

that all this wealth has grown by long accumulation out of an original poverty; and that the actual germs of language were a scanty list of formless roots, representing a few of the most obvious sensible acts and phenomena appearing in ourselves, our fellow-creatures, and the nature by which we are surrounded."¹

The mythology of the Greeks exhibits the impressions made by a vast range of phenomena, although the climatic conditions of the Hellenic land would necessarily bring into prominence the career of the sun in his daily journey through the heaven rather than the interchange of summer and winter. That nothing more would be needed for the growth of legends capable of being expanded into any number of epic poems, the history of Greek epical literature abundantly proves; and we have only to see now that the most intricate myths have earlier forms in which the physical meaning of the phrases employed is no longer a matter of doubt.

Of the two legends narrated in the poems afterwards combined in the hymn to Apollo, the former (I.) relates the birth of the sun from the darkness, which is called his mother. The wanderings of Lêtô, which represent the weary march of the night before the day breaks, come to an end, as they could find an end, only in Delos, the bright land. Why the myth should be localised especially in the barren island of the Ægæan sea is a question with which we are not much concerned, although the meaning of local names is a subject of no little interest. It may be enough to say that a multitude of names are but translations of that of Delos, that Sarpêdon and Glaukos are alike born in the Lykian land of light, that Zeus is nursed in the cave of Dictê, that the Hellenes themselves are the children of the Sun, and that the same idea is set forth in the names of Athens, Arkadia, Lykosoura, Argos, Europa. At length the child is born, and a halo of serene light encircles his cradle where the nymphs bathe him in pure water and gird a broad golden band around his form. Here, then, in Delos, is for a while the place of his rest; and to Delos, after all his

¹ Whitney, *On Language and the Study of Language*, p. 398.