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taken away if we assume with Ritschl that Eratosthenes resigned his office some years before his death, which allows us to put the birth of Apollonius at about 280, and would solve other difficulties. For instance, if the Librarians were buried within the precincts, it would account for the burial of Apollonius next to Callimachus—Eratosthenes being still alive. However that may be, it is rather arbitrary to take away the "bibliothecariate" of Apollonius, which is clearly asserted by Suidas, on account of chronological calculations which are themselves uncertain. Moreover, it is more probable that the words following "some say" in the second "life" are a remnant of the original life than a conjectural addition, because the first "life" is evidently incomplete, nothing being said about the end of Apollonius' career.

The principal event in his life, so far as we know, was the quarrel with his master Callimachus, which was most probably the cause of his condemnation at Alexandria and departure to Rhodes. This quarrel appears to have arisen from differences of literary aims and taste, but, as literary differences often do, degenerated into the bitterest personal strife. There are references to the quarrel in the writings of both. Callimachus attacks Apollonius in the
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ventional and commonplace epithets and phrases peculiar to epic poetry. Callimachus was in accordance with the spirit of the age when he proclaimed "a great book" to be "a great evil," and sought to confine poetical activity within the narrowest limits both of subject and space. Theocritus agreed with him, both in principle and practice. The chief characteristics of Alexandrianism are well summarized by Professor Robinson Ellis as follows: "Precision in form and metre, refinement in diction, a learning often degenerating into pedantry and obscurity, a resolute avoidance of everything commonplace in subject, sentiment or allusion." These traits are more prominent in Callimachus than in Apollonius, but they are certainly to be seen in the latter. He seems to have written the *Argonautica* out of bravado, to show that he could write an epic poem. But the influence of the age was too strong. Instead of the unity of an Epic we have merely a series of episodes, and it is the great beauty and power of one of these episodes that gives the poem its permanent value—the episode of the love of Jason and Medea. This occupies the greater part of the third book. The first and second books are taken up with the history of the voyage to Colchis, while the fourth book describes the return voyage. These portions
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the difficulty was to know what to omit, and much skill is shewn in fusing into a tolerably harmonious whole conflicting mythological and historical details. He interweaves with his narrative local legends and the founding of cities, accounts of strange customs, descriptions of works of art, such as that of Ganymede and Eros playing with knucklebones,¹ but prosaically calls himself back to the point from these pleasing digressions by such an expression as “but this would take me too far from my song.” His business is the straightforward tale and nothing else. The astonishing geography of the fourth book reminds us of the interest of the age in that subject, stimulated no doubt by the researches of Eratosthenes and others.

The language is that of the conventional epic. Apollonius seems to have carefully studied Homeric glosses, and gives many examples of isolated uses, but his choice of words is by no means limited to Homer. He freely avails himself of Alexandrian words and late uses of Homeric words. Among his contemporaries Apollonius suffers from a comparison with Theocritus, who was a little his senior, but he was much admired by Roman writers who derived inspiration from the great classical writers of Greece by way of Alexandria. In fact Alexandria was a

¹ iii. 117–124.
BIBLIOGRAPHY.

Two editions of the Argonautica were published by Apollonius. Of these we have only the second. The Scholia preserve a few passages of the first edition, from which the second seems to have differed only slightly. The old opinion that our MSS. preserve any traces of the first edition has long been given up. The principal MSS. are the following:—

The Laurentian, also called the Medicean, XXXII. 9, of the early eleventh century, the excellent MS. at Florence which contains Sophocles, Aeschylus and Apollonius Rhodius. This is far the best authority for the text (here denoted by L).

The Guelferbytanss of the thirteenth century, which closely agrees with another Laurentian, XXXII. 16, of the same date (here denoted by G and L² respectively).

There were in the early eleventh century two types of text, the first being best known to us by L, the second by G and L² and the corrections made in L. Quotations in the Etymologicum Magnum agree with the second type and show that this is as old as the fifth century. Besides these there are, of inferior MSS., four Vatican and five Parisian which are occasionally useful. Most of them have Scholia; the best Scholia are those of L.

The principal editions are:—

Florence, 1496, 4to. This is the editio princeps, by Lascaris, based on L, with Scholia, a very rare book.

Venice, 1521, 8vo. The Aldine, by Franciscus Asulanus, with Scholia.

Paris, 1541, 8vo, based on the Parisian MSS.

Geneva, 1574, 4to, by Stephanus, with Scholia.

Leyden, 1641, 2 vols., 8vo, by J. Hölzlin, with a Latin version.


Strassburg, 1780, 8vo and 4to, by R. F. P. Brunck.
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Rome, 1791-1794, 2 vols., 4to, by Flangini, with an Italian translation.

Leipzig, 1797, 8vo, by Ch. D. Beck, with a Latin version. A second volume, to contain the Scholia and a commentary, was never published.

Leipzig, 1810-1813, 2 vols., 8vo. A second edition of Brunck by G. H. Schäfer, with the Florentine and Parisian Scholia, the latter printed for the first time.

Leipzig, 1828, 8vo, by A. Wellaner, with the Scholia, both Florentine and Parisian.


Leipzig, 1852, 8vo, by R. Merkel, "ad cod. MS. Laurentianum." The Tonbeier Text.


The text of the present edition is, with a few exceptions, that of the Oxford edition prepared by me for the Delegates of the Clarendon Press, whom I hereby thank for their permission to use it.

The English translations of Apollonius are as follows:—

By E. B. Greene, by F. Fawkes, both 1780; by W. Preston, 1803. None of these are of value. There is a prose translation by E. P. Coleridge in the Bohn Series. The most recent and also the best is a verse translation by Mr. A. S. Way, 1901, in "The Temple Classics."

I may also mention the excellent translation in French by Prof. H. de La Ville de Mirmont of the University of Bordeaux, 1802.

Upon Alexandrian literature in general Count’s Poesie Alexandrine sous les trois premiers Ptolémées, 1882, may be recommended. Susenohl’s Geschichte der Griechischen Literatur in der Alexandrinerzeit, 2 vols., 1891, is a perfect storehouse of facts and authorities, but more adapted for reference than for general reading. Morris’ Life and Death of Jason is a poem that in many passages singularly resembles Apollonius in its pessimistic tone and spirit.

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SUMMARY OF BOOK I

Invocation of Phoebus and cause of the expedition (1–22).—Catalogue of the Argonants (23–233).—March of the heroes to the port: farewell of Jason and Alcimede (234–305).—Preparations for departure and launching of Argo: sacrifice to Apollo: prediction of Idaion (306–447).—The festival, insolence of Idaion, song of Orpheus and departure (448–558).—Voyage along the coast of Thessaly and across to Lemnos (559–608).—Recent history of Lemnos and stay of the Argonants there: farewell of Jason and Hypsipyle (609–909).—Voyage from Lemnos by Samothrace to the Propontis: reception by the Doliones of Cyzicus (910–988).—Fight against the Giants: departure and return of the Argonants to Cyzicus: sacrifice to Rhea on Mt. Dindymos (989–1152).—Arrival among the Mysians: rape of Hylas, which is announced to Heracles (1153–1260).—While Heracles and Polyphemus search for Hylas they are left behind (1261–1328).—The fate of Heracles and Polyphemus: arrival of Argo among the Bebrycians (1329–1362).
ἈΠΟΛΛΩΝΙΟΥ ΡΟΔΙΟΥ
ΑΡΓΟΝΑΥΤΙΚΩΝ

A

'Αρχόμενος σέο, Φοίβε, παλαιγενέων κλέα φωτών μνήσομαι, οἳ Πόντοιο κατὰ στώμα καὶ διὰ πέτρας Κναρέας βασιλῆς ἐφημοσύνη Πελίαο
χρύσειοι μετὰ κώδας ἐξώγγοι ἤλασαν 'Ἀργώ.

Τολμήν γὰρ Πελίας φάτιν ἐκλυνεν, ὡς μὴν ὀπίσω μοῖρα μένει στυγηρή, τοῦδ' ἀνέρος, ὡς τε ήθελο
δημόθεν οἰςπέδιλον, ὡς ἐνεσίγησε δαμήναι.

δηρὸν δ' ὦ μετέπειτ' ἐθεὶν' κατὰ βάξιν 'Ιῆσων
χειμερινοὶ ρέθρα κων διὰ ποσσὶν 'Αναύρου
ἀλλο μὲν ἕξεσάψειν ὑπ' ἰλύος, ἄλλο δ' ἐνέρθεν
κάλλιτεν αὐθε πέδιλον ἐνισχύμενον προχόρειν.

ἐκετο δ' ἐς Πελίην αὐτοσχέδον ἀντιβολήσων
eιλαπίνης, ἦν πατρὶ Ποσειδάων καὶ ἄλλος
ῥέξεθε θεοῖς, Ἡρῆς δὲ Πελασγίδος οὐκ ἀλέγιξεν.

ἀψα δὲ τόνῳ ἐσιδόν ἐφράσσατο, καὶ οἰ ἄεθλον
ἴνυε ναυτιλίης πολυκηδέος, ὡφρ' ἐνὶ πόντῳ
ἡ καὶ ἀλλοδαποῦσι μετ' ἀνδράσι υόπτου όλέσσα.
APOLLONIUS RHODIUS
THE ARGONAUTICA

BOOK I

Beginning with thee, O Phoebus, I will recount the famous deeds of men of old, who, at the behest of King Pelias, down through the mouth of Pontus and between the Cyanean rocks, sped well-bench'd Argo in quest of the golden fleece.

Such was the oracle that Pelias heard, that a hateful doom awaited him—to be slain at the prompting of the man whom he should see coming forth from the people with but one sandal. And no long time after, in accordance with that true report, Jason crossed the stream of wintry Aenarbus on foot, and saved one sandal from the mire, but the other he left in the depths held back by the flood. And straightway he came to Pelias to share the banquet which the king was offering to his father Poseidon and the rest of the gods, though he paid no honour to Pelasgian Hera. Quickly the king saw him and pondered, and devised for him the toil of a troublous voyage, in order that on the sea or among strangers he might lose his home-return.
Αἴσων ᾿Αλκιμέδην Φυλακητίδας τῆς μεν ἀνόγει προσώπη καὶ κέφας ἐκκρεμεῖναι ὀμίλλων.
Οὐδεὶς Φεράῖς ᾿Αμμηνός ἐπηρέμασσιν ἀνάσασσιν μέμνην ὑπὸ σκοπῆς ὅρεσις Χαλκοδοιοῦ.
Οὐδὲ Ἀλόπη μίμουν πολυλήμοι ᾿Ερμείας μιεῖς εὐ δεδῶτε δόλους, ᾿Ερμός καὶ ᾿Εγέων,
tοῖς δ’ ἐπὶ τρίτατος γνωτὸς κἀ ἐνεσσομένως Ἀἴδαλλής· καὶ τοῦ μεν ἐπ’ ᾿Αμφρυσσοῦ Ῥοῦσον
Μυριμόδων κοῦρῳ Φιλάς τέκεν Εὐπολέμειαν·
tὸ δ’ αὐτ’ ἐκογέιμην Μενετηήδος ᾿Αντιανέρης.
’ Ἡλυθε δ’ ἀφιείν προπτων Γυρτώνα Κόρωνος
Καυνείδος, ἐσθλὸς μὲν, ἐσθλὸς δ’ οὐ πατρὸς ἀμείων.
Καυνεία γὰρ ξαφν περ ἐτὶ κλείουσιν ἀοιδὸι
Κενταύρωιν ὀλέσθαι, ὅτε σφαίρας οἷον ἀπ’ ἄλλων ἥλιος ἀριστήν· οἱ δ’ ἐμπαλῖν ὅρμηθεντες
οὗτε μὲν ἀγκλίναι προτέρω σθένου, οὗτε δαίζει
ἀλλ’ ἀρρητοὶ ἀκαμπτοὶ ἔδυσεν νεόβις γαίῃς,
θειόμενοι στπαρίσσε καταβυθήν ἐλάτησιν.
’ Ἡλυθε δ’ αὐτ’ Μόρφος Τεταρήσιος, ὁ περὶ πάντων
Λαιόπδης ἐδίδαξε θεοπροσίας οἰωνῶν·
ἡδὲ καὶ Εὐρυδίκας Κτεμένου παίς· ἄγχυι δὲ λίμνης
Ἐπιείδος Κτεμένης Δολοπηθῆδα ναμετάσκειν.
Καὶ μὴν Ἀκτωρ υπὸ Μενούλιον ἐξ Ὀμπέντος
ὁρσεν, ἀριστήσετο σὺν ἀνδράσιν ὀφρα νέοτο.
Εὐπτοῦ δ’ Ἐυρυτέων τε καὶ ἀλκήεις Ὁμβρώτης,
ὑπὸ τὸ μὲν Τελέοτος, ὁ δ’ ᾿Ιριον Ἀκτορίδαος·
ήτοι τὸ μὲν Τελέοτος ἐνκλαβὴς Ὁμβρώτης,
’ Ἰριον δ’ Ἐυρυτέων. σὺν καὶ τρίτος ἦν Ὁμβέος,
ἐξογος ἠφορήν καὶ ἐπαθεὶς μετόπισθεν
εὐ δεδώσι δήμοιτιν; ὅτε κλίνουσι φίλαγγας.
Αὐτὰρ ἀπ’ Ἐνδούσις Κάνθος κιε, τὸν ὁ Κάνθος
πέμπτεν Ἀβανείδος λελημένον· οὐ μὲν ἐμελλεν
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Θεσπιέων, ἐσθλὸς μὲν ὄρυγμαν προδαίμαι κύριον ἄλος εὐφρέσης, ἐσθλὸς δὲ ἀνέμου θυελλᾶς καὶ πλόου ἱελώτε τε καὶ ἀστέρι τεκμήρασθαι. αὐτὴ μὲν Τριτώνις ἄριστήν ἐν δύμαν ἄρσεν Ἀθηναίη, μετὰ δὲ ἦλθεν ἐλδομένοις. αὐτὴ γὰρ καὶ ηῇ θοῦν κάμεν ἡ αὐτὴ ἑρημόσυνη, τῷ καὶ πασάν προφερεστάτῃ ἐπλετο γηῶν, ὁσαὶ ὡς εἰρεσίγρασι ἐπειρήσαντο θαλάσσης.

Φλίας δὲ αὐτὰ ἐπὶ τούτων Ἀραθυρέθθεν ἵκανεν, ἐνθ ἀφρεῖδον ἔναλε Διονύσιον ἔκητε, πατρὸς ἐν, πηγήσων ἐφέστος Αἰσωποῖο.

'Ἀρχόθεν αὖ Ταλαίδις καὶ Ἀρήγιος, ὄσε Βλαντο, ἦλθον ἱρεῖμοι τε Δεσδοκος, ὁδ' ἑτε Πηρῶ Νηλής· τῆς δ' ἀμφὶ δὴν ἐμόγησε βαρέαν Αιολίδης σταθμοίσιν ἐν Ἰθίκλιοι Μελάμπους.

Οὐδὲ μὲν οὐδὲ βίην κρατερόφρονος Ἡρακλῆς πενθόμεθα Δισονίδαο λειαμένον ἀθερίζαι. ἀλλ' ἐπει δει βάξεν ἀγειρομένων ἑρῶν, νείον ἀπ' Ἀρκαδίας Λυρκίδων1 Ἀρχός ἀμείψας τὴν ὀδόν, ἡ ξώνων φέρε κάπριον, ὅς ἡ ἐνι βίας τις ἐφέρμετο Δαμπεῖς, Βερμανθιόν ἀμί μέγα τύφος, τὸν μὲν ἐνι πρῶτης Μυκηναίων ἀγορήσειν δεσμοῖς ἁλλόμενοι μεγάλων ἀπεθήκατο νότων· αὐτὸς δὲ ὡς ἐστη παρέκ νόον Εὐρυσθῆς ὁμμηθής· σὺν καὶ οἰς Τλας κλαν, ἐσθλὸς ὑπαῖν, πρωθήθης, ἕως τε φορεῖς φύλακός τε βοῦοι.

Τῷ δὲ ἐπὶ δὴ θεῖοι κλεῖν Δαναοίς γενέθηκα, Ναυπλίος. ἦ γὰρ ἐνὶ Κλυτονίαν Ναιβολίδαο· Ναιβολος αὖ Δέρνου. Δέρνου γε μὲν ὑμεῖς ἐόντα

1 Λυρκίδων scholion: Λυρκίδων MSS.
Lernus we know was the son of Proetus son of Nauplius; and once Amymone daughter of Danaus, wedded to Poseidon, bare Nauplius, who surpassed all men in naval skill.

Idmon came last of all them that dwelt at Argos, for though he had learnt his own fate by augury, he came, that the people might not grudge him fair renown. He was not in truth the son of Abas, but Leto’s son himself begat him to be numbered among the illustrious Aeolids; and himself taught him the art of prophecy—to pay heed to birds and to observe the signs of the burning sacrifice.

Moreover Aetolian Leda sent from Sparta strong Polydeuces and Castor, skilled to guide swift-footed steeds; these her dearly-loved sons she bare at one birth in the house of Tyndareus; nor did she forbid their departure; for she had thoughts worthy of the bride of Zeus.

The sons of Aphaereus, Lynceus and proud Idas, came from Arene, both exulting in their great strength; and Lynceus too excelled in keenest sight, if the report is true that that hero could easily direct his sight even beneath the earth.

And with them Neleian Pericleymenus set out to come, eldest of all the sons of godlike Neleus who were born at Pylos; Poseidon had given him boundless strength and granted him that whatever shape he should crave during the fight, that he should take in the stress of battle.

Moreover from Arcadia came Amphidamas and Cepheus, who inhabited Tegea and the allotment of Apheidas, two sons of Aleus; and Anaeus followed them as the third, whom his father Lycurgus sent, the
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γηράσκοι τ' Ἀλε φυτεύς ἄμα πώλειν ὥφρα κομίζοι,
παῖδα δ' ἐὼν σφετέρωσε κασινητόσιν ὑπασσεῖν.
βὴ δ' ὅψε Μαυνάλης ἀρκτον δέροι, ἀμφικτόμοι τε
dεξιοτερὴ πάλλων πέλεκυν μέγαν.

ἐντεα γὰρ οἱ πατρωπότωρ 'Ἀλεός μυγάτη ἐνεκρυπή καλῇ,
aὶ κἂν πως ἔτι καὶ τὸν ἐρητύσειε νέεσθαι.

Βῇ δὲ καὶ Αὐγελῆς, ὅν δὴ φάτης Ἡλέοιο
ἐμμεναι: Ἡλέοισι δ' ὅγ' ἀνδράσιν ἐμβασίλευεν,
ὅλλο κυβιῶν' μέγα δ' ἵετο Κολχίδα γαίαν
αὐτὸν τ' Δίητην ἰδεέν σημαντορα Κόλχων.

'Αστέριος δὲ καὶ 'Ἀμφίως Ἰπποκτίου ὑφε
Πελλήρης ἀφακαν Ἀχαιόδος, ὡν ποτε Πέλλης
πατρωπάτωρ ἐπόλεσεν ἐτ' ὕφροιν Ἀγιαλοίο.

Ταίναρον αὐτ' ἐπὶ τοῖς λεπτὸν Εὐθυμεῖο ἰκανεν,
tὸν ἁ 'Ποσείδων τοδικήστατον ἄλλων
Εὐρώπη Τιτυνιο μεγασθενεὸς τέκε κοῦρῃ.
κεῖνος ἀνήρ καὶ πόντου ἐπὶ γλαυκοῦ θέσθεκεν
οἶνωμασ, οὐδὲ ὦσει βάπτεν πόδες, ἀλλ' ὅσον
ἀκροι

ἐγνῄσει τεγγόμενον διερῆ πεφόρητο κελεύθρι.

Καὶ δ' ἄλλῳ δῶν παίδε Ποσειδάωνος ἰκόντο.

ητοί ο μὲν πτολεάθρον ἀγανοῦ Μιλήτου
νοσφησθεῖς Ἕρωνως, ὁ δ' Ἰμβρασίης ἐδος Ἡρης,
Παρθενή, Ἀγκαίος ὑπέρβιος ἠστρε δ' ἄμφω
ἡμέν ναυτηλίας, ἦτ' ἀρεος εὐχετόσων.

Οἰνείδος δ' ἐπὶ τοῖς ἀφομιθθεῖς Καλυδώνος
ἀλκήεις Μελέαγρος αὐθηλύθη, Δασκόων τε,
Δασκόων Οἰνῆς ἄδελφος, οὐ μὲν ἤι γε
μητέρος, ἀλλὰ ἐ βῆσα γυνὴ τέκε τὸν μὲν ἠρ

Οἰνείδος

ητὴ γηραλέων κοσμίτορα παιδός ἄλλην
δω' ἐτι κουρίζων περιθαρσέα δύνεν ὤμιλον
brother older than both. But he was left in the city to care for Aleus now growing old, while he gave his son to join his brothers. Ancaeus went clad in the skin of a Maenalian bear, and wielding in his right hand a huge two-edged battleaxe. For his armour his grandsire had hidden in the house's innermost recess, to see if he might by some means still stay his departure.

There came also Angeias, whom fame declared to be the son of Helios; he reigned over the Eleans, glorying in his wealth; and greatly he desired to behold the Colchian land and Aectes himself the ruler of the Colchians.

Asterius and Amphion, sons of Hyperasius, came from Aclanæan Pellene, which once Pelles their grandsire founded on the brows of Aegialus.

After them from Taenarum came Euphemus whom, most swift-footed of men, Europe, daughter of mighty Tityos, bare to Poseidon. He was wont to skim the swell of the grey sea, and wetted not his swift feet, but just dipping the tips of his toes was borne on the watery path.

Yea, and two other sons of Poseidon came; one Erginus, who left the citadel of glorious Miletus, the other proud Ancaeus, who left Parthenia, the seat of Imbrasion Hera; both boasted their skill in seacraft and in war.

After them from Calydon came the son of Oeneus, strong Meleagrus, and Laocoön—Laocoön the brother of Oeneus, though not by the same mother, for a serving-woman bare him; him, now growing old, Oeneus sent to guard his son: thus Meleagrus, still a youth, entered the bold band of heroes. No other
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ηρώων. τοῦ δ' οὔτιν' ὑπέρτερον ἄλλου ὄνω, νόσφειν γ' Ἡρακλῆσος, ἐπελθέμεν, εἰ κ' ἐτί μοῦνον ἀθῆ κέντρων λυκάβαντα μετετράφη Λάτωλοισιν. καὶ μήν οἱ μῆτρος αὐτήν ὄδον, εὖ μὲν ἄκοντε, εὖ δὲ καὶ ἐν στάδιῳ διδακμένοις ἀντιφέρεσθαι, Θεστιάδης Ἰφικλός ἐφωμάρτησε κιόντε. 200

Σὺν δὲ Πυλαμιώνος Δέρνου πάϊς Ὄμενειοι, Δέρνου ἐπίκλησαίν, γενείζην γε μὲν Ἡφαίστουο τοῦνκ' ἐνὶ πόδα σεφλός· ἀτάρ δέμας οὐ κέ τις ἐτλη ἡμορέων τ' ὅποιασθαι, δ' καὶ μεταρίθμοσ οὐν πάσων ἀριστήσειν, Ἰῆσον κύδος αέξων.

'Εκ δ' ἀρα Φασχὴν κλέων Ἰφιτος Ὁρυνίδαιοι Ναυβδόλου ἐγχειράως· ξείως δὲ οἱ ἐσκε πάροικεν, ἢμοι ἤβη Πυθώδε διαπροπίας ἐρεινών ναυτιλίας· τόθε γάρ μεν ἐος ὑπέδεκτο δόμοις εἰν. 210

Ζήτησι αὐτ' Κάλαϊσ τε Βορέιοι υἱὲς ἄκοντο, ὥσ ποτ' Ἐφεχθής Βορέη τέκεν Ὡμείδυια ἐσχατη Θήρη καὶ δυσχειμέροι· ἐνθ' ἀρα τήνης Θηρηκίως Βορέης ἀνερείψατο Κεκροπίθευν Ἰλισσοῦ προπάροιβε χορῷ ἐνὶ διενόουσαν. καὶ μιν ἄγων ἔκαθεν, Ζαρπηδονίη δὲ πέτρην κλείονυσιν, ποταμοῖο παρὰ βόων Ἐρυμώοι, λυγαλοὶ οἴκομαι περὶ νεφέσσι καλύψασι· 220

tὸ μὲν ἔπ' ἀκροτάτοις ποδῶν ἐκάτερθεν ἐρεμῶν σείων ἁερομένων πτέρυγας; μέγα θάμβος ἰδέσθαι, χρυσείαις φολίδεσσι διανεύοις· ἀμβὰ δὲ νότους κράατος ἐξ ὑπάτοιο καὶ αὐχένος ἐνθα καὶ ἐνθα κυάνεις δονέοντο μετὰ πυνθεῖσιν ἑθεῖαι.

'Ομηρεῖ μὲν οὐδ' αὐτοῦ πάϊς μενεάμεν Ἀκαστὸς ἰφθίμονι Πελιάο δόμοις ἐνὶ πατρὸν ἐής. 1

1 Ἰδιὸν Ο.
had come superior to him, I ween, except Heracles, if for one year more he had tarried and been nurtured among the Aetolians. Yea, and his uncle, well skilled to fight whether with the javelin or hand to hand, Iphiclus son of Théstius, bare him company on his way.

With him came Palaemonius, son of Olenian Lernus, of Lernus by repute, but his birth was from Hephaestus; and so he was crippled in his feet, but his bodily frame and his valour no one would dare to scorn. Wherefore he was numbered among all the chiefs, winning fame for Jason.

From the Phocians came Iphitus ‘sprung from Nauboulos son of Ornytus; once he had been his host when Jason went to Pytho to ask for a response concerning his voyage; for there he welcomed him in his own halls.

Next came Zetes and Calais, sons of Boreas, whom once Oreithyia, daughter of Erechtheus, bare to Boreas on the verge of wintry Thrace; thither it was that Thracian Boreas snatched her away from Cecropia as she was whirling in the dance, hard by Ilissus’ stream. And, carrying her far off, to the spot that men called the rock of Sarpedon, near the river Erginus, he wrapped her in dark clouds and forced her to his will. There they were making their dusky wings quiver upon their ankles on both sides as they rose, a great wonder to behold, wings that gleamed with golden scales: and round their backs from the top of the head and neck, hither and thither, their dark tresses were being shaken by the wind.

No, nor had Acastus son of mighty Pelias himself any will to stay behind in the palace of his brave sire,
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μιμώνοις, Ἀργος τε θεᾶς ὑποεργός Ὄλος· ἄρα καὶ τὸ μέλλον ἑνεκριθήναι ὀμίλος.

Τόσοι ἐστὶ Αἰσιονίδης συμμιστόρες ἤγερθοντο. τοὺς μὲν ἀριστής Μινώας περιωνιστώντες κύκλησκοι μᾶλα πάντας, ἔπει Μινώαις θυγατρῶν οἱ πλείστοι καὶ ἀριστοὶ ἄφ' αἰματος εὐχετώντο ἐμμεναι· ὄς δὲ καὶ αὐτὸν Ἰήσουν γείνατο μήτηρ Ἀλκιμέδης, Κλωμένης Μαυμήδος ἐκγεγαγία.

Αὐτάρ ἔπει δράμεσσιν ἑπαρτέα πάντ' ἐτέντυκτο, ὅσα περ ἐντύνονται ἑπαρτέες ἐνδοθε νῆς, εὑρ' ἄν ἄγα σχέοις ἀνδραῖς ὑπείρ ἄλα ναυτίλλεσθαι, δὴ τότ' ἱσαν μὲτὰ νῆα δὲ ἄστεος, ἔνθα περ ἄκα τε κλείοντα Παγασαὶ Μαγνήτιδες· ἀμφὶ δὲ λαῶν πληθὺς σπερχομένων ἡμοὶ δὲ φαενοὶ ἄστερες ὡς νεφέεσσι μετέπρησαν· ὡδὲ δέ ἐκαστὸς ἐνεπεν εἰσορῶν σὺν τεύχεσιν ἱσσοντας.

'Ως φάσαν ἐνθα καὶ ἐνθα κατὰ πτόλειν αἱ δὲ γυναῖκες πολλὰ μὲλ' ἀθανάτωσιν ἐς αἰθέρα σχείρας ἀειρων, εὐχόμεναι νόστοιο τέλος θυμηθές ὀπώσαι.

Ἀλλ' ἔστι εἴς ἐκείνην ὀλοφύρετο δακρυχέουσα;

'Δειλῆ Ἀλκιμέδη, καὶ σοι κακὸν ὑψῷ περὶ ἐμπτης ἔλυθεν, οὐδ' ἐτέλεσσας ἐπ' ἄγλαθ' βιῶτοιο.

1 σπερχομένων Meineke: σπερχομένων MSS.
of life. Aeson too, ill-fated man! Surely better had it been for him, if he were lying beneath the earth, enveloped in his shroud, still unconscious of bitter toils. Would that the dark wave, when the maiden Helle perished, had overwhelmed Phrixus too with the ram; but the dire portent even sent forth a human voice, that it might cause to Alcimedea sorrows and countless pains hereafter."

Thus the women spake at the departure of the heroes. And now many thralls, men and women, were gathered together, and his mother, smitten with grief for Jason. And a bitter pang seized every woman's heart; and with them groaned the father in baleful old age, lying on his bed, closely wrapped round. But the hero straightway soothed their pain, encouraging them, and bade the thralls take up his weapons for war; and they in silence with downcast looks took them up. And even as the mother had thrown her arms about her son, so she clung, weeping without stint, as a maiden all alone weeps, falling fondly on the neck of her hoary nurse, a maid who has now no others to care for her, but she drags on a weary life under a stepmother, who maltreats her continually with ever fresh insults, and as she weeps, her heart within her is bound fast with misery, nor can she sob forth all the groans that struggle for utterance; so without stint wept Alcimedea straining her son in her arms, and in her yearning grief spake as follows:

"Would that on that day when, wretched woman that I am, I heard King Pelias proclaim his evil behest, I had straightway given up my life and forgotten my cares, so that thou thyself, my son, with
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téknon émón' tó γάρ οἷον ἐνὶ ἐτε λοιπὸν ἐέλθαρ
ἐκ σέθεν, ἄλλα δὲ πάντα πάλαι θερετήρια πέσσω.
νῦν γε μὲν ἢ τὸ πάροιθεν 'Ἀχαιώδεσσιν ἀγητὴ
dμως ὅπως κενεῖσι λειληψαί εἰν μεγάροισιν,
σεῖο πόθερ μινύθουσα δυσάμμορος, ὃ ἐπε πολλὴν
ἀγλαίην καὶ κῦδος ἔχον πάρος, ὃ ἐπε μοῦνο
μέτρην πρῶτον ἔλυσα καὶ ὑστατον. ἐξοχὰ γάρ
μοι
Εἰλεύθυνα θεὰ πολεός ἐμέγηρε τόκοιο.
ὅ μοι ἐμὴς ἄτης· τὸ μὲν οὖν ὅσον, οὖν ἐν ὀνείρῳ
δισάμην, εἰ Φρέβος ἐμοὶ κακὸν ἔσσετ' ἀλύξας.
"Ως Ἑγε στενάχουσα κινύρετο· ταὶ δὲ γυναῖκες
ἀμφίπολοι γοαάσκουν ἑπισταθόν· αὐτὰρ ὁ τήρηγε
μειλχίους ἐπέεσσε παρηγορεών προσέετεπνεν
"Μή μοι λεγαλέας ἐνιβάλλει, μῆτερ, ἀνιάς
odore λίπη, ἐπεὶ οὐ μὲν ἄρητοσ εἰς κακότητος
dάκρυσιν, ἀλλ' ἐτε κεν καὶ ἐπ' ἀλγεσιν ἀλγος ἀροιο.
πήματα γάρ τ' ἀίδηλα θεοὶ θυγοῖτι νέμουσιν,
τῶν μοιρών κατὰ θυμὸν ἀνεξόντα περ ἐμπρος
τιθήθη θαρείν θάρσει δὲ συνημοσύνησιν Ἀδηνής,
ἰδὲ θεοποπώσις, ἐπεὶ μύλα δεξιά Φοῖβος
ὀρος, ἀταρ μετέπειτά γ' ἀριστήσι τεπαρωσ.;
ἄλλα σύ μεν νῦν αἰθε μετ' ἀμφιπόλοισιν ἐκῆλος
μὲν ὑμεν δόμως, μηδ' ὅρνος ἀεικελή πέλε νη,
κείσε δ' ὁμαρτήσουσεν τέτα δωδές τε κιόντες;
"Η. καὶ ὁ μὲν προτέρωσε δόμων ἔξωρτο νέεσθαι.
οίος δ' ἐκ νηοὶ θυάδεος εἰςιν Ἀπόλλων
Δήλον ἄν ἤγαθέν, ἦ Ἐκλάρον, ἦ ὄγε Πυθώ,
ἡ Δυκήν εὐρέας, ἐπὶ Ξάνθοιο θεῷσιν,
τοίος ἄνα πληθών δήμου κλέαν ὄρτος δ' ἀντή
κεκλομένων ἄμμοις. τῷ δὲ ξύμβλητο γεραιὴ

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thine own hands, mightest have buried me; for that was the only wish left me still to be fulfilled by thee, all the other rewards for thy nurture have I long enjoyed. Now I, once so admired among Achaean women, shall be left behind like a bondwoman in my empty halls, pining away, ill-fated one, for love of thee, thee on whose account I had aforetime so much splendour and renown, my only son for whom I loosed my virgin zone first and last. For to me beyond others the goddess Eileithyia grudged abundant offspring. Alas for my folly! Not once, not even in my dreams did I forebode this, that the flight of Phrixus would bring me woe."

Thus with moaning she wept, and her handmaidens, standing by, lamented; but Jason spake gently to her with comforting words:

"Do not, I pray thee, mother, store up bitter sorrows overmuch, for thou wilt not redeem me from evil by tears, but wilt still add grief to grief. For unseen are the woes that the gods mete out to mortals; be strong to endure thy share of them though with grief in thy heart; take courage from the promises of Athena, and from the answers of the gods (for very favourable oracles has Phoebus given), and then from the help of the chieftains. But do thou remain here, quiet among thy handmaids, and be not a bird of ill omen to the ship; and thither my clansmen and thralls will follow me."

He spake, and started forth to leave the house. And as Apollo goes forth from some fragrant shrine to divine Delos or Claros or Pytho or to broad Lycia near the stream of Xanthus, in such beauty moved Jason through the throng of people; and a cry arose as they shouted together. And there met him aged
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Iphias, priestess of Artemis guardian of the city, and kissed his right hand, but she had not strength to say a word, for all her eagerness, as the crowd rushed on, but she was left there by the wayside, as the old are left by the young, and he passed on and was gone afar.

Now when he had left the well-built streets of the city, he came to the beach of Pagasae, where his comrades greeted him as they stayed together near the ship Argo. And he stood at the entering in, and they were gathered to meet him. And they perceived Acastus and Argus coming from the city, and they marvelled when they saw them hastening with all speed, despite the will of Pelias. The one, Argus, son of Arestor, had cast round his shoulders the hide of a bull reaching to his feet, with the black hair upon it, the other, a fair mantle of double fold, which his sister Pelopeia had given him. Still Jason forebore from asking them about each point but bade all be seated for an assembly. And there, upon the folded sails and the mast as it lay on the ground, they all took their seats in order. And among them with goodwill spake Aeson’s son:

“All the equipment that a ship needs—for all is in due order—lies ready for our departure. Therefore we will make no long delay in our sailing for these things’ sake, when the breezes but blow fair. But, friends,—for common to all is our return to Hellas hereafter, and common to all is our path to the land of Acetes—now therefore with ungrudging heart choose the bravest to be our leader, who shall
ορχαμον ἡμεῖν, ὃς κεν τὰ ἐκαστὰ μέλοιτο, νεῖκεα συνθείας τε μετὰ ξέλουσι βαλέσθαι.

'Ως φάτο: πάπτημαν δὲ νέοι θρασύν Ηρακλῆς ἡμενον ἐν μέσοιον μιῇ δὲ ἐ πάντες ἀντὶ σημαίνειν ἐπέτελλον οὗ ᾧ αὐτόθεν, ένθα περ ἦστο, δεξιερήν ἀνά χείρα ταυτόσατο φώνησέν τε.

'Mήτις ἡμοι τὸδε κύδος ὅπαξτώ. οὐ γὰρ ἑγὼνε πείσωμαι ὅποτε καὶ ἄλλον ἀναστήσεσθαί ἐρύξων ἀυτός, ἢτις ξυνάγειρε, καὶ ἀρχεύοι ὀμάδοι.

'Η ρα μέγα φρονέων, ἔπι δ' ἡμεν, ὡς ἐκέλευν Ηρακλῆς: ἀνά δ' αὐτὸς ἀρής ὀρνυτ' ᾨσων γηθόσυνος, καὶ τοια λιαλιομένοις ἀγόρευνεν

'Ει μὲν δὴ μοι κύδος ἐπιρρωπάτε μέλεσθαι, μηκέτ' ἐπεθ', ὡς καὶ πρὶν, ἐρητύοντο κέλευθα. τῶν γε μὲν ἦδη Φοῖβον ἀρεσσάμενοι θνέουσιν δαίτ' ἐντυνὼμεσθα παρασχεθόν. ὅφρα δ' ἰωσεν ἰμόθες ἑμοὶ σταθμῶν σημαίνοντο, οἴσει μέμηλεν δεύρο βόας ἀγέληθεν ἐν κρίναντας ἐλάτσασιν, τόφρα καὶ νή ἐρόσαιμεν ἐσω ἁλός, ὅπλα δὲ πάντα ἐνθέμενοι πεπάλαχθε κατὰ κληρίδας ἐρετμα. τεῖως δ' αὐ καὶ βαμών ἐπάκτιον Ἐμβάσιοι θείομεν Ἀπόλλωνος, δ' μοι χρεῖον ὑπέδεκτο σημαίνειν δεῖξειν τε πόρος ἁλός, εἰ κε θυγατάς οὐ ἔθεν ἐξάρχεοιν αἰεθλείων βασιλῆι.

'Η ρα, καὶ εἰς ὄργον πρῶτος τράπεθ'. οἷς δ' ἐπανέσταν

πειθόμενοι: ἀπὸ δ' ἐίματ' ἐπὴτριμα νηήσαντο λείψ ἐπὶ πλαταμώνι, τὸν οὐκ ἐπεξῆλλε θάλασσα κῦμασι, χειμερίη δὲ πάλαι ἀποκλυσεν ἁλίῃ.

3 ημεῖν one Vatican, three Parisian: ἡμεῖν LG.
be careful for everything, to take upon him our quarrels and covenants with strangers."

Thus he spake; and the young heroes turned their eyes towards bold Heracles sitting in their midst, and with one shout they all enjoined upon him to be their leader; but he, from the place where he sat, stretched forth his right hand and said:

"Let no one offer this honour to me. For I will not consent, and I will forbid any other to stand up. Let the hero who brought us together, himself be the leader of the host."

Thus he spake with high thoughts, and they assented, as Heracles bade; and warlike Jason himself rose up, glad at heart, and thus addressed the eager throng:

"If ye entrust your glory to my care, no longer as before let our path be hindered. Now at last let us propitiate Phoebus with sacrifice and straightway prepare a feast. And until my thralls come, the overseers of my steading, whose care it is to choose out oxen from the herd and drive them hither, we will drag down the ship to the sea, and do ye place all the tackle within, and draw lots for the benches for rowing. Meantime let us build upon the beach an altar to Apollo·Embasius\(^1\) who by an oracle promised to point out and show me the paths of the sea, if by sacrifice to him I should begin my venture for King Pelias."

He spake, and was the first to turn to the work, and they stood up in obedience to him; and they heaped their garments, one upon the other, on a smooth stone, which the sea did not strike with its waves, but the stormy surge had cleansed it long before.

\(^1\) i.e. God of embarkation.
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σκαλμοῖς δὲ ἁμβῖς ἐρετμὰ κατήρτουν ἐν δὲ οἱ ίστον λαίφει τ' εὐποίητα καὶ ἀρμαλίην ἐβάλοντο.

Αὐτὰρ ἔπει τὰ ἔκαστα περιφραδέως ἀλέγνυν, κληφίδας μὲν πρῶτα πάλαι διεμορῆσαντο, ἀνδρὶ ἐντυναμένῳ δοῦσα μίαν ἐκ δ' ἁρὰ μέσην ἡμεῦν Ἡρακλῆς καὶ ἡρώων ἄτερ ἄλλων Ἀγκαίω, Τεθήκης δὲ ρά πτολεθρὸν ἐναιεν, τοῖς μέσαιν οὐδείς ἀπὸ κληφίδα λύποντο αὐτῶς, οὕτω πάλαι ἐπὶ δ' ἐτρέπον αἰνήσαντες Τήφων ἐνευπέρτης οὐκιμα νηὸς ἕρσωται.

"Επεὶ δὲ αὐλάργας ἀλὸς σχεδὸν ὁχλέζοντες νήσου αὐτοὶ βομήν ἐπάκτιον Ἀπόλλωνος, Ἀκτίον Ἱμβασιοί τ' ἐπώνυμων ὀκα δέ τούτῃ φιτροίς ἱκαλεῖς στόρεσαν καθύπερθεν ἑλαῖς. τεῖς δ' αὐτ' ἀγέλθησαν ἐπιπροέκακαν ἁγοντες βουκόλοι Λεσωνίδας δύο βδε. τοῖς δ' ἑρύσαντο κουρότεροι ἐτᾶρῳ βωμῷ σχεδῶν, οἵ δ' ἀρ' ἐπείτα χέρνβα τ' οὐλοχύτας τε παρέσχεθον. αὐτὰρ Ἰήσων εὐχέτου κεκλόμενος πατρῴων Ἀπόλλωνα·

"Κλῦθε ἀναξ, Παγασάς τε πόλιν τ' Λεσωνίδα ναλών, ἕμετέρου τοκῆς ἐπώνυμων, δὲ μοι ὑπέστης Πυθοί χρειομένων ἀνυσιν καὶ πεῖραθ' ὁδὸν σημαίνειν, αὐτὸς γάρ ἐπαίτιος ἔπλευσ ἀέθλων· αὐτὸς νῦν ἄγε νῦα σὺν ἄρτεμεσσιν ἔταξις κεῖσε τε καὶ παλίνορς οὖς Ἐλλάδα. σοι δ' ἀν ὀπίσσω τόσον, οὐσίοι κεν νοστῆσομεν, ἀγλαὰ ταύρων ἵρα πάλιν βωμῷ ἐπιθήσομεν ἄλλα δὲ Πυθοί, ἄλλα δ' εἰς Ὀρτυγίην ἀπερείς ὅφερα κομισῶν. νῦν δ' ἰδε, καὶ τῆρῳ ἤμων, Ἐκηθόλε, δέξο θυηλήν.
ΑΠΟΛΛΩΝΙΟΣ ΡΗΘΟΙΟΣ

η ου τοι τήσθω επίβαθρα χάριν προτεθέμεθα νησὶς πρωτίστην· λύσαμε δ’, ἀναξ, ἐπ’ ἀπήμονι μοίρῃ πεῖσματα σημ’ διὰ μὴτεν· ἐπιπνεύσεις δ’ ἀρχής μελιχος, οὔ κ’ ἐπὶ ποντον ἐλευσόμεθ’ εὐδιώκντες. ’Η, καὶ ἂμ’ εὐχωλή προχύτας βάλε. τῶ δ’ ἐπὶ

βούσιν

ξωσάθην, ’Αγκαίοις ὑπέρβιοι, ’Ηρακλῆς τε. ἦτοι ο’ μὲν ῥοπόλῳ μέσσον κάρη ἀμφι μέτωπα πλήξεω, ὁ δ’ ἀθρόος ἀθρι πεσὼν ἐνερέαστο γαίῃ· ’Αγκαίοις δ’ ἐτέρωι κατὰ πλατὺν αὐχένα κόψας χαλκεῖον πελέκει κρατεροῦς διεκέρεσε τένοντας· ἤριπε δ’ ἀμφοτέροις περιερρήδης κεράσσειν,

τοὺς δ’ ἑταροι σφάξαντες μεθ’ ὀργή, δειράν τε βοεῖας, κόπτουν, δαίτρευον τε, καὶ λερὰ μὴ’ ἐτάμοντο, καὶ δ’ ἀμυνός τάγε πάντα καλύψαντες πῦκα δημὴν καί οπί σχῖσας· ὁ δ’ ἀκρίτους χεὶς λοιβᾶς Λισούλης, γήθει δὲ σέλας θηέμενος ’Ιδμον πάντοτε λαμπόμενον τυέων ἀπ’ τοῖ πε πλυγόν πορφυραῖς ἐλίκεσσεν ἐναισμοῦ ἀίσσουσαν· αἰσα δ’ ἀπήγεγος νόον ἐκφατο Ἀρτοῦδαν.

‘Τμῖν μὲ μὲν δὴ μοίρᾳ θεῶν χρεώ τε περίσται ἐνθάδε κἀς ἄρτοις· ἀπερέσσοι δ’ ἐνι μέσῳ κεῖτε τε δεύτρο τ’ ἔσων ἀνερχομένους ἀθῖλοι, αὐτάρ ἐμοὶ θανέειν στυχερῆ ὑπὸ δαίμονος αἰσγ' τηλότε ποι πέπρωται ἐπ’ Ἀσίδως ἡπείρου. ἀδε κακοὶς δεδαδος ἑτε καὶ πάροι οἰνωνίων πότωμ ἐμὸν πάτρης ἐξήμου, ὧν’ ἐπιβαίνην νῆός, ἐνυκλεί σε δόμοις ἐπιβάντε γνίνται.’

’Ως ἂρ’ ἐφ’ κούρου δ’ ἐθεσαυρὶς ἀδοντε νόστοι μὲν γνήθησαι, ἄχος δ’ ἐλευ ’Ἰδμονος αἰσγ’. 32
thirte for this ship on our embarcation; and grant, O King, that with a prosperous weird I may loose the hawsers, relying on thy counsel, and may the breeze blow softly with which we shall sail over the sea in fair weather."

He spake, and with his prayer cast the barley meal. And they two girded themselves to slay the steers, proud Aeneas and Hercules. The latter with his club smote one steer mid-head on the brow, and falling in a heap on the spot, it sank to the ground; and Aeneas struck the broad neck of the other with his axe of bronze, and shore through the mighty sinews; and it fell prone on both its horns. Their comrades quickly severed the victims' throats, and flayed the hides: they sundered the joints and carved the flesh, then cut out the sacred thigh bones, and covering them all together closely with fat burnt them upon cloven wood. And Aesculapius's son poured out pure libations, and Idmon rejoiced beholding the flame as it gleamed on every side from the sacrifice, and the smoke of it mounting up with good omen in dark spiral columns; and quickly he spake outright the will of Leto's son:

"For you it is the will of heaven and destiny that ye shall return here with the fleece; but meanwhile both going and returning, countless trials await you. But it is my lot, by the hateful decree of a god, to die somewhere afar off on the mainland of Asia. Thus, though I learnt my fate from evil omens even before now, I have left my fatherland to embark on the ship, that so after my embarking fair fame may be left me in my house."

Thus he spake; and the youths hearing the divine utterance rejoiced at their return, but grief seized
ΑΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΥS

ήμως δ' ἡδίως σταθερὸν παραμεῖβεται ἴμαρ,
αἰ δὲ νέον σκοπέλοισιν ὑποσκιώνυμαί ἀρουραί,
δειλινὸν κλίνοντος ὑπὸ ξόφον ἡδίωοι,
τῆμος ἅρ' ἴδῃ πάντες ἐπὶ ψαμάθουσε βαθείως
φυλλάδα χενάμενοι πολυο πρόπαρ αὐγιαλοῖο
κέκλεινθ' ἐξεῖς· παρὰ δὲ σφισί μυρί' ἐκείνον
ἐνδαὶ, καὶ μέθυ λαρὸν, ἀφυσαμένων προχόρησεν
οἰνοχόων· μετέπειτα δ' ἀμοιβαῖς ἀλλήλοισιν
μυθεῦθ', οὐ τε πολλὰ νέοι παρὰ δαίτι καὶ οὔρφ
τερπνῶς ἐφιώνυμαι, ὅτι ἁκτὸς ὑβρις ἀπείρη.
ἐνθ' αὐτ' Λισονίδης μὲν ἀμήχανος εἰν ἑσὶ αὐτῷ
πορφυροκέννη ἕκαστα κατηφιώντει ἑοικός.
τὸν δὲ ἅρ' ὑποφρασθεὶς μεγάλη ὅπλε νεῖκεσεν "Ἰδας·
'Λισονίδη, τίνα τήνδε μετὰ φρεσὶ μῆτεν ἐλέσσεις;
αὖδα ἐνι μέσοτοι τεν νόον. ἥε σε δαμνᾶ
τάμβοι ἐπιπλώμενον, τό τ' ἄνακλιδής ἀνδρας
ἀτύχεις;
Ιστω νῦν δόρων θούρον, ὅτερ περιώσεοιν ἄλλων
κύδος ἐνι πτολέμοισιν ἁέρομαι, οὔδε μ' ὀφελέει
Ζεύς τόσον, ὀσσατίον περ ἐμὸν δόρυ, μή νῦ τε πήμα
λοίμων ἐσσεσθαί, μηδ' ἀκράαντον ἀεθλον
'Ἰδεω ἐσπομένοιο, καὶ εἰ θεὸς ἀντίφοτο.
τοῖον μ' 'Ἀρηνηθεν ἀοσσηθήρα κομίζεις.'
'Η, καὶ ἔπισχόμενοι πλεῖον δέπασ ἀμφοτέρῃσιν
πίνε χαλίκρητον λαρὸν μέθυ· δειέτῳ δ' οἴνῳ
χειλεά, κυάνει τε γενειάδες· οἱ δ' ὀμάδησαν
πάντες ὁμός, 'Ἰδομώ δὲ καὶ ἀμφαδήν ἀγώρευσεν·
'Δαιμόνε, φρονέεις ὀλοφοία καὶ πάρος αὐτῷ.
ἡτ τοι εἰς ἄτην ξωρὸν μέθυ χαρσαλέον κήρ
οιδάνει ἐν στήθεσις, θεοὺς δ' ἀνέηκεν ἀτύχειν;

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them for the fate of Idmon. Now at the hour when
the sun passes his noon-tide halt and the plough
lands are just being shadowed by the rocks, as the
sun slopes towards the evening dusk, at that hour all
the heroes spread leaves thickly upon the sand and
lay down in rows in front of the hoary surf-line;
and near them were spread vast stores of viands and
sweet wine, which the cupbearers had drawn off in
pitchers; afterwards they told tales one to another
in turn, such as youths often tell when at the feast
and the bowl they take delightful pastime, and
insatiable insolence is far away. But here the son of
Aeson, all helpless, was brooding over each event in
his mind, like one oppressed with thought. And
Idas noted him and assailed him with loud voice:

"Son of Aeson, what is this plan thou art turning
over in mind. Speak out thy thought in the midst.
Does fear come on and master thee, fear, that con-
founds cowards? Be witness now my impetuous
spear, wherewith I win renown beyond all others
(nor does Zeus aid me so much as my own spear),
that no woe will be fatal, no venture will be
unachieved, while Idas follows, even though a god
should oppose thee. Such a helpmeet am I that
thou bringest from Arene."

He spake, and holding a brimming goblet in both
hands drank off the unmixed sweet wine; and his
lips and dark cheeks were drenched with it; and all
the heroes clamoured together and Idmon spoke out
openly:

"Vain wretch, thou art devising destruction for
thyself before the time. Does the pure wine cause
thy bold heart to swell in thy breast to thy ruin, and
has it set thee on to dishonour the gods? Other
οἰ δ', ὅστ' ἴθεοι Φοίβω χορὸν ἢ ἐν Πυθοῖ ἠ ποὺ ἐν Ὁρτυγῷ, ἢ ὅφ' ὑδασίν Ἰσμηνοῦ ἱερᾶμενοι, φόρμαγγος ὑπαλ περὶ βωμὸν ὁμαρτῆ ἐμμέλειας κρατύνοισι πέδου ρήσωσι πόδεσσιν· ὡς οἱ ὑπ' Ὀρφῆος κιθάρης πέπληγον ἑρετιμὸς πόντου λέβρον ὕδωρ, ἵπτε δὲ ρόθια κλύζοντο· ἀφροὶ δ' ἐνθα καὶ ἔνθα κελαυνή κήκειν ἄλμη δεινῶν μορμύρουσα ἐρισθενέων μένει ἀνδρῶν. στρήπτε δ' ὑπ' ἦλιο φλογὶ εἰκέλα νῆσος ἱούσης τεῦχεα· μακράι δ' αἰὲν ἐλευκαῖνοντο κέλευθοι, ἀτραπός ὡς χλοερόι διεισδομένη πεδίοι. πάντες δ' οὐρανόθεν λεύσον θεοὶ ἡμαί κείμη ὃς ἰμεδὼν ἄνδρόν μένος, οὐ τὸτ' ἄριστον πόντον ἐπιπλώσκον ἐπὶ ἀκροτάτῃ δὲ νύμφαι Πηλιάδες κορυφήσιν ἑθάμβεον εἰσορόουσαι ἔργον Ληρναίης Ἐτωνίδος' ἤδε καὶ αὐτοὺς ἥρωας χείρισθεν ἐπικράδαυντας ἑρετα. αὐτάρ ὅγ' ἐξ ὑπάτου ὄρεος κἰνεν ἁγχι βαλάσσης Χείρων Φιλλυρίδης, πολιῆ δ' ἐπὶ κύματος ἁγῆ τεγγε πῦδας, καὶ πολλὰ βαρεῖ τρέφει κελεύων νόστον ἐπεφήμησαν ἀκηδέα νισσονέουσιν. σὺν καὶ οἱ παράκοπτες ἐπωλέουν φορέουσα Πηλιάδην Ἀχιλλῆα, φίλῳ δειδίσκετο πατρὶ. Οἱ δ' ὅτε δὴ λιμένωσιν περιγεγέν κάλλιτιν ἀκτὴν φραδμοσύνη μῆτε τε δαίφρονος Ἀργαίδαο Τίφνος, ὃς ὅτ' ἐνι χερσίν ἐξίσα τεχνητοῦς πηδαίλε· ἀμφίσπεσι', ὅφη ἐμπεδον ἐξιδύνιοι, δὴ ρα τίτε μέγαν ἠ τὸν ἐνεστησαντο μεσόδημη, ὥσαν δὲ προτόνους, ταυτοσάμενοι ἐκάπτερεν,
καὶ δ' αὐτοῦ λίνα χείαν, ἐπὶ ἥλακάτην ἐρύσαντες.
ἐν δὲ λυγὸς πέσεν οὕρος: ἐπὶ ἱκρώτειν δὲ κάλως
ξεστήσων περόνῳ διακριθέν ἀμφιβαλόντες
Τισαίην εὐκήλιον ὑπὲρ δολεχὴν θέον ἀκρην.
τοίοι δὲ φορμίζων εὐθήμονε μέλτεπι ἀοίδη
Ολόγρου πάις νησσόνοι εὐπατέρειαν

"Ἀρτεμιν, ἡ κείνας σκοπίας ἄλος ἀμφιέπισκεν
μυμένη καὶ γαῖαν 'Ἰωλκίδα: τοὶ δὲ βαθεῖς
ίγθοις άμφοτέτε ὑπερθ' ἄλος, ἀμμαχα πάροις
ἀπλητοί, ὑγρα κέλευθα διασκαίροντες ἔποντο.
ὡς δ' ὡπότ' ἄφραίλωοι κατ' ἱχνια σημαντήμορος
μυρία μὴλ' ἐφέπονται ἀδὴν κεκορημένα ποῖς
εἰς αὖλιν, δ' ὅ δ' ἔφησοι πάρος σύρυγγι λυγεὶν
καλὰ μελλόμενος νόμον μέλος: ὡς ἄρα τοῖγε
ἀμάρτευσι τῇ ἑαν ἐπασσύτερος φέρεν ὑρόσ.

Ἀντίκα δ' ἡρήνη πολυλήμος αἰα Πελασγῶν
δὺετο, Πηλιάδας δὲ παρεξήμεβον ἐρίπνα
αἰεῖν ἐπιπροθέντος· ἔδυοι δὲ Σηπίδας ἄκρην,
φαίνετο δ' εἰναλίῃ Σκίαθος, φαίνοντο δ' ἀποθεν
Πειρεσιαὶ Μάγνησα θ' ὑπεύθους ἡμείροιο
ἀκτη καὶ τύμβος Δολοπήδος· ἐνθ' ἄρα τοῖγε
ἐσπέριοι ἄνεμοι παλαμπνοῆσιν ἐκέλευαν,
καὶ μιὰ κυδαίνοντες ὑπὸ κνέφας ἐντομα μῆλων
κεῖαν, ἀρισμένης ἄλος οἴδιματε· διπλὰ δ' ἀκταῖς
ήματ' ἕλενυσκον· ἀτὰρ τριτάτῳ προῆκαν
νῆα, τανυσσάμενοι περίοσιον ὕψοθι λαῖφος.

τῇ δ' ἀκτῃν 'Ἀφέτας 'Ἀργοῦς ἤτο κικλῆσκουσιν.

"Ενθεν δὲ προτέρωσε παρεξῆθεν Μελίβοιαν,
taut on each side, and from it they let down the sail when they had hauled it to the top-mast. And a breeze came down piping shrilly; and upon the deck they fastened the ropes separately round the well-polished pins, and ran quietly past the long Tiscan headland. And for them the son of Oeagrus touched his lyre and sang in rhythmical song of Artemis, saviour of ships, child of a glorious sire, who hath in her keeping those peaks by the sea, and the land of Iolcos; and the fishes came darting through the deep sea, great mixed with small, and followed gambolling along the watery paths. And as when in the track of the shepherd, their master, countless sheep follow to the fold that have fed to the full of grass, and he goes before gaily piping a shepherd’s strain on his shrill reed; so these fishes followed; and a chasing breeze ever bore the ship onward.

And straightway the misty land of the Pelasgians, rich in cornfields, sank out of sight, and ever-speeding onward they passed the rugged sides of Pelion; and the Sepian headland sank away, and Sciathus appeared in the sea, and far off appeared Piresiae and the calm shore of Magnesia on the mainland and the tomb of Dolops; here then in the evening, as the wind blew against them, they put to land, and paying honour to him at nightfall burnt sheep as victims, while the sea was tossed by the swell: and for two days they lingered on the shore, but on the third day they put forth the ship, spreading on high the broad sail. And even now men call that beach Aphetae of Argo.

Thence going forward they ran past Meliboea,
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ἀκτὶν τ’ αὐγμαλόν τε δυσήμερον ἐκπερῶντες. ¹
ἡδὲν δ’ Ὀμόλην αὐτοσχέδου εἰσορῶντες
πόντῳ κεκλιμένην παρεμέτρεον οὐδ’ ἐτὶ δηρὸν
μέλλων ὑπὲκ ποταμοῦ βαλεῖν ’Αμύροιο βέθρα.
κεῖθεν δ’ Εὐρυμένας τε πολυκλύστους τε φάραγγας
"Οσσής Οὐλόμποιο τ’ ἐσέδρακον’ αὐτάρ ἐπειτὰ
κλάτει Παλλήναια, Καναστραϊήν ὑπὲρ ἄκρην,
ἡμεῖς οὖν ἐνύχιοι πνευ̱ ἀνέμοιο θέοντες.

ἡρὶ δὲ νευσομένοις Ἄθων ἀνέτελλε κολάνη
Θηρικῆς, ἢ τὸσον ἀπόστροβι Δήμουν ἐδύσαν,
διὸν ἐς ἐνυδίον κεν ἐὐστόλος ὅλας ἀνύσαν,
ἀκροτάτη κορυφή σκιάει, καὶ ἐσάχει Μυρίνης.
τοῖσιν δ’ αὐτῷμαρ μὲν ἄξει καὶ ἐπὶ κνιφαὶς ὑφος
πάγχυ μᾶλ’ ἀκραῖς, τετάνυστο δὲ λαίσεα νησὸς.
αὐτάρ ἃρ’ ἔλειον βολαῖς ἀνέμοιο λεπόντος
εἰρεσίη κραναῖν Σιντῆδα Δήμουν ἴκοντο.

"Ενθ’ ἄμυδος παῖς δήμος ὑπερβασίσεις ψυχαῖνων
νηλειῶς δέδμητο παρογιομένως λυκάβαντε.

δὴ γαρ κουριδίας μὲν ἀπηννίμαντο γυναικάς
ἀνέρες ἔχθραντες, ἔχον δ’ ἐπὶ ληθαίςσων
τρηνίων ἔρον, ὡς αὐτοὶ ἄγινεον ἀντιπέρθησον
Θηρικὴν ἐρῶτας’ ἐπεὶ χόλος αἰνὸς ὅπαξ
Κύπριδας, οὐνεκά μιν γεράσων ἐπὶ δηρῶν ἀτείσαν.

ὁ μέλεια, χίλοιο τ’ ἐπισμυγερῶς ἀκόρητοι.

οὐκ οἶνον σὺν τῆσιν οὖν ἐρραισαν ἀκοῖτας
ἀμφ’ εὐνύ̱, πῶς δ’ ἁρσεν ὁμοῦ γένος, ὡς κεν ὀπίσω
μῆτιναι λευγαλέου φώνον τίσειαν ἀμοίβην." 

οἰη δ’ ἐκ πασέων γεραροῦ περιφείσατο πατρός
Τυσύλεια Θάντος, ὥδε κατὰ δήμου ἀνασσεν.

¹ ἐκπερῶντες Μεινέκο: εἰσορῶντες MSS.
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λάρνακα δ’ ἐν κοίλη μιν ὑπερθ’ ἀλὸς ἤκε φέρεσθαι, αἰὲ κε φύγῃ. καὶ τὸν μὲν ἐς Οἰνοῦς ἐρύσαντο πρόσθεν, ἀτὰρ Σίκινον γε μεθὺστερον αὐθηδεῖσαν νῆσον, ἑπακτήρεσ, Σικίνου ἀπο, τὸν βα Θαντε νημάς Οἰνοῦ ὑμφή τέκεν εὐνυθεῖσα.

τῆς δὲ βουκολίας τε βοῶν χάλκεια τε δύνειν τεύχεα, πυροφόρους τε διατμήξασθαι ἄροόρας ἰχνιέρον πάσχειν Ἀθηναιὸς πέλεν ἔργων, οὐς αἰεὶ τὸ πάροιθεν ὡμέλειν. ἀλλὰ γὰρ ἔμπνης ἢ θαμά δὴ πάπανιν ἐπὶ πλατὺν ὁμμασί πόντον ἐσφαμα λευγαλέο, ὥστε Ὀρῆκες ἱασιν.

τὸ καὶ ὅτ’ ἐγρύθη νῆσον ἐφρεσομένην ᾩδὼν Ἀργώ, αὐτίκα πασσινδή πυλέων ἐκτοσθε Μυρίνης ὅμα τεύχεα δύσατ’ ἐς αἰγιαλὸν προχέοντο, Ὀμίασιν ἀμοβόροις ἱκελαυ. φὰν γὰρ ποὺ ἰκάνειν Ὀρῆκας. ἢ δ’ ἀμα τῆς Θοαντῖας Ἡηεπύλεια δύν’ ἐν τεύχεσι πατρός. ἀμεγκανιῆ δ’ ἐχέωντο ἀφθογγοι. τοῖον σφιν ἐπὶ δεὸς ἡμερεῖτο.

Τεῖς δ’ αὐτ’ ἐκ νῆσος ἄριστης προέκακ

Αἰθαλίδης κύρικα θοῦν, τῷπερ τε μέλεσθαι ἀγγελίας καὶ σκήπτρον ἐπέτρεπον Ἑρμεῖαο,

σφωτέρως τοκής, δ’ οἱ μυθοι πόρε πάντων ἄφθειτον οὐδ’ ἐτ’ νῦν περ ἀποχώμενον Ἀχέροντος δίνας ἀπορφάτους ψυχῆν ἐπιδέδρομε λήθῃ ἀλλ’ ἦγ’ ἐμπεδον αἶεν ἀμειβομένῃ μεμόρηται,

ἀλλοθ’ ὑποκροίους ἐναρίθμοις, ἀλλοτ’ ἐς αἰγας ἑλίουν ἐνεοίσι μετ’ ἀνδράσιων. ἀλλὰ τι μύθους

Αἰθαλίδεω χρείω με διηνεκέως ἀγορεθεῖν;

ὅς τ’ ἐτο Τησπύλην μειλίξατο δέχθαι ἱόντας

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Thoas, who was king over the people; and she sent him in a hollow chest to drift over the sea, if haply he should escape. And fishermen dragged him to shore at the island of Oenoe, formerly Oenoe, but afterwards called Sicinus from Sicinus, whom the water-nymph Oenoe bore to Thoas. Now for all the women to tend kine, to don armour of bronze, and to cleave with the plough-share the wheat-bearing fields, was easier than the works of Athena, with which they were busied aforetime. Yet for all that did they often gaze over the broad sea, in grievous fear against the Thracians’ coming. So when they saw Argo being rowed near the island, straightway crowding in multitude from the gates of Myrion and clad in their harness of war, they poured forth to the beach like ravening Thyiades; for they deemed that the Thracians were come; and with them Hypsipyle, daughter of Thoas, donned her father’s harness. And they streamed down speechless with dismay; such fear was wafted about them.

Meantime from the ship the chiefs had sent Aethalides the swift herald, to whose care they entrusted their messages and the wand of Hermes, his sire, who had granted him a memory of all things, that never grew dim; and not even now, though he has entered the unspeakable whirlpools of Acheron, has forgetfulness swept over his soul, but its fixed doom is to be ever changing its abode; at one time to be numbered among the dwellers beneath the earth, at another to be in the light of the sun among living men. But why need I tell at length tales of Aethalides? He at that time persuaded Hypsipyle to receive the new-comers as the
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ήματος ἀνομένου διὰ κνέφας· οὕτε μὲν ἢοὶ πεῖσματα νηδός ἔλυσαν ἐπὶ πνεύμα Βορέαο.

Ἀχμινάδες δὲ ἥμηναῖκες ἀνὰ πτῶλεν ἦκον ἱούσαι εἰς ἀγορὴν· αὕτη γὰρ ἐπεφραδέν "Τυχυπόλεια.
καὶ β' ὥστε δὴ μάλα πᾶσαι ὁμιλαδὸν ἰγερέθοντο, αὐτίκ' ἄρ' ἦγ' ἐνὶ τῆσει ἐποτρύνουσ' ἀγόρευεν·

"Ὡς φίλαι, εἰ δ' ἅγε δὴ μενοεικέα δώρα πᾶρωμεν ἀνθράσιν, οἷα τ' ἐοικεν ἁγειν ἐπὶ νηδός ἰχνοτας, ἡμα, καὶ μέθυ λαρόν, ἵν' ἐμπεθον ἐκτοθε πύργων μήμοιεν, μηδ' ἀμμε κατὰ χρεώδι μεθέποντες ἀντρεκεὶς γνώσαι, κακὴ δ' ἐπὶ πολλὸν οἴκηται βάξις· ἐπεὶ μέγα ἔργων ἐρέξαμεν, οὐδὲ τι πάμπαν θυμήδες καὶ τοίς τόν ἐσσεται, εἰ κε δαεὶς.

ἡμετέρη μὲν νῦν τοίη παρενήσθοθε μῆτις·

ὑμέων δ' εἰ τις ἀρείων ἐπος μητίσεται ἄλλη, ἀγρεῦσθω· τοῦ γὰρ τε καὶ εἴνεκα δεύρο κάλλεςα.'

"Ὡς ἄρ' ἐφη, καὶ θόκον ἐφίξανε πατρός ἐοίο λάϊνον· αὐτάρ ἐπείτα φίλῃ τροφόδος ὥρτο Πολυξώ, ἡμαῖ τή ὁμιλούσι ἐπισκάζουσα πόδεσιν, ἔκτρομῳ ἐρευδόμην, περὶ δὲ μενεάν ἀγορεύσαι.

τῇ καὶ παρθενικά πίσυρες σχεδόν ἐπιρῳπτο ἀδράτας λευκάδων ἐπιχυμούνται ἐθελαῖς.

στῇ δ' ἄρ' ἐν μέσῃ ἀγορῇ, ἀνά δ' ἐσχεθε δειρήν ἡμα μόλις κυφοῦ μεταφρένου, ὄμη τ' ἐκεῖς·

"Δώρα μὲν, ὡς αὐτή περ ἐφανδάνει "Τυχυπολεία, πέμπτωμεν ξείνοισιν, ἐπεὶ καὶ ἀρείων ὑπάσσαι.

ὑμις γε μὴν τις μῆτις ἐπαυρέσθαι βιότοιο αἰ κεν ἐπιθρόσῃ Θρής οἵστατος, ἥ τε ἀλλος δυσμενῶς, ἄτε πολλὰ μετ' ἀνθρώποις πέλουται; ὡς καὶ νῦν οἴδ' ὅμιλος ἄνωστος ἐφικάνει.

1 ἐπιχυμούσα Passow and recent editors.
APOLLONIUS RHODIUS

ei δὲ τὸ μὲν μακάρων τις ἀποτρέποι, ἀλλὰ δ’ ὅπισσα
μυρία δριστήτως ὑπέρτερα πῆματα μίμης,
εὖτ’ ἀν δὴ γεραραὶ μὲν ἀποφθεινόντως γυναῖκες,
κουρότεραι δ’ ἄγονοι στυγερὸν ποτὲ γῆρας ἐκπέθε.  
πὼς τῆς βωσέσθη δυσάμμοροι; ἦ δ’ αθείας
ἀυτόματοι βόες ὑμῖν ἐνιξενχέντες ἀρουρᾶς
γειοτόμων νειοῦ ὕειράσσουσιν ἄρατροι,
καὶ πρόκει τελλομένου ἔτεος στάχθων ἀμήσουνται;
ἡ μὲν ἠγον, ei καὶ με τὰ νῦν ἔτε πεφρίκασιν
Κήρες, ἐπερχόμενον ποὺ δίομαι εἰς ἔτος ἡδὴ
γαϊάν ἐφέσσεσθαι, κτερέων ἀπὸ μοῖραν ἑλόσαν
ἀυτῶς, ἡ θέμις ἐστι, πάρος κακότητα πελάσσαι.
ἀπολατέρρησε δὲ πάγχυν τάδε φράζεσθαι ἀνωγα.
μὴν γὰρ δὴ παρὰ ποσιῶν ἐπίθεσιν ἐστ’ ἀλευρί,
ei κεν ἐπιτρέψῃτε δόμους καὶ ληδά πᾶσαν
ὑμετέρῳ ξείνωσθι καὶ ἀγλαδν ἀστυ μέλεσθαι.'

"ὢς ἔφατ": ἐν δ’ ἀγορῇ πληθοὶ θρόοι. εὐβαδε γὰρ
σφίν
μῦθος, ἀτὰρ μετὰ τὴν γε παρασχεύθην αὐτῖς ἀνώρτο
Τυφιτήλη, καὶ τοῖοι ὑποβλήθην ἐποῦς πῦθα·
"Εἰ μὲν δὴ πᾶσαν ἡφαίστειν ἤδη μενοσιή,
ἡδὴ κεν μετὰ νῆα καὶ ἀγγελον ὀτρώναιμι."

"Ἡ ρα, καὶ Ἰφινών μετεφώνεσθεν ἄσσοιν ἐδούσα
"Ορσο μοι, Ἰφινών, τοῦδ’ ἀνέρος ἀντιώσσα,
ἡμέτερονδε μολεῖν, ὅστις στόλον ἤγερονεύει,
δορα τι ὁ δὴμοι ἔπος θυμίρες ἐνιστω·
καὶ δ’ αὐτοὺς γαῖς τε καὶ ἄστεος, αἱ κ’ ἐθέλαισιν,
κέκλεε βαρσαλέως ἐπίβαινε μεν εἰμενέστασαν."

"Ἡ, καὶ ἐλισ’ ἀγορὴ, μετὰ δ’ εἰς ἔν ὁρτο
νέσσαι.
δος δὲ καὶ Ἰφινών Μινώας ἰκεθ’. οἱ δ’ ἐρέεινον,
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blessed gods should turn this aside yet countless other woes, worse than battle, remain behind, when the aged women die off and ye younger ones, without children, reach hateful old age. How then will ye live, hapless ones? Will your oxen of their own accord yoke themselves for the deep plough-lands and draw the earth-cleaving share through the fallow, and forthwith, as the year comes round, reap the harvest? Assuredly, though the fates till now have shunned me in horror, I deem that in the coming year I shall put on the garment of earth, when I have received my meed of burial even so as is right, before the evil days draw near. But I bid you who are younger give good heed to this. For now at your feet a way of escape lies open, if ye trust to the strangers the care of your homes and all your stock and your glorious city.”

Thus she spake, and the assembly was filled with clamour. For the word pleased them. And after her straightway Hypsipyle rose up again, and thus spake in reply.

“This purpose please you all, now will I even send a messenger to the ship.”

She spake and addressed Iphinoe close at hand: “Go, Iphinoe, and beg yonder man, whoever it is that leads this array, to come to our land that I may tell him a word that pleases the heart of my people, and bid the men themselves, if they wish, boldly enter the land and the city with friendly intent.”

She spake, and dismissed the assembly, and thereafter started to return home. And so Iphinoe came to the Minyae; and they asked with what intent
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εὕρε Θεὸς ἀστοιχίς πατήρ ἐμὸς ἐμβασίλευεν, τηνίκα Ὄρηκείν, οἵτ’ ἀντὶα ναετάουσιν, δήμου ἀπορνύμενοι λαοὶ πέρθεσκον ἐπαύλους ἐκ νηῶν, αὐτῆσι δ’ ἀπελρωνα ληήδα κούραις δευρ’ ἁγον’ οὐλομένησ δὲ θεὰς πορσύνετο μῆτες Κύπριδος, ἦτε σφιν θυμοφόραν ἐμβαλεν ἄτην. δὴ γὰρ κοριδίας μὲν ἀπέστυγον, ἐκ δὲ μελάθρων, ἦ ματὴ εἴξαντες, ἀπεσεύνωτο γυναικάς αὐτὰρ λημάδεσσι δορκτήταις παρίανοι, σχέτλιοι. ἦ μὲν δηρὸν ἐτέτλαμεν, εἰ κέ ποτ’ αὔτες ὅψε μεταστρέψωι νόου τὸ δὲ δυπλόων αἰεὶ πῆμα κακὸν προύβαινεν. ἀτεμάζοντο δὲ τέκνα γνίσι’ ἐν μεγάροις, σκοτίη δ’ ἄνετελλε γενέθλιη. αὔτως δ’ ἁδημήτες κούραι, ἵχθαι τ’ ἐπὶ τῆσιν μητέρες ἀμ πτολέθρον ἀπήμελες ἀλάληντο. οὔδε πατὴρ ὁλίγον περ ἐής ἀλέγιζε θυγατρός, εἰ καὶ ἐν ὀφθαλμοῖς δαίξομενην ὀρόμοις μητρεῖς ὑπὸ χεραῖν ἀπαθώλουν οὔδ’ ἀπὸ μητρὸς λόβην, ὡς τὸ πάροικον, ἀεικέα παῖδες ἀμνον’ οὔδε κασυνητοίσι κασυνητή μέλε θυμοῦ. ἀλλ’ οίαι κούραι λήτίδες ἐν τε δόμοισιν ἐν τε χοροῖς ἀγορῆ τε καὶ εἰλαπίνησι μέλουτοι εἰςόκες τις θεῶς ἀμμῶν ὑπέρβισον ἐμβαλε θάρσος, ἂν αναερογνέους Θηρικῶν ἀπὸ μηκέτε πῦργοις δέχθαι, ἴν ἢ φρονέσων ἀπερ θέμις, ἴν πὴ ἀλλ’ αὐταῖς λημάδεσσιν ἀφομηθέντες ἱκουτο. οἰ δ’ ἅρα θεσσαμένοι παιδῶν γένος, ὅς σοι ἐλευπτο ἄροιν ἀνὰ πτολεθροῦ, ἐβαν πάλιν, ἐνθ’ ἔτε νῦν περ Θηρικῆς ἄροις χιονάδεα ναετάουσιν.

1 κούραι Reach: τε κόραι MSS.
THE ARGONAUTICA, BOOK I

When my father Thoas reigned over the citizens, then our folk starting from their homes used to plunder from their ships the dwellings of the Thracians who live opposite, and they brought back hither measureless booty and maidens too. But the counsel of the baneful goddess Cypris was working out its accomplishment, who brought upon them soul-destroying infatuation. For they hated their lawful wives, and, yielding to their own mad folly, drove them from their homes; and they took to their beds the captives of their spear, cruel ones. Long in truth we endured it, if haply again, though late, they might change their purpose, but ever the bitter woe grew, twofold. And the lawful children were being dishonoured in their halls, and a bastard race was rising. And thus unmarried maidens and widowed mothers too wandered uncared for through the city; no father heeded his daughter ever so little even though he should see her done to death before his eyes at the hands of an insolent step-dame, nor did sons, as before, defend their mother against unseemly outrage; nor did brothers care at heart for their sister. But in their homes, in the dance, in the assembly and the banquet all their thought was only for their captive maidens; until some god put desperate courage in our hearts no more to receive our lords on their return from Thrace within our towers so that they might either heed the right or might depart and begone elsewhither, they and their captives. So they begged of us all the male children that were left in the city and went back to where even now they dwell on the snowy tilths of Thrace.
ἈΠΟΛΛΟΝΙΟΣ· ῬΗΟΔΙΟΥΣ

τῶν ὑμεῖς στροφάσθ' ἐπιδήμιοι· εἰ δὲ κεν αὔθι ναιεταίεν ἐθέλοις, καὶ τοι ἄδοι, ἢ τ' ἁν ἐπείτα πατρὸς ὑμεῖο Ῥαβαντος ἔχους γέρας· οὐδὲ τ' ὤν γαῖαν ἀνόσσεσθαι· περὶ γὰρ βαθυλήμος ἄλλων νήσων, Ἀλγαί οὐσα εἰν ἄλλ' ναιετάουσεν. ἄλλ' ἄγε νῦν ἐπὶ νῆα κιών ἑτάρουσιν ἐνίσχες μύθους ἡμετέρους, μηδ' ἔκτοθε μίμων πόλης.

"Ἰσκεν, ἀμαλδύνουσα φόνου τέλος, οἶνον ἐτύχθη ἀνδράσεων αὐτὰρ ὁ τήνυγε παραβλήθην προσέειπεν· ὧς τυπύλη, μάλα κεν θυρηδέος αὐτίσσειμαν χρησμοσύνης, ἵνα ἀμμι σέθεν χατέουσιν ὀπάξεις. εἶμε δ' ὑπότροπος αὕτης ἀνά πτόλειν, εὐτ' ἁν ἐκαστα εξέπω κατὰ κόσμουν. ἀνακτορίῃ δὲ μελέσθω σοι' αὐτῇ καὶ νήσος· ἐγαγε μὲν ὑμεῖς ἄπειραν χάζομαι, ἄλλα με λυγροὶ ἐπιστέρχουσιν ἄνθλοι.

"Ῥ, καὶ δεξιερῆς χειρὸς θύγην· αἶψα δ' ὁπίσω βῃ β' ἰμεν, ἀμφὶ δὲ τόνυγε νεῦνες ἄλλοθεν ἄλλαι μυρίαι εἰλίσουσα κεχαρμέναι, ὅρφα πυλάων ἐξίμολεν. μετέπειτα δ' ἐντροχάλουσιν ἀμάξαις ἀκτήν εἰσαπέβαι, ξεινία πολλὰ φέροουσαι, μῦθον δ' ἤδη πάντα διμυκέως ἀγόρευσεν, τὸν δ' καλεσσαμένη διαπέφραδεν 'Τυπύλεια· καὶ δ' αὐτὸς χεινοῦσθαι ἐπὶ σφέα δώματ' ἀγέσκον ῥημίδως. Κύπρις γὰρ ἐπὶ γλυκῶν ἔμερον ὄρσεν Ἡφαίστου ἑραίνοι πολυμήτιος, ὅφρα κεν αὕτις ναίηται μετόπισθεν ἀκήρατος ἀνδράσει Δήμων.

"Ἐνθ' ὁ μὲν 'Τυπύλης βασιλείου ὡς δόμου ἱρτὸν Δισονίδης· οἱ δ' ἄλλοι ὅπῃ καὶ ἐκυρίαν ἐκαστοι· Ἡρακλῆς ἀνευθεῖν, ὁ γὰρ παρὰ νηὶ λέβειπτο

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Do ye therefore stay and settle with us; and shouldst thou desire to dwell here, and this finds favour with thee, assuredly thou shalt have the prerogative of my father Thoas; and I deem that thou wilt not scorn our land at all; for it is deep-soiled beyond all other islands that lie in the Aegaean sea. But come now, return to the ship and relate my words to thy comrades, and stay not outside our city."

She spoke, glazing over the murder that had been wrought upon the men; and Jason addressed her in answer:

"Hypsipyle, very dear to our hearts is the help we shall meet with, which thou grantest to us who need thee. And I will return again to the city when I have told everything in order due. But let the sovereignty of the island be thine; it is not in scorn I yield it up, but grievous trials urge me on."

He spake, and touched her right hand; and quickly he turned to go back: and round him the young maids on every side danced in countless numbers in their joy till he passed through the gates. And then they came to the shore in smooth-running wains, bearing with them many gifts, when now he had related from beginning to end the speech which Hypsipyle had spoken when she summoned them; and the maids readily led the men back to their homes for entertainment. For Cypris stirred in them a sweet desire, for the sake of Hephaestus of many counsels, in order that Lemnos might be again inhabited by men and not be ruined.

Thereupon Aeson's son started to go to the royal home of Hypsipyle; and the rest went each his way as chance took them, all but Heracles; for he of his
αὐτὸς ἐκὼν παιρὸι τε διακρινθέντες ἑταῖροι. αὐτίκα δ' ἂστυ χοροῦσε καὶ ἐλατίνησε γεγίθει καπνῷ κυνήγεις περίπλεον ἔξοχα δ' ἄλλων ἀθανάτων Ἡρῆς μία κλυτὸν ἦδε καὶ αὐτὴν Κύπριν ἀοιδῆσιν θυέσσοι τε μειλίσσοντο. ἀμβολὴ δ' εἰς ἦμαρ ἀεί ἐξ ἦματος ἦν ναυτιλίας: δὴρὸν δ' ἄν ἑλίνου ἀθι μένοντες, εἰ μὴ ἀοιδίσας ἑταῖρους ἀπάνευνθε γυναικῶν Ἡρακλῆς τολοίσιν ἐνυπτάξας μετεέπειν. ἦν χρόνοι, πάτρης ἐμφύλων αἰὼν ἀποφέρη ἦμέας; ἰδέ γάμων ἐπιδεήες ἐνθάδ' ἐβήμεν κείθεν, ὀνοσσάμενοι πολιητίδαις; αὖθι δ' ἔδειν ναοντας λυπαρὰν ἁροσειν Δήμουοι ταμέσθαι; οὐ μὰν εὐκλείεις γε σῦν ἰθυμάς γυναιξίν ἐσσόμεθ' ὅδ' ἑπὶ δηρὸν ἐελμένοι· οὐδὲ τε κῶς αὐτόματον δῶσει τε ἐὰς θεὸς εὐξαμένουςιν. ἰθεμεν αὐτος ἱκαστοι ἐπὶ σφέα: τὸν δ' ἐν ἑκτροῖς Ἡϕυτύλης εἰάτε πανήμερον, εἰσοκε Δήμουο παιῶν ἑσανδράσῃ, μεγάλη τε ἔ βαξις ἱκηταί. Ὡς νεῖκεσσειν ὀμλον ἐναντία δ' οὐ νῦ τις ἑτη ὅμοιτ' ἀνασχέδεωσεν, οὐδὲ προτιμηθῶσαθαὶ ἀλλ' αὐτος ἀγορίθει ἐπαρτίζοντο νέεσσαι σπερχόμενοι. ταὶ δὲ σφιν ἑπέδραμοι, εὐτ' ἐδάνθανεν. ὅς δ' ὅτε λείρια καλὰ περιβρομέουσιν μέλισσαι πέτρης ἐχμύνας σιμβλήθος, ἀμφὶ δὲ λείματα ἐρημίας γείωνται, ταὶ δὲ γλυκὰν ἀλλοτέ ἄλλον κρατὸν ἀμέργουσιν πεποτημέναι· ὅς ἕρω ταῖς ἐνδυκὲς ἄνερας ἀμφὶ κινυρόμεναι προχέοντο, χερῶ τε καὶ μύθοισιν ἐδεικανόντω ἑκαστον, 62
own will was left behind by the ship and a few chosen comrades with him. And straightway the city rejoiced with dances and banquets, being filled with the steam of sacrifice; and above all the immortals they propitiated with songs and sacrifices the illustrious son of Hera and Cypris herself. And the sailing was ever delayed from one day to another; and long would they have lingered there, had not Heracles, gathering together his comrades apart from the women, thus addressed them with reproachful words:

"Wretched men, does the murder of kindred keep us from our native land? Or is it in want of marriage that we have come hither from thence, in scorn of our countrywomen? Does it please us to dwell here and plough the rich soil of Lemnos? No fair renown shall we win by thus tarrying so long with stranger women; nor will some god seize and give us at our prayer a fleece that moves of itself. Let us then return each to his own; but him leave ye to rest all day long in the embrace of Hypsipyle until he has peopled Lemnos with men-children, and so there come to him great glory."

Thus did he chide the band; but no one dared to meet his eye or to utter a word in answer. But just as they were in the assembly they made ready their departure in all haste, and the women came running towards them, when they knew their intent. And as when bees hum round fair lilies, pouring forth from their hive in the rock, and all around the dewy meadow rejoices, and they gather the sweet fruit, flitting from one to another; even so the women eagerly poured forth, clustering round the men with loud lament, and greeted each one with hands and
εὐχόμεναι μακάρεσσιν ἀπήμονα νόστον ὑπάσσαι. ὡς δὲ καὶ Ὁσιᾶτο ἡρῴστατο χείρας ἐλούσα Ἀλσονίδεω, τὰ δὲ οἱ βέει δάκρυα χίστει λύντος;

'Νίσσεω, καὶ σὲ θεοὶ σὺν ἀπηρέσιν αὐτὸς ἐταῖρος χρύσειον βασιλῆι δέρος κορίσειαν ἄγοντα αὐτῶς, ὡς ἐθέλεις καὶ τοι τίλον. ἂν δὲ νήσος σκῆπτα τε πατρὸς ἐμείῳ παρέσσεται, ἢν καὶ ὑπόσσω

δὴ ποτε νοστήσεις ἐθέλης ἀγόρρον ἵκεσθαι. ῥημίδως δ' ἂν ἔσω καὶ ἀπείρωνα λαδὸν ἄγείραις ἄλλων ἐκ πολίων. ἀλλ' οὐ σύγε τίνυδε μενοινὴν σχήσεις, οὔτ' αὐτὴ προτιώσσομαι ὡδε τελείσθαι. μνῷ τε μὴν ἀπεισίν περ ὁμῶς καὶ νόστιμος ἡδὴ Ὁσιᾶτος. λίπε δ' Ἰδοι ἂς, τὸ κεν ἐβαρύσαμεν πρόφρεν, ἢν ἂρα δὴ μὲ θεοὶ δώσοι τεκέσθαι.

Την δ' αὐτ Ἀλσονιος νῦν ἀγαίώμενος προσέγειπέν

'Τυσίλη, τὰ μὲν οὖν ἑνακίσιμα πάντα γένοιτο ἐκ μακάρων τῶν δὲ ἐμέθεν πέρι θυμὸν ἀρείων ἱσχαρί, ἐπεὶ πάτρην μου ἀλίς Πελίαο ἐκητὴ ναιετάειν μοῦνον μὲ θεοὶ λύσειαν ἀθλον. εἰ δ' οὐ μοι πέπρωται ἐς Ἑλλάδα γαίαν ἱκέσθαι τηλοῦ ἀναπλάσσοντι, σὺ δ' ἀρσενα παῖδα τέκχαι, πέμπε μεν ἡβήσατα Πελασγίδος ἑνδον Ἰωλκοῦ πατρὶ τ' ἐμῷ καὶ μητρὶ δύνης ἄκος, ἢν ἂρα τούςγε τέτμη ἔτι ξώντας, ἢν ἄνδικα τοῦ ἀνάκτος σφοίσιν παράσυνοι ἐφέστειεν ἐν μεγάρουσιν.

'Ἡ, καὶ Ἐβαίν' ἐπὶ νῆα παροίτατος· ὡς δὲ καὶ ἄλλοι

Βαϊνοῦ ἄριστηνς λάξοντο δὲ χερσοὶ ἐρετμὰ ἐνοχερῷ εξόμονον πρῳμήσια δὲ σφίσειν Ἀργος λύσεν ὑπὲκ πέτρης ἀλμυρείως. ἐνθ' ἂρα τούγε ὅπερ
voice, praying the blessed gods to grant him a safe return. And so Hypsipyle too prayed, seizing the hands of Aeson's son, and her tears flowed for the loss of her lover:

"Go, and may heaven bring thee back again with thy comrades unharmed, bearing to the king the golden fleece, even as thou wilt and thy heart desireth; and this island and my father's sceptre will be awaiting thee, if on thy return hereafter thou shouldst choose to come hither again; and easily couldst thou gather a countless host of men from other cities. But thou wilt not have this desire, nor do I myself forbode that so it will be. Still remember Hypsipyle when thou art far away and when thou has returned; and leave me some word of bidding, which I will gladly accomplish, if haply heaven shall grant me to be a mother."

And Aeson's son in admiration thus replied:

"Hypsipyle, so may all these things prove propitious by the favour of the blessed gods. But do thou hold a nobler thought of me, since by the grace of Pelias it is enough for me to dwell in my native land; may the gods only release me from my toils. But if it is not my destiny to sail afar and return to the land of Hellas, and if thou shouldst bear a male child, send him when grown up to Pelasgian Ioleus, to heal the grief of my father and mother if so be that he find them still living, in order that, far away from the king, they may be cared for by their own hearth in their home."

He spake, and mounted the ship first of all; and so the rest of the chiefs followed, and, sitting in order, seized the oars; and Argus loosed for them the hawsers from under the sea-beaten rock.
κόπτον οὖδερ δολιχήσειν ὑπεκρατέως ἐλάττησειν
ἐσπέριοι δ’ ὁ Ὀρφής ἐφημοσύνης ἐκελέσαν
νῆσον ἢς Ἡλέκτρης Ἀτλαντίδος, ὥφρα δαέντες
ἀρρήτως ἀγανήσει τελεσφορής θέμιτας
σωτεροι κρυόσεσαν ὑπερ ἄλα ναυτίλλουστο.
τῶν μὲν ἐτ’ οὐ προτέρω μνθήσομαι ἅλλα καὶ αὐτὴ
νῆσος ὁμός κεχάροιτο καὶ οἱ λάχοι ὅργα κεῖνα
dαιμόνες ἐνναέται, τὰ μὲν οὐ θέμισ ἀμμίν ἀείδειν.

Κεῖθεν δ’ εἰρεσίη Μέλανος διὰ βένθεα πόντου
ιέμενοι τῇ μὲν Ὑφρικῶν χὸνα, τῇ δὲ περαῖν
"Ἰμβρον ἔχον καθύπερθε" νέον γε μὲν ἡλίοιο
δυομένου Χερσόνησον ἐπὶ προὐχοῦσαν ἵκοντο.
ἐνθα σφι λαεψήρις ἄι νότος, ἠστία δ’ οὗρρο
στησάμενοι κοῦρης Ἀθαμαντίδος αἰτᾶ δέθθαρα
εἰσέβαλον πέλαγος δὲ τὸ μὲν καθύπερθε λέλειπτο
ηῷ, τὸ δ’ ἐννύχιοι Ρουτείαδος ἐνδοθεὶ ἀκτῆς
μέτρεον, Ἰδαίην ἐπὶ δεξία γαῖαν ἔχοντες.

Δαρδανίην δὲ λεπόντες ἐπιπροσέβαλλον Ἀδύθωρ,
Περκώτην δ’ ἐπὶ τῇ καὶ Ἀβαρνίδος ἡμαθόεσσαν
ἡῶνα ξαθεῖν τε παρῆμεισθον Πιτύειαν.
καὶ δὴ τοῖς ἐπὶ νυκτὶ διάνυθα ηῆος ιοῦσης
δέη πορφύροντα δεώμυσαν Ἐλλήσσοντον.

"Εστὶ δὲ τις αἰπεία Προποντίδος ἐνδοθε νῆσος
τυτθῶν ἀπὸ Φρυγίης πολυκρίου ἱππεύροιο
εἰς ἄλα κελλιμένη, δοσον τ’ ἐπειμύρεται ἱσθμός
χάροι ἐπιπρηνής καταιεμένος. ἐν δὲ οἱ ἀκταὶ
ἀμφίδυμοι, κεῖναι δ’ ὑπὲρ θατος Λισήπουοι.

"Ἀρετων μὲν καλέουσιν ὅρος περιναιετάοντες".
καὶ τὸ μὲν ὑβρισταῖ τε καὶ ἀγριοὶ ἐναλαγῶσιν Ἡγγενεῖς, μὲνα θαύμα περικτίωνεσιν ἱδέσθαι ἐξ γὰρ ἐκάστῳ χεῖρες ὑπέρβιοι ἡρέθονται, αἱ μὲν ἀπὸ στιβαρῶν ὁμοί δύο, ταῖ δ' ὑπένερθεν τέσσαρες αἰνοτάτρησιν ἐπὶ πλέυρης ἀραρίαι. ἵσθιμον δ' αὐτοῖς πειδίου τὸ Δολίωνες ἀμφενέμοντο ἀνέρες· ἐν δ' ἤρως Αἰνήιος υἱὸς ἁνασαν Κόζικος, οὗ κούρη διὸν τέκνον Ἐνδόροιο Αἰνήτη. τοὺς δ' οὕτω καὶ ἐκπαγλοῦ περ ὑόντες Ἡγγενεῖς σίνοντο, Ποσειδάνιος ἁρωγῆ· τοὺ γὰρ ἔσαν τὰ πρῶτα Δολίωνες ἐκγεγαωτες. ἦνθ' Ἀργῶ προὐτυθεν ἐπεγομένη ἀνέμοισιν Θηρικίου, Καλὸς δὲ λιμὴν ὑπέδεκτο θέουσαν. κεῖσα καὶ εὐναίης ὀλγον λίθον ἐκλύσαντες Τίφυος ἐνεσάγησιν ὑπὸ κρῆνη ἠλόποντο, κρῆνη ὑπ' Ἀρτακίην ἐτερον δ' ἠλοι, ὅστις ἀρήρει, Βριθών· ἀπὸ κεῖνον γε θεοπροπίας Ἐκάτου Νηλείδαις μετάπισθεν Ἰάνως ἱδρύσαντο ἰερόν, ἢ θέμις ἤεν, Ἰησοῦν ἐν Ἀθήνης. 

Τοὺς δ' ἀμυνίδες φιλοτήτε Δολίωνες ἢδε καὶ αὐτὸς Κόζικος ἀντήσαντες ὅτε στόλων ἢδε γενέθλινον ἱκλων, οἶτινες εἶδεν, ἐνεύλιον ἅρποντο, καὶ σφεῖς εἰρεσία πεπιθον προτέρως κιόντας ἀστεῖοι ἐν λιμέν πρυμνήσια νης ἀνάψαι. ἦνθ' οὖν Ἐκβασίῳ βωμὸν θέσαν Ἀπολλωνι εἰσάμενοι παρὰ βίνα, θυμολής τ' ἐμέλοντο. δάκεν δ' αὐτὸς ἀναξ λαρὸν μέλυ δευμενοισιν μῆλὰ τ' ὁμοῦ· δὴ γὰρ οἱ ἐνν φάτις, εὑρ' ἃν ἰκωνται ἄνδρων ἱρών θείος στόλος, αὐτίκα τόγη ἰείλιχον ἀντιάν, μηδὲ πτολήμοιο μέλεσθαι.
And insolent and fierce men dwell there, Earthborn, a great marvel to the neighbours to behold; for each one has six mighty hands to lift up, two from his sturdy shoulders, and four below, fitting close to his terrible sides. And about the isthmus and the plain the Doliones had their dwelling, and over them Cyzicus son of Aeneus was king, whom Aenete the daughter of goodly Eusorus bare. But these men the Earthborn monsters, fearful though they were, in nowise harried, owing to the protection of Poseidon; for from him had the Doliones first sprung. Thither Argo pressed on, driven by the winds of Thrace, and the Fair haven received her as she sped. There they cast away their small anchorstone by the advice of Tiphys and left it beneath a fountain, the fountain of Artaciac; and they took another meet for their purpose, a heavy one; but the first, according to the oracle of the Far-Darter, the Ionians, sons of Neleus, in after days laid to be a sacred stone, as was right, in the temple of Jasonian Athena.

Now the Doliones and Cyzicus himself all came together to meet them with friendliness, and when they knew of the quest and their lineage welcomed them with hospitality, and persuaded them to row further and to fasten their ship’s hawsers at the city harbour. Here they built an altar to EbasianApollo and set it up on the beach, and gave heed to sacrifices. And the king of his own bounty gave them sweet wine and sheep in their need; for he had heard a report that whenever a godlike band of heroes should come, straightway he should meet it with gentle words and should have no thought of

1 i.e. god of disembarkation.
war. As with Jason, the soft down was just blooming on his chin, nor yet had it been his lot to rejoice in children, but still in his palace his wife was untouched by the pangs of child-birth, the daughter of Percosian Merope, fair-haired Cleite, whom lately by priceless gifts he had brought from her father's home from the mainland opposite. But even so he left his chamber and bridal bed and prepared a banquet among the strangers, casting all fears from his heart. And they questioned one another in turn. Of them would he learn the end of their voyage and the injunctions of Pelias; while they enquired about the cities of the people round and all the gulf of the wide Propontis; but further he could not tell them for all their desire to learn. In the morning they climbed mighty Dindymum that they might themselves behold the various paths of that sea; and they brought their ship from its former anchorage to the harbour, Chytus; and the path they trod is named the path of Jason.

But the Earthborn men on the other side rushed down from the mountain and with crags below blocked up the mouth of vast Chytus towards the sea, like men lying in wait for a wild beast within. But there Heracles had been left behind with the younger heroes and he quickly bent his back-springing bow against the monsters, and brought them to earth one after another; and they in their turn raised huge ragged rocks and hurled them. For these dread monsters too, I ween, the goddess Hera, bride of Zeus, had nurtured to be a trial for Heracles. And therewithal came the rest of the martial heroes returning to meet the foe before they reached the
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

Γηγενέων ἦρως ἄρημοι, ἴμεν ὀἰστοῖς ἢδὲ καὶ ἐγγείρεις δεδημένου, εἰσόθκε πάντας ἀντιβιβήν ἀσπέρχεσ ὄριομένους ἐδάιξαν. ὡς δὲ ὅτε δούρατα μακρὰ νέον πελάκεσσε τυπέντα ὕλοτόμοι στοιχηθὸν ἐπὶ ῥηγμῖν βάλωσιν, ὃφρα νυτισθέντα κρατεροὺς ἀνεχόλατο γόμφους ὡς οἱ ἐνὶ ἦπειρι ἱμένοις πολιοί τέταντο ἐξεῖς, ἀλλοι μὲν ἐς ἀλμυρὸν ἄθροι ὄδωρ δύπτουτες κεφαλάς καὶ στήθεα, γυῖα δὲ ὑπερθεν χέρσι τεινάμενοι τῷ δὲ ἐμπαλιν, αὐγαλοῖο κράτα μὲν ψαμάθοις, πόδας δὲ εἰς βένθος ἐρείδον.

ἀμφῶ ἀμί οἰνωνοι καὶ ἵχθυσι κύρμα γενέσθαι.

"Ἡρως δ', ὅτε δὴ σφεν ἀταρβής ἐπλετ' ἄεθλος, δὴ τοτε πείσματα νηὸς ἐπὶ πνοιῆς ἀνέμοιο λυσάμενοι προτέρωσε διεξ ἀλὸς οἶδμα νέοντο. ἤ δ' ἔθεεν λαῖφεσε παρῆμερος· οὐ μὲν ἰούσης νυκτὸς ἔτει ρεπὴ μένεν ἐμπεδοῦν, ἀλλὰ θυβελλαὶ αὐτεῖα ἀρπᾶγδην ὅπισω φέρον, ὁφ' ἐπέλασαν αὐτὸς εὐθείνους Δολίσων. ἐκ δὴ ἀρ' ἔβησαν αὐτονύχι. Ἡρῆ δὲ φατίζεσθαι ἤδ' ἐτε πτὺρη, ἦ πέρι πείσματα νηὸς ἐπεστεύμενοι ἐβάλοντο. οὐδὲ τες αὐτῆς νῆσον ἐπιφραδεὼς ἐνόσευν ἔμμεναι· οὔδ' ὑπὸ νυκτὶ Δολίους ἄψ ἀνιόντας ἦρως νημερτὲς ἐπήσαν· ἀλλὰ ποι ἀνδρῶν Μακρεῖον εἴσαντο Πελασγικὸν ἄρεα κέλσαι. τῷ καὶ τεύχεα δύντες ἐπὶ σφίς χεῖρας ἀειραν, σὺν δ' ἐλασαν μελίας τε καὶ ἄσπίδας ἀλληλοίσιν ὄξεις ἰκελοὶ ριτῇ πυρός, ἦ τ' εἰς θάμνοις ἀναλέουσι πεσοῦσα κορύσσεται· ἐν δὲ κυδοίμος δεινὸς τε ἄμενής τε Δολιοῦφ σέβε δήμῳ.
οὐδ' ὣς δηητήτος ὑπὲρ μὸρον αὐτες ἐμελλαν
οἶκαδε νυμφιδίους θαλάμους καὶ λέκτρον ἱκέσθαι.
ἀλλά μὴν Αἰσιοίδης τετραμμένον Ιώθις ἐοῖο
πλήξει οπαῖς στῆθος μέσον, ἄμφι δὲ δουρὶ
ὀστέων ἐφραίσθη: ὦ δ' ἐνι ψαμάθουσιν ἐλυσθεὶς
μοίραις ἀνέπλησσεν. τὴν γὰρ θέμις οὐποτ' ἄλοξαι
θηρτοίσιν πάντη δὲ περὶ μέγα πέπταται ἐρκος.
ὡς τὸν οὐρανον που ἄδεικεος ἐκτοθεν ἄτης
ἐίναι ἀριστήνων αὐτῇ ὑπὸ νυκτὶ πεῦθησεν
μαρνάμενον θείοισιν πολείς δ' ἐπαργγείοις ἄλλοι
ἐκταθεν. Ἡρακλέτης μὲν ἐνήρατο Σιλεκλῆς
ἡδὲ Μεγαβρότης. Σφόδρων δ' ἐναρίζειν Ἀκαστος.
Πηλεὺς δὲ Ζέλων ἐθελεν ἄρηθοιον τε Γέφυρον.
αὐτὰρ ὑμελεῖς Τελαμών Βασιλῆς κατέκτα.
Ἄυτος δ' ἀβ Προμέα, Κλαύτυος δ' 'Τάκεινθον ἐπεφρεν,
Τυναρίδας δ' ἀμφω Μεγαλοσσάκεα Φιλογίον τε.
Οἰνελής δ' ἐπὶ τοῖσιν ἔθελεν θρασὺν 'Ἰτυμονῆν
ἡδὲ καὶ Ἀρτάκεα, πρόμον ἄνδρών: οὐς ἐτε πάντας
ἐναέται τιμαῖς ἠρωίς κυδαίνουσιν.
οῖ δ' ἄλλοι εἰδαντες ὑπέτρεπαν, ἱπτε κύρκους
ἀκυπτέας ἄγεληθὸν ὑποτρέσσωσι πέλειας.
ἐς δὲ πυλὰς ὀμάδων πέσου ἀθρόου αἴφα δ' ἀντής
πλήρο τόλι πτονούντος ὑποτρεπἐν πολέμουν.
ἡδὲν δ' ὀλοή καὶ ἀμήχανον εἰσενόςαν
ἀμπλακήν ἀμφώ καὶ ἀχοιρον δ' ἄχους εἰλεν ἱδοντας
ἡρωες Μαυτάς Διήνων νῦν πάροιδεν.
Κύκικον ἐν κοινῆσε καὶ αἰματε πεπτηώτα.
ἡματα δὲ τρία πάντα γώγον, τίλλωντο τε ἄχατς
αὐτοι ὀμῶς λαοὶ τε Δολίονες. αὐτὰρ ἐπείτα
τρίς περὶ χαλκείους συν τεύχεσε διενήθεντες
τόμβοι ἐνεκτερεῖς, ἐπειρήσεστο τ' ἀέθλους,
ἡ δέμεις, ἀμ πεδίον λειμώνιον, ἐνθ' ἐτε νῦν περ
ΑΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

άγκέχυται τόδε σήμα καὶ ὀψυχόνοις ἰδέσθαι.
οὐδὲ μὲν οὖσὶν ἀλοχος Κλεῖτη φθιμένοιο λέειντο
οὐ πόσιος μετόπισθε: κακῷ δ’ ἐπὶ κύντερον ἄλλο
ήσυχον, ἀψαμένη βρόχον αὐχένει. τὴν δὲ καὶ αὐταὶ
νύμφαι ἀποφθιμένην ἀλοχίδες ὀδύραντο·
καὶ οἱ ἀπὸ βλεφάρων ὅσα δάκρυα χεῦαν ἐραζε,
πάντα τάγε κρήνην τεῦχαν θεά, ἣν καλέουσιν
Κλείτην, δυστήρων περικλεῖσι οὐνόμα νύμφης.
αἰνότατον δὴ κεῖνο Δολονάρτη γυναἰξ
ἀνδράς τ’ ἐκ Δίως ἡμαρ ἐπῆλθεν οὐδὲ γὰρ αὐτῶν
ἐτλη τις πάσσασθαι ἐδητύος, οὐδὲ ἐπὶ δηρῶν
ἐξ αὐχέων ἐργοι μυληφάτου ἐμφώνοντο·
ἀλλ’ αὐτῶς ἄφλεκτα διαξωτός εἴδουτε.
ἐνθ’ ἐτὶ νῦν, εὔτ’ ἂν σφίν ἑτήσια χύταλα χέωνται
Κύξικον ἐναιότους Ἰάονες, ἐμπεδον αἰεὶ
pαινόμην μῦθης πελάνους ἐπαλπετρεύουσιν.

ἔκ δὲ τὸδε τρηχεῖας ἁνηρθῆσαν ἄελλαι
ἐμαθ’ ὡμοὶ νύκτας τε δυώδεκα, τοὺς δὲ καταύθη
καντιλλεσθαι ἔρυκον. ἐπιπλομενὴ δ’ ἐνι νυκτὶ
ἄλλοι μὲν ταῖς πάρος δεδημένοι εὐνάξιοντο
ὑπὲρ ἀριστῆς πύρων κόλας· αὐτὰρ "Ἀκαστός
Μόψος τ’ Ἀμπυκίδης ἀδιά κνώσσουσας ἐρυντο.
ἡ δ’ ἀρ’ ὑπὲρ ξανθοῦ καρῆτος Ἀιεονίδαιο
πωτάτ’ ἄλκυνος λυγρῆ ὅπλι θεσπίζουσα
ληξίαν ὀρισμένων ἀνέμων· συνήκε θεὸς Μόψος
ἀκταγής ὁμιθὸς ἐναίσιον δόσαν ἀκόυσας.
καὶ τὴν μὲν θεὸς αὐτες ἀπέτραπεν, ἢς δ’ ὑπερθεν
νησίου ἀφλάστοιο μετήροις ἄιξασα.
τὸν δ’ ὅτι κεκλιμένον μαλακοὶ ἐνί κώσεσιν οἰῶν
κινήσας ἀνέγειρε παρασχεδόν, ὅδε τ’ ἔειπεν·
THE ARGONAUTICA, BOOK 1

"Son of Aeson, thou must climb to this temple on rugged Dindymum and propitiate the mother 1 of all the blessed gods on her fair throne, and the stormy blasts shall cease. For such was the voice I heard but now from the haleyon, bird of the sea, which, as it flew above thee in thy slumber, told me all. For by her power the winds and the sea and all the earth below and the snowy seat of Olympus are complete; and to her, when from the mountains she ascends the mighty heaven, Zeus himself, the son of Cronos, gives place. In like manner the rest of the immortal blessed ones reverence the dread goddess."

Thus he spake, and his words were welcome to Jason's ear. And he arose from his bed with joy and woke all his comrades hurriedly and told them the prophecy of Mopsus the son of Ampycus. And quickly the younger men drove oxen from their stalls and began to lead them to the mountain's lofty summit. And they loosed the hawisers from the sacred rock and rowed to the Thracian harbour; and the heroes climbed the mountain, leaving a few of their comrades in the ship. And to them the Maerian heights and all the coast of Thrace opposite appeared to view close at hand. And there appeared the misty mouth of Bosporus and the Mysian hills; and on the other side the stream of the river Aeseus and the city and Nepeian plain of Adrasteia. Now there was a sturdy stump of vine that grew in the forest, a tree exceeding old; this they cut down, to be the sacred image of the mountain goddess; and Argos smoothed it skilfully, and they set it upon that rugged hill beneath a canopy of lofty oaks, which of all trees have their roots deepest. And near it they

1 Rhea.
Βωμόν ὃ ἄλχαράδος παρεύνευον· ἀμφὶ δὲ φύλλοις στεφάμενοι ὄρνυοιεις τυνησολῆς ἐμέλοντο, Μητέρα Διώνυμην πολυπόντιαν ἀγκαλέοντες, ἐνυατίτην Φρυγίης, Τιτήν ὦ ἀμα Κύλληνόν τε, οὐ μοῦνοι πολλοὶ μοιρηγέται ἡδὲ πάρεδροι Μητέρος Ἰδαίης κεκλήμαται, ὄσοι ἐὰν δάκτυλοι Ἰδαίοι Κρηταιές, οὓς ποτὲ νύμφη Ἀγγειάλη Δικταίον ἢ ἀνα γέερος ἀμφιτερήσων δραμαμένη γαῖς Ὄλαξίδος ἐβλάστησαν. πολλὰ δὲ τήνῃ λυθήνων ἀποστρέφαι ἐρίωλας Ἀλευνίδης γουναμάζετ ἐπίλλεισι βεροῖς αἰθομένως· ἀμφὶ δὲ λέοι Ὄρθρος ἄρωγή σκαληνοῦς βηταρμοῦ ἐνόπλων ἀρχήσαντο, καὶ σάκεα ξυφέεσσιν ἐπέκτυπον, ὡς κεν ἰωθὶ δυσφήμως πλάξοντο δὲ ἡροῖς, ἡν ἐπὶ λαοῖ κηδεῖα βασίλης ἀνέστενον. ἐνθέν ἐσαίει ῥύμβρῳ καὶ τυπάνῳ ἤρεσιν Φρύγιος Ἰλάσκονται ἢ δὲ ποιν εὐαγέεσσιν ἐπὶ φρένα θηκεθείης ἄνταίη δαίμων· τὰς δὲ οὐκότα σήματ' ἐγεντο. δένδρα μὲν καρπὸν χέων ἀσπετοῦ ἀμφὶ δὲ ποσοὶν αὐτομάτη φῦε γαῖα τερείνης ἀνθεα ποίης. θῆρες δὲ εἴλνους τε κατὰ χυλόχους τοι λυπόντες ὀφρήσιν σαλνοῦτες ἐπιλυθοῦν. ἢ δὲ καὶ ἄλλο θῆκε τέρας· ἐπεὶ οὐθεὶ παρολτετοῦ ὣδαι ναῦν Διώνυμον ἀλλὰ σφιν τὸτ' ἀνέβραξε διηθάδος αὐτῶς ἐκ κορυφῆς ἄλληκτον. Ἰησοῦν δὲ ἐνέποισιν κεῖνο ποτὸν κρίνην περιφαίταν ἄνδρες ὀπλῆσοι. καὶ τότε μὲν δαίτ' ἀμφὶ θεὰς θέσαν οὔρεσιν Ἀρκτων, μέλποντες 'Ερεύν πολυπότιναν· αὐτὰρ ἐς ἦν ληξάντων ἀνέμων νῆσον λίπον εἰρεσίαν. 80
ΑΠΟΛΛΩΝΙΟΣ ΡΗΘΟΙΟΣ

"Ενθ' ἦν άνδρα ἐκαστον ἀριστήων ὀρόθυνεν,
ὅσις ἀποκλίσεις πανύστατος. ἀμφὶ γὰρ άιθήρ
μήνεις ἐστόρεσεν δίνας, κατὰ δὲ εὖνάσε πῶντον.
οἶ δὲ γαλακτίη πίσονοι ἐλάσσοκεν ἐπιπρὸ
μὴ βὴν τὴν δ' οὐ κε διεξ ἄλως ἀλλοσουσαν
οὐδὲ Ποσειδάτων ἀελλόποδες κίχου ἐπὶ τοι.
ἐμπρὸς δ' ἐγχομένου σάλου ξαρανήσιν αὔραις,
αἰ γένον ἐκ ποταμῶν υπὸ δείσειον ἠερέθονται,
τειρόμενοι καὶ δὴ μεστολόφοι: αὐτὰρ δ' ὁ τούγρα
πασυδίη μογεύοντας ἐφέλκετο κάρτει χειρῶν
'Ἡρακλής, ἐπίνασε δ' ἀρηρώτα δούρατα νήσος.
ἄλλ' δέ ηῷ Μυσοῦν λελημένου ἱππέριον
Ῥυμβάκιδας προχόας μέγας τ' ἤριον Ἀθαλώνος
τυπθὸν υπέκ Φρονίμης παρεμέτρεου εἰσορόωντος,
δὴ τοῦ ἀνοχλήζων τετρηχότος οἰδίματος ὅλκους
μεσοθεῖθεν ἄξειν ἐρετμον. ἄταρ τρύφος ἀλλο μὲν
αὐτὸς
ἀμφὶ χειρῶν ἐχον πέσε δόχμιοι, ἄλλο δὲ πῶντος
κλύζε ἐκεροθίουσι φέρων. ἀνὰ δ' ἐξετο συγγ
παπταϊνων χεῖρες ἀγέθεον ἱρεμέσουσαι.
"Ημοι δ' ἐγροθὲν εἰς ψυσσακάφοις ἢ τες ἀρτρέως
ἀσπασίως εἰς αὐλεν ἔστην, δόρποις χατίξων,
αὐτοῦ δ' ἐν προμολῇ τετρυμένα γούνατ' ἐκαμψεν
αὐταλέος κούνης, περιτριβάς δὲ τε χείρας
εἰσορέων κακὰ πολλὰ ἐς ἡρήσατο γαστρὶ·
τήμος ἄρ' οὐγ' ἀφίκοντο Κιανίδος ἢθεα γαίης
ἀμφ' Ἀργανθώνειον ὄρος προχόας τε Κίοοι.
τοὺς μὲν ἐνυξίνως Μυσοὶς φιλότητι κιόντας
dειδέχατ', ἐννυατεί κείνης χθονὸς, ἡμὰ τέ σφυ
μὴλι τε δενομένοις μέθυ τ' ἀσπετον ἐγγυάλεον,
ἐνθα δ' ἐπειδ' οἶ μὲν ξύλα κάγκανα, τοὶ δὲ
λεχαίην

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Thereupon a spirit of contention stirred each chieftain, who should be the last to leave his oar. For all around the windless air smoothed the swirling waves and lulled the sea to rest. And they, trusting in the calm, mightily drove the ship forward; and as she sped through the salt sea, not even the storm-footed steeds of Poseidon would have overtaken her. Nevertheless when the sea was stirred by violent blasts which were just rising from the rivers about evening, forspent with toil, they ceased. But Heracles by the might of his arms pulled the weary rowers along all together, and made the strong-knit timbers of the ship to quiver. But when, eager to reach the Mysian mainland, they passed along in sight of the mouth of Rhyndacus and the great cairn of Aegaeon, a little way from Phrygia, then Heracles, as he ploughed up the furrows of the roughened surge, broke his oar in the middle. And one half he held in both his hands as he fell sideways, the other the sea swept away with its receding wave. And he sat up in silence glaring round; for his hands were unaccustomed to lie idle.

Now at the hour when from the field some deliver or ploughman goes gladly home to his hut, longings for his evening meal, and there on the threshold, all squalid with dust, bows his wearied knees, and, beholding his hands worn with toil, with many a curse reviles his belly; at that hour the heroes reached the homes of the Cianian land near the Arganthonian mount and the outfall of Cius. Then as they came in friendliness, the Mysians, inhabitants of that land, hospitably welcomed, and gave them in their need provisions and sheep and abundant wine. Hereupon some brought dried wood, others from the
φυλλάδα λειμώνων φέρον ἀσπετον ἀμήσαντες, στόρνυσθαι: τὸι δ’ ἀμφὶ πυρῆνα δινεύσκον. οἱ δ’ οἶνοι κρητήρις κέρων, πονέοντό τε δαίτα, Ἐκβασίῳ βέλαντες ὑπὸ κνέφας Ἀπόλλωνι. 

Αὐτὰρ ὁ δαίτ’ ἀτυσθαί ἑταῖροι δι’ ἐπύτειλας βῆθ’ ῥ’ ἵμεν εἰς ὅλην νόδος Διός, ὅπε κεν ἐρτεμὺν οἱ αὐτῶ φθαινη καταγείριος ἐντύνασθαί. εὗρεν ἐπειτ’ ἐλάτη πάλης ἀλαλήμενος, οὕτε τε πολλοῖς ἀρχωμένην οἶκος, οὕδε μέγα τηλεθώσαν, ἄλλ’ οἶνον ταναῖς ἔρνος πέλεις αὐγείροιο· τόσση ὦμος μύκος τε καὶ ἐς πάχος ἤτα ἱδέσθαι. ῥήματα δ’ ἱστοδόκημα μὲν ἐπὶ χρύσι τίκην φαρέτριν αὐτοῖς τῶξοισι, ἐδὼ δ’ ἀπὸ δέρμα λέοντος. 

τὴν δ’ ὁγε χαλκοβαρεῖ βοσπόλης δαπέδου τινάξας νεώθεν ἀμφοτέρης περὶ στύπος ἐλλαβε χερσίν, ἱμαρέχ πίσυνος δ’ ἐξ πλατών ἄμομος ἐρείσθεν ἐν διαβας’ ἔδοθεν ἐκ βαθύρρεξὸν περὶ ἐνκεσαν προσφύς ἐξήφηε σὺν αὐτοῖς ἐχμασε γαῖς. ὁς δ’ ὅταν ἀπροφάτως ἰστὸν νεός, ἐπεῖ μάλιστα χειμερὴ ὀλοιοί δύσις πέλει Ωρίωνος, ὠψθεν ἐμπλήξασα θοῖ ἀνέμοιο κατάξη αὐτοῖς σφήμεσιν ὑπὲκ προτόνων ἐρύσηται’ ὁς ὅγε τὴν ηείρεν. ὄμοι δ’ ἀνὰ τούτα καὶ ἴον δέρμα θ’ ἐλὼν ῥόπαλόν τε παλάστουτος ὀρτο νέσθαι.

Τόφρα δ’ Ἡλας χαλκήρ σὺν κάλπιδι νόσφων ὕμηλοι διέγICIENT κρῆνης ἱερὸν ῥόνον, ὅς κέ οἱ ὑδὴρ φθαιν ἀυφυσάμενος ποτιδόρπεον, ἄλλα τε πάντα ὀστραλέως κατὰ κόσμον ἐπαρτίσθειν ἤν ὑπη. 1190

1 δαίτ’ αἰνυθαί ἐτάρτος O. Schneidr: δαίταίνα ἐτάρτος L: δαίταίνα ἐτάρτος G: δαίταίνα ἐτάρτος eis one Parisian.

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meadows leaves for beds which they gathered in abundance for strewing, whilst others were twirling sticks to get fire; others again were mixing wine in the bowl and making ready the feast, after sacrificing at nightfall to Apollo Ecbasius.

But the son of Zeus having duly enjoined on his comrades to prepare the feast took his way into a wood, that he might first fashion for himself an oar to fit his hand. Wandering about he found a pine not burdened with many branches, nor too full of leaves, but like to the shaft of a tall poplar; so great was it both in length and thickness to look at. And quickly he laid on the ground his arrow-holding quiver together with his bow, and took off his lion’s skin. And he loosened the pine from the ground with his bronze-tipped club and grasped the trunk with both hands at the bottom, relying on his strength; and he pressed it against his broad shoulder with legs wide apart, and clinging close he raised it from the ground deep-rooted though it was, together with clods of earth. And as when unexpectedly, just at the time of the stormy setting of baleful Orion, a swift gust of wind strikes down from above, and wrenches a ship's mast from its stays, wedges and all; so did Heracles lift the pine. And at the same time he took up his bow and arrows, his lion skin and club, and started on his return.

Meantime Hylas with pitcher of bronze in hand had gone apart from the throng, seeking the sacred flow of a fountain, that he might be quick in drawing water for the evening meal and actively make all things ready in due order against his lord's
THE ARGONAUTICA, BOOK I

return. For in such ways did Hercules nurture him from his first childhood when he had carried him off from the house of his father, goodly Theiodamas, whom the hero pitilessly slew among the Dryopians because he withheld him about an ox for the plough. Theiodamas was cleaving with his plough the soil of fallow land when he was smitten with the curse; and Hercules bade him give up the ploughing ox against his will. For he desired to find some pretext for war against the Dryopians for their bane, since they dwelt there reckless of right. But these tales would lead me far astray from my song. And quickly Hylas came to the spring which the people who dwell thereabouts call Pegae. And the dances of the nymphs were just now being held there; for it was the care of all the nymphs that haunted that lovely headland ever to hymn Artemis in songs by night. All who held the mountain peaks or glens, all they were ranged far off guarding the woods; but one, a water-nymph, was just rising from the fair-flowing spring; and the boy she perceived close at hand with the rosy flush of his beauty and sweet grace. For the full moon beaming from the sky smote him. And Cypris made her heart faint, and in her confusion she could scarcely gather her spirit back to her. But as soon as he dipped the pitcher in the stream, leaning to one side, and the brimming water rang loud as it poured against the sounding bronze, straightway she laid her left arm above upon his neck yearning to kiss his tender mouth; and with her right hand she drew down his elbow, and plunged him into the midst of the eddy.
Alone of his comrades the hero Polyphemus, son of Eilatus, as he went forward on the path, heard the boy's cry, for he expected the return of mighty Heracles. And he rushed after the cry, near Pegae, like some beast of the wild wood whom the bleating of sheep has reached from afar, and burning with hunger he follows, but does not fall in with the flocks; for the shepherds beforehand have penned them in the fold, but he groans and roars vehemently until he is weary. Thus vehemently at that time did the son of Eilatus groan and wandered shouting round the spot; and his voice rang piteous. Then quickly drawing his great sword he started in pursuit, in fear lest the boy should be the prey of wild beasts, or men should have lain in ambush for him faring all alone, and be carrying him off, an easy prey. Hereupon as he brandished his bare sword in his hand he met Heracles himself on the path, and well he knew him as he hastened to the ship through the darkness. And straightway he told the wretched calamity while his heart laboured with his panting breath.

"My poor friend, I shall be the first to bring thee tidings of bitter woe. Hylas has gone to the well and has not returned safe, but robbers have attacked and are carrying him off, or beasts are tearing him to pieces; I heard his cry."

Thus he spake; and when Heracles heard his words, sweat in abundance poured down from his temples and the black blood boiled beneath his heart. And in wrath he hurled the pine to the ground and hurried along the path whither his feet bore on his impetuous soul. And as when a bull stung by a gadfly tears along, leaving the meadows
ΑΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΣ

οὔδ' ἀγέλης ὀθεται, πρήσσει δ' ὀδὸν, ἄλλοτ' ἀπαντος,
ἀλλοτε δ' ἱστάμενος, καλ' ἀνὰ πλατὺν αὐχέν' ἀείρων
ἐρσιν μύκημα, κακῷ βεβολημένος οἰστρωφ.
δός ὅγε μαμάμων ὅτε μὲν θοὰ γούνατ' ἐπαλλεῖν
συνεχέως, ὅτε δ' αὐτὲ μεταλλήγων καμάτοιο
τῆλε διαπρύσιον μεγάλη βοάσκεν ἀντή.

Ἄντικα δ' ἀκροτάτας ὑπερέσχεθεν ἄκριας ἀστήρ
ἡφις, πνοιαι δὲ κατΉλθον' ὅκα δὲ Τίφνω
ἔσβαινειν ὁρῶνεν, ἐπαύρεσθαι τ' ἀνέμωοι.
οἱ δ' εἰσβαινον ἄφαρ λειμημένοι' υπὶ δὲ ἅμος
ἐνύναις ἐρύσαντες ἀνεκρούσαντο κάλως.

κυρτόθη δ' ἄνεμοι λίνα μεσσόθι, τῆλε δ' ἀπ' ἅκτης
γηθόσυνοι φορέοντο παραὶ Ποσιδή̄ιον ἄκρην.

ἥμος δ' οὐρανοθέν χαροπῆ ὑπολάμπεται ἅδωσ
ἐκ περάτης ἀνωθὰ, διαγιαύσουσι δ' ἀταρποῖ,
καὶ πεδία δρασάειντα φαεῖν' χάμπεται ἄγγλη,
τῆρος τούσ' ἐνόησαν ἀιδρείσαι λεπόντες.

ἐν δὲ σφιν κρατερὸν νεῖκος πέεσεν, ἐν δὲ κολοφός
ἀσπετος, εἶ τὸν ἀριστον ἄποπρολιπόντες ἐβήσαν
σφαετέρων ἑτάρων. ὅ δ' ἀμειαφέσιν ἀτυχθείς
οὔτε τι τοῖον ἔποιος μετεφώνεεν, οὔτε τι τοῖον
Δισονίδης· ἀλλ' ἱστο βαρείαν νεὶσθαν ἄτη
θυμον ἐδών' Τελαμώνα δ' ἔλεν χόλος, ἄδε τ' ἔσπειν·

'Ἡρακλῆς λεπτάν' σεό δ' ἐκτοθε μῆτις ὀραρεῖν,
ὀφρα τὸ κεῖνον κῦδος ἂν Ἠλλάδα μή σε καλῶφι,
αἴ κε θεοὶ δοκῶσιν ὑπότροπον οἴκαδε νόστουν.

ἀλλὰ τά μῦθων ἡδος; ἐπεὶ καὶ νόσφιν ἑταῖρων
εἶμι τεῦν, οἱ τόργῃ δόλον συνετεκτήμαντο.'

'Ἡ, καὶ ἔς Ἀχιλλῆὶ Τίφνω θόρε· τῷ δὲ οἱ ὀσιε

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and the marsh land, and recks not of herdsmen or herd, but presses on, now without check, now standing still, and raising his broad neck he bellows, loudly stung by the maddening fly; so he in his frenzy now would ply his swift knees unresting, now again would cease from toil and shout afar with loud pealing cry.

But straightway the morning star rose above the topmost peaks and the breeze swept down; and quickly did Tiphys urge them to go aboard and avail themselves of the wind. And they embarked eagerly forthwith; and they drew up the ship’s anchors and hauled the ropes astern. And the sails were belled out by the wind, and far from the coast were they joyfully borne past the Posideian headland. But at the hour when gladsome dawn shines from heaven, rising from the east, and the paths stand out clearly, and the dewy plains shine with a bright gleam, then at length they were aware that unwittingly they had abandoned those twain. And a fierce quarrel fell upon them, and violent tumult, for that they had sailed and left behind the bravest of their comrades. And Aeson’s son, bewildered by their hapless plight, said never a word, good or bad; but sat with his heavy load of grief, eating out his heart. And wrath seized Telamon, and thus he spake:

“Sit there at thy ease, for it was fitting for thee to leave Hercules behind; from thee the project arose, so that his glory throughout Hellas should not overshadow thee, if so be that heaven grants us a return home. But what pleasure is there in words? For I will go, I only, with none of thy comrades, who have helped thee to plan this treachery.”

He spake, and rushed upon Tiphys son of Hagnias;
and his eyes sparkled like flashes of ravening flame. And they would quickly have turned back to the land of the Mysians, forcing their way through the deep sea and the unceasing blasts of the wind, had not the two sons of Thracian Boreas held back the son of Aeacus with harsh words. Hapless ones, assuredly a bitter vengeance came upon them thereafter at the hands of Heracles, because they stayed the search for him. For when they were returning from the games over Pelias dead he slew them in sea-girt Tenos and heaped the earth round them, and placed two columns above, one of which, a great marvel for men to see, moves at the breath of the blustering north wind. These things were thus to be accomplished in after times. But to them appeared Glanclus from the depths of the sea, the wise interpreter of divine Nereus, and raising aloft his shaggy head and chest from his waist below, with sturdy hand he seized the ship's keel, and then cried to the eager crew:

"Why against the counsel of mighty Zeus do ye purpose to lead bold Heracles to the city of Aeetes? At Argos it is his fate to labour for insolent Eurystheus and to accomplish full twelve toils and dwell with the immortals, if so be that he bring to fulfilment a few more yet; wherefore let there be no vain regret for him. Likewise it is destined for Polyphemus to found a glorious city at the mouth of Cius among the Mysians and to fill up the measure of his fate in the vast land of the Chalybes. But a goddess-nymph through love has made Hylas her husband, on whose account those two wandered and were left behind."

He spake, and with a plunge wrapped him about
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άμφοὶ δὲ οἱ δύνασι κυκάμενοι ἄφρειν υδῶρ
πορφύρεσι, κολληθ᾽ ἐὰν διεῖξ ἄλος ἔκλυσε νῆα.
γῆθησαν δὲ ἦρωες· ὦ δὲ ἐσημένος ἐβεβήκει
Λιακίδης Τελαμών ἐς Ἰήσουα, χείρα δὲ χειρὶ
ἀκρην ἀμφίβαλον προσπτύζατο, φώνησεν τε·

Αἰσονίδη, μή μοι τε χολώσεις, ἀφραδίσων
εἰ τί περ ἀσάμην· περὶ γὰρ μὴ ἄνεος ἕνισπερν
μύθον ὑπερφίαλον τε καὶ ἀσχέτων. ἀλλὰ ἀνέμοισιν
dώομεν ἀμπλακήν, ὡς καὶ πάρος εὐμενέοντες·

Τὸν δὲ αὐτῷ Ἀἰσονός νῦς ἐπιφραδέως προσέπεπεν·

"Ω πέτον, ἢ μάλα δή με κακῷ ἑκυδάσσασα μύθῳ,
φᾶς ὡς τοῖς ἄπασιν ἐνηέος ἀνδρὸς ἀλείτην
ἐμμεναί. ἀλλὰ οὐ θῆν τοῦ ἀδενεκέα μὴν ἄεξω,
πρῶς περὶ ἀνυθίες· ἐπεὶ οὐ περὶ πώεσι μῆλων,
οὐδὲ περὶ κτεάσεσι χαλεψάμενος μενένης,
ἀλλὰ ἐτάρους περὶ φωτός. ἔσπα χεῖ τοι σὲ καὶ
ἀλλο

ἀμφ᾽ ἐμεῦ, εἰ τοιόυδε πέλοι ποτὲ, δηρίσασθαι·

"Ἡ βα, καὶ ἀρθμηθέντες, ὅπῃ πάρος, ἐδρέωντο.
tῶ δὲ Διὸς θυσία, ὃ μὲν Μυσοῦς Βαλέσθαι
μέλλειν ἐπώνυμον ἀστυ πολισσάμενος ποταμόν Ἡλιατῆς
Πολύφημος· ὁ δὲ Εὐρυμήθης ἀέθλους
ἀτες ἔμων πονέσθαι. ἐπηπείλθης δὲ γαῖαν
Μυσίδα ἀναστήσειν αὐτοσχεδον, ὅποτε μὴ οἱ
ἡ ξοιοῦ εὐροσελν "Τλα μόρον, ἵος 

τοῖο δὲ ρύσι ὅπασσαν ἀποκρίναντες ἀρίστους
νίεσι ἐκ δήμου, καὶ ὀρκία ποιήσαντο,
μῆποτε μαστεύοντες ἀπολλήξειν καράτοιο.
τούνεκεν εἰσέτε νῦν ἕκερ "Τλαν ἐρέουσι Κιανοῖ,

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κούρον Θειοδάμαντος, ἑυκτιμένης τε μέλονται 
Τρηχίνος. δὴ γάρ ρα κατ' αὐτόθι νάσσατο παῖδας, 
οὕς οἱ βούσια κείθεν ἑπιπροέδρικαν ἄγεσθαι.

Νηνὶ δὲ πανημερίην ἀνεμος φέρε νυκτὶ τε πάση 
λάβρος ἑπιπνέουσιν ἀτὰρ ὡς ἐπὶ τυθόν ἀντο 
ἡώς τελλομένης, οἰ δὲ χθονὸς εἰσανέχουσαν 
ἀκτήν ἐκ κόλπου μάλι euρεῖαν ἐσοικεῖσθαι 
φρασσάμενοι, κόπησιν ἀμ ἱελίῳ ἐπέκελσαν.
BOOK II
SUMMARY OF BOOK II

"Εηθα δ' ἔσαν σταθμοὶ τε βοῶν ἀδὲς τ' Ἀμύκοιοι, Βεβρύκων βασιλῆς ἀγήνυρος, ὅπι ποτε νῦμφη τίκτε Ποσειδάων Γενεθλίῳ εὐηθείᾳ Βιθυνίας Μελής, ὑπεροπληστάτων ἀνδρῶν ὁστ' ἐπὶ καὶ κείροις ἀεικέα θεσμὸν ἔθηκεν, μῆτιν ἀποστείχειν, πρὶν πειρήσασθαι ἐκὸν πυγμαχίης· πολέας δὲ περικείονοι ἐδάψιν. καὶ δὲ τότε προτὶ νῆα κιον. χρειῶν μὲν ἔρεσθαι ναυτιλῆς, οἴ τ' εἰεν, ὑπερβασίσμεν ἀτισεν, τοῖον δ' ἐν πάντεσιν παρασχεδόν ἐκφατο μύθον.  

Κέκλυθ', ἀλλ' Ἀλαγκτοί, τάπερ ἴδεναι ὑμμιν ἐσείην. 

οὔτινα θεσμοὶ ἔστιν ἀφορμηθέντα νέεσθαι ἀνδρῶν ὀδυνείων, ὃς κεν Βεβρυξί πελάσῃ, πρὶν χείροις ἐμὴσιν ἐὰς ἀνὰ χεῖρας αἰείρει. τῶ καὶ μοι τὸν ἀμυτὸν ἀποκρυόν οὖν ὀμίλου πυγμαχίῃ στήσασθε καταντοθ' δηρεῖθων. 

εἰ δ' ἂν ἀπηλεγέοντες ἔμας πατέοιτε δήμοστας, ἢ κεν τις στυγερῶς κρατερῆ ἐπίεστε' ἀνάγκη.  

"Ἡ οἰκ. μέγα φρονέων· τοὺς δ' ἄγριοις εἰσαλοντας εἴλε χόλος· περὶ δ' αὐθ' Πολυδείκεα τόψεν ὀμοκλη. 

ἀισθά ν' ἔδων ἐτάρων πρόμοι ἕστατο, φώμησέν τε· "Ἰσχεο νῦν, μηδ' ἄρμοι κακῆν, οἵ τε εὐχεια εἴναι, 

φαῖνε βίων θεσμοῖς γὰρ ὑπείρομεν, ὡς ἀγορεύεις. 

αὐτός ἔκὼν ἦδη τοι ὑπέγρομαι αὐτωμάσταθ."

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Thus he spake outright; but the other with rolling eyes glared on him, like to a lion struck by a javelin when hunters in the mountains are hemming him round, and, though pressed by the throng, he recks no more of them, but keeps his eyes fixed, singling out that man only who struck him first and slew him not. Hereupon the son of Tyndareus laid aside his mantle, closely-woven, delicately-wrought, which one of the Lemnian maidens had given him as a pledge of hospitality; and the king threw down his dark cloak of double fold with its clasps and the knotted crook of mountain olive which he carried. Then straightway they looked and chose close by a spot that pleased them and bade their comrades sit upon the sand in two lines; nor were they alike to behold in form or in stature. The one seemed to be a monstrous son of baleful Typhoeus or of Earth herself, such as she brought forth aforetime, in her wrath against Zeus; but the other, the son of Tyndareus, was like a star of heaven, whose beams are fairest as it shines through the nightly sky at eventide. Such was the son of Zeus, the bloom of the first down still on his cheeks, still with the look of gladness in his eyes. But his might and fury waxed like a wild beast’s; and he poised his hands to see if they were pliant as before and were not altogether numbed by toil and rowing. But Amycus on his side made no trial; but standing apart in silence he kept his eyes upon his foe, and his spirit surged within him all eager to dash the life-blood from his breast. And between them Lycoreus, the henchman of Amycus, placed at their feet on each side two pairs of gauntlets made of raw hide, dry, exceeding
THE ARGONAUTICA, BOOK II

but only grazing the skin the bronze sped under his belt and touched not the flesh. Likewise Aretus with well-seasoned club smote Iphitus, the steadfast son of Eurytus, not yet destined to an evil death; assuredly soon was he himself to be slain by the sword of Clytius. Then Ancacus, the dauntless son of Lycurgus, quickly seized his huge axe, and in his left hand holding a bear’s dark hide, plunged into the midst of the Bebrycians with furious onset; and with him charged the sons of Acacus, and with them started warlike Jason. And as when amid the folds grey wolves rush down on a winter’s day and scare countless sheep, unmarked by the keen-scented dogs and the shepherds too, and they seek what first to attack and carry off, often glaring around, but the sheep are just huddled together and trample on one another; so the heroes grievously scared the arrogant Bebrycians. And as shepherds or beekeepers smoke out a huge swarm of bees in a rock, and they meanwhile, pent up in their hive, murmur with droning hum, till, stupefied by the murky smoke, they fly forth far from the rock; so they stayed steadfast no longer, but scattered themselves inland through Bebrycia, proclaiming the death of Amycus; fools, not to perceive that another woe all unforeseen was hard upon them. For at that hour their vineyards and villages were being ravaged by the hostile spear of Lycus and the Mariandyni, now that their king was gone. For they were ever at strife about the ironbearing land. And now the foe was destroying their steadings and farms,
APOLLONIUS RHODIUS

φεύξεσθαι κακῶν οἶτον, ἐπεὶ μᾶλα μεσοῦθι νηὸς
λάβρον ἐπικρέμαται, καθάπερ νέφος. ἀλλὰ τὸν ἐμπής
στόρνυται, εἰ κ’ ἔσθλοιο κυβερνήτηρος ἐπαύρης.
tῶ καὶ Τίφνος οἴδε δαμοσῶνης νέοντο,
ἀσκηθεῖς μὲν, ἀτὰρ πεφοβημένοι. ἦματε δ΄ ἄλλῳ
ἀντιπέρην γαίης Βιθυνίδει πέλεματ’ ἀνήψαν.

“Ἐνθα δ΄ ἐπάκτιων οἰκοῦ Ἁγημορίδης ἤχε Φινεὺς,
ὅς περὶ δὴ πάντων ὀλοκτυτα πήματ’ ἀνετῆς
eἰνεκά μαντοσύνης, τὴν οἱ πάρος ἐγγυαλάξειν
Ἀπτολίδης’ οὐδ’ ὄσσον ὁπίζετο καὶ Δίως αὐτοῦ
χρείαν ἀπεκέφω ἱερῶν νόον ἀνθρόπουσιν.
tῶ καὶ οἱ γῆρας μὲν ἐπὶ δημαίδον ἵαλλεν,
ἐκ δ’ ἔλευθος οἴσθαμνων ἑλυκερῶν φῶς’ οὐδὲ γανυ-
σθαι
eἰα ἀπερισσοίσιν οὐείλαισιν, ὅσα οἱ αἰεὶ
θέσφατα πευθόμενοι περιμιᾶται οἰκαὶ’ ἄγειρον.
ἀλλὰ διὰ νεφέων ἄφνων πέλας ἀμπούσσει

”Ἀρπνιαὶ στόματος χειρῶν τ’ ἀπὸ γαμφηλῆς
συνεχέως ἤρπαξον’. ἔλειπετο δ’ ἄλλοτε φορβῆς
οὐδ’ ὄσσον, ἄλλοτε τυφθόν, ἵνα ἡών ἀκάχουτο.
καὶ δ’ ἐπὶ μυδαλῶν ὀμηχήν χέων’ ὀυδὲ τοις ἑτή
μὴ καὶ λευκανήσῃς φορεῦμενος, ἀλλ’ ἀποτηλοῦ
ἐστηρῶς’ τοῖσι οἱ ἀπεπὶς λείψανα δαίτος.
ἀυτίκα δ’ εἰσαλὼν ἐνοπὴν καὶ δοῦσιν ὀμιλοῦ
τούσοι’ αὐτοὺς παριμόνας ἐπῇς, ὅψιν οἱ ἑντῶν
θέσφατον ἐκ Δίως ἠὲν ἔς ἀπόνασθαι ἔδωδης.
ὄρθωθεὶς δ’ εὐνῆθεν, ἀκήριον ἑντ’ ἀνειρον,
βάκτρῳ σκηπτόμενος ῥεκοῖς ποσὶν ἴπθαρια,
τοίχους ἀμφαφῶν’ τρέμε δ’ ἄγεα νυσσομένου
ἀδραμίη γῆραι τε’ πίνοι δὲ οἱ αὐσταλέος χρῶς

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death, for in its fury it hangs over the middle of the ship, like a cloud, yet it sinks away into calm if it meets with a skilful helmsman. So they by the steering-craft of Tiphys escaped, unhurt but sore dismayed. And on the next day they fastened the hawser to the coast opposite the Bithynian land.

There Phineus, son of Agenor, had his home by the sea, Phineus who above all men endured most bitter woes because of the gift of prophecy which Leto’s son had granted him aforetime. And he reverenced not a whit even Zeus himself, for he foretold unerringly to men his sacred will. Wherefore Zeus sent upon him a lingering old age, and took from his eyes the pleasant light, and suffered him not to have joy of the dainties untold that the dwellers around ever brought to his house, when they came to enquire the will of heaven. But on a sudden, swooping through the clouds, the Harpies with their crooked beaks incessantly snatch the food away from his mouth and hands. And at times not a morsel of food was left, at others but a little, in order that he might live and be tormented. And they poured forth over all a loathsome stench; and no one dared not merely to carry food to his mouth but even to stand at a distance; so foully reeked the remnants of the meal. But straightway when he heard the voice and the tramp of the band he knew that they were the men passing by, at whose coming Zeus’ oracle had declared to him that he should have joy of his food. And he rose from his couch, like a lifeless dream, bowed over his staff, and crept to the door on his withered feet, feeling the walls; and as he moved, his limbs trembled for weakness and age; and his parched skin was caked with dirt,
ἈΠΟΛΛΩΝΙΟΣ ΡΟΔΙΟΥΣ

ἔσκληκε, ρωνὶ δὲ σὺν ὀστεά μοῦνον ἔργουν. ἐκ δὲ ἐνθῶν μεγάρου καθιστοῦ γοῦν αριστειάδοιν ὀδοῦ ἐπὶ αὐλείωοι· κάρος δὲ μιν ἀμφεκαλύπτουν πορφύρους, γαίαν δὲ πέριξ ἐδόκησε φέρεσθαι νεόθεν, ἀπληχρῷ δὲ ἐπὶ κόμματε κέκλιτ' ἀναυδος. οἴ δὲ μιν ὑς εἰδοντο, περισταθον ἤγερθοντο καὶ τάφον. αὐτὰρ ὁ τοίς μάλα μόλις εῖ ὑπάτου στήθεος ἀμπνεύσας μετεφώνεε μαντασύνης·

'Κλυτε, Πανελλήνων προφέρεστατοι, εἰ ἐτευν δῆ
οインド ὑμεῖσι, οὗς δὴ κρητηρ βασιλῆος ἐφημή
'Αργόῃς ἐπὶ νηός ἁγεί μετὰ κῶας Ἰησον.
ὑμεῖς ἀπεκέχως. ἐτοι μοι νὸς οἴδειν ἐκαστα
ζήσει θεοπροπείς. χάριν νῦ τοι, ὦ Ἀνα, Δητοῦν νιε, καὶ ἀργαλεῶς ἀναπτομαι ἐν καμάτοισιν.
Πεσόνι πρὸς Ζηνός, οἱς ρήγιστος ἀλετροῖς
ἀνδράσε, Φοῖβοι τ' ἀμφὶ καὶ αὐτῆς εἶνεκεν" Πρή
λίσσομαι, ἡ περίαλλα θεῶν μέμβλεσθε κιόντες,
χραιμετε μοι, ἄνυσασθε δυσάμμορον ἀλέα λύμης,
µηδέ μ' ἀκηδείχην ἀφορμήθηνε λεπόντες
αὐτῶς, οὐ γὰρ μοῦνον ἐπ' ὁφθαλμοῖσιν Ἰεράς
λαξ ἐπέβη, καὶ γῆρας ἀμήρτουν ἑς τέλος ἔλκω
πρὸς δ' ἐτε πικρότατον κρέμαται κακῶν ἀλλο
κακῶνιν.

"Ἀρπυιαι στόματός μοι ἀφαρπάζουσιν ἔδωδὴν
ἐκποθεῖν ἀφράστου καταθησοῦσαι ἀλθόν.
Ἰσχὸς δ' οὕτων μεῖταν ἐπίρροθον. ἀλλὰ κε Ῥεία
αὐτῶς ἐδο λελάδοιμε νὸν δόρποι μεμηλῶς,
ἡ κείμες· ὅδ' αἰσχα δεινέρια ποτέονται.
τυθὼν δ' ἡν ἅρα δήποτ' ἐδητός ἀμμι λίπωσιν,
πνεῖ τόδε μυθιλέων τε καὶ οὐ τλητῶν μένος ὅμης:
οὐ κε τις οὐδὲ μάνυνθα βροτῶν ἀνοχοίτο πελάσαις, 230
οὐδ' εἰ οἱ ἀδάμαντος ἐληλάμενον κέαρ εἰη.
and naught but the skin held his bones together. And he came forth from the hall with wearied knees and sat on the threshold of the courtyard; and a dark stupor covered him, and it seemed that the earth reeled round beneath his feet, and he lay in a strengthless trance, speechless. But when they saw him they gathered round and marvelled. And he at last drew laboured breath from the depths of his chest and spoke among them with prophetic utterance:

"Listen, bravest of all the Hellenes, if it be truly ye, whom by a king's ruthless command Jason is leading on the ship Argo in quest of the fleece. It is ye truly. Even yet my soul by its divination knows everything. Thanks I render to thee, O king, son of Leto, plunged in bitter affliction though I be. I beseech you by Zeus the god of suppliants, the sternest foe to sinful men, and for the sake of Phoebus and Hera herself, under whose especial care ye have come hither, help me, save an ill-fated man from misery, and depart not uncaring and leaving me thus as ye see. For not only has the Fury set her foot on my eyes and I drag on to the end a weary old age; but besides my other woes a woe hangs over me—the bitterest of all. The Harpies, swooping down from some unseen den of destruction, ever snatch the food from my mouth. And I have no device to aid me. But it were easier, when I long for a meal, to escape my own thoughts than them, so swiftly do they fly through the air. But if haply they do leave me a morsel of food it reeks of decay and the stench is unendurable, nor could any mortal bear to draw near even for a moment, no, not if his heart were wrought of adamant. But necessity,
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possesses me and this dark cloud upon my eyes, and the gods of the underworld—and may their curse be upon me if I die perjured thus—no wrath from heaven will fall upon you two for your help to me.”

Then were those two eager to help him because of the oath. And quickly the younger heroes prepared a feast for the aged man, a last prey for the Harpies; and both stood near him, to smite with the sword those pests when they swooped down. Scarcely had the aged man touched the food when they forthwith, like bitter blasts or flashes of lightning, suddenly darted from the clouds, and swooped down with a yell, fiercely craving for food; and the heroes beheld them and shouted in the midst of their onrush; but they at the cry devoured everything and sped away over the sea afar; and an intolerable stench remained. And behind them the two sons of Boreas raising their swords rushed in pursuit. For Zeus imparted to them tireless strength; but without Zeus they could not have followed, for the Harpies used ever to outstrip the blasts of the west wind when they came to Phineus and when they left him. And as when, upon the mountain-side, hounds, cunning in the chase, run in the track of horned goats or deer, and as they strain a little behind gnash their teeth upon the edge of their jaws in vain; so Zetes and Calais rushing very near just grazed the Harpies in vain with their finger-tips. And assuredly they would have torn them to pieces, despite heaven’s will, when they had overtaken them far off at the Floating Islands, had not swift Iris seen them and leapt down from the sky from heaven above, and checked them with these words:

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ἈΠΟΛΛΩΝΙΟΣ ΡΗΘΩΙΟΥΣ

'Ου θέμις, ὁ νεῖς Βορέω, ξεφέεσθων ἐλάσσαι 'Ἀρτνίας, μεγάλοιο Δίως κύνας· ὄρκια δ' αὐτὴ δώσω ἑγών, ὡς οὖ οἱ ήτι χρίσμουσιν ἱοῦσαι.'

'Ὡς φαμένη λοιβήν Στυγὸς ὁμοσεν, ἤτε θεοῖς ῥυγίστη πάντεσσιν ὑπενοτάτη τα τέτυκται, μὴ μὲν Ἀγνορίδαο δόμοις ἦτι τάσδε πελάσσαι εἰσαύτις Φινῆς, ἐπει καὶ κόρῳμον ἦν.

οἱ δ' ὁκρον εἰξαντες ὑπὲστρεφον ἀψ' ἐπὶ νῆα σώεσθαι. Ἀκράφανας δὲ μετακλείουσ' ἀνθρώπου νήσους τοῦδ' ἕκητε, πάρος Πλωτᾶς καλέοντες.

'Ἀρπνιαῖ τ' 'Ἰρίς τε διέτραγεν· αἱ μὲν ἐδυσαν κενθρώνα Κρήτης Μινωίδος· ἡ δ' ἀνόρουσεν Οὐλυμπόσδε, θοἡσι μεταχρονὶ πτερύγεσθαι.

Τόφρᾳ δ' ἀριστηῆς πινοεν περὶ δέρμα γέροντος πάντη φαιβήσαντες ἐπεκρέδον ἱρεύσαντο μῆλα, τάτ' ἐξ 'Ἀμύκοιο λεγλασίης ἐκόμισαν, αὐτὰρ ἐπει μέγα δόρπον ἕνι μεγάρουσιν ἐθεντὸ δαίνυνθ' ἐξομενοι· σὺν δὲ σφίσε δαίνυτο Φινῆς ἀρπαλέως, οἷον τ' ἐν ὀνείρασε θυμῶν λαῖνων.

ἐνθα δ', ἐπει δόρποι κορέσαντ' ἦδε ποτήτος, παννύχιοι Βορέω μένοι υῖαις θρήσοντες. αὐτὸς δ' ἐν μέσοις παρ' ἑσχάρῃ ἡστο γεραιός πειράτα ναυτιλίης ἐνέπων ἀνυσίν τε κελεύθων

'Κλητέ νυν, οὖ μὲν πάντα πέλει θέμις ὑμιμα δαίμαι ἀπρεκές· δόσα δ' ὁμορεθε θεοῖς φίλοιν, οὐκ ἐπι-κεύσω.

ἀσάμην καὶ πρόσθε Δίως νόον ἀφραδηςιν χρεῖων ἐξείης τε καὶ ἐς τέλος. ᾧδε γὰρ αὐτὸς βουλεταῖ ἀνθρώποις ἐπιδεινᾶ θέσφατα φαινειν μαντοσύνης, ἵνα καὶ τε θεῶν χατέωσι νόοιν.

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"It is not lawful, O sons of Boreas, to strike with your swords the Harpies, the hounds of mighty Zeus; but I myself will give you a pledge, that hereafter they shall not draw near to Phineus."

With these words she took an oath by the waters of Styx, which to all the gods is most dread and most awful, that the Harpies would never thereafter again approach the home of Phineus, son of Agenor, for so it was fated. And the heroes yielding to the oath, turned back their flight to the ship. And on account of this men call them the Islands of Turning though aforetime they called them the Floating Islands. And the Harpies and Iris parted. They entered their den in Minoan Crete; but she sped up to Olympus, soaring aloft on her swift wings.

Meanwhile the chiefs carefully cleansed the old man's squalid skin and with due selection sacrificed sheep which they had borne away from the spoil of Amycus. And when they had laid a huge supper in the hall, they sat down and feasted, and with them feasted Phineus ravenously, delighting his soul, as in a dream. And there, when they had taken their fill of food and drink, they kept awake all night waiting for the sons of Boreas. And the aged sire himself sat in the midst, near the hearth, telling of the end of their voyage and the completion of their journey:

"Listen then. Not everything is it lawful for you to know clearly; but whatever is heaven's will, I will not hide. I was infatuated aforetime, when in my folly I declared the will of Zeus in order and to the end. For he himself wishes to deliver to men the utterances of the prophetic art incomplete, in order that they may still have some need to know the will of heaven.
'Πέτρας μὲν πάμπρωτον, ἀφορμηθέντες ἐμείο, Κυναέας ὁφεσθε δύω ἄλος ἐν ξυνοχήσισιν, τάων οὐτινὰ φημὶ διαμπερῆς ἐξαλέασθαί. οὐ γὰρ τε βίβεισιν ἐρήμειται νεάτριψιν, ἄλλα θαμα ξυνάσισιν ἐναυτίαi ἀλλὴσισιν εἰς ἐν, ὑπερθε δὲ πολλὸν ἄλος κορθύεται ὕδωρ βρασόμενων στρηψε τε περὶ στυβελὴ βρεμεὶ ἄκτη.

τῳ νῦν ἡμετέρρισα παραπαξαῖσης πίθεσθε, εἰ ἐτεὸν πυκνῷ τε νοθ ρακάρων τ' ἀλέγοντες πέρετε: μηδ' αὐτῶς αὐτῶγρετον οἶτον ὠδογεθε ἀφραδεὺς, ἢ δυνήτερ' ἐπίσπομενοι νεότητε. οἰωνὸς δ' ἐν πρόσθε πελεϊάθα πειρήσασθαι νηὸς ἀπὸ προμεθέντες ἐφιέμεν. ἢν δὲ δὲ αὐτῶν πετράων πόνουδε σῷ πτερύγεσσε δίηται, μμεκέτε δὴν μηδ' αὐτῶλ ἑρητεύσῃ κελεύθου, ἀλλ' εὖ καρτύναντες ἐαὶς ἐνι χερσὶν ἐρετιμα τέμνεθ' ἄλος στεινωπὸν ἐπεὶ φῶς ὀφ νῦ τῷ τόσῳν ἐσσετ' ἐν εὐγκολῆσιν, ὅσον τ' ἐνι κάρτει χειρῶν. τῷ καὶ τάλλα μεθέντες ὑμίστοι πονέσθαν θαρσαλῶς. πρὶν δ' οὖτε βεοὔς λίσπεσθαί ἔρικος. εἴ δὲ κεν ἀντικο ντὰ μέθειν μεσσηγής δληταὶ, ἄφοροι στέλλεσθαι. ἐπεὶ πολὺ βέλτερον εἴξαι ἀβανάτος. οὐ γὰρ κεν κακῶν μόρον ἐξαλέασθε πετράων, οὔτ' εἰ κε σιδηρεῖ πέλοι 'Αργό.

"Ὡς μέλειοι, μη τλῆτε παρεξ ἐμὰ θέσφατα βῆμαι, εἰ καὶ μὲ τριῶς τόσου δίεσθ' Οὐρανίδησιν, ὅσον ἀνάρσιος εἴμι, καὶ εἰ πλείον στυγεσθάι μη τλῆτ' οἷωνολό πάρεξ ἐτὶ νηὶ περῆσαι. καὶ τὰ μὲν ὅς κε πέλη, τῶς ἐσσεται. ἢν δὲ φύγητε σύνδρομα πετρῶν ἁσκηθεῖς ἐνδοθε Πόντοι, αὐτίκα Βιθυνῶν ἐπὶ δεξιὰ γαίαν ἔχουντες
πλώτευ ρήγμας πεφυλαγμένοι, εισόκεν αὐτὲ τῷ Ῥήβῳ ἀκυρῷν ποταμὸν ἀκρὴν τε Μέλαιαν νυκτὶ παντοῦ ὑπὸ συνήδος ὄρμου ἔκρησε.  
κείθεν δ’ οὗ μᾶλα πουλύ διέξ ἄλος ἀντιπέραιαν γῆν Μαριαμώναν ἐπικέλεσε νοστήσαντες.  
ἔνθα μὲν εἰς Ὁλώων καταιβάτες ἐστὶ κέλευθος, ἀκρὴ τε πρὸς Ἁλείας Ἀχερούσας ὑψόθη τείνει, 
διεῖς τ’ Ἀχέρων αὐτὴν διὰ νεόθε τέμνων ἀκρὴν ἐκ μεγάλης προχώρῃ ὅσιον φάραγγος.  
ἀγχίμολον δ’ ἐπὶ τῇ πολέᾳ παρανείπθη κολουνθὸς Παφλαγόνων, τοῖς τ’ Ἐνετής ἐμβασόλευσαν πρῶτα Πέλοψι, τοῦ καὶ περ ἅπ’ αἵματος εὐχετό- 
σαται.  
"Εστι δὲ τις ἀκρὴν Ἑλληνικῆς κατενάντιον Ἀρκτοῦ, 350 
πάντων ἠλίβατος, καὶ μιν καλέοντος Κάραμβειν, 
τῆς καὶ ὑπὲρ βορέασι περισχίζονται ἤλλακτα 
οὔτε μᾶλ’ ἀμ πέλαγος τετραμμένη αἰθέρι κύρει.  
τῆς δέ περιμάψαντο πολὺς παρακέκλειται ἡ Ἀγιαλός: 
πολέος δ’ ἐπὶ πείρασιν Αγιαλόιο ἀκτῇ ἐπὶ προβλήτε ῥοαι."Δλως ποταμὸν 
δεινον ἔρευσαν: μετὰ τὸν δ’ ἄρχερρος Ἰρη 
μείστορος λευκώσεων ἐλίσσεται εἰς ἀλα δίναις.  
κείθεν δὲ προτέρωσε μέγας καὶ ὑπείροχος ἁγιών 
ἐξανέχει γαῖς: ἐπὶ δὲ στόμα Θερμόδοτος 
κόλπῳ ἐν εὐδιόνωτε Θεμισκύρεων ὑπ’ ἀκρὴν 
μύρεται, εὐρέας διαειμένος ἡπείρου.  
ἔνθα δὲ Δοσίαντος πεδίον, σχεδόθεν δὲ πόλης 
τρισαλ Ἀμαζόνων, μετὰ τὰς συμγερώτατοι 
ἀνδρῶν 
τρηχέιαν Ὀλυβεῖς καὶ ἄτειρεσα γαῖαν ἔχουσιν, 
ἐργαίνας τοῦ δ’ ἀμφί σιδήρα ἔργα μελουταί.  
ἀγερὶ δὲ ναυτάουσι πολύρρηνες Τιβαρηνοῖ  
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right and sail on, and beware of the breakers, until ye round the swift river Illeaas and the black beach, and reach the harbour of the Isle of Thynias. Thence ye must turn back a little space through the sea and beach your ship on the land of the Marian-dyni lying opposite. Here is a downward path to the abode of Hades, and the headland of Acherusia stretches aloft, and eddying Acheron cleaves its way at the bottom, even through the headland, and sends its waters forth from a huge ravine. And near it ye will sail past many hills of the Paphlagonians, over whom at the first Ænetian Pelops reigned, and of his blood they boast themselves to be.

"Now there is a headland opposite Helice the Bear, steep on all sides, and they call it Carambis, about whose crests the blasts of the north wind are sundered. So high in the air does it rise turned towards the sea. And when ye have rounded it broad Aegialus stretches before you; and at the end of broad Aegialus, at a jutting point of coast, the waters of the river Halys pour forth with a terrible roar; and after it Iris flowing near, but smaller in stream, rolls into the sea with white eddies. Onward from thence the bend of a huge and towering cape reaches out from the land, next Thermidon at its mouth flows into a quiet bay at the Themisceyreian headland, after wandering through a broad continent. And here is the plain of Doeas, and near are the three cities of the Amazons, and after them the Chalybes, most wretched of men, possess a soil rugged and unyielding—sons of toil, they busy themselves with working iron. And near them dwell the Tibarci, rich in sheep, beyond the
Zηνός Ἠρωδιάκοις Ἑγεμονίς ὑπὲρ ἀκρην. τῇ δ᾽ ἐπὶ Μοσσώνωικοὶ ὀμούριοι ἥλησαν ἐξείς ἒπειρον, ὑπορείας τε νέμονται, δουρατέοις πύργοισιν ἐν οἰκίᾳ τεκτήναντες\(^1\) κάλως καὶ θαλάμους\(^2\) εὔφημοις, οὕτως καλέουσιν μόσσωνας καὶ δ᾽ αὐτοὶ ἐπώνυμοι ἔσθεν ἀσιν. τὸς παραμεβάσιμον λισσή ἐπικέλεστε ἐςφρ, μήτὲ παντούς μηγ᾽ ἀναιδέας ἐξελάσαντες οἶκονοι, οἳ δὴθεν ἀπειρέσιοι ἐφέπουσιν νῆσον ἔρημαίν. τῇ μὲν τ᾽ ἐνὶ νηπὶ Ἀρης λαύνειν ποίησαι Ἀμαζονίδων βασίλειαι Ὄστρῃ τε καὶ Ἄντιόπη, ὅποτε στρατώντο. ἐνθα γὰρ ὄμοιο ὅνειρο ἀδεικέος ἐξ ἀλώς ἐξεν ἀρρήτων τῷ καὶ τῷ φίλῳ φρονεόν ἄγορευον ἱσχεμεν. ἀλλὰ τῇ με πάλιν χρεῖον ἀλλεσθαι μαντοσύνη τὰ ἕκαστα διημεκεῖς ἐξενέποντα; νῆσον δὲ προτέρωσε καὶ ἦπείρου περαῖς φέρβονται Φιλουρεῖς. Φιλόρωι δ᾽ ἐφύπερθεν ἀσίων Μάκρωνες μετὰ δ᾽ αὐτής ἐπὶ περιόσια φίλα Βεξείρων. ἐξείς δὲ Σάπηρες ἐπὶ σφίσι ναετάνουσιν. Βύξηρες δ᾽ ἐπὶ τοῖς ὑμέλακες, ὅτι ὑπὲρ ἡδὴ αὐτοὶ Κόλχοι ἔχουνται ἀρήμιοι. ἀλλ᾽ ἐνὶ νηπὶ πείρεθ, ἔως μνημήν κέν ἐνεχομένης θαλάσση. ἐνὶ δ᾽ ἐπ᾽ ἦπείρωι Κυταίως, ἦδ᾽ Ἀμαραντῶν τηλόθεν εἰς ὀρέων πεδίον τε Κιρκαίοιο Φίσις δινήες εὐρύν ῥόου εἰς ἀλα βάλλει. κείμου νηπία ἐλάσσετε ἐπὶ προχοὰς ποταμοῦ πύργους εἰσόγεισθε Κυταίως Αἰήναο, ἄλας τε σκιδεῖν Ἀρεος, τόθε κῶς ἐπ᾽ ἄκρης

\(^1\) After this line Brunck omitted the next two lines and since his time they have not been counted.

\(^2\) θαλάμους Merkel: πύργου MSS.
terrible to behold, ever glares around, keeping watch over the fleece that is spread upon the top of an oak; neither by day nor by night does sweet sleep subdue his restless eyes."

Thus he spake, and straightway fear seized them as they heard. And for a long while they were struck with silence; till at last the hero, son of Aeson, spake, sore dismayed at their evil plight:

"O aged sire, now hast thou come to the end of the toils of our sea-journeying and hast told us the token, trusting to which we shall make our way to Pontus through the hateful rocks; but whether, when we have escaped them, we shall have a return back again to Hellas, this too would we gladly learn from thee. What shall I do, how shall I go over again such a long path through the sea, unskilled as I am, with unskilled comrades? And Colchian Aea lies at the edge of Pontus and of the world."

Thus he spake, and him the aged sire addressed in reply: "O son, when once thou has escaped through the deadly rocks, fear not; for a deity will be the guide from Aea by another track; and to Aea there will be guides enough. But, my friends, take thought of the artful aid of the Cyprian goddess. For on her depends the glorious issue of your venture. And further than this ask me not."

Thus spake Agenor's son, and close at hand the twin sons of Thracian Boreas came darting from the sky and set their swift feet upon the threshold; and the heroes rose up from their seats when they saw them present. And Zetes, still drawing hard breath after his toil, spake among the eager listeners, telling them how far they had driven the Harpies and how Iris prevented their slaying them, and how the
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goddess of her grace gave them pledges, and how those others in fear plunged into the vast cave of the Dictaean cliff. Then in the mansion all their comrades were joyful at the tidings and so was Phineus himself. And quickly Aeson's son, with good will exceeding, addressed him:

"Assuredly there was then, Phineus, some god who cared for thy bitter woe, and brought us hither from afar, that the sons of Boreas might aid thee; and if too he should bring sight to thine eyes, verily I should rejoice, methinks, as much as if I were on my homeward way."

Thus he spake, but Phineus replied to him with downcast look: "Son of Aeson, that is past recall, nor is there any remedy hereafter, for blasted are my sightless eyes. But instead of that, may the god grant me death at once, and after death I shall take my share in perfect bliss."

Then they two returned answering speech, each to other, and soon in the midst of their converse early dawn appeared; and round Phineus were gathered the neighbours who used to come thither aforetime day by day and constantly bring a portion of their food. To all alike, however poor he was that came, the aged man gave his oracles with good will, and freed many from their woes by his prophetic art; wherefore they visited and tended him. And with them came Paraebius, who was dearest to him, and gladly did he perceive these strangers in the house. For long ere now the seer himself had said that a band of chieftains, faring from Hellas to the city of Acetes, would make fast their hawasers to the Thynian land, and by Zeus' will would check the approach of the Harpies. The rest the old man
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pleased with words of wisdom and let them go; Parachius only he bade remain there with the chiefs; and straightway he sent him and bade him bring back the choicest of his sheep. And when he had left the hall Phineus spake gently amid the throng of oarsmen:

“O my friends, not all men are arrogant, it seems, nor unmindful of benefits. Even as this man, loyal as he is, came hither to learn his fate. For when he laboured the most and toiled the most, then the needs of life, ever growing more and more, would waste him, and day after day ever dawned more wretched, nor was there any respite to his toil. But he was paying the sad penalty of his father’s sin. For he when alone on the mountains, felling trees, once slighted the prayers of a Hamadryad, who wept and sought to soften him with plaintive words, not to cut down the stamp of an oak tree coeval with herself, wherein for a long time she had lived continually; but he in the arrogance of youth recklessly cut it down. So to him the nymph thereafter made her death a curse, to him and to his children. I indeed knew of the sin when he came; and I bid him build an altar to the Thynian nymph, and offer on it an atoning sacrifice, with prayer to escape his father’s fate. Here, ever since he escaped the god-sent doom, never has he forgotten or neglected me; but sorely and against his will do I send him from my doors, so eager is he to remain with me in my affliction.”

Thus spake Agenor’s son; and his friend straightway came near leading two sheep from the flock.
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΔΙΟΥΣ

ἀν δὲ Βορήμων ὄλες ἐφημοσύνης γέροντος. ὅσκα δὲ κεκλόμενοι μαντήμοιν Ἀπόλλωνα ῥέξον ἐπ’ ἐσχαρόφιν νέαν ἦματος ἀνομένου. κουρότεροι δ’ ἐτάρων μενοεικέα δαίτ’ ἀλέγυνον. ἐνθ’ εὖ δασάμενοι, τοι μὲν παρὰ πείσματι νηός, τοι δ’ αὐτοῦ κατὰ δόματ’ ἀολλέες εὐνάξοντο. ἢρε δ’ ἐπίσιαι αὖραι ἐπέχρασον, αὖ’ ἀνά πᾶσαν γαῖαν ὁμοῖο τούτῳ Διὸς πνεύμων ἀναγη.

Κυρήνη πέφαται τις ἔλος πάρα Πηνειοῦ. 500
μῆλα νέμειν προτέρουσι παρ’ ἀνδράσιν εὐδαδε γὰρ οἱ
παρθενίς καὶ λέκτρων ακήρατοι. αὐτὰρ Ἀπόλλων
τήν’ ἀνερειψάμενος ποταμῷ ἐπὶ ποιμάλωνον
tηλόθεν Λίμονης, χθονίας παρακάτθετο νύμφαις,
αἱ Δεβύνη ἐνέμοντο παραὶ Μῦρτωσιον ἀίτος.
ἐνθα δ’ Ἀρισταῖον Φοῖβῳ τέκεν, ὑν καλέσσων
Ἡρέα καὶ Νόμιον πολυλήμοι Δίμονης.

τὴν μὲν γὰρ φιλότητι θεὸς ποιήσατο νύμφην
ἀυτοῦ μακραῖων καὶ ἀγρότιν νῦν δ’ ἐνείκεν
νηπίαχον Χείρωνος ὑπ’ ἀντροσίων κομέσσαι.

τῷ καὶ ἀεφθέντι θεῖαι γάμου ἐμφύτευσαν
Μοῦσαν, ἄκεστορίσε τε θεοπροσίας τ’ ἐδίδαξαν
καὶ μὲν ἐσ’ ἐκῖν μήλων θέσαν ἥρανον, ὡσ’ ἐνέμοντο
ἀμι πεδίον Φθίης Ἀθαμάντιον ἀμφὶ τ’ ἐρυμών
"Οθρών καὶ ποταμῶν ἱερὸν ῥόνον Λπιδανῶν.

ἐμοὶ δ’ ὀφρανόθεν Μινωίδας ὕφλεγε νῆσος
Σείρυος, οὐδ’ ἐπὶ δηρόν ἐνὴ ἄκος ἐνναέτριαν,
τῦμος τοὺς ἐκάλεσαν ἐφημοσύναις Ἐκάτοιο

λοιμοῦ ἀλεξητῆρα. ὧπεον δ’ ὅγε πατρὸς ἐφετήρι
Φθίνην, ἐν δὲ Κέρω κατενάσσατο, λαὸν ἀγείρας

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in Ceos, and gathered together the Parrhasian people who are of the lineage of Lycaon, and he built a great altar to Zeus Icmaeus, and duly offered sacrifices upon the mountains to that star Sirius, and to Zeus son of Cronos himself. And on this account it is that Etesian winds from Zeus cool the land for forty days, and in Ceos even now the priests offer sacrifices before the rising of the Dog-star.

So the tale is told, but the chieftains stayed there by constraint, and every day the Thynians, doing pleasure to Phineus, sent them gifts beyond measure. And afterwards they raised an altar to the blessed twelve on the sea-beach opposite and laid offerings thereon and then entered their swift ship to row, nor did they forget to bear with them a trembling dove; but Euphemus seized her and brought her all quivering with fear, and they loosed the twin hawsers from the land.

Nor did they start unmarked by Athena, but straightway swiftly she set her feet on a light cloud, which would waft her on, mighty though she was, and she swept on to the sea with friendly thoughts to the oarsmen. And as when one roveth far from his native land, as we men often wander with enduring heart, nor is any land too distant but all ways are clear to his view, and he sees in mind his own home, and at once the way over sea and land seems plain, and swiftly thinking, now this way, now that, he strains with eager eyes; so swiftly the daughter of Zeus darted down and set her foot on the cheerless shore of Thynia.

Now when they reached the narrow strait of the winding passage, hemmed in on both sides by rugged cliffs, while an eddying current from below was
νημί θρόος, πολλάν δὲ φόβῳ προτέρωσε νέοντο, ἠδη δὲ σφυί δούπος ἀρασσομένων πετράων νειλεμές οὕτως ἐβάλλε, βόων δὲ ἀλλιμυρέεις ἀκταί, δῆ τότε ἐπειδὴ δὲ μὲν ὄρτο πελειάδα χειρὶ μεμαρ-πώς.

Ἐβφήμος πρὸς ἐπειθήμεναι· οἱ δ΄ ὑπὲ ἀνωγῆ. Τίφνος Ἀγριαῖδας θελήμωνα ποιήσαντο εἰρεσίν, ἐνὲ ἐπείτα διεκ πέτρας ἐλάσσειαν, κάρτει φ' πληνοι. τὰς δ' αὐτίκα λοισθίον ἄλλων οὐγομένας ἀγκώνα περιγράμφαντες ἴδοντο. αὖν δὲ σφιν χῦτο θυμός· οἱ δ' ἀμίζαι πτερύγεσιν Εβφήμος προσηκε πελειάδα· τοῦ δ' ἁμα πάντες ἤκραν κεφάλας ἐσορώμενοι· η δὲ δ' αὐτῶν ἐπτατο· ταΐ δ' ἁμωδες πάλιν ἀντία ἀλλήλησιν ἁμφω ὁμοί ξυνιούσαι ἐπέκτυτον. ὄρτο δὲ πολλή ἅμη ἀναβρασθείσα, νέφος ὡς· αὖ δὲ πόντοσ σμερθαλέου· πάντῃ δὲ πέρι μέγας ἔβρεμεν αἰθήρ.

Κοίλαι δὲ σπηλινγγυες ὑπὸ σπιλάδας τρήχειας κλυξόνης ἀλώς ἐνδου ἐβόμβεον· υψάθι δ' ἥχης λευκή καχλάξυντος ἀνέππυε κύματος ἀχρη. νῦμ δ' ἐπείτα πέριξ εἰλει βρόος· ἀκρα ὡς ἐκομαν. σύραια πτερὰ ταλγε πελειάδος· ἡ δ' ἀπόροουσιν ἅσκηθης. ἐρεῖται δὲ μέγ' ἱαχον' ἐβραχε δ' αὐτὸς Τίφνος ἐρεσεῖμεν κρατερῶς. οὐγοντο γὰρ αὐτὸς ἀνδεχα. τοὺς δ' ἐλάοντας ἔχειν τρόμος, ὄβρα μιν αὐτῇ. πλημμυρίς παλίνορος ἀνερχομένη κατένεικεν εἰσω πετράων. τὸτε δ' ἀλυσιόταν δέος εἰλει πάντες· ὑπὲρ κεφαλῆς γὰρ ἁμήχανος ἦνε ὀλθρος. ἦδη δ' ἐνθά καὶ ἐνθά διὰ πλατός εἴδετο Πόντος, καὶ σφισαν ἀπροφάτως ἀνέδυ μέγα κύμα πάροιθεν. 580 κυρτοὺς, ἀποτράγγεισκοπή ὕσον· οἱ δ' ἐσιδόντες
about to leap down upon the ship's whole length and to overwhelm them. But Tiphys was quick to ease the ship as she laboured with the oars; and in all its mass the wave rolled away beneath the keel, and at the stern it raised Argo herself and drew her far away from the rocks; and high in air was she borne. But Enphemus strode among all his comrades and cried to them to bend to their oars with all their might; and they with a shout smote the water. And as far as the ship yielded to the rowers, twice as far did she leap back, and the oars were bent like curved bows as the heroes used their strength.

Then a vaulted billow rushed upon them, and the ship like a cylinder ran on the furious wave plunging through the hollow sea. And the eddying current held her between the clashing rocks; and on each side they shook and thundered; and the ship's timbers were held fast. Then Athena with her left hand thrust back one mighty rock and with her right pushed the ship through; and she, like a winged arrow, sped through the air. Nevertheless the rocks, ceaselessly clashing, shore off as she passed the extreme end of the stern-ornament. But Athena soared up to Olympus, when they had escaped unscathed. And the rocks in one spot at that moment were rooted fast for ever to each other, which thing had been destined by the blessed gods, when a man in his ship should have passed between them alive. And the heroes breathed again after their chilling fear, beholding at the same time the sky and the expanse of sea spreading far and wide. For they deemed that they were saved from Hades; and Tiphys first of all began to speak:
ΑΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΥΣ

"Ελπομαι αυτὴ νηπὶ τοῦ ἕμπεδον ἐξαλέασθαι ἡμέας· οὐδὲ τις ἄλλος ἐπαίτιος, ὥσον Ἁθήνη, ἢ οἱ ἐνέπνευσεν θεῖον μένου, εὐτέρε ἢ "Ἀργος γόμφοισιν συνάρασσε· θέμις δ᾽ οὐκ ἔστιν ἄλωναί. Αἰσθηνή, τόνῃ δὲ τεοῦ βασιλῆς ἑφετήμην, εὐτέρε δικαὶ πέτρας φυγόνειν θεὸς ἦμεν ὄπασσεν, μηκέτι δεῖδιθε τούτων ἐπεὶ μετόπισθεν ἄθλους εὐπαλλάς τελέεσθαι Ἀρχιμορίδης φάτο Φινεώς·"

"Η ρ' ἁμα, καὶ προτέρωσε παραὶ Βιθυνίδα γαλαν
νήμα διέκε πέλαγος σεῦδεν μέσον. αὐτὰρ ὁ τόνγη
μελικχίους ἐπέεσσι παραβιλῆδην προσέειπεν;
"Τύρι, τὴν μοι παῦσα παριγγορεὼς ἄχεοντι;
ἡμβροτον ἀσάμην τε κακῆν καὶ ἁμήχανον ἅτην.
χρίν γὰρ ἔφιεμένου καταντικρὸν Πελλαο
αὐτὶς ἀνήμασθαι τόνδε στόλον, εἰ καὶ ἐμελλὼν
νῆλειῶς μελεῖστι κεδαίομενος θανέσσαν;
νῦν δὲ περισσοῦν δείμα καὶ ἀτλῆτους μελεδώνας
ἄγκειμαι, στυγέων μὲν ἄλος κρύοντα κέλευθα
νὴ διαπλάσειν, στυγέων δ᾽, ὅτ᾽ ἐπὶ ἡπεῖρου
βαλνομέν. πάντη γὰρ ἀναράκτοις ἄνδρες ἔστω,
αἰεὶ δὲ στονόεσσαν ἐπ᾽ ἡματι νῦκτα φυλάσσω,
ἐξότε τὸ πρωτῖστον ἐμὰν γὰρν ἱγερέδεσθε,
φραζόμενος τὰ ἐκαστα· σὺ δ᾽ ἐνμαρέως ἀγορέως
οἶον ἔτ᾽ ἐκ τῶν ἄλεγγων ὑπερ. αὐτὰρ ἐγώγη
εἰο μὲν οὐδ᾽ ἡβαίνον ἀτύχουν. ἀμφὶ δὲ τοῦτο
καὶ τοῦ ὁμοίῳ, καὶ σεῖo, καὶ ἄλλων δεῖδι ἐπάρτων
εἰ μὴ ἐμί Ἐκλάδα γαῖαν ἀπήμονας ὑμεῖς κομίσσω.

"Ὡς φάτ᾽ ἀριστήνει πειρόμενος, οἱ δ᾽ ὀμάδησαν
θαρσαλέους ἐπέεσειν. ὅ δὲ φρένας ἐνδοὺ ἱάμῃ
κεκλημένων, καὶ ρ̂ ἄυτὶς ἐπιρρήθη μετέειπεν."
THE ARGONAUTICA, BOOK II

"It is my hope that we have safely escaped this peril—we, and the ship; and none other is the cause so much as Athena, who breathed into Argo divine strength when Argus knitted her together with bolts; and she may not be caught. Son of Aeson, no longer fear thou so much the host of thy king, since a god hath granted us escape between the rocks; for Phineus, Agenor's son, said that our toils hereafter would be lightly accomplished."

He spake, and at once he sped the ship onward through the midst of the sea past the Bithynian coast. But Jason with gentle words addressed him in reply: "Tiphys, why dost thou comfort thus my grieving heart? I have erred and am distraught in wretched and helpless ruin. For I ought, when Pelias gave the command, to have straightway refused this quest to his face, yea, though I were doomed to die pitilessly, torn limb from limb, but now I am wrapper in excessive fear and cares unbearable, dreading to sail through the chilling paths of the sea, and dreading when we shall set foot on the mainland. For on every side are unkindly men. And ever when day is done I pass a night of groans from the time when ye first gathered together for my sake, while I take thought for all things; but thou talkest at thine ease, caring only for thine own life; while for myself I am dismayed not a whit; but I fear for this man and for that equally, and for thee, and for my other comrades, if I shall not bring you back safe to the land of Hellas."

Thus he spake, making trial of the chiefs; but they shouted loud with cheerful words. And his heart was warmed within him at their cry and again he spake outright among them:
"My friends, in your valour my courage is quickened. Wherefore now, even though I should take my way through the guls of Hades, no more shall I let fear seize upon me, since ye are steadfast amid cruel terrors. But now that we have sailed out from the striking rocks, I trow that never hereafter will there be another such fearful thing, if indeed we go on our way following the counsel of Phineus."

Thus he spake, and straightway they ceased from such words and gave unwearying labour to the oar; and quickly they passed by the swiftly flowing river Rhebas and the peak of Colone, and soon thereafter the Black headland, and near it the mouth of the river Phyllis, where aforetime Dipsacus received in his home the son of Athumas, when with his ram he was flying from the city of Orchomenus; and Dipsacus was the son of a meadow-nymph, nor was insolence his delight, but contented by his father's stream he dwelt with his mother, pasturing his flocks by the shore. And quickly they sighted and sailed past his shrine and the broad banks of the river and the plain, and deep-flowing Calpe, and all the windless night and the day they bent to their tireless oars. And even as ploughing oxen toil as they cleave the moist earth, and sweat streams in abundance from flank and neck; and from beneath the yoke their eyes roll askance, while the breath ever rushes from their mouths in hot gasps; and all day long they toil, planting their hoofs deep in the ground; like them the heroes kept dragging their oars through the sea.

Now when divine light has not yet come nor is it utter darkness, but a faint glimmer has spread over the night, the time when men wake and call it
twilight, at that hour they ran into the harbour of the desert island Thynias and, spent by weary toil, mounted the shore. And to them the son of Leto, as he passed from Lycia far away to the countless folk of the Hyperboreans, appeared; and about his cheeks on both sides his golden locks flowed in clusters as he moved; in his left hand he held a silver bow, and on his back was slung a quiver hanging from his shoulders; and beneath his feet all the island quaked, and the waves surged high on the beach. Helpless amazement seized them as they looked; and no one dared to gaze face to face into the fair eyes of the god. And they stood with heads bowed to the ground; but he, far off, passed on to the sea through the air; and at length Orpheus spake as follows, addressing the chiefs:

"Come, let us call this island the sacred isle of Apollo of the Dawn since he has appeared to all, passing by at dawn; and we will offer such sacrifices as we can, building an altar on the shore; and if hereafter he shall grant us a safe return to the Haemonian land, then will we lay on his altar the thighs of hornèd goats. And now I bid you propitiate him with the steam of sacrifice and libations. Be gracious, O king, be gracious in thy appearing."

Thus he spake, and they straightway built up an altar with shingle; and over the island they wandered, seeking if haply they could get a glimpse of a fawn or a wild goat, that often seek their pasture in the deep wood. And for them Leto's son provided a quarry; and with pious rites they wrapped in fat the thigh bones of them all and burnt them on the sacred altar, celebrating Apollo, Lord of Dawn. And round the burning sacrifice they set up a broad
dancing-ring, singing, "All hail, fair god of healing, Phoebus, all hail," and with them Oeagrus' goodly son began a clear lay on his Bistonian lyre; how once beneath the rocky ridge of Parnassus he slew with his bow the monster Delphyne, he, still young and beardless, still rejoicing in his long tresses. Mayst thou be gracious! Ever, O king, be thy locks unshorn, ever unravaged; for so is it right. And none but Leto, daughter of Cocus, strokes them with her dear hands. And often the Corycian nymphs, daughters of Pleistus, took up the cheering strain crying "Healer"; hence arose this lovely refrain of the hymn to Phoebus.

Now when they had celebrated him with dance and song they took an oath with holy libations, that they would ever help each other with concord of heart, touching the sacrifice as they swore; and even now there stands there a temple to gracious Concord, which the heroes themselves reared, paying honour at that time to the glorious goddess.

Now when the third morning came, with a fresh west wind they left the lofty island. Next, on the opposite side they saw and passed the mouth of the river Sangarius and the fertile land of the Mariandyni, and the stream of Lycus and the Anthemocisian lake; and beneath the breeze the ropes and all the tackling quivered as they sped onward. During the night the wind ceased and at dawn they gladly reached the haven of the Acherusian headland. It rises aloft with steep cliffs, looking towards the Bithynian sea; and beneath it smooth rocks, ever washed by the sea, stand rooted firm; and round them the wave rolls and thunders loud, but above, wide-spreading plane trees
grow on the topmost point. And from it towards the land a hollow glen slopes gradually away, where there is a cave of Hades overarched by wood and rocks. From here an icy breath, unceasingly issuing from the chill recess, ever forms a glistening rime which melts again beneath the midday sun. And never does silence hold that grim headland, but there is a continual murmur from the sounding sea and the leaves that quiver in the winds from the cave. And here is the outfall of the river Acheron which bursts its way through the headland and falls into the Eastern sea, and a hollow ravine brings it down from above. In after times the Nisaean Megarians named it Soönautes when they were about to settle in the land of the Mariandyni. For indeed the river saved them with their ships when they were caught in a violent tempest. By this way the heroes took the ship through the Acherusan headland and came to land over against it as the wind had just ceased.

Not long had they come unmarked by Lycus, the lord of that land, and the Mariandyni—thely, the slayers of Amycus, according to the report which the people heard before; but for that very deed they even made a league with the heroes. And Polydeuces himself they welcomed as a god, flocking from every side, since for a long time had they been warring against the arrogant Bebrycians. And so they went up all together into the city, and all that day with friendly feelings made ready a feast within the palace of Lycus and gladdened their souls with converse. Aeson’s son told him the lineage and

1 i.e. Saviour of sailors.
2 i.e. through the ravine that divides the headland.
APOLLONIUS RHODIUS

σφωντέρων μνθείθ' ἐτάρων, Πελιάο τ' ἑφετμάς, ἦδ' ὡς Δημηνιάδεσσιν ἐπεξεισώντο γυναιξίν, ὡς τε Κύθηκον ἀμφὶ Δολιονήν ἐτελέσαν. Μυσίδα δ' ὡς ἀφίκοντο Κίον θ', ὡς κάλλιπου ἤρω Ἡρακλέων ἀέκοτη νόῳ, Γλαύκοις τε βάξειν πέφραδε, καὶ Βέβρυκας ὅποιος Ἀμυκὸν τ' ἐδάξαν, καὶ Ψιθός ἔειπε θεοπροπίας τε δύνη τε, ἦδ' ός Κυανέας πέτρας φύγων, ὃς τ' ἄβδολησαν πλητοίδη κατὰ νῆσον. ὃ δ' ἐξείς ἐνέποντος βέλγαν' ἄκοψι θυμών' ἄχος δ' ἔλευν Ἡρακλῆι λειπομένῳ, καὶ τοῦτον ἐπος πάντεσσι μετηύδα.

"Ὡ φίλοι, οὖν φωτὸς ἀποπλαγχθέντες ἀρωγῆς πείρητ' ἐς Διήθην τόσον πλάον. εὐ γὰρ ἐγὼ μων Δασκύλου ἐν μεγάροις καταντόθη πατρὸς ἐμοίο οἰδ' ἐσιδόν, ὃτε δεύρο δ' Ἀσίδος ἥπεροιο πεῖζός ἰβή ξωστήρα φιλοπολέμου κοµίζων Ἰππολύτις' ἐμὲ δ' εὔρε νέον χροάντα ιούλους. ἐνθα δ' ἐπὶ Πριῶλασ κασιγνήτοιο θανότοσ ἡµετέρου Μυσιόσιν ὑπ' ἀνδράσιν, ὄντενα λαός οἰκτίσσων ἐλέγοιεν ὀδύρηται ἐξέτι κείνου, ἀθλεύων Τιτήρι ἀπεκαίνυτο πυγμαχέοντα καρτερόν, ὃς πάντεσσι μετέπρεπε θηέοις εἴδος τ' ἠδὲ βίην' χαμάδες δὲ οἱ ἥλασ' ὀδύνας. αὐτὼ ὁμοί Μυσιόσιν ἐμφ' ὑπὸ πατρὶ δάμασσει καὶ Φρύγας, οὶ ναιοῦσιν ὀμώλακας ἥμιν ἀρούρας, φύλα τε Βιθυνῶν αὐτῇ κτειτίσσατο γαίη, ἐστ' ἐπὶ 'Ῥηβαίον προχοὰς σκότελον τε Κολώνης' Παφλαγόνες τ' ἐπὶ τοὺς Πελοπήνιους εἴκαθαν αὐτοὺς, 790

1 καὶ Φρύγας] Μέγαθενος is given in the scholia as a variant.

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name of each of his comrades and the behests of Pelias, and how they were welcomed by the Lemnian women, and all that they did at Dolionian Cyzicus; and how they reached the Mysian land and Cius, where, sore against their will, they left behind the hero Heracles, and he told the saying of Glauceus, and how they slew the Bebrycians and Amycus, and he told of the prophesies and affliction of Phineus, and how they escaped the Cyanean rocks, and how they met with Leto’s son at the island. And as he told all, Lycaus was charmed in soul with listening; and he grieved for Heracles left behind, and spake as follows among them all:

“O friends, what a man he was from whose help ye have fallen away, as ye cleave your long path to Aeetes; for well do I know that I saw him here in the halls of Daseylus my father, when he came hither on foot through the land of Asia bringing the girdle of warlike Hippolyte; and me he found with the down just growing on my cheeks. And here, when my brother Priolas was slain by the Mysians—my brother, whom ever since the people lament with most piteous dirges—he entered the lists with Titias in boxing and slew him, mighty Titias, who surpassed all the youths in beauty and strength; and he dashed his teeth to the ground. Together with the Mysians he subdued beneath my father’s sway the Phrygians also, who inhabit the lands next to us, and he made his own the tribes of the Bithynians and their land, as far as the mouth of Rhebas and the peak of Colone; and besides them the Paphlagonians of Pelops yielded just as they were,
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

δόσσους Βιλλαίοιο μέλαιν περιάγνυται ὕδωρ.

άλλα με νῦν Ἐβερρυκες ὑπερβασίη τ᾽ Ἀμύκουο

τηλοθε καιετάουτος, ἐνόσφισαν, Ἡρακλῆς,

δὴν ἀποτεμνόμενοι γαῖς ἀλικ, ὦφρ' ἐβάλοντο

οῦρα βαθυρρευόντος ὑφ' εἰαμεναῖς 'Ὑπόουο.

ἐμμης δ' ἐξ ὑμέων ἔδοσαν τίσιν' οὐδέ ἐ φημι

ἡματη τρὸδ' ἀείκηθλ τεῶν ἐπελάσσαι ἄρθα,

Ὑνδρίδην Ἐβερρυξίν, ὃτ' ἀνέρα κεῖον ἐπεφευρ.

τὸ νῦν ἤτειν' ἡγὸ τίσαι χάριν ἀρκίος εἴμη,

τίσω προφρονώνω. ἡ γὰρ θέμες ἐπεδανούσιν

ἀνδρᾶσιν, εὐτ' ἀρρέων ἀρείον ἀλλοι οὐκέλλειν.

ξυνὴ μὲν πάντεσσιν ὀμόστολον ὑμμιν ἐπεσθαί

Δάσευολον ὀτρουνέω, ἔμοι νιέα τοῦ δ' ἱόντος,

ἡ τ' ἄν ἐνεξίσοις διεξ' ἄλας ἀντιάουτε

ἀνδράσιν, ὦφρ' αὐτοί ποτε στόμα Θερμόδοντος.

νόσφι δὲ Υνδρίδαις Ἀχερονίδος ὑψόθεν ἀκρης

εἴσομαι ἱερόν αὐτοῦ τὸ μὲν μάλα τηλοθε πάντες

ναιτίλοι οὐ πέλλαγος θηεύμενοι ἱλαξονται

καὶ κὲ σφιν μετέπειτα πρὸ ἄστεοι, οἴα θεόσιν,

πλῶνας εὐαρότοιο γῆς πεδίοιο ταμοίμην.'

'Ὡς τότε μὲν δαίτ' ἀμφε πανήμεροι ἐψιώνωντο.

ἡρί γε μὴν ἐπὶ νήια καθήσαν ἐγκονόντες.

καὶ δ' αὐτός σὺν τοῖς Δύκοις καὶ, μυρὶ ἐπάσσας

δώρα φέρειν' ἄμα ὦ νια δόμων ἐκπεμπε νέαθα.

'Ἐνθά δ' Ἀβαντιάδην πεπρωμένη ἥλασε μοῦρα

'Ἰδμονα, μαντοσύνης κεκασμένον' ἀλλά μὲν εἰτε

μαντοσύναι ἐσάωσαν, ἐπεὶ χρεοὶ ἐγε δαμὴν.

κεῖτο γὰρ εἰαμελή δονακώδεος ἐν ποταμοῦ

ψυχόμενοι λάγονας τε καὶ ἀστετούν ὠλύ νηδόν

κάπριοιν ἄρμῳδων, ὀλοῦν τέρας, ὃν Ῥα καὶ αὖται

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even all those round whom the dark water of Billaeus breaks. But now the Bebrycians and the insolence of Amycus have robbed me, since Heracles dwells far away, for they have long been cutting off huge pieces of my land until they have set their bounds at the meadows of deep-flowing Hypius. Nevertheless, by your hands have they paid the penalty; and it was not without the will of heaven, I trow, that he brought war on the Bebrycians this day—he, the son of Tyndareus, when he slew that champion. Wherefore whatever requital I am now able to pay, gladly will I pay it, for that is the rule for weaker men when the stronger begin to help them. So with you all, and in your company, I bid Dascylus my son follow; and if he goes, you will find all men friendly that ye meet on your way through the sea even to the mouth of the river Thermodon. And besides that, to the sons of Tyndareus will I raise a lofty temple on the Acherusian height, which all sailors shall mark far across the sea and shall reverence; and hereafter for them will I set apart outside the city, as for gods, some fertile fields of the well-tilled plain."

Thus all day long they revelled at the banquet. But at dawn they hied down to the ship in haste; and with them went Lycus himself, when he had given them countless gifts to bear away; and with them he sent forth his son from his home.

And here his destined fate smote Idmon, son of Abas, skilled in soothsaying; but not at all did his soothsaying save him, for necessity drew him on to death. For in the mead of the reedy river there lay, cooling his flanks and huge belly in the mud, a white-tusked boar, a deadly monster, whom even the
νῦν ἡλειονόμοι ὑπεδέκωσαν· οὔτε τις ἀνδρῶν ἤδεις· οὗτος δὲ κατὰ πλατυ βόσκετο τύφος. 
αὐτάρ ἐγὼ ἱλονέτος ἀνὰ θρόφοις ποταμοῖο νύσσετ 'Ἀβαντιάδης· ὅ δ' ἄρ' ἐκπόθεν ἀφράστου ὦψι μάλ' ἐκ δυνάκων ἀνεπάλμενοι ἦλασε μηρὸν ἀγάθην, μέσσας δὲ σὺν ὀστέοι ἔνας ἔκερσεν.
οὔδ' ὅ γε κλάγχας οὔτε πέσεν· οἱ δὲ τυπάντος ἀθρόοι ἀντιάχησαν. ὀρέξατο ὃ αἰχ' ὀλοοὶ 
Πηλεὺς αἰγανή φύγαδ' εἰς ὅς ὀρμηθέντος κατρίζου· ἔσυντο δ' αὐτὸς ἐναντίος ἀλλὰ μὲν Ἰδας 830 ὀφάσε, βεβρυχὸς δὲ θοῦ περικάππεσε δουρί.
καὶ τὸν μὲν χαμάδες λιπὸν αὐτόθι πεπτήναμ' 
τὸν δ' ἔταρχι ἐπὶ νῆα φέρον ψυχορραγόντα, 
ἀχρημενοι, κείρεσοι δ' εὖν ἐνικάτθιαν ἔταίρων. 
"Ενθα δὲ ναυτελάης μὲν ἐρητύοντο μέλεσθαι, 
ἀμφ' δὲ κηθείᾳ νέκνους μὲνον ἀσχαλώστες, 
ἡματα δὲ τρία πάντα γώνων· ἐτέρῃ δὲ μιᾶν ἦδη 
τάρχου μεγαλωστὶ· συνεκτεραῖς δὲ λαδὸς 
αὐτῷ ὤμοι βασιλῆς Λύκερ· παρὰ δ' ἀσπέτα μῆλα 
ἡ θάμες οἰχομένους, ταφία λαιμοτόμησαν.
καὶ δὴ τοις κέχυται τοῦτ' ἀνέρος ἐν χώσιν κείρῃ 
τόμβος· σήμα δ' ἐπεστε καὶ ψυχονοις ἠδέσθαι, 
ηπίον ἐκ κοτίνοιο φάλαγξ· θαλέθει δὲ τε φύλλοις 
ἀκρής τυπθὸν ἐνερ' Ἀχερουσίδος. εἰ δὲ με καὶ τὸ 
χρείων ἀπηλεγέως Μούσεων ὑπὸ γηρύσασθαι, 
τόνδε πολυσσοῦχον διεπέφραδε Βοϊώτοισιν 
Νισαίωσι τε Φοῖβος ἐπερρίδῃ ἦλασθαι, 
ἀμφ' δὲ τήνυε φάλαγγα παλαιγενέος κοτίνοιο 840

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nymphae of the marsh dreaded, and no man knew it; but all alone he was feeding in the wide fen. But the son of Abas was passing along the raised banks of the river, and the boar from some unseen lair leapt out of the reed-bed, and charging gashed his thigh and severed in twain the sinews and the bone. And with a sharp cry the hero fell to the ground; and as he was struck his comrades flocked together with answering cry. And quickly Peleus with his hunting spear aimed at the murderous boar as he fled back into the fen; and again he turned and charged; but Idas wounded him, and with a roar he fell impaled upon the sharp spear. And the boar they left on the ground just as he had fallen there; but Idmon, now at the last gasp, his comrades bore to the ship in sorrow of heart, and he died in his comrades' arms.

And here they stayed from taking thought for their voyaging and abode in grief for the burial of their dead friend. And for three whole days they lamented; and on the next they buried him with full honours, and the people and King Lyceus himself took part in the funeral rites; and, as is the due of the departed, they slaughtered countless sheep at his tomb. And so a barrow to this hero was raised in that land, and there stands a token for men of later days to see, the trunk of a wild olive tree, such as ships are built of; and it flourishes with its green leaves a little below the Acherusian headland. And if at the bidding of the Muses I must tell this tale outright, Phoebus strictly commanded the Boeotians and Nisaecans to worship him as guardian of their city, and to build their city round the trunk of the ancient wild olive; but they,
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instead of the god-fearing Aeolid Idmon, at this day honour Agamemnor.

Who was the next that died? For then a second time the heroes heaped up a barrow for a comrade dead. For still are to be seen two monuments of those heroes. The tale goes that Tiphys son of Hagnias died; nor was it his destiny thereafter to sail any further. But him there on the spot a short sickness laid to rest far from his native land, when the company had paid due honours to the dead son of Abas. And at the cruel woe they were seized with unbearable grief. For when with due honours they had buried him also hard by the seer, they cast themselves down in helplessness on the sea-shore silently, closely wrapped up, and took no thought for meat or drink; and their spirit drooped in grief, for all hope of return was gone. And in their sorrow they would have stayed from going further had not Hera kindled exceeding courage in Ancyclus, whom near the waters of Imbrusus Astypalaia bore to Poseidon; for especially was he skilled in steering and eagerly did he address Peleus:

"Son of Ancyclus, is it well for us to give up our toils and linger on in a strange land? Not so much for my prowess in war did Jason take me with him in quest of the fleece, far from Parthenia, as for my knowledge of ships. Wherefore, I pray, let there be no fear for the ship. And so there are here other men of skill, of whom none will harm our voyaging, whomsoever we set at the helm. But quickly tell forth all this and boldly urge them to call to mind their task."

Thus he spake; and Peleus' soul was stirred with gladness, and straightway he spake in the midst of
all: "My friends, why do we thus cherish a bootless grief like this? For those two have perished by the fate they have met with; but among our host are steersmen yet, and many a one. Wherefore let us not delay our attempt, but rouse yourselves to the work and cast away your griefs."

And him in reply Aeson's son addressed with helpless words: "Son of Aeacus, where are these steersmen of thine? For those whom we once deemed to be men of skill, they even more than I are bowed with vexation of heart. Wherefore I forebode an evil doom for us even as for the dead, if it shall be our lot neither to reach the city of fell Aeetes, nor ever again to pass beyond the clashing rocks to the land of Hellas, but a wretched fate will enshroud us here ingloriously till we grow old for naught."

Thus he spake, but Aeacus quickly undertook to guide the swift ship; for he was stirred by the impulse of the goddess. And after him Erginus and Nauplius and Euphemus started up, eager to steer. But the others held them back, and many of his comrades granted it to Aeacus.

So on the twelfth day they went aboard at dawn, for a strong breeze of westerly wind was blowing. And quickly with the oars they passed out through the river Acheron and, trusting to the wind, shook out their sails, and with canvas spread far and wide they were cleaving their passage through the waves in fair weather. And soon they passed the outfall of the river Callichorus, where, as the tale goes, the Nysean son of Zeus, when he had left the tribes of the Indians and came to dwell at Thebes, held revels and arrayed dances in front of a cave, wherein he passed unsmilng sacred nights, from which time
the neighbours call the river by the name of Calichorus\textsuperscript{1} and the cave Aulion.\textsuperscript{2}

Next they beheld the barrow of Sthenelus, Actor's son, who on his way back from the valorous war against the Amazons—for he had been the comrade of Heracles—was struck by an arrow and died there upon the sea-beach. And for a time they went no further, for Persephone herself sent forth the spirit of Actor's son which craved with many tears to behold men like himself, even for a moment. And mounting on the edge of the barrow he gazed upon the ship, such as he was when he went to war; and round his head a fair helm with four peaks gleamed with its blood-red crest. And again he entered the vast gloom; and they looked and marvelled; and Mopsus, son of Ampyclus, with word of prophecy urged them to land and propitiate him with libations. Quickly they drew in sail and threw out hawsers, and on the strand paid honour to the tomb of Sthenelus, and poured out drink offerings to him and sacrificed sheep as victims. And besides the drink offerings they built an altar to Apollo, saviour of ships, and burnt thigh bones; and Orpheus dedicated his lyre; whence the place has the name of Lyra.

And straightway they went aboard as the wind blew strong; and they drew the sail down, and made it taut to both sheets; then Argo was borne over the sea swiftly, even as a hawk soaring high through the air commits to the breeze its outspread wings and is borne on swiftly, nor swerves in its flight, poising in the clear sky with quiet pinions. And lo, they passed by the stream of Parthenius as it flows into the sea, a

\textsuperscript{1} i.e. river of fair dances, \quad \textsuperscript{2} i.e. the bedchamber.
πρηστάτου ποταμοῦ, παρεμέτρεον, δι ένει κούρη
Δητώις, ἀγρηθεῖν ὅτι οὔρανον εἰσαναβαίνῃ,
όν δέμας ἰμερτούσιν ἀναψύχει ύδάτεσσιν.
νυκτὶ δ' ἐπειτ' ἀλληκτον ἐπιπροτέρωσε θέοντες
Σήσαμον αἴτησίνου τε παρεξενέοντ Ερυθίνους,
Κρασθαλον, Κράμμαν τε καὶ ὑλῆντα Κύντωρον.
ἐκθεν δ' αὐτεῖ Κάραμβιν ἀμ' ἡλλιοὶ βολήσων
γυμνὴν ταραμαρὰ παρὰ ουρλίν ἐπείτ' ἤλιαννον ἐρετοῖς
Αἰγιαλὸν πρόπαν ἡμαρ ὁμὼς καὶ ἐπ' ἢματε νύκτα.
Ἀλτίκα δ' Ἀσσυρίης ἐπέβαιν χθονός, ἐνθα
Σινώτην,
θυγατέρ' Ἀσσωποίῳ, καθίσσατο, καὶ οἱ ὁπασσεν
παρθενίνην Ζεὺς αὐτός, ὑποσχείσης δολωθείς.
δή γὰρ ο μένος νικηθηντός ἐξέδετο· νεῦσε δ' ὅγ' αὑτῇ
δωσεμέναι, δ' καὶ ἂν μετὰ φρεσίν θυόσειν.
ἡ δέ εἰ παρθένην ἐτήσατο κερδοσύνης.
ἀς δὲ καὶ Ἁπόλλωνα παρῆπαςε εὐνυπηθήναι
ἴέμενον, ποταμόν τ' ἐπὶ τοῖς Ἀλνυν οὐδὲ μὲν
ἀνδρών
τήγη πτε τε ἰμερτήσει ἐν ἄγκοινῃς δάμασσεν.
ἐνθα δὲ Τρικκαλοὶ ἀγανοῦ Δημάχου
νεὶς, Δηλέαν τε καὶ Αὐτόλυκος Φλογός τε
τήμως ἥθ', Ἡρακλῆς ἀποπλαγχεντές, ἕναιον
οἴρα τόθ', ὅς ἐνόησαν αριστήμοι στόλον ἀνδρῶν,
σφᾶς αὐτοὺς νημερτές ἐπέφραδον ἀντιάστατες·
οὔτ' ἔτι μεμάζειν θέλον ἐμπεδοῦν, ἀλλ' ἐνὶ νη,
ἀργότας παράσσον ἐπιπελώστος, ἔβησαν.
τοῦτο δ' ομοῖο μετέπειτα ὅμη πεφορημένοι ἀγῆ
λείπον Ἀλυν ποταμόν, λείπον δ' ἀγχέρρουν Ἰριν,
ηδ' καὶ Ἀσσυρίης πρόχυσιν χθονός· ἡμάτε δ' αὐτῷ
γνάμψαν Ἀμαξώνιδον ἐκαθεὶν λιμενήχον ἀκρην.
most gentle river, where the maid, daughter of Leto, when she mounts to heaven after the chase, cools her limbs in its much-desired waters. Then they sped onward in the night without ceasing, and passed Sesamus and lofty Erythini, Crobialus, Cromna and woody Cytorus. Next they swept round Carambis at the rising of the sun, and plied the oars past endless Aegialus, all day and on through the night.

And straightway they landed on the Assyrian shore where Zeus himself gave a home to Sinope, daughter of Asopus, and granted her virginity, beguiled by his own promises. For he longed for her love, and he promised to grant her whatever her heart’s desire might be. And she in her craftiness asked of him virginity. And in like manner she deceived Apollo too who longed to wed her, and besides them the river Halys, and no man ever subdued her in love’s embrace. And there the sons of noble Deimachus of Tricca were still dwelling, Deileon, Autolycus and Phlogius, since the day when they wandered far away from Hercules; and they, when they marked the array of chieftains, went to meet them and declared in truth who they were; and they wished to remain there no longer, but as soon as Argestes\(^1\) blew went on ship-board. And so with them, borne along by the swift breeze, the heroes left behind the river Halys, and left behind Iris that flows hard by, and the delta-land of Assyria; and on the same day they rounded the distant headland of the Amazons that guards their harbour.

\(^1\) The north-west wind.
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"Ενθα ποτὲ προμολογοῦσαν Ἀρητίαδα Μελανίππην ἦρως Ἡρακλῆς ἐλοχήσατο, καὶ οἱ ἄποινα Ἱππολύτης ξωστήρα παναίλολον ἐγγυαλόειν ἀμφι κασειγνύτης δὲ ὑπήμονα πέμψειν ὅπισθο. τῆς οὖν ἐν κόλπῳ, προχοίς ἐπὶ Θερμόδοντος, κέλσαι, ἔπει καὶ πόντος ὅριντο νισσαμένεισσιν. τῷ δὲ οὔς τις ποταμὸν ἐνελώγκιος, οὐδὲ ρέεθρα τάσσ᾽ ἐπὶ γαῖαν ἤσις παρέξ ἠθεῖ ἀνδραὶ πάλλων. τετράκες εἰς ἐκατὸν δευτερό κεν, εἰ τις ἐκαστὰ περιπάζοις μία δ᾽ οὖν ἐτήτυμος ἐπελεκτο πηγή. ἂ μὲν τ᾽ ἔξ ὅρεων κατανισσεῖται ἤπειρονδε ὑψηλῶν, ἢ τε φασὶν Ἀμαξόνια κλείσθαι. ἐνθεν δ᾽ αἰσθανόμενοι ἐπικίνδυνοι ἐνδοθε γαῖαν ἀντικρῆν τῶ καὶ οἱ ἐπιστροφοὶ ἐστὶ κέλευθοι ἀιεὶ δ᾽ ἀλλιδος ἄλλη, ὅπῃ κύρσεις μάλιστα ἢπεῖρου χαμαλῆς, εἰλίσσεται ἢ μὲν ἀπωθεῖ, ἢ δὲ πέλας πολεῖς δὲ πόρει νόννυμοι ἑαυτοὶ, ὅπῃ ὑπεξαφύονται δ᾽ ἀμφαδὸν ἀμμονγα παύροις Πόντον ἐς Ἀλεξίων κυρτὴν ὑπερέωται ἄχνην, καὶ νῦ κε δηθύνωτες Ἀμαξονίδεσσιν ἐμβαν ὑσμίνη, καὶ δ᾽ οὐ κεν ἀναιμωτὶ γ᾽ ἐρίδηναι—οὐ γὰρ Ἀμαξονίδες μάλ᾽ ἐπιττίδες, οὐδὲ θέμιστας τίνοι τε φείδων Δοιάντων ἀμφενέμοντο· ἀλλ᾽ οἷς στονοῦσα καὶ Ἀρεός ἐργα μερᾶλειν ὅθ᾽ ἐνα καὶ γενεῖν ἐσαν Ἀρεός Ἀρμονίς τε νύμφῃς, ἢτο Ἀρηὶ φιλαππολέμους τεκε κόύρας, ἀλλεος Ἀκρονίῳ κατὰ πτύχας εὐνηθείσα—εἰ μὴ ἄρ᾽ ἐκ Διόθεν πνοιαι πάλιν ἀργεσταῖ ἠλθοῦν οἰ δ᾽ ἀνέμῳ περιγγέα καλλιποὺς ἀκτῆν, ἐνθα Θεμισκύρειαι Ἀμαξόνες ὁπλίζοντο.

1 ἀχρημ Bubon; ἀχρημ MSS.
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Here once when Melanippe, daughter of Ares, had gone forth, the hero Heracles caught her by ambuscade and Hippolyte gave him her glistening girdle as her sister’s ransom, and he sent away his captive unharmed. In the bay of this headland, at the outfall of Thermodon, they ran ashore, for the sea was rough for their voyage. No river is like this, and none sends forth from itself such mighty streams over the land. If a man should count every one he would lack but four of a hundred, but the real spring is only one. This flows down to the plain from lofty mountains, which, men say, are called the Amazonian mountains. Thence it spreads inland over a hilly country straight forward; wherefrom its streams go winding on, and they roll on, this way and that ever more, wherever best they can reach the lower ground, one at a distance and another near at hand; and many streams are swallowed up in the sand and are without a name; but, mingled with a few, the main stream openly bursts with its arching crest of foam into the Inhospitable Pontus. And they would have tarried there and have closed in battle with the Amazons, and would have fought not without bloodshed—for the Amazons were not gentle foes and regarded not justice, those dwellers on the Doeantian plain; but grievous insolence and the works of Ares were all their care; for by race they were the daughters of Ares and the nymph Harmonia, who bare to Ares war-loving maids, wedded to him in the glens of the Acmonian wood—had not the breezes of Argestes come again from Zeus; and with the wind they left the rounded beach, where the Themiscyreian Amazons
οὐ γὰρ ὀμηγερέες μίαν ἀμ πόλιν, ἀλλ᾽ ἀνὰ γαῖαν
κεκριμέναι κατὰ φύλα διώτριχα ναιετάσσοκν
νόσφι μὲν αἶδ᾽ αὐταί, τίσιν τότε κοιρανείσκεν
Ἱππολύτη, νόσφιν δὲ Δικάσται άμφενέμοντο,
nόσφὶ δ᾽ ἄκοντοβόλοι Χαδήσιαι. ἦματε δ᾽ ἄλλῳ
υικτί τ᾽ ἐπιπλομένη Χαλύβων παρά γαίαν ἴκοντο.

Τούτῳ μὲν οὔτε βοῶν ἄροσις μέλει, οὔτε τις ἄλλῃ
φυταλῇ καρποῦ μελίφρονος· οὐδὲ μὲν οἴγε
ποίμνας ἔρεσθεν νομῷ ἐνὶ ποιμαίνουσιν.

άλλα σιδηροφόρον στυφελὴν χόνα γατομένοντες
ἀναφέρονται Βιοτίσιον, οὐδὲ ποτὲ σφιν
νῷος ἀντέλλει καμάτων ἀτερ, ἀλλὰ κελανή
λυγνῷ καὶ καπνῷ κάματον βαρὺν ὀπλεώνουσιν.

Τούτῳ δὲ μετ᾽ αὐτίκ᾽ ἑπεῖτα Γενηταίον Δίδας ἄκρην
γαμψάντες σῶοντο παρέξ Τιβαρηνίδα γαῖαν.

ἐνθ᾽ ἐπεὶ ἄρ κε τέκωται ὅπ᾽ ἀνδράς τε τέκνα
γυναῖκες,

αὐτοὶ μὲν στενάχουσιν ἐνὶ λεχέσσοι πεσόντες,
κρίματα ὅγαμμοι· ταῖ δ᾽ εὐ κομένουσιν ἐδωδῇ
ἀνέρας, ἢδὲ λοιπρὰ λεχόνια τούσι πένωται.

'Ἰρὸν δ᾽ αὐτ᾽ ἐπὶ τοῖς ὄροις καὶ γαῖαις ἄμεβον,
ὑ ὧν Μοσούνικοι ἄν᾽ οὐρέα ναιετάσσουσιν
μόσσυνας, καὶ δ᾽ αὐτοὶ ἐπώνυμοι ἐνθὲν ἑαυτοῖς.
ἀλλοί δὲ δίκη καὶ θέρμια τοῖς τέτυκται.

ὁσσα μὲν ἀφαδῆνε ἐξεῖν θέμας, ἢ ἐνὶ δήμῳ,
ἡ ἄγορα, τάδε πάντα δόμοις ἐνι μηχανώσονται;
ὁσσα δ᾽ ἐνι μεγάροις πεπονήσθηλα, κεῖνα θύραζε
ὑψηλῶς μέσσησιν ἐνὶ ῥέξουσιν ἀγνιαῖς.

οὐδ᾽ εὐνής αἶδος ἐπιδῆμος, ἀλλὰ, σὺν δὲς
φορβίδες, οὐδ᾽ ἡβαιῶν ἀντιξόμενοι παρεύονται,
μῆκονται χαμαίδες ξυνὴ φιλότητι γυναίκῶν.
earth they lie with the women. Their king sits in
the loftiest hut and dispenses upright judgments
to the multitude, poor wretch! For if haply he err
at all in his decrees, for that day they keep him shut
up in starvation.

They passed them by and eleft their way with
oars over against the island of Ares all day long; for
at dusk the light breeze left them. At last they
spied above them, hurtling through the air, one of
the birds of Ares which haunt that isle. It shook
its wings down over the ship as she sped on and
sent against her a keen feather, and it fell on the
left shoulder of goodly Oileus, and he dropped his
oar from his hands at the sudden blow, and his
comrades marvelled at the sight of the winged bolt.
And Eribotes from his seat hard by drew out the
feather, and bound up the wound when he had
loosed the strap hanging from his own sword-sheath;
and besides the first, another bird appeared swooping
down; but the hero Clytius, son of Eurytus—for he
bent his curved bow, and sped a swift arrow against
the bird—struck it, and it whirlèd round and fell
close to the ship. And to them spake Amphidamas,
son of Alcus:

"The island of Ares is near us; you know it your-
selves now that ye have seen these birds. But little
will arrows avail us, I trow, for landing. But let us
constrive some other device to help us, if ye intend
to land, bearing in mind the injunction of Phineus.
For not even could Heracles, when he came to
Arcadia, drive away with bow and arrow the birds
that swam on the Stymphalian lake. I saw it
myself. But he shook in his hand a rattle of bronze
and made a loud clatter as he stood upon a lofty
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tηλοῦ, ἀτυχηλῷ ὑπὸ δείματι κεκληγμένα.
tῷ καὶ νῦν τοῖς τινὶ ἐπιφανειάμεθα μήτιν·
αὐτῶς δὲ ἄν τὸ πάροιδον ἐπιφανεῖς ἐνέποιμι.
ἀνθέμενοι κεφαλῆσιν ἀφελοῦσό τε τρυφαλείας,
ἣμίσει μὲν ἐρέσσετ' ἀμοιβαίος, ημίσεις δὲ
δοῦρασ ἐξ ἐντούκει καὶ ἀσπίσιν ἁρσετε νῆα.
αὐτὰρ πασσυνίθεν περιώσιον ὁρνύτ' ἀντὶν
ἀθρόοι, ὑφρα κολώφων ἀνθείη φοβεώνται
νεόντας τε λόφους καὶ ἐπήρα δούραθ' ὑπερθέν.
εἰ δὲ κεν αὐτὴν νῆσον ἱκώμεθα, δὴ τὸτ' ἐπετεὶ
σὺν κελάδῳ σακάεσσι πελώριον ὁρσετε δωποῦν.
"Ὡς ἂρ' ἐφὴ· πάντεσσι δ' ἐπίρροθος ἤνδανε
μῆτις.
ἀμφὶ δὲ χαλκείας κόρυθας κεφαλῆσιν ἔθεντο
dεινὸν λαμπρομένας, ἐπὶ δὲ λόφοι ἐσσεῖοντο
φοινίκευο. καὶ τοι μὲν ἀμοιβῇβην ἐλάσσονον·
τοὶ δ' αὐτ' ἐρχείρσει καὶ ἀσπίσι νῆ' ἐκάλυψαν.
δάματος ἀγλαίην τε καὶ ὑστοῦ ἔμμεναι ἄλκαρ,
ἀλλω δ' ἐσπεδον ἄλλος ὅμοις ἐπαρμοῦθ' ἀρήρευ-
ός οὐγ' ἀσπίσι νῆα συναρτύνατες ἔρεσαν.
οίη δὲ κλαγγῇ ὄροι πέλει εὖ ὁμάδοι
ἀνδρῶν κενμένων, ὅποτε ἄγασες φάλαγγες,
τοῖς ἄρ' ὑγάθει νῆσος ἐς ἱέρα κίδωτ' αὐτῆ.
οὐδὲ τὴν' οἰστῶν εὖ' ἐσέδρακον, ἀλλ' ὅτε νῆσῳ
χρύσαντες σακάεσσιν ἐπέκτυσον, αὐτίκ' ἂρ' οὐγε
μυρίοι ἐνθα καὶ ἐνθα πεφυξότες ἠρέδοντο.
ὡς δ' ὅποτε Κρονίδης πυκνών ἐφένησε χάλαξαν
ἐκ νεφέων ἀνά τ' ἀστυ καὶ οἰκία, τοὶ δ' ὑπὸ τοῖς
ἐνναῦτι κάναβον τεγέων ὑπερ εἰσαίωντες
ἵναι αἰκήν, ἐπεὶ οὗ σφε κατέλλαβε χείματος ὡρὴ
ἀπροφάτως, ἀλλὰ πρὶν ἐκαρτούνατο μέλαθρον.
peak, and the birds fled far off, screeching in bewildered fear. Therefore now too let us contrive some such device, and I myself will speak, having pondered the matter beforehand. Set on your heads your helmets of lofty crest, then half row by turns, and half fence the ship about with polished spears and shields. Then all together raise a mighty shout so that the birds may be scared by the un-wonted din, the nodding crests, and the uplifted spears on high. And if we reach the island itself, then make mighty noise with the clashing of shields."

Thus he spake, and the helpful device pleased all. And on their heads they placed helmets of bronze, gleaming terribly, and the blood-red crests were tossing. And half of them rowed in turn, and the rest covered the ship with spears and shields. And as when a man roofs over a house with tiles, to be an ornament of his home and a defence against rain, and one tile fits firmly into another, each after each; so they roofed over the ship with their shields, locking them together. And as a din arises from a warrior-host of men sweeping on, when lines of battle meet, such a shout rose upward from the ship into the air. Now they saw none of the birds yet, but when they touched the island and clashed upon their shields, then the birds in countless numbers rose in flight hither and thither. And as when the son of Cronos sends from the clouds a dense hail-storm on city and houses, and the people who dwell beneath hear the din above the roof and sit quietly, since the stormy season has not come upon them unawares, but they have first made strong their roofs; so the birds sent against the heroes a thick
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the waves hurled the sons of Phrixus, together with their massy beam, upon the beach of the island, in the murky night; and the floods of rain from Zeus ceased at sunrise, and soon the two bands drew near and met each other, and Argus spoke first:

"We beseech you, by Zeus the Beholder, whoever ye are, to be kindly and to help us in our need. For fierce tempests, falling on the sea, have shattered all the timbers of the crazy ship in which we were cleaving our path on business bent. Wherefore we entreat you, if haply ye will listen, to grant us just a covering for our bodies, and to pity and succour men in misfortune, your equals in age. Oh, reverence suppliants and strangers for Zeus' sake, the god of strangers and suppliants. To Zeus belong both suppliants and strangers; and his eye, methinks, beholdeth even us."

And in reply the son of Aeson prudently questioned him, deeming that the prophecies of Phineus were being fulfilled: "All these things will we straightway grant you with right good will. But come tell me truly in what country ye dwell and what business bids you sail across the sea, and tell me your own glorious names and lineage."

And him Argus, helpless in his evil plight, addressed: "That one Phrixus an Aeolid reached Aea from Hellas you yourselves have clearly heard ere this, I trow; Phrixus, who came to the city of Aeetes, bestriding a ram, which Hermes had made all gold; and the fleece ye may see even now. The ram, at its own prompting, he then sacrificed to
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

Φυξίλῳ ἐκ πάντων Κρονίδῃ Δι. καὶ μὲν ἔδεκτο Ἀθήνης μεγάρῳ, κούρην τε οἱ ἐγγυάλεξεν Ἡλκιότην ἀναέδυνον ἐνφροσύνης νόοιο. τῶν ἐξ ἀμφοτέρων εἶμεν γένος. ἀλλ’ ὦ μὲν ἢδη γηραῖος θάνε Φρίξος ἐν Λήταο δόμοισιν ἡμεῖς ὁ αὐτίκα πατρὸς ἐφετμάων ἀλέγουντες νεῦμα ἔσεσθ’ ἐσ’ Ὀρχομενῶν κτεινῶν Ἀθάμαντος ἔκητε. εἰ δὲ καὶ οὖνομα ὅθεν ἐπιθεῖς δεδαίθησαι, τῷ δὲ Κυτῆσωρος πέλει οὖνομα, τῷ δὲ τε Φρόντις, τῷ δὲ Μέλας ἐμὲ δ’ αὐτὸν ἐπικλελοίτε κεν Ἀργον.’ Ὁς φάτ’ ἀριστῆς δὲ συνηβολὴ κεχάροντο, καὶ σφεας ἀμφίεσον περιθαμβέες. αὐτάρ ἦσον ἐξαιτίης κατὰ μοῦ ἐμεῖς ἐπείσαντο τοῦ οὖσ’ ἐπέεσσον.

’Ἡ ἄρα δὴ γνωτοὶ πατρῶι ἄμμεν ἀντες λύσεσθ’ εὑμενεντας ἐπαρκέσσαι κακότητα. Κρηθένς γαρ ᾧ Ἀθάμας τε κασθύνης γογγάσκων. Κρηθῆσθαι δ’ νόων ἐγὼ σὺν τοιοῦτ’ ἐταῖρος Ἐλλάδος ἐξ αὐτῆς νέου ἐς τόλμην Λήταο. ἀλλὰ τὰ μὲν καὶ ἐσαύρως ἐνίψαμεν ἀλλήλους. νῶν δ’ ἔσσασθε πάρωθεν. ὡς’ ἐνπεμοίησε δ’ ὅιο θανάτοις ἐς χείρας ἠμᾶς χατέοντας ἰκέσθαι.’

’Ὡς ὑμαῖ, καὶ ἐκ νηὸς δῶκε σφισάς εἴματα δύναι. πασσυνδιῶς δ’ ἤπειτα κάι μετὰ νηὸν Ἄρην, μῆλ’ ἰερευσόμενοι: περί δ’ ἐσχάρῃ ἐστίσαντες ἐσσυμένως, ὅτι ἐκτός ἀνηρεφέος πέλε νηὸν στιάων: εἴπο δὲ μέγας λάθος ἦρημειστο ἱερὸς, ὦ ποτε πᾶσαι Ἀμαζόνεσ εὐχετώμωτο. 1150 1160 1170

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Zeus, son of Cronos, above all, the god of fugitives. And him did Aetes receive in his palace, and with gladness of heart gave him his daughter Chalciope in marriage without gifts of wooing. From those two are we sprung. But Phrixus died at last, an aged man, in the home of Aetes; and we, giving heed to our father's behests, are journeying to Orchomenus to take the possessions of Athamas. And if thou dost desire to learn our names, this is Cythnus, this Phrontis, and this Melas, and me ye may call Argus."

Thus he spake, and the chieftains rejoiced at the meeting, and tended them, much marvelling. And Jason again in turn replied, as was fitting, with these words:

"Surely ye are our kinsmen on my father's side, and ye pray that with kindly hearts we succour your evil plight. For Cretheus and Athamas were brothers. I am the grandson of Cretheus, and with these comrades here I am journeying from that same Hellas to the city of Aetes. But of these things we will converse hereafter. And do ye first put clothing upon you. By heaven's devising, I ween, have ye come to my hands in your sore need."

He spake, and out of the ship gave them raiment to put on. Then all together they went to the temple of Ares to offer sacrifice of sheep; and in haste they stood round the altar, which was outside the roofless temple, an altar built of pebbles; within a black stone stood fixed, a sacred thing, to which of yore the Amazons all used to pray. Nor was it

\footnote{i.e. without exacting gifts from the bridegroom. So in the \textit{Iliad} (ix. 146) Agamemnon offers Achilles any of his three daughters \textit{à dâdes}.}
ἈΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΣ

ἀλλ’ αἰνός ὁλοήσων ἀπηνείησιν ἄρηνεν
Λήστης· τῷ καὶ περιδείδια ναυτίλλεσθαι.
στεῦται δ’ Ἑλλῶν γόνος ἐμμεναι’ ἄμφι δὲ Κόλχων
ἐθνεα ναιετάουσιν ἀπέλονα· καὶ δὲ κεῖν Ἀρει
σμερδαλέην ἐφοην μέγα τε σθένος ἱσοφαρίζοι.
οὖ μὰν οὖθ’ ἀπάνενθεν ἔλειν δέρος Λήσταο
ῥήμιον, τοῖς μὲν ὁφις περὲ τ’ ἄμφι τ’ ἔρυται
ἀθάνατος καὶ ἀνυγνος, δι’ αὐτὴ Γαί’ ἀνέφυσεν
Καυκάσου ὑπεν κηνμοῖσε, Τυφαοῦν ὑπε πέτρη,
ἐνθα Τυφαοῦν φασί Δίως Κρονίδαιο κεραυνῷ
βλήμενον, ὅποτε οἱ στιβαρᾶς ἐπορέξατο χεῖρας,
θερμὸν ἀπὸ κρατός στάξαι φώνοι· ἴκετο δ’ αὐτῶς
οὐρεα καὶ πεδίου Νυστίου, ἐνθ’ ἔτι νῦν περ
κεῖται ὑπομάρυνος Σερβωνίδος ὑδαίει λίμνης.

"Ὡς ἄρ’ ἐφη πολέεσσι δ’ ἐπὶ χλόες εἶλε παρειᾶς
αὐτίκα, τοῖον ἀθάνατον ὅτ’ ἔκλυντο. αἰψά δὲ Πηλεύς
θαρσαλέους ἐπέσσιν ἀμείγατο, φῶνησέν τε·

"Μηδ’ οὖτοι, ἥθελε, λήμνι δεινόσεο θυμῷ.
οὔτε γὰρ ὁδ’ ἄλκην ἐπιδεινόμεθ’, ὡστε χερείους
ἐμμεναι Λήσταο σὺν ἐντεσι πειρηθῆναι;
ἀλλὰ καὶ ἡμέας οὖς ἐπισταρμένους πολέμου
κεῖσε μολείν, μακάρων σχεδὸν αἵματος ἐκγεγαώτας.
τῷ εἰ μὴ φιλότητι δέρος χρύσειον ὑπάσσει,
οὔ οἳ χραιμηθέντι ἐπιέλπομαι ἐθνεα Κόλχων.

"Ὡς οὖν ἄλληλοισιν ἀμοιβαίαν ἱγγορόντῳ,
μέσφ’ αὐτίς δόρποι τοις παρεσάμενοι κατέδαρθεν.
ἡρὶ δ’ ἀνεγραμένους ἐυκραίνης δὲν οὐρος.
ἰστιᾶ δ’ ἱειρῶν, τὰ δ’ ὑπὲρ βενής ἀνέμου
τείνετο· ἡμῖνα δὲ νήσον ἀποπροέλεστον Ἀρνησ.
And at nightfall they came to the island of Philyra, where Cronos, son of Uranus, what time in Olympus he reigned over the Titans, and Zeus was yet being nurtured in a Cretan cave by the Curetes of Ida, lay beside Philyra, when he had deceived Rhea; and the goddess found them in the midst of their dalliance; and Cronos leapt up from the couch with a rush in the form of a steed with flowing mane, but Ocean's daughter, Philyra, in shame left the spot and those haunts, and came to the long Pelasgian ridges, where by her union with the transfigured deity she brought forth huge Cheiron, half like a horse, half like a god.

Thence they sailed on, past the Macrones and the far-stretching land of the Becheiri and the overweening Sapeires, and after them the Byzeres; for ever forward they clave their way, quickly borne by the gentle breeze. And lo, as they sped on, a deep gulf of the sea was opened, and lo, the steep crags of the Caucasian mountains rose up, where, with his limbs bound upon the hard rocks by galling fetters of bronze, Prometheus fed with his liver an eagle that ever rushed back to its prey. High above the ship at even they saw it flying with a loud whirr, near the clouds; and yet it shook all the sails with the fanning of those huge wings. For it had not the form of a bird of the air but kept poising its long wing-feathers like polished oars. And not long after they heard the bitter cry of Prometheus as his liver was being torn away; and the air rang with his screams until they marked the ravening eagle rushing back from the mountain on the self-same track. And at night, by the skill of Argus, they reached broad-flowing Phasis, and the utmost bourne of the sea.
BOOK III
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΔΙΟΥΣ

'Ανδειχα πορφύρουσα εὑς σφίσιν' αὐτίκα δ' Ἡρη τοῖον μητίωσα παροιτέρη ἐκφατο μῦθον· 'Δεῦρ' ἱομεν μετὰ Κύπριν· ἐπιπλόμεναι δὲ μὲν ἀμφω παιδὶ ἔφε εἰςπεῖν ὄτρωνομεν, αἰ κε πλὴν παι τοῦρην Δίντεως πολυφάρμακον οὐσὶ βέλεσιν θέλει οἰσπείςας ἐπ' Ἰῆσον. τὸν δὲ ἄν ὅλω κεῖνης ἐπισέσιν εἰς Ἐλλάδα κώς αἰνάξειν.'

'Ως ἀρ' ἐφη πυκνὴ δὲ συνενάδε μῆτις 'Αδηνη, καὶ μὲν ἔπειν' εξαίτις ἀμείβετο μειλχίοιςιν· 'Ἡρη, νήπια μὲν με πατήρ τέκε τοῦτο βολάνων, οὐδὲ τινα χρείω θελκτήριον οἴδα πόθοιο. εἰ δὲ σοι αὐτὴ μῦθος ἐφαινάνει, ἢ τ' ἀν ἐγωγε ἐσποίμην' σὺ δὲ κεν φαίης ἔπος ἀντίώσας.'

'II, καὶ αἰνίξασαι ἐπὶ μέγα δόμα νέουτο Κύπριδος, ὃ ρά τε οἱ δείμεν πόσιες ἀμφηγήσεις, ὁππότε μὲν τὰ πρῶτα παραὶ Δίως ἤγεν ἁκοὶτεν. ἔρκεα δ' εἰσελθοῦσα ὑπ' αἰθόουση θαλάμου εἶσται, ἵν' ἐντύνεσκε θεᾶ λέχος Ἡφαῖστοιο. ἀλλ' ὃ μὲν ἐς χαλκεῶνα καὶ ἄκμονας ἢρι βεβήκει, νήσοιο πλαγκτῆς εὐρῶν μυχῶν, ὃ ἐνι πάντα δαίδαλα χάλκευεν ὑπῆ πυρός· ἢ δ' ἀρα μοῦνη ἢςτο δόμῳ διωστὸν ἀνὰ θρόνου, ἀνὰ θυράων. λευκοίσιν δ' ἐκάτερθε κόμας ἐπιειμένη ὡμοίς κόσμει χρυσείῃ διὰ κερκίδα, μῆλε δὲ μακροὺς πλέξασθαι πλοκάμους· τὰς δὲ προπάροιβαν ἢδοῦσα ἐοχῆθεν, εἰςω τέ σφ' ἐκάλει, καὶ ἀπὸ θρόνου ὅρατο, εἰςὲ τ' ἐν ψισμοὶσιν· ἀτὰρ μετέπειτα καὶ αὐτὴ ἦξαιν, ἀψήκτους δὲ χεροῖν ἀνεκάσται χαῖτας. τοῖα δὲ μειλιῶσα προσένεπεν αἰμυλλοῖσιν·

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straightway Hera was the first to speak her thought:
"Come, let us go to Cypris; let both of us accost her
and urge her to bid her son (if only he will obey)
speed his shaft at the daughter of Aeetes, the
counsellor, and charm her with love for Jason.
And I deem that by her device he will bring back
the fleece to Hellas."

Thus she spake, and the prudent plan pleased
Athena, and she addressed her in reply with gentle
words:
"Hera, my father begat me to be a stranger to
the darts of love, nor do I know any charm to work
desire. But if the word pleases thee, surely I will
follow; but thou must speak when we meet her."

So she said, and starting forth they came to the
mighty palace of Cypris, which her husband, the
halt-footed god, had built for her when first he
brought her from Zeus to be his wife. And entering
the court they stood beneath the gallery of the
chamber where the goddess prepared the couch of
Hephaestus. But he had gone early to his forge
and anvils to a broad cavern in a floating island where
with the blast of flame he wrought all manner of
curious work; and she all alone was sitting within, on
an inlaid seat facing the door. And her white
shoulders on each side were covered with the mantle
of her hair and she was parting it with a golden
comb and about to braid up the long tresses; but
when she saw the goddesses before her, she stayed
and called them within, and rose from her seat and
placed them on couches. Then she herself sat
down, and with her hands gathered up the locks
still uncombed. And smiling she addressed them
with crafty words:
’Ἡθεία, τῆς δεύτερος νόσος χρείάζεται δημιουργίας αὐτῶς; τί δὲ ἰκάνετο, οὕτως πάρος γε λήμνα φοιτήσουσι, ἐπεὶ περίεστε θεάων;

Τὴν δ’ Ἡρη τοῖς ἄμεσοις ἁμείβομένη προσέειπεν·
’Κερτομέεις· νῦν δὲ κέαρ συνομίλεται ἅττη.
ἔδη γὰρ ποταμῷ ἐνὶ Φάσιδι νῆα κατίσχει
Αἰσιοῦδης, ηὗ ἀλλοί ὡσεὶ μετὰ κώσας ἐπονται,
τῶν ἡτοί πάντων μὲν, ἐπεὶ πέλας ἔργον ὁρατεν,
δείκμεν ἐκπάνγλος, περὶ δ’ Ἀἰσιοῦδαο μᾶλλονα.
τῶν μὲν ἑγών, εἰ καὶ περ ἐς ’Αἰδα ναυτίλληται
λυσόμενος χαλκέων Ἰξίανα νεώθει δεσμῶν,
ῥύσομαι, ὡσον ἐμοὶ ένι σθένος ἐπλετο γυλοις,
ὀφρα μὴ ἐγγελάςε Πελῆς κακῶν οἴκων ἀλύξας,
ὅς μ’ ὑπερηνορέῃ θυεν άγέραστον ἔθηκεν.
καὶ δ’ Ἀλλαοῦ ἔτι καὶ πρὶν ἐμοὶ μέγα φίλατ’ Ἐθηνον
ἐξότ’ ἐπὶ προγοθοίν ἄλει πληθουσοῦν ’Αναύρου
ἀνδρῶν εὐνομίας πειραμένη ἀυτοβόλησεν
θῆρης ἐξαινών, μφετοῦ δ’ ἐπαλίνετο πάντα
οὔρεα καὶ σκοπιαῖ περιμήκεσε, οἳ δὲ κατ’ αὐτῶν
χειμαρροὶ καναχηδὰ κυλευόμενοι φορεύοντο.
γρη δὲ μ’ εἰσομένην ὀλοφύρατο, καὶ μ’ ἀναείρας
αὐτὸς ένιοι ὁμοίοι διέκ προαλές φέρεν ὑδώρ.
τῷ νῦ μοι ἂληκτόν περιτίτεται· οὔδε καὶ ἱάθην
τίς εἰπεν Πελῆς, εἰ μ’ οὔ κε νός τον ὁπάσσεσεν;

"Ως ἡδα. Κύπριν δ’ ἐνεσταισι λάβε χύδων.
ἀξετο δ’ ἀντομένην "Πην έθεν εἰσορώσα, ομοίοι δὲ προαλέσειν ἔγε ἐπέσεσιν"
’Ποῦν θεά, μή τοι τι κακόπετον ἀλλο πέλατο
Κύπριος, εὶ δ’ σείο λαλαμομήνης ἀθέριξω
ὁ ἐπος ἢ τε ἐργον, δ’ κεν χέρες αὕγε κάμοιν ἠπεδανίω, καὶ μὴ τις ἀμοιβαίν χάρες ἐστώ."
"Good friends, what intent, what occasion brings you here after so long? Why have ye come, not too frequent visitors before, chief among goddesses that ye are?"

And to her Hera replied: "Thou dost mock us, but our hearts are stirred with calamity. For already on the river Phasis the son of Aeson moors his ship, he and his comrades in quest of the fleece. For all their sakes we fear terribly (for the task is nigh at hand) but most for Aeson's son. Him will I deliver, though he sail even to Hades to free Ixion below from his brazen chains, as far as strength lies in my limbs, so that Pelias may not mock at having escaped an evil doom—Pelias who left me unhonoured with sacrifice. Moreover Jason was greatly loved by me before, ever since at the mouth of Anaurus in flood, as I was making trial of men's righteousness, he met me on his return from the chase; and all the mountains and long ridged peaks were sprinkled with snow, and from them the torrents rolling down were rushing with a roar. And he took pity on me in the likeness of an old crone, and raising me on his shoulders himself bore me through the headlong tide. So he is honoured by me unceasingly; nor will Pelias pay the penalty of his outrage, unless thou wilt grant Jason his return."

Thus she spake, and speechlessness seized Cypris. And beholding Hera supplicating her she felt awe, and then addressed her with friendly words: "Dread goddess, may no viler thing than Cypris ever be found, if I disregard thy eager desire in word or deed, whatever my weak arms can effect; and let there be no favour in return."
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

"Ὡς ὁφαθ'. "Ἠρη δ' αὐτὶς ἐπιφραδέως ἀγόρευσεν· Ὅπτε βλής χατέουσαι ἰκάνομεν, οὔδὲ τι χειρῶν. ἀλλ' αὐτῶς ἅκουσα τεῦ ἐπικέκλεο παΐδι παρθένων Αἴστεω θέλει πόθερ Αἰσιόνιδαο. εἰ γάρ οἱ κεῖνη συμφρασέαται εὐμενεύσασα, ῥημάδως μιν ἦλοντα δέρος χρύσειον δῶ ἐνοικησεν εἰς Ἰωλκόν, ἐπεὶ δολόσασα τέτυκται.'

"Ὡς ἂρ' ἐφ' Κύπρεις δὲ μετ' ἀμφοτέρησιν ἔειτεν· Ἡρη, Ἀθηναίη τε, πίθουτό κεν ὕμμε μάλιστα, ἡ ἕμοι. ὑμεῖς γάρ ἀναιδήτω περ ἐόντι τυπήν ὡς αἰδώς ἔσσετ· εἰν ὁμασίν· αὐτὰρ ὑμεῖο σύν θεταν, μέλα δ' αἰέν ἐριδιμαλών ἄθερζει. καὶ δὴ οἱ μνεύμα, περισχόμενη κακότητι, αὐτοῖς ὁδούς δυσηχέας ἄξαι ὁστοὺς ἀμφαδιν. τοὺς γάρ ἐπίπευλησε χαλεφθεῖσ, εἰ μὴ τηλόθε χείρας, ἐφ' ἐτι βμον ἑρύκει, ἐξω ἕμψε, μετέπεταν ὡσ ἀτεμβοιμεν ἐσι αὐτῆ."

"Ὡς φάτο· μελήσθαι δὲ θεαί, καὶ ἑσέδρακον ἄνθη 100 ἀλλήλαις. ἡ δ' αὐτίς ἀκηχημένη προσέειπεν· "Ἀλλοις ἁλγεα ταύτα γέλως πέλει· οὔδὲ τι με χρῆ μυθείσθαι πάντεσσαν· ἀλλ' εἰδήναι καὶ αὐτή, νῦν δ' ἐπεὶ ὕμμε φίλον τόδε δὴ πέλει ἀμφοτέρησαις, πειρῆσαι, καὶ μιν μειλεύραι, οὖν ἀπεθῆσαι."

"Ὡς φάτο· τὴν δ' "Ἡρη βαδινῆς ἐπεμάσσατο χειρός, ἧκα δὲ μειδίωσα παραβληθὴν προσέειπεν· Ὅπτω νῦν, Κυθέρεια, τόδε χρέως, ὡς ἀγορεύεισ, ἐρξον ἄφαρ· καὶ μὴ τι χαλέπτεα, μηδ' ἐριδίαν χνομένη σύν παιδί· μεταλλῆξει γὰρ ὀπίσω."

"Ἡ ρα, καὶ ἐλλπεθ θύκων ἑφωμάρτησε δ' Ἀθήνη· ἐκ δ' ἵσαν ἄμφω τάγει παλίσσυτοι. ἡ δ' καὶ αὐτή βῇ ρ' ἵμεν Οὐλύμπων κατὰ πτώχας, εἰ μιν ἐφευροί.
THE ARGONAUTICA, BOOK III

She spake, and Hera again addressed her with prudence: "It is not in need of might or of strength that we have come. But just quietly bid thy boy charm Aectes' daughter with love for Jason. For if she will aid him with her kindly counsel, easily do I think he will win the fleece of gold and return to Iolcus, for she is full of wiles."

Thus she spake, and Cypris addressed them both: "Hera and Athena, he will obey you rather than me. For unabashed though he is, there will be some slight shame in his eyes before you; but he has no respect for me, but ever slights me in contentious mood. And, overborne by his naughtiness, I purpose to break his ill-sounding arrows and his bow in his very sight. For in his anger he has threatened that if I shall not keep my hands off him while he still masters his temper, I shall have cause to blame myself thereafter."

So she spake, and the goddesses smiled and looked at each other. But Cypris again spoke, vexed at heart: "To others my sorrows are a jest; nor ought I to tell them to all; I know them too well myself. But now, since this pleases you both, I will make the attempt and coax him, and he will not say me nay."

Thus she spake, and Hera took her slender hand and gently smiling, replied: "Perform this task, Cytherea, straightway, as thou sayest; and be not angry or contend with thy boy; he will cease hereafter to vex thee."

She spake, and left her seat, and Athena accompanied her and they went forth both hastening back. And Cypris went on her way through the glens of Olympus to find her boy. And she found him apart,
in the blooming orchard of Zeus, not alone, but with
him Ganymedes, whom once Zeus had set to dwell
among the immortal gods, being enamoured of his
beauty. And they were playing for golden dice,
as like-minded boys are wont to do. And already
greedy Eros was holding the palm of his left hand
quite full of them under his breast, standing
upright; and on the bloom of his cheeks a sweet
blush was glowing. But the other sat crouching
hard by, silent and downcast, and he had two dice
left which he threw one after the other, and was
angered by the loud laughter of Eros. And lo,
losing them straightway with the former, he went
off empty-handed, helpless, and noticed not the
approach of Cypris. And she stood before her boy,
and laying her hand on his lips, addressed him:
"Why dost thou smile in triumph, unutterable
rogue? Hast thou cheated him thus, and unjustly
overcome the innocent child? Come, be ready to
perform for me the task I will tell thee of, and I
will give thee Zeus' all-beauteous plaything—the
one which his dear nurse Adrasteia made for him,
while he still lived a child, with childish ways, in
the Idaean cave—a well-rounded ball; no better
toy wilt thou get from the hands of Hephaestus.
All of gold are its zones, and round each double
seams run in a circle; but the stitches are hidden,
and a dark blue spiral overlays them all. But if
thou shouldst cast it with thy hands, lo, like a star,
it sends a flaming track through the sky. This
I will give thee; and do thou strike with thy shaft
and charm the daughter of Aetetes with love for
Jason; and let there be no loitering. For then my
thanks would be the slighter."
THE ARGONAUTICA, BOOK III

Thus she spake, and welcome were her words to the listening boy. And he threw down all his toys, and eagerly seizing her robe on this side and on that, clung to the goddess. And he implored her to bestow the gift at once; but she, facing him with kindly words, touched his cheeks, kissed him and drew him to her, and replied with a smile:

"Be witness now thy dear head and mine, that surely I will give thee the gift and deceive thee not, if thou wilt strike with thy shaft Aeetes’ daughter."

She spoke, and he gathered up his dice, and having well counted them all threw them into his mother’s gleaming lap. And straightway with golden baldric he slung round him his quiver from where it leant against a tree-trunk, and took up his curved bow. And he fared forth through the fruitful orchard of the palace of Zeus. Then he passed through the gates of Olympus high in air; hence is a downward path from heaven; and the twin poles rear aloft steep mountain tops—the highest crests of earth, where the risen sun grows ruddy with his first beams. And beneath him there appeared now the life-giving earth and cities of men and sacred streams of rivers, and now in turn mountain peaks and the ocean all around, as he swept through the vast expanse of air.

Now the heroes apart in ambush, in a back-water of the river, were met in council, sitting on the benches of their ship. And Aeson’s son himself was speaking among them; and they were listening silently in their places sitting row upon row: “My friends, what pleases myself that will I say out; it is for you to bring about its fulfilment. For in
common is our task, and common to all alike is the
right of speech; and he who in silence withholds his
thought and his counsel, let him know that it is he
alone that bereaves this band of its home-return.
Do ye others rest here in the ship quietly with your
arms; but I will go to the palace of Acetes, taking
with me the sons of Phrixus and two comrades as
well. And when I meet him I will first make trial
with words to see if he will be willing to give up the
golden fleece for friendship's sake or not, but
trusting to his might will set at nought our quest.
For so, learning his frowardness first from himself,
we will consider whether we shall meet him
in battle, or some other plan shall avail us, if
we refrain from the war-cry. And let us not
merely by force, before putting words to the test,
deprive him of his own possession. But first it
is better to go to him and win his favour by
speech. Oftentimes, I ween, does speech accomplish
at need what prowess could hardly carry through,
smoothing the path in manner befitting. And he
once welcomed noble Phrixus, a fugitive from his
stepmother's wiles and the sacrifice prepared by his
father. For all men everywhere, even the most
shameless, reverence the ordinance of Zeus, god of
strangers, and regard it."

Thus he spake, and the youths approved the
words of Aeson's son with one accord, nor was there
one to counsel otherwise. And then he summoned
to go with him the sons of Phrixus, and Telamon
and Augeias; and himself took Hermes' wand; and
at once they passed forth from the ship beyond the
reeds and the water to dry land, towards the rising
ground of the plain. The plain, I wis, is called
Κυρκαιον τοδε που κυκλησκεται ἕνθα δε πολλαὶ ἐξεὶς προμαλοὶ τε καὶ ἵτεαι ἐκπεφύασιν, τῶν καὶ ἐπ' ἀκροτάτων νέκυες σειρῆσι κρέμανται δέσμιοι. εἰσὲτι νῦν γὰρ ἄρος Κόλχοισιν ὀριεν ἀνέρας οἱ χομένους πυρὶ καλέμεν' οὐδ' ἐκ γαῖῃ ἑστὶ θέμις στείλαντας ὑπερθ' ἐπὶ σήμα κέεσθαι, ἀλλ' ἐν ἀδεψήτους κατειλύσαντε βοελαῖς δενδρέων ἐξάπτειν ἀκὰς ἄστεος. ἥρει δ' ἵσην καὶ χθῶν ἐμορφεν αἰσαν, ἐπεὶ χθονὶ ταρχώσωνθηλυτέρᾳ· ἡ γὰρ τε ἀκῆθει δεσμοῖ τέτυκται.

Τοισὶ δὲ νισσόμενοις Ἡρη φίλα μητίδωσα ἥρα πουλῦν ἐφήκε δι' ἄστεος, ὀφρα λάθοιεν Κόλχων μυρίων ἥδνος ἐς Αἰήσαυ κιόντεις. ὥσκα δ' ὅτ' ἐκ πεδίου πύλων καὶ δόμαθ' ἱκόντο Αἰήτεοι, τότε δ' αὐτεῖς ἀπεσκέδασεν νέφος Ἡρη. ἔσθαν δ' ἐν προμολήσι τεθησότες ἔρκε ἀνακτός εὑρείας τε πύλας καὶ κίονας, οὐ περὶ τοῖχους ἐξείπθας ἀνέχον· θρηκός δ' ἐφύπερθε δόμοιο λαίνεσθα χαλκέρσεν ἕπι γλυφίδεσσαν ἀρήρει. εὐκηλοί δ' ὑπὲρ οὐδών ἐπειτ' ἐβαν. ἀγχι δὲ τοῖο ἡμερίδες χλοεροίς καταστέφες πετάλωσιν ὑψοῦ ἀείρομενα μέγ' ἐθήλεον. αἱ δ' ὑπὸ τῆς ἣναοι κρήναι πῖσυρες βέον, ὡς ἐλάχηψεν Ἡφαιστος. καὶ ἦ' ἡ μὲν ἀναβλύσεκε γάλακτε, ἢ δ' ὀίνῳ, τριτάτῃ δὲ θυώδει ναεν ἀλοιφῇ· ἡ δ' ἄρ' ύδωρ προφέεσθε, το μὲν ποθε δυσμένης ἐνερτο Πλημάδεσσων, ἀμοιβῆδς δ' ἀνιούσαις κρυστάλλῳ ἑκεῖον κοίλης ἀνεκήςκε πέτρης. τοῦ ἄρ' ἐν μεγάροι Κυταιός Αἰήσαυ τεχνήθης Ἡφαιστος ἐμήσατο θέσκελα ἔργα. καὶ οἱ χαλκόποδας ταύρους κάμω, χάλκεα δὲ σφεών.
Circe's; and here in line grow many willows and osiers, on whose topmost branches hang corpses bound with cords. For even now it is an abomination with the Colchians to burn dead men with fire; nor is it lawful to place them in the earth and raise a mound above, but to wrap them in untanned oxtides and suspend them from trees far from the city. And so earth has an equal portion with air, seeing that they bury the women; for that is the custom of their land.

And as they went Hera with friendly thought spread a thick mist through the city, that they might fare to the palace of Aeetes unseen by the countless hosts of the Colchians. But soon when from the plain they came to the city and Aeetes' palace, then again Hera dispersed the mist. And they stood at the entrance, marvelling at the king's courts and the wide gates and columns which rose in ordered lines round the walls; and high up on the palace a coping of stone rested on brazen triglyphs. And silently they crossed the threshold. And close by garden vines covered with green foliage were in full bloom, lifted high in air. And beneath them ran four fountains, ever-flowing, which Hephaestus had delved out. One was gushing with milk, one with wine, while the third flowed with fragrant oil; and the fourth ran with water, which grew warm at the setting of the Pleiads, and in turn at their rising bubbled forth from the hollow rock, cold as ice. Such then were the wondrous works that the craftsman-god Hephaestus had fashioned in the palace of Cyncean Aeetes. And he wrought for him bulls with feet of bronze, and their mouths were of bronze, and from them they breathed
"After all then, ye were not destined to leave me in your heedlessness and to wander far; but fate has turned you back. Poor wretch that I am! What a yearning for Hellas from some woeful madness seized you at the behest of your father Phrixus. Bitter sorrows for my heart did he ordain when dying. And why should ye go to the city of Orchomenus, whoever this Orchomenus is, for the sake of Athamas' wealth, leaving your mother alone to bear her grief?"

Such were her words; and Aeetes came forth last of all and Eidyia herself came, the queen of Aeetes, on hearing the voice of Chalciope; and straightway all the court was filled with a throng. Some of the thralls were busied with a mighty bull, others with the axe were cleaving dry billets, and others heating with fire water for the baths; nor was there one who relaxed his toil, serving the king.

Meantime Eros passed unseen through the grey mist, causing confusion, as when against grazing heifers rises the gadfly, which oxherds call the breese. And quickly beneath the lintel in the porch he strung his bow and took from the quiver an arrow unshot before, messenger of pain. And with swift feet unmarked he passed the threshold and keenly glanced around; and gliding close by Aeson's son he laid the arrow-notch on the cord in the centre, and drawing wide apart with both hands he shot at Medea; and speechless amazement seized her soul. But the god himself flashed back again from the high-roofed hall, laughing loud; and the bolt burnt deep down in the maiden's heart, like a flame; and ever she kept darting bright glances straight up at Aeson's son, and within her breast her
ΑΠΟΛΛΟΝΙΟΣ ΡΗΧΟΙΟΣ

στηθόντων έκ πυκναί καμάτοι φρένες, ουδέ τιν' ἄλλην
μνήστεν ἔχειν, γλυκερῷ δὲ κατείβετο θυμὸν ἄνηγ. 200
ός δὲ γυνὴ μαλερῷ περὶ κάρφωον κένατο δαλόφ
χερινής, τῇ περ ταλασία ἔργα μέμηλεν,
ὅσ κεν ὑπωρόφιον νῦκταρ σέλας ἐντύναντο,
ἀγχί μάλ' ἐγγρομένη τὸ δ' ἄθεσφατον ἐξ ὀλύγοιο
δαλοῦ ἀνεγρώμενον σὺν κάρφεα πάντ' ἀμαθύνει
τοῖος ὑπὸ κραδίης εἰλυμένοις αἴθετο λάθρῃ
οὐδος Ἐρασι. ἀπαλάς δὲ μετετρωπᾶτο παρείας
ἐς χλόοιν, ἄλλοτ' ἔρευνθος, ἀκηδείησε νόοιο. 300
Δρώθες δ' ὁππότε δὴ σφιν ἐπαρτέα θήκαν ἐφωδήν,
αὐτοὶ τε λιαροίς εφαίδρύναντο λοιπροῖς,
ἀπασίασες δόρψει τε ποτήτι τε θυμὸν ἀρέσσαν.
ἐκ δὲ τοῦ Αἰήτης σφητέρης ἐρέευες θυγατρός
ὑῆς τοῦ λοίου παρηγορέων ἐπέέσσεν. 310
' Παιδὸς ἐμῆς κοῦροι Φρίξοι τε, τὸν περὶ πάντων
ξείνων ἤμετέρουσιν εὐν μεγάρουσιν ἄτεσσα,
Pώς Λιάνδε νέεσθε παλίσαντι; ὡς τά τιν
σωμεένους μεσσηγίδος ἐνέκλασεν; οὐ μὲν ἐμεῖο
πείδεσθε προφέρουσόν ἀπείρονα μέτρα κελεύθου.
ὑδειν γὰρ ποτε πατρὸς εὖ ἀρμασὴν Χελλωίο
δινεύσας, δὴ ἐμεῖο κασινήτης ἐκόμμαζεν
Κέρκην ἐσπέρης εἰσώ θρόνος, ἐκ δ' ἦκεμεσθα
ἀκτήν ἅπειρον Τυρσηνίδος, ἐνθ' ἐτε νῦν περ
ναϊετάει, μάλα πολλὰν ἀπόπροθε Κολχίδος αἵης.
ἀλλὰ τὴ μύθων ἄδος; δ' ἐν ποσίν ὑμῖν ὄραφεν,
ἐπιτ' ἀρμάθιος, ἵδ' οἴετες οἰο ἐφεύγουσι
ἀνέρεσ, ὅππη τε γλαμφρής ἐκ νηθὸς ἐβηθε.'
Τούτ' ἔμεν έξερέουντα κασινητῶν προπάροιθεν
'Ἀργος ὑποδέθεισας ἄμφ' στόλῳ Λισονίδαο
μελλήσας προσεῖετε, ἐπεὶ προγενέστερος ἦν.'

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'Αλήθη, κείνην μὲν ἄφαρ διέχειν άδελλαι ἵκαιρης· αὐτούς δὲ ὑπὸ δούρασι πεπτιότας νήσου Ἐνυαλίων ποτὶ ξερὸν ἐκβαλε κῦμα λυγαῖς ὑπὸ νυκτό· θεὸς δὲ τις ἁμμ' ἐσάωσεν. οὐδὲ γὰρ αἳ τὸ πάροικον ἐρημαϊκὸν κατὰ νῆσον ἱμαλίζοντ' ὄρνθες Ἀρῆμα, οὐδ' ἐτε κείνας εὐρομεν. ἀλλ' οὐγ' ἄνδρες ἀπηλασαν, ἐξαποβάντες νησὸς ἐξ' προτέρῳ ἐνὶ ἡματί: καὶ σφ' ἀπέρυκεν ἡμέας σικτεύαν Ζηνὸς νόος, ἥ τις αἰσθα, αὐτή' ἐπεὶ καὶ βρῶσιν ἅλις καὶ εἴματ' ἐδωκαν, οὐνομά τε Φρίξωι περικλεῖσε εἰσαίοντες ἦδ' αὐτοῖο σέθεν, μετά γὰρ τένω ἁστυ νέουται. κρεώδ' ὅ' ἡν ἐθήλης ἐξείδμεναι, οὐ' σ' ἐπεικεύσω. τόνδε τις λέμενος πάτρης ἀπάνευθεν ἐλάσασαι καὶ κτείνοις βασιλεύς περισσότειν, οὐκεκαυν ἅλις σφωτέρη πάντεσσι μετέπρεπεν Διολίδου, πέμπει δὲ ὑπερ νεότθαι ἁμήκανοιν οὐδ' ὑπαλύξειν στείται ἀμελίκτιοι Διος θυμαλγεέ μήνων καὶ χόλου, οὐδ' ἁλητοῦ ἄγος Φρίξου τε ποικιλάς Διολίδεων γενεήν, πρὶν ἐς Ἑλλάδα κῶς ἱκέσθαι. νήμα δ' Ἀθηναίη Πάλλας κάμεν, οὐ μάλα τοῖς, οἷα περὶ Κόλχους μετ' ἀνδράσι νῆς ἔσαιν, τάων αἰνοτάτης ἐπεκύρουσαν. ἤλθα γὰρ μὲν λάβρου ὅῳρ πνοή τε διετμαγεν' ἡ δ' ἐνὶ γόμφοις ἵσχεται, ἤν καὶ πάσα ἐπιβρίσοσιν ἀδέλλαι. ἢσον δ' ἐξ ἀνέμου θέει καὶ ὅτ' ἀνέρες αὐτοὶ νολεμέοις χείρεσσιν ἐπισπέρχοσιν ἐφετοίς. τῇ δ' ἐναγειράμενοι Παναχαίδος εἰ τοι φέριστον ἠρώων, τένω ἁστυ μετηλυθε, πόλλ' ἐπαληθεῖς ἁστεα καὶ πελάγη στυγερῆς ἀλός, εἰ οἱ ὅπάσσαις.
APOLLONIUS RHODIUS

αὐτῷ δ' ὃς κεν ἂθη, τῶς ἔσσεται· οὐ γὰρ ἢκάνει 350
χεροὶ βιησόμενοι· μέμονεν δὲ τοι ἄξια τίσειν
δοτίνης, ἀιών ἐμέθεν μέγα δυσμενέωντας
Σαντρωμᾶτα, τοὺς σοῦσιν ὑπὸ σκῆπτροις δα-
μάσσει.

εἰ δὲ καὶ οὖνομα δήθεν ἐπιθύμεις γενεήν τε
ἡμεναί, οὐτενεὶς εἰςεν, ἔκαστά γε μουθσαίμην.
tούνδε μὲν, οἷον περ οὖνει· ἀφ' Ἑλλάδος ἄλλοι
ἀγέρθεν,
κλείσων. Λέονος ὑδὸν Ἰήσουα Κρηθείδαο.
εἰ δ' αὐτοῦ Κρηθῆς ἐτήτυμον ἐστὶ γενέθλις,
οὕτῳ κεν γυνὸς πατρωμος ἄμμε πέλειοτο.
ἀμφὸς γὰρ Κρήθης Ἀθάμας τ' ἔσαν Αἰώλου νήσι.
Φρίξος δ' αὐτ' Ἀθάμαντος ἐγκάν πάν τις Αἰωλίδαο.
tούνδε δ' ἂρ', Ἡλλαυ γόνον ἔμεμναν εἰ τιν' ἀκούεις,
δέρκεαι Αἰγείνη· Τελαμών δ' ὄγε, κυδίστουο
Λιακοῦ ἐκχειρᾶοι. Ζεῦς δ' Λιακὸν αὐτὸς ἐτίκτεν.
ὦς δὲ καὶ ἄλλοι πάντες, ὅσοι συνκέποται ἔταιροι,
ἄθανᾶτον νήσι τε καὶ νιώνοι γεγάσασων;

Τοία παρένεπεν Ὄργος· ἀναξ δ' ἐπεχώσατο
μύθους
εἰςαλών· ὑψοῦ δὲ χόλων φρένες ἱερέθοντο.
φῇ δ' ἐπαλαστήσας· μενέανε δὲ παισὶ μόλιστα
Χαλκιόπης· τῶν γὰρ σφε μετελθέμεν οὖνει· ἑόλπεπι 370
ἐκ δὲ οἱ ὄμματ' ἐλαμψεν ὑπ' ὀφρύσιν ἱερένυοι·
'O ὅ∫κ ἀφαρ ὄβθαλμων μοι ἀπόπροβι, λοβη-
τῆρος,
νείσθ' αὐτοὶ δολοζε παλίζοντοι ἐκτοθε γαῖς,
πρὶν τινα λευγαλέον τε δέρος καὶ Φρίξον ἱδέσθαι; αὐτιχ' ὀμαρτήσαντες ἀφ' Ἑλλάδος, οὐκ ἐπὶ κῶς,
σκῆπτρα δὲ καὶ τιμὴν βασιλείδα δεύρο νέεσθε.
εἰ δὲ κε μὴ προπάροιθεν ἐμὴς ἡψασθε τραπέζης,

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thou wilt grant him the fleece. But as thou dost please, so shall it be, for he cometh not to use force, but is eager to pay thee a recompense for the gift. He has heard from me of thy bitter foes the Sauromatae, and he will subdue them to thy sway. And if thou desirest to know their names and lineage I will tell thee all. This man on whose account the rest were gathered from Hellas, they call Jason, son of Aeson, whom Cretheus begat. And if in truth he is of the stock of Cretheus himself, thus he would be our kinsman on the father’s side. For Cretheus and Athamas were both sons of Aeolus; and Phrixus was the son of Athamas, son of Aeolus. And here, if thou hast heard at all of the seed of Helios, thou dost behold Augeias; and this is Telamon sprung from famous Aeacus; and Zeus himself begat Aeacus. And so all the rest, all the comrades that follow him, are the sons or grandsons of the immortals.”

Such was the tale of Argus; but the king at his words was filled with rage as he heard; and his heart was lifted high in wrath. And he spake in heavy displeasure; and was angered most of all with the son of Chalciope; for he deemed that on their account the strangers had come; and in his fury his eyes flashed forth beneath his brows:

“Begone from my sight, felons, straightway, ye and your tricks, from the land, ere someone see a fleece and a Phrixus to his sorrow. Banded together with your friends from Hellas, not for the fleece, but to seize my sceptre and royal power have ye come hither. Had ye not first tasted of my table, surely
ἡ τ᾽ ἀν ἀπὸ γλώσσας τε ταμῶν καὶ χεῖρε κεάσσας ἀμφοτέρας, οἴοις ἐπιπροέκικα πόδεσσιν, δις κεν ἐρητύοισθε καὶ ὑστερον ὀρμηθήναι· οία δὲ καὶ μακάρεσσιν ἐπεψεύσασθε θεοῖσιν.

Φή βα χαλεψάμενος· μέγα δὲ φρένες Αἰακίδαο νεώθεν οὐδαίνεσκον· ἐλέδετο δὲ ἐνδοθύ θυμὸς ἀντιβήν ὅλουν φάσθαι ἐπος· ἄλλ᾽ ἀπέρυκεν Αἰσούίδης· πρὸ γὰρ αὐτὸς ἀμέλψατο μειλχίοισιν·

'Αἰήτη, σχέο μοι τόδε στόλῳ. οὖτι γὰρ αὑτώς ἀστυ τεὸν καὶ δόμαθ᾽ ἰκάνομεν, ὡς που ἔστιν, οὐδὲ μὲν λέμενοι. τίς δὲ ἀν τόσον οἶδα περὶ σαι τλαιν ἐκόνοι ὄνειν ἐπὶ κτέρας; ἄλλα μὲ δαίμονι καὶ κρυπτῇ βασιλῆς ἀτασθάλου ὀρφεον ἐφετημ. δὸς χάριν ἀντομένους· σέθεν δὲ ἐγὼ Ἑλλάδι πάσῃ θεσπεσίᾳ οἰσιν κληρὸν· καὶ δὲ τοι ἢδη πρόφορονε εἰμὲν ἄρη θοῦν ἀποτίσασι ἀμοιβήν, εἴτε οὖν Ζαυρομάτας γε λιλαίει, εἴτε των ἄλλων δήμων σφωτέρουσιν ὑπὸ σκῆπτροις δαμάσσαι.'

''Ἰσκεν ὑποσαίων ἀγανὴ ὑπ᾽· τοῦ δὲ θυμὸς δεχθάδην πόρφυρην εἰς στῆθεσσι μενονήν, ἥ σφεας ὀρμηθείς αὐτοσχεδὸν ἐξειναίροι. ἥ διψα πειρήσατο βίης. τὸ οἱ εἰσατ᾽ ἄρειον φραζομένη καὶ δὴ μὴν ὑποβληθὴν προσεθειν.'

'Ἐπείνε, τί κεν τὰ ἐκαστὰ δεινεκέως ἀγορεύοις; εἰ γὰρ ἐπήτυμον ἐστε βιῶν γένος, ἥ καὶ ἄλλως οὐδὲν ἐμείῳ χέριος ἐπ᾽ ὀθενείσιν ἐβήκε, δῶσῳ τοι χρύσειν ἄρειν δέροι, αἱ κ᾽ ἐθέλησας, πειρήσεις. ὥσθαλος γὰρ ἐπ᾽ ἀνδράσιν οὕτω μεγαίρω, ὥς αὐτοῖς μυθεῖσθο τὸν Ἑλλάδι κοιρανεύοι.
πειρα δὲ τοι μένεις τε καὶ ἀλκῆς ἔσσετ' ἀεθλος,
τὸν ρ' αὐτὸς περίειμι χεροίν ὅλον περ εύντα.
δοιὼ μοι πεδίον τὸ Ἀρῆιον ἀμφιένεμον ταῦτα,
καλκόποδε, στόματι φλόγα φυσιόωτες,
tοὺς ἐλαόν κεύξας στυφελήν κατὰ νειδὸν Ὄρης
τετράγων, τὴν αἰγα ταμών ἐπὶ τέλον ἁρώτρω
οὐ σπόρον ὅλκοις Ἁς ἐνθάλλομαι ἀκτήν,
ἀλλ' ὅφιος δευνὸ μεταλληδόκοντας ὄδόντας
ἀνδράσι τευχηστήσας δέμας τοὺς δ' αὐθὲ δαίξων
κείρω ἐμῷ ὑπὸ δουρὶ περισταῖον ἀντιώντας.
ἡρίος ζεύγνυμε βῶς, καὶ δεῖλον ὅρην
παῦροι αἰμήτου. σὺ δ', εἰ τάδε τοῖα τελέσσεις,
αὐτήμαρ τόδε κῶς ἀποίσεαι εἰς βασιλῆος.
πρὶν δὲ κεν οὐ δοῖνυ, μηδ' ἔλπεο. δὴ γὰρ ἀεικῆς
ἀνδρ' ἄγαθὸν γεγαώτα κακωτέρῳ ἀνέρι εἰξαί.
"Ὡς ἂρ' ἔφη ὁ δὲ σύγα ποδῶν πάρους ὁμματα
πῇδας
ἡστ' αὐτῶς ἀφθογγος, ἀμηχανέων κακότητη.
βουλήν δ' ἀμφὶ πολῶν στρῶφα χρόνου, οὔδε πη
ἐἴχεν
θαρσάλεος ὑποδέχθαι, ἐπεὶ μέγα φαινέτο ἐργον
όηδε δ' ἀμειβόμενος προσελέβατο κερδαλέοισιν.
"Αἰήτη, μίλα τοῖς δ' ἐργεῖς. τῷ καὶ ἐγὼ τὸν ἀεθλον ὑπερφιάλων περ ἑόντα
τλῆσομαι, εἰ καὶ μοι θανέειν μόρος. οὐ γὰρ ὅτ' ἄλλο
ρέγιον ἀνθρώποις κακῆς ἐπικεῖσται ἀνάγκης,
ἡ με καὶ ἐνθάδε νεῖσθαι ἐπέχραεν ἐκ βασιλῆος.
"Ὡς φίλ' ἀμηχανή βεβολημένος αὐτὰρ ὃ τοῦτο
σμερδαλέοις ἐπέσσει προσένεπεν ἀσχαλώντα.
"Εγρηγορήτω συνειδητά, έπειτα μέμνησας γε πόνοιον· εἰ δὲ σύνε ζησμά βουσιν ὑποδείξασις ἑπαείραι, ἥπε καὶ οὐλομένου μεταγάςσεαι ἁμήτοιο, αὐτῷ κεν τὰ ἑκαστὰ μέλειτό μοι, δόρρα καὶ ἄλλος ἀνήρ ἐρρίγησιν ἀρείουν φάτα μετέλθεῖν. "Ισχεὶ ἀπηλεγέος· δὲ ἀπὸ τρόπου ὄρνυτ’ Ἱῆσον,

Αὐγείθος Τελαμών τε παρασχεδόν εὔπετο δ’ "Ἀργος 410
οῖος, έπει Μεσσήχος ἔτε, αὐτὸθε νεῦσε λυπέσθαι αὐτοκασανιγνήτους· οἱ δὲ ήσαν ἕκ μεγάρου. 
θεσπόσιν δ’ ἐν πάσι μετέπρεπεν Αἴξονος νῖός κάλλει καὶ χαράτσεον· ἐπ’ αὐτῷ δ’ ὄμματα κοῦρῃ λοξὰ παρὰ λιπαρῆς σχομένη θηνέτο καλύπτερην, κῆρ ἄχει σμύχουσα· νῦν τ’ ήτ’ ὄνειρος ἔρρυζόν πεπότητο μετ’ Ἰχνειν νισσομένου. 
καὶ ρ’ οἱ μὲν μὲν δόμοιν ἐξῆλθον ἀγαλλόωντες. Χαλκιόπη δὲ χόλον πεφυλαγμένη Διήταο
καρπαλίμως βαλάμώνδε σὺν νίάσιν οἴοι βεβήκει. 450
αὐτοὶς δ’ αὐ Μήδεια μετέστηκε· πολλὰ δὲ θυμῷ ὀρμαῖν’, δύστα τ’ "Ερωτες ἐποτρύνουσι μέλεσθαι.
προπρὸ δ’ ἀρ’ ὀφθαλμῶν ἔτε οἱ ἰνδάλλετο πάντα, αὐτοὶς δ’ οἰος ἔρν, οἴοικα τ’ φάρεσιν ἐστο, 
οῖά τ’ ἐχειφ’, ως δ’ ἔχετ’ ἐπὶ βρόνων, ως τ’ ἠραξε ἠμεν’ ωὐδ’ τιν’ ἀλλον οἰσσατο πορφύρουσα
ἔμμεναι ανέρα τοῖον· ἐν σύασι δ’ αἰεὶν ὄριορει 
αὐτὴ τ’ μὲθοί τ’ μελίφρωνες, ως ἀγόρευσεν.
τάρβει δ’ ἀμφ’ αὐτῷ, μὴ μιν βοές ἥ καὶ αὐτὸς 
Διήτης φθίσειεν· ὄουρετο δ’ ἡμ’τε πάμπαν ἢ δι’ τεθειώτα, τέρεν δ’ οἱ ἀμφὶ παρεῖς 
δάκρυν οἰνοτάτω ἐλέω ρέε κηδοσάνηςν· ἥκα δὲ μνημονεύειν λυγεός ἀνενεκατο μῆθον· 460

1 ήσαν Rnach: ήσαν MSS.
THE ARGONAUTICA, BOOK III

"Why does this grief come upon me, poor wretch? Whether he be the best of heroes now about to perish, or the worst, let him go to his doom. Yet I would that he had escaped unharmed; yea, may this be so, revered goddess, daughter of Perses, may he avoid death and return home; but if it be his lot to be o'ermastered by the oxen, may he first learn this, that I at least do not rejoice in his cruel calamity."

Thus then was the maiden's heart racked by love-cares. But when the others had gone forth from the people and the city, along the path by which at the first they had come from the plain, then Argus addressed Jason with these words:

"Son of Aeson, thou wilt despise the counsel which I will tell thee, but, though in evil plight, it is not fitting to forbear from the trial. Ere now thou hast heard me tell of a maiden that uses sorcery under the guidance of Hecate, Perses' daughter. If we could win her aid there will be no dread, methinks, of thy defeat in the contest; but terribly do I fear that my mother will not take this task upon her. Nevertheless I will go back again to entreat her, for a common destruction overhangs us all."

He spake with goodwill, and Jason answered with these words: "Good friend, if this is good in thy sight, I say not nay. Go and move thy mother, beseeching her aid with prudent words; pitiful indeed is our hope when we have put our return in the keeping of women." So he spake, and quickly they reached the back-water. And their comrades joyfully questioned them, when they saw them close at hand; and to them spoke Aeson's son grieved at heart:
ΑΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

"Ω φίλε, Αιτήθω ἀπηνέος ἄμμι φίλον κήρ ἀντικρυ κεχίλωτα, ἐκαστα γάρ οὖ νῦ τι τέκμαρ πρέποι, οὔτε ἔμοι, οὔτε κεν ἄμμι διειρομένοις πέλαυτο. την δὲ δύο πεδίον τὸ Ἀρήνον ἀμφιφέμεσθαι ταύρω χαλκόποδε, στόματε φλόγα φυσιώντας. τετράγυμνον δὲ ἐπὶ τούσιν ἐφίετο νεών ἀρόσσαι· δώσειν δ' ἐξ ὄφιος γενύων στόρου, ὡς β' ἀνίψουν γηγενέας χαλκέοις σὺν τεύχεσιν ἠματι β' αὐτῷ χρεώ τούσιν δαίξαι. ὃ δ' νῦ οἰ—οὔτε γὰρ ἀλλα ἑλλήνων τούτων ἕξατεν—ἀπητέγερος ὑποέστην." "Ὡς ἄρ' ἐφι' πάντεσσι δ' ἀνήνυτος εἴσατ' ἀεθλοῦ: δὴν δ' ἀνεφ καὶ ἀναυδοὶ ἐς ἀλλήλους ὅρωντο, ἠτη ἀμηνάητα τε κατηφέες ὃν' δὲ Πηλεύς βαρσαλέως μετὰ πάσιν ἀμισθήσεσθαι ἐστενεὶν: ὃς μητείασθαι τοῖς ἐρέσομεν. οὐ μὲν ἔσολα ἐκλητής εἶναι δεύσαρ, ὃραν τ' ἐπὶ κάρτει χειρῶν. εἰ μὲν γὰρ τίνης ξεῦξαν βός Ἀιτήθω, ἤρως Λεσσοῦ, φρονεῖς, μέρονα τε πόνοιο, ἢ τ' ἄν υποσχέσιν πεφυλαγμένος ἐντύνατο· εἰ δ' οὗ τοι γαλάθα νημός ἐς ἐπὶ πάγχυ πέποιεθεν ἁμορή, μήτ' αὐτός ἐπέλγεο, μήτ' των ἀλλων τῶν ἄνδρῶν πάπταντε παρήμενος. οὐ γὰρ ἔγνων σχήσου, ἐπεὶ βάνατος γε τὸ κύντατον ἔσσεται ἀλλος: ὃς ἐβατ' Λεσσοῦ. Τελαμώνι δὲ νιμός ὅρινθε- στερχόμενος δ' ἀνέρουσε θεός· ἐπὶ δὲ τρίτος ἰδας ὄρτο μέγα φρονέων, ἐπὶ δ' ὑείαν ἱλικερίσοις σὺν δὲ καὶ Οἰνείδος ἐναράθιμοις αἰξημέοις ἀνδράσιν, οὐδὲ περ ὀσον ἐπανθιώστας ιούλους

1 vide Köchly: òdes MSS.
with such courage was his soul uplifted. But the others gave way to these in silence. And straightway Argus spake these words to those that longed for the contest:

"My friends, this indeed is left us at the last. But I deem that there will come to you some timely aid from my mother. Wherefore, eager though ye be, refrain and abide in your ship a little longer as before, for it is better to forbear than recklessly to choose an evil fate. There is a maiden, nurtured in the halls of Aeetes, whom the goddess Hecate taught to handle magic herbs with exceeding skill—all that the land and flowing waters produce. With them is quenched the blast of unwearied flame, and at once she stays the course of rivers as they rush roaring on, and checks the stars and the paths of the sacred moon. Of her we bethought us as we came hither along the path from the palace, if haply my mother, her own sister, might persuade her to aid us in the venture. And if this is pleasing to you as well, surely on this very day will I return to the palace of Aeetes to make trial; and perchance with some god's help shall I make the trial."

Thus he spake, and the gods in their goodwill gave them a sign. A trembling dove in her flight from a mighty hawk fell from on high, terrified, into the lap of Aeson's son, and the hawk fell impaled on the stern-ornament. And quickly Mopsus with prophetic words spake among them all:

"For you, friends, this sign has been wrought by the will of heaven; in no other way is it possible to interpret its meaning better, than to seek out the maiden and entreat her with manifold skill. And I think she will not reject our prayer, if in truth
ΑΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΔΟΣ

εἰ ἔτεθη Φινεύς ζη τὴν Κύπριδα νόστον πέφραδεν ἑσσεθαὶ. καίνης δ' ὅγε μείλεχος ὅρνις πότιμον ὑπεξήλυβε· κέαρ δὲ μοι ὡς ἐνὶ θυμῷ τόνδε κατ' ὀλωνὸν προτείσθεται, ὡς δὲ πέλουτο, ἀλλὰ, φίλοι, Κυθέρειαν ἐπικλείοντες ἀμύνειν, ἢδη νῦν "Ἀργον παραιφασίσῃ πλέοσθε." 550

"Ἰσκεὶ ἐπήμησαν δὲ νέοι, Φινής ἐφετρὰς μυησάμενοι· μοῦνος δ' Ἀφαρῆς ἀνθὸρεν Ἰδας, δείν' ἐπαλαστήσας μεγάλῃ ὑπὶ, φῶνησέν τε· "Ὡς πότις, ἢ ἦν γυναικὶ ὅμοστολοι ἐνθάδ' ἐβημεν, οἱ Κύπριοι καλέοντες ἐπίρροθον ἄμμι πέλεσθαι, οὐκέτ' Ἐυναλλίοι μέγα σθένος; ἐς δὲ πελεῖας καὶ κύρκονς λείσοντες ἐρητύσεθε δέθλων; ἐρρετε, μὴ ὑμῖν πολεμία ἔργα μέλουτο, παρθενικᾶς δὲ λειτήσιν ἀνάλειδας ἡπεροπεύειν." 560

"Ὡς ἡδὰ μεμαῦς· πολεῖς δ' ὀμάδησαι ἐταῖροι ἤκα μαί', οὐδ' ἄρα τες οἱ ἐναντίων ἐκφατο μῆθον. χαώμενος δ' ὅγ' ἐπείτα καθέξετο· τοῖς δ' Ἰῆσον αὐτίκ' ἐποτρύνων τὸν ἔδω νῦν ὡδ' ἀγόρευεν. "Ἀργος μὲν παρὰ νησί, ἐπεὶ τόδε πάσιν ἔδει, στειλέσθω· ἀτὰρ αὐτοὶ ἐπὶ χθόνος ἐκ πτωμαῖο ἀμφαδὸν ἢδῃ πείσματ' ἀνάψεις. ἡ γὰρ ἄκους μηκέτε δὴν κρύττεσθαι ἵπποτήσοντας αὐτίν. 570

"Ὡς ἁρ' ἔφη· καὶ τὸν μὲν ἄφαρ προῖάλλα νέεσθαι καρπαλίμως ἐξαίτες ἄνα πτόλει· οὶ δ' ἐπὶ νησίς εἰναι εἰρύσαντες ἐφετρωὶς Λισσάδας τυτόθην ὑπὲξ ἔλεος χέρσῳ ἐπέκεκλεν ἐρετμῶι. Λύτικα δ' Δίντης ἀγορὴν ποιήσατο Κόλυχων νάσφιν ἔοικ δόμον, τόθι περ καὶ πρόσθε κάθιζον, ἀτλητους Μινυφις δόλους καὶ κήδεα τεύχων. στεῦτο δ', ἐπεὶ κεν πρῶτα βᾶς διαδηλήσωται
Ἀπολλώνιος Ῥηθόος

ἀνδρα τὸν, ὃς ὑπέδεκτο βαρὺν καμέσθαι ἄθλουν, 580 δρυμὸν ἀναρρήξας λασίς καθύπερθε κολώνης αὐτανδρόν φλέξειν δόρυ νήσου, ὅφη ἀλεγεινήν ὑβρίν ἀποφλύξωσεν ὑπέρβια μηχανώντες.  ὦδὲ γὰρ Αιολίδην Φρίξου μάλα περ χατέντα δέχθαι ἐνι μεγάρισσιν ἐφέστιον, ὃς περὶ πάντων ἔξεισιν μειλιχεῖ τε θεούδησι τ' ἐκέκαστο, εἰ μὴ οἱ Ζεὸς αὐτὸς ἀπ' οὐρανὸν ἄγγελον ἦκεν Ἑρμεῖαν, ὡς κεν προσκηδέος ἀντιάσειν μή καὶ ληστήρας ἢν ἂς γαῖαν λύντας ὅσεσθαι δημαινὸν ἀπῆμονας, οἷοι μέμηλεν οἴνειοι ἐπὶ χεῖρα ἐκν κτεάσεσιν ἀείρειν, κρυπτάδιοις τε δόλους τεκταίνεμεν, ὥδε βοτήρων αἰλία δυσκελάδουσιν ἐπιβομέσοις δαβξαί. νόσφι δὲ οἱ αὐτῷ φάτ' ἐοικότα μελλα λίεσιν νίησας Φρίξου, κακοπρέπτην ὅπηδους ἄνδραίς νοστήσαντας ὁμιλάδον, ὅφθα ἕ τιμής καὶ σκήπτρων ἐλάσειαν ἀκῆδες: ὡς ποτε βάξεων λευγαλέοις ὧν πατρὸς ἐπέκλειν Ἡλείαιον, χρειῶ μιν πικανόν τε δόλου βουλας τε γενέθλης σφωτέρις ἀτήν τε πολύτροπον ἔξαλεσας τῷ καὶ ἐξομένους πέμπεσιν ὡς Ἑραίδα γαῖαν πατρὸς ἀφημοσύνην, δολικὴν ὀδόν. ὦδὲ θυγατρῶν εἶναι οἱ τυθὸν γε δέος, μή πού τινα μῆτεν φράσσονται στυγερῆν, οὐδ' νίεος Ἑφύρτοιο ἀλλ' ἐνὶ Χαλκίτης γενεῖ τάς λυγρὰ τετύχησι. καὶ ὅ μὲν ἄσχετα ἔργα πιγαύσκετο δημοτέρουσιν χωδόμονος: μέγα δὲ σφιν ἀπείλεε νῆα τ' ἔρυσθαι ὡδ' αὐτοῦς, ἲνα μῆτες ὑπὲκ κακότητος ἀλύξῃ. 234
Τόφρα δὲ μητέρ’ ἐην, μετίδον δόμον Ἀλήταος,
"Ἀργος παντούσι παργγορέσκε ἐπέθεσιν,
Μὴ δὲ καὶ αὐτὴ πρόσθεν μητιάσκε. δέος δὲ μιν ἰσχανε θυμόν,
μὴ πως ἡ παρ’ ἀλιὰν ἐτώσια μειλίξαιτο
πατρὸς ἀτυχομένην ὅλον χόλον, ἥλε λυπήσιν ἐσπομένης ἀρίδηλα καὶ ἀμφαδὰ ἔργα πέλατο.

Κούρην δ’ ἔξειν ἀδείδους κατελώφεεν ὑπὸνος
λέκτρῳ ἀνακλινθείςων. ἀφαρ δὲ μιν ἡπεροπῆς,
ολ’ τ’ ἀκημεμένην, ὅλοι έρεδέσκον ὅνεροι.
τὸν ξείνον δ’ ἐδεκκησεν ὑφεστάμεναι τὸν ἀεθλὸν,
οὕτε μᾶλ’ ὀρμαίνονται δέρος κριόο κομίσσαι,
οὐδὲ τοιὸ ἔκητε μετὰ πτόλεως Ἀλήταος
ἐλθέμευν, ὅφρα δὲ μιν σφέτερον δόμον εἰςαγάγοιτο
κομιδὴν παρακοτεῖν’ ὅπετο δ’ ἀμφὶ βᾶσεσιν
ἀυτὴ ἀεθλεύσονσα μᾶλ’ εὐμαρέως πονέσθαι
σφωντέρον δὲ τοκῆς ὑποσχεσίας ἀθερέζειν,
οὖνεκεν οὗ κούρῃ ξειόζαι βοᾶς, ἀλλὰ οἱ αὐτῷ
προῦθεσαν. ἐκ δ’ ἁρα τοῦ νείκους πέλευν ἀμφίηριστον
πατρὶ τε καὶ ξείνοις. αὐτὴ δ’ ἐπιτρεπτον ἀμφὶ
tῶς ἄμεν, ὡς κεν ἐξία μετὰ φρεσίν ἰδόσειν.
η δ’ ἁφών τοῦ ξείνον, ἀφειδήσατα τοκῆν,
ἐἶλετο τοὺς δ’ ἀμέγαρτον ἁχος λάβειν, ἐκ δ’ ἐ-
βοῦς
χωόμενου τὴν δ’ ὑπόνοο αμα κλαγγῇ μεθέκεκεν.
παλλομένη δ’ ἀνόρουσε φόβῳ, περὶ τ’ ἀμφὶ τε τοι-
χους
πίπτῃς νεκρομοι. μόλις δ’ ἐσαγελάτο τυμὸν
ὡς πάρος ἐν στέρνοις, ἀδινὴν δ’ ἀνενείκατο τονον.
’Δειλῆ ἐγὼν, οἶνον με βαρεῖς ἔφοβησαν ὅνειροι,
δειδία, μὴ μέγα δὴ τι φέρῃ κακὸν ἢδε κέλευθος
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ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

ἤρων. περὶ μοι ξείνη φρένες ἰηρέθονται. 
μνάσθω ἐνα κατὰ δῆμον Ἀχαΐα θηλόθι κούρην
ἀμμι δὲ παρθενίη τε μέλοι καὶ δῶμα τοκήων.
ἐμπα γε μήν θεμέριν κόνευν κέαρ, οὐκέτι ἀνευθεν
αὐτοκασυνήτης πειρήσομαι, εἰ κέ μ' ἀέθλῳ
χραισμεῖν ἀντιάσημον, ἐπὶ σφετέροις ἀχέουσα
παισί· τὸ κέν μοι λυγρόν ἐν κραδίῃ σβέσαι. Ὅγος.

"Ἡ ῥα, καὶ ὀρθωθείσα θύρας οἴξε δόμοιο,
νηλίπος, οἰέανς καὶ δὴ λελήθο τέεσθαι
αὐτοκασυνήτηρδε, καὶ ξρέκεος οὐδόν ἄμενεν.
δὴ δὲ καταυτὸθε μέμινεν ἐν προδόμῳ θαλάμῳο,
αῖδοὶ ἐφρομένη· μετὰ δ' ἑτράπετ' αὕτες ὀπίσω
στρεφθείσ'. ἐκ δὲ πάλιν κίεν ἐνδοθεν, ἄψ τ' ἀλε-
εινεν
εἰσώ· τηύσιοι δὲ πόδες φέρου ἐνθα καὶ ἐνθα·
ήτοι δὲ ἰδύσειν, ἐρυκέ μιν ἐνδοθεν αἰδώς·
αἴδοι δ' ἐργομένην θρασὺς ἱμερος ὀπτύνεσκεν.
τρίς μὲν ἐπειρῆθη, τρίς δ' ἐσχετο, τέτρατον αὕτες
λέκτροισιν πρηνής ἐνκάππεσεν ἐλεξθείσα.

ὡς δ' ὅτε τις νύμφη θαλερὸν πόσιν ἐν θαλάμωσιν
μύρεται, δ' μὲν ὅπασον ἀδηλφεοὶ ἡδὲ τοκής,
οὐδὲ τὶ πω πάσαις ὑπηρέταις ἀμφιπόλοισιν
αἴδοι ἐπιφροσύνη τε· μυχῳ δ' ἀχέουσα θαάσει
tον δὲ της ὀλεσε μοίρα, πάρος ταρπήμεναι ἄμφω
δήσεω ἀλλήλων· ἡ δ' ἐνδοθε δαιμόνιν περ
σύγα μάλα κλαεῖς χήρον λέχος εἰσορόωσα,
μή μιν κερτομέουσα ἐπιστοβέσοι γυναῖκες·
τῇ ἱκέλη Μηθεία κινύρετο. τῇ δὲ της ἀφώ
μυρομένην μεσσηγής ἐπιπρομολοῦσ' ἐνόησεν

1 σβέσαι Mädvig: σβέσαi MSS.

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Ἀργος, ἐποτρύνων μὲ τεῖς πειρήσας ἀρωγῆς ἐναπτάς μὲν τόνυχε δόμῳ λίπον ἐνθάδε ἱούσα·

"Ὡς φάτο τῇ δ' ἐντόσθεν ἀνέπτατο χάρματι θυμός,

φοινίκηθε δ' ἀμφίδρες καλὸν χρόα, κάδ' ἐς μὲν ἢχλὺς εἶλεν θαυμάσιην, τοῖον δ' ἐπὶ μῷθον ἐνεπευ·

Χαλκίδας, ὡς ἵμμε φίλον τερπνόν τε τέτυκται,

ὡς ἐρξὼν μὴ γάρ μοι ἐν ὑφαλμοῖς φαείνοι ἡός, μηδὲ μὲ δηρόν ἐπὶ ζώουσαν ἱδοιο,

εἰ γε τε σῆς ψυχῆς προφερέστερον, ήτε τε παιδῶν σῶν θείην, οἷς δ' ἔμοι ἀδελφεῖοι γεγάσωσιν,

κηδεμόνες τε φίλοι καὶ ὀμήλικες. ὡς δὲ καὶ αὐτὴν

ψημέ κασυνήτη τε σέθεν κούρη τε πέλεσθαι,

ἔσον ἐπεὶ κείνους με τεῖδ ἐπαίρεισσα μαζῷ

μυτυτίνην, ὡς αἰεὶν ἐγώ ποτε μνητρὸς ἁκούνον.

ἀλλ' ἶθι, κεῦθε δ' ἐμὴν σειρή χάριν, ὅφρα τοκής

λήσομαι ἐντύνουσα ὑπόσχεσιν ἀρμή δ' ἢν ὑδὸν

οἰσομαί· εἰς Ὑκάτης θελετήρια φάρμακα ταῦρον·

"Ὡς ἦν ἐκ βαλάμοιο πάλιν κίε, παισὶ τ' ἀρωγήν

αὐτοκασυνήτης διεπέφραζε. τὴν δ' μὲν αὐτὺς

αἰδῶς τε στυγερῶν τε δέος λάβε μουνεθέσιαν,

τοῖα παρέξ οὗ πατρός ἐπὶ ἀνέρε μητριάσθαι.

Νῦξ μὲν ἐπειτ' ἐπι γαῖαν ἄγεν κνέφας· οἱ δ' ἐνὶ

πόντῳ

ναῦται· εἰς Ὑλίκην τε καὶ ἀστέρας Ὑλίωνος

ἐβρακόν ἐκ νηὼν ὑπυνοῦ δὲ καὶ τες ὄδιτης

ἡδον καὶ πυλαώρος ἐελδετό· καὶ τινα παιδῶν

μητέρα τεθνεώτων ἄδινόν περὶ κῶμ' ἐκάλυπτεν·

ei 1 oισωμας L. After this line occurs in scholion as a variant the line οἰσομαί ζείρην ὑπὲρ οὗ τόδε ρεῖνος ἄμως.
2 οὕτως αὐτὶς and μεταὐτὶς have been conjectured.
3 cuntillor Forson.
μοῦρα πέλει. πῶς γὰρ κεν ἔμοις λελάθομει τοκής 
φάρμακα μησαμένη; ποῖον δ' ἐπὶ μύθοιν ἄνψω; 
τίς δὲ δόλος, τίς μῆτις ἐπίκλοπος ἐσσετ' ἄρωγής; 
ἡ μὲν ἀνευθ' ἐτάρων προσπτύξομαι οἶον ἰδοῦσα; 
δύσμορος' οὐ μὲν ἔσλπα καταθυμενοίο περ ἔμπης 
λοφήσειν ἀχέων' τότε δ' ἂν κακῶν ἄμμε πέλειτο, 
κεῖνος ὃτε ἡσῆς ἀπαμελέται. ἐρρέτω αἰδῶς, 
ἐρρέτω ἁγιαθή' ὃ δ' ἐμῇ ἱότητι σαφῆς 
ἀσκηθής, ὡς οἱ θυμῷ φίλου, ἐνθὰ νέοιτο. 
αὐτὰρ ἑγὼν αὐτῆς, ὅτ' ἐξανύσειν ἄεθλον, 
τεθναίην, ἡ λαμὸν ἀναρτήσασα μελάθρφ, 
ἡ καὶ πασσαμένη ραιστήρια φάρμακα θυμοῦ. 
ἀλλὰ καὶ ὁς φθιμένη μοι ἐπικλεῖσον ὑπόσω 
κερτομίας' τηλοῦ δὲ πόλις περὶ πᾶσα βρίστε 
πτῶμον ἐμόν' καὶ κέν με διὰ στόματος φορέουσαι 
Κολχίδες ἀλλουδεῖς ἀλλαὶ ἀεκέλα μορμήσονται 
ἡτις κηδομένη τόσον ἄνερος ἀλλοδαποίο 
κάθανεν, ἡτίς δῶμα καὶ οὐς ἃγκυνε τοκῆς, 
μαργοσύνη εἰξασα. τί δ' οὐκ ἐμὸν ἐσσεται αἰσχός; 
ὁ μοι ἐμῆς ἠτης. ἡ τ' ἂν πολὺ κέρδιον εἰ ἐ 
τῆδ' αὐτῇ ἐν νυκτὶ λυπεῖν βίον ἐν θαλάμουσιν 
pτῶμφ ἀνώίστο, κακ' ἐλέγχεα πάντα φυγοῦσαν, 
πρὶν τάδε λωβήνετα καὶ οὐκ ἀνομαστὰ τελέσσαι.' 
"Ἡ, καὶ φωριαμοῦν μετεκλάθεν, ὡς ἐνι πολλὰ 
φάρμακα οἱ, τὰ μὲν ἐσθλά, τὰ δὲ ραιστήρι', ἐκείτο. 
ἐνθεμένη δ' ἐπὶ γούνατ' ὀδύρετο. δεῦε δὲ κόλπους 
ἀλληκτὸν δακρώσις, τὰ δ' ἐρρειν ἁσταγές αὐτῶς, 
αἰών ἀλφυρομένης τῶν ἔνων μόρον. λέτο δ' ἢγε 
φάρμακα λέξαθαι θυμοφθόρα, τόφρα πάσαιτο. 
ἔδη καὶ δεσμῶν ἀνελύετο φωριαμοῖο, 
ἐξελέειν μεμανία, δυσάμμορος. ἀλλὰ οἱ ἄφνω 
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could I prepare the charms without my parents' knowledge? What story can I tell them? What trick, what cunning device for aid can I find? If I see him alone, apart from his comrades, shall I greet him? Ill-starred that I am! I cannot hope that I should rest from my sorrows even though he perished; then will evil come to me when he is bereft of life. Perish all shame, perish all glory; may he, saved by my effort, go scatheless wherever his heart desires. But as for me, on the day when he bides the contest in triumph, may I die either straining my neck in the noose from the roof-tree or tasting drugs destructive of life. But even so, when I am dead, they will fling out taunts against me; and every city far away will ring with my doom, and the Colchian women, tossing my name on their lips hither and thither, will revile me with unseemly mocking—the maid who cared so much for a stranger that she died, the maid who disgraced her home and her parents, yielding to a mad passion. And what disgrace will not be mine? Alas for my infatuation! Far better would it be for me to forsake life this very night in my chamber by some mysterious fate, escaping all slanderous reproach, before I complete such nameless dishonour."

She spake, and brought a casket wherein lay many drugs, some for healing, others for killing, and placing it upon her knees she wept. And she drenched her bosom with ceaseless tears, which flowed in torrents as she sat, bitterly bewailing her own fate. And she longed to choose a murderous drug to taste it, and now she was loosening the bands of the casket eager to take it forth, unhappy maid! But suddenly a deadly fear of
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dείμαι ὅλον στυγερὸν κατὰ φρένας ἡλθ' Ἀλδαο. 810
ἐσχετο δ' ἀμφασία ἔδρον χρόνων, ἀμφι δὲ πᾶσαι
θυμήθηκες βιότοιοι μεληδόνες ἱυδάλλωντο.
μνήσατο μὲν τερπνῶν, ὡς' ἐνι ξωοίσι πέλουναι,
μνήσαθ' ὅμηλικής περιγηθέος, οἷα τε κούρη
καὶ τέ οἱ ἤδειος γλυκίων γένετ' εἰσοράσθαι,
ἡ πάρος, εἰ ἐτεόν γε νόμο ἐπεμαλεθ' ἐκαστα.
καὶ τὴν μὲν ῥα πάλαιν σφετέρων ἀποκάθετε
γοῦνων,

"Ἡρης ἐνυεσίγης μετάτροπος, οὐδ' ἔτει βουλάς
 ἄλλη δουάζεσκεν' κέλευτο δ' αἰγὰς φανῆναι
 ἦδω τελλομαίνῃ, ἦνα οἱ θελκητὴρα δολὴ
φάρμακα συνθεσίγης, καὶ ἀντίσθενες ἐς ὀστήν.
πυκνὰ δ' ἀνὰ κληρίδας ἐδώ λύσες τυράνων,
ἀγγέλην σκεπτομένη τῇ δ' ἀσπάσοντο βάλε φέγγος
Ἡραγεύης, κάρυστο δ' ἀνὰ πτολίθουρον ἐκάστοι.

"Ευθα κασυμμητός μὲν ἔτ' αὐτόθι μείναι ἀνώγει
Αργος, ἦνα φράζοντο νόον καὶ μύθεα κούρης
αὐτὸς δ' αὐτ' ἐπὶ νήα κίεν προπάροιθε λιασθεῖς.

'Η δ' ἐπει οὖν τὰ πρῶτα φαεινομένη ἤδειν ἡ
παρθενική, εξανθάς μὲν ἀνήψετο χερσὶν ἔθειρας,
αἱ οἱ ἀτρυμελὴ καταειμένα λείθοντο,
αὐταλέας δ' ἐψευσε παρηδάς: αὐτὰρ ἀλοιφῆ
νεκταρέος φαιδρύνετ' ἐπὶ χρόα: δύνε δὲ πέπλον
καλῶν, εὐγναμπτοίσων ἄρημένων περόνσων
ἀμβροσίω δ' ἐφύπερθε καραθεῖ βάλλε καλύπτρην
ἀργυφένην. αὐτοῦ δὲ δόμοις ἐνι δινεύουσα
στείβε πέδων λήθη ἀχέων, τὰ οἱ ἐν πόσῳ ἦν
θεσπέσι', ἄλλα τ' ἐμπήκοιν ἄεβησεσθαι ὑπίσω.
κέκλετο δ' ἀμφιπόλοις, αἱ οἱ δυναλεκα πᾶσαι
ἐν προβόμῳ βαλάμοιο θυώδεος ἡπιάζοντο

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ἡμῖκες, σὺπω λέκτρα σὸν ἀνδράσι ποροῦνοιςα, ἐσσυμένων σορής ὑποζεύγασθαι ἀπῆνη, οὐ κέ μεν εἰς Ἑκάτης περικαλλέα νην ἂγοιεν. ἐνθ' αὐτ' ἀμφίπολοι μὲν ἐφοπλίζεσκον ἀπηνην- 
ῃ δὲ τέως γλαυφρῆς ἐξείλετο φωριμοῦ 
φάρμακον, ὁ ρή τ' φασι Προμηθείον καλέσθαι. 
τὸ εἰ ἐκ ἐνυχθέως ἀρεσσάμενος θυέσθη 
Κούρην 1 μονογενεῖαν ἐν δέμας ἱκμαίνοντο, 
ἡ τ' ἄν δ' ὄψετο ἢκατός ἔοι χαλκοῦ τυπήσων, 
οὔτε κεν αἰθομένων πυρό εἰκάζον· ἀλλὰ καὶ ἀλκη 
λοτέρος κεῖν ἡμαρ ὁμῶς κάρτει τε πέλουπο. 
πρωτοφυίς τόν ἀνέσχε καταστάξαντος ἔραζε 
αἰετοῦ ὁμηστεν κνημοῖς ἐνι Καυκασίοισιν 
αιματόεντ' ἰχαῖα Προμηθῆς μογεροῦ. 
τοῦ δ' ἦτοι ἀνδρὸς μὲν ὅσον πήχυσεν ὑπερβεν 
χροῆ Κωρυκέω ἰκελοῦ κρόκῳ ἐξεφαϊνθη, 
καυλοῖσιν διδύμοισιν ἔπηρον' ἡ δ' ἐν γαῖ 
σαρκι νεοτμίτο ἐναλτικὴ ἐπλετο ρέξα. 
τῆς οὗν τ' ἐν ὁρεσία κελαινήν ἱκμάδα φηγοῦν 
Καστίρη ἐν κόχλῳ ἀμῆσατο φαρμάσσεσθαι, 
ἐπτα μὲν ἀνασώκει λοεσσαμένη ὑδάτεσιν, 
ἐπτάκε δὲ Βριμώ κουροτρόφον ἀγκάλεσασα, 
Βριμώ νυκτόπολων, χθονίην, ἐνεροει εἰς ἀνασαν, 
λυγαῖ ἐν νυκτί, σὺν ὀρφύαλος φαρέσσων. 
μυκηθμὸ δ' ύπενερθεν ἐρεμίῃ σελετο γαῖα, 
ῥίζης τεμνομένης Γετηνίδος· ἐστενε δ' αὐτῆς Ἐπιτετοῦ πάς ὅδυνη πέρι θυμον ἀλών. 
τὸ δ' ἦγ' ἐξαρελοῦσα θυαδεῖ κάθετο μέτρη, 
ἔτε οἱ ἀμβροσίοι περὶ στιθεσσεν ἔστο. 
ἐκ δὲ θύρας κινῶσα νόης ἐπεβήσατ' ἀπῆνης: 
σὺν δ' οἱ ἀμφίτολοι δοιαὶ εὐκάτερθεν ἐβῆσαν.

1 Κούρην] Δαϊρα G, schol.
her right hand the well-fashioned whip, and drove through the city; and the rest, the handmaids, laid their hands on the chariot behind and ran along the broad highway; and they kilted up their light robes above their white knees. And even as by the mild waters of Parthenius, or after bathing in the river Amnisus, Leto’s daughter stands upon her golden chariot and courses over the hills with her swift-footed roes, to greet from afar some richly-steaming hecatomb; and with her come the nymphs in attendance, gathering, some at the spring of Amnisus itself, others by the glens and many-fountained peaks; and round her whine and fawn the beasts cowering as she moves along; thus they sped through the city; and on both sides the people gave way, shunning the eyes of the royal maiden. But when she had left the city’s well paved streets, and was approaching the shrine as she drove over the plains, then she alighted eagerly from the smooth-running chariot and spake as follows among her maidens:

“Friends, verily have I sinned greatly and took no heed not to go among the stranger-folk who roam over our land. The whole city is smitten with dismay; wherefore no one of the women who formerly gathered here day by day has now come hither. But since we have come and no one else draws near, come, let us satisfy our souls without stint with soothing song, and when we have plucked the fair flowers amid the tender grass, that very hour will we

1 or, reading μάριτος, “took no heed of the cause of wrath with the stranger-folk.”
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καὶ δὲ κε σὺν πολέεσσιν ὁνείασιν οἰκαὶ ἵκοιοθε ἤματε τῷ, εἴ μοι συναρέσσετε τήνδε μενοινήν.

"Ἄργος γὰρ μ᾽ ἐπέεσσι παρατρέπει, ὡς δὲ καὶ αὐτὴ Χαλκίϊνη· τὰ δὲ σύνα νῦν ἔχετ’ εἰσάονσιν ἐς ἐμέθεν, μὴ πατρὸς ἐσ όνατα μῦθος ἵκηται. 

τὸν ξεϊόνον με κέλονται, ὅτις περὶ βοουνὶν ὑπέστη, δόρ’ ἀποδεξαμένην ὠλοῦν ῥύσασθαι ἀδελθοῖν. 

αὐτὰρ ὅγω τὸν μῦθον ἐπήνευον, ἢδε καὶ αὐτὸν κέκλομαι εἰς ὁπὴν ἑτάρων ἀπο μοῦνον ἰκέσθαι, 

όφρα τὰ μὲν δασόμεσθα μετὰ σφίσιν, εἰ κεν ὅπαση 

dόρα φέρων, τῷ δ’ αὐτὲ κακότερον ἄλλο πῶρῳ μεν 910 

φάρμακον. ἀλλ’ ἀπονόσφι πέλεσθε μοι, εὐτ’ ἂν ἵκη-

ται;" 

"Ὡς ἦδα: πάσης ὅ πέπλοπος ἦνδαν μῆτες. 

αὐτίκα δ’ Ἀισιονύθην ἑτάρων ἀπο μοῦνον ἑρύσσας 

Ἄργος, ὃτ’ ἦδη τὴν κασινήτων ἐσάκουσαν ἥερήν· Ἐκάτης ἰερὸν μετὰ νην ἱοῦσαν, 

ἡγε διεκ πεδίον· ἀμα δὲ σφίσιν εἴπετο Μόρος 

Ἄμπυκίδης, ἐσθλὸς μὲν ἐπιπροφανέντας ἑνιστέεν 

οἰνοῦν, ἐσθλὸς δὲ σὺν εὶ φρύσασθαι ἱοῦσιν. 

"Ενθ’ οὔτω της τοῖς ἐπὶ προτέρων γένετ’ ἰνδρῶν, 

οὐθ’ ὅσιοι ἐς αὐτοῦ Δίος γένος, οὐθ’ ὅσιοι ἀλλων ἀθανάτων ἀρραὶ ἀρ’ αἰματος ἐβλαίστησαν, 

ὁλον Ἰηνουν θηκε Δίος δάμαρ ἡμάτι καινὸν 

ἡμὲν ἑσάντα ἱδεὶν, ἢδε προτιμηθήσατα 

tὸν καὶ παπταίνοντες ἐβάμβεων αὐτοῦ ἑταῖροι 

λαμπόμενοι χαρέσσεσιν ἐγηθησαν δὲ κελεύθορ 

Ἄμπυκίδης, ἢδη που ὁισαμενος τὰ ἑκαστα. 

"Εστὶ δὲ της πεδίου κατὰ στίβον ενγύτε ὑπὸν 

ἀγειρος φυλλοισιν ἀπειρείοις κομῶσα, 

τη θαμα δῆ λακέρυζαι ἐπημελίζοντο κορώναι. 

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τάνων τις μεσσηγυς ἀνά πτερὰ κινήσασα ἵψοι ἐπ᾽ ἀκρεμόνων Ἡρῆς ἱππατε βουλᾶς.

'Ακλειας οὖδε μάντες, οὐδ᾽ οὐδα πάϊδες ίσαιν οἴων νῷον φράσασθαι, ὅθενεκεν οὔτε τι λαρὸν οὔτ᾽ ἐρατόν κούρη κεν ἔποιο προτιμωθαίτο ἡμᾶς, εὐτ᾽ ἄν σφιν ἐπίθυμες ἀλλοι ἐπονταί. ἐρροις, δ᾽ κακομαντε, κακοφραδεῖς, οὔτε σε Κύπριας, οὔτ᾽ ἀγαναλ φιλέοντες ἐπιπεραίουσιν Ἐρωτες.

"Ισκεν ἀπεμβομένη μείδης δὲ Μόνος ἀκοῦσας ὀμφὴν οἰωνοῦ θεήλατον, οὐδὲ τ᾽ ἔστεπεν.

'Τύση μὲν ἤρονδε βηας ἰδι, τῷ ἐνι κούρην ὑής, Αἰσονίδης, μᾶλα δ᾽ ἤτηρ ἀντικαλῆσεις Κύπριδος ἱνασίς, η τοις συνέρθοις ἀέθλοις ἐστεται, ὡς δὴ καλ πρὶν Ἀγνορίδης φάτο Φινέως. νῦν δ', ἔγαν "Ἀργος τε, δεδεμένοι, εὐτ᾽ ἄν ἔκηαι, τῷ αὐτῷ ἐν χώρῳ ἀπεσομεθ", εἰδὴ δ' αὐτὸς λίσσας μὴν πυκνοῖσι παρατροπέας ἐπέεσθεν."

"Ἡ Ῥα περιφραδέως, ἐτὶ δὲ σχεδὸν ἤπειρον ἄμφω. οὐδ᾽ ἄρα Μηδείης θυμός τράπετε ἀλλα νοήσαι, μελπομένης περ ὀμως πᾶσαι δὲ οἱ, ἤτηρ άθύροι μολπην, οὐκ ἔπι δηρον ἄφριδανεν ἐπιμασθαί. άλλα μεταλήγεσκεν ἀμήχανοι, οὐδε ποτ᾽ ὀσσε ἀμφετόλαν μεθ' ὀμίλον εὐχ ἀτρέμας· εσὶ δὲ κελεύθοις τῆλος παπάλεσκε, παρκλίνουσα παρειάς. ἦ θαμα δὴ στηθέων ἅγη κέαρ, ὅπποτε δοῦπον ἦ ποθὸς ἢ ἁνέμοιο παραθρέξαστα δοῦσαι. αὐτὰρ δὴν οὐ μετά δηρον ἐελδομένη ἐφαϊνθ' ὑψός ἀναβράζοις ἀτε Σείρος Ἡκεανίῳ, δὲ δὴ τοι καλὸς μὲν ἀρίζηλος τ᾽ ἐσείδησα ἀντέλλει, μῆλοσε δ᾽ ἐν ἄσπετων Ἦκεαν ὦγον δὴ ἄρα τῇ καλὸς μὲν ἐπίθυμεν εἰσοράασθαι Αἰσονίδης, κάματον δὲ δυσύμερον ἀρος φανεθές."

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of them meantime as she clapper her wings aloft in
the branches uttered the counsels of Hera:
"What a pitiful seer is this, that has not the wit
to conceive even what children know, how that no
maiden will say a word of sweetness or love to a
youth when strangers be near. Begone, sorry
prophet, witless one; on thee neither Cypris nor the
gentle Loves breathe in their kindness."

She spoke chiding, and Mopsus smiled to hear the
god-sent voice of the bird, and thus addressed them:
"Do thou, son of Aeson, pass on to the temple,
where thou wilt find the maiden; and very kind will
her greeting be to thee through the prompting of
Cypris, who will be thy helpmate in the contest,
even as Phineus, Agenor's son, foretold. But we
two, Argus and I, will await thy return, apart in this
very spot; do thou all alone be a supplicant and win
her over with prudent words."

He spoke wisely, and both at once gave approval.
Nor was Medea's heart turned to other thoughts, for
all her singing, and never a song that she essayed
pleased her long in her sport. But in confusion she
ever faltered, nor did she keep her eyes resting
quietly upon the throng of her handmaids; but to
the paths far off she strained her gaze, turning her
face aside. Oft did her heart sink fainting within
her bosom whenever she fancied she heard passing
by the sound of a footfall or of the wind. But soon
he appeared to her longing eyes, striding along
loftily, like Sirius coming from ocean, which rises
fair and clear to see, but brings unspeakable mischief
to flocks; thus then did Aeson's son come to her,
fair to see, but the sight of him brought love-sick

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care. Her heart fell from out her bosom, and a dark mist came over her eyes, and a hot blush covered her cheeks. And she had no strength to lift her knees backwards or forwards, but her feet beneath were rooted to the ground; and meantime all her handmaidens had drawn aside. So they two stood face to face without a word, without a sound, like oaks or lofty pines, which stand quietly side by side on the mountains when the wind is still; then again, when stirred by the breath of the wind, they murmur ceaselessly; so they two were destined to tell out all their tale, stirred by the breath of Love. And Aeson's son saw that she had fallen into some heaven-sent calamity, and with soothing words thus addressed her:

"Why, pray, maiden, dost thou fear me so much, all alone as I am? Never was I one of these idle boasters such as other men are—not even aforetime, when I dwelt in my own country. Wherefore, maiden, be not too much abashed before me, either to enquire whatever thou wilt or to speak thy mind. But since we have met one another with friendly hearts, in a hallowed spot, where it is wrong to sin, speak openly and ask questions, and beguile me not with pleasing words, for at the first thou didst promise thy sister to give me the charms my heart desires. I implore thee by Hecate herself, by thy parents, and by Zeus who holds his guardian hand over strangers and suppliants; I come here to thee both a suppliant and a stranger, bending the knee in my sore need. For without thee and thy sister never shall I prevail in the grievous contest. And to thee will I render thanks hereafter for thy aid, as is right and fitting for men who dwell far off,
making glorious thine name and fame; and the rest of
the heroes, returning to Hellas, will spread thy
renown and so will the heroes’ wives and mothers,
who now perhaps are sitting on the shore and
making moan for us; their painful affliction thou
mightest scatter to the winds. In days past the
maiden Ariadne, daughter of Minos, with kindly
intend rescued Theseus from grim contests—the
maiden whom Pasiphae daughter of Helios bare.
But she, when Minos had lulled his wrath to rest,
gave aboard the ship with him and left her
fatherland; and her even the immortal gods loved,
and, as a sign in mid-sky, a crown of stars, which
men call Ariadne’s crown, rolls along all night
among the heavenly constellations. So to thee too
shall be thanks from the gods, if thou wilt save so
mighty an array of chieftains. For surely from thy
lovely form thou art like to excel in gentle
courtesy."

Thus he spake, honouring her; and she cast her
eyes down with a smile divinely sweet; and her soul
melted within her, uplifted by his praise, and she
gazed upon him face to face; nor did she know what
word to utter first, but was eager to pour out every-
thing at once. And forth from her fragrant girdle
ungrudgingly she brought out the charm; and he at
once received it in his hands with joy. And she
would even have drawn out all her soul from her
breast and given it to him, exulting in his desire; so
wonderfully did love flash forth a sweet flame from
the golden head of Aeson’s son; and he captivated
her gleaming eyes; and her heart within grew warm,
melting away as the dew melts away round roses
when warmed by the morning’s light. And now both
ἄμφω δ' ἄλλοτε μέν τε κατ' οἴάδεος ὁμματ' ἑρείδουν αἰδόμενου, ὅτε δ' αὐτίς ἐπὶ σφίσι βάλλον ὅπωπός, ἵμερον φαίδρησιν ὅπ' ὀφρύσε μειδώντες. ὡς δ' ὑπε δὴ τοῖοίς μόλις προσπτύξατο κούρῃ· 'Φράξει νῦν, ὦς κέν τοι ἐγὼ μητίσομ' ἄρωγήν.

...
were fixing their eyes on the ground abashed, and again were throwing glances at each other, smiling with the light of love beneath their radiant brows. And at last and scarcely then did the maiden greet him:

"Take heed now, that I may devise help for thee. When at thy coming my father has given thee the deadly teeth from the dragon's jaws for sowing, then watch for the time when the night is parted in twain, then bathe in the stream of the tireless river, and alone, apart from others, clad in dusky raiment, dig a rounded pit; and therein slay a ewe, and sacrifice it whole, heaping high the pyre on the very edge of the pit. And propitiate only-begotten Hecate, daughter of Perses, pouring from a goblet the hive-stored labour of bees. And then, when thou hast heedfully sought the grace of the goddess, retreat from the pyre; and let neither the sound of feet drive thee to turn back, nor the baying of hounds, lest haply thou shouldst maim all the rites and thyself fail to return duly to thy comrades. And at dawn steep this charm in water, strip, and anoint thy body therewith as with oil; and in it there will be boundless prowess and mighty strength, and thou wilt deem thyself a match not for men but for the immortal gods. And besides, let thy spear and shield and sword be sprinkled. Thereupon the spear-heads of the earthborn men shall not pierce thee, nor the flame of the deadly bulls as it rushes forth resistless. But such thou shalt be not for long, but for that one day; still never slinch from the contest. And I will tell thee besides of yet another help: As soon as thou hast yoked the strong oxen, and with thy might and thy prowess
ΟΙ Δ’ ΥΔΗ ΚΑΤΑ ΔΛΚΑΣ ΑΝΑΣΤΑΧΩΣΕ ΓΗΓΑΝΤΕΣ
ΣΠΕΙΡΟΜΕΝΩΝ ΩΦΙΟΣ ΔΙΟΦΕΡΗΝ ἐπὶ ΒΩΛΟΥ ΩΔΟΝΤΩΝ,
ΑΙ ΚΕΝ ΟΡΙΝΟΜΕΝΟΙΣ ΠΟΛΕΑΣ ΝΕΟΙΟΙ ΔΟΚΕΟΣΙΣ,
ἉΘΡΗ ΛΑΣΝ ΩΦΕΙΣ ΣΤΕΒΑΡΩΤΕΡΟΙΣ' ΟΙ Δ’ ἌΝ ΕΠ’ ΑΥΤῊ,
ΚΑΡΧΑΛΕΑΙ ΚΙΝΕΙΣ ΩΣΤΕ ΠΕΡΙ ΒΡΩΜΗΣ, ΩΔΕΚΟΙΕΝ
ἈΛΛΗΛΟΥΣ' ΚΑΙ Δ’ ΑΥΤΟΣ ἘΠΕΙΓΕΟ ΒΗΣΙΤΗΤΟΣ
ΙΘΥΣΑΙ. ΤΟ ΔΕ ΚΩΔΑΣ ΕΣ 'ΕΛΛΑΔΑ ΤΟΪΟ Γ’ ΕΚΗΤΗ
ΟΙΣΕΑΙ ΔΣ ΛΗΣ ΤΗΛΟΥ ΠΟΘΙ ΝΙΣΙΟΕ Δ’ ΕΜΠΗΣ,
Ἡ ΦΙΛΟΝ, Ὑ ΤΟΙ ΕΔΕΝ ΑΦΟΡΜΗΘΕΝΤΙ ΝΕΕΣΘΑΙ.'
ΤῊΣ ἌΡ’ ΕΦΗ, ΚΑΙ ΣΕΓΑ ΠΟΘΩΝ ΠΑΡΩΣ ΩΣΟΕ ΒΑΛΟΝΣΑ
ΘΕΣΟΥΣΙΟΙ ΛΙΑΡΟΙΣΙ ΠΑΡΗΙΔΑ ΔΑΚΡΥΣΙ ΔΕΕΝ
ΜΥΡΟΜΕΝΗ, Ὡ Τ’ ΕΜΕΛΛΕΝ ἈΠΟΠΡΟΘΙ ΠΟΛΛΟΥ ΕΟΙΟ
ΠΟΝΤΟΥ ΕΠΙΠΛΑΓΕΣΘΑΙ' ἈΝΗΡΒ’ ΔΕ ΜΙΝ ΑΝΤΗΝ
ΕΞΑΝΤΕΣ ΜΥΘΟΙ ΠΡΟΣΕΦΩΝΕΝ, ΕΙΔΕ ΤΕ ΧΕΙΡΟΣ
ΔΕΞΙΕΡΗΣ.' ΔΗ ΓΑΡ ΟΙ ΑΠ’ ΩΦΘΑΛΜΟΙΣ ΛΙΠΕΝ ΑΙΔΟΎΣ.
'ΜΥΘΟΝ Δ’, ὙΝ ΆΡΑ ΔΗ ΠΟΘ’ ὩΠΟΤΡΟΠΟΣ ΟΙΚΑΔ'
ἐκναι,
ΟΥΝΟΜΑ ΜΗΘΕΙΣ.’ ΌΙΣ Δ’ ΑΥΤ’ ἘΓΩ ΑΜΦΙΣ ΕΟΝΤΟΣ
ΜΥΝΟΜΑΙ. ΕΙΤΕ ΔΕ ΜΟΙ ΠΡΟΦΡΟΝ ΤΟΪΕ, ΠΗ ΤΟΙ ΕΑΣΙΝ
ΔΩΜΑΤΑ, ΠΗ ΝΩΝ ΕΙΒΕΝ ΑΠΕΙΡ ΑΛΑ ΝΗ ΠΕΡΙΣΕΙΣ.
Ἡ ΝΠ ΠΟΝ ΑΦΝΕΙΟΥ ΣΧΕΣΟΝ ΩΣΕΙ 'ΩΡΟΧΟΜΕΝΟΙ,
Ἦ ΚΑΙ ΛΑΙΝΗΣ ΝΗΣΟΝ ΠΕΛΑΣ; ΕΙΤΕ ΔΕ ΚΟΥΡΗΝ,
ἮΝΤΩΝΑ ΤΗΡΟ ΟΥΝΟΜΑΣΙ ΑΡΜΟΝΟΤΗΤΗΝ ΥΓΕΙΑΙΑΝ
ΠΑΣΙΦΑΗΣ, ή ΠΑΤΡΟΣ ΟΜΟΙΟΙΟΣ ΕΣΤΙΝ ΕΡΕΙΩ.'
ΤῊΣ ΦΑΤΟΝ ΔΝ ΔΕ ΚΑΙ ΑΥΤΟΝ ὩΠΗΜΕ ΔΑΚΡΥΣΙ
ΚΟΥΡΗΣ
ΟΥΛΟΣ 'ΕΡΩΣ, ΤΟΙΟΝ ΔΕ ΠΑΡΑΒΛΗΘΙΔΝ ΕΠΟΣ ΗΝΩΔΑ.
'ΚΑΙ ΛΗΝΝ ΟΥ ΝΙΚΤΑΣ ΟΙΣΟΜΑΙ, ΟΥΔΕ ΠΟΤ’ ΉΜΑΡ
ΣΕΙΝ ΕΠΙΛΗΘΕΣΒΑΙ, ΠΡΟΦΥΓΩΝ ΜΟΡΟΝ, ΕΙ ΕΤΕΟΝ ΝΕ
ΦΕΩΝΟΜΑΙ ἈΣΚΗΘΗΣ ΕΣ 'ΑΧΑΙΔΑ, ΜΗΒΕ ΤΙΝ ἈΛΛΟΝ.
ΛΗΓΙΤΗΣ ΠΡΑΒΑΛΗΘΙ ΚΑΚΟΤΕΡΟΝ ΕΜΜΕΝ ΑΕΘΛΟΝ.
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hast ploughed all the stubborn fallow, and now along
the furrows the Giants are springing up, when the
serpent's teeth are sown on the dusky clods, if thou
markest them uprising in throngs from the fallow,
est unseen among them a massy stone; and they
over it, like ravening hounds over their food, will
slay one another; and do thou thyself hasten to rush
to the battle-strife, and the fleece thereupon thou
shalt bear far away from Aea; nevertheless, depart
wherever thou wilt, or thy pleasure takes thee, when
thou hast gone hence."

Thus she spake, and cast her eyes to her feet in
silence, and her cheek, divinely fair, was wet with
warm tears as she sorrowed for that he was about
to wander far from her side over the wide sea:
and once again she addressed him face to face with
mournful words, and took his right hand; for now
shame had left her eyes:

"Remember, if haply thou returnest to thy home,
Medea's name; and so will I remember thine, though
thou be far away. And of thy kindness tell me this,
where is thy home, whither wilt thou sail hence in
thy ship over the sea; wilt thou come near wealthy
Orchomenus, or near the Aeaean isle? And tell me
of the maiden, whosoever she be that thou hast
named, the far-renowned daughter of Pasiphaë, who
is kinswoman to my father."

Thus she spake; and over him too, at the tears of
the maiden, stole Love the destroyer, and he thus
answered her:

"All too surely do I deem that never by night
and never by day will I forget thee if I escape death
and indeed make my way in safety to the Achaean
land, and Acetes set not before us some other
ΑΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΥΣ

ενθέντο εἰς Ἰαωλκόν ἀναρπάξασαι ἄελλαι, ὄφρα σ', ἐν ὀφθαλμοῖς ἐλεγχείας προφέρουσα, μνήσω ἐμῇ ἱστητι πεφιγμένον. αἰθὲ γὰρ εἴην ἀπροφάτως τὸτε σοῖς ἐφέστιος ἐν μεγάροις.

"Ως ἂρ' ἔφη, ἐλεεινὰ καταπροχέομασα παρεῖνώ διάκρινα· τὴν δ' ὅγε δὴθεν ὑποβιβῆν προσέειπτεν 'Δαμονίη, κενεὰς κεῖν ἐκ πλάξεσθαι ἄελλας, ὡς δὲ καὶ ἄγγελον ὄρμων, ἐπεὶ μεταμόνια βάζεις. εἰ δὲ κεν ἥθεα κεῖνα καὶ Ἑλλάδα γαίαν ἵκναι, τιμήσουσα γυναίξι καὶ ἀνδράσιν αἰδοίς τε ἔσσεαι· οἱ δὲ σε πάνυν θεοῦ ὡς πορησάνειν, οὐνεκα τῶν μὲν παῖδες ὑπότροποι οἶκαδ' ἴκνοντο ὑβ' βουλῇ, τῶν δ' αὐτὲ κασίγνητοι τε ἔται τε καὶ βαλεροι κακότητος ἄδην ἑσώσθεν ἀκωταί. ἡμέτερον δὲ λέγος βαλάμου ἐνι κουριδίοις πορησάνεις· οὐδ' ἄμμε διακρένεις φιλότητος ἄλλο, πάρος βάρατον γι γε μεμορμένον ἀμφικαλύπτως." 1130

"Ως φάτο· τῇ δ' ἐντοσθε κατεύθε καθόμος ἀκοής, ἐμπής δ' ἐργ' ἁδήλα κατερήγητεν ἱδέσθαι. σχετλής· οὐ μὲν δὴρόν ἀπαρνήσεσθαι ἐμελλεν Ἑλλάδα ναιετάειν. ὅς γὰρ τὸδε μὴδετο "Ηρη, ὅφρα κακῶν Πελής ἱερὴν ἐς Ἰαωλκόν ἴκνοτο Αἰαήθη Μήδεια, λεπόν' ἀπο πατρίδα γαίαν. Ἡδὴ δ' ἀμφιπολοι μὲν ὅπεπεύουσαι ἀπωθεν συγη ἀναμέσκων· εἶδυτε δ' ἡματος ὁρή 
ἀψ ἀκόνθε νεῆσθαι ἔνε μετὰ μετέρα κουρῆν. ἥ δ' οὐτο κομιδῆς μιμήςκετο, τέρπετο γὰρ οἱ θυμοὶ ὅμας μορφῆ τε καὶ αἰμυλλοίς λόγουσιν, εἰ μὴ ἄρ' Λίσσονίδης πεψυλαγμένος ὄψε περ ἡδά· "Ορη ἀποβλάσκειν, μὴ πρίν φάος ἤλειο 
δύν ὑποθάλμουν, καὶ τες τὰ ἐκαστα νοῆς ὀθνεὶς· αὐτις δ' ἀβολήσομεν ἐνθαδ' ἱόντες."
πάχυνον δ' ἀρ' ἔπειται πέδωρ ἐνι βόθρον ὅρυξας νήσεσε σχῆσας, ἐπὶ δ' ἀρνειόν τάμε λαμών, αὐτὸν τ' ἐν καθύπερθε ταυύσατο· δαίε δὲ φιτροὺς πῦρ ὑπένερθηεν ίεῖς, ἐπὶ δὲ μηγάδας χέε λοιβάς, Βρεμω ὄικλησκων Ἂκάτην ἐπαρωγὸν ἀέθλων. καὶ δ' ὁ μὲν ἁγκαλέσας πάλιν ἐστίχεω· ἦ δ' ἀλονσα κευθμῶν ἐξ ὑπάτων δεινήθεος ἀντεβόλησεν ἰροῖς Λισονίδαιον· πέριξ δὲ μὲν ἐστεφάνωντο σμερδαλέοι δρυίνουσι μετὰ πτόρθουσι δράκοντες· στράππε δ' ἀπειρέσιον δαίδων σέλας· ἀμφι δὲ τὴν γεύση ὕλακη χόδνουι κύνες ἐφθέγγυτον. πίσεα δ' ἠτρεμε πάντα κατὰ στίβον· αἱ δ' ὠλόλυξαι νύμφαι ἐλειονόμοι ποταμῆδες, αἱ περὶ κεῖνην Φάσιδος εἶμενήν Ἀμαραντίων εἰλίσσονται.

Λισονίδην δ' ἦτοι μὲν ἠλευ δέος, ἀλλὰ μὲν οὐδ' ὅσ' ἐντροπαλίξομενοι πόδες ἐκφεροῦν, ὅφρ' ἐτάρσουσιν μίκτο κιών· ἡδη δὲ φῶς νυφῶντος ὑπέρθεν Καυκάσου ἠρυγγενής ΠΗώς βάλεν ἀντέλλουσα.

Καὶ τὸ τότ' ἀρ' Ἀιήτης περὶ μὲν στήθεσιν ἐπετο θώρηκα στάδιον, τὸν οἰ πόρεν ἔξεναρξες σφωνετέραις Ψεγγαίων Ἀρης ὑπὸ χερσὶ Μελαντα· χρυσείνη δ' ἐπὶ κρατὶ κόρων θέτο τετραφάληρον, λαμπρομένην οἶνον τε περίτροχον ἐπλετον φέγγους ἡμέλλων, οὐτε πρώτων ἀνέρχεται Ὁκενιοῦ. ἂν δὲ πολύρρητοι νάμα σάκος, ἂν δὲ καὶ ἠγχος δεινῶν, ἀμαμάκατον· τὸ μὲν οὖ κὲ τῖς ἄλλος υπέστη ἄνδρῶν ἱρῶν, οὗτο καλλιποτὶ Ἡρακλῆη τῇ παρέξι, δ' κεν οἷος ἐναντίβιοι πολέμιες.

τῷ δὲ καὶ ὁκυπόδων ἑπτῶν ἐνπηγέα δίφρου ἐσχε πέλας Φαέθων ἐπιβήμεναι· ἂν δὲ καὶ αὐτὸς βήσατο, ῥυτήρα· δὲ χεροὶς ἐκέν. ἐκ δὲ πόλιος ἡλαιεν εὐρείαι κατ' ἀμαξιοτιν, δ' κεν ἀέθλωρ

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a loving embrace. Then he dug a pit in the ground of a cubit's depth and heaped up billets of wood, and over it he cut the throat of the sheep, and duly placed the carcass above; and he kindled the logs placing fire beneath, and poured over them mingled libations, calling on Hecate Brimo to aid him in the contests. And when he had called on her he drew back; and she heard him, the dread goddess, from the uttermost depths and came to the sacrifice of Aeson's son; and round her horrible serpents twined themselves among the oak boughs; and there was a gleam of countless torches; and sharply howled around her the hounds of hell. All the meadows trembled at her step; and the nymphs that haunt the marsh and the river shrieked, all who dance round that mead of Amaranthian Plaxis. And fear seized Aeson's son, but not even so did he turn round as his feet bore him forth, till he came back to his comrades; and now early dawn arose and shed her light above snowy Caucasus.

Then Acetes arrayed his breast in the stiff corslet which Ares gave him when he had slain Phlegraean Minas with his own hands; and upon his head he placed a golden helmet with four plumes, gleaming like the sun's round light when he first rises from Ocean. And he wielded his shield of many hides, and his spear, terrible, resistless; none of the heroes could have withstood its shock now that they had left behind Heracles far away, who alone could have met it in battle. For the king his well-fashioned chariot of swift steeds was held near at hand by Phaëthon, for him to mount; and he mounted, and held the reins in his hands. Then from the city he drove along the broad highway, that
μέλλον· ἀτάρ κλησίν ἐπισχερώ ἱδρυνθέντες
ῥίμφα μαλέ· ἐς πεδίον τὸ Ἅρμινὸν ἱππέοντο.
tόσσον δὲ προτέρῳ πέλεν ἄστεος ἀντιπέρηθεν,
ὁσσον τ’ ἐκ βαλβίδος ἐπίβολος ἀρμάτε νύσσα
γίγνεται, ὅπποτ’ ἀεθλα καταφθιμένου ἀνακτὸς
κινεμόνες πεδίοι καὶ ἰππήσεις τίθενται.
τότεμον δ’ Λεών τε καὶ ἄλλοιν ἔθνεα Κόλχοιν,
τοὺς μὲν Καυκασίωσιν ἐφεστάτας σκοπέλοις,
τὸν δ’ αὐτοῦ παρὰ χείλοις ἔλιστομενον ποταμοῖο.

Αἰσιόδης δ’, ὅτε δὴ πριμνήσω δήσαν ἑταῖροι,
δὴ ρα τότε ξινὸ δουρὶ καὶ ἀσπίδε βαῖν’ ἐς ἅθλον,
μήδ’ ἀναπτροποῦ ἀμύδις δ’ ἐλε παμφανώσαν
χαλκεῖην πήληκα βοῦν ἐμπελεῖον ὀδόντων
καὶ ξύφος ἀμφ’ ἀμφ’ ὀμίλους, γυμνὸς δέμας, ἄλλα μὲν Ἀρει
ἐκέλος, ἄλλα δὲ ποῦν χρυσαῖρῳ Αἴπλλων.

παπτήσας δ’ ἀνὰ νεώτι ἰδε ξυγά ἄλκεα ταύρων
αὐτογυνὸν τ’ ἐπὶ τοῖς στεβαροῦ ἀδάμαντος ἄρστρον.
χρύσει δ’ ἐπείτα κιον, παρὰ δ’ ὀβρίμου ἐγχος ἐ-
τηξεν

ὁρθὸν ὑπ’ οὐριάχρω, κυνέγη δ’ ἀποκάθθετ’ ἐρέσες.
βῆ δ’ αὐτῆ προτέρῳ σὺν ἀσπίδε νήρετα ταύρων
ἐχμα μαστεῖον ὀι δ’ ἐκποθεὶ ἀφρόστου
κεφθμόνος χοῦνον, ἵνα τε σφισος ἐσκε βοάνλα
καρτερᾶ λυγυνέστη πέριξ εἰλμένα κατηiphery,
ἀμμοὶ ὀμοῦ προγένοντο πυρὸς σέλας ἀμπυνεύοντες.
ἔδειεσαν δ’ ἦρωες, ὅπως ἐδο. αὐτὰρ ὑ τοῦςγε,
εὐ διαβάς, ἐπιάντας, ἀτε σπιλᾶς εἰν ἀλὲ πέτρη
μέμνει ἀπειρεψήσι δονεύμενα κύματ’ ἀδέλλαις.
πρόσθε δὲ οἱ σάκος ἐσχεν ἑναντιόν οἱ δὲ μν ἀμμοῦ
μυκηθῆρο κρατηρόεις ἐνέπληξαν κεράσεσιν
οὖθ’ ἄρα μὲν τυϕόν ἄνθεσαν ἀντιόντες.
οὐς δ’ ὅτ’ ἐνε τρητοεῖν εὐρρεινοι χοάνοισιν
their benches they sped swiftly on to the plain of Ares. And it lay in front of them on the opposite side of the city, as far off as is the turning-post that a chariot must reach from the starting-point, when the kinsmen of a dead king appoint funeral games for footmen and horsemen. And they found Acetes and the tribes of the Colchians; these were stationed on the Caucasian heights, but the king by the winding brink of the river.

Now Aeson's son, as soon as his comrades had made the hawser's fast, leapt from the ship, and with spear and shield came forth to the contest; and at the same time he took the gleaming helmet of bronze filled with sharp teeth, and his sword girt round his shoulders, his body stripped, in somewise resembling Ares and in somewise Apollo of the golden sword. And gazing over the field he saw the bulls' yoke of bronze and near it the plough, all of one piece, of stubborn adamant. Then he came near, and fixed his sturdy spear upright on its butt, and taking his helmet off leant it against the spear. And he went forward with shield alone to examine the countless tracks of the bulls, and they from some unseen lair beneath the earth, where was their strong steadying, wrapt in murky smoke, both rushed out together, breathing forth flaming fire. And sore afraid were the heroes at the sight. But Jason, setting wide his feet, withstood their onset, as in the sea a rocky reef withstands the waves tossed by the countless blasts. Then in front of him he held his shield; and both the bulls with loud bellowing attacked him with their mighty horns; nor did they stir him a jot by their onset. 'And as when through the holes of the furnace the armourers' bellows anon
ἈΠΟΛΛΩΝΙΟΣ ΡΗΘΟΙΟΣ

φῶσαι χαλκήων ὅτε μὲν τ’ ἀναμαρμαροῦσιν, πῦρ ὀλὸν πυμπρᾶσαι, ὅτι ἂν λῆγουσιν ἀμήν, δεινὸς δ’ εἶχεν αὐτοῦ πέλεται βρόμος, ὅπως τ’ αἶξη νεώθεν· ὅς ἁρα τώγε θοῦν ἄλογα φυσιόωντες ἐκ στομάτων ὁμάδεως, τὸν δ’ ἄμφεπε δῆμον αἴθος βάλλον ἀτε στερεσί’ κούρης δὲ ἐφ’ ἄφαιρα θρυσσας εἰλκεν ἑπικρατέως παντὶ σθένει, ὃφρα πελάσῃς ζεύγης χαλκείς, τὸς δ’ ἐν χθονί κάββαλεν ὅκλαξ, ρίμφα τοῦ ἐκρύσας πόδα χάλκεου. ὃς δὲ καὶ ἄλλον

σφῆλεν γυνὲς ἐπιόντα, μηθ’ ἑβολημένον ὑμῷ.

εὖρω δ’ ἀποπροβαλῶν χαμάδες σάκος, εὖ θάνα καὶ εὔθα 
tῇ καὶ τῇ βεβαιῶς ἀμφώ ἔχε πεπτωχάς γούνας ἐν προτέροισι, διὰ φλογὸς εἴθαρ ἐλυσθέας.

θαύμασε δ’ Ἀϊνής σθένος ἀνέρος, ὅι δ’ ἀρα τείως Ἰωνάριδαι—δη γὰρ σφι πάλαι προπεφραδμένον ἦν—

ἀγχύμολον ζυγά ὁι πεδόθεν δόσαν ἀμφίβαλεσθαί. 

αὐτάρ ὁ εὗ ἐνέδησε λόφους· μεσσηγγῆ δ’ ἀείρας χάλκεου νόστῳ, θῇ συνάρασσε κορώνῃ 
ζεύγηθεν. καὶ τὸ μὲν ὕπεκ πυρὸς ἀψ’ ἐπὶ νύῃ 
χαζέσθην. ὃ δ’ ἀρ’ αὐτός ἄλων σάκος ἔνθετο νόστῳ 1329 ἐξοπίθεν, καὶ γέντο θὸν ἐμπλευον ὑδὼν πόνον πῆλικα βριαρὴν δόρυ τ’ ἀσχετον, ὃ ρ’ ὑπὸ 

μέσας 

ἐργατινής ὦς τίς τ’ Ἐπελαστίδα νῦσσεν ἀκαίνῃ 

οὐτάξων λαγόνας· μάλα δ’ ἐμπεδον εὗ ἀραμνίαν 

τυχτὴν ἐξ ἀδάμαντος ἐπιθύμησκεν ἑχέτην.

Ωί δ’ εἰσὶ μὲν δὴ περιόσπια θυμαλινεσκοῦν, 

λάβρου ἐπιπνεύοντε πυρὸς σέλας· ὡρτο δ’ ἀντιμή

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ΑΠΟΛΛΩΝΙΟΣ ΡΗΘΟΔΙΟΥΣ

ἄρπην εὐκαμπτὴν νεοθηρέα χερσὶ μεμαρπᾶς ὁμοῖον ἐπισπεύδων κείρει στάχυν, οὐδὲ βολῆσιν μέμνει ἐς ὁραίῃν περισμαίναι ἡμέλοιν· ὦς τὸτε γηγενέων κείρε στάχυν. αἵματι δ’ ὅλκοι ἥντε κηρναῖαι ἀμάραι πλῆθουτο ῥοῆς. πέπτον δ’, οἱ μὲν ὁδάς τετρηχότα βῶλον ἀρούρης ἱαζόμενοι πρηνεῖς, οἱ δ’ ἐμπαλίν, οἱ δ’ ἐπ’ ἀγοστῷ καὶ πλευρῶις, κήπεσσε δομήν ἄτάλαντοι ἰδέσθαι. πολλοὶ δ’ οὐτάμενοι, πρὰν ὑπὸ χθονὸς ἔχους ἀείραι, ὅσον ἄνω προτυπησαν ἐς ἡρά, τόσον ἔραξε βρεθόμενοι πλαδαροῖς καρῆσιν ἡρήσειτο. ἐρνεά ποιν τόις, Δίῳ ἀσπετοὶ ὁμβρήσαντος, φυταίῃ θεόθρηπτα κατημόσουσιν ἔραξε κλασθέντα βίζησεν, ἀλοίπως πόνοι ἀνδρῶν τὸν δὲ κατηφεῖς τε καὶ οὐλοῦν ἄλγος ἰκάνει κλήρον σημαντήρᾳ φυτοτρόφον· ὅς τότ’ ἀνακτὸς Δίῃταο βαρεῖαι ὑπὸ φρένας ἰλθον ἄνια. ἦμε δ’ ἐς πτωλεθρον ὑπότροπος ἀμμυρα Κόλχοις, πορφύρων, ἢ κέ σφι θοστερον ἀντιστητο. ἦμαρ ἐδυ, καὶ τῷ τετελεσμένος ἦν ἄεθλος.

¹ ἄροφης Hermann: ἰδέσθι MSS.
THE ARGONAUTICA, BOOK III

fields, seizes in his hand a curved sickle, newly sharpened, and hastily cuts the unripe crop, and waits not for it to be parched in due season by the beams of the sun; so at that time did Jason cut down the crop of the Earthborn; and the furrows were filled with blood, as the channels of a spring with water. And they fell, some on their faces biting the rough clod of earth with their teeth, some on their backs, and others on their hands and sides, like to sea-monsters to behold. And many, smitten before raising their feet from the earth, bowed down as far to the ground as they had risen to the air, and rested there with the damp of death on their brows. Even so, I ween, when Zeus has sent a measureless rain, new planted orchard-shoots droop to the ground, cut off by the root—the toil of gardening men; but heaviness of heart and deadly anguish come to the owner of the farm, who planted them; so at that time did bitter grief come upon the heart of King Aeetes. And he went back to the city among the Colchians, pondering how he might most quickly oppose the heroes. And the day died, and Jason’s contest was ended.
SUMMARY OF BOOK IV

Invocation of the Muse (1–5).—Grief of Medea, who flies from the palace during the night and joins the Argonauts (6–91).—By the aid of Medea, Jason seizes and carries off the golden fleece, after which the Argonauts depart (92–211).—Pursued by the Colchians, they land in Paphlagonia, where Argus shows them the route to take (212–293).—The Argonauts sail up the Ister, by a branch of which they make their way into the Adriatic, where they find their progress barred by the Colchians, who had come by a shorter route (294–337).—Agreement between the Argonauts and the Colchians: Medea's reproaches to Jason (338–451).—Murder of Apsyrtus by Jason: the Colchians give up the pursuit (452–551).—The Argonauts sail along the Eridanus into the Rhone, and reach the abode of Circe in Italy (552–684).—Jason and Medea are purified by Circe: the Argonauts pass the isle of the Sirens, Scylla, Charybdis, and the Plautae (685–981).—Arrival among the Phaeacians: here other Colchians reclaim Medea, and, to prevent
her surrender, her marriage with Jason is celebrated (982–1169).—Departure of the Argonauts, who are driven by a storm on to the Syrtes: they carry Argo on their shoulders to the Tritonian lake (1170–1484).—Deaths of Caunthus and Mopsus (1485–1536).—The god Triton conducts Argo from the lake into the sea (1537–1637).—Episode of the giant Talos in Crete (1638–1693).—Arrival at the isle Anaphe: the dream of Euphemus, which is interpreted by Jason: arrival at Aegina and at Pegasae, the end of the voyage (1694–1781).
Δ\[\text{ά}\

Δώτη νῦν κάματόν γε, θεά, καὶ δήνεα κούρης
Κολχίδος ἐνεπε, Μοῦσα, Δίως τέκος. ἢ γὰρ ἔμοι γε
ἀμφασίῃ νόσιος ἐνδοῦ έλεσσεται ὀρμαιόντες,
ἡ μιν ἀτής πήμα δυσόμερον, ἡ τόγ' ἐνίποι
φύξαν ἀεικελίην, ἢ κάλλιπεν ἑθεεά Κόλχων.

"Ἡτοί ὁ μὲν δήμοιο μετ' ἄνδράσιν, δοσει ἄριστοι,
παρνύχιος δόλων αἰτίων ἐπ' σφίσι μητείασκεν
οἰσεν ἐνι μεγάροις, στυγερῷ ἐπὶ θυρὸν ἀέθλῳ
Ἀιήτης ἀμοτον κεχολωμένος· οὐδ' ὅγε πάμπαν
θυγατέρων τάδε νόσφιν ἑών τελέσσατε ἑώλπει.

Τῇ δ' ἀλεγειούσταν κραδιᾷ φόβον ἐμβαλεν" Ἡρης
τρέσσεν δ' ἡντ' τες κούρης κεμάς, ἡντ' βαδείσας
τάρφεσιν ἐν ξυλόχοι κυκλόν ἐφόρησεν ὁμοκλή.
αὐτικα γὰρ νημερτῆς ὀϊσσατο, μὴ μεν ἀρωγὴν
ληθέμεν, αἴθα δὲ πάσαν ἀναπλήσειν κακότητα.
τάρβει δ' ἀμφιτόλους ἐπιλόσταρα· ἐν δὲ οἱ δόσε
πλῆτο πυρός, δεινόν δὲ περιβρομέσσκον ἀκουαῖ.
πυκνὰ δὲ λαυκανείς ἐπεμάσσατο, πυκνὰ δὲ κουρίξ
ἐλκομένη πλοκάμους γοερῆ βρυχήσατ' ἀνή.
καὶ νῦ κεν αὐτοῦ τήμος ὑπὲρ μόρον ὅλετο κούρη,

φάρμακα πασσαμένη, "Ἡρης δ' ἀλλώσσε μενοινάς,
εἰ μὴ μεν Φρίξου θεὰ σὺν παισὶ φέβεσθαι

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fluttering soul within her was comforted; and then she poured from her bosom all the drugs back again into the casket. Then she kissed her bed, and the folding-doors on both sides, and stroked the walls, and tearing away in her hands a long tress of hair, she left it in the chamber for her mother, a memorial of her maidenhood, and thus lamented with passionate voice:

"I go, leaving this long tress here in my stead, O mother mine; take this farewell from me as I go far hence; farewell Chalciope, and all my home. Would that the sea, stranger, had dashed thee to pieces, ere thou camest to the Colchian land!"

Thus she spake, and from her eyes shed copious tears. And as a bondmaid steals away from a wealthy house, whom fate has lately severed from her native land, nor yet has she made trial of grievous toil, but still unschooled to misery and shrinking in terror from slavish tasks, goes about beneath the cruel hands of a mistress; even so the lovely maiden rushed forth from her home. But to her the bolts of the doors gave way self-moving, leaping backwards at the swift strains of her magic song. And with bare feet she sped along the narrow paths, with her left hand holding her robe over her brow to veil her face and fair cheeks, and with her right lifting up the hem of her tunic. Quickly along the dark track, outside the towers of the spacious city, did she come in fear; nor did any of the warders note her, but she sped on unseen by them. Thence she was minded to go to the temple; for well she knew the way, having often aforetime wandered there in quest of corpses and
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άμφι τε δυσπαλέας βίας χθονός, οία γνωάκες
φαρμακίδες· τρομερῷ δ’ υπὸ δείματε πάλλετο θυμός.
τὴν δὲ νεών Τιττῆς ἀνερχομένη περάτθεν
φοιταλένη ἐσίδοισα θεά ἐπεχήρατο Μήνη
ἄρπαλεως, καὶ τοῖς μετὰ φρεσκὸν ἄστρων ἔτεινεν·

‘Ον ἄρ’ ἐγὼ μούση μετὰ Δάσμων ἄντρων ἄλυσκω,
οὐδ’ οἴη καλῶ περιδαίομαι Ἑυθυμώνι·
ἡ θαμὰ δὴ καὶ σεῖο κίον δολίσεσιν αἰωνῶς,
μυσσαμένη φιλότητος, ἓνα σκοτήρι ἐνι νυκτὶ
φαρμάσσῃς εὐκηλὸς, ἢ τοι φίλα ἔργα τέτυκτα.

νῦν δὲ καὶ αὐτῆς δὴθεν ὅμοιας ἐξιμορεῖς ἀσῆς·
δῶκε δ’ ἀνηρρόν τοι Ἰῆσωνα πήμα γενέσθαι
dαίμων ἄλγινας. ἀλλ’ ἔρχεσθ, τέτλαθι δ’ ἔμπυς
καὶ πιοντὰ τερ ἑοῦσα, πολυστονοῦ ἄλγος ἀείρειν.’

‘Ως ἄρ’ ἔφη τὴν δ’ αἴγα πόδες φέρον ἐγκονέουσαν.

ἀσπασίως δ’ ὄχθησιν ἐπήρθῃ ποταμοῖο,
ἀντιπέρῃς λεύσουσα πυρὸς σέλας, ὃ ρά τ’ ἀεθλόν
πανύχιοι ἥρωες ἐνφροσύνησιν ἔδαυον.

διὸ εἰς ἤπειτα διὰ κνέφας ὀρθία φωνῇ
οὐπλοτατον Φρῖζου περαιόθεν ἦπτνε πάϊδων,
Φρόντιν’ ὃ δὲ εὖν ἐούσι κασυνήτως ὃπα κούρης
αὐτῷ τ’ Ἀλσονίδη τεκμήρατο· σύγα δ’ ἐσταροὶ
θάμβεον, εὐς ἐνύησαν δ’ ἕντιμον ἤνεν.

τρὶς μὲν ἤνυσαν, τρὶς δ’ ὀτρύνουτος ὀμίλου
Φρόντις ἀμοιβηθήνει ἀντίαχεν. οἱ δ’ ἅρα τείως
ήρωες μετὰ τὴνηε θοοὶς ἐλάσσως ἐρέτινα.
sύπω πεδίσματα νήος ἐπ’ ἦπειροι περαιός
βάλλων, ὃ δὲ καραπνοῦν χέρσω πόδας ἤκεν Ἰῆσων
ὐψὸν ἄπ’ ἱκρίφιν· μετὰ δὲ Φρόντις τε καὶ Ἀργος, 80
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υλε δύω Φρίξου, χαμάδες θόρον. ἢ δ' ἡρα τούσιγε γούσιν ἀμφοτέρροι περισχομένη προσέπειπεν.

"Εκ με, φίλοι, ρύσασθε δυσάμμορον, ὡς δὲ καὶ αὐτοῦς

ὑμέας Αἰήταο, πρὸ γάρ τ' ἀναφανδα τέτυκται πάντα μαλ', οὐδὲ τι μήχος ἱκάνεται. ἀλλ' ἐπὶ υἱὲ

φεύγουσεν, πρὸ τὸν ἄθανθων ἐπιβίβασεν ὑπ' ἤπω.

δώσω δὲ χρύσειον ἐγὼ δέρος, εὐπήσασα

φρουρὸν ὡφιν' τύη δὲ θεοὺς ἔν σοισιν ἑταῖροις,

ξεινε, τεων μόθων ἐπιστορας, οὐς μοι ὑπέστης,

ποίησαν μηδ' ἐνθέν ἐκαστέρω ὁρμηθείσαιν

χήτει κηδεμονών ὅντινα καὶ ἀεικέα θείς.

Ἰσκεν ἀκηρεμένη μέγα δὲ φρένες Ἀἰσιονίδαο

γρῆσεν' ἄλγα δὲ μιν περὶ γούσασι πεπτημών ἢκ' ἀναηρόμενος προσπέτας, βάρσυνεν τε'

Δαιμονίῃ, Ζεὺς αὐτὸς Ὀλύμπιος ἄρκιος ἠςω,

"Ἡρη τε Ζυγῆ, Δίος εὐνέκες, ἢ μὲν ἐμοίσιν

κουριδήνα σε δόμῳσιν ἐνυστήσεσθαι ἀκοιτιν,

εὔτ' ἄν ἐς Ἐλλάδα γαῖαν ἱκώμεθα νοστήσαντες.

"Ὡς ἰδά, καὶ χείρα παρασχεδον ἦραρε χειρὶ

dεξιέρην' ἢ δέ σφιν ἐς ἱέρων ἀλσος ἀνώγει

μήθα θοῖν ἑλάαν αὐτοσχεδον, ὅφρ' ἔτι νύκτωρ

κῶς ἐλότες ἀγοιντο παρέκ νόον Αἰήταο.

ἔνθ' ἐπος ἱδὲ καὶ ἐρχος ὦμοι πέλεν ἕσσυμενοις.

εἰς γάρ μεν βιβαστε, ἀπὸ χθονὸς αὐτίκ' ἐςαν

μήθα: πολὺς δ' ὀρμαγγός ἐπενιγμέρων ἑλαττεν

ὅν ἀριστήν' ἢ δ' ἐμπαλιν ἀξισουσα

γαῖη χείρας ἐτεινεν ἀμήχανος. αὐτάρ Ἡσιων

βάρσυνεν τ' ἐπέσσει, καὶ ἰσχανεν ἀσχαλώσαν.

"Ἡμος δ' ἀνέρεσ ύπον ἀπ' ὀφθαλμόν ἑβάλουτο ἀγρόται, οὔτε κύνεσιν πεποιθότες ὁποτε νύκτα

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ὡς μὲν ἤπιον γαϊάν ἔκλευσα, τοι δὲ ἔσαμεν ἠξόν. θάμβησαν δὲ νέοι μέγα κόσμος ἱδώντες
λαμπόμενον στεροπὴ ᾗκελον Διός. ὁρτο δὲ ἔκαστος
ψαύσαι ἑσέλαμεν δέχθαι τ’ ἐν χερσὶν ἔσων.
Αἰσθανόμενος δὲ ἄλλους μὲν ἐρήμτευ, τῷ δὲ ἐπὶ φάρος
κάββαλε νηκάτευν. πρόμην δὲ ἔνεσαστο κοῦρην
ἀνθέμενος, καὶ τοῖον ἐπούς μετὰ πᾶσιν ἔξειπεν.

Μηκέτε νῦν χαζεσθε, φίλοι, πάτρημιδε νέεσθαι. ἦδη
γαρ χερεώ, τής εἰνεκ' τήνδ’ ἀληχεινη
ναυτιλῆν ἐτλημεν ὀιξύ μοχθίζοντες,
εὐπαλέως κούρης ὑπὸ δήνει κεκράωνται.

τήν μὲν ἔγ’ ἐθέλουσαν ἀνάξομαι οἰκαδ’ ἀκουτ’
κουριδήν’ ἀταρ ὑμμες ‘Ἀχαίδος οία τε πάσης
αὐτῶν θ’ ὑμεῖσιν ἐσθλήν ἐπαρωγὸν ἔσώσαν
σῶτε. δὴ γαρ ποι, μάλ’ ὁιομαι, εἰσεν ἐρύσων
Αἰήνης ὁμάδος πόντοντ’ ἐμεν ἐκ ποταμοῦ.

ἀλλ’ οἱ μὲν διὰ νην, ἀμοιβαδίς ἀνέρος ἀνὴρ
ἐξόμενος, πηδούσιν ἔρεσσετε’ τοι δὲ θειας
ἀσπίδας ἠμίσεις, δὴν θοῦν ἔχμα βολάων,
προσχόμενοι νόστο θεραμώντε. νὺν δ’ ἐν χερσί
πάθεις ἐοῦς πάτρην τε φίλην, γεραρούς τε τοκῆς

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great as is the hide of a yearling ox or stag, which huntsmen call a brocket, so great in extent was the fleece all golden above. Heavy it was, thickly clustered with flocks; and as he moved along, even beneath his feet the sheen rose up from the earth. And he strode on now with the fleece covering his left shoulder from the height of his neck to his feet, and now again he gathered it up in his hands; for he feared exceedingly, lest some god or man should meet him and deprive him thereof.

Dawn was spreading over the earth when they reached the throng of heroes; and the youths marvelled to behold the mighty fleece, which gleamed like the lightning of Zeus. And each one started up eager to touch it and clasp it in his hands. But the son of Aeson restrained them all, and threw over it a mantle newly-woven; and he led the maiden to the stern and seated her there, and spake to them all as follows:

"No longer now, my friends, forbear to return to your fatherland. For now the task for which we dared this grievous voyage, toiling with bitter sorrow of heart, has been lightly fulfilled by the maiden's counsels. Her—for such is her will—I will bring home to be my wedded wife; do ye preserve her, the glorious saviour of all Achaean and of yourselves. For of a surety, I ween, will Acestes come with his host to bar our passage from the river into the sea. But do some of you toil at the oars in turn, setting man by man; and half of you raise your shields of oxhide, a ready defence against the darts of the enemy, and guard our return. And now in our hands we hold the fate of our children and dear country and of our aged parents; and on our venture
all Hellas depends, to reap either the shame of failure or great renown."

Thus he spake, and doomed his armour of war; and they cried aloud, wondrously eager. And he drew his sword from the sheath and cut the hawsters at the stern. And near the maiden he took his stand ready armed by the steersman Ancaeus, and with their rowing the ship sped on as they strained desperately to drive her clear of the river.

By this time Medea's love and deeds had become known to haughty Aeetes and to all the Colchians. And they thronged to the assembly in arms; and countless as the waves of the stormy sea when they rise crested by the wind, or as the leaves that fall to the ground from the wood with its myriad branches in the month when the leaves fall—who could reckon their tale?—so they in countless number poured along the banks of the river shouting in frenzy; and in his shapely chariot Aeetes shone forth above all with his steeds, the gift of Helios, swift as the blasts of the wind. In his left hand he raised his curved shield, and in his right a huge pine-torch, and near him in front stood up his mighty spear. And Apsyrtas held in his hands the reins of the steeds. But already the ship was cleaving the sea before her, urged on by stalwart oarsmen, and the stream of the mighty river rushing down. But the king in grievous anguish lifted his hands and called on Helios and Zeus to bear witness to their evil deeds; and terrible threats he uttered against all his people, that unless they should with their own hands seize the maiden, either on the land or still finding the ship on the swell of
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΔΙΟΥΣ

ἀξουσίω, καὶ θυμῶν ἐνεπλήσει μενεάσειν ἰτασαθαι τάδε πάντα, δαίσονται κεφαλήσιν πάντα χόλον καὶ πᾶσαι ἔνν ὑποδέγμενοι ἄτην. Ὑς ἐφατ' Ἀτής, αὐτῷ δ' ἐνὶ ἦματι Κόλχοι νῆᾶς τ' εἰρύσαντο, καὶ ἄρμενα νησὶ βάλουντο, αὐτῷ δ' ἦματι πόντον ἄνήιον οὐδὲ κε φαίης τόσον νηῆην στόλον ἐμμεναι, ἀλλ' οἰωνὶν ἰλαδὸν ἀσπετον ἑθνὸς ἐπιβρομεῖειν πελάγεσσιν.

Οἱ δ' ἀνέρου λαεψήρα θεάς βουλήσεως ἄντος Ἶρης, ὁφρ' ἐκιστα κακῶν Πελίαο δόμοισιν Αἰαής Μήδεια Πελασγίδα γαϊαν ἴκηται, ἥς ἐν τριτάτῃ πρυμνῆσια νηῆς ἐδήσαν Παφλαγόνων ἄκτης, πάροιθ' Ἄλνος ποταμοῦ. ἡ γάρ σφ' ἐξαποβάντας ἀρέσασθαι θυεσσιν ἥναθε Ἔκατην. καὶ δὴ τὰ μὲν, ὅσα θυηλὴν κούρη πορσανέουσα τετυόκετο, μήτε τις ἱστωρ εἶη, μητ' ἐμε' θυμὸς ἐποτρύνειειν ἀείδειν. ἄξομαι αὐθήσουν τὸ γε μὴν ἔδος ἐξέτει κείνου, ὁ μὲ θεᾷ ἔρωτε ἐπὶ ρηγμῶν ἐδείμαν, ἀνδράσιν ὁνηλόνοις μένει καὶ τῆμος ἰδέσθαι.

Λυτίκα δ' Ἀισιονίδῆς ὑμηνίσκατο, σὺν δὲ καὶ ὅλλοι ἕρωσες. Φυνής, ὃ δὴ πλόον ἄλλον ἐσείπεν ἐξ Λής ἐσσεθα: ἀναίστος δ' ἐτέκτο πᾶσιν ὄμος. Ἀργος δὲ λειλαιομένους ἀγόρευσεν.

'تلكομεθ' Ὁρχομενον τὴν ἐχραεν ἄρμα περίσσατι νυμερείς ὅδε μάντες, ὅτιν ἐνεβήτῃ πάροιθεν. ἔστιν γὰρ πλῶος ἄλλος, ὅν ἀθιακῶν ἱερῆς πέφραδον, οὗ Θηβής Τριτωνίδος ἐκγεγάσειν. οὕτω τείρεα πάντα, τὰ τ' οὐρανῶ εἰλισσονται, οὐδὲ τὶ πω Δαναών ἱερὸν γένος ἠν ἀκούσαι.
the open sea, and bring her back, that so he might satisfy his eager soul with vengeance for all those deeds, at the cost of their own lives they should learn and abide all his rage and revenge.

Thus spake Acetes; and on that same day the Colchians launched their ships and cast the tackle on board, and on that same day sailed forth on the sea; thou wouldst not say so mighty a host was a fleet of ships, but that a countless flight of birds, swarm on swarm, was clamouring over the sea.

Swiftly the wind blew, as the goddess Hera planned, so that most quickly Aenean Medea might reach the Pelasgian land, a bane to the house of Pelias, and on the third morn they bound the ship's stern cables to the shores of the Paphlagonians, at the mouth of the river Halys. For Medea bade them land and propitiate Hecate with sacrifice. Now all that the maiden prepared for offering the sacrifice may no man know, and may my soul not urge me to sing thereof. Awe restrains my lips, yet from that time the altar which the heroes raised on the beach to the goddess remains till now, a sight to men of a later day.

And straightway Aeson's son and the rest of the heroes bethought them of Phineus, how that he had said that their course from Aea should be different, but to all alike his meaning was dim. Then Argus spake, and they eagerly hearkened:

"We go to Orchomenus, whither that unerring seer, whom ye met aforetime, foretold your voyage. For there is another course, signified by those priests of the immortal gods, who have sprung from Tritonian Thebes. As yet all the stars that wheel in the heaven were not, nor yet, though one should inquire, could aught be heard of the sacred
south into a deep gulf that bends upwards from the Trinacrian sea, that sea which lies along your land, if indeed Achelous flows forth from your land."

Thus he spake, and to them the goddess granted a happy portent, and all at the sight shouted approval, that this was their appointed path. For before them appeared a trail of heavenly light, a sign where they might pass. And gladly they left behind there the son of Lycus and with canvas outspread sailed over the sea, with their eyes on the Paphlagonian mountains. But they did not round Carambis, for the winds and the gleam of the heavenly fire stayed with them till they reached Ister's mighty stream.

Now some of the Colchians, in a vain search, passed out from Pontus through the Cyanean rocks; but the rest went to the river, and them Apsyrtus led, and, turning aside, he entered the mouth called Fair. Wherefore he outstripped the heroes by crossing a neck of land into the furthest gulf of the Ionian sea. For a certain island is enclosed by Ister, by name Peuce, three-cornered, its base stretching along the coast, and with a sharp angle towards the river; and round it the outfall is cleft in two. One mouth they call the mouth of Narex, and the other, at the lower end, the Fair mouth. And through this Apsyrtus and his Colchians rushed with all speed; but the heroes went upwards far away towards the highest part of the island. And in the meadows the country shepherds left their countless flocks for dread of the ships, for they deemed that they were beasts coming forth from the monster-teeming sea. For never yet before had they seen seafaring ships, neither the Scythians mingled with the Thracians, nor the
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οὔτ' οὖν Γραυκάνου, οὖθ' οἳ περὶ Δαυρίου ἕδη
Συνδεὶς ἐρημαίου πεδίων μέγα ναιετάντες.
αὐτὰρ ἐπεὶ τ' Ἀγγουροῦ ὄρος, καὶ ἀπαθεὶς ἐδώτα
Ἀγγουροῦ ὄρεος σκόπελον πάρα Καυλιακοῖον, 1
ὁ δὲ περὶ δὴ σχῆςων Ἰστρος ὰνὸν ἐνθα καὶ ἐνθα
βάλλει ἄλος, πεδίων τε τὸ Δαυρίου ἠμείρηςτον,
δὴ ὡς τὸ τότε Κρονίδην Κόλχοι ἄλαθ' ἐκπρομολόγες
πάντη, μὴ σφε λάθους, ὑπεμιῆςτο κελέουσιν.
οἱ δ' ὁπιθεῖ ποταμοῦ κατήλθουσιν, ἐκ δ' ἐπέρησαν
δοιάς Ἄρτεμιδος Βρυγηίδας ἀγχύθη νῆσοις.

τῶν δ' ἦτοι ἐτέρη μὲν ἐν ἰερὸν ἱσθεῖν ἔδεθρον
ἐν δ' ἐτέρη, πληθὺν περφυλαμένου Ἀγύρτοιο,
βαῖνον· ἐπεὶ κεῖνας πολέων λίπον ἐνδόθη νῆσοις
αὐτῶν, ἀξόμενοι κούρην Διός: αὐτὴ δὲ δὴ ἄλλαι
στενόμεναι Κόλχοις πόρους εἰρήνηθα δαλάσης.
ὡς δὲ καὶ εἴς ἄλλας 2 πληθὺν λίπεν ἀγχοῦσι νῆσοις
μέσφα Σαλαγγώνος ποταμοῦ καὶ Νέστιδος αἰῆς.

"Ενθα κε λευγαλέρ Μενύαι τότε δημιοτή
παυρότεροι πλέονσιν ὑπείκαθον ἀλλὰ πάροιθεν
συνθείσην, μέγα νεῖκος ἀλευάμενοι, ἐτάμοντο
κώς μὲν χρύσειον, ἐπεὶ σφισιν αὐτῶς ὑπέστη
Ἀβήτης, εἰ κείνοι ἀναπλήσσειαν ἄειθους,
ἐμπεδοῦν εὐδικήρ σφέας ἐξέμεν, εἴτε δόλοις,
εἴτε καὶ ἀμφαλήν αὐτῶς ἄεικόντος ἀπηθών
αὐτάρ Μήδειαν γε—τὸ γὰρ πέλεν ἀμφηρίστον—
παρθέναθα κοῦρη Δητωίδε νόσφιν ὤμιλον,
εἰσάκε τις δικάερς θεμιστούχων βασιλέων,
εἴτε μεν εἰς πατρὸς χρειῶν δόμον αὐτῆς ἰκάνειν,
εἴτε μὲθ' Ἐλλάδα γαῖαν ἀριστήσεσθαι ἐπέσταλι.

1 Καυλιακόν L by correction, and a variant in scholia; see also Steph. Byz. under Καυλιακόν: Καυκασίαν ΛΓ.
2 ἐκτάς two inferior MSS.
prince is no longer with them, who is thy champion and thy brother; nor will I shrink from matching myself in fight with the Colchians, if they bar my way homeward."

Thus he spake soothing her; and she uttered a deadly speech: “Take heed now. For when sorry deeds are done we must needs devise sorry counsel, since at first I was distraught by my error, and by heaven’s will it was I wrought the accomplishment of evil desires. Do thou in the turmoil shield me from the Colchians’ spears; and I will beguile Apsyrtus to come into thy hands—do thou greet him with splendid gifts—if only I could persuade the heralds on their departure to bring him alone to hearken to my words. Thereupon if this deed pleases thee, slay him and raise a conflict with the Colchians, I care not.”

So they two agreed and prepared a great web of guile for Apsyrtus, and provided many gifts such as are due to guests, and among them gave a sacred robe of Hypsipyle, of crimson hue. The Graces with their own hands had wrought it for Dionysus in sea-girt Dia, and he gave it to his son Thoas thereafter, and Thoas left it to Hypsipyle, and she gave that fair-wrought guest-gift with many another marvel to Aeson’s son to wear. Never couldst thou satisfy thy sweet desire by touching it or gazing on it. And from it a divine fragrance breathed from the time when the king of Nysa himself lay to rest thereon, flushed with wine and nectar, as he clasped the beauteous breast of the maiden-daughter of Minos, whom once Theseus forsook in the island of Dia, when she had followed him from Knossus. And when she had worked upon the
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heralds to induce her brother to come, as soon as she reached the temple of the goddess, according to the agreement, and the darkness of night surrounded them, that so she might devise with him a cunning plan for her to take the mighty fleece of gold and return to the home of Aeetes, for, she said, the sons of Phrixus had given her by force to the strangers to carry off; with such beguiling words she scattered to the air and the breezes her witching charms, which even from afar would have drawn down the savage beast from the steep mountain-height.

Ruthless Love, great bane, great curse to mankind, from thee come deadly strifes and lamentations and groans, and countless pains as well have their stormy birth from thee. Arise, thou god, and arm thyself against the sons of our foes in such guise as when thou didst fill Medea's heart with accursed madness. How then by evil doom did she slay Apsyrtus when he came to meet her? For that must our song tell next.

When the heroes had left the maiden on the island of Artemis, according to the covenant, both sides ran their ships to land separately. And Jason went to the ambush to lie in wait for Apsyrtus and then for his comrades. But he, beguiled by these dire promises, crossed the swell of the sea in his ship, and in the darkness of night set foot on the sacred island; and faring all alone to meet her he made trial in speech of his sister, as a tender child tries a wintry torrent which not even strong men can pass through, to see if she would devise some guile against the strangers. And so they two agreed together on everything; and straightway Aeson's
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γυμνὸν ἀνασχόμενος παλάμης ἥψος· αἴψα δὲ κούρη ἐμπαλὼν ὀμματὶ ἕνεικεν, καλυψαμένη θόνησεν, μὴ φῶνον ἀθράσσεις κασιγνήτωσι τυπέντως. τὸν δὲ ὅγε, βουτῶς ὁστε μέγαν κερεαλκέα ταῦρον, πλῆξεν ὀπεπεύσας νηοῦ σχεδόν, ὡς ποτ’ ἔδειμαν 'Αρτέμιδι Βρυνοι περιγιαίται ἀντιπέρηθεν. τοῦ δ’ ἐν προδόμῳ γνωπὲ ἡριπέ· λοισθια δ’ ἡρως θυμὸν ἀναπνείων χερσίν μέλαν ἄμφοτέρας εἰμι κατ’ ὀστελῆ ὑποίπτετο· τῆς δὲ καλύπτριν ἀργύρῳ καὶ πέπλον ἀλευρόμενης ἁρύθησεν. ὅδ’ δὲ πανδαμάτωρ λοξὸν ἵδεν οἰον ἐρέζαν ὀμματι πηλεῖσις ὀλοφών ἔργων Ἦρυμος. ἡρως δ’ Λαυνίδης ἐξάργματα τάμινος θανόντος, τρίς δ’ ἀπέλεξε φῶνο, τρίς δ’ ἐξ ἄγος ἐπτύσ’ ὀδόντων,

ὁ θεός αὐθέντρησε δολοκτασίας Ἰλασθαί. ἵγρον δ’ εὐ γαῖάς κρύψεν νέκυιν, ἐνθ’ ἔτε νῦν περ κελατει ὅστεα κεῖνα μετ’ ἀνδρώσειν Ἀφροτεύσιν. 480

Οἱ δ’ ἄμμοις πυροσφό σέλας προπάροιθθεν ἱδόντες, τὸ σφυν παρθενική τέκμαρ μετιόκεν ἄερεν, Κολχίδος ἀγχόθθη νηός ἔδην παρὰ νῆα βάλωντο ἠρως· Κόλχον δ’ ἀλεκον στόλον, ἦπε κύρκοι φύλα πελειάων, ἦν μέγα πῶς λέοντες ἀγρότεροι κλονέοντιν ἐνε σταθμοῦσε θερόντες. οὐδ’ ἄρα τας κείνων θάνατον φύγε, πάντα δ’ ὀμίλοι πῦρ ἄτε ὁμόωντες ἐπέδραμον ὀψῆ δ’ Ἰησῶν ἤμτησεν, μεμαῦδε ἐπαμυνὼν οὐ μάλ’ ἀρωγῆς δευσμένους· ἦδη δὲ καὶ ἄμφ’ αὐτοῖο μέλοντο. εὐθα δὲ ναυτιλίθης πυκνήν περὶ μητειάσκουν 490

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to the land of the Hylleans. For the islands lay thick in the river and made the path dangerous for those who sailed thereby. Nor, as aforetime, did the Hylleans devise their hurt, but of their own accord furthered their passage, winning as guerdon a mighty tripod of Apollo. For tripods twain had Phoebus given to Aeson’s son to carry afar in the voyage he had to make, at the time when he went to sacred Pytho to enquire about this very voyage; and it was ordained by fate that in whatever land they should be placed, that land should never be ravaged by the attacks of foemen. Therefore even now this tripod is hidden in that land near the pleasant city of Hyllus, far beneath the earth, that it may ever be unseen by mortals. Yet they found not King Hyllus still alive in the land, whom fair Melite bare to Heracles in the land of the Phacacians. For he came to the abode of Nausithous and to Macris, the nurse of Dionysus, to cleanse himself from the deadly murder of his children; here he loved and overcame the water nymph Melite, the daughter of the river Aegaeus, and she bare mighty Hyllus. But when he had grown up he desired not to dwell in that island under the rule of Nausithous the king; but he collected a host of native Phacacians and came to the Cronian sea; for the hero King Nausithous aided his journey, and there he settled, and the Mentores slew him as he was fighting for the oxen of his field.

Now, goddesses, say how it is that beyond this sea, near the land of Ausonia and the Ligystian isles, which are called Stoeehades, the mighty tracks of the ship Argo are clearly sung of? What great
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νημερτῆς πέφαται; τές ἀπόπροθε τόσοιο ἀνάγκη καὶ χρειῶν ἐγ' ἐκόμισσε; τίνες σφέας ἤγαγον αὐραὶ.

Αὐτῶν ποιοι μεγαλώστη δεδουπότος Ἀφύροτοι Ζήνα, θεῶν βασιλῆς, χόλος λάβειν, οἰον ἑξεῖν. Αἰαίς δ' ὀλούν τεκμήρατο δήνεσι Κέρκης αἰμ' ἀποψηφαμένους, πρὸ τε μυρία πημανθέντας, νοστῆσειν, το μὲν οὕτως ἀριστήρως ἐνόησεν ἀλλ' ἔθεον γαῖς Ἡλληνίδος ἔξωιότερες τυλόθιν τάς δ' ἀπέλειπτον, ὡς Κόλχοις πάροιδεν ἑξείς πλήθοντο Διβυρύδες αἰπ' ἀλλ' νῆσοι, Ἰσα στε Δυσκέλαδος τε καὶ ἰμερτῇ Πειτύεια.

αὐτάρ ἐπεῖν ἐπὶ τῆς παραλ Κέρκυραν ἤκουτο, ἐνθα Ποσειδάω 'Ἀσωπίδα νάσσατο κοῦρην, ἡμύκομον Κέρκυραν, ἕκας Φλιουντίδος αἰής, ἀριστός ὑπ' ἔρωτι: μελανομένην δὲ μιν ἄνδρες ναυτίλου ἐκ πόντου κελαινὴ πάντοθεν ὤλη δερκόμενοι Κέρκυραν ἐπικλείουσι Μέλαιων.

τῇ δ' ἐπὶ καὶ Μελίτης, λιαρῆ περιγιηθέες οὐρα, αἰπεινή τε Κερωσσοί, ὑπερθε δὲ πολλὰν ἐνίσαν Νυμφαίην παράμειθον, ἰνα κρείουσα Καλυψῷ 'Ἀτλαντίς ναέσσε: τά δ' ἱεροειδέα λεύσσε σε οὐρα δοιάξοντο Κεραύνηα. καὶ τότε Βουλάς ἀμφ' αὐτοῖς Ζηνός τε μέγαν χόλον ἐφαράσαθ' Ἡρη. 

μισομένη δ' ἀνωτοῦ τοῦ πλούον, ἄρσεν ἀέλλας ἀντικρύ, ταῖς αἰτίς ἀναράγηθη φορέοντο νῆσου ἐπὶ κραναῖος 'Πλεκτρίδος. αὐτίκα δ' ἀφιὼν ἱαγεν ἀνδρομέχ ἐνοπὴ μεσσηγὴι θεῶν ταιν αὔνην γλαφυρῆς νῆσο δόρυ, τό ρ' ἀνά μέσην 

στείραν Ἀθηναίοι Δωδώνιδος ἦρμοσε φηγοῦ. τοῦς δ' ὀλοῦν μεσσηγὴν δέος λάβειν εἰςαίνοτας φθορηγῆν τε Ζηνός τε βαρὰν χόλον. οὐ γὰρ ἀλύξειν

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constraint and need brought the heroes so far? What breezes wasted them?

When Apsyrtus had fallen in mighty overthrow Zeus himself, king of gods, was seized with wrath at what they had done. And he ordained that by the counsels of Aeacan Circe they should cleanse themselves from the terrible stain of blood and suffer countless woes before their return. Yet none of the chieftains knew this; but far onward they sped starting from the Hyllean land, and they left behind all the islands that were beforetime thronged by the Colehians—the Liburnian isles, isle after isle, Issa, Dysceolodus, and lovely Pityeia. Next after them they came to Coreya, where Poseidon settled the daughter of Asopus, fair-haired Coreya, far from the land of Phlius, whence he had carried her off through love; and sailors beholding it from the sea, all black with its sombre woods, call it Coreya the Black. And next they passed Melite, rejoicing in the soft-blowing breeze, and steep Cerossus, and Nymphaea at a distance, where lady Calypso, daughter of Altas, dwelt; and they deemed they saw the misty mountains of Thunder. And then Hera bethought her of the counsels and wrath of Zeus concerning them. And she devised an ending of their voyage and stirred up storm-winds before them, by which they were caught and borne back to the rocky isle of Electra. And straightway on a sudden there called to them in the midst of their course, speaking with a human voice, the beam of the hollow ship, which Athena had set in the centre of the stem, made of Dodonian oak. And deadly fear seized them as they heard the voice that told of the grievous wrath of Zeus. For it
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ἐνεπευ οὖτε πόρους δολεχῆς ἁλός, οὔτε θυέλλας ἀργαλέας, ὅτε μὴ Κίρκη φόνον Ἀψύρτοιο νηλέα νύφεις. Πολυδεύκεα δ’ εὐχετάσθαι Κάστωρα τ’ ἀθανάτουισι θεοῖς ἰσχύει κελεύουσιν Ἀδελφής ἐμπροσθε πορεύν ἁλός, ἡ ἐν Κίρκῃ δήσουσιν, Πέρσης τε καὶ Ἡλέοιο θύγατρα.

"Ὡς Ἀργὸν ἤχησεν ὑπὸ κτέφας· αἱ δ’ ἀνόρουσαν Τυφνάριδα, καὶ χεῖρας ἀνέσχεθον ἀθανάτουις εὐχόμενοι τὰ ἐκαστα· κατηφεῖς δ’ ἔχεν ἄλλους ἦρωας Μινώας. ἡ δ’ ἐσποτο πολλὸν ἐπιρρήκα ταῖσαν, καὶ ἡ ἠξόλοιχον μύχατον βόων Ἡριδανοῦ. ἐνθά πυοι’ αἰθαλώσεν τυπεῖς πρὸς στέρα κεραυνὸν ἡμιδαθες Ψεῦθων πέσεν ἄρματος Ἡλέοιο λήμνης ἐς προκοπας πολυβενθέος· ἡ δ’ ὅτε νῦν περ πραγμάτος αἰθομένου χαρὰν ἀνακηκεῖ ἀτρόμον.

οὐδέ τις ὦδηρ κεῖνο διὰ πτερὰ κοῦφα τανύσσας οἰωνὸς δύναται βαλλείν ύπερ· ἀλλὰ μεσημὺς φλογοῦ ἐπιθρόσκει πεποτημένος. ἀμφι δ’ κοῦραι Ἡλιάδες ταναβιν εἴλμεναι αἰγόεροισεν, μύρονται κυμάρον μέλαι γόδον· ἐκ δὲ φαεινας ἑλέκτρου λαβάδας βλεφάρων προχέουσιν ἐραξα, αἱ μὲν τ’ ἡλίος ψαμάθους ἐπὶ τερσαίνονται· εὐτ’ ἀν δὲ κλύξασι κελαγῆς ὑδατα λήμνης ἠμόνας πυρεύ πολυπέχεος εὺς ἀνέμου, δὴ τὸτ’ ἤσ Ἡριδανὸν προκυλινδεται ἀθρώα πάντα κυμάιοντε ἰχνός. Κελτοὶ δ’ ἐπὶ βάξιν ὦπεντο, ὡς ἀπ’ Ἀπόλλωνος τάδε δάκρυα Διηθόδα συμφέρεται δίναις, ἂ τε μυρία χεῖν πάροιθεν, ἡμος Ἡπερβορέων ἱερὸν γέννος εἰσαφικανεν, οὐρανὸν αὐγήντα λέπων ἐκ πατρος ἐνωπῆς, χοώμενος περὶ παιδι, τὸν ἐν λιπαρῇ Δακερεῖῃ διὰ Κορωνίων ἐτικτεν ἐπὶ προχοῆς Ἀμύροιο.
καὶ τὰ μὲν ὁς κείνηςι μετ’ ἀνδράσι κεκλήμενοι τοὺς δ’ οὗτε βρῶμης ἤρει πόθος, οὐδὲ ποτοίο, οὔτ’ ἐπὶ γηθοσύναις τράπετο νόσος. ἀλλ’ ἀρά τούχη 620 ἦμισι μὲν στρεύοντο περιβληκηρίαν βαρύθλοι τῷ ὁμοῖη λευγαλής, τὴν ρ’ ἀσχετον ἑξανέσκον τυφομένου Φαέθωνος ἐπερραί Ἡριδανοῦν
νυκτὸς δ’ αὐθ ὅσον ὦξιν ὠδυρομένων ἐςάκουν Ἡλιαῖων λυγιῶν τὰ δὲ δίκυρα μυρομένησιν οἶνον ὀλαιραὶ στάγης ὀδασίν ἐμφορέοντο.

Ἐκ δὲ τόθεν 'Ῥοδανοῦ βαθὺν ῥόου εἰςπέβησαν, ὡστ’ εἴς Ἡριδανὸ μετανύσσεται ἀμμυγα δ’ ὕδωρ ἐν ξυνοχῇ βέβρυχε κυκώμενον. αὐτὰρ ὁ γαῖς ἐκ μυχάτης, ἦναντ’ ἐσι πύλαι καὶ ἐδέθλαια Νυκτός, 630 ἐφεβευ ὀπορφύμενος τῇ μὲν τ’ ἐπερεύγεται ἄκτασ ‘Ωκεανοῦ, τῇ δ’ αὐτὲ μετ’ Ἰονίην ἠλα βάλλει, τῇ δ’ ἐπὶ Σαρδώνιν πέλαγος καὶ ἀπείρων κόλπον ἑπτὰ διὰ στοιμάτων ἔει ρόουν. ἐκ δ’ ἀρὰ τοῖο λίμνας εἰσέλασαν δυσχείμωνας, αὐτ’ ἀνὰ Κελτῶν ἤπειρον πέπταντας ἀθέσφατον· ἐνθὰ κεν οἶγε ἀτη ἀεικέλη πέλασαν· φέρε γὰρ τὸς ἑποροῦς κόλπον ἐς ’Ωκεανό, τὸν οὗ προδεάπτες ἐμελλὼν εἰσβαλέειν, τόθεν οὐ κεν ὑπότροποι ἐξεσάνθεσιν. ἀλλ’ Ἡρη σκόπελοῖο καθ’ Ἑρκυνίῳ ιάκησεν ὑπανόθεν προδορώσας· φῶβο δ’ ἐπισαφένεις ἀνής πάντες ὀμῶς· δεινὸν γὰρ ἐπὶ μέγας ἔβραχεν αἰθήρ. ἀψ δὲ παλιντροπόντο τιθας ὑπο, καὶ ρ’ ἐνόησαν τὴν σύμον, τῇπέρ τε καὶ ἐπλετο νόστος ἱοῦσιν.
of Amyrus. But no desire for food or drink seized the heroes nor were their thoughts turned to joy. But they were sorely afflicted all day, heavy and faint at heart, with the noisome stench, hard to endure, which the streams of Eridanus sent forth from Phaethon still burning; and at night they heard the piercing lament of the daughters of Helios, wailing with shrill voice; and, as they lamented, their tears were borne on the water like drops of oil.

Thence they entered the deep stream of Rhodanus which flows into Eridanus; and where they meet there is a roar of mingling waters. Now that river, rising from the ends of the earth, where are the portals and mansions of Night, on one side bursts forth upon the beach of Ocean, at another pours into the Ionian sea, and on the third through seven mouths sends its stream to the Sardinian sea and its limitless bay. And from Rhodanus they entered stormy lakes, which spread throughout the Celtic mainland of wondrous size; and there they would have met with an inglorious calamity; for a certain branch of the river was bearing them towards a gulf of Ocean which in ignorance they were about to enter, and never would they have returned from there in safety. But Hera leaping forth from heaven pealed her cry from the Hercynian rock; and all together were shaken with fear of her cry; for terribly crashed the mighty firmament. And backward they turned by reason of the goddess, and noted the path by which their return was ordained.

1 Apollonius seems to have thought that the Po, the Rhone, and the Rhine are all connected together.
And after a long while they came to the beach of the surging sea by the devising of Hera, passing unharmed through countless tribes of the Celts and Ligyans. For round them the goddess poured a dread mist day by day as they fared on. And so, sailing through the midmost mouth, they reached the Stoechades islands in safety by the aid of the sons of Zeus; wherefore altars and sacred rites are established in their honour for ever; and not that sea-faring alone did they attend to succour; but Zeus granted to them the ships of future sailors too. Then leaving the Stoechades they passed on to the island Aethalia, where after their toil they wiped away with pebbles sweat in abundance; and pebbles like skin in colour are strewn on the beach; and there are their quoits and their wondrous armour; and there is the Argoan harbour called after them.

And quickly from there they passed through the sea, beholding the Tyrrhenian shores of Ausonia; and they came to the famous harbour of Aeaea, and from the ship they cast hawsers to the shore near at hand. And here they found Circe bathing her head in the salt sea-spray, for sorely had she been scared by visions of the night. With blood her chambers and all the walls of her palace seemed to be running, and flame was devouring all the magic herbs with which she used to bewitch strangers whoever came; and she herself with murderous blood quenched the glowing flame, drawing it up in her hands; and she ceased from deadly fear. Wherefore when morning came she rose, and with sea-spray was bathing her hair and her garments. And beasts, not resembling

1 i.e. like the scrapings from skin, ἀποστλεγγίσματα; see Strabo p. 224 for this adventure.
οὐδὲ μὲν οὐδ’ ἀνδρεσσιν ὁμὸν δέμας, ἄλλο δ’ ἀπ’ ἄλλων
συμμεμέχεις μελέμων, κίον ἀθρόοι, ήπει μῆλα
ἐκ σταθμὸν ἄλις εἰσεὶν ὑπηδεύοντα νομῆς,
tois καὶ προτέρης ἐξ ἱλίου ἐβλίστησε
χθῶν αὐτῇ μικτοίσιν ἄρρημενοις μελέσσων,
οὕτω διψαλέω μᾶλ’ ὅτι ἵερε πελεθείσα,
ουδὲ πω ἀξαλέουσι βολαῖς τόσον ἥλιοιο
ἰκμάδας αἰνυμένη τὰ δ’ ἐπὶ στίχας ἤγαγεν αἰὼν
συγκρίνας τοῖς ὁμίχλῃς φυμιν ἀδήληλοι ἐς ὁπνότο.
ὑρως δ’ ἔλεε θάμβος ἀπείροις αἴσθα δ’ ἐκαστὸς
Κήρκης εἶς τε φυμιν, εἶς τ’ ὄμματα παπταίνοντες
ῥεῖα κασυγνήτην φάσαν ἐμμεναι Λιήταο.
‘Ἡ δ’ ὅτε δή νυκτῶν ἀπὸ δείματα πέμψεις ὅνειροιν,
αὐτή ἐπειτ’ ἄγορροι ἀπέστηκα τοὺς δ’ ἀμ’ ἔπεσθαι,
χειρὶ καταρρέξασα, δολοφρονύσαν ἄνωγεν.
ἐνθ’ ἦτοι πληθὺς μὲν ἐρετμαίς Λισσονίδαο
μίμην ἀπηλεγέοις δ’ ἐρύσσατο Κολχίδα κούρην.
ἀμφῶ δ’ ἐστέσθην αὐτήν ὅδον, ἔστ’ ἀφίκοντο
Κήρκης εἰς μεγαρὸν τοὺς δ’ ἐν λεπαροῖσι κέλευεν
ὅγε θρόνους ἔξεσθαι, ἀμῆχανέουσα κιόνων.
τὸ δ’ ἄνεφ καὶ ἀναυδοὺ εἴθ’ ἐστὶν ἁξίαντε
τίμανον, ἔτε δίκη λυγροῖς ἵκητοι τέτυκται,
ἢ μὲν ἐπ’ ἀμφότερας θεμένη χεῖρισι μετῶπα,
αὐτάρ ὁ κωπήσων μέγα φάσμαν ἐν χθονὶ πήξας,
ὅπερ τ’ Λιήταο πάνιν κτάνεν’ οὖδέ ποτ’ ὅσσε
ἰδίς ἐνὶ βλεφαρόισιν ἀνέσχησθεν, αὐτίκα δ’ ἐγὼν
Κήρκη φύξιν οἴτον ἀλητροσύνας τε φόνοιο.
τῶ καὶ ὑπαξομένῃ Ζηνὸς θέμων Ἰκεσίωο
ὡς μέγα μὲν κοτόει, μέγα δ’ ἀνδροφόνοισιν ἁρίγεις,
μέγα δ’ ἵπποληθήν, οὕτ’ ἀπολυμίλονται.
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cleansed from guilt when they approach the altar. First, to atone for the murder still unexpiated, she held above their heads the young of a sow whose udders yet swelled from the fruit of the womb, and, severing its neck, sprinkled their hands with the blood; and again she made propitiation with other drink offerings, calling on Zeus the Cleanser, the protector of murder-stained suppliants. And all the defilements in a mass her attendants bore forth from the palace—the Naiad nymphs who ministered all things to her. And within, Circe, standing by the hearth, kept burning atonement-cakes without wine, praying the while that she might stay from their wrath the terrible Furies, and that Zeus himself might be propitious and gentle to them both, whether with hands stained by the blood of a stranger or, as kinsfolk, by the blood of a kinsman, they should implore his grace.

But when she had wrought all her task, then she raised them up and seated them on well polished seats, and herself sat near, face to face with them. And at once she asked them clearly of their business and their voyaging, and whence they had come to her land and palace, and had thus seated themselves as suppliants at her hearth. For in truth the hideous remembrance of her dreams entered her mind as she pondered; and she longed to hear the voice of the maiden, her kinswoman, as soon as she saw that she had raised her eyes from the ground. For all those of the race of Helios were plain to discern, since by the far flashing of their eyes they shot in front of them a gleam as of gold. So Medea told her all she asked—the daughter of Aeetes of the gloomy heart, speaking gently in the
Colchian tongue, both of the quest and the journeys of the heroes, and of their toils in the swift contests, and how she had sinned through the counsels of her much-sorrowing sister, and how with the sons of Phrixus she had fled afar from the tyrannous horrors of her father; but she shrank from telling of the murder of Apsyrtus. Yet she escaped not Circe's ken; nevertheless, in spite of all, she pitied the weeping maiden, and spake thus:

"Poor wretch, an evil and shameful return hast thou planned. Not for long, I ween, wilt thou escape the heavy wrath of Aeetes; but soon will he go even to the dwellings of Hellas to avenge the blood of his son, for intolerable are the deeds thou hast done. But since thou art my suppliant and my kinswoman, no further ill shall I devise against thee at thy coming; but begone from my halls, companion of the stranger, whosoever he be, this unknown one that thou hast taken in thy father's despite; and kneel not to me at my hearth, for never will I approve thy counsels and thy shameful flight."

Thus she spake, and measureless anguish seized the maid; and over her eyes she cast her robe and poured forth a lamentation, until the hero took her by the hand and led her forth from the hall quivering with fear. So they left the home of Circe.

But they were not unmarked by the spouse of Zeus, son of Cronos; but Iris told her when she saw them faring from the hall. For Hera had bidden her watch what time they should come to the ship; so again she urged her and spake:
rocks,¹ where roar terrible storms of fire and the waves foam round the rugged reefs. And now past the mighty rock of Scylla and Charybdis horribly belching, a course awaits them. But thee indeed from thy infancy did I tend with my own hands and love beyond all others that dwell in the salt sea because thou didst refuse to share the couch of Zeus, for all his desire. For to him such deeds are ever dear, to embrace either goddesses or mortal women. But in reverence for me and with fear in thy heart thou didst shrink from his love; and he then swore a mighty oath that thou shouldst never be called the bride of an immortal god. Yet he ceased not from spying thee against thy will, until reverend Themis declared to him the whole truth, how that it was thy fate to bear a son mightier than his sire; wherefore he gave thee up, for all his desire, fearing lest another should be his match and rule the immortals, and in order that he might ever hold his own dominion. But I gave thee the best of the sons of earth to be thy husband, that thou mightest find a marriage dear to thy heart and bear children; and I summoned to the feast the gods, one and all. And with my own hand I raised the bridal torch, in return for the kindly honour thou didst pay me. But come, let me tell a tale that ereth not. When thy son shall come to the Elysian plain, he whom now in the home of Cheiron the Centaur water-nymphs are tending, though he still craves thy mother milk, it is fated

¹ The Symplegades are referred to, where help was given by Athena, not by Hera. It is strange that no mention is made of the Plaeae, properly so called, past which they are soon to be helped. Perhaps some lines have fallen out.
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χρείω μιν κούρης πόσειν ἐμμεναι Αἰλίταο Μηδείης· σὺ δ' ἀρρήγε νυφ ἐκυρὴ περ ἔδοσα, ἡδ' αὐτῷ Πηλή. τί τοι χόλος ἑστήκεται; ἀάσβην. καὶ γὰρ τε θεοῦς ἐπεισόσεται ἄτη. ναι μὲν ἐφημοσύνης ἐμαις Ἡφαιστον διὸ λαβῖσειν πρῖσαυτα πυρὸς μένου, Ἰπποτάδην δὲ Ἀλόου ἄκελας ἄνέμιν άικας ἐρύξειν, νόσφιν ἐπισταθέος ἤεφύρου, τεῖνς κειν ἦκανται Φανίκων λιμένας· σὺ δ' ἀκηδέα μήδεο νόστον. δείμα δὲ τοι πέτραι καὶ ὕπέρβια κύματ' ἔασιν μοῦνον, ἡ κεν τρέψαι κασιγνήτης σὺν ἄλλαισ. μηδὲ σὺχ' ἢ Χάρυβδιν ἀμπηκανέοντας ἔας ἐσβαλέειν, μη πάντας ἀναβρόξασα φέρησιν, ἢ παρὰ Σκύλλης στυγερὸν κενθώμων νέσθαι, Σκύλλης Λύσονῆς ὀλοφρόνους, ἴν τέκε Φόρκυν νυκτιπόλος Ἐκάτη, τὴντε κλείουσι Κράταιοι, μη πρὸς σμερδαλέωσεν ἐπαίξασα ἑρυπσοσιν λεκτοὺς ἱρώων δηλήσεται. ἀλλ' ἔχε νη ἱεύτ', ὅτι περ τυπῆ' γε παραίβασις ἐσσετ' ὀλέθρου.

"Ως φάτο· τὴν δὲ Θέτις τοιῷ προσελέξατο μῦθῳ·

Εἰ μὲν δὴ μαλεροῖ πυρὸς μένος ἢδὲ θυελλαὶ ξαρχηέες λιξώουσιν ξάττμου, ὥ τ' ἄν ἔγωγε θαρσαλή φαίην, καὶ κύματος ἀντίότοιτο νῆα σασεύμεναι, ἤεφύρου λίγα κινυμένοιο. ἀλλ' ὅρις ὀλεχήν τε καὶ ἄσπετον οἶμον ὀδεύειν, ὅφρα καταγνήτης μετελεύσομαι, αἰ μοι ἄρωγοι ἐσσονται, καὶ νηὸς θετ' προμήθης' ἀνῆπται, ὅφε κεν ὑπήρξοι μησαιάτο νόστον ἐλέσθαι.

"Η, καὶ ἀναίξασα κατ' αἰθέρος ἐμπέσε δίναις κυνεού πόντοιο· καὶει δ' ἐπαραμένειν ἄλλας
that he be the husband of Medea, Acetes' daughter; do thou aid thy daughter as a mother should, and aid Peleus himself. Why is thy wrath so steadfast? He was blinded by folly. For blindness comes even upon the gods. Surely at my behest I deem that Hephaestus will cease from kindling the fury of his flame, and that Aeolus, son of Hippotas, will check his swift rushing winds, all but the steady west wind, until they reach the havens of the Phaeacians; do thou devise a return without bane. The rocks and the tyrannous waves are my fear, they alone, and them thou canst foil with thy sisters' aid. And let them not fall in their helplessness into Charybdis lest she swallow them at one gulp, or approach the hideous lair of Scylla, Ausonian Scylla the deadly, whom night-wandering Hecate, who is called Cratacis, bare to Phoereus, lest swooping upon them with her horrible jaws she destroy the chiepest of the heroes. But guide their ship in the course where there shall be still a hair's breadth escape from destruction."

Thus she spake, and Thetis answered with these words: "If the fury of the ravening flame and the stormy winds cease in very deed, surely will I promise boldly to save the ship, even though the waves bar the way, if only the west wind blows fresh and clear. But it is time to fare on a long and measureless path, in quest of my sisters who will aid me, and to the spot where the ship's hawsers are fastened, that at early dawn the heroes may take thought to win their home-return."

She spake, and darting down from the sky fell amid the eddies of the dark blue sea; and she called

1 i.e. the Mighty One.
Ἀπολλώνιος Ρηθείου

ἀθώνατος, καὶ οἱ στυγεροὶ χρόνος ἡρᾶς ἀλάλκου.
αὐτὰρ δὴ ἔξ ἐΰνής ἀνεπάλμενος εἰσενόησεν
παῖδα φίλων σπαίροντα διὰ φλογοῦ· ἤκε δ` ἀπὸν ἀνεδαλεύνης ἐσιδών, μέγα νήπιος· ἢ δ` αἴουσα
τὸν μὲν ἄρ` ἀρπάγην χαμάδες βάφα λεκληρώτα,
αὐτὴ δὲ πυμη ἱκέλε δέμας, ἦν τ` ὀνειρος,
βὴ δ` ἵμεν ἐκ μεγάρου θοῦς, καὶ ἐσήλατο ποῖτον
χασαρένη μετὰ δ` οὕτω παλίσσατο ἵκετ οἴποισα.
τὸ μὲν ἀμφικαλά δήσεν φρένας· ἀλλὰ καὶ ἐμπετή
πᾶσαν ἐφο᾽συνήν Θέτιδος μετέστη ἐταῖροι.
οἱ δ` ἄρα μεσσηγὸς λῆξαν καὶ ἑπαυάν ἀέθλους
ἐσσυμένως, δόρποι τε χαμεύναις τ` ἀμφετένοντο,
τής δὲ δαισάμενοι νύκτ` ἄσεαν, ὡς τὸ πάροιδεν.

Ἡμὸς δ` ἄκρον ἐβαλλε ψαφόφορος οὐρανὸν Ἡώς,
δὴ τὸτε λαυφηροῖο κατηλυσέν ξεφύροιο
βαῖνον ἐπὶ κληδίδας ὑπὸ χθονοῦ· ἐκ δὲ βυθοῖο
ἐνυμαίας εἶλκον περνηθέες ἀλλὰ τε πάντα
ἄρμενα μηρύνοντο κατὰ χρεός· ὦψι δὲ λαύφος
ἐὑρίσσαν ταυύσαντες ἐν ἑμάντεσσε κεραίας.
νῆα δ` ἔνυκραῖς ἀνεμοί φέρεν· άλγα δὲ ἴησον
καλίν, Ἀνθεμόεσσαν ἐσέδρακον, ἐνθα λύγεαι
Σειρήνες σίοντ᾽ Ἀχελοῖδες ἰδείσθεν
θέλγουσα μολπῆσιν, ὅτες παρὰ πεῖσμα βάλουσι.
τὰς μὲν ἄρ` εὐειδῆς Ἀχελοίῳ εὐκηθείσα
γείνατο Τερψιχόρη, Μουσέων μία· καὶ ποτε Δηνοῦς
θυγατέρ` ἰσθίμην ἄμμην· εὐτε πορσαινεσκον
ἄμμεα μελπόμεναι· τοτε δ` ἄλλο μὲν οἰωνοῖσιν,
ἄλλο δὲ παρθενής ἐναλίγκιαι ἐσκον ἴδεοται.
αἰεὶ δ` εὔρομοι δακδακημέναι ἐκ περιοπῆς
ἡ θαμὰ δὴ πολέων μελεηδέα νόστου ἐλούστο,

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and that she might keep off from his body loathsome old age. But Peleus leapt up from his bed and saw his dear son gasping in the flame; and at the sight he uttered a terrible cry, fool that he was; and she heard it, and catching up the child threw him screaming to the ground, and herself like a breath of wind passed swiftly from the hall as a dream and leapt into the sea, exceeding wroth, and thereafter returned not again. Wherefore blank amazement fettered his soul; nevertheless he declared to his comrades all the bidding of Thetis. And they broke off in the midst and hurriedly ceased their contests, and prepared their meal and earth-strewn beds, whereon after supper they slept through the night as aforetime.

Now when dawn the light-bringer was touching the edge of heaven, then at the coming of the swift west wind they went to their thwarts from the land; and gladly did they draw up the anchors from the deep and made the tackling ready in due order; and above spread the sail, stretching it taut with the sheets from the yard-arm. And a fresh breeze wafted the ship on. And soon they saw a fair island, Anthemoessa, where the clear-voiced Sirens, daughters of Achelous, used to beguile with their sweet songs whoever cast anchor there, and then destroy him. Them lovely Terpsichore, one of the Muses, bare, united with Achelous; and once they tended Demeter’s noble daughter still unwed, and sang to her in chorus; and at that time they were fashioned in part like birds and in part like maidens to behold. And ever on the watch from their place of prospect with its fair haven, often from many had they taken away their sweet return, consuming
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tηκεδόνι φθινόθουσαν ἀπηλεγέως δὲ ἄρα καὶ τοῖς ἔσαν ἐκ στομάτων ὑπά λείρων. οἱ δὲ ἀπὸ νηὸς ἧδη πείσματε ἐμελλον ἐπὶ ἡόνεσσι βαλέσθαι, εἰ μὴ ἄρ᾽ Ὄλυνροι πάις Θρηκίας Ὀρφεὺς
Βιστονίην ἐνὶ χερσὶν ἑαὶς φόρμηνα τανύσσας κραπτον ἑυτροχάλου μέλος κανίκησεν αὐθιδῆς, ὦφρ᾽ ἀμώδες κλονέωντος ἐπιβρομέωνται ἀκοναὶ κρεγμοῖς παρθενικὴν δὲ ἐνοπτὴν ἐβηθάσι τό φόρμης.
μήδε δὲ ὀμοῖοι ζέφυρος τε καὶ ἥχηνεν φέρε κῦμα προμνόθην ὀρνύμενον ταῖ δὲ ἀκριτον ἔσαν αὐθήν. ἀλλὰ καὶ ὁς Τελέοντος ἐνὸς παίς, ὁιοὶ ἐταιροὶ προφθάμενοι, ἕστηκα κατὰ ξυγοῦ ἐνθορε πόντῳ Βούτης, Σειρήνοις λυγρῆ ὁπὶ θυμὸν ἱανθεὶς
νήχει δὲ πορφυρόει δὲ οἴκματος, ὦφρ᾽ ἐπιβαίνῃ, σχέτλεσιν. ἦτε οἱ αὐθα ἑκατοντάθι νόστον ἀπηνρων, ἀλλὰ μὲν οἰκτείρασα θεὰ Ἐρυκος μεδέουσα
Κύπρις ἐτ᾽ ἐν δίνας ἀνερέψατο, καὶ ὡς ἐσάὼσεν πρόφρων ἀυτομένη Διαυβηθίδα ναιέμεν ἄκρην.
οἱ δὲ ἀχεῖ σχέμενοι τὰς μὲν λίπους, ἀλλὰ δὲ ὁπαξον
κύντερα μεξοδόσιν ἀλὸς ῥαμετηρίᾳ νηὸν.

Τῇ μὲν γὰρ Σκύλλης λεισθῇ προσφείνετο πέτρην:
τῇ δὲ ἀμοτον βοᾶσκεν ἀναβλύσουσα Χαύεβδις
ἀλοθεὶ δὲ Πλαγκταῖ μεγάλῳ ὑπὸ κύματι πέτραι ῥόχθεον, ἤχει πάροιθεν ἀπέπτυνεν αἰθομένη φλόγε
ἀκρῶν ἐκ σκοπέλων, πυριθαλπεὸς ψυθῶθε πέτρης,
κατφὸς δὲ ἀχλυόεις αἰθήρ πέλεν, οὐθὲ κεν αὐγὰς ἕδρακες ἰέλλοιο. τὸτ᾽ αὖτ᾽ ἄλσαντος ἀπ᾽ ἔργων
"Ηφαίστου θερμὴν ὑπὶ κῆκε πόντος ἀντμήν.
ἐνθα σφεὶ κοῦραι Νηρηθίδεσ ἀλλοθεὶν ἀλλαὶ
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ήμενεν ἡ δ' ὀπίσθεν πτέρνυγος θύγε πηδαλίῳ
dία Θετίας, Πλαγκτήσιην ἐνὶ σπιλάδεσσιν ἑρύσσαι.
ὡς δ' ὀπόταν δελφίνες ὑπὲξ ἀλὸς εὐδίωντες
σπερχομένην ἀγεληδὸν ἔλισσωνται περὶ νῆα,
ἀλλοτε μὲν προπάροιθεν ὀρόμενοι, ἄλλοτε ὀπισθαν,
ἀλλοτε παρβολάδην, ναύτης δὲ χάρμα τέτυκαν·
ὡς αἱ ὑπεκπροθέουσαι ἐπητριμοι εὐλίσσοντο
'Αργῇ περὶ νῆα, Θέτις δ' ἰδοὺν κέλευθον.
καὶ ρ' ὄτε δὴ Πλαγκτήσιην ἐνεχρύψεσθαι ἐμελλον,
ἀυτίς' ἀνεσχύμεναι λευκοῖς ἐπὶ γούνασιν πέζας,
ὑψοῦ ἐπ' αὐτῶν σπιλάδων καὶ κύματος ἀγῆς
ῥόουν· ἐνθὰ καὶ ἐνθὰ διασταδόν ἀλλήλησιν.
τὴν δὲ παρηροτήν κόπτεν ρόος· ἀμφὶ δὲ κύμα
λάβρου ἀειρόμενον πέτρας ἐπικαχλάζεσκεν,
ἀιθ' ὅτε μὲν κρημνοῖς ἐναλάγκιαι ἑρέι κύρον,
ἀλλοτε δὲ βρύχιαι νεάτω ὑπὸ πυθμένι πόντου
ἡρῄειν, τὸ δὲ πολλὸν ὑπείρησεν ἄχρινον οἶδα.
αἱ δ', ὅστ' ἠμαθόεντος ἐπισχέσθην αἰγαλοῖο
παρθενικαί, δίχα κόλπον ἐπὶ ἠξίας εἰλιξασίν,
σφαίρῃ ἀθύρουσιν περιγέγειν· αἱ μὲν ἐπείτα
ἀλλή ὑπ' ἑξ' ἀλλής δέχεται καὶ ἐς ἡρὰ πέμπει
ὑπὶ μεταχρώνη· ἡ δ' οὐποτε πίλναται σύνει
ὡς αἱ νῆα θέουσαι ἀμοιβάδις ἄλλωθεν ἅλλη
πέμπτε διηρείην ἐπὶ κύμασιν, αἰὲν ἄπωθεν
πετράων· περὶ δὲ σφεν ἐρευνόμενοι ξένον ύδωρ.
τὰς δὲ καὶ αὐτὸς ἀναξ κορυφῆς ἐπὶ λυσσάδος ἀκρῆς
ὁρθὸς ἐπὶ στέλει τυπίδος βαρῶν ὄμων ἐρείπας
"Ηφαιστος θηέτο, καὶ αἰγαλεῖντος ὑπερθεν
οὐρανοῦ ἐστηνία Δίὸς δάμαρ· ἀμφὶ δ' ἐν Ἀθήνῃ"
the love of Macris. Whence it is called Drepane,\(^1\) the sacred nurse of the Phaeacians; and thus the Phaeacians themselves are by birth of the blood of Uranus. To them came Argo, held fast by many toils, borne by the breezes from the Thrinacian sea; and Alcinous and his people with kindly sacrifice gladly welcomed their coming; and over them all the city made merry; thou wouldst say they were rejoicing over their own sons. And the heroes themselves strode in gladness through the throng, even as though they had set foot in the heart of Haemonia; but soon were they to arm and raise the battle-cry; so near to them appeared a boundless host of Colchians, who had passed through the mouth of Pontus and between the Cyanean rocks in search of the chieftains. They desired forthwith to carry off Medea to her father's house apart from the rest, or else they threatened with fierce cruelty to raise the dread war-cry both then and thereafter on the coming of Aeetes. But lordly Alcinous checked them amid their eagerness for war. For he longed to allay the lawless strife between both sides without the clash of battle. And the maiden in deadly fear often implored the comrades of Aeson's son, and often with her hands touched the knees of Arete, the bride of Alcinous:

"I beseech thee, O queen, be gracious and deliver me not to the Colchians to be borne to my father, if thou thyself too art one of the race of mortals, whose heart rushes swiftly to ruin from light transgressions. For my firm sense forsook me—it was not for wantonness. Be witness the sacred light of Helios, be witness the rites of the maiden that

\(^1\) i.e. the Sickle-island.
wanders by night, daughter of Perses. Not willingly did I haste from my home with men of an alien race; but a horrible fear wrought on me to bethink me of flight when I sinned; other device was there none. Still my maiden's girdle remains, as in the halls of my father, unstained, untouched. Pity me, lady, and turn thy lord to mercy; and may the immortals grant thee a perfect life, and joy, and children, and the glory of a city unravaged!"

Thus did she implore Arete, shedding tears, and thus each of the chieftains in turn:

"On your account, ye men of peerless might, and on account of my toils in your ventures am I sorely afflicted; even I, by whose help ye yoked the bulls, and reaped the deadly harvest of the earthborn men; even I, through whom on your homeward path ye shall bear to Haemonia the golden fleece. Lo, here am I, who have lost my country and my parents, who have lost my home and all the delights of life; to you have I restored your country and your homes; with eyes of gladness ye will see again your parents; but from me a heavy-handed god has reft all joy; and with strangers I wander, an accursed thing. Fear your covenant and your oaths, fear the Fury that avenges suppliants and the retribution of heaven, if I fall into Aeetes' hands and am slain with grievous outrage. To no shrines, no tower of defence, no other refuge do I pay heed, but only to you. Hard and pitiless in your cruelty! No reverence have ye for me in your heart though ye see me helpless, stretching my hands towards the knees of a stranger queen; yet, when ye longed to seize the fleece,
ye would have met all the Colchians face to face
and haughty Aeetes himself; but now ye have
forgotten your courage, now that they are all alone
and cut off."

Thus she spake, beseeching; and to whomsoever
she bowed in prayer, that man tried to give her
heart and to check her anguish. And in their
hands they shook their sharp pointed spears, and
drew the swords from their sheaths; and they swore
they would not hold back from giving succour, if she
should meet with an unrighteous judgement. And
the host were all wearied and Night came on them,
Night that puts to rest the works of men, and lulled
all the earth to sleep; but to the maid no sleep
brought rest, but in her bosom her heart was wrung
with anguish. Even as when a toiling woman turns
her spindle through the night, and round her moan
her orphan children, for she is a widow, and down
her cheeks fall the tears, as she bethinks her how
dreary a lot hath seized her; so Medea's cheeks
were wet; and her heart within her was in agony,
pierced with sharp pain.

Now within the palace in the city, as aforetime,
lay lordly Alcinous and Arcte, the revered wife of
Alcinous, and on their couch through the night they
were devising plans about the maiden; and him, as
her wedded husband, the wife addressed with loving
words:

"Yea, my friend, come, save the woe-stricken
maid from the Colchians and show grace to the
Minyae. Argos is near our isle and the men of
Haemonia; but Acetes dwells not near, nor do we
know of Acetes one whit; we hear but his name;
but this maiden of dread suffering hath broken my
μὴ μιν, ἀναξ, Κόλχοις πόροις ἐς πατρὸς ἀγεσθαί. ἀλλ᾿ ὅτε πρῶτα βοῶν θελκτήρια δῶκεν φάρμακα οί πεθόθεν δὲ κακῶ κακῶν, οἷά τε πολλά
ῥέσμεν ἀμπλακίστω, ἀκειομένη ὑπάλυξεν πατρὸς ὑπερψίλαυο βαρὺν χόλον. αὐτὰρ Ἰήσων, ὅσ αὐτό, μεγάλοισιν ἐνίσχεται ἐξ ἔθεν ὅρκοις,
κουριδίην θήσεσθαι ἐν μεγάροις ἁκοιτίν.
τῷ, φίλε, μήτ' οὖν αὐτὸν ἐκὸν ἐπίορκον ὅμοιοι θεῖας Λευσάνιδην, μήτ' ἀσχετά σεῖο ἐκητε
παῖδα πατὴρ θυμῷ κεκοτήτοι δηλήσαστο. ἔλθη γὰρ δύο ζηγγος \varepsilon\ ἐπὶ παισὶ τοκής,
οἷα μὲν Ἀντιόπην εὐοπίδα μῆσατο Νυκτέος,
οἷα δὲ καὶ Δανάη πόντορ ἐνί πήματι ἀνέτλη,
πατρὸς ἀτασθάλησιν νέον γε μὲν, οὐδὲ ἀποτηλοῦ,
ὑβριστής Ἐχετος γλύναις ἐνι χάλκεα κέντρα
πήξε θυγατρὸς ἐῆς στονόπτε δὲ κάρφεται οὕτω
ὀρφαναὶ ἐνι χαλκῶν ἀπετρένουσα καλῆ.
"Ως ἐφατ' ἀντομένη τοῖς δὲ φρένες ἱαίνοντο ἵς ἄλοχου μύθοισιν, ἐπος δ' ἐπὶ τοιοῦ ἐξεπεν
"Ἀργήτη, καὶ κεῖν σὺν τεύχεσιν ἐξελάσαμε
Κόλχοις, ἠρωσεσί φέρων χάριν, εἰνεκά κούρης.
ἄλλα Πηδοῦς δείδουα δίκην θέειαν ἀτίσσαι.
οὔδὲ μὲν Ληθῆν αὐθερείζεμεν, ὡς ἀγορεύεις,
λῶν σὺ ἡρ τῆς βασιλεύτερος Ληθῆς.
καὶ κ' ἐθέλων, ἐκαθέν περ, ἐφ' Ἐλλάδι νεῖκος
ἀγοῖτο.
τῷ μὲ ἑπιούκε δίκην, ἦτις μετὰ πάσιν ὄρισθη
ἐσσεται ἀνθρώποις, δικαζέμεν' οὔδ' σε κεύσω.
παρθένησι μὲν ἐδύσαν ἐω ἀπὸ πατρὶ κομίσασαι
ἰθυνοὶ λέκτορον δὲ σὺν ἀνέρὶ πορσαινουσαν
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heart by her prayers. O king, give her not up to the Colchians to be borne back to her father’s home. She was distraught when first she gave him the drugs to charm the oxen; and next, to cure one ill by another, as in our sinning we do often, she fled from her haughty sire’s heavy wrath. But Jason, as I hear, is bound to her by mighty oaths that he will make her his wedded wife within his halls. Wherefore, my friend, make not, of thy will, Aesop’s son to be forsworn, nor let the father, if thou canst help, work some intolerable mischief on his child. For fathers are all too jealous against their children; what wrong did Nycteus devise against Antiope, fair of face! What woes did Danae endure on the wide sea through her sire’s mad rage! Of late, and not far away, Echecus in wanton cruelty thrust spikes of bronze in his daughter’s eyes; and by a grievous fate is she wasting away, grinding grains of bronze in a dungeon’s gloom.”

Thus she spake, beseeching; and by his wife’s words his heart was softened, and thus he spake:

“Areté, with arms I could drive forth the Colchians, showing grace to the heroes for the maiden’s sake. But I fear to set at nought the righteous judgement of Zeus. Nor is it well to take no thought of Acestes, as thou sayest: for none is more lordly than Acestes. And, if he willed, he might bring war upon Hellas, though he dwell afar. Wherefore it is right for me to deliver the judgement that in all men’s eyes shall be best; and I will not hide it from thee. If she be yet a maid I decree that they carry her back to her father; but if she shares a husband’s bed, I will not separate her from her lord; nor, if
οὐ μὲν ἐόυ πόσιοι νοσφίσσομαι· οὐδὲ, γενέθλην ἐπὶ τῷ ὑπὸ σπλάγχνους φέρει, δηοισιν ὑπάσσω.

"Ὡς ἄρ' ἐφη· καὶ τὸν μὲν ἐπισχέδουν εὐνασεν ὑπόνοις.

ὁ δὲ ἐπος ἐν θυμῷ πυκνῶν βύλετ· αὐτίκα δ' ὁρτο ἐκ λεγέων ἀνὰ δώμα· συνείξαν δὲ γυναῖκες ἀμφίπολοι, δεσποίνων ἔχων μέτα ποιηύσουσα, σύνα δ' ἐν ἀνήρ κηρύκα καλεσσαμένη προσέειπεν, ἡμῖν ἐπιφροσυνήσιν ἐποτρυνύουσα μνημήνων Λισσοῦ Κούρη, μνημῶν Ἀλκίνου βασιλῆα λιπεσθαί· τὸ γὰρ αὐτὸς ἰδὼν Κόλχοις δικάσσει, παρθενικήν μὲν ἑωύσαν ἐσότ ποτὶ δώματα πατρός ἐκδώσεσθαι, λέκτρον ὑπὸ σὺν ἀνέρι πορσαίονοισαν οὐκέτι κοιρίνθης μν ἀποτμῆξεν φιλότητος.

"Ὡς ἄρ' ἐφη· τὸν δ' αἴλῃ πάθες φέρεν ἐκ μεγάρῳ, ὡς κεν Ἰησοῦι μῦθον ἐναίσιμον ἀγγελειεῖν· Ἀριήτης Βουλίας τε θεουδέος Ὀλινοῦ. τοὺς δ' εὑρεν παρὰ νηὶ σὺν ἐπεσειν ἐγκηρίσσουσαν 'Τυλικῷ ἐν λεμένι, σχέδον ἀστεος· ἐκ δ' ἀρα πᾶσαι πέριβαλλεισ ἀγγελίζει εὖ θυμός ἐκπαύστου ἐρωτόμενη· μίλα γὰρ σφὼ ἑαύτα μῦθον ἔειπεν.

Αὐτίκα δ' κρητήρα κερασσίμων μακάρεσσιν ἡ θέμως, εὐαγέως ἐπιβούμωι μὴ ἓρπαντες, αὐτονιχὶ κούρῃ θαλαμίμου ἐνυπον εὖνήν· ἀντροὶ ἐν ἔγχεισι· τὸ δ' ποτέ Μάκρις ἐναιεν, κούρῃ Ἀριστάυοι μελέθρων, ὡς τὰ μελισσέων ἔργα πολυκηρύτοι τ' ἀνέφρετο πιαρ ἑλαίης. κείνη δ' πάμπρωτα Διὸς Νυσῆμον ἦλιος Εὐβοίης ἐνοσθεῖν Ἀβαντίδος ὃ ἐνὶ κόλπῳ δέξατο, καὶ μείλτε ἑρύθν τερί χείλες ἔδενεν, εὖτε μὲν Ἀρμείας φέρεν ἐκ πυρός· ἔδρακε δ' Ἡρη, καὶ ἐχελώσαμένη πάσης ἐξήλασε νῆσου.
Η δ' ἀρα Φαείκων ἱερὸ ἐνὶ τηλόθεν ἀντρὶ κάσσατο, καὶ πόρεν ὄλβον ἀθέσφατον ἐνναέτηςι. 1140 ἐνθα τότ' ἐστάρεσαν λέκτρον μέγα· τοῖο δ' ὑπερθεν χρύσεον αἰγλῆν κώδας βάλον, ὀφρα πέλοιτο τιμήεις τε γάμος καὶ ἀοίδιμος. ἀνθεα δὲ σφυν νύσσα ἀμεργόμεναι λευκοῖς ἐνὶ ποικίλα κόλποις ἐσφόρεσθι· πάσας δὲ πυρὸς ὡς ἀμφεπεν αἰγλῆ: τοῖον ἀπὸ χρυσέων θυσάσιν ἀμαρύσσετο φέγγος. δαῖε δ' ἐν ὀφθαλμοῖς γλυκερὸν πόθον· ἵσχε δ' ἐκάστην

αιώνες ἑιμένην περ ὄμως ἐπὶ χεῖρα βαλέσθαι. αἱ μὲν τ' Αιγαίου ποταμοῦ καλέοντο θύγατρες· αἰ δ' ὀρεοὺς κορυφᾶς Μελιτηνίου ἀμφενέμοντο· αἰ δ' ἔσαν ἐκ πεδίων ἀλσηίδες. ὁρσε γὰρ αὐτὴ Ἡρη Ζηνός ἄκοιτις, Ἰῆσονα κυδαίνουσα.

κεῖνο καὶ εἰςεῖτε νῦν ἱερὸν κληίζεται ἄντρον Μηθείς, ὥσι τούτοις σὺν ἀλλήλοισιν ἐμίξαν τεινάμεναι ἲανοὺς εὐώδεας. οἱ δ' ἐν ἱεροῖν δώρατα νομήσαντες ἀρήμια, μή πρὶν ἐς ἄλκην δυσμενέων ἠύδηλον ἐπιβρισσεῖν ὄμιλος, κράτα δ' εὐφύλλοις ἐστεμμένοι ἀκρεμόνεσσιν, ἐμέλειες. Ὁρφήνος ὑπαί λίγα φορμίζοντος νυμφίδας ὑμέναιον ἐπὶ προμολύσεις ἄειδον.

οὖ μὲν ἐν Ἀλκινόοιῳ γάμον μενέασθε τελέσσας ἱρὸς Αἰσινίδης, μεγάροις δ' ἐνὶ πατρὸς ἐοί, ναστίσας ἐς Ιωλκῶν ὑπότροπος· ὡς δὲ καὶ αὐτῇ Μηθεία φρονεύσκε· τότ' αὐχρεύ ἦς μεγὴν.

ἀλλὰ γὰρ οὐποτε φύλα δυνητικῶν ἀνθρώπων τερπολῆς ἐπέβημεν ὄλω πολί· σὺν δὲ τις αἰεὶ πικρὴ παρμεμβλοκεν ἐνφροσύνησιν ἀνή.
THE ARGONAUTICA, BOOK IV

to dwell far off, in the sacred cave of the Phaenicians, and granted boundless wealth to the inhabitants. There at that time did they spread a mighty couch; and thereon they laid the glittering fleece of gold, that so the marriage might be made honoured and the theme of song. And for them nymphs gathered flowers of varied hue and bore them thither in their white bosoms; and a splendour as of flame played round them all, such a light gleamed from the golden tufts. And in their eyes it kindled a sweet longing; yet for all her desire, awe withheld each one from laying her hand thereon. Some were called daughters of the river Aegaeus; others dwelt round the crests of the Meliteian mount; and others were woodland nymphs from the plains. For Hera herself, the spouse of Zeus, had sent them to do honour to Jason. That cave is to this day called the sacred cave of Medea, where they spread the fine and fragrant linen and brought these two together. And the heroes in their hands wielded their spears for war, lest first a host of foes should burst upon them for battle unawares, and, their heads enwreathed with leafy sprays, all in harmony, while Orpheus’ harp rang clear, sang the marriage song at the entrance to the bridal chamber. Yet not in the house of Alcinous was the hero, Aeson’s son, minded to complete his marriage, but in his father’s hall when he had returned home to Ioleus; and such was the mind of Medea herself; but necessity led them to wed at this time. For never in truth do we tribes of woe-stricken mortals tread the path of delight with sure foot; but still some bitter affliction keeps pace with our joy. Wherefore they too, though their souls were melted
with sweet love, were held by fear, whether the sentence of Alcinous would be fulfilled.

Now dawn returning with her beams divine scattered the gloomy night through the sky; and the island beaches laughed out and the paths over the plains far off, drenched with dew, and there was a din in the streets; the people were astir throughout the city, and far away the Colchians were astir at the bounds of the isle of Maeiris. And straightway to them went Alcinous, by reason of his covenant, to declare his purpose concerning the maiden; and in his hand he held a golden staff, his staff of justice, whereby the people had righteous judgments meted out to them throughout the city. And with him in order due and arrayed in their harness of war went marching, band by band, the chiefs of the Phaeacians. And from the towers came forth the women in crowds to gaze upon the heroes; and the country folk came to meet them when they heard the news, for Hera had sent forth a true report. And one led the chosen ram of his flock, and another a heifer that had never toiled; and others set hard by jars of wine for mixing; and the smoke of sacrifice leapt up far away. And women bore fine linen, the fruit of much toil, as women will, and gifts of gold and varied ornaments as well, such as are brought to newly-wedded brides; and they marvelled when they saw the shapely forms and beauty of the gallant heroes, and among them the son of Oeagrus, oft beating the ground with gleaming sandal, to the time of his loud-ringing lyre and song. And all the nymphs together, whenever he recalled the marriage, uplifted the lovely bridal-chant; and at times again they sang alone as they
οἶδεν οἶαν ἄειδον ἐλισσόμεναι περὶ κύκλον,
"Ἡρη, σεῖο ἐκητείνυ τοῦ γὰρ καὶ ἐπὶ φρεσὶ θῆκας
Ἀρητῆ, πυκνωνόντας ἐπος Ἀλκινώιοιο.
αὐτὰρ δὴ ὡς τὰ πρῶτα δίκης ἀνὰ πείρατ' ἔστειν
ἰθεῖς, ἣν ἔδε γάμου τέλος ἐκλήστο,
ἐμπεθεῖν ὡς ἂλεγνυν διαμπερές'; οὐδὲ ἐς τάρβος
ουλούν, οὐδὲ βαρεῖα ἐπηλυθοῦν Ἀἴταο
μῆνις, ἀρρήκτοις δ' ἐνειξεύξας ἔχειν ὀρκοῖς.
τὸ καὶ οτ' ἠλεμάτως Κόλχοι μάθον ἀντίδωντες,
καὶ σφεας ἡ θέμιστας ἐὰς εἰρνυθαι ἄνωγεν,
ἡ λυμώνας γαῖς τ' ἀποτηλύθη νηας ἔργειν,
δη τότε μίαν βασιλῆς ἑοὶ τρομέστων ἀνυπᾶς
δέχθαι μειλίξαντο συνήμονας· αὐθὶ δὲ νήσῳ
δῆν μάλα Φαίηκεσσι μετ' ἀνδράσι ναιετάσσεων,
εἰσότε Βακχάδαι, γενεῆν 'Εφύρηθεν ἑοῦτες,
ἀνέρες ἐννάσσαντο μετὰ χρόνου' οἱ δὲ περαῖν
νῆσου ἔξαν· κεῖθεν δὲ Κεραύνα μέλλουν Ἀβάντων
οὐρεα, Νεσταλους τοι καὶ Ὀμικὸν εἰσαφικέσθαι
ἀλλὰ τὰ μὲν στείχοντος ἀδὴν αἰῶνοι ἑτέχθη.
Μοιράως δ' ἐτε κεῖσε θύη ἐπέτεια δέχονται
καὶ Νυμφέως Νομλῶι καθ' ἱερὰν Ἀπόλλωνος
βωμοί, τοὺς Μήδεια καθίσσατο. πολλὰ δ' Ἰουσιν
Ἀλκάνθος Μενύας ξεινῆμα, πολλὰ δ' ὁπασθεῖν
Ἀρητῆ τ' μετὰ δ' αὐτῷ δυνάκες δῶκεν ἐπεσθαὶ
Μήδεια δρομὼς Φαϊκίδας ἐκ μεγάρου.
ήματι δ' ἐξεδομάτω Δρεπάνην λίπους· ἦλυθε δ' ὀφρός
ἀκραῖς ἤθεθεν ὑπὲκ Διὸς· οἱ δ' ἀνέμουοι
πνευμί ἐπενεγόμενοι προτέρω θέον. ἀλλὰ γὰρ οὔπω
circled in the dance, Hera, in thy honour; for it was thou that didst put it into the heart of Arete to proclaim the wise word of Alcinous. And as soon as he had uttered the decree of his righteous judgement, and the completion of the marriage had been proclaimed, he took care that thus it should abide fixed; and no deadly fear touched him nor Aeetes' grievous wrath, but he kept his judgement fast bound by unbroken oaths. So when the Colchians learnt that they were beseeching in vain and he bade them either observe his judgements or hold their ships away from his harbours and land, then they began to dread the threats of their own king and besought Alcinous to receive them as comrades; and there in the island long time they dwelt with the Phaeacians, until in the course of years, the Bacchiadæ, a race sprung from Ephyra, settled among them; and the Colchians passed to an island opposite; and thence they were destined to reach the Ceraunian hills of the Abantes, and the Nestacans and Oricum; but all this was fulfilled after long ages had passed. And still the altars which Medea built on the spot sacred to Apollo, god of shepherds, receive yearly sacrifices in honour of the Fates and the Nymphs. And when the Minyæ departed many gifts of friendship did Alcinous bestow, and many Arete; moreover she gave Medea twelve Phaeacian handmaids from the palace, to bear her company. And on the seventh day they left Drepane; and at dawn came a fresh breeze from Zeus. And onward they sped borne along by the wind's breath. Howbeit not yet was

1 The old name of Corinth.
αἰσιμον ἦν ἐπιβήναι 'Δχαιόδος ἡρώεσων,
ὅφρ' ἐτι καὶ Δεβής ἐπὶ πειρασὶν ὀτλήσειαν.
'Ἡν μὲν ποθε κόλπων ἐπῶνυμον 'Αμβρακήνων,
ἡδὴ Κουρήτην ἔλεπον χθόνα πεπταμένουσιν
λαίφεσι καὶ στεινᾶς αὐταῖς σὺν Ἐχινίας νῆσος
ἐξείρης, Πέλοπος δὲ νέον κατεφαίνετο γαίαν·
καὶ τὸν ἀναρπάγον ὄλοὴ βορέα θυέλλα
μεσσηγὸς πελαγός τοῦ Λαβυρίτσκον ἐννέα πᾶσας
νύκτας ὤμος καὶ τὸς αὖ ἠμαται, μέχρις ἱκοντο
προπρὸ μᾶλ' ἐνδοθε Σύρτιν, ὅθ' οὐκέτι νόστος
οἰς ἑτείρει, ὅτε τὸν γε βιώσατο κόλπων ἰκέσθαι.
πάντη γὰρ τέναρος, πάντη μυόεντα βυθοῦν
τάρφεα: κούφη δὲ σφιν ἐπιβλύει οἴδατος ἄχυρη,
ἡρῆ ὁ ἀμαθὸς παρακέκλιται· οὐδὲ τι κείσθε
ἐρπετῶν, οὐδὲ ποτητὸν δείρεται. ἐνθ' ἄρα τούσιν
πλημμυρίς—καὶ γὰρ τ' ἀναχάζεται ἰπτιούρο
ἡ θαμὰ δὴ τὸδε χεῦμα, καὶ ἄρ' ἐπερεύγεται ἅκτας
ἐκβρον ἐπισχόμενοι—μυχάτη ἐνέωσε τάχιστα
ἥμισυ, τρόπιος δὲ μᾶλ' ὑπάσι παύρον ἐλεπτο.
οί δ' ἀπὸ νηὸς δροῦσαν, ἄχος δ' ἔλευ εἰσορόωντας
ἡρα καὶ μεγάλης νῆτα χθονὸς ἥρα ἱσα,
τηλυὶ ὑπερτείνοντα διηπεκές· οὐδὲ τωὶ ἀρδόμοι,
οῦ πάτουν, οὐκ ἀπαύνευε κατηγμασάντο βοτήρων
ἀβλιοῦ, εὐκήλη δὲ κατεξέχει πᾶντα γαλήνη.
ἐλλος δ' αὐτ' ἀλλον τετιμένον ἐξερεύνειν
'Tίς χθόν ευχεταὶ ἥδε; ποθὶ εὐνέισαν ἅπαλλι ἡμέας·
αὐθ' ἔτημεν, ἀφειδεῖς οὐλομένου
δείματος, αὐτὰ κελευθα διαμπερεῖς ὀρμηθήναι
πετράων. ἦ τ' ἰδὼ καὶ ὑπὲρ Διὸς ἄισαν ἱσθῶν
βέλτερον ἦν μέγα δὴ τι μενούνωντας ὀλέσθαι.
νῦν δὲ τ' κεν ἰεβαίμεν, ἐρυκόμενοι ἀνέμοισιν

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APOLLONIUS RHODIUS

αὖθι μένειν τυτθόν περ ἐπὶ χρόνου, οἷον ἐρήμη πέξα διωλυγής ἀναπέπτταται ἡπείρου.

"Ὡς ἄρ' ἐφη μετὰ δ' αὐτὸς ἀμηχανίας κακότητος ἱθυντήρ 'Αγκαίος ἀκιχέμενος ἀνίρρητον·
'Ωλόμεθ' αἰνότατον δήθεν μόρον, οὐδ' ὑπάλυξις ὧν' ἀτης· πάρα δ' ἀμμι τὰ κύντατα πημανθήναι τῆδ' ὧν' ἥρημαι δ' πεπτηθότας, εἰ καὶ ἀμαὶ χερσόθεν ἀμπνεύσειαν ἐπελ τεναγόδεα λένσων τῆλε περίσκοπέων ἀλα πάντωθεν· ἥλθα δ' ὅπωρ ἕγαιον ἐρυθέον ποληδαὶ ἐπιτροχαίς ψαμάθεοις.

καὶ κεν ἐπισιμυμέρως διὰ δὴ πάλαι ἤδ' ἐκεισθῇ ὑμὸς ἱερὴ χέρσου πολλῶν πρόσων· ἀλλὰ μὲν αὐτὴ πλημμυρίς ἐκ πόντου μετακοβοῦν ἐκόμισεν.

νῦν δ' ἡ μὲν πέλαγος ἁλατᾶσται, οἴδει δ' ἀληθὴς ἀπλοῦς εἰλείται, γαῖρις ὑπὲρ ὅσον ἔχουσα.

τούρκ' ἐγὼ πάσαν μὲν ἅπτ᾽ ἐλπίδα φημὶ κεκόθαι μαυτιλῆς νόστου τε, δαμασωύς δὲ τις ἄλλος φαίνει ἐν' πάρα γάρ οἱ ἐπ' οἰκίσεις θαύσεις μαυματεὶς κομβίς. ἀλλ' οὐ μάλα νόστιμον ἡμάρ Ζεὺς ἑθέλει καμάτοισι ἐφ' ἡμετέροισι τελέσαι.'

"Ὡς φάτο δακρύσεις· σὺν δ' ἐννεποὺν ἀσχαλώντος ὅσοι ἐσαν νησίν δεδαμένου· ἐν δ' ἀρά πάσιν παχυώθη κραδίη, χῦτο δὲ χλώος ἀμφὶ παρεῖας.

οἷον δ' ἀφύχουσιν εἰσικότες εἰδώλοισιν ἕινέρει εἰλίσσονται ἀνὰ πτόλιν, ἢ πολέμου ἢ λοιμοῦ τέλος ποτιδέγεμοι, ἢ τιν' ὀμβρον ἀπότην, ὅτε βοῶν κατὰ μυρία ἐκλυσεὶς ἔργα, ἢ ὅταν αὐτόματα ἡμαν ἐρήμωστα ἀξιαία, καὶ μικαὶ σκηκὸς εἷνε φαντάζονται, ἢ καὶ ἠλίθιος μέσω ἡματι νῦτ' ἐπάγησεν

1 φαίνει ἐν τῷ Madvig: φαίνεστε Λλ.
by the winds to stay here, if ever so short a time? How desolate looms before us the edge of the limitless land!"

Thus one spake; and among them Ancaeus the helmsman, in despair at their evil case, spake with grieving heart: "Verily we are undone by a terrible doom; there is no escape from ruin; we must suffer the cruellest woes, having fallen on this desolation, even though breezes should blow from the land; for, as I gaze far around, on every side do I behold a sea of shoals, and masses of water, fretted line upon line, run over the hoary sand. And miserably long ago would our sacred ship have been shattered far from the shore; but the tide itself bore her high on to the land from the deep sea. But now the tide rushes back to the sea, and only the foam, whereon no ship can sail, rolls round us, just covering the land. Wherefore I deem that all hope of our voyage and of our return is cut off. Let someone else show his skill; let him sit at the helm—the man that is eager for our deliverance. But Zeus has no will to fulfil our day of return after all our toils."

Thus he spake with tears, and all of them that had knowledge of ships agreed thereto; but the hearts of all grew numb, and pallor overspread their cheeks. And as, like lifeless spectres, men roam through a city awaiting the issue of war or of pestilence, or some mighty storm which overwhelms the countless labours of oxen, when the images of their own accord sweat and run down with blood, and bellowings are heard in temples, or when at mid-day the sun draws on night from heaven, and the stars shine..."
ἈΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΣ

‘Κάμμορε, τίπτ’ ἐπὶ τόσον ἀμηχανίᾳ βεβοῦ-λησαι;

ἐδει τοιοχομένους χρύσους δέροι. ἔδει ἕκαστα

ὑμετέρων καμάτων, ὦ τ’ ἐπὶ χθονός, ὥσσα τ’ ἐφ’ ὕγρην

πλαξόμενοι κατὰ πόντον ὑπέρβια ἐργ’ ἔκάμεσθε.

ὡς ὁπόδοι δ’ εἰρένευ χθόνιαι θεῖαι αὐθήσεσαι,

ἡρῴσαι, Δεήνης τεμήρων ἢδε θύγατρες.

Ἀλ’ ἄνα: μηδ’ ἔτι τοῖον δίξων ἀκάχθησο,

ἀνστησον δ’ ἐτάρους. εὗτ’ ἄν δὲ τοι ’Ἀμφιτρίτη

ἄρμα Ποσειδάνιου εὐτροχίον αὐτίκα λύσῃ,

δὴ ὡς τότε σφετέρη ἀπὸ μητέρα τίνετ’ ἀμοιβὴν

ἀν ἐκαμὲν δὴρὸν κατὰ νηὸς ὅμει φέρουσα,

καὶ κεν ἔτ’ ἠγαθὴν ἐς Ἀχαίδα νοστήσατε.’

"Ὡς ἄρ’ ἐφαν, καὶ ἄφαντοι ἦν ἐστάθεν, εὖθ’ ἀρα

tαιγε

φθοργῇ ὑμοῦ ἔγνεντο παρασχεθοῦν. αὐτάρ ’Ηῆσαν

παπτήρας ἦν ἄρ’ ἔζει ἐπὶ χθονός, ὥδε τ’ ἔειπεν

’Ἅλατ’ ἐρημονόμοι κυδραί θεαί: ἀμφὶ δὲ νόστῳ

οὕτω μαλ’ ἀντικρῖ νοέω φαίτω. ἦ μὲν ἐτάρους

eἰς ἐν ἤγεραμένοις μυθήσομαι, εἰ νῦ τε τέκμωρ

ὁμωμεν κομιδής’ πολέων δὲ τε μῆτες ἄρειῶν.’

’Η, καὶ ἀναβας ἐτάρους ἐπὶ μακρὸν ἄυτε,

αὐσταλέος κοιμήσε, λέον ὅς, δὲ πα τ’ ἀν’ ὑλὴν

σύννομον ἢν μεθέπων ὁρίζεται: ἀηδὲ βαρεῖᾳ

φθοργῇ ὑποτρομέουσιν ἀν’ οὔρεα τηλόθι βῆσαν’

deιματὶ δ’ ἄγαρνολοι τε βόες μόνα πῃράκασιν

βουτελάται τε βοῶν: τοὺς δ’ οὐ νῦ τε γῆρων ἑτύχῃ

ῥυγεδανή ἐτάροιο φίλους ὑπικεκλομένοι.

ἀγγοῦ δ’ ἠγαθοῦτο κατηφεῖς’ αὐτάρ ὁ τοῦσιν

ἀγνωμένοις ὁμοίως πέλας μόγα θηλυτέρρησιν

ἰδρύσας, μυθεῖτο πεφαυσκόμενος τὰ ἕκαστα.”

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ἈΠΟΛΛΟΝΙΟΣ ΡΗΩΔΙΟΥΣ

'Κλύτε, φίλοι· τρεῖς γάρ μοι ἀναύξοντε θεάων, στέρφεσιν αἰγείοις ἐξωσμέναι εἴ ὑπάτοιο αὐχένος ἀμφὶ τε νῦντα καὶ ἵππας, ἥτοι κοῦραί, ἔσται ὑπὲρ κεφαλῆς μᾶλ' ἐπισχεδὸν ἄν ὁ ἐκάλυψαν
πέπλον ὑμοσάμεναι κούφη χερί, καὶ μ' ἐκλογοντο αὐτοῦ τ' ἔγγρεσθαι, ἀνά θ' ὑμεῖς ὀρσάι ἵοντα· μετέρι δὲ σφετέρῃ μενουεικέα τίσαι ἀμοιβῇν ὃν ἐκαμεν δημὸν κατὰ νηδόνος ἄμμε φέρουσα ὀπτότε κεν λύσαθιν ἐντροχον Ἀμφιτρίτη ἂρμα Ποσειδάωνος. έγώ δ' οὐ πάγχυν νοῆσαι τίςδε θεοπροπής ἔσχων πέρι. φάν τε μὲν εἶναι ἠρώσσαι, Διήθης τεμήροι ήδὲ θύγατρες· καὶ δ' ὀπόσ' αὐτοὶ πρόσθεν ἐπὶ χθονός ἡδ' ὁς' ἔφ' ὤγρην ἐξερημεν, τά ἐκαστα διδέμεναι εὐχετόνωντο. οὐδ' ἔτε τάσσ' ἀνὰ χώρον ἐσέδρακον, ἀλλὰ τες ἀκλίνες
ἡ νέφος μεσσηγὺς φαεινῳμένας ἐκάλυψεν.'

"Ὡς ἐφαθ'· οἱ δ' ἀρα πάντες θάμβεον εἰσαλώντες. ἐνθα τὸ μήκεστον τεράσω Μινόρεσθεν ἐτύχθη.
ἐξ ἀλὸς ἡπειρόνδε πελώριος ἐκθρονεύ ἐπος, ἀμφιλαφής, χρυσήσθαι μετήρος αὐχένας χαίταις· ὀμφὰ δὲ σεισάμενος γυνῶν ἀπ' νῆχυτον ἄλμην ἄρτο θέειν, πνοεῖν ἱκέλος πόδας. αἰφά δὲ Πηλεύς ὁθήβης ἐτάρροισεν ὁμηρεύσεσι μηνύδα.

"Ἀρματα μὲν δὴ φῆμι Ποσειδάωνος ἐγώνη ἡδ' γυν' ἀλὸχοι φίλης ὑπὸ χεροῖ λελύσθαι· μητέρα δ' οὐκ ἀλλήν προτιόσσομαι, ἢ περ αὐτὴν νῆα πέλειν· ἢ γὰρ κατὰ νηδόνος ἄμμε φέρουσα νηλεμές ἀργαλέουσιν ὀξύνει καμάτοισιν.
ἀλλὰ μιν ἰστεμφεῖ τε βίς καὶ ἰστερέσθεν ἀμοις

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"Listen, friends; as I lay in my grief, three goddesses girded with goat-skins from the neck downwards round the back and waist, like maidens, stood over my head nigh at hand; and they uncovered me, drawing my cloak away with light hand, and they bade me rise up myself and go and rouse you, and pay to our mother a bounteous recompense for all her travails when she bare us so long in her womb, when Amphitrite shall have loosed Poseidon's swift-wheeled car. But I cannot fully understand concerning this divine message. They said indeed that they were heroines, Libya's warders and daughters; and all the toils that we endured aforesight by land and sea, all these they declared that they knew full well. Then I saw them no more in their place, but a mist or cloud came between and hid them from my sight."

Thus he spake, and all marvelled as they heard. Then was wrought for the Minyae the strangest of portents. From the sea to the land leapt forth a monstrous horse, of vast size, with golden mane tossing round his neck; and quickly from his limbs he shook off abundant spray and started on his course, with feet like the wind. And at once Peleus rejoiced and spake among the throng of his comrades:

"I deem that Poseidon's car has even now been loosed by the hands of his dear wife, and I divine that our mother is none else than our ship herself; for surely she bare us in her womb and groans unceasingly with grievous travailing. But with unshaken strength and untiring shoulders will we
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lift her up and bear her within this country of sandy wastes, where yon swift-footed steed has sped before. For he will not plunge beneath the earth; and his hoof-prints, I ween, will point us to some bay above the sea."

Thus he spake, and the fit counsel pleased all. This is the tale the Muses told; and I sing obedient to the Pierides, and this report have I heard most truly; that ye, O mightiest far of the sons of kings, by your might and your valour over the desert sands of Libya raised high aloft on your shoulders the ship and all that ye brought therein, and bare her twelve days and nights alike. Yet who could tell the pain and grief which they endured in that toil? Surely they were of the blood of the immortals, such a task did they take on them, constrained by necessity. How forward and how far they bore her gladly to the waters of the Tritonian lake! How they strode in and set her down from their stalwart shoulders!

Then, like raging hounds, they rushed to search for a spring; for besides their suffering and anguish, a parching thirst lay upon them, and not in vain did they wander; but they came to the sacred plain where Ladon, the serpent of the land, till yesterday kept watch over the golden apples in the garden of Atlas; and all around the nymphs, the Hesperides, were busied, chanting their lovely song. But at that time, stricken by Heracles, he lay fallen by the trunk of the apple-tree; only the tip of his tail was still writhing; but from his head down his dark spine he lay lifeless; and where the arrows had left in his blood the bitter gall of the Lernaean hydra, flies withered and died over the festering wounds. And close at hand the Hesperides, their white arms
flung over their golden heads, lamented shrilly; and the heroes drew near suddenly; but the maidens, at their quick approach, at once became dust and earth where they stood. Orpheus marked the divine portent, and for his comrades addressed them in prayer: "O divine ones, fair and kind, be gracious, O queens, whether ye be numbered among the heavenly goddesses, or those beneath the earth, or be called the Solitary nymphs; come, O nymphs, sacred race of Oceanus, appear manifest to our longing eyes and show us some spring of water from the rock or some sacred flow gushing from the earth, goddesses, wherewith we may quench the thirst that burns us unceasingly. And if ever again we return in our voyaging to the Achaean land, then to you among the first of goddesses with willing hearts will we bring countless gifts, libations and banquets."

So he spake, beseeching them with plaintive voice; and they from their station near pitied their pain; and lo! first of all they caused grass to spring from the earth; and above the grass rose up tall shoots; and then flourishing saplings grew standing upright far above the earth. Hesperae became a poplar and Eretheis an elm, and Aegle a willow's sacred trunk. And forth from these trees their forms looked out, as clear as they were before, a marvel exceeding great, and Aegle spake with gentle words answering their longing looks:

"Surely there has come hither a mighty succour to your toils, that most accursed man, who robbed our guardian serpent of life and plucked the golden apples of the goddesses and is gone; and has left bitter grief for us. For yesterday came a man most
καὶ δέμας· ὅσε ὅν βλευρῷ ὑπέλαμπτε μετάσφις· ἀμφὶ δὲ δέρμα πέλωρίον ἐστο λέοντος ὁμών, ἀδέσπητον· στεβαρὸν δ᾽ ἔχειν ὅζον ἐλαίης τόξα τε, τοῖς πέλωρ τὸ δ᾽ ἀπέφθεσεν ἰοβολήσας. ἦλυθε δ᾽ ὁ φῶν κάκευσον, ἀτε χθόνα πεζὸς ὀδεύων, δύσης καρχαλέος· παῖσας εἰς τὸν ἀνὰ χώρον, ὑδωρ ἐξερέων, τὸ μὲν οὔ ποθὲ μέλλειν ἴδεσθαι.

ὡς δὲ τοῖς πέτρῃς Τριτωνίδος ὑγεύθει λίμνης· τὴν δ᾽ ἐπιφρασθεῖς, ἦ καὶ θεοῦ ἐννείσσων, λαξ ποῖ διὰ τῶν ἐνερβεῖ· τὸ δ᾽ ἀθρόον ἐβλυσεν ὑδωρ. αὐτὰρ δ᾽ ἀμφὶ χεῖρα πέδω καὶ στέρνον ἐρείσας ῥογάδος ἐκ πέτρης πλεν ἀσπετοῦν, ὅφα βαθείαν νηδών, φορβάδι ισος ἐπιπροπεσῶν, ἐκορέσθη.

"Ὡς φάτο· τοὶ δ᾽ ἀσπαστῶν ἱνα σφίσθε πέφραδεν Ἀθηλή πίδακα, τῇ θέου αἵηα κεχαρμένοι, ὅφρ᾽ ἐπέκυρσαν. ὡς δ᾽ ὀπότε στεινὴν περὶ χιμαρίων εἰλίσσονται γειομόροι μύριμηκες ὀμιλαδόν, ἢ δε μνίαι ἀμφ᾽ ὄλγην μέλετος γλυκεροῦ λίβα πεπτυμαί ἀπληθοῦν μεμάσσαν ἔπιτριμοι. ὡς τὸτ᾽ ἄκλεισ πετραίη Μνώια περὶ πίδακε δινεύσεον. καὶ ποὺ τὶς διεριῶς ἔτι χείλεσσιν εἴπεν ιανθεῖς· "Ω πόσιν, ἢ καὶ νόσφιν ἐδὼς ἑσάσσεγεν ἑταῖρος Ἡρακλῆς δύσης κεκμήτας. ἀλλὰ μιν εἴ πως δόμιμεν στείχοντα δε᾽ ἱππάρχοι κιντεὶς.

"Ἡ, καὶ ἀμεθομένων, οὔτ᾽ ἀρμενοὶ ἐς τὸδε ἔργον, ἐκριθέν ἄλλως ἄλλος ἐπαίξας ερείνειν. Ἰχνα γὰρ νυχίοισιν ἐπηλύνητ' ἀνέροισιν

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fell in wanton violence, most grim in form; and his eyes flashed beneath his scowling brow; a ruthless wretch; and he was clad in the skin of a monstrous lion of raw hide, untanned; and he bare a sturdy bow of olive, and a bow, wherewith he shot and killed this monster here. So he too came, as one traversing the land on foot, parched with thirst; and he rushed wildly through this spot, searching for water, but nowhere was he like to see it. Now here stood a rock near the Tritonian lake; and of his own device, or by the prompting of some god, he smote it below with his foot; and the water gushed out in full flow. And he, leaning both his hands and chest upon the ground, drank a huge draught from the rifted rock, until, stooping like a beast of the field, he had satisfied his mighty maw."

Thus she spake; and they gladly with joyful steps ran to the spot where Aegle had pointed out to them the spring, until they reached it. And as when earth-burrowing ants gather in swarms round a narrow cleft, or when flies lighting upon a tiny drop of sweet honey cluster round with insatiate eagerness; so at that time, huddled together, the Minyae thronged about the spring from the rock. And thus with wet lips one cried to another in his delight:

"Strange! In very truth Heracles, though far away, has saved his comrades, forborne with thirst. Would that we might find him on his way as we pass through the mainland!"

So they spake, and those who were ready for this work answered, and they separated this way and that, each starting to search. For by the night winds the footsteps had been effaced where the sand
was stirred. The two sons of Boreas started up, trusting in their wings; and Euphemus, relying on his swift feet, and Lynceus to cast far his piercing eyes; and with them darted off Canthus, the fifth. He was urged on by the doom of the gods and his own courage, that he might learn for certain from Heracles where he had left Polyphemus, son of Eilatus; for he was minded to question him on every point concerning his comrade. But that hero had founded a glorious city among the Mysians, and, yearning for his home-return, had passed far over the mainland in search of Argo; and in time he reached the land of the Chalybes, who dwell near the sea; there it was that his fate subdues him. And to him a monument stands under a tall poplar, just facing the sea. But that day Lynceus thought he saw Heracles all alone, far off, over measureless land, as a man at the month's beginning sees, or thinks he sees, the moon through a bank of cloud. And he returned and told his comrades that no other searcher would find Heracles on his way, and they also came back, and swift-footed Euphemus and the twin sons of Thracian Boreas, after a vain toil.

But thee, Canthus, the fates of death seized in Libya. On pasturing flocks didst thou light; and there followed a shepherd who, in defence of his own sheep, while thou wast leading them off to thy comrades in their need, slew thee by the cast of a stone; for he was no weakling, Caphaurus, the grandson of Lycoreian Phoebus and the chaste maiden Acacallis, whom once Minos drove from home.

3 This seems to be the only possible translation, but the optative is quite anomalous. We should expect ἐξαφέρει.
ἈΠΟΛΛΩΝΙΟΣ ΡΗΟΔΙΟΣ

ἐς Λιβύην ἀπένασσε θεοῦ βαρὺ κῦμα φέρουσαν, θυγατέρα σφετέρην· ἢ δ’ ἄγλαδν υἱέα Φοῖβος τίκτευ, δι’ Ἀμφίθεμην Γαράμαντα τε κυκλήσκουσιν.

'Ἀμφίθεμες δ’ ἄρ’ ἐπείτα μάγη Τριτωνίδε νύμφην· ἢ δ’ ἀρα οἱ Νασάμωνα τέκεν κρατερόν τε Κάφαυρον,

ὅς τότε Κάνθων ἐπεφνεν ἐπὶ ῥήμασιν ἐοίςιν. οὐδ’ ὅγ’ ἀριστήμων χαλεπᾶς ἡλεύατο χεῖρας, ὡς μάθον οἶνον ἔρεξε. νέκυι δ’ ἀνάειραν ὀπίσω πευθόμενοι Μινώια, γαῖῃ δ’ ἐνι ταρχύσαντο μυρόμενον τὰ δὲ μῆλα μετὰ σφέας οὐγ’ ἐκόμισαν.

'Ενθα καὶ Ἀμπυκίδιον αὐτῷ ἔστι ἡματι Μόυσον νηλείας ἐλε πότμος· ἀδεικέα δ’ οὐ φύγει αἰσνα μαντοσύνας· οὐ γάρ τε ἀποτροπή θανάτου. κεῖτο δ’ ἐπὶ ψαμάθους μεσημβρίων ἦμαρ ἀλύσκων

dεῖνος ὅφις, νυθῆς μὲν ἔκδον ἄεκοντα χαλέψαν· οὐδ’ ἀν ὑποτρέπσαντος ἐνῳ παῖς ἀέζειεν.

ἀλλὰ μὲν ὁ τὰ πρώτα μελαγχίμων ἰὸν ἐνείη κυσάνων, ὅσα γαῖα ψεφεσμός ἐμπνεα βόσκει, οὐδ’ ὀπόσον πίθημιν ἐς Ἀίδα γύρισεις οἴμοι, οὐδ’ εἰ Παιήνων, εἰ μοὶ θέμες ἠμφαδὼν εἰπεῖν, φαρμάσσοι, ὅτε μοῦνον ἕνεχρίψην οὐδοῦν.

ἐςτε γάρ ἴσον όσιάς Λιβύην ὑπερέπτατο Περσεύς Εὐρυμέδων—καὶ γὰρ τὸ κάλεσκέ μιν ὀνομα μήτηρ—

Γοργόνος ἀρτίτομον κεφάλῇ βασιλῇ κομίζων, ὅσαι κυνάειν στάγες αἴματος ὁδὰς ἴκνον, 

αἰ πᾶσαι κείμον ὅφις γένος ἐβλάστησαν.

τῷ δ’ ἄκρην ἐπ’ ἀκανθαν ἐνεστηρίξατο Μόψος λαιῶν ἐπιπροφέρων ταρσῶν ποδὸς· ἀρτάρ ὁ μέσσην

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κερκίδα καὶ μυώνα, πέριξ ὤδύνησιν ἐλυχθεῖσιν, σάρκα δακῶν ἐχώραξεν. ἀτὰρ Μήδεια καὶ ἄλλαι ἐτρεσαν ἀμφίπολοι· ὁ δὲ φῶνων ὠλκὸς ἀφασεν ταρσαλέως, ἕνεκ’ οὐ μιν ὑπέρβιον ἄλγος ἔτειρεν. σχέτως· ἢ τε οἱ ἤδη υπὸ χρότι δύετο κῶμα λυσιμέλες, πολλὴ δὲ κατ’ ὀφθαλμῶν χέετ ἀχλύς. αὐτίκα δὲ κλίνας δαπέδου βεβαρητά γυνα
ψύχετ’ ἀμφιχαίρῃ· ἔταροι δὲ μιν ἀμφαγέρουτο ἦρως τ’ Αἰσονίδης, ἀδινὴ περιθαμβεῖς ἄτη. οὐδὲ μὲν οὐδ’ ἐπὶ τυθοὺν ἀποφθίμενός περ ἔμελλεν κείσθαι υπ’ ἱλλώ. πύθεσε γὰρ ἔκδοθε σάρκας ἰὸς ἄφαρ, μυώσασα δ’ ἀπὸ χρότι ἔρρεε λάχην. αἶνα δὲ χαλκείσθε βαθῦν τάφων ἐξελάχαινον ἐσσυμένως μακελῆσιν· ἐμοιρίσαντο δὲ χαῖτις αὐτοὶ ὀμῶς κοῦραὶ τε, νέκυιν ἑλεεινά παθόντα μυρόμενοι· τρὶς δ’ ἄμφὶ σὺν ἑντεσὶ διηνθέντες εὖ κτερέων ἰσχοῦτα, χυτῆν ἐπὶ γαῖαν ἔθεντο.

'Αλλ’ ὅτε δὴ ἡ τρ’ ἐπὶ νῆσος ἔβαν, πρήσοντος ἄγτεων ἀμ πέλαγος νοτίοιο, πόρους τ’ ἀπετεκμαίροντο λίμνης ἐκπρομολεῖν Τριτσώνιδος, οὕτωσιν μῆτιν δὴν ἔχον, ἀφράδεως δὲ πανημέροιο φορέοντο. ως δὲ δράκων σκολῆν εἰλιγμένος ἐρχεται οἴμον, εὔτε μιν δοξατων θάλπει σέλας ἱέλων δοξίζῳ δ’ ἐνθα καὶ ἐνθα κάρη στρέφει, ἐν δὲ οἱ ὅσοι σπειβάρυγγει σπυρὸς ἑναλγίκαι μαίμωστοι λάμπτεται, ὁφρα μυχόνδε διὰ ὕθυμοι δύηται· ὡς Ἀργώ λίμνης στόμα ναύπορον ἐξερεύσα ἀμφεπόλει δηναιδὸν ἐπὶ χρόνων. αὐτίκα δ’ Ὀρφεὺς κέκλετ’ Ἀπόλλωνος τρίποδα μέγαν ἕκτοβι νῆσος δαίμοσιν ἐγγενέταις νόστῳ ἐπὶ μείλοια θέσθαι.

καὶ τὸι γονὸν Φοίβου κτέρας ἠδρινὸν ἐν χθονὶ βάντες· 1550

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τοῖς δ' αἰζηθ ἐναλήκης ἀντεβόλησεν
Τρίτων εὐρυβίτης, γαίης δ' ἀνά βῶλον ἀείρας
ξειν' ἀριστήσεσι προϊσχετο, φώνησέν τε.

'Δέχθε, φίλου' ἐπεί οὐ περίσσιον ἐγγυαλίξαι
ἐνθάδε νῦν πάρ' ἐμοὶ ξεινῆν ἀντομένοισιν.
εἰ δὲ τι τήςδε πόρος μαίεσθ' ἄλος, οἰὰ τε πολλὰ
ἀνθρωποὶ χατέουσιν ἐν ἀλλοδαπῇ περῴωντες,
ἐξερέων. δὴ γὰρ με πατήρ ἑπίστορα πόντου
θῆκε Ποσείδάων τοῦδ' ἐμμεναι. αὐτὰρ ἀνάσσω
παραλίης, εἰ δῆ τιν' ἀκούσε πόσιμων ἕδντες
Εὐρύπτυλον Λεβύθη θηροτρόφῳ ἐγγεγαγότα.

'Ως ηὔδα- πρόφρον δ' ὑπερέσχεθε βῶλακι
χείρας

Εὐφήμος, καὶ τοῖα παραβληθῆρ προσέκεισθε

("Ἀπίδα" καὶ πέλαγος Μενώιοι εἰ νῦ που, ἡρως,
ἐξεδάθνης νημερτές ἀνειρομένοισιν ἐναπε.
δεύρο γὰρ οὐκ ἐθέλοντες ἴκανομεν, ἀλλὰ βαρεῖας
χρυσάνθερτες γαίης ἐπὶ πείρασε τήςδε θυέλλαις
νήμα μεταγροσμὴν ἐκομίσσαμεν ἐς τόδε λίμνῃς
χείμα δὲ ἀπείρου βεβαιρημένοις οὐδὲ τε ἢμεν,
πὴ πλοῦς ἐξανέχει Πελοπηλίδα γαίαιν ἰκέσθαι.

"Ως ἄρ' ἐφθ' ὅ δ' χείρα ταῦταστατο, δεῖξε δ' ἀπώθεν

φωνήσας πόντον τε καὶ ἄγχυβαθὲς στόμα λίμνῃς.
' Κείμη μὲν πόντοιο δεῖλυσες, ἐνθὰ μάλιστα
βιβθὸς ἰκίνητον μελανεῖ· ἑκάτερβε δὲ λευκαὶ
ῥηγμίνας φρίσσουσι διαμαγεῖς· ἢ ὅ βεσιγνὺ
βηγμίουν στενὴν τελέθη ὄδος ἐκτὸς ἐλάσσαι.
κείμο δ' ὑπηρέτοι θείης Πελοπηλίδα γαίαιν
eἰσανέχει πέλαγος Κρήτης ὑπερ· ἀλλ' ἐπὶ χειρὸς

1 'Ἀπίδα a variant in scholia; "Ἀτείδα MSS.
APOLLONIUS RHODIUS

dεξιτερῆς, λίμνηθεν ὁτ' εἰς ἄλος οἴδημα βάλητε, τόφρ' αὐτὴν παρὰ χέρσου ἑργαμένοι ἰθώνεσθε, ἦστ' ἂν ἄλω τειχῆν· περιρρήθην δ' ἐτέρωσε κλινομένης χέρσου, τότε πλόος ὕμμιν ἀπήμων ἀγκῶνος τέτατ' ἰθὺς ἀπὸ προῦχοτος λιώσω. ἄλλ' ἔτε γηθόσυνοι, καράτου δὲ μῆτις ἀνὴ γυνέσθω, νεώτητε κεκασμένα νυμα μογήσαι.

"Ισκευ εὐφρονέων" οί δ' αἰχ' ἐπὶ νηὸς ἤθησαν λίμνης ἐκπρομολεῖν λελειμένου εἰρεσίης. καὶ δὴ ἐπιπρονεότο μεμαότες· αὐτὰρ ὁ τῆλος Τρίτων ἀνθέμενος τρίποδα μέγαν, εἰσατο λίμνην εἰσβαλνεῖ· μετὰ δ' οὐτὶς ἐσέδρακεν, οἷον ἄφαντος 1590 αὐτῷ σὺν τρίποδι σχεδὸν ἔπλετο. τοίοι δ' ἱάνθη θυμός, ὅ δ' μακάρων τις ἐναισίμοις ἀντεβῆλησεν. καὶ μᾶ οἱ Λευσόνδην μήλων δ' τι φέρτατον ἄλλων ἦννγην ῥέξαι καὶ ἐπευφημήσαι ἑλόντα. αἰφα δ' ὅγ' ἔσυμενος ἐκρίνατο, καὶ μιν ἄειρας σφάξε κατὰ πρύμνης, ἐπὶ δ' ἐννεπεν εὐχαλήσις.

"Δαίμον, ὅτις λίμνης ἐπὶ πείρασι τής ἐφαιάνθη, εἴτε σέγε Τρίτων, ἄλλων τέρας, εἴτε σε Φόρκυν, ἢ Νηρῆς θύγατρας ἐπικλέουσ' ἀλοσύδναι, ἰλαθι, καὶ νόστου τελός θυμῆδες ὅπαξ." 1000

"Ἡ ρ', ἀμα δ' εὐχαλῆσιν ἐς ώδετα λαμπτομήσας ἢκε κατὰ πρύμνης ̔δ' ἐδε βεύθεος ἐξεφαιάνθη τοῖς ἑών, οἷος περ ἐπήτυμοι ἤν ἱδεῖσθαι. ὡς δ' ὁτ' ἀνήρ θαῦν ἵππον ἐπ' εὐρέα κύκλων ἄγωνος στέλλη, ὀρεξάμενος λασίς εὐπεθέεα χαίτης, εἴθαρ ἐπιτροχάων, ο ὃ' ἐπ' αἰχένι γαῦρος ἀερθεὶς ὠσπεται, ἀργιόδεντα δ' ἐνὶ στομάτεσσε χαλυβάν.
Ἀμφὶς ὀδακτάζοντι παραβλήθην κροτέοντας ὡς ὅγ' ἐπισχόμενος γλαφυρῆς ὀλέχειον 'Αργοῖς ἤγ' ἄλαδε προτέρωσεν δέμας δὲ οἱ ἐκ ὑπάτου κράσατον, ἀμφὶ τε νῶτα καὶ ἱέτας ἔστ' ἐπὶ νηδῶν ἀντικρύ μακάρεσιν φυὴν ἐκπαγλον ἔκτο
αὐτὰρ ὑπαί λαγόνων δικραίρα οἱ ἐνθα καὶ ἐνθα κήτεος ὀλκαὶ ῥηκύνετο· κόπτε δ' ἀκάνθαις ἀκρον ὑδώρ, αὔτε σκολιώς ἐπινειόθη κέντρους μῆνης ὡς κεράσσων έειδόμεναι διχώνωτο.
τόθρα δ' ἄγεν, τείως μὲν ἐπιπροέηκε θαλάσσῃ νυσσωμένη· δῦ δ' αὖσα μέγαν βυθὸν· οί δ' ὀμάδη-

ηρωσε, τέρας αἰνῶν ἐν ὀφθαλμοῖς ίδόντες. ἐνθα μὲν 'Αργοῖς τε λειμήν καὶ σήματα νηδὸς

ηδὲ Ποσειδάωνος ἰδὲ Τρίτωνος έασιν βωμοὶ· ἐπεί κεῖν ἡμαρ ἐπέσχεθον. αὐτὰρ ἐς ἦδω

λαΐ̄φεσι πεπταμένοις αὐτὴν ἐπὶ δεξι' ἔχοντες γαιαν ἀρμαίαν, πυνοὺς ξεφύροι θέσσκον.

ἡρι δ' ἐπείτ' ἔγκωνα δ' ὤμοι μυχάτην τε βάλασσαν κεκλιμένην ἀγκώνος ὑπὲρ προύχοντος ίδόντο.

αὐτίκα δὲ ξέφυρος μὲν ἑλώφεεν, ἤλυθε δ' αὕρη

ἀργεσταῖ τύμον· κεχάραντο δὲ θυμὸν ἰώθη.

ἡμοῖ δ' ἢλιοι μὲν ἔδυ, ἀνά δ' ἤλυθεν ἀστήρ

αὐλίος, δοτ' ἀνέπαισθεν ὑδεροὺς ἀροτήρας,

δὴ τοτ' ἐπείτ' ἀνέμοιο κελαινῇ νυκτὶ λιπόντος ιστία λυγάμενοι περιμοίκεα τε κλάναντες

ἰστόν, ἐνζέστησιν ἐπερρόων· ἐλάτησιν

πανύγιοι καὶ ἐπ' ἡμαρ, ἐκ' ἡματὶ δ' αὐτὰς ἱόσαν νῦχθ' ἐτέρην. ὕπεδεκτο δ' ἀπόπροθε παυταλόεσσα

Κάρπαθος· ἔσθεν δ' οὔγε περαιώσεσθαι ἐμελλόν

Κρήτην, ἤτ' ἄλλον ὑπερέπλετο εἰν ἄλλα νήσων.
ἈΠΟΛΛΟΝΙΟΣ ΡΗΟΔΙΟΥΣ

Τοὺς δὲ Τάλους χάλκειος, ἀπὸ στιβαροῦ σκοπέλου
ῥηγνύμενος πέτρας, ἐργεῖ χθονὶ πείσματ' ἀνάψαι,
Δικταίην δρόμοι κατερχομένους ἐπισγηγήν.
τὸν μὲν χαλκεῖος μελημένων ἀνθρώπων
βίζης λοιπὸν έόντα μετ' ἀνθράσιν ἡμιθεοίσειν
Εὐρώπη Κρονίδης νήσου πόρεν ἔμμεναι οὖρον,
τρὶς περὶ χαλκεῖος Κρήτην ποσὶ δινεύοντα.

ἀλλ' ἦτο τὸ μὲν ἄλλο δέμας καὶ γυνὰί τέτυκτο
χάλκεος ἢδ' ἀρρήκτος· ὑπαί δὲ οἷς ἐσκε πένοιτο
σύρυγξ αἰματόεσσα κατὰ σφυριν' αὐτὰρ ὁ τήρησι
λεπτὸς ὑπῆρ, ἡμῆς, ἑχε, πείρατα καὶ θανάτου.
οἱ δὲ, δυρ μᾶλα περ' ἐδεμμένου, ἀλλ' ἀπὸ χέρσου
νῆ ἀπισθείσαντες ἀνακρούσεις ἔρεμοις.

καὶ νῦ κ' ἐπισυμνερῶς Κρήτης ἐκὰς ἡρήθησαν,
ἀμφότερον δὴ τῇ τε καὶ ἀλγεσι μοχλίζοντες,
εἰ μὴ σφιν Μήδεια λιαξομένους ἀγόριευσεν·

'Κέκλυτε μεν, μοῦνη γὰρ οἴσμαι ὅμιμο δαμάσσεις!
ἀλλὰ τὸν, ὡστὶς δὲ ἔστι, καὶ εἰ παγχάλκεων ἵσχει
ὅν δέμας, ὄπωτε μὴ οἱ ἐπ' ἀκάματος πέλοι αἰῶν.
ἀλλ' ἐχεὶ αὐτοῦ νῆ ἀθλήμονες ἐκτὸς ἔροις
πετράων, εἰὸς κεν ἑμοὶ εἶξει δαμήσαι.'

'Ὡς άρ' ἔφη καὶ τοὶ μὲν ὑπὲκ βελέων ἔρσαντο
νῆ ἐπ' ἐρέτμοισιν, δεδοκιμένοι ἦντινα ρέξει
μῆτιν ἀνοίστως· ἡ δὲ πτύχα πορφυρέου
προσχομένη πέπλοι παρειών ἐκάτερθεν
βήσατ' ἐπ' ἱκρίσιν· χειρῶς δὲ ἐ ἱερὸς μεμαρπῶς
Ἀἰόσιδης ἐκομίζει διὰ κληθίδας ἱούταν.
ἐνθα δ' ἀνοίξαντι μελώσατο, μέλπε δὲ Κήρας
θυμοβόρους, 'Αἴδαο θοᾶς κύνας, αἰ περὶ πᾶσαν

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ΑΠΟΛΛΩΝΙΟΣ ΡΗΘΩΙΟΣ

ήρα διενέουσαι ἐπὶ ζωοίσιν ἀγονταί.
τὰς γοναξομένη τρίς μὲν παρεκέκλητ' ἄουδαίς,
τρίς δὲ λιταῖς. θεμένη δὲ κακὸν νόον, ἔχωδοποίσων
ὁμμασι χαλκεῖον Τάλω ἐμφανήν ὁπωπάς;
λευγαλέον δ' ἐπὶ οἱ πρέειν χόλον, ἐκ δ' ἀίδηλα
δείκηλα προελλευ, ἐπιζάφελον κοτέουσα.

Ζεῦ πάτερ, ἡ μέγα δὴ μοι ἐνί φρέση πάμβος ἁγίαται,
εἰ δὴ μὴ νοσσοῦσι τυπήσει τε λυγρὸς ὀλέθρος
ἀντιεί, καὶ δὴ τις ἀπόπροθεν ἀμμε χαλέπτει.
ὡς ὅγε χάλκειος περ ἑών ὑπόειξε δαμήναι
Μηδείας βρώμη πολυφαρμάκου. ἃν δὲ βαρεῖας
ὑχλίζων λάγγας, ἐρυκέμεν όρμον ἱκέσθαι,
πετραῖρ στόνυχι χρίμψε οἰφύρον· ἐκ δὲ οἱ ἔχορ
τυχομένη ἱκέλος μολῖβδῳ βέν· οὐδ' ἐτε δηρὸν
εἰστήκει προβλήτος ἐπεμβεβάζως σκοπέλου.

ἀλλ' ὅσ τις τ' ἐν ὀρεσι πελωρή ὑψόθθε πείκη,
τὴντο θοὸς πελέκεσθαι ἢθ' ἡμεστήθη λαπόντας
ὑλοτόμοι δρυμοὶ κατήλυθον· ἡ δ' ὑπὸ νυκτῆ
ῥεπῆσιν μὲν πρώτα τεινάσσεται, ἦστερον αὐτὲ
πρυμνόθεν ἔβαγαίσα κατήρπετεν· ὅς ὅγε ποσσίν
ἀκαμάτως τείως μὲν ἐπιστάδους ἱφαρέτο,
ℏστερον αὐτ' ἀμενήρδος ἀπείρου κάππεσε δούπωρ.
κεῖνο μὲν οὖν Κρήτη ἐνί δὴ κύκειας ἥωλεζοτο
ὁρώς; μετὰ δ' ὅγε νεον φαιδούσαν ἐς ἡδ' ἵρον
Ἀθηναίης Μινωίδος ἱδρύσαντο,
ὑδωρ τ' εἰσαφύσαντο καὶ εἰσῆβαν, ὡς κεν ἐρετμοῖς
παμπράστιστα βάλοιεν ὑπὲρ Σαλμωνίδος ἄκρης.

Αὐτίκα δὲ Κρηταίον ὑπὲρ μέγα λαϊτρα θέοντας
νῦξ ἐφόβεε, τὴνπερ τε κατονλάδα κικλήσκουσιν
νῦκτ' ὅλην οὖκ ἄστρα διόχανεν, οὐκ ἀμαρνηκαι
μῆνης· οὐρανόθεν δὲ μέλαιν χάος, ἥ τις ἀλλὴ

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ΑΠΟΛΛΟΝΙΟΣ ΡΗΘΟΙΟΥ

ἀφάνει σκοτή μυχάτων ἴαμούσα βερέθρων.
άυτοι δ', εἰτ' Ἀλέη, εἰτ' ὑδασίων ἐμφορέουτο,
ἡμίδειν οὐδ' ὅσον' ἐπέτρεψαν δ' ἔκαλάσασθη
νόστων, ἀρχικένοντες, ὅπη φέρει. αὐτὰρ Ἰησοῦν
χείρας ἀνασχώμενος μεγάλη ὅπῃ Φοῖβων ἀυτεί,
ῥύσασθαι καλέοντες κατά δ' ἔρρεεν ἀσχαλώντες
δάκρυα· πολλὰ δ' Πυθοῖ ὑπέσχετο, πολλὰ δ'
'Αμύκλαις,
pολλὰ δ' ἐς 'Ὀρτυγίην ἀπερείσια δώρα κομίσσεις.
Ἀγυοΐδη, τύπη δ' κατ' οὐρανοῦ ἵκεο πέτρας
ῥώμφα Μελαντίους ἀριήκους, εἰτ' ἐνι πόντῳ
ἤνται· δοιάων δὲ μεῖς ἐφύπερθεν ὄροσάς,
δεξιερῆ χρύσεως ἀνέσχεθες ὕφθαν τόξου
μαρμάρειν δ' ἀπέλαμψε βιός περὶ πάντωθεν αἰγλήν. 1710
τοῖς δ' τις Σποράδων βαίη ἀπὸ τόξον ἐφαίνεθη
νήσου ἱδεῖν, ὁλίγης 'Ιππουρίδος ἀυτία νήσον,
ἐνθ' εὐφάγοις ἔκλεισσαι καὶ ἔσχεθαι· αὐτίκα δ' ἦσ
φέγγεν ἀνερχομένη· τοῖς δ' ἄγλαδον 'Ἀπολλωνι
ἀλσει εἰς σκειρά τέμνων σκιώντα τε βωμὸν
ποίεις, Ἀγρίλην μὲν ἐνόκπον εἰνεκεν αἰγλῆς
Φοῖβων κεκλόμενοι· 'Ανάφην δ' τε λυσάδα νήσου
Ἰσκοῦ, δ' δὴ Φοῖβός μιν ἀτυχομένοις ἀνέφηνεν.
μέγον δ' ὅσα περ ἄνδρες ἐρμαίην εἰς ἱέρεις
ἄκτῃ ἐφοπλίσσειαν· δ' δὴ σφεας ὀππότε δαλῶς
ὑδωρ αἰθομένους ἐπιλαξάμοντας ἱδοντο
Μηδείης δυσάι Φαεηκίδες, οὐκέτ' ἔπειτα
ἰσχεῖν ἐν στήθεσιν γέλω σθένου, οἰα θαμείας
αἰέν ἐν 'Ἀλκινώοιο Βοοκτασίας ὁρώσαται.
τὰς δ' αἰσχροὶς ἤρωες ἐπεστοβίσσεσκον ἐπεσεῖσιν
χλεύῃ γηθόσωμοι· γλυκερῆ δ' ἀνεδαίετο τοῖσιν

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