

## ☞ HOW THE WORLD BEGAN, ACCORDING TO THE ANCIENT GREEKS ☞

At first there was *Chaos*- a vast, seething confusion. There were no limits or bounds in the world; there was no plan or outline. It was all a tremendous disorder, but in it were hidden all things that now exist.

Gradually, after a long lapse of ages, Chaos ceased to be mere darkness and confusion. It resolved itself into two great beings, two majestic deities- *Gæa*, or Mother Earth, and Uranus, or the Overhanging Heavens. But a constant memory of Chaos remained and still remains in *Night*, the mysterious darkness in which Chaos lived.

From the marriage of Gæa and Uranus many children were born. Some of the children were very beautiful; others were terrifying monsters. The former were called *Titans*. They were twelve in number and of great size and strength; like men, only much grander.

Among the most famous of them were *Oceanus* and *Tethys*, who ruled the sea; *Hyperion* and *Thea*, deities of the sun and moon; *Rhea*, later known as the "Great Mother"; *Themis*, guardian of law and justice; *Mnemosyne*, the goddess of memory, and *Cronus*, youngest and most powerful of them all. The monsters born to Gæa and Uranus were of two kinds. Three of them had each a hundred hands. Three others had each only one eye. The former were called *Hecatoncheires*, the latter *Cyclopes*.

Now Uranus hated all his children, but above all he hated the six monsters, and he therefore confined them in the lower regions of the earth, called *Tartarus*. Mother Earth, to whom none of her brood was hateful, was angry at the imprisonment of six of her children, and she called upon the Titans to help her against their father. None would help her except Cronus (whom the Romans held to be the same as their *Saturn*). He took a sharp sickle and slew his father. From the blood of Uranus sprang the *giants*, more like men than gods, who wore the skins of wild beasts, and who were fierce fighters. From his blood sprang, too, the *Furies*, or *Eumendies*, whose hair was writhing serpents.

Having overthrown his father, Cronus seized the rule of the world. He took Rhea to be his wife, and divided his empire among his fellow Titans. But his own reign in time came to an end. He feared that a fate similar to that of his father would overtake him, and so he swallowed each of his children as it was born- three daughters, *Hestia*, *Demeter*, and *Hera*, and three sons, *Hades*, *Poseidon*, and *Zeus*. At least, he thought he had swallowed Zeus, but when it came to the turn of their youngest born, Rhea cunningly substituted a stone in place of the infant.

Zeus was secretly conveyed to the island of Crete, and there the nymphs Ida and Adrastea fed him on the milk of the goat Amalthea. When Zeus attained full growth and strength, he resolved to conquer Cronus. With the aid of Gæa he managed to make Cronus disgorge the five deities he had swallowed; and then with the help of these he made war on the ancient god. On the side of Cronus were ranged almost all the Titans; on the side of Zeus were not only his brothers and sisters, but also the hundred-handed and the one-eyed monsters, whom Cronus, like Uranus had confined in Tartarus. The Cyclopes, in gratitude for their release by Zeus forged for him the thunderbolt and the lightning. The Hecatoncheires, on the other hand, provided him with the shock of earthquakes as a weapon.

On one mountain stood the old gods, and on another stood the young gods. For ages the war lasted, and every time a battle took place the whole earth shook with the tread of the divine warriors and the air resounded with the tremendous battle cries. Zeus hurled thunderbolt upon thunderbolt. The forests burst into flames, the rivers boiled, the very skies were scorched. At last the Titans could withstand the might of Zeus no longer. They were hurled in fire from their mountain stronghold. The young gods pursued and overcame them. Most of the Titans were confined in Tartarus. The son of one of them, *Atlas*, was assigned the task of bearing the world on his shoulders forever. Another Titan's two sons, *Prometheus* and *Epimetheus*, who had refused to take arms against Zeus, likewise escaped imprisonment; and for a time Prometheus was the chief advisor of Zeus. Now the gods divided the world among themselves. To Zeus was given the over-lordship of gods and men, and he was to rule as king on their mountain stronghold, Mount Olympus. As his queen, Zeus chose Hera. Poseidon was assigned the government of the ocean. To Hades went the sway of the underworld. Hestia became goddess of hearth and home, and Demeter goddess of agriculture.

## ☞ THE FOUR AGES OF MAN ☞

Meanwhile, on the face of the earth, the races of mankind had already come into being. As the ancient stories tell, several races of men succeeded one another. In the *Golden Age* of Cronus, life was eternal springtime. The soil brought forth so profusely that all toil was unnecessary. Men were both happy and good; old age came slowly. They dwelt always in a kindly out-of-doors, and knew neither strife nor poverty. When death at length came to them, it was like a peaceful sleep into which they fell.

Next came the *Silver Age*. Zeus created the seasons and made labor necessary. Hunger and cold prevailed, and houses had to build. Man in that age showed courage, but he was often overbearing and forgot to pay due reverence to the gods.

The Age of Silver was followed by the *Age of Bronze*, in which men learned the use of arms and made war upon one another. Last was the *Age of Iron*- an era of crime and dishonor, when the gifts of the gods were misused and mankind sank into utter degradation.

Bound up with the history of mankind in these early ages is the wonderful story of Prometheus. The name of this Titan means "fore-thought" or "foresight," just as that of his brother, Epimetheus, means "afterthought" or "hindsight." In other words, Prometheus by the powers of his mind could tell beforehand what was going to happen. For a time, Prometheus was the chosen counselor of Zeus, who relied upon him for help in all things. Yet between them in time a quarrel arose; and all because of mankind. For when Zeus beheld how men fell away from their former glory in the Silver Age, he swept them off the face of the earth, and resolved to create a new race. He called upon Prometheus for assistance, and the Titan took clay from the banks of a river in Arcadia and molded it into the likeness of the gods and breathed life into the images that he made. So a new race was born.

Yet these men were feebler than the men of the two preceding ages, and they came into a world that demanded more of the than had ever before been demanded of men. They had to struggle against the changes of the weather. The earth would not bear food for them unless they first tilled the soil, and around them were dangerous wild beasts. It seemed as if this race would perish unless help came.

Prometheus, looking down upon them, saw what was happening.

“Come,” he said to Zeus, “let us give these poor creatures the blessed gift of fire. With fire, they will not need to fear the cold. With fire, they can make themselves tools and weapons.”

But Zeus feared that if he gave this great boon to men, they would think themselves the equals of the gods, and he refused to grant the request of Prometheus. The Titan was deeply grieved, and at length he resolved that he would no longer dwell with Zeus but would make his abode with men. So he left Olympus, and carried with him, hidden in a reed, the gift of fire. Prometheus taught men how with fire they might make weapons to fight wild beasts and to contend with their enemies, how with fire they might contrive tools for all handicrafts and trades. It was in this age that tin and copper were first mixed in the furnace to make bronze. Prometheus likewise taught men how to subdue the ox, the ass, and the horse. He showed them how to build ships and to reckon the course of the year and write and reckon and to cure diseases.

## ❧ THE DOWRY OF PANDORA AND THE PUNISHMENT OF PROMETHEUS ❧

So men prospered. And as they prospered Zeus was more and more displeased. He finally settled on a cunning stratagem to overcome Prometheus. With the help of his son, *Hephaestus*, lord of the forge, and of the other gods, he devised a most beautiful woman, named *Pandora* (a word in Greek that means “all gifts”). Upon her each of the deities bestowed some grace or beauty. Her he sent to Prometheus, and with her went a great jar, such as men used for storing oil; and the jar was carefully sealed. Prometheus, suspecting a trick on the part of Zeus, refused to accept either the woman or the jar; and Zeus sent her to Epimetheus, who had been warned by his brother against the wiles of Zeus. Epimetheus, however, won by the beauty of Pandora, accepted her as his wife.

“This is my dowry,” she explained, when Epimetheus inquired what was in the jar; and together they broke the seal and opened it. Immediately a cloud of evils flew forth- all the diseases and troubles and worries that still afflict mankind. Too late, they tried to put the lid back again. But only one spirit remained in the jar: *Hope*.

Zeus was, of course, discontented with the result of his stratagem. He had, to be sure, inflicted upon mankind many ailments and cares, but Prometheus was still unpunished. So he commanded two giants to seize Prometheus, and he bade Vulcan, who obeyed unwillingly, to bind the Titan fast to a great crag in the Caucasus Mountains. There Prometheus was left, and there each morning came a fierce eagle (some say a vulture) and consumed part of his body, which each night grew whole again.

“Yield to me,” commanded Zeus, “and you shall be released.”

But never would Prometheus yield to Zeus or give up his devotion to mankind. He gazed, moreover, into the future, and saw that one day a deliverer would come to him, and that this deliverer would be a descendant of Zeus himself. He saw, too, that on another day Zeus himself would be overthrown, and the ultimate God, the true God, installed as ruler of the universe. So he bore his torments unflinchingly.

Zeus, in the meantime, had made up his mind to get rid of all mankind by wiping them all out by means of a great flood. Prometheus warned his son Deucalion that this was coming, and he with his wife Pyrrha took refuge on Mount Parnassus. When the surging floods overwhelmed the earth and all its inhabitants, this pair was saved, for Zeus at last took pity on them and remembered their blameless lives.

When the waters receded, Deucalion and Pyrrha sought a temple of the gods. There a mysterious voice spoke to them and said, "Repeople the earth with the bones of your mother." Deucalion interpreted this to mean stones. He and his wife veiled their heads, and as they walked along, they cast stones behind them. The stones that Deucalion cast became men, and those that fell from his wife's hand became women; and these, according to the ancient legends, were the ancestors of all the beings that people the earth today. Of those that lived first Deucalion was the king, and he taught them many useful arts.

## ON MOUNT OLYMPUS

In the northern part of Greece lies a mountain range, separating the regions called Macedonia and Thessaly. At the eastern end of the chain looms *Mount Olympus*. Its height is about 10,000 feet, and its summit is covered with perpetual snow. Here, the ancient Greeks believed, Zeus had fought against the power of Cronus; and when his reign was established, it was on Mount Olympus that he held court and conducted the councils of the gods. He lived in a magnificent palace, and nearby were the mansions of the other important gods. Daily they came to Zeus and sat around him in solemn conclave; or else the younger gods danced before him and entertained him with song. Their food was *ambrosia*, their drink *nectar*. They were shut off from the view of men by a wall of clouds, at the gates of which sat the *Hours* as guardians.

Some of the gods were constantly thought of as living in this home in the sky. Others, again, were thought of as the gods of nature or the earth proper; and still others were associated with the underworld. Of each of these groups of gods we may speak in turn.

## ZEUS, HERA, HESTIA

Three children of Cronus dwelt ever on Mount Olympus, although sometimes indeed their errands brought them on visits to man.

Zeus, called the father of gods and men, was the founder of kingly power, and the patron of rulers, the establisher of law and order and justice. All good and evil sprang alike from him. To every mortal he assigned his earthly share of sorrow and prosperity. He was armed with the thunder and the lightning; the shaking of his shield produced the storm. He was the god of weather, especially of rain. Waiting to be his messenger, the great eagle crouched before him. The oak, monarch of trees, was sacred to him; and some believed that by listening to the whispering of its leaves, one might guess the mind of Zeus.

Beside him sat his wife and consort, Hera. When she spoke her mind, Zeus listened to her with respect, and she knew all his secrets. Yet she was inferior to him in power and had to obey him. She was the goddess of marriage, and her appearance was that of a beautiful and majestic woman of middle age, with a wide forehead, large and attractive eyes, and a grave expression of commanding

reverence. Her head was adorned with a crown, and a veil hung behind her head. The peacock, in its gorgeous array, and the cuckoo, herald of the springtime, were scared to her. Her constant attendant was Iris, goddess of the rainbow. Hera was not very amiable, and she was inclined to be jealous of Zeus, whose favorites she sometimes persecuted and punished.

Hestia (also known as Vesta), the sister of Zeus, was the goddess of the home fire and of the hearth; she was the guardian of family life. She was wooed by several of the gods, but Zeus decreed that she must forever remain unmarried. Her sacred fire burned on every hearthstone; and inasmuch as a town or village was only an extended family, there was in every ancient Roman and Greek community, a public hearth, blazing with the holy flames of Hestia, and tended by her priestesses, the Vestal Virgins. When emigrants set forth to found a new settlement, they took with them part of the fire from this hearth and used it to kindle the hearth flames in their new homes.

## ☞ CHILDREN OF ZEUS ☞

Zeus had numerous other children, some of whom were granted important duties to perform.

*Leto* bore to Zeus twin children; and to them their father assigned the charge of the sun and the moon.

*Apollo*, god of the sun, was pictured as driving the flaming chariot of the luminary of the day across the sky. He was, too, the god of song and music and prophecy. He led the choir of the *Muses*- nine maidens, themselves daughters of Zeus and Mnemosyne, the Titaness who presided over memory. To Apollo was attributed the invention of the flute and the lyre. From the bow that he carried went forth flaming arrows of plague and pestilence. Yet he was, too, the god of healing, and the father of *Æsculapius*, the first of physicians.

His sister, *Artemis*, goddess of the moon, guided her silvery chariot over the sky at night. Like Apollo she was armed with a bow, a quiver, and arrows. The sudden deaths of women were attributed to her shafts. But she was, likewise, a goddess of healing, and also of the chase. She was often represented as a huntress, with hunting dogs and a boar's head at her side. Sometimes she was shown in her chariot, drawn by four stags with golden horns. She was the patron of purity in women. As goddess of the moon she appeared with a robe that reached to her feet, a white veil on her head and a crescent moon rising above her forehead.

The Muses, who have already been mentioned, each presided over a distinct realm: *Clio*, over history; *Euterpe*, over lyric poetry; *Thalia*, over comedy; *Melpomene*, over tragedy; *Terpsichore*, over dancing; *Erato*, over love poetry; *Polyhymnia*, over religious poetry; *Urania*, over astronomy; and *Calliope*, over epic poetry. To them, called by the poet Pindar "the black-haired Nine," would pray poets and others who wished inspiration.

To the three *Fates* even Zeus himself was obedient, for their decrees ruled both gods and men. They were represented as spinning at a great web, and in their hands were shears, with which they cut the threads of a man's life where they pleased. *Clotho* did the spinning; *Lachesis* assigned to each man his fate, and in the hands of *Atropes* moved the fatal shears.

The sister of Zeus, Demeter, was the goddess of the earth and of its crops and fruits. Hidden in her worship was the veneration of the seed of life in all its manifestations. She was the protectress of farmers. She was represented with a garland of corn ears or of simple ribbons; in her hand she held

a scepter or a poppy; sometimes also a cornucopia, or horn of plenty, grains and fruits tumbling out of it. Her daughter was *Proserpina*, the goddess of springtime.

Chief among other deities especially associated with the earth were *Dionysus* and *Pan*. Dionysus was the son of Zeus and of Semele. Zeus placed the education of Dionysus in charge of Silenus, a jovial old toper, who had a pug nose and goat feet. Dionysus became the god of wine and, in general, of the fertility and bounty of vegetation. He was a joyous god and with his worship was associated constant merrymaking. His chief festival was celebrated in March of each year, when the wine was ready for drinking; and as at such times in ancient Greece it was customary to give dramatic performances, Bacchus became the god of drama and of the theater. By the Romans he was also given the name *Liber*.

Usually, Dionysus is shown in a chariot drawn by leopards, his head crowned with vine leaves or with wreaths of ivy and in his hand a *thyrsus*, a staff entwined with ivy and with a pinecone at the top. Sacred to him were the grapevine, the ivy, and the panther. He had special groups of followers. His female followers were called bacchantes or *mænads*, and were represented as wild with enthusiasm, their heads thrown backward, their hair disheveled. In their hands they carried thyrsi.

Pan, whose name means “all,” has always fascinated persons of imagination down to our own time. He was the son of Mercury and a wood nymph. God of flocks, shepherds, and of nature, he is described as wandering among the mountains and valleys of Arcadia, either amusing himself with hunting or leading the dances of the nymphs. To him is ascribed the invention of the shepherd’s flute. He was usually represented as a bearded man, who had a large hooked nose and the ears and hoofs of a goat, and whose body was covered with hair. In his hand was his shepherd’s flute or a shepherd’s crook. Inasmuch as Pan was the god of lonely and desolate scenes, especially in mountain countries, he was associated with the sudden and causeless fear that comes on travelers; and such sudden and causeless fear, first in the outdoor world, later even in the midst of battles, was attributed to Pan, and was called a Panic fear. His followers, the *satyrs*, had goat like ears, short tails, and budding horns. Silenus was the chief of the satyrs.

Minor deities associated with nature were the nymphs. There were many kinds of nymphs, but five groups were more important than the others- the *dryads* or *hamadryads*, each of whom lived in a tree and was supposed to die when the tree died; the *Oceanids* and the *Nereids*, who dwelt in the waters of the ocean; the naiads, who were the presiding spirits of fresh water- of springs, rivers, brooks, lakes, etc.; and the *oreads*, the nymphs of mountains and grottoes.

## ☞ GODS OF THE DAWN, DUSK, AND AIR ☞

Over the coming of the dawn presided each day *Eos*, “the rosy-fingered child of morning.” Every morning she left her couch and in a chariot drawn by swift horses ascended to heaven from the River Oceanus, to announce the coming of the sun. She put to flight the morning star; and as she passed a fresh wind sprang up; while behind her flamed brighter and brighter the flush of approaching day. Her special favor was bestowed upon the splendid dawn of life, and young people were under her care, especially as they went forth in the morning to hunt or to fight.

Phosphor, the Morning Star, was the son of Aurora and the hunter Cephalus. Hesper, the Evening Star, was according to some legends the father of the Hesperides, three maidens who guarded the

Tree of the Golden Apples in a wonderful garden far to the west of the known world. Other legends call these guardians daughters of the Titan Atlas.

The king of the winds was Æolus, who dwelt on the steep islands later known as the Æolian Islands. There he confined the winds in a mountain cavern, letting them out only as they were needed. The four wind gods were Boreas, the North Wind; Zephyrus, the West Wind; Notus, the South Wind; and Eurus, the East Wind.

## ☞ GODS OF THE WATERS ☞

Just as in the skies there were elder and younger gods, so in the ocean an older dynasty was displaced- in part at least- by a younger group.

During the reign of Cronus, Oceanus and Tethys ruled the waters, with the help of innumerable ocean nymphs. This monarch and his wife dwelt in a wonderful place, surrounded by gardens. One of their daughters, Doris, married another dweller in the ocean, Nereus, a wise old man who had the gift of prophecy and the additional gift of being able to assume various forms. Like the other denizens of the deep Nereus is often represented with seaweed instead of hair. Nereus and Doris had fifty daughters, known as the *Nereids*, who made up one of the kinds of sea nymphs. They were all renowned for their loveliness. They dwelt in various parts of the Mediterranean, and are sometimes pictured as half maidens and half fish- like mermaids. Among the most famous of them were Thetis, Galatea, and Amphitrite. Amphitrite married Poseidon and so formed a friendly bond between the old dynasty and the new. Oceanus and Tethys dwelt undisturbed in their palace, thought their power had passed to Poseidon.

Poseidon dwelt now in his palace in the sea and now on Mount Olympus. In the waters he had many attendants- among whom were the water nymphs. His son, *Tritan*, was his trumpeter and carried a seashell on which he blew blasts that raised or calmed the waves. Another attendant was *Proteus*, who in many ways- in the power to prophesy and change his form- resembled Nereus. He had special charge of the seals of Poseidon. At midday he rose from the sea and slept in the shade of the rocks on one of his favorite islands, with the monsters of the deep reposing around him. Anyone could seize him while he slept, and could compel him to then reveal what the future would bring. But even after he had been grasped Proteus still had his tricks. He assumed every possible form, wriggling suddenly from one shape into another. Only after he saw that his efforts were of no avail did he resume his usual form and make answer to his captor's questions.

Among others who inhabited the waves were the *sirens*. They were sea nymphs, half bird and half woman, who had the power of charming by their songs all who heard them. Many a luckless mariner, his judgment and caution put to sleep by their wondrous melodies, allowed his ship to drift on the rocks. Too late he saw the wrecks of ships and bones of men lying around the reef where the sirens sang.

*Scylla* and *Charybdis* were two monsters who dwelt on neighboring rocks. Scylla, once a beautiful maiden, had been transformed into a creature with six necks and heads, each armed with three rows of sharp teeth and each barking like a dog. When she could reach toward a ship, she seized men for food. Nearby lay Charybdis, an immense shapeless mass, under a huge fig tree. Thrice each day she

swallowed the waters of the sea and thrice she belched them forth again. Only those especially favored of the gods were able to pass in safety between these terrors of the sea.

## ❧ PYGMALION AND GALATEA ❧

Once there lived a king of the island of Cyprus named Pygmalion, who was not only a wise ruler but also an excellent sculptor. He had, however, one peculiarity: he distrusted women, and announced that he intended forever to remain unmarried.

At one time Pygmalion was working on a statue of ivory, in the semblance of a maiden. Day by day he worked, and ever the statue became more beautiful. Into it Pygmalion wove all his dreams; in it he expressed his interest ideals. He was himself delighted with the statue, and when nightfall came he continued to give it little touches here and there to add to the beauty, until his eyes ached and deep darkness lay over his studio. He called the statue Galatea.

At last the statue was completed, and then, to his own surprise, Pygmalion found that he could not rest in quiet away from his masterpiece. Sooner or later he found his way back to the fine chamber in which he had placed it, and constantly his eyes gazed in delight at his work. One day he awoke to a realization of the truth- he was in love with the statue.

Not long afterwards was celebrated in Cyprus a festival of Venus, also known as Aphrodite. Standing solemnly before the altar of the goddess Pygmalion addressed her, reminded her of his respect and devotion to her temple, and begged a boon; namely, that his statue might take flesh and live.

When he returned home that night Pygmalion went with slow steps to the room where the statue stood. To his amazement a garland of fragrant flowers hung around her neck, and he knew that this was a favorable sign, for none was allowed to enter the room except him. As he stood there in wonder, he saw how a delicate flush of red began to run over the marble whiteness of the statue. Then he saw a tender pulsing in her forehead and at her wrists, and a low moving of her knees and head. Hesitatingly, Pygmalion moved forward and touched Galatea's hand, and as he did so, her fingers were clasped around his. Slowly her foot moved forward, and she stepped from the pedestal. "Galatea!" cried Pygmalion, as she moved smilingly to his embrace.

Venus blesses the wedding of Pygmalion and Galatea. From their union was born Paphus, who founded a city sacred to the goddess of love.

## ❧ HERO AND LEANDER ❧

On the Hellespont, almost directly opposite each other, lived a youth named Leander, whose home was in Abydos, and a maiden named Hero, who dwelt at Sestos. Hero's beauty was such that it was said that both Apollo and Cupid sued for her hand, but in vain. Now Hero served Venus as a priestess, and on a day it happened that Leander came to Sestos to do honor to the goddess. There he beheld Hero, and she at the same moment saw him, and both fell in love at first sight. But Hero's parents would not listen to the suit of Leander, and they even forbade the young people to see each other.

Not so easily were they thwarted, however. They managed to arrange a code of signals, and whenever Hero at night hung a lantern upon the tower of the temple, Leander would swim the Hellespont and join her for a brief hour or two. But one night a storm arose after Leander had already set out on his dangerous journey. Shortly the winds blew out the guiding lantern, and Leander instead of swimming to safety directed his course toward a treacherous patch of sea. In vain he struggled; the storm was too much for him, and he perished. Next morning the waves washed his body ashore at the very feet of Hero, who was anxiously looking out to sea, dreading lest harm might have overtaken Leander. In deep grief she threw herself into the ocean and was drowned.

## ❧ PYRAMUS AND THISBE ❧

In Babylon lived Pyramus, a youth noted for his handsome appearance, and Thisbe, often regarded as the most beautiful maiden in the entire city, in those days when Queen Semiramis reigned. They lived in adjoining houses, and as childhood passed into youth, their friendship deepened into love.

But to their marriage their parents objected. All communication between them was forbidden, and they were able to converse only signs and glances. One day, however, they discovered a crack in the wall that separated their houses, and through this crack they were able, at times, to whisper their undying devotion.

At length they could endure separation no longer, and they arranged to meet, one evening at dusk, under a white mulberry tree that stood just outside the city walls. Thisbe arrived first at the place agreed upon, but as she approached she saw a terrifying lioness before her. She screamed and fled in haste, dropping her veil as she ran. The beast made no attempt to pursue Thisbe, but picked up the veil in her blood-streaked mouth and then dropped it. Not long afterward she turned away to the nearby woods.

At this very moment Pyramus came to the rendezvous. He saw the veil on the ground, and marked the spots of blood upon it; and deadly fear seized him.

“Thisbe has been slain!” he exclaimed. “But she does not die alone!” With these words he plunged his sword into his side. As he lay dying upon the ground, Thisbe came back. She had conquered her dread, and she wished to warn Pyramus of the danger that awaited him. But she was too late, and when she saw what had happened, she too sought an escape from a life that no longer held any joy for her. The same sword that had slain her lover was the means of her death; and the commingled blood from the youth and the maiden mounted up the trunk of the mulberry tree and stained its fruit a deep purple. So it has remained ever since, in memory of the hapless lovers.