

**HISTORICAL SERIES-
BOOK IV, PART I. STORIES
OF THE OLDEN TIME**

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Historical Series-Book IV, Part I. Stories of the Olden Time by James Jhonnot

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JAMES JOHONNOT

**HISTORICAL SERIES-
BOOK IV, PART I. STORIES
OF THE OLDEN TIME**

HISTORICAL SERIES—BOOK IV PART I

STORIES
OF THE OLDEN TIME
DEPARTMENT OF EDUCATION
LELAND STANFORD JUNIOR UNIVERSITY

COMPILED AND ARRANGED
BY JAMES JOHONNOT



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PREFACE.

WHEN we go back to the early history of any people, we find that fact and fiction are strangely blended, and that the stories told are largely made up of traditions distorted and exaggerated by imagination and time. The myth, however, is valuable as representing the first steps of a nation in the evolution of its literature from a barbaric state, and as indicating special national characteristics.

The myths of Greece, for example, are chiefly derived from the traditions extant when the alphabet was invented, and are preserved in the poetic stories of Homer and Virgil. Combined, they make that mythology which grew up in Greece, and which now so largely permeates the literature of every civilized language.

The first stories given in this book are myths. They stand first in the order of precedence because they stand first in the order of time.

The myths are followed by a few parables and fables, forms of stories which from the earliest times have been used to apply some well-established principle of morals to practical conduct.

Next follow legends, where we are called upon to separate the probable from the improbable, the true from the false. Herodotus, the father of history, wrote his account of the "Persian Empire" several hundred years

after the events took place which he has recorded. The stories had been preserved to his day by tradition.

In the traditional stories and in the truer records which follow, the pupil will see the play of the same emotions and passions which actuate men at the present time, and the careers of the great conquerors, Frederic and Napoleon, differ little essentially from those of Alexander and Cæsar. Tyranny remains the same forever, encroaching upon human liberty and limiting the field of human conduct. It will be seen also that from the state of barbarism there has been a gradual evolution which more and more places men under the protection of equal laws.

These books are to be used mainly for the stories they contain. By a simple reproduction in speech or in writing, we have the best possible language lesson. The value of the books may be entirely lost by catechisms which demand the literal reproduction of the text.

CONTENTS.

MYTHS.

	PAGE
I. Arion	7
II. Arachne	12
III. Polyphemus.....	15
IV. Ulysses's Return.....	17
V. Thor's Visit to Jotunheim	20

PARABLES AND FABLES.

VI. The Wolf and the Dog	24
VII. Parable of the Laborers in the Vineyard	26
VIII. Parable of the Sower and the Seed.....	28
IX. Pairing-Time anticipated.....	30

LEGENDS.

X. The Gift of Tritemius.....	33
XI. Damon and Pythias.....	36
XII. King Canute.....	40
XIII. A Norseman's Sword	43
XIV. The Story of King Alfred and St. Cuthbert.....	46
XV. A Roland for an Oliver.....	49
XVI. The Legend of Macbeth.....	52

OLD BALLADS.

XVII. Chevy-Chase.....	59
XVIII. Valentine and Ursine	65

EARLY EASTERN RECORD.

	PAGE
XIX. Sennacherib.....	71
XX. Glaucon.....	75
XXI. Cyrus and his Grandfather.....	80
XXII. Cyrus and the Armenians.....	88
XXIII. The Macedonian Empire.....	90
XXIV. Alexander's Conquests.....	98
XXV. Judas Maccabæus, the Hebrew William Tell.....	106

ROMAN RECORD.

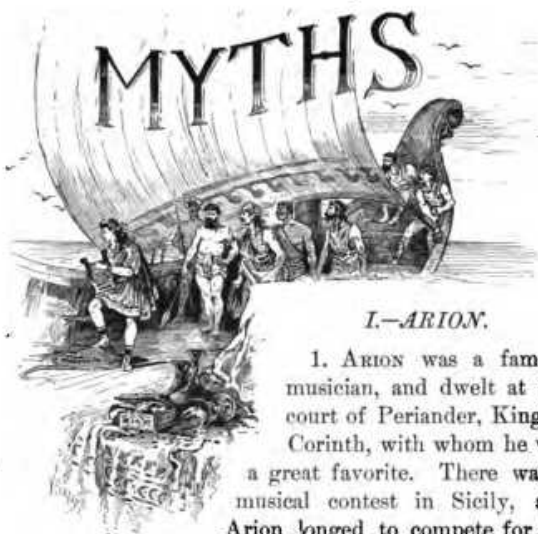
XXVI. Tarquin the Wicked.....	117
XXVII. The Roman Republic.....	127
XXVIII. Cincinnatus.....	137
XXIX. The Roman Father.....	141
XXX. Archimedes.....	150
XXXI. The Death of Cæsar.....	154
XXXII. How Romans lived.....	161

MEDIÆVAL RECORD.

XXXIII. Conversion of the English.....	169
XXXIV. Leo the Slave.....	173
XXXV. The Moors in Spain.....	179
XXXVI. Charlemagne.....	183

WESTERN RECORD.

XXXVII. The Norsemen.....	191
XXXVIII. Rolf the Ganger.....	200
XXXIX. The True Story of Macbeth.....	206
XL. Duke William of Normandy.....	211
XLI. The Norman Conquest.....	217
XLII. King Richard Cœur de Lion in the Holy Land.....	224
XLIII. King John and the Charter.....	230
XLIV. An Early Election to Parliament.....	237
XLV. The Battle of Cressy.....	245
XLVI. The Battle of Agincourt.....	251



I.—ARION.

1. ARION was a famous musician, and dwelt at the court of Periander, King of Corinth, with whom he was a great favorite. There was a musical contest in Sicily, and Arion longed to compete for the prize. He told his wish to Periander, who besought him like a brother to give up the thought. "Pray stay with me," he said, "and be contented. He who strives to win may lose." Arion answered: "A wandering life best suits the free heart of a poet. A talent which a god bestowed upon me I would fain make a source of pleasure to others; and if I win the prize, how will the enjoyment of it be increased by the consciousness of my wide-spread fame!"

2. He went, won the prize, and embarked with his wealth in a Corinthian vessel for home. On the second morning after setting sail, the wind breathed mild and fair. "O Periander!" he exclaimed, "dismiss your fears. Soon shall you forget them in my embrace. With what lavish offerings will we display our gratitude to the