

Zeus too was sometimes conceived as driving a chariot¹. But his chariot, in the Greek area at least², is regularly connected with storm³, not sunshine⁴. It cannot, therefore, be maintained that Zeus the charioteer was directly identified with the sun.

xiii. The Solar Wreath.

The first of May is kept as a day of jest and jollity by the modern Greeks. Parties go to picnic in plains and meadows, returning with sprays of the fragrant *protomaïá*. The young folk make wreaths of flowers and corn. These must be left hanging over the door of the house till May-day comes round again. They are then replaced by next year's garlands, and the withered relics are burnt⁵. I figure (pl. xxv) a wreath of the sort, which I obtained in 1901 at Eleusis, where it was hanging over the door of an inn. The inn-keeper told me that such wreaths are thrown on to the bonfire of Saint John the Baptist (June 24), and that the master of the house is expected to jump over the flames⁶. We have already

¹ First in *Il.* 8. 438 ff. *Zeús δὲ πατήρ Ἰδῆθεν ἐντροχὸν ἄρμα καὶ ἵππους | Οὐλύμπων δ' ἐδίωκε κ.τ.λ.*, cp. *Tib.* 4. 1. 130 f. This conception is utilised by Plat. *Phaedr.* 246 B ὁ μὲν δὴ μέγας ἡγεμὼν ἐν οὐρανῷ *Zeús* ἐλαύνων πτηνὸν ἄρμα πρῶτος πορεύεται διακοσμῶν πάντα καὶ ἐπιμελούμενος κ.τ.λ.

² The Persians, who called the whole circle of the sky 'Zeus' (*supra* p. 10 n. 1), had a chariot sacred to him. When Xerxes' army was on the march, this chariot went immediately in front of Xerxes himself (cp. Longin. *de sublim.* 3. 2 τὰ τοῦ Λεοντίνου Γοργίου γελάται γράφοντος *Ξέρξης ὁ τῶν Περσῶν Zeús*); it was drawn by eight white horses, and their driver followed them on foot, since no man might ascend the chariot-throne (*Hdt.* 7. 40, cp. 7. 55, 8. 115). When Kyros the elder went in procession from his palace, first came four fine bulls for sacrifice to Zeus etc.; then horses for sacrifice to the Sun; next a white chariot with a golden yoke, adorned with garlands, sacred to Zeus; after that the white chariot of the Sun similarly adorned; then a third chariot, the horses of which were spread with scarlet cloths; behind it a fire on a great hearth or portable altar; and lastly Kyros himself in his chariot (*Xen. Cyr.* 8. 3, 11 ff.). In the time of Alexander the Great it was the custom of the Persian kings to set out in procession at sunrise: first went the sacred eternal fire borne on silver altars; then the Magi chanting; after them 365 youths in scarlet cloaks; next a chariot sacred to Zeus, drawn by white horses and followed by a magnificent horse called the horse of the Sun—the leading horses being decked with gold rods and white cloths (*Curt.* 3. 3, 9 ff.). The sumptuous chariot of Dareios iii is well shown in the great mosaic from Pompeii (F. Winter *Das Alexandermosaik aus Pompeji* Strassburg 1909 col. pl. 1, J. Overbeck—A. Mau *Pompeji*⁴, Leipzig 1884 p. 613 ff. with col. pl.). Note that the chariot of Zeus is throughout distinguished from the chariot of the Sun.

³ *Infra* ch. ii § 4 (c).

⁴ A copper coin of Alexandria struck by Trajan has for reverse type Zeus *Ammon* in a chariot drawn by two rams (*Brit. Mus. Cat. Coins Alexandria* pp. xl, 49 no. 405, *Head Hist. num.*² p. 862). This may be solar (*infra* ch. i § 6 (f) i).

⁵ G. F. Abbott *Macedonian Folklore* Cambridge 1903 p. 46, J. C. Lawson *Modern Greek Folklore and Ancient Greek Religion* Cambridge 1910 p. 35, Miss M. Hamilton *Greek Saints and Their Festivals* Edinburgh and London 1910 p. 163 ff.

⁶ See further Miss M. Hamilton *op. cit.* p. 157 ff.