

twilight, which dies away at sundown, to be brought back again in the morning.

The myth of Epimetheus (XIX.) is in part a mere institutional legend to account for the assignment of the bones and fat as the portion of the gods in burnt sacrifices, just as the story of Poseidon and Athênê (XXII.) is devised to explain the name of Athens, the city of the dawn-goddess. The story of Pandôra points to the same train of thought, which in the Hesiodic ages made men start from a state of absolute happiness, in contrast with other myths, which represented them as beginning their existence in utter helplessness and misery and slowly learning the commonest things by the aid of Promêtheus or Phorôneus. These two, then, with Hermes, are the givers of fire to men; but the progress made by the sons of men in knowledge and power wakens the jealousy of Zeus, and Promêtheus (XX.), the deliverer, is chained on the desolate crags of Caucasus, until Herakles, the descendant of the Argive Iô (a name akin to that of Iolê, Iokastê (LVI.), Iamos (XLI.) and Iolâos, with many others), comes to set him free.

The resemblance of the myth of Deukalion (XXI.) to the narrative of the Noachian deluge it is unnecessary to point out. It may be enough to remark here that the legend of Deukalion is interwoven with other legends, as with those of Endymiôn and of Minos, in which old mythical phrases are again and again reproduced with a marvellous variety of combination.

The story of Medusa (XXIII.) belongs to the great series of myths which, having Perseus for their centre, were localised in the Peloponnesian Argos. The myths had existed in a simpler form during the ages in which the name Argos had carried with it no geographical meaning, but, like Lykia and Delos, Athens and Arkadia, denoted simply the bright land of the Dawn and the Sun. These dynastic legends are in all cases genuine subjects for epic poetry; and the myth of Perseus, which certainly cannot be assigned to the latest class of such narratives, furnishes a theme not less magnificent than that of the Trojan war. Whether it was treated at any