

the universe that is Minerva's realm. She is represented with shield and spear in rest, and looks out over the earth as a superintendent of its industrialism. "The Greeks conceived that the light, the stars, the meteors drew nourishment from the waters and then returned it to the earth as moisture. The theory is favoured by such terms as 'bedewing stars,' 'heaven-producing dew,' etc. If this belief was at all general, it is not improbable that the goddess of light should be esteemed as the bestower of dew and fertilizing moisture." *

It might be rash to connect at once Minerva with a savage woman bearing a water jar on her head or, indeed, with a nomadic woman unsaddling her husband's horse on his arrival.† But there is no objection in this view to her being goddess of inventions, of practical wisdom and of art, of cheer to warriors, of protection to cities, of family and social order. If Athena first tamed horses, women tamed the first domestic animals. If Athena conquered Arachne and turned her into a spider, women have put to shame all spiders and worms and became princesses of spinners and weavers.‡

In her temple at Athens women worked. And at Athens women and girls wrought nine months to weave the peplos that was offered annually to Athena, and was carried in the Erectheion. On the appointed day the peplos was unfurled like a sail over the sacred trireme, emblem of the maritime power which Athens owed to its tutelary goddess, and the ships moved by machinery ascended the Acropolis accompanied by the sacred *cortège*.

The gist of all this is that we have in the divine Minerva the human Minerva. Indeed, should one pro-

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† One is here reminded of Juno, in the Iliad (v, 700), engaged in hitching horses.

‡ Consult Decharme, *Myth. de la Grèce antique*, p. 85.