

# **THE HEROES**



*So Danae was comforted and went home with  
Dictys the good fisherman.*

# **THE HEROES**

**OR**

## **GREEK FAIRY TALES**

**FOR MY CHILDREN**

**BY**

**CHARLES KINGSLEY**

*with illustrations by T. H. Robinson*



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TO  
MY CHILDREN,  
ROSE, MAURICE, AND MARY,  
A LITTLE PRESENT OF  
OLD GREEK FAIRY TALES.





## **PREFACE**

MY DEAR CHILDREN,

SOME of you have already heard of the old Greeks; and all of you, as you grow up, will hear more and more of them. Those of you who are boys will, perhaps, spend a great deal of time in reading Greek books; and the girls, though they may not learn Greek, will be sure to come across a great many stories taken from Greek history, and to see, I may say every day, things which we should not have had if it had not been for these old Greeks. You can hardly find a well-written book which has not in it Greek names, and words, and proverbs; you cannot walk through a great town without passing Greek buildings; you cannot go into a well-furnished room without seeing Greek statues and ornaments, even Greek patterns of furniture and paper; so strangely have these old Greeks left their mark behind them upon this modern world in which we now live. And as you grow up, and read more and more, you will find that we owe to these old Greeks the beginnings of all our

mathematics and geometry—that is, the science and knowledge of numbers, and of the shapes of things, and of the forces which make things move and stand at rest; and the beginnings of our geography and astronomy; and of our laws, and freedom, and politics—that is, the science of how to rule a country, and make it peaceful and strong. And we owe to them, too, the beginning of our logic—that is, the study of words and of reasoning; and of our metaphysics—that is, the study of our own thoughts and souls. And last of all, they made their language so beautiful, that foreigners used to take to it instead of their own; and at last Greek became the common language of educated people all over the old world, from Persia and Egypt even to Spain and Britain. And therefore it was that the New Testament was written in Greek, that it might be read and understood by all the nations of the Roman empire; so that next to the Jews, and the Bible which the Jews handed down to us, we owe more to these old Greeks than to any people upon earth.

Now you must remember one thing, that “Greeks” was not their real name. They called themselves always “Hellens,” but the Romans miscalled them Greeks; and we have taken that wrong name from the Romans; it would take a long time to tell you why. They were made up of many tribes and many small separate states; and when you hear in this book of Minuai, and Athenians, and other such names, you must remember that they were all different tribes and peoples of the one great



Hellen race, who lived in what we now call Greece, in the islands of the Archipelago, and along the coast of Asia Minor (Ionia, as they call it), from the Hellespont to Rhodes, and had afterwards colonies and cities in Sicily, and South Italy (which was called Great Greece), and along the shores of the Black Sea, at Sinope, and Kertch, and at Sevastopol. And after that, again, they spread under Alexander the Great, and conquered Egypt, and Syria, and Persia, and the whole East. But that was many a hundred years after my stories; for then there were no Greeks on the Black Sea shores, nor in Sicily, or Italy, or anywhere, but in Greece and in Ionia. And if you are puzzled by the names of places in this book, you must take the maps and find them out. It will be a pleasanter way of learning geography than out of a dull lesson-book.

Now, I love these old Hellens heartily; and I should be very ungrateful to them if I did not, considering all that they have taught me; and they seem to me like brothers, though they have all been dead and gone many a hundred years ago. So as you must learn about them, whether you choose or not, I wish to be the first to introduce you to them, and to say, "Come hither, children, at this blessed Christmas time, when all God's creatures should rejoice together, and bless him who redeemed them all. Come and see old friends of mine, whom I knew long ere you were born. They are come to visit us at Christmas, out of the world where all live to

God; and to tell you some of their old fairy-tales, which they loved when they were young, like you.”

For nations begin at first by being children like you, though they are made up of grown men. They are children at first like you—men and women with children’s hearts; frank, and affectionate, and full of trust, and teachable, and loving to see and learn all the wonders round them; and greedy also, too often, and passionate and silly, as children are.

Thus these old Greeks were teachable, and learnt from all the nations round. From the Phœnicians they learnt ship-building, and some say letters beside; and from the Assyrians they learnt painting, and carving, and building in wood and stone; and from the Egyptians they learnt astronomy, and many things which you would not understand. In this they were like our own forefathers, the Northmen, of whom you love to hear, who, though they were wild and rough themselves, were humble, and glad to learn from every one. Therefore God rewarded these Greeks, as He rewarded our forefathers, and made them wiser than the people who taught them, in every thing they learnt; for He loves to see men and children open-hearted, and willing to be taught; and to him who uses what he has got, He gives more and more day by day. So these Greeks grew wise and powerful, and wrote poems which will live till the world’s end, which you must read for yourselves some day, in English at least, if not in Greek. And they

learnt to carve statues, and build temples, which are still among the wonders of the world; and many another wondrous thing God taught them, for which we are the wiser this day.

For you must not fancy, children, that because these old Greeks were heathens, therefore God did not care for them, and taught them nothing.

The Bible tells us that it was not so, but that God's mercy is over all his works, and that He understands the hearts of all people, and fashions all their works. And St. Paul told these old Greeks in aftertimes, when they had grown wicked and fallen low, that they ought to have known better, because they were God's offspring, as their own poets had said; and that the good God had put them where they were, to seek the Lord, and feel after him, and find him, though He was not far from any one of them. And Clement of Alexandria, a great Father of the Church, who was as wise as he was good, said that God had sent down Philosophy to the Greeks from heaven, as he sent down the Gospel to the Jews.

For Jesus Christ, remember, is the Light who lights every man who comes into the world. And no one can think a right thought, or feel a right feeling, or understand the real truth of any thing in earth and heaven, unless the good Lord Jesus teaches him by his Spirit, which gives man understanding.

But these Greeks, as St. Paul told them, forgot what God had taught them, and though they were God's

offspring, worshipped idols of wood and stone, and fell at last into sin and shame, and then, of course into cowardice and slavery, till they perished out of that beautiful land which God had given them for so many years.

For, like all nations who have left any thing behind them, beside mere mounds of earth, they believed at first in the One True God who made all heaven and earth. But after a while, like all other nations, they began to worship other Gods, or rather angels and spirits, who (so they fancied) lived about their land. Zeus the Father of gods and men (who was some dim remembrance of the blessed true God), and Hera his wife, and Phoebus Apollo the Sun-god, and Pallas Athene who taught men wisdom and useful arts, and Aphrodite the Queen of Beauty, and Poseidon the Ruler of the Sea, and Hephaistos the King of the Fire, who taught men to work in metals. And they honoured the Gods of the Rivers, and the Nymph-maids, who they fancied lived in the caves, and the fountains, and the glens of the forest, and all beautiful wild places. And they honoured the Erinnyes, the dreadful sisters, who, they thought, haunted guilty men until their sins were purged away. And many other dreams they had, which parted the One God into many; and they said, too, that these gods did things which would be a shame and sin for any man to do. And when their philosophers arose, and told them that God was One, they would not listen, but loved their idols, and their wicked idol

feasts, till they all came to ruin. But we will talk of sad things no more.

But, at the time of which this little book speaks, they had not fallen as low as that. They worshipped no idols, as far as I can find; and they still believed in the last six of the ten commandments, and knew well what was right and what was wrong. And they believed (and that was what gave them courage) that the gods loved men, and taught them, and that without the gods men were sure to come to ruin. And in that they were right enough, as we know—more right even than they thought; for without God we can do nothing, and all wisdom comes from him.

Now, you must not think of them in this book as learned men, living in great cities, such as they were afterwards, when they wrought all their beautiful works, but as country people, living in farms and walled villages, in a simple, hard-working way; so that the greatest kings and heroes cooked their own meals, and thought it no shame, and made their own ships and weapons, and fed and harnessed their own horses; and the queens worked with their maid-servants, and did all the business of the house, and spun, and wove, and embroidered, and made their husbands' clothes and their own. So that a man was honoured among them, not because he happened to be rich, but according to his skill, and his strength, and courage, and the number of things which he could do. For they were but grown-up children, though they were right noble children

too; and it was with them as it is now at school, the strongest and cleverest boy, though he be poor, leads all the rest.

Now, while they were young and simple they loved fairy tales, as you do now. All nations do so when they are young: our old forefathers did, and called their stories “Sagas.” I will read you some of them some day—some of the Eddas, and the Voluspà, and Beowulf, and the noble old Romances. The old Arabs, again, had their tales, which we now call “The Arabian Nights.” The old Romans had theirs, and they called them “Fabulæ,” from which our word “fable” comes; but the old Hellens called theirs “Muthoi,” from which our new word “myth” is taken. But next to those old Romances, which were written in the Christian middle age, there are no fairy tales like these old Greek ones, for beauty, and wisdom, and truth, and for making children love noble deeds, and trust in God to help them through.

Now, why have I called this book “The Heroes”? Because that was the name which the Hellens gave to men who were brave and skilful, and dare do more than other men. At first, I think, that was all it meant: but after a time it came to mean something more; it came to mean men who helped their country; men in those old times, when the country was half wild, who killed fierce beasts and evil men, and drained swamps, and founded towns, and therefore after they were dead, were honoured, because they had left their country better than they found it. And we call such a man a hero in

English to this day, and call it a “heroic” thing to suffer pain and grief, that we may do good to our fellow-men. We may all do that, my children, boys and girls alike; and we ought to do it, for it is easier now than ever, and safer, and the path more clear. But you shall hear how the Hellens said their heroes worked, three thousand years ago. The stories are not all true, of course, nor half of them; you are not simple enough to fancy that; but the meaning of them is true, and true forever, and that is—“Do right, and God will help you.”

FARLEY COURT

*Advent*, 1855.

[I OWE an apology to the few scholars who may happen to read this hasty jeu d'esprit, for the inconsistent method in which I have spelt Greek names. The rule which I have tried to follow has been this: When the word has been hopelessly Latinized, as “Phœbus” has been, I have left it as it usually stands but in other cases I have tried to keep the plain Greek spelling, except when it would have seemed pedantic, or when, as in the word “Tiphus,” I should have given an altogether wrong notion of the sound of the word. It has been a choice of difficulties, which has been forced on me by our strange habit of introducing boys to the Greek myths, not in their original shape, but in a Roman disguise.]







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# STORY I.— PERSEUS

## PART I.

### HOW PERSEUS AND HIS MOTHER CAME TO SERIPHOS



*They fought a long while up  
and down the land.*

ONCE upon a time there were two princes who were twins. Their names were Acrisius and Prœtus, and they lived in the pleasant vale of Argos, far away in Hellas. They had fruitful meadows and vineyards, sheep and oxen, great herds of horses feeding down in Lerna Fen, and all that men could need to make them blest; and yet they were wretched, because they were jealous of each other. From the moment

they were born they began to quarrel; and when they

## *PERSEUS*

grew up, each tried to take away the other's share of the kingdom, and keep all for himself. So first Acrisius drove out Proetus; and he went across the seas, and brought home a foreign princess for his wife, and foreign warriors to help him, who were called Cyclopes; and drove out Acrisius in his turn; and then they fought a long while up and down the land, till the quarrel was settled; and Acrisius took Argos and one half the land, and Proetus took Tiryns and the other half. And Proetus and his Cyclopes built around Tiryns great walls of unhewn stone, which are standing to this day.

But there came a prophet to that hard-hearted Acrisius and prophesied against him, and said: "Because you have risen up against your own blood, your own blood shall rise up against you; because you have sinned against your kindred, by your kindred you shall be punished. Your daughter Danae shall bear a son, and by that son's hands you shall die. So the gods have ordained, and it will surely come to pass."

And at that, Acrisius was very much afraid; but he did not mend his ways. He had been cruel to his own family; and, instead of repenting and being kind to them, he went on to be more cruel than ever; for he shut up his fair daughter Danae in a cavern underground, lined with brass, that no one might come near her. So he fancied himself more cunning than the gods: but you will see presently whether he was able to escape them.

Now it came to pass that in time Danae bore a son; so beautiful a babe that any but king Acrisius would have had pity on it. But he had no pity. For he took

## *HOW PERSEUS AND HIS MOTHER CAME TO SERIPHOS*

Danae and her babe down to the sea-shore, and put them into a great chest and thrust them out to sea, for the winds and the waves to carry them whithersoever they would.



*He took Danae and her babe down to the sea-shore.*

The northwest wind blew freshly out of the blue mountains, and down the pleasant vale of Argos, and away and out to sea. And away and out to sea before it, floated the mother and her babe, while all who watched them wept, save that cruel father, king Acrisius.

So they floated on and on, and the chest danced up and down upon the billows, and the baby slept upon its mother's breast; but the poor mother could not sleep,

## *PERSEUS*

but watched and wept, and she sang to her baby as they floated; and the song which she sang you shall learn yourselves some day.

And now they are past the last blue headland, and in the open sea; and there is nothing round them but the waves, and the sky, and the wind. But the waves are gentle, and the sky is clear, and the breeze is tender and low; for these are the days when Halcyone and Ceyx build their nests, and no storms ever ruffle the pleasant summer sea.

And who were Halcyone and Ceyx? You shall hear while the chest floats on. Halcyone was a fairy maiden, the daughter of the beach and of the wind. And she loved a sailor boy, and married him; and none on earth were so happy as they. But at last Ceyx was wrecked; and before he could swim to the shore, the billows swallowed him up. And Halcyone saw him drowning, and leapt into the sea to him; but in vain. Then the Immortals took pity on them both, and changed them into two fair sea-birds; and now they build a floating nest every year, and sail up and down happily forever, upon the pleasant seas of Greece.

So a night passed, and a day, and a long day it was for Danae; and another night and day beside, till Danae was faint with hunger and weeping, and yet no land appeared. And all the while the babe slept quietly; and at last poor Danae dropped her head and fell asleep likewise, with her cheek against her babe's.

After a while she was awakened suddenly; for the chest was jarring and grinding, and the air was full of

*HOW PERSEUS AND HIS MOTHER CAME TO SERIPHOS*

sound. She looked up, and over her head were mighty cliffs, all red in the setting sun, and around her rocks and breakers, and flying flakes of foam. She clasped her hands together, and shrieked aloud for help. And when she cried, help met her; for now there came over the rocks a tall and stately man, and looked down wondering upon poor Danae tossing about in the chest among the waves.

He wore a rough cloak of frieze, and on his head a broad hat to shade his face; in his hand he carried a trident for spearing fish, and over his shoulder was a casting-net; but Danae could see that he was no common man by his stature, and his walk, and his flowing golden hair and beard; and by the two servants who came behind him, carrying baskets for his fish. But she had hardly time to look at him, before he had laid aside his trident, and leapt down the rocks, and thrown his casting-net so surely over Danae and the chest, that he drew it, and her, and the baby, safe upon a ledge of rock.

Then the fisherman took Danae by the hand, and lifted her out of the chest, and said:—

“O beautiful damsel, what strange chance has brought you to this island in so frail a ship? Who are you, and whence? Surely you are some king’s daughter; and this boy has somewhat more than mortal.”

And as he spoke he pointed to the babe; for its face shone like the morning star.

But Danae only held down her head, and sobbed out:—

*PERSEUS*

“Tell me to what land I have come, unhappy that I am; and among what men I have fallen?”

And he said: “This isle is called Seriphos, and I am a Hellen, and dwell in it. I am the brother of Polydectes the king; and men call me Dictys the netter, because I catch the fish of the shore.”

Then Danae fell down at his feet, and embraced his knees, and cried:—

“Oh, Sir, have pity upon a stranger, whom a cruel doom has driven to your land; and let me live in your house as a servant; but treat me honourably, for I was once a king’s daughter, and this my boy (as you have truly said) is of no common race. I will not be a charge to you, or eat the bread of idleness; for I am more skilful in weaving and embroidery than all the maidens of my land.”

And she was going on; but Dictys stopped her, and raised her up, and said:

“My daughter, I am old, and my hairs are growing gray; while I have no children to make my home cheerful. Come with me then, and you shall be a daughter to me and to my wife, and this babe shall be our grandchild. For I fear the gods, and show hospitality to all strangers; knowing that good deeds, like evil ones, always return to those who do them.”

So Danae was comforted, and went home with Dictys the good fisherman, and was a daughter to him and to his wife, till fifteen years were past.



## PART II.

# HOW PERSEUS VOWED A RASH VOW



*Pallas Athené*

FIFTEEN years were past and gone, and the babe was now grown to be a tall lad and a sailor, and went many voyages after merchandise to the islands round. His mother called him Perseus; but all the people in Seriphos said that he was not the son of mortal man, and called him the son of Zeus, the king of the Immortals. For though he was but fifteen, he was taller by a head than any man in the island; and he was the most skilful of all in running and wrestling and boxing, and in

throwing the quoit and the javelin, and in rowing with the oar, and in playing on the harp, and in all which befits a man. And he was brave and truthful, gentle

## *PERSEUS*

and courteous, for good old Dictys had trained him well; and well it was for Perseus that he had done so. For now Danae and her son fell into great danger, and Perseus had need of all his wit to defend his mother and himself.

I said that Dictys' brother was Polydectes, king of the island. He was not a righteous man, like Dictys; but greedy, and cunning, and cruel. And when he saw fair Danae, he wanted to marry her. But she would not; for she did not love him, and cared for no one but her boy, and her boy's father, whom she never hoped to see again. At last Polydectes became furious; and while Perseus was away at sea he took poor Danae away from Dictys, saying, "If you will not be my wife, you shall be my slave." So Danae was made a slave, and had to fetch water from the well, and grind in the mill, and perhaps was beaten, and wore a heavy chain, because she would not marry that cruel king. But Perseus was far away over the seas in the isle of Samos, little thinking how his mother was languishing in grief.

Now one day at Samos, while the ship was lading, Perseus wandered into a pleasant wood to get out of the sun, and sat down on the turf and fell asleep. And as he slept a strange dream came to him; the strangest dream which he had ever had in his life.

There came a lady to him through the wood, taller than he, or any mortal man: but beautiful exceedingly, with great gray eyes, clear and piercing, but strangely soft and mild. On her head was a helmet, and in her hand a spear. And over her shoulder, above her long

*HOW PERSEUS VOWED A RASH VOW*

blue robes, hung a goatskin, which bore up a mighty shield of brass, polished like a mirror. She stood and looked at him with her clear gray eyes; and Perseus saw that her eyelids never moved, nor her eyeballs, but looked straight through and through him, and into his very heart, as if she could see all the secrets of his soul, and knew all that he had ever thought or longed for since the day that he was born. And Perseus dropped his eyes, trembling and blushing, as the wonderful lady spoke.

“Perseus, you must do an errand for me.”

“Who are you, lady? And how do you know my name?”

“I am Pallas Athené and I know the thoughts of all men’s hearts, and discern their manhood or their baseness. And from the souls of clay I turn away; and they are blest, but not by me. They fatten at ease, like sheep in the pasture, and eat what they did not sow, like oxen in the stall. They grow and spread, like the gourd along the ground: but, like the gourd, they give no shade to the traveller; and when they are ripe death gathers them, and they go down unloved into hell, and their name vanishes out of the land.

“But to the souls of fire I give more fire, and to those who are manful I give a might more than man’s. These are the heroes, the sons of the Immortals, who are blest, but not like the souls of clay. For I drive them forth by strange paths, Perseus, that they may fight the Titans and the monsters, the enemies of Gods and men. Through doubt and need, danger and battle, I

## *PERSEUS*

drive them; and some of them are slain in the flower of youth, no man knows when or where; and some of them win noble names, and a fair and green old age; but what will be their latter end I know not, and none, save Zeus, the father of Gods and men. Tell me now, Perseus, which of these two sorts of men seem to you more blest?"

Then Perseus answered boldly: "Better to die in the flower of youth, on the chance of winning a noble name, than to live at ease like the sheep, and die unloved and unrenowned."

Then that strange lady laughed, and held up her brazen shield, and cried: "See here, Perseus; dare you face such a monster as this, and slay it, that I may place its head upon this shield?"

And in the mirror of the shield there appeared a face, and as Perseus looked on it his blood ran cold. It was the face of a beautiful woman; but her cheeks were pale as death, and her brows were knit with everlasting pain, and her lips were thin and bitter like a snake's; and instead of hair, vipers wreathed about her temples, and shot out their forked tongues; while round her head were folded wings like an eagle's, and upon her bosom claws of brass.

And Perseus looked awhile, and then said: "If there is anything so fierce and foul on earth, it were a noble deed to kill it. Where can I find the monster?"

Then the strange lady smiled again, and said: "Not yet; you are too young, and too unskilled; for this is Medusa the Gorgon, the mother of a monstrous brood.

## *HOW PERSEUS VOWED A RASH VOW*

Return to your home, and do the work which waits there for you. You must play the man in that before I can think you worthy to go in search of the Gorgon.”

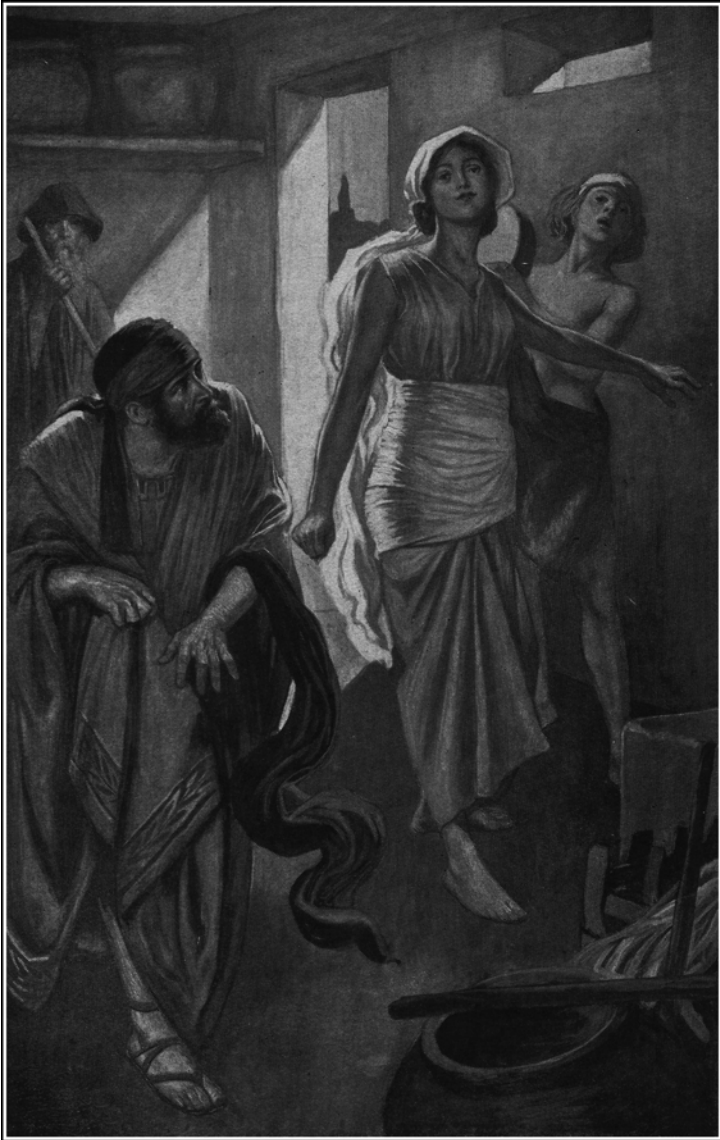
Then Perseus would have spoken, but the strange lady vanished, and he awoke; and behold, it was a dream. But day and night Perseus saw before him the face of that dreadful woman, with the vipers writhing round her head.

So he returned home; and when he came to Seriphos, the first thing which he heard was that his mother was a slave in the house of Polydectes.

Grinding his teeth with rage, he went out, and away to the king's palace, and through the men's rooms, and the women's rooms, and so through all the house (for no one dared stop him, so terrible and fair was he), till he found his mother sitting on the floor, turning the stone hand-mill, and weeping as she turned it. And he lifted her up, and kissed her, and bade her follow him forth. But before they could pass out of the room, Polydectes came in, raging. And when Perseus saw him, he flew upon him as the mastiff flies on the boar. “Villain and tyrant!” he cried; “is this your respect for the Gods, and thy mercy to strangers and widows? You shall die!” And because he had no sword, he caught up the stone hand-mill, and he lifted it to dash out Polydectes's brains.

But his mother clung to him, shrieking, “Oh, my son, we are strangers and helpless in the land; and if you kill the king, all the people will fall on us, and we shall both die.”

Good Dictys, too, who had come in, entreated him.



*Perseus caught up the stone hand-mill.*

## *HOW PERSEUS VOWED A RASH VOW*

“Remember that he is my brother. Remember how I have brought you up, and trained you as my own son, and spare him for my sake.”

Then Perseus lowered his hand; and Polydectes, who had been trembling all this while like a coward, because he knew that he was in the wrong, let Perseus and his mother pass.

Perseus took his mother to the temple of Athené, and there the priestess made her one of the temple-sweepers; for there they knew she would be safe, and not even Polydectes would dare to drag her away from the altar. And there Perseus, and the good Dictys, and his wife, came to visit her every day; while Polydectes, not being able to get what he wanted by force, cast about in his wicked heart how he might get it by cunning.

Now he was sure that he could never get back Danae as long as Perseus was in the island; so he made a plot to rid himself of him. And first he pretended to have forgiven Perseus, and to have forgotten Danae; so that, for a while, all went as smoothly as ever.

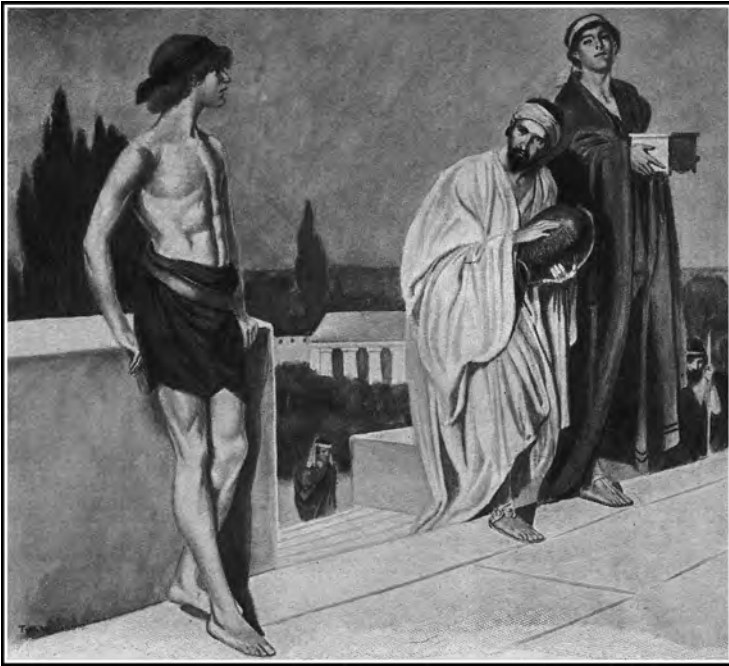
Next he proclaimed a great feast, and invited to it all the chiefs, and land-owners, and the young men of the island, and among them Perseus, that they might all do him homage as their king, and eat of his banquet in his hall.

On the appointed day they all came; and, as the custom was then, each guest brought his present with him to the king: one a horse, another a shawl, or a ring, or a sword; and those who had nothing better brought a basket of grapes, or of game; but Perseus brought

## PERSEUS

nothing, for he had nothing to bring, being but a poor sailor-lad.

He was ashamed, however, to go into the king's presence without his gift; and he was too proud to ask Dictys to lend him one. So he stood at the door sorrowfully, watching the rich men go in; and his face grew very red as they pointed at him, and smiled, and whispered, "What has that foundling to give?"



*So he stood . . . watching the rich men go in.*

Now this was what Polydectes wanted; and as soon as he heard that Perseus stood without, he bade them bring him in, and asked him scornfully before them all,—“Am I not your king, Perseus, and have I not invited you to my feast? Where is your present, then?”



## *HOW PERSEUS VOWED A RASH VOW*

Perseus blushed and stammered, while all the proud men round laughed, and some of them began jeering him openly. "This fellow was thrown ashore here like a piece of weed or drift-wood, and yet he is too proud to bring a gift to the king."

"And though he does not know who his father is, he is vain enough to let the old women call him the son of Zeus."

And so forth, till poor Perseus grew mad with shame, and hardly knowing what he said, cried out,—“A present! who are you who talk of presents? See if I do not bring a nobler one than all of yours together!”

So he said, boasting; and yet he felt in his heart that he was braver than all those scoffers, and more able to do some glorious deed.

“Hear him! Hear the boaster! What is it to be?” cried they all, laughing louder than ever.

Then his dream at Samos came into his mind, and he cried aloud, “The head of the Gorgon.”

He was half afraid after he had said the words; for all laughed louder than ever, and Polydectes loudest of all.

“You have promised to bring me the Gorgon’s head? Then never appear again in this island without it. Go!”

Perseus ground his teeth with rage, for he saw that he had fallen into a trap; but his promise lay upon him, and he went out without a word.

Down to the cliffs he went, and looked across the

## *PERSEUS*

broad blue sea; and he wondered if his dream were true, and prayed in the bitterness of his soul.

“Pallas Athené, was my dream true? and shall I slay the Gorgon? If thou didst really show me her face, let me not come to shame as a liar and boastful. Rashly and angrily I promised; but cunningly and patiently will I perform.”

But there was no answer, nor sign; neither thunder nor any appearance; not even a cloud in the sky.

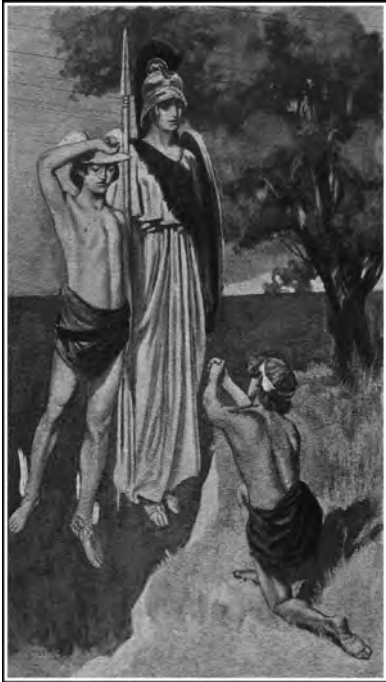
And three times Perseus called weeping. “Rashly and angrily I promised; but cunningly and patiently will I perform.”

Then he saw afar off above the sea a small white cloud, as bright as silver. And it came on, nearer and nearer, till its brightness dazzled his eyes.

Perseus wondered at that strange cloud, for there was no other cloud all round the sky; and he trembled as it touched the cliff below. And as it touched, it broke, and parted, and within it appeared Pallas Athené, as he had seen her at Samos in his dream, and beside her a young man more light-limbed than the stag, whose eyes were like sparks of fire. By his side was a scimitar of diamond, all of one clear precious stone, and on his feet were golden sandals, from the heels of which grew living wings.

They looked upon Perseus keenly, and yet they never moved their eyes; and they came up the cliffs towards him more swiftly than the sea-gull, and yet they never moved their feet, nor did the breeze stir the robes

## HOW PERSEUS VOWED A RASH VOW



*Perseus fell down and worshipped.*

about their limbs; only the wings of the youth's sandals quivered, like a hawk's when he hangs above the cliff. And Perseus fell down and worshipped, for he knew that they were more than man.

But Athené stood before him and spoke gently, and bid him have no fear. Then—

“Perseus,” she said, “he who overcomes in one trial merits thereby a sharper trial still. You have braved Polydectes,

and done manfully. Dare you brave Medusa the Gorgon?”

And Perseus said, “Try me; for since you spoke to me in Samos a new soul has come into my breast, and I should be ashamed not to dare anything which I can do. Show me, then, how I can do this!”

“Perseus,” said Athené, “think well before you attempt; for this deed requires a seven years' journey, in which you cannot repent or turn back nor escape; but if your heart fails you, you must die in the unshapen land, where no man will ever find your bones.”

“Better so than live here, useless and despised,” said

## PERSEUS

Perseus. "Tell me, then, oh tell me, fair and wise Goddess, of your great kindness and condescension, how I can do but this one thing, and then, if need be, die!"

Then Athené smiled and said,—

"Be patient, and listen; for if you forget my words, you will indeed die. You must go northward to the country of the Hyperboreans, who live beyond the pole, at the sources of the cold north wind; till you find the three Grey Sisters, who have but one eye and one tooth between them. You must ask them the way to the Nymphs, the daughters of the Evening Star, who dance about the golden tree, in the Atlantic island of the west. They will tell you the way to the Gorgon, that you may slay her, my enemy, the mother of monstrous beasts. Once she was a maiden as beautiful as morn, till in her pride she sinned a sin at which the sun hid his face; and from that day her hair was turned to vipers, and her hands to eagle's claws; and her heart was filled with shame and rage, and her lips with bitter venom; and her eyes became so terrible that whosoever looks on them is turned to stone; and her children are the winged horse, and the giant of the golden sword; and her grandchildren are Echidna the witch-adder, and Geryon the three-headed tyrant, who feeds his herds beside the herds of hell. So she became the sister of the Gorgons, Stheino and Euryte the abhorred, the daughters of the Queen of the Sea. Touch them not, for they are immortal: but bring me only Medusa's head."

"And I will bring it!" said Perseus; "but how am

*HOW PERSEUS VOWED A RASH VOW*

I to escape her eyes? Will she not freeze me too into stone?"

"You shall take this polished shield," said Athené; "and when you come near her look not at her herself, but at her image in the brass; so you may strike her safely. And when you have struck off her head, wrap it, with your face turned away, in the folds of the goat-skin on which the shield hangs, the hide of Amaltheié, the nurse of the Ægis-holder. So you will bring it safely back to me, and win to yourself renown, and a place among the heroes who feast with the Immortals upon the peak where no winds blow."

Then Perseus said, "I will go, though I die in going. But how shall I cross the seas without a ship? And who will show me my way? And when I find her, how shall I slay her, if her scales be iron and brass?"

Then the young man spoke: "These sandals of mine will bear you across the seas, and over hill and dale like a bird, as they bear me all day long; for I am Hermes, the far-famed Argus-slayer, the messenger of the Immortals who dwell on Olympus."

Then Perseus fell down and worshipped, while the young man spoke again.

"The sandals themselves will guide you on the road, for they are divine and cannot stray; and this sword itself, the Argus-slayer, will kill her, for it is divine, and needs no second stroke. Arise, and gird them on, and go forth."

## PERSEUS

So Perseus arose, and girded on the sandals and the sword.

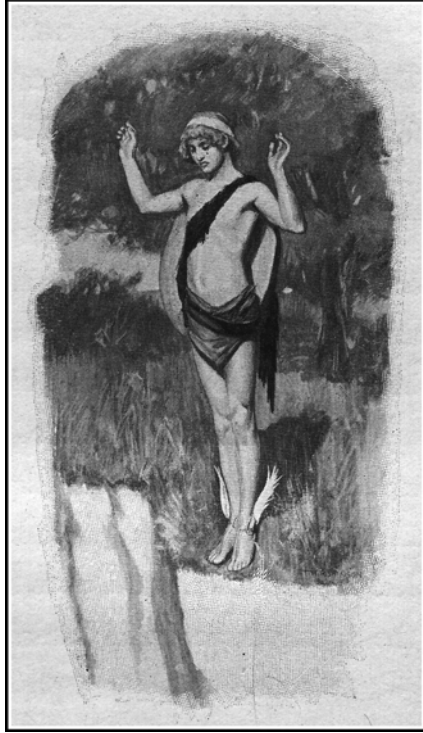
And Athené cried, “Now leap from the cliff and be gone.”

But Perseus lingered.

“May I not bid farewell to my mother and to Dictys? And may I not offer burnt-offerings to you, and to Hermes the far-famed Argus-slayer, and to Father Zeus above?”

“You shall not bid farewell to your mother, lest your heart relent at her weeping. I will comfort her and Dictys until you return in peace. Nor shall you offer burnt-offerings to the Olympians; for your offering shall be Medusa’s head. Leap, and trust in the armour of the Immortals.”

Then Perseus looked down the cliff and shuddered; but he was ashamed



*Perseus looked down the cliff  
and shuddered.*

*HOW PERSEUS VOWED A RASH VOW*

to show his dread. Then he thought of Medusa and the renown before him, and he leaped into the empty air.

And behold, instead of falling he floated, and stood, and ran along the sky. He looked back, but Athené had vanished, and Hermes; and the sandals led him on northward ever, like a crane who follows the spring toward the Ister fens.