

英和  
對譯  
希臘  
勇士  
譚  
皆川  
正禧  
著

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138-A-219 (洋)

希臘勇士譚(英和對訳)卷1 パアセアス物語

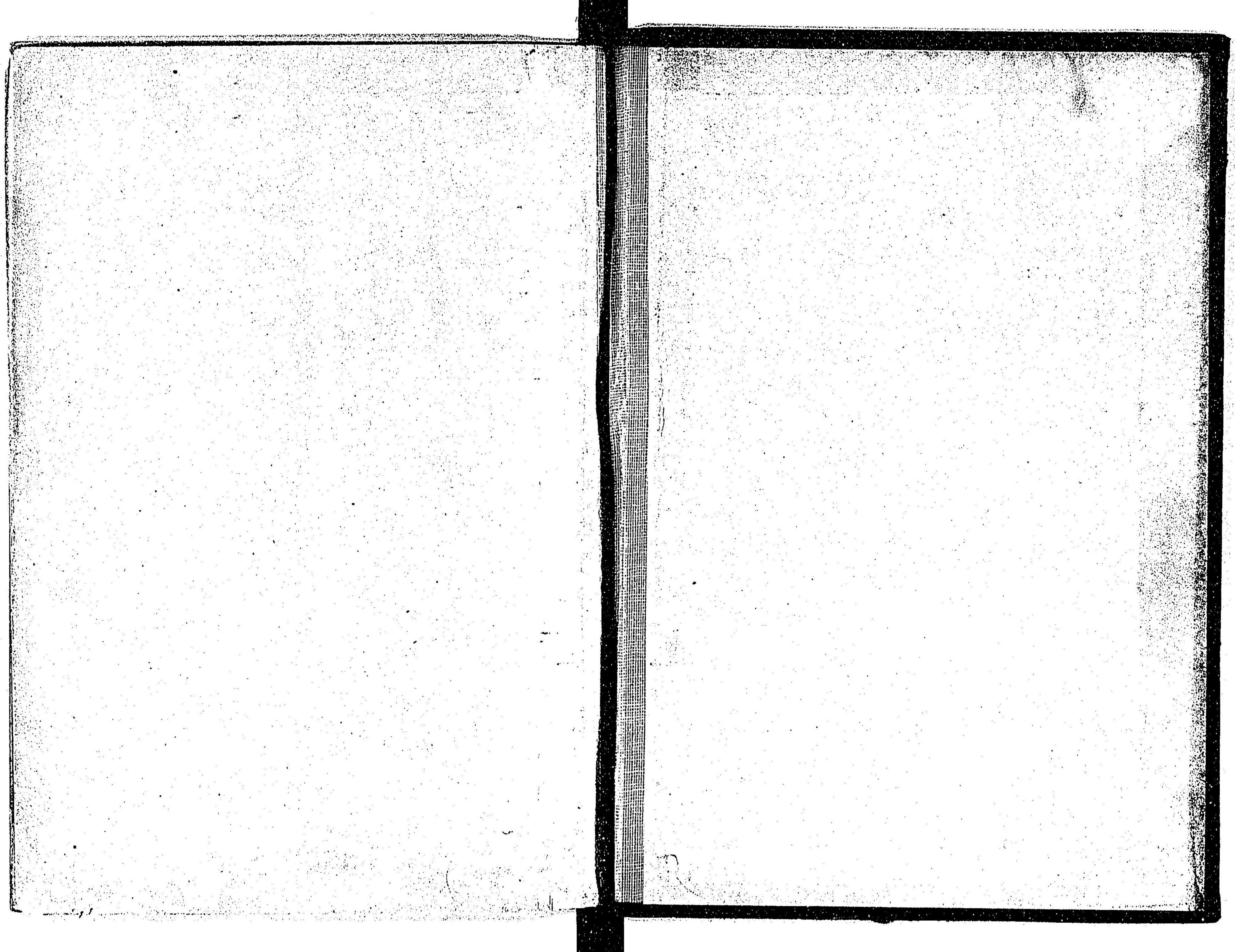
チャールズ・キングスレー/著

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臘  
勇  
士  
譚

明治  
38 - 2 22  
丙亥



其後は一向御音信に接しまつらず簿書御多忙  
 の故と存じ居候家妹よりの消息に郷里は早や  
 初雪を見たりとやら遠路の御通勤これよりは  
 困難を加ふるに候はん昨年消息のすさびに試  
 みたる希臘勇士譚三篇の中バアセアス物語此  
 度刻成り候に付座右に呈し候英語御獨習の  
 扶けともならば甚だしき幸に候早々

曲路新發田兄

眞ささ



### キングスレー傳

チャールズ、キングスレーは、千八百十九年六月十二日デボン州ダルトムニアなるホルヌウイカレージに生れぬ、其家地方の名族にて夥多の軍人を出したるを以て名ありしも、父の代に至り、さること爲に資産蕩盡し、生業を求めざるを得ざりき。チャールズは幼にして鋭敏、年四歳にして能く文を綴り、詩を賦しぬ。されど蒲柳の體質にして感情激し易かりき。長じて知識衆に超えしも精緻の研究に習はず、其讀書散漫たるを免れず。且つ同門間にさせる人望なく自らも伴侶を服ふ傾ありて規律ある闘技を好まざりしが、快捷なる競技、綺花芳草の採擷などは最も得意とせる所なりき。千九百三十六年キングス、カレッツの學生となり、千八百三十八年にはケンブリッヂのマガダレーン、カレッツに入りぬ。翌年暑中休暇の折、其父と田舎に滞在せる間、バスコー、グレンフィルの娘にして彼の未來の妻なるフアンニー嬢と會しぬ。これ千八百三十九年七月六日なりき。彼後記して此日を「我が眞の婚姻の日」と云へり。此時よりして二人は互に交通を始めたり。此頃キングスレーは牛津宗教運動の際世の青年の精神を振蕩したりし懷疑的煩悶の渦中に投じて此を脱する能はず。屢々失意落膽して生來の希望を捨て、ケンブリッヂを去り、遠く荒蕪たる草原に獵師たらんを望みしも、幸にグレンフィル嬢に對する愛情の念は彼を驅りて此無謀の舉に出でざらしめしなり。かくして彼は今其懣懣なる心を慰せんとあら



ゆる遊藝に身を委ね、知識上感情上將た體育上各種の方面に意を馳せしかば、嚴格なる課程の如きは唯苦しき賤役とのみ思はれぬ。されど終期一年間の忍苦勉勵の結果によりて、よく優等の榮譽を擲ひて卒業するを得、千八百四十二年七月ウヰンチェスターの僧正によりハンブ州なるエバースレーの牧師補の職に任ぜられぬ。此職にありて其勤勉と寺領内の貧民に恩情厚かりしとにより、彼が名聲の近隣に喧傳せしのみ、暫く失意幽僻の生涯を送りしが、好運やがて日出席、千八百四十四年の春にはクレンフィールド嬢と結婚の式を挙げ同じ頃エバースレーに於て牧師の職空しかりしかば彼入りて其職に就きぬ。

千八百四十二年其學位を得てし後、キングスレーはハンガリーの聖エリザベスの傳をものせんと試みしが、遂に散文を改めて戯曲とし、千八百四十八年に至りて出版せり。書成りてオクスフォードと獨逸國に歡迎せられ、ブレンセン並にコニントンによりて歎賞せられぬ。彼はこゝに當時の宗教上社會上の運動に對し其意見を發表し、中世の生活に對し深厚なる同情を寄せしも、婚姻を拒める禁欲主義に就きては大に反抗したりしを見る。同年秋エーレストの刻成りぬ。此書は彼がカーワイルの衣服哲學の感化を受けしものにして、其五十年にものせるアルトン、ロツクに於ては同じく佛蘭西革命史の影響を蒙り、後書はエーレストよりも更に熱情に富み筆力雅健なりしかば、世の玩賞も亦大なりき。

此時に當りキングスレーは文名漸く高かりしも、爲に世の誤解を招き攻撃を受

くることも多かりき。嘗て倫敦の一教會にて説教を試みしに、一牧師の立ちて彼の説を辯駁せるものあり、次ぎて倫敦監督は其區内に彼の講筵を開くことを禁ぜしが、勞働者の反抗甚だしかりしより、また其禁を解きぬ。當時社會改造論流行してキングスレーまた其領袖たりしも、守舊黨の人々を愕然たらしむる如き過激なる社會主義の信條を採用せしにはあらず、政治上に於て、殊に晩年は急進黨たるよりも寧ろ保守黨なりき。エーレスト、アルトン、ロツクに於て彼は社會問題、民權擴張問題を具體的に解釋し、農夫と倫敦の工匠とに對し深厚なる同情を示したれど、彼の意志感情は全く郷土及び田舎の牧師の其と乖戾せざりしなり。

彼が非凡の小説ハイマシアは千八百五十三年を以て世に出て、獨逸並に英國の讀書界を騒動し、ブレンセンよりは莫大なる激賞を博しぬ。此書に於てキングスレーは過去の人物社會を出現して躍如たらしむる伎倆あるを示せり。續いて千八百五十五年に至り、其隨一の傑作ウェストワード、ホーをものしぬ。デボン州の眺望、エリサベス時代の英雄の性格、西印度熱帶地方の天地は、驚くべき想像力の豊富を以て描かれたり。人若しキングスレーが風光性格の描寫を讀まば、筆致の巧妙なる詞藻の豊富なるスコット以後彼に比肩すべき作家なきを知らん。

此頃キングスレーはクリミア戦争につき深く感ずる所あり、其多忙なる説教、論説の間に又筆を執りて二年以前をものし、千八百五十七年に出版しぬ。

千八百五十九年に至り、彼は女皇侍附の一人に任ぜられ、女皇及び皇婚に謁見し



き。翌年ケンブリッヂの近世史の教授に任命せられしが、元來歴史專家ならざりし、彼は叙述する所系統なく、教授としては成功する能はざりしも、多藝多能にして、神史家の眼光を以て過去を觀察し、各種の方面に亘りて趣味充實ならしめしかば、夥多の聽講者を有しき。

千八百六十四年の初めキングスレーは不幸にもヘンリー・ニーマンと争論の端を開きぬ。彼はマクミラン雑誌に於て「羅馬カトリック教徒に取りて眞理は美德ならず」と斷じ、殊にニーマン博士を以て其例證となし、かば端なくニーマンの反駁を喚び起し、續いて相互間に文通ありし後、キングスレーは「然らばニーマン博士は何を意味するか」と論文を掲げたり。是れニーマンが有名なるアボロギア(解嘲篇)を出せる因となりぬ。キングスレーは炳然に所説輕卒疎漏にして其マクミラン雑誌に載せたるアボロギアの如き論理錯然として到底ニーマンの敵にあらず。要するに討論は全くキングスレーの失敗に終り、徒にニーマン博士の所信に勇敢にして、品性の高潔なるを證せるに過ぎざりき。

烈しき勤勵の結果、キングスレーは健康次第に衰へしかば、轉地保養の爲め千八百六十四年史家フルードと共に佛國に遊歴しぬ。千八百六十九年にはケンブリッヂに於ける教授の職を辭し、今は聊か閑散の身となりしかば、數回講演と陳説とを爲したり。其サイオン、カレッジにてもせる將來の神學、科學の理論と神學の教理との關係に就いて其意見を述べたるものなり。晩年には大に博物學に興味を感

じ、精力の大部を其研究に捧げ、ダーウキンが進化説を信じたりしが而かもこれ神學と相背馳するものにあらざるを主張しき。

千八百七十三年の春キングスレー米國に航し、其重なる都市に於て到る處に優遇を受け、又屢々講義を開きぬ。次ぎて加奈陀に至り、後四行して鹹湖を觀、サンフランシスコを経たり、其コロラド、スプリングスに滯留せる間は重き肋膜炎に襲はれ、爲にいたく身體の健康を書しぬ。千八百七十四年八月歸國の後、ウェストミンスターにて宿病再發し、益々衰弱を増したり。此頃夫人も臥牀に在り其病篤かりしなり。十二月彼はエパースレーに赴きしが、病忽ち革まり、今や臨終近しと見え、夫人も一室に閉ぢこもり、死期程なしと信ぜられしが、遂に千八百七十五年十二月二十三日五十七歳を以て歿し、同じき二十八日夥しき群衆に郊送せられ、エパースレーの墓地に葬られき。

キングスレーの歿後、夫人は年金を受けしも、ハムプトンの宮殿に住すべしとの女島の仰せを辭し、千八百九十一年十二月を以て其住家にて物故りぬ。享年七十七歳なりき。

キングスレーは、概幹通常にして少しく癯せたるも頗る強壯に、其容顏痘痕を有して嚴格の氣象は自ら眉宇に現はれぬ。彼は哲學に於て自らプラトンの學徒と稱し、神秘主義を奉じ、自然中に神性の表號を認めんと勉めたり。其科學に熱中せる餘り、限りなくダーウキン、ハックスレートを景慕し、又ミルと文通せしが、其著書に對し



ては噴美措く能はざりき。彼の家庭に於ける品性は誠に欽仰すべく、田舎の牧師として最も道念堅固なるもの、一人たりき。彼はまた貧人を憐み、其標準を高尙にせんとあらゆる手段を盡しぬ。マツシャー、アーノルドは彼を稱して「度量の寛大なる仁善を好むの厚きキングズレーの如きは稀に見る所なり」と云へり。彼の文學者としての本領は小説にありしこと勿論なれど、詩人としての名聲又高く、其アンドロメダの如きは六脚律を用ゐたる絶妙の詩篇と稱せられ、終りの海賊、紅玉、三漁夫等の短詩又名あり。

最後に木骨勇士譚に關するフレデック、ハリソン氏の批評を述べて此章を結ばんとす。キングズレーが勇士譚は、五十年後の今日尙希臘神話學に入る兒童の入門にして、此種の書中最良のものに屬す。人若しこれをホーソルンがタンケルワッド物語の執拗にして無趣味なるに比すれば、恰も荒草斷碑の境を出て、橄欖の森に玲瓏たる牧首禽鳥の清音を聞く思あらん。譯の冒頭には少年少女の爲にものせる説教のあるに關はらず、よく淳樸なる希臘藝術の神髓を傳へ、其神人皆高雅純潔なる英語をもて幽麗なる神秘を語るものなりと。

## 原序

渡する我が子等

卿等の中には、既に古代の希臘人に關し聞けることあるもあらん、而かも希臘人につぎ聞く所は卿等みな年と共に多からん、卿等のうち殊に男兒は多くの時を希臘の書に費すなるべく、女兒は假令希臘語を學ぶ能はずとも希臘史より來れる幾多の物語に接し、古代希臘のあるにあらざるよりは我等これを今日に保有せざるべき幾多の事物を目撃すべきなり。卿等が讀みもてゆく良き書の中、希臘の人名言語、俚言などの散見せざるは無からん、卿等天都の街衢を歩み行がば、到る處希臘式の建築を過ぎらざるながら、卿等また裝飾に心用ひたる堂室に入ることあらば、塑像、采飾、器具、壁紙の模様まで、希臘の手振なるが眼に映せし、思へ諸子、古代希臘人の我等が今代に痕跡を印せしとどしかく不思議しきものなるを。

卿等生長して書讀むこと益多きは伴れ、我等が數理學、幾何學——即ち物



の數の學、諸物體の形狀の學、及び物體を動かす亦静止せしむる力を究むる學——を始め、地理學、天文學の起原、我等が法律、自由、及び政治學——治國、強兵の學——等の根原は、悉くかれ希臘人に負へるものなるを知らん、われ等はまた論理學——言辭及び辯論の學——と形而上學——人間の思想、心靈を究むる學——とを彼等に負へり、最後に希臘人の言語が精美を極めしは、外邦の人々自己の國語を棄て、これを採用し、東は波斯亞より西班牙、大英國に至るまで上古あらゆる諸邦に教育ある士人の普通語なりしに徴すべし、新約全書の新約語にて綴られしは、かくして羅馬帝國の衆庶に遍ねく讀まじめんとの意に外ならざりき、猶太人と猶太人が我等に傳へたる聖書とを措きて世界の人類、誰か古代希臘人の如き大なる寶賜をわれ等に願與しものぞ。

次ぎに諸子一事を記せよ、希臘人とはこの人民が眞の名にあらず、彼等は常に自らヘレンスと稱せしを、羅馬人の呼び喚りて希臘てふ名を我等に傳へりしなり、誤稱の理山は事長ければ除くとせん、希臘人は數多の種族と邦

土とに分れたるき、卿等此譚のうち、ミヌア人、アセン人の如き稱呼を見れば、記せよ、此皆ヘレンスてふ一大種族の分岐にして今日の希臘、アルキベラ、諸島、ヘレスポントよりロドスに至る小亞細亞の沿岸當時アイオニアとと呼ばれぬに住居せしが、後にはシ、リイ嶋、南伊太利、當時大希臘と云へり、其外黒海の諸海岸、シ、フ、ケルチ、セザア、スト、ポール等に移殖し、更に歴山大帝の下に遠く蔓延して、埃及、シリア、波斯亞、其他悉く東方の諸邦を征服するに至りしなるを、されど此はわが譚のありし時代より數百載の後と知るべし、この譚の當時にありては希臘とアイオニアとの外、黒海沿岸、シリア、伊太利などには希臘人の影だになかりしなり、卿等この書に現はれ來る地名の夥しきに困むとも、地圖を手にして一々其所在を發見することを阻めよ、しかなすは地理を學ぶに於て乾燥なる教科書に勝りて興多き業ぞ、扱て、余は此等太古の希臘人を愛すること切なり、余が彼等より教示せらるゝの莫大なるに拘はらず、而かも彼等を愛せずば、これ恩を忘るゝもののみ、彼等は皆既に幾百年の古人なれども、余には同胞兄弟の懐ひこそあんなれ。



卿等亦自ら欲すると欲せざるとを問はず、彼等希臘人の事蹟を學ばざる可からず。余は先づ卿等を彼等に紹介するの勞を取りてかく言はんとす。「いざ來れわが子等。大神の創造り給へる衆生の歡喜ひ集ひて、濟度垂れ給へる、主を祝福ひまつるこの幸多き降誕祭の時、來りて卿等が未だ生れざる以前程よりのわが古き知己を見よかし。彼等は降誕祭の今日、神と共に住みなす。天國を出て、われ等を訪つれ、彼等又、卿等の如き少年なりし時愛で喜べる古き物語もて、卿等を懷ましめんとするを」と。

何となれば、何れの國民も其初期にありては、卿等の如き小兒たるなり、身丈けこそ成人なれ、男女皆卿等の如き小兒の思想を有しなり。その無邪氣にして情に深き、人を信じて教へ易き、己を圍繞る諸不思議の現象を見聞するを好める、はた時には貪りて飽かず、喜怒共に激しく、愚痴なりしさままで、小兒と異ならざりしなり。

斯くしてこの教へ易き希臘人は隣邦の民より學ぶを喜びにき、フェニシア人よりは造船を學びぬ、或は云ふ文字も亦此民の傳ふる所なりと、アッシ

リア人より繪畫、彫刻、及び木石の建築を、埃及人より天文學、其他卿等の未だに解せざる數多の學術を學びたりき。希臘人はかくてわれ等が祖先たる「ノルスマン」に肖たり、「ノルスマン」につきても諸子また聰くを喜べり。彼等は粗野未開の民なりしかど、謙遜にして人に學ぶを好みしなり。されば神はこの希臘人に酬い給ふこと、われ等が祖先に於けると異ならず、師と憑みし諸邦の民にも増して賢くなし給ひぬ。神は成人と小兒とを問はず、正直にして教訓を喜ぶものを愛し、己が得たる技をいとしみ試むるものに賞賜し給ふ日々に多きぞかし。希臘人は賢く強き民となり、此世の限り不朽なるべき數多の詩歌をもものしぬ。諸子は他日自己の爲め此を讀まざる可からず、原文ならずも英語にて讀めかし。彼等はまた、像を刻み堂廟を建つる術を習ひて、今に世界の驚嘆する物を遺せり。その他神は彼等に幾多の驚くべき件を教へ給ひしが、われ等のそれにつき知る所は更に深きに至れり。

諸子よ、これ等古代希臘人の異教徒たりしの故を以て、神は彼等を恵み給はじ、また何事をも教示し給はざりしならんと想ふなかれ。



聖書にしかは書かれず、神の慈愛はその創造の萬物に及ぶ、神、衆生の心を  
知りて各其業を得しめ給ふと謂はずや、後年希臘の末路、その民の不義不徳  
に陥りし時、聖ポール此に告げて、「汝等は汝等が詩人の歌ひし如く神の苗  
裔なるを、などしかく無知にあらんとはする。愛深き神の汝等をかくの如き  
状態にあらしむるは神を探め、神を感じ認めよとなり、神は汝等の誰人にも  
遠くおはさぬを」と云ひき、また教會の大師父にして智徳併ひ高きアレキサ  
ンドリアのクレメント嘗て云へらく、「神は福音を猶太人に下し、如く、哲  
學を希臘人に下し給ひぬ」と。

耶蘇基督は此世に来る萬人を照らし給ふ光明なるを忘るゝ勿れ、されば  
主基督が人に悟性を與へ給ふその聖靈によりて導き教へ給ふにあらずば、  
誰人も正しく思慮ひ、正しく感じ、及び天地間に於ける何者の眞理をも會得  
すること能はじ。

然るに希臘人は聖ポールの云ひける如く、神の救へ給ひしものを忘却れ、  
神の苗裔たるにありながら、木石の偶像を崇拜して罪業と差辱とに陥り、次

きて性懦となり、奴隸となり、遂には幾年の間神の授け給ひし彼の美はしき  
國土より滅び去るに至りしなり。

彼等とても、其はじめは天地を創造せる唯一の眞神を信じき、生れて人と  
なり、土塊と朽ちのこるの外、苟くも或るものを跡に遺して去、邦民の何れか  
は、あからざりけん、然れど暫時にして他の諸邦の民の如く、諸の神、否むしる  
彼等が國土住ひしと想へる、天使、魅精の屬を崇めぬ、神人の父、テウリス、この  
神にぞ聊か我等が眞神の面影をととむる、テウリスの妻ヒーラ、日神、ファイバ  
ス、アポロ、知識と技藝を教ふるバラス、アス、ネ、美の神、アフロデテ、海の主宰、ポ  
サイドン、金屬の鍛冶を教ふてふ火の王、ヘフィストス等は、其重なる神にし  
て、また河流の諸神、および、ニムフと稱する仙女を尊びぬ、ニムフは窟、泉、林間  
の谿谷など、美はしき地に住みなすとせり、彼等はまたエリ、ニイズと稱して  
罪ある人を其罪障の淨めらるゝまで追躡してやまざる、怖ろしき姉妹を尊  
び、其外一神を多神に分つなる數多の夢想を有し、此等の諸神は人間だも恥  
辱とし、罪惡とする所業をなすを既さぬ、その後、彼等の中に哲人の出て來る



ありて神は只一體なる真理を論し、かど耳を此に傾くるものなく、唯偶像を拜し、愚なる祭祀をなすことを喜び、遂に白濁の禍を招きぬ。されど今われ等はかくの如き謬語を談ずるを息めん。此小冊子が物語らんとする時代に於て彼等の墮落は未だ斯の如きに至らず、わが知る所差はずば、彼等は當時偶像を拜することなく、われ等が十個の信條の中、後なる六個を信じて、よく正と不正とを辨じき、且つ彼等は神々ほ人間を愛し、人間を教へ給ふ。神々ほさずは人類亡びんとの信念を有しき。この信念は彼等に勇氣を與へしものにて、又動かす可からざる真理なり。彼等が自覺りしよりも深き真理にこそあれ、實に神はさずはわれ等果して何事をか爲し得ん。凡般の知識は神よりぞ來る。

さて諸子、此書中の希臘人を以て種々の巨作をなせし後代の希臘人の如く大なる都會に住したる學識の人と推度せざれ。彼等は唯田圃の中、または粗壁繞らす、村落に素樸力行の生業を營みたる田舎人に過ぎざりしなり。されば強大なる王、勇武の英雄と雖も自ら食物を調理するを恥ぢず、自ら船を

造り武器を鍛へ、自己の乗馬に草飼ひ裝具して怪まず。王妃は侍女と共に一切の家事に勞し、自ら紡績、刺繡をなして夫王と其身の被衣を調ふるを常としき。乃ち人は富めるによりて尊ばれず、其人の技藝、體力、勇氣、其人の諸事に熟達する能力に應じて敬意を表せられたり。何となれば、彼等は成長したる少年にして——而かも正しき善良なる少年よな——恰も卿等諸子が學校にある時と同じく、力強く智恵あるものは家貧しくとも衆人を將ゐ導きしなり。

彼等は幼く單純なる心より、卿等の如く物語を好み、こは何れの國民もその幼き時は皆然るものにて、我等が祖先にも「サガス」と呼べる譚あり。余は他日諸子の爲めに「サガス」の或るものを讀まん。中にも「エダス」、「ゲオラス」、「ピウオルフ」等皆高尚なる古の話説也。また古代の亞刺比亞人は今日われ等が「アラビアの夜話」と稱ふる傳奇を有しき。古代の羅馬人も亦傳奇を有し、此を「ファブル」と呼びしが、英語の「フェブル」(傳奇)てふ語は此より起りぬ。次ぎに希臘人は傳奇を「ムソイ」と云ひ、英語の「ミス」神話はこれより借られぬ。卿等諸子



をして高尚なる事業を愛し、一生の信向を神に捧げしむる善き訓示を與ふるものは、中世紀に著はされたる上述の「サガス」を除き、余は希臘人の美智眞此三者を説く古傳説に優るものなきを信ず。

終りに臨み、余が此書を「勇士譚」と呼びし理由を説かん。勇士とは希臘人が勇あり才あり他人に勝れて爲すとあるの人を呼べる語にして、元來唯此の如きの義に過ぎざりしが、後には意義を擴め國を救ひたる人をしか呼ぶに至りぬ。古代國の半は荒野なりし時、猛獸を狩り、惡人を戮し、沼澤を疏通し、都市を建設して、己が邦土を前代に優れたる美國となして、後昆に傳へたる人々は死後皆「勇士」なる名によりて尊ばれたりしなり。現今英國にて、斯の如き人を「勇士」と呼び、艱難困苦に堪へて他同胞の爲めにつとむるを「勇士の業」と呼ぶなり。我が諸子、諸子我等は男兒たると女子たるとを問はず、皆勇士の業をなすを得否、われ等なさざる可からず。此をなすは昔時の如き難事にあらず。此を行ふの道また易くして明かなり。されど子等は、先づ三千年のむかし希臘人が彼等の勇士等の功績につきて語る所を聞け、物語る所悉くは信

ず可からず。その半分は蓋し荒誕のみ、卿等とてもこれを想像する程に單純ならざらん。されど中に含める意に於ては眞なり、永久の眞なるべきものなり。「直かれ、神汝を助けん」これなり。





Medusa Ludovisi.



# THE HEROES

OR

## GREEK FAIRY TALES

FOR MY CHILDREN

BY

CHARLES KINGSLEY

希臘勇士譚

「アス」物語

眞 拆 譯

### STORY I.—PERSEUS

#### PART I.

HOW PERSEUS AND HIS MOTHER CAME TO SERIPHOS.\*

Once upon a time there were two princes who were twins. Their names were Acrisius and Proctus,\* 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 grew up, each tried to take away the other's share of the kingdom, and keep all for himself. So, first Acrisius drove out Proctus; 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 Proctus took Tiryns\* and the other half. And Proctus his Cyclopes built around Tiryns great walls of unhewn stone, which are standing to this day.



其一 漂流の母子

今はむかし、遠きく希臘てふ國のアルゴスと云へる美はしき山里にアクリシマス、ブレタスと呼べる王子の王子おはしけり。二王子は收穫多き草原葡萄園を始め、レルナの沼地に草食む牛羊、馬匹、夥しきまで有ち給ひて、何一不足らぬ物なかりけれど、互に猜思して共に幸福なることを得ざりけり。二人は生れ落つるより早くも諍ひ、成人となりては互に領地を奪ひ取りて、おのれ獨りがものにならんとしぬ。初めはアクリシマス、ブレタスを逐ひしかば、ブレタスは海を渡りて外國に遁れ、其國王の娘を妻となし、シクロピーズと云へる兵卒を率ゐて歸り來り、此度はアクリシマスを追ひ退けたり。其後國內に二人が戦争止まざりしが、遂に和議成りてアクリシマスはアルゴスを取

り、ブレタスはタイリンスを獲て、國を二分しぬ。かへりければ、ブレタスは率ゐ來れるシクロピーズと共にタイリンスを繞らして粗石の大壁を築きしが、そは今に至りて存せり。

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 hand you shall die. So the Gods have ordained, and it will surely come to pass."

爰に一日豫言者來りて、無情の王アクリシマスに對ひ箴言をなして云ひけるやう、「おん身は己が血屬に抗ひて立ちぬ、さればおん身の血屬の中に

ておん身に抗ひて立つものあらん。おん身は、また、おのが親族に對ひて罪を犯せり、されば親族によりてぞ罰せられん。おん身が娘ダナイ一男子を生み、おん身は其子の手に罹りて死すべしなり、神慮此の如し」と。

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.

王は聞きて、いたく恐れられたれど、元來腹惡しき性質なれば、前非を悔いて家族を勞はることなく、

ますく酷く擧動ひけり。乃ちその美はしき娘ダナイをば壙穴の牢に押籠め、人もや近づくと、牢の周圍に黄銅の柵を構へつ。王は此にて安心し、われは神々よりも智慧長けたりと獨り合點さしは轉てや。なるにても此王果して神慮を免れ得べきや否や。

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 Danae and her babe down to the seashore, 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.

さてダナイは時經て一男兒を産みぬ、此を見るものは皆靡はしき稚子よと愛しかるめれど、王



は隣母の心なぐ、母子を海岸に將て行ぎ、大なる匣船にうち乗せて波風のままにまに放ち遣りぬ。

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.

この時青山に吹き立つ西北の風はアルゴスの嶽はしち谷間を拂ひて颯々と海邊に落し來れり。落し來る風に連れて母と子は沈みつ、浮みつ、陸離るゝにぞ、こそ目護ひし人々無愆の王を外にしては涙身うちひものなからぬ。

So they floated on and on, and the chest danced up and down upon the billows, and the

nests, and no storms ever ruffle the pleasant summer sea.

青嶽一髪をのこちぞ消えて、此處ははや無邊の波津海。浪、空、風の外ものあるなし。これぞ時節しもハルシオニーとシークスとが巢を營む頃とて、波浪は穩かに空晴れ風も緩く弱く、此嶽はしち夏の海を荒れ立たしむる暴風とてはなかりし。

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

baby slept upon its mother's breast; but the poor mother could not sleep, 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.

洪濤のまにまに上下に捲れ動く匣船の中に、母子が姿は漂ひ行く。嬰兒は母の胸を枕に睡り、可憐の母は眠りもさせず、わが子を目護ひつゝ泣き且つ歌ひぬ、吹く風、立つ波につれ、衰れに歌ひてシダナイが守唄は、諸子他日此を學びなん。

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

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.

ハルシオニー、シークスとは抑も何ものぞ。いで、ダナイが匣船の漂ふ間に、そがものがたりを聞けかし。ハルシオニーは渚と風との間に生れたる仙女なりき、シークスと云へる水夫を慕ひて願ひし如く夫婦となり、世には二人程幸多きはなかりけり。然るに或日シークスは破船し、岸に泳ぎ着かぬ間に波浪に吞まれたんぬ。ハルシオニーは夫の溺るゝさまを見て彼を救はんとして海に躍り入りしかど、甲斐なくて共に空しうなりけるを、神々哀れと見行はして二人をば一番の美



はしる海邊とまじ給ひぬ。おれば彼等は半海海而  
に浮葉を踏み、それらうも乗りつゝ概し希服諸  
海を永くに行かばなむ。

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.

一夜すぢぬ。一日すぢぬ。ダナイには永きく  
一日なりき。一夜また一日と漂ひて、彼女は饑ゑ  
つかれ涙も洒れつれど、未だ陸とは見えざるな  
り。嬰兒はよく眠りて覺めんとせず、可憐の母  
も遂には頭垂れて恍惚の夢に入れり、おのが頬を  
わが子のに觸れつゝも。

も扶救は到れり。いまし、巖の上に現はれたるは、  
丈高く殿乎なる男にて、波浪に弄ばるゝ匣船のダ  
ナイをば訝しげに見下し居たり。

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.

この入粗羅紗の上衣を着、面も隠るゝ廣袴の帽

After a while she awakened suddenly; for the  
chest was jarring and grinding,\* and the air was  
full of 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 wonder-  
ing upon poor Danae tossing about in the chest  
among the waves.

雲時ありて、偶然覺むれば、匣船はざんぶく  
と打ち来る浪に搖られ、大氣はもの騒がしさ響に  
満ちたり。瞰上ぐれば頭上に聳ゆる大なる巖角、  
夕日の光を受けて紅に、身を遶らして嶺礁亂れ立  
ち、波浪叫び、泡沫飛んで雪を散らしつ。ダナイ  
は手を組み合せ聲を揚げて救助を呼びぬ。折よく

子を戴き、漁叉を取り、投網を肩にせしが、その  
身の丈、歩み振、流るゝ如き黄金の鬚髪など、ダナ  
イが眼には、並人ならず覺えぬ。彼の後には二人  
の僕、魚容るゝ脊携へて従ひたり。ダナイが熟視  
する暇もなく彼人忽ち、漁叉をば旁に投げ棄て、岩  
を跳ね下り、此方を目懸け網を投げぬ。網は過た  
ず匣船に懸りしかば、手繰りつゝ母子を恙なく岩  
角に引き寄せたり。

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.



漁夫はダナイの手を捲り船より扶け上げ、さて云ひけるは、『美はしくも見え給ふ人の何とて斯く脆き小舟にてこの嶋に渡り給ひたる。おん身は、そも何人にて何處より來り給へるぞ。付り参らするに、とある國王の姫などにはあらずや。その幼児も人間の子ならしとぞ見ゆる』  
とて嬰兒に指さしぬ。實やとが面は明星の如く輝き渡りし。

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

“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.”

weaving and embroidery than all the maidens of my land.”

ダナイ、彼がもとに身を投げその膝を抱いて愁へ訴ふるやう、『心ある人にまどは、逆拙く國を逐はれしこの身を憫みたまへ。婢僕ともなしておん身が家にとりめてよ。されど耻かしくらぬ扱ひこそ望みはべれ、おん身が正しく言ひ當てたる如く、妾はさる王の娘にてこの幼子も並人の胤ならねば。妾とて唯手足纏となりて坐から食ふことは成し侍らじ、家にありし時、織縫の技は他人に譲らざらしなれば。』

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

ダナイは頭垂れて嘘啼きつゝ、『此國を何とか申しはべる。妾が運の拙なさ！。また妾を獲給ひしおん身等が名は？』

此嶋をセラインフォスと呼べり、われは此處に住居する希臘人にて嶋王ポリデクテースの同胞なるが、人はわが漁を業とするより「網打の」デクテースと呼べり。

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 skillful in

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.

デクテースは遮りとりめて彼女を扶け起し、『わが娘よ。われは年老い、見らるる如く頭髪も灰色になりつれど、家を賑はす子供と云ふは未だ持たず。さる事情ならばわが家に來りね、われ等夫婦の子とも見、幼きものをば孫とも呼ばん。われ常に神々を畏みて異郷の人を憐むを忘れず、善行も悪行と同じく報其人に返るとことを聞け。』  
と云ふにダナイは心落ち居て、情ある漁夫デクテ



メの住居に伴はれて、彼夫婦が娘となりぬ。とかくして十五の星霜は経りにけり。

## PART II.

### HOW PERSEUS VOWED A RASH VOW.

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 skillful 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 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.

### 其二 憤怒の契約

十五の星霜は早くもふり行きて、昔日の嬰兒今は幹高き少年水夫となり、商品を積みて屢々近海の諸嶋に航しき。ダナイは彼をペアセアスと名づけしがセラインフォスの人々は皆、彼は人間の胤ならで神々の王、ゼアムスの子なりと云へり。實にペアセアスは未だ十五歳なりしかど身の丈首を抜いて人に高く、競走、角觔、闘拳、環投、鎗投、は更なり、櫂漕ぐこと、琴のあとび、其他男子の技悉く人に優れ且つ其性質勇敢にして信を守り、温順にして

禮ありき。こは皆善人なるゼクサスの蕪陶工のしさを得たりしが爲めに、真にペアセアスが幸なりしなり。今や一大厄難の母子が上に落ち来るありて、ペアセアスは其智慧を盡して自ら守る母を扶くへん時は來りぬ。

I said that Dictys's 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.

既に言へりし如く、嶋王ポリデクサスはデクサスと同胞なりしかど、デクサスの如き正義の人ならで、狡猾、殘酷、貪りて飽くことなかりき。されば一日ダナイの美はしきを見て、ものが妻にせんと云ひ寄りしも、彼女は王を喜ばず、且つ今はわが子と、再び見えん望は持たぬ其父とを憶ふの外他念なく、王の言葉を背けりしかば、王は遂に怒を發し、ペアセアスが渡航中デクサスの宅よりダナイを奪ひ來り、「わが妻たるを得ずはわが婢奴たれ」と命じぬ。ダナイ依りて婢奴となり井に水を汲み水車に粉を磨きつ、また婢奴なれば重き鎖



を曳きつゝ善たるノことも屢々なりけん、しかども  
彼女は王が意には従はずなり。此時、ペルセウスは  
サモス嶋にありて、露母が厄難を知らざりしなり。

Now one day at Samos, while the ship was landing, 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.

彼、サモスにありて一日、船着する間、暑くして日光を避け、とある心地よき森に入り、芝生に横はりて眠りしが、その時とて奇しき夢を見たり、  
實にいと奇しき夢なりと。

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 pier-

cing, but strangely soft and mild. On her head was a helmet, and in her hand a spear. And over her shoulder, above her long blue robes, hung a goat-skin, 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.”

森を過ぎて此方に歩み寄り給ふ貴婦人あり、身の丈人間にはあらぬべし高く、その容姿の美はしき、また言葉もて盡しがたく、大なる灰色の射るが如き明眸には怪しきまで穏和を湛へたり。貴人頭

に盔を戴き手に鎗を取り、肩を掩へる長き青色の袍の上には山羊の皮もて黄銅の大楯を懸けしが、楯の面は照り渡りて鏡の如くなりき。彼女は歩を停め、射るが如き眼を睜りて、ペルセウスを注視め給ふに、其眼險毒かず、瞳子瞬かず、爛々として直ちに彼が心腑を穿ちて精神の秘密を看破し、彼が生れし以来の念慮願望をも悉く知り給ふ如くなれば、ペルセウスは仰ぎ視るに堪はず、身戦ふ面熱むを覺えたり、奇しき貴人は口を開きて、  
『ペルセウス、汝妾が爲め一の使命をなすべし。』

“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.

「貴人、ちん身は誰ぞ、奈何にしてわが名を知り給へる。」

「わが身はパラス、アスニネ(智慧、學術及び義戦の女神アゼン人の保護神なり)なり、われ萬人が心裏の念慮を知り、亦萬人の高尙なると卑劣なるとを判別す。泥土の魂のものには、われ背目して顧みず、そのもの等は蓋し幸ならん、されどわが與ふる幸にはあらず、彼等は牧場の羊の如く安らかに肥え、畜舎の牛の如く自ら時かちるものを食む、彼等は路旁の蒔草の如く生



ひ廣がれど、また蒞草に似て旅人に日影を興ふる  
こともなし。成熟すれば「死」來りて收め去り、爲  
に悲むものなくして地獄に下り、世は即ち彼等の  
名を失す。

“But to the souls of fire I give more fire, and to  
those who are manifold I give a might more than  
man's. These are the heroes, the sons of the Im-  
mortals, 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 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?”

然れども、熱誠の魂のものにはわれ更に熱誠を  
賦ふ、高尚なるものには、われ更に超絶の力を加  
ふ。「勇士」と呼ばれたる神々の子等即ち是なり。  
彼等の幸は泥土の魂もてるもの、幸と異なれり。  
聞け、ペルセウス、われ、彼等を驅りて異様の路  
を取らしむ。神、人の讐敵たる巨神、魔怪と戦はし  
む。疑惑、窮乏、危難、戦闘の道行かしめざる所な  
し。さればそが中には、青年の花にして碎け、何時、  
何處に死せしかをだに知られざるものあり、將た  
聲名を願ち得て自聳の長壽を保つものあり、唯彼  
等が遂に到達するの地はわれ知らず、他また知ら  
ず、神人の大父チーリスの獨り知り給ふのみ。語  
れペルセウス、此等二種の人、何れか汝が意に適  
く。』

Then Perseus answered, boldly: “Better\* to  
die in the flower of youth, on the chance of win-  
ning a noble name, than to live at ease like the  
sheep and die unloved and unrenowned.”

ペルセウスは雄々しく答へぬ。「願はば、高  
名を望んで青年の花にして碎け散ることも、羊の如  
く唯安らかに生れ、愛せられず、名聞をすして、  
死することを惡め。』

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?”

靈しき貴人は高く笑ひ給ひて、持せる黄銅の楯  
を上げ呼び給はく、「これ見よ、ペルセウス、汝は  
此の如き魔怪に立ち對ひて此を殺し得んや。われ

此首級を獲てわが楯に結ばん。』

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.

と見れば鏡なす楯の面に一の顔面現はれたり。  
ペルセウスは眺め入りしとき、全身の血氷るかと  
覺えつ。此れ一美人の面なれど、双頬青きこと  
「死」の如く、眉に無限の苦患を刻み、薄き苦き唇  
は、蛇のそれに彷彿たるが、鬚鬚のあたり、髪には  
あらで毒蛇の細纏して又舌を吐くを見る。また頭



の周囲には霧の如き二翼摺み重なり、胸に黄銅の  
鉤爪を凝らす。

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

「ハヤハス暫時此を注視め候じ事なかり、此  
世界にかなる尊嚴なる魔怪あるべし、此を殺す、お  
か、高名なかりしや。教へ給へ、此者何處にかなる  
らん。」

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. 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 wor-

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.

かくて、彼は家路に向ひ、セリフスに歸  
れば、まづ母が王家に捕はれしを耳にしたり。

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 to 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

thy to go in search of the Gorgon."

靈しき貴人は再び微笑み給ひて、「否とよ、汝は  
年若く武藝も未熟なり。知らずや此は、ゴルゴン  
のメデューサ、とて一魔族の母なり。今國に歸  
り、汝を俵てる業を果たせ、ゴルゴン、遠征に前  
ちよと魔試めしにぞあむ。」

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.

「ハヤハス更なるもの言はんとせばしが、靈しき貴  
女の姿は忽知消えて見え、南柯の夢は覺めぬ。其後  
晝夜彼が眼に閃視せしは頭の周囲に毒蛇纏くる怖  
ろしき女面なり。」

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.

彼は齒噛みをなして憤り、直ちに王宮に到りて、  
鬨を排し房を蹶立て、男女の室に論なく驅け抜け  
驅け抜け母を索むるに其勢當りがたく、且つ彼の  
容貌の美はしきを見るもの一人だに遮りとめん  
とするものなし。やがてダナイの椽に坐して石の  
手車を回轉しつつ流涕するを見出でければ、扶け  
起して接吻し、われに従へ給へと促しつゝ其處を  
去らんとせしに、忽ちポリデクテースの怒つて鬨  
入し來るに逢ふ。ハアセアス、王を見るや猛犬の  
野豬を襲ふが如く、躍り懸つて呼はりけるは、  
『惡漢、虐王。かゝる行爲は汝が神々を畏む所以な  
りや、外人と寡婦とを慈む所以なりや、汝死せよ』



よて、折から身に寸鉄をも帯びたりしかば、傍なる石車を擱み上げ、王の頭腦を望んで微塵に擲たるといふべし。

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."

母は驚き叫びて彼に纏り、「わが子よ、早まり給ふな。われ等母子は此地に寄邊なき流離の身なるを。身若し王を殺さば、國人みなわれ等を憐れんとせんに、奈何ぞ免るべきを得べし」といふ諫めんとす。

Good Dictys, too, who had come in, entreated him. "Remember that he is my brother. Remember how I have brought you up and trained

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.

ペルセウス母を携へてアテナの廟に到り、廟守護の尼に請ひて母の爲め廟の掃除役を得たり。此處は聖殿なれば無道の王として、よもや暴を加ふることなからんと頼母しく、ポリクテス夫婦と共に日毎に來りて訪ひ慰めけり。王は暴力にては望の適はざるを知り、此度は奸策を以て爲終ふせんと心に碎かる。

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

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.

此時またポリクテスも入り來りて、「王はわが同胞なるを忘れ給ふな、身身を養育したるわが恩を憶ひて王の生命を扶けよ」と請ふこと切なれば、ペルセウス則ち石車を振り上げたる手を下しぬ。王は自己の非を認めて怖れ戰を居たりければ、事なく母子を去らしめたり。

Perseus took his mother to the temple of Athena, 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,

smoothly as ever.

彼はペルセウスが島中にありては奈何にしてもダナイを奪ふこと能はずとなし、彼を避くるの計を案ぜり、即ち先づ陽に彼が不遜の罪を赦し、ダナイをも全く忘れたるやみに待遇しければ、暫時は平常の如く事なかりぬ。

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.

次いで、王は一大盛宴を張りて、部落長、地主を始め悉く島内の青年を招きぬ。ペルセウスもその一人なりぬ。來りて王に敬意を表し、王の饗食を食ふべしとす。



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

期日に及んで人々集まり會しぬ。當時の慣習として人毎に進物を携ふ。馬あり、肩衣あり、指輪あり、刀劍あり、家貧しきものども葡萄一籠、獲物一提、空手なるはなきが中に、ペアセアスのみは携へしものなかりき。水夫を業とする貧しき少年の躰は口をなかりければ。

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 founding to give?"

否、彼とても進物なくて王の前に出づるを耻ぢしかど、元來心解れる性なれば、ヂクティスに請ひて求むることなかりしなり。かくて彼は手持なげに王宮の門に立ち内に入る富人を目護ひ居れば、得々たる人々は此方を指して冷笑ひ、中には「かの棄子、何をか齎せる」など呼くものあるを聞きて顔に紅を散らしぬ。

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?"

ポリデクティスの豫期せしは、此なりき。彼はペアセアスの門外に立てるを聞くや直ちに召し入れ、衆人列坐の前に罵りけるやう。ペアセアス、余は汝が王にありずや、汝は余が宴席に招かれしにありずや、しからば、汝が進物は何處ぞ。

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!"

ペアセアス顔を赤らめ、吃りして言ふこと能はず、傲れる賓客は均しく哄笑し、うちには言葉を放ちて嘲るやう、「此奴は先きに葦片、木片の如く海濱に打ちあげられしものよ、しかも僞りて王の進物をも齎らざるや。」「己が父の誰なるやも知らず、老婆共をしてチキーンの子などと呼びしめ給ふ意圖のものよ。」など嘲罵ひあつたれば、ペアセアスは恥ぢて狂せんとして、前後を忘却して叫びけるは、「進物をや、進物呼はりするは誰ぞ。汝等が物品を悉く合することも奈何か我が持ち來るものに及ばんや。」

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.

彼は昂然としてかく言ひ放ちぬ、彼は自ら其勇を信じ、此等の嘲罵者が得て企て及ばざる偉業を爲すべしと自覚せしなり。

"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!"

「聞き、高慢者が慢るるを。然て其物は何なる

ん」と衆口均しく響動きて、哄笑前よりも高やかなり。

此時偶然サモスの夢彼が念頭に浮びしかば、即ち大呼して云ひらくゴルゴンの頭よ」と。

彼は叫び了つて自ら怖れぬ。衆人は益々高く笑ひ、ポリデクテイスの聲は殊に大なりき。

「よ、汝はゴルゴンの頭を余に約したり、其頭を得たる間は再びこの島に来る勿れ。はや、たち去れ。」

Persus 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.

ペルセウスは詭計に陥れるを知り齒齧みをなして憤れど、男子の一言驕馬も及ばず、即ち黙して此處を去りぬ。

Down to the cliffs he went, and looked across the broad blue sea; and he wondered if his dream were true, and prayed\* in the bitterness of his soul.

"Pallas Athene, 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."

去りて岩頭に下り行き、洋々たる青海原をより離れ見つゝ、サモスの夢の真なるやを怪みては、心惨みて祈りけるやう、「あはれ、アス、ネの神、わが夢は真なりしや、われゴルゴンを戮し得べきか、ちん身正しく、そが面をし給ひしならば、われを虚言者、妄慢者とならしめ給ふな。われは忿つて輕しく誓へり、されど憤み忍んで此を果さん」と思へり。

Trap

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

And three times Persus called weeping. "Rashly and angrily I promised: but cunningly and patiently will I perform."

彼は祈らぬ、しかも何等感應の答へあらず、電雷も現示も、ちては虚空一點の微雲だになかりけり。

ペルセウスは涕泣して三度呼はりぬ、「われは忿つて輕しく誓へり、されど憤み忍んで此を果さんとこそ思へり。」

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.

Persus 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 Athéné, 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.

この時海上遙かに銀のごと照り輝く一團の白雲現はれつ。見る／＼漸く近づき来りて彼が眼はその映りに眩みぬ。

空はよく晴れて外に雲霧の影だになければ、彼は訝りつゝこの白雲を目護りぬ。彼は思はず身を慄はしつゝ、雲は搖曳を來つて脚下の岩に觸しなり。觸れて碎けて白雲分るゝと見れば、中より

ず。やがて此方に向ひて歩を進め給ふるは海鷗の飛ぶよりも速なれど、しかも脚を動かさ給ふなく、微風の衣裾を拂ふことたにあらす。たゞ若や神の榮を給ふ鞋の翅は、繁く空を覆ひつゝ、岩角を握らんとす。腰の如くまらぬ。ペルセウスはこれ普通人とは思ふるを知らず伏して拜しぬ。

But Athéné 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?”

ペルセウスは彼の前に立ち言穩かに彼の恐怖を制して宣給はへ。

「ペルセウス、一個の試業を果し得たる人にして始めて更に難を試業に對ふを得。汝ポリデクシー

ラメ、ペルセウス 現はれ給へり。まん姿はサモスに夢みしと同じく、まん傍には一人の青年隨ふ。其人牡鹿の輕脚、火を射る眼光、腰には刀身悉く一個の金剛石より成れる曲劍を佩ぎ、足には黄金の鞋を履み給ふ、而してその一双の鞋の踵には活ける翅の生ずるを見たり。

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 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.

二神は鋭くペルセウスを注視め給ふに、眼動が

スを侵して男子の如く舉止ひたり、更にペルセウスに對ひて、しか爲し得るや。

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 any thing which I can do. Show me, then, how I can do this.”

ペルセウス答へて「われを試み給へ、サモスに於けるまん教宗を聽かしこのかた、わが精神は既に新らぬ、自ら成し得るの業を敢てせむるは恥なり。爾はへれ告ぐ給へ、わが心かたし何ぞを果し得るかぞ。」

“Perseus,” said Athéné, “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."

「メデューサ 宜給と云ふ」企圖に先立ちて熟く思ひがし。汝が此業の爲め十年の旅をなすべし。其間ゆめ後悔の念と中途にこく遊れ歸らんと心お起せられ。若しこの一念を棄てたることなれば、汝は未成混沌の異境に墮れて枯骨永く人に知られずなり。」

"Better so than live here, useless and despised," said 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!"

「世に益なむ、唯人に侮られて生かんとより、骨と心の異境にこく墮れ死ぬ。美はしく難く女神、あ

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, Stheno\* 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."

女神はうち笑み給ひて、「よくわが言を聞け。この戒辭は汝が生死に係れり。汝、先づ北の方ハイパーボネイ國に行け、こは北極圏の彼方、凛冽なる北風の起る處ぞ。行きく、一眼一齒を共有する三個の灰人姉妹に逢はん、彼等に問ひてタリスの娘なる仙女等に到るべき道を知るべし、仙女

はれ無量の慈光を垂れてむれたるの一事を果せしめよ、ちあらば後は死何か辭せよ。」

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, 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

等は西大西洋なる一嶋に住み、金色の果實生る樹の下に舞踏せり、彼等よくゴルコンに到るべき路筋を告ぐべければ。かくして汝はわが讐敵にして數多怪獸の生母たるかの魔女を屠るを得ん。彼女も昔ては旦の空の如き美はしき少女なりしが、自ら憐りて、目輪面を掩ひ給ふ如き罪を犯し、より、彼女の髪は蝮蛇と化し手に鶫の爪生じて、心は常に羞恥と忿怒に満ち、唇に激しき毒氣溢れぬ。そが上彼女の眼は恐ろしき言はん方なく仰ぎ視るもの悉く化して石となる。翼馬と金刀の巨人はその子にして、巫蛇 エチドナと、冥界の郊野に牧畜する三頭の惡王 キーリオンとはその孫なり。今や彼女は海の女王の二女 ステノ、エウリテてふ二個のゴルコンと結びて姉妹となれり。この二個にな手を觸れそ、共に不死のもの







ぞ、唯メヂャーサの頭を取つて歸れ。

“And I will bring it!” said Persus; “but how am I to escape her eyes? Will she not freeze me too into stone?”

「アンペサスの云ふ如く、『われ其頭を齧らして歸らん、然れど奈何にせば、彼女の眼を避け得んや、われも亦石に化せらるること侍らばや。』」

“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 Amaltheïé,\* 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.”

「アンペサスは云ふ、『汝にこの盾を授けん、彼女に近づかば其面に正視することなく、黄銅の表面に其姿を照して彼女を斬り放つべし。其頭を獲つらば、顔を背向け盾を懸けたる山羊皮もて此を蔽へ。此皮こそ父神、チャースに乳奉りし牝羊、アンテイの皮なれ。汝かくして事なくわが命を果せば、汝の名は高く揚り、風荒ぶなき仙嶺にて諸神と宴を共にする勇士の群に入るを得ん。』」

Then Persus 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?”

「われ行きて侍らん、假令途にして殞れ死すと雖も

れは行きて侍らん。されど船なくして奈何に海を渡

るべき、誰かわが道を示すべし。また、メヂャーサに逢はんと時何を用ひて、鱗片銅鏡の如き彼女を殺すべし。』」

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.”\*

この時アンペサスの傍に立たせる若き神の告げ給はく、『わがこの双鞋、終日われを乗せて海を越え巒を越え行くこと飛禽の如し、これを汝に授けん。われはアルガス、戮殺を以て聞ゆる、ハー

ミーズ、即ちオリムパス諸神の使者たり。

(ハーミーズは、チャースとアンペサスの娘、アンペサスの間に生る。チャース、美人イオナを愛せしを要へん、此を嫉み、アンペ

ガメと云ふ百眼の怪獣をしてアンペサスを守らしむ。)

Then Persus 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.”

アンペサスは身を伏して拜しぬ。ハーミーズ

は尙ほ言葉を次ぎ、『この鞋、神聖にして路を失ふことなく、善く汝を導かん。爰に劍あり、アルガスを斬りしもの、今亦用ひて彼魔女を斬つべし、劍は神聖なり、一撃にして功を成さん。』とて立ち上り、此等を帯びて去れ。』

So Persus arose, and girded on the sandals



and the sword.

And Athené cried: "Now leap from the cliff and be gone."

「アテナスは身を起して、鎧と剣を佩びぬ。こればアテナス御尊高へ、『さか、此崖を躍りて去れ。』」

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?"

彼は躊躇ひつゝ、「母と祖父とに訣別する時を許し給へ。われ又、さん身、ハーミースの神、及び父神チャームに燔祭を供へんとこそ思ふ。」

"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."

『母に別を請ひぞ。彼女が涙恐らくは汝が勇氣を挫かん。汝が歸るの日まで、われ彼等二人を慰め得せせん。又、オリンピアの諸神に燔祭を供ふるに及ばず、汝が犠牲はメチャーサの首級にぞある。行け、此處なる崖を躍りて行け、神々の武器をな疑ひな。』

Then Perseus looked down the cliff and shuddered; but he was ashamed to show his dread. Then he thought of Medusa and the renown before him, and he leaped into the empty air.

PART III.

HOW PERSEUS SLEW THE GORGON.

So Perseus started on his journey, going dry-shod over land and sea; and his heart was high and joyful, for the winged sandals bore him each day a seven days' journey.

第三 ゴルゴン殺

かくてアテナスは脚に翅鞋を履んで海山遙けき旅に上りぬ。彼の心は高く昂り、快然として喜悅に溢れつゝ、見よや翅鞋は日に七日の行程を駛り行くを。

And he went by Cythnus,\* and by Ceos,\* and the pleasant Cyclades\* to Attica; and past Athens,\* and Thebes, and the Copaic\* lake, and up the vale of Cephissus,\* and past the peaks of

「アテナスは崖下を俯視して、戦慄せしむるを得たり。されど法備の舉動をなさんと恥ぢ、且つはメチャーサを想ひ、わが將來の聲譽を想ひ、忽ち身を翻くして虚空を驟たり。」

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.

見よ彼が體は墮つることなくして浮びたり、飄々として大空を翔けり行くを。盼顧すればアテナスは失せ給へり、ハーミースは失せ給へり、一雙の翅鞋彼を乗せて北を望んで駛す。遙るかへ白鶴の翼伸べてイスター（ヘニッソンの沼のあなたに逝く春を逐ふが如く。



Eta\* and Pindus,\* and over the rich Thessalian plains, till the sunny hills of Greece were behind him, and before him were the wilds of the north. Then he passed the Thracian mountains, and many a barbarous tribe, Peons\* and Dardans\* and Triballi,\* till he came to the Ister stream, and the dreary Scythian\* plains. And he walked across the Ister dry-shod, and away through the moors and fens, day and night toward the bleak northwest, turning neither to the right hand nor the left, till he came to the Unshapen Land, and the place which has no name.

シムナス嶋を過ぎ、セオニス島を過ぎ、眺望よどみシムラテニス群島を過ぎてブッチカに到り、マセンヌを經、セムヌを經、コペイク湖を超え、セムニス河の僻間を走せてイタ、ピンダヌの嶺嶺を越え、地味豊なるセ、サリイの平野を駆け行けば、彌がて日光多き希臘の丘陵は遙か後方となりて北

winter moon; and they chanted a low song together, "Why the old times were better than the new."

彼は七日間、混沌の域を驅けりしが、通りし道は何處なりけん告げ難かり。假令や世に又此地を旅行したらん人のありとも、其人必ずかの凄じかりし旅談をなすを好まざるべく、曠昔の夢過りて再び其處に驅らんにも、覺めては唯空しき夢なりしを嬉しむならん、バアセアス、行きくつて、大氣羽毛に充ち、堅氷地を閉する常暗の境に達すれば、爰に果して三個の灰人姉妹は、氷海の岸に寒月の銀光を浴びて、とある漂木の上に坐するを見たり。彼等は低き聲にて共々に歌へり。「大古の今の世にすぐれてまざる故はとも。』

方の荒野を前に擴がれる。即ちシムナスの諸山を越え、ソオンズ、ダルゲンズ、ツリバリなど呼ばれる、數多の蠻民を俯視しつゝ、イヌター河畔滿目荒寥たるシムナスの野に到る。更に足濕すことなくイヌター河を渡り、沼澤濕地を走りく日夜風淋しき西方を指して、遂に未成混沌の地に達しぬ。此地未だ命名あるなき。

And seven days he walked through it, on a path which few can tell; for those who have trodden it like least to speak of it, and those who go there again in dreams are glad enough when they awake; till he came to the edge of the everlasting night, where the air was full of feathers, and the soil was hard with ice; and there at last he found the three Grey Sisters, by the shore of the freezing sea, nodding upon a white log of driftwood, beneath the cold white

There was no living thing around them, not a fly, not a moss upon the rocks. Neither seal nor seagull dare come near, lest the ice should clutch them in its claws. The surge broke up in foam, but it fell again in flakes of snow; and it frosted the hair of the three Grey Sisters, and the bones in the icecliff above their heads. They passed the eye from one to the other, but for all that they could not see; and they passed the tooth from one to the other, but for all that they could not eat; and they sat in the full glare of the moon, but they were none the warmer for her beams. And Perseus piled the three Grey Sisters; but they did not pity themselves.

彼等が邊には何等生あるものあらざりて、一個の蠅なく、一握の鮮苔の岩に生ふるなく、寒氣を愛する海豹鰐の屬だに氷の鋭牙を恐れて近寄りざれば、唯巨濤くだけて泡沫飛散し、繽紛雲花と



化して灰人及び彼等が頭上なる氷岩の骨骸を白うすなり。かくて彼等はその共有なる一眼と一歯とを交次るく手にとり持して、物見んとすれど物食はんとすれど、見るべきもの食ふべきものも無かりければ、空しく牙を渡る月光の中に兀坐す。想ふに彼等の體は寒月の熱よりも暖なるを得ぢらん。ペルセウスは見て三人を憐みぬ、然かも三人は自ら憫むことを知らざらん。

So he said; "O venerable mothers, wisdom is the daughter of old age. You therefore should know many things. Tell me, if you can, the path to the Gorgon."

やがてペルセウスは問ひけるやう「尊い母御方にも申さん。知識は老年の娘と云へれば、あん身等は幾多のことを知り給はん。教へ給へ、

ペルセウスの住む所は何處ぞ。』

Then one cried, "Who is this who reproaches us with old age?" And another, "This is the voice of one of the children of men."

And he: "I do not reproach, but honour your old age, and I am one of the sons of men and of the heroes. The rulers of Olympus have sent me to you to ask the way to the Gorgon."

一人喚びて云ひけるは「誰ぞわれ等を老年と侮り呼ぶものは。』他の一人「そは人間の子の聲に似たり。』

ペルセウス「わが老年と云ひしはあん身等を侮りたるにあらで尊び敬ひしなり、われは人間、勇士の一人、今オリムプスの諸神われを遣はしてペルセウスの住所をあん身等に問はしめ給ふ。』

そののちからこの後亦永く然らん。今此奴のこの地を見せしめを悉く汚し毀らんぞ。』

Then one cried, "Give me the eye, that I may see him"; and another, "Give me the tooth, that I may bite him." But Perseus, when he saw that they were foolish and proud, and did not love the children of men, left off pitying them, and said to himself: "Hungry men must needs be hasty; if I stay making many words here, I shall be starved." Then he stepped close to them, and watched till they passed the eye from hand to hand. And as they groped about between themselves, he held out his own hand gently, till one of them put the eye into it, fancying that it was the hand of her sister. Then he sprang back, and laughed, and cried,—

"Cruel and proud old women, I have your eye; and I will throw it into the sea, unless you tell me the path to the Gorgon, and swear to me that you

Then one—"There are new rulers in Olympus, and all new things are bad." And another—"We hate your rulers, and the heroes, and all children of men. We are the kindred of the Titans, and the Giants, and the Gorgons, and the ancient monsters of the deep." And another—"Who is this rash and insolent man, who pushes unbidden into our world?" And the first—"There never was such a world as ours, nor will be; if we let him see it, he will spoil it all."

「この頃オリムプスに夥多新らじき統治者ありと聞きたり。新らじきものは凡て悪し。』  
「われ等は汝が神を惡む。勇士を憎む。凡人間の子等を憎む。知らずやわれ等は惡神、巨人、ペルセオン及び冥府に住む古き魔怪の屬なり。』  
丙「許可をも請はてわれ等が領土に侵入せる理不盡ものめが。』  
「この世未だわれ等の世界に似た



tell me right.'

この時一個は叫びぬ、『眼を借せ、われ彼奴を見ん。』他の一個『齒を借せ、われ彼奴を噛まん。』  
パアセアスは彼等の恐にして偃り、しかも人間の子を愛せざるを見て憫憐の情は失せ、獨語して云ふやう、『飢ゑたる人は急ぐべきなり。無用の談義に手間取らば、われ飢ゑん』とて、此度は近く進んで彼等のせんやうを覗ふに、三人は互に一個の眼球を授與するさまなれば、竊に己が手をかき伸ばしけるに、其一人は躡がて此を同胞のと誤りてかの眼球を握らしめつ。彼、眼球を得るや忽ち飛び退つて咄々とうち笑ひ、『酷薄、傲慢の老婆等聞け。汝等の眼は今わが手中にあり。汝等若しコルゴンに到るの道を告げ、かつ其道の正しさを誓はずは、われ此眼を海に投らん、いかにぞ。』

天體を擡げ支ふる巨人アトラスを見ん、行いて巨人の娘等に道を問へ、娘等の名はヘスベリヂームとて汝の如く若く愚なる者共ぞ。いと早く眼を返せ、われ等が其他を問はたらう。』

So Perseus gave them back their eye; but instead of using it, they nodded and fell fast asleep, and were turned into blocks of ice, till the tide came up and washed them all away. And now they float up and down like icebergs forever, weeping whenever they meet the sunshine, and the fruitful summer, and the warm south wind, which fill young hearts with joy.

パアセアスは眼球を返し與へつ。かれど彼等は之を用ゆることなく、諾々と點頭をうつ。熟睡せしが、忽ち三個の氷岩と化し、波浪颯がて來つて海中にみて去りぬ。これより彼等は氷山と共に永久

Then they wept, and chattered, and scolded; but in vain. They were forced to tell the truth, though when they told it, Perseus could hardly make out the road.

三人は泣き喚いて罵れども中斐なく、遂に實を語りぬ。さればパアセアスが正しく其道を迎ふんはいと難業なりとて、

"You must go," they said, "foolish boy, to the southward, into the ugly glare of the sun, till you come to Atlas\* the Giant, who holds the heaven and the earth apart. And you must ask his daughters, the Hesperides,\* who are young and foolish like yourself. And now give us back our eye; for we have forgotten all the rest."

彼等の云ひけるやう、愚なる小童。行け、南の方、醜き日輪の瞬くあなたに。其處に地に墮つて

に浮び漂ふ、日光に照らるゝ毎、實多き夏の日の來る毎、將た青春の胸の歡喜に溢るゝ南の秋風の吹き來る毎に、さめあへり、哭あへり。

But Perseus leaped away to the southward, leaving the snow and the ice behind; past the isle of the Hyperboreans, and the tin isles, and the long Iberian shore; while the sun rose higher day by day upon a bright blue summer sea. And the terns and the sea-gulls swept laughing round his head, and called to him to stop and play, and the dolphins gambolled up as he passed, and offered to carry him on their back. And all night long the sea-nymphs sang sweetly, and the Tritons\* blew upon their conchs, as they played round Galatea their queen, in her car of pearly shells. Day by day the sun rose higher, and leaped more swiftly into the sea at night, and more swiftly out of the sea at dawn; while Perseus skimmed over the billows like a sea-gull,



and his feet were never wetted; and leapt on from wave to wave, and his limbs were never weary, till he saw far away a mighty mountain, all rose-red in the setting sun. Its feet were wrapped in forests, and its head in wreaths of cloud; and Percus knew that it was Atlas, who holds the heavens and the earth apart.

さてバアセアスは氷と雪とを後になし南方に對ひて馳るなり。ハイヘルボレイ人の嶋、錫の嶋々、次ぎてはイペリアの目もはるくの海岸を過ぎ行くに、太陽は青う輝く夏の海原を日に日に高く昇り給ふ。鯨刺、海鷗の群はたのしげに彼の頭上に笑ひ飛んで、彼を擁して共に戯れんことを請ひ、海豚は波を蹴て行く手の海路に浮び出て、其背に乗らんことを求めぬ。夜は聴く、終夜の海の仙女等の歌美はしく、トライトン等(人頭魚尾の海神)

彼程なく其山に來りしかば、躍つて陸に上り、嶽はしき谷々、瀧津瀬の間を彷徨ひ行くに、樹木は高く草花は目新なり。されどそこらの溪間より一條の煙だに起らず、村落、人家の氣配も見えなかりぬ。

At last he heard sweet voices singing; and he guessed that he was come to the garden of the Nymphs, the daughters of the Evening Star.

既にして清らの聲を揚げて歌ふを聴きつ。彼は推しぬ、これ夕星の娘、仙女の花苑に來れるならんと。

They sang like nightingales among the thickets, and Percus stopped to hear their song: but the words which they spoke he could not understand; no, nor no man after him for many a hundred

波の叫びはトライトンの吹(波の叫びはトライトンの吹)が吹き立つる貝の音もをかしや。推るに彼等は眞珠貝背く禁車の内に、その女王ガラチーアを繞りて奏樂の宴やなすらん。日にく太陽は高く昇り、夕速に海に入りては、朝また速に海面を出て給ふ。バアセアスは鷗の如く巨濤を掬ひ飛び、波より波へと跳り越えて、脚濕るゝなく、身疲るゝなく、駛せくして遂に遙か一大山の落日の光を受けて薔薇色なすを認めぬ。山麓には森林茂り、山頂は白雲の冠を着けぬ。これぞ天と地とを別ち支ふる巨人アトラスならすや。

He came to the mountain, and leapt on shore, and wandered upward among pleasant valleys and waterfalls, and tall trees and strange ferns and flowers, but there was no smoke rising from any glen, nor house, sign of man.

years. So he stepped forward and saw them dancing, hand in hand around the charmed tree, which bent under its golden fruit; and round the tree-foot was coiled the dragon, old Ladon the sleepless snake, who lies there forever, listening to the song of the maidens, blinking and watching with dry bright eyes.

歌は草叢に囀る群鶯の諸音に似たり。バアセアスを駐めて耳傾けしが、彼等が言葉は毫も解するを得ず。否、その後數百載、誰ありてこの言語に通じたるものなかりしなり。彼は進んで垣間見れば、仙女等は手に手取りて金色の菓實枝垂れる美はしき樹を遶りて踏舞せり。樹の下に一尾の龍蟠する、こは其名をラドンと呼ばれて晝夜眠ることなく仙女等が歌を聞きつ、其燥きて光ある眼を睜りて大古より其處に横はるならぬ。



Then Perseus stopped, not because he feared the dragon, but because he was bashful before those fair maids: but when they saw him, they too stopped and called to him with trembling voices,—

“Who are you? Are you Hercules\* the mighty, who will come to rob our garden, and carry off our golden fruit?” And he answered,—

“I am not Hercules the mighty, and I want none of your golden fruit. Tell me, fair nymphs, the way which leads to the Gorgon, that I may go on my way and slay her.”

パーセウスは龍に怖がたるにあらざり、美はしき仙女等が前に面差しを覺えて歩を停めぬ。仙女等も彼を見るや舞踏の手を休め、怖が慄入る聲にて詢ねけるは、

「君は誰ぞ。勇士ヘラクリーズの來つて、妾

時共々戯れ給へ、妾等ひとり舞踏すること二十年に亘りて、心も倦み疲れ同伴欲しとに堪はず、來りてよ〜。」

“I cannot dance with you, fair maidens, for I must do the errand of the Immortals. So tell me the way to the Gorgon, lest I wander and perish in the waves.”

「姫さぎ、われは身ん身等と共に樂しむこと能はず、身に成し果たずんば神命を帯ひたるなれば。願ふは進むコルコンの途筋を教へてよ、われ等して空しく波濤の間に漂ひ死せしめ給ふな。」

Then they sighed and wept; and answered,—

“The Gorgon! she will freeze you into stone.”

“It is better to die like a hero than to live like an ox in a stall. The Immortals have lent me weapons, and they will give me wit to use them.”

等が園を荒らし、金色の菓實を奪はんとするにあらずや。(パーセウスはヘラクリーズの花苑より黄金の果實を取り、妾等はヘラクリーズが十二の課題の一なり。)

「否、われは勇士ヘラクリーズにあらず。身ん身が菓實に望は有たず。姫達よ、願うはコルコンに到る道を教へられよ、われは心を疲れんが爲めに來りたるなれば。」

(Not yet, not yet, fair boy; come dance with us around the tree, in the garden which knows no winter, the home of the south wind and the sun. Come hither and play with us a while; we have danced alone here for a thousand years, and our hearts are weary with longing for a playfellow. So come, come, come!)

「あらば進むべきことかは。好見よ、來りて妾等と共にこの樹の周圍に踏り給へ。爰は冬知らぬ、實、南風と日の神との館なり。こなたに入りて少

仙女等は均しく嘆息し、且つ悲んで云ふやう、  
「コルコンとや、彼女は身ん身を石に化しななぞ。」

「勇士として死するは牡牛の如く畜舎に活くるに勝れり。神々はわれに武器を與へ給へり。持ちに又、此を用ふるの智を授け給へて。」

Then they sighed again and answered: “Fair boy, if you are bent on your own ruin, be it so. We know not the way to the Gorgon; but we will ask the giant Atlas, above upon the mountain peak, the brother of our father, the silver Evening Star. He sits aloft, and sees across the ocean, and far away into the Unshapen Land.”

彼等は更に嘆息して「好見、身ん身、な程危険を辭せずとならば陸方なし。妾等自らはその途を知らざれば、山頂の巨人アトラスに問はんと知



れなん。巨人は妾等が父、銀なす夕星と同胞にて常に高處に坐して海原を見張れば、混沌の世界まで知らざるなじ。』

So they went up the mountain to Atlas, their uncle, and Perseus went up with them. And they found the giant kneeling, as he held the heavens and the earth apart.

とて一回叔父を山上に訪はんとす。ペルセウスも從ひ行かぬ。到れば一巨人の跪坐して天體を地盤より撐へるを見たり。

They asked him, and he answered mildly, pointing to the sea-board with his mighty hand: "I can see the Gorgons lying on an island far away, but this youth can never come near them, unless he has the hat of darkness, which whosoever wears cannot be seen."

爲め其勢を取らして、余に一事を約して必ち此を果せよ。』

Then Perseus promised; and the giant said; "When you come back with the head of Medusa, you shall show me the beautiful horror; that I may lose my feeling and my breathing, and become a stone forever; for it is weary labor for me to hold the heavens and the earth apart."

ペルセウスは唯々として此を諾しぬ。巨人の云ひけるやう、『汝メヂューサの首級を獲て歸らば、余に其美慘極まりなる顔面を示せ。余はそれによりて知感なき石に化せんことを希ふなり。かく天地を分ち支ふるは際涯なき倦怠の業ぞ。』

Then Perseus promised; and the eldest of the nymphs went down, and into a dark cavern

姫等の間に巨人は言葉やさしく答へぬ、そが偉大なる手もて海面を折しつゝ、『余は今遙かの島中にコルコンの臥せるを認め。されど、この若人、身を隠す暗黒の帽を戴くにあらざれば彼の怪獸等に近ひ難し。』

Then cried Perseus: "Where is that hat, that I may find it?"

But the giant smiled. "No living mortal can find that hat, for it lies in the depths of Hades, in the regions of the dead. But my nieces are immortal, and they shall fetch it for you, if you will promise me one thing and keep your faith."

ペルセウス叫んで云ふやう、『その帽何處にありや、われ直ちに此を獲來せよ。』

巨人は微笑みて『否、そは冥界地獄の底深く藏められ、此を獲んこと死を免れざる人間の力に及ばず。されど余が姪等は不死の仙體なれば、汝が

among the cliffs, out of which came smoke and thunder, for it was one of the mouths of Hell.

ペルセウス此を約しければ、年長の仙女は斷崖の間なる深穴に下り行かぬ。そは煙を吐き雷鳴轟く地獄門口の一なり也。

And Perseus and the nymphs sat down seven days, and waited trembling, till the nymph came up again; and her face was pale, and her eyes dazzled with the light, for she had been long in the dreary darkness; but in her hand was the magic hat.

ペルセウスは他の仙女等と共に戦さつゝ、その邊に坐して俟つこと七日。仙女は再び現はれたり。久しく慘澹たる暗黒の中にありしなれば、色青く、眼は今日光を受けて眩けなり。手にはかの魔力ある帽を携へたり。



Then all the nymphs kissed Perseus, and wept over him a long while; but he was only impatient to be gone. And at last they put upon his head, and he vanished out of their sight.

彼は帽を得て去らんとすれば、仙女等は各自に彼を接吻し、別を惜みて泣きしが、彼の切に行途を急ぐを見て、遂にその帽を取り頭上に戴かしてもれば、彼の體は忽然として見えなくなり。

But Perseus went on boldly, past many an ugly sight, far away into the heart\* of the Unshapen Land, beyond the streams of Ocean, to the isles where no ship cruises, where is neither night nor day, where nothing is in its right place, and nothing has a name; till he heard the rustle of the Gorgons' wings, and saw the glitter of their brazen talons; and then he knew that it was time to halt, lest Medusa should freeze him into stone.

に浮ぶに及んで、即ち高く空中に翔け上り、楯を頭上に掲ぐるに、下界は悉く楯面に映れり。

And he saw the three Gorgons sleeping, as huge as elephants. He knew that they could not see him, because the hat of darkness hid him; and yet he trembled as he sank down near them, so terrible were those brazen claws.

唯視れば其體各象の如き三個のゴルゴンは臥して睡れり。彼は暗黒の帽を戴きたれば、魔怪に認められじとは知りつゝも、颯と落し來つて彼等に近づきしときは、流石に戰慄せざるを得たり。黄銅の爪はしかく怖ろしかりしなり。

Two of the Gorgons were foul as swine, and lay sleeping heavily, as swine sleep, with their mighty wings outspread; but Medusa tossed to and fro restlessly, and as she tossed, Perseus pitied her,

パーセアスは勇を鼓して進みしが、今や目に映するもの醜怪ならざるなく、やがて潮流絶えたる未成界の中央に達しぬ。此處は船舶の影だに見えぬ荒寥の嶋にして、日輪照らされば晝夜の別なく、萬物雜然として秩序あるなく、將た一物の命名せられたるなし。彼は尙ほ進みてゴルゴン等の振る羽音を聞き、煌々たる黄銅の巨爪を認むるに至りしかば、爰に歩を停めぬ、餘り近づきては石に化せざるの恐れあるなり。

He thought a while with himself, and remembered Athené's words. He rose aloft into the air, and held the mirror of the shield above his head, and looked up into it that he might see all that was below him.

停まりて察するに、時、アテナの戒辭念頭

she looked so fair and sad. Her plumage was like the rainbow, and her face was like the face of a nymph, only her eyebrows were knit, and her lips clenched, with everlasting care and pain; and her long neck gleamed so white in the mirror, that Perseus had not the heart to strike, and said "Ah,\* that it had been either of her sisters!"

三個の中二個のゴルゴンは、汚穢したる豚に似て、大なる翅を擴げ豚の如く熟睡せり。他の一個は即ちメテューサにて前後に輾轉すること止まず。パーセアスは彼女の美はしく而かも悲みを帯べるを見て、これを憫みぬ。そが翼は虹霓の如く顔に仙女の面影を宿して。唯眉は蹙み、唇を凝みて緊しく結び、そこに無限の心勞と苦痛を罩めたり。今し、彼女の細く真白なる頸筋の鏡面に映じ來れる時、パーセアスは此を斷ち斬るに忍び



「さういふ、」と「他」の二個の片をさかじな  
せー。』

But as he looked, from among her tresses the  
vipers' heads awoke, and peeped up with their  
bright dry eyes, and showed their fangs, and  
hissed; and Medusa, as tossed, threw back her  
wings, and showed her brazen claws; and Perseus  
saw that, for all her beauty, she was as foul and  
venomous as the rest.

さばれ注視する中、頭髮なる無数の毒蛇は、眼を  
覚めけん、乾ける光ある眼を張りて此方を見上  
げ、白き歯を露はし嚇々として鳴く。而してメ  
ヂューサが反側する途端、そが翅後へになりて怖ろ  
しき黄銅の爪現はれしが、ミアセアスは見るから  
此美顔の女性も同じく悪毒汚穢の怪物に過ぐる  
を知りぬ。

メヂューサが死體、巖石の間に仆る時、其翅と  
爪とは激しく響をなし、姉妹なる二個の怪魔は驚  
き覺めて彼女の死せるを認めぬ。

into the air they sprang yelling, and looked for  
him who had done the deed. Thrice they swung  
round and round, like hawks who beat for a par-  
tridge; and thrice they snuffed round and round,  
like hounds who draw upon a deer. At last  
they struck upon the scent of the blood, and then  
checked for a moment to make sure; and then on  
they rushed with a fearful howl, while the wind  
rattled hoarse in their wings.

二個は叫號の聲ともに同じく空中に翔け上り、  
目を張りて、その加害者を索む。鶴を打つなる作  
の如く輪を描いて空を舞ふこと三回。鹿を逐ふな  
る獵犬の如く吼ぎ廻はること三回。鞭かて鮮血の

Then he came down and stepped to her boldly,  
and looked steadfastly on his mirror, and struck  
with Herpe stoutly once; and he did not need to  
strike again.

是に於て何ぞか躊躇はん。彼は降り來りて心剛  
に彼女の傍に歩み寄り、正しく鏡面を覗み、神劍  
「ハルペ」を揮ひて撃つこと一度。神劍は果して  
再び撃つを須ひざらぬ。

Then he wrapped the head in the goat-skin,  
turning away his eyes, and sprang into the air  
aloft, faster than he ever sprang before.

彼は次に眼を背向けて、山羊皮をもて首級を掩ひ  
了せば、全速を盡して一躍空中に翔け上りぬ。

For Medusa's wings and talons rattled as she  
sank dead upon the rocks: and her two foul  
sisters woke, and saw her lying dead.

翼をやら鳴き響てけん。瞬時身動きもせて方向を確  
むるやうなりしが、忽地凄じき咆哮をあげ、奮迅  
して空を掃たり、明け大翼の下、颯風あり。

On they rushed, sweeping and flapping, like  
eagles after a hare; and Perseus's blood ran cold,  
for all his courage, as he saw them come howling  
on his track; and he cried: "Bear me well, now,  
brave sandals, for the hounds of death are at my  
heels!"

二個は暴進せり、奮翼電馳猛鷲の野兎を逐ふが  
如し。ミアセアスは自ら勵ますと雖も、彼等の  
哮り哮りて迫り來るを見ては、滿身の血氷らんと  
するを覺えぬ。即ち叫んで曰く「勉めよ、剛  
翅鞋。死の獵犬は踵に迫れるぞ。」

And well the brave sandals bore him, aloft  
through cloud and sunshine, across the shoreless



sea; and fast followed the hounds of Death, as the roar of their wings came down the wind. But the roar came down fainter and fainter, and the howl of their voices died away; for the sandals were too swift, even for Gorgons, and by nightfall they were far behind, two black specks in the southern sky, till the sun sank and he saw them no more.

剛さ翅鞋はよく勉めぬ。雲を貫き、日光を貫き、岸もとめ難き海原を横断して、わが勇士を運びぬ、されば死の獵犬は、双翼風を起して追躡せしも、その鼓聲、咆哮漸く微かに、遂に聞えずなりつ。鞋は蓋し、コルムンよりも捷かりしなり。夕暮に彼等は二個の黒點となりて遠く南天に見えしが、日没と共に全く消え失せぬ。

Then he came again to Atlas, and the garden of the Nymphs; and when the giant heard him

coming, he groaned, and said: "Fulfil thy promise to me." Then Perseus held up to him the Gorgon's head, and he had rest from all his toil; for he became a crag of stone, which sleeps forever far above the clouds.

かくて、ペルセウスは、アトラスがもとに歸り、仙女等が花園を訪ふに、巨人は彼の來れるを聞き、叫いて云ふやう、『汝が約を果せ。』ペルセウス即ち、コルムンの頭を掲げて彼に示せば、巨人は爰に重荷を脱して永遠の休を得たり。いでや、彼は一個の岩石と化して長に雲際にぞ眠るなる。

Then he thanked the Nymphs, and asked them: "By what road shall I go homeward again, for I wandered far round in coming hither?"

次に、ニンフ等、仙女等に謝して、且つ問

ひけるやう、『われは諸方に漂ひたれば、元來し道も取れぬ、何處より家に歸らんか。』

And they wept and cried: "Go home no more, but stay and play with us, the lonely maidens, who dwell forever far away from Gods and men."

仙女等泣して叫びけるは、『もはや家に歸らば、此處に妾等と遊嬉ひ給へ。神と人間との里遙かに淋しく住み置るる妾等どもがたゞと思ふや。』

But he refused, and they told him his road and said: "Take with you this magic fruit, which, if you eat once, you will not hunger for seven days. For you must go eastward and eastward ever, over the doleful Lybian\* shore, which Poseidon\* gave to Father Zeus, when he burst open the Bosphorus\* and the Hellespont,\* and drowned the fair Iectonian land. And Zeus took that

land in exchange, a fair bargain, much bad ground for a little good, and to this day it lies waste and desert, with shingle, and rock, and sand."

ちはれ、彼の背かたるを見て、仙女等は道を告げて云へらく、『君にこの仙果を參らせん。一度此を味ふれば七日饑うることなし。さて君はかの海神ポサイドンがヘレスポント、ボスフォラスの海峡を開きて地味とシントリアの地を沈没せしめし候として、チャームに奉りしと云ふリビアの蜜しき海岸を経て、東へくへ行きたまへ。チャームの神は、かくして小美地に換ふるに廣袤徒らに大なる惡地を以てし給ひしかば、リビアは今に砂礫累々たる荒野となりて残りはべし。』

Then they kissed Perseus, and wept over him,



and he leapt down the mountain, and went on, lessening and lessening like a sea-gull, away and out to sea.

とハシト、シムヤメスに接吻し、泣いて別を惜みぬ。彼は即ち一躍、山を下りぬ。遙るかゝの海原に消えて消え行く海鷗の影。

PART IV.

HOW PERSEUS CAME TO THE ETHIOPS.

So Perseus fitted onward to the northeast over many a league of sea, till he came to the rolling sand-hills and the dreary Lybian shore. And he fitted on across the desert, over rock-ledges, and banks of shingle, and level wastes of sand, and shell-drifts bleaching in the sunshine, and the skeletons of great-sea-monsters, and dead bones of ancient giants, strewn up and down upon the

old sea-floor. And as he went, the blood-drops fell to the earth from the Gorgon's head, and became poisonous asps and adders, which breed in the desert to this day.

其四 海上のメンドロメダ

かくてシムヤメスは、西北の方海路幾里をや翫けりけん、砂丘浩々たるリビアの荒寥たる海岸に達しぬ。彼は更に此漠地を過ぎりて駛するなり。岩礁、洲濱、砂阜、日光に漂泊する貝殻の堆塚、奇怪なる海獣の骨骸、或ては原種巨人の枯骨など、そこらの海濱に散在して打ち見るも凄しきを、提げたるゴルゴンの首級より血潮滴りて、過ぎ行く沙地に印するもの、皆蛟蛇、蜈蚣などの毒虫に化せしが、此等の毒虫は今に至るまで尙此沙漠に生息すなりと傳ふ。

Over the sands he went, he never knew how far or how long, feeding on the fruit which the Nymphs had given him, till he saw the hills of the Psylli,\* and the Dwarfs who fought with cranes. Their spears were of reeds and rushes, and their houses of the egg-shells of the cranes; and Perseus laughed, and went his way to the north-east, hoping all day long to see the blue Mediterranean sparkling, that he might fly across it to his home.

彼は道すがら、仙女の餽りし果實を食して、沙地を行くことまた幾里なるを知らず。やがてプシリ人の丘陵と一寸法師の族とを見たり。此族は皆て群鶴と闘ひしを以て闘ゆ。彼等の刀鎗は葦蘆の類にして、家屋は鶴の卵殻にて造らる。シムヤメスは見て思はず失笑しつゝ、尙西北の道を續く。心中には常に青うかやく地中海の波を眷戀して

をたす。その海邊より故郷に驅けり歸らんことを希ひぬ。

But now came down a mighty wind, and swept him back southward toward the desert. All day long he strove against it; but even the winged sandals could not prevail. So he was forced to float down the wind all night; and when the morning dawned there was nothing to be seen, save the same old hateful waste of sand.

然るに一日、大風吹き起り彼を南方の沙漠に押し戻さんとせり。彼は此に抗ひて争ふこと終日。流石、翅鞋の力も敵し難くてや、夜は終夜吹き戻され、旦に至りて四方を眺むれば、こは奈何に、身は再び満目淋しき先日漠地にあらず。

And out of the north the sand-storms rushed upon him, blood-red pillars and wreaths, blotting



out the noonday sun; and Perseus fled before them, less he should be choked by the burning dust. At last the gale fell calm, and he tried to go northward again; but again came down the sand-storms, and swept him back into the waste, and then all was calm and cloudless as before. Seven days he strove against the storms, and seven days he was driven back, till he spent with thirst and hunger, and his tongue clove to the roof of his mouth. Here and there he fancied that he saw a fair lake, and the sunbeams shining on the water; but when he came to it it vanished at his feet, and there was nought but burning sand. And if he had not been of the race of the Immortals, he would have perished in the waste; but his life was strong within him, because it was more than man's.

此時砂を巻く颯風は、更に北より襲ひ来りて、  
渦巻く砂は血色の柱の如く、また花環の如く、落日

thee the Gorgon's head at thy bidding, and hitherto thou hast prospered my journey; dost thou desert me at the last? Else why will not these immortal sandals prevail, even against the desert storms? Shall I never see my mother more, and the blue ripple round Seriphos, and the sunny hills of Hellas?"

彼は高くアムイネに叫び訴へぬ。『やゝ、美はしく純潔な神よ。おん身はわが祈禱を聴いてしかも、渦によりわれを殺し給ふか。われはおん命を奉じて、コルコンの首級を齎らし、おん身は此處までわが旅路を幸ひし給ひしを、今に及びて見放ち給ひしか。ちたすは神聖なる翅鞋の砂風に敗るゝ故はあらじ。かくして再び戀しき母君、セラインキスの青き漣波、ちては日光多し希臘の丘陵を見ること能はむか。』

爲めに光を失ふ。パーセウスは狼狽して此を避けつ。この熱沙を被りては誰かは生さん。既にして大風治まりければ、北を指して進まんとするに、砂風再び起りて、彼を漠地に吹き返すこと初めの如し。彼、砂風に逆ひて奮闘すること七日、遂には饑渴交次到り、舌は口蓋に粘着して離れず。時には甘露の玉水を湛へたる湖などの其處らにあるよと見えければ、下り来て此を呑まんとするに、水は倏ち脚下に消えて、あるは只熱砂のみ。彼にして若し神の靡ならざれば、此處に死すべかりしならんが、普通人ならざる活力は未だ彼が體に充ちたり也。

Then he cried to Athené, and said,—

“Oh, fair and pure, if thou hearest me, wilt thou leave me here to die of drought? I have brought

So he prayed; and after he had prayed there was a great silence.

The heaven was still above his head, and the sand was still beneath his feet; and Perseus looked up but there was nothing but the blinding sun in the blinding blue; and round him, but there was nothing but the blinding sand.

彼はかく祈りぬ、祈禱終りしとき、天地は闇として聲なかりき。

大空は彼が頭上に静に、白砂は足下に寂なり、仰いで天を望みぬ。されど赫々たる日輪の外ものあるなし。顧みて四邊を見れど熱砂唯目を眩するのみ。

And Perseus stood still a while, and waited, and said, “Surely I am not here without the will of the Immortals, for Athené will not lie. Were



not those sandals to lead me in the right road?  
Then the road in which I have tried to go must  
be a wrong road."

「わが此處にあること、みな神々の御心なめらるるはなし。アムソネは欺る給はじ。然らば鞋のわれを踏く路の正しからうらしか。否、ちてはわが取らんとせし方位こそ神慮に適はからしならぬ。」

Then suddenly his ears were opened, and he heard the sound of running water.

And at that his heart was lifted up, though he scarcely dare believe his ears; and weary as he was, he hurried forward, though he could scarcely stand upright; and within a bowshot of him was a glen in the sand, and marble rocks, and date-trees, and a lawn of gay green grass. And

through the lawn a streamlet sparkled and wandered out beyond the trees, and vanished in the sand.

此時、彼の耳は俄然として開かれ、涼々たる水の音耳をさうてり。彼は胸躍りて、自ら其耳を信する能はらう。疲脚を驅りて踏めらうに進み行く程に、恰も一彈矢の距離を隔て、砂中に一の凹地あり。石白く、椰子樹高く、翠草遠く連る中を一條の清泉滾々として、草葉を洗ひ、樹根を浸して、沙漠のめなたに消ゆめり。

The water trickled among the rocks, and a pleasant breeze rustled in the dry date-branches; and Perseus laughed for joy, and leapt down the cliff, and drank of the cool water, and ate of the dates, and slept upon the turf, and leapt up and

went forward again: but not toward the north this time; for he said; "Surely Athené has sent me hither, and will not have me go homeward yet. What, if there be another noble deed to be done before I see the sunny hills of Hellas?"

So he went east, and east forever, by fresh oases and fountains, date-palms, and lawns of grass, till he saw before him a mighty mountain-wall, all rose-red in the setting sun.

水は岩の間に咽び、風、波斯棗の乾ける葉を顛はず。彼は狂喜して高く笑ひ、直ちに崖下に跳ね下り、その冷き水を飲み棗實を喰ひしが、やがて飽き足りて草生の上に睡り、蹶起してまた道を進めり。それと北に向はず、「アムソネのわれを此處に導き給ひしは、未だ家路を取らしめじとならん。日光多き希臘の丘陵を見るに先ち、わが尙さ績をなし得るの地の外にありとならん、實にしか

と獨言しつゝ東方を志して一向に馳りぬ。今は行く處沙間森、林、泉、綠草の絶ゆることなし。遂に一大山脈は障壁の如く斬たてて眼前に現はれたり。山は夕陽を受け、蒼薇色に映しぬ。

Then he towered in the air like an eagle, for his limbs were strong again; and he flew all night across the mountain till the day began to dawn, and rosy-fingered Eos came blushing up the sky. And then, behold beneath him was the long green garden of Egypt, and the shining stream of Nile.

彼は爰にまた勇を鼓して、鷲の翅を振ふが如く、終夜この疊々たる迷峯を飛翔し、朝日子が東天を紅に染めなす頃に至れば、懸て見る、眼界極み



なほ埃及の綠苑は脚下に開け、水照へナントンの身  
流此を貫して走らざり

And he saw cities walled up to heaven, and temples, and obelisks, and pyramids, and giant gods of stone. And he came down amid fields of barley, and flax, and millet, and clambering gourds; and saw the people coming out of the gates of a great city, and setting to work, each in his place, among the watercourses, parting the streams among the plants cunningly with their feet, according to the wisdom of the Egyptians. But when they saw him they all stopped their work, and gathered round him, and cried,—

“Who art thou, fair youth? and what bearest thou beneath thy goat-skin there? Surely thou art one of the Immortals; for thy skin is white like ivory, and ours is red like clay. Thy hair is like threads of gold, and ours is black and curled. Surely thou art one of the Immortals”;—and

they would have worshipped him then and there; but Perseus said,—

“I am not one of the Immortals; but I am a hero of the Hellenes. And I have slain the Gorgon in the wilderness, and bear her head with me. Give me food, therefore, that I may go forward and finish my work.”

幾多の都府は壁を天空に築き、殿堂、方尖碑、金字塔、石造の巨神像など、明け渡る日に露はなり。ハマセアス足を停めて麥、麻、胡蘆など繁りたる臚畝の間に舞ひ下れば、此處は、さる都府の門前にて、人々は今や門より出て來りて勞働す。彼等は各其領地を守りて相侵さず。水利に従ひ種々の穀種を蒔き下し、足にて踏みつけ水灌ぐさま、埃及人の天性として賢し。ハマセアスを見るや、耕作を休め、群りて彼を圍み、口々に、

「由々しげの若人よな、あん身は誰ぞ。あん身の提げ給ふ山羊皮の包は何ぞ。あん身は、或る神にぞまはらん。そはあん身の皮膚の象牙色に白く見えども知らざらん。われ等のは泥色に赤さにあらずや。また、あん身が頭髮の黄金の線の如くなるに、われ等のはたゞ黒く縮れたるにあらずや。あん身は必ず神にぞまはらん。」

など喚いて、行く處、彼を拜せんとしければ、ハマセアスは「否、われは神にあらず希臘勇士の一人なるが、ゴルゴンを荒野に殺してその首級を携へたり。われに食を饒り進みてわが任務を果ししめよ。」

Then they gave him food, and fruit, and wine; but they would not let him go. And when the news came into the city that the Gorgon was

slain, the priests came out to meet him, and the maidens, with songs and dances, and timbrels and harps; and they would have brought him to their temple and to their king; but Perseus put on the hat of darkness, and vanished away out of their sight.

よりて人民は食物を薦め果實、葡萄酒を齎らし捧げ、尙彼を擁して去らしめざる間に、ゴルゴン殺戮の喧市に擴まりしかば、僧侶はこの勇士を迎へんとて、列を整へて遼り來り、少女の群は歌舞琴鼓の音喧しく、誘ひて彼等の殿堂に伴ひ、且つその王に謁せしめんと絆されば、ハマセアスは其煩しさに耐へず暗黒の帽を戴きて消え失せたり。

Therefore the Egyptians looked long for his return, but in vain, and worshipped him as a hero,



and made a statue of him in Chemmis,\* which stood for many a hundred years; and they said that he appeared to them at times, with sandals a cubic long; and that whenever he appeared the season was fruitful, and the Nile rose high that year.

あれど、埃及の民は彼の再び歸るの日を俟つて久しく、遂にそのこと無かりければ、勇士として彼を禁めんと欲するの像を立て、崇拜するのと數百年、傳へらるべし。ペルセウスの像は、長き鞋を穿つて時に埃及の民に現はれしが、其都度ナイルの水田多く、收穫豊なりしなり。

Then Perseus went to the eastward, along the Red Sea shore; and then, because he was afraid to go into the Arabian deserts, he turned northward once more, and this time no storm hindered him.

扱説ペルセウスは今東方を指し、紅海に沿ひて進み、また轉じて北を指しぬ。ペルセウスの砂漠に踏み入らんことを恐れてなり。此度は葦の暴風なかりぬ。

He went past the Isthmus,\* and Mount Casius,\* and the vast Serbonian\* bog, and up the shore of Palestine, where the dark-faced Ethiopians dwelt.

埃及の地峡を過り、カシウス山を越え、セルボニアの大澤を渡りて、顔黒きエチオピア人住むペルセウスの海岸に沿ひて一向に馳り行くなり。

He flew on past pleasant hills and valleys, like Argos itself, or Lacedaemon,\* or the fair Vale of Tempe.\* But the lowlands were all drowned by floods, and the highlands blasted by fire, and the

hills heaved like a bubbling cauldron, before the wrath of King Poseidon,\* the shaker of the earth.

馳り行くなるこの一帯の山谷、丘陵は、風光恰好、希臘のペルセウス、ラセダイモン、扱てはテムペあたりの溪谷に似て美はしかりしが、見渡す途か内地の平野には、洪水氾濫し、高地は燄々の狂火、燃え瀕り、波陵は地震る海神ポサイドンの憤怒により熱湯の釜中に沸くが如く震ひ撼けらる。

And Perseus feared to go inland, but flew along the shore above the sea; and he went on all the day, and the sky was black with smoke; and he went on all the night, and the sky was red with flame.

ペルセウス此を見て敢て内地に入らず、唯海岸

に沿ひて馳せ行く。行くこと終日、空は漲る黒煙に暗く、行くこと終夜、空は赫く火燄に赤かりぬ。

And at the dawn of day he looked toward the cliffs; and at the water's edge, under a black rock, he saw a white image stand.

曉に至りて懸崖の下を望むに、彼方水際の黒岩の上に何やら白き偶像あり。

"This," thought he, "must surely be the statue of some sea-God; I will go near and see what kind of Gods these barbarians worship."

彼想を承り「此、かの海神の像ならん、是に近く行し、蠻民等が如何なる神を崇拜するかに見ん。」

So he came near; but when he came, it was no statue, but a maiden of flesh and blood; for he



could see her tresses streaming in the breeze; and as he came closer still, he could see how she shrank and shivered, when the waves sprinkled her with cold salt spray. Her arms were spread above her head, and fastened to the rock with chains of brass; and her head drooped on her bosom, either with sleep, or weariness, or grief. But now and then she looked up and wailed, and called her mother; yet she did not see Perseus, for the cap of darkness was on his head.

と近づくに、このとも画像にはあらず、血あり肉ある一人の少女にて、日の微風そが捲髪を梳るなり、尚、歩み寄りて打ち見るに、少女は高波の寄せ来る毎、冷き鹹水を浴びて、職を縮むる哀れなり。宜こそそが双腕は、空ろきに吊り上げられ、黄銅の鎖もて緊しく岩上に縛められしや。彼女が頭は低う胸に垂れたり。悲めるにや、はた

乙女を見ず、わが郷里の島々にも比類あらんや。こは、ゆる王の娘なるぞ、蠻人ばらの唯辛を思見するなりと。かゝる美はしき子の罪犯とへんもあらねば。物言ひ見やぞ。』

And lifting the hat from his head, he flashed into her sight. She shrieked with terror, and tried to hide her face with her hair, for she could not with her hands; but Perseus cried,—  
“Do not fear me, fair one; I am a Hellen, and no barbarian. What cruel men have bound you? But first I will set you free.”

とて、戴ける帽を脱ぎ去れば、彼が姿は忽ち少女の前に燈と立てり。彼女は怖ぢ叫びて、頭髮もて面を掩はんとす。兩手は縛られて用ゆることかなはねば。『麗はしき人。恐れ給ふな。われは希臘人にて、蠻

疲れて眠れるにや。吾、をりく眼を上げて痛める聲に母を呼ぶもめる。ちれど、ハメスは暗黒の帽を戴きたれば、未だ彼女の認むる所とならざらん。

Full of pity and indignation Perseus drew near and looked upon the maid. Her cheeks were darker than his were, and\* her hair was black like a hyacinth; but Perseus thought: “I have never seen so beautiful a maiden; no, not in all our Isles.\* Surely, she is a king's daughter. Do barbarians treat their kings' daughters thus? She is too fair, at least, to have done any wrong. I will speak to her.”

ハメスは且つ憐み且つ憤りて、熱々少女を視るに、頬の色は稍黒けれど、髪は青黒にして風信子草の實に似たり。『われ未だかく美はしき

人ならず。誰人か酷くもちん身を縛しめたる、われ先づこれを解へん。』

And he tore at the fetters; but they were too strong for him; while the maiden cried,—  
“Touch me not; I am accursed, devoted as a victim to the sea-Gods. They will slay you; if you dare to set me free.”

と母がらハメスの鎖を手切ら捨てんとせんとて、硬くして聲の如くならず、少女は聲を揚げ、『妾に觸れず。妾が身は、海の神々に捧げられたり。此身を救はんとせば、神々身入身を殺すべし。』

“Let them try,” said Perseus; and drawing Herpe from his thigh, he cut through the brass as if it had been flax.  
“Now,” he said, “you belong to me, and not



to these sea-Gods whosoever they may. Be!"  
But she only called the more on her mother.

「らむ、殺さば殺せし」叫びながら腰をさす。「いんじん」  
を抜き放ち、「一回押入ば、鎖は腕へして麻の如し。  
『今より、あん身はわが所有なり。海神何するもの  
か。』」いんじんの女が悲みし母を苦しむをわが子

"Why call on your mother? She can be no  
mother to have left you here. If a bird is dropped  
out of the nest, it belongs to the man who picks it  
up. If a jewel is cast by the wayside, it is his  
who dare win it and wear it, as I will win you and  
will wear you. I know now why Pallas Athene  
sent me hither. She sent me to gain a prize  
worth all my toil, and more."

「さむ母を叫び給ふぞ。あん身を棄てし程の母  
ぞ。鳥の巢より落ちたるいんじんを拾ふ人の有

And she answered, weeping,—

"I am the daughter of Cepheus, King of Iopa,  
and my mother is Cassiopeia of the beautiful  
tresses, and\* they called me Andromeda, as long  
as life was mine. And I stand bound here,  
hapless that I am, for the sea-monster's food, to  
atone for my mother's sin. For she boasted of  
me once that I was fairer than Atergatis, Queen  
of the Fishes; so she in her wrath sent the sea-  
Goods, and her brother the Fire King sent the  
earthquakes, and wasted all the land; and after  
the floods a monster bred of the slime, who  
devours all living things. And now he must  
devour me, guiltless though I am—me who never  
harmed a living thing, nor saw a fish upon the  
shore but I gave it life, and threw it back into  
the sea; for in our land we eat no fish, for fear of  
Atergatis their Queen. Yet the priests say that  
nothing but my blood can atone for a sin which I  
never committed."

なり。寶玉の道に遭はれしあらば、獲て此を穿つ  
人の有なり。われ、あん身を獲たり、あん身を有  
して何の不可かある。今こそ知りたれ、バラス、  
アンイネのわれを此地に縛ら給ひしは、わが勞に  
酬して餘ある賞を取らせん御意なりしか。』

And he clasped her in his arms, and cried:  
"Where are these sea-Gods, cruel and unjust,  
who doom fair maids to death? I carry the  
weapons of Immortals. Let them measure their  
strength against mine! But tell me, maiden, who  
you are, and what dark fate brought you here?"

彼はかく言ひて、少女の手を執り、「罪なき處女  
等を殺せんとする刻薄不正の海神輩は何處ぞ。わ  
れに神器あり、恐れ給ふな。悉く奴等を屠り盡せ  
ん。されど先づ語り給へ。あん身は誰人にて、何と  
てかゝる愛目を見給ふぞ。』

少女は涙に咽んで語りし。『妾が父はイオパ  
國王セプヘウス、母の名はカシオペアとて美はし  
き髪を持ち給ふにて聞ゆ。妾はアンドロメダと呼  
ばれ侍り。父母は此優しき名もて、未永く妾を愛  
み呼ばんとし給ひしを、あはれ、幸なくも母人の  
罪、はんとて海獸の食餌と捧げられぬる。事の  
起因は母君の妾を慢じ給ひて、鱗界の女王アテル  
ガチメよりも美はしと云ひしを、女王は聞いて憤  
り、海嘯を送り、同胞なる火王に命じ、地震を起  
して國を荒らしめ、更に地土より生じたる一の魔  
獸を遣はして悉く生物を呑み盡さしむ。妾も今そ  
が餌となられしなり。妾は生物傷めしことなく、  
岸に上げられし魚見ても、命は取らず海に放ちや  
り。——この國はアテルガチメの怒を怖れて魚食  
はぬ法度あれば——犯しし罪ありとも覺えねど、



「俺は妻が血の犠牲にあらば、一國の禍厄を救はせしめて、わが罪ならん咎を受け侍らう。」

But Perseus laughed, and said: "A sea-monster? I have fought with worse than him; I would have faced Immortals for your sake; how much more a beast of the sea?"

「アンタも笑々と笑ひ、『海に住む怪物とや。われ既に、それに増せる毒悪の魔怪と戦ひたり。假令神々なりとて、あん身が爲めには闘を辭せしと思ふぞ。海の一動物何程の事かおもる。』」

Then Andromeda looked up at him, and new hope was kindled in her breast, so proud and fair did he stand, with one hand round her, and in the other the glittering sword. But she only sighed, and wept the more, and cried,—

"Why will you die, young as you are? Is

there not death and sorrow enough in the world already? It is noble for me to die, that I may save the lives of a whole people; but you, better than them all, why should I slay you too? Go you your way; I must go mine."

「アンデロメダは彼を仰ぎ見て、新なる希望の胸に湧くを覺えたり。アンセアも片手に少女を抱き、片手に照り渡る劍を握りて立ちけるを、勇々しくも羨はし。さばれ、少女は唯嘆息し、泣き悲んで云へらく、

『年若くあん身の、など好んで命を棄てんとし給ふぞ。此世既に死と悲とに飽き足れるものぞ。國民の生命に代はるとしあれば、死も妾にこそ受けられ。あん身は諸人に優れ給ふを、いかで犬死なせ奉らば。早くあん身の行く道を辿り給へ、妾はまた妻が道ぞとぞ。』」

But Perseus cried: "Not so; for the Lords of Olympus, whom I serve, are the friends of the heroes, and help them on to noble deeds. Led by them, I slew the Gorgon, the beautiful horror; and not without them do I come hither, to slay this monster with that same Gorgon's head. Yet hide your eyes when I leave you, lest the sight of it freeze you too to stone."

「否々、わが仕ふるオリムプスの諸神は勇士の友なり。勇士を扶けて偉功を果らしめ給ふ。われ、其補助を得て魔怪ゴルゴンを屠れり。今また爰に其頭を用ひてかの海獸を殺すも神慮ならてやば。わが去らん時、暫時眼を閉ぢ給へ、ゴルゴンの面を見るもの石に化せらるなれば。』」

But the maiden answered nothing, for she could not believe his words. And then, suddenly looking up, she pointed to the sea, and shrieked,—

"There he comes, with the sunrise, as they promised. I must die now. How shall I endure it? Oh, go! Is it not dreadful enough to be torn piecemeal without having you to look on?" And she tried to thrust him away.

少女は彼の言葉を信ぜず。言ふよしもなくて黙しぬ。既にして忽ち目を上げ海面を指して叫びけるは。

『彼處に怪獸こそ來たれ。日の出と共に現はれんと僧侶等の云ひしが。妾は今死すべし。あゝ怖ろし。君は早く爰去り給へ。妾はいますす々にやなるらん、君をば再び見るこゝかなはて。』少女はアンセアを押し退けんと誓たつ。』

But he said: "I go; yet promise me one thing ere I go; that if I slay this beast you will be my wife, and come back with me to my kingdom in



fruitful Argos, for I am a king's heir. Promise me, and seal it with a kiss."

それぞパンセアスの曰く、「われは去らん」去る前に一事を約せよ。われ若しこの怪物を殺すを得ば、わが妻となりて共に美郷・ペルコスに行か給ふか、われは王子なり、接吻して違約なきを誓ひ給へ。』

Then she lifted up her face, and kissed him; and Perseus laughed for joy, and flew upward, while Andromeda crouched trembling on the rock, waiting for what might befall.

少女は面を上げて彼に接吻しぬ。パンセアス欣び高く笑ひて空中に翔け上れば、アンドロミーダは岩上に打ち伏して戦々として運命の至るを俟てり。

At last he saw Andromeda, and shot forward to take his prey, while the waves foamed white behind him, and before him the fish fled leaping.

怪物はやがて少女を認めしと覺しく、矢の如く駛りかゝりぬ。後には白波沸湧し、前には魚鱗躍つて避る。

Then down from the height of the air fell Perseus, like a shooting star; down to the crests of the waves, while Andromeda hid her face as he shouted; and then there was silence for a while.

此時早くパンセアスは蒼天を射る流星の如く渦巻く波間に立てば、少女はその吶喊の聲を聴くと等しく、面を掩ひて伏しつ。沈寂四邊に亘る。

At last she looked up trembling, and saw

On came the great sea-monster, coasting along like a huge black galley, lazily, breasting the ripple, and stopping at times by creek or headland, to watch for the laughter of girls at their bleaching, or cattle pawing on the sand-hills, or boys bathing on the beach. His great sides were fringed with clustering shells and sea-weeds, and the water gurgled in and out of his wide jaws, as he rolled along, dripping and glistening, in the beams of the morning sun.

海獸は進み来れり、黒き巨艇の動くが如く、徐に漣波を抓きたてし。時々曲浦、海角にたち佇まりては白布晒らしつゝ笑ひ興する小女等、砂山に足爬する家畜さては潜水を被つぐ兒童を目護るなりき。そが大なる腰には貝殻、海草の類簇生し、廣濶なる腮より絶えず吐き出す潮のけむりは朝日に映じて凄しく輝きたり。

Perseus springing toward her; and instead of the monster a long black rock, with the sea rippling quietly round it.

霎時ありて、彼女は懼れたる頭を擡げて、見渡せば、パンセアスは此方に向ひて跳り来れり。怪物は則ちあらざりし。唯海中一個の長き黒岩の横はるありて小波閑かに此を繞りてつふやくを見らる。

Who then so proud as Perseus, as he leapt back to the rock, and lifted his fair Andromeda in his arms, and flew with her to the cliff-top, as a falcon carries a dove?

パンセアスが意氣のいかに昇れるよ。彼は崖上に駆け上り、わが美はしきアンドロミーダを双腕に抱き、鷲の小鳩をあしらす如く崖の頂に飛びぬ。



Who so proud as Perseus, and who so joyful as all the Aethiop people? For they had stood watching the monster from the cliffs, waiting for the maiden's fate. And already a messenger had gone to Cepheus and Cassiopeia, where they sat in sackcloth and ashes on the ground, in the innermost palace chambers, awaiting their daughter's end. And they came, and all the city with them, to see the wonder, with songs and with dances, with cymbals and harps, and received their daughter back again, as one alive from the dead

ペルセウスが意氣のいかに昂れるよ。而してペルセウスの國民のいかに狂喜せしよ。彼等は王女の非命を悼みて唾上より怪獸を窺ひ居ければ、一人は直ちに王宮に走りて此を報せり。宮深く閉ぢ籠りて悲嘆に暮れしセフェウス、カシオペイアは

あれど領土を得て、何かせん、わが懐る人は、希臘なる獸しき故郷と、わが身を待ち詫ひ給ふ母君のトよとぞなむぞ。』

Then Cepheus said: "You must not take my daughter away at once, for she is to us like one alive from the dead. Stay with us here a year, and after that you shall return with honour." And Perseus consented; but before he went to the palace, he bade the people bring stones and wood, and built three altars, one to Athene, and one to Hermes, and one to Father Zeus, and offered bullocks and rams.

王の曰く「ちるにても、此より直ちに娘を將て去り給ふな。彼女は今余等に再生せる如く思はるゝにこそ、一ヶ年の間は此地にとどまり、さて光榮ある歸國をなし給へ。」と請ふこと懇なれば、

此を聞かざる出づ來り、全市の民は此奇蹟を見んとて歌舞鼓笛を奏して従ひたり。實に王、王妃は再びわが子を見て死せる人に逢ひたる心地やしけん。

Then Cepheus said: "Hero of the Hellen, stay here with me and be my son-in-law, and I will give you the half my kingdom."

此時ペルセウスは王の曰く、「希臘の勇士よ。願はくは余が娘を妻として此國に留まり給へ。余は身身の國の半を頒たん。

"I will be your son-in-law," said Perseus, "but, of your kingdom I will have none; for I long after the pleasant land of Greece, and my mother who waits for me at home."

ペルセウス、「われは身身の婚たるを辭せず。

ペルセウスは此を請しぬ。かくて彼は王宮に居るに先づ、命じて木石を齎らしめ、ペルセウス、ヘーレス、チャームス三神の爲め、三個の神壇を築き、牝牛と牡羊とを供して祭を營みけり。

And some said, "This is a pious man," yet the priest said, "The Sea Queen will be yet more fierce against us, because her monster is slain." But they were afraid to speak aloud, for they feared the Gorgon's head. So they went up to the palace: and when they came in, there stood in the hall Phineus, the brother of Cepheus, chafing like a bear robbed of her whelps, and with him his sons, and his servants, and many an armed man; and he cried to Cepheus,—

此を見るもの、或は敬神の人よと嘖稱せしかど、中にも僧侶等は、この人海の女王が使たる怪獸を殺したれば、女神の憤怒益々激しからんなど叫ぶ



合ひぬ。されどゴルコンの頭の恐ろしさを、聲高に言ひ説くものとてなかりき。事終つて一同宮に向ひ、やがて内に入らんとせしに、王ペルセオスの弟フィネアスと云へるが、殿中に衝立ち、其諸子、従隸と共に數多の甲士を後にし、狂を捉らるる牝熊の如く王に呼ばるぬ。

“You shall not marry your daughter to this stranger, of whom no one knows even the name. Was not Andromeda betrothed to my son? And now she in safe again, has he not a right to claim her?”

「名をだに知らぬ浮浪人に、娘を興ふると云ふことやある。アンドロメダは姪にわが子に許嫁せるにあらずや。彼女今恙なし。彼女を得るの權はわが子にこそあれ。」

しむが恩を忘れて、酬めること此の如きか。去れ。驪馬は、多勢の兵士等は等しく抜劍して、野獸の如くペルセオスに競ひかゝれり。

Then he unveiled the Gorgon's head, and said: "This has delivered my bride from one wild beast; it shall deliver her from many." And as he spoke, Phineus and all his men-at-arms stopped short, and stiffened each man as he stood; and before Perseus had drawn the goat-skin over the face again, they were all turned into stone.

ペルセオス即ちゴルコンの首級を發せ、叱して曰へらく、「われ先に此を用ひて、一怪獸よりわが新婦を救ひぬ。今又汝等群獸の手より扶け得ざせん。言華らるるにフィネアスを始め幾多兵士は、瞬時たち縮みしのみ、ペルセオスが羊皮もて首級

But Perseus laughed and answered: "If your son is in want of a bride, let him save a maiden for himself. As yet he seems but a helpless bride-groom. He left this one to die, and dead she is to him. I saved her alive, and alive she is to me, but to no one else. Ungrateful man! I have I not saved your land, and the lives of your sons and daughters, and will you requite me thus? Go, or it will be worse for you." But all the men-at-arms drew their swords, and rushed on him like wild beasts.

ペルセオス笑つて答へけるは、「汝が子若し妻を得んとすれば、自ら他の處女を救ふべし。それと見るから力なげの婿君かな。己が娘子を死地に置いて顧みざりしからは、其人既になきものぞ。われ此を救ひたり、彼女はわが有、唯わがもの。汝、忘恩漢。早くも汝が國、汝が子女を安からしめ

を掩ひ果てたる間に悉く石と化しぬ。

Then Perseus bade the people bring levers and roll them out; and what was done with them after that, I cannot tell.

彼は命じて横杆を用ひてそれ等の石を轉じ去らしめぬ。其後如何なしけん知らず。

So they made a great wedding-feast, which lasted seven whole days, and who so happy as Perseus and Andromeda?

次ぎて、婚禮の饗宴は七日に亘りて盛なりき。噫誰かペルセオス、アンドロメダの如く幸なりしものぞ。

But on the eighth night, Perseus dreamed a dream; and he saw standing beside him Pallas



Athené, as he had seen her in Seriphos, seven long years before; and she stood and called him by name, and said,—

“Persens, you have played the man, and see, you have your reward. Know now that the Gods are just, and help him who helps himself. Now give me here Herpé the sword, and the sandals, and the hat of darkness, that I may give them back to their owners; but the Gorgon's head you shall keep a while, for you will need it in your land of Greece. Then you shall lay it up in my temple at Seriphos, that I may wear it on my shield forever, a terror to the Titans and the monsters, and the foes of Gods and men. And as for this land, I have appeased the sea and the fire, and there shall be no more floods nor earthquakes. But let the people build altars to Father Zeus and to me, and worship the Immortals, the Lords of heaven and earth.”

And Persens rose to give her the sword, and the cap, and the sandals: but he woke, and his dream vanished away. And yet it was not altogether a dream; for the goat-skin with the head was in its place: but the sword, and the cap, and the sandals were gone, and Persens never saw them more.

ペルセンはさきから予ら諸神を奉らんとし、夢忽ち覺ゆべし。而かもこと悉く夢にあらず、山羊皮の首級のみ残りて、劍、鞋、帽は影だにとゞまらず、其後再び見ることを得ざりけり。

Then a great awe fell on Persens; and he went out in the morning to the people, and told his dream, and bade them build altars to Zeus the Father of Gods and men, and to Athené who gives wisdom to heroes; and fear no more the earthquakes and the floods, but sow and build in

入夜目に彼は夢みぬ。夢にパラス、アスィネは七年前セラインフォスに見奉りしと同じく、彼の傍に立ち、彼の名を呼んで告げ給はく、『汝は男子の行を爲したり、見よ、汝はその酬を得たるを。神々の正しくぬまして、自ら助くる人を助くるの道理は會得したらん。さて今、われに神劍ヘルペ、翅鞋、及び暗黒の帽を返し納めよ。われそを其舊主に届け得せんと。唯ゴルゴンの首級のみは汝希臘に歸りて用ゆる時あるべければ、暫時汝に委ねおくなり。事果てなば此をセラインフォスなるわが廟に納めよ。われは其頭を楯に掲げて永く神人の敵たる惡神魔族の徒を威嚇すべし。われまた此國の水火を融和したれば、以後洪水、地震の禍なからん。宜しく民に告げて父神チャースとわれとに祭壇を築き、天地の諸神を崇むることを囑らしめられた。』

peace. And they did so for a while, and prospered; but after Persens was gone, they forgot Zeus and Athené, and worshipped again Atergatis the queen, and the undying fish of the sacred lake, where Deucalion's deluge was swallowed up, and they burnt their children before the Fire King, till Zeus was angry with that foolish people, and brought a strange nation against them out of Egypt, who fought against them and wasted them utterly, and dwelt in their cities for many a hundred years.

彼は畏み恐れ朝に市に行いて、普ねく昨夜の夢箴を告げ、命を下して神人の大父チャースと智を勇士に授け給ふアスィネとに祭壇を築かしめぬ。かくして地震洪水の患なく平和に種蒔き、家造り得ることを諭しければ、人民は暫時其命を守りて、國土築をしが、パアセアス此地を去るに及んで、



チャース、アス、ネの威力を忘れ、再び海の女王ア  
テルガチスを崇め、デューカリオンの洪水に成  
れる聖湖の不死の魚を奪ひ、嬰兒を焼いて火王に  
供ふるの愚をなしかば、チャースは怒つて埃及  
より來れる民を導いて此民と戦はしめぬ。此戦に  
前者勝利を得て悉く土着の民を滅し、數百年間こ  
の市を領した。

PART. V.

HOW PERSEUS CAME HOME AGAIN

And when a year was ended, Perseus hired  
Phenicians\* from Tyre, and cut down cedars,  
and built himself a noble galley; and painted its  
cheeks with vermilion, and pitched its sides with  
pitch; and in it he put Andromeda, and all her  
dowry of jewels, and rich shawls, and spices from  
the East; and great was the weeping when they

rowed away. But the remembrance of his brave  
deed was left behind; and Andromeda's rock was  
shown at Jopa in Palestine, till more than a  
thousand years were past.

其五 故郷の船路

約せし一年も過ぎてし頃、パーセアスはチー  
ルよりフェニシア人を雇ひ、杉材を伐取して二隻  
の良艦を造れり、舳舳は此を塗るに銀朱を用ひ、  
船側は此に施すに瀝青を以てし、艦やがて成るに  
及んで、妻アンドロミーダと共に珠玉、錦繡、東  
方の香料などの嫁奩を満載して纜を解けり。別を  
惜む人々の愁嘆漣りなかりき。さばればパーセアス  
が勇敢なる行爲は、永く此民の記憶に残りて、時  
經る爾來一千餘年、アンドロミーダが岩は尙ほ  
ペリステーンのシロンに於て見られき。

So Perseus and the Phenicians rowed to the  
westward, across the sea of Crete, till they came  
to the blue Aegean and the pleasant Isles of  
Hellas, and Seriphos, his ancient home.

新郎新婦は、西を指して漕舟を出たり。風波穏  
かにクリート嶋を過ぎれば、水青のトーシヤ海、  
風光豊けき希臘の諸島相次ぎて船はやがて善き  
故郷セラノンオスにはたり。

Then he left his galley on the beach, and went  
up as of old; and he embraced his mother, and  
Dictys his good foster-father, and they wept over  
each other a long while, for it was seven years  
and more since they had met.

船を汀に乗り乗り、パーセアスは孤昔時の如  
く徒歩して家に歸り、母メナイ、義祖父チクチス  
と迭みに相抱きて喜悅の涙に暮れぬ。實相別れし

より七つの島嶼にまかりけるき。

Then Perseus went out, and up to the hall of  
Polydectes; and underneath the goat-skin he  
bore the Gorgon's head.

パーセアスは此よりポリデクシスの宮を指し  
て出でぬ。山羊皮の下にはゴルゴンの頭を隠した  
り。

And when he came into the hall, Polydectes  
sat at the table-head, and all his nobles and  
landowners on either side, each according to his  
rank, feasting on the fish and the goat's-flesh, and  
drinking the blooded wine. The harpers harped,  
and the revellers shouted, and the wins-cups rang  
merrily as they passed from hand to hand, and  
great was the noise in the hall of Polydectes.

到れば王は主卓に坐し、貴族地主の聲、位階に



準じて左右に居拜び、魚肉羊肉林の如く、葡萄酒  
赤くして血の如し。樂人は琴かき鳴らし、醉漢は  
罵ら呼び、酒はどかしく舞うし手より手に廻つて。  
ポリデクティーンが客室の喧しめるよ。

Then Perseus stood upon the threshold, and  
called to the king by name. But none of the  
guests knew Perseus, for he was changed by his  
long journey. He had gone out a boy, and he  
was come home a hero; his eye shone like an  
eagle's, and his beard was like a lion's beard, and  
he stood up like a wild bull in his pride.

ペルセウス戸口に衝立ちて王の名を呼ぶ。そ  
れと數多の賓客彼を認むるものなきも宜こと。そ  
が容貌長日の旅に甚く變りし上、昔日の小童今や  
堂々たる丈夫にして、鷲の眼、獅子の鬚、野牛の  
傲れる態度に衝立てるに似れば。

神々を輕侮する奴輩は自ら種滅びるものと收つ。

奴輩ゴルゴンの頭を見よ。」

彼は山羊皮を放ちて高くゴルゴンの頭を掲げ  
つ。

Pale grew Polydectes and his guests, as they  
looked upon that dreadful face. They tried to  
rise up from their seats: but from their seats they  
never rose, but stiffened each man where he sat,  
into a ring of cold gray stones.

此慘澹たる面を仰ぐと驚く主を始め滿座の顔  
色士の如く、立ち上らんとすれど、身動くことども  
適はつこと。その儘冷却せる一列の暗灰石と化し  
てんぞ。

Then Perseus turned and left them, and went  
down to his galley in the bay; and he gave the

But Polydectes the wicked knew him, and  
hardened his heart still more; and scornfully he  
called—

“Ah, founding! Have you found it more easy  
to promise than to fulfil?”

これと惡主ポリデクティーンは、早くもペルセウ  
スなるを認り、そが狡猾なる心を勵まじ、嘲り罵  
つてんぞをり。

「身ノ捨すよ。汝は約束の實行よりも容易なるを  
より待たふん。」

“Those whom the Gods help, fulfil their  
promises; and those who despise them, reap as  
they have sown. Behold the Gorgon's head!”

Then Perseus drew back the goat-skin, and  
held aloft the Gorgon's head.

「神々の扶助ある人は其約束を履み得て過たず。

kingdom to good Dictys, and sailed away with his  
mother and his bride.

ペルセウス降願もせて此處を立ち退き海邊なる  
船に下り行かむ。ちて此の國をば善人デクティ  
ンと興つて母と妻とを將じ、海に航して去りた  
る。

And Polydectes and his guests sat still, with  
the wine-cups before them on the board; till the  
rafters crumbled down above their heads, and the  
walls behind their backs, and the table crumbled  
down between them, and the grass sprung up  
about their feet; but Polydectes and his guests sit  
on the hillside, a ring of gray stones until this  
day.

これぞポリデクティーンは其賓客等と共に卓上紅  
葡萄酒の杯を控へて兀坐すなり。桁桷は爛て屋



上に朽ちて彼等が頭上に轉下し、壁頽れて背後を襲ひ、卓机脚折れて縦横狼籍し、寶玉の盃亦久しく完からず、粉碎して彼等が足下に飛散しぬ。しかもポリデクテースは其賓客と共に暗色一列の石となりて今も丘陵に兀坐すなりと傳ふ。

But Perseus rowed westward toward Argos, and landed, and went up to the town. And when he came, he found that Acrisius his grandfather had fled. For Proetus his wicked brother had made war against his afresh; and had come across the river from Tiryns,\* and conquered Argos, and Acrisius had fled to Larissa,\* in the country of the wild Pelasgi.\*

扱説ゾアセアスは海に航して、西の方アルゴスに渡り、祖父アクリシアスを尋ねしかど、今はこの都府にあらず、聞けばブレタヌ新に軍を起し、

くアルゴスを取り、ブレタヌを殺し、その配下なるシクロピーズを従してアルゴスの周囲にタイリンスに於けるが如き壁を築き繞らしぬ。斯うければアルゴスには歎呼の聲をまぎ、民衆らつてチャームの授け給へるこの良主に服しぬ。

But Perseus's heart yearned after his grandfather, and he said: "Surely he is my flesh and blood; and he will love me now that I am come home with honour: I will go and find him, and bring him home, and we will reign together in peace."

けれど、ゾアセアスは祖父を思ひてやまず、「彼の入は正しくわれと骨肉にちはし給ふものを、わが名を揚げて歸れるを知らば、喜び給はぬ故はあらじ。してわれ自ら行つて祖父君を伴ひ歸り、共に平和に此國に臨まばや。」

タイリンスより河を超えてアルゴスを略取せしかば、アクリシアスは蠻族ペラスギのラリッサ國に遁かせしとなり。

Then Perseus called the Argives\* together, and told them who he was, and all the noble deeds which he had done. And all the nobles and the yeomen made him king, for they saw that he had a royal heart; and they fought with him against Argos, and took it, and killed Proetus, and made the Cyclopes serve them, and build them walls round Argos, like the walls which they had built at Tiryns: and there were great rejoicings in the vale of Argos, because they had got a king from Father Zeus.

此に於て彼はアルゴス人と呼ば集へ、わが身の來歴功績を語る事詳なるものから、彼が王たる器度あるを知るもの皆奉じて王となし、戦ひて悉

So Perseus sailed away with his Phoenicians, round Hydreä\* and Sunium,\* past Marathon\* and the Attic shore, and through Euripus, and up the long Euboean sea, till he came to the town of Larissa, where the wild Pelasgi dwelt.

とて先に伴ひたるフェニキヤ人を將て出帆し、ハイデラ、スタキムトの處々をめぐり、マラン、マツチカの海岸を經、ユーリプスの海峡を通過し、長カトーニス海を北に帆駛れば、やがて野人ペラスギが住むなるラリッサの市に着せり。

And when he came there, all the people were in the fields, and there was feasting, and all kinds of games; for Teutamenes their king wished to honour Acrisius, because he was the king of a mighty land.



ラリッサに至れば、此日は人々廣野に集ひて宴を張り諸の武技を演せり。こは市の王テータータメネスが此地に滞在せる大國の王アンリシメスの爲め特に設けたるなりき。

So Perseus did not tell his name, but went up to the games unknown; for he said: "If I carry away the prize in the games, my grandfather's heart will be softened toward me."

So he threw off his helmet, and his cuirass, and all his clothes, and stood among the youths of Larissa, while all wondered at him, and said: "Who is this young stranger, who stands like a wild bull in his pride? Surely he is one of the heroes, the sons of the Immortals, from Olympus."

すれば、アンシメスは己が名を告ぐることなく、群集にたち雜りて競技の場に進み出て、獨語

しけるは「われ競技に賞を贏ち得ば、祖父君の心も和らぐならん。」

とて着けたる盔、衣裳を脱してラリッサの壯丁に混じけるが、彼が體軀の魁偉なるを見るもの皆驚して云ふやう、「この見知らぬ若者は誰ぞ。偲れる野牛の態度にも似たるよ。これ神々の子のオリンス山より來れるにあらずや。」

And when the games began, they wondered yet more; for Perseus was the best man of all, at running, and leaping, and wrestling, and throwing the javelin; and he won four crowns, and took them, and then he said to himself, "There is a fifth crown yet to be won; I will win that, and lay them all upon the knees of my grandfather."

さて競技の始まるに及んで、人々は更に驚嘆せ

り。徒走、高跳、角觥、槍投の諸技、一人彼に及ぶものなく、アンシメスは忽ち四個の桂冠を得たり。彼は再び獨語して云ふらく「第五の冠は未だし、善、われ此をも取りて悉くわが祖父の足下に捧げん。」

And as he spoke, he saw where Acrisius sat, by the side of Teutamenes the king, with his white beard flowing down upon his knees, and his royal staff in his hand; and Perseus wept when he looked at him, for his heart yearned after his kin; and he said: "Surely he is a kingly old man, yet he need not be ashamed of his grandson."

とて、あなたを望むに、テータータメネス王の傍に白鬚長く膝に垂れ、手に王笏を携へしはわが祖父アンリシメスに似せしや。彼を見いひて、彼の心は眷戀としてこの同血の人に趨せぬ。

「あはれ、祖父君は老い給入れど王たるの相、尊く身はせり。孫兒またぢん身を恥かしめじ。」

Then he took the quoits, and hurled them, five fathoms beyond\* all the rest; and the people shouted; "Further yet, brave stranger! There has never been such a hurler in this land."

とて、いで鐵環を取り、此を擲つに衆を抜く五尋。觀客は皆叫びぬ、「勇まじし外人よ、更に遠きは擲せ侍るや。此國未だ此の如き好投手を見ず。」

Then Perseus put out all his strength, and hurled. But a gust of wind came from the sea, and carried the quoit aside, and far beyond all the rest; and it fell on the foot of Acrisius, and he swooned away with the pain.



ペルセウスは總身の力を極めて再び此を投じぬ。此時一陣の大風、海より來りて鐵環を逸せしめ、遠く飛んであはやアンリシムスの足に落ちぬ。王は失神して墮れぬ。

Percus shrieked, and ran up to him; but when they lifted the old man up, he was dead; for his life was slow and feeble.

ペルセウス驚き叫んで走り寄り、衆と諸共、扶け起せど、老衰のことにて既に事切れ居たり。

Then Percus rent his clothes, and cast dust upon his head, and wept a long while for his grandfather. At last he rose, and called to all the people aloud, and said,—

“The Gods are true, and what they have ordained must be. I am Percus, the grandson of this dead man, the far-famed slayer of the Gorgon.”

國人はアンリシムスの爲め甚く悲み厚くその口軀を火葬しけり。ペルセウスは神廟に詣りて不意も犯せる罪穢より淨められたる。

Then he went home to Argos, and reigned there well with fair Andromeda; and they had four sons and three daughters, and died in a good old age.

かくして彼はアルゴスに歸り、妻アンドロメーダと共に善く國を治めしが、二人が間に四男二女を生み、共に長壽を保ちて世を去りにき。

And when they died, the ancients say, Athené took them up into the sky, with Cepheus and Cassiopeia. And there on starlight nights you may see them shining still; Cepheus with his kingly crown, and Cassiopeia her ivory chair, plaiting her star-spangled tresses, and Percus with the

彼れは衣を裂き、頭を塵に埋めて、慟哭せしが、遂に立ち上り、高く人々に告げて云ひけるやう、『神々は眞にしませり。その命じ給へることにして遂に來らざることなし。われこそ此老王の孫、コルコン誅戮者たるペルセウスなれ。』

Then he told them how the prophecy had declared that he should kill grandfather, and all the story of his life.

So they made a great mourning for Acrisius, and burnt him on a right rich pile; and Percus went to the temple, and was purified from the guilt of the death, because he had done it unknowingly.

とて更に、昔時、己は祖父を手にかくるに至らんとの豫言ありしを告げ、且つ其身の經歷を語り出せければ、

Gorgon's head, and fair Andromeda beside him spreading her long white arms across the heaven as she stood when chained to the stone for the monster. All night long they shine, for a beacon to wandering sailors: but all day they feast with the Gods, on the still blue peaks of Olympus.

傳へ云ふ、二人は死後アンリクス、アムネに携へられ、センテウス、カシオピアと共に大空に昇りぬ。されば暗夜蒼天を靦ふものは、彼等の燦々として輝くを認めん。センテウスは王冠を戴き、カシオピアは象牙の椅子によりて星屑振りそく捲髪をかき束ねつ。而してコルコンの頭を提げたるペルセウスの傍には美はしきアンドロミーダ恰も猛獸が襲ひ來る時、岩上に縛められし如く、そが眞白き双腕を無邊の窿穹に擴げたり。彼等は終夜輝々たる光を放ちて海路迷ふ舟師船客の燈臺とな



り、日は終日オリムバスの風荒ぶなき青山にあり  
て神々の歡宴に列るにぞある。

卷一 釋り

註 釋

【ララビラ文字は原文の頁数を示す】

Perseus 物語梗概。

Perseus (Perseus or Persus) は Zeus と Acrisius の娘 Danaë との子なり。母と共に Seriphos 島に漂流して漁夫 Dictys に養はれて生長せしが、島王 Polydeces は Danae に懸想し詭計を設けて Perseus を留れ、Medusa の首級を獲ざる中は島に縛る能はざらむ。Perseus は女神 Athene の助を得て先づ北方極寒の地に飛行して三灰女 (Pephrédō, Eury, Dino) に路を尋れ、腫を返して南方の仙女島に Nymphus を訪ひ、其扶によりて Pilo (冥界の王) の卵を得て此を頂き、Athene より受けし楯と Hermes より授かりし副剣とを以て Medusa を戮すとを得たり。彼は此より Medusa の首級を提げて Ethiopia に到り、其地の王 Cepheus の娘 Andromeda の危急を救ひて妻となし、此處に留まること一年にして Andromeda と共に Seriphos に歸れり、歸りて直ちに王宮に赴き Medusa の頭を以て Polydeces 及び其臣下を石に化せしめ、島を Dyces に興へ、己は母と妻とを將て生國 Argos に歸航せしが、此時 Danae を追へる Perseus の祖父 Acrisius は、其弟 Proetus と

戦ひ、敗れて Larissa にありしかば、Perseus 先づ Proetus を殺し祖父を尋れて Larissa に到りぬ。されど偶然なる過失より、Acrisius 王は Perseus の擲てる鐵丸に當りて死し、斯くして「Acrisius は其血族の手に殺されん」との豫言は實現せられたり。Perseus は Argos に歸りて王となり Tiryas の壁を築きたりと云ふ。Perseus は尤も希臘神話に名高き Heroes の一人にして Alcaeus, Sthenelus, Nestor, Electryon 及び Gorgophone の父なり。

PARTE I.

Page 1.—Seriphos, (or Seriphus)——セライラ島は Aegean sea にあり。

1.—Acrisius and Proetus——Argos 王 Abas が Mantinea の娘 Oculca に生まれ双子にして、二児は母の胎内にありて既に争へり」と云へり。

1.—Hellas——Greece の古名、原序参照。

1.—Lerna Fen——は Argos にある地にして此處は Hercules (or Heracles) が Hydra と稱する毒虫を殺せしを以て神話に名高い。

1.—They were wretched——wretched = unhappy 不幸と云ふ義なり。



1.—Cyclopes——(or Cyclops)とは隻眼人との義なり。Sicily 島の南端に住せし巨大なる體格を有する人種にして、甚だ野蠻なりければ、此を食人種なりと呼べり、彼等が皆隻眼なりとの傳説は戦争に臨む時、顔に鐵牌を被り面牌の中央に一個の眼目マカドを穿てるより隻眼人なりと思はれしなりと。Cyclopes は冶工神 Hephaestus の工夫にして Zeus の電光を Etna 山に鍛ゆ。又古代に於ける築壁の強大なるものは皆 Cyclopes の造營する所なりと傳ふ。Corinth に其廟堂あり、此の人種に關して説く所詩人によりて同じからざれども、要するに同一種族のことに係れるが如し。

1.—Up and down the land.——國の各地に。

1.—Tiryns (or Tirynthus).——Peloponnesus なる Argolis の一市、

3.—Mend his ways.——行爲を改む。

3.—Danaë bore a son. etc.——Acisius は斯く娘を土牢に封じたと神 Zeus 金色の驟雨となりて Danae に個ひ Perseus を生らしめしなりと、此のこと小兒の物語になすべくもあらざれば、本文中に省きたるならん、されど Part II. に暗に此を示したり。

6.—The Chest was jarring and grinding.——小舟は激しく動揺回響せり。

6.—And around her etc.——彼女を周りて、岩石、怒濤、及

び泡立つ波の空に跳るを見る。

## PART II.

Page 10.—Zeus, the King of the Immortals.——永遠の生命ある諸神の王。Zeus (Ζeus) は希臘諸神の最高神にして Hera の夫なり。Zeus は Cronos と Rhea との間を生れぬ。Zeus 生るゝや Cronos 此を呑まんとしてしを Rhea 救ふを得て Crete なる Ida 山に Amalthea と呼ばるゝ羊の乳にイリて養育せられたり。長じて Cronos を逐ひて天上界の主神となる。Zeus は雨、雷、雷、雲、寒熱を管ると稱す、羅馬人は Zeus を Jupiter と同視す。

10.—He was taller by a head than etc.——並人よりも首だけ高し。

10.—Perseus had need of all his wit etc.—Perseus は理と自己とを拒が人が爲か己が智略を披き、ゆる可からざるに至れり。

11.—Her boy's father.——Zeus を云ふ。

11.—Samos.——小亞細に近き Aegean Sea の島。

13.—Pallas Athene.——智識、技藝、及び正義の戦争の神にして Athens の保護神なり。羅馬人は Minerva と同一神となす。Athene は Zeus の頭より生れたりと稱せらる。

15.—Better to die etc.——偉名を得し得るを期して青年の盛に生命を捨て、羊の如く安逸に生くるに勝れり。

15.—Dare you face such a monster as this.——汝は此の如き怪物に抗ひ得るや。

16.—Medusa the Gorgon.——Medusa は海神 Phorcus (or Phorcy) と其妹 Ceto との生みたる美人なり。海神 Poseidon 其妻の美けしきに懸想し、Athene の聖廟に於て酒神の所業ありければ Athene は激怒し Poseidon の愛を買ひたる Medusa の頭髪を壁じて毒蛇となし給ひしかば、彼女は擧根して Gorgon となれりと云ふ。一説に Gorgon は三個の女怪にして其名を Euryle, Stheno, Medusa と云ふ、共に Phorcy と Ceto との子なれど Euryle, Stheno は immortal にして Medusa のみ mortal なり。Medusa は殊に奇醜醜惡なる相貌を有し、毒蛇の鬚、黄銅の手足、黄色の翼恐ろしく双肩に摺まり、全身皆堅鱗を以て掩はる、而して其齒牙は長くして野猪の如く、此を見るものを石化して石となすと。Medusa につきて説く所詩人によりて異同あり Aeschylus (希臘の詩人) は

26 に述ぶる所の Grey sisters と Gorgons とを同一にし、三個の Gorgons は只一個の齒と一個の眼球を共有するのみにて交次此を使用せり。Perseus 其交換の機を利し Medusa の頭を斬り落したり云々とあり。

19.—Polydectes.....Cast about in his wicked heart etc.——Polydectes は力を以て己が願の達せざるを知り、奸計

を熟慮せり。Cast about は熟考するの義。

21.—Hardly knowing what he said.——自ら何を言ひしやも知らざり。

22.—He was half afraid after he had said the words.——彼、此の語をなせし後幾分恐怖を生じたり。

22.—But his promise lay upon him.——約束の責は彼に懸れり。

23.—And prayed in the bitterness of his soul. = and prayed his soul being full of pain.

24.—They were more than man.——人間以上のもの、即ち神。

26.—Hyperboreans.——Hyperborci に住する人民、此の地は Asia, Europe の北方にありと信ぜられき。

26.—The three Grey sisters.——Phorcy (海の神) と其妹 Ceto との間を生れたる Lepluedro, Euyō, Dinō なり。此の三人は生る時日に老邁なりしと云ふ。三人は Gorgons と同體姉妹に當れり。

27.—Echidna.——Poseidon と Medusa との間を生める Chrysaer と Callirhoe (河伯 Oceanus の娘) の間に生れたるを以て Medusa には Grandelchild に當る、Echidna は上半身は美女、下半身は毒蛇



なり)と云ふ(II. 16を参照せよ)

27.—Geryon.—(は地中海 Gades に牧畜せり、Gades は今日大西洋の Gadiz 島なり)と云ふ。

27.—Siheno, Eurymale (II. 16. Melusa の條を見よ) Siheno or Siheno.

28.—Amaltheie, the nurse of Aegis-holder.—(此山羊 Amaltheie 其乳を以て Zeus を育てしこと II. 10 に云へり、或は云ふ、Amaltheie は Crete の王 Melissus の類にして山羊の乳にて Zeus を養ひしを以て彼女自ら山羊なり)との觀生じたるなり)と云ふ。Aegis は goat-skin といふ義にて Zeus の楯の名なり。Zeus は後 Amaltheie を宿星の中に加へ、其皮を以て此楯を作れり。Pallas Athene は此を父 Zeus より授かりしなり。

29.—Hermes, the far famed Argus-slayer.—Hermes は諸神の使者、冥府の總導にして又旅客、牧人、辯士及び盲人の保護神なり。Hermes は Zeus と巨人 Atlas の娘 Maia との子にして Arcadia の Cyllens 山に生る、生れたる日、Appollo の羊を盗み、後又 Appollo の履及び箭、Poseidon の三叉戟、Hephaestus の鍛冶工具、Ares の劍、Zeus の王笏等を竊取せりと云ふ。但し Hermes の帯に Herpe は winged sandals と共に Zeus より興へられたるものに關す。此の神は始めて七弦琴を作りてしが、Appollo の牧

杖と交換せりと傳ふ。羅馬人は此神を Mercury と云ふ。

Argus は一百の眼を有する怪物なり、其眼は一時に睡るとなく二個づゝ交代に休息す。Hera の命を受けて Zeus の寵する美人 Ino を守る。Hermes Zeus の命により Iyre を奏して百眼を一時に睡らしめ、Herpe の神劍を以て此を殺すとを得たり、而して其眼は Hera の愛鳥孔雀の尾を飾るに至りしなりと云ふ。

29.—Olympus.—Macedonia と Thessary の境なす山峯の殊に Tempé に近き處を云ふ、其高さ七千呎、山頂の白雲を冠く所、白雲の壁をなして天に接觸する所、此處に Zeus の宮殿ありて神々始め人間の不死を神より賜はりたるもの常に相會して永久の者を樂しむ。Giants (巨人)あり皆て Olympus の神宮を廻ひし時諸神は Pelion 山を Ossa 山の上に重ねて Olympus の牆壁となせしと云ふ。Olympians とは Olympus の諸神を云ふ。

31.—Ister fens.—Ister は Danube 河を云ふ、Danube の河畔は沼澤多し。

PART III.

Page 31.—Going dry-shod.—靴を濡さずに行く。shod = p.p. of shoe.

31.—Cyllenus.—Attica 附近の小島、乾鰯を産するを以て開ゆ。

31.—Ceos.—Cynus. の近き所にある島なり。

31.—Cycladés.—Aegean Sea にありて五十餘の小島より成る。

31.—Athens.—Attica の首府。Thebes.—Boeotia の首府。

31.—Copaic lake.—Copaic 湖より Cephissus (又は Cephalus) 河流出す。

32.—Oeta.—Thessary の南方を走る山脈にして此處に有名な Thermopylae の狭路あり。

32.—Pindus.—Thessary, Macedonia 及び Epirus の境なす山脈。

32.—Paeons.—北 Macedonia の Paeonia に住する人民。

32.—Dardans.—Abydos の南方に當る Dardania の人民。

32.—Triballi.—Thracia 中なる一種族なり。

32.—Scythian plains.—Scythia とは Asia 及び Europe の

北方の地を總稱したる名稱にして、現今の土耳其、露西亞、波蘭土、匈牙利等を指せるなり。

36.—Atlas the Giant.—Atlas は Titans の一人なり、其屬と共に Zeus に反抗せしより其首により、天體より地體を撐げ支へしめらるゝなりと。或は云ふ、Perseus Gordon を斬りて途次 Atlas の居宅に宿を請ひしも肯かれざりしが、Gordon の首級を示して彼を一山に化せしむと。Atlas 山は Africa, Morocco 及び Algeria を東西に貫走する高山なるを以て古代此の山の頂上に天

界あり、Atlas は其肩にて世界を支ふるなりと思へるなり。

36.—Hesperides.—其數七人(或は三人とも四人とも云ふ)の Nymph (仙女)にして Atlas の兄弟 Japetus の孫なり。Hesperides は又 Atlantides と呼ばる、Hesperis 島に女神 Hera の黄金の林檎を守るなり。此の林檎を取り來るは Heracles が第十一の課題なり。(Heracles の註、III. 40 を見よ)

37.—Tritons.—Triton は Poseidon (海の王)の子、下半身は海豚にして巧に貝殻を吹き鳴らす、海神中にも權力大にして其好むがまゝに海を荒らし又和がしむるを得。Tritons と數數なれば海神の衆となる。

37.—Galataea.—此の海女神、Sicily の牧者 Acis を愛せしが Cyclopes の一人 Polyphonus 已を拒めるを憤り巨岩を投じて Acis を殺しぬ。Galataea は悲嘆すれども生命を返すも能はず、遂に Acis を泉に變せしめしと云ふ傳説あり。

40.—Heracles the Mighty.—Heracles (or Hércules) は死後神となされし有名な hero なり。彼は Zeus と Argos の王 Electryon の娘 Alcmena との子なりしが、Hera の爲めに Argos 及び Mycenae の王 Eurysihens の讎となさる。Heracles は膂力絶倫體軀巨大にして幼年より數多の力業をなして靈魂を傳せしかば Eurysihens は此を除かんと欲し、名高き彼の twelve labours



を課せり。彼始めは此を否みて不幸に逢遇せしが、後諸神より武器を授かりて十二の課題をなし送けたり。(1) Nemaea の獅子を殺し、(2) Lerna の Hydra を殺し、(3) 金角、或足の鹿を手捕にし、(4) Erymanthus 附近を荒らせる野猪を捉へて生きながら此を Eurystheus に獻じ、(5) Augias が数千の廐を汚め、(6) Sisyphus 湖に住める惡島を殺し、(7) Crete を荒らせし巨大なる野牛を生捕し、(8) Amazone (女戰士族)の女王 Hippolyte の鞍を奪ひ取り、(9) 人肉を以て其馬に食まじむる Diomedes と戦ひ、馬を奪ひて Diomedes を其馬に食まじめ、(10) 一體三頭の冥界王 Geryon を殺し合せて一體二頭の猛犬 Orthos を殺して其家畜を奪ひ、(11) Hesperides の守る金果を取り、(12) 冥府に下り行きて三つ頭の犬 Cerberus を携へ來り後又此を戻せり。此の時 Hercules は Temarus 山 (Laconia の南岬) の一窟より冥界 Tartarus に降り、己が友 Theseus 及び Pirithous を伴ひ歸れりと云ふ。彼は其他數多の不可思議の力業をなし、死後其崇拜希臘の全土に盛となり殿廟所々にあり。白楊樹は Heracles の聖樹にして、彼の體は常に裸體若くは nemaea の獅子の皮を被り、双手に太き棍棒を携へて現はさる。又白楊葉の冠を頂き數多の角を手を抱へたる像も多し。此の物語中なる Hesperides の護れる林檎を取りしは彼が第十一の labour なり。今其一傳説を掲げんに、Heracles 先づ變身する海翁

49.—Poseidon.—(Pegion) Latin の Neptunus (Nepitune) にして Zeus, Hera 及び Hades と同胞なり。Zeus 天位を取るに及びて Poseidon に與ふるに海を以てす。彼は屢々 Zeus の王位を奪はんを欲して成らず、彼は亦 Athens の命名につきて Pallas Athene と争ひて敗れたり。此の時其三叉戟を以て大地を打ちて馬を創り出せりと云ふ。彼は Corinth の地獄を Appolo と争ひしが、Cyclops の Briareus 其間に入りて地獄を Poseidon に與へ Appolo は其海角を得たり。Poseidon は大洋、河流、泉等の主宰神にして氣儘に陸地を震はす事をなす、Poseidon を祭るには牛馬を以てす、其像は貝殻の聲に乗じて海馬、海豚此を引き、其三叉戟を車上に直立の姿勢に執る。

49.—Bosphorus.—Propontis と Euxine sea との間にある海峡。

49.—Hellespont.—又は Hellespontus. 現今の Dardanelles. 即ち Asia と Europe との間海峡にして Helle の溺死せしより此の名起りしと云ふ。尤も距き所にして六十哩、狭き所は三哩に過ぎず、兩岸の人對して語るべし。Abydos の少年 Liander. Sestos (Asia の側) なる Venus の隨守 Hero に戀して毎夜此の海峡を泳ぎ越へしことは多く詩人に詠はれたり。其外 Persia 王 Xerxes が舟橋を以て其大軍を渡せしことは史乘に有名なり。

Proetus (又は Neensus) を捕へて Atlas のもとに行き迷を知り、Atlas に林檎を得るの方法を計りしに、Atlas 云へるやう汝暫時我に代りて天體を肩に載せ居れ、我汝に代りて數分時にして其を取り來らんと。Heracles 此を請して苦痛を忍び無量の重荷を頭上に載せて俟ちしが巨人は一足數十哩を行き少時にして林檎を取り來れり、然れども約束の如く重荷を引き受くべき景色見えざりければ Heracles 大に當惑せしが、一策を案じ、我が頭痛くて堪へ難し頭上に支物を置きたければ手停せしと Atlas を欺きて再び天體を其肩に置くや、乍ち滑り脱けて林檎を拾ひ取りて走せ歸れりと云ふ。

42.—Hades.—冥府の王の名なり、されど又單に冥府界と云ふ義に用ゐらる。Latin の Pluto と同じ。

44.—The heart of the Unshapen Land.—混沌界の中央。

45.—Ah, that it had been etc.—Medusa ならぬ醜き他の二個の中ならば殺し易からんものな。

47.—They struck upon the scent of the blood.—血潮の臭に打當る。

49.—Lybian shore.—Libia は東は Egypt, 西は現今の Tripoli に接する一帯の地の總稱なり、而して古代史家は此を Africa の總名にも用ゐたり。

PART IV.

Page 50.—Aethiops.—Aethiopia 人、Aethiopia は Egypt の南方にありて古代は東部西部に分れたり、現今の Abyssinia の地に當れり。此の民は人類最古の種族にして皮膚暗色なり、されど此の物語には Abyssinia に住せる人を指さず Palestine の海岸 Joppa の人民を呼べるなり。

51.—Psyche—Lybia に住する種族にして蛇毒を治する方を善くすと云ふ。

55.—Rosy-fingered Eos.—羅馬人は此を Aurora と云ふ。朝の女神にして Oceanus の岸、世界の邊際に住めり。此の神 Tithonus との間に Memnon を生む、Eos 朝に露殺色の車を數頭の白馬に驅りて露殺色の御手にて東の戸を押し開き、朝の露と花とを撒き給へば夜の神 Nox, 睡眠の神 Somnus は駭々の列星と共に其前に連れ走る。Keui が有名なる給あり。

58.—Othemmis.—上埃及の一市にして Nile 河の東岸にあり。

58.—Isthmus.—此の地獄は現今の蘇士運河なり、Isthmus, "th" は silent なり。

58.—Mount Casius.—Syria にあり。

58.—Serbonian bog.—serbonis 湖、Egypt と Palestine との間にある。



58.—Lacedaemon.—即ち Sparta のことなり。Laconia の首府。

58.—Tempe.—Thessary にある豁谷にして北に Olympus あり南に Ossa, pelion 山あり、詩人其風光の美を稱す。

59.—Before the wrath of king Poseidon.—Part III. 49. を見よ。

60.—Her hair was blue black like a hyacinth.—風信子草の實青黒にして美はし、黒さを形容する時に用ゐらる、Hyacinthus は美少年にして Appolo 及び Zephyrus の二神に愛せられしが、Zephyrus を疎みし爲め Appolo と環投げを遊びし時 Zephyrus 暴風を吹きて其環丸を Hyacinthus の頭に落さしめたり、Appolo 其死を哀み、其血を變じて II yacinth となし、其體を取りて宿屋の一となしたりと云ふ。

60.—Not in all our Isles.—Seriphos 附近の諸島には見れどもなき美人なり。

63.—Ioppa.—又は Joppa, 現今の Joppa.

63.—They called me etc.—兩親は吾が一を生を此の名にて呼ばんとし給ひしたり。

65.—How shall I endure it?—怪獸に殺さ食はるゝ苦痛を如何にせん。

66.—Coasting along etc.—大なる黒艇の櫂ぎ行くが如く。

71.—What was done with etc.—其石を擧じ去りて如何しけん知らず、川へにても墜てたるなる可し。

73.—Deucalion's deluge.—Deucalion は Thessary の王にして其妻 Pyrrha と共に國を治めしが、此の時民大に墜落せしかば、Zeus 怒つて大水を下して悉く地上の人を溺死せしむ。Deucalion 妻と共に parmassus 山 (或は Etna 山とも云ふ) に逃れて僅かに生くることを得たり。或は云ふ彼は父 Prometheus の告により豫め船を準備し大水到るや此に乗じて漂ふこと九晝夜にして船底 Parnassus 山頂に觸れたり。此に於て夫妻は神托に依り、祖母の骨 (Prometheus は Terra 即ち土地の子にして Deucalion は Terra の孫に當る、祖母の骨とは土地を指す) を己が身の後方に投じけるに、その投げたるものは男となり、妻の投げたるものは女となりて、地上の人間は再創せられたりと云ふ。

#### PART V.

Page 74.—Phoenicians from Tyre.—Phoenicia (or phoenice) は東 Syria に接し西地中海に濱する狭長なる山地にして都市には、Tyre 及び Sidon あり、此の民は早く文明に進み、數學、航海、天文等の諸學術に秀でたり、又彼等は商業を盛にして數多の殖民地を有せり、Carthage, Hippo, Utica, 并此等殖民地の尤なるものなり。

78.—Tiryns.—Argolis の都府。(P. I. 1. に出てたり)。

78.—Larissa.—Thessary の Peneus 川にある市、此の地を Pelasgiolis と云へり、Pelasgi 人の住しければなり。

78.—Pelasgi.—此の種屬は人類最古のものと稱せらる、始め希臘小亞細亞を占領せり、故に希臘人は Pelasgians と呼はるゝことあり、されど正確に言へば Thessary の Egirus 地方に住める人民を指すなり。

78.—Argives.—Argos 人。

79.—Hydraea.—Argolis の南方なる島。

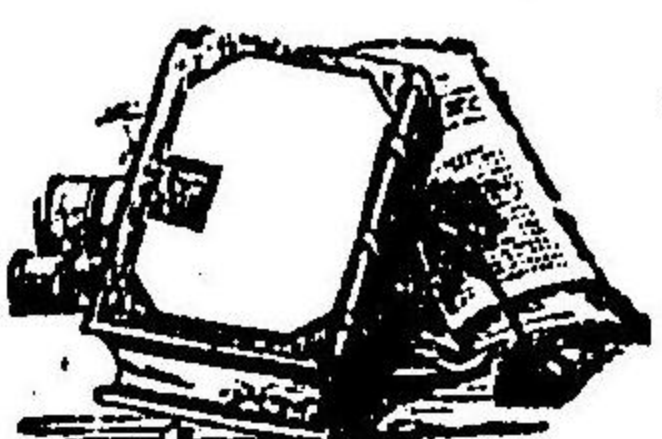
79.—Sunium.—Attica の南端岬。

79.—Marathon.—Attica の東海岸。

81.—Surely he is a kingly old man etc.—王たるの風采具はれる老人なり、而かも彼は其孫兒即ち余につきて耻を取らざるべし、譯文には此を逆に孫兒、祖父を耻かしめじとなせり。

81.—Beyond all the rest.—他の青年より five fathom (one fathom は六呎なり) は遠く露てり。

82.—What they have ordained must be.—神々の令は必ず實際に現はれざる可からず。





明治三十七年十一月十二日印刷  
明治三十七年十一月十五日發行

(希臘勇士譚 卷二)  
(定價金參拾錢)

著者 皆川正禧

發行者 山縣操

東京市本郷區駒込西片町十番地

印刷者 青木弘

同牛込區市ヶ谷加賀町二丁目十二番地

印刷所 株式會社 秀英舎第一工場

同牛込區市ヶ谷加賀町二丁目十二番地

不許  
複製

發行所

東京市本郷區駒込西片町拾番地  
電話下谷二千四百五十三番

内外出版協會



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138  
219



1950