

CHAPTER II.

THE FABULOUS AND LEGENDARY PERIOD OF GRECIAN HISTORY:

ENDING WITH THE CLOSE OF THE TROJAN WAR, 1183 B. C.

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1. GREECE, which is the Roman name of the country whose history we next proceed to narrate, but which was called by the natives *Hel'las*, denoting the country of the *Hellénés*, comprised, in its most flourishing period, nearly the whole of the great eastern peninsula of southern Europe—extending north to the northern extremity of the waters of the Grecian Archipelago. Modern Greece, however, has a less extent on the north, as Thessaly, Epirus, and Macedónia have been taken from it, and annexed to the Turkish empire. The area of Modern Greece is less than that of Portugal; but owing to the irregularities of its shores, its range of seacoast is greater than that of the whole of Spain. The most ancient name by which Greece was known to other nations was *Íonia*,—a term which Josephus derives from Javan, the son of Japhet, and grandson of Noah: although the Greeks themselves applied the term *Íones* only to the descendants of the fabulous *I'ón*, son of Xúthus.

2. Modern Greece is divided into two principal portions:—Northern Greece or *Hel'las*, and Southern Greece, or *Moræa*—anciently called *Peloponnesus*. The former includes the country of the ancient Grecian States, *Acarnania*, *Ætolia*, *Locris*, *Phocis*, *Doris*, *Bœotia*, *Eubœa*, and *Attica*; and the latter, the Peloponnesian States of *E'lis*, *Achæia*, *Corinth*, *Argolis*, *Lacônia*, and *Messénia*; whose localities may be learned from the accompanying map. The greatest length of the northern portion, which is from north-west to south-east, is about two hundred miles, with an average width of fifty miles. The greatest length of the *Moræa*, which is from north to south, is about one hundred and forty miles. The whole area of the country so renowned in history under the name of Greece or *Hel'las*, is only about twenty thousand square miles, which is less than half the area of the State of Pennsylvania.

3. The general surface of Greece is mountainous; and almost the only fertile spots are the numerous and usually narrow plains along the sea-shore and the banks of rivers, or, as in several places, large basins, which apparently once formed the beds of mountain lakes. The largest tracts of level country are in western *Hel'las*, and along the northern and north-western shores of the *Moræa*.

4. The mountains of Greece are of the Alpine character, and are remarkable for their numerous grottos and caverns. Their abrupt summits never rise to the regions of perpetual snow. There are no navigable rivers in Greece, but this want is obviated by the numerous gulfs and inlets of the sea, which indent the coast on every side, and thus furnish unusual facilities to commerce, while they add to the variety and beauty of the scenery. The climate of Greece is for the most part healthy, except in the low and marshy tracts around the shores and lakes. The winters are short. Spring and autumn are rainy seasons, when many parts of the country are inundated; but during the whole summer, which comprises half the year, a cloud in the sky is rare in several parts of the country. Grecian scenery is unsurpassed in romantic wildness and beauty; but our deepest interest in the country arises from its classical associations, and the ruins of ancient art and splendor scattered over it.

5. As the Greeks, in common with the Egyptians and other Eastern nations, placed the reign of the gods anterior to the race of mortals, therefore Grecian mythology¹ forms the most appropriate introduction to Grecian history.

II. GRECIAN
MYTHOLOGY.

6. According to Grecian philosophy, first in the order of time came Cháos, a heterogeneous mass containing all the seeds of nature; then "broad-breasted Earth," the mother of the gods, who produced U'ranus, or Heaven, the mountains, and the barren and billowy sea. Then Earth married U'ranus² or Heaven, and from this union came a numerous and powerful brood, the Titans³ and the Cyclopes,⁴ and the gods of the wintry season,—Kot'tos, Briáreus, and Gy'ges, who had each a hundred hands,—supposed to be personifications of the hail, the rain, and the snow.

1. MYTHOLOGY, from two Greek words signifying a "fable" and a "discourse," is a system of myths, or fabulous opinions and doctrines respecting the deities which heathen nations have supposed to preside over the world, or to influence its affairs.

2. U'ranus, from a Greek word signifying "heaven," or "sky," was the most ancient of all the gods.

3. The Titans were six males—Oceanus, Coios, Crios, Hyperion, Japetus, and Kronos, or Saturn, and six females,—Théia, Rhéa, Thémis, Mnemos'yne, Phoe'be, and Téthys. Oceanus or the Ocean, espoused his sister Téthys, and their children were the rivers of the earth, and the three thousand Oceanides or Ocean-nymphs. Hyperion married his sister Théia, by whom he had Auróra, or the morning, and also the sun and moon.

4. The Cyclopes were a race of gigantic size, having but one eye, and that placed in the centre of the forehead. According to some accounts there were many of this race, but according to the poet Hesiod, the principal authority in Grecian mythology, they were only three in number, Bron'tes, Ster'opes, and Ar'gos, words which signify in the Greek, Thunder, Lightning, and the rapid Flame. The poets converted them into smiths—the assistants of the fire-god Vulcan. The Cyclopes were probably personifications of the energies of the "powers of the air."

HEATHEN DEITIES.



JUPITER.



NEPTUNE.



PLUTO.



MERCURY.



MARS.



VULCAN.



APOLLO.



DIANA.



MINERVA.



JUNO.



CERES.



VESTA.

KUMBERGER DEL.

ANDERSON SC.

7. The Titans made war upon their father, who was wounded by Sat'urn,¹ the youngest and bravest of his sons. From the drops of blood which flowed from the wound and fell upon the earth, sprung the Furies,² the Giants,³ and the Melian nymphs;⁴ and from those which fell into the sea, sprung Venus,⁵ the goddess of love and beauty. Uranus or Heaven being dethroned, Sat'urn, by the consent of his brethren, was permitted to reign in his stead, on condition that he would destroy all his male children: but Rhéa his wife concealed from him the birth of Júpiter,⁶ Nep'tune,⁷ and Plúto.⁸

1. *Sat'urn*, the youngest but most powerful of the Titans, called by the Greeks, *Krónos*, word signifying "Time," is generally represented as an old man, bent by age and infirmity, holding a scythe in his right hand, together with a serpent that bites its own tail, which is an emblem of time, and of the revolution of the year. In his left hand he has a child which he raises up as if to devour it—as time devours all things.

When Sat'urn was banished by his son Júpiter, he is said to have fled to Italy, where he employed himself in civilizing the barbarous manners of the people. His reign there was so beneficent and virtuous that mankind have called it the *golden age*. According to Hesiod, Sat'urn ruled over the Isles of the Blessed, at the end of the earth, by the "deep eddying ocean."

2. The *Furies* were three goddesses, whose names signified the "Unceasing," the "Envier," and the "Blood-avenger." They are usually represented with looks full of terror, each brandishing a torch in one hand and a scourge of snakes in the other. They torment guilty consciences, and punish the crimes of bad men.

3. The *Giants* are represented as of uncommon stature, with strength proportioned to their gigantic size. The war of the Titans against Sat'urn, and that of the Giants against Júpiter, are very celebrated in mythology. It is believed that the Giants were nothing more than the energies of nature personified, and that the war with Júpiter is an allegorical representation of some tremendous convulsion of nature in early times.

4. In Grecian mythology, all the regions of earth and water were peopled with beautiful female forms called nymphs, divided into various orders according to the place of their abode. The *Melian nymphs* were those which watched over gardens and flocks.

5. *Venus*, the most beautiful of all the goddesses, is sometimes represented as rising out of the sea, and wringing her locks,—sometimes drawn in a sea-shell by Tritons—sea-deities that were half fish and half human—and sometimes in a chariot drawn by swans. Swans, doves, and sparrows, were sacred to her. Her favorite plants were the rose and the myrtle.

6. *Júpiter*, called the "father of men and gods," is placed at the head of the entire system of the universe. He is supreme over all: earthly monarchs derive their authority from him, and his will is fate. He is generally represented as majestic in appearance, seated on a throne, with a sceptre in one hand, and thunderbolts in the other. The eagle, which is sacred to him, is standing by his side. Regarding Júpiter as the surrounding ether, or atmosphere, the numerous fables of this monarch of the gods may be considered allegories which typify the great generative power of the universe, displaying itself in a variety of ways, and under the greatest diversity of forms.

7. *Nep'tune*, the "Earth-shaker," and ruler of the sea, is second only to Júpiter in power. He is represented, like Júpiter, of a serene and majestic aspect, seated in a chariot made of a shell, bearing a trident in his right hand, and drawn by dolphins and sea-horses; while the Tritons, nymphs, and other sea-monsters, gambol around him.

8. *Pluto*, called also *Hádes* and *Or'cus*, the god of the lower world, is represented as a man of a stern aspect, seated on a throne of sulphur, from beneath which flow the rivers Lethe or Oblivion, Phleg'ethon, Cocytus, and Ach'eron. In one hand he holds a bident, or sceptre with two forks, and in the other the keys of hell. His queen, *Pros'erpine*, is sometimes seated by him. He is described by the poets as a being inexorable and deaf to supplication, and an

8. The Titans, informed that Sat'urn had saved his children, made war upon him and dethroned him; but he was restored by his son Júpiter. Yet the latter afterwards conspired against his father, and after a long war with him and his giant progeny, which lasted ten full years, and in which all the gods took part, he drove Sat'urn from the kingdom, and then divided, between himself and his brothers Nep'tune and Plúto, the dominion of the universe, taking Heaven as his own portion, and assigning the sea to Nep'tune, and to Plúto the lower regions, the abodes of the dead. With Júpiter and his brethren begins a new dynasty of the gods, being those, for the most part, whom the Greeks recognised and worshipped.

9. Júpiter had several wives, both goddesses and mortals, but last of all he married his sister Júnó,¹ who maintained, permanently, the dignity of queen of the gods. The offspring of Jupiter were numerous, comprising both celestial and terrestrial divinities. The most noted of the former were Mer'cury,² Mars,³ Apol'lo,⁴ Vul'can,⁵

object of aversion and hatred to both gods and men. From his realms there is no return, and all mankind, sooner or later, are sure to be gathered into his kingdom.

As none of the goddesses would marry the stern and gloomy god, he seized Pros'erpine, the daughter of Cères, while she was gathering flowers, and opening a passage through the earth carried her to his abode, and made her queen of his dominions.

1. *Júnó*, a goddess of a dignified and matronly air, but haughty, jealous, and inexorable, is represented sometimes as seated on a throne, holding in one hand a pomegranate, and in the other a golden sceptre, with a cuckoo on its top; and at others, as drawn in a chariot by peacocks, and attended by Iris, the goddess of the rainbow.

The many quarrels attributed to Júpiter and Júnó, are supposed to be physical allegories—Júpiter representing the ether, or upper regions of the air, and Júnó the lower strata—hence their quarrels are the storms that pass over the earth: and the capricious and quick-changing temper of the spouse of Jove, is typical of the ever-varying changes that disturb our atmosphere.

2. *Mer'cury*, the confident, messenger, interpreter, and ambassador of the gods, was himself the god of eloquence, and the patron of orators, merchants, thieves and robbers, travellers and shepherds. He is said to have invented the lyre, letters, commerce, and gymnastic exercises. His thieving exploits are celebrated. He is usually represented with a cloak neatly arranged on his person, having a winged cap on his head, and winged sandals on his feet. In his hand he bears his wand or staff, with wings at its extremity, and two serpents twined about it.

3. *Mars*, the god of war, was of huge size and prodigious strength, and his voice was louder than that of ten thousand mortals. He is represented as a warrior of a severe and menacing air, dressed in the style of the Heroic Age, with a cuirass on, and a round Grecian shield on his arm. He is sometimes seen standing in a chariot, with Bellona his sister for a charioteer. Terror and Fear accompany him; Discord, in tattered garments, goes before him, and Anger and Clamor follow.

4. *Apol'lo*, the god of archery, prophecy, and music, is represented in the perfection of manly strength and beauty, with hair long and curling, and bound behind his head; his brows are wreathed with bay: sometimes he bears a lyre in his hand, and sometimes a bow, with a golden quiver of arrows at his back.

5. *Vul'can* was the fire-god of the Greeks, and the artificer of heaven. He was born lame, and his mother Júnó was so shocked at the sight that she flung him from Olym'pus. He forged the thunderbolts of Júpiter, also the arms of gods and demi-gods. He is usually represented as of ripe age, with a serious countenance and muscular form. His hair hangs in curls

Diána,¹ and *Miner'va*.² There were two other celestial divinities, *Céres*³ and *Ves'ta*,⁴ making, with *Júno*, *Nep'tune*, and *Plúto*, twelve in all.

10. The number of other deities, not included among the celestials, was indefinite, the most noted of whom were *Bac'chus*,⁵ *I'ris*,⁶ *Hebe*,⁷ the *Muses*,⁸ the *Fates*,⁹ and the *Graces*;¹⁰ also *Sleep*, *Dreams*, and *Death*. There were also monsters, the offspring of the gods, possessed of free will and intelligence, and having the mixed forms of

his shoulders. He generally appears at his anvil, in a short tunic, with his right arm bare and sometimes with a pointed cap on his head.

1. *Diána*, the exact counterpart of her brother *Apol'lo*, was queen of the woods, and the goddess of hunting. She devoted herself to perpetual celibacy, and her chief joy was to speed like a *Dórian* maid over the hills, followed by a train of nymphs, in pursuit of the flying game. She is represented as a strong, active maiden, lightly clad, with a bow or hunting spear in her hand, a quiver of arrows on her shoulders, wearing the *Crétan* hunting-shoes, and attended by a hound.

2. *Miner'va*, the goddess of wisdom and skill, and, as opposed to *Mars*, the patroness and teacher of just and scientific warfare, is said to have sprung, full armed, from the brain of *Júpter*. She is represented with a serious and thoughtful countenance; her hair hangs in ringlets over her shoulders, and a helmet covers her head: she wears a long tunic or mantle, and bears a spear in one hand, and an ægis or shield, on which is a figure of the *Gorgon's* head, in the other.

3. *Céres* was the goddess of grain and harvests. The most celebrated event in her history is the carrying off of her daughter *Pros'erpine* by *Plúto*, and the search of the goddess after her throughout the whole world. The form of *Céres* is like that of *Júno*. She is represented bearing poppies and ears of corn in one hand, a lighted torch in the other, and wearing on her head a garland of poppies. She is also represented riding in a chariot drawn by dragons, and distributing corn to the different regions of the earth.

4. *Ves'ta*, the virgin goddess who presided over the domestic hearth, is represented in a long flowing robe, with a veil on her head, a lamp in one hand, and a spear or javelin in the other. In every Grecian city an altar was dedicated to her, on which a sacred fire was kept constantly burning. In her temple at *Rome* the sacred fire was guarded by six priestesses, called the *Vestal Virgins*.

5. *Bac'chus*, the god of wine, and the patron of drunkenness and debauchery, is represented as an effeminate young man, with long flowing hair, crowned with a garland of vine leaves, and generally covered with a cloak thrown loosely over his shoulders. In one hand he holds a goblet, and in the other clusters of grapes and a short dagger.

6. *I'ris*, the "golden winged," was the goddess of the rainbow, and special messenger of the king and queen of *Olympus*.

7. The blooming *Hebe*, the goddess of Youth, was a kind of maid-servant who handed around the nectar at the banquets of the gods.

8. The *Muses*, nine in number, were goddesses who presided over poetry, music, and all the liberal arts and sciences. They are thought to be personifications of the inventive powers of the mind, as displayed in the several arts.

9. The *Fates* were three goddesses who presided over the destinies of mortals:—1st, *Clótho*, who held the distaff; 2d, *Lach'esis*, who spun each one's portion of the thread of life; and 3d, *At'ropos*, who cut off the thread with her scissors.

"Clótho and Lach'esis, whose boundless sway,
With At'ropos, both men and gods obey!"—*HESIOD.*

10. The *Graces* were three young and beautiful sisters, whose names signified, respectively, Splendor, Joy, and Pleasure. They are supposed to have been a symbolical representation of all that is beautiful and attractive. They are represented as dancing together, or standing with their arms entwined.

animals and men. Such were the *Har'pies*,¹ the *Gorgons*,² the winged horse *Peg'asus*; the fifty, or, as some say, the hundred headed dog *Cer'berus*; the *Cen'taurs*, half men and half horses; the *Ler'nean Hy'dra*, a famous water serpent; and *Scyl'la* and *Charyb'dis*, fearful sea monsters, the one changed into a rock, and the other into a whirlpool on the coast of *Sicily*,—the dread of mariners. Many rebellious attempts were made by the gods and demi-gods to dethrone *Júpter*; but by his unparalleled strength he overcame all his enemies, and holding his court on mount *Olym'pus*,³ reigned supreme god over heaven and earth.

11. Such is the brief outline of Grecian mythology. The legends of the gods and goddesses are numerous, and some of them are of exceeding interest and beauty, while others shock and disgust us by the gross impossibilities and hideous deformities which they reveal. The great mass of the Grecian people appear to have believed that their divinities were real persons; but their philosophers explained the legends concerning them as allegorical representations of general physical and moral truths. The Greek, therefore, instead of worshipping nature, worshipped the powers of nature personified.

12. The earliest reliable information that we possess of the country denominated Greece, represents it in the possession of a number of rude tribes, of which the *Pelas'gians* were the most numerous and powerful, and probably the most ancient. The name *Pelas'gians* was also a general one, under which were included many kindred tribes, such as the *Dol'opes*, *Cháones*, and *Græ'ci*; but still the origin and extent of the race are involved in much obscurity.

13. Of the early character of the *Pelas'gians*, and of the degree of civilization to which they had attained before the reputed founding of *Ar'gos*, we have unsatisfactory and conflicting accounts. On the one hand they are represented as no better than the rudest barbarians, dwelling in caves, subsisting on reptiles, herbs, and wild fruits, and strangers to the simplest arts of civilized life. Other and more reliable traditions, however, attribute to them a knowledge of

1. The *Har'pies* were three-winged monsters who had female faces, and the bodies, wings and claws of birds. They are supposed to be personifications of the terrors of the storm—demons riding upon the wind, and directing its blasts.

2. The *Gor'gons* were three hideous female forms, who turned to stone all whom they fixed their eyes upon. They are supposed to be personifications of the terrors of the sea.

3. *Olympus* is a celebrated mountain of Greece, near the north-eastern coast of *Thessaly*. To the highest summit in the range the name *Olympus* was specially applied by the poets. It was the tabled residence of the gods; and hence the name "*Olym'pus*" was frequently used for "Heaven."

agriculture, and some little acquaintance with navigation; while there is a strong probability that they were the authors^a of those huge structures commonly called Cyclopean,¹ remains of which are still visible in many parts of Greece and Italy, and on the western coast of Asia Minor.²

14. Ar'gos,³ the capital of Ar'golus,⁴ is generally considered the most ancient city of Greece; and its reputed founding by In'achus, a son of the god Océanus,⁵ 1856 years before the Christian era, is usually assigned as the period of the commencement of Grecian history. But the massive Cyclopean walls of Ar'gos evidently show the Pelas'gic origin of the place, in opposition to the traditionary Phœnician origin of In'achus, whose very existence is quite problematical. And indeed the accounts usually given of early foreign settlers in Greece, who planted colonies there, founded dynasties, built cities, and introduced a

1. The Cyclopean structures were works of extraordinary magnitude, consisting of walls and circular buildings, constructed of immense blocks of stone placed upon each other without cement, but so nicely fitted as to form the most solid masonry. The most remarkable are certain walls at Tir'yus, or Tiryn'thus, and the circular tower of At'reus at Mycæna, both cities of Ar'golus in Greece. The structure at Mycæna is a hollow cone fifty feet in diameter, and as many in height, formerly terminating in a point; but the central stone and a few others have been removed. The Greek poets ascribed these structures to the three Cyclopes *Brontes*, *Steropes*, and *Ar'ges*, fabulous one-eyed giants, whose employment was to fabricate the thunderbolts of Jupiter. (See *Cyclopes*, p. 22.)

2. *Asia Minor*, (or Lesser Asia,) now embraced mostly in the Asiatic portion of Turkey, comprised that western peninsula of Asia which lies between the waters of the Mediterranean and the Black Sea. (See *Map*, No. IV.)

3. *Ar'gos*, a city of southern Greece, and anciently the capital of the kingdom of Ar'golus, is situated on the western bank of the river In'achus, two miles from the bottom of the Gulf of Ar'gos, and on the western side of a plain ten or twelve miles in length, and four or five in width. The eastern side of the plain is dry and barren, and here were situated Tir'yus, from which Her'cules departed at the commencement of his "labors," and Mycæna, the royal city of Agamem'nion. The immediate vicinity of Ar'gos was injured by excess of moisture. Here, near the Gulf, was the marsh of *Ler'na*, celebrated for the *Ler'nean Hy'dra*, which Her'cules slew.

But few vestiges of the ancient city of Ar'gos are now to be seen. The elevated rock on which stood the ancient citadel, is now surmounted by a modern castle. The town suffered much during the revolutionary struggle between the Greeks and Turks. The present population is about 3,000. (See *Map*, No. I.)

4. *Ar'golus*, a country of Southern Greece, is properly a neck of land, deriving its name from its capital city, Ar'gos, and extending in a south-easterly direction from Arcadia fifty-four miles into the sea, where it terminates in the promontory of Scil'læum. Among the noted places in Ar'golus have been mentioned Ar'gos, Mycæna, Tir'yus, and the *Ler'nean* marsh. *Némæa*, in the north of Ar'golus, was celebrated for the *Némæan lion*, and for the games instituted there in honor of Nep'tune. *Nauplia*, or *Napoli di Romani*, which was the post and arsenal of ancient Ar'gos during the best period of Grecian history, is now a flourishing, enterprising, and beautiful town of about 16,000 inhabitants. (See *Map*, No. I.)

5. *Océanus*. (See "The *Titans*," p. 22.) In'achus was probably only a river, personified into the founder of a Grecian state.

a. Thirwall's *Greece* i. p. 52; Anthon's *Classical Dict.*, articles *Pelasgi* and *Ar'gos*; also *Aeren's Manual of Ancient History*, p. 119.

knowledge of the arts unknown to the ruder natives, must be taken with a great degree of abatement.

15. Cécrops, an Egyptian, is said to have led a colony from the Delta to Greece about the year 1556 B. C. Two years later proceeding to At'tica,¹ which had been desolated by a deluge a century before, during the reign of Og'yges,² he is said to have founded, on the Cécropian rock, a new city, which he called Athens,³ in honor of the Grecian goddess Athe'na, whom the Romans called Miner'va. To Cécrops has been ascribed the institution of marriage; and the introduction of the first elements of Grecian civilization; yet, not only has the Egyptian origin of Cécrops been doubted, but his very existence has been denied,^a and the whole story of his Egyptian colony, and of the arts which he is said to have established, has been attributed, with much show of reason, to a homesprung Attic fable.

16. As a part of the history of Cécrops, it is represented that in his days the gods began to choose favorite spots among the dwellings of men for their residences; or, in other words, that particular deities began to be worshipped with especial homage in particular cities; and that when Miner'va and Nep'tune claimed the homage of At'tica, Cécrops was chosen umpire of the dispute. Nep'tune asserted that he had appropriated the country to himself before it had been claimed by Miner'va, by planting his trident on the rock of the Aerop'olis of Athens; and, as proof of his claim, he pointed

1. *At'tica*, the most celebrated of the Grecian States, and the least proportioned, in extent, of any on the face of the earth, to its fame and importance in the history of mankind, is situated at the south-eastern extremity of Northern Greece, having an extent of about forty-five miles from east to west, and an average breadth of about thirty-five. As the soil of At'tica was mostly rugged, and the surface consisted of barren hills, or plains of little extent, its produce was never sufficient to supply the wants of its inhabitants, who were therefore compelled to seek abroad for subsistence. Thus the barrenness of the Attic soil rendered the people industrious, and filled them with that spirit of enterprise and activity for which they were so distinguished. Secure in her sterility, the soil of At'tica never tempted the cupidity of her neighbors, and she boasted that the race of her inhabitants had ever been the same. Among the advantages of At'tica may be reckoned the purity of its air, the fragrance of its shrubs, and the excellence of its fruits, together with its form and position, which marked it out, in an eminent degree, for commercial pursuits. Its most remarkable plains are those of Athens and Mar'athon, and its principal rivers the Cephis'sus and Illys'sus. (See *Map*, No. I.)

2. *Og'yges* is fabled to have been the first king of Athens and of Thebes also. It is also said that in the time of Og'yges happened a deluge, which preceded that of Deucalion; and Og'yges is said to have been the only person saved when Greece was covered with water.

3. *Athens*. (See *Map* No. II. and description.)

a. "Notwithstanding the confidence with which this story (that of Cécrops) has been repeated in modern times, the Egyptian origin of Cécrops is extremely doubtful."—*Thirwall* i. p. 53 "The story of his leading a colony from Egypt to Athens is entitled to no credit."—"The whole series of Attic kings who are said to have preceded Theseus, including perhaps Theseus himself are probably mere fictions."—*Anthon's Clas. Dict.*, article "Cécrops."