

forehead completely armed. She was the presiding goddess of Athens, and maintained perpetual virginity. She is described as having a plumed helmet, a shield (on which was the head of the Gorgon, Medusa), a breast-plate (or *Aegis*), and a spear. The owl was sacred to her.

(169) Bacchus, or Dionysus, was the son of Zeus and Semele, and god of wine, vineyards, and drunkards. He is represented as an effeminate youth, crowned with ivy and vine leaves, seated on a chariot drawn by lions and tigers, and accompanied by a drunken band of satyrs and nymphs. The *Διονύσια* were festivals held in honour of Bacchus, and observed at Athens with great splendour. The wildest mirth and hilarity were manifested at these festivals. The people imitated Silenus (an attendant on Bacchus), Pan, and the satyrs, and some wore comic dresses. Theatrical representations were also given.

(170) The *Ὀπισθόδομος*, so called from its being situated in the rear of Minerva's temple at Athens, was the public treasury. In this building, besides other public money, a thousand talents were laid in store against any very urgent occasion; but if any man expended them upon a trivial account, he was put to death.

(171) Boreas, the north wind, represented with wings and white hair, lived in Thrace. He married Orithyia, the daughter of Erechtheus, king of Athens, by whom he was the father of Zetes and Calais, two of the Argonauts. Boreas is said to have shattered the Persian fleet under Xerxes, when it was crossing the Hellespont to invade Greece, to such a degree, that most of it was lost or disabled.

(172) Triton, a sea-god, the trumpeter of Neptune, was the son of Neptune and Amphitrite. The upper part of his body resembled a man, but the lower was like a fish; his