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412, 413.

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414, 415, 417,  
437, 441, 443.

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9700 feet, and its chief summit is covered with perpetual snow. In the Greek mythology, Olympus was the residence of the dynasty of gods of which Zeus was the head. The early poets believed that the gods actually lived on the top of this mountain. Even the fable of the giants scaling heaven must be understood in a literal sense; not that they placed Pelion and Ossa upon the top of Olympus to reach the still higher heaven, but that they piled Pelion on the top of Ossa, and both on the lower slopes of Olympus, to scale the summit of Olympus itself, the abode of the gods. Homer describes the gods as having their several palaces on the summit of Olympus; as spending the day in the palace of Zeus, round whom they sit in solemn conclave, while the younger gods dance before them, and the Muses entertain them with the lyre and song. They are shut out from the view of men upon the earth by a wall of clouds, the gates of which are kept by the Hours. In the later poets, however, the real abode of the gods is transferred from the summit of Olympus to the vault of heaven, (i.e., the sky) itself, 1, 2, 4, 5, 7, 8, 18, 21, 40, 56, 142, 213, 271, 345.

O-MOR'KA, 396.

OM'PHA-LE, a queen of Lydia, daughter of Iardanus, and wife of Timolus, after whose death she reigned herself. The story of Hercules serving her as a slave, and of his wearing her dress, while Omphale put on the skin and carried the club, is related in the text, 183, 184.

O-PHI'ON, 6, 7.

Ops, 177.

OR'A-CLE, 371-374.

O-RE'A-DES (or Oreads), 18, 212, 215, 216.

O-RES'TES, son of Agamemnon and Clytemnestra. On the murder of his father by Ægisthis and Clytemnestra, Orestes was saved from the same fate by his sister Electra, who caused him to be secretly carried to Strophius, king of Phocis, who was married to Anaxibia, the sister of Agamemnon. Because of his crime in killing his mother he was pursued by the Furies until purified by Minerva, 291, 292, 293.

ORIGIN OF MYTHOLOGY, 375.

O-RI'ON, 151, 255-7.

O-RI'ON (Norse), 419.

OR-I-TUY'I-A, 221.

OR'MUZD, 392, 393.

OR'PHEUS, 162, 201, 234-238, 241, 242, 244, 334.

ORPHIC POEMS. Many poems ascribed to Orpheus were current in the flourishing period of Greek literature; but the extant poems bearing the name of Orpheus are the forgeries of Christian grammarians and philosophers of the Alexandrian school, though among the fragments which form a part of the collection are some genuine remains of the Orphic poetry known to the earlier Greek writers.

O-SI'RIS, the most beneficent of the Egyptian gods. He probably personifies the Day, whose constant struggle with Night is represented by the war between Osiris and Set, 361, 362, 363, 367, 368, 369-370.

OS'SA, 56, 152.

OS'SIAN, a Celtic poet who lived about the second or third century. Many of his poems, as we have them, are possibly the composition of more recent writers, 449.

OTTER, 443.

OV'ID, 119, 339, 358, 383, 384, 386.

Pac-to'lus, 60.

PAL-LÆ'MON, 219, 220.

PAL-A-ME'DES, 243.

PAL'A-TINE, one of Rome's Seven Hills.

PA'LES, 16.

PAL-I-NU'RUS, 325, 329, 330.

PAL-LA'DI-UM, properly any image of Pallas Athene (Minerva), but specially applied to an ancient image of this goddess at Troy, on the preservation of which the safety of the town depended. It was stolen by Ulysses and Diomedes, and carried by the latter to Greece. According to some accounts, Troy contained two Palladia, one of which was carried off by Ulysses and Diomedes, while the other was conveyed by Æneus to Italy. Others relate that the Palladium taken by the Greeks was a mere imitation, while that which Æneus brought to Italy was the genuine image. But this twofold Palladium was probably a mere invention to