world, *the worship must not be referred to the statues*; for the DEITY does not exist in colours artfully disposed, *nor in frail matter destitute of sense and motion.*" Again, "As the sun and moon, heaven, earth and sea, are common to all men, but have different names, according to the difference of nations and languages; in like manner, though *there is but one Deity, and one Providence which governs the universe*, and which has several subaltern ministers under it, men give to this DEITY which is the same, different names, and pay it different honors, according to the laws and customs of every country."

In this passage Plutarch, who was a heathen, gives us the sense of the whole heathen world.

Perhaps, after all, the idea of the twelve Celestial deities may have been taken from the twelve signs of

the Zodiac ; and the six terrestrial gods may relate to the state and nature of man. Bacchus is youth, Hercules strength, Esculapius health, &c. &c....and thus may all the heathen gods and goddesses be resolved into types, allegories and symbols,

From the works of *Herodotus*, *Diodorus Siculus*, *Solinus*, *Ammianus Marcellinus*, &c. &c. we learn that *Osiris*, *Apis*, or *Mneris*, the chief god of the Egyptians, was worshipped in the shape of a bull, in which the god became incarnate. This god they believed to be immortal ; but they knew the bulls by which he was represented were not immortal. A common bull would not answer their purpose ; that which they believed to be a kind of *Sechinah*, or representative of the Divinity, was always discovered by particular marks. *His body was to be all black, except a square spot of white on his forehead. He was to have the figure of an eagle, according to some, or of a half moon, as others say, on his back ; a double list of hair on his tail, and a scarabæus, or knot, under his tongue.* For such a bull as this they searched all Egypt, and, when they had found him, they brought him with great rejoicing to the Temple of *Osiris*, where they kept him as the representative of their god, as long as he lived ; and when he was dead they sought all through the country for another, after having buried the deceased bull with great solemnity. Now as they saw so many of these bulls calved, reared, dead and buried, it was impossible they could believe them to be immortal ; and, of course, they could not believe them to be gods. It is evident, therefore, that our charging the crime of idolatry, in the literal sense of the word, to account of the heathen, is doing them great injustice ; and heaping on their memory a calumny, which we have no right to charge upon them.

We are very apt to revile the Jews as an illiberal, narrow minded race of men, yet *Josephus*, who was a Jew, speaks against that practice of which I am now speaking. He expressly declares that it is unjust and

wrong to revile the religion of any nation, because it differs from our own. And that celebrated and learned divine and historian, Doctor Humphrey Prideaux, produces several instances wherein divine vengeance has, apparently, overtaken those who persecuted, or ridiculed, the religion of other nations.

1. He relates the instance of Cambyses, who being of that Persian sect which worshipped fire, as the only symbol of the Divine Nature, they persecuted those who used other symbols in their religious worship. For this reason when the Egyptian Apis was set before him, in order to shew his contempt of the religion of Egypt, he inflicted a wound on the symbol of the god, whereof he languished and died. A few days after, as Cambyses was mounting his horse, his sword fell from the scabbard, and wounded him exactly in the same part of his thigh wherein he had wounded the bull; and the Egyptians had ample revenge for the insult offered to their religion, as Cambyses died in consequence of this accident; and they considered it as a punishment inflicted by their god, as a reward for his impiety.

2. When Antiochus went against Elymais, or Palmyra, he intended to rob the temple of the gods, and thereby insult the national religion. But he was beaten off with disgrace, and died a miserable death; which was a punishment for this his sacrilegious attempt; and a just vengeance inflicted upon him on account of the injuries he had done to the Jews; and the mischief he had occasioned in their religious affairs.

3. When the Gauls made their irruption into the eastern parts of Europe, invading Hungary, Macedonia, Greece, &c. the second Brennus, who was their principal commander, took it into his head to make an expedition into Delphos, in order to plunder the temple of Apollo; Brennus facetiously observing to his Lieutenant, Acichorius, that "the gods ought, in reason, to impart some of their riches to men, who had more occasion for them than themselves, and employed

them in a better manner." Almost all the authors who treat of this event, say that it was attended with extraordinary circumstances; for they say that when Brennus approached the temple of Delphos, the skies were blackened with a dreadful tempest, and great numbers of his men were destroyed by hailstones and thunder, attended by an earthquake, which threw down the mountains, and rent the rocks, which fell and crushed the Gauls, by hundreds at a time. The remaining troops were seized with such a panic the ensuing night, as caused them to mistake their own men for an enemy; in consequence whereof, before daylight appeared, they had destroyed each other in such a manner, that not above one half of their number were left alive. The Greeks flew from all parts of the country to the defence of their temple, and made such havoc with the Gauls that Brennus destroyed himself with his own sword, and the miserable remains of his army under Acichorius were pursued by cold, hunger and the sword, until they were all destroyed. Now, although the Greeks might exaggerate this event, in order to make it appear that they were the favorites of the gods, yet from the concurrent testimony of so many ancient writers as have mentioned this affair, we must suppose that something extraordinary happened; and the Dean of Norwich has concluded that we have not sufficient reason to disbelieve the facts which this history relates; for the enterprize of Brennus was, undoubtedly, a sacrilegious piece of impiety, and intended as an insult to religion, as well as to the Deity; and demonstrated that he did not believe in the power or justice of the immortal beings, or Being. And it is hence very justly inferred that the living and true God would interfere to punish contumely and insolence, even if offered to a false religion.

Having stated these examples to shew the impropriety of treating any description of religion with unnecessary disrespect, I now proceed to state some facts

which prove that the religion of the Gentile nations has, generally, been misrepresented.

1. Hesiod, in his *Theogony*, or history of the generation of the Gods, represents them as living beings, produced by other living beings, and not as a collection of images, or statues, from the hands of the carver or statuary; and those living beings were the objects of adoration among the Greeks. Every body among the Greeks knew that the renowned statue of Jupiter Olympius was made by Phidias; and that it was made of marble; and not a living image descended from a god....but they did believe that the gods were immediately present in their temples, where their statues were....just as the Jews believed that the Deity was present in his temple, more immediately than elsewhere.

2. Homer, every where speaks of heaven as the place of the residence of the gods. It was from thence that they descended to the earth for any special purposes. From thence Mercury, or Iris, are dispatched, with messages to men, and on other particular occasions. He calls them the *Immortals*, and all their actions are the actions of living beings. There is no mention of images or idols being considered as gods, or being present in any of those religious rites which were performed by the Greeks; who sacrificed to the *heavenly powers* on almost all occasions. Nearly all their meals were sacrifices, and they hardly ever drank without pouring out a libation to the gods. They did not suppose that when Homer speaks of Neptune, Minerva, Apollo and Venus as engaging in the battle between the Greeks and Trojans, it would have been possible for him to have ascribed such actions as he attributes to them, to images. In his writings we frequently find Minerva shrouding herself in darkness, becoming invisible, appearing to Telamachus in the form of Mentor, and to Ulysses in different shapes. So Mercury has intercourse with Ulysses in a variety of shapes, and Proteus changes himself into almost all

kinds of things and forms. It would be insulting the understanding of the reader to attempt to convince him that all these transformations were not ascribed to images, by so wise a man as Homer.

3. Virgil was familiarly acquainted with statues, images, or idols; they were common enough in his time....though I apprehend they were not very plenty in the days of Homer. Yet Virgil, every where, represents his gods as immortal....as the same beings which were living at the time of the Trojan war; that is, perhaps, from one to two thousand years before the time of Virgil. It is true he speaks of images, and tells us that Æneas carried off his bundle of *parvique Penates*, or household gods; but those were a kind of talismans which had been in fashion through all antiquity. They were the same kind of earthen gods which were made by Terah, the father of Abraham, and which Rachel stole from her father Laban; which it is evident, were very small, because she could hide them by sitting on them.

4. Ovid has written learnedly on the feasts and fasts of the Romans; and we find through all his writings that the gods they worshipped were living, and immortal beings, not gods of brass, silver, gold, wood or stone. His metamorphoses are also produced by the power of the living gods, who, we find, as in the cases of Latona and Niobe, and Medusa, did sometimes change mortals into stone; but I cannot find that a mortal could ever metamorphose a stone into a god.

5. To set this matter in a clearer point of view, I will here produce a few passages from some of the Roman poets, in order to shew in how despicable and contemptible a light the idea of idol gods appeared to them.

Thus Horace wrote :

*Olim truncus eram ficulnus, inutile lignum,  
Cum faber incertus scamnum, faceretne Priapum,  
Maluit esse Deum.*

Lucian expresses his opinion in these words—  
*Est ne Dei sedes, nisi terra et pontus et aer.*

We read in Ovid;  
*Collitur pro Jove formæ Jovis.*

Martial says,  
*Qui finxit sacros auro vel marmore vultus,  
Non facit ille Deos.*

In Statius we read,  
*Nulla autem effigies nulli commissa matella,  
Forma Dies mentes habitare ac numina gaudet.*

A great variety of passages to the same effect might be produced, but these will be sufficient to show that the gentiles were not idolators in the literal sense of the word.

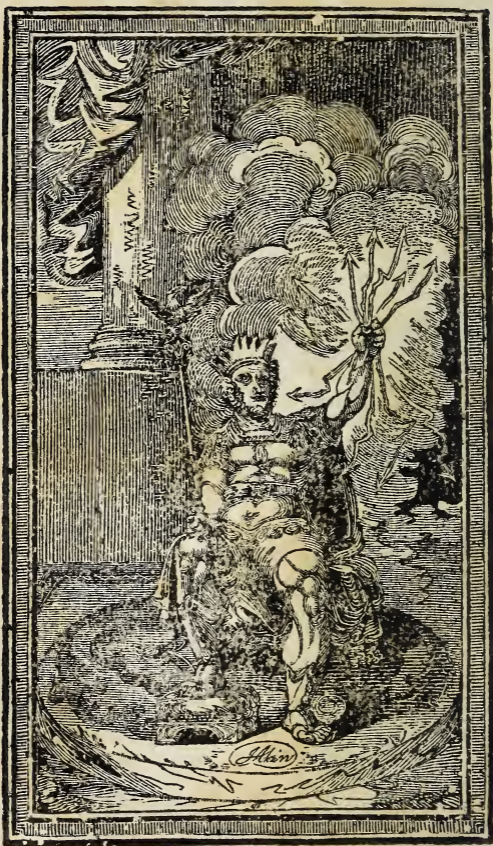
And in order to shew, in a stronger light, how extremely common it is for the professors of one description of religion to slander those of another, I might produce a thousand instances of calumnies invented against the pure religions of the Jews and Christians. Apion, the Egyptian, invented a story that the Jews, who utterly abhorred all pictures and statues, worshipped the head of an Ass; which ridiculous charge is repeated by that grave and wise historian Plutarch. And in consequence of their presenting the golden vine to Pompey, Florus spoke of it as their god; and said that Pompey saw, in their temple, *the grand impiety, a vine under a golden heaven.*

As to the Christians “the philosophers accused them of the most monstrous impiety and charged them with renewing the shocking feast of Thyestes, and the incestuous amours of the Theban prince.”\* These facts should lead christians to judge, and speak, with candour, of the religion of the gentiles.

\* Mosheim's *Eccl. Hist.* Vol. i. p. 158.







HISTORY  
OF THE  
HEATHEN GODS.



CHAPTER I.

*JUPITER.*

**JUPITER** is the father and king of gods and men. He was represented sitting on a throne of ivory and gold, holding thunder in his right hand, and, in the left, a sceptre made of cypress; which wood, being free from corruption, is a symbol of eternal empire. On this sceptre sits an eagle; either because he was brought up by it, or that heretofore that bird, sitting upon his head, portended his reign; or because in the war against the giants, it brought him the thunder, and thence was called the armor bearer. He had golden shoes, and an embroidered cloak, adorned with various flowers, and figures of animals. But he used to be decked differently, for the variety of his names, and of the people among whom he was worshipped. The Lacedemonians erected a statue of him without ears; but the Cretans gave him four. Upon holidays his face was painted with vermilion, as the images of the other gods

were smeared with ointments, and dressed with garlands.

There were very many Jupiters all sprung from a different race. Varro reckons up three hundred, and others many more; seeing there was no nation, almost, which did not worship a Jupiter, and supposed him to have been born among themselves.

Tully says, that there were three remarkable of that name; one begot of Æther, another of Cœlus, and these born in Arcadia: The third a Cretan, son of Saturn and Ops, the most famous of all; to whom therefore are usually ascribed all that the poets feigned about the other Jupiters.

He was educated, as well as born, upon Ida, a mountain of Crete; but by whom, there are a great variety of opinions.

There are some who affirm, that he was nursed by the Curetes, or Corybantes; some, by the Nymphs, and some, by Amalthæa, daughter of Melissus, king of that island. Others, on the contrary, have recorded, that he was fed by the bees with honey; others by goat's milk; others by doves; not a few, by an eagle; and many, by a bear. It is the opinion of some, that Amalthæa was not a young princess royal, but the very goat which suckled Jupiter; whose horn he is said to have given afterwards to his nurses, with this admirable privilege, that whoever possessed it, should immediately obtain whatever he desired. They add, besides, that the goat being dead, and her skin pulled

off, Jupiter made of it a shield, called *Ægis*, which he used afterwards in the battle against the giants; and, that he placed her at last, restored again to life, among the constellations.

As to his actions worthy of memory, having subdued the Titans and giants in war, he delivered his father from imprisonment, but afterwards deposed him from the throne, and expelled him the kingdom, because he had formed a conspiracy against him; and then divided the paternal inheritance with his two brothers Neptune and Pluto. He so obliged and assisted mankind by great favors, that he not only got the name of Jupiter, but also obtained divine honors, and was esteemed the common father of gods and men. Among his celebrated exploits, was the punishment of Lycaon, king of Arcadia. For when a rumor came up to heaven concerning the wickedness and impiety of mortals, being to search the truth more certainly, he is said to have descended, and ranged the whole earth in a human shape. At last entering Lycaon's house, and declaring himself a God, whilst others were preparing sacrifices, he was derided by the king; who, with a design of proving the divinity of the pretended deity, killed one of his own domestics, and served up his flesh roasted and boiled to table before Jupiter, for his entertainment.

But the god, abhorring the barbarity of the man, sent forth his thunder, fired the palace, and turned his majesty himself into a wolf.

His other actions are very lewd and dishon-

orable; for hardly was there any kind of wickedness, whereof he had not been guilty, or mark of infamy, wherewith he is not branded.

I shall mention only a few of many. In the shape of a crow he debauched his sister Juno, who was deluded by the hope and promises of marriage; as many ladies are. He ravished Danae, daughter of Acrisius, king of the Argives, being turned into a golden shower. He also, transformed into a swan, corrupted Leda, wife of Tindarus, king of Laconia. He deflowered Antiope, married to Lycus, king of Thebes, in the person of a satyr. He defiled Alcmena, Amphitrione's wife, in the likeness of her husband. He inflamed Ægina, daughter of Æsopus, king of Bœotia, in the similitude of fire. He abused Clytoris, a Thessalian virgin of great beauty, in the shape of an ant. He offered violence to Calisto, daughter of Lycaon, king of Arcadia, and counterfeiting the modesty and countenance of Diana, robbed her of her virginity. When she was obliged to wash in a fountain, together with the goddess, and the other nymphs, her crime being discovered, she was disgracefully turned away by Diana, and afterwards changed by Juno into a bear; but Jupiter took away her disgrace, by advancing her among the constellations. Having assumed the figure of a bull of exquisite whiteness, he carried away into Crete, Europa, descended of Agenor, king of Phœnicia, and violated her chastity. He, resembling an eagle, forced Asteria, daughter of Cœus, a

lady of the greatest modesty, to yield to his impure desires, and snatched her away in his talons. Under the same form also, he caught up into heaven the pretty boy Ganymede, son of Tros, as he was hunting upon the mountain Ida.

Of how many several beasts that man takes the figure, who has once put off his modesty! And by how many fables this one truth is represented, that the gods themselves, by impure lust, become brutes!

Jupiter had names almost innumerable; which he obtained, either from the places where he lived, and wherein he was worshipped, or from the things which he did. The more remarkable of them, as also of the other Gods and Goddesses, are set down at the end of this book in an alphabetical order.

These are the dreams of the poets concerning Jupiter; but historians say, that he was truly king of Crete, and contemporary with the patriarch Abraham: That having deposed his father, he divided the kingdom with his two brothers. And, whereas the countries situated towards the east, fell by lot to Jupiter, the western parts to Pluto, and the maritime to Neptune, they hence feigned, that the first was king and god of heaven, the second of hell, and the third of the sea.

Some writers of character pretend to find the sons of Noah, Shem, Ham and Japhet, in Jupiter, Neptune and Pluto. But concerning the mythologists, in general, I shall only ob-





serve, that there is such a diversity of opinions among them, about the true signification of the fiction; and, which is worse, that their accounts are so insipid and impertinent, nay, so incongruous to the very fables which they pretend to explain, that I have thought fit, rather to pass over their explanations in most cases, than advance any thing wherein the mind of the reader cannot acquiesce, leaving to every one to devise his own interpretation.



## CHAPTER II.

*JUNO.*

**JUNO** is the queen of the gods, both the sister and wife of Jupiter; the daughter of Saturn and Ops; born in the island Samos, where she lived while she continued a virgin.

She rides in a golden chariot drawn by peacocks, distinguished by a sceptre and crown set about with roses and lilies. Her person is august; her face full of brightness, beauty and majesty; her carriage noble, and her dress elegant and fine.

Iris, the daughter of Thaumas and Electra, also sister of the Harpies, is servant and peculiar messenger of Juno; though Jupiter and the other gods, yea Furies and Men too, employed her. Because of her swiftness, she is painted with wings, sitting on a rainbow; and was always sent to promote strife and dissension, as

if she was goddess of discord. It was also her office to unloose the souls of dying women, from the chains of the body.

Juno had by Jupiter, Vulcan, Mars, and Hebe; although some say that Hebe was begot of Juno only: For while she was yet childless, as soon as she ate wild lettuces, set before her at an entertainment in the royal palace, growing suddenly big bellied, she brought forth Hebe, who, for her extraordinary beauty, was by Jupiter made goddess of youth, and the office of serving the cup to him, was also conferred on her. But when, by an unlucky fall, she caused great diversion to the guests; Jupiter, being enraged, turned her out of her office, and Ganimede succeeded in her stead.

The vice, for which Juno was most notorious, was jealousy; whereof I shall give only two instances out of many. Jupiter loved Io, the daughter of Inachus, and enjoyed her. When Juno observed that her husband was absent from heaven, and suspecting an intrigue to be the cause, she immediately flew down to the earth, and luckily found the place where the lovers lay. Jupiter, perceiving that his wife was coming, turned the maid into a most beautiful cow. Juno, seeing her, inquired who she was, whose she was, and from what bull; the god answered, that she suddenly sprung out of the earth. The cunning goddess asked her in a present, and the husband durst not refuse, lest he should increase her suspicion. Juno having received the cow, delivered her

to Argus, who had an hundred eyes, whereof two in their turns slept, when the rest waked. The cow being thus under a very grievous confinement, and fed only with insipid leaves and bitter herbs, Jupiter, not longer suffering such an indignity, despatched Mercury in a shepherd's dress to Argus, that by some means he might set Io at liberty.

Mercury, using his utmost art, at last charmed Argus into a sound sleep by the sweetness of his pipe; and when he was thus conquered, and lulled by the force of the music, he cut off his head, and so delivered Io. Juno; that she might confer deserved honor upon her faithful servant, changed him into a peacock, and adorned his tail with his many eyes: But she committed Io to the Furies to be tormented, and drove her a vagabond through the world: At last being arrived into Egypt, she entreated Jupiter that he would restore her former shape; which she not only obtained, but besides took the name of Isis, the goddess of the Egyptians, and was worshipped with divine honors.

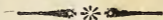
Juno gave another proof of her jealousy. For when her resentment against Jupiter became so implacable, that nothing could pacify her, King Cithæron advised, that he should pretend a design of entering into a second marriage. The contrivance pleased the god; wherefore he put in his chariot an image made of oak, dressed in very rich apparel, and publicly declared, that he was about to marry Pla-



tæa, the daughter of Asophus: The report having spread, came to the ears of Juno, who immediately running thither, rushed upon the image, and tore the clothes; and when she discovered the fraud, breaking out into laughter, she was reconciled to her husband.

By Juno, Varro understands the earth, and by Jupiter, the heaven; by the marriage of which, that is, by the commixture of the heavenly influences, and earthly vapors, all things almost are generated.

But if we believe the Stoics, Juno is the air, which, says Tully, lying between the earth and the heaven, is consecrated by the name of Juno. She is called Jupiter's wife, because the air, of itself cold, is warmed by Jupiter, that is, by fire. She is said to be bound by Jupiter with golden chains, and iron anvils hung at her feet: Whereby the ancients signified, that the air, though more nearly united to heavenly fire, was yet sometimes mingled with earth and water, the heaviest elements.



## CHAPTER III.

*MINERVA.*

*MINERVA*, so called, as some say, from the threats of her stern and fierce look, is the president and inventress of war. Instead of a woman's dress, she is arrayed in armor; wears a golden head piece, and on it glittering crests;

a brazen coat of mail covers her breast; she brandishes a lance in her right hand, and in her left holds a shield, whereon is painted the grisly head of Medusa, one of the Gorgons, rough and formidable with snakes. The cock is sacred to her, because he is a fighting bird; as is also the owl, a bird seeing in the dark, who was painted on her images, being a representation of a wise man, who, having dispelled the clouds of ignorance and error, sees clearly those things wherein others are blind.

Upon the head of this goddess there was an olive crown, which is a symbol of peace; either because war is only made that peace may follow; or because she first taught men the use of that tree. For when Neptune and Minerva contended about the name of a very famous city, built by Cecrops, it was resolved, that whichever of these deities conferred the more excellent and useful gift on man, should give their name to the new city. Neptune brought a horse, and Minerva instantly produced an olive out of the earth, which was judged by much the more useful; and therefore she called the city Athens, from her own Greek name.

There were five Minervas, but that one, to whom the rest are referred, was descended of Jupiter. For he, finding that his wife was barren, through grief struck his forehead, and brought forth Minerva the third month after, whence perhaps she is called Tritonia.

Vulcan acted the midwife, who, opening his brain with the blow of a hatchet, was stunned

with amazement, when he saw, not a naked and little girl, but an armed Virago, leaping out of her father's head.

Some say, indeed, that Jupiter conceived this daughter, after he devoured Metis, one of his wives, with which food being presently grown big, he brought forth the armed Pallas. They assert, besides, that when Minerva was born, it rained gold in the island Rhodes.

The Palladium was an image of Pallas, long preserved in the Trojan castle, which is said to have fallen from heaven, when the temple of Minerva was building. This moved the admiration of all, and when they consulted the oracle of Apollo, it was answered, that the city should be safe, while the statue remained within the walls.

Therefore in the time of the Trojan war, when the city was besieged by the Grecians, and there was no hopes of gaining it, unless the Palladium was first taken out of it; that business was left to Ulysses and Diomedes, who crept into the city through the common sewers, and brought away the fatal image; which being done, Troy was taken without any difficulty.

Some say, that it was not lawful for any to remove the Palladium out of its place; yea, not so much as to look upon it. Others add, that it was made of wood, and so wonderful, that it could move its eyes, and shake the spear.

Others, on the contrary, report, that it was made of the bones of Pelops, and sold to the

Trojans by the Scythians. Some affirm, that Æneas recovered it from Diomedes, and carried it with him into Italy; and that it was kept at Rome in the temple of Vesta, as a pledge of the empire, as it had been to the Trojans.

Lastly they write, that there were two Palladiums, one of which was taken away by Diomedes, the other by Æneas.

Minerva, like Vesta and Diana, was a perpetual virgin, and so great a lover of chastity, that she deprived Tiresias of his eyes, because he saw her bathing in the fountain of Helicon. Yet his mother by humble petitions obtained, that her son, for the loss of his light of the body, should have the art of prophecy and brightness of mind; though Ovid assigns another cause of his blindness.

There is another illustrious instance of the chastity of Minerva, that, when Neptune had debauched the beautiful Medusa, in her temple, she turned her golden locks, which had tempted the god, into snakes, and caused that those that looked upon her afterwards should be turned into stones; that is, she became so deformed and ugly, that such as looked upon her, were as insensible of her charms, as if they had been stones.

This goddess was educated near the Lake Triton, where ceremonies were performed in honor of her.

The virgins of that country, being distributed into several companies, and armed with



clubs and stones, a signal being given, assaulted each other. She, who was first killed, was not esteemed a virgin; and therefore her body was disgracefully thrown into the lake: But she, who received the most and more remarkable wounds, and continued constant and of undaunted courage, was carried home in manner of a triumph, riding in a chariot, while the whole assembly followed her with acclamations and praises.

Minerva was the inventress of divers arts, especially of spinning; and therefore the distaff is ascribed to her. When Arachne, a lady of Lydia, very skilful at spinning, challenged her in this art, Minerva tore her work, and struck her forehead with a wheel spoke; so that the unhappy maid, out of despair, hanged herself; but by the pity of the goddess, was turned into a spider. She also taught the art of building castles, and therefore was believed to preside over them.

By the fable of Minerva, the poets intended to represent wisdom; that is, knowledge and skill of things joined with discreet and prudent actions; also the understanding of the noble arts; all accomplishments of the mind; the virtues, and especially chastity.

She sprung from Jupiter's head, because the sciences are not the invention of human wit, but derived from the unexhausted fountain of divine wisdom, for the use of man.

She was born armed, because a wise man's soul being fortified with counsel and virtue, is invincible; is armed against fortune; in dan-

gers intrepid, in crosses unbroken, in calamities impregnable.

Her severe look and stern countenance shews, that a wise and modest mind gains not reputation and esteem from outward beauty and finery, but from inward honor and virtue. For wisdom joined to modesty, shines no less covered with impurity, than encircled with rays of glory; has lustre not only clothed in purple, but in a more despicable dress; assumes majesty placed on a dunghill equally as sitting on a throne; and charms in old age as well as in youth.

She invented and practised spinning; from whence other virgins may learn, if they would preserve their chastity, never to indulge idleness. The spindle, distaff and needle, are the arms of every virtuous woman: Being furnished with these, she may despise the enemy of her honor, and drive Cupid far away.

As soon as Tiresias had seen Minerva naked, he lost his sight; but then his mind was enlightened, and he became a prophet, and saw future things before they were acted. So he, who hath once beheld the beauty of true wisdom nearer and more clearly, ought willingly to want the use of his eyes, and not to be delighted with the view of corporal, or love of present things; since beholding eternal objects in his mind, he enjoys the contemplation of celestial things, which are not visible to the organs of sight.

By the Palladium, that fatal image, which gives security to the cities wherein it is preserved, is meant, that those kingdoms flourish and prosper, wherein wisdom counsels. It is supposed to have fallen down from heaven, that hence we may learn, what is confirmed by the divine oracles, that every good and perfect gift is from above, and descends from the Father of lights.



## CHAPTER IV.

## NEPTUNE.

THIS is a glorious and beautiful scene, where the deities of the waters and marine gods, riding in shells, are carried over the liquid plains of the sea; being themselves the presidents, the princes of the vast finny regions, and the moderators of the flowing waves.

The king of them all is Neptune, painted with black hair and blue eyes, adorned with his three-tined sceptre, shining in an azure mantle, and conspicuous in his chariot, crowded with a numerous attendance of creatures, which resemble a fish in the upper, and a man in the lower part of the body.

This Neptune is the governor of the sea, the father of the rivers and fountains, and the son of Saturn by Ops. His mother preserved him from the devouring jaws of his father, who, as hath been remarked, eat up all the male children, by giving a young foal in his stead.

When he grew up, his father's kingdom being divided by lot, he obtained the maritime parts of it.

He and Apollo, by Jupiter's command, were forced to serve Laomedon in building the walls of Troy; because having formed a conspiracy, with some others, they resolved to fetter that god.

Afterwards, being charmed with the beauty of Amphitrite, whose disdain he had long bore,

at last, by the assistance of a dolphin, and the power of flattery, he drew her into marriage.

The dolphin, in consideration of this service, was placed among the stars, and made a constellation.

Neptune had two other wives, Salacia and Venilia, the former so called from the sea, the latter from coming, because, by the flowing and ebbing, the waters go and come, approach and retire by a reciprocal motion.

As to the actions of this god ; the poets say, having struck the ground with his Trident, he produced a horse in Attica, from which he is esteemed the president of horse races ; and, at his altar in the Circus of Rome, games were instituted, in which the rape of the Sabine virgins was represented.

He had his altar under ground, and they sacrificed unto him under the name of Consus, or the god of counsel, which frequently ought to be given privately ; and therefore he was worshipped in an obscure and private place. The solemn games, called Consualia, were celebrated in the month of March in honor of Neptune, whose other name was Consus ; at which time, the horses left off from working, and the mules were adorned with garlands of flowers.

Hence also it happens, that his chariot is drawn by sea horses sometimes, as well as by dolphins. These sea horses had only the two fore feet, and the tails of fishes.

It was therefore Neptune's office to preside over and govern both horses and ships ; and

when he rides upon the waters, he always makes a calm.

His more remarkable children were Phorcus, or Phorcys, and Proteus. The former was born of the nymph Thesea. He was vanquished by Atlas, in a sea engagement, and drowned in the floods; and his surviving friends, supposing that he was made a sea god, worshipped him with divine honors.

There was another Phorcys different from him, whose three daughters had only one eye common to them all: So that when one of them desired to see any thing, she fixed this eye in her forehead, as a diamond in a ring; afterwards she pulled it out, and gave it to her sister to use, and she to the third by turns, as there was need.

Proteus, the other son of Neptune, was keeper of the sea calves, and his mother was the nymph Phœnice. He could turn himself into what shapes he would. Sometimes he dissolved into water, sometimes he was converted into fire, he became now a fish, now a lion, then a bird, or whatever else he pleased. But this wonderful power of assuming any forms, did not belong to Proteus alone; for,

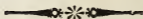
Vertumnus, a god of the Romans, was endued with the like faculty, as his name shews, and he presided over the turns of things, which happen according to expectation.

Pericliænus, the brother of Nestor, was endued by Neptune with the like gift, and was killed by Hercules in the shape of a fly. For

when he fought against Neleus, being violently pricked by the sting of a fly, Pallas discovered that it was Periclimenus in that form.

Mestra, or Mestre, or Metra, the daughter of Erisichthon, obtained this favour also from Neptune, as a reward of her chastity, violated by him, that she should put on the figure of any thing which she desired, that the better she might be able to succor her father's insatiable hunger.

Cœnis, a Thessalian virgin, for the same cause, got the like, yea, rather a greater privilege from this god; for being debauched by him, instead of a reward, she obtained, that she might change her sex, and be wounded by no dart. Therefore, being transformed into a man, she became and was called Cæneus, who, afterwards fighting against the Centaurs, was overwhelmed alive with a great load of trees heaped upon him, and changed into a bird of his own name.



## CHAPTER V.

### *VENUS.*

*VENUS* is styled the goddess of the graces, eloquence, beauty, neatness, and cheerfulness; in whose countenance many charms sit and play: In her forehead sit mirth and joy; and a thousand delights wantonly sport in her snowy bosom.





W. G. MANS

She is clothed with a purple mantle glittering with diamonds; and refulgent with a rosy crown, she breathes pleasures, and flows in softness. Two cupids attend at her sides, three graces stand round her, and the lovely Adonis follows after, gently holding her train. Her chariot is of ivory, finely carved, and beautifully painted and gilt, fashioned in form of a shell, and drawn by swans, doves and swallows, or as some say, by sparrows, as she directs, when she pleases to mount it.

The same Venus is also the goddess of love, the patroness of strumpets, the vile promoter of impudence and lust, and infamous for many whoredoms, rapes and incests: Who ought to be surrounded by furies, not graces, and her chariot drawn rather by swine, dogs, and goats, than the purest and chasest birds. She is often painted like a virgin, rising out of the sea, and riding in a shell: Sometimes as a woman holding a shell, with her head adorned with roses and other flowers: Sometimes she carries a silver looking glass in her hand, and shines with golden sandals and buckles.

She was worshipped among the Siconians, having poppies in one hand, and an apple in the other. They consecrated to her the thighs of all sacrifices, except swine; because the goddess, though filthy herself, hates that animal for its uncleanness, or rather because, formerly, a boar had killed Adonis, her gallant.

At Elis there was an image of her treading on a tortoise with her foot, shewing that vir-

gins ought not to ramble abroad, and that wives ought to keep at home, and take care of the family. Some gave her a girdle or belt of divers colors, called *Cestus*, in which they believed pleasures, delights and gratifications of every kind to be folded up. Others arm her with arrows, and make *Python*, or *Suada*, the goddess of eloquence her companion.

Historians say, that there were four *Venuses* born of different parents; but this, of whom we speak, was the most famous of them all; to whom therefore are ascribed both the beauties and disgraces of the rest. She is said to have sprung from the froth of the sea, which the *Genitals* of *Cœlus*, or his son *Saturn*, being cut off, and cast into the waters, had made. She was no sooner born, than being laid, like a pearl, in a shell, as it were in a cradle, she was driven by *Zephyrus* upon the island of *Cyprus*, where the *Horæ* received her, cherished in their bosoms, educated, accomplished and adorned her; and when she was grown up, they carried her into heaven, and presented her to the gods, who, being taken with her beauty, all strove to marry her; but at last she was betrothed to *Vulcan*, to whom afterwards she was given in wedlock.

The deeds, which are to be expected from a most impudent, and powerful strumpet, are full of mischiefs, plagues and lewdness. Time would fail me, if I should attempt to repeat the names of those, whom she has armed to their mutual destruction, driven to wicked intrigues,

and changed into monstrous beasts ; but I am deterred by modesty from proceeding farther.

Nyctimene, inspired by impure lust, committed incest by violating her father's bed, and therefore was changed into an owl, an ugly and dismal bird, which, conscious of guilt, never appears in the day time, but shuns light, and conceals her shame with darkness, being driven from the society of all birds.

Who abhors not the like fact of Myrrha, contrived and committed by the assistance of Venus ? But her sin proved her ruin ; for she was turned into a tree, which always as it were bewails its impurity, and sends forth drops like tears. Why should I mention the Propætidæ, the chief of prostitutes, who afterwards became stones ? Or why Pygmalion the statuary ? Who, considering, with himself the great inconveniences of marriage, and resolving to live a single life, by exercising his own art, so loved an image of Venus, which himself had made, that he prayed the goddess would soften and animate the ivory : Which having obtained, he begat it of Paphos, from whom an island had its name.

Pyramus and Thisbe, inhabitants of Babylon, equal in beauty, age, manners and fortune, by the instigation of Venus, began to love from their very cradles. The vicinity of their houses bred their mutual affection, acquaintance nourished, and singular beauty, in both, completed it. When they arrived at a marriageable age, and much desired to be joined in mat-

rimony, their parents refused, because of some former quarrels between the two families, and forbade them to see each other, or speak together. What could Pyramus do, or whither could Thisbe turn herself? There was a partition wall between both houses, in which was a small crack, hitherto unknown to the servants; but the lovers discovered it. Their words and sighs went through, though their kisses could not, which they fixed to the wall; when they took leave.

But their love was greater, than that it could pass through by so narrow a crevice; and therefore they resolved the next night, to seek that liberty abroad, which they could not enjoy at home, and fly into a neighbouring wood.

The place is appointed under the shade of a mulberry tree, which covered a fountain. Thisbe, having deceived her keepers, escapes first, and flies into the wood; for love gave her wings; When behold a lioness came fresh from the slaughter of some cattle, to the fountain to drink. Thisbe, being affrighted, ran into a cave, and, in her flight, her veil fell from her head, which the lioness, returning from the fountain, tore with her bloody mouth.

Afterwards comes Pyramus, sees the prints of the wild beast in the gravel, and by and by finds the veil bloody and torn. Immediately concluding, that Thisbe was killed and devoured by the wild beast, his love turned into distraction, he hastens to the appointed tree, and not finding Thisbe, fell upon his sword,

and poured forth his life with his blood. Meanwhile Thisbe recovered her spirits from the fright, and came to the tree, where being struck with the horror of her expiring lover, and half dead with grief, she began to tear her cheeks, to beat her breast, to rend her hair, and water his cold face with a flood of tears: At last, that she might shut up the scene, she plunged the same sword in her own breast, and falling upon his body, breathed out her soul. The tree likewise, warmed with the blood of the slain, felt, and lamented their death; and from that the berries, which before were white, drew on a black and mourning colour.

Atalanta and Hippomenes must now succeed. She was the daughter of king Schænus, or Cæneus, very remarkable both for beauty and the swiftness of her feet. When she consulted the oracle, whether she should enter into matrimony, she received the sad answer, that marriage would be fatal to her. Wherefore she hid herself in the woods, and inhabited the places far remote from the conversation of men. But by how much the more she avoided them, by so much the more they courted her with ardent wishes: Her disdain inflamed their desires, and her pride raised their adoration. At last, when she saw that she could not deliver herself from her importunate lovers by other means, she proposed this condition to them; that, whoever should overcome her at running, should have her as a reward of his victory, but death to him if defeated. They

all accept the conditions, and strive to outrun her; but being overcome, undergo the severe punishment, the loss of life for the fault of their feet. Yet Hippomenes is not deterred, by these fatal examples, from his purpose of contending, nor gives over hopes of winning; because he had received three golden apples, gathered in the gardens of the Hesperides, from Venus, who had taught him how he should use them for his own advantage. He therefore begins the race with Atalanta, and sets out briskly; but as soon as he beheld her going before, he threw down one apple, with whose beauty the virgin being enticed, went out of the way, and took up the rolling gold. Then he flings another, that he might occasion a new stop; lastly the third, so that, while she was busied in gathering the apples, Hippomenes reached the goal, and married her in reward of his victory. But O the inconstancy of Venus! And O the vice of an ungrateful mind! Hippomenes, being intoxicated with love, was forgetful of the kindness of Venus; who, taking it ill, so inflamed them with impatient desires, that, in their journey, they dared to gratify them in a temple, of which sacrilege they instantly suffered the punishment, being turned into lions.

Let Paris and Helena now come upon the stage. He was the son of Priamus, king of Troy, by Hecuba. When she was pregnant, she dreamed, that she brought forth a burning torch; and the soothsayers being consulted,

answered, that it portended the burning of Troy, and that the fire should be kindled by the boy which she had conceived. Therefore the child, as soon as it was born, by the command of Priamus, was exposed upon the mountain Ida, where the shepherds nourished and educated him, and called him Paris.

When he arrived to the state of manhood, many excellent endowments and good qualities shined in him; and particularly he gave such tokens of singular prudence and equity in deciding controversies, that a very great difference arising among the goddesses, was determined by his judgment. The goddess Discordia gave occasion to this contention. For when all the gods and goddesses, she only excepted, were invited to the marriage of Peleus, being angry, that she might revenge the disgrace, while they sat at the table, she crept in privately, and threw a golden apple before them, on which was this inscription, Let it be given to the fairest. Hereupon arose a quarrel among the goddesses; for every one claimed the apple to herself, as being the handsomest.

At last all the rest yielded to the three superior goddesses, Juno, Pallas and Venus; who disputed so eagerly, that Jupiter himself could not bring them to agreement, and therefore appointed, that they should stand to the determination of Paris. So they go to him, feeding his flocks on a certain mountain; they open and plead their cause before him, soliciting his favor with great promises; Juno professes to reward him



with power, Pallas with wisdom, and Venus with the most beautiful woman in the whole world. The judge having curiously inspected them all, being corrupted by lust, pronounced Venus the fairest, and assigned to her the golden apple.

Venus performed her promise to Paris ; for in a little time, he was owned son of Priamus, and sailed into Greece, with a great fleet, under the color of an embassy, but really to fetch away Helena the most beautiful virgin in the world, who was betrothed to Menelaus king of Sparta, and then lived in his house. Menelaus being absent, he carried Helena to Troy. Hence broke out that fatal war between the Grecians and Trojans, in which Troy, the metropolis of all Asia, was taken after a ten years siege, and burnt in the year of the world, two thousand eight hundred and seventy-one ; and Priamus spoiled of his wife, children, kingdom and life together. Helena, who after the death of Paris, was married to Deiphobus, at last betrayed the castle to the Grecians, and admitted Menelaus into her chamber to kill Deiphobus ; by which fact she was reconciled to him.

The first of Venus's companions was Hymenæus, the god of marriage, and protector of virgins. He was the son of Bacchus and Venus Urania, born in Attica, where he used to rescue virgins carried away by thieves, and restored them to their parents. He was of a fair complexion ; crowned with sweet marjoram,

and sometimes with roses: In one hand he holds a torch, in the other a veil of a flame color, representing the blushes of virgins. Maids newly married offered sacrifices to him, as also to the goddess Concordia.

Cupid, the god of love, was the next of Venus's companions, and had divers parents ascribed to him, because there were more Cupids. Plato says, that he was born of Penia, the goddess of poverty, and Porus, the son of counsel and plenty.

Hesiod reports of Chaos and Terra; Sappho of Venus and Cœlus; Alcæus of Lite and Zephyrus; Simonides of Mars and Venus; and Alcæon of Zephyrus and Flora. But of whatever family he is descended, this is plain, that he always accompanies Venus either as a son or servant.

The poets speak of two Cupids, one of which is an ingenious youth, the son of Jupiter and Venus, a celestial deity; the other a debauchee, son of Nox and Erebus, a vulgar god, whose companions are drunkenness, sorrow, enmity, contention, and other plagues of that kind.

Each of them is naked, winged and blind, also armed with a bow, arrows and torch: They have two darts of a different nature, the one of gold, which procures, the other of lead, which drives away love. He is a boy, because void of judgment; blind, because a lover sees not the vices of the object beloved; winged, because nothing is swifter or more inconstant;

for one, who loves to day, will hate tomorrow; what he admires in the morning, he will despise at night; and he is armed, because he strikes afar off.

The Graces, called Charites, were three sisters, daughters of Jupiter and Eurynome, or, as others write, of Bacchus and Venus. The first was called Aglaia, from her cheerfulness and beauty; because kindness ought to be performed freely: The second Thalia, from her perpetual verdure; because the memory of a benefit ought always to be fresh: The third Euphrosyne, from delight; because we ought no less to give, than receive with pleasure.

Adonis was the son of Cynaras, king of Cyprus and Myrrha. Venus chose him as an attendant for his singular beauty. At hunting, being wounded under the groin by the teeth of a boar, he died; whom Venus bewailed with many tears, and changed his blood spilt upon the ground into the flower Anemone. While she ran to bring assistance to him dying, she hurt her foot, being pricked with a thorn, and with her blood died the rose, which being before white, now became red.

Some add another pleasant conceit; that Venus and Proserpina contended before Jupiter, which should have Adonis. They being sent to the muse Calliope, by whose sentence the controversy was to be decided, she settled the matter thus: That Adonis should serve Venus six months, and Proserpina as many. The meaning of the fable is; Venus is the

earth, and Adonis the sun. She reigns with him six months, attired with flowers, and enriched with fruits: The other six months the sun retires from us, as if he would live with Proserpina.

By Venus we understand amorousness. She is the goddess of beauty ; because nothing more foments impure desires, tyrannizes over the affections, subdues virtue, and enslaves the whole man.

She was worshipped armed ; for beauty conquers neither less, nor more slowly, than the fire or sword. She rides in a chariot, and leads a triumph over her conquered enemies after the war is ended, which she wages by the power, not of arms, but love ; for she fights with allurements, not ambushes ; with delights, not bullets ; with charms, not wounds ; she throws no other firebrands than what love kindles ; and the arrows which she darts to the heart, are shot only from her eyes ; and therefore no wonder, if the enemy turn not to flight, but into her arms.

She wears a crown, because beauty is always victorious ; it conquers even in peace ; thunders in silence ; lightens with its aspect ; seizes the breast ; storms the mind ; speaks without a voice ; ties without chains ; enchants without withcraft ; and once to see, is to conquer ; but to be seen, is to triumph.

She holds a mirror, that the brittleness of the glass may remind her of the frailty of her beauty. Her head also is adorned with flow-

ers, from which she may understand, that nothing is more fading than a fine complexion, which, like a flower, blasts with the least breath, breaks by the lightest accident, and dies in a moment.

She is born from the sea; because a lover is afflicted with as many storms of passions, as there are winds that disturb the ocean.

She is infamous for her adulteries, rapes and incests. Behold, whither the beauty of the body carries those whom it captivates! See the precipices, into which that *ignus fatuus* in her eyes betrays her admirers!

Thus from the purest and coolest face, an impure flame is created: Thus the order of things being perverted, many are blinded by others' eyes; find tumults raised in their breasts, from the calm serenity of another's countenance; grow pale at their redness; and become more impudent, the more they admire modesty. Some are of opinion, that Astaroth, the goddess of the Sidonians, mentioned in the Holy Scriptures, was the same with Venus.



## CHAPTER VI.

*MARS.*

**MARS** is the god of war, fierce in aspect, stern in countenance, and terrible in dress: He sits in a chariot drawn by two horses, with a distracted woman driving it. He is covered with armor, and brandishes a spear in his right hand, as though he seemed to breathe fire and death, and to threaten all with ruin and destruction. Sometimes he is represented sitting on horseback, formidable with his whip and spear.

His servants are Fear and Terror; Discord also goes before in a tattered garment, and Clamor and Anger follow him.

She, who drives his chariot, is Bellona, the goddess of war, the companion, or, as some say, the sister, or wife, of Mars. Her priests, the *Bellonarii*, sacrificed in their own blood: In each hand holding out naked swords, wherewith having cut their shoulders, they run up and down, as men mad and possessed; which rites being finished, they were thought to forget futurities.

Before the temple of this goddess there was a pillar, called *Bellica*, over which the herald threw a spear, when he proclaimed war.

Mars is said to be the son of Jupiter and Juno, but Ovid says, of Juno only: For admiring how her husband had himself conceived and begot *Minerva*, affecting the like also, she went to *Oceanus*, to ask his advice, by what

means she might have a child without her husband. Being wearied with her journey, by chance, she sat down at the door of the goddess Flora; who understanding the design, bade her be of good heart, telling her, that she had a flower in her garden, which if she should even touch with her fingers, she should conceive instantly with the very smell of it. Accordingly she was brought into the garden, and the flower shewn her; which having touched, she conceived Mars, who afterwards married Nerione, that is, Valor.

The poets mention only one action of this god, and that rather to be concealed in darkness, had it not been discovered by the light of the sun, namely his adultery with Venus. Vulcan, knowing the whoredom of his wife, made a net of iron, so fine and small, that it escaped the sight of more than human eyes, and spread it over the bed of Venus. Soon after the lovers returned to their sport, and were caught in the snare. Vulcan calls all the gods to the shew, who extremely jeered the prisoners. Being thus long exposed to the jests and hisses of all, at length, at the request of Neptune, Vulcan, having unloosed their chains, let them go.

But Alectyron, a young man very dear to Mars, suffered the punishment which his crime deserved; because, being appointed watch at the door, he fell asleep, and so gave an opportunity to Sol of entering the chamber; therefore he was changed into a cock, which, being



mindful of his old fault, foretels the approach of the sun by his crowing.

Indeed Venus married to Vulcan, that is, a very handsome woman to a very ugly man, gives too strong a temptation to adultery. But that, or any other wickedness, however it may be concealed by more than Cimmerian darkness, and committed in the most private retirements, cannot escape the Son of Righteousness, or go unpunished.

To Mars was sacrificed the wolf for his fierceness; the horse, because he excels in war; the woodpecker and vulture, for their ravenousness; the cock, for his vigilance; and grass, because it springs up more plentifully in cities robbed of their inhabitants by war, and in those places, that are moistened with human blood.

Amongst the most ancient rites of this god, this is worthy to be mentioned, namely, whoever had undertaken the conduct of any war, having entered the chapel of Mars, he first shook the Ancilia, (which were a kind of holy shields) and afterwards the spear of his image, saying, Mars, watch. His priests were called Salii.



## CHAPTER VII.

*VULCAN.*

**VULCAN** was the son of Jupiter and Juno, (some say of Juno only) and himself a god, and the blacksmith of the other deities. He had his shop in the island of Lemnos, where he exercised his trade, and made Jupiter's thunder, and the arms of the rest of the gods. Being contemptible for his deformity, he was cast down from heaven to earth, and, having broke his leg with the fall, from that time has been lame; and indeed, he had undoubtedly broken his neck also, but that the Lemnians, out of humanity, caught him falling. That he might repay his great kindness, he fixed his seat among them, and setting up the craft of a smith, taught the natives the use of fire and iron.

This smoky god loved, and mightily desired to marry, Minerva; and Jupiter consented, yielding up the virgin to the will of this nasty wretch; but he suffered a repulse, and in the wicked and fruitless struggle, his nature falling upon the earth, produced the monster Erichonius, who was a boy formidable with dragon's feet; which deformity that he might hide, he is said to have invented the use of chariots.

Though Minerva favored not Vulcan's address, yet he got Venus, the most beautiful of all the goddesses to wife, whom afterwards, being caught in adultery with Mars, he linked with chains, and exposed them to be laughed

at by all the gods. He had a temple at Rome, where feasts were celebrated in honor of him, called Vulcania, at which animals were thrown into the fire.

A temple was also built and dedicated to him upon the mountain *Ætna*, guarded by dogs, which were endued with so exquisite a sense of smelling, that they went out to meet the chaste and religious coming to it, fawned upon them, and joined themselves companions to them, as being acquaintances and friends of their master Vulcan; but they drove away the wicked and bad with their terrible barking, and tore them with their teeth.

It is feigned, that the first woman was fashioned by the hammer of Vulcan, and honored with the presents of all the gods, whence she was called Pandora; that Pallas gave her wisdom; Apollo music; Mercury the art of eloquence; Venus beauty; and the other gods bestowed other accomplishments.

They added, that when Prometheus stole fire from heaven, to animate the man which he had made, Jupiter, being incensed against mankind, sent Pandora to him with a sealed box, but Prometheus would not receive it. Afterwards she carried it to the wife of Epimetheus, brother of Prometheus, who, out of curiosity natural to the sex, opened it, and let out diseases and evils of all sorts, with which it was filled, amongst mankind, only Hope remaining in the bottom of the box.

That by Vulcan is understood fire, the name

itself discovers ; for so he is called from the force and violence of fire : And therefore he is painted with a blue hat, a symbol of the celestial or elementary fire, which is by nature clear and unmixed ; whereas the terrestrial, because weaker, and wanting fuel, is justly feigned to be lame. They say that Vulcan was cast down from heaven, because the lightning comes from the air ; and that the Lemnians caught him, because it frequently falls into that island.

The Cyclops were the children of Neptune and Amphitrite, who had only one eye, in the middle of their forehead, of a round figure, in the form of a circle. There were many of them, who all exercised the art of smithery under Vulcan, the chief of whom were Brontes, Steropes, and Pyracmon.

Cacus, son of Vulcan, was the vilest of rogues, taking his name from his wickedness. He tormented all Latium, with his fires and robberies, passing his life after the manner of wild beasts, and inhabiting a dismal cave.

When one night he had dragged thither Hercules's oxen by the tail, that the tracks of their feet might not discover this repository of his thefts ; Hercules by chance passing by, and hearing the lowing of the oxen in the cave, broke open the doors, seized and killed the monster.

Cæculus was the son of Vulcan, and also lived by plunder and robbery. They say, that while his mother sat by the fire, a spark flew

into her lap, and that from it growing big, at the usual time, she brought forth a son, who afterwards was the founder of the city Præneste. Others report, that Cæculus, immediately after his birth, was found by some shepherds, in the midst of flames, altogether unhurt; whence he was believed to have been the son of Vulcan.

The shepherd Polyphemus was a monster not unlike to these, and born of Neptune. He had only one eye in his forehead, and got his living by murders and robberies.

Ulysses, being informed, that he had drawn four of his companions into his den in Sicily, and devoured them, attacked him, when he was drunk with wine, and having thrust a fire brand into his eye, quite deprived him of sight.



#### CHAPTER VIII.

### *VESTA.*

*VESTA*, the eldest of all the goddesses, the wife of Cœlum and mother of Saturn, is represented as a matron sitting and holding a drum. She is not reckoned among the celestials, because she is the earth itself, and has her name from clothing, because the earth is clothed with plants and fruits. She sits, because the earth, being immoveable, stays in the lowest part of the world; and she carries a drum, because the earth contains the boisterous winds in its bosom.



Her head is also surrounded with divers flowers and plants voluntarily waving themselves into a crown, while animals of every kind play about and fawn upon her. Because the earth is round, Vesta's temple at Rome was round; and they say, that her image was orbicular in some places.

It is no wonder, that the first oblations were offered to her, since all the sacrifices spring from the earth; and the Greeks both began and concluded all sacrifices with this goddess.

There was another Vesta, the daughter of Saturn by Rhea, by whom they understood fire; and she was esteemed the president and guardian of the houses and altars, and one of the household deities, because she invented the art of building houses: And therefore an image of Vesta, to which they used to sacrifice daily, stood at the doors of private houses.

She admired virginity so much, that, when her brother Jupiter had given her the liberty, of asking whatever she would, she desired that she might always continue a virgin, and have the first oblations of all the sacrifices; which she not only obtained, but also this further honor among the Romans, that perpetual fire was kept in her temple amongst the sacred pledges of her empire; not upon the altars, or in the chimneys, but in earthen vessels hanging in the air, which the vestal virgins tended with so much care, that if by chance this fire was extinguished, a vacation was proclaimed, and all public and private business was inter-



mitted, until they had expiated the unhappy prodigy with incredible pains. But if it happened by the carelessness of the virgins, they were chastised with the severest punishments. However, though this sacred fire was not extinguished, yet it was renewed yearly upon the Kalends of March, only with a flame from the rays of the sun.

By the fable of Vesta is understood the vital heat; that pure, unmixed and benign fire, so necessary for us, without which human life cannot subsist, and by whose heat being diffused through all parts of the body, we are quickened, cherished, refreshed and nourished. This is the sacred, heavenly, and divine flame, which we daily repair by food, and which moves and actuates the whole body, and cannot be extinguished but with life itself; and then there is a lasting vacation, and end put to all our business in this world.



## CHAPTER IX.

*APOLLO.*

**APOLLO** is described as a beardless youth, with long hair, crowned with laurel, and shining in an embroidered vestment; holding a bow and arrows in the right hand, and a harp in the left. Sometimes he is seen with a Shield in the one hand, and the Graces in the other. And because his power is threefold; in heaven, where he is called Sol; in earth, where he is named Liber Pater; and in hell, where he is stiled Apollo; he is generally painted with a harp, shield and arrows: The harp shewing his heavenly power for the harmony of celestial things; the shield the terrestrial, for health and safety, which he brings to earthly creatures; the arrows his infernal, for whomsoever he strikes with them, he sends them down thither.

There were four Apollos, the most ancient of whom was born of Vulcan: another a Cretan, the offspring of the Corybantes; and another of Arcadia: But these three are not mentioned, because all their actions are ascribed to one Apollo, son of Jupiter and Latona. His mother, who was daughter of Cæus the Titan, conceived twins by Jupiter: At which Juno being incensed, sent the serpent Python against her, who that she might escape it, fled into the island Delos, where she brought forth Apollo and Diana at the same birth.

By the invention of physic, music, poetry and rhetoric, he deservedly presided over the Muses, and advanced to other high honors. He also taught the arts of foretelling and archery; by which favors he so much obliged mankind, that he was enrolled in the number of the gods.

These achievements of his, which follow, are remarkable above the rest. He destroyed all the Cyclops, the forgers of Jupiter's thunderbolts, with his arrows, to revenge the death of his son Æsculapius, whom Jupiter had killed with his thunder; and that, because, by the power of physic, he restored the dead to life again.

For this cause, Apollo was cast down from heaven, deprived of his divinity, exposed to the calamities of this world, doomed to banishment upon the earth, and compelled by want to feed Admetus's flocks. In this distress, being weary of idleness, he is said first to have invented and formed a harp, with a design of passing the time more agreeably.

By chance he killed Hyacinthus, a boy of remarkable beauty and ingenuity, and whom he very much admired. For, whilst they played together at quoits, Zephyrus, who was also taken with the love of Hyacinthus, being enraged that Apollo was preferred to him, and catching hold of this opportunity of revenging his grief, drove the quoit, which the god had thrown, by a puff of wind, against the head of the boy, who instantly dropt down dead. But

Apollo caused the flowers called violets, to be produced from his blood spilt upon the earth.

Besides, he wonderfully esteemed Cyparissus, another very pretty youth; who, having killed a deer, which he had trained up, and ardently loved, would admit no consolation: But Apollo, moved with pity, changed him into a cypress tree, whose branches they ever afterwards used at funerals, to perpetuate his mourning, as he had requested of the gods.

He pursued Daphne, a virgin famous for her beauty and modesty, that he might fulfil his impure lust; but she, having prayed to the gods, was turned into a laurel, the chastest of trees; which is never corrupted by the violence of heat or cold, but remains always flourishing, always pure.

He also long courted, but could not gain the nymph Bolina; for she chose rather to be drowned in the waters of a river, into which she threw herself, than to yield to his lascivious flames. Nor did her invincible modesty want its reward; for exposing herself to death, for the defence of her virginity, she conquered both death and Apollo, and thence became immortal.

Leucothœ, daughter of Orchamus, king of Babylon, was not equally tenacious of her chastity; for she at last consented to Apollo's suit; which disgrace to the family, her father not bearing, buried her alive. But when Apollo, who indeed could not restore her to life again, had sprinkled her body and the place

with heavenly nectar, there sprung up a tree that drops frankincense.

Apollo, who raised the walls of the city Troy by the music of his harp alone, was challenged by Marsyas, a proud musician; but the god flayed him alive, because he presumed to contend with him in his own art, and afterwards converted him into the river of Phrygia of the same name.

When the gods Apollo and Pan contended in singing, Mydas, king of Phrygia, being appointed umpire of the dispute, foolishly adjudged the palm to the latter, for which the former stretched his ears to the length and shape of an ass's ears. The king endeavored to conceal this disgrace from all but his barber, whom he earnestly begged, and by great promises prevailed, that he would not discover to any what he had seen. But he, not being able to keep a secret so wonderful, dug up the ground, and whispered, Midas has asses' ears, and then filling up the ditch with earth, went away. But strange! The reeds, growing out of the hole, being moved with the gentlest gale, uttered the same words which the barber had there buried.

As to the sense of the fable, all agree, that Apollo is nothing else but the Sun, to whom these four things, which are commonly attributed to the god, remarkably belong. The first was the skill of prophesying, and knowledge of secret things; which is the property of the Sun, who, dispelling the darkness by his light, discovers hidden and concealed truth. Another

er was the art of healing, which also shadows forth the solar influence, than which nothing is more salutary, and more necessary to the preservation of things. The third, namely, expertness of shooting, agrees also to the Sun, who darts his rays as so many arrows from his body to the earth. The fourth was music, which may be applied to the Sun; because being placed in the middle among the planets, he, together with them, by a manifold motion, makes, as it were, a kind of consort; and, as the planets are seven in number, the poets assert, that Apollo's harp consisted of so many strings.

From the things offered in sacrifice to Apollo, it likewise appears, that he was the Sun, such as the olive, which cannot be nourished in places distant from the Sun. The laurel which is an evergreen, and is therefore an emblem of the vegetative influence of the Sun, and other things of like natures and qualities.

They who pretend to turn this fable to true history, tell us, that Apollo was a king of the Arcadians, who was deposed for ruling with too great severity, that he fled to Thessaly, where king Admetus gave him the command of the country lying about the river Amphrysus.





## CHAPTER X.

*DIANA.*

DIANA is painted in a hunting habit, with a bow in her hand, a quiver full of arrows hanging down from her shoulders; and her breast covered with the skin of a deer: She was the goddess of hunting and chastity.

She has three different names, and as many offices: In the heavens she is called Luna, on the earth Diana, and in hell Hecate. In the heavens she enlightens all things by her rays.

On the earth she subdues all the wild beasts by her bow and darts; and in hell keeps in subjection the ghosts and spirits, by her power and authority. The poets feign, that she has three heads, of a horse on the right side, of a dog on the left, and a woman in the middle.

She is called Luna from shining; because in the night time, she sends forth a glorious light. Her chariot is drawn by a black and white horse; or by two oxen, because of her horns; sometimes adding a mule, for her barrenness, since she shines not with her own, but the borrowed light of the sun.

It is the opinion of some, that Luna was of both sexes, and that the Egyptians, especially, worshipped the god Lunas, and also the goddess Luna; but with this difference, that those who worshipped Luna, were thought subject to the women, and those, who honored Lunas, were superior to them. It is to be observed

also, that the men sacrificed to Venus, under the name of Luna, in women's dress, and the women in men's clothes.

The shepherd Endymion, is supposed to have been Luna's gallant, whom she so much admired; that for the sake of kissing him, she came down from heaven, to the mountain Latmus, in Caria, where he lay in a certain cave, condemned to perpetual sleep, because he attempted to violate the modesty of Juno.

Endymion was in reality a famous astronomer, who first described the course of the moon, and he was said to sleep, because he contemplated nothing but the planetary motions.

She was called Hecate, either because the moon darts her rays or arrows far off; or, because they sacrificed a hundred victims to her; or, because, by her edict, those, who were not buried, wandered a hundred years before they were carried over to hell.

She was the daughter of Ceres and Jupiter, and being cast out by her mother, and exposed in the streets, was taken up by some shepherds and nourished by them: For this reason she was worshipped in the streets, and her statue usually set before the doors of the houses.

They say that she was of a prodigious size, and wonderfully tall, with her head frightful with snakes instead of hairs, and feet resembling serpents. She was encompassed with dogs; because that animal was sacred to her.

They say, that she presided over enchant-

ments, and that being called seven times, she used to come to the sacrifices ; which being finished, several apparitions were seen, called from her Hecatæa.

This goddess was called Lucina and Opis ; because she attended and gave assistance to infants coming into the light of life ; which office she is said first to have performed to her brother Apollo, when herself being just born, was present, while her mother Latona brought him forth, and did the office of a midwife ; but she was so affrighted with her mother's pains, that she resolved perpetually to preserve her virginity, seeing the pains to be endured in child bearing are so many.

The women, after child birth, used to sacrifice to Juno, and to offer their own and the infant's clothes to Diana.

As this goddess was a huntress, and the princess of hunters, the woods, groves and forests were consecrated to her : And, because it was believed, that she left off hunting on the Ides of August, therefore it was not lawful to hunt after that time ; but they crowned the dogs with garlands, lighted torches of stubble, and near them hung up their hunting instruments.

She was of so inviolable a chastity, that she resisted the solicitations of Mars and Apollo, though powerful and famous deities.

Actæon, the famous hunter, and son of Aristæus, felt the vengeance of her offended modesty ; for when he only looked at her, whilst

she was naked in a fountain, she deferred not the punishment of his impurity one moment; for being sprinkled with water by her, he was changed into a stag, and afterwards torn in pieces by his own dogs.

She also punished the arrogance of Chione, the daughter of Dædalion by Apollo and Mercury. For when she had brought forth twins, namely, Philamon, a skilful musician, son of Apollo, and Autolychus, the offspring of Mercury, famous in the art of stealing, she bragged, that she had gratified two gods, and dared to prefer herself to Diana, slighting the beauty of the goddess; but she, enraged with anger, bent her bow, and pierced her tongue with an arrow.

Meleager suffered the punishment due to his father Oeneus. For when he, in the offering of the first fruits, wilfully forgot Diana, the goddess, being angry, sent a boar to ravage the lands of his kingdom of Caledonia. Meleager, attended with many chosen youths, immediately went out to kill, or drive him out. The virgin Atalanta joined herself to the hunters, and first wounded the boar, which Meleager soon after killed.

He congratulated Atalanta more, because she wounded the wild beast, than himself, who had killed it, and therefore gave her the boar's skin.

But the uncles of Meleager, being enraged, took the present from the virgin; whereupon Meleager, the giver, killed them. When his mother Althæa understood that her brothers

were killed by her son, being mad with fury, she prepared herself for revenge. In Althæa's chamber, when she brought forth Meleager, there was a stick, which the Fates took and threw into the fire, saying, That the infant should live as long as it remained unconsumed. The mother speedily snatched it out of the fire, quenched it with water, and laid it up. But now, moved with rage for the slaughter of her brothers, she cast the branch into the flames, which burning, he also felt the fire in his bowels, and at last, together with it, was reduced to ashes.



## CHAPTER XI.

*CERES.*

*CERES* is represented as a lady, tall in stature, venerable with majesty, beautified with yellow hair, and crowned with a turban, composed of the ears of corn; her bosom swells with large and snowy-white breasts: She holds in her right hand a burning torch, and in her left a handful of poppies and ears of corn.

She was begotten of Saturn and Ops, and of so remarkable beauty, that she drew the gods themselves into the love and admiration of herself. She being loved by her brothers Jupiter and Neptune, and also debauched by them, brought forth Proserpina to the former; but it is uncertain, whether a daughter or horse to the latter. For some say, that she cast herself among a drove of mares, that she might avoid the embraces of Neptune, and instantly put on the shape of a mare; and that her brother, observing this, became a horse, and from her begat Arion.

Ceres took this disgrace very ill, exceedingly lamented her lost honor, and testified her sorrow by mourning clothes: After that, she so hid herself in the dark recesses of a cave, that none of the gods could know what became of her; until Pan, the god of the woods, discovered her by chance, and told Jupiter, who, having sent the Fates to her, at last persuaded her to lay aside her grief, and rise out of the

cave, to the great good and joy of all. For at that time, they say, that all sorts of living creatures were infected with a grievous plague, and that the fruits of the earth, and granaries, every where corrupted; and no wonder, since Ceres the very goddess of the fruits skulked, and concealed herself. She first invented and taught the art of tilling the earth, of sowing pulse and corn, and of making bread, whereas before men eat only acorns. As soon as agriculture was introduced, and men began to contend about the limits of those fields, which though before rough and uncultivated, being covered with briars and unprofitable plants, now brought so much profit, she enacted laws, and determined the rights and properties of those who disputed.

Ceres is beautiful, because the earth, which she resembles, gives a very delightful and beautiful spectacle to beholders; especially when it is arrayed with plants, diversified with trees, adorned with flowers, enriched with fruits, and covered with green herbs, when it displays the honors of the Spring, and pours forth the gifts of Autumn with a bountiful hand. Her hair is yellow, for the ears of corn are of a golden color, when they come to maturity. She has breasts swelling with milk; because the earth, impregnated with seed, and big with fruits, brings forth all things out of itself, and, like a mother, feeds and nourishes us.

She holds a lighted torch, because when Proserpina was stolen away by Pluto, she lighted torches with the flames which burst from



the top of Mount *Ætna*, and with them sought her daughter through the whole world. She also carries poppies, because, when spent with grief, she could not obtain the least rest or sleep, Jupiter gave her poppies to eat, which plant, they say, has a power of creating sleep and forgetfulness.

*Triptolemus* was the son of *Eleusius* or *Cereus*. *Ceres* educated him from his infancy upon this occasion: Whilst she sought *Proserpina* by sea and land, she turned out of her way into the city *Eleusis*, where the father of *Triptolemus* entertained her with the greatest civility; in return of which kindness, she bred up his son, feeding him in the day time with celestial and divine milk; but in the night covering him over with fire.

The child growing up sooner than ordinary, in a few days discovered his education more than human. Wherefore the father, being astonished, desired to know how *Ceres* had managed his son: And while he observed all things out of a private place, he saw *Triptolemus* covered by *Ceres* with burning coals. Immediately he cried out, that his son was killed, and ran to save him.

Here *Ceres* punished the rash curiosity of the man with death. Then she put up *Triptolemus* into her own chariot, and sent him throughout the whole world, to shew men the use of corn; which he executed faithfully, and obtained his name from thence.

There is an *Evet* at *Ceres* feet, who was

formerly a boy, and changed by that goddess into a beast like a lizard. For when Ceres, wearied with the labor of her journey, and scorched with thirst, came to a certain cottage, and earnestly begged an old woman living there, to give her water to wash her mouth; the old woman gave her barley broth; which, whilst the goddess supped up greedily, the son, a saucy boy, called Stellio, mocked her. This enraged Ceres so much, that she threw some of the broth into his face, and turned him into an Evet.

Eresichthon, contemning the sacrifices of this goddess, when he had defiled her grove, and cut down one of her oaks, was punished with insatiable hunger; so that, having devoured all his food and effects, he was forced to eat his own flesh to support his body, and to bring upon himself an horrible death, that he might the better sustain his life.

Among all the Cerealia, or sacrifices instituted in honor of Ceres, the chief are the Elusinia, so called from the city Eleusis. Of these were two sorts; the Majora, consecrated to Ceres; and the Minora to Proserpina.

It was a custom, that those who were to be initiated in the Majora, never put off the clothes, which they then wore, till they fell off in rags.

In the Majora and Minora, a perpetual and wonderful silence was kept; so that to publish any thing concerning them was a crime.

In these sacrifices they carried lighted torches; because with them Ceres sought her daugh-

ter; crying out through all the streets and highways, Proserpina, and filling all places with their dismal howlings.

Games were also celebrated in these sacrifices, in which the victors were adorned with a barley crown.

The Thesmophoria were instituted by Triptolemus; and those women, who vowed to maintain perpetual virginity, were initiated in them. For some days a fast was kept; and wine was altogether banished from her altar.

A swine was sacrificed to Ceres; because that animal hurts the fruits of the earth; and garlands, composed of ears of corn, were offered to her, as Tully asserts.

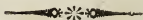
Ambervalia were instituted to purge the fields, and beg fruitfulness and plenty; and were so called, because the sacrifice surrounded the lands, and was led about through the fields.

These sacrifices were performed by husbandmen, carrying a victim, namely a sow big with young, or a cow-calf thrice through the corn and hay, in the beginning of harvest, while the fields resounded with the joyful acclamations, and merry dancing of the rustics following them.

Meanwhile one of them, adorned with a crown, sung the praises of Ceres; and after they had offered mead mixed with milk, before they reaped the fruits, they sacrificed the sow to the goddess Ceres.

Some make Vesta the globe of the earth;

Ceres the soil or surface of it, which is ploughed and sown, and Proserpina all that side of the earth which lies under our feet.



## CHAPTER XII.

### *MERCURY.*

**MERCURY** is represented as a young man, with a cheerful countenance, an honest look, and lively eyes; fair without paint, having winged shoes and hat, and holding in his hand a winged rod, bound about with two serpents.

His parents were Jupiter and Maia, daughter of Atlas; and for that reason, perhaps, they used to sacrifice to him in the month of May. They say, indeed, that Juno, for some time, gave him the breast; and, that her milk, which he sucked too greedily ran out of his mouth upon the heavens; from which the milky way had its name.

He had many remarkable qualities, on account of which, they worshipped him as a god. He is said to have invented letters, and the use of them. He excelled in eloquence, and the faculty of speaking; and therefore was accounted the god of rhetoricians and orators. He is also reported to have been the first inventor of contracts, weights and measures; and taught the arts of buying, selling, and traffic; and thence was called the god of merchants, and of gain.

In the art of thieving he far excelled all oth-



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er sharpeners, for he is the prince and god of such. The very day in which he was born, he stole away the cows of king Admetus, though tended by Apollo himself: Who, while he complained of the theft, would fright him with threats, and had bent his bow with an intent of revenge, but found himself robbed of his quiver and arrows also; and so being pleased with the deceit, turned his resentment into laughter.

He, being as yet an infant, and entertained by Vulcan in his house, privately conveyed away his working tools. He snatched Venus's girdle, whilst she embraced him: And, having taken Jupiter's sceptre, he designed to pilfer the thunder also, but feared, lest it should burn him. He was a wonderful master at making peace; and therefore sometimes was painted with golden chains, flowing from his mouth, with which he linked together the minds of his hearers; and he pacified not only mortals, but also the gods themselves, when they quarrell-ed. This pacificatory faculty is signified by the rod, which he holds in his hand, and which formerly he got from Apollo, to whom he had before given a harp. This wonderful virtue of deciding controversies appeared by two serpents fighting, which Mercury, by interposing his rod, presently reconciled; so that twisting with a mutual embrace, they stuck to the rod, which is called Caduceus; and from hence all ambassadors, sent to make peace, are called caduceatores.

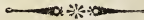
He had diverse offices; the chief were, to carry the commands of Jupiter; whence he was commonly called the messenger of the gods: To sweep the room in which they used to feast; to make the beds, and perform other mean and servile offices of that kind: Also to attend persons dying: to unloose their souls from the chains of the body, and carry them down to hell: Likewise to revive, and replace into new bodies, those that had already completed their time in the Elysian fields.

By his sister Venus he had a son, Hermaphroditus by name, famous for beauty, of wonderful modesty, and remarkable for his hatred of women. The nymph Salmacis, an inhabitant of the woods, which he frequently ranged in hunting, greatly admired him: She often tempted the youth, but as often suffered a repulse: At last she laid a snare for him at a fountain, whither when he came to bathe, she also leaped into the water; yet neither so could she overcome his extraordinary chastity. Therefore turning to the gods, she is said to have prayed, that their two bodies might unite and become one; which she obtained. The youth was amazed at the change of his body, and desiring to have some like him, for a consolation of his grief, he obtained his wish; for whosoever washed in that fountain became an hermaphrodite, having both sexes.

One Battus, a herdsman, by chance saw Mercury driving away the cows of king Admetus from Apollo: When Mercury perceived it;

he went to the man, desired that he would discover the theft to no body, and to his entreaties added a present, a delicate cow, as a reward of secrecy. Battus promised; but Mercury to try his faith, soon after returned to him in another shape, and asked about the cows that were stolen, if he saw them, or knew the place whither the thief had carried them. Battus denied; but Mercury pressed hard, and promised, that he would give him both a bull and a cow, if he would tell. Being taken with the promise, he points out the place and the cows. Here Mercury, enraged with anger, having laid aside his disguise, turned him into a stone called *Index*.

In the sacrifices of this god they offered a calf, milk, honey, and especially the tongues of the victims, in allusion of his oratorical abilities, they also hung a purse to his statue, to denote that he was the god of the merchants: And gave him the name *Dolius*, because of his fraud and treachery.



#### CHAPTER XIII.

### HERCULES.

THE twelve preceding heathen deities are called the *Dii majorum gentium*. The following six, viz. Hercules, Bacchus, Æsculapius, Romulus, Castor and Pollux, are called the *Dii minorum gentium*, or Demi Gods; or as some write it, *Semi Dei*.





The Semi Dei are supposed to have sacred minds and celestial souls in human bodies, and to be born for the good and safety of mankind.

The chief of all the heroes is Hercules, son of Jupiter and Alcmena, wife of Amphitryo, king of Thebes. For when Amphitryo was absent, Jupiter, having assumed his shape and dress, came to Alcmena the queen, who, thinking that her husband had returned, entertained the deceitful god both at table and in bed; and had by him a son, of that largeness of limbs, and firmness of powers, and strength of body, that the god found a necessity to employ three nights joined into one, in producing a son of such marvellous valor.

Juno having discovered the adultery of her husband, was inflamed with so great hatred against Hercules, that she laid all the snares, that jealousy could contrive, for his destruction. First, she obtained an edict from Jupiter, which she endeavored to turn to his ruin. For when the wife of Sthenelus, king of Mycenæ, was big with Euristheus, at the same time in which Hercules was in the womb, Jupiter ordained, that whomsoever of the two should be first born, he should exercise authority over the other: Juno therefore accelerating the birth of Euristheus, he came before Hercules, and so obtained a right and superiority over him. Soon after his birth, also, she sent two vipers to slay him in the cradle, but in vain; for the valiant infant, snatching them with his hands, griped and killed them with his grasp.

At length, by the mediation of Pallas, Juno was reconciled to the noble youth, and gave him the breast, which the infant having hurt by sucking too greedily, the goddess out of anger immediately weaned him.

Hercules was not only subjected to Euristheus, by the edict of Jupiter, and unkindness of Juno; but besides, was advised and persuaded by the oracle of Apollo, that he should submit himself to Euristheus, obey his commands, and especially undergo the twelve labors, which his master was to enjoin.

Hercules obeyed the Fates, and served his master twelve years, wherein he executed the most dangerous and difficult commands, with like labor and success, particularly these twelve which follow.

I. He tore in pieces, with his nails, the lion in the Nemean wood, which was believed to have fallen from the orb of the moon, and was invulnerable by any weapon. He wore the skin for a shield and breastplate.

II. In the lake Lerna he killed a serpent with seven heads, some say nine, others reckon up fifty; a monster so dreadful, that one head being cut off, another presently sprang up in its place, unless the blood, issuing from the wound, was stopped by fire. Iolaus, the son of Iphiclus, gave him lighted brands, with which he stanch'd the blood; wherefore when he became decrepid and old, Hercules, by prayers, restored him to youth again, as a reward of his good service.

III. On Erymanthus, a mountain of Arcadia, he bound a boar, whose fierceness and bigness was equally terrible, and brought it to Euristheus.

IV. Being ordered to bring to Mycenæ a hind having brazen feet, and golden horns, which none dared to wound, because she was consecrated to Diana, and which none could catch by running; yet Hercules, having pursued her a whole year, at last took, and brought her on his shoulders to Euristheus.

V. He partly killed, and partly drove away the birds, called Stymphalides, from the lake of Stymphalus, which used to feed upon human flesh.

VI. He defeated the army of the Amozans, and took from Hyppolite, their queen, the finest belt in the world.

VII. In one day he cleansed the stable of Augeas, wherein three thousand oxen were stabled thirty years, the dung being never carried out, which he effected by turning a river into it.

VIII. He tamed a great bull, that did innumerable mischiefs to the island of Crete, and brought him bound to Euristheus.

IX. He overcame Diomedes, the most cruel tyrant of Thrace, who fed his horses with the flesh of his guests, and gave him to his own horses for fodder.

X. He conquered in war the three bodied Geryon, drove away his bay oxen, who devoured strangers, and brought them into Italy,

having first killed the dragon with seven heads, and the two headed dog which guarded them.

XI. He carried away the golden apples, in the gardens of the Hesperides, having first killed the dragon that kept them.

XII. Lastly, Being commanded by the Euristheus to penetrate into hell, and bring the dog Cerberus thence, he performed it without delay, drawing the three headed monster, bound in a triple chain, up to the earth. When Cerbeus saw the light, he is said to have vomited, from whence the poisonous herb wolfsbane sprang.

Besides these, there are other proofs of his valor, worthy to be mentioned. For, he vanquished the giant Antæus, son of the earth, more than sixty four cubits high, so barbarous to all strangers, that compelling them to wrestle with him, he choked them.

Busiris, son of Neptune, used to sacrifice to his father all strangers that he could catch, till Hercules offered both him and his son upon the same altar.

He killed the giants Albion and Bergion, who intended to stop his journey: And when, in the fight, his arrows failed him, having ing prayed to Jupiter, he is said to have obtained a shower of stones, by which he defeated and put to flight his enemies.

When Atlas was weary, and sinking under his burden, Hercules took and carried the heavens on his shoulders.

He overcame and strangled the fire vomiting robber Cacus.

With an arrow he shot the eagle that devoured the liver of Prometheus chained to the rock.

He slew Theodamus because he denied him victuals: But he took Hylas his son with him and was very kind to him.

He delivered Hesione, daughter of Laomedon, king of Troy, from the whale, a sea monster, to which she was exposed, in this manner: He raised, on a sudden, a bank in that place, where the whale was to devour her, and stood there armed; whither when the monster came with open mouth, he leaped into his throat, and sliding down into his belly, spent three days in tearing him within; but at length he burst through safe, having lost only his hair. Afterwards, Laomedon not standing to his promises, and refusing to pay the plighted reward, Hercules stormed and pillaged Troy, and gave Hesione to Telamon, who first mounted the wall, in part of the booty.

When Achelous, the son of Oceanus and Terra, and Hercules, contended in a single combat for Deianira, who was betrothed to both, he overcame his rival, though he turned himself sometimes into a serpent, sometimes into a bull; for one of his horns being plucked off, he was obliged to yield. Achelous was truly a river of Greece, winding like a serpent; and furrowing the fields, where it flows, with its waters makes a noise, imitating the roaring of a bull.

This river divides itself into two streams, but Hercules, with banks, forced it into one channel; and so, the sand being drained, there followed great plenty of fruits of every kind.

Deianira was the daughter of Oeneus, king of Ætolia. After Hercules married her, having a deep river to pass through, Nessus the Centaur offered his assistance to carry through Deianira on his back, which accordingly he did. When he was on the other side, he prepared to offer violence to her; but Hercules enraged at the sauciness of the monster, even swimming, robbed him of his life with an arrow. Nessus dying, gave to Deianira his bloody coat in a present, which, he said, had a power of restraining her husband from unlawful amours, if he should wear it.

The credulous lady accepted the present, and, some time after, experienced its virtue otherwise than she expected. For when Hercules, who was invincible, and unbroken by so many and so great labors, became softened with pleasure, and being overcome with the charms of Omphale, queen of Lydia, served her as a handmaid, having changed his club into a distaff, and his arrows into a spindle; seeing also he so desperately loved Iole, the daughter of Eurytus, king of Oechalia; his wife Deianira, taking it ill, and desirous of turning him from unlawful amours, sent him Nessus's coat, which having put on, when he was to sacrifice, being instantly driven into distraction, he burned himself in the pile which he raised, and after his death was enrolled among the gods.





## CHAPTER XIV.

*BACCHUS.*

**BACCHUS** is a filthy, shameless and immodest god; with a body naked, red face, lascivious look, swollen cheeks, fat breast, big belly, and distended paunch; in an effeminate posture, dispirited with luxury, and intoxicated with wine. He is crowned with ivy and vine leaves, and in his hand holds a thyrsus for a sceptre. His chariot is drawn sometimes by tigers and lions, sometimes by lynxes and panthers: A drunken band of Satyrs, demons, and nymphs presiding over the wine presses, fairies of the fountains, and priestesses attend him as his guard, and old Silenus, riding on an ass, brings up the rear. He is painted with horns, and sometimes a smooth and beardless youth, frequently also an old man.

Concerning the birth and kindred of Bacchus, the poets say, that Jupiter, being charmed with the love of Semele, daughter of Cadmus, very much moved the jealousy of his wife Juno, who therefore contriving snares for the wanton, visited her in the shape of an old woman, congratulated her acquaintance with the king of the gods, and advised, that she would oblige him by an inviolable oath, to promise whatever she should ask: And then, says she, you shall ask, that he come to you with all the ensigns of his dignity, as he uses to the bed of his royal spouse. The advice

extremely pleased Semele, and when first she saw the god, she begged a favor, but without a name, which he forthwith promised, and bound himself by the Stygian Lake to perform. Jupiter, having heard the request, grieved much, yet arrayed with his greatest glory, and terrible with his tremendous majesty, unwilling enters the house of Semele; who, unable to sustain the ethereal tumult, being struck down with the lightning, and stupified with the thunder, was soon reduced into ashes, and her palace perished in the flames, which her ambition had kindled.

Meanwhile the child Bacchus, with whom she was big, is taken out of the womb of the unhappy mother, and sewed into his father's thigh, till the full time of his nativity. When he was born, Jupiter delivered him to Mercury, to be carried into Eubœa, to Macris, daughter of Aristhæus, who first anointed the lips of the infant with honey, and brought him up with great care, in a cave having two gates.

Bacchus invented so many things useful to mankind, either in finishing controversies, building cities, enacting laws, or obtaining victories, that therefore he was admitted into the council of the gods by the joint suffrages of the whole world. Yea, even his priestesses, by striking the earth with their thyrsi, drew forth rivers of milk, honey and wine, and wrought several other miracles by the power of that god. He first invented the use of wine, and taught the art of planting the vine, the

method of making honey, and tilling the ground. When he was king of Phœnicia, he first discovered to his subjects the manner of traffic and navigation. He reduced men, wandering after the manner of beasts, into society and union, brought them over to religion, and the knowledge of the gods, and excelled in the mystery of prophesying.

He subdued India, Egypt, Syria, Phrygia, and all the East, and there erected pillars as Hercules did in the West. He rode upon an elephant, and first invented triumphs and crowns for kings.

Bacchus, willing to oblige Midas, king of Phrygia, by some favor, because he had often deserved well of him, bid him ask at large, and promised that he should be master of his highest wish. The king immediately requested, that whatever he should touch might be turned into gold. The god was sorry, yet consented. Midas soon perceived, that he had sought a boon very destructive and dangerous to himself; for being to take meat and drink, he found that they also became gold, and that therefore he must perish by hunger and thirst. Now repenting of his folly, and praying that the dear bought gift might be recalled, the god, being moved with compassion, ordered him to bathe in the river Pactolus, of Lydia, and from thence the sand of that river became gold.

In the sacred rites of Bacchus, there are three things to be considered; the things that are offered, the priests, and, the sacrifices them-

selves, which are celebrated with peculiar ceremonies. Of plants and trees were consecrated to him, bindweed, the fir, the ivy, the fig and the vine: Of animals, the dragon, and the pye, signifying the talkativeness of drunkards: The goat was offered, being a creature destructive to the vines; and, among the Egyptians, they killed a swine to his honor before their doors. The Satyrs, the Sileni, the Naiades, but especially the women, called Bacchæ from himself, presided over the holy mysteries.

The sacrifices were various, according to the variety of nations and places, and celebrated with different ceremonies, on stated days, with the greatest religion, or rather the rankest profaneness and impiety.

Oscophoria were first instituted by the Phœnicians, when boys, carrying vine leaves in their hands, went praying from the temple of Bacchus to the chapel of Pallas.

Trieterica were acted in the winter, and by night; when the Bacchæ, wandering about armed, predicted things to come.

Epilenæa, were games in the time of the vintage; when they contended at treading the grapes, and singing, all the while, the praises of Bacchus.

Canephoria, among the ancient Athenians, were performed by marriageable virgins, carrying golden baskets filled with the first fruits of the year.

Apaturia were feasts in honor of Bacchus, setting forth, how greatly men are deceived by wine.

Ambrosia were observed in January; because that month was sacred to this god.

Ascalia were so called from a Greek word signifying bottles; many whereof they filled with wind, or with wine, and leaping upon them with one foot, they thought that they did great honor to Bacchus, because they thus trampled upon the skin of the goat, who is the greatest enemy to the vines.

Lastly, the Bacchanalia, or Dyonysia, or Orgia, were feasts among the Romans, solemnized in February, at midday, at first by women only; but afterwards by men also, by boys and girls, who left no sort of lewdness and debauchery uncommitted; for upon this occasion, rapes, whoredoms, poison, murder, and such abominable impieties were promoted under a pretence of religion, till, by an edict of the senate, these destructive festivals were abrogated.

As to the historical sense of the fable; some by Bacchus understand Nimrod, not only from the similitude of their names and epithets, but because he may be said, not improperly, to preside over the vines, seeing he was the first king of Babylon, where were the most excellent wines, celebrated among the ancients.

Others think, that Bacchus was Moses; because many things in the fable of the one, seem derived from the history of the other. For the god was supposed to have been born in Egypt, presently shut up in an ark, and thrown upon the waters, as was also Moses.

His surname Bimater may be ascribed to the prophet, who had one mother by nature, another by adoption, namely, the daughter of king Pharaoh.

Both were remarkable for beauty, educated in Arabia, famous in war, and had women in their armies. Orpheus stiles Bacchus a law-giver, calls him Moses, and attributes to him the two tables of the law. And as Bacchus was represented double horned, so the face of Moses appeared, from what time he spoke with God in the mountain: His head seemed to shine with rays of glory darting from his brow, as if they were horns.

As the Bacchæ brought water from a rock, by striking it with the thyrsus, and opened whole rivers of milk, wine and honey, where-soever they went; so the land of Canaan, to which Moses brought the Israelites, flowed not only with milk and honey, but wine also, as appears from that noble vine branch cut off with its grapes, which two men carried upon a staff. Bacchus passed through the rivers Orontes and Hydaspes, which were dried up, being touched by his thyrsus; as was done by Moses in the Red Sea.

It is also said, that an ivy stick, thrown down by one of the Bacchæ upon the ground, crept like a dragon, and twisted itself about an oak. And lastly, that the Indians were once covered with darkness, whilst those Bacchæ enjoyed a perfect day. From which we may collect, that the ancient inventors of fables

have borrowed many things from the Holy Scriptures, to patch up their conceits.

The moral sense of the fable shews wine and its effects. Jupiter, limping with Bacchus sewed in his thigh, resembles a man burdened and overcome with drunkenness, who not only halts, but reels and stumbles, and madly rushes wherever the force of the wine carries him. As he was born amidst thunder and lightning ; so wine often produces quarrels, violence, noise and confusion. He is an eternal boy : And indeed old men themselves become boys again by too much wine ; for excess takes from those, who too freely indulge in drinking, the use of reason, by which men are distinguished from children.

He is naked ; because the drunkard cannot conceal or hide any thing. There is truth in wine ; for it opens the secrets of the mind and body too. By his horns is signified, that wine not only dispels cares and troubles, but also makes even the meanest bold, insolent and fierce.

He is crowned with ivy ; because that plant always green and flourishing, by its natural coolness, assuages the heat occasioned by drunkenness.

Women commonly celebrated the sacrifices of Bacchus, and those enraged, intoxicated, and abandoned to all wickedness. Accordingly wine effeminates minds the most masculine, and disposes them to luxury : It begets anger, stirs up men to madness ; and therefore

tigers and lions draw the chariot of that god.

The Bacchanalia were celebrated by persons masked; for wine introduces the figures, as well as manners of wild beasts, changing one into a lion, another into a bear, this into a swine, that into an ass.

Bacchus is sometimes merry, and sometimes morose and sad; for nothing so much cherishes the heart of man as wine: Nothing more delightfully refreshes the spirits and mind, than that natural nectar, which being moderately taken, all our griefs and cares fly away, and unusual cheerfulness appears in the countenance. Whereas excess of wine causeth sadness, for though it is the cradle of Life, yet it is also the grave of Reason: So that when the body is drowned in liquor, the mind floats, or else is stranded.

Drunkenness weakens every member; it blinds the sight, and especially then, when it draws little stars from the eyes: It makes the head to totter, the hams to sink, the feet to fail, the hands to tremble, the mouth to froth, the eyes to sparkle and water, the faltering tongue to attempt unintelligible words, and the throat to send forth a most loathsome stench.



#### CHAPTER XV.

### *ÆSCULAPIUS.*

**ÆSCULAPIUS** was the son of Apollo by the nymph Coronis, and was accounted the





god of the physicians, because he had much improved physic. He appears to be a bearded old man, leaning on a jointed cane, adorned with a laurel crown, and encompassed with dogs.

Apollo shot the nymph his mother with an arrow, because she suffered herself to be debauched by another young man; but soon repenting of the act, having opened her belly, he took out the child alive, and delivered him to Chiron, a physician, to be educated, who taught him his own art.

The youth so excelled in medicine, that, because he restored health to the sick, and safety to those who were despaired of, he was thought to recal the dead to life again. Whereupon Pluto, the king of hell, complained to Jupiter, that his revenue was diminished, and his subjects taken away: At length he obtained that Jupiter, by a stroke of his thunder, killed *Æsculapius*.

He wears a crown of laurel, because that tree is powerful in curing many diseases. He holds a knotted staff in his hand, to signify the difficulty of the art of physic. He had dogs painted about him, and dogs were also placed in his temple; because it was believed by many, that being born of uncertain parents, he was exposed, and afterwards nourished by a bitch. Others say, that a goat, which a dog pursued, gave suck to the forsaken infant; that a lambent flame was seen by the shepherds to play about his temples, which was the prog-

nostication of his future divinity; and that in his sacrifices, among the Cyrenians, a she goat used to be offered; either because he was nourished by such, or because that animal seems to be contrary to health, seeing it is said to labor with a continual fever.

Plato says, that they used to sacrifice to him dunghill cocks, which are the most vigilant of all birds; for of all virtues, principally wakefulness is necessary to a physician.

This god was worshipped first at Epidaurus, where he was born; afterwards at Rome, whither being sent for, he delivered the city from a dreadful pestilence. Wherefore a temple was dedicated to him in an island of the Tiber, where they paid divine honors to him, under the form of a great serpent. For when the Romans came to Epidaurus, to transport this deity from thence, a great serpent twined himself into their ship, which they supposing to be Æsculapius, brought to Rome with them. Others say, that the Romans, being kindly received by the Epidaurians, were brought into the temple of Æsculapius, and that the serpent under whose image they worshipped that god, voluntarily entered into the ship of the Romans. His two sons, Machaon and Podalirius, both famous in the art of physic, followed Agamemnon, the general of the Grecians, and did no small service to his fellow soldiers at Troy. His daughters were called Hygiæa and Iaso.

Chiron the Centaur, the son of Saturn and Phillyra, was his master. When Saturn em-

braced that nymph, being surprised at the coming of his wife Ops, he suddenly changed himself into a horse. Phillyra, being with child by him, brought forth a creature, whose upper part resembled a man, and the lower a horse, called Chiron; who, when he grew up, betook himself to the woods; and there learning the virtues of herbs, he became a most excellent physician, and so excelled, by the commendation of his other accomplishments, that he was appointed Achilles' tutor, and taught Æsculapius physic. At last, when he handled Hercules's arrows, one of them, dipped in the blood of the Lernæon Hydra, accidentally fell on his foot, which gave him a wound incurable, and pains intolerable; insomuch, that he desired to die, but could not, because he was born of parents, each of which was immortal. At length, by the pity of the gods, he was translated into heaven, where he makes the sign of Sagittarius in the Zodiac.



## CHAPTER XVI.

*ROMULUS.*

THE Greeks, who were well acquainted with the obscurity and uncertainty in which the history of all ancient cities is involved, claimed the honor of being the founders of as many as possible of them. They claimed their own descent from the Pelasgi, an ancient and mighty people of Scythia; and they reported

that the Pelasgi were also the founders of Rome. When that city was taken and sacked by Brennus, the Gaul, the report of this event extended to Greece ; and Heraclides, of Pontus, speaking of it in his treatise “ concerning the soul,” relates that an account was brought from the West, that an army from the country of the Hyperboreans (so the Greeks called the Europeans who lived in the northern, and even the Trans Alpine parts of Europe) had taken a Grecian city called Rome, *situated somewhere near the Great Sea*. This was the title the Greeks gave to the Mediterranean.

But the Romans themselves held that this Grecian account of the origin of Rome, was fabulous ; and they supplanted it by, perhaps, another fable. Indeed they had several fabulous stories of their founder of Rome ; but that which obtained the most credit was, that Amulius having fraudulently obtained the kingdom of Alba from his brother Numitor ; in order to prevent any claim to the throne through the only daughter of Numitor, he made her a priestess of Vesta, in which office she was to live a life of the strictest chastity and virtue. But the god Mars found means to have some intercourse with her ; and in due course of time the marks of the amour became sufficiently visible. The mode of punishing the violation of their chastity by the vestal virgins, was to bury them alive in the earth ; but, as a very strong friendship existed between the daughters of Numitor and Amulius, the daughter of

the latter prevailed on her father to spare the offending vestal from the punishment allotted to her crime; and in due time she was delivered of two sons of extraordinary size and beauty. They proved a new cause of alarm to Amulius, and he determined to have them destroyed; and, by his directions, one of his servants deposited them on the banks of the Tiber, in a cradle, or trough, in which the river carried them down to a place called Cermanum, where they drifted ashore, and were suckled by a she wolf, and fed by a woodpecker; in consequence whereof the wolf and the woodpecker were dedicated and sacred to the god Mars. But some say that the daughter of Numitor was deflowered by Amulius himself, who went to her in complete armor; and she reported it was Mars. They also say that the children were suckled by a prostitute, who was married to Faustulus, their foster father, and whose name was Acca Larentia. But as the Latins called prostitutes by the name of *Lupæ*, thence arose the fable that these children were suckled by a wolf. But, whatever she was, the Romans honored her with sacrifices.

The Faustulus, here mentioned, was herdsman to Amulius; but he brought up the children undiscovered by him. Some assert that Numitor had knowledge of the circumstance, and supplied the means for their subsistence. They were called Romulus and Remus, from the teat of the wild animal they were said to suck. They were instructed in letters and

other suitable branches of education by the Gabii, and made very great progress in all the studies which were common in that age. They applied themselves to generous exercises and pursuits, in hunting, running, and, like Hercules and Theseus, in apprehending of robbers, delivering such as were oppressed by violence, and in other virtuous and honorable pursuits; by which things they acquired renown.

After a violent dispute the herdsmen of Numitor drove away some of the cattle of Amulius; but Romulus and Remus fell upon the conquerors, and recovered the greatest part of the booty. In consequence of this affair, Remus was given up to Numitor to be punished; and the birth of the young men being discovered, they assaulted Amulius and put him to death. After this they placed Numitor, their grandfather, on the throne of Alba; and paid due honor to Illia their mother. From Alba, Romulus and Remus removed down the Tiber, with a view to build a new city; and they pitched upon the spot where Rome now stands. But falling out about the best situation, Remus preferring the Aventine Mount to the spot marked out by Romulus on the Palatine Mount, an affray commenced, in which Remus was slain by Romulus, or some of his party; and Romulus became the sole founder of Rome.

There resorted to Romulus in his new city, a number of outlaws, and disorderly persons, from various parts of Italy; and they being without wives, the rape of the Sabine virgins

was committed, by which they procured six hundred and eighty three virgins. The Sabines were descended from the Lacedæmonians; they were a bold, numerous and warlike people, living in unwall'd towns. They sent ambassadors to Romulus, to demand their daughters; and Acron, king of the Cercinensians, advanced to chastise this insolence. But Romulus overcame Acron in single combat; defeated his army; took his city, and removed the inhabitants to Rome. He next defeated the people of Fidenæ, Crustumenum, and Antemnæ, and removed them to his new city; dividing their lands among the citizens. The rest of the Sabines, under Tatius, carried the war to the gates of Rome. They entered the city, and the garrison on the hill, afterward called Capitoline, was betrayed to them by Tarpeia. Many battles were fought by the two parties, and the war was at length ended by the Sabine women, who rushed between the two parties as they were about to renew the combat, and persuaded them to a peace; and the rest of the Sabines removed to Rome. Romulus conquered the Fidenates, and overthrew the Veientes in two battles; in one of which some pretend he slew more than seven thousand in one day with his own hand. The remainder of the Veientes were incorporated with the Romans.

After this, Romulus restored the captives to the Veientes, of his own will, without the consent of the senate, whereat the senators were



much displeased; and soon after Romulus disappeared. Various accounts have been given of his death. That which the Romans thought fit to have believed, was, that in an assembly of the people without the city, it became dark and tempestuous; Romulus disappeared in the hurricane, and he was carried up to heaven. Orders were given to honor and worship him as a god, who was thus caught up to heaven. The common people believed he would be a beneficent deity. Some doubts and uneasiness, it is true, remained; but they were cleared up by Julius Proculus, a friend of Romulus, who accompanied him from Alba. He went into the forum and made oath, that as he was travelling he met Romulus in a form more noble and august than ever, and clad in bright and dazzling armor. Romulus informed him that it had pleased the gods to allow him to dwell with men for some time; but that as he had founded them a city, he had returned to heaven from whence he came. He gave directions that the Romans should worship him under the title of the god Quirinus; with which they religiously complied; and they believed he had been carried up to heaven in the chariot of his father Mars, the god of war.



## CHAPTER XVII.

*CASTOR AND POLLUX.*

**CASTOR** and Pollux were twin brothers, sons of Jupiter and Leda, wife of Tyndarus, king of Laconia. Jupiter loved her, but could not succeed in his amour, till being changed into a swan, he gained her mutual affection by the sweetness of his singing; and flying into her bosom, as it were into an assylum, to escape the violence of an eagle pursuing him, he abused her, though already pregnant by her husband. From this embrace she afterwards brought forth two eggs, which, being hatched, produced these brothers, and two sisters also: From the one egg sprung Pollux and Helena, of divine seed; from the other Castor and Clytæmnestra, begotten by the mortal father. Both the brothers went with Jason to Colchis; whence having returned, they recovered their sister Helena, whom Theseus had stolen, by subduing the Athenians, who fought for him. Their clemency and humanity towards that conquered people was so great, that they offered white lambs upon their altars. When Castor, as being mortal, was killed by Linceus, Pollux prayed that Jupiter would restore him to life, and confer immortality upon him; which when he could not obtain, yet leave was granted, that he should share his own with his brother; so that afterwards they lived by turns, and at length were both translated into

heaven, and changed into stars, now called Gemini. These were esteemed lucky and prosperous to mariners, because formerly, when a violent tempest seized the Argonauts, two lambent flames seemed to settle upon the heads of Castor and Pollux, and a wonderful calm immediately ensued; whence it was believed, that something more than human was in these youths: But if only one flame appeared, which they called Helena, it portended certain destruction to sailors.

A famous temple was dedicated to Castor and Pollux, in the Forum at Rome; because in the dangerous battle with the Latins, it was believed that they, riding on white horses, assisted the Romans.

Clytæmnestre, who was the sister of Castor, and daughter of Tyndarus, afterwards was married to Agamemnon, whom, being returned from the siege of Troy, she killed, by the help of Ægistheus, her gallant, designing the same fate to her son Orestes, but that his sister Electra delivered him from certain destruction, sending him privately to Strophius, king of the Phocenses. Having stayed there twelve years, he returned into his native country, and slew Clytæmnestra and Ægistheus her adulterer.

He killed Pyrrhus also in the temple of Apollo, because he had carried away Hermione, the daughter of Menelaus, formerly betrothed to him.

For these crimes he was tormented by Furies, and could not be freed from them, till

he had expiated his wickedness at the altar of Diana Taurica, whither he was conducted by Pylades, his friend, perpetual companion, and the partner of all his dangers, with whom he cultivated a friendship so strictly, that the one did not refuse to die for the other.

Diana Taurica was worshipped in Taurica Chersonesus, a peninsula, so called from the Tauri, a people of Scythia Europæa. This goddess was worshipped with human victims. At that time, when Orestes was brought into her temple, Iphigenia his sister, the daughter of Agamemnon, was priestess. She was made upon the following occasion: Agamemnon, king of the Argivi, by the common consent of all Greece, was appointed general in the expedition against Troy.

By chance, in Aulis he killed a deer belonging to Diana; whereupon the Goddess being enraged, caused a calm, very prejudicial to the Grecians sailing to Troy, so that their ships stood fixed and immoveable. The soothsayers, being consulted, answered, that the winds and Diana are to be satisfied, with the blood of Agamemnon, or some of his family. Wherefore Ulysses was forthwith sent to bring away Iphigenia, the daughter of Agamemnon, from her mother, by a trick, pretending that she was to be married to Achilles. Whilst she is placed at the altar to be sacrificed, the goddess, pitying her, substituted a hind for her, and sent the virgin into Taurica Chersonesus; where, by the order of king Thoas, she presided over

the sacrifices of that goddess, which used to be solemnized with human blood. And when Orestes was brought thither by the inhabitants to be sacrificed, he was known and preserved by his sister.



## CHAPTER XVIII.

*SATURN.*

THE following heathen deities have not been regularly classed by the mythologists; therefore we shall arrange them according to the rank they held in the estimation of their votaries.

Saturn was painted a decrepid, wrinkled old man, with a long beard, and hoary head: His shoulders are bowed into an arch; his jaws dry and hollow; his eyes full of corruption; his cheeks sunk; his nose flat; his forehead furrowed; his chin turning up; his lips black and blue; his little ears flagging, and his hands crooked. In his right hand he holds a rusty scythe, and in his left a serpent, biting its own tail.

Saturn was the son of Terra, or Vesta, and Cœlum, Cœlus or Cœlius, who was the offspring of Æther and Dies, and the most ancient of all the Gods.

This Cœlum married his own daughter Vesta, and begat of her many children; the most eminent of which was Saturn, whose brothers were



the Cyclops, Oceanus, Titan, the hundred handed Giants, and divers others: His sisters were Ceres Tethys, and Ops, or Rhea, whom afterwards he had to wife. These sisters persuaded their mother Vesta, that she should exclude Titan or Titanus, the eldest son, and that the kingdom should be devolved upon Saturn, though it belonged to his brother by hereditary right.

When Titan saw his mother and sister zealous for his brother. thinking fit to yield to the time, he quitted his right, and transferred it to Saturn, upon this condition, that he should bring up no male child, and that after his death, the kingdom should return to Titan's posterity.

Saturn not only accepted the condition, but kept it with strict fidelity, whilst he could, but at last his design was prevented; for when his wife Ops perceived that he devoured all the male children, having brought forth Jupiter and Juno at one birth, she offered the daughter to him, but sent away the son Jupiter to be nursed privately in Mount Ida, by the Curetes and Corybantes, priests of Cybele, who used to make a noise with drums and cymbals, that the crying of the infant might not be heard by Saturn. By the same trick she saved Neptune and Pluto from her devouring husband.

This artifice of Ops being discovered, Saturn demanded the boy of her: But she gave him a stone wrapped up in swaddling clothes for Jupiter, which he swallowed down instantly.

Meanwhile Titan, finding himself cheated,



and the agreement broken; to revenge the injury, raised forces, made war against Saturn, took both him and Rhea, and sent them bound down to hell; till some years after, Jupiter, having conquered the Titans in war, set his father and mother at liberty.

But though Saturn ought to have been mindful of this kindness, and to have favoured Jupiter for the future, yet he laid snares for him; because he had learned from the oracle, that he should be driven out of his kingdom by his own son; which accordingly happened. For Jupiter deposed him from his throne, expelled him the kingdom, and, besides, when he saw him drunk with mead, he bound and castrated him, as he had before served his father Cœlum, with his sickle.

Saturn, having left his kingdom, went into Italy, which was heretofore called Saturnina from him, and there lived with king Janus; also that part of Italy, which he inhabited, and in which he lay hid, was called Latium.

Here Saturn, being taken by Janus into a share of the kingdom, reduced the wild people, wandering up and down after the manner of beasts, to civil society, and joined them as it were with brazen chains, that is, by brass money, which he invented; and therefore, on the one side of the money was stamped the ship in which Saturn was brought to Italy, and on the other, Janus Bifrons. But although the money was brass, this was called the Golden Age; and the poets would persuade their cred-

ulous posterity, that the earth without any culture, brought forth the fruits, and that all things were common; that there were no differences nor contentions among mortals; for all things happened according to every one's mind.

They sacrificed to Saturn with human blood; and therefore gladiators were placed under his protection and were employed in his feasts. They had their heads bare, in the time of the sacrifice, and the priests were dressed in scarlet garments. His altar shone with waxen tapers lighted; because by Saturn they were reduced from the darkness of error to the light of truth.

The feasts, called Saturnalia, were instituted by Tullus, king of the Romans, or, if we believe Livy, by Sempronius and Minutius the consuls.

Till the time of Julius Cæsar, they were finished in one day, to wit, on the fourteenth of the Calends of December: For then they began to be celebrated in three days, and afterwards in four or five, by order of Caligula; some write, that they have been lengthened out to the seventh day. Upon these festival days, the senate did not sit; the schools kept holy day; presents were sent to and fro amongst friends; it was unlawful to proclaim war, and to inflict punishments on the guilty. It was allowed to servants to sport with their masters. Yea, the masters waited on the servants sitting at table, in memory of that liberty, which all enjoyed in the reign of Saturn, when there

was no servitude. Contrary to custom they washed in the morning immediately after they rose out of bed, as if they were to go to table. And lastly, They used a festival garment, called Synthesis, of a purple or scarlet color, which was the dress of the men of higher distinction.

Some say, that Saturn was Nimrod, the founder of the Babylonian empire; yet it is more probable that he was Noah.

The physical sense of the fable is, that by Saturn is signified time, which devours all things, as Saturn does his own children. And as he is said to vomit them up again, so time constantly swallows up days, months and years, and produces them anew. He is not improperly said to have been the son of Cœlum or heaven, for the motions of the heavens are the measures of time. His altars were always adorned with abundance of wax tapers, to show, that he brought men from the darkness of error to the light of truth. Lastly, as Saturn carries a scythe, so time is painted, mowing down all things with his.



## CHAPTER XIX.

*PAN.*

PAN is the god of the woods, and had this name, either because he was the son of Penelope from the embraces of all her wooers, or because he exhilarated the minds of all the gods with the music of the pipe, which he invented, and by the harmony of the cittern, upon which he played skilfully, as soon as he was born: Or, perhaps, he is called Pan, because he governs the affairs of the universal world by his mind, as he represents it by his body. He was worshipped at Rome, where he had a temple built at the foot of the Palatine Hill; his feasts were called Lupercalia, and his priests Luperci. His descent is uncertain; but the common opinion is, that he was born of Mercury and Penelope. For Mercury, loving her, and not being able to move her to his wishes, at last changed himself into a very white goat, obtained his desire, and begat Pan of her, when she kept the sheep of her father Icarus, in the mountain Taygetus. Pan, after his birth, was lapped up in the skin of a hare, and carried into heaven.

He is described half a goat, and horned, crowned with pine leaves, with a smiling and ruddy face, the feet and tail of a goat, and dressed in a spotted skin: He holds a crooked staff in one hand, and in the other a pipe composed

of uneven reeds, with the music of which, he can cheer even the gods themselves.

Pan is a symbol of the universal world: In his upper part he resembles a man, because the superior and celestial part of the world is beautiful, radiant and glorious, as the face of this god, whose redness is like the splendor of the sky; and his spotted skin is an image of the starry firmament. In his lower parts he is shagged and deformed, which represents the shrubs, wild beasts, and trees of the earth: His pipe of seven reeds signify the harmony of the seven planets.

They say, that when Pan blows his pipe, the nymphs dance round him, and the dugs of the sheep are filled with milk; for he is the god of the shepherds and hunters, the captain of the nymphs, the president of the mountains, and of a country life, and the guardian of the flocks, that graze upon the mountains.

Although his aspect is very deformed, yet being changed into a white ram, he gratified the moon: The nymph Echo also, becoming pregnant by him, brought forth a daughter called Iringes, who gave Medea the medicines, wherewith she charmed Jason. He could not but please Dryope, when he laid aside his divinity, and made himself a shepherd for her sake.

But he could not court the nymph Syrinx, with such success: For when she ran away, that she might avoid so filthy a lover, she came to a river, by which being stopped, she there

begged the Naiades, because she could not escape the pursuing god, that they would change her into reeds; which being granted, Pan of them made a pipe, which was called Syrix, from the name of the nymph. In the sacrifices of this god, they offered milk and honey in shepherds' bottles.

He was worshipped chiefly in Arcadia, whence he is often stiled the god of that country.





## CHAPTER XX.

## JANUS.

JANUS was the son of *Cœlus* and *Hecate*, having a double face and forehead, in one and the same head; hence he is called the two faced god; and therefore he sees the things placed behind his back, as well as before his face. In his right hand he holds a key, and in his left a rod; and beneath his feet are twelve altars. *Pliny* says, that his statue which was set up by *Numa*, had its fingers so composed, as to signify the number of 365 days. He had a rod, because he was guardian of the ways. He was inventor of locks, doors and gates, all which were under his protection, and therefore he held a key; or because he opens the gates, through which the prayers of mortals are conveyed to the ears of the gods; which was the cause why, in the sacrifices of the other gods, prayers were made to him first. He is also said to open the year, of which the first month derives its name from him. The twelve altars dedicated to him signify the twelve months; and the number, which he reckoned by the bending of his fingers, equal the days of the year.

He had several temples built and dedicated to him, some of which had double doors, others four gates; because he sometimes was represented with four faces, denoting the four quarters of the year.

It was a custom among the Romans, that, in his temple the consuls were inaugurated, and from thence said to open the year on the Kalends of January, when a new laurel, instead of the old, was put on the statue of that god. The temple of Janus was opened in time of war, and shut in time of peace; and it is wonderful, that, within the space of seven hundred years, this was shut only thrice; once by Numa; afterwards by the consuls Marcus Attilius, and Titus Manlius, after a league struck up with the Carthagenians; and lastly, by Augustus, after the victory at Actium.

Some say, that Janus was Noah, others, Ogyges, others a priest, philosopher and a divine; and some assert, that he was the most ancient king of Italy, and founder of the town Janiculum.

Janus is an emblem of a man of singular prudence, which consists in the remembrance of things past, and in the foresight of things to come.

The prudent man ought to have as it were two faces; that by his natural sagacity of mind, and ripeness of judgment, having observed both past and future things, he may be able to discern the causes and beginning of things; he may perceive their progresses, and even the forerunning accidents of all things; that he may make comparisons, observe consequences; and by a wise connexion of causes and events, be able to join things present with past and future; so that he may judge right, and act prudently.

The prudent man has the key of all things ; for nothing is so obscure, that his understanding cannot comprehend ; nothing is so secret and private, that his consideration and care cannot detect and lay open ; nothing so hard and intricate, that, by his quickness and dexterity, he cannot explain and unfold.

By this key of judgment, he examines all the ways of business, and finds out the fittest of them ; he sees the disposition of times, and exigences of affairs ; he removes difficulties, publishes the things useful, and conceals the hurtful : He opens for himself a passage into the friendship of others ; he insinuates himself into the inward recesses of their hearts, learns their secret counsels, resolves mysteries, penetrates things unknown, and seeks, finds and views, objects the most remote from the common sense of the world.

Janus first instituted altars, temples and sacrifices. For it is a sign of the highest prudence to pay due honors to the Supreme Deity, to reverence his power, to propagate his worship, and magnify his glory.



## CHAPTER XXI.

*PHOEBUS, OR THE SUN.*

THE Sun, which illuminates all things, is called Sol, either because he is the only star of

considerable apparent magnitude ; or because, when he rises, having darkened all the other, he alone appears. The poets indeed say, that there were five ; yet the chief was the son of Hyperion, and nephew to Æther, but born of an unknown mother. The Persians reckon Sol the greatest of their gods, and they worship him in a cave. His statue resembled a lion in the head, shining in a Persian habit and turban, holding with both hands the horns of a mad and struggling bull. Those who desired to be initiated in the sacred rites of this god, had very many hardships to undergo ; and access to the employment of the priesthood, and knowledge of his mysteries, was to be found only through disgraces, stripes, colds, heats, and other torments. They represented his power by a sceptre, on the top whereof shines an eye, by which is signified, that the Sun sees, and that all things are seen by him.

No other actions of Sol are mentioned, but his debaucheries and loose intrigues, whereby he obscured the honor of his name : The more remarkable are these which follow.

He debauched Venus, in the island of Rhodes, at which time, they say it rained gold, and the earth clothed itself with roses and lilies.

Of Clymene he begat one son, Phaeton, and three daughters, Phaethusa, Lampetia and Phœbe. Phaeton gave an opportunity to the poets, of feigning a fable. When Epaphas, a son of Jupiter, reproached him in a quarrel, that he boasted in vain of Sol being his father ; and

that it was a pretence of his mother to cover her adultery; he, being provoked by the slander, and persuaded by the advice of his mother, went to the palace of the Sun, to bring indubitable marks of his family. The Sun received him kindly, and owned him as his, withal, swearing by the Stygian Lake, that he would deny nothing that he should ask, as a proof of his fatherly affection. Phaeton immediately desired the liberty of governing his father's chariot for one day.

Phœbus, being bound by a solemn oath, which it was unlawful for any of the gods to violate, bewailing the rashness of the youth, and using his admonitions and better counsels in vain, at last, unwillingly granted what he could not deny.

Phaeton, transported with joy, mounts the chariot, and taking the reins, began to lash the flaming steeds; but they, then finding him ignorant of driving, ran away, and set on fire both heaven and earth. Jupiter, that he might put an end to the conflagration, struck the author of it with a thunderbolt, and precipitated him into the river Po. While the sisters immoderately lament this misfortune at the brink of the river, by the pity of the gods, they are turned into poplar trees, weeping amber instead of tears.

By this fable the ambitious are taught, what event they ought to expect, who raise themselves higher than becomes them.

He had by Neæra, a daughter Pasiphæ, mar-

ried to Minos, king of Crete. She, being inflamed with the love of a bull, and obtaining her desire by the art of Dædalus, who had inclosed her in a wooden cow for that purpose, brought forth a *Minotaur*, a monster, resembling a man in the middle part of the body, and a bull in the rest. The occasion of the fable was; Pasiphæ bore twins in the house of Dædalus; the one like her husband Minos, the other resembling one called Taurus, her gallant.

Circe, the most skilful of all sorceresses, was also a daughter of his by Perse. This Circe killed her husband, king of the Sarmatians, with poison; and being therefore expelled the kingdom by her subjects, flying into Italy, she fixed her seat upon the promontory Circæum. Here she saw and loved the sea god Glaucus, who at that time admired Scylla. Circe, raging with love, having poisoned the waters, where her rival used to wash, turned the nymph into a sea monster. She entertained Ulysses, with great civility, who was driven into that place by the violence of a storm, and at his request, restored all his companions, whom she changed into hogs, bears, wolves, and other beasts of that kind, to their former shapes again. She set upon Ulysses himself, but in vain; for he was armed against all her assaults. She is also said to have drawn down the very stars from heaven, by her enchantments; that hence it may appear more clearly, that by voluptuousness, of which she is an emblem, men became ravenous and filthy beasts; and that

those, who with the lustre of their virtues and wit, shine in the world, as stars in the firmament, if once they addict themselves to obscene pleasures, are eclipsed by the clouds of their vices, and fall, as it were from heaven, into obscurity itself.

The Horæ were also reputed the daughters of Sol and Chronis, who early in the morning, prepare the chariot and horses for their father, and open the gates of the day.





## CHAPTER XXII.

*CYBELE.*

**CYBELE** hath her head crowned with towers, and is the goddess of cities, garrisons, and of all things that the earth sustains. She is the earth itself, on which are built many towers and castles.

In her hand she carries a key, because, in winter, the earth locks up her treasures, which in the spring she brings forth, and dispenses with a plentiful hand.

She sits in a chariot, because the earth hangs in the air, being poised by its own weight. She had her garments painted with flowers of various colors, and figured with the images of several creatures, which needs no explication, since every body knows, that such a dress is suitable to the earth.

The sacrifices of this goddess were celebrated with a confused noise of timbrels, pipes, cymbals, and the mad howling of the sacrificers, who profaned both the temple of their goddess, and the ears and eyes of their hearers with filthy words and rites. They opened her temple with prayers, not hands; none entered who had tasted garlic. The priests sacrificed to her sitting and touching the earth: They offered the heart of the victims; and among trees, the box and pine were sacred to her. Her priests were called Galli, from a

river of Phrygia, of whose waters whoever drank, being struck with madness, they castrated themselves; And when they sacrificed, they cut their arms with knives. They were also called Curetes, Corybantes, Telchines, Cabiri, and Idæi Dactyli.

The Curetes are said to have been Cretans, or Ætolians, or Eubœans, and had their names from a Greek word signifying shaving. For they shaved their hair before, but not behind: Or perhaps, because they were habited in long vests, like maidens: Or lastly, because there is a report that they educated Jupiter.

They were called Corybantes, because in the sacrifices of their goddess, they tossed their heads, and danced, and being as it were mad, butted with their foreheads like rams.

When they initiated any one in their sacrifices, they placed him in a chair, and danced about him, in the most foolish manner.

The Telchines came from Crete into Cyprus, and afterwards into the island Rhodes, and were famous magicians and enchanters; or, if we believe others, they were men well deserving for the invention of many arts; for they are said first to have made the statues of the gods.

The Cabiri, or Caberi, so called from a mountain of Phrygia, were either servants of the gods, or gods themselves, or rather dæmons, or the same that the Corybantes were.

The Idæi Dactyli were servants and assistants of Magna Mater.

They were called Idæi from Mount Ida, where they lived, and Dactyli, because being ten males and as many females, they equalled the number of the fingers, like which, constantly and every where, they served Rhea, who used their assistance almost in all things.

## CHAPTER XXIII.

*LATONA.*

**LATONA** was the daughter of Phœbe and Cœus, the Titan, whom, for her great beauty, Jupiter loved and deflowered.

When Juno perceived her big, she cast her out of heaven to the earth, having first obliged Terra to swear, that she should not give her any where a habitation to bring forth in : And besides, she sent the serpent Python to persecute the wanton all over the world. But in vain ; for in the island Delos, under a palm or an olive tree, Latona brought forth Diana, who immediately performed the office of a midwife to her mother, and undertook the care of her brother Apollo, when he was born. They say, that this island heretofore floated in the sea, and then lay hid under the waters when Terra swore, but emerged afterwards by the order of Neptune, and became fixed and immoveable for Latona's use.

The Delos was sister to Latona, and formerly called Asteria, whom Jupiter loved and courted ; but she was converted into an island. Others report, that she was changed into a quail, and flew into this island, whence it was called Ortygia.

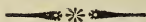
The pride of Niobe, and inhuman barbarity of the Lycians, made the deity of this goddess more illustrious. This Niobe, the daughter of Tantalus, and wife of Amphion, king of The-

bes, being enriched with all the gifts of nature and fortune, could not bear her happiness with moderation. Wherefore being puffed up with pride, she began to despise Latona, and esteem herself greater than her, boasting that fortune could not hurt her; and although she should take many things from her, yet she would leave more than Latona possessed; that she had born seven sons, and as many daughters to her husband, and other such like; thus preferring herself to the goddess in every respect.

But in a short time the mad queen was deprived of all her happiness, and reduced from the highest good fortune to the lowest degree of misery. For when Latona saw herself despised, and her sacrifices disturbed by Niobe, she enjoined Apollo and Diana, to revenge the injury of their mother. They immediately filled a quiver with arrows, betook themselves to Niobes palace, and killed first her sons, then her daughters, and their father in the sight of the mother; so that being stupified with grief, she was turned into marble, from which as yet flows a fountain of tears.

The Rustics of Lycia also experienced the anger of Latona by their own ruin. For when she wandered in the fields big with twins, and partly by the fatigue of her journey, partly by the intolerable heat, began to burn with so great thirst, that she had almost perished; at last she discovered a spring in the low valley, and being transported with joy, she ran to it, and cast herself upon her knees to drink the

cool waters ; but the neighboring towns hindered her, and bid her depart : She earnestly begged leave, which they as surily denied. Wherefore being unable longer to bear the barbarous treatment, she turned them into frogs, which immediately leaped into the muddy waters, where they lived ever after.



## CHAPTER XXIV.

*AURORA.*

*AURORA* was the daughter of *Terra* and *Tytan*, the sister of the sun and moon, and mother of all the stars ; though some say of *Hyperion* and *Thia*, or else *Pallas* ; of a ruddy countenance, and rosy fingers. She sits high in a golden chariot, with white horses drawing it. She was much taken with the love of *Cephalus*, a very beautiful youth. But when she could by no persuasion move him to violate his faith plighted to his wife *Procris*, daughter of the king of *Athens*, she carried him up into heaven by force ; neither yet could she shake the constancy of the man : Therefore she sent him back to his wife, disguised in the habit of a merchant ; who being desirous to try her fidelity towards himself, attacked her chastity by presents and other endearments. When the woman had almost made a surrender, the husband, being restored to his former shape, severely chid her levity. She, being confoun-



ded with shame, hid herself in the woods, but afterwards was reconciled to him, and gave him an unerring arrow, which she had received from Minoe.

Cephalus, having got this arrow, he spent his whole time in hunting, and constantly pursued the wild beasts. Procris, suspecting that he was detained in the woods by the love of some nymph, went before, and lay in a bush to discover the truth of the matter: But when she moved herself carelessly, her husband bent his bow, and thinking that it was a wild beast, shot his wife with the same dart which he got from her.

Aurora, being also charmed with the singular beauty of Tithonus, son of Laomedon, and brother of Priamus, carried him up into heaven, joined him to herself in wedlock, and from the Fates obtained immortality for him instead of a portion. But because she forgot to ask perpetual youth for him, he is said soon to have arrived to a decrepid age; so that he was to be rocked in the cradle, like an infant, to sleep. Whereupon being weary of life, he besought Aurora, that he might die: She denied that it was in her power to grant his request; but she turned him into a grasshopper, which, they say, being wasted with old age, dies not, but grows young again.

The story is otherwise told, that Tithonus being a great lover of astronomy, used to rise before break of day to observe the stars, this continual vigilance preserved his health, but at



last he was forced to submit to the inconveniences of old age. Nevertheless, Aurora, by the help of oriental drugs, restored him to his youth and vigor.

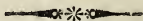
Memnon was the son of this marriage, who, when he came to Troy, to bring assistance to Priamus, fighting in a single combat with Achilles, was slain.

In the place where he fell, a fountain arose, which every year, the same day on which he was killed, sends forth blood instead of water. But when his body was burning on the funeral pile, by the prayers of his mother Aurora, he was changed into a bird; and out of the same pile flew many other birds of the same kind, called Memnoniæ, which dividing into two troops, and fighting with their beaks and claws, with their own blood appeased the ghost of Memnon, the author of their race.

It surpasses credit, what they report concerning the statue of this Memnon, made of black marble, and set up in the temple of Serapis, at Thebes, in Egypt; namely, that the mouth of that statue, as soon as the rays of the rising sun touched it, sent forth a most harmonious sound, as though it rejoiced at the approach of its mother; but, at the setting sun, uttered a low and melancholy tone, as if it grieved at her departure.

According to Homer, Aurora had a passion for Orion, a lovely youth who delighted much in dogs and hunting, she is said to have carried him with her into Delos.

The mythologists also say, that she is the mother of the winds, because after a calm in the night, the winds rise in the morning as if they were attendants upon the sun, by whose heat and light they are begotten.



## CHAPTER XXV.

*ÆOLUS.*

*ÆOLUS* is the god of the winds, descended of Jupiter and Acesta, or Segesta, daughter of Hippota. He dwelt in one of the seven islands called *Æolian* from him; was very expert in astronomy, and well skilled in that science which belongs to the nature of the winds; and so, because from the clouds, and smoke of the *Æolian* islands, he foretold winds and tempests long before they arose; it was generally believed, that the winds were under his power, and that he could raise or still them, when it pleased him. He was hospitable both to gods and men, just to his subjects, skilful in warlike affairs, and accomplished in all sorts of human prudence. He is said to have invented sails for shipping.

The *Æolian* islands are by some authors said to have lain long in a desert, barren state, until *Æolus*, married Cyane, the daughter of *Liparus*, and gathering a multitude of people together, caused those islands to be inhabited. This *Liparus* being at variance with his broth-



ers, sought shelter in one of these islands, which was before uninhabited. He called the island Lipara from his own name. Some say, that this island was the habitation and workhouse of Vulcan. The ancients used to lay rough iron, and the reward for working it into swords together upon the shore, and next day they found them ready made.



## CHAPTER XXVI.

*MOMUS.*

*MOMUS*, which name signifies a jester, a mocker or mimick, is also a god. He is represented with a mask and grotesque face, lives an idle life, and his only business is nicely to pry into the sayings and actions of the other gods, and if any thing is done amiss, or duty neglected, he censures, mocks and derides them with the greatest liberty.

Neptune, Vulcan and Minerva can witness this. For when they contended, which of them was the most skilful artificer, and Neptune made a bull, Minerva a house, and Vulcan a man, Momus, being chosen umpire of the dispute, chid them all.

He accused Neptune of imprudence, because he placed not the bull's horns in his very forehead before his eyes; for then he might push with a stronger and surer blow: He blamed Minerva, because her house was not moveable,



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that it might be easily carried away, if by chance she should not have good neighbors : But he said, that Vulcan was the most imprudent of them all, because, in forming man, he had not made a window in his breast, that it might be seen, what every one projected in his heart, whether he designed any thing of trick, and whether he intended one thing and spoke another. They feigned that Nox and Somnus were his parents, and not without reason ; for it is a sign of a dull, drowsy and undiscerning disposition to disparage the actions of others ; since all things are liable to censure.



## CHAPTER XXVII.

*THEMIS, ASTRÆA AND NEMESIS.*

THE three goddesses, Themis, Astræa and Nemesis, consult together about great affairs.

Themis, the first of them, is the daughter of Cœlum and Terra, whose office it was to instruct men to do things honest, just and right. There was another Themis, the wife of Jupiter, of whom justice, law and peace are said to be born.

Astræa, the daughter of Aurora and Astræus the Titan, or, as others say, of Jupiter and Themis, was esteemed the princess of justice. The poets feign, that in the golden age she descended from heaven to the earth, and being offended at last by the wickedness of mankind,

returned to heaven again, after all the other gods had gone before her.

Nemesis was born of Jupiter and Necessity, or, as others affirm, of Nox and Oceanus; she was the goddess that was a rewarder of virtue, and punisher of vice.

It is said, that she being debauched by Jupiter in the shape of a goose, brought forth an egg, which she gave to a shepherd, to be carried to Leda. The egg was laid up in a box, and, soon after, Helena was produced; but others think differently of this matter.

She was also called Rhamnusia from a town in Attica, where she had a temple, in which a statue of her made of one stone, ten cubits high, holds the bough of an apple tree in its hand, and wears a crown, in which were engraven many images of deer.

They also gave her a wheel, being a symbol of the swiftness with which she is carried to revenge wickedness.



## CHAPTER XXVIII.

### *VERTUMNUS.*

**VERTUMNUS** was the god of Spring; an office to which he was appointed on account of the changeableness of his nature, he having the power, like Proteus, to transform himself into any kind of shape.

The most known of his adventures, or achiev-

ments, is his wooing Pomona, the goddess of orchards; which action is celebrated by Ovid.

Pomona was fair and beautiful; but withal exceedingly coy, and entirely proof against the power of Venus.

But her chaste desires and inclinations did not secure her from the attacks of the deities of the woods. She was frequently assailed by Satyrs and Fauns; and that old sleepy, beastly god Silenus often attempted to surprise her.

Among her admirers, however, Vertumnus was the most importunate; for though often rejected with scorn, he still renewed his addresses.

In order to get a sight of her, he would sometimes disguise himself as a reaper, carrying a load of grain, and sweating under his burthen; and carrying a scythe at his back; his sun burnt face being partly covered with a turban made of haybands.

At other times he would appear as a hind, with an ox goad in his hand; then as a vine dresser; another time as a laborer gathering apples in the orchard of Pomona. All these changes he underwent, that he might have the pleasure of beholding the goddess. But

At other times he would appear before her in the striking garb of a soldier, in order to attract her attention. He would assume the appearance of an angler; and was continually varying his dress and manner, in order to see, or be seen by her.

He at length assumed the form of an old wo-



man, and entered into familiar conversation with the goddess, all which tended to inflame her with a passion for Vertumnus. He set forth all his various perfections, his affection, his constancy and unchanging attachment; and his fitness to become her spouse. These arguments were accompanied by blandishments which were too warm for the appearance he had assumed. They betrayed the latent energies of the god. He appeared suddenly before her in his proper form and glory, and the goddess being inspired with a mutual flame, his wishes were crowned with success.



## CHAPTER XXIX.

*POMONA.*

*POMONA* is the goddess, the guardian, and the president, not of the apples only, but also of all fruits, and product of trees and plants. She had a proper priest, who was called *Flamen Pomonalis*.

When *Pomona* was dressing her gardens and orchards according to her custom, with remarkable care and diligent industry; and was wholly employed in watering and securing the roots, and lopping off all the luxuriancy of the overgrown bushes; *Vertumnus*, a principal god among the Romans, who could put on what forms he pleased, being charmed with her beauty, counterfeited the likeness of an old woman,

went into her garden, admired the apples, commended and saluted the virgin. Then taking an occasion from those things, which he saw, at last, he turned his discourse to marriage; assuring her, that there would not be wanting several of the gods themselves, who would pronounce themselves very happy in such a wife. Observe, says he, the trees creeping up this wall, striving with their rich plumbs and fine apples, which shall excel the other; and yet, unless these were joined with Pales, by which they are supported, as by husbands, they would continue barren, and bring forth nothing but leaves. She was not moved with these speeches, till Vertumnus changed himself into a young man, and then she also began to feel the force and power of love, and yielded to his desires. The meaning of this fable is, that Vertumnus is an emblem of the year, which turns itself into a variety of shapes, according to the multitude of its productions in different seasons, but is at no time more graceful than in the season of ripe fruits, that is, when Pomona submits to his embraces.



## CHAPTER XXX.

*FLORA.*

*FLORA* is the goddess and president of flowers; and therefore was adorned and dressed with them.

Among the Romans, she was esteemed a goddess, but in reality was a very famous strumpet, who, by her abominable trade, heaped up great treasures, and made the Roman people her heir.

Particularly, she left a certain sum of money, out of the yearly interest of which her birth day was celebrated, by exhibiting plays, which, in honor of her, they called Florales, or Floralia. But because this appeared scandalous and profane to the senate, they resolved to cover that wickedness by a specious title; and appointed, that Flora should be worshipped as a goddess, who might preside over the flowers; and that she should be appeased by divine worship, that the plants and trees might flourish.

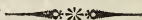
Her image was exposed in the temple of Castor and Pollux, dressed in a close coat, holding in her right hand the flowers of beans and peas; for, while the Floralia were performed, the *Ædiles* scattered beans, peas, and other pulse among the people. These games were proclaimed, and begun by sound of trumpet; and came at last to that excess of indecency, that persons appeared naked. But when Cato, that severe Censor of manners, came to be a spectator, the Romans had so much remains of modesty left, that they would not proceed, till a person of his probity and virtue had made his exit.

## CHAPTER XXXI.

*PALES.*

**PALES** is the goddess of the shepherds and pastures, and by some called *Magna Mater* and *Vesta*. They offered to her milk and wafers of millet for a good growth of pasture. Her feasts *Palilia* were celebrated upon the eleventh or twelfth of the *Kalends* of *May*, on which day *Romulus* founded the city of *Rome*.

The shepherds, in the fields, strictly observed her festivals, that she might drive away the wolves, and diseases from the cattle. They were performed with various rites; for they danced about and leaped over burning heaps of straw and chaff, disposed in a particular order and distance; and then purified the sheep, and other cattle with fume of rosemary, laurel and sulphur.

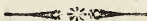


## CHAPTER XXXII.

*FERONIA.*

**FERONIA** is the goddess of the woods; and it is said, that she had a grove sacred to her under the mountain *Soracte*: And that this grove, being set on fire, when the neighbors resolved to remove the image of *Feronia* thence, became green again. *Strabo* reports, that those who were inspired by the power of *Fero-*

nia, used to walk upon burning coals with their bare feet unhurt. Yet many believed, that, by Feronia was meant only that virtue by which flowers and fruits are produced. Servants were made free in her temple, and received the cap which was the badge of their liberty, for which they worshipped her as their protectress.



## CHAPTER XXXIII.

*SYLVANUS.*

*SYLVANUS*, as a deity of the woods, is placed next to Pan, an old man, with goat's feet, a human face, and of little stature, holding cypress in his hand stretched out. He is called Sylvanus, because he presides over the woods. He admired the boy Cyparissus, who had a very tame deer, and in great esteem. When Sylvanus had unawares killed this deer, and the boy died for grief, Sylvanus changed him into a cypress tree, and carried a branch of it always in his hand in memory of the boy.



## CHAPTER XXXIV.

*SILENUS.*

*SILENUS* follows, an old fellow, with a flat nose, bald head, large and wide ears, and a

small, flat, gorbellied body : He sits upon a saddle backed ass ; but, when he walks on foot, he leans upon a staff. He was Bacchus's foster father, master, and continual companion, and consequently almost always drunk. The cup, which he and Bacchus used, was called *Cantharus*, and the staff, by which he supported his staggering steps, was named *Ferula*. The Satyrs attended and esteemed *Silenus* as a parent, and when they grew old, were called *Sileni* : And as to his ass, they feign, that he was translated into heaven, and placed among the stars ; because in the war against the Giants, *Silenus*, riding on him, did considerable service to *Jupiter*.



## CHAPTER XXXV.

*SATYRS.*

THE Satyrs are described, having their heads armed with horns, goats feet and legs, crooked hands, their bodies rough with hairs, and tails not much shorter than horses.

There is no animal in nature more fallacious and libidinous than these gods ; for their very name shews the filthiness of their disposition : And *Pausanias* proves this by an instance of some mariners, who, being driven by a storm upon a desert island, and seeing themselves surrounded by a flock of Satyrs, betook themselves again to their ships ; but the Satyrs



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having left the men, rushed upon the women, and committed all manner of rudeness upon their bodies.



## CHAPTER XXXVI.

*FAUNS.*

THE Fauns are joined to the Satyrs, and differ almost in name only, being not unlike them in appearance; for they are both horned and hoofed, and crowned with branches of the pine. They were esteemed rural gods by the Boors, who, through fear of their power, because they were armed with horns and nails, and painted in a terrible shape, worshipped them with profound veneration.

Faunus, or Fatuellus, was the son of Picus, king of the Latins.

He married his own sister Fauna, or Fatua, and consecrated her a priestess, after which she got the gift of prophecy. There is a report also, that this Faunus was the father and prince of the other Fauni and Satyrs. His name was given him from prophesying; whence also we call men, speaking rashly and inconsiderately, Fatui; because they, who prophecy, used to speak with another's mind, what things themselves do not understand.



## CHAPTER XXXVII.

*PRIAPUS.*

**PRIAPUS** is a shameless and obscene deity, and therefore the painter, out of modesty, left the picture unfinished. He was the son of Venus and Bacchus, born at Lampsacus, where his mother hating his deformity, and the enormous disproportion of his members, rejected him. Yet he was so agreeable to the women of that place, that he was banished from the city by their husbands, until, by the command of the oracle, he was recalled, and made god of the gardens; and therefore crowned with herbs.

He carries a sickle in his hand, to cut off from the trees all superfluous boughs, and to drive away thieves, beasts, and mischievous birds.

They say, that his deformity was occasioned hence, that Juno perceiving Venus pregnant, and being inflamed with jealousy, under pretence of assisting her in labor, spitefully misused her, so that the child was deformed, from which he took his name.

## CHAPTER XXXVIII.

*ARISTÆUS.*

**ARISTÆUS** was begotten of Apollo and Cyrene, educated by the Nymphs, and taught by them the art of making oil, honey and cheese.

He passionately loved Eurydice, the wife of Orpheus, and pushed her into a wood, where she was so stung by a serpent, that she forthwith died. The nymphs, from a hatred of the fact, revenged her death by the destruction of his bees.

When Aristæus deplored so great a loss, having begged the assistance of his mother, he learned from the oracle, that Eurydice was to be appeased by sacrifices: Which, whilst he performed, and offered four bulls and as many heifers. it is reported, that a great swarm of bees suddenly burst forth from the carcasses of the bulls, and that he thus made up his loss.



## CHAPTER XXXIX.

*TERMINUS.*

**TERMINUS** is also a god, and held in great honor at Rome: He is so called, because the boundaries of lands are under his protection. The statue of this god was either a square stone, or a log of wood planed, which they us-

ually perfumed with ointment, and crowned with garlands. And indeed the land marks were so sacred, that whoever dared to move, plough up, or transfer them elsewhere, his head became devoted to the *Dii Terminales*, and every one had a power of killing him. They did not sacrifice animals to these stones, because it was unlawful to stain them with the blood of victims; but, upon the last day of the year, they offered to them wafers of bread, and the first fruits of the corn; and those festivals were called *Terminalia*.



## CHAPTER XL.

*NYMPHS.*

NOT far from the gardens of Pomona, one may see neat, pretty, beautiful and charming virgins almost innumerable: Of whom some run about the woods, and hide themselves in the trunks of the aged oaks; some plunge themselves into the fountains, and some swim in the rivers. They are called by one common name *Nymphs*, because they always look young, or, because they shine with the lustre of beauty. Yet all have their proper appellations, which they derive either from the places wherein they live, or the offices, which they perform; they are especially distributed into three classes, *Celestial*, *Terrestrial*, and *Marine Nymphs*.

The **Celestial Nymphs** were those souls and intellects, who guided the spheres of heaven, and dispensed the starry influences on the earthly bodies.

Of the **Terrestrial Nymphs**, some preside over the woods, and were called **Dryades**, because they lived in the oaks: Others were named **Hamadryades**, because they were thought to have been born together with the oaks, and also to have died with them.

The ancients believed, that whatever was born with the oaks, was sent from heaven, and divine; and the **Druids**, priests of the Gauls, esteemed nothing more divine, and more sacred, than the excrescence sticking to the oak.

Others of the **Terrestrial Nymphs** are called **Oreades**, or **Orestiades**, because they presided over the mountains. The **Napææ** had the care of the forests and valleys: The **Lemoniades** were set over the meadows and fields; and the **Meliæ** had their name from the ash trees sacred to them; and these were supposed to be the mothers of those children, who were accidentally born under a tree, or exposed there.

The **Marine Nymphs** were either those, which preside over the seas, and were called **Nereides** or **Nerinaæ**, from **Nereus** and **Doris**, their parents; or those over the fountains called **Naidæ**, or **Naiades**; or else inhabit the rivers, named **Fluviales**, or **Potamides**; or, lastly, those who preside over the lakes and ponds, called **Limnades**.

Nymphs were attributed to almost all the gods for their service: Jupiter had two, Neptune fifty, Phœbus his Muses, Bacchus innumerable, Diana her huntresses, Thetis the Nereides, and Juno fourteen attending her.

Arethusa was one of Diana's nymphs, not less chaste than beautiful. When she was bathing herself in a crystal river, the pleasantness of the place inviting her, Alpheus, the god of the river, having assumed a human shape, arose out of the water; first saluted her with kind words, then approached her; but she flies, and he follows: And when he had almost overtaken her, by the assistance of Diana she dissolved into a fountain. Alpheus then resumed his former shape, and endeavored to mix his own with her streams, but in vain; for Arethusa ever continues her flight, and through a subterranean passage runs into Sicily. Alpheus pursues her thither, and at last unites and marries his own with her waters in that island.

Echo was formerly a nymph, though now only a voice; and even when she was alive, she could only repeat the last of many words. This she suffered as a punishment for her talkativeness: For when Juno came down from heaven to discover Jupiter's intrigues with the nymphs, Echo detained her with his tedious discourses, that the Nymphs might have an opportunity of flying and hiding themselves.

This Echo by chance saw Narcissus rambling through the woods, admired, courted, followed and embraced the proud youth in her

arms: But he broke from her embraces, and fled out of her sight; whereupon the despised nymph hid herself in the woods, and pined away with grief.

Narcissus, for a punishment of his cruelty, suffered as hard a fate; for though he would neither love others, nor be loved by them; yet he perished by love of himself. By thirst he is led to a fountain, whose waters were clear and silver colored: As soon as he stooped down, to quench his thirst, having seen his own image, he stayed gazing at it, and passionately loves himself. At last, being consumed with love, by the favor of the gods, he was turned into a flower of his own name. The common offerings made to the Nymphs, were milk, oil, honey and wine.



#### CHAPTER XLI.

### *RURAL GODS AND GODDESSES.*

THE images of the inferior rural gods and goddesses are smaller, than that they can be discerned by the eyes; wherefore I will only recount their names.

RUSINA, who had the care of the country.

COLLINA, reigned over the hills.

VALLONIA, holds her empire in the valleys.

HIPPONA, presides over the horses and stables.

BUBONA, protects the oxen.

**SEIA**, takes care of the seed, whilst it lies buried in the earth. She is likewise called **Segetia**, when the green blade appears above ground.

**RUNCINA**, is the goddess of weeding.

**OCCATOR**, the god of harrowing.

**SATOR**, of sowing.

**SARRITOR**, of raking.

The god **ROBIGUS** was worshipped, that he might drive away the mildew from the corn.

**STERCUTIUS**, or **STERQUILINUS**, who first invented the art of dunging the ground.

**NODOSUS**, is set over the knots and joints of the stalks.

**VOLUSIA**, is goddess of the folds of the blades, and pods of the corn.

**PATELINA**, when the ear breaks out of the pod.

**FLORA**, when the ear blossoms.

**LACTURA**, or **LACTUCINA**, when it begins to have milk.

**MATURA**, when it comes to maturity.

**HASTILINA**, when the crops were proportioned to the seed sown.

**TUTELINA**, hath the tutilage of the corn gathered.

**PILUMNUS**, invented the art of baking the corn.

**MELLONA**, found out the method of making honey.

**FORNAX**, was esteemed a goddess, because, before the use of wheat, bread corn, was parched in a furnace.





## CHAPTER XLII.

*THE MUSES.*

**THERE** are nine Muses, who are represented as virgins crowned with palms. They seem to smile pleasantly, shining in a becoming dress, and handsomely sitting together in the shade of a laurel arbor. Some of them play on the harp, some on the cittern, some upon the pipe, some upon the cymbal, and some harmoniously use their voice and instruments at once; with united minds, tongues and fingers, making a most agreeable concert.

The Muses are the mistresses of all the sciences, the presidents of the musicians and poets, and the governesses of the feasts and solemnities of the gods.

Jupiter begat them of the nymph Mnemosyne, who afterwards brought them forth upon the Pierian mountain.

They had names derived from their proper accomplishments of mind or body.

The first Calliope, so called from the sweetness of her voice, presides over rhetoric, and is esteemed the most excellent of all the nine.

The second Clio, from the glory and famousness of the things that she records.

The third Erato, because she sings of amours, or because learned men are loved and praised by others: She invented poetry.

The fourth Thalia, from the gaiety and

pleasantry of her songs, who invented comedy and geometry.

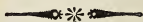
The fifth Melpomene, from singing, and she presides over tragedy.

The sixth Terpsichore, because she delights in dancing.

The seventh Euterpe, for the sweetness of her singing: Logic was her invention.

The eighth Polyhymnia, because she excels in memory, and therefore presides over history.

The ninth Urania, so called from heaven, or the singing of heavenly things; or because, through her assistance, men are raised to the heavens by praises; or that, by the favor of the sciences, they become conversant in the contemplation of celestial things.



#### CHAPTER XLIII.

### *GENIUS, OR GENII.*

BY Genius, is understood that spirit of nature, which begets all things; or that which is begotten with us; or lastly, that which protects and defends us through the whole course of life. In honor of this god, the marriage bed and birth day were called Genial; and those who live merrily or delicately, are said to live a genial life, or to indulge their genius. The Greeks called them Demons, either from the terror and fear created in them to whom they appear; or because, being wise and knowing,

they were consulted as oracles. Some think, that illustrious men, in reward of their virtue, after death become demons, being a middle kind between gods and men. The Genius bore frequently the figure of a serpent, sometimes also of a boy, girl, or old man, crowned with the leaves of the plane tree, because that tree was sacred to them. They offered wine, flowers, incense, meal sprinkled with salt, and sometimes a swine chiefly on a birth day; though Censorinus says, that they used not to sacrifice with blood and slaughter on that day on which themselves received life.

The Genii were continual and watchful guardians, overseers, and keepers of the men, as the Junos were of the women, from the cradle to the grave; carried their prayers to the gods, and interceded for them. The ancients assigned to every person two, a good or white, and an evil or black Genius, one of which incites to virtue, the other promotes to vice. Not only men and women, but also countries, cities, houses, doors, stables and hearths, had their peculiar Genii.



## CHAPTER XLIV.

*THE PENATES.*

THE Penates, so called from *Penus*, were gods reigning in the inward parts of heaven, and entirely governed mankind by their reason,

heat and spirit ; so that we cannot live, or use our understanding without them. There were three orders of them ; some had the care of provinces and kingdoms, and these were called absolutely Penates ; others protected particular cities, and were called country gods ; the small gods presided over families.



## CHAPTER XLV.

*THE LARES.*

THE Lares were children born from the stolen embrace of Mercury and Lara. For when she had discovered the amours of Jupiter, he being extremely enraged, cut out her tongue, and banished her to the Stygian Lake. While Mercury conducted her thither, he ravished her upon the road ; and so growing big bellied, she brought forth twins, named the Lares, who were appointed domestic gods, and accordingly presided over houses, streets, and ways, where also they were worshipped. In the plays instituted in honor of them, called Compitalia, images of men and women, made of wool, were hung in the streets, and as many balls of the same matter, as there were servants in the family, and so many complete images, as there were children. This was done, that these deities, being contented with the woollen images, might spare those children and servants alive. The Roman youth, who were a

golden ornament, called Bulla, till the fourteenth year of their age, used then to consecrate and hang it up to the Lares. These gods were sometimes clothed in the skins, and sometimes fashioned in the shape of dogs, whence that creature was consecrated to them. The place sacred to them was called Lатарium, where their worshippers offered the first fruits, wine and incense, and their images were adorned with chaplets and garlands.



## CHAPTER XLVI.

*GODS AND GODDESSES PRESIDING  
OVER INFANTS, &c.*

THE gods and goddesses presiding over infants and adults, women pregnant and bringing forth, also marriages and funerals, were so many, that it would be tedious to enumerate them all. Juno and Luna were the principal.



## CHAPTER XLVII.

*TUTELAR GODS.*

THEY ascribed particular gods to particular parts of the body. The head was sacred to Jupiter, the breast to Neptune, the waist to Mars, the forehead to Genius, the eye brows to Juno, the eyes to Cupid, the ears to Memoria,

the right hand to Fides, the back and hinder parts to Pluto, the reins to Venus, the feet to Mercury, the knees to Misericordia, the ancles and soles of the feet to Thetis, and the fingers to Minerva.



## CHAPTER XLVIII.

*JASON.*

**JASON** was the son of *Æson*, king of *Thesaly*, and *Alcimedè*. After the death of his father, which happened whilst he was yet an infant, his uncle *Pelias* administered the government. When the prince grew up, and demanded of his uncle his hereditary kingdom, he was by him persuaded, and sent upon the *Colchian* expedition; under pretence, indeed, of carrying off the golden fleece thence, but, truly, that he might die by the danger and labor of the journey.

This golden fleece was the skin of a ram, which some say was white, others purple, given to *Phryxus*, son of *Athamus*, by his mother *Nephele*. *Phryxus* and his sister *Helle*, fearing the snares of their stepmother *Ino*, that they might secure their safety by flight, got on this ram; but, while they swam over the narrowest part of *Pontus*, *Helle*, affrighted at the tossing of the waves, fell down into the sea, which from her was called the *Hellespont*. But *Phryxus*, being carried safe over, went to *Æta*, king of

Colchis, a country of Asia, near Pontus; by whom being kindly received, he there sacrificed to Jupiter, or Mars, his ram, which afterwards was placed among the constellations: Only his hide, or fleece, was hung up in a grove sacred to Mars.

It was called the golden fleece, because it was of the color of that metal; and bulls, breathed fire from their nostrils, also a vast and watchful dragon guarded it, as a sacred thing, divine pledge, and fatal relic.

Jason brought away that fleece: For being inflamed with a desire of praise, he went on board the ship *Argo*, attended by forty nine very choice and noble companions, called *Argonauts* from the ship.

In his voyage he visited *Hypsiphile*, queen of *Lemnos*, who, entertaining him at table and in bed, conceived and brought forth twins by him: Then having undergone a tedious course, and many dangers, he at length arrived at *Colchis*, and demanded the golden fleece of king *Æta*. He answered, that he would grant it on that condition only, that first he would tame, and put under the yoke, the fire vomiting and brazen footed bulls; that he would kill the dragon, and sow his teeth; and lastly, destroy and cut down with the sword, the crop of armed soldiers springing up from that seed. Jason being obliged to accept the hard conditions, was delivered from manifest destruction by the assistance of *Medea*, the king's daughter, who greatly loved him. For, observing her direc-

tions, he overcame the bulls, laid the dragon asleep, carried away the fleece, and fled by night with Medea, whom he afterwards married. Æta pursued them: But Medea, that she might stop him, tore her brother Absyrtus, who was along with her, in pieces, and scattered his torn limbs on the road. When the father saw them, he was kept from pursuing them, by gathering up the members of his son: And so Jason, with the other Argonauts, returned into his native country.

It is reported, that Medea, by her charms, restored Æson, Jason's father, feeble and wasted with old age, to his former bloom of youth again; but that contradicts the history above related.

Jason, afterwards hating Medea, divorced her, and married Creusa, daughter of Creon, king of Corinth. Medea, to revenge the perfidiousness of her husband, first murdered the two sons begot by him in their father's sight; next she sent fire inclosed in a little box to Creusa, as a present; which having opened, herself, together with the whole court, was burnt: And then the sorceress flew by magic art to Athens. Some say, that she was again reconciled to Jason.



## CHAPTER XLIX.

*THESEUS.*

**THESEUS** was the son of *Ægeus*, king of Athens, and *Æthra*. *Minos*, king of Crete, made war against *Ægeus*, because the Athenians had dishonorably and barbarously killed his son, who had carried away from them all the prizes in the games. When he had vanquished the Athenians, he imposed this very severe condition, that yearly seven youths, of the first quality, should be sent into Crete, to be devoured by the Minotaur. The fourth year Theseus was chosen by lot, which afflicted his father *Ægeus* with extreme grief. Therefore Theseus went on board a ship, fitted out with black sails and tackle; being desired by his father, that, if by any propitious deity he escaped the dangers, when he returned safe into his own country again, he should change his black sails into white; by which signal his father being assured of his safety, might anticipate his happiness before he saw him. The event happened fortunate indeed to Theseus, but very fatal to his father. For as soon as the young prince came to Crete, being shut up in the labyrinth, he slew the Minotaur, and escaped out of that inextricable prison by the help of *Ariadne*; which being done, he returned to Athens in the same mournful ship, quite forgetful of his father's command. Therefore his father, spying the ship from a watch tower,

returning with black sails, and thinking that his son had perished, threw himself headlong into the sea, which afterwards, from his name, was called the Ægean Sea.

Ariadne was the daughter of Minos, king of Crete, who, being charmed with the love of Theseus, delivered him out of the labyrinth by the direction of a thread. She followed him in his return to the island Naxos, where he perfidiously and ungratefully left her. But Bacchus, pitying the forsaken lady, married her, and gave her a crown illuminated with seven stars, which he had before received from Venus; and this crown, after the death of Ariadne, was placed among the constellations.

Theseus performed many other valorous exploits; he overcame the Centaurs; vanquished the Thebans; and defeated the Amazons, who were women animated with the souls and bravery of men; a military race, inhabiting that part of Scythia, which is washed by the river Tanais. They lived in common, and passed their lives together without the society of men. They admitted, indeed, the embraces of the neighboring men, and thus propagated their race; but they killed the male offspring, and brought up the girls only, whose right breast they cut off, that they might more conveniently use the right arm in shooting arrows, and brandishing weapons against the enemy.

These female warriors possessed a great part of Asia by their frequent excursions, when Hercules, accompanied with Theseus, subdued

them, and, taking their queen Hippolyte, gave her in marriage to Theseus. He had by her a son Hyppolytus, very beautiful, much given to hunting, and a remarkable lover of chastity. His step-mother, his father being absent, solicited him to lewdness; but suffering a repulse, she afterwards accused him before her husband, being returned, of the crime of adultery offered to her. Theseus gave ear to his wicked wife, and meditated revenge and punishment to the son; which he perceiving, hastened his flight in a chariot. While he fled, his horses being frightened by sea monsters, he was thrown out of the chariot, and, being entangled in the harness, was dragged through the thickets of a wood, and miserably torn to pieces. Afterwards, at the request of Diana, Æsculapius restored him to life again: But Phædra, pricked by the stings of conscience, hanged herself.

Theseus, also went down to hell: For it had been agreed between him and Pirithous, his intimate friend, that they should not marry any woman except Jupiter's daughters: As therefore Theseus had got Helena, his daughter by Leda, and no other remained on earth for Pirithous, they both together went down to hell, with an intent to steal Proserpina from her husband Pluto. Pirithous was torn by Cerberus in the very entry, but Theseus came alive into the palace of Pluto, and there continued in chains, till Hercules, sent thither by Euristheus, delivered him. Theseus, at last, finished his illustrious life by an obscure end.

## CHAPTER L.

*PERSEUS.*

**PERSEUS** was the son of Jupiter and Danae, daughter of Acrisius. The father, having known from the oracle, that he should be killed by his grandchild, shut her up in a very strong tower, that no man might come to her. But nothing is impregnable to love: For Jupiter, being turned into a golden shower, descended through the tiles into the bosom of the young lady, who was left by the god enriched with gold, and big with child.

When it was told to Acrisius, that his daughter had brought forth a son, he ordered the mother and infant to be shut up in a chest, and thrown into the sea. But a certain fisherman drew them out, and presented them to king Pelion, who married Danae, and educated her son, whom he called Perseus.

When he grew up, he was presented by Mercury with an adamant scythe and wings; equipped besides with Pluto's helmet, and Minerva's brazen shield, so bright, that it reflected the images of objects, like a looking glass.

When Andromeda, the daughter of Cepheus, king of Æthiopia, for the pride of her mother Cassiope, who preferred herself to the other Nymphs in point of beauty, was by them bound to a rock, and exposed to a sea monster, he both delivered and married her. Afterwards

the mother, daughter, and son in law, were placed among the constellations.

In his next expedition, which he undertook against the Gorgons, having encountered with Medusa, their princess, formidable with snakes instead of hair; and seeing the image of her head in his shield, he struck it off, Pallas directing his hand, which, being afterwards fixed on his shield, he carried away, and, at the sight of it, turned many into stones.

By holding out the same head, he changed Atlas, king of Mauritania, into a mountain of his own name, because he excluded him from the laws of hospitality.

When Medusa's head was cut off, the horse Pegasus sprang from the blood, which flowed from the wound upon the earth. He was so called from a Greek word, signifying a fountain, because they supposed him born near the fountains of the sea. He was also winged, and flying up into the mountain Helicon, he struck a rock with his hoof, and opened a fountain, called by the Greeks Hippocrene, that is, the Horse Fountain; and by the Latins, Caballinus. But afterwards, while he drank of the Corinthian Spring Pyrene, he was taken by Bellerophon, who, at that time, was preparing an expedition against the Chimæra.

Bellerophon had this name from Bellerus, a certain king of Coriuth, whom he had killed; whereas, formerly, he was called Hipponous, from governing horses with a bridle, which art he is said first to have taught.

He was son of Glaucus, king of Ephyra, of equally great beauty and virtue. When Sthenobæa, wife of Prætus, tempting him to adultery; the woman, mad at the repulse, and raging with fury, accused the innocent stranger to her husband.

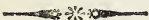
However Prætus was unwilling himself to violate the laws of hospitality with the blood of Bellerophon; but sent him into Lycia, to his father in law Jobates, with letters to that effect. Jobates, having read the letters, for a certain punishment of his crime, sent him to subdue the Solymi, that he might be killed in the battle. But, when he had easily vanquished them, and being exposed to many other dangers, had always returned conqueror; at last he was sent to kill the Chimæra; which labor he undertook, and performed with great praise, having procured the horse Pegasus, by the help of Neptune.

Wherefore Jobates, admiring the bravery of the youth, gave him one of his daughters in marriage, with a part of his kingdom. When Sthenobæa heard that, she procured death to herself.

But Bellerophon, being transported with so happy success of things, while he endeavors to fly up into heaven with Pegasus, being struck by Jupiter with madness, fell from his horse into a field, called Aleius, because in it he wandered blind to the end of life: But Pegasus was placed among the stars.

Some say, the fable of the Chimæra took its

rise from this. There was a famous pirate, whose ship had a lion painted on her prow, a goat on the middle part, and a dragon on the stern, and that this pirate was killed by Bellephophon.



## CHAPTER LI.

*PROMETHEUS.*

**PROMETHEUS** was the son of Iapetus, and father of Deucalion. He is said to have formed man out of clay, and with so great success, that Minerva, admiring his skill, frankly proffered, that she would procure him whatever he should want, for the completing of his work, of all things which are in heaven. Prometheus answered, that he could not tell, what of them might be useful to him, since he had never seen them with his eyes.

Therefore being carried up to heaven, by the assistance of Minerva, after he had viewed all things, at last, observing that the heat of the sun would be very useful for animating his men, he put a stick to the wheel of the Sun's chariot, and having lighted it, carried the fire with him to the earth.

Jupiter resenting this theft very heinously, sent Pandora into the world with a box full of all sorts of evils, which she should give to Prometheus. He, fearing and suspecting what it was, refused the present; but his brother Epi-

metheus was not so cautious ; for he took and opened the box, and, unawares, let out every kind of evils amongst men ; which, when he perceived, he immediately shut the box, and fortunately kept Hope sticking in the bottom. Jupiter commanded Mercury to bind the thief Prometheus on Mount Caucasus, sent an eagle, which continually gnawed his liver. Yet some say, that the cause of this punishment was, because he had made woman, the most pernicious of all creatures. But Prometheus, having formerly deserved well of Jupiter, was afterwards exempted from punishment.

To this Nicander adds another fable ; that some ungrateful men, after receiving the fire, discovered the theft to Jupiter, to whom, instead of a reward, he gave perpetual youth. They put this upon an ass, that it might be brought to the earth. But he, being thirsty, and coming to a fountain to drink, was hindered by a serpent ; however, at last he obtained leave, having promised, that he would give him all that he carried. Hence it happens, that the serpent, being advanced in age, seems to grow young again.

This Prometheus was a very prudent man ; and, because he reduced rude and savage men to humanity, they feigned, that he made them out of clay : Because he observed the motions of the stars from the mountain Caucasus, therefore they said, that he was chained there : Because he invented the method of striking fire out of the flint, and first discovered the nature



of lightning, he was said to have stolen fire from the gods: And because he applied his mind to that study with great care and solicitude, therefore they imagined, that an eagle ate his liver.

When his father Deucalion reigned in Thesaly, they say, that the whole globe of the earth was overflown by so great a deluge, that mankind was utterly destroyed, only Deucalion and his wife Pyrrha being saved.

Those two were carried in a ship upon the mountain Parnassus, and when the waters were abated, having consulted the oracle Themis, by what art mankind might be restored; the answer was, that mankind would be restored if they cast the bones of their great mother, that is, the stones of the earth, behind their backs. Therefore having cast the stones, a miracle ensued; for the stones, which Deucalion threw, were turned into men, and Pyrrha restored her own sex by the like method.

The meaning of this fable is; Deucalion and his wife Pyrrha, being very pious, by the example of their life, and sanctity of manners, softened men and women, who before were fierce and hard as stones, and brought them to a civil and good behavior.

## CHAPTER LII.

*ATLAS.*

**ATLAS**, king of Mauritania, was the son of Iapetus, and brother of Prometheus. When he understood from the oracle, that destruction threatened him from one of the sons of Jupiter, he resolved to entertain no stranger in his house. But Perseus, who was begotten by Jupiter, by chance taking a journey through his dominions, and in point of civility, visiting him, being excluded by him, and provoked at so much inhumanity, having held out the shield, which he carried, and shewed the head of Medusa, changed him into a mountain of his own name, so high, that it is believed to touch heaven.

They feigned that Atlas sustained the heavens on his shoulders, because he was a famous astronomer, and first taught the nature and motion of the spheres. His daughters also were esteemed stars by the ancients.

By his wife Æthra he had seven daughters, who were called Ambrosia, Endora, Pasithoe, Coronis, Plexauris, Pytho and Tyche; and by a common name Hyades. He had also seven others by Pleione, and their names were Electra, Halcyone, Celæno, Maia, Asterope, Taygete and Merope; and they were called Pleiades.

The Hyades derive their name from a Greek word signifying to rain; for, when they rise or

set, they cause great rains. Others would have them so called from their brother Hyas, whom, being devoured by a lion, they lamented with implacable grief, so that, by the compassion of Jupiter, they were turned into seven stars, which are seen in the head of Taurus.

The Pleiades are so called from a Greek word signifying sailing; for, when these stars arise, they portend good weather to navigators.

The Romans call them *Vergiliæ*, from the spring season in which they rise: Although others think, that they were so called, because they never appear single, but altogether, except Merope, who scarce ever allows herself to be seen, because, when the other sisters had married themselves to gods, she alone joined herself to Sisyphus a mortal. These Pleiades were transformed into stars, because they incessantly lamented the fate of their father Atlas, who was changed into a mountain.

Hesperus was the brother of Atlas, and because he lived some time in Italy, it was called Hesperia from him. He frequently went up to the top of Mount Atlas, for the sake of viewing the stars; and, because at last he appeared no more, the vulgar paid divine honors to him, and called a very bright star by his name.

The Hesperides were the three daughters of Hesperus, called *Ægle*, *Arethusa*, and *Hesperethusa*.

It is reported that they had gardens remarkable for trees bearing golden fruit, and that a

watchful dragon guarded them, which, when Hercules slew, they feigned that he carried away the golden apples.



### CHAPTER LIII.

## *ORPHEUS AND AMPHION.*

ORPHEUS and Amphion were drawn together in the same picture, and almost in the same colors; because both excelled in the same art, and, by the harmony of the harp, moved not only men, but beasts, and the stones themselves.

Orpheus was the son of Apollo by Calliope the Muse, who, having received a harp from his father, sung so sweetly, that he tamed wild beasts, stayed the courses of the rivers, and raised the woods into admiration of himself. They report, that he descended into hell with the same harp, that he might recover from Pluto and Proserpina his wife Eurydice, who was killed by a serpent, while she fled from the violence of Aristæus: And that he so charmed them with the sweetness of his music, that they permitted his wife to return to life, upon this condition, notwithstanding, that he should not look upon her, till they had arrived upon the earth; but such was the impatience of his passion, that he could not perform the condition, wherefore she was taken back again into hell. Hereupon Orpheus resolved henceforth to live

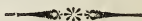
a life of celibacy, and by his example he alienated the minds of many others from the love of women; for which cause, he is said to have been torn in pieces by the Mænades and Bacchæ: Yet others give a different reason of his death, namely, that the women, by the instigation of Venus, were so inflamed with love to him, that striving to run into his embraces, being pushed on by a furious contention and desire, they tore him in pieces. The Muses gathered his bones, and reposed them in a sepulchre, not without tears; and his harp was placed among the constellations.

Amphion was the son of Jupiter by Antiope. He received his harp or lute from Mercury, and with the sound thereof moved the stones so regularly, that they composed the walls of the city Thebes. Because both Orpheus and Amphion, by the power of eloquence, had reduced savage men to a more civil way of life, they gave occasion to this fable.

Arion is a proper companion for these two musicians. He was a lyrick poet, born at Methymna, in the island of Lesbos.

He having gained an immense treasure by his art, while he sailed back from Italy to Lesbos, his native country, the seamen assaulted him for the sake of his riches. But entreating, that it might be allowed him to play some song before he died; having taken his harp, and playing sweetly, he cast himself into the sea; where being received by a dolphin, which he had charmed by his music, he was carried

on his back to Tenedos ; and the dolphin, in reward of his kindness, was taken up into heaven.



## CHAPTER LIV.

*ACHILLES.*

ACHILLES was the son of Peleus by Thetis. His mother plunged him in the Stygian waters, when he was yet an infant ; whence his body became invulnerable, except that part of the foot, by which he was held, when he was washed. Others say, that he was hid by Thetis in the night under a fire, after he had been anointed with Ambrosia in the day ; whence he was first called Pirisous, because he was preserved from the fire ; afterwards he obtained the name of Achilles, as if without a lip, because his lip, which he licked, after it was anointed with Ambrosia, was burnt off. Others report, that he was educated by Chiron the Centaur, and, instead of milk, was fed with the entrails of lions, and marrow of boars and bears ; whence he had an immense greatness of soul, and invincible strength of body.

When Thetis had heard from the oracle, that her son should die in the Trojan expedition, she ordered him to be dressed in woman's apparel, and to skulk in the boarding school in the island Scyros, among the daughters of king Lycomedes. Ulysses discovering this, be-

cause Calchas the diviner had declared, that Troy could not be taken without Achilles, went thither as a merchant with goods, which he exposed to sale in that boarding school, with an intent of knowing him from the other virgins.

When, from the natural temper of the sex, the royal maids viewed with wishful eyes, and laid their hands on the bracelets, glasses, and other ornaments of the female dress; Achilles, on the contrary, began to handle the targets, to fit the helmets to his head, to brandish the swords, and place them to his side; by this discovery, shewing himself a man, he was constrained to take up arms, and to go to the war, being first, at the request of Thetis, equipped by Vulcan, with impenetrable armor.

At Troy he killed Hector, the son of Priamus, and he himself was slain by Paris, by a trick of Polyxena.

This Polyxena was the daughter of Priamus, king of Troy, a virgin of extraordinary beauty. Achilles by chance saw her upon the walls of the city, loved, and wished to marry her; Priamus consented; they met in the temple of Apollo to solemnize the marriage, where Paris crept in privately, and hiding himself behind the image of the god, with an arrow killed Achilles, in that part of the foot in which alone he was vulnerable. Afterwards, Troy being taken, the Greeks appeased the ghost of Achilles, demanding a due punishment of the murder, by the blood of Polyxena.

## CHAPTER LV.

*ULYSSES.*

ULYSSES was the son of Laertes and Anticlea: His wife Penelope was highly famed for her prudence and chastity. While the flame of the Trojan war raged, that he might avoid that expedition, and not be compelled to go away from his dear wife, he counterfeited madness, having joined beasts of a different kind in the plough, and sowing salt in the furrows. But his pretence was detected by Palamedes, who threw his infant son into the furrow, while he ploughed, to see whether Ulysses would wound him with the ploughshare. When Ulysses went out of the way, and turned the plough, that he might not hurt the boy, being judged to be in his right wits, he was compelled to go to the war, where he did great service, and himself alone chiefly brought it about, that Troy was taken, having removed all the fatal obstacles of storming it: For he brought Achilles to the war, and Hercule's arrows, got from Philoctetes, to Troy; also he carried away the ashes of Laomedon, which were preserved upon the Scaean gate of Troy; and stole the Palladium from the same city: He likewise killed Rhesus, king of Thrace, and took his horses, before they had tasted the water of the river Xanthus. All which things were in the fates of Troy, so that, without them, it could not have been taken.



Afterwards he disputed with Ajax, the son of Telamon and Hesione, before the Grecian princes, for the arms of Achilles. The judges, being persuaded by the eloquence of Ulysses, assigned the arms to him. At which disappointment, Ajax, falling into a rage, fell upon his sword, and his blood issuing forth, was turned into a violet.

Afterwards Ulysses, being tossed on the sea in a tedious voyage of twenty years, and always driven from his native country by contrary tempests, in that time, first blinded Polyphemus, having put out his eye with a firebrand: And from thence setting sail into Æolia, he got from Æolus all the contrary winds put into leathern bags: But when he had almost made the port of Ithaca, the bags being untied by his companions, who supposed them full of money, the winds gushing out, he was driven into Æolia again.

Secondly, When his companions were changed into beasts by Circe, having taken, against all her charms, an antidote, which Mercury had made up, he rushed into her cave with a drawn sword, and compelled the sorceress to restore his companions to their former shapes; by which being reconciled, she bore him a son called Telegodus.

Thirdly, He went down to hell, to know from the prophet Tiresias, what things should happen to him.

Fourthly, Having sailed to the islands of the Sirens, he avoided the dangerous snares of

their charming voice, having stopped the ears of his companions with wax, and himself being bound with a strong rope to the ship's mast.

And, lastly, The ship being broken by the waves, and having suffered wreck, he escaped by swimming, and came naked and alone to the port of the Phœacenses, where being found by Nausicaa, the daughter of king Alcinous, lying among the young trees, he was civilly entertained, and his companions and ship being found, he was carried asleep into Ithaca. Here being awakened by Pallas, by her advice, he put on the disguise of a beggar: Then he went to his neatherd's, with whom he found his son Telemachus: From thence he was brought home; where, after many affronts offered to him by the wooers of Penelope, by the assistance of his son and the neatherds, to whom he discovered himself, taking up arms, he killed them all to a man, and then received his wife Penelope.

This Penelope was the daughter of Icarus, a perfect example of singular chastity; for though it was generally thought, that her husband was dead, yet she could not be prevailed upon by any persuasions of her parents, or solicitations of her lovers, to violate her faith plighted to her husband, when he departed. And when many noble youths courted her, and even threatened violence, if she should refuse to marry, the crafty woman asked, and indeed obtained as much time to deliberate, as was sufficient for finishing the web, which she had in hand.

But undoing by night, what she had woven by day, she put them off till the return of Ulysses, who killed them all.



## CHAPTER LVI.

## ORION.

ORION, as is reported, was produced from the urine of three gods. For when Jupiter, Neptune and Mercury took a journey together being benighted, they turned into the cottage of a certain poor man called Hireus. They were entertained so kindly, and even splendidly, for the meanness of their host, that they granted him the liberty of asking what he pleased. He said that he wished to live a single life, because he had so promised to his dying wife, and yet extremely desired a son.

The gods favoring so pious a request, moistened the hide of an ox, which he had killed for their entertainment, with their urine, commanding him to bury it in the earth. In the tenth month afterwards he dugged it up again, as he was ordered, and found a boy produced from thence, which he called Urion, or Orion. He afterwards, growing up, joined himself a companion to Diana. But because his love to the goddess exceeded the bounds of modesty; or because, as some say, he extolled the strength of his own body too insolently, and boasted, that there was no wild beast, which he could

not easily master; the earth not enduring such arrogance, sent a scorpion, by which he was killed. He was afterwards carried to heaven, and placed among the constellations, where he is believed to raise storms, when he appears not; but on the other hand, to bring a calm, when he shews himself.



## CHAPTER LVII.

*OSIRIS, APIS AND SERAPIS.*

OSIRIS, Apis and Serapis were three different names of one and the same God. Osiris was the son of Jupiter by Niobe, the daughter of Phoroneus. After he had reigned many years over the Argives, being inflamed with a desire of glory, he left his kingdom to his brother Ægialus, and sailed into Egypt, to seek a new name and new dominions there.

That nation being not so much overcome by his arms, as obliged by his kindness and great favors, he married Io, daughter of Inachus, whom Jupiter had turned into a cow, as was mentioned before, but when she, driven by the Furies, came to Egypt, being restored to her former shape, she was wedded to Osiris, and taught the Egyptian's letters; wherefore both she and her husband obtained divine honors, and were esteemed immortal by that people. But Osiris shewed himself mortal, being killed by his brother Typhon; and being sought by



his wife Io, otherwise called Isis, was at last found in a chest, and laid in a monument, in an island near to Memphis, which the sad and fatal Stygian Lake encompasses. And because she made use of the sagacity of dogs, to find out the place in which he was hid, hence they say it happened, that in the solemn procession of Isis, which used yearly to be celebrated, dogs went before, and the people worshipped a god with a dog's head, called Anubis, with religious ceremony. After the body of Osiris was committed to the grave, there appeared to the Egyptians an ox of a beautiful shape, which they, supposing to be Osiris, worshipped as a god, and called it Apis, in their language, an ox. Because, after his death, his body was found shut up in a chest, he was called Serapis, and afterwards by the change of the second letter Serapis. Plutarch says, that Osiris was thought to be the sun, and was represented by a sceptre, in the top of which shone an eye; because the sun sees and enlightens all things.

Isis, whom some affirm to be Pallas, others the Earth, others Ceres, and many the Moon, was painted horned, after the similitude of the increasing moon, dressed in black garments, because the moon shines in darkness, holding a cymbal in her right hand, and a bucket in her left. The feathers of a vulture adorned her head, for, among the Egyptians, that bird is sacred to Juno; and the top of the porches used to be dressed with its feathers.

The priests of Isis, called Isiaci, abstained from swine and sheep's flesh, neither used salt to their meat, lest they should violate their chastity; they shaved their heads, and they wore paper shoes, and a linen vest, because Isis first taught the use of flax, whence she is called Linigera.

Though Serapis was the god of the Egyptians, yet he was worshipped in Greece, and especially at Athens, also at Rome. He was called by some Jupiter Ammon, by others Pluto, Bacchus, Æsculapius, and sometimes Osiris. His image bore a flasket on its head, and near it lay a three-headed creature, having in the middle a lion's head, on the right side a dog's, and on the left a wolf's.

A twisting snake encompassed them, with his head hanging down to the god's right hand, by which the terrible monster was bridled. Besides, in all the temples almost, wherein Serapis and Isis were worshipped, an image was seen, which having put its finger on its lips, seemed to enjoin silence. By this they meant, as Varro thinks, that none should dare to say, that these gods were formerly men: and it was provided by a law, under the penalty of death, that none should say, that Serapis was once a mortal.

Apis, of whom we spoke above, was king of the Argives, who being transported thence into Egypt, became Serapis the greatest of all the gods of the Egyptians. After his death, succeeded the ox, which we mentioned before,

whose form and qualities, Pliny describes; but that is not material to our purpose.



### SEA GODS.

NEPTUNE is the principal God of the sea; but as he is also reckoned among the Celestial Gods, we have given him his proper station. His exploits, which are recorded by the poets and Mythologists, were chiefly performed on the land. Of the other most remarkable sea deities the following are selected.



### CHAPTER LVIII.

### TRITON.

TRITON, the son of Neptune by Amphitrite was also his companion and trumpeter, who bearing the likeness of a man down to the navel, resembles a fish as to the rest. His feet are like the fore feet of a horse; his tail forked and crooked; and his hairs not unlike wild parsley.

Oceanus, another of these marine deities, was descended of Cœlum and Vesta, who, by the ancients, was called the father not only of all rivers, but also of the animals, and of the gods themselves; and they say, that all things took their beginning from him. He is reported to have begot of his wife Thetys, three thousand sons, the most eminent of whom was



Nereus, a famous prophet, nursed and educated by the waves, dwelling chiefly in the Ægean sea, who by his wife Doris had fifty daughters called from him Nereides.

Palæmon, and Ino his mother, were made sea deities on this occasion. When she saw one of her sons, Learchus by name, torn in pieces, and dashed to the wall by her husband, Athamas, who was enraged by the Furies; and fearing the like fate to herself and her surviving child, having taken the boy in her arms, she threw herself and him headlong into the sea, and both drew their divinity from the waters, having made shipwreck only of their former names; for she was called Leucothoe, and he Palæmon by the Greeks, but by the Latins Portumnus.

Glaucus, the fisherman, got divine honors by a more pleasant way. For when he had spread the fishes, which he caught by his nets, on the brink, and had observed that, at the touch of a certain herb, they recovered their strength, and leaped again into the waters, wondering at the effect, he desired to prove the quality of the herb, and having tasted it, he instantly followed his fishes, jumping into the waters, and became a sea-god.

Canopus, a god of the Egyptians, is to be added to these deities of the waters; who, by the help of that element, gained a memorable victory over the gods of the Chaldeans.

For a controversy arising between these two people, whose god was the greater and more

powerful, the priests of both nations, together with their god, met by appointment to decide the matter.

The image of Canopus, and Fire, the deity of the Chaldeans, are placed one against the other, ready to fight: but Canopus, whose belly was a pitcher full of water, and with holes covered with wax, so small that no eyes could discern them, being enraged with anger, and enflamed at the sight of the god Fire, the wax melting with the heat, assaulted the enemy with such violence, that, with his liquid darts, he quite extinguished and subdued him, and returned victor from the battle.



#### CHAPTER LIX.

### *PROTEUS,*

**WAS** a deity who held a very considerable rank among the gods of the ocean; and was celebrated for possessing a prophetic spirit as well as the power of changing himself into all manner of shapes.

When Menelaus returned from the war of Troy, his fleet was driven to Egypt; where it was long detained by calms and contrary winds. At length the Greeks under his command, were in danger of perishing by hunger, and famine stared them in the face; but in their extreme necessity Eidothea, the daughter of Proteus, appeared to Menelaus, and informed him that her

father Proteus, who was the delegate of Neptune in those seas, resorted daily to the Island of Pharos, attended by the Phocæ, which surrounded him every day while he took his nap at noon on the shore. Eidothea met him and the three resolute companions who attended him by appointment at Pharos. She made holes for them in the sand, and covered them with the shells of four of the Phocæ, which she had provided. At noon the remaining Phocæ arrived on the shore; and when Proteus rose from the sea, he counted them as usual, and finding the number complete, he fell asleep. I cannot describe this adventure better than by the account Homer has given of it.

Pleas'd with the false review, secure he lies,  
 And leaden slumbers press his drooping eyes.  
 Rushing impetuous forth, we straight prepare  
 A furious onset with the sound of war,  
 And shouting seize the God: our force t' evade  
 His various arts he soon resumes in aid:  
 A lion now, he curls his surgy mane;  
 Sudden, our bands a spotted pard restrain;  
 Then arm'd with tusks, and light'ning in his eyes  
 A boar's obscene shape the god belies:  
 On spiry volumes, there a dragon rides;  
 Here from our strict embrace, a stream he glides:  
 And last, sublime, his stately growth he rears,  
 A tree; and well dissembled foliage wears.  
 Vain efforts! with superior pow'r compress'd,  
 He with reluctance thus the seer address'd:  
 Say son of Atreus, say what god inspir'd  
 This daring fraud, and what the boon desir'd?

Eidothea had particularly directed them not to loose their hold on him—and finding himself thus overcome, he gave Menelaus directions how to propitiate the gods, in order to regain his native country; and informed him concern-

ing the fate of his friends who had attended him to the Trojan war. Menelaus performed the rites prescribed by Proteus—and obtained a prosperous voyage to the shores of Greece.



## CHAPTER LX.

*LEUCOTHOE*

WAS one of the sea goddesses or nymphs. She is represented as being of a cerulean color, and very beautiful. She sometimes acted in opposition to the will of Neptune. For when that god had destroyed the bark which Ulysses built for himself, and on which he was voyaging from the island of Calypso, Leucothœ seeing him buffetting the waves, she appeared to him; and gave him a scarf which kept him buoyant and by virtue whereof he arrived in the Island of Pheacia.



## CHAPTER LXI.

*THE SIRENS.*

THE Sirens were three, descended of uncertain parents; some say, that they were the offspring of Achelous the river, and Melpomene the Muse: They had the faces of women, but the bodies of flying fish. They dwelt near the Promontory Pelorus in Sicily, or in the Islands

called Sirenusæ, situate in the extreme parts of Italy; where they drowned in the sea all men sailing by these coasts, being first charmed with the sweetness of their singing, then composed in a deep sleep, and afterwards they took them out and devoured them. Their names were Parthenope, Ligea, and Leucosia.

That their charms might more easily slide through the ears into the mind of the hearers, they added the measures and notes of the harp, to the modulation of the voice; and adapted the matter of the song to every one's temper, by some enticing the ambitious, by others the voluptuous, and by others the covetous drawing them to destruction.

Ulysses and Orpheus only escaped. The former, being forewarned by Circe of his danger from their singing, stopped the ears of his companions with wax, and ordered himself to be bound to the mast of the ship; by which means, he was carried safe by the fatal coasts.

The latter, namely, Orpheus, overcame them in their own art; for striking his harp, and celebrating the praises of the gods, he far out-did the musick of these monsters; so that out of despair, they threw themselves into the sea, and were turned into stones.

By this fiction the poets would signify, that the minds of men are deposed from their proper seat and state, by the allurements of pleasures, and that there is no more deadly plague given by nature to men. Whoever pursues them, ~~soon~~ makes shipwreck of reason. Whoever

then desires to decline them, it is necessary, that his ears be stopped to their charms, but opened to the music of Orpheus, that is, to the instructions and precepts of the wise.



## CHAPTER LXI.

*SCYLLA AND CHARYBDIS.*

SOME say, that Scylla was a most beautiful woman from the breast downward, but had six dogs' heads at her under parts: Others report, that, in the upper part of the body, she shewed the appearance of a woman, but in the lower, of a serpent and wolf. All, however, affirm her to have been the daughter of Phorcus.

She being inflamed with mutual affection towards Glaucus, who loved her exceedingly, Circe, who also admired him, was enraged that Scylla should be preferred to her; and therefore in revenge infected the fountain, wherein her rival used to bathe, with poisonous herbs. Scylla, being ignorant of the thing, and entering the fountain, soon perceived the lower part of her body changed into the heads of dogs; which affected her with such grief, that she cast herself headlong into the neighboring sea, where she was turned into a rock, infamous for many shipwrecks.

This rock, which still is seen in the sea, dividing Italy from Sicily, between Messina and Rhegium, a town of Calabria, is said to be sur-

rounded with dogs and wolves, because the noise of the waves, broken upon this great rock by the returning tide, resembles the barking and howling of those animals.

Charybdis is a vast whirlpool in the same Sicilian sea, over against Scylla, which boils up with the swelled rolls of the water, and with its eddies, swallows and vomits up again all near it.

They say, that this Charybdis was a very ravenous woman, who, when she stole Hercules's oxen, being struck by Jupiter with a thunder bolt, was turned into that Gulph.

These fables represent the vices of luxury and gluttony, which render the voyage of life very hazardous.

The former, like Scylla, draws unwary passengers by the deceitful charms of beauty; and when she hath once entangled them in her snares, she tortures, vexes, torments and disquiets them with rage surpassing the madness of dogs, or the ravenousness of wolves.

The latter, namely gluttony, is an insatiable gulph, which buries families alive, devours estates and patrimonies, consumes lands and treasures, and sucks up all things. They are neighboring vices like Scylla and Charybdis, and indeed too often act with united forces; for you will hardly find a man addicted to gluttony, who is not besmeared with the filth of base pleasures, and wholly given up to the most vile and impudent lusts.

*THE INFERNAL DEITIES.**With a brief account of hell and Elysum, prefixed.*

## CHAPTER LXII.

*HELL.*

WE will now treat of the infernal deities, and the dark and gloomy regions of hell. The passage that leads to these dominions, is a deep cave, with a wide mouth, a rocky descent, overshadowed with a grove, and dreadful with the lake Avernus, whence such poisonous vapours arise, that birds, attempting to fly over it, are immediately killed by the stench of it.

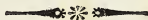
Before the very entrance of hell sits sorrow, revengeful cares, pale diseases, repining old age, fear, famine, poverty, labor and death. Next, sleep, the half brother of death, the evil pleasures of a guilty mind, fatal war, fraud and violence, also the iron beds of the furies, and mad discord tying her snaky hair with bloody ribbands.

*ELYSIUM.*

ELYSIUM is a place in the infernal dominions, abounding with pleasures and delights; whither the souls of the good go, after they are loosed from the chains of the body, and purged from their lighter offences, that they had contracted in this world.



*Æneas* received this account from one of the inhabitants of it, as *Virgil* says, who describes this place as abounding with all the delights, that the most pleasant plains, the most verdant fields, and most temperate air can produce.



## CHAPTER LXIII.

*PLUTO.*

**PLUTO** is the king of hell, begotten of *Saturn* and *Ops*, and the brother of *Jupiter* and *Neptune*. These infernal kingdoms are attributed to him, not only because the western parts of the world fell to him by lot; but also because he introduced the use of burying and funeral obsequies: hence he is believed to exercise a sovereignty over the dead. He sits on a dark throne, holding a key instead of a sceptre, and wearing a crown of ebony. Sometimes he is crowned with a diadem, sometimes with the flowers of the *Daffodil*, and sometimes with the leaves of the *cypress*, because he is delighted with these plants, especially the *daffodil*; for *Proserpina* was gathering that flower, when he stole her away. His horses and chariot are of a black color; and himself is often painted with a rod in his hand for a sceptre, and covered with a head-piece.

The key in his hand signifies, that the dead are locked up in the other world, so as that they cannot return to life again; for he presides

over life and death, and has also the power of lengthening or shortening the lives of men on this earth. He is also the god of riches, because they are dug up from beneath.



## CHAPTER LXIV.

*PLUTUS.*

**PLUTUS**, though he is not one of the infernal gods, is joined to Pluto, because of the affinity of the name and office; for both of them are gods of riches, which are the root of all evils, and which nature the common parent, hath placed near hell: nor indeed is there any nearer way to that place, than by hunting after riches too eagerly.

This Plutus was the son of Jason, or Jasius, by Ceres: He was blind, lame, void of judgment, and of a very timorous nature; which infirmities were justly ascribed to him; for he too often passes by good men, in the distribution of his treasures, and loads the wicked with riches; which shews that he is blind. Wealth got by industry comes slowly, and therefore they feign him lame: And lastly, he was timorous, because the rich use to watch over their treasures with great care and fear.

## CHAPTER LXV.

*PROSERPINA.*

**PROSERPINA** is queen of hell, the infernal Juno, and wife of Pluto. She was the daughter of Jupiter, who being disguised in the shape of a bull, begat her of Ceres; and after she was born, and grown up, he debauched her, though his own daughter, in the form of a dragon.

When none of the goddesses would marry Pluto because of his deformity, being vexed that he was so despised, and forced to live a single life, he in a rage mounted his chariot, and suddenly sprung up from a den of Sicily; where, having seen a company of very beautiful virgins, gathering flowers in the fields of Enna, he, inflamed with love, rushed upon one of them, and the most charming, Proserpina by name, carried her off with him, and sunk into the earth not far from Syracuse, where suddenly a lake arose. The other nymphs, her companions, being struck with fear and dispersed, Ceres, the mother, came to find her daughter, but in vain. Therefore having kindled torches at the flames, which burst forth from the top of Mount *Ætna*, she seeks Proserpina throughout all the countries of the world. At last she was assured by the nymph *Arethusa*, that she was stolen by Pluto, and carried down into his dark dominions. Ceres enraged with anger, immediately goes to Jupiter, and complains of

the violence offered to her daughter by his brother Pluto. Jupiter promised that she should return to the world, provided she had tasted nothing in hell. Hereupon Ceres went down rejoicing, and Proserpina was returning, triumphing with great transport, when Ascalaphus told, that she saw Proserpina while she walked, in Pluto's orchard, pluck a pomegranate, and eat some grains of it; by which fatal discovery, her return was stopped. The mother amazed at this mischance, and incensed, changed Ascalaphus into an owl, an ill-boding bird; and then, by importunate prayers, extorted from Jupiter, that Proserpina should live half the year with her, and the rest of the time with her husband Pluto. She afterwards so loved this disagreeable husband, that, being subject to jealousy, she turned his mistress, Mentha, into mint, an herb of her own name.

The signification of the fable is this. Ceres is the earth, Proserpina is the fertility of the earth, or rather the seed, which lies buried under ground in the winter, and in summer breaks forth, and becomes fruit; thus Proserpina lives half the year in hell and the other half in heaven.



#### CHAPTER LXVI.

### CHARON.

CHARON is the ferry-man of hell, a nasty, pale, long-bearded old fellow; he waits with



his boat, that he may carry over to the other side, the souls of the dead, which flock to the shores in troops; yet not all promiscuously, but those only, whose bodies are committed to the grave; for the unburied wander about the shores an hundred years, and then are admitted into the boat, having first paid to Charon, a half-penny by way of fare.

There are four rivers to be passed over by the dead.

The first is Acheron, who formerly was the son of Terra, or Ceres, born in a cave, and conceived without a father; and because he could not endure to behold the light, he ran down to hell, and was changed into a river, whose waters are extremely bitter.

The second is Styx, which is a lake rather than a river, and was formerly the daughter of Oceanus, and the mother of the goddess Victoria by Acheron.

When Victoria stood on Jupiter's side, in the war against the Giants, she obtained this prerogative for her mother Styx, that the gods should not violate her deity by an oath; if any of them should act contrary, he should be banished from the nectar and table of the gods, a year and nine days; hence they held an oath by the Stygian Lake sacred.

The third river, Coccytus, flows with a lamentable, and, as it were, a groaning noise, imitating and encreasing the howling of the damned.

The fourth is Phlegethon, or Periphlegethon,

which swells with fiery waves, and rolls streams of flames. The souls of the dead, having passed over these rivers, are carried to Pluto's palace; in the gate of which Cerberus watches, a dog with three heads, begotten of Echidna and Typhon; and whose body is covered with snakes, instead of hair.

Lethe is another river in hell, whose waters if any drink, he immediately forgets all things past. And so when the pious souls have spent many ages in the Elysian fields, having drunk the Lethean water, they are believed to return to the world again, and to pass into new bodies. Which that they might willingly do, it was necessary that they should forget both the pleasures which they received in Elysium, and the evils which they had suffered in this life.

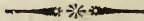


## CHAPTER LXVII.

## NOX.

NOX is the most ancient of all the goddesses, the sister of Erebus, and daughter of Chaos. She had by her brother a daughter, Death, and a son, Sleep, who gives peace of mind to mortals, takes away all care and solicitude, refreshes the members of the body, wearied with hard services, and recruits them for their daily labors. In the palace of sleep, there are two gates; one of ivory, through which false dreams pass; the other of horn, which emits true visions.

Morpheus is the servant of sleep, who can change himself into all shapes and figures, and presents the dreams to persons sleeping.



CHAPTER LXVIII.

*THE THREE JUDGES OF HELL.*

THE three judges of hell are Minos, Rhadamanthus, and Æacus, who for their singular prudence, temperance and equity, while they flourished in Crete, were thought worthy to pass sentence upon the souls of the dead.

The two first were the sons of Jupiter by Europa, the last by Æagina. When Æacus alone escaped from the plague, which swept away all the subjects of the queen his mother, he besought Jupiter his father, that he would repair the race of mankind almost extinct. Jupiter heard him, and turned a great multitude of ants, which crept about in an old hollow oak, into men called Myrmidones, from a Greek word signifying an ant.

Pluto assigned to those three their respective provinces thus; that Rhadamanthus should judge the Asiatics, Æacus the Europeans, each holding a staff in his hand; but Minos, being honored with a golden sceptre, and sitting alone, should oversee the judgments of these two; and, if there should arise any more doubtful and difficult case, he should decide it.



## CHAPTER LXIX.

*FATES.*

THE Fates are three old ladies, dressed in snow white garments with a purple border, the daughters of Nox, and Erebus, or of Necessity, or of the sea, or of that rude and indigested mass, which the ancients called Chaos. They are three in number, because time divides itself into past, present, and future; and their names are Clotho, Lachesis, and Atropos. Their office is to manage the fatal thread of life; for Clotho holds the distaff, and draws the thread; Lachesis turns the spindle; and Atropos cuts the thread with scissors; that is, the first calls us into life; the second determines our lot and condition; and the third concludes life.



## CHAPTER LXX.

*FURIES.*

THE Furies are monsters, with a woman's face, but full of terror, armed with lighted torches, and frightful with snakes, lashing their necks and shoulders. Their names are Alecto, Tisiphone, and Megæra, the offspring of Nox, and Acheron, who are esteemed virgins; because, since they are the avengers of all evil deeds, they cannot be corrupted or perverted,

so as that the wicked may escape punishment. They are three in number; because there are as many passions of the mind, namely, Anger, Covetousness, and Lust, by which mortals are hurried headlong into all sorts of wickedness; for anger begets hatred and revenge; Covetousness seeks immoderate wealth, by right or wrong; and Lust persuades to pursue pleasures at any rate.

The meaning of the fable is, that every one's own fraud and terror disturbs him most; that his own wickedness torments him; his madness affects him; and his evil thoughts and lashes of conscience affrighted his mind. These are the continual and domestick furies to the wicked, which both night and day exact the deserved punishment of all their crimes.



#### CHAPTER LXXI.

### *THE GIANTS, TITANS, &c.*

WE pass now from the judges to the criminals, represented in the most horrid colors. It will be sufficient to mention a few of the most noted, and slightly to touch at their crimes and punishments.

The Giants were descended of Terra and the blood of Cœlum, which flowed from the dishonorable wound, which his son Saturn gave him. They were very high in stature, and formidable with the feet of dragons; their looks

and bodies were full of terror, and their imprudence was so great, that they strove to depose Jupiter from the possession of heaven. Having thus engaged with the celestial gods, they heaped up mountains upon mountains, and from thence darted trees set on fire into heaven. They hurled also prodigious stones, and solid rocks, which, afterwards falling again upon the earth, or into the sea, became mountains or islands.

The battle was fought in the Phlegræan plains, near the borders of Campania, but unsuccessfully by the giants, who were destroyed by the thunder of Jupiter, the arrows of Apollo, or the arms of the other gods; and some say, that serpents, and other venomous and pernicious animals, were produced out of the blood of the slain, that was spilt upon the earth. The most eminent of these giants were,

Typhæus, or Typhon, begotten of Juno alone, of so prodigious a bulk, that he was said to touch heaven with his head, the east with one hand, and the west with the other: A hundred dragon's heads grew from his shoulders; his whole body was covered with feathers, scales, rugged hair, and adders; his eyes sparkling, and his mouth belching out flames; from his fingers ends snakes issued, and his feet had the shape and fold's of a serpent's body. At last he was overcome, and thrown down; and lest he should rise again, the whole island of Sicily was laid upon him. This island was also called Trinacria, because it bears the form of a

triangle, where are three promontories, Pelorus, Pachynus, and Lilybæus; his right hand was under the first, his left under the second, and his legs were pressed down by the third.

Ægæon was another prodigious and cruel giant, to whom the poets ascribe fifty heads, and a hundred hands: He hurled a hundred rocks against Jupiter at one throw; by whom notwithstanding, being overcome, he was bound in a hundred chains, and thrust under the mountain Ætna, which casts forth great flames of fire, as oft as he moves his side.

Aloeus, when, for his decrepid age, he was unable to take up arms against the gods; sent Othus and Ephialtes, the sons of his wife by Neptune, in his own stead, to give assistance to the Giants; but these also met with the like fate, and suffered punishments in hell suitable to their rashness.

Tityus was the son of Jupiter and Elara, born in a subterranean cave, in which the god had hid his mother, fearing the anger of Juno. The time of her delivery being come, she brought forth a boy of such wonderful bigness, that the earth itself opened, to give him a passage out of the cave into the light of life; hence he was believed to be the son of the earth.

He afterwards, by the persuasion of Juno, not scrupling to accuse Latona of adultery, was struck by the thunder of Jupiter, and thrown down to hell, where being stretched on the ground, he is said to cover nine acres of land

with his body, and to give his liver, which grows again with the moon, to a vulture to be devoured.

To these may be added the Titans, descended of Terra and Cœlum, the chief of whom was Titanus the elder brother of Saturn, who made war against Jupiter, for usurping the kingdom due to him by hereditary right. But in this war he and his party were beaten, and cast down to hell.

There were also others remarkable for their crimes. Such was Phlegyas, king of the Lapithæ in Thessaly, and father of the nymph Coronis. When he knew that Apollo had debauched his daughter, raging with anger, he burnt the temple of the god at Delphos, for which the enraged deity shot him with an arrow, and punished him thus; that sitting under a great stone, continually threatening his ruin, he should ever dread what he never suffers, and, from his fear, call out to men, that they may learn to exercise justice, and not contemn the gods.

Ixion was the offspring of this Phlegyas, who, having killed his sister, and obtained his pardon from the gods, was advanced to heaven. But he was so swelled with his prosperity, that he attempted to offer violence to Juno; wherefore for a punishment of his most insolent attempt, Jupiter sent a cloud in the shape of Juno, which the infatuated lover embraced, and from thence, they say, those abominable monsters the Centaurs were born. When he was

thrown down to the earth again, and boasted every where, that he had debauched the queen of the gods, he was struck with thunder headlong into hell, where, being tied to a wheel, he is continually turned round.

Salmoneus was king of Elis, who despised kingly, but courted divine honors. That he might attain these, he built a high brazen bridge over the city, and drove his chariot over it, to imitate Jupiter's thunder; from whence also he threw down lighted torches upon the people and commanded all, that were touched by them to be killed; thus imitating the power and vengeance of the gods. But Jupiter, not suffering his insolence, cast him down headlong from his high theatre into hell.

Sisyphus was a famous robber, killed by Theseus. His punishment in hell is to roll a great stone to the top of a high hill, which no sooner touches the top, than it is tumbled down again.

The Belides, so called from their grandfather Belus, and Danaides, from their father Danaus, were fifty virgin sisters, whom the father married to as many sons of his brother. But when he heard from the Oracle that he should be cut off by one of his sons in law, he enjoined his daughters, that in their wedding night, being privately provided with daggers, they should kill every one her own husband asleep. Every one executed the contrived wickedness, except Hypermnestra, who spared her husband Lynceus, who, afterwards, having killed Danaus, took his kingdom. The other wicked sis-

ters, for a punishment of such impiety, draw waters out of a very deep well, which they constantly pour into a tub bored through like a sieve, till they fill it; which attempting in vain, they are tormented with infinite and unprofitable labor.

Tantalus was the son of Jupiter by the nymph Plota. When he had invited all the gods to a feast, to prove their divinity by an infalliable experiment, he set his own son Pelops before them to eat. All restrained from the horrid diet, except Ceres, who eat the child's shoulder; but instead of it, the gods substituted an ivory one, and having recalled his soul out of hell by Mercury, restored him to life again.

This is the Pelops, who, by his wife, Hippodamia, had Atreus and Thyestes; the latter whereof was banished, because he corrupted his brother's wife, and after he was recalled, eat up those children begotten in adultery; for Atreus had killed them, and brought them in dishes to the table, where himself and his brother were dining together. With the horror of which fact, it is reported, that the sun went backward, having turned his course to the east again. But as Tantalus was much more wicked, so his punishment was greater; for being driven down to hell, amidst elegant entertainments, he is tormented with eternal hunger and thirst; being forbidden to drink the waters flowing up to his lips, and obliged to withhold his teeth from the meats put just to his mouth.

They say also, that he divulged the secrets of the gods to men; and therefore a weighty stone hangs over his head, continually threatening his destruction. The fable of Tantalus represents the condition of a miser, who is poor in the midst of plenty, and as much wants the things that he has, as those which he has not.

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## CHAPTER LXXII.

*CENTAURS, HARPIES, &c.*

THE Centaurs were the ancient inhabitants of Thessaly, and the first who tamed horses, and used them in war; from whence it came to pass, that being seen riding on horses, they were supposed to have the members partly of men, partly of horses: But the poets say, that Ixion begat them of a cloud, which he believed to be Juno.

Geryon was said to have three bodies, because he was king of the three islands, which were called Balearides; or because there were three brothers of the same name, so united in mind and affections, that they were believed to be animated and governed by one soul. They add, that he kept oxen, which devoured all strangers, and that they were guarded by a dog with two, and a serpent with seven heads.

The Harpyes, so called from their rapacity, were born of Oceanus and Terra, with the faces of virgins, and bodies of birds; their hands



were armed with claws, and they lived in the islands. Their names were Aello, Ocypete and Celæno, which last brought forth Zephyrus and Balius and Xanthus the horses of Achilles. The three Gorgons, Medusa, Sthenio, and Uryale, were the daughters of Phorcus and Cete, their heads were dreadful with vipers instead of hairs, by which they struck so great terror into beholders, that they presently hardened into stones. By this fable they would represent the wonderful beauty of these sisters, which was such, that those who saw them, seemed to stand with amazement in the same place, as if they were stones.

The Lamiaë, or Empusæ, as others call them, were descended of the same parents; they had only one eye, and one tooth common to them all, which they kept at home in a certain little vessel, and whomsoever of them went abroad, she used them. They had the faces, and also the necks and breasts of women; but their inferior parts were covered with scales and ended in serpents. They used to entice men by deceit, and then devour them; for with their naked breasts, open bosoms, and downcast eyes, as it were out of modesty, they tempted beholders first to discourse, and then they flew to their throats, strangled and tore them most barbarously.

The Chimæra is a monster which vomits forth fire, having the head and breast of a lion, the belly of a goat, and the tail of a dragon. A mountain of Lycia, from whence flames of

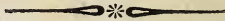
fire break forth, gave occasion to the fable; for lions dwell in the top of it, goats in the middle, which abounds with pastures, and serpents at the bottom; and because Bellerophon made this mountain habitable, he is said to have killed the Chimæra.

Sphinx was a monster begotten of Typhon and Echidna, having the head and face of a young woman, the wings of a bird, and the body and feet of a dog. She lived in the mountain Sphincius, whence she assaulted all passengers, and infested the country about Thebes. Apollo, being consulted concerning her, made answer, That there would be no end of so great an evil, unless somebody resolved the riddle of Sphinx; which when many attempted in vain and were torn by the monster, Creon at that time reigning at Thebes, having published an edict through all Greece promised that he would give his sister Jocasta in marriage to the man who should explain it. The riddle was; What animal goes upon four feet in the morning, upon two at noon, and three at night? Oedipus, encouraged with the hope of the reward, undertook it, and happily explained it; telling, That the creature was man, who, in his infancy, creeping on his hands and feet, is four footed; when age advances, he is two footed, because he uses no other support than that of his feet; but when he is old, he is supported by the help of a staff, and so may be said to be three-footed. Sphinx took this so ill, that she immediately cast herself headlong from a rock, and died.

Oedipus was the son of Laius, king of Thebes. Soon after his birth, his father commanded a soldier to carry the child into a wood, and kill him, because it had been foretold by the Oracle, that he should be cut off by him; but the soldier being moved with compassion, and afraid to embroe his hands in the royal blood of the innocent, having pierced his feet with iron, hung him upon a tree, to be killed with hunger. One of the shepherds of Polybius, king of Corinth, found him, and brought him to the queen, who, wanting children, educated him as her own son. When he grew up, being informed that he was not the son of Polybius, he resolved to find his parents; and having consulted the Oracle, he heard, that he would find his father in Phocis. While he goes thither, he met some travellers, among whom a quarrel arising, he killed his father unknown to him; then going to Athens, he married his own mother Jocasta, and by her had two sons, Eteocles, and Polynices, and as many daughters, Antigona, and Ismena. At length when by clear proofs he discovered that he had killed his father, and married his mother, he was seized with so great madness, that he pulled out his own eyes, and had put violent hands on himself, but that his daughter Antigona, prevented, and led him about, being then blind.

Eteocles and Polynices, sons of Oepidus and Jocasta, succeeded their father in the government, on this condition, that they should reign by turns. But Eteocles, the elder, after he

had governed the first year, refused to give place to his brother Polynices. Hence a grievous war broke out, in which the two brothers engaging in a single combat, killed one another by mutual wounds. They say, that their enmity lasted in their bodies after death, which being placed on the same pile, to be burnt by the same fire, the flames refused to unite, but were divided into two parts.



## CHAPTER LXXIII.

## BATTLE OF THE GODS AND TITANS.

*From the THEOGONY of HESIOD; comprising a description of TARTARUS.*

————— μάχην δ' ἀμέγαρτον εἰσεραν  
Πάντες, &c. Θεογ—666.

NOW rings th' expanse of heav'n with dire alarms;  
And all the Gods, embattled, rush to arms:  
Th' enormous Titans of gigantic size,  
Burst their dark prisons and attempt the skies;  
Whilst there, set free from Erebus and Nigh't  
The Giant brothers aid the Gods in fight.  
His hundred hands each tow'ring monster rears,  
And from his fifty dreadful heads he stares:  
While the dread brotherhood thus sternly frown,  
A hundred rocks at once by each are thrown:  
The Titans rush, with maddest fury driven,  
Assault the Gods, and urge the war on heav'n:  
While from the groaning earth the rocks rebound,  
Heav'n shakes, and ocean trembles all around;  
At each dread blow, shakes the eternal poles;  
And Hell affrighted, agitated rolls;  
Such awful noise profoundest Nature shocks,  
Whilst hills meet hills, and rocks encounter rocks:  
Tumultuous clamours rise through earth, air, heav'n,  
And now to shake the skies to War is giv'n.  
Then *Jove* in all his terrors dread array'd,

Olympus and the hills to tremble made ;  
 He hurls ten thousand lightnings through the air,  
 The forky bolts with reddest fury glare :  
 Their horrid gleam to night extends the day ;  
 While all their flashing terrors they display.  
 In wrath he moves, redoubles blows on blows,  
 Burn all the groves, the earth with fire now glows ;  
 The waters hiss with fire, and boil the floods,  
 And Ocean smokes from all its deep abodes :  
 The murky clouds of war impel the night,  
 Save when Jove's forky lightnings give their light :  
 Heav'n flames, Earth groans, and even Chaos burns,  
 When he Earth's hills and shining tow'rs inurns ;  
 When the huge Earth is to the center torn,  
 And each disruptive chasm admits the morn.  
 New horrors now appear of ev'ry kind,  
 Clouds dash on clouds before the stormy wind ;  
 Which the huge drifts of sand in columns rear,  
 And half the deserts mount th' encumber'd air.  
 The lightnings fly, the bellowing tempest soars,  
 Clouds the bright skies involve, and thunder roars.  
 Stupendous were the deeds of heav'n-born might ;  
 What could it less when gods contend in fight ?  
 Now heav'n the war fierce urges on its foes,  
 The Giant pow'rs soon feel unusual woes.  
 Aegeon and Gyges stalk with haughty stride,  
 And Cottus rends up hills with Giant pride :  
 These hurl'd at once upon the Titan bands,  
 Three hundred mountains from three hundred hands !  
 Thus overthrown and overwhelm'd, they bound,  
 The Giant host beneath the groaning ground,  
 In chains infrangible, as far they lie  
 From earth, as earth is from the star-clad sky !  
 Nine times the space that measures night and day,  
 An anvil falling through th' ethereal way,  
 Fierce rushing through th' expanse with whirling rounds,  
 Scarce in that time would reach th' infernal bounds.  
 An iron wall built of prodigious height,  
 The dungeons fix in caves of threefold night.  
 O'er the dire horrors of th' eternal shade,  
 The huge foundations of the earth are laid ;  
 There by stern Jove, in strongest fetters bound,  
 Th' afflicted Titans groan in pains profound :  
 Oh seats of woe ! far, far from cheerful day,  
 Gulfy, unpassable, the boundless way !

Far o'er those realms a brazen palace stands,  
 With gates of brass, the work of Neptune's hands ;  
 From Chaos to old Ocean's verge it swells,  
 Where stern Aegeon (with the Giants) dwells ;  
 Jove's watchful guards ! hence 'tis the fountains rise,  
 Which ooze through earth, or exhale tow'rd the skies ;  
 That rumbling murmur through the realms below,  
 Or feed the rivers where the Oceans flow ;  
 Dread horrors all the dire abodes infest ;

Gloomy and fell, which ev'n the Gods detest :  
 Waste, void and wide appears the gulf profound,  
 And a year's journey scarce can reach the bound !  
 There in wild whirls appears the god of storms,  
 Annoys the wand'rer, and the night deforms :  
 Th' immortal pow'rs behold with wild affright,  
 Th' enormous chasm, and close it up in night.

Hence to huge Atlas' giant limbs are giv'n,  
 To rear the golden spheres and prop the heav'n :  
 Here sable Night, and here the radiant Day,  
 Alternate lodge, alternate is their sway.  
 A brazen bound divides the varying pow'rs,  
 When here Night rests, the Day controuls the hours ;  
 And when Night, issuing, shews the starry skies,  
 Day from her dark domain obsequious lies :  
 She, in her turn, o'er earth with radiance gleams,  
 And from her lamp pours forth the cheering beams :  
 But Night and Somnus, drowsy, issue forth,  
 Death's brethren, and o'erwhelm the spacious earth :  
 From hell's foul womb these pow'rs resistless sprung ;  
 The fell Tartarean horrors nurs'd among.  
 Remote from where the flaming wheels of Day,  
 Mount high in heav'n, or gild the western way ;  
 With drowsy footsteps, issuing from the deep,  
 O'er Earth's wide surface reigns the god of sleep ;  
 Friendly to life ! But Death relentless wears,  
 A sly heart, deriding human cares ;  
 He makes his prey of man, the race unblest !  
 And all the immortal gods his power detest.

The daring host of Giant Titans fell ;  
 Hurl'd by Jove's thunders down to deepest hell.  
 Maternal woes then felt the pregnant earth,  
 And all her frame shook with the monstrous birth.  
 Hence the gigantic Typhoeus, bold and young,  
 From Earth and Tartarus the monster sprung ;  
 For gods a match in fight ! aloft he spreads  
 From his gigantic form, an hundred heads ;  
 And from his hundred mouths, with vengeance dire,  
 Throws poisonous foam, and darts, and murky fire.  
 With frowns terrific his huge eyebrows scowl,  
 And, red as flame, his fiery eyeballs roll ;  
 From ev'ry crest, where'er he turns, flames flow,  
 The Giant burns, and flashing splendors glow ;  
 His hundred tongues produce so dire a noise,  
 The skies seem frighted with his thund'ring voice.  
 Fiercely at times against the heav'ns he arms,  
 The skies he shakes, and ev'n the gods alarms :  
 He roars like bulls advancing to the fight ;  
 And now, like lions, hideous makes the night ;  
 The Giant's hiss like snakes, or like wolves yell.  
 The rocks and mountains shake to deepest hell :  
 They 'gainst th' immortal pow'rs defiance hurl'd,  
 And bold Rebellion's bloody flag unfurl'd ;

In thought Typhoeus gains the heav'nly towers,  
 And sees in chains the great celestial powers.  
 But far and wide th' Almighty arms of Jove,  
 Caus'd thunders roll, and forked lightnings drove:  
 To crush the seeds of this most foul revolt,  
 O'er earth and seas—he hurls the flaming bolt;  
 Amidst his lightnings sternly frowns the God;  
 Olympus shakes and all the mountains nod.  
 Fierce flames involve the poles, devour the ground,  
 Earth shakes the Ocean from the depths profound.  
 With thund'ring sound, fires from Typhoeus flash,  
 Storms rattle and the ancient mountains crash.  
 The conflagration rolls below, above,  
 And seems to threaten ev'n the throne of Jove:  
 Earth totters from the fiery deluge, fell,  
 And Pluto quakes, with all his ghosts, in hell.  
 E'en the pale Titans, chain'd on living fire,  
 The well known lightnings to escape desire;  
 Now full of wrath great Jove applies the rod;  
 His loudest thunders now proclaim the God.  
 Gloomy he rushes from th' Olympian height,  
 And curs'd Typhoeus feels his godlike might:  
 Now sink he must, though he for mercy call;  
 Earth groans and quakes beneath th' enormous fall.  
 But still the lightnings of th' Almighty play;  
 They burst the Earth, and in it let the day;  
 The kindling earth, melts inward in her caves,  
 And floats with hissing, fierce, metalline, waves.  
 As from the furnace fusile iron flows,  
 Or melted ore with bright effulgence glows.  
 When Vulcan frames the bolts of Jove's dread ire,  
 In blazing channels rolls the liquid fire;  
 While earth thus melts, and while her streams thus flow,  
 Jove plung'd the Giant to the realms below.

Forth from Typhoeus sprung the winds that wing  
 The storms, and shrilly through the ether sing:  
 But from the gods descend and issue forth;  
 The East, the West, the South, and sterner North;  
 These send the breeze, soft as the voice of love,  
 Sport on the seas, and wanton through the grove.  
 They cool the sultry air with gentle gales,  
 Urge the tall ships and swell their spreading sails.  
 The rest in whirlwinds fly, and sounding storm  
 The wild waves toss, and heav'n's calm face deform:  
 Dreadful to man the raving ocean roars,  
 And the bilg'd navies scatters round the shores;  
 O'er the wide earth they, thund'ring, bend their way;  
 Grass, herbs, and flow'rs and trees, become their prey:  
 While the vain boasts of man, the dome and tower,  
 Torn from their base, confess th' o'erwhelming power!

Thus heav'n contends, nor yet contends in vain,  
 Against the Giant, and the Titan train;  
 Again in peace the blissful gods above,  
 And all the thrones of heav'n, obey their Jové.

## CHAPTER LXXIV.

*THE VIRTUES WHICH WERE WORSHIPPED AS DEITIES.**VIRTUE.*

THOSE goddesses, whose images are small and all painted in one picture, are the virtues; by whose favor not only the *Dii Adscriptitii*, but all the other gods were advanced to heaven, and honored with divine worship. There are among them some vices, to which also altars were dedicated, which, like shades, increase the lustre of the virtues, whose brightness is doubled by the reflection of the colors. The ancients worshipped not only the several species of virtues, but also virtue herself in the habit of a matron, sitting on a square stone. Marcus Marcellus dedicated a temple to her, near which he built another to Honor. By this was signified, that by virtue the way is opened to true honor.

*FAITH.*

FAITH had a temple at Rome, near the Capitol, which Numa Pompilius consecrated to her. The sacrifices of this goddess were performed without slaughter, or blood; and her priests had their heads wrapped, and hands covered with white cloth; because Faith ought



to be close and secret. Her symbol was a white dog, which is a faithful creature, and two virgins joining their right hands, whereby they engaged their faith for future friendship.



### HOPE.

HOPE had a temple in the Herb market, at Rome which, being struck with lightning was burnt down. She was represented as a woman standing, with her left hand lightly holding up the skirts of her garment, and in her right a plate, in which was placed a Ciborium, fashioned to the likeness of a flower, with this inscription, *SPEs, P. R. The hope of the Roman people.*



### JUSTICE.

JUSTICE was painted with a virgin countenance, a piercing eye, severe brow, her aspect awful, noble, and venerable.



### PIETY.

PIETY had a chapel dedicated to her by Attilius the Duumvir, in that place wherein the woman dwelt, who fed her mother in prison by the breast. This extraordinary piety

of the daughter gained the mother's freedom, and afterwards they were both maintained at the public expense, and the place was consecrated to the goddess Piety. There is a like example in the Grecian history, of a certain woman who nourished Cymon, her aged father in the same manner.



### MERCY.

MERCY was worshipped by the Athenians, who erected an altar to her, and made her temple an asylum, to which the miserable and unfortunate might fly.



### CLEMENCY.

CLEMENCY was reputed a goddess; but nothing memorable occurs concerning her, unless that a temple was erected to the clemency of Cæsar.



### CHASTITY.

CHASTITY had two temples dedicated to her, the one to Pudicitia Patricia, the other to Pudicitia Plebeia, built by Virginia, the daughter of Aulus; for when the noble ladies had banished her from the sacrifices of this goddess,

because, being of a Patrician family, she was married to a Plebian, she invited all the Plebian matrons to her new chapel; and having dedicated the altar to Pudicitia Plebeia, she addressed them thus: *I beg, that there may be the same emulation of chastity among you matrons, as of bravery among the men; that you worship this goddess as zealously, as they adore honor; and that this altar be frequented by purer and chaster votaries, than that of Pudicitia, if it be possible.* The rites of both were the same; and no matron, except of an approved chastity, and who had been married only to one man, had leave of sacrificing.



## TRUTH.

TRUTH, the mother of Virtue, was dressed in snow white garments; her countenance was serene, courteous, cheerful, and yet modest; she is the pledge of honesty, the bulwark of honor, and the light and ornament of human society: She was commonly accounted the daughter of Time and Saturn; because truth is discovered in the course of time; but Democritus feigns, that she lies hid in the bottom of a well.

*UNDERSTANDING.*

**UNDERSTANDING** was consecrated by the Romans, that she might give them a sound mind. An altar was built to her in the capitol, by Marcus Æmilius.

*CONCORD.*

**CONCORD** had many altars dedicated to her at several times. Her image held a bowl in the right hand, and a horn of plenty or a sceptre, from which fruits seemed to sprout forth in the left. Her symbols were two right hands joined, and a pomegranate.

*PEACE.*

**PEACE** was honored at Athens with an altar; and at Rome had a most magnificent temple in the Forum, begun by Claudius, and finished by Vespasian, which afterwards was consumed by fire, under the emperor Commodus. She was described in the form of a matron, holding ears of corn in her hand, and crowned with olive, or laurel, and sometimes with roses. Her symbol was a Caduceus.

*HEALTH.*

**HEALTH** was held in such honor among the Romans, that several holy days were appointed, in which they worshipped her. Her image was the figure of a woman sitting on a throne, and holding a bowl in her right hand. Hard by stood an altar, to which a twining serpent lifted up its head. In the same place was heretofore celebrated the *Augurium Salutis*, which was a kind of divination, whereby it was inquired, if the gods would permit, that the people should pray for peace.

*FIDELITY.*

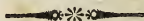
**FIDELITY** also got a temple and an altar, and had suitable sacrifices performed to her. She seemed a venerable matron, sitting on a throne, holding in her right hand a caduceus, and in her left a horn of plenty.

*LIBERTY.*

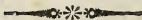
**LIBERTY**, after the kings were expelled, was worshipped by the Romans as a goddess, and a temple was dedicated to her. Cicero says, that Clodius also consecrated his own house to this deity.

*MONEY.*

**MONEY** was also invocated, that they might be rich; and, indeed, many at this time, worship gold and silver, make vows, and raise altars to Mammon, that they may fill their coffers.

*MIRTH.*

**MIRTH** was likewise consecrated, and Lycurgus ridiculously erected an image among the Lacedemonians to that god. The Thessalians of the city Hypata every year sacrificed to him with great jollity.

*GOOD GENIUS.*

**GOOD GENIUS** had a temple in the way that leads to the mountain Mænalus; and at the end of supper, they offered him a cup filled with wine and water.

## CHAPTER LXXV.

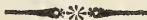
*The VICES to which propitiary sacrifices were offered.*

THE VICES which oppose our happiness, and often occasion mischiefs and dangers, are the evil deities.



## ENVY.

ENVY was a goddess, as Pallas herself confessed, when, meeting her at her house, she requested, that she would infect a certain lady, called Aglauros, with her poison. Ovid paints this goddess, and describes her house in elegant verse.



## CONTUMELY AND IMPUDENCE.

CONTUMELY and IMPUDENCE were worshipped at Athens, and represented by a partridge, a very impudent bird.



## CALUMNY.

CALUMNY, to whom the same Athenians raised an altar, was painted thus by Apelles. There sat a man, having long and open ears,

inviting calumny, with his hand held out ; and two women, ignorance and suspicion, attend him. Before him calumny breaks out into a fury ; with a countenance comely and beautiful indeed ; but with sparkling eyes, and a face inflamed with anger ; in her left hand she held a lighted torch, and with her right twists a young man's neck, pouring forth his prayers, and holding up his hands to the gods. Envy, pale and dirty, goes before : Fraud and Conspiracy at her side ; and behind follows Repentance, clad in mourning and torn garments, turning back her head, to find Truth coming after with a slow pace.



### FRAUD.

FRAUD was described with a human face, the rest of the body resembling a serpent, whose tail ended in the sting of the scorpion. She uses to swim through the river Cocytus, her head only appearing above water.



### DISCORD.

DISCORD is described by Petronius, rising up from the Stygian Lake, with torn hair, and clotted blood upon her visage ; her eyes sent forth floods of tears ; her teeth were covered with rust ; her tongue flowed with gore ; her



head was beset with snakes; and being clothed with tattered garments, she brandished a bloody lamp in her trembling right hand.

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### FURY.

FURY is described, sometimes chained, and roaring; sometimes raging and revelling, with loose chains. Virgil paints her setting on a heap of arms, bound with a hundred chains, and bellowing with her bloody mouth. Petronius describes her loose, with her chains broken, lifting up her bloody head on high. She covers her head, wounded in a thousand places, with a bloody helmet, and carries a burning brand in her hand.

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### CHAPTER LXXVI.

*DEITIES having both good and bad qualities.*

### FAME.

FAME had temples dedicated to her. Virgil and Ovid give a very elegant description of her. They say, that Terra, enraged against the gods, brought forth this monstrous phantom, sister to Cæus and Enceladus. She was of a prodigious size, having all her body covered with feathers, or rather wings, under which



were placed innumerable eyes: She had almost an infinite number of ears, mouths, and tongues. She flies by night through the dark shade of the earth, and in the middle of heaven; in the day she sits a spy, either on the top of a high house, or on lofty towers, and affrights great cities; and is as tenacious of a lie as of truth.



### FORTUNE.

FORTUNE was reputed a goddess, though she comes both to the good and bad without any judgment. She is so blind, that she runs indifferently to any body, often passing by her own worshippers, and favoring those who despise her; yet her temples and names were almost innumerable.



### FEVER.

FEVER, also fear and paleness, poverty and art, necessity and violence, and tempest too, were esteemed deities, and had altars and temples dedicated to them.



### SILENCE.

BOTH the Romans and Epyptians worshipped the gods and goddesses of Silence. The

Latins particularly performed sacrifices to Angeroma and Tacita, and the Egyptians to Harpocratis. That god was painted naked, in the figure of a boy, crowned with an Egyptian mitre, holding in his left hand a horn of plenty, and, with a finger of the right put on his lips, as it were commanding silence.

The Harpocratis worshipped by the Egyptians, as the god of Silence, was the son of Isis. They offered such fruits as lentils and pulse to him; and consecrated to him the tree called Perse; because the leaves of it were shaped like a tongue, and the fruit like a heart. His Egyptian mitre, ended in points like two buds. In some statues a figure in his right hand rested on his lips, as if enjoining Silence. The images of Angeronia and Tacita, stood upon the altar of the goddess Volupia. Their mouths were tied up and sealed. This signifies that they should endure their cares and troubles without murmuring.

# APPENDIX.

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## EXPLANATION

OF THE

CONSTELLATIONS, PLANETS,

TIMES AND SEASONS.

REPRESENTED ON THE FARNESE GLOBE.

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*For the more perfect understanding of the poets and ancient historians, we have thought it necessary to add, in an Appendix, a brief account of the Farnese Globe; which is the most ancient work of that kind in the world, and contains all the Constellations which were known by the poets of antiquity. It is true the Roman poets do not, all of them, like Manilius, treat professedly of the constellations, yet there are numerous expressions and allusions in them which cannot be fully understood without an explanation, such as that which will here be given.*

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## CONSTELLATIONS.

THOUGH the stars were thought by the ancients to be innumerable, yet the constellations on their globes were under fifty. Of these

the Farnese globe (though much injured by time, or its keepers) has preserved to us above forty. The principal lines, as the arctic and antarctic circles, the tropics, the equator, and zodiac, are marked out on this globe, but without any stars. To avoid the confusion that so many figures may be apt to give, the constellations to the north of the zodiac are first considered; then those on the zodiac itself, and lastly those to the south of the zodiac.

The great Serpent (or Draco) by the northern pole, spreads itself into both hemispheres, and rolls according to the poets, between, as well as round, the two Bears.

The Arcti (or Bears) are lost on the Farnese globe. Helice, or the greater Bear, had its tail towards the head of Cynosura, or the lesser Bear. Before the discovery of the compass, these were the great directors in navigation.

Bootes was behind the greater Bear, or Charle's wain (so called from the Roman *Plaustra*) and appears in the act of driving it on. He is dressed like a countryman, in a short tunic, with his legs and arms bare, and the *pædum pastorale* in his right hand. Arcturus was on his breast.

Corona, or Ariadne's crown, at Bootes's right hand, is a wreath of flowers and leaves fastened with a ribband, and makes such a circular appearance in the heavens, though it is turned to a Gothic crown on our globes.

Engonasis, or Ingeniculus, is so called from his kneeling, the reason of which was unknown

in the times of Manilius, and even of Aratus. Avienus will have it to be Hercules almost tired with his long fight with the serpent that kept the garden of the Hesperides; in memory of which Jupiter placed his figure in the heavens with his heel bruising the great serpent's head. He is quite naked.

Ophiuchus or Serpentinus, is also naked, and holds another serpent in his hands. Manilius speaks of him and the serpent as fighting together, and that so equally, that the combat must last for ever. The old globe is not so picturesque; for the serpent in his hands seems rather to threaten Bootes than the person that holds it.

The figure of Lyra shows that the lyra and testudo of old were the same, for the bottom part of it consists of the entire shell of a tortoise. It has only six strings, but there is a space for a seventh, which seems to be defaced, or perhaps was omitted in memory of the Pleiad that has disappeared; for it had seven at first, in allusion to the number of the Pleiades.

Aquila, just under Lyra, is described as flying with the fulmen in his talons; whereas here he is without it, and standing in a quiet posture. His head is in the other hemisphere, near the Dolphin.

The figure of the Dolphin is spoken of as very aptly marked out by the disposition of its stars. From an expression in Manilius, it may be inferred, that the Dolphin on the ancient

painted globes was of a dark colour. On such a ground, the stars (when represented) must have appeared to great advantage.

Cygnus, both here and by the poets, is represented in the attitude of flying. Before the left wing is a line, almost worn out in the Farnese globe, which may be the Sagitta, as it is said to be just by Cygnus. All that is observed of so plain a figure, is, that it was marked out by the stars contained in it.

The five next constellations all relate to one another. Pegasus, or the flying horse, on which Perseus rode, is described, as he is here, in a rapid flying posture, though there is but half his figure. His mane is described by Avienus, like the manes of the two fine horses on Monte Cavallo at Rome.

Andromeda extends her arms, and is described as chained to a rock even in the heavens, with grief and fear expressed in her face; and is remarked as turning from her barbarous mother, as on the globe.

Perseus holds his sword in one hand, with the head of Medusa in the other, which agrees with the poetical accounts; only there should be a hook on his sword, which perhaps is effaced.

Cassiopeia, the mother of Andromeda, is seated on the arctic circle, and represented with a disturbed air, as Cepheus her father is with a severe one. They retain the same character in the heavens as they had upon earth.



The Deltoton or Triangle, is quite effaced, or was omitted. It was not capable of any poetical description. It is said to lie in the space between Andromeda, Perseus and Aries, which space is of a triangular form.

Erichthonius, or Heniochus, commonly called Auriga, or the Charioteer, appears without his chariot, though in the posture of driving one. In his right hand he holds his whip, as in his left were the Hædi and Capella, which he held before his breast, and therefore are not seen, as his back is turned towards us. Probably in some ancient globes his chariot was represented too.

These are all the northern constellations on the globe. The signs of the zodiac are next to be considered.

Cancer, according to Manilius, was represented without eyes; so that what is seen on the globe is only the socket for them. The figures were generally represented on the ancient globes as alive and in action; for which reason Cancer, when painted, was of a black color, though the moderns paint him red, as if boiled.

Leo is described as furious and roaring, and is represented on the globe. He is said to be the Nemæan lion slain by Hercules.

Virgo has ears of corn in her hand, with the virgin's attribute, the zone. She is so described by Manilius, who says, her look is chaste and severe; but as her back is towards us, this is not seen. She is most usually represented

with wings, and the corn in her hand in the painted globes was colored as very ripe.

Libra, or the Balance, is said to have been originally held up by the Scorpius, who extended his claws beyond its limits for that purpose, but that a little before Augustus's death, Scorpius was made to contract his claws; and a new figure (probably of Augustus himself) was introduced to hold the balance. On the Farnese globe it is held by Scorpius, which shews its antiquity. In several medals it is held by a man, supposed to be Augustus.

Manilius alludes to both these ways of holding the balance. The old poets agree in its being held up (though the moderns represent it without any supporter) and with both scales exactly even, which seems to refer to the equality of the day and night when the sun enters this sign.

Scorpius, according to the poets, was drawn by the painters of a dark venomous colour, and his tail pointed and raised, as preparing to strike. These descriptions in the poets agree with the figure on the globe, as far as they can agree with the bare figure of a thing; and no doubt they have added the colourings to it with the same justness, as being equally acquainted with the works of the painters as of the statuaries.

Arcitenens, or Sagittarius, is represented like a Satyr. He holds his bow as just ready to shoot an arrow aimed at the tail of Scorpius. The artists, in process of time, substituted a

centaur in the room of the satyr (as appears from several gems and medals) and the poets followed that idea even about the Augustan age. Lucan expressly calls him Chiron, who seems rather to preside over the constellation properly called Centaurus. Manilius was in the same error, and mentions some drapery, though both are naked on the globe. He marks very strongly the severity of his look, which appears also in his figure.

Capricorn is hid, all but the head, by the globe resting on Atlas's shoulders. The rest of his figure might be supplied from gems or medals, particularly from a medal of Augustus Cæsar, where he is represented with the fore part like a goat, and ending in a fish.

Aquarius appears like a beautiful fine shaped youth, or representing Ganymedes, Jupiter's cup bearer. He holds the cup or little urn in his hand, inclined downward, and is always pouring out of it, as the source of a river running from his feet over a large part of the globe. These particulars are well marked out by the poets.

Pisces, or the Fishes, are described by Manilius under water, in the river that flows from Aquarius. Their places are both marked by the poets, and their being turned different ways; and they describe them rather in a more picturesque manner than they appear on the globe. Ovid gives a very pretty account how they came to be received into the heavens.

Aries, or the Ram, turns his head backward,

as Manilius observes, from whom it appears also that he was painted of a gold color, and very properly, as this was the very Ram so famous for his golden fleece; and the same also that carried Helle over the Sea, and gave her name to a noted part of it.

Taurus, or the Bull, famous for carrying Europa over the same element, and giving a name to our part of the world, is described by the poets as he appears on the globe. His head is turned from the course of the sun, and he rises backwards. He is represented only in part, with his neck bending downward, and his knee yet more bent. On some gems is seen his whole figure, butting with his head, and tearing up the ground with his feet. From a difficult passage in Virgil, we find that Taurus was represented on the coloured globes with gilded horns, and all the rest white, agreeably to the poetical descriptions of Europa's bull, and like the bulls that were sacrificed to Jupiter Maximus.

Gemini (or the Twins) are described by Manilius as naked, young, and beautiful, with their arms interweaved, just as they appear on the globe. Ovid makes them to be Castor and Pollux; but as these are always seen both together, that cannot be reconciled with their taking their place alternately in the higher heavens, unless the Twins were considered only as memorials, like the real Hercules.

These are the twelve signs of the zodiac; the southern constellations are as follow:

Argo is the famous ship that carried Jason and the Argonauts to Colchis to fetch the golden fleece, and is said to be the first that was ever built. It is represented as sailing on, though but half of it appears. There are no figures on it besides a Victory and a Triton.

Hydrus, or the water serpent, was (Manilius says) very well marked out with stars; but this does not appear, because the Farnese globe (the only ancient one as yet known) has no stars. The situation of Hydrus is described by Avienus as it is in the Farnese globe.

Crates, or the Cup, rests on the back of the Hydrus toward the middle. It is shaped like the little urns which the ancients used to drink out of, and are seen in the hand of Bacchus in statues and relievos. This too is said to be marked out by its stars.

Corvus, or the Crow, is perched on the back of the serpent, and bending down as pecking at it. Nothing more is observed of it by the poets.

Centaurus is just under the serpent's tail. His look is mild, as being the philosophical Chiron; the great master of the rules of equity and justice, and the instructor of Hercules, as well as of Achilles. He is represented as coming from the chace with a young lioness in his hand, which is held by him (as a sacrifice) toward the altar before him.

Ara is said by Manilius to be the altar on which Jupiter offered sacrifice for success against the giants. He represented it as with

lighted coals on it, and the frankincense as flaming up; but nothing of this appears on the globe.

Next to Ara is a wreath like Ariadne's, only larger, and without a ribband. As it is not mentioned by the ancients, there is no guessing what it means.

Piscis Notus, or the southern fish, whose place should be under Aquarius, and near Cetus, is lost by the globe resting in that part on Atlas's shoulder.

Cetus, or the sea monster that was to have destroyed Andromeda, is well represented swimming along the water that flows from Aquarius's urn, with great scales on his breast, his mouth open and threatening, and his tail wreathed, just as he is described by Manilius.

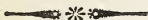
Flumen, or the River (supposed originally to be the Nile, but turned by the Romans into Eridanus, or the Po) wanders several ways. The chief thing to be observed is, that it is very winding and irregular, which is marked by the poets as well as by the artists.

Orion kneels on one knee a little beyond Cetus. His face is in profile; he holds out his arms, and should perhaps grasp a sword in his right hand. But that part is indistinct, and the poets differ about it. Something like a dagger hangs by his left side, which agrees better with Manilius and Avienus's account of his sword than what Ovid says.

Procyon, or Orion's dog, rises before Sirius, and it is thence that he has his name.

Sirius, or Canicula (commonly called the Dog star) who has so terrible a character in the old poets, and whose influence is so dreaded at this day at Rome, was represented by the old painters with a malign and dark look, and sometimes as breathing flames like the Chimæra. As a mark of his being so hot and fiery, he is seen on the globe with several odd rays about his head. He is described as running vehemently after Lepus, who appears as running from him, and is therefore called swift, as well as Sirius is by Virgil, even when speaking of him as a constellation.

Thus of the forty two great constellations in the catalogue of Eratosthenes, we find all on the Farnese globe, except the Arcti and the Piscis Notus. As for the Hyades, Pleiades, and Arcturus (so famous in antiquity) they were not reckoned primary, but only secondary constellations, contained, the two first in Taurus, and the other in Bootes. The Pleiades might possibly be represented personally in some ancient globes. Virgil mentions one of them in that manner, and others speak of them as a distinct constellation.



### *PLANETS, TIMES AND SEASONS.*

SATURN was the most remote of the Planets, which was known to the antients; and took its name from Saturn the father of Jupiter, who was supposed to preside over it.

Jupiter, Mars, Venus and Mercury were also supposed to preside over those planets which bear their names. Venus, when the morning, or evening, star, is supposed to be led by a youth called Lucifer, Phosphorus, or Hesperus; and many of the poets have called the planet itself by those names. It is to this fable the prophet Isaiah alludes when he says, *How art thou fallen from heaven, O Lucifer, son of the morning.* Hilel in the Hebrew language which signifies the morning star, has been translated into the Latin word Lucifer, which means the same thing.

Diana was said to preside over the moon, and have the direction of it, whence she is called Luna; and Apollo is said to have presided over the sun; whence the poets frequently call the sun Apollo.

The Mythologists personified the Times and Seasons. Hebe is said to mean Eternity. The Platonic year, or Magnus Annus, the Sæcula, the Four Ages, the Anni, the Seasons, Ver, Æstas, Autumnus, Hyems, the Months, Days, Night and Morning, the Evening, the Hours, Space and Time, were all represented as Deities.



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