

), 147, 148.

the mythi-
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SERPENT, 55, 114, 374.
SESTOS, 128.
SET, 367.
SHAMAS, 395.
SHAT-RY'A, 403, 404.
SI'BYL, 325, 328, 328, 330, 331, 333,
334, 335, 337, 338, 339, 340.
SI-CHÆ'US, 323.
SI'IL-Y, 73, 75, 77, 197, 200, 321, 323.
SI-GU'NA, 437.
SIGURD, 443, 444.
SI-LE'NUS. Like the other Satyrs, he
is called the son of Mercury; but
some make him a son of Pan by a
nymph, or of Gæa. Being the con-
stant companion of Dionysus, he
is said, like the god, to have been
born at Nysa. Moreover, he took
part in the contest with the Gi-
gantes, and slew Enceladus. He is
mentioned along with Marsyas and
Olympus as the inventor of the flute,
which he is often seen playing, 60.
SILVER AGE, 23.
SIL-VI-A, 341.
SI-MON'I-DES, 252, 253.
SIN, 395.
SI'NON, 288.
SI'Y-LUS (Mount), in Lydia. Niobe
is said to have died there.
SI'RENE, 302.
SI'R-I-US, 257.
SIS'Y-PHUS, 236, 333.
SI'VA, 398, 400, 401, 402.
SKALDS, 440.
SKID-BLAD'NIR (Freyr's ship), 438.
SKIE'NIR, 425.
SKRY'MIR, 426, 427.
SKULD (the Norn of the Future), 412.
SLEEP, 90, 274.
SLEIP'NIR (Odin's horse), 435.
SOAD-L-FA'RI.
SOKVABEK, 415.
SOL (Helios), 161, 305.
SOMA. In some respects the myth
of Soma is the most curious of all
the Vedic gods. Soma, as the in-
toxicating juice of the Soma plant,
corresponds to that mixture of
honey and blood of the Quomsir
which, in the Norse mythology,
imparts prolonged life to the gods.
In the Rig-Veda the Soma is simi-
larly described; as also the process
by which it is converted into in-
toxicating liquid. But in the same
hymns Soma is also described as
an all-powerful god. It is he who
gives strength to Indra, and enables
him to conquer his enemy Vritra,
the snake of darkness.

SOM'NUS, 90, 91, 92, 325.
SON, 414.
SOPH'O-CLES, 293, 384.
SO'THIS, 368.
SPAR'TA, 290, 291, 293.
SPHINX, 151, 152, 153, 154, 359, 378.
SPRING, 52, 74.
STONE'HENGE, 446.
STRO'PHI-US, 291.
STYGIAN (Realm), 235.
STYX, 204, 285.
SU'DRAS, 403, 404.
SUITORS (Fate of the), 315-318.
SUMMER, 52.
SUN, 4, 7, 53, 304, 386, 445.
SUN-GOD, 61.
SUE'TUR, 439.
SUR'YA corresponds to the Greek
Helios. That is, he was not so
much the god of light as the spe-
cial god who dwelt in the body of
the sun. The same distinction ex-
ists between Poseidon and Nereus;
the one being the god of all waters,
and even a visitor of Olympus, the
other a dweller in the sea. Surya
is described as the husband of the
dawn, and also as her son, 401.
SUTTUNG, the guardian of the poetic
mead, 414, 415.
SV-A-DIL-FA'RI, 422, 423.
SWOLLEN FOOT, 152.
SYE'A-RIS, 359.
SYL-VA'NUS, 96, 212.
SYM-PLEG'A-DES, 163.
SY'RINX, 41, 42, 211.

Tac'i-tus, 387
TEN'A-RUS, 235.
TA'GUS, 56.
TA'LUS had been placed in Crete by
Zeus, to watch over Europa, his
duty being to run round the island
three times a day, and see who
landed on the coast. When the
Argonauts arrived he opposed their
landing, but unsuccessfully; for it
happened that they were aware of
the fact that, though apparently al-
together made of bronze, he still had
a vein reaching from neck to heel,
and containing his life-blood. This
vein Poëas, the father of Philoc-
tetes, managed to hit with an ar-
row from the famous bow of Her-
acles. Talus fell, and died. Others
said that Media, who accompanied
the Argonauts, overcame him by
witchcraft. It had been the prac-
tice of Talus, when he caught any