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EDITED BY

HESIOD
THE HOMERIC HYMNS AND HOMERICA
DIONYSUS CROSSING THE SEA.
FROM GERHARD AUSSELEGENE VASENBILDER.
HESIOD
THE HOMERIC HYMNS AND HOMERICA
1895
WITH AN ENGLISH TRANSLATION BY
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LONDON: WILLIAM HEINEMANN
NEW YORK: THE MACMILLAN CO.
MCMXIV
1914
This volume contains practically all that remains of the post-Homeric and pre-academic epic poetry.

I have for the most part formed my own text. In the case of Hesiod I have been able to use independent collations of several MSS. by Dr. W. H. D. Rouse; otherwise I have depended on the *apparatus criticus* of the several editions, especially that of Rzach (1902). The arrangement adopted in this edition, by which the complete and fragmentary poems are restored to the order in which they would probably have appeared had the Hesiodic corpus survived intact, is unusual, but should not need apology; the true place for the *Catalogues* (for example), fragmentary as they are, is certainly after the *Theogony*.

In preparing the text of the *Homeric Hymns* my chief debt—and it is a heavy one—is to the edition of Allen and Sikes (1904) and to the series of articles in the *Journal of Hellenic Studies* (vols. xv. sqq.) by T. W. Allen. To the same scholar and to the
PREFACE

Delegates of the Clarendon Press I am greatly indebted for permission to use the restorations of the *Hymn to Demeter*, lines 387–401 and 462–470, printed in the Oxford Text of 1912.

Of the fragments of the Epic Cycle I have given only such as seemed to possess distinct importance or interest, and in doing so have relied mostly upon Kinkel's collection and on the fifth volume of the Oxford Homer (1912).

The texts of the *Batrachomyomachia* and of the *Contest of Homer and Hesiod* are those of Baumeister and Flach respectively: where I have diverged from these, the fact has been noted.

Owing to the circumstances of the present time I have been prevented from giving to the *Introduction* that full revision which I should have desired.

Rampton, nr. Cambridge.
Sept. 9th, 1914
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INTRODUCTION

General

The early Greek epic—that is, epic poetry as a natural and popular, and not (as it became later) an artificial and academic literary form—passed through the usual three phases, of development, of maturity, and of decline.

No fragments which can be identified as belonging to the first period survive to give us even a general idea of the history of the earliest epic, and we are therefore thrown back upon the evidence of analogy from other forms of literature and of inference from the two great epics which have come down to us. So reconstructed, the earliest period appears to us as a time of slow development in which the characteristic epic metre, diction, and structure grew up slowly from crude elements and were improved until the verge of maturity was reached.

The second period, which produced the Iliad and the Odyssey, needs no description here: but it is very important to observe the effect of these poems on the course of post-Homeric epic. As the supreme perfection and universality of the Iliad and the Odyssey cast into oblivion whatever pre-Homeric poets had essayed, so these same qualities exercised a paralysing influence over the successors of Homer. If they continued to sing like their great predecessor of romantic themes, they were drawn as by a kind of
magnetic attraction into the Homeric style and manner of treatment, and became mere echoes of the Homeric voice: in a word, Homer had so completely exhausted the epic genre, that after him further efforts were doomed to be merely conventional. Only the rare and exceptional genius of Vergil and Milton could use the Homeric medium without loss of individuality: and this quality none of the later epic poets seem to have possessed. Freedom from the domination of the great tradition could only be found by seeking new subjects, and such freedom was really only illusionary, since romantic subjects alone are suitable for epic treatment.

In its third period, therefore, epic poetry shows two divergent tendencies. In Ionia and the islands the epic poets followed the Homeric tradition, singing of romantic subjects in the now stereotyped heroic style, and showing originality only in their choice of legends hitherto neglected or summarily and imperfectly treated. In continental Greece, on the other hand, but especially in Boeotia, a new form of epic sprang up, which for the romance and παθητικός of the Ionian School substituted the practical and matter-of-fact. It dealt in moral and practical maxims, in information on technical subjects which are of service in daily life—agriculture, astronomy, augury, and the calendar—in matters of religion and in tracing the genealogies of men. Its attitude is summed up in the words of the Muses to the writer of the Theogony: "We can tell many a feigned tale to look like truth, but we can, when we will, utter the truth" (Theog. 26–27). Such a poetry

1 *sc.* in Boeotia, Locris and Thessaly: elsewhere the movement was forced and unfruitful.
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could not be permanently successful, because the subjects of which it treats—if susceptible of poetic treatment at all—were certainly not suited for epic treatment, where unity of action which will sustain interest, and to which each part should contribute, is absolutely necessary. While, therefore, an epic like the Odyssey is an organism and dramatic in structure, a work such as the Theogony is a merely artificial collocation of facts, and, at best, a pageant. It is not surprising, therefore, to find that from the first the Boeotian school is forced to season its matter with romantic episodes, and that later it tends more and more to revert (as in the Shield of Heracles) to the Homeric tradition.

The Boeotian School

How did the continental school of epic poetry arise? There is little definite material for an answer to this question, but the probability is that there were at least three contributory causes. First, it is likely that before the rise of the Ionian epos there existed in Boeotia a purely popular and indigenous poetry of a crude form: it comprised, we may suppose, versified proverbs and precepts relating to life in general, agricultural maxims, weather-lore, and the like. In this sense the Boeotian poetry may be taken to have its germ in maxims similar to our English

"Till May be out, ne'er cast a clout,"
or

"A rainbow in the morning
Is the Shepherd's warning."
INTRODUCTION

Secondly and thirdly we may ascribe the rise of the new epic to the nature of the Boeotian people and, as already remarked, to a spirit of revolt against the old epic. The Boeotians, people of the class of which Hesiod represents himself to be the type, were essentially unromantic; their daily needs marked the general limit of their ideals, and, as a class, they cared little for works of fancy, for pathos, or for fine thought as such. To a people of this nature the Homeric epos would be unacceptable, and the post-Homeric epic, with its conventional atmosphere, its trite and hackneyed diction, and its insincere sentiment, would be anathema. We can imagine, therefore, that among such folk a settler, of Aeolic origin like Hesiod, who clearly was well acquainted with the Ionian epos, would naturally see that the only outlet for his gifts lay in applying epic poetry to new themes acceptable to his hearers.

Though the poems of the Boeotian school ¹ were unanimously assigned to Hesiod down to the age of Alexandrian criticism, they were clearly neither the work of one man nor even of one period: some, doubtless, were fraudulently fathered on him in order to gain currency; but it is probable that most came to be regarded as his partly because of their general character, and partly because the names of their real authors were lost. One fact in this attribution is remarkable—the veneration paid to Hesiod.

¹ The extant collection of three poems, Works and Days, Theogony, and Shield of Hercules, which alone have come down to us complete, dates at least from the 4th century A.D.; the title of the Paris Papyrus (Bibl. Nat. Suppl. Gr. 1099) names only these three works.
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Life of Hesiod.—Our information respecting Hesiod is derived in the main from notices and allusions in the works attributed to him, and to these must be added certain traditions concerning his death and burial gathered from later writers.

Hesiod’s father (whose name, by a perversion of Works and Days, 299 Πέρσιος διον γένος το Πέρσιος, Δίον γένος, was thought to have been Dius) was a native of Cyme in Aeolis, where he was a seafaring trader and, perhaps, also a farmer. He was forced by poverty to leave his native place, and returned to continental Greece, where he settled at Asca near Thespiae in Boeotia (Works and Days, 636 ff.). Either in Cyme or Asca, two sons, Hesiod and Perses, were born to the settler, and these, after his death, divided the farm between them. Perses, however, who is represented as an idler and spendthrift, obtained and kept the larger share by bribing the corrupt “lords” who ruled from Thespiae (Works and Days, 37–39). While his brother wasted his patrimony and ultimately came to want (Works and Days, 34 ff.), Hesiod lived a farmer’s life until, according to the very early tradition preserved by the author of the Theogony (22–23), the Muses met him as he was tending sheep on Mt. Helicon and “taught him a glorious song”—doubtless the Works and Days. The only other personal reference is to his victory in a poetical contest at the funeral games of Amphidamas at Chalcis in Euboea, where he won the prize, a tripod, which he dedicated to the Muses of Helicon (Works and Days, 651–9).

Before we go on to the story of Hesiod’s death, it will be well to inquire how far the “autobiographical” notices can be treated as historical,
especially as many critics treat some, or all of them, as spurious. In the first place attempts have been made to show that "Hesiod" is a significant name and therefore fictitious: it is only necessary to mention Goettling's derivation from ἰματ and ὅπος (which would make "Hesiod" mean the "guide" in virtues and technical arts), and to refer to the pitiful attempts in the Etymologicum Magnum (s.v. Ἡσιόδος), to show how prejudiced and lacking even in plausibility such efforts are. It seems certain that "Hesiod" stands as a proper name in the fullest sense. Secondly, Hesiod claims that his father—if not he himself—came from Aeolis and settled in Boeotia. There is fairly definite evidence to warrant our acceptance of this: the dialect of the Works and Days is shown by Rzach to contain distinct Aeolisms apart from those which formed part of the general stock of epic poetry. And that this Aeolic speaking poet was a Boeotian of Ascra seems even more certain, since the tradition is never once disputed, insignificant though the place was, even before its destruction by the Thespians.

Again, Hesiod's story of his relations with his brother Perses have been treated with scepticism (see Murray, Anc. Gr. Literature, pp. 53–54): Perses, it is urged, is clearly a mere dummy, set up to be the target for the poet's exhortations. On such a matter precise evidence is naturally not forthcoming; but all probability is against the sceptical view. For (1) if the quarrel between the brothers were a fiction, we should expect it to be detailed at length and not noticed allusively and rather obscurely—as we find

1 Der Dialekt des Hesiodos, p. 464: examples are αἴρεσι (W. and D. 683) and ἀφάγμαν (ib. 22).
it; (2) as MM. Croiset remark, if the poet needed a lay-figure the ordinary practice was to introduce some mythological person—as, in fact, is done in the *Precepts of Chiros*. In a word, there is no more solid ground for treating Perses and his quarrel with Hesiod as fictitious than there would be for treating Cynmus, the friend of Theognis, as mythical.

Thirdly, there is the passage in the *Theogony* relating to Hesiod and the Muses. It is surely an error to suppose that lines 22–35 all refer to Hesiod; rather, the author of the *Theogony* tells the story of his own inspiration by the same Muses who once taught Hesiod glorious song. The lines 22–3 are therefore a very early piece of tradition about Hesiod, and though the appearance of Muses must be treated as a graceful fiction, we find that a writer, later than the *Works and Days* by perhaps no more than three-quarters of a century, believed in the actuality of Hesiod and in his life as a farmer or shepherd.

Lastly, there is the famous story of the contest in song at Chalcis. In later times the modest version in the *Works and Days* was elaborated, first by making Homer the opponent whom Hesiod conquered, while a later period exercised its ingenuity in working up the story of the contest into the elaborate form in which it still survives. Finally the contest, in which the two poets contended with hymns to Apollo, was transferred to Delos. These developments certainly need no consideration: are we to say the same

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1 T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (*Homeric Hymns* III) may have suggested this version of the story, the Pythian hymn showing strong continental influence.
of the passage in the *Works and Days*? Critics from Plutarch downwards have almost unanimously rejected the lines 654–662, on the ground that Hesiod’s Amphidamas is the hero of the Lelantine war between Chalcis and Eretria, whose death may be placed *circa* 705 B.C.—a date which is obviously too low for the genuine Hesiod. Nevertheless, there is much to be said in defence of the passage. Hesiod’s claim in the *Works and Days* is modest, since he neither pretends to have met Homer, nor to have sung in any but an impromptu, local festival, so that the supposed interpolation lacks a sufficient motive. And there is nothing in the context to show that Hesiod’s Amphidamas is to be identified with that Amphidamas whom Plutarch alone connects with the Lelantine War; the name may have been borne by an earlier Chalcidian, an ancestor, perhaps, of the person to whom Plutarch refers.

The story of the end of Hesiod may be told in outline. After the contest at Chalcis, Hesiod went to Delphi and there was warned that the “issue of death should overtake him in the fair grove of Nemean Zeus.” Avoiding therefore Nemea on the Isthmus of Corinth, to which he supposed the oracle to refer, Hesiod retired to Oenoé in Locris where he was entertained by Amphiphanes and Ganyctor, sons of a certain Phegeus. This place, however, was also sacred to Nemean Zeus, and the poet, suspected by his hosts of having seduced their sister,1 was murdered there. His body, cast into the sea, was brought to shore by dolphins and buried at Oenoé (or, according to Plutarch, at Ascra): at a later time his bones were removed to Orchomenus. The whole

1 She is said to have given birth to the lyricist Stesichorus.
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story is full of miraculous elements, and the various authorities disagree on numerous points of detail. The tradition seems, however, to be constant in declaring that Hesiod was murdered and buried at Oenoë, and in this respect it is at least as old as the time of Thucydides. In conclusion it may be worth while to add the graceful epigram of Alcaeus of Messene (Palatine Anthology, vii 55).

Δοκρίδος ἐν νέωτεροι σκιρὴ νέκων Ἡσιόδουν
Νύμφαι κρηνάδων λουσαν ἀπὸ σφετέρων,
καὶ τάφον υψώσαντο γάλακτε δὲ ποίμενες αἰγῶν
ἐρραν, ἐνθαῦμα μελετὴ
tοῖς γὰρ καὶ γῆρων ἀνέπνευεν ἐννέα Μούσαι
ὅ πρέσβεις καθαρῶν γενόμενος λυβάδων.

“When in the shady Locrian grove Hesiod lay dead, the Nymphs washed his body with water from their own springs, and heaped high his grave; and thereon the goat-herds sprinkled offerings of milk mingled with yellow-honey: such was the utterance of the nine Muses that he breathed forth, that old man who had tasted of their pure springs.”

The Hesiodic Poems.—The Hesiodic poems fall into two groups according as they are didactic (technical or gnomic) or genealogical: the first group centres round the Works and Days, the second round the Theogony.

I. The Works and Days.—The poem consists of four main sections (a) After the prelude, which Pausanias failed to find in the ancient copy engraved on lead seen by him on Mt. Helicon, comes a general exhortation to industry. It begins with the
allegory of the two Strifes, who stand for wholesome Emulation and Quarrelsomeness respectively. Then by means of the Myth of Pandora the poet shows how evil and the need for work first arose, and goes on to describe the Five Ages of the World, tracing the gradual increase of evil, and emphasizing the present miserable condition of the world, a condition in which struggle is inevitable. Next, after the Fable of the Hawk and Nightingale, which serves as a condemnation of violence and injustice, the poet passes on to contrast the blessings which Righteousness brings to a nation, and the punishment which Heaven sends down upon the violent, and the section concludes with a series of precepts on industry and prudent conduct generally. (b) The second section shows how a man may escape want and misery by industry and care both in agriculture and in trading by sea. Neither subject, it should be carefully noted, is treated in any way comprehensively. (c) The third part is occupied with miscellaneous precepts relating mostly to actions of domestic and everyday life and conduct which have little or no connection with one another. (d) The final section is taken up with a series of notices on the days of the month which are favourable or unfavourable for agricultural and other operations.

It is from the second and fourth sections that the poem takes its name. At first sight such a work seems to be a miscellany of myths, technical advice, moral precepts, and folklore maxims without any unifying principle; and critics have readily taken the view that the whole is a cento of fragments or short poems worked up by a redactor. Very probably Hesiod used much material of a far older date, just as Shakespeare used the Gestas Roman-
orum, old chronicles, and old plays; but close inspection will show that the *Works and Days* has a real unity and that the picturesque title is somewhat misleading. The poem has properly no technical object at all, but is moral: its real aim is to show men how best to live in a difficult world. So viewed the four seemingly independent sections will be found to be linked together in a real bond of unity. Such a connection between the first and second sections is easily seen, but the links between these and the third and fourth are no less real: to make life go tolerably smoothly it is most important to be just and to know how to win a livelihood; but happiness also largely depends on prudence and care both in social and home life as well, and not least on avoidance of actions which offend supernatural powers and bring ill-luck. And finally, if your industry is to be fruitful, you must know what days are suitable for various kinds of work. This moral aim—as opposed to the currently accepted technical aim of the poem—explains the otherwise puzzling incompleteness of the instructions on farming and seafaring.

Of the Hesiodic poems similar in character to the *Works and Days*, only the scantiest fragments survive. One at least of these, the *Divination by Birds*, was, as we know from Proclus, attached to the end of the *Works* until it was rejected by Apollonius Rhodius: doubtless it continued the same theme of how to live, showing how man can avoid disasters by attending to the omens to be drawn from birds. It is possible that the *Astronomy* or *Astrology* (as Plutarch calls it) was in turn appended to the *Divination*. It certainly gave some account of the principal constellations, their
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dates of rising and setting, and the legends connected with them, and probably showed how these influenced human affairs or might be used as guides. The Precepts of Chiron was a didactic poem made up of moral and practical precepts, resembling the gnomic sections of the Works and Days, addressed by the Centaur Chiron to his pupil Achilles. Even less is known of the poem called the Great Works: the title implies that it was similar in subject to the second section of the Works and Days, but longer. Possible references in Roman writers¹ indicate that among the subjects dealt with were the cultivation of the vine and olive and various herbs. The inclusion of the judgment of Rhadamanthys (frag. 1): "If a man sow evil, he shall reap evil," indicates a gnomic element, and the note by Proclus² on Works and Days 126 makes it likely that metals also were dealt with. It is therefore possible that another lost poem, the Idaean Dactyliks, which dealt with the discovery of metals and their working, was appended to, or even was a part of the Great Works, just as the Dization by Birds was appended to the Works and Days.

II. The Genealogical Poems.—The only complete poem of the genealogical group is the Theogony, which traces from the beginning of things the descent and vicissitudes of the families of the gods. Like the Works and Days this poem has no dramatic plot; but its unifying principle is clear and simple. The gods are classified chronologically: as soon as one generation is catalogued, the poet goes on to detail

¹ See Kinkel Epic. Græc. Frag. i. 158 ff.
² See Great Works, frag. 2
INTRODUCTION

the offspring of each member of that generation. Exceptions are only made in special cases, as the Sons of Iapetus (ll. 507–616) whose place is accounted for by their treatment by Zeus. The chief landmarks in the poem are as follows: after the first 103 lines, which contain at least three distinct preludes, three primeval beings are introduced, Chaos, Earth and Eros—here an indefinite reproductive influence. Of these three, Earth produces Heaven to whom she bears the Titans, the Cyclopes and the hundred-handed giants. The Titans, oppressed by their father, revolt at the instigation of Earth, under the leadership of Cronos, and as a result Heaven and Earth are separated, and Cronos reigns over the universe. Cronos knowing that he is destined to be overcome by one of his children, swallows each one of them as they are born, until Zeus, saved by Rhea, grows up and overcomes Cronos in some struggle which is not described. Cronos is forced to vomit up the children he had swallowed, and these with Zeus divide the universe between them, like a human estate. Two events mark the early reign of Zeus, the war with the Titans and the overthrow of Typhoeus, and as Zeus is still reigning the poet can only go on to give a list of gods born to Zeus by various goddesses. After this he formally bids farewell to the cosmic and Olympian deities and enumerates the sons born of goddess to mortals. The poem closes with an invocation of the Muses to sing of the "tribe of women."

This conclusion served to link the Theogony to what must have been a distinct poem, the Catalogue of Women. This work was divided into four (Suidas

1 See note on p. 93.
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says five) books, the last one (or two) of which was known as the *Eoiae* and may have been again a distinct poem: the curious title will be explained presently. The *Catalogues* proper were a series of genealogies which traced the Hellenic race (or its more important peoples and families) from a common ancestor. The reason why women are so prominent is obvious: since most families and tribes claimed to be descended from a god, the only safe clue to their origin was through the mortal woman beloved by that god; and it has also been pointed out that *matriarchal* still left its traces in northern Greece in historical times.

The following analysis (after Marekscheffel\(^1\)) will show the principle of its composition. From Prometheus and Pronoia sprang Deucalion and Pyrrha, the only survivors of the deluge, who had a son Hellen (frag. 1), the reputed ancestor of the whole Hellenic race. From the daughters of Deucalion sprang Magnes and Macedon, ancestors of the Magnesians and Macedonians, who are thus represented as cousins to the true Hellenic stock. Hellen had three sons, Dorus, Xuthus and Aeolus, parents of the Dorian, Ionic and Aeolian races, and the offspring of these was then detailed. In one instance a considerable and characteristic section can be traced from extant fragments and notices: Sal-moneus, son of Aeolus, had a daughter Tyro who bore to Poseidon two sons, Pelias and Neleus; the latter of these, king of Pylos, refused Heracles purification for the murder of Iphitus, whereupon Heracles attacked and sacked Pylos, killing amongst the other sons of Neleus Periclymenus, who had the power of changing himself into all manner of shapes.

\(^1\) *Hesiodi Fragmenta*, pp. 119 f.
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From this slaughter Neleus alone escaped (frags. 13, and 10–12). This summary shows the general principle of arrangement of the Catalogues: each line seems to have been dealt with in turn, and the monotony was relieved as far as possible by a brief relation of famous adventures connected with any of the personages—as in the case of Atalanta and Hippomenes (frag. 14). Similarly the story of the Argonauts appears from the fragments (37–42) to have been told in some detail.

This tendency to introduce romantic episodes led to an important development. Several poems are ascribed to Hesiod, such as the Epithalamium of Peleus and Thetis, the Descent of Theseus into Hades, or the Circuit of the Earth (which must have been connected with the story of Phineus and the Harpies, and so with the Argonaut-legend), which yet seem to have belonged to the Catalogues. It is highly probable that these poems were interpolations into the Catalogues expanded by later poets from more summary notices in the genuine Hesiodic work and subsequently detached from their contexts and treated as independent. This is definitely known to be true of the Shield of Heracles, the first 53 lines of which belong to the fourth book of the Catalogues, and almost certainly applies to other episodes, such as the Suitors of Helen,¹ the Daughters of Lyncippus, and the Marriage of Ceyx, which last Plutarch mentions as “interpolated in the works of Hesiod.”

To the Catalogues, as we have said, was appended another work, the Eoiae. The title seems to have

¹ Possibly the division of this poem into two books (see p. 199) is a division belonging solely to this “developed poem,” which may have included in its second part a summary of the Tale of Troy.
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arisen in the following way: the Catalogues probably ended (cp. Theogony 963 ff.) with some such passage as this: "But now, ye Muses, sing of the tribes of women with whom the Sons of Heaven were joined in love, women pre-eminent above their fellows in beauty, such (οἰνή) as was Niobe (?)." Each succeeding heroine was then introduced by the formula ἦ ὁ ὕμη "Or such as was..." (cp. frags. 88, 92, etc.). A large fragment of the Eoiai is extant at the beginning of the Shield of Heracles, which may be mentioned here. The "supplement" (ll. 57-480) is nominally devoted to a description of the combat between Heracles and Ceyx, but the greater part is taken up with an inferior description of the shield of Heracles, in imitation of the Homeric shield of Achilles (Iliad xviii. 478 ff.). Nothing shows more clearly the collapse of the principles of the Hesiodic school than this ultimate servile dependence upon Homeric models.

At the close of the Shield Heracles goes on to Trachis to the house of Ceyx, and this warning suggests that the Marriage of Ceyx may have come immediately after the ἦ ὁ ὕμη of Alcmena in the Eoiai: possibly Halycone, the wife of Ceyx, was one of the heroines sung in the poem, and the original section was "developed" into the Marriage, although what form the poem took is unknown.

Next to the Eoiai and the poems which seemed to have been developed from it, it is natural to place the Great Eoiai. This, again, as we know from fragments, was a list of heroines who bare children to the gods: from the title we must suppose it to have been much longer than the simple Eoiai, but its

1 Goettling's explanation.
extent is unknown. Lehmann, remarking that the heroines are all Boeotian and Thessalian (while the heroines of the Catalogues belong to all parts of the Greek world), believes the author to have been either a Boeotian or Thessalian.

Two other poems are ascribed to Hesiod. Of these the Aegimius (also ascribed by Athenaeus to Cercops of Miletus), is thought by Valckenaer to deal with the war of Aegimius against the Lapithae and the aid furnished to him by Heracles, and with the history of Aegimius and his sons. Otto Müller suggests that the introduction of Thetis and of Phrixus (frags. 1–2) is to be connected with notices of the allies of the Lapithae from Phthiotis and Iolchus, and that the story of Io was incidental to a narrative of Heracles’ expedition against Euboea. The remaining poem, the Melampodia, was a work in three books, whose plan it is impossible to recover. Its subject, however, seems to have been the histories of famous seers like Mopsus, Calchas, and Teiresias, and it probably took its name from Melampus, the most famous of them all.

Date of the Hesiodic Poems.—There is no doubt that the Works and Days is the oldest, as it is the most original, of the Hesiodic poems. It seems to be distinctly earlier than the Theogony, which refers to it, apparently, as a poem already renowned. Two considerations help us to fix a relative date for the Works. (1) In diction, dialect and style it is obviously dependent upon Homer, and is therefore considerably later than the Iliad and Odyssey: moreover, as we have seen, it is in revolt against the romantic school, already grown decadent, and while
the digamma is still living, it is obviously growing weak, and is by no means uniformly effective.

(2) On the other hand while tradition steadily puts the Cyclic poets at various dates from 776 B.C. downwards, it is equally consistent in regarding Homer and Hesiod as "prehistoric." Herodotus indeed puts both poets 400 years before his own time; that is, at about 830–820 B.C., and the evidence stated above points to the middle of the ninth century as the probable date for the Works and Days. The Theogony might be tentatively placed a century later; and the Catalogues and Eoiae are again later, but not greatly later, than the Theogony: the Shield of Heracles may be ascribed to the later half of the seventh century, but there is not evidence enough to show whether the other "developed" poems are to be regarded as of a date so low as this.

Literary Value of Hesiod.—Quintilian's¹ judgment on Hesiod that "he rarely rises to great heights ... and to him is given the palm in the middle-class of speech" is just, but is liable to give a wrong impression. Hesiod has nothing that remotely approaches such scenes as that between Priam and Achilles, or the pathos of Andromache's preparations for Hector's return, even as he was falling before the walls of Troy; but in matters that come within the range of ordinary experience, he rarely fails to rise to the appropriate level. Take, for instance, the description of the Iron Age (Works and Days, 182 ff.) with its catalogue of wrongdoing and violence ever increasing until Aidôs and Nemesis are forced to

¹ x. 1. 52.
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leave mankind who thenceforward shall have "no remedy against evil." Such occasions, however, rarely occur and are perhaps not characteristic of Hesiod’s genius: if we would see Hesiod at his best, in his most natural vein, we must turn to such a passage as that which he himself—according to the compiler of the Contest of Hesiod and Homer—selected as best in all his work, "When the Pleiades, Atlas’ daughters, begin to rise..." (Works and Days, 383 ff.). The value of such a passage cannot be analysed: it can only be said that given such a subject, this alone is the right method of treatment.

Hesiod’s diction is in the main Homeric, but one of his charms is the use of quaint allusive phrases derived, perhaps, from a pre-Hesiodic peasant poetry: thus the season when Boreas blows is the time when "the Boneless One gnaws his foot by his fireless hearth in his cheerless house"; to cut one’s nails is "to sever the withered from the quick upon that which has five branches"; similarly the burglar is the "day-sleeper," and the serpent is the "hairless one." Very similar is his reference to seasons through what happens or is done in that season: "when the House-carrier, fleecing the Pleiades, climbs up the plants from the earth," is the season for harvesting; or "when the artichoke flowers and the clicking grass-hopper, seated in a tree, pours down his shrill song," is the time for rest.

Hesiod’s charm lies in his child-like and sincere naïveté, in his unaffected interest in and picturesque view of nature and all that happens in nature. These qualities, it is true, are those pre-eminently of the Works and Days: the literary virtues of the Theogony are of a more technical character, skill in
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ordering and disposing long lists of names, sure judgment in seasoning a monotonous subject with marvellous incidents or episodes, and no mean imagination in depicting the awful, as is shown in the description of Tartarus (ll. 736–745). Yet it remains true that Hesiod’s distinctive title to a high place in Greek literature lies in the very fact of his freedom from classic form, and his grave, and yet child-like, outlook upon his world.

The Ionic School

The Ionic School of Epic poetry was, as we have seen, dominated by the Homeric tradition, and while the style and method of treatment are Homeric, it is natural that the Ionic poets refrained from cultivating the ground tilled by Homer, and chose for treatment legends which lay beyond the range of the Iliad and Odyssey. Equally natural it is that they should have particularly selected various phases of the tale of Troy which preceded or followed the action of the Iliad and Odyssey. In this way, without any preconceived intention, a body of epic poetry was built up by various writers which covered the whole Trojan story. But the entire range of heroic legend was open to these poets, and other clusters of epics grew up dealing particularly with the famous story of Thebes, while others dealt with the beginnings of the world and the wars of heaven. In the end there existed a kind of epic history of the world, as known to the Greeks, down to the death of Odysseus, when the heroic age ended. In the Alexandrian Age these poems were arranged in chronological order, apparently by Zenodotus of Ephesus, at the beginning
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of the 3rd century B.C. At a later time the term Cycle, "round" or "course" was given to this collection.

Of all this mass of epic poetry only the scantiest fragments survive; but happily Photius has preserved
to us an abridgment of the synopsis made of each
poem of the "Trojan Cycle" by Proclus, i.e. Eutychius
Proclus of Sicca.

The pre-Trojan poems of the Cycle may be noticed
first. The Titanomachy, ascribed both to Eumelus of
Corinth and to Arctinus of Miletus, began with a kind
of Theogony which told of the union of Heaven and
Earth and of their offspring the Cyclopes and the
Hundred-handed Giants. How the poem proceeded
we have no means of knowing, but we may suppose
that in character it was not unlike the short account
of the Titan War found in the Hesiodic Theogony
(617 ff.).

What links bound the Titanomachy to the Theban
Cycle is not clear. This latter group was formed of
three poems, the Story of Oedipus, the Thebaïs, and
the Epigoni. Of the Oedipodea practically nothing
is known, though, on the assurance of Athenaeus
(vii. 277 e) that Sophocles followed the Epic Cycle
closely in the plots of his plays, we may suppose that
in outline the story corresponded closely to the
history of Oedipus as it is found in the Oedipus
Tyranus. The Thebaïs seems to have begun with
the origin of the fatal quarrel between Eteocles and
Polyneices in the curse called down upon them by
their father in his misery. The story was thence
carried down to the end of the expedition under
Polyneices, Adrastus and Amphiaraus against Thebes.
The Epigoni (ascribed to Antimachus of Teos) re-
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counted the expedition of the "After-Born" against Thebes, and the sack of the city.

The Trojan Cycle.—Six epics with the Iliad and the Odyssey made up the Trojan Cycle—The Cyprian Lays, the Iliad, the Aethiopis, the Little Iliad, the Sack of Troy, the Returns, the Odyssey, and the Telegony.

It has been assumed in the foregoing pages that the poems of the Trojan Cycle are later than the Homeric poems; but, as the opposite view has been held, the reason for this assumption must now be given. (1) Tradition puts Homer and the Homeric poems proper back in the ages before chronological history began, and at the same time assigns the purely Cyclic poems to definite authors who are dated from the first Olympiads (776 B.C.) downwards. This tradition cannot be purely arbitrary. (2) The Cyclic poets (as we can see from the abstracts of Proclus) were careful not to trespass upon ground already occupied by Homer. Thus, when we find that in the Returns all the prominent Greek heroes except Odysseus are accounted for, we are forced to believe that the author of this poem knew the Odyssey and judged it unnecessary to deal in full with that hero's adventures.¹ In a word, the Cyclic poems are "written round" the Iliad and the Odyssey. (3) The general structure of these epics is clearly imitative. As MM. Croiset remark, the abusive Thersites in the Aethiopis is clearly copied from the Thersites of the Iliad: in the same poem Antilochus, slain by Memnon and avenged by Achilles, is obviously modelled on Patroclus. (4) The geographical knowledge of a poem like

¹ Odysseus appears to have been mentioned once only—and that casually—in the Returns.
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the *Returns* is far wider and more precise than that of the *Odyssey*. (5) Moreover, in the Cyclic poems epic is clearly degenerating morally—if the expression may be used. The chief greatness of the *Iliad* is in the character of the heroes Achilles and Hector rather than in the actual events which take place: in the Cyclic writers facts rather than character are the objects of interest, and events are so packed together as to leave no space for any exhibition of the play of moral forces. All these reasons justify the view that the poems with which we now have to deal were later than the *Iliad* and *Odyssey*, and if we must recognize the possibility of some conventionality in the received dating, we may feel confident that it is at least approximately just.

The earliest of the post-Homeric epics of Troy are apparently the *Aethiopis* and the *Sack of Ilium*, both ascribed to Arctinus of Miletus who is said to have flourished in the first Olympiad (776 B.C.). He set himself to finish the tale of Troy, which, so far as events were concerned, had been left half-told by Homer, by tracing the course of events after the close of the *Iliad*. The Aethiopis thus included the coming of the Amazon Penthesilea to help the Trojans after the fall of Hector and her death, the similar arrival and fall of the Aethiopian Memnon, the death of Achilles under the arrow of Paris, and the dispute between Odysseus and Aias for the arms of Achilles. The *Sack of Ilium*¹ as analysed by Proclus was very similar to Vergil’s version in

¹ MM. Croiset note that the *Aethiopis* and the *Sack* were originally merely parts of one work containing lays (the *Amazonia*, *Aethiopis*, *Persis*, etc.), just as the *Iliad* contained various lays such as the *Diomedea*.
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_Aeneid_ ii, comprising the episodes of the wooden horse, of Laocoön, of Sinon, the return of the Achaeaner from Tenedos, the actual Sack of Troy, the division of spoils and the burning of the city.

Lesches or Lescheos (as Pausanias calls him) of Pyrrha or Mitylene is dated at about 660 B.C. In his _Little Iliad_ he undertook to elaborate the _Sack_ as related by Arctinus. His work included: the adjudgment of the arms of Achilles to Odysseus, the madness of Ajax, the bringing of Philoctetes from Lemnos and his cure, the coming to the war of Neoptolemus who slays Eurypylus, son of Telephus, the making of the wooden horse, the spying of Odysseus and his theft, along with Diomedes, of the Palladium: the analysis concludes with the admission of the wooden horse into Troy by the Trojans. It is known, however (Aristotle, _Poetics_, xxiii; Pausanias, x, 25–27), that the _Little Iliad_ also contained a description of the _Sack of Troy_. It is probable that this and other superfluous incidents disappeared after the Alexandrian arrangement of the poems in the Cycle, either as the result of some later recension, or merely through disuse. Or Proclus may have thought it unnecessary to give the accounts by Lesches and Arctinus of the same incident.

The _Cyprian Lays_, ascribed to Stasinus of Cyprus ¹ (but also to Hegesimus of Salamis) was designed to do for the events preceding the action of the _Iliad_ what Arctinus had done for the later phases of the Trojan War. The _Cypria_ begins with the first causes of the war, the purpose of Zeus to relieve the overburdened earth, the apple of discord, the rape of Helen. Then

¹ No date is assigned to him, but it seems likely that he was either contemporary or slightly earlier than Lesches.
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follow the incidents connected with the gathering of the Achaeans and their ultimate landing in Troy; and the story of the war is detailed up to the quarrel between Achilles and Agamemnon with which the Iliad begins.

These four poems rounded off the story of the Iliad, and it only remained to connect this enlarged version with the Odyssey. This was done by means of the Return, a poem in five books ascribed to Agias or Hegias of Troezen, which begins where the Sack of Troy ends. It told of the dispute between Agamemnon and Menelaus, the departure from Troy of Menelaus, the fortunes of the lesser heroes, the return and tragic death of Agamemnon, and the vengeance of Orestes on Aegisthus. The story ends with the return home of Menelaus, which brings the general narrative up to the beginning of the Odyssey.

But the Odyssey itself left much untold: what, for example, happened in Ithaca after the slaying of the suitors, and what was the ultimate fate of Odysseus? The answer to these questions was supplied by the Telegony, a poem in two books by Eugammon of Cyrene (fl. 568 B.C.). It told of the adventures of Odysseus in Thesprotis after the killing of the Suitors, of his return to Ithaca, and his death at the hands of Telegonus, his son by Circe. The epic ended by disposing of the surviving personages in a double marriage, Telemachus wedding Circe, and Telegonus Penelope.

The end of the Cycle marks also the end of the Heroic Age.
The Homerian Hymns.

The collection of thirty-three Hymns, ascribed to Homer, is the last considerable work of the Epic School, and seems, on the whole, to be later than the Cyclic poems. It cannot be definitely assigned either to the Ionian or Continental schools, for while the romantic element is very strong, there is a distinct genealogical interest; and in matters of diction and style the influences of both Hesiod and Homer are well-marked. The date of the formation of the collection as such is unknown. Diodorus Siculus (temp. Augustus) is the first to mention such a body of poetry, and it is likely enough that this is, at least substantially, the one which has come down to us. Thucydides quotes the Delian Hymn to Apollo, and it is possible that the Homerian corpus of his day also contained other of the more important hymns. Conceivably the collection was arranged in the Alexandrine period.

Thucydides, in quoting the Hymn to Apollo, calls it ροιναπελογονω, which ordinarily means a “prelude” chanted by a rhapsode before recitation of a lay from Homer, and such hymns as Nos. vi, x, xxxi, xxxii, are clearly preludes in the strict sense; in No. xxxi, for example, after celebrating Helios, the poet declares he will next sing of the “race of mortal men, the demi-gods.” But it may fairly be doubted whether such Hymns as those to Demeter (ii), Apollo (iii), Hermes (iv), Aphrodite (v), can have been real preludes, in spite of the closing formula “and now I will pass on to another hymn.” The view taken by Allen and Sikes, amongst other scholars, is doubtless right, that these longer hymns are only technically xxxiv
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preludes and show to what disproportionate lengths a simple literary form can be developed. The Hymns to Pan (xix), to Dionysus (xxvi), to Hestia and Hermes (xxix), seem to have been designed for use at definite religious festivals, apart from recitations. With the exception perhaps of the Hymn to Ares (vili), no item in the collection can be regarded as either devotional or liturgical.

The Hymn is doubtless a very ancient form; but if no examples of extreme antiquity survive this must be put down to the fact that until the age of literary consciousness, such things are not preserved.

First, apparently, in the collection stood the Hymn to Dionysus, of which only two fragments now survive. While it appears to have been a hymn of the longer type,¹ we have no evidence to show either its scope or date.

The Hymn to Demeter, extant only in the MS. discovered by Matthiae at Moscow, describes the seizure of Persephone by Hades, the grief of Demeter, her stay at Eleusis, and her vengeance on gods and men by causing famine. In the end Zeus is forced to bring Persephone back from the lower world; but the goddess, by the contriving of Hades, still remains partly a deity of the lower world. In memory of her sorrows Demeter establishes the Eleusinian mysteries (which, however, were purely agrarian in origin).

This hymn, as a literary work, is one of the finest

¹ Cp. Allen and Sikes, Homeric Hymns p. xv. In the text I have followed the arrangement of these scholars, numbering the Hymns to Dionysus and to Demeter, I and II respectively: to place Demeter after Hermes, and the Hymn to Dionysus at the end of the collection seems to be merely perverse.
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in the collection. It is surely Attic or Eleusinian in origin. Can we in any way fix its date? Firstly, it is certainly not later than the beginning of the sixth century, for it makes no mention of Iacchus, and the Dionysiac element was introduced at Eleusis at about that period. Further, the insignificance of Triptolemus and Eumolpus point to considerable antiquity, and the digamma is still active. All these considerations point to the seventh century as the probable date of the hymn.

The Hymn to Apollo consists of two parts, which beyond any doubt were originally distinct, a Delian hymn and a Pythian hymn. The Delian hymn describes how Leto, in travail with Apollo, sought out a place in which to bear her son, and how Apollo, born in Delos, at once claimed for himself the lyre, the bow, and prophecy. This part of the existing hymn ends with an encomium of the Delian festival of Apollo and of the Delian choirs. The second part celebrates the founding of Pytho (Delphi) as the oracular seat of Apollo. After various wanderings the god comes to Telphusa, near Haliartus, but is dissuaded by the nymph of the place from settling there and urged to go on to Pytho where, after slaying the she-dragon who nursed Typhaon, he builds his temple. After the punishment of Telphusa for her deceit in giving him no warning of the dragoness at Pytho, Apollo, in the form of a dolphin, brings certain Cretan shipmen to Delphi to be his priests; and the hymn ends with a charge to these men to behave orderly and righteously.

The Delian part is exclusively Ionian and insular both in style and sympathy; Delos and no other is Apollo's chosen seat: but the second part is as
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definitely continental; Delos is ignored and Delphi alone is the important centre of Apollo’s worship. From this it is clear that the two parts need not be of one date—the first, indeed, is ascribed (Scholiast on Pindar Nem. ii, 2) to Cynaethus of Chios (β. 504 B.C.), a date which is obviously far too low; general considerations point rather to the eighth century. The second part is not later than 600 B.C.; for (1) the chariot-races at Pytho, which commenced in 586 B.C., are unknown to the writer of the hymn, (2) the temple built by Trophonius and Agamedes for Apollo (II. 294–299) seems to have been still standing when the hymn was written, and this temple was burned in 548. We may at least be sure that the first part is a Chian work, and that the second was composed by a continental poet familiar with Delphi.

The *Hymn to Hermes* differs from others in its burlesque, quasi-comic character, and it is also the best-known of the Hymns to English readers in consequence of Shelley’s translation.

After a brief narrative of the birth of Hermes, the author goes on to show how he won a place among the gods. First the new-born child found a tortoise and from its shell contrived the lyre; next, with much cunning circumstance, he stole Apollo’s cattle and, when charged with the theft by Apollo, forced that god to appear in undignified guise before the tribunal of Zeus. Zeus seeks to reconcile the pair, and Hermes by the gift of the lyre wins Apollo’s friendship and purchases various prerogatives, a share in divination, the lordship of herds and animals, and the office of messenger from the gods to Hades. The hymn is hard to date. Hermes’ lyre has seven strings and the invention of the seven-stringed
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lyre is ascribed to Terpander (flor. 676 B.C.). The hymn must therefore be later than that date, though Terpander, according to Weir Smyth,¹ may have only modified the scale of the lyre; yet while the burlesque character precludes an early date, this feature is far removed, as Allen and Sikes remark, from the silliness of the Battle of the Frogs and Mice, so that a date in the earlier part of the sixth century is most probable.

The Hymn to Aphrodite is not the least remarkable, from a literary point of view, of the whole collection, exhibiting as it does in a masterly manner a divine being as the unwilling victim of an irresistible force. It tells how all creatures, and even the gods themselves, are subject to the will of Aphrodite, saving only Artemis, Athena, and Hestia; how Zeus to humble her pride of power caused her to love a mortal, Anchises; and how the goddess visited the hero upon Mt. Ida. A comparison of this work with the Lay of Demodocus (Odyssey viii, 266 ff.), which is superficially similar, will show how far superior is the former in which the goddess is but a victim to forces stronger than herself. The lines (247–255) in which Aphrodite tells of her humiliation and grief are specially noteworthy.

There are only general indications of date. The influence of Hesiod is clear, and the hymn has almost certainly been used by the author of the Hymn to Demeter, so that the date must lie between these two periods, and the seventh century seems to be the latest date possible.

The Hymn to Dionysus relates how the god was seized by pirates and how with many manifestations of power he avenged himself on them by turning them into dolphins. The date is widely disputed, for while

¹ Greek Melic Poets, p. 185.
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Ludwich believes it to be a work of the fourth or third century, Allen and Sikes consider a sixth or seventh century date to be possible. The story is figured in a different form on the reliefs from the choragic monument of Lysicrates, now in the British Museum.

Very different in character is the *Hymn to Ares*, which is Orphic in character. The writer, after lauding the god by detailing his attributes, prays to be delivered from feebleness and weakness of soul, as also from impulses to wanton and brutal violence.

The only other considerable hymn is that to *Paos*, which describes how he roams hunting among the mountains and thickets and streams, how he makes music at dusk while returning from the chase, and how he joins in dancing with the nymphs who sing the story of his birth. This, beyond most works of Greek literature, is remarkable for its fresh and spontaneous love of wild natural scenes.

The remaining hymns are mostly of the briefest compass, merely hailing the god to be celebrated and mentioning his chief attributes. The *Hymns to Hermes* (xvii) to the *Dioscuri* (xvii) and to *Demeter* (xiii) are mere abstracts of the longer hymns iv, xxxiii, and ii.

*The Epigrams of Homer*

The Epigrams of Homer are derived from the pseudo-Herodotean *Life of Homer*, but many of them occur in other documents such as the *Context of Homer and Hesiod*, or are quoted by various ancient authors. These poetic fragments clearly antedate the "Life" itself, which seems to have been so written
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round them as to supply appropriate occasions for their composition. Epigram iii. on Midas of Larissa was otherwise attributed to Cleobulus of Lindus, one of the Seven Sages; the address to Glauce (xi) is purely Hesiodic; xiii, according to MM. Croiset, is a fragment from a gnomic poem. Epigram xiv is a curious poem attributed on no very obvious grounds to Hesiod by Julius Pollux. In it the poet invokes Athena to protect certain potters and their craft, if they will, according to promise, give him a reward for his song; if they prove false, malignant gnomes are invoked to wreck the kiln and hurt the potters.

The Burlesque Poems

To Homer were popularly ascribed certain burlesque poems in which Aristotle (Poetics iv) saw the germ of comedy. Most interesting of these, were it extant, would be the Margites. The hero of the epic is at once sciolist and simpleton, "knowing many things, but knowing them all badly." It is unfortunately impossible to trace the plan of the poem, which presumably detailed the adventures of this unheroic character: the metre used was a curious mixture of hexametrical and iambic lines. The date of such a work cannot be high: Croiset thinks it may belong to the period of Archilochus (c. 650 n.c.), but it may well be somewhat later.

Another poem, of which we know even less, is the Cercopes. These Cercopes ("Monkey-Men") were a pair of malignant dwarfs who went about the world mischief-making. Their punishment by Heracles is represented on one of the earlier metopes from Selinus. It would be idle to speculate as to the date of this work.
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Finally there is the Battle of the Frogs and Mice. Here is told the story of the quarrel which arose between the two tribes, and how they fought, until Zeus sent crabs to break up the battle. It is a parody of the warlike epic, but has little in it that is really comic or of literary merit, except perhaps the list of quaint arms assumed by the warriors. The text of the poem is in a chaotic condition, and there are many interpolations, some of Byzantine date.

Though popularly ascribed to Homer, its real author is said by Suidas to have been Pigres, a Cariam, brother of Artemisia, "wife of Mausolus," who distinguished herself at the battle of Salamis. Suidas is confusing the two Artemisias, but he may be right in attributing the poem to about 480 B.C.

The Contest of Homer and Hesiod

This curious work dates in its present form from the lifetime or shortly after the death of Hadrian, but seems to be based in part on an earlier version by the sophist Alcidamas (c. 400 B.C.). Plutarch (Consol. Sept. Sap., 40) uses an earlier (or at least a shorter) version than that which we possess.¹ The extant Contest, however, has clearly combined with the original document much other ill-digested matter on the life and descent of Homer, probably drawing on the same general sources as does the Herodotean Life of Homer. Its scope is as follows: (1) the descent (as variously reported) and relative dates of Homer

¹ Cp. Mayrink, Hesiodi fragmenta, p. 25. The papyrus fragment recovered by Petrie (Petrie Papyri, ed. Mahaffy, p. 70, No. xxv.) agrees essentially with the extant document, but differs in numerous minor textual points.
INTRODUCTION

and Hesiod; (2) their poetical contest at Chalcis; (3) the death of Hesiod; (4) the wanderings and fortunes of Homer, with brief notices of the circumstances under which his reputed works were composed, down to the time of his death.

The whole tract is, of course, mere romance; its only values are (1) the insight it gives into ancient speculations about Homer; (2) a certain amount of definite information about the Cyclic poems; and (3) the epic fragments included in the stichomythia of the Contest proper, many of which—did we possess the clue—would have to be referred to poems of the Epic Cycle.
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Hesiod.—The classification and numeration of MSS. here followed is that of Rzach (1908). It is only necessary to add that on the whole the recovery of Hesiodic papyri goes to confirm the authority of the mediaeval MSS. At the same time these fragments have produced much that is interesting and valuable, such as the new lines, Works and Days 160 a-d, and the improved readings ib. 278, Theogony 91, 93. Our chief gains from the papyri are the numerous and excellent fragments of the Catalogues which have been recovered.

Works and Days:—

A Vienna, Rainer Papyri L.P. 21-9 (4th cent.).
B Geneva, Naville Papyri Pap. 94 (6th cent.).
Oxyrhynchus Papyri 1090.1
C Paris, Bibl. Nat. 2771 (11th cent.).
D Florence, Laur. xxxi 32 (12th cent.).
E Messina, Univ. Lib. Prexistentis 11 (12th-13th cent.).
F Rome, Vatican 38 (14th cent.).
G Venice, Marc. ix 6 (14th cent.).
H Florence, Laur. xxxi 37 (14th cent.).
I " " xxxii 16 (13th cent.).
K " " xxxii 2 (14th cent.).
L Milan, Ambros. G 32 sup. (14th cent.).
M Florence, Bibl. Riccardiana 71 (15th cent.).
N Milan, Ambros. J 15 sup. (15th cent.).
O Paris, Bibl. Nat. 2773 (14th cent.).
P Cambridge, Trinity College (Gale MS.), O. 9. 27 (13th-14th cent.).
Q Rome, Vatican 1332 (14th cent.).

These MSS. are divided by Rzach into the following families, issuing from a common original:—

Ωa = C
φa = D
φa = E
Ωb = FGH
ψb = IKLM
φb = NOPQ

1 Not included in Rzach's list.
BIBLIOGRAPHY

Theogony:—

B London, British Museum clix (4th cent.).
R Vienna, Rainer Papyri L.P. 21–9 (4th cent.).
D Florence, Laur. xxxii 16 (13th cent.).
E " " Conv. suppr. 158 (14th cent.).
F Paris, Bibl. Nat. 2833 (15th cent.).
G Rome, Vatican 915 (14th cent.).
H Paris, Bibl. Nat. 2772 (14th cent.).
I Florence, Laur. xxxi 32 (15th cent.).
K Venice, Marc. ix 6 (15th cent.).
L Paris, Bibl. Nat. 2708 (15th cent.).

These MSS. are divided into two families:
\[ a = CD \qquad v = KL \]
\[ b = EF \]
\[ e = GHI \]

Shield of Heracles:—

P Oxyrhynchus Papyri 689 (2nd cent.).
A Vienna, Rainer Papyri L.P. 21–9 (4th cent.).
Q Berlin Papyri, 9774 (1st cent.).
C " " " 2772 (14th cent.).
D Milan, Ambros. C 222 (13th cent.).
E Florence, Laur. xxxii 16 (13th cent.).
F Paris, Bibl. Nat. 2773 (14th cent.).
G " " 2772 (14th cent.).
H Florence, Laur. xxxi 32 (15th cent.).
I London, British Museum Harleianus (14th cent.).
K Rome, Bibl. Casanat. 356 (14th cent.).
L Florence, Laur. Conv. suppr. 158 (14th cent.).
M Paris, Bibl. Nat. 2833 (15th cent.).

These MSS belong to two families:
\[ a = BCDF \qquad v = 'E \]
\[ b = GHI \qquad w = KLM \]

To these must be added two MSS. of mixed family:

N Venice, Marc. ix 6 (14th cent.).
O Paris, Bibl. Nat. 2708 (15th cent.).
Editions of Hesiod:—

Demetrios Chaleondyles, Milan (?) 1403 (?), (editio princeps, containing, however, only the Works and Days).

Aldus Manutius (Aldine edition), Venice, 1495 (complete works).

Juristic Editions, 1515 and 1540.

Trincavelli, Venice, 1537 (with scholia).

Of modern editions the following may be noticed:—


Schumann, 1869.

Koehly and Kinkel, Leipzig, 1870.

Flach, Leipzig, 1874–8.


On the Hesiodic poems generally the ordinary Histories of Greek Literature may be consulted, but especially the Hist. de la Littérature Grecque I pp. 450 ff. of MM. Croiset. The summary account in Prof. Murray’s Anc. Gk. Lit. is written with a strong sceptical bias. Very valuable is the appendix to Mall’s translation (Oxford, 1908) on The Farmer’s Year is Hesiod. Recent work on the Hesiodic poems is reviewed in full by Rzach in Barstub’s Jahresberichte vols. 100 (1899) and 152 (1911).

For the Fragments of Hesiodic poems the work of Markeshoffel, Hesiodi Fragmenta (Leipzig, 1840), is most valuable: important also is Kinkel’s Epocorum Graecorum Fragmenta I (Leipzig, 1877) and the editions of Rzach noticed above. For recently discovered papyri fragments see Wilamowitz, Neue Bruchstücke d. Hesiod Katalog (Sitzungsbl. der k. preuss. Akad. für Wissenschaft, 1900, pp. 839–851.) A list of the papyri belonging to lost Hesiodic works may here be added: all are from the Catalogues.

(1) Berlin Papyri 7497 (2nd cent.). Frag. 7.

(2) Oxyrhynchus Papyri 421 (2nd cent.).

See Schubart, Berl. Klassikertexte v. 1. 22 ff.; the other papyri may be found in the publications whose name they bear.
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(3) Petrie Papyri iii 3. 
(4) Papyri greci e latine. No. 130 (2nd to 3rd cent.) Frag. 14. 
(5) Strassburg Papyri, 55 (2nd cent.) Frag. 58. 
(6) Berlin Papyri 9739 ¹ (2nd cent.) Frag. 58. 
(7) " " 10580 ³ (3rd cent.) Frag. 98. 
(8) " " 9777 ¹ (4th cent.) Frag. 98. 
(9) Papyri greci e latine, No. 131 (2nd–3rd cent.) Frag. 99. 

The Homerica Hymana:—The text of the Homerica hymns is distinctly bad in condition, a fact which may be attributed to the general neglect under which they seem to have laboured at all periods previously to the Revival of Learning. Very many defects have been corrected by the various editions of the Hymns, but a considerable number still defy all efforts; and especially an abnormal number of undoubted lacunae disfigure the text. Unfortunately no papyrus fragment of the Hymns has yet emerged, though one such fragment (Rev. Klassiker Texte v. 1. pp. 7 ff.) contains a paraphrase of a poem very closely parallel to the Hymn to Demeter.

The mediaeval MSS.² are thus enumerated by Dr. T. W. Allen:—

At Athos, Vatopedi 587.
D Brussels, Bibl. Royale 11377–11380 (16th cent.)
E Milan, Ambros. E 98 sup.
F Modena, Estense III F 11.
G Rome, Vatican, Regina 91 (16th cent.)
J Modena, Estense, ii B 14.
K Florence, Laur. 31, 32.
L " " 32, 45.
L₄ " " 70, 33.
L₅ " " 32, 4.
M Leyden (the Moscow MS.) 33 H (14th cent.)
Mon. Munich, Royal Lib. 333 c.
N Leyden, 74 c.

¹ See note on page xlv.
² Unless otherwise noted, all these MSS. are of the 15th century.
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P Rome, Vatican Pal. graec. 179.
Q Milan, Ambros. S 31 sup.
R2 52 K ii 14.
S Rome, Vatican, Vaticani graec. 1880.
T Madrid, Public Library 24.
V Venice, Marc. 456.

The same scholar has traced all the MSS. back to a common parent from which three main families are derived (M had a separate descent and is not included in any family): —

\[ x^1 = ET. \]
\[ x^3 = LH \text{ (and more remotely) AtDSHJK}. \]
\[ y = ELINT \text{ (marginal readings)}. \]
\[ p = ABCrGL2L3NOPQR1R2V Mon. \]

Editions of the Homeric Hymns, &c.

Demetrius Chalcetlyles, Florence, 1488 (with the Epigrams and the battle of the Frogs and Mice in the ed. pr. of Homer).
Stephanus, Paris, 1566 and 1588.

More modern editions or critical works of value are: —
Martin (Variarum Lestonium libii. iv), Paris, 1005.
Barnes, Cambridge, 1711.
Ruhnken, Leyden, 1782 (Epist. Crit. and Hymn to Demeter).
Ilgen, Halle, 1796 (with Epigrams and the Battle of Frogs and Mice).
Matthiae, Leipzig, 1806 (with the Battle of Frogs and Mice).
Hermann, Berlin, 1806 (with Epigrams).
Franke, Leipzig, 1828 (with Epigrams and the Battle of the Frogs and Mice).
Dindorf (Didot edition), Paris, 1837.
Lammeister (Battle of the Frogs and Mice), Göttingen, 1852.
(Hymnæ), Leipzig, 1860.

Gemoll, Leipzig, 1880.
Goodwin, Oxford, 1893.
Ludwig (Battle of the Frogs and Mice), 1896.
Allen (Homeri Opera v), Oxford, 1912.
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Of these editions that of Messrs Allen and Sikes is by far the best: not only is the text purged of the load of conjectures for which the frequent obscurities of the Hymns offer a special opening, but the Introduction and the Notes throughout are of the highest value. For a full discussion of the MSS. and textual problems, reference must be made to this edition, as also to Dr. T. W. Allen’s series of articles in the Journal of Hellenic Studies vols. xv ff. Among translations those of J. Edgar (Edinburgh, 1891) and of Andrew Lang (London, 1899) may be mentioned.

The Epic Cycle. The fragments of the Epic Cycle being drawn from a variety of authors, no list of MSS. can be given. The following collections and editions may be mentioned:

Muller, Leipzig, 1829.
Dimodoff (Didot edition of Homer), Paris, 1837-56.
Kinkel (Epicerum Graecorum Fragmenta i, Leipzig, 1877.
Allen (Homeri Opera v), Oxford, 1912.

The fullest discussion of the problems and fragments of the epic cycle is F. G. Welcker’s der epische Cycclus (Bonn, vol. i, 1835: vol. ii, 1849: vol. i, 2nd edition, 1865). The Appendix to Mevou’s Homer’s Odyssey xii-xxiv (pp. 340 ff.) deals with the Cyclic poets in relation to Homer, and a clear and reasonable discussion of the subject is to be found in Cruiset’s Hist. de la Littérature Grecque vol. i.
ΗΣΙΟΔΟΥ ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ

Μοῦσαι Πιερίθεου αὐδηγῶν κλείουσαί δεῦτε, Δί' ἐννέπετε, σφέτερον πατέρ' ὠμελεύουσαν· διά βροτοὶ ἄνδρες ὃμισος ἄφατοι τε φατοὶ τε, ῥητοὶ τ' ἄρρητοι· τε Δίδω μεγάλοιο ἐκήτε.

ρέα μὲν γάρ βρεῖτε, ρέα δὲ βρεῖται γαλέπτει, ρέα δ' ἀρικῆλον μινύθει καὶ ἀδηλον ἀέβελε, ρέα δὲ τ' ἰδώνει σκολιῶν καὶ ἀγηύρῳ κάρφει Ζεὺς ὑψιβρεμέτης, δε ὑπέρτατα δῶματα ναίει.

κλύθη ἰδῶν αἰών τε, δίκη δ' ἰδώνει θέμιστας τινὴν ἐγὼ δὲ κε, Πέρση, ἐτήσιμα μυθισάλμην.

Οὐκ ἄρα μοῦνον ἦν Ἔρείων γένος, ἀλλ' ἐπὶ γαῖαν

εἰς ἓν τὴν μὲν κεν ἐπανέσθησε νοῆσας,

ἡ δ' ἐπεμερίσθη· διὰ δ' ἄνδρα θυμὸν ἔχουσιν.

ἡ μὲν γὰρ πόλεμὸν τε κακὸν καὶ δήμων ὀφέλλει, σχέτλῃς οὗτας τὴν γε φίλει βροτὸς, ἀλλ' ὑπ' ἀνάγκης

ἀθανάτων βουλῆσιν Ἐρείων τιμῶσι βαρεῖαν.

τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Ὁὔξ

ἐρεβεβηνή, θῆκε δὲ μιν Κρονίδης ψῆφυγος, αἰθέρει ναίαν, γαίης ἐν βίβησι, καὶ ἀνδράσι πολλὸν ἀμελην·

ήτε καὶ ἀπάλαμον περ ὀμοῖς ἐπὶ ἔργον ἔγειρεν.
HESIOD'S WORKS AND DAYS

Muses of Pieria who give glory through song, come hither, tell of Zeus your father and chant his praise. Through him mortal men are famed or unfamed, sung or unsung alike, as great Zeus wills. For easily he makes strong, and easily he brings the strong man low; easily he humbles the proud and raises the obscure, and easily he straightens the crooked and blasts the proud, — Zeus who thunders aloft and has his dwelling most high. Attend thou with eye and ear, and make judgements straight with righteousness. And I, Perses, would tell of true things.

So, after all, there was not one kind of Strife alone, but all over the earth there are two. As for the one, a man would praise her when he came to understand her; but the other is blameworthy: and they are wholly different in nature. For one fosters evil war and battle, being cruel: her no man loves; but perforce, through the will of the deathless gods, men pay harsh Strife her honour due. But the other is the elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth: and she is far kinder to men. She stirs up even the shiftless to toil; for a
eis ετέρον γάρ τής τε ιδών ἔργων χατίζειν
πλουσίου, δεσπεύειες μέν ἀρώμεναι ἢδέ φυτεύειν
οικόν τε εὐθύτατας ζηλοὶ δέ τε γεώτονα γεώτων
εἰς ἀφενός σπέυδοντι. ἀγαθὴ δὲ "Ερει ἢδέ
βροτοῖσιν.
καὶ κεραμεῖς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
καὶ πτωχὸς πτωχῷ φθεοεῖ καὶ ἀοιδὸς ἀοίδη.
"Ω Πέρη, σὺ δέ ταῦτα τεῦ ἐνικάθεος θυμῷ,
μηδέ σ᾽ "Ερει κακόχαρτος ἀπ᾽ ἔργην θυμὸν ἔρυκοι
νεῖκεν ὁππεύοντι ἀγορής ἐπακούον ἑώτα.
ὁρη γάρ τε ἀλήθη πέλεται νεικέων τα ἀγορέων τε,
ἔτειν μὴ βίος ἐνδον ἐπηεταών κατάκευται
ἀρχαῖος, τῶν γαία φέρει, Δημήτερος ἀκτῆν.
τοὺς κε κορεσσάμενος νείκεα καὶ δὴριν ὀφέλλοις
κτήμαστ ἐπ᾽ ἀλλοτρίοις, σοὶ δ᾽ οὐκέτε δεύτερον
ἔσται
ἀδ᾽ ἔρημους ἀλλ᾽ αὐτῆ διακρινώμεθα νείκος
ἰθεύμις δίκης, αὐτὴ τε ἐκ Διὸς εἶσιν ἀριστοῖ.
ἡδη μήν γάρ κλήρου ἐδασσάμεθα, ἀλλὰ τὰ πολλὰ
ἀρπάξων ἐφόρεισ μέγα κυδαίνων βασιλῆας
δωροφάγοις, ὁ τήνδε δίκην ἐθέλουσι δίκασται.
μήποτε, οὐδὲ ἱσασίς ὅσο πλέον ἠμείν παντὸς
οὐδ᾽ ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ᾽ ὅνειρα.
Κρύφαντες γάρ ἔχουσί θεῖ βίον ἀνθρώποισιν
ῥημαῖοι γάρ κεῖν καὶ ἐπ᾽ ἡμια ἐργασαίοι,
ὅστε σε κείς ἐναντίον ἔχειν καὶ ἀφρόν ἐόντα:
αισχύρ᾽ καὶ παράξεων μήν ὑπὲρ κατρού καθαύσιο,
ἔργα βοῶν δ᾽ ἀπόλουτο καὶ ἡμιόνων ταλαιργοῖν.
ἀλλὰ Ζεὺς ἐκρυψε χολοσάμενος φρεσκὴν ἤσιν,
ὄτι μεν ἔκαπτησε Προμηθέες ἄγκυρομήτης
τοῦνεκ ἀρ᾽ ἀνθρώποισιν ἐμπατίστο κῆδεα λυγρά.

1 CF: χατίζων, other MSS. 2 Guyet: ἀλλὰ τε, MSS.
man grows eager to work when he considers his neighbour, a rich man who hastens to plough and plant and put his house in good order; and neighbour vies with his neighbour as he hurries after wealth. This Strife is wholesome for men. And potter is angry with potter, and craftsman with craftsman, and beggar is jealous of beggar, and minstrel of minstrel.

Perses, lay up these things in your heart, and do not let that Strife who delights in mischief hold your heart back from work, while you peep and peer and listen to the wrangles of the court-house. Little concern has he with quarrels and courts who has not a year’s victuals laid up betimes, even that which the earth bears, Demeter’s grain. When you have got plenty of that, you can raise disputes and strive to get another’s goods. But you shall have no second chance to deal so again: nay, let us settle our dispute here with true judgement which is of Zeus and is perfect. For we had already divided our inheritance, but you seized the greater share and carried it off, greatly swelling the glory of our bribe-swallowing lords who love to judge such a cause as this. Fools! They know not how much more the half is than the whole, nor what great advantage there is in mallow and asphodel.¹

For the gods keep hidden from men the means of life. Else you would easily do work enough in a day to supply you for a full year even without working; soon would you put away your rudder over the smoke, and the fields worked by ox and sturdy mule would run to waste. But Zeus in the anger of his heart hid it, because Prometheus the crafty deceived him; therefore he planned sorrow and mischief against

¹ That is, the poor man’s fare, like “bread and cheese.”
κρύψε δὲ πῦρ· τὸ μὲν αὐτὸς ἡς πάις 'Ιαπετοῦ ἐκλεψ· ἀνθρώπωσι Δίος πάρα μητιδευτος ἐν κολῷ νάρθηκι λαθῶν Δία τερπικέραυνον.

τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς· Ἰαπετοῦδη, πάντων πέρι μηδεα εἰδώς, χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἥπερπεισάς, 55 σοὶ τ' αὐτῶ μέγα πῆμα καὶ ἀνδράσιν ἐσομένοισιν. τοῖς δ' ἐγὼ ἄντι πυρὸς δῶσω κακῶν, ὥς κεν ἄπαντες τέρπωνται κατὰ θυμὸν ἐδν κακῶν ἀμφαγαπῶντες.

'Ως ἔφατ· ἐκ δ' ἐγέλασε πατήρ ἀνδρῶν τε θεῶν τε.

'Ἡφαιστόν δ' ἐκελευσε περικλυτὸν ὅττι τάγματα γαῖαν ὑδει φύρειν, ἐν δ' ἀνδρῶπον θέμεν αὐδὴν καὶ σθένος, ἀθανάτης δὲ θεῇς εἰς ὡπα ἐσκεν παρθενικῆς καλὸν εἴδος ἐπήρατον' αὐτὰρ 'Αθήνην ἔργα διδασκῆται, πολυβαίνον ἱστὸν ὑφαίνειν· καὶ χάριν ἀμφικέαι κεφαλῆς χρυσῆν 'Αφροδίτην καὶ πόθον ἄργαλέον καὶ γυνακόρους μελεδώνας· ἐν δὲ θέμεν κύνεον τε νόον καὶ ἐπίκλοπον ἢδος Ἑρμείνην ἱνογε, διάκτορον Ἀργείφοντιν.

'Ως ἔφαθ· οὐ δ' ἐπίθεντο Δίω Κρονίωνι ἀνακτή.

αὐτίκα δ' ἐκ γαίης πλάςπεν κλυτὸς 'Αμφιγένεις παρθένῳ αἰδοῖ τικέουν Κρονίδεω διὰ βουλας· ἐὼς δὲ καὶ κόσμησε θεᾶ γλαυκώτης 'Αθήνη· ἀμφὶ δὲ οἱ Χάριτες τε θεαὶ καὶ πότια Πειθώ ὀρμους χρυσέους ἑθέσαν χρόνε· ἀμφὶ δὲ τὴν γε 'Πραί καλλικομοι στέφον ἀνθεσίν εἰλάμενος· 75 [πάντα δὲ οἱ χρῶι κόσμου ἐφημοσε Παλλάς 'Αθήνη.]

ἐν δ' άρα οἱ στήθεσι σιδάκτορος 'Αργείφοντις ψεύδει θ' αἰμμιλίους τε λόγους καὶ ἐπίκλοπον ἢδος.
men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

"Son of Iapetus, surpassing all in cunning, you are glad that you have outwitted me and stolen fire—a great plague to you yourself and to men that shall be. But I will give men as the price for fire an evil thing in which they may all be glad of heart while they embrace their own destruction."

So said the father of men and gods, and laughed aloud. And he bade famous Hephaestus make haste and mix earth with water and to put in it the voice and strength of human kind, and fashion a sweet, lovely maiden-shape, like to the immortal goddesses in face; and Athene to teach her needlework and the weaving of the varied web; and golden Aphrodite to shed grace upon her head and cruel longing and cares that weary the limbs. And he charged Hermes the guide, the Slayer of Argus, to put in her a shameless mind and a deceitful nature.

So he ordered. And they obeyed the lord Zeus the son of Cronos. Forthwith the famous Lame God moulded clay in the likeness of a modest maid, as the son of Cronos purposed. And the goddess bright-eyed Athene girded and clothed her, and the divine Graces and queenly Persuasion put necklaces of gold upon her, and the rich-haired Hours crowned her head with spring flowers. And Pallas Athene bedecked her form with all manner of finery. Also the Guide, the Slayer of Argus, contrived within her lies and crafty words and a deceitful nature at the
[τεῦξε Δίος βουλήσει βαρυκτύπου ἐν δ’ ἀρα
φωνήν]

θῆκε θεῶν κήρυξ, ὑμόμηρε δὲ τήνυδ γυναῖκα
Πανδώρην, ὅτε πάντες Ὁλυμπίας δόματ’ ἔχοντες
dόρων ἐδώρησαν, πήμε ἀνδράσιν ἀλφηστήσιν.

Αὐτάρ ἔπει δόλου αἰτίων ἰμήχανον ἐξετέλεσεν,
eἰς Ἑπιμηθέα πέμπε πατήρ κλατόν Ἀργείφοντος
dόρων ἁγνατα, θεῶν ταχύν ἀγγελοῦν οὐδ’ Ἑπι-

μηθεύς
ἐφράσθη, ὡς οἱ ἔπει Προμηθεύς μὴ ποτὲ δόρον
ἐξεβάσατι πάρ Ζηνός Ὁλυμπίου, ἀλλ’ ἀποπέμπειν
ἐξοπίσω, μὴ ποὺ τι κακὸν θητοῦσι γενήται.

αὐτάρ ὃ δεξάμενος, ὅτε δὴ κακῶν εἰς’, ἐνόησεν.

Πρὶν μὲν γὰρ ξώσκουν ἔπὶ χθονὶ φῦλ’ ἀνθρώπων 90
νόσφεν ἀτέρ τε κακῶν καὶ ἀτέρ γαλατοῖο πόνοιο
νοῦσον τ’ ἀργαλέων, αἱ τ’ ἀνδράσι Κῆρας ἔδωκαν,
[αἰσθα γὰρ ἐν κακότητι βροτοί καταγηρίσκουσιν,]

ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶμ’ ἀφελοῦσα
ἐσκέδασ’ ἀνθρώποις ὃ ἐμήσατο κήδεα λυγρά. 95
μοῦνὴ δ’ αὐτοῖς Ἑλπίς ἐν ἀρρήκτοις δόμοις
ἐνδόν ἐμμίεν πίθου ὕπο χείλεσιν, οὐδὲ θύραξ
ἐξετῆ’ πρόσθεν γὰρ ἐπέλλαβε 1 πῶμα πίθου
[αἰσθάνθη βουλήσει Δίος νεφεληγερέταο,]

ἀλλὰ δὲ μυρία λυγρὰ κατ’ ἀνθρώπους ἀλάληται
100 πλείη μὲν γὰρ γαῖα κακῶν, πλείη δ’ θύλασσα:

κοῦσοι δ’ ἀνθρώπωσιν ἐφ’ ἡμέρῃ, αἱ δ’ ἐπὶ νυκτὶ

άυτοματοι φοιτῶσι κακὰ θυτοῦσι φέρουσαι

σγῆ, ἐπεὶ φοινίν ἐξείλετο μητίστα Ζεὺς.

οὕτως οὕτω πὴ ἐστὶ Δίος νοον ἐξαλέασθαι.

1 CHK and Plutarch: ἐπέλλαβε, ΟΦΙΔ.: ἐπέμβαλε, ΕΗΝΟΡ.ΩΡ.
will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora, because all they who dwelt on Olympus gave each a gift, a plague to men who eat bread.

But when he had finished the sheer, hopeless snare, the Father sent glorious Argus-Slayer, the swift messenger of the gods, to take it to Epimetheus as a gift. And Epimetheus did not think on what Prometheus had said to him, bidding him never take a gift of Olympian Zeus, but to send it back for fear it might prove to be something harmful to men. But he took the gift, and afterwards, when the evil thing was already his, he understood.

For ere this the tribes of men lived on earth remote and free from ills and hard toil and heavy sicknesses which bring the Fates upon men; for in misery men grow old quickly. But the woman took off the great lid of the jar with her hands and scattered all these and her thought caused sorrow and mischief to men. Only Hope remained there in an unbreakable home within under the rim of the great jar, and did not fly out at the door; for ere that, the lid of the jar stopped her, by the will of Aegis-holding Zeus who gathers the clouds. But the other countless plagues wander amongst men; for earth is full of evils, and the sea is full. Of themselves diseases come upon men continually by day and by night, bringing mischief to mortals silently; for wise Zeus took away speech from them. So is there no way to escape the will of Zeus.

1 The All-endowed.
2 The jar or casket contained the gifts of the gods mentioned in l. 82.
ΗΕΣΙΟΔΟΣ

Εἰ δ᾽ ἐθέλεις, ἐτερόν τοι ἐγὼ λόγον ἐκκορυφώσω εὖ καὶ ἐπισταμένως· σὺ δ᾽ ἐνι φρεσὶ βάλλει σήσῃν. ὡς ὁμόθεν γεγάδασι ἦθος θυητοὶ τ᾽ ἀνθρωποὶ.

Χρύσεον μὲν πρώτιστα γένος μερόπων ἀνθρώπων ἀθάνατοι ποιήσαν ὁ Ὀλύμπιος δόματ᾽ ἔχοντες. 110
οὗ μὲν ἐπὶ Κρόνου ἦσαν, ὦτ᾽ οὐρανοὶ ἐμπεδίλευεν· ὡστε θεοὶ δ᾽ ἐξειμένων ἀκηδέα θυμόν ἔχοντες νόσφιν ἄτερ τε πόνων καὶ δικἀκις· οὔδε τε δειλὶν γῆρας ἐπὶν, αἰεὶ δὲ πόδας καὶ χερῶς ὠμοὶ τέρποντα ἐν θαλάσσῃ κακῶν ἐκτονθέν ἀπάντων ἐθνὸς ὄσθι νὰ ὑπὸ δεδμημένου· ἐσθηλὰ δὲ πάντα τόσαι ἐνι χαμpsilon ὑφήρεν ἐφ᾽ ἐφερε τείχος ἀρουρα ἀυτομάτη τόλλον τε καὶ ἀφθονον· οὗ δ᾽ ἰθελημοὶ ἢσυχοι ἔργυ ἀνέκομπτο σὺν ἐσθηλοῖς πολέσσων. 115
ἀφετειροὶ μὴλοις, φίλοι μακάρεσσι θεοῖς.

Ἄπειρ ἀπεὶ δὴ τοῦτο γένος κατὰ γαῖ ἐκάλυψε,—
τοι μὲν δαίμονες ἄγνοι ἐπιχθῶνοι καλέσσαι 1 ἐσθηλαὶ, ἀλεξίκακοι, 2 φυλακες θωτῶν ἄνθρωπων,
[οὐ] ῥὰ φυλάσσουσιν τε δίκας καὶ σχέτλα ἐγιά ἡρα ἑστάμενοι πάντη φοιτάντες ἐπὶ αἰῶν.] 125
πλοῦτοται· καὶ τοῦτο γέρας βασιλῆιν ἔχον—,
δεύτερον αὐτε γένος πολυ χειρότερον μετόπισθεν ἀργύροισιν ποιήσαν ὁ Ὀλύμπιος δόματ᾽ ἔχοντες,
χρυσέως οὔτε φυλὴν ἐναλίγκιον οὔτε νόμαι.

ἀλλ᾽ ἐκατὸν μὲν παῖς ἐτεα παρὰ μητέρι κεδυ ἐτρέφετ᾽ ἀνάρρην, μέγα νήπιος, ἤ ἐνὶ ὄλκορ.
ἀλλ᾽ ὅτ᾽ ἄρ᾽ ἦβησας τε καὶ ἤβησας μέτρου ἱκοτο,
WORKS AND DAYS

Or if you will, I will sum you up another tale well and skilfully—and do you lay it up in your heart,—how the gods and mortal men sprang from one source.

First of all the deathless gods who dwell on Olympus made a golden race of mortal men who lived in the time of Cronos when he was reigning in heaven. And they lived like gods without sorrow of heart, remote and free from toil and grief: miserable age rested not on them; but with legs and arms never failing they made merry with feasting beyond the reach of all evils. When they died, it was as though they were overcome with sleep, and they had all good things; for the fruitful earth unforced bare them fruit abundantly and without stint. They dwelt in ease and peace upon their lands with many good things, rich in flocks and loved by the blessed gods.

But after the earth had covered this generation—they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received;—then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother’s side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they
παυρίδιον ζώεσκον ἐπὶ χρόνον, ἀλλ' ἐχοῦτες ἀφραδής. ὑβρεῖν γὰρ ἀτάσθαλον οὐκ ἐδύναυτο ἄλληλων ἀπέχειν, οὐδ' ἀδανάτους θεραπεύειν ἥθελον οὐδ' ἔρθεν μακάρων ἱεροῖς ἐπὶ βωμοῖς, ἥ θέμες ἀνθρώποις κατὰ θέα. τοὺς μὲν ἔπειτα Ζεὺς Κρονίδης ἐκρυφθεὶς χολούμενος, οὐνεκα τειμᾶς οὐκ ἐδιδόν μακάρεστι θεοῖς, οἰ "Ολυμποῦν ἐχοῦσεν.

Αὐτὰρ ἐπεὶ καὶ τούτῳ γένος κατὰ γαῖ ἐκάλυψε,—

tοι μὲν ὑποχθόνιοι μάκαρες θρητοῖς καλέονται,
δεύτεροι, ἀλλ' ἐμπιες τειμ' καὶ τοῖς ὁποῖς ὁπ' ἀλλ' Ζεὺς δὲ πατὴρ τρίτου ἄλλο γένος μερόπων ἀνθρώπων.

χάλκεον ποίησ', οὐκ ἀργυρέφ οὐδὲν ὄμοιον,
ἐκ μελαν, δεινὸν τε καὶ ὃβρειον' οἴσειν "Αρηος
ἐργ' ἐμελευ στοινέαντα καὶ ὃβρεις οὐδὲ το σῶτον ἥσιον, ἀλλ' ἀδάμαντος ἐχον κρατερόφρωνα θυμὸν,
ἀπλαστον' μεγάλη δὲ βίη καὶ χεῖρες ἀείτου
ἐξ ὄμων ἐπέφυκον ἐπὶ στηβαράσσοι μέλεσσιν.

τῶν δ' ὅτι χάλκεα μὲν τεύχεα, χάλκεοι δὲ τοιοι 150
χαλκῷ δ' εἰργάζοντο μέλαις δ' οὐκ ἔσκε σίδηρος,
καὶ τοι μὲν χείρεσσιν ὑπὸ σφετέρησε δαμέντες
βήσαν ἐς εὐρώγητα δόμων κρυφεύ Αἴδαο
μόνυμοι θάνατος δὲ καὶ ἐκκάγιους περ ἐόντας
ἐλε μέλαις, λαμπρον δ' ἐλπιόν φασὶ ἥλιοιο.

Αὐτὰρ ἐπεὶ καὶ τούτῳ γένος κατὰ γαῖ ἐκάλυψεν,
αὐτὶς ἐτ' ἄλλο τέταρτον ἐπὶ χθονί πολυβοτείρῃ
Ζεὺς Κρονίδης ποίησε, δεκαετερον καὶ ἄρειον,
lived only a little time and that in sorrow because of their foolishness, for they could not keep from sinning and from wronging one another, nor would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

But when earth had covered this generation also—they are called blessed spirits of the underworld by men, and, though they are of second order, yet honour attends them also—Zeus the Father made a third generation of mortal men, a brazen race, sprung from ash-trees\(^1\); and it was in no way equal to the silver age, but was terrible and strong. They loved the lamentable works of Ares and deeds of violence; they ate no bread, but were hard of heart like adamant, fearful men. Great was their strength and unconquerable the arms which grew from their shoulders on their strong limbs. Their armour was of bronze, and their houses of bronze, and of bronze were their implements: there was no black iron. These were destroyed by their own hands and passed to the dank house of chill Hades, and left no name: terrible though they were, black Death seized them, and they left the bright light of the sun.

But when earth had covered this generation also, Zeus the son of Cronos made yet another, the fourth, upon the fruitful earth, which was nobler and more

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\(^1\) Eustathius refers to Hesiod as stating that men sprang "from oaks and stones and ashtrees." Proclus believed that the Nymphs called Meliae (Theogony, 187) are intended. Goettling would render: "A race terrible because of their (ashen) spears."
ἄνδρῶν ἡρώων θεών γένος, οἷς καλέονται
ἡμίθεου, προτέρῃ γενεῇ κατ' ἀπειρονα γαῖαν.
καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοτες αἰνή,
τοὺς μὲν ὡς ἐπταπύλωρ Θήβη, Καδμηνίδε γαῖῃ,
ἀλλ' ἀφραμένους μὴλον ἐνεκ' Οἰδηπόδαο,
τοὺς δὲ καὶ ἐν νήσεσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
ἐς Τροῖτην ἀγαγών 'Ελένης ἐνεκ' ήμυκόμοιο.
ἐνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε,
τοὺς δὲ δίχ' ἀνδρῶπων βίοτον καὶ ἦθεν ὀπάσσας
Ζεὺς Κρονίδης κατένασσε πατήρ ἐς πείρατα
γαῖας.
καὶ ταῖς μὲν ψαλοῦσιν ἀκηδεὰ θυμὸν ἐχοῦσε
ἐν μακάρων νήσοις παρ' Ὀκεανῶν βαθυδάννη,
ἐλβοι ἡρωες, τοῖς μεληδέα καρπὸν
τρίς ἐτεος βάλλοντα σὺρει ξείδωρος ἄρουρα.
τηλοῦ ἀπ' ἀθανάτων' τοῖς Κρόνως ἐμβασι-
λεύει.\footnote{1} &
τοῦ γὰρ δεσμὸν ἠλυσε πατήρ ἄνδρῶν τε θεῶν τε.\footnote{169a}
τοῖς δ' ὁμοίως ν]εάτοις τιμῇ [καὶ κύδος ὁπηδεῖ.\footnote{169b}
Πέμπτον δ' αὐτίς ἐν' ἀ]λλο γένος θήκ' [εὐρύσπα
Ζεὺς\footnote{169c}
ἀνδρῶν, οἷς} γεγάσσιν ἐπὶ \footnote{169d} [χθονὶ πολυβοτέρῃ.
Μηκέτ' ἐπετι ὀφελλον ἐγὼ πέμπτοις μετεῖναι 174
ἀνδρίσιν, ἄλλῃ' ἡ πρόσθε θανεῖν ἡ ἐπειτὰ γε-
νέσθαι.
νῦν γὰρ δὴ γένος ἐστὶ σιδήρευον' οὐδὲ ποτ' ἢμαρ
παύονται \footnote{2} καμάτου καὶ οἰκύνος, οὐδὲ τι νίκτωρ

\footnote{1} Preserved only by Proclus, from whom some inferior MSS. have copied the verse. The four following lines occur only in Genesis Papyri No. 94. For the restoration of II. 169 b-c see Class. Quart. VII. 219-220.

\footnote{2} B : ψαλοῦσιν, MSS.
righteous, a god-like race of hero-men who are called demi-gods, the race before our own, throughout the boundless earth. Grim war and dread battle destroyed a part of them, some in the land of Cadmus at seven-gated Thebe when they fought for the flocks of Oedipus, and some, when it had brought them in ships over the great sea gulf to Troy for rich-haired Helen's sake; there death's end enshrouded a part of them. But to the others father Zeus the son of Cronos gave a living and an abode apart from men, and made them dwell at the ends of earth. And they live untouched by sorrow in the islands of the blessed along the shore of deep swirling Ocean, happy heroes for whom the grain-giving earth bears honey-sweet fruit flourishing thrice a year, far from the deathless gods, and Cronos rules over them; for the father of men and gods released him from his bonds. And these last equally have honour and glory.

And again far-seeing Zeus made yet another generation, the fifth, of men who are upon the bounteous earth.

Thereafter, would that I were not among the men of the fifth generation, but either had died before or been born afterwards. For now truly is a race of iron, and men never rest from labour and sorrow by day, and from perishing by night; and the gods shall lay
HESIOD

οθειρόμενοι. χαλεπάς δὲ θεοὶ δώσουσι μερίμναις·
άλλ' ἔμπνης καὶ τοῖς μεμελέθεται ἐσθλὰ κακοίσων.
ζευς δ' ἐλέσει καὶ τούτῳ γένος μερόπων άνθρώ-
πων,

εῦτ' ἂν γεινόμενοι πολιοκρόταφοι τελέθωσιν.
oūdē πατήρ παίδεσσιν ὦμοίοις οūdē τι παίδες,
oūdē ξεῖνοι ξεινοδόκηρ καὶ ἕταρος ἕταρφ,
oūdē κασώγνητος φίλος ἐσσεται, ὡς τὸ πάρος περ.
αίγα δὲ γηράσκουσας ἀτεμήσουσι τοκῆς·

μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντες ἐπεσοῦ
ςχέτλιοι οūdē θεῶν ὡπει εἰδότες· οūdē κεν οὐ γε
γηράντεσθι τοκεύσων ἀπὸ θρεπτήρια δολεν
χειροδίκας· ἔτερος δ' ἐτέρου πόλιν ἐξαλατάξει.
oūdē τες εὐόρκου χάρις ἐσσεται οὑτε δικαίον

οὐτ' ἄγαθον, μᾶλλον δὲ κακών ἰκτήρα καὶ ἥβριν
ἀνέρες αἰνήσοντι· δική δ' ἐν χερσί, καὶ αἰδώς
οὐκ ἔσται· βλάψει δ' ὃ κακός τὸν ἄρείουν φῶτα
μόθοισιν σκολοίς ἐνέπω, ἐπὶ δ' ὄρκον ὀμεῖται.

ξῆλος δ' άνθρώπων διξυροίαν ἀπασι

dυσκέλαδος κακόχαρτος ὁματήρει, στυγερώπης.
καὶ τότε δὴ πρὸς Ὀλυμποὺν ἀπὸ χθονοῖς εὐρυ-

δείης

λευκοίσιν φάρεσει καλυψαμένα χρώα καλὸν
ἄθανάτων μετὰ φύλον ἵτον προλεπόντι άνθρώ-
ποὺς

Αἰδώς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ

τριτούς άνθρώπους· κακοῦ δ' οὐκ ἔσσεται ἄλκη.

1 Ττ.: ἀνέρα τιμήσουσι, MSS.
sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth.¹ The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be their right: and one man will sack another’s city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then Aidôs and Nemesis,² with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.

¹ i.e. the race will so degenerate that at the last even a new-born child will show the marks of old age.
² Aidôs, as a quality, is that feeling of reverence or shame which restrains men from wrong: Nemesis is the feeling of righteous indignation aroused especially by the sight of the wicked in undeserved prosperity (cf. Psalms, lxxii. 1–19).
Νῦν δ’ αἶνον βασιλεύσωι ὄρεω φρονέουσι καὶ ἀυτοῖς:

οὐδ’ Ἰρης προσέπετεν ἀρδώνα ποικιλόδειρον
ὑμῖν μᾶλ’ ἐν νεφέσσει φέρων ὀνύχεσσι μεμαρτόως:
ἢ δ’ ἔλεον, γναμπτοῦσι πεπαρμένη ἀμφ’ ὀνύ-
χεσσι, μύρετο: τὴν οὖ δ’ ἐπικρατέως πρὸς μῦθον ἔειπεν:

Δαιμονίῃ, τι λέληκας; ἔχει νῦ σε πολλῶν
ἀρείων:

tῇ δ’ εἰς, ἢ σ’ ἂν ἐγώ περ ἄγω καὶ ἀοιδῶν ἐσύσαν
δείπνον δ’, αἰ’ κ’ ἐθέλω, ποιήσομαι ἢ μεθήσω.
ἀφρον δ’, ὃς κ’ ἐθέλη πρὸς κρείσσονας ἀντιφερέ-
ζει

νίκης τε στέρεται πρὸς τ’ αἰσχεσιν ἄλγεα πάσχει.

"Ὡς ἐφατ’ ἀκυπέτης Ιρης, ταυνοῦτερος ὅρνις.

"Ὄ Πέρσῃ, σῦ δ’ ἄκουε δίκης, μηδ’ ὄβρην
ὄφελε:

ὀβρῆς γὰρ τε κακή δειλὴ βροτῷ: οὗδ’ ἡν ἔσθολος
ῥημίων φερέμεν δύναται, βαρύθει δὲ θ’ ὑπ’ αὐτῆς 215
ἐγκύρας ἄφησιν: ὅδ’ ἔτερηφι παρελθεῖν
cρείσσον ἢ τὰ δίκαια: Δίκη δ’ ὑπὲρ Βριτως ἵσχει
ἐς τέλος ἐξελθοῦσα: παθῶν δὲ τε νῆπιος ἔγνω.
αὐτίκα γὰρ τρέχει Ὁρκος ἀμα σκολιῆσε δίκησιν.
τῆς δὲ Δίκης ῥόδος ἐλκυμένης, ἢ κ’ ἄνδρες ἄγωσι 220
διορφάγοι, σκολιῆς δὲ δίκης κρίνωσι θέμιστας.
ἡ δ’ ἔπεται κλαίουσα πόλιν καὶ ἱθεα λαιῶν,
Ηέρα ἐσσαμένη, κακόν ἀνθρώποις φέρουσα,
οί τε μιν ἐξελάσωσι καὶ οὐκ ῾Ιθέαν ἔνειμαι.

Οὐ δὲ δίκαις ξείνοις καὶ ἐνδήμους διδοῦσιν
θείας καὶ μή τι παρεκβαίνοις δικαίον,
τοῖς τέθηλε πόλις, λαοὶ δ’ ἀνθεύσωι ἐν αὐτῇ. 225

18
WORKS AND DAYS

And now I will tell a fable for princes who themselves understand. Thus said the hawk to the nightingale with speckled neck, while he carried her high up among the clouds, gripped fast in his talons, and she, pierced by his crooked talons, cried pitifully. To her he spoke disdainfully: "Miserable thing, why do you cry out? One far stronger than you now holds you fast, and you must go wherever I take you, songstress as you are. And if I please I will make my meal of you, or let you go. He is a fool who tries to withstand the stronger, for he does not get the mastery and suffers pain besides his shame." So said the swiftly flying hawk, the long-winged bird.

But you, Perses, listen to right and do not foster violence; for violence is bad for a poor man. Even the prosperous cannot easily bear its burden, but is weighed down under it when he has fallen into delusion. The better path is to go by on the other side towards justice; for Justice beats Outrage when she comes at length to the end of the race. But only when he has suffered does the fool learn this. For Oath keeps pace with wrong judgements. There is a noise when Justice is being dragged in the way where those who devour bribes and give sentence with crooked judgements, take her. And she, wrapped in mist, follows to the city and haunts of the people, weeping, and bringing mischief to men, even to such as have driven her forth in that they did not deal straightly with her.

But they who give straight judgements to strangers and to the men of the land, and go not aside from what is just, their city flourishes, and the people
eἰρήνη δ’ ἀνά γῆν κουροτρόφος, οὐδὲ ποτ’ αὐτοῖς ἀργαλέον πόλεμον τεκμαίρεται εὐρύστα Ζεὺς· οὐδὲ ποτ’ ἰδιοδίκησι μετ’ ἀνδράσι λιμὸς ὤπηδεί οὐδ’ ἀτη, θαλίς δε μεμπλότα ἔργα νέμονται. τοῖς ἕρει μὲν γὰρ πολὺν βίον, οὔρουσ τε ὅρυς ἀκρη μὲν τε ἕρει βαλάνους, μέση δὲ μελῆσας εἰροπόκοι δ’ διες μαλλοῖς καταβεβρίθασιν τίκτουσιν δὲ γυναῖκες ἀοικότα τέκνα γυνεύσιν. 235 θάλλουσιν δ’ ἀγαθοίς διαμπερέσσ’ οὐδ’ ἐπὶ νηῆν νίσσονται, καρπὸν δὲ ἕρει χείδωρος ἀρουρα.

Οἷς δ’ ῥεῖς τε μέρηλε κακή καὶ σχέτλια ἔργα, τοῖς δὲ δίκιν Κροῦνδῆς τεκμαίρεται εὐρύστα Ζεὺς. πολλάκι καὶ ἧμπυσα πόλις κακοῦ ἀνθρώπος ἀπηύρα,

δ’ οὐκ ἠλετραίν’ καὶ ἀτάσθαλα μηχανάται. τοῖσιν δ’ οὐρανόθεν μέγ’ ἐπήγαγε πήμα Κροῦνδων λιμὸν ὤμοι καὶ λοιμῶν ἀποθεούσα τε λαοῖ. οὐδ’ γυναίκες τίκτουσιν, μινύθουσι δὲ οἴκοι Ζηνὸς φραδμοσύνησιν Ὀλυμπίου. 240 ἄλλοτε δ’ αὐτὸ 245 ὁ τῶν γε στρατῶν εὗρων ἀπόλεσεν ἢ δ’ γε τείχος ἢ νέας εἰ ὑπὸ Κροῦνδῆς ἀπολύνονται αὐτῶν.

"Ω βασιλῆς, ὑμεῖς δ’ καταφράξεσθε καὶ αὐτοὶ τήνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώπους ἔστε ἄθανατοι φράζονται, ὅσοι σκολεῖσθι δίκησιν ἀλλήλους τρίβουσιν θεῶν ὅπιν οὐκ ἀλέγουσι. τρὶς γὰρ μύριοι εἶσιν ἐπὶ χθονὶ πουλυβοτέλη ἄθανατοι Ζηνὸς φύλακες θεοτῶν ἀνθρώπων· οἱ ρα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα ἥρα ἑσσάμενοι, πάντη φοιτῶντες ἐπ’ αἰαν. 255

1 Aeschines: δ’ τις ἠλετραίνει, MSS.
WORKS AND DAYS

prosper in it: Peace, the nurse of children, is abroad in their land, and all-seeing Zeus never decrees cruel war against them. Neither famine nor disaster ever haunt men who do true justice; but light-heartedly they tend the fields which are all their care. The earth bears them victual in plenty, and on the mountains the oak bears acorns upon the top and bees in the midst. Their woolly sheep are laden with fleeces; their women bear children like their parents. They flourish continually with good things, and do not travel on ships, for the grain-giving earth bears them fruit.

But for those who practise violence and cruel deeds far-seeing Zeus, the son of Cronos, ordains a punishment. Often even a whole city suffers for a bad man who sins and devises presumptuous deeds, and the son of Cronos lays great trouble upon the people, famine and plague together, so that the men perish away, and their women do not bear children, and their houses become few, through the contriving of Olympian Zeus. And again, at another time, the son of Cronos either destroys their wide army, or their walls, or else makes an end of their ships on the sea.

You princes, mark well this punishment you also; for the deathless gods are near among men and mark all those who oppress their fellows with crooked judgements, and reck not the anger of the gods. For upon the bounteous earth Zeus has thrice ten thousand spirits, watchers of mortal men, and these keep watch on judgements and deeds of wrong as they roam, clothed in mist, all over the earth. And
ἡ δὲ τε παρθένος ἦστι Δίκη, Δίος ἐγγεγανία, 
κυδρὴ τ’ αἰδοὶς τε θεῶν, ὥς ὁ Ολυμπὸν ἔχουσιν.
καὶ ρ’ ὁπότ’ ἂν τίς μιν βλάπτῃ σκολιῶς ὀνοτάξων,
αὐτίκα πάρ Δίων πατρὶ καθεξομένη Κρονίων
γηρύνετ’ ἀνθρώπων ἄδικον νόον, ὡφ’ ἀποτίην
δήμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεύτες
ἀλλή παρκλάνωσι δίκαι σκολιῶς ἐνέποντες.

ταῦτα φυλασσόμενοι, βασιλῆς, ἦδυνετε δίκας
δωροφάγοι, σκολιέων δὲ δικέων ἐπὶ πάγχυ
λάθεσθε.

Οἱ γ’ αὐτῷ κακὰ τεύχει ἄνηρ ἄλλῳ κακὰ
τεύχων,

ἡ δὲ κακή Βουλή τῇ Βουλεύσαντε κακίστῃ.

Πάντα ἰδὼν Δίος ὄφθαλμος καὶ πάντα νόησας
καὶ νῦ τὰ δ’, αἱ κ’ ἔθελσι’, ἐπιδέρκεται, οὐδὲ ἐλήθει,
οὖν ὡ καὶ θύρα δίκην πόλεις ἐντὸς ἑργαί.

μὴν δὴ ἔγω μὴτ’ αὐτὸς ἐν ἀνθρώποις δίκαιος
εἰσὶν μὴτ’ έμοί νῦσι’ ἐπεὶ κακὸν ἄλλος δίκαιον
edemēv, eἰ μεῖζω γε δίκην ἄδικώτερος ἐξει’
ἀλλὰ τὰ γ’ οὐ πτω ἐαρτα τελεῖν Δία μητὶδεντα.

"Ο Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο
σῆς,
καὶ νῦ δίκης ἐπάκουν, βίης δ’ ἐπιλήθεο πάμπαν.

τόνως γὰρ ἀνθρώποις νόμον διέταξε Κρονίων

ἰχθύσι μὲν καὶ θηρίοι καὶ οἰκονοι πετενοῖς

ἐσθέμεν άλληλοις, ἐπεί οὐ δίκη ἐστὶ μετ’ αὐτῶις'

1 Oxe. Pap. 1000: θεοί, MSS.
2 CHD etc. (Oxe. Pap. βασιλῆς): other MSS. read μέθεοι.
3 Oxe. Pap. : δικῶς MSS.
4 Clement of Alexandria, Rinch : ἔσθει, MSS.
5 A, Plutarch, Aelian: μετ’ αὐτῶι, Clement, Porphyry: μετ’ αὖ..., Oxe. Pap.: ἐν αὐτῶι, MSS.
there is virgin Justice, the daughter of Zeus, who is honoured and reverenced among the gods who dwell on Olympus, and whenever anyone hurts her with lying slander, she sits beside her father, Zeus the son of Cronos, and tells him of men's wicked heart, until the people pay for the mad folly of their princes who, evilly minded, pervert judgement and give sentence crookedly. Keep watch against this, you princes, and make straight your judgements, you who devour bribes; put crooked judgements altogether from your thoughts.

He does mischief to himself who does mischief to another, and evil planned harms the plotter most.

The eye of Zeus, seeing all and understanding all, beholds these things too, if so he will, and fails not to mark what sort of justice is this that the city keeps within it. Now, therefore, may neither I myself be righteous among men, nor my son—for then it is a bad thing to be righteous—if indeed the unrighteous shall have the greater right. But I think that all-wise Zeus will not yet bring that to pass.

But you, Perses, lay up these things within your heart and listen now to right, ceasing altogether to think of violence. For the son of Cronos has ordained this law for men, that fishes and beasts and winged fowls should devour one another, for right is not in them; but to mankind he gave right which
άνθρωποις δ' ἔδωκε δίκην, ἢ πολλῶν ἄριστη
γίγνεται· εἰ γὰρ τίς κ' ἐθέλη τὰ δίκαι' ἀγορεύσαι 280
γυνάκων, τῷ μὲν τ' ἄλλῳ διδοὺ εὐρύστα Ζεὺς·
δὲ κε μαρτυρήσῃ ἐκών ἐπίορκον άμῖσας
ψεύσται, ἐν δὲ δίκην βλάψας νήκεστον ἀσσθῆ,
τοῦ δὲ τ' ἀμαυροτέρη γενεή μετόπισθε θέλειται
ἀνδρός δ' εὐδροκού γενεή μετόπισθεν ἀμείνων. 285
Σοι δ' ἐγώ ἐσθλὰ νοέων ἐρέω, μέγα νήπια
Πέρση.
τὴν μὲν τοι κακότητα καὶ ἰδιῶν ἐστιν ἐλέσθαι
ῥημίδως· λείψ μὲν ὀδὸς, μάλα δ' ἐγγύθι ναεί·
τῆς δ' ἀρέτης ἑδρώτα θεοί προσπάροιδεν ἔθηκαν
ἀθάνατοι· μακρὸς δὲ καὶ ὅρθιος οἶμος ἐς αὐτὴν
290
καὶ τρηχὺς τὸ πρῶτον· ἐπὶ δ' εἰς ἄκρον ἴκηται,
ῥημίδω δὴ ἐπείτα πέλει, χαλεπῆ περ ἐσοῦσα.
Οὕτως μὲν πανάριστος, δς αὐτὸς πάντα νοήμη
φρασάμενος, τὰ κ' ἐπείτα καὶ ἐς τέλος ἢςιν
ἀμείνω·
ἐσθλὸς δ' αὐτό κάκεινος, ὃς εἰ ἐπείτε πίθηται
δς δὲ κε μὴτ' αὐτὸς νοέμη μὴτ' ἄλλου ἄκοιν
ἐν θυμῷ βάλλεται, ὅ δ' αὐτ' ἀχρήσος ἀνήρ.
ἀλλὰ σὺ γ' ἡμετέρης μεμνημένως αἰεὶν ἐφετρής
ἐργάζεσθε, Πέρση, δῶν γένος, ὅφρα σε λιμὸς
ἐχθαῖρῃ, φιλέῃ δὲ σ' ἐνυστέφανος Δημήττηρ
αἰδοῖς, βιότον δὲ τεν νιμπλῆσει καλείν
λιμὸς γὰρ τοι πάμπαν ἀεργό σύμφορος ἄνδρε.
τῷ δὲ θεοί νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς
ζῷη, κηφήνεσθε κοθοῦροις εἰκέλος ὀργὴν,
οἳ τε μελισσάων κάματον τρύχουσιν ἄεργοι
ἐσθοντες· σοι δ' ἔργα φιλ' ἐστω μέτρια κοσμεῖν,
ὅς κε τοι ἀραίον βιότον πλήθωσι καλλιαί.
ἐξ ἔργων δ' ἀνδρεῖς πολύμιλοι τ' ἀφυεοί τε·
WORKS AND DAYS

proves far the best. For whoever knows the right and is ready to speak it, far-seeing Zeus gives him prosperity; but whoever deliberately lies in his witness and forswears himself, and so hurts Justice and sins beyond repair, that man's generation is left obscure thereafter. But the generation of the man who swears truly is better thenceforward.

To you, foolish Perses, I will speak good sense. Badness can be got easily and in shoals: the road to her is smooth, and she lives very near us. But between us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her, and it is rough at the first; but when a man has reached the top, then indeed she is easy, though otherwise hard to reach.

That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man. But do you at any rate, always remembering my charge, work, high-born Perses, that Hunger may hate you, and venerable Demeter richly crowned may love you and fill your barn with food; for Hunger is altogether a meet comrade for the sluggard. Both gods and men are angry with a man who lives idle, for in nature he is like the stingless drones who waste the labour of the bees, eating without working; but let it be your care to order your work properly, that in the right season your barns may be full of victual. Through work men grow rich in flocks and substance, and working they
καὶ ἐργαζόμενοι πολύ φιλτροὺ ἄθανάτουςιν. 309
ἔργον δ’ οὐδέν οὐνείδος, αἰεργῆ δέ τ’ οὐνείδος.
εἷ δέ κε ἐργάζῃ, πάχα σε χειλώσει αἰεργῶς
πλουτεύντα: πλοῦτῳ δ’ ἀρετῆ καὶ κύδος ὑπηδεῖ. 311
δαίμονι δ’ οἶνος ἔσθοι, τὸ ἐργάζεσθαι ἀμείων,
εἷ κεν ἀπ’ ἀλλοτρίων κτεινων ἀεσίφρονα θυμὸν
εἰς ἔργον τρέψας μελετᾶς βλέυ, ὡς σε κέλευον.
αἰιδὼς δ’ οὐκ ἀγαθὴ κεχορμένου ἄνδρα κομίζει,
αἰιδὼς, ἢ τ’ ἄνδρας μέγα σίνεται ἢ’ ὀνύνησιν.
αἰιδὼς τοι πρὸς ἀνολβήθη, θάρσος δὲ πρὸς ὀλβῷ,
Χρῆματα δ’ οὖν ἀρπακτά, θεόσδοτα πολλὸν
ἀμείων. 315
εἷ γάρ τις καὶ χερσὶ βλέμεν μέγαν ὀλβὸν ἐλπίται,
ἢ δ’ γ’ ἀπὸ γλώσσης λησσεται, οἰα τε πολλὰ
γύνεται, εὖτ’ ἂν δὴ κέρδος νῦν ἐξαπατήσῃ
ἄνθρωπον, αἰιδὼ δ’ τ’ ἀναίδειν κατοπάξην
ῥεία δέ μιν μαυρώσει θεοῖ, μενύθουσι δὲ οἶκοι
ἀνέρε τῷ, παύροιν δὲ τ’ ἐπ’ χρόνων ὄλβος ὑπηδεῖ.
Ἰσον δ’ ὃς θ’ ἱκέτην ὃς τε ξείνων κακὸν ἐρξῇ,
ὁς τε κασυνήστοι ἑῷ ἀνὰ δέμων βαλὼν
κρυπτάνθης εὐνῆς ἀλόχου, παρακαίρια ἑξῶν,
ὁς τε τοῦ ἀφράδις ἀλλατιστεῖ ἄρφανα τέκνα,
ὁς τε γονὴ γέρουν κακῷ ἐπ’ ἐχάραις οὐδὸ
νεικεῖς χαλεποῖς καθαπτόμενος ἐπέσεωσιν
τῷ δ’ ἢ τοῖς Ζεύς αὐτὸς ἀγαίεται, ἢς δὲ τελευτήν
ἐργοῦν ἀντὶ ἄδικων χαλεπῆν ἐπέθηκεν ἀμοιβῆν.
ἀλλὰ σὺ τῶν μὲν πάμπαν ἐγρή ἀεσίφρονα
θυμὸν.
καὶ δύναμιν δ’ ἔρημον ἕρπ’ ἄθανάτοισι θεοῖσιν 320

1 CFH: ἐργαζόμενου ... φιλτροῖ, other MSS. Line 310, ἕστειν ἢ δὲ βρεταῖς μᾶλλ’ ὑπ’ ἄρησεν ἀθρόος, is omitted by ACD and Stobaeus.
are much better loved by the immortals. Work is no disgrace: it is idleness which is a disgrace. But if you work, the idle will soon envy you as you grow rich, for fame and renown attend on wealth. And whatever be your lot, work is best for you, if you turn your misguided mind away from other men’s property to your work and attend to your livelihood as I bid you. An evil shame is the needy man’s companion, shame which both greatly harms and prospers men: shame is with poverty, but confidence with wealth.

Wealth should not be seized: god-given wealth is much better; for if a man take great wealth violently and perforce, or if he steal it through his tongue, as often happens when gain deceives men’s sense and dishonour tramples down honour, the gods soon blot him out and make that man’s house low, and wealth attends him only for a little time. Alike with him who does wrong to a suppliant or a guest, or who goes up to his brother’s bed and commits unnatural sin in lying with his wife, or who infatimately offends against fatherless children, or who abuses his old father at the cheerless threshold of old age and attacks him with harsh words, truly Zeus himself is angry, and at the last lays on him a heavy requittal for his evil doing. But do you turn your foolish heart altogether away from these things, and, as far as you are able, sacrifice to the death-

The alternative version is: “and, working, you will be much better loved both by gods and men; for they greatly dislike the idle.”
ΗΕΙΟΔΙΟΔΟΣ

ἀγνῶς καὶ καθαρῶς, ἐπὶ δὲ ἄγλαδα μηρία καλεῖν·
ἀλλοτε δὲ σπονδῆσαι θύεσοι τε ἱλάσκεσθαι,
ἡμὲν δὲ εὐνάξῃ καὶ δὲ ἀν φάος ἱερὸν ἐλθῃ,
ὅσ κέ τοι ἂλαον κραδίην καὶ θυμὸν ἐχωσίν,
ὅφρ᾽ ἂλλων ὑμὴ κλήρον, μὴ τὸν τεῦχον ἄλλος.

Τὸν φιλέοιτ' ἐπὶ δαίτα καλεῖν, τὸν δὲ ἐχθρὸν
ἐδοι: τὸν δὲ μάλιστα καλεῖν, ὃς τις σέδεν ἔγγυθε ναίειν,
εἰ γὰρ τοι καὶ χρήμα ἑγχώριον ἄλλο γένηται,
γείτονες ἄξωστοι ἐκιον, ἱσσαντο δὲ πηοι.

πήμα κακὸς γείτων, δοσον τ’ ἀγαθὸς μέγ᾽ ὀνειαρ.
ἐμορεὶ τοι τἲμῆς, ὃς τ’ ἐμορεί γείτονος ἐσθλοῦν.
οὐδ᾽ ἂν βοῶς ἀπόλοιν, εἰ μὴ γείτων κακὸς εἴη.
ἐν μὲν μετρεῖσθαι παρὰ γείτονος, εἰ δ᾽ ἀποδοῦναι,
αὐτῷ τῷ μέτρῳ, καὶ λάοιν, αἷς κε δύνηται,
ὡς ἂν χρηίζων καὶ ἐς ὑστερον ἄρκιον εὐρής.

Μὴ κακὰ κερδαίνειν κακὰ κέρδεα ἵπτ᾽ ἀστησιν. 1
τὸν φιλέοιτα φιλεῖν, καὶ τῷ προσιόντε προσεῖναι.
καὶ δόμεν, ὃς κεν δῷ, καὶ μὴ δόμεν, ὃς κεν μὴ δῷ.
δότῃ μὲν τῖς ἐδωκεῖν, ἀδότῃ δ᾽ ὅτις ἐδωκεῖν.

δῶς ἄγαθή, ἀρπαξ δὲ κακῆ, θανάτου δότειρα.
ὅς μὲν γάρ κεν ἀνήρ ἔθελον, ὃς γε, κεῖ 2 μέγα δοῖν,
χαρεῖ τῷ δῷρῳ καὶ τέρπεται δὲν κατὰ θυμῶν
ὅς δὲ κεν αὐτὸς ἑλθαι ἀναιδεῖσθαι πιθήσας,
καὶ τε σμικρὸν ἕον, τὸ γ’ ἐπάγχωσεν φιλοῦ ἣτορ. 3
ὅς δὲ ἐπ’ ἐόντι φέρει, ὃς ἀλέξεται αἴθοπα λεμόν.

εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρὸ κατάθειο
καὶ θαμά τοῦτ’ ἐρδοις, τάχα κεν μέγα καὶ τὸ
γένοιτο. 3

1 ἴπτ᾽ ἀστησιν, ACDE, etc.
2 Schoemann, Paley: κεῖ, A and all MSS.
3 Line 363 seems to be misplaced in the MSS.
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less gods purely and cleanly, and burn rich meats also, and at other times propitiate them with libations and incense, both when you go to bed and when the holy light has come back, that they may be gracious to you in heart and spirit, and so you may buy another's holding and not another yours.

Call your friend to a feast; but leave your enemy alone; and especially call him who lives near you: for if any mischief happen in the place, neighbours come ungirt, but kinsmen stay to gird themselves. A bad neighbour is as great a plague as a good one is a great blessing; he who enjoys a good neighbour, enjoys honour. Not even an ox would die but for a bad neighbour. Take fair measure from your neighbour and pay him back fairly with the same measure, or better, if you can; so that if you are in need afterwards, you may find him sure.

Do not get base gain; base gain is as bad as ruin. Be friends with the friendly, and visit him who visits you. Give to one who gives, but do not give to one who does not give. A man gives to the free-handed, but no one gives to the close-fisted. Give is a good girl, but Take is bad and she brings death. For the man who gives willingly, even though he gives a great thing, rejoices in his gift and is glad in heart; but whoever gives way to shamelessness and takes something himself, even though it be a small thing, it freezes his heart. He who adds to what he has, will keep off bright-eyed hunger; for if you add only a little to a little and do this often, soon that little will become great. What

1 i.e. neighbours come at once and without making preparations, but kinsmen by marriage (who live at a distance) have to prepare, and so are long in coming.
συμέτο τῷ γ' ἐν οίκῳ κατακείμενον ἄνερα κτίδει.
οἴκοι βέλτερον εἶναι, ἐπεὶ βλαστερὸν τὸ θύρημα.
ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμὸν
χρησίμως ἀπεόντος, ἃ σε φράξεσθαι ἄνωγα.
ἀρχομένου δὲ πίθου καὶ λίθους κορέσασθαι,
μεσσύμ θείσθαι: δειλῆ δ' ἐν πυθμένε φειδώ.
Μισθὸς δ' ἄνδρες φίλος εἰρημένος ἀρκείος ἐστω.
καὶ τε καταγωγή γελάσασα ἔπει μάρτυρα θέσθαι,
πίστευς γάρ τοι ὁμός καὶ ἀπίστιας ὀδεσαν ἄνδρας.

Μὴ δὲ γυνὴ σε νόων πυγμοῖοις ἔξαπατάτω
αιμύλα κατάλλουσα, τεῦχι διφώσα καλεῖν.
ὅς δὲ γυναῖκι πέποιθε, πέποιθ' ὃ γε φηλήτησιν.

Μουσεινής δ' πάσης εἰς πατρώιν οἷκον
φεβήμεν ός γὰρ πλοῦτος ἄβεβαι ἐν μεγάρῳς.
γηραιὸς δὲ θάνους ἔτερον παῖδ' ἀγκαταλείπων.
ῥείν θέν κεν πλεύσεσσι πόροι Ζεὺς ἀσπετον ὄλθουν.
πλεῖων μὲν πλεῦνων μελέτη, μείζων δ' ἐπιθήκη.

Σοὶ δ' εἰ πλούτου θυμὸς ἐβίβετε ἐν φρεσὶν ὕσιν,
ὡς ἔρδειν, καὶ ἔργῳ ἐπ' ἄργος ἐργάζεσθαι.

Πλημάδων Ἀπλαγενέων ἐπτελλομενάων
ἀρχεσθ' ἀμήτου, ἀρότου δὲ δυσομενάων.
αἱ δ' τοῖς νύκτας τε καὶ ήματα τεσσαράκοντα
κεκρύβαται, αὕτης δὲ περιπλομένου ἑμαυτοῦ
φαίνονται τὰ πρώτα χαρασσομένοι σιδήρων.
οὕτως τοι πεδίων πέλεται νόμος, οἱ τε θαλάσσης
ἔργῳ ναυετάνοι', οἱ τ' ἄγκεα βιοκεῖταν,
πόντου κυμαίνοντος ἀπόπροθε, πόνον χάρων,
ναλούσιν γυμνὸν σπέρμα, γυμνὸν δὲ βωστεῖν,
γυμνὸν δ' ἀμάειν, εἰ χ' ἄρια πάντ' ἐθέλησθα

2 Bentley: δ' ἀρα, G.
a man has by him at home does not trouble him: it is better to have your stuff at home, for whatever is abroad may mean loss. It is a good thing to draw on what you have; but it grieves your heart to need something and not to have it, and I bid you mark this. Take your fill when the cask is first opened and when it is nearly spent, but midways be sparing: it is poor saving when you come to the lces.

Let the wage promised to a friend be fixed; even with your brother smile—and get a witness; for trust and mistrust, alike ruin men.

Do not let a flattering woman coax and cozen and deceive you: she is after your barn. The man who trusts womankind trusts deceivers.

There should be an only son, to feed his father’s house, for so wealth will increase in the home; but if you leave a second son you should die old. Yet Zeus can easily give great wealth to a greater number. More hands mean more work and more increase.

If your heart within you desires wealth, do these things and work with work upon work.

When the Pleiades, daughters of Atlas, are rising,¹ begin your harvest, and your ploughing when they are going to set.² Forty nights and days they are hidden and appear again as the year moves round, when first you sharpen your sickle. This is the law of the plains, and of those who live near the sea, and who inhabit rich country, the glens and dingles far from the tossing sea,—strip to sow and strip to plough and strip to reap, if you wish to get in all Demeter’s fruits in due season, and that each kind may grow in

¹ Early in May.  
² In November.
HESIOD

ἐργα κορίζοντας Δημήτερος· ὥς τοι ἐκαστα
ἀρι’ αἴξηται, μὴ πιθ’ τὰ μέταξ’ 1 χατίζων
πτώσις ἀλλοτρίως οἶκους καὶ μηδὲν ἀνύσης. 395
ὡς καὶ νῦν ἐπ’ ἐμ’ ἥλθες· ἐγὼ δὲ τοι ἐπιδῶσω
οὐδ’ ἐπιμετρῆσω· ἐργάζεσθαι, ὑπὲρ Πέρσης,
ἔργα, τά τ’ ἀνθρώποις θεοὶ διετεκμήραντο,
μὴ ποτὲ σὺν παλαίσσι ἐγναίκι τὸ θυμὸν ἀγεῦν
ζητεύῃς βιοτὸν κατὰ γείτονας, ὥς δ’ ἀμέλβωσιν. 400
δέ μὲν γὰρ καὶ τρίς τάχα τεῦξεν· ἴν’ δ’ ἔτε
λυπηθ’,
χρῆμα μὲν οὐ πρῆξεις, σὺ δ’ ἐτόσια πόλει ἀγο-
ρεύσεις·
ἀχρείος δ’ ἐσται ἐπέων νομὸς. ἀλλὰ σ’ ἀνωγὰ
φράξεσθαι χρεῶν τε λύσιν λιμοῦ τ’ ἀλεωρῆν.
Οἶκον μὲν πρότιστα γυναίκα τε βοῦν τ’ ἀρο-
τῆρα,
κτητήν, οὐ γαμητήν, ἣτις καὶ βουσών ἔποιον,
χρῆμα τα δ’ ἐν οἴκῳ πάντ’ ἀρμενα ποιῆσασθαι,
μὴ σὺ μὲν αἰτήσις ἄλλοις, δ’ ἀρνήται, σὺ δὲ τητὰ,
ἡ δ’ ἀφρή παραμεῖβηται, μινύθῃ δὲ τὸ ἔργον.
μὴ δ’ ἀναβάλλεσθαι ἐς τ’ αὐρίον ὡς τ’ ἐνηφίν· 410
οὐ γὰρ ἐτοιοεργὸς ἀνήρ πίμπλης καλὴν
οὐδ’ ἀναβάλλόμενος· μελετή δὲ τὸ ἔργον ὀφέλλει·
ἀιεὶ δ’ ἀμβολεργὸς ἀνήρ ἄγησε παλαίει.

Ἡμοῖ δὴ λήγει μένοις ὃξεοι ἑλλοιο
καύματος ἰδαλίμου, μεταφρωμένον ὁμβρῆσαντος 415
Ζηνὸς ἐρυσθενός, μετὰ δὲ τρέπεται βρότοις ἅρως
πολλῶν ἑλαφρότερος· δὴ γὰρ τότε Ζεύς ἄστῆρ
βαῦν ὑπὲρ κεφαλῆς κηρυττεφέως ἀνθρώπῳ
ἔρχεται ἡμάτιος, πλεῖον δὲ τε νυκτὸς ἐπαυρεῖ·
τήμος ἀδεικτοτάτη πέλεται τμηθεῖσα σιδήρῳ

1 Herodian: metak, MSS.
its season. Else, afterwards, you may chance to be in want, and go begging to other men’s houses, but without avail; as you have already come to me. But I will give you no more nor give you further measure. Foolish Perses! Work the work which the gods ordained for men, lest in bitter anguish of spirit you with your wife and children seek your livelihood amongst your neighbours, and they do not heed you. Two or three times, may be, you will succeed, but if you trouble them further, it will not avail you, and all your talk will be in vain, and your word-play unprofitable. Nay, I bid you find a way to pay your debts and avoid hunger.

First of all, get a house, and a woman and an ox for the plough—a slave woman and not a wife, to follow the oxen as well—and make everything ready at home, so that you may not have to ask of another, and he refuse you, and so, because you are in lack, the season pass by and your work come to nothing. Do not put your work off till to-morrow and the day after; for a sluggish worker does not fill his barn, nor one who puts off his work: industry makes work go well, but a man who puts off work is always at hand-grips with ruin.

When the piercing power and sultry heat of the sun abate, and almighty Zeus sends the autumn rains,\(^1\) and men’s flesh comes to feel far easier,—for then the star Sirius passes over the heads of men, who are born to misery, only a little while by day and takes greater share of night,—then, when it showers its leaves to the ground and stops sprouting,

\(^1\) In October.
HESIOD

ολη, φύλλα δ’ ἔραξε χέει, πτόρθωσι τε λήγειν
tήμος ἀρ’ ὑλοτομεῖν μεμνημένος ὁρει ἔργα.
ὁλμον μὲν τριπόδην τάμνειν, ὑπερον δὲ τρίπτηχυν, ἄξωνα δ’ ἐπταπόδην· μάλα γάρ νῦ τοι ἄρμενον
οὐτων
εἰ δὲ κεν ὀκταπόδην, ἀπὸ καὶ σφύραν κε τάμνοιο. 425
τρισπίθαμον δ’ ἄψυν τάμνειν δεκαδόρφῳ ἄμαξῃ.
πόλλ’ ἐπικαμπύλα κάλα· φέρειν δὲ γύραν, ὅτ’ ἂν ἐυρης,
εἰς ὀἰκον, κατ’ ἄρος διζήμενος ἢ κατ’ ἄρουραν,
πρίνεων· ὅς γὰρ βουσὶν ἄρουν ὕψος ὑψώτατος ἑστιν,
εἰτ’ ἀν Ἀθηναίης δημός εἰς ἑλύματι πήξας
γόμφθαις πελάσας προσαρθήσεται ἱστοβοηῆ.
δοιὰ δὲ θέσθαι ἄροτρα, πονηράμενος κατὰ ὀἰκον, 430
αὐτόγυν καὶ πηκτόν, ὅπει ἀπὸ λάμιον οὐτων,
eἰ χ’ ἐτερον ἄξιοις, ἐτερῶν κ’ ἐπὶ βουσὶ βάλοιο.
δάφνης δ’ ἢ πτελέης ἀκιότατοι ἱστοβοηῆ,
ἄρωσε Δίμη, γ νῆς πρίνιον· βόε δ’ ἐναντίῳ
ἐρσενε κεκτήσαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνόν,
ἤβης μέτρου ἔχουντε· τῶ ἀργάξεσθαι ἄριστω.
οὐκ ἂν τὸ τ’ ἐρίσαντε ἐν ἀδικαὶ καὶ μὲν ἄροτρον
ἀξειαυ, τὸ δὲ ἔργον ἐτόσιον αὐθὶ λίποιεν. 440
τοῖς δ’ ἁμα τεσσαρακονταετῆς αἵδης ἐπουτο
ἄρτων δεπνῆσας τετράτρυφον, ὀκτάβλωμον,
ὅς ἔργων μελέτων ἱθείων κ’ ἀδικα’ ἐλαινοῖ,
μηκέτι παπταίνων μεθ’ ὀμήλικας, ἀλλ’ ἐπὶ ἔργον.
the wood you cut with your axe is least liable to
worm. Then remember to hew your timber: it is
the season for that work. Cut a mortar\(^1\) three feet
wide and a pestle three cubits long, and an axle of
seven feet, for it will do very well so; but if you
make it eight feet long, you can cut a beetle\(^2\) from
it as well. Cut a fellow three spans across for a
waggon of ten palms' width. Hew also many bent
timbers, and bring home a plough-tree when you have
found it, and look out on the mountain or in the
field for one of holm-oak; for this is the strongest
for oxen to plough with when one of Athena's hand-
men has fixed in the share-beam and fastened it to
the pole with dowels. Get two ploughs ready and
work on them at home, one all of a piece, and the
other jointed. It is far better to do this, for if you
should break one of them, you can cut the oxen to
the other. Poles of laurel or elm are most free from
worms, and a share-beam of oak and a plough-tree of
holm-oak. Get two oxen, bulls of nine years; for
their strength is unspent and they are in the prime
of their age: they are best for work. They will not
fight in the furrow and break the plough and then
leave the work undone. Let a brisk fellow of forty
years follow them, with a loaf of four quarters\(^3\) and
eight slices\(^4\) for his dinner, one who will attend to his
work and drive a straight furrow and is past the age
for gaping after his fellows, but will keep his mind

\(^1\) For pounding corn.

\(^2\) A mallet for breaking clods after ploughing.

\(^3\) The loaf is a flattish cake with two intersecting lines
scored on its upper surface which divide it into four equal parts.

\(^4\) The meaning is obscure. A scholiast renders "giving
eight mouthfuls"; but the elder Philostratus uses the word
in contrast to "leavened."
θυμάν ἔχουν τοῦ δ' οὗτι νεότερος ἄλλος ἀμείνων. 445
σπέρματα διάσασθαι καὶ ἐπιστορήσῃ ἀλάσθαι.
κουρότερος γὰρ ἄνηρ μεθ’ ὀμφλικας ἐπτολήται.

Φρίξεσθαι δ', εὖτ' ἂν γεράνου φωνῆν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἑναιάσια κεκληγνίης-
ημ' ἄροτοί τε σήμα φέρει καὶ χείματος ὄρην
δεικνύει ὑμβρηροῦ κραδίνην δ' ἐδακ' ἄνδρος
αβοῦτων.

δὴ τότε χορτάζειν ἑλικας βῶς ἐνδον ἕντας
ῥηίδιον γὰρ ἐπος εἰπεῖν βόε δὸς καὶ ἄμαξαν
ῥηίδιον δ' ἀπανῄσασθαι πάρα ἐργα βόεσσων.
φησὶ δ' ἄνηρ φρένας ἀφειὸς πῆξασθαι ἄμαξαν,
νῆπιος, οὐδὲ τὸ οἰδ' ἐκατον δὲ τε δούρατ' ἀμάξης,
τῶν πρόσθεν μελέτην ἔχεμεν οἰκήμα θέσθαι.

Εὖτ' ἂν δὲ πρώτεστ' ἄροτοις θυγητοῖς φανεῖν,
δὴ τότε ἐφορμηθήσῃς ὁμώς ὅμοιος τε καὶ αὐτὸς
αὐθ' καὶ διερήν ἀρώμων ἄροτοιο καθ' ὄρην,
πρὸς μάλα σπείδων, ἦν τοι πλήθουσιν ἄρουραι.
ὅρις πολεῖν' θέρεσι δὲ νεώμενη οὐ σε ἀπατήσεις.

νεῖν δὲ σπείρειν ἄτι κοψίξουσαν ἄρουραν
νεῖν ἀλεξίαρχα παίδων εὐκηλήτειρα.

Εὔχεσθαι δὲ Διὸ χθονίῳ Δημήτερί τ' ἁγνῇ,
ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἄκτην,
ἀρχόμενος τὰ πρῶτ' ἄροτον, δὴ ἂν ἄκρων ἑκτῆλης
χειρὶ λαβὼν ὀρπηκα βοῶν ἐπὶ νότον ἐκησθ
ἐνδρυν ἐλκόστων μεσάβων. ὅ δὲ τυτθὸς ὀπισθε
διόδος ἔχων μακέλην πόνον ὁρώθεσε δειεῖ
σπέρμα κατακρύπτειν εὐθημοσύνη γὰρ ἄριστη.
on his work. No younger man will be better than he at scattering the seed and avoiding double-sowing; for a man less staid gets disturbed, hankering after his fellows.

Mark, when you hear the voice of the crane who cries year by year from the clouds above, for she gives the signal for ploughing and shows the season of rainy winter; but she vexes the heart of the man who has no oxen. Then is the time to feed up your horned oxen in the byre; for it is easy to say: “Give me a yoke of oxen and a waggon,” and it is easy to refuse: “I have work for my oxen.” The man who is rich in fancy thinks his waggon as good as built already—the fool! he does not know that there are a hundred timbers to a waggon. Take care to lay these up beforehand at home.

So soon as the time for ploughing is proclaimed to men, then make haste, you and your slaves alike, in wet and in dry, to plough in the season for ploughing, and bestir yourself early in the morning so that your fields may be full. Plough in the spring; but fallow broken up in the summer will not belie your hopes. Sow fallow land when the soil is still getting light: fallow land is a defender from harm and a soother of children.

Pray to Zeus of the Earth and to pure Demeter to make Demeter’s holy grain sound and heavy, when first you begin ploughing, when you hold in your hand the end of the plough-tail and bring down your stick on the backs of the oxen as they draw on the pole-bar by the yoke-straps. Let a slave follow a little behind with a mattock and make trouble for the birds by hiding the seed; for good management

1 About the middle of November.
θυντοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη.
ὡδὲ κεν ἀδροσύνη στάχνες νεότειν ἔραξε,
εἰ τέλος αὐτὸς ὀπισθεὶν ὁλύμπιος ἑσθὼν ὁπάξοι,
ἐκ δ’ ἀγγέων ἐλάσσεις ἀράχνια: καὶ σε ἐκόλα
γνηθόσεις βιότον αἱρεύμενον ἐνδον ἐντὸς.
εὐοχθέων δ’ ἦσαν πολλὰν ἔαρ, οὐδὲ πρὸς ἄλλους
αὐγάσασι: σε δ’ ἄλλος ἄνηρ κεχρημένος ἔσται.
Εἰ δὲ κεν ἡλιοῦ τροπὴ ἄροφος χθόνα διὰν,
ἡμεὺς ἀμήσεις ὄλγον περὶ χειρὸς ἑργῶν,
ἀντία δεσμεύων κεκουμένος, οὐ μᾶλς χαῖρον,
οἴσεις δ’ ἐν φορμῆς παῦροι δὲ σε θηνήσονται.
ἄλλοτε δ’ ἄλλοις θείοις κούπου αἰγόχοιο,
ἀργαλεώς δ’ ἄνδρεσι καταθυμοῦσι νοῆσαι.
εἰ δὲ κεν ὡς ἄροσθι, τὸδε κεν τοις φάρμακοις ἐνθ'
ἡμος κόκκυς κοκκύζει δρυς ἐν πετάλοις
τὸ πρῶτον, τέρπει δὲ βροτοὺς ἐπ’ ἀπείρων γαῖαν,
τῆμος Ζεὺς δοι τρόπω ἡματι μηδ’ ἀπολύγηι,
μὴτ’ ἀρ’ ὑπερβάλλων βοῶς ὅπλην μητ’ ἀπολείπων γοῦν κ’ ὑπαρχότις προφητήτῃ 1 ἵσοφαρίζοι.
ἐν θυμῷ δ’ ἐν βάστατο φυλάσσοι: μηδὲ σε λήθοι
μὴτ’ ἐαρ γενόμενον πολιῶν μὴθ’ ὁμοίοις ὁμήμοιοι.
Πάρ δ’ ἵπτε χάλκειον βόικον καὶ ἐπαλerà λέσχην
ἀργχ χειμωρίης, ὅποτε κρύος ἄνερα ἐργῶν
ισχύει, ἐνθά κ’ ἄκονος ἄνηρ μέγα οἶκον ὀψέλλοι, 495
μὴ τ’ ὁκνοῦντος ἄνηρ κατακαταράγησις
καὶ πενήν, λεπτῆ δὲ παχὺν πόδα χειρὶ πείχησι.
πολλὰ δ’ ἄργος ἄνηρ, κενεῦν ἐπὶ ἐλπίδα μέμων,
χρηζῶν βιότου, κακὰ προσελέξατο θυμῷ.

1 Kirchhoff: προφητήτῃ, CD: προφητήτῃ, GIKL.
WORKS AND DAYS

is the best for mortal men as bad management is the worst. In this way your corn-ears will bow to the ground with fullness if the Olympian himself gives a good result at the last, and you will sweep the cobwebs from your bins and you will be glad, I ween, as you take of your garnered substance. And so you will have plenty till you come to grey springtime, and will not look wistfully to others, but another shall be in need of your help.

But if you plough the good ground at the solstice, you will reap sitting, grasping a thin crop in your hand, binding the sheaves awry, dust-covered, not glad at all; so you will bring all home in a basket and not many will admire you. Yet the will of Zeus who holds the aegis is different at different times; and it is hard for mortal men to tell it; for if you should plough late, you may find this remedy—when the cuckoo first calls in the leaves of the oak and makes men glad all over the boundless earth, if Zeus should send rain on the third day and not cease until it rises neither above an ox’s hoof nor falls short of it, then the late-plougher will vie with the early. Keep all this well in mind, and fail not to mark grey spring as it comes and the season of rain.

Pass by the smithy and its crowded lounge in winter time when the cold keeps men from field work,—for then an industrious man can greatly prosper his house—lest bitter winter catch you helpless and poor and you chafe a swollen foot with a shrunk hand. The idle man who waits on empty hope, lacking a livelihood, reaps a full harvest of trouble in his heart;

1 Spring is so described because the buds have not yet cast their iron-grey husks.
2 In December.
3 In March.
HESIOD

έλπὶς δ᾿ οὖκ ἀγαθὴ κεχρημένου ἄνδρα κομίζει, 500 ἡμενον ἐν λέσχῃ, τῷ μὴ βίος ἄρκιος εἶη.
Δείκνυε δὲ δημόσσιος θέρεις ὥς μέσου ἑόντος· οὐκ αἰεὶ θέρος ἐσσεύται, ποιεῖσθε καλλιάς.

Μῆρα δὲ Δηναλίωνα, κακ’ ἰματα, βούδορα πάντα,
τοῦτον ἀλεύασθαι, καὶ πηγάδας, αἰτ’ ἐπὶ γαίαν 505 πνεύματος Βορέαο δυσηλεγέος τελέουσιν, ὡστε διὰ Θρήκης ἵπποτρόφου εὑρέτει πόντῳ ἐμπνεύσασα ὄρμενε’ μέμικε δὲ γαία καὶ ὕλη-
πολλάς δὲ δρόμ ὑψικόμων ἐλάτας τε παχείας ὀβρεος ἐν βάσιςς πιλωτ’ χθονὶ πουλυβοτείρῃ ἐμπίπτων, καὶ πᾶσα βοᾶ τότε νῆμετος ὕλη.
θήρες δὲ φρίσουσ’, οὐρᾶς δ’ ὑπὸ μέξε’ ἐθευτο, τῶν καὶ λάχυρα δέρμα κατάσκιον’ ἀλλὰ νῦ καὶ τῶν
ψυχρὸς ἑὼν διάησε δαυνυπάθρων περ ἑόντων.—
καὶ τε διὰ ρινοῦ βοῦς ἔρχεται, οὐδὲ μιν ἵσχει: 510 καὶ τε δὴ αἶγα ἀψι ταυτυρχα’ πωεα δ’ οὐ τι, ὁβὺνε’ ἐπηταναὶ τρῖχας αὐτῶν, οὐ διάησιν ἵν αὐνέμοι Βορέων τροχαλῶν δὲ γέροντα τίθησιν. καὶ διὰ παρθενικῆς ἀπαλόχροος οὐ διάησιν, ἢτε δόμων ἐντοπεθε φίλη para μητέρι ῥμον οὐ πω ἤγα ἤδεια πολυχρύσου Ἀφροδίτης’ εὔ τε λοεσσαμενή τέρενα χρόα καὶ λπ’ ἐλαίῳ
χρισαμένῃ μυχή καταλέξεται ἐνδοθε ὀικου Ἰματι χειμερφ, ὦτ’ ἀνόστεος δὲ πόδα τένδει ἐν τ’ ἀπύρω ὀικο καὶ ἦθε οἰνουλαίουσιν. 520 οὐδὲ οἱ 1 ἦλειος δεῖκνυ νομὸν ὀρμηθῆναι:

1 Hormann: ὁ ὑδρ σι, MSS.
it is not an wholesome hope that accompanies a needy man who lolls at ease while he has no sure livelihood.

While it is yet midsummer command your slaves: "It will not always be summer, build barns."

Avoid the month Lcnacon, wretched days, all of them fit to skin an ox, and the frosts which are cruel when Boreas blows over the earth. He blows across horse-breeding Thrace upon the wide sea and stirs it up, while earth and the forest howl. On many a high-leafed oak and thick pine he falls and brings them to the bounteous earth in mountain glens: then all the immense wood roars and the beasts shudder and put their tails between their legs, even those whose hide is covered with fur; for with his bitter blast he blows even through them although they are shaggy-breasted. He goes even through an ox's hide; it does not stop him. Also he blows through the goat's fine hair. But through the fleeces of sheep, because their wool is abundant, the keen wind Boreas pierces not at all; but it makes the old man curved as a wheel. And it does not blow through the tender maiden who stays indoors with her dear mother, unlearned as yet in the works of golden Aphrodite, and who washes her soft body and anoints herself with oil and lies down in an inner room within the house, on a winter's day when the Boneless One gnaws his foot in his fireless house and wretched home; for the sun shows him no pastures to make

1 The latter part of January and earlier part of February.
2 i.e. the octopus or cuttle.
HESIOD

άλλ’ ἐπὶ κυανῶν ἀνδρῶν δῆμον τε πόλιν τε
στρωφάται, βράδιον δὲ Πανελλήνεσσι φαεῖνει.
καὶ τότε δὴ κεραί καὶ νῆκεροι ὑληκοῦται
λυγρῶν μυλῶντες ἀνὰ δραία βησσήντα
φεῦγονειν καὶ πᾶσιν ἐνὶ φρεσὶν τούτο μέμηλεν,
ὡς σκέπα μαιόμενοι πυκνων κενθιμάνας ἔχοισιν
καὶ ἡλάφυ πετρῆς τότε δὴ τρόπῳ βροτῷ Ἰσσοί,
οὐ τ’ ἐπὶ νοταξιέαν, κάρηξι’ τ’ ὡς οὐδας ὀρᾶται,
τῷ ἱκελοὶ φοιτῶσιν, ἀλευρόμενοι ν瘕α λεκηπήν.

Καὶ τότε ἔσσασθαι ἔρυμα χροῖς, ὡς σε κελεῦω,
χλαίναν τε μαλακὴν καὶ τερμόεντα χυτὼνα
στήμονι δ’ ἐν παύρῳ πολλήν κράκα μηρύσασθαι
τὴν περίεσσαθαί, ἵπτε τοῖς τρίχης ἀτριμέσσῃ,
μηδ’ ὀρθαί φρίσσωσιν ἀειρόμεναι κατὰ σῶμα.

ἀμφὶ δὲ ποσσὶ πέδιλα βοῶς ἢ δι’ κταιμένον
ἀρμενὰ δίσσασθαι, πίλοις ἔντοσθε πυκάσσας.
πρωτογόνου δ’ ἐρίφων, ὅποτ’ ἄν κρύος ὀδριον
ἐλθῃ,

dέρματα συρράπτειν νεῦρῳ βοῶς, ὅφ’ ἐπὶ νότῳ
ὕετοῦ ἀμφώζωλῃ ἀλέγῳ κεφαλῆς δ’ ὑπερθεῖν
πίλον ἔχειν ἀσκητῶν, ἢ’ οὐδατα μὴ καταδεύῃ
ψυχρῇ γὰρ τ’ ἦδος πέλεται Βορέας πεσόντος
ἡμῶν δ’ ἐπὶ γαῖαν ἀπ’ οὐρανοῦ ἀστερόεντος
ἄρη πυροβόρος τέταται μακάρων ἐπὶ έργος
δοστε ἀρυσσάμενος ποταμῶν ἀπὸ αἰεινοῦτων,

ἵψιον ὑπὲρ γαίας ἄρθεις ἀνέμου θύελλῃ
ἀλλοτε μὲν θ’ ὑπὶ πτολ’ ἐσπεροῦν, ἀλλοτ’ ἄμεσον
πυκνὰ Θρηκίου Βορέου νέφεα κλονέοντος,
τὸν φθάμενος ἐργον τελέσας ὀλκὸνδε νέεσθαι,

1 Peppinoller: οἱ... ἔχωσι, MSS.
for, but goes to and fro over the land and city of dusky men, and shines more sluggishly upon the whole race of the Hellenes. Then the horned and unhorned denizens of the wood, with teeth chattering pitifully, flee through the copses and glades, and all, as they seek shelter, have this one care, to gain thick coverts or some hollow rock. Then, like the Three-legged One whose back is broken and whose head looks down upon the ground, like him, I say, they wander to escape the white snow.

Then put on, as I bid you, a soft coat and a tunic to the feet to shield your body,—and you should weave thick woof on thin warp. In this clothe yourself so that your hair may keep still and not bristle and stand upon end all over your body. Lace on your feet close-fitting boots of the hide of a slaughtered ox, thickly lined with felt inside. And when the season of frost comes on, stitch together skins of firstling kids with ox-sinew, to put over your back and to keep off the rain. On your head above wear a shaped cap of felt to keep your ears from getting wet, for the dawn is chill when Boreas has once made his onslaught, and at dawn a fruitful mist is spread over the earth from starry heaven upon the fields of blessed men: it is drawn from the ever flowing rivers and is raised high above the earth by windstorm, and sometimes it turns to rain towards evening, and sometimes to wind when Thracian Boreas huddles the thick clouds. Finish your work and return home ahead of him, and do not let the

1 i.e. the dark-skinned people of Africa, the Egyptians or Aethiopians.
2 i.e. an old man walking with a staff (the “third leg”—as in the riddle of the Sphinx).
HESIOD

μὴ ποτὲ σ’ οὐρανόθεν σκοτόειν νέφος ἄμφικαλύψῃ, 555
χρότα δὲ μυδαλέων θῆλη κατὰ θ’ εἰματα δεύσῃ.
ἀλλ’ ἑπαλεύσασθαι: μεῖς γὰρ χαλεπότατος οὕτως,
χειμέριος, χαλεπὸς προβάτως, χαλεπὸς δ’ ἀνθρώ-

ποις.

τήμος τὸμμαν βουσίν, ἕπ’ ἄνερι δὲ πλέουν εἰς
ἁρμαλίης· μακρά γὰρ ἐπίρροθοι εὐφρὸναι εἰσίν. 560
ταῦτα φιλοσόμενος τετελεσμένον εἰς ἑμαυτόν
ἰσοῦσθαι νῦκτας τε καὶ ἦματα, εἰσόδεν αὐτίς
γῆ πάντων μὴτηρ καρπὸν σύμμικτον ἐνείκη.

Εὖτ’ ἀν δ’ ἐξήκοντα μετὰ τροπᾶς ἡλλοιο
χειμέρι’ ἐκτελέσῃ Ζεὺς ἦματα, δὴ ρα τὸτ’ ἀστὴρ 565
Ἀρκτοῦρος προλεπὼν ἱερὸν ῥόου Ὄικεανοίο
πρῶτον παμφαίνων ἐπιτέλλεται ἄκροκνέφαιος.
τὸν δὲ μετ’ ὀρθογόνα Πανδιονὸς ἅρτα χειλῶν
ἐς φάος ἀνθρώπωις, ἔαρος νέον ἱσταμένου,
τὴν φθάμενος οὐνα περιταμνέμεν’ ὅς γὰρ ἀμεινο. 570
’Ἀλλ’ ὅπότ’ ἀν φερέοικος ἀπὸ χθονὸς ἀμ φυτὰ
βαίνῃ.

Πλημάδας φεύγων, τότε δὴ σκάφος οὐλκέτε οὐνέων·
ἀλλ’ ἄρπας τε χαραστήμεναι καὶ δμῶας ἑγείρεω
φεύγειν δὲ σκιεροὺς θόκους καὶ ἔπ’ ἥοι 1 κοῦτον
ὁρθ’ ἐν ἄμμιτον, δι’ τ’ ἥλιος χρόον κάρφει. 575
τιμοῦς σπεύδειν καὶ οὐκάδε καρπὸν ἀγιαιν
ὁρθὸν ἀνιστάμενος, ἐκα τοι βλοὶς ἄρκιος εἰς.
ἡῶς γὰρ ἐργον τρίτην ἀπομείρεται ἀισαν,
ἡῶς τοι προφέρει μεν ὁδοῦ, προφέρει δὲ καὶ ἐργου,
ἡῶς, ἠτε φανεῖσα πολέας ἐπέβησε κελεύθουν 580
ἀνθρώπων πολλοῖς τ’ ἐπὶ ξυγά βουσι τίθησιν.

1 Gerhard: ηῶς, MSS.
dark cloud from heaven wrap round you and make your body clammy and soak your clothes. Avoid it; for this is the hardest month, wintry, hard for sheep and hard for men. In this season let your oxen have half their usual food, but let your man have more; for the helpful nights are long. Observe all this until the year is ended and you have nights and days of equal length, and Earth, the mother of all, bears again her various fruit.

When Zeus has finished sixty wintry days after the solstice, then the star Arcturus\(^1\) leaves the holy stream of Ocean and first rises brilliant at dusk. After him the shrilly wailing daughter of Pandion, the swallow, appears to men when spring is just beginning. Before she comes, prune the vines, for it is best so.

But when the House-carrier\(^2\) climbs up the plants from the earth to escape the Pleiades, then it is no longer the season for digging vineyards, but to whet your sickles and rouse up your slaves. Avoid shady seats and sleeping until dawn in the harvest season, when the sun scorches the body. Then be busy, and bring-home your fruits, getting up early to make your livelihood sure. For dawn takes away a third part of your work, dawn advances a man on his journey and advances him in his work,—dawn which appears and sets many men on their road, and puts yokes on many oxen.

\(^1\) February to March.
\(^2\) i.e. the snail. The season is the middle of May.
HESIOD

"Ημος δὲ σκόλιμος τ’ ανθέι καὶ ἤχετα τέττιξ
dενδρέω ἐφεζόμενοι λευρήν καταχείνεν ἀοιδήν
πυκνόν ὑπὸ πτερύγων, θέρεος καματάδεος ὕρη,
tήμος πιότατα τ’ αἴγες καὶ οἶνος ἀριστος,
μαχλότατα δὲ γυναίκες, ἀφαυρότατοι δὲ τοι'
ἀνδρες
εἰσίν, ἐπεὶ κεφαλὴν καὶ γούνατα Ξεφρος ἀξεῖ,
aναλέος δὲ τε χρός ὑπὸ καύματος· ἀλλὰ τὸν ἤχη
εἰς πετραίη τε σκει καὶ βεβίων οἴνος,
μάζα τ’ ἰμολαγιή γάλα τ’ αἰγῶν σβεννυμενών,
καὶ βοῦς ὑλοφάγοι κρέας μῆ πτω ποτακύθη
πρωτογόνων τ’ ἐρήμων· ἔπι δ’ αἴθασα πινέμεν
οἶνον,
ἐν σκηὴ ἐξόμενον, κεκορημένον ὅτορ ἐδώδης,
ἀντιον ἄκραεος Ξεφροῦ τρέγαντα πρόσωπα,
κρήνης τ’ αἰενάου καὶ ἀπορρύτου, ἦτ’ ἀθόλωτος,
τρὶς ὦδατος προχέειν, τὸ δὲ τέτρατον ἕμεν οἶνον.

Δμωςὶ δ’ ἐποτρύνειν Δημήτρεος ἱερὸν ἀκῆν
δινέμεν, εὐτ’ ἂν πρῶτα φανῇ σθένος Παρίωνος,
χώρῳ ἐν εὐαίε καὶ ἐντροχάλῳ ἐν ἀλοῃ.
μέτρῳ δ’ εὖ κομίσασθαι ἐν ἄγγεσιν αὐτὰρ ἐπὶ
πάντα βίον κατάθηται επάρμενον ἐνδοθε οἶκου,
θητὰ τ’ ἄαικον ποιεῖσθαι καὶ ἀτεκνὸν ἑρίθων
διξηθαι κέλομαι· χαλεπὴ δ’ ὑπόπορτις ἑρίθος·
kαὶ κῦνα καρχαροῦντα κομείν, μὴ φείδεο σίτου,
μὴ ποτὲ σ’ ἱμερόκοιτος ἀνήρ ἀπό χρήμαθ'
ἀληται.
χόρτον δ’ ἐσκομίσαι καὶ συρφετῶν, ὅφρα τοι εἰὴ
βουν καὶ ἡμίωνοισιν ἐπηετανῶν. αὐτὰρ ἐπείτα
δμῶς ἀναψύξαι φίλα γούνατα καὶ βοὲ λύσαι.
WORKS AND DAYS

But when the artichoke flowers,\(^1\) and the chirping grass-hopper sits in a tree and pours down his shrill song continually from under his wings in the season of wearisome heat, then goats are plumpest and wine sweetest; women are most wanton, but men are feeblest, because Sirius parches head and knees and the skin is dry through heat. But at that time let me have a shady rock and wine of Biblis, a clott of curds and milk of drained goats with the flesh of an heifer fed in the woods, that has never calved, and of firstling kids; then also let me drink bright wine, sitting in the shade, when my heart is satisfied with food, and so, turning my head to face the fresh Zephyr, from the everflowing spring which pours down unsouiled thrice pour an offering of water, but make a fourth libation of wine.

Set your slaves to winnow Demeter's holy grain, when strong Orion\(^2\) first appears, on a smooth threshing-floor in an airy place. Then measure it and store it in jars. And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out a servant-girl with no children;—for a servant with a child to nurse is troublesome. And look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper\(^3\) may take your stuff. Bring in fodder and litter so as to have enough for your oxen and mules. After that, let your men rest their poor knees and unyoke your pair of oxen.

\(^1\) In June. \(^2\) July. \(^3\) i.e. a robber.
HESIOD

Εὖτ' ἂν ὁ Ὡρίων καὶ Σέριος ἕς μέσον ἔλθῃ οὐρανόν, Ἀρκτούρον δ' ἐσίδηθι ῥοδόδακτυλος Ἰώς, 610 ὁ Πέρση, τότε πάντας ἀποδέκευσεν οἴκαδε βότρυς· δεῖξαι δ' ἡ γῆς δέκα τ' ἵματα καὶ δέκα νύκτας, πέντε δ' συσκέπασάν, ἐκτερ δ' εἰς ἄγγε' ἀφύσαι δώρα Διώνυσου πολυηθέσοι. αὐτὰρ ἐπεὶ δὴ Πλημίδες ὁ 'Τάδες τε τὸ τε σέβεσιν Ὡρίωνος 615 δύνασιν, τότ' ἐπεὶ ἀρότον μεμυθένος εἶναι ὀραίον· πλείον δὲ κατὰ χθόνον ἀρμενὸς εἴσιν.

Εἰ δὲ σε παινίλης δυσπεμφέλου ζεροσ αἰρεῖ, εὖτ' ἂν Πλημίδες σέβεσιν ὁβριμον Ὡρίωνος φεύγουσιν πίπτωσιν ἐς ἥρωειδέα πόντον, δὴ τότε παντοῖον ἄνεμον δύνασιν 1 ἀπῆλθαι· καὶ τὸτε μηκέτε ἴματα ἐχειν ἐνὶ οἴνῳ πόντος, ἡμῖν ἐργαλεῖαι μεμυθένος, ὡς σε κελεύων. ἢμα δ' ἐπ' ἵππειρον ἐρρύσαι πυκάσαι τε λίθοις πάντοθεν, ὁφρ' ἐσχᾶτον ἄνεμον μένος ὑγρον ἄντων. 620 χειμαρον ἐξερούσας, ἣν ἡ πολύ Τίθεν Διὸς ὁμβρος. ὅπλα δ' ἐπάρμενα πάντε τε τοῖς ἐγκάθευσαν ὁσκόρ ἐφικόσμως στολίσας ἄφνος πτερὰ πονταπόροιον πηδάλιου δ' ἐνεργές ὑπὲρ καπνὸ κρεμάσασθαι, αὐτοὺς δ' ὀραίον μίμησιν πλοῦν, εἴσοδεν ἐλθείς. 625 καὶ τότε ἴματα ἀλλὰ ἐλκέμειν, ἐν δὲ τὸν φόρτον ἄρμενον ἐντύνασθαι, ἐν ὀίκαδε κέρδος ἄρνηται, ὡς ἐρὶος τε πατήρ καὶ σός, μέγα νῆπιον Πέρση, πλωίζεσιν ἐν νησίω, βίον κεχρημένον ἐσθιοῦν· ὡς ποτὲ καὶ τηὸν ἠλθε, πολὺν διὰ πόντον ἀνύσσασ, 630 Κύμην Αἰσλίδα προλετῶν, ἐν νηὶ μελαινῇ· οὐκ ἀφενὸς φεύγων οὐδὲ πλούτου τε καὶ ἐλβον,

1 Rzach: θεοσιν, MSS.
WORKS AND DAYS

But when Orion and Sirius are come into mid-heaven, and rosy-fingered Dawn sees Arcturus, then cut off all the grape-clusters, Perses, and bring them home. Show them to the sun ten days and ten nights: then cover them over for five, and on the sixth day draw off into vessels the gifts of joyful Dionysus. But when the Pleiades and Hyades and strong Orion begin to set, then remember to plough in season: and so the completed year will fitly pass beneath the earth.

But if desire for uncomfortable sea-faring seize you; when the Pleiades plunge into the misty sea to escape Orion's rude strength, then truly gales of all kinds rage. Then keep ships no longer on the sparkling sea, but bethink you to till the land as I bid you. Haul up your ship upon the land and pack it closely with stones all round to keep off the power of the winds which blow damply, and draw out the bilge-plug so that the rain of heaven may not rot it. Put away all the tackle and fittings in your house, and stow the wings of the sea-going ship neatly, and hang up the well-shaped rudder over the smoke. You yourself wait until the season for sailing is come, and then haul your swift ship down to the sea and stow a convenient cargo in it, so that you may bring home profit, even as your father and mine, foolish Perses, used to sail on shipboard because he lacked sufficient livelihood. And one day he came to this very place crossing over a great stretch of sea; he left Aeolian Cyme and fled, not from riches and substance, but from wretched

1 September.  2 The end of October.  3 That is, the succession of stars which make up the full year.  4 The end of October or beginning of November.
θεύς ἄνδρεσι διδωσιν νόσσατο δ' ἄγχ' Ἐλικώνος ὑξυρή ἐνὶ κῶμῃ,
"Ἤσκηη, χείμα κακῆ, θέρει ἀργαλέη, οὔδε ποτ' ἐσθλῆ.
Τώνη δ', ὁ Πέρσης, ἐργὼν μεμημένος εἰναι ἀραίων πάντων, περὶ ναυτιλίας δὲ μάλλον.
νὴ δ' ὄλγην αἰνεών, μεγάλῃ δ' ἐνὶ φορτίῳ θέσθαι.
μείζων μὲν φόρτως, μείζων δ' ἐπὶ κέρδει κέρδος ἔσσεται, εἰ κ' ἁμένοι γε κακὰς ἀπέχωσιν ἄντας.
Εὔτ' ἄν ἐπ' ἐμπορίῳ τρέψας ἀείφρονα θυμὸν
βούλησαι χρέα τε προφυγεῖν καὶ λήμνὸν ἀτερπέα,
δείξω δ' τοῦ μέτρα πολυφλοῖσβοιο θαλάσσης,
οὐτε τε ναυτιλίας σεσοφισμένως οὔτε τε νηών.
οὐ γὰρ πώ ποτε νηşi γ' ἐπέπλων εὕρεα πόντων,
εἰ μὴ ἐς Εὐβοιαν ἐς Αὐλίδαν, ἡ ποτ' Ἀχαιοὶ
μείναντες χειμῶνα πολῶν σὺν λαὸν ἄγειραν
Ἑλλάδος ἐς ίερῆς Τροίης ἐς καλλιγύναικα.
ἐνθα δ' ἐγών ἐπ' ἄθλα δαίφρονος Ἀμφιδάμαντος
Χαλκίδα τ' εἰς ἐπέρησα· τὰ δὲ προπεφραμένα
πολλὰ ἄεθλ' ἔθεσαν παῖδες μεγαλήτωρος· ἐνθα μὲ φημὴ
ὕμων νικήσαντα φέρειν τρίποδ' ὠτάντα.
τὸν μὲν ἔγω Μοῦσης Ἐλικωνιάδεσσον ἄνθιθα,
ἐνθα μὲ τὸ πρώτον λυγυρῆς ἐπέρθησαν ἁοίδῆς.
τὸσον τοῖς νηῶν γε πεπείρημαι πολυγόμφων
ἀλλὰ καὶ ὅς ἔρεω Ζηνὸς νόον αἰγιόχοιο.
Μοῦσαι γὰρ μ' ἐδίδαξαν ἂθέσφατον ὕμων ἄειδειν.
"Ἡματα πεντήκοντα μετὰ τροπὰς ἡλιώτοι,
ἐς τέλος ἔλθοντος θέρεος καματώδεος ὠρής
ἄραιος πέλεται θυντοῦς πλόος· οὕτε κε νῆα
κανάξαις οὔτ' ἄνδρας ἀποφθείεσε εἰς βάλασσα,
poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Ascro, which is bad in winter, sultry in summer, and good at no time.

But you, Perses, remember all works in their season but sailing especially. Admire a small ship, but put your freight in a large one; for the greater the lading, the greater will be your piled gain, if only the winds will keep back their harmful gales.

If ever you turn your misguided heart to trading and wish to escape from debt and joyless hunger, I will show you the measures of the loud-roaring sea, though I have no skill in sea-faring nor in ships; for never yet have I sailed by ship over the wide sea, but only to Euboea from Aulis where the Achaeans once stayed through much storm when they had gathered a great host from divine Hellas for Troy, the land of fair women. Then I crossed over to Chalcis, to the games of wise Amphidamas where the sons of the great-hearted hero proclaimed and appointed prizes. And there I boast that I gained the victory with a song and carried off an handled tripod which I dedicated to the Muses of Helicon, in the place where they first set me in the way of clear song. Such is all my experience of many-pegged ships; nevertheless I will tell you the will of Zeus who holds the aegis; for the Muses have taught me to sing in marvellous song.

Fifty days after the solstice, when the season of wearisome heat is come to an end, is the right time for men to go sailing. Then you will not wreck your ship, nor will the sea destroy the sailors, unless

1 July-August.
HESIOD

ei pth

#595 'Oraio de gynaika teon poti oiken agesvai,}


muhte tenekonton eteoin malal polle apeleitps


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WORKS AND DAYS

Poseidon the Earth-Shaker be set upon it, or Zeus, the king of the deathless gods, wish to slay them; for the issues of good and evil alike are with them. At that time the winds are steady, and the sea is harmless. Then trust in the winds without care, and haul your swift ship down to the sea and put all the freight on board; but make all haste you can to return home again and do not wait till the time of the new wine and autumn rain and oncoming storms with the fierce gales of Notus who accompanies the heavy autumn rain of Zeus and stirs up the sea and makes the deep dangerous.

Another time for men to go sailing is in spring when a man first sees leaves on the topmost shoot of a fig-tree as large as the foot-print that a crow makes; then the sea is passable, and this is the spring sailing time. For my part I do not praise it, for my heart does not like it. Such a sailing is snatched, and you will hardly avoid mischief. Yet in their ignorance men do even this, for wealth means life to poor mortals; but it is fearful to die among the waves. But I bid you consider all these things in your heart as I say. Do not put all your goods in hollow ships; leave the greater part behind, and put the lesser part on board; for it is a bad business to meet with disaster among the waves of the sea, as it is bad if you put too great a load on your waggon and break the axle, and your goods are spoiled. Observe due measure: and proportion is best in all things.

Bring home a wife to your house when you are of the right age, while you are not far short of thirty
HESIOD

μήτ' ἐπιθείς μάλα πολλάς γάμος δέ τοι ὁρίον οὕτως:
ἡ δὲ γυνὴ τέτορ' ἤθεοι, πέμπτον δὲ γαμοῖτο.
παρθενικὴν δὲ γαμεῖν, ὅσ κ' ἥθεα κενὰ διδάξης.
τὴν δὲ μάλιστα γαμεῖν, ἢ τις σέθεν ἐγγύθη ναλεί, 700
πάντα μάλ' ἀμφιδών, μὴ γείτοσε χάρματα γήμησι.
οὐ μὲν γὰρ τί γυναικὸς ἄνηρ ληξετ' ἀμείνων
τῆς ἀγαθῆς, τῆς δ' αὐτὲ κακῆς οὐ βλέγων ἄλλῳ,
δειπνολόχης: ἤτ' ἄνδρα καὶ ἐφθείμων περ ἐόντα
ἐβεί ἄτερ δαλοῦ καὶ ὦμφι γῆραι δόκειν.1

Εὖ δ' ὅπως ἀθανάτων μακάρων πεφυλαγμένος
εἶναι.

μηδὲ κασυνήτερ ἵσον ποιεῖσθαι ἑταῖρον:
εἰ δὲ κε ποιῆσης, μὴ μιν πρότερος κακῶν ἔρξῃς.
μηδὲ ψεύδοσθαι ἡλόσης χάριν: εἰ δὲ σὲ γ' ἄρχῃ
ἢ τι ὑπὸ εἰπῶν ἀποθύμην ἐκ καὶ ἔρξῃς,
διὸ τόσα τίνοσθαι μεμνημένοι: εἰ δὲ σὲ γ' αὐτίς
ηγητ' ἐς φιλότητα, δίκην δ' ἐθέλησε παρασχεῖν,
δέξασθαι: δειλὸς τοι ἁνήρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μὴ τι νόουν κατελεγχέτω εἶδος.

Μηδὲ πολύζεινον μηδ' ἄξεινον καλέσθαι,
μηδὲ κακῶν ἑταίρων μηδ' ἑσθλῶν νεικεστῆρα.

Μηδὲ ποτ' οὐλομένην πενίην θυμοθόρον ἄνδρι
τέτλαθ' ὑνειδίζειν, μακάρων δόσειν αἷῶν ἔνταυν.

ηλόσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἀριστο
φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρων ὸυσῆς.

εἰ δὲ κακῶν εἴποις, τάχα κ' αὐτὸς μείζων ἄκοι-

1 Heyne: ἀμφὶς ιδὼν, MSS.
2 Another recension has δαλοῦ καὶ ὦμφι γῆραι θέκεν: so ἄρκον, Plutarch, Stobaeus.

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years nor much above; this is the right age for marriage. Let your wife have been grown up four years, and marry her in the fifth. Marry a maiden, so that you can teach her careful ways, and especially marry one who lives near you, but look well about you and see that your marriage will not be a joke to your neighbours. For a man wins nothing better than a good wife, and, again, nothing worse than a bad one, a greedy soul who roasts her man without fire, strong though he may be, and brings him to a raw \(^1\) old age.

Be careful to avoid the anger of the deathless gods. Do not make a friend equal to a brother; but if you do, do not wrong him first, and do not lie to please the tongue. But if he wrong you first, offending either in word or in deed, remember to repay him double; but if he ask you to be his friend again and be ready to give you satisfaction, welcome him. He is a worthless man who makes now one and now another his friend; but as for you, do not let your face put your heart to shame.\(^2\)

Do not get a name either as lavish or as churlish; as a friend of rogues or as a slanderer of good men.

Never dare to taunt a man with deadly poverty which eats out the heart; it is sent by the deathless gods. The best treasure a man can have is a sparing tongue, and the greatest pleasure, one that moves orderly; for if you speak evil, you yourself will soon be worse spoken of.

\(^1\) i.e. untimely, premature. Juvenal similarly speaks of "cruda senectus" (caused by gluttony).

\(^2\) The thought is parallel to that of "O, what a goodly outside falsehood hath."
Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι ἐκ κοινοῦ πλείστη δὲ χάρις, δαπάνῃ τ’ ὀλυγίστη.
Μηδὲ ποτ’ εὖ ἦνς Δί’ λειψέμεν αἰθὸπα οἶνον χερσίν ἀνύπτοισιν μηδ’ ἄλλοις ἀθανάτοισιν·
οὐ γὰρ τοῖς γε κλύονσιν, ἀποπτύσουσι δὲ τ’ ἀράς.
Μηδ’ ἄντ’ ἤλλοι τετραμένοι ὁρθάς ὁμοχεῖν·
αὐτὰρ ἐπεὶ κε δύη, μεμημένοι, ἐσ τ’ ἀνυόντα·
μήτ’ ἐν ὀδῷ μήτ’ ἕκτος ὁδὸν προβάδην ὑπῆργης
μηδ’ ἀπογυμνώθες: μακάρων τοι νύκτες ἔσοι
ἐξόμενος δ’ ὃ γε θεοὶ ἀνήρ, πεπυμένα εἰδῶς,
Ἥ γε πρὸς τοῖχον πελάσας ἑνερκέος αὐλής.
Μηδ’ αἰδοῖα γονὴ πεπαλαγμένος ἑνὸθε οἴκου
ἰστὶν ἐμπελαδὸν παραφαινέμεν, ἀλλ’ ἀλέασθαι.
μηδ’ ἀπὸ δυσφήμου τάφου ἀπονοστήσαντα
σπερμαίνειν γενεήν, ἀλλ’ ἀθανάτων ἀπὸ δαιτὸς.
Μηδέ ποτ’ αἰενάων ποταμῶν καλλίρρουν ὑδώρ
ποσὶ περάν, πρὸν γ’ εὐξῆ ἱδὼν ἐς καλὰ ρέεθρα,
χείρας νυφάμενος πολυηράτῳ ὑμητε λευκῷ.
ὅς ποταμὸν διαβῇ κακότητι ἵδε χείρας ἀνυπτός,
τῷ δὲ θεοὶ νεμεσώσι καὶ ἄλγεα δῶκαν ὁπίσω.
Μηδ’ ἀπὸ πεντώξυοι θεῶν ἐν δαιτὶ θαλείᾳ
ἀδιὰν ἀπὸ χλωροῦ τάμνειν αἴθῳν σειδήρῃ.
Μηδέ ποτ’ οἰνοχόην τιθέμεν κρυτήρος ὑπερθε
πιλότων· ὅλη γὰρ ἐπ’ αὐτῷ μοῖρα τέτυκται.
WORKS AND DAYS

Do not be boorish at a common feast where there are many guests; the pleasure is greatest and the expense is least.\(^1\)

Never pour a libation of sparkling wine to Zeus after dawn with unwashed hands, nor to others of the deathless gods; else they do not hear your prayers but spit them back.

Do not stand upright facing the sun when you make water, but remember to do this when he has set and towards his rising. And do not make water as you go, whether on the road or off the road, and do not uncover yourself: the nights belong to the blessed gods. A scrupulous man who has a wise heart sits down or goes to the wall of an enclosed court.

Do not expose yourself besoiled by the fireside in your house, but avoid this. Do not beget children when you are come back from ill-omened burial, but after a festival of the gods.

Never cross the sweet-flowing water of ever-rolling rivers afoot until you have prayed, gazing into the soft flood, and washed your hands in the clear, lovely water. Whoever crosses a river with hands unwashed of wickedness, the gods are angry with him and bring trouble upon him afterwards.

At a cheerful festival of the gods do not cut the withered from the quick upon that which has five branches\(^2\) with bright steel.

Never put the ladle upon the mixing-bowl at a wine party, for malignant ill-luck is attached to that.

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\(^1\) The "common feast" is one to which all present subscribe. Theognis (line 495) says that one of the chief pleasures of a banquet is the general conversation. Hence the present passage means that such a feast naturally costs little, while the many present will make pleasurable conversation.

\(^2\) i.e. "do not cut your finger-nails."
Μηδὲ δόμοι ποιῶν ἀνεπίξεστον καταλείπειν, μὴ τοι ἐφεξομένη κρόξη λακέρυξα κορώνη.
Μηδ’ ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνέλοντα ἔσθευν μηδὲ λύεσθαι· ἐπεὶ καὶ τοις ἐνι ποιησ.
Μηδ’ ἐπ’ ἀκινήτους καθιζέμεν, οὗ γὰρ ἀμεινον, 750 παῖδα δυσδεκατάοιο, ὅτ’ ἀνέρ’ ἀνήνορα ποιεῖ, μηδὲ δυσδεκάμηνον ἔσον καὶ τοῦτο τέτυκται. μηδὲ γυναικεῖῳ λουτρῷ χρόα φαιδρύνεσθαι ἀνέρα· λευκαλεῖ γὰρ ἐπὶ χρώμαν ἔστ’ ἐπὶ καὶ τῷ ποιητῇ, μηδ’ ἐρ νόειν ἐπ’ αἰθομένους κυρήσας 755 μωρεύειν ἀνόητη· θεός νῦ τε καὶ τὰ νεμεῖσα.
μηδ’ ποτ’ ἐν προχόρῃ ποταμῶν ἀλάδε προρεῖντων μηδ’ ἐπὶ κρηνάδων οὐρείν, μᾶλα δ’ ἔξολεσθαι μηδ’ ἐναποψάρχειν τὸ γάρ οὗ τοι λαῖον ἐστιν. "Οὐδ’ ἱρένων" διενέχθη βροτῶν ὑπαλευκό φήμην. 760 φήμη γὰρ τε κακῇ πέλεται, κούφη μὲν αἰείραι ἱεία μάλι’ ἀργαλεί ἐντ’ φέρειν, χαλεπὴ δ’ ἀποθέσθαι.
φήμη δ’ οὔτε πάμπαν ἀπόλλυται, ήν τινα πολλοὶ λαοὶ φημίζωσιν· θεός νῦ τίς ἐστι καὶ αὐτή.

"Ἡματὰ δ’ ἐκ Διόθεν πεφυλαγμένος εὐκατὰ μοῖραν 705
πεφραδεῖν διώσποι· τρηπάκα μὴν ἀρίστην ἄργα τ’ ἐποπτεῦειν ἄρ’ ἀρμαλθή δατέασθαι.
Ἄλλε γὰρ ἤμεραι εἰσὶ Δίδος πάρα μητέραι, 760
eὔτ’ ἂν ἄλθείναι λαοὶ κρήνοντες ἀγώνειν.
Πρῶτον ἔνα τετράς τε καὶ ἐβδομὴ ἱερόν ἡμαρ’ 770
τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Διότ’
ὄγδοάτη δ’ ἐνάτη τε, δῶς γε μὲν ἡματα μηνὸς.
WORKS AND DAYS

When you are building a house, do not leave it rough-hewn, or a cawing crow may settle on it and croak.

Take nothing to eat or to wash with from uncharmed pots, for in them there is mischief.

Do not let a boy of twelve years sit on things which may not be moved,¹ for that is bad, and makes a man unmanly; nor yet a child of twelve months, for that has the same effect. A man should not clean his body with water in which a woman has washed, for there is bitter mischief in that also for a time. When you come upon a burning sacrifice, do not make a mock of mysteries, for Heaven is angry at this also. Never make water in the mouths of rivers which flow to the sea, nor yet in springs; but be careful to avoid this. And do not ease yourself in them: it is not well to do this.

So do: and avoid the talk of men. For Talk is mischievous, light, and easily raised, but hard to bear and difficult to be rid of. Talk never wholly dies away when many people voice her: even Talk is in some ways divine.

Mark the days which come from Zeus, duly telling your slaves of them, and that the thirtieth day of the month is best for one to look over the work and to deal out supplies.

For these are days which come from Zeus the all-wise, when men discern aright.

To begin with, the first, the fourth, and the seventh—on which Leto bare Apollo with the blade of gold—each is a holy day. The eighth and

¹ i.e. things which it would be sacrilege to disturb, such as tombs.
HESIOD

έξοι' ἀεξομένου βροτήσια ἔργα πένεσθαί·
ἐνδεκάτη δὲ δυσδεκάτη τ', ἄμφω γε μὲν ἔσθλαι,
ημὲν δ' υἱὲς πελεκε' ὑε' εὐφρονα καρπ' ἀμάσθαι,
η δὲ δυσδεκάτη τῆς ἐνδεκάτης μεγ' ἀμείνων
t' ἥρ τοι τῇ νήματ' ἀφρεπότητος ἀράχνης
ηματος ἐκ πλείου, ὅτε ἱδρυς σωρὸν ἀμάται,
t' δ' ἵστον στήσαστε γυνὴ προβάλοιτο τε ἔργον.
Μηνὸς δ' ἱσταμένον τρισκαίδεκάτην ἀλέασθαι

780

σπέρματος ἀξίσθατα' φυτὰ δ' ἐνθρέψασθαι
ἀρίστη.

"Εκτη δ' ἡ μέση μάλ' ἀσώμφορος ἐστὶ φυτοῖσιν,
ἀνδρογόνος δ' ἀγαθὴ' κούρη δ' οὐ σύμφορος ἐστίν,
οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβιβλησαι.
οὔδὲ μὲν ἡ πρώτη ἐκτῆ κούρη γε 1 γενέσθαι
785
ἀρμενος, ἀλλ' ἐρύψους τάμας καὶ πόεα μηλου
σηκόν τ' ἀμφιβαλέων ποιμήνων ἔπιον ἠμαρ' ἔσθλη δ' ἀνδρογόνος' φιλέοι δ' δ' ἐπ' 2 κέρτομα
βάζειν

ψευδεὰ θ' αἰμυλίως τε λόγους κρυφίους τ' ἀρισμοὺς.
Μηνὸς δ' ὀνδοάτη κάπρων καὶ θηρῶν ἐρίμυκον
tαμένου, οὐρῆς δὲ δυσδεκάτη ταλαεργοῦ.
Εἰκάδι δ' ἐν μεγάλῃ, πλέοι ἦματε, ἱστορα φώτα
γενέσθαι' μάλα γάρ τε νόου πεπικασμένος

790

ἐσθλῆ δ' ἀνδρογόνος δεκάτη, κούρη δὲ τε τετράς
μέση' τῇ τῇ δὲ τῇ μῆλα καὶ εἰλίποδας ἐλικας θηρῶς
καὶ κύνα καρχαρόδοντα καὶ οὐρῆς ταλαεργούς
πρηνύειν ἐπί χειρα τιθεῖς. πεφύλαξο δὲ θυμῷ

1 R  e.c.: κοῦρρε, AFGH etc.: κοὐρρητε, KL: κούρρητ, C.
2 A: ϕιλεῖς ότ' ϕιλέας δὲ κε', MSS.
WORKS AND DAYS

the ninth, two days at least of the waxing month,\(^1\) are specially good for the works of man. Also the eleventh and twelfth are both excellent, alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,\(^2\) gathers her pile. On that day a woman should set up her loom and get forward with her work.

Avoid the thirteenth of the waxing month for beginning to sow: yet it is the best day for setting plants.

The sixth of the mid-month is very unfavourable for plants, but is good for the birth of males, though unfavourable for a girl either to be born at all or to be married. Nor is the first sixth a fit day for a girl to be born, but a kindly for gelding kids and sheep and for fencing in a sheep-cote. It is favourable for the birth of a boy, but such will be fond of sharp speech, lies, and cunning words, and stealthy converse.

On the eighth of the month geld the boar and loud-bellowing bull, but hard-working mules on the twelfth.

On the great twentieth, in full day, a wise man should be born. Such an one is very sound-witted. The tenth is favourable for a male to be born; but, for a girl, the fourth day of the mid-month. On that day tame sheep and shambling, horned oxen, and the sharp-fanged dog and hardy mules to the touch of the hand. But take care to avoid troubles which

\(^1\) The month is divided into three periods, the waxing, the mid-month, and the waning, which answer to the phases of the moon.

\(^2\) i.e. the ant.
HESIOD

tetrad' aleuasethai phlyvectos B' istamevov te  
elgea thumobory-μαλα γαρ τετελεσμενον ήμαρ.  
'En de tetarteh menos ageshai οἰκον άκοιτων οιονος 
κρίνας, o'd ep' ergamati touto aristo.  
Pémptas δ' exealeasethai, estei xalapai te kal  
aivai:  
en pémpth γαρ fases 'Eromvas amphiopleuvein  
'Oropou geinoumenon, ton 'Erois tēke πημ' epiotkois.  
Mēsos δ' eubommathe Dhmētēros ierōn akthv  
ev μάλ' opitevouta eutroχάλω ev ἁλωθ  
ballemv, ulotomon te tamelv xalarmhia doura  
nvía te xylia pollla, tā t' armeva νησι πελονται.  
tetrad' δ' árgevathai νήας πήγυνποιται ἀραιάς.  
Eivvas δ' h mēsos 'etp deilela laovn hmar,  
prostipteth δ' eivvas panahtēmou anvphoipoiwv  
ēstlh men γαρ θ' h ge 4 futevémen h'de genésthv  
avrē t' h'de γνυακl'; kal ouptote pagnkakon hmar.  
Pauropo δ' avte ēstasi triseináda menos aristh  
ýrkaivai te pithov kal 'etp xynov auçhēi thevai  
bevui kal hmuçovsei kal ippos ókuvpôdsev,  
nvía poluklēthda thon eli oumpa pǒntov  
eirumewai pauropo de t' álthea kiklhoskouvn.  
Tetrad' δ' oγhe pithov perp pāntov ieov hmar  
mēssth' pauropo δ' avte met' eikāda menos aristh  
πηoçs genomēnvs; 'etp deilela δ' esti xherelvn.
WORKS AND DAYS

cut out the heart on the fourth of the beginning and ending of the month; it is a day very fraught with fate.

On the fourth of the month bring home your bride, but choose the omens which are best for this business.

Avoid fifth days: they are unkindly and terrible. On a fifth, they say, the Erinyes assisted at the birth of Horcus (Oath) whom Eris (Strife) bare to trouble the forsworn.

Look about you very carefully and throw out Demeter's holy grain upon the well-rolled 1 threshing floor on the seventh of the mid-month. Let the woodman cut beams for house building and plenty of ships' timbers, such as are suitable for ships. On the fourth day begin to build narrow ships.

The ninth of the mid-month improves towards evening; but the first ninth of all is quite harmless for men. It is a good day on which to beget or to be born both for a male and a female: it is never an wholly evil day.

Again, few know that the twenty-seventh of the month is best for opening a wine-jar, and putting yokes on the necks of oxen and mules and swift-footed horses, and for hauling a swift ship of many thwarts down to the sparkling sea; few call it by its right name.

On the fourth day open a jar. The fourth of the mid-month is a day holy above all. And again, few men know that the fourth day after the twentieth is best while it is morning: towards evening it is less good.

\[1\] Such seems to be the meaning here, though the epithet is otherwise rendered "well-rounded." Corn was threshed by means of a sleigh with two runners having three or four rollers between them, like the modern Egyptianสวหร. 

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HESIOD

Αἶδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὁνειαρ, αἱ δ' ἄλλαι μετάδοται, ἄκηριοι, οὐ τι φέρονσαι. ἄλλος δ' ἄλλοις αἰνεῖ, παῦροι δὲ ἱσασιν. ἄλλοτε μητρωῆς πέλει ἡμέρη, ἄλλοτε μήτηρ. τάνων εὐδαίμων τε καὶ ὀλβιος, ζε τάδε πάντα εἰδῶς ἐργάζηται ἀναίτιος ἀθανάτοις, ὀρνιθὰς κρίνων καὶ ὑπερβασια ἀλεείνων.

OPNIOOMANTEIA

Proclus on Works and Days, 828. Τούτοις δὲ ἐπάγονσι τινες τὴν Ὄρνιθομαντείαν ἀτείνα Ἀπολλοκώνιος ὁ Ρόδιος ἄθετεί.
WORKS AND DAYS

These days are a great blessing to men on earth; but the rest are changeable, luckless, and bring nothing. Everyone praises a different day but few know their nature. Sometimes a day is a stepmother, sometimes a mother. That man is happy and lucky in them who knows all these things and does his work without offending the deathless gods, who discerns the omens of birds and avoids transgression.

THE DIVINATION BY BIRDS

Some make the Divination by Birds, which Apollonius of Rhodes rejects as spurious, follow this verse (Works and Days, 828).
ΑΣΤΡΟΝΟΜΙΑ

1.

Ἀθηναῖος καὶ ὁ τῆς εἰς Ἡσίοδον δὴ ἀναφερομένην ποιήσας Ἀστρονομίαν αἰεὶ Πελειάδας αὐτᾶς λέγειν
tὰς δὲ βροτοὶ καλέουσι Πελειάδας.
καὶ πάλιν
χειμέρια δύνουσι Πελειάδες.
καὶ πάλιν
tῆμος ἀποκρύπτουσι Πελειάδες . . . .

Scholion on Pindar, Nem. ii. 16. Πελειάδας . . . ὅν οἱ ἀστέρες οὗτοι:

Τηνέτη τῇ ἐρωσθα καὶ Ἡλεκτρὴν κυανότης Ἀλκυόνη τε καὶ Ἀστερόπη διὸ τε Κελαινῶ Μαῖα τε καὶ Μερόπη, τὰς γείνατο φαίδεμος Ἀτλας.

* * *

Κυλλήνης ἐν ὅρεσι θεῶν κήρυκα τέχνῃ Ἐρμήν.

2.

Scholion on Aratus 254. Ζεὺς δὲ ἀστέρας αὐτᾶς (τὰς Ἱεὐτοὺς ἀδελφάς) πεποίηκε, τὰς
THE ASTRONOMY

THE ASTRONOMY

1.

And the author of the Astronomy, which is attributed forsooth to Hesiod, always calls them (the Pleiades) Peleiades: "but mortals call them Peleiades"; and again, "the stormy Peleiades go down"; and again, "then the Peleiades hide away..."

The Pleiades... whose stars are these:—"Lovely Teýgeta, and dark-faced Electra, and Aleyone, and bright Asterope, and Celaeno, and Maia, and Merope, whom glorious Atlas begot... In the mountains of Cyllene she (Maia) bare Hermes, the herald of the gods."

2.

But Zeus made them (the sisters of Hyas) into the stars which are called Hyades. Hesiod
HESIOD

καλομένας "Τάδας. διν τὰ òνοματα ᾿Ησίοδος ἐν τῇ ᾿Αστρικῇ αὐτοῦ βίβλῳ διδάσκει λέγων:
Νῦνθας Χαρίτεσσιν ὁμοίας,¹
Φαεύλη ἦδε Κορωνίς ἐνστέφανός τε Κλέεια
Φαιόν θ’ ἑμερόσσα ἢ Γυνάρη ταυτόπεπλος,
ὡς "Τάδας καλέουσιν ἐπὶ χθόνι φῦλ’ αὐθρώ-


3.

Pseudo-Eratosthenes Catast. frag. 1.² "Ἀρκτος ἢ μεγάλη] ταύτην ᾿Ησίοδος φησίν Δυκάωνος θυγα-
tέρα ἐν Ἀρκαδία οἰκεῖ, ἔλεσθαι δὲ μετὰ ὁ Ἀρτέμιδα τὴν περὶ τὰς θήρας ἀγωγήν ἐν τοῖς
ὀρεσὶ ποιεῖσθαι: θαρείσαν δὲ ὑπὸ Διὸς ἐμμεῖναι
λαυθανουσαν τὴν θεών: θεραμήνα δὲ ὠστερον
ἐπίτοκον ἢδη οὖσαν ὁφθείσαι ὑπ’ αὐτῆς λουο-
μένην” ἀφ’ ὧ δρυισθείσαι τὴν θεών ἀποθηριῶσαι
καὶ οὕτως τεκεῖν ἄρκτον γενομένην τὴν
κληθέντα Ἀρκάδα. οὖσαν δ’ ἐν τῷ δρει σηρευ-
θήσαι ὑπὸ αὐτῶν των καὶ παραδοθήσαι μετὰ
τοῦ βρέφους τῷ Δυκάωνῃ μετὰ χρόνου δὲ τινα
dόξαι εἰσειλθεῖν εἰς τὸ τοῦ Διὸς ἄβατον [ἰερών]
ἀγνοήσασαν τῶν νόμων. ὑπὸ δὲ τοῦ ἱδίου υἱοῦ
διωκομένην καὶ τῶν Ἀρκάδων, καὶ ἀναιρεῖσθαι
μέλλουσαν διὰ τῶν εἰρημένων νόμων, ὁ Ζεὺς διὰ
tὴν συγγένειαν αὐτῆς ἐξελεῖτο καὶ ἐν τοῖς
ἀστροῖς αὐτῆς ἐξηκεν. "Ἀρκτον δὲ αὐτῆς ἀφο-
μασε διὰ τὸ συμβεβηκός αὐτῇ σύμπτωμα.

Comm. Supplim. on Aratus, p. 547 M. 8. περὶ
tοῦ Βοῶτου τοῦ καὶ ᾿Αρκτοφύλακος. περὶ τοῦτον

¹ This half verse is added by the Scholiast on Aratus, 172.
² The "Catasterismi" ("Placings among the Stars") is a collection of legends relating to the various constellations.

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in his Book about Stars tells us their names as follows: “Nymphs like the Graces, Phaesyle and Coronis and rich-crowned Cleefa and lovely Phaeo and long-robed Eudora, whom the. tribes of men upon the earth call Hyades.”

3.

The Great Bear.]—Hesiod says she (Callisto) was the daughter of Lycaon and lived in Arcadia. She chose to occupy herself with wild-beasts in the mountains together with Artemis, and, when she was seduced by Zeus, continued some time undetected by the goddess, but afterwards, when she was already with child, was seen by her bathing and so discovered. Upon this, the goddess was enraged and changed her into a beast. Thus she became a bear and gave birth to a son called Arcas. But while she was in the mountain, she was hunted by some goat-herds and given up with her babe to Lycaon. Some while after, she thought fit to go into the forbidden precinct of Zeus, not knowing the law, and being pursued by her own son and the Arcadians, was about to be killed because of the said law; but Zeus delivered her because of her connection with him and put her among the stars, giving her the name Bear because of the misfortune which had befallen her.

Of Boötes, also called the Bear-warden. The story goes that he is Arcas the son of Callisto and
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λέγεται, ὅτι Ἀρκάς ἔστειν ὁ Καλλιστός καὶ Δίδις γεγονός· οἷκησε δὲ περὶ τὸ Δάκαηον. φθείραντος αὐτὴν Δίδις, οὐ προσποιησάμενος ὁ Δακάηος, τὸν Δία ἔξενιζεν, ὡς φησίν Ἡσίοδος, καὶ τὸ βρέφος κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

4.

Pseudo-Statosthenes, Catast. fr. xxxii. Ὡρίων] τοῦτον Ἡσίοδος φησιν Εὐρυάλης τῆς Μίνωου καὶ Ποσειδάνως ἦν, δοθῆσαι δὲ αὐτῷ δαρεῖαν ὥστε ἐπὶ τῶν κυρίατοι πορεύεσθαι καθαύπερ ἐπὶ τῆς γῆς. ἔθισαν δὲ αὐτὸν εἰς Χλόεν Μερόπην τὴν Οἰνόπιας βιάσασθαι οἰκοθέντα, γρόντα δὲ τῶν Οἰνοπίων καὶ χαλεπῶς ἐνεγκώτας τὴν ὠβρῶν ἐκτυφλώσας αὐτὸν καὶ ἐκ τῆς χώρας ἐκβαινειν ἔθισαν δὲ εἰς Δήμων ἔλητευτοντα Ἡφαῖστον συμμίξας· δι' αὐτοῦ ἔλεισας δίδωσιν αὐτῷ Κηδαλίων τὸν αὐτοῦ [οἰκείου] οἰκέτην, ὡς ὀδηγῇ· ὅν λαβὼν ἐπὶ τῶν ὄμων ἐφερε σημαινόντα ταῖς ὀδοῖς. ἔθισαν δὲ ἐπὶ τὰς ἀνατολάς καὶ Ἡλιός συμμίξας δοκεῖ ὑμισθῆναι καὶ ὀστὼς ἐπὶ τῶν Οἰνοπίων ἔλθειν πάλιν τιμωρίαν αὐτῷ ἐπιθή-σων. ὁ δὲ ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέκρυπτο. ἀπελπίσας δὲ τὴν ἐκείνου ζήτησιν ἀπῆλθεν εἰς Κρήτην καὶ περὶ τὰς θήρας διήγη κυριγγετῶν τῆς Ἀρτέμιδος παραύσης καὶ τῆς Δητοῦς, καὶ δοκεί ἀπειλήσασθαι ὡς πᾶν θηρίον ἀνελεῖν τῶν ἐπὶ τῆς γῆς γνομένων. θυμοθέτα δὲ αὐτῷ Γῆ ἀνήκε σκορπίον εὐρεγέθη, ἐφ' οὗ τῷ κέντρῳ πληγείς ἀπώλετο. ὃθεν διὰ τὴν αὐτοῦ ἀνδρίαν ἐν τοῖς ἀστροις αὐτὸν ἔθικεν ὁ Ζεὺς ὑπὸ 'Ἀρτέ-
THE ASTRONOMY

Zeus, and he lived in the country about Lycaeum. After Zeus had seduced Callisto, Lycaon, pretending not to know of the matter, entertained Zeus, as Hesiod says, and set before him on the table the babe which he had cut up.

Orion.]—Hesiod says that he was the son of Euryale, the daughter of Minos, and of Poseidon, and that there was given him as a gift the power of walking upon the waves as though upon land. When he was come to Chios, he outraged Merope, the daughter of Oenopion, being drunken; but Oenopion when he learned of it was greatly vexed at the outrage and blinded him and cast him out of the country. Then he came to Lemnos as a beggar and there met Hephaestus who took pity on him and gave him Cedalion his own servant to guide him. So Orion took Cedalion upon his shoulders and used to carry him about while he pointed out the roads. Then he came to the east and appears to have met Helius (the Sun) and to have been healed, and so returned back again to Oenopion to punish him; but Oenopion was hidden away by his people underground. Being disappointed, then, in his search for the king, Orion went away to Crete and spent his time hunting in company with Artemis and Leto. It seems that he threatened to kill every beast there was on earth; whereupon, in her anger, Earth sent up against him a scorpion of very great size by which he was stung and so perished. After this Zeus, at the prayer of Artemis and Leto, put him among the
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μέδος καὶ Δητοῦς ἀξιωθέλεις, ὁμοίως καὶ τὸ θηρίον τοῦ εἶναι μνημόσυνον καὶ τῆς πράξεως.

5.

Diodorus iv. 85. ἔνας δὲ λέγουσι σεισμῶν μεγάλων γενομένων διαρραγῆμα τῶν αὐχένα τῆς ἥπειρος καὶ γενέσθαι τῶν πορθμῶν, διεργούμεν χάζεται τῆς θαλάσσης τῆς ἥπειρος ἀπὸ τῆς νῆσου. Ἡσιοδος δὲ ὁ ποιητής φησὶ τοῦντιν, ἀναπεπταμένου τοῦ πελάγους Ὀρίωνα προσχώσας τὸ κατὰ τὴν Πελοπίδα κέλεμενον ἀκροτήριον καὶ τὸ τέμενος τοῦ Ποσειδώνος κατασκευάζας, τεμόμενον ὑπὸ τῶν ἐγχώριων διαφερόντως· ταύτα δὲ διαπραξάμενον εἰς Εὔβοιαν μεταναστήσας κακότι κατασκεύαζε· διὰ δὲ τὴν δύσαν ἐν τοῖς κατ’ οὐρανού ἀστροῖς καταριθμηθέντα τυχεῖν ἀθανάτου μνήμης.

ΧΕΙΡΩΝΟΣ ΤΙΠΟΘΚΑΙ

1.

Scholiast on Pindar, Pyth. vi. 19.

Εὗ νῦν μοι τὰ ἐκαστὰ μετὰ φρεσὶ πενεκαλύμμοι φράξεσθαι· πρῶτον μὲν, ὅτ' ἄν δόμον εἰσαφέκναι, ἐρδέμεν ἱερὰ καλὰ θεοῖς αἰειγενώτητιν.

2.

Plutarch Mor. 1034 κ.

μηδὲ δίκην δικάσῃς, πρὶν ἀν ἀμφοῖν μὴθον ἄκουσης.
THE PRECEPTS OF CHIRON

stars, because of his manliness, and the scorpion also as a memorial of him and of what had occurred.

5.

Some say that great earthquakes occurred, which broke through the neck of land and formed the straits, the sea parting the mainland from the island. But Hesiod, the poet, says just the opposite: that the sea was open, but Orion piled up the promontory by Peloris, and founded the close of Poseidon which is especially esteemed by the people thereabouts. When he had finished this, he went away to Euboea and settled there, and because of his renown was taken into the number of the stars in heaven, and won undying remembrance.

THE PRECEPTS OF CHIRON

1.

"And now, pray, mark all these things well in a wise heart. First, whenever you come to your house, offer good sacrifices to the eternal gods."

2.

"Decide no suit until you have heard both sides speak."

1 The Straits of Messina.
HESIOD

3.

Plutarch de Orac. defuncta ii. 415 c.
ἐννέα τοι ζώει γενεάς λακέρυξα κορώνη ἀνδρών γηράντων· ἔλαφος δὲ τε τετρακόρωνος· τρεῖς δὲ ἔλαφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ φοῖνιξ ἐννέα μὲν κόρακας, δέκα φοῖνικας δὲ τοι ἡμεῖς Νύμφαι εὐπλόκαμοι, κοῦραι Δίος αἰγίχοιο.

4.

Quintilian, i. 1. 15. Quidam litteris instituendos, qui minores septem annis essent, non putaverunt . . . in quas sententia Hesiodum esse plurimi tradunt, qui ante Grammaticum Aristophanem fuerunt, nam is primus ὈποΘηκας, in quo libro scriptum hoc inventur, negavit esse huius poetae.

MEGALA ERGA

1.

Comm. on Aristotle, Nicomachus Ethica. v. 8. τὸ μέντοι ἔπος (τὸ τοῦ 'Ραδαμάνθου) ἐστὶ παρ' Ἡσιόδῳ ἐν τοῖς Μεγάλοις Ἐργοῖς οὕτως ἐχον·
εἰ κακὰ τις σπείραι, κακὰ κέρδεια κ' ἀμήσειν· εἰ κε πάθοι τά τ' ἔρεε, δίκη κ' ἰδείᾳ γένοιτο.

2.

Proclus on Hesiod, Works and Days, 126. τὸ δὲ ἄργυρον ἔνοικ τῇ γῇ ἀκούσοι λέγοντες ὅτι ἐν τοῖς Μεγάλοις Ἐργοῖς τὸ ἄργυριον τῆς γῆς γενεαλογεῖ.
THE GREAT WORKS

3.

"A chattering crow lives out nine generations of aged men, but a stag's life is four times a crow's, and a raven's life makes three stags old, while the phoenix outlives nine ravens, but we, the rich-haired Nymphs, daughters of Zeus the aegis-holder, outlive ten phoenixes."

4.

Some consider that children under the age of seven should not receive a literary education... That Hesiod was of this opinion very many writers affirm who were earlier than the critic Aristophanes; for he was the first to reject the Precepts, in which book this maxim occurs, as a work of that poet.

THE GREAT WORKS

1.

The verse, however (the saying of Rhadamanthys), is in Hesiod in the Great Works and is as follows: "If a man sow evil, he shall reap evil increase; if men do to him as he has done, it will be true justice."

2.

Some believe that the Silver Race (is to be attributed to) the earth, declaring that in the Great Works Hesiod makes silver to be of the family of Earth.
HESIOD

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

Pliny, *Natural History* vii. 56, 197. ... Ferrum conflare et temperare Hesiodus in Creta eos (monstrasse) qui vocati sunt Dactyli Idaei.

Clement, *Stromateis* i. 16. 75. Κέλμις τε αὖ καὶ Δαμναμενεὺς, οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι, σίδηρον εὑρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰδαίος εὑρε χαλκὸν κράσιν, ὡς δὲ Ἡσίοδος, Σκύθης.
THE IDAEAN DACTYLS

Hesiod says that those who are called the Idaean Dactyls taught the smelting and tempering of iron in Crete.

Celmis, again, and Damnameneus, the first of the Idaean Dactyls, discovered iron in Cyprus; but bronze-smelting was discovered by Delas, another Idaean, though Hesiod calls him Scythes.¹

¹ Or perhaps "a Scythian."
ΗΣΙΟΔΟΥ ΘΕΟΓΟΝΙΑ

Μονσάων Ἐλεκώνιάδων ἀρχόμεθ' ἰείδειν, ἀεθ' Ἐλικώνος ἐχουσίων ὅρος μέγα τε ξάθεον τε καὶ τε περὶ κρήνην ἱειδέα πόσον ὁπαλοίς ἄρχεται καὶ βωμόν ἐρυσθενέος Κρονίωνος. καὶ τε λοεσσάμεναι τέρενα χρόα Περμησσοῦ ῆς Ἰπποῦ κρήνης ἦ Ὀλμειῶν ξάθεου ἀκροτάτω Ἐλικώνων χώρος ἐνποιήσαντο καλούσι, ἰμερόεντας ἐπερρόσαντο δὲ ποσσίν. ἐνθεὶ ἀπορνύμεναι, κεκαλυμμέναι ἣρει πολλῆ, ἐνύγαια στειχοῖν περικαλλέα ὁσσαν ἰείσαι, ἐμνεύσαι Δία τ' αἰγίσσον καὶ πότιμαν Ὡρην Ἀργείαν, χρυσέωισιν πεδίλωις ἐμβεβαιῶν, κούρην τ' αἰγίσσου Δίδω χαλακώπιν Ἀθήνην Φοιβόν τ' Ἀπόλλωνα καὶ Ἀρτεμίν ἵσχεαιραν ἢδε Ποσειδάωνα γέγοσαν, ἐνσσύγαιον, καὶ Θέμεν αἰδοίνην ἐλικεβλέφαρόν τ' Ἀφροδίτην Ὡβην τ' χρυσοστέφανον καλὴν τε Διόνυιν Δητώ τ' Ἰαπετῶν τε ἑδὲ Κρόνων ἀγαυλομήτῃ Ἡδω τ' Ἡδείων τ' μέγαν λαμπράν τε Σελήνην Γαῖαν τ' Ωκεανόν τ' μέγαν καὶ Νύκτα μελαίαν ἄλλων τ' ἀθανάτων ἱερῶν γένος αἰεν ἐχόντων. αἰ νῦ ποθ' Ἡσίοδου καλὴν ἐδίδαξαν ἰοιδήν,
THE THEOGONY OF HESIOD

From the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Pernessus or in the Horse's Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice, praising Zeus the aegis-holder and queenly Hera of Argos who walks on golden sandals and the daughter of Zeus the aegis-holder bright-eyed Athene, and Phoebus Apollo, and Artemis who delights in arrows, and Poseidon the earth-holder who shakes the earth, and reverend Themis and quick-glancing̊1 Aphrodite, and Hebe with the crown of gold, and fair Dione, Leto, Iapetus, and Cronos the crafty counsellor, Eos and great Helius and bright Selene, Earth too, and great Oceanus, and dark Night, and the holy race of all the other deathless ones that are for ever. And one day they taught Hesiod glorious song while he was shepherding his lambs under holy

1 The epithet probably indicates coquettishness.
ΗΕΙΟΔ

δρνας ποιμαίνονθ' Ἐλικώνος ὑπὸ ζαθέους.
τόνδε δὲ με πρώτευσα θεάλ πρὸς μύθον ἔειπον,
Μοῦσαι Ὀλυμπιάδες, κοῦραί Δίὸς αὐγάκηοι.

Ποιμένες ἀγραυλοί, κὰκ' ἐλέγχεα, γαστέρες οἶλον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοία,
ἴδμεν δ', εὐτ' ἐθέλωμεν, ἀληθεὰ γηρύσασθαι.

"Ως ἐφασαν κοῦραί μεγάλου Δίὸς ἀριστευεῖαν·
καὶ μοι σκῆπτρον ἔδων δάφνης ἀρισθήλεος ὄξων
δρέφασαι, θητον' ἐνπνευσαν δὲ μοι αὐθὸν
θέσαν, ἵνα κλείσαμεν τὰ τ' ἑσσόμενα πρὸ τ' ἑόντα.
καὶ μ' ἐκέλουθ' ὄμων μακάρων γένος αἰεὶν ἑόντων,
σφᾶς δ' αὐτὰς πρῶτόν τε καὶ ὑστατον αἰεὶν ἀείδειν.
ἀλλὰ τί ἡ μοι ταῦτα περὶ δρῶν ἡ περὶ πέτρην;

Τόνη, Μοῦσαι ἀρχώμεθα, ταῖ Δἰὶ πατρὶ
ὑμνεῦσαι τέρπουσι μέγαν νόον ἑντὸς Ὀλύμπου,
εἰρεῦσαι τὰ τ' ἑόντα τὰ τ' ἑσσόμενα πρὸ τ' ἑόντα,
φωνὴ ὀμηρεύσαι τῶν δ' ἀκάματος ρέει αὐθὴ
ἐκ στομάτων ἡδεία: γελαὶ δ' ἅ τε δώματα πατρὸς.

Ζηνὸς ἐργοῦσαν θεῶν ὅπλα λειμικοῖσαν,
σκιδαρμένη ἤχεὶ δὲ κάρη νιφόνυς Ὀλύμπου
δόματα τ' ἀθανάτων. αἱ δ' ἀμβροτον ὄσσων ἱεῖσαι
θεῶν γένος αἰδοῖον πρῶτον κλείσουσιν ᾧσιδῆ
ἐξ ἀρχῆς, οὕς Γαία καὶ Ὄυρανος εὐρός ἔτικτεν,
οἳ τ' ἐκ τῶν ἐγένομον θεοῖ, δωτῆρες εἰῶν.

δεύτεραν αὕτε Ζήνα, θεῶν πατέρ' ἥδε καὶ ἀνδρῶν,
ἀρχώμεναι θ' ὑμνεύσαι καὶ ἐκλήγουσαι. 1 ᾧσιδῆς,

1 Ludwig : θεαλ χήγουσαι τ', MSS.

80
THEOGONY

Helicon, and this word first the goddesses said to me—the Muses of Olympus, daughters of Zeus who holds the aegis:

"Shepherds of the wilderness, wretched things of shame, mere bellies, we know how to speak many false things as though they were true; but we know, when we will, to utter true things."

So said the ready-voiced daughters of great Zeus, and they plucked and gave me a rod, a shoot of sturdy olive, a marvellous thing, and breathed into me a divine voice to celebrate things that shall be and things that were aforetime; and they bade me sing of the race of the blessed gods that are eternally, but ever to sing of themselves both first and last. But why all this about oak or stone? 1

Come thou, let us begin with the Muses who gladden the great spirit of their father Zeus in Olympus with their songs, telling of things that are and that shall be and that were aforetime with consenting voice. Unwearying flows the sweet sound from their lips, and the house of their father Zeus the loud-thunderer is glad at the lily-like voice of the goddesses as it spreads abroad, and the peaks of snowy Olympus resound, and the homes of the immortals. And they uttering their immortal voice, celebrate in song first of all the reverend race of the gods from the beginning, those whom Earth and wide Heaven begot, and the gods sprung of these, givers of good things. Then, next, the goddesses sing of Zeus, the father of gods and men, as they begin and end their strain, how much he is the most excellent among the

1 A proverbial saying meaning, "why enlarge on irrelevant topics?"
HESIOD

όσουν φέρτατος ἐστε θεῶν κράτεις τε μέγιστος.
αὕτης δ’ ἀνθρώπων τε γένος κρατερῶν τε Γεγαίτων 50
ὑμεῖς ἐρπούσαι Διὸς νόον ἑντὸς Ὀλύμπου
Μοῦσαι Ὀλυμπιάδες, κούραι Διὸς αἰγίνχοι.
Τὰς ἐν Πιερίᾳ Κρονίδη τέκε πατρὶ μνεία σα
Μνημοσύνη, γονιῶσιν Ἐλευθῆρος μεδέουσα,
λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. 55
ἐννέα γὰρ οἱ νύκτος ἐμφυγετο μητίετα Ζεὺς
νόσφιν ἀπ’ ἀθανάτων ἱερῶν λέχος εἰσαναβαίνων
ἀλλ’ οὗτοι δ’ ἔναιτος ἦν, περὶ δ’ ἔτραπον ὄραι
μηνῶν φθινόντων, περὶ δ’ ἡματα πόλλ’ ἔπελεσθη,
ἤ δ’ ἔτεκ’ ἐννέα κούρας ὁμόφρονας, ἂν οὖν ἀοιδὴ
μέμβλεται ἐν στήθεσιν, ἀκηδέα χυμὸν ἔχουσας,
τυθὸν ἀπ’ ἀκροτάτης κορυφῆς νιφόεντος Ὀλύμπη
ποι.
ἐνθα σφιν λεπαρὶ τε χοροῖ καὶ δώματα καλά.
πάρ’ δ’ αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκί’ ἔχουσιν
ἐν θαλάσσῃ ἐρατὴν δὲ διὰ στόμα ὅσαν ἴεσαι 65
μέλπονται πάντων τε νόμους καὶ ἢθεα κεδών
ἀθανάτων κλείουσιν, ἐπηρατὸν ὅσαν ἴεσαι.
αἱ τότ’ ἱσαν πρὸς Ὀλύμπου ἀγαλλόμεναι ὡπὶ καλῆ,
ἀμβροσία μολῆς’ περὶ δ’ ἤλαγε γοία μέλανα
ὑμεύσαις, ἐρατὸς δὲ ποδῶν ὑπὸ δοῦπος ὀράρει
70
νισσομένων πατέρ’ εἰς ὄν’ δ’ ὀὐρανῷ ἐμβασιλεύει,
αὐτὸς ἔχων βροτὴν ἢ’ αἰθαλοέντα κεραυνόν,
κάρτει νικήσας πατέρα Κρόνον’ εὗ δ’ ἐκαστα
ἀθανάτως διέταξεν ὅμως καὶ ἐπέφραδε τιμᾶς.
Ταῦτ’ ἠρα Μοῦσαι ἀείδου, Ὀλύμπια δώματ’
ἔχουσαι,
ἐννέα θυγατέρες μεγάλου Διὸς ἐγγεγαμιᾶς,
Κλειώ τ’ Ἐντέρπη τε Θάλεια τε Μελπομένη τε
Τερψιχόρη τ’ Ἐρατώ τε Πολύμνια τ’ Ὀυρανίη τε
82
gods and supreme in power. And again, they chant
the race of men and strong giants, and gladden the
heart of Zeus within Olympus,—the Olympian
Muses, daughters of Zeus the aegis-holder.

Them in Pieria did Mnemosyne (Memory), who
reigns over the hills of Eleuther, bear of union with
the father, the son of Cronos, a forgetting of ills and
a rest from sorrow. For nine nights did wise Zeus lie
with her, entering her holy bed remote from the im-
mortals. And when a year was passed and the
seasons came round as the months waned, and many
days were accomplished, she bare nine daughters,
all of one mind, whose hearts are set upon song and
their spirit free from care, a little way from the top-
most peak of snowy Olympus. There are their bright
dancing-places and beautiful homes, and beside them
the Graces and Himerus (Desire) live in delight.
And they, uttering through their lips a lovely voice,
sing the laws of all and the goodly ways of the
immortals, uttering their lovely voice. Then went
they to Olympus, delighting in their sweet voice,
with heavenly song, and the dark earth resounded
about them as they chanted, and a lovely sound rose
up beneath their feet as they went to their father.
And he was reigning in heaven, himself holding the
lightning and glowing thunderbolt, when he had
overcome by might his father Cronos; and he distrib-
uted fairly to the immortals their portions and
declared their privileges.

These things, then, the Muses sang who dwell
on Olympus, nine daughters begotten by great
Zeus, Cleio and Euterpe, Thaleia, Melpomene and
Terpsichore, and Erato and Polyhymnia and Urania
Καλλιστηθησθη εστιν ἀπασέων.
η γὰρ καὶ βασιλεύσων ἀμαίνοι εὑρηθεὶ
ὅν τινα τιμήσωσι Διὸς κούρας μεγάλου
γειομένου τε ἔδωσει διοτρεφέων βασιλέων,
τὸ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἐξέρχησθι,
τὸ δὲ ἔπει ἐκ στόματος ὑπερμελεχαί οἱ δὲ τε λαοὶ
πάντες ἐς αὐτὸν ὅρῶς διακρίνοντα θέμιστας.
ιθεληγίο διέρχεσθι ὃ δὲ ἀσφαλέως ἀγορεύον
αἰσιά κε ἔκ καὶ μέγα νεῖκος ἐπισταμένως κατέ-
παυσεν
tούνεκα γὰρ βασιλείας ἐχέρονες, οὐνεκα λαοῖς
βλαπτομένους ἀγορῆθι μετάτροπα ἔργα τελεύτε
ῥημιδίως, μαλακοῖσι παραειφάμενοι ἐπέεσσων.
ἐργόμενον δ’ ἀν’ ἀγώνα θεοὶ δὲ ἠλάσκονται
αἰδοὶ μελιχέρα, μετὰ δὲ πρέπει ἀγορέμονοις
τοῖς ὁ Μοῦσας ἱερὴ δόσις αὐθρώπωσιν.
ἐκ γὰρ τοῦ Μοῦσεων καὶ ἐκεῖθ’ Ἐμπάλλωνος
ἀνδρεῖς αὐτοὶ ἔσασιν ἐπὶ χθόνα καὶ κιθαρισταῖ.
ἐκ δὲ Διὸς βασιλεῖσθεν δ’ ἐλθὼς, οἱ τινα Μοῦσαι
φίλωσιν γλυκερὴν οἱ ἀπὸ στόματος βίοις
εἰ γὰρ τις καὶ πένθος ἔχων νεοκρήτῃς θυμὸ
ἀξίηται κραδίσει ἀκαχίμενος, αὐτὰρ αἰδός
Μοῦσας βεράπων κλέες προτέρων αὐθρώπων
ὑμηθῃ μάκαρας τε θεοῖς, οἱ ὁ Ολυμπον ἐχοῦσιν,
ἀὶ τὸ γε δυσφροσυνέως ἐπιλήθεται οὐδὲ τι
κηδεῶν
μέμνηται ταχέως δὲ παρέτραπε ὅποια θεῶν.

Χαίρετε, τέκνα Διὸς, δότε δ’ ἰμερόσχαι αὐτίδην.

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1 Themeistius, Stobaeus: τ’ ἐσθὼσι οἱ ἐπιθώσι, MSS.
2 A: τε, MSS.  3 A and Scholiasts: ἀνὰ διστο, MSS.
4 A: οδ τε, MSS.  5 Nauck: κλεῖδα, MSS.
and Calliope, who is the chiepest of them all, for she attends on worshipful princes: whomsoever of heaven-nourished princes the daughters of great Zeus honour, and behold him at his birth, they pour sweet dew upon his tongue, and from his lips flow gracious words. All the people look towards him while he settles causes with true judgements; and he, speaking surely, would soon make wise end even of a great quarrel; for therefore are there princes wise in heart, because when the people are being misguided in their assembly, they set right the matter again with ease, persuading them with gentle words. And when he passes through a gathering, they greet him as a god with gentle reverence, and he is conspicuous amongst the assembled: such is the holy gift of the Muses to men. For it is through the Muses and far-shooting Apollo that there are singers and harpers upon the earth; but princes are of Zeus, and happy is he whom the Muses love: sweet flows speech from his mouth. For though a man have sorrow and grief in his newly-troubled soul and live in dread because his heart is distressed, yet, when a singer, the servant of the Muses, chants the glorious deeds of men of old and the blessed gods who inhabit Olympus, at once he forgets his heaviness and remembers not his sorrows at all; but the gifts of the goddesses soon turn him away from these.

Hail, children of Zeus! Grant lovely song and

1 “She of the noble voice”: Calliope is queen of Epic poetry.
κλείσετε δ' ἀθανάτων λερόν γένος αἰών ἀντων, 105
οἳ Γῆς τ' ἐξεγένοντο καὶ Ὀὐρανὸς ἀστερόεντος,
Νυκτός τε δυσφερῆς, οὐδ' ἀλμυρὸς ἔτρεθη Πόντος.
εἰπατε δ', ὡς τὰ πρώτα θεοὶ καὶ γαῖα γένοντο
καὶ ποταμὸι καὶ πόντοι ἀπειρῶτοι, οἶδαμε θυάιων, 110
ἀστρα τε λαμπτέωντα καὶ ὀὐρανὸς εὕρες ὑπέρθεν
[οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτήρες εάνων]
ὡς τ' ἀφενὸς διάσαντο καὶ ὡς τεμάς διελοῦτο
ἡδὲ καὶ ὡς τὰ πρώτα πολύπτυχον ἐσχον
'Ολυμπον.

ταῦτα μοι ἔσπετε Μοῦσαι, 'Ολυμπία δόματ'
ἐξονσαί
eξ ἄρχης, καὶ εἰπαθ', δ' τε πρῶτον γένετ' αὐτῶν. 115
'Η τοι μὲν πρώτωστα Χάος γένετ', αὐτάρ ἐπείτα
Γαῖ' εὐρυστερνός, πάντων ἔδος ἀσφαλεῖς αἰεὶ
[ἀθανάτων, οἳ ἔχουσι κάρη νυφόεντος 'Ολυμπον,]
Τάρταρα τ' ἡράεντα μυχώ χυδόνος εὐρυσκοῖς,
ἂν 'Ερως, ὡς κάλλιστος ἐν ἀθανάτοις θεοῖς,
λυσιμέλης, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων
dέμωνται ἐν στήθοις νόον καὶ ἐπίφρονα βουλήν.
ἐκ Χάος δ' Ἕρεβος τε μελαίνα τε Νῦξ ἐγένοις.
Νυκτός δ' αὐτ' Ἀλήθη τε καὶ 'Πμέρῃ ἐξεγένοντο,
οὐς τέκε κυσαμένη Ἐρέβεις φιλότητι μυχείσα.
120
Γαία δὲ τοι πρῶτον μὲν ἐγείνατο ἵστον ἑαυτῆ
Ὀὐρανὸν ἀστερόενθ', ἵνα μὲν περὶ πάντα καλύ-
πτοι,
THEOGONY

celebrate the holy race of the deathless gods who are for ever, those that were born of Earth and starry Heaven and gloomy Night and them that briny Sea did rear. Tell how at the first gods and earth came to be, and rivers, and the boundless sea with its raging swell, and the gleaming stars, and the wide heaven above, and the gods who were born of them, givers of good things, and how they divided their wealth, and how they shared their honours amongst them, and also how at the first they took manyfolded Olympus. These things declare to me from the beginning, ye Muses who dwell in the house of Olympus, and tell me which of them first came to be.

Verily at the first Chaos came to be, but next wide-bosomed Earth, the ever-sure foundation of all the deathless ones who hold the peaks of snowy Olympus, and dim Tartarus in the depth of the wide-pathed Earth, and Eros (Love), fairest among the deathless gods, who unnerves the limbs and overcomes the mind and wise counsels of all gods and all men within them. From Chaos came forth Erebus and black Night; but of Night were born Aether and Day, whom she conceived and bare from union in love with Erebus. And Earth first bare starry Heaven, equal to herself, to cover her on every

1 Earth, in the cosmology of Hesiod, is a disk surrounded by the river Oceans and floating upon a waste of waters. It is called the foundation of all (the qualification "the deathless ones . . ." etc. is an interpolation), because not only trees, men, and animals, but even the hills and seas (II. 129, 131) are supported by it.

2 Aether is the bright, untainted upper atmosphere, as distinguished from Aër, the lower atmosphere of the earth.

87
οφρ' έη μακάρεσσι θεοίς ὁδος ἀσφαλές αἰεί.
γείνατο δ' Οὐρεα μακρά, θεοῦ χαρέεντας ἑναύλους;
Νυμφέων, αἱ ναίουσιν ἄν οὐρεα βησσήντα.
ἡ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἴδματι θυίων. 1
Πόντον, ἀτερ φιλότητος ἐφιμέρουν· αὐτάρ ἐπειτα
Οὐρανοὶ εὐνηθεῖσα τέκ' Ὀκεανὸν βαθυδίνιν,
Κοιόν τε Κρινὸν τ' Ἐπερίον τ' Ἰαπετῶν τε
Θείαν τε Ἑρέαν τε Θέμων τε Μηνιοσύνην τε
Φοίβην τε χρυσοστέφανον Τηθών τ' ἑρατείνην.
τούς δὲ μέθ' ὀπλότατος γένετο Κρόνος ἀγκυλο-
μήτης,
δεινότατος παὶδών· θαλερὸν δ' ἥχθηρε τοκὴ.
Γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἦτορ
ἐχοντας,
Βρόντην τε Στερόπην τε καὶ Ἀργὴν ὀβριμο-
θυμον,
οἱ Ζηνὶ βροντὴν τε δόσαν τευξάν τε κεραυνῶν.
οὐ δὴ τοι τὰ μὲν ἄλλα θεοῖς ἐναλλικοί ἤσαν, 2
μοῦνος δ' ὀφθαλμός μέσσῃ ἑνέκειτο μετόπως.
Κύκλωπες δ' ὄνομ' ἤσαν ἐπώνυμον, οὐνεκ' ἀρα
σφέων κυκλοτερῆς ὀφθαλμός δεις ἑνέκειτο μετόπως.
λαχὺς δ' ἤδε βίη καὶ μηχαναὶ ἤσαν ἐπ' ἔργοις.
Ἀλλοι δ' αὖ Γαῖης τε καὶ Οὐρανοῦ ἐξεγένοντο
τρεῖς παῖδες μεγάλοι τε καὶ ὀβρίμοι, οὐκ ὄνομαστοι,
Κόττος τε Βριάρεως τε Γῆς θ', ὑπερήφανα τέκνα.
τῶν ἐκατόν μὲν χεῖρας ἀπ' ὄμων ἄλογοντο
ἀπλαστοὶ, κεφαλαὶ δὲ ἐκάστωρ πεντήκοντα
ἐξ ὄμων ἐπέφυκον ἐπὶ στεφαροῦσι μέλεσσιν

1 A: ὅδον, MSS.
2 In place of this line Crates read—
οὶ δ' ἐξ ἄθανατων θητοί τρέφεν αἰώνες.
side, and to be an ever-sure abiding-place for the blessed gods. And she brought forth long Hills, graceful haunts of the goddess-Nymphs who dwell amongst the glens of the hills. She bare also the fruitless deep with his raging swell, Pontus, without sweet union of love. But afterwards she lay with Heaven and bare deep-swirling Oceanus, Coeus and Crius and Hyperion and Iapetus, Theia and Rhea, Themis and Mnemosyne and gold-crowned Phoebe and lovely Tethys. After them was born Cronos the wily, youngest and most terrible of her children, and he hated his lusty sire.

And again, she bare the Cyclopes, overbearing in spirit, Brontes, and Steropes and stubborn-hearted Arges, who gave Zeus the thunder and made the thunderbolt: in all else they were like the gods, but one eye only was set in the midst of their foreheads. And they were surnamed Cyclopes (Orb-eyed) because one orbic eye was set in their foreheads. Strength and might and craft were in their works.

And again, three other sons were born of Earth and Heaven, great and doughty beyond telling, Cottus and Briareos and Gyes, presumptuous children. From their shoulders sprang an hundred arms, not to be approached, and each had fifty heads upon his shoulders on their strong limbs, and

1 Brontos is the Thunderer; Steropes, the Lightener; and Arges, the Vivid One.
HESIOD

ισχὺς δ' ἀπλήτος κρατερῆ μεγάλῳ ἐπὶ εἴδει.
δοσοὶ γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
δευτέρας παύδων, σφετέρου δ' ἡχοῦντο τοκῆι
ἐξ ἀρχῆς· καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,
pάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνέσκε,
Γαίης ἐν κενθόμων, κακῶ δ' ἐπετέρπετο ἔργῳ
Οὐρανός. ἢ δ' ἐντὸς στοιναχίζετο Γαία πελώρη
στενομένη· δολίνην δὲ κακὴν τ' ἐφράσσατο
τέχνην.
aῖγα δὲ ποιῆσασα γένος πολεοῦ ἀδάμαντος
τεῦξε μέγα δρόπανοι καὶ ἐπέφραδε παισὶ φίλοισιν·
eῖπε δὲ ταρσύνουσα, φίλου τετειμένη ἠτορ·
Παῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αὐ Κ'
ἐθέλητε
πεῖθεσθαι, πατρὸς κε κακὴν τυπαίμεθα λώβην
ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
"Ὡς φάτο· τοὺς δ' ἀρα πάντας ἔλευ δέος, οὐδὲ
τις αὐτῶν
θέγεστο. θαρσίμας δὲ μέγας Κρόνος ἀγκυλο-
μήτης
ἀψ αὐτὶς μύθοις προσηύδα μητέρα κεδυνή·
Μήτερ, ἐγὼ κεν τοῦτο γ' ὑποσχόμενον τελέ-
σαμι
ἔργον, ἐπει πατρός γε δυσωνύμου οὐκ ἀλεγίζω
ὑμετέρου· πρότερος γὰρ ἀεικέα μήσατο ἔργα.
"Ὡς φάτο· γήθησεν δὲ μέγα φρεσί Γαία πελώρη.
εἰς δὲ μεν κρύψασα λόχω· ἐνέθηκε δὲ χερσίν
ἀρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα. 175
"Ἡλθε δὲ νυκτ' ἐπάγων μέγας Οὐρανός, ἀμφί δὲ
Γαίη
ἰμερῶν φιλότητος ἐπέσχετο καὶ ἰ' ἐταυτόθη.
irresistible was the stubborn strength that was in
their great forms. For of all the children that were
born of Earth and Heaven, these were the most
terrible, and they were hated by their own father
from the first. And he used to hide them all away
in a secret place of Earth so soon as each was
born, and would not suffer them to come up into the
light: and Heaven rejoiced in his evil doing. But
vast Earth groaned within, being straitened, and she
thought a crafty and an evil wile. Forthwith she
made the element of grey flint and shaped a great
sickle, and told her plan to her dear sons. And she
spoke, cheering them, while she was vexed in her
dear heart:

"My children, gotten of a sinful father, if you will
obey me, we should punish the vile outrage of your
father; for he first thought of doing shameful things."

So she said; but fear seized them all, and none
of them uttered a word. But great Cronos the wily
took courage and answered his dear mother:

"Mother, I will undertake to do this deed, for I
reverence not our father of evil name, for he first
thought of doing shameful things."

So he said: and vast Earth rejoiced greatly in
spirit, and set and hid him in an ambush, and put in
his hands a jagged sickle, and revealed to him the
whole plot.

And Heaven came, bringing on night and longing
for love, and he lay about Earth spreading himself full
πάντη· ὃ καὶ ὁ λοχειόν πάντες ὧρέξατο χειρὶ σκαὶς· δεξιερᾷ δὲ πελάριον ἐλλαβεν ἄρτην ἀμφὶν καρχαρόδοντα, φίλου δὲ ἀπὸ μηδεὶς πα- 
τρος· ἔσομένως ἠμησε, πάλιν δὲ ἐρρυψε γέφρεσθαι ἐξοπίσω· τὰ μὲν οὖ ἴ ἐντόσια ἐκφυγε χειρὸς· ὅσαν γὰρ ῥαθάμωνες ἀπέσυλθεν αἰματόσπεσαν, 
πάσας δὲ ἴπποι Γαία· περιπλομένων δὲ ἔναυτῶν γελῶν· περὶ τός τε κρατεράς μεγάλους τε Γηγαν- 
tας· τεύχεσι λαμπρομένους, δολίχ' ἄγχεα χερσὶν ἁχου-
tας· 

Νῦμφας θ' ἢς Μελίας καλέουσ' ἐπ' ἀπείρονα γαίαν. 

μηδεὰ δ' ἄσ το πρῶτον ἀποτμῆς ἀδάμαντι 
κάββαλ' ἀπ' ἢπείροιο πολυκλύστριν ἐνὶ πόντῳ, 
δ' ἐρετ' ἀμί πέλαγος πουλίγνω χρόνων, ἀμφὶ δὲ 

λευκῶς· 

ἀφρὸς ἀπ' ἀθανάτου χρόνος ὁρκυτο· τῷ δ' ἐνὶ κούρῃ 

ἐθρέφθη· πρῶτον δὲ Κυθήριοις ἔθεσις ἐπληγῇ, ἐνθεὶ ἐπειτα περίρρυτον ἵκετο Κύπροιν. 

ἐκ δ' ἐβη αἰδοῖς καλῆ θεος, ἀμφὶ δὲ πολὺ 

ποσὶν ὑπὸ ῥαδιωδοῦν ἀδέστο· τῆν δ' Ἀφροδίτην 195 

[ἀφρογενέα τε θεᾶν καὶ ἔστησαν Κυθήρειαν 1] 

κεκλίσκουσι θεοὶ τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφραῖ 

θρέφθη· ἀτὰρ Κυθήρειαν, ὅτι προσέκυπτε Κυ- 

θήροις· 

Κυπρογενέα δ', ὅτι γέννητο πολυκλύστρον ἐνὶ Κύπρῳ 

ἡδὲ φιλομμηδεία, ὅτι μηδεῶν ἐξεφαλάνθη.

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1 The line possibly belongs to another recension; it was rejected by Heyne as interrupting the sense.
THEOGONY

upon her. Then the son from his ambush stretched forth his left hand and in his right took the great long sickle with jagged teeth, and swiftly lopped off his own father's members and cast them away to fall behind him. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bare the strong Erinyes and the great Giants with gleaming armour, holding long spears in their hands, and the Nymphs whom they call Meliae all over the boundless earth. And so soon as he had cut off the members with flint and cast them from the land into the surging sea, they were swept away over the main a long time: and a white foam spread around them from the immortal flesh, and in it there grew a maiden. First she drew near holy Cythera, and from there, afterwards, she came to sea-girt Cyprus, and came forth an awful and lovely goddess, and grass grew up about her beneath her shapely feet. Her gods and men call Aphrodite, and the foam-born goddess and rich-crowned Cytherea, because she grew amid the foam, and Cythera because she reached Cythera, and Cyprogenes because she was born in billowy Cyprus, and Philommedes because

1 The myth accounts for the separation of Heaven and Earth. In Egyptian cosmology Nut (the Sky) is thrust and held apart from her brother Geb (the Earth) by their father Shu, who corresponds to the Greek Atlas.

2 Nymphs of the ash-trees (μαλακτι), as Dryads are nymphs of the oak-trees. Cp. note on Works and Days, l. 145.

3 "Member-loving": the title is perhaps only a perversion of the regular φιλομεδής (laughter-loving).
Nh 6 έτεκεν στυγερόν τε Μόρον καὶ Κήρα
καὶ Θάνατον, τέκε δ’ Τριν, ἕτικτε δὲ φύλον
’Ονείρων
δεύτερον αὖ Μώμον καὶ Ὄμων ἀλημόσον
οὐ τινὶ κοιμηθεῖσα θεὰ τέκε Νῦξ ἔρεβενη,1
’Εσπερίδας δ’. ἥς μὴλα πέρην κλυτοὺ Ἄκεανοί 215
χρύσεα καὶ μέλουσι φέροντα τε δένδρα καρπὸν.
καὶ Μοίρας καὶ Κήρας ἐγείνατο νηλεοπάνους,
Κλωθῶ τε Λάχεαίν τε καὶ ’Ατροπον, αὐτὲ βροτοῖς
γεινομένους δεδοῦσιν ἔχειν ἀγαθῶν τε κακῶν τε,
ἀὐτ’ ἀνδρῶν τε θεῶν τε παραβασίας εφεύρουσιν.
οὔδε ποτε λήγουσι θεὰι δεινῷ κόλοσσι,
πρὶν γ’ ἀπὸ τὸ δώσι κακὴν δοξαν, ὃς τις ἀμάρτη.
tίκτε δὲ καὶ Νέμεσιν, πήμα θυτοῖς βροτοῖς,
Νῦξ ὀλοι: μετὰ τὴν δ’ Ἀπάτην τέκε καὶ
Φιλότητα.
Γήρας τ’ οὐλόμενον, καὶ ’Ερων τέκε καρτερόθυμον. 225

1 Schoemann’s order.
2 Rzach: αὖ, MSS.
she sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods,—the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness:

But these sons whom he begot himself great Heaven used to call Titans (Strainers) in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards.

And Night bare hateful Doom and black Fate and Death, and she bare Sleep and the tribe of Dreams. And again the goddess murky Night, though she lay with none, bare Blame and painful Woe, and the Hesperides who guard the rich, golden apples and the trees bearing fruit beyond glorious Ocean. Also she bare the Destinies and ruthless avenging Fates, Clotho and Lachesis and Atropos,¹ who give men at their birth both evil and good to have, and they pursue the transgressions of men and of gods: and these goddesses never cease from their dread anger until they punish the sinner with a sore penalty. Also deadly Night bare Nemesis (Indignation) to afflict mortal men, and after her, Deceit and Friendship and hateful Age and hard-hearted Strife.

¹ Clotho (the Spinner) is she who spins the thread of man’s life; Lachesis (the Disposer of Lots) assigns to each man his destiny; Atropos (She who cannot be turned) is the “Fury with the abhorred shears.”
Αὐτὰρ Ἠρεὶς συνερῆ τέκε μὲν Πόνου ἀλγινὰ
eπεται

Δῆθην τε Δεμόν τε καὶ Ἀλγεᾶ δακρυόεντα;

Τσμῖνας τε Μάχας τε Φόνους τ’ Ἀνδροκτασίας
tε

Νεῖκεά τε φευνεάς τε Δόγους Ἀμφιλλογίας τε

Δυσομίνην τ’ Ἀτην τε, συνῆθεας ἀλλήλησεν,

"Ορκον β’, δι δὴ πλείστων ἐπειχθονίως ἀνθρώ-

πους

πημαῖνει, ὅτε κὲν τις ἐκὼν ἐπίορκον ὄμοσθη.

Νηρέα δ’ ἀφευνέα καὶ ἀληθέα γείωσα Πόντος,

πρεσβύτατον παῖδων αὐτὰρ καλέουσι γέροντα,

οὐνεκα νημερτής τε καὶ ἥπιοι, οὐδὲ θεμιστέων

λήθεται, ἀλλὰ δίκαια καὶ ἥπια δήνεα οἴδεν

αὐτός δ’ σι Ἐθαυμαντα μέγαν καὶ ἀγήνορα Φόρκων

Γαίῃ μισογόμενος καὶ Κητῶ καλλιπάρρην

Εὐρυβίην τ’ ἀδάμαντος ἐν φρέσι θυμόν ἔχουσαν.

. Νηρῆος δ’ ἐγένοντο μεγήρατα τέκνα θεάων

πόντο ἐν ἀτρυγέτῳ καὶ Δωρίδος ἥκαμοιο,

κούρης 'Οκεανοῦ, τελιζέντως ποταμοῦ,

Πλωτῶ 1 τ’ Ἐυκράστη τε Σαώ τ’ Ἀμφιτρήτη τε

Εὐδόρῃ τε Θέτις τε Γαλάζῳ τε Γλαύκῃ τε

Κυμοθόν Σπείω τε Θόης θ’ Ἀλίθη τ’ ἔρωσσα

Πασιβέη τ’ Ἐρατω τε καὶ Εὐνίκη βοδόπηχυς

καὶ Μελίτη χαρίσσα καὶ Εὐλεμένη καὶ Ἀγανί

Δωτῶ τε Πρωτῶ τε Φέρουσά τε Δυναμένη τε

Νησαίη τε καὶ 'Ακταίη καὶ Πρωτομέδεια

Δωρίς καὶ Πανόπεια 2 καὶ εὔειδῆς Γαλάτεια

'Ιπποβόη τ’ ἔρωσσα καὶ 'Ἰππονή βοδόπηχυς

1 Ranck: Πρωτώ, MSS.
2 Hermann: Πανόπεια, MSS.
THEOGONY

But abhorred Strife bare painful Toil and Forgetfulness and Famine and tearful Sorrows, 
Fightings also, Battles, Murders, Manslaughters, Quarrels, Lying Words, Disputes, Lawlessness and Ruin, all of one nature, and Oath who most troubles men upon earth when anyone wilfully swears a false oath.

And Sea begat Nereus, the eldest of his children, who is true and lies not: and men call him the Old Man because he is trusty and gentle and does not forget the laws of righteousness, but thinks just and kindly thoughts. And yet again he got great Thaumas and proud Phorcys, being mated with Earth, and fair-cheeked Ceto and Eurybia who has a heart of flint within her.

And of Nereus and rich-haired Doris, daughter of Ocean the perfect river, were born children, passing lovely amongst goddesses, Ploto, Eucrante, Sao, and Amphitrite, and Eudora, and Thetis, Galene and Glauce, Cymothoe, Speco, Thoë and lovely Halie, and Pasitha, and Erato, and rosy-armed Eunice, and gracious Melite, and Eulimene, and Agaue, Doto, Proto, Phersa, and Dynamene, and Nisaea, and Actaea, and Protomede, Doris, Panopea, and comely Galatea, and lovely Hippothoe, and rosy-armed

Many of the names which follow express various qualities or aspects of the sea: thus Galene is "Calm," Cymothoe is the "Wave-swift," Phersa and Dynamene are "She who speeds (ships)" and "She who has power."
Κυμοδόκης θ', ἢ κύματ' ἐν ἠρεοεῖδεῖ πόντῳ πνοίας τε ζαέων 1 ἀνέμων σὺν Κυματολήγῃ
dὲ ἔρεια προήνθει καὶ ἐνσφύρῳ Ἀμφιετήτη,
Κυμο τ' Ἡλίαν τε ἐνστέφανος θ' Ἀλιμήδη
Πλαυκονόμη τε φιλομμειδῆς καὶ Ποντοπάρεια
Δηναγόρη τε καὶ Εὐαγόρῃ καὶ Λαομέδεια
Πούλυνθη 2 τε καὶ Ἀυτούθη καὶ Ἀυσιάνασσα
Εὐάρης τε φυτή τ' ἔρατη καὶ ἔδος ἀμωμος
καὶ Ψαμάθη χαρίεσσα δέμας δὴ τε Μενύππη
Νησῶ τ' Ἕνυμππη τε Θεσμωτοῦ τε Πρωνός τε
Νημερτῆς θ', ἢ πατρός ἐχει νῦν ἀβαγάτοιο.
venthos θέματα πεντήκοντα, ἀμώμων ἐργα ἰδυία.

Θαύμας δ' 'Οκεανοῖς βαθυρρεῖται θύγατρα
νηράντεν Ἡλέκτρην ἢ δ' ἀκείαν τέκεν "Ἰρεν
ηκόμους θ' Ἀρποίας 'Δελλό τ' 'Οκευτέρθην 
vθέτες καὶ οἰμούς ἀμ' ἐπονται
ἄκείρης πτερύγεσσης" μεταχρονίαι γὰρ ἰαλλον.

Φόρκυι δ' αὖ Κητῶ Γραίας τέκε καλλιπαρῆς 270
ἐκ γενετῆς πολείας, τὰς δὴ Γραίας καλέουσιν
ἀβαγάτοι τε θεοί χαμαι ἐρχόμενοι τ' ἀνθρωποι,
Πεμφρονδό τ' ἐντόπισσον "Εὐνό τε κροκόπεπλον,
Γοργοῦς θ', αὐτούς ἀκείρης πτερύγεσσης
ἐσχατῇ πρὸς Νυκτός, ἐν Ἐστερίδες λυγύφωνοι, 275
Σθενώ τ' Ἀὐριάλη τε Μέδουσά τε λυγρά πα-

θόσα.

ἡ μὲν ἦν νυμφή, αὖ δ' ἀβαγάτοι καὶ ἀγήρφη,
αὐτ οὐ δἐ μὴν παρελέκατο Κυκλοεύκη τις
ἐν μαλακῶ λειμῶν καὶ ἀνθέσιοις εἰλαιροῦσιν.

τῆς δ' ὅτε δὴ Περσεὺς κεφαλῆς ἀπεδειροτόμησεν, 280

1 Bergk: ζαέων, MSS.
2 Peppenmüller: Πούλυνθη, MSS.
THEOGONY

Hipponoë, and Cymodoce who with Cymatolege and Amphitrite easily calms the waves upon the misty sea and the blasts of raging winds, and Cymo, and Eione, and rich-crowned Alimedé, and Glaueconome, fond of laughter, and Pontopores, Leagore, Euagore, and Laomedea, and Polynoë, and Autonoë, and Lysianassa, and Euanne, lovely of shape and without blemish of form, and Psamathe of charming figure and divine Menippe, Neso, Eupompe, Themisto, Pronoë, and Nemertes who has the nature of her deathless father. These fifty daughters sprang from blameless Nereus, skilled in excellent crafts.

And Thaumus wedded Electra the daughter of deep-flowing Ocean, and she bare him swift Iris and the long-haired Harpies, Aëllo (Storm-swift) and Ocypetes (Swift-flier) who on their swift wings keep pace with the blasts of the winds and the birds; for quick as time they dart along.

And again, Ceto bare to Phoreys the fair-cheeked Graiae, sisters grey from their birth: and both deathless gods and men who walk on earth call them Graiae, Pemphredo well-clad, and saffron-robbed Enyo, and the Gorgons who dwell beyond glorious Ocean in the frontier land towards Night where are the clear-voiced Hesperides, Sthenno, and Euryale, and Medusa who suffered a woeful fate: she was mortal, but the two were undying and grew not old. With her lay the Dark-haired One in a soft meadow amid spring flowers. And when Perseus cut off her

1 The "Wave-receiver" and the "Wave-stiller."
2 "The Unerring" or "Truthful"; op. l. 235.
3 i.e. Poseidon.
ἐκθερε Ἐφροεν τε μέγας καὶ Πήγασος ἦπερος. 
τῷ μὲν ἐπινύμνον ἦν, ὅτι 'Οκεανοῦ περὶ πηγάς 
γένθ', ὦ δ' ἄφαν χρύσειον ἑχον μετὰ χερσὶ φίλησεν. 
καὶ μὲν ἀποπτάμενος προλεπὼν χθόνα, μητέρα 
μήλων, 
ἐκεῖ ἅ ἄθανάτους. Ζηνός δ' ἐν δώμασι ναεί 
βροντήν τε στεροπῆν τε φέρον Διὸ μητέρεισιν. 
Εὐρυδίκης ἔστεθεν τρικέφαλον Γηρυννή 
μιχθεὶς Καλλιρρή κούρη κλυτοῦ 'Οκεανοῦ. 
τὸν μὲν ἀρ' ἑξενάρισε βιὴ Ἡρακλείη 
βουλ' παρ' εἰληπόδεσι περιερχόμε ν εἰν Ἑρωθείη 
ήματι τῷ ὅτε περί βούς ἠλασεν εὐρυμετάσσον 
Τέρυνθ' εἰς ἱεράς διεβάς πόρον 'Οκεανοῦ. 
"Ορθὸν τι κείνας καὶ βουκόλον Εὐρυτίωνα 
σταθμὸν ἐν ἑρόειτι πέραν κλυτοῦ 'Οκεανοῦ. 
Τῇ δ' ἐστε ἄλλο πέλαργον ἀμήχανον, οὐδὲν ἔοικός 295 
θυτοῖς ἀνθρώποις οὐδ' ἄθανάτοις θεοῖς, 
οπνεῖ δὲ γαλαγοφρῆθη σεβηθαρώφρον" Ἐχιδνα, 
ημισι νυμφῆς ἕλκωπιδα καλλιπόστροφον, 
ημίσι ν' αὐτῇ πέλαργον ὁδῴν δεινόν τε μέγαν τε 
ἀργαλῶν ἵππητα ταῖς ὑπὸ κεόθεσι γαῖης. 
δεῦτα δὲ οἱ σπέος ἐστὶν κατω κοίλη ὑπὸ πέτρη 
τηλοῦ ὑπ' ἄθανάτων τε θεῶν θυτῶν τ' ἀνθρώπων. 
ἐνθ' ἀρα οἱ δάσσατο θεοὶ κλυτὰ δῶματα ἐτείνοι. 
ἡ δ' ἐρευ' εἰν 'Δρέμοισιν ὑπὸ χθόνοις λυγρῆς Ἐχιδνα, 
ἀθάνατος νύμφη καὶ ἀγῆρας ἦματα πάντα. 
Τῇ δὲ Τυφάονα φασὶ μεγήμεναι ἐν φιλότητι 
δειμῶν θ' ὑβριστὴν τ' ἀνομῶν θ' ἐλκώπιδα κούρην. 
ἡ δ' ὑποκυσμαίη τέκετο κρατερόφρονα τέκνα. 
"Ορθὸν μὲν πρῶτον κόνα γείνατό Γηρυννήν, 
δεύτερον αὐτῖς ἐπικτῖν ἀμήχανον, οὐ τε φατείδων 
Κέρβερον ὀμηστήν, Ἀίδεω κόνα χαλκεὸφωνον,
head, there sprang forth great Chrysaor and the horse Pegasus who is so called because he was born near the springs (pegae) of Ocean; and that other, because he held a golden blade (aor) in his hands. Now Pegasus flew away and left the earth, the mother of flocks, and came to the deathless gods: and he dwells in the house of Zeus and brings to wise Zeus the thunder and lightning. But Chrysaor was joined in love to Callirrhoë, the daughter of glorious Ocean, and begot three-headed Geryones. Him mighty Heracles slew in sea-girt Erythea by his shambling oxen on that day when he drove the wide-browed oxen to holy Tiryns, and had crossed the ford of Ocean and killed Orthus and Eurytion the herdsmen in the dim stead out beyond glorious Ocean.

And in a hollow cave she bare another monster, irresistible, in no wise like either to mortal men or to the undying gods, even the goddess fierce Echidna who is half a nymph with glancing eyes and fair cheeks, and half again a huge snake, great and awful, with speckled skin, eating raw flesh beneath the secret parts of the holy earth. And there she has a cave deep down under a hollow rock far from the deathless gods and mortal men. There, then, did the gods appoint her a glorious house to dwell in: and she keeps guard in Arima beneath the earth, grim Echidna, a nymph who dies not nor grows old all her days.

Men say that Typhaon the terrible, outrageous and lawless, was joined in love to her, the maid with glancing eyes. So she conceived and brought forth fierce offspring; first she bare Orthus the hound of Geryones, and then again she bare a second, a monster not to be overcome and that may not be described, Cerberus who eats raw flesh, the brazen-
πεντηκοντακέφαλον, ἀναίδεα τε κρατερὸν τε·
tó τρίτον "Τὸρεν αὕτε ἐγείνατο λυγρὰ ἰδυῖαν
Δερμαίην, ἧν θρέψε θεᾶ λευκόλευνος" Ἡρη
ἀπληθῶν κοτέουσα βίη Ἡρακλεΐη.
καὶ τὴν μὲν Διὸς υἱὸς ἑνήρατο νηλέει χαλκῷ
'Αμφιπτρωοῦδας σὺν ἀρμιφίλῳ Ἰολάῳ
'Ἡρακλέος βουλήσειν 'Ἀθηναῖος ἀγιελῆς.
η δὲ Χίμαιραν ἕτικτε πνέουσαν ἀμαιμάκετον πῦρ,
δεινὴ γε μεγάλην τε ποδόκεα τε κρατερὴν τε·
τῆς δὲ ἂν τρεῖς κεφάλαι· μία μὲν χαροποίο
λέοντος,
η δὲ χιμαιρῆς, η δ ὁφίου, κρατεροῖ δράκοντος,
[πρὸσθε λέων, ὅπεθεν δὲ δράκων, μέσῃ δὲ
χίμαιρα,
δεινὸν ἀποπνεοῦσα πυρὸς μένος αἰθρομένῳ.] 1
τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης. 325
η δ' ἄρα Φίξ' ὅλουν τέκε Καδμείοισιν ἐλεθρον
"Ορθων ὑποδημθείς Νεμειαῖον τε λέοντα,
τὸν ὅ̣̄ 'Ηρη θρέψασα Διὸς κυθρῆ παράκοιτες
γονωθεὶς κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
ἐνθ' ἂρ' ὁ οἰκεῖον ἐλεφαίρετο φύλ' ἀνθρώπων,
κοιρανέων Τρητοῖ Νεμείης ὑπ' Ἀπέσαντος'
ἀλλὰ ἐ ἴς ἐδώμασσε βίης Ἡρακλεΐης.

Κητῶ δ' ὀπλότατον Φόρκειν φιλότητε μιγείσα
γείνατο δεινὸν ὁφίν, ὃς ἐρεμινής κεύθεσε γαίης
πείρασιν ἐν μεγάλοις παρχωύσαια μήλα φυλάςσει. 335
τούτῳ μὲν ἐκ Κητῶς καὶ Φόρκυνος γένος ἐστῖν.

Τῆθις δ' Ὀκεανῷ Πταμοὺς τέκε διενήντας,
Νείλον τ' 'Αλφείον τε καὶ 'Ηρίδανδον βαθύδινην
Στρυμόνα Μαλανδρόν τε καὶ 'Ιστρον καλληρέθρον

1 Rejected by Wolf as superfluous here and borrowed from Homer, Iliad vi. 181-2.
voiced hound of Hades, fifty-headed, relentless and strong. And again she bore a third, the evil-minded Hydra of Lerna, whom the goddess, white-armed Hera nourished, being angry beyond measure with the mighty Heracles. And her Heracles, the son of Zeus, of the house of Amphitryon, together with warlike Iolaus, destroyed with the unpitying sword through the plans of Athene the spoil-driver. She was the mother of Chimaera who breathed raging fire, a creature fearful, great, swift-footed and strong, who had three heads, one of a grim-eyed lion, another of a goat, and another of a snake, a fierce dragon; in her forepart she was a lion; in her hinderpart, a dragon; and in her middle, a goat, breathing forth a fearful blast of blazing fire. Her did Pegasus and noble Bellerophon slay; but Echidna was subject in love to Orthus and brought forth the deadly Sphinx which destroyed the Cadsmeans, and the Nemean lion, which Hera, the good wife of Zeus, brought up and made to haunt the hills of Nemea, a plague to men. There he preyed upon the tribes of her own people and had power over Tretus of Nemea and Apeas: yet the strength of stout Heracles overcame him.

And Ceto was joined in love to Phorcys and bare her youngest, the awful snake who guards the apples all of gold in the secret places of the dark earth at its great bounds. This is the offspring of Ceto and Phorcys.

And Tethys bare to Ocean eddying rivers, Nilus, and Alpheus, and deep-swirling Eridanus, Strymon, and Meander, and the fair stream of Ister, and
Φαίσιν τε Ἄρησον τ’ Ἀχέλωνι ἀργυρόδείνην
Νέσσον τε Ἄρδεος Διὸς Ἀλιάκμονά θ’ Ἐπτάπορον
τε
Γρήγορον τε καὶ Ἀιδηπον θείον τε Σεριώντα
Πνευμόν τε καὶ Ἐρμον ἐυρρείτην τε Κάλκουν
Σαγγαρίον τε μέγαν Λάδωνα τε Παρθένων τε
Εὐνύν τε καὶ Ἀράμοικον θείον τε Σκάμανδρον.

Τίκτε δὲ θυγατέρων ἱέρων γένος, αἰς κατὰ γαῖαν
ἀνδρας κουριζόμενοι σὺν Ἀπόλλωνι ἀνακτὶ
καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοίραν
ἐξούσι,
Πειθῶ τ’ Ἀδήμητη τε Ἰάνθη τ’ Ἡλέκτρη τε
Δωρίς τε Πρυμνώ τε καὶ Οὐρανία θεοειδής
Ἅππο τε Κλυμένη τε ῾Ρόδεια τε Καλλιρόη τε
Ζευξί τε Κλυτή τε ῾Ιδυία τε Πασιβόη τε
Πληξαύρη τε Γαλαξαύρη τ’ ἔρατη τε Διώνη
Μηλόβοσις τε Θόη τε καὶ εὐειδῆς Πολυδώρῃ
Κερκής τε φυὴν ἔρατη Πλοῦτῳ τε βοῶπις
Περσῆς τ’ Ἰάνειρά τ’ Ἀκάστη τε Ἰάνθη τε
Πετραίη τ’ ἑράσσο σε Μενεσθά τ’ Εὐρώπῃ τε
Μήτης τ’ Εὐρυνώμῃ τε Τελεστῷ τε κροκόπεπλος
Χρυσῆς τ’ Ἀσίλῃ τε καὶ ἱμερόσσα Καλυψῷ
Εὐδώρῃ τε Τύχῃ τε καὶ Δαμφύρῳ ᾿Οκυρῷ τε
καὶ Στύξ, ἢ δὴ σφεων προφερεστάτῃ ἐστὶν
ἀπάσεων.

αὕται δ’ Ὀκεανῷ καὶ Τηθύος ἑξεγένοντο
πρεσβυταται κοῦραι· πολλαὶ γε μέν εἰςτι καὶ
ἀλλαὶ,

τρισ γὰρ χιλιαί εἰσι ταυτόσφυροι Ὀκεανῖναι,
αἱ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης
THEOGONY

Phasis, and Rhesus, and the silver eddies of Achelous, Nessus, and Rhodius, Haliacmon, and Heptaporus, Granicus, and Aesepus, and holy Simoës, and Peneüs, and Hermus, and Caicus' fair stream, and great Sangarius, Ladon, Parthenius, Euenus, Ardescus, and divine Scamander.

Also she brought forth a holy company of daughters¹ who with the lord Apollo and the Rivers have youths in their keeping—to this charge Zeus appointed them—Peitho, and Admete, and Ianthe, and Electra, and Doris, and Prymno, and Urania divine in form, Hippo, Cymene, Rhodea, and Callirrhoe, Zeuxo and Clytie, and Idyia, and Pasithoë, Plexaura, and Galaxaura, and lovely Dione, Melobosis and Thoë and handsome Polydora, Cercès lovely of form, and soft eyed Pluto, Perseis, Ianeira, Acaste, Xanthe, Petraea the fair, Menestho, and Europa, Metis, and Eurynome, and Telesto saffron-clad, Chryseis and Asia and charming Calypso, Eudora, and Tyche, Amphirho, and Oeyrrhoë, and Styx who is the chiefest of them all. These are the eldest daughters that sprang from Ocean and Tethys; but there are many besides. For there are three thousand neat-ankled daughters of Ocean who are dispersed far and wide, and in every place alike serve the earth and the deep waters, children who

¹ Goettling notes that some of these nymphs derive their names from lands over which they preside, as Europa, Asia, Doris, Ianeira ("Lady of the Ionians"), but that most are called after some quality which their streams possessed: thus Xanthe is the "Brown" or "Turbid," Amphirho is the "Surrounding" river, Ianeira is "She who delights," and Oeyrrhoë is the "Swift-flowing."
HESIOD

πάντη ὅμως ἐφέποσει, θεάων ἀγιαλα τέκνα.
tόσοι δ᾽ αὖθ᾽ ἔτεροι ποταμοὶ καναχηδὰ ῥέουτες,
vὲλες ᾄκεανοῦ, τοὺς γείνατο πότεις θηὸς-
tῶν ὄντως ἀργαλέων πάντων βροτῶν ἀνέρ ἐνισπεῖν,
oὶ δὲ ἔκαστοι ἦσασιν, οἰς ἀν δὲν περιναιετῶσιν. 370

Θεία δ᾽ Ἡλίος τε μέγαν λαμπρὰν τε Σελήνην
"Ἡδό θ᾽, ἡ πάντεσσιν ἐπιχειροῦσι σφαίρεις
ἀθανάτους τε θεοῖς, τοι οὐρανὸν οὐράν ἔχουσι,
γείναθ᾽ ἄποδημθείς Ἱπερίονος ἐν φιλότητι.

Κρίμ τ᾽ Εὐρυβίθι τέκνεν ἐν φιλότητι μαγείσα 375
"Ἀστραῖον τε μέγαν Πάλλαντα τε δία θεάων
Πέρσην θ᾽, δὲ καὶ πάσι μετέπρεπεν ἑρμοσύνησιν.

"Ἀστραῖος δ᾽ Ἡδὸς ἀνεύμον τεκε καρπερῳδόμους,
ἀργεστὴ Ζέφυρον Βορέην τ᾽ ἀληθοκέλευθον
καὶ Νότον, ἐν φιλότητι θεᾶ θεοὶ εὐληθεῖσα. 380

τοὺς δὲ μετ᾽ ἀστέρα τίκτεν Ἐωσφόρου Ἡραγένεια
ἀστρα τε λαμπτόωντα, τὰ τ᾽ οὐρανὸς ἑστεψά-

υνωταί.

Στῦξ δ᾽ ἐτεκ᾽ Ὦκεανοῦ θυγατηρ Πάλλαντι
μαγείσα
Ζήλου καὶ Νίκην καλλίσφυρον ἐν μεγάροιςιν
καὶ Κράτος ἥδε Βήν ἀριδείκτα σφαίρα τέκνα, 385
τῶν οὐκ ἔστ᾽ ἀπάνευθε Διὸς θόμος, οὐδὲ τις ἐδρῆ,
οὐδ’ ὁδὸν, ὑπῆ μὴ κεῖσος θέος ἱγεμονεῦρ.
ἀλλ᾽ ἄει πάρ Ζηνί βαρυκτύπης ἐδροιόωτοι.

δὸς γὰρ ἐβούλευσέν Στῦξ ἄφθειος Ὦκεανίνη
ηματε τῷ, ὅτε πάντας Ὀλύμπιοι ἀστεροποιήσεις
ἀθανάτους ἐκάλεσε τεοὺς ἐς μακρὸν Ὀλυμπον,
ἐπε δ᾽, ὅς ἂν μετὰ εἰοθο θεῶν Τετῆσαι μάχειτο,
are glorious among goddesses. And as many other rivers are there, babbling as they flow, sons of Ocean, whom queenly Tethys bare, but their names it is hard for a mortal man to tell, but people know those by which they severally dwell.

And Theia was subject in love to Hyperion and bare great Helius (Sun) and clear Selene (Moon) and Eos (Dawn) who shines upon all that are on earth and upon the deathless Gods who live in the wide heaven.

And Eurybia, bright goddess, was joined in love to Crius and bare great Astraeus, and Pallas, and Perses who also was eminent among all men in wisdom.

And Eos bare to Astraeus the strong-hearted winds, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these Erigencia¹ bare the star Eosphorus (Dawn-bringer), and the gleaming stars with which heaven is crowned.

And Styx the daughter of Ocean was joined to Pallas and bare Zeus (Emulation) and trim-ankled Nike (Victory) in the house. Also she brought forth Cratos (Strength) and Bia (Force), wonderful children. These have no house apart from Zeus, nor any dwelling nor path except that wherein God leads them, but they dwell always with Zeus the loud-thunderer. For so did Styx the deathless daughter of Ocean plan on that day when the Olympian Lightener called all the deathless gods to great Olympus, and said that whosoever of the gods would fight with him against the Titans, he would

¹ i.e. Eos, the "Early-born."
HESIOD

μη τιν’ ἀπορράλεσιν γεράων, τιμή δὲ ἐκαστον ἐξέμεν, ἦν τὸ πάρος γε μετ’ ἄθανάτουσι θεοίσιν. τὸν δ’ ἐφαθ’, ὅστις ἄτιμος ὑπὸ Κρόνου ἦδ’ ἀγέραστος,
tιμής καὶ γεράων ἐπιβηθησέμεν, ὢ θέμες ἐστίν. ἦλθε δ’ ἄρα πρὸτε Στυξ ἀφθείτος Οὐλμπόνδε σὺν σφοίνιν παίδεσοι φίλου διὰ μηδεα πατρός. τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ ὅρα ἐδέωκεν.
αὐτὴν μὲν γὰρ θήκη τεοῦ μέγαν ἐμενεῖ ὄρκον, παίδας δ’ ἡματα πάντα ἐοῦ μεταναιέτας εἶναι.
διὸς δ’ αὐτῶς πάντεσσι διαμπερές, διὸς περ ὑπέστη, ἐξετέλεσα′ αὐτὸς δὲ μέγα κρατεῖ ἡδὲ ἀνάσσει.

Φοίβῃ δ’ αὐ Κοίλον πολυνήρατον ἦλθεν ἐς εὐνήν κυσιμένη δὴ ἐπεύτα θεαὶ θεοῦ ἐν φιλότητι

Δητὸ κυκάπεπλον ἔγεινατο, μείλιχον αἰεῖν, ἤπιον ἄθρωποι καὶ ἄθανάτους θεούς,
μείλιχον εἰς ἄρχης, ἀγαυοτατον ἐντὸς Ὅλυμπου,
γείνατο δ’ Ἀστερίων ἐνώτυμον, ἢν ποτε Πέρσης ἠγάγετ’ ἐς μέγα δῶμα φίλην κεκληθάθει ἀκοίτην. 410
RICS ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων Ζεὺς Κρονίδης τίμησεν’ πόρον δὲ οἱ ἄγαλα ὅρα,
μοῦραν ἔχειν γαίης τε καὶ ἀτυγχέτου θαλάσσης.
δὲ καὶ ἀστερόεντος ἀπ’ ὀὐρανοῦ ἐμορε ὁμής ἄθανάτοις τε θεοίς τετευμένη ἐστὶν μάλιστα.

καὶ γὰρ νῦν, ὅτε ποῦ τις ἐπιχεονών ἀνθρώπων ἔρδων ἑρὰ κατὰ νόμον ὕλακηται,
κικλήσκει Ἐκάτην. πολλῆ τε οἱ ἑσπερό πανὶ ἡμὴ ῥεῖς μάλι’, φ’ πρόφρου γε θεᾶ ὑποδέξεται εὐχάς,
καὶ τε οἱ ὀλβον ὑπάξει, ἐπεὶ δύναμισ γε πάρεστιν.

ὁσοῦ γὰρ Γαίης τε καὶ Ὀὐρανοῦ ἐξεγένοντο 420
THEOGONY

not cast him out from his rights, but each should have the office which he had before amongst the deathless gods. And he declared that he who was without office or right under Cronos, should be raised to both office and rights as is just. So deathless Styx came first to Olympus with her children through the wit of her dear father. And Zeus honoured her, and gave her very great gifts, for her he appointed to be the great oath of the gods, and her children to live with him always. And as he promised, so he performed fully unto them all.

Again, Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentlest in all Olympus. Also she bare Asteria of happy name, whom Perses once led to his great house to be called his dear wife. And she conceived and bare Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods. For to this day, whenever any one of men on earth offers rich sacrifices and prays for favour according to custom, he calls upon Hecate. Great honour comes full easily to him whose prayers the goddess receives favourably, and she bestows wealth upon him; for the power surely is with her. For she has authority over all those who were born of Earth and Ocean.
καὶ τιμὴν ἔλαχον, τούτων ἔχει ἀλὸν ἄπαντων.
οὐδὲ τί μιν Κροινίδης ἐβιβήσατο οὐδὲ τ' ἀπήφρα,
ὅσον ἔλαχεν Τιτῆς μετὰ προτέρους θεοῦν,
ἀλλ' ἔχει, ὡς τὸ πρῶτον ἀπ' ἀρχῆς ἐπλετο
dασμὸς,
καὶ γέρας ἐν γαῖῃ τε καὶ οὐρανῷ ἕδε θαλάσσῃ.1
οὐδ' ὅτι μουνογενῆς, ἦσσον θεᾶ έμμορφε τιμῆς,
ἀλλ' ἔτι καὶ πολύ μᾶλλον, ἐπεὶ Ζεὺς τίται αὐτήν.

ὅ δ' ἔθελεν, μεγάλως παραγίγνεται ἢδ' ὅνιμησιν
ἐν τῇ δίκῃ βασιλεύσει παρ' αἰδόλοις καθάπει.2
ἐν τ' ἄγορῇ λαοῖς μεταπρέπει, ὅτι κ' ἔθελησιν
ἤδ' ὅποτ' ἐς πόλεμον φθειρόνθερα θωρήσωσινται
ἀνέρες, ἐνθα θεᾶ παραγίγνεται, οἷς κ' ἔθελησι
νῖκην προφρονέως ὅπασι καὶ κύδος δρέξαι.
ἐσθλὴ δ' ἀδικὴ ὅποτ' ἄνδρες ἀθλεύουσιν ἄγων,3
ἐνθα θεᾶ καὶ τοῖς παραγίγνεται ἢδ' ὅνιμησιν
νικήσαις δὲ βίᾳ καὶ κάρτει καλὸν ἄθθον
βαία φέρει χαίρων τε, τοκείσι δὲ κύδος ὅπαξε.
ἐσθλὴ δ' ἰππήσει παραστάμεν, οἷς κ' ἔθελησιν.
καὶ τοῖς, οἵ γλαυκῆς δυσπέμφελον ἔργαζονται,
ἐκοινώνᾳ ὡς ἐκατῆ καὶ ἐρικτύπῳ Ἔνυσσαγαῖώ,
ἴρμιον ἄγρην κυδὴν θεὸς ὅπασε πολλήν,
βαία δ' ἀθελεύτω θανομένη, ἔθελουσα γι' θυμῷ.
ἐσθλὴ δ' ἐν σταθμοῖς σὺν Ἐρυμή ληφθ' ἄξειν
βουκολίας δ' ἀγέλας τε καὶ αὐτολία πλατέ
ἀγων.

πολύνας τ' εἰροπόκων ὄλων, θυμῷ γ' ἔθελουσα,
ἐς ἀλώνων βριάει καὶ ἐκ πολλῶν μελῶνα θήκεν.
οὕτω τοι καὶ μουνογενῆς ἐκ μητρὸς ἐσύσα

1 Goettling's order. 2 Schoemann's order.
3 Kochly: ἀγων ἀθλεύουσιν, DGHI: ἀθλεύουσι, other MSS.
and received an office. The son of Cronos did her no wrong nor took anything away of all that was her portion among the former Titan gods: but she holds, as the division was at the first from the beginning, privilege both in earth, and in heaven, and in sea. Also, because she is an only child, the goddess receives not less honour, but much more still, for Zeus honours her. Whom she will she greatly aids and advances: she sits by worshipful kings in judgement, and in the assembly whom she will is distinguished among the people. And when men arm themselves for the battle that destroys men, then the goddess is at hand to give victory and grant glory readily to whom she will. Good is she also when men contend at the games, for there too the goddess is with them and profits them: and he who by might and strength gets the victory wins the rich prize easily with joy, and brings glory to his parents. And she is good to stand by horsemen, whom she will: and to those whose business is in the grey discomfortable sea, and who pray to Hecate and the loud-crashing Earth-Shaker, easily the glorious goddess gives great catch, and easily she takes it away as soon as seen, if so she will. She is good in the byre with Hermes to increase the stock. The droves of kine and wide herds of goats and flocks of fleecy sheep, if she will, she increases from a few, or makes many to be less. So, then, albeit her mother’s only child,¹ she is honoured amongst all the deathless

¹ Van Leunep explains that Hecate, having no brothers to support her claim, might have been slighted.
πάσι μετ’ ἀθανάτους τετίμηται γεράεσσων.
θῇκε δὲ μὲν Κρούιδης κουροτρόφος, οἷς μετ’ ἐκείνην 450
ἀφθαλμοῖσιν ἵδουτο φῶς πολυδερκέος Ἡνώς.
εὕτως ἐξ ἀρχῆς κουροτρόφος, αὐ δὲ τε τιμαῖ.

Ῥεῖν δὲ δημηθείσα Κρόνῳ τέκε φαίδεμα τέκνα,
Ἰστίναν Δῆμητρα καὶ Ἡρων χρυσοπέδειον
ἐφθείρον τ’ Ἀίδην, ὡς ὑπὸ χθονὶ δώματα ναῖει
ηλιεῖς ἤτορ ἔχων, καὶ ἐρίκτυπον Ἐνυσίγαιαν.
Σημά τε μητίδεντα, θεῶν πατέρ’ ἧδε καὶ ἀνδρῶν,
τὸν καὶ ὑπὸ βροντῆς πελεμῖζεται εὐρεία χθόν.
kαὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὅς τις
ἐκατός

μνήδιος εἱ ἱερής μητρὸς πρὸς γοῦναθ’ ἐκκοῖτο,
τὰ φρονεῖν, ἵνα μὴ τις ἀγανῶν Ὄμοραν ὁμών
ἀλλος ἐν ἀθανάτους ἔχοι βασιλεία ἡμῖν.
πεῦθεν γὰρ Γαῖς τε καὶ Ὅμοροῦ ἄστεραίτως,
οὐκεκαὶ οἱ πέπρωτο ἐοῦ ὑπὸ παιδὶ δαμησκ
καὶ κρατέρῳ περ ἔντει, Διὸς μεγάλοις διὰ βουλάς
τῷ δ’ ὡς ἁρ’ ςίκ ἀλλὰς σκοπίην ἔχειν, ἀλλὰ
δοκείων

παῖδας οὖν κατέπινε’ Ῥεῖν δ’ ἔχε πένθος
ἀλατον.
ἄλλ’ ὅτε δὴ Δί’ ἐμελλε θεῶν πατέρ’ ἤδε καὶ ἀνδρῶν
τέξεσθαι, τὸν ἐπειτὰ φίλους λειτάνειν τοκῆς
τοὺς αὐτὶς, Γαϊάν τε καὶ Ὅμορον ἄστερέαντα,
μήτειν συμφράσασθαι, ὅπως λελάθουσι τεκοῦσα
παῖδα φίλου, πλασμοὶ δ’ ἐρυνάει πατρὸς ἐοὶ
παῖδων θ’, οὗτ κατέπινε μέγας Κρόνος ἀγκυ-
λομήτης.

1 E (later hand) GHI and a Scholiast read πατρὸς.
THEOGONY

gods. And the son of Cronos made her a nurse of the young who after her saw with their eyes the light of all-seeing Dawn. So from the beginning she is a nurse of the young, and these are her honours.

But Rhea was subject in love to Cronos and bare splendid children, Hestia, Demeter, and gold-shod Hera and strong Hades, pitiless in heart, who dwells under the earth, and the loud-crashing Earth-Shaker, and wise Zeus, father of gods and men, by whose thunder the wide earth is shaken. These great Cronos swallowed as each came forth from the womb to his mother’s knees with this intent, that no other of the proud sons of Heaven should hold the kingly office amongst the deathless gods. For he learned from Earth and starry Heaven that he was destined to be overcome by his own son, strong though he was, through the contriving of great Zeus. Therefore he kept no blind outlook, but watched and swallowed down his children: and unceasing grief seized Rhea. But when she was about to bear Zeus, the father of gods and men, then she besought her own dear parents, Earth and starry Heaven, to devise some plan with her that the birth of her dear child might be concealed, and that retribution might overtake great, crafty Cronos for his own father and also for the

1 The goddess of the hearth (the Roman Vesta), and so of the house. Op. Homeric Hymns v. 22 ff.; xxix. 1 ff.

2 The variant reading “of his father” (of Heaven) rests on inferior MS. authority and is probably an alteration due to the difficulty stated by a Scholiast: “How could Zeus, being not yet begotten, plot against his father?” The phrase is, however, part of the prophecy. The whole line may well be spurious, and is rejected by Heyne, Wolf, Gaisford and Guyet.
οἱ δὲ θυγατρὶ φίλη μᾶλὰ μὲν κλῦον ἥδ' ἐπίθουντο, καὶ οἱ πεφραδέτης, ὅσα περ πέπρωτο γενέσθαι ἄμφι Κρόνος βασιλῆς καὶ νῦες καρτεροθύμων. πέμψαν δὲ ἔς Δίκτου, Κρήτης ἐς πλονα δήμον, ὁππὸτ' ἄρ' ὀπλότατον παίδων τέξεσθαι ἐμελλε, Ζήμα μέγαν τὸν μὲν οἱ ἐδέξατο Γαῖὰ πελώρη Κρήτη ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναι τε. ἕνθα μὲν ἵκτο φέροντα θοῦν διὰ νῦκτα μέλαιναν πρότης ἐς Δίκτου· κρύψεν δὲ ἐς χερσὶ λαβώνα στερεᾳ ἄντρῳ ἐν ἡλιβάτῳ, ζαθῆς ὑπὸ κεύθεσι γαῖης, Αὐγαῖρ ἐν ὅραι πεπυκασμένος ὑλεύτη. τῷ δὲ σπαργάσασα μέγαν λίθον ἐγγυάλιξεν Ὡυρανίδῃ μέγ' ἀνακτε, θεον προτέρω βασιλῆς. τὸν τόθ' ἐλὼν χείροσσιν ἔμεν ἐσκάθετο νηδὴν σχέτλοισι σοῦ ἐνόησε μετὰ φρεσίν, ὡς οἱ ὀπίσω ἀντὶ λίθον ἢς νῦς ἀνίκητος καὶ ἀκηδής λείπεθ', ὅ μων τάχ' ἐμελλε βίη καὶ χερσὶ δαμάσθεκα σας.

τιμῆς ἔξελάσει, ὅ δὲ ἐν ἄθανατοισι ἀνάξειν. ὁ μεθαλείμος δ' ἄρ' ἐπείτα μένοι καὶ φαλέμα γώια πνεῦτο τοῦτο ἀνακτος· ἐπιπλομένων δ' ἐνιαυτῶν Γαῖης ἐνεσίησι πολυφραδέσσι δολωθεῖς ὅ ἔνοιχον ἀλ' ἀνέκει μέγας Κρόνος ἀγκυλομῆτης [κυκλαθὴς τέχνης βηβεῖ τε παιδὸς ἐόεν]. ἀδίκτον δ' ἐξέμεσεν λίθον, ὅν πῦματον κατέπινεν. τὸν μὲν Ζεὺς στήριζε κατὰ χθονὸς εὐρυδεῖας Πυθῶν ἐν ἡγαθίῃ γυάλους ὑπὸ Παρυπονοῦ σῆμα ἐμεν ἐξοπίσω, θαῦμα σεθτοῖσι βροτοῖσιν. 500

1 Rejected by Heyne as interrupting and disagreeing with the context.
2 Pernyauiler: ἐξήμησε (οὐ ἐξήμησε) λίθον, πῦματον καταπίνων, MSS.
children whom he had swallowed down. And they readily heard and obeyed their dear daughter, and told her all that was destined to happen touching Cronos the king and his stout-hearted son. So they sent her to Lyctus, to the rich land of Crete, when she was ready to bear great Zeus, the youngest of her children. Him did vast Earth receive from Rhea in wide Crete to nourish and to bring up. Thither came Earth carrying him swiftly through the black night to Lyctus first, and took him in her arms and hid him in a remote cave beneath the secret places of the holy earth on thick-wooded Mount Aegeum; but to the mightily ruling son of Heaven, the earlier king of the gods, she gave a great stone wrapped in swaddling clothes. Then he took it in his hands and thrust it down into his belly: wretch! he knew not in his heart that in place of the stone his son was left behind, unconquered and untroubled, and that he was soon to overcome him by force and might and drive him from his honours, himself to reign over the deathless gods.

After that, the strength and glorious limbs of the prince increased quickly, and as the years rolled on, great Cronos the wily was beguiled by the deep suggestions of Earth, and brought up again his offspring, vanquished by the arts and might of his own son, and he vomited up first the stone which he had swallowed last. And Zeus set it fast in the wide-pathed earth at goodly Pytho under the glens of Parnassus, to be a sign thenceforth and a marvel to mortal men.\(^1\) And he set free from their deadly

\(^1\) Pausanias (x. 24. 0) saw near the tomb of Neoptolemus "a stone of no great size," which the Delphians anointed every day with oil, and which he says was supposed to be the stone given to Cronos.
λῦσε δὲ πατροκασιγνήτους ὅλων ὑπὸ δεσμῶν Ὀὐρανίδας, οὐς δὴσε πατὴρ ἀεσιφροσύνης εἰς ἀπεμνήσαντο χάριν ἐνεργειακῶν, δῶκαν δὲ βροτὴν ἢδ' ἀιθαλόεντα κεραυνὸν καὶ στεροπῆν· τὸ πρὶν δὲ πελάρη Γαία κεκεύθεν 505 τοῖς πίσυνοις θηντοῖς καὶ ἀθανάτοισιν ἀνέσσει.

Κούρην δ' Ἰαπετὸς καλλάσφυρον Ὄκεανίνην ἤγαγεν Κλυμένη καὶ ὁμόν λέχος εἰςανέβαιεν. ἢ δὲ οἱ Ἀτλαντα κρατερόφρονα γείνατο παῖδα· τίκτητε δ' ὑπερκύδαντα Μενοῖτιον ἣδ' Προμηθέα ποικίλον αἰσθόμητεν, ἀμαρτίνον τ' Ἐπιμηθέα, δὲ κακὸν ἐξ ἁρχῆς γένετ' ἀνδρᾶσιν ἀλφηστῆσιν· πρῶτος γὰρ βαΣ διὸς πλαστὴν ὑπέδεκτο γυναῖκα παρθένον. ὑβριστὴν δὲ Μενοῖτιον εὐρύστα Ζεὺς εἰς Ἐρεβος κατέπεμψε βαλὼν ψυλλέωτε κεραύνῳ 515 εἴνεκ' ἀτασθαλίης τε καὶ ἠμορφῆς ὑπερόπλουν. "Ἀτλας δ' οὐρανὸν εὐρύν ἐχει κρατερῆς ὑπ' ἀνάγκης πείρασιν ἐν γαλής, πρόπαρ τ' Ἐστερίδων λυγυφώνων, ἐστηὸς κεφαλῆ τε καὶ ἀκαμάτης χέρεσιν· ταύτην γὰρ οἱ μοδρόν ἐδάσσασα μητίτεα Ζεὺς. 520 δὴ οἵ τε ἀλυκτοπέδησεν Προμηθέα ποικιλόθυομον δεσμοῖς ἀργιάλειους μέσου διὰ κιόν ἐλάσσας· καὶ οἱ ἐν' αἰετῶν ὅρσε ταυτόπετον· αὐτὰρ ὁ γ' ἦπαρ ἠθικεν ἀθάνατον, τὸ δ' ἄεξετο ἵσον ἀπάντη τυχτὸς, δὸ σον πρόπαν ἠμαρ ἐδοκε ταυςίπτερος ὅρνις.

τὸν μὲν ἀρ' Ἀλκεμίνης καλλισφύρον ἀλκίμος νείς Ἡρακλής ἐκτεινε, κακὴν δ' ἀπὸ νοῦς ἀλακέν Ἰαπετιονίδη καὶ ἐλύσατο δυσφροσυμάδων οὐκ ἄεκετε Ζηρὼς Ὀλυμπίου ὑψιμέδουτος.
bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning; for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

Now Iapetus took to wife the neat-ankled maid Clymene, daughter of Ocean, and went up with her into one bed. And she bare him a stout-hearted son, Atlas: also she bare very glorious Menoetius and clever Prometheus, full of various wiles, and scatter-brained Epimetheus who from the first was a mischief to men who eat bread; for it was he who first took of Zeus the woman, the maiden whom he had formed. But Menoetius was outrageous, and far-seeing Zeus struck him with a lurid thunderbolt and sent him down to Erebus because of his mad presumption and exceeding pride. And Atlas through hard constraint upholds the wide heaven with unwearying head and arms, standing at the borders of the earth before the clear-voiced Hesperides; for this lot wise Zeus assigned to him. And ready-witted Prometheus he bound with inextricable bonds, cruel chains, and drove a shaft through his middle, and set on him a long-winged eagle, which used to eat his immortal liver; but by night the liver grew as much again every day as the long-winged bird devoured in the whole day. That bird Heracles, the valiant son of shapely-ankled Alcmene, slew; and delivered the son of Iapetus from the cruel plague, and released him from his affliction—not without the will of Olympian Zeus who reigns on high, that
δορ' Ἡρακλῆος Θηβαγενεός κλέος εὖ
πλεῖον ἐτ' ἢ τὸ πάροιθεν ἐπὶ χόνα πουλυ-
βότειραν.

ταῦτ' ἄρα ἄξομενοι τίμα ἄριστεῖτον νῖόν,
καὶ περ χοῦμενος παύθη χόλου, ὃν πρὶν ἔχεσκεν,
οὖνε' ἐρίζετο βουλας ὑπερμενεῖ Κρονίων.
καὶ γὰρ ὡς ἐκρόσυντο θεοὶ θυγνοὶ τ' ἀνθρωποί
Μηκώνη, τότε ἐπείτη μέγαν βοῶν πρόφρουν θυμῷ
δασσάμενοι προέθηκε, Δίνό χυνὸν ἐξαπαφίσκων.
τοῖς μὲν γὰρ σάρκας τε καὶ ἐγκατα πίναα δημοῦ
ἐν μινὸ κατέθηκε καλύψας γαστρὶ βοῖς,
τῷ δ' αὐτ' ὀστέα λευκὰ βοῶς δολῆ ἐπὶ τέχνη
ἐβδοτέσας κατέθηκε καλύψας ἀργότε δημοῦ.

δὴ τότε μὲν προσέειπε παθὴρ ἀνδρῶν τε θεῶν τε

Ἰαπετινόθι, πάντων ἄριστεῖτ' ἀνάκτων,
ὁ πέπον, ὡς ἐπομήσως διεδάσσαν μολῆσα.

"Ὡς φάτο κερτομέων Ζεῦς ἀφθιτα μῆδεα εἰδὼς.

τὸν δ' αὐτὲ προσέειπε Προμηθεὺς ἀγκυλομῆτης

Ζεῦς κύδιστε μέγιστε θεῶν αἰειγενετάνα,

τῶν δ' ἔλε', ὀπτοτέρων σε ἐνὶ φρεαὶ θυμὸς ἀνώγεις.

Φῇ ρὰ δολοφρονέαν. Ζεῦς δ' ἀφθιτα μῆδεα

εἰδὼς

γνὼ β' οὐδ' ἡγοῦσθι δόλου' κακὰ δ' ἄσσετο θυμῷ

θυγνοὶς ἀνθρώποις, τὰ καὶ τελέσθαι ἔμελλεν.

χερσὶ δ' δ' θ' ἀμφοτέρησιν ἀναίλετο λευκὸν

ἀλειφαρ.

χώσατο δὲ φρένας ἀμφὶ, χύλος δὲ μὲν ἵκετο θυμῶν,

ὡς ἔδει ὀστεὰ λευκὰ βοῶς δολῆ ἐπὶ τέχνη.

ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φυλ' ἀνθρώπων

καλοῦσ' ὀστεὰ λευκὰ θυγνοτῶν ἐπὶ βωμῶν,

τὸν δὲ μὲν ὄχθος προσέθη νεφεληγρέτα Ζεῦς.
the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth. This, then, he regarded, and honoured his famous son; though he was angry, he ceased from the wrath which he had before because Prometheus matched himself in wit with the almighty son of Cronos. For when the gods and mortal men were divided at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to befool the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch; but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him:

"Son of Iapetus, most glorious of all lords, good sir, how unfairly you have divided the portions!"

So said Zeus whose wisdom is everlasting, rebuking him. But wily Prometheus answered him, smiling softly and not forgetting his cunning trick:

"Zeus, most glorious and greatest of the eternal gods, take which ever of these portions your heart within you bids." So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars. But Zeus who drives the clouds was greatly vexed and said to him:
Ἡσιόδου, πάντων πέρι μήδεα εἰδώς, οἳ πέτουν, οὐκ ἄρα πιὸ δολής ἐπιλήθειο τέχνης.

"Ὡς φάτο χρώμενος Ζεὺς ἀφθητα μήδεα εἰδώς· ἐκ τούτου δὴ ἔπειτα δόλου μεμυημένος αἰὲν οὖκ ἐδίδον Μελήσι1 πυρὸς μένος ἀκαμάτου εὐνύτος ἀνθρώποις, οἳ ἔπλυ θυσίν υπετάσσοντα. ἀλλὰ μὴν ἔξαπάτησσεν ὅσ πάς Ἰαπετοῦ κλέφας ἀκαμάτου πυρὸς τηλέσκοπον αὐγῆν ἐν κοῖλῳ νάρθηκῃ. διάκεν δὲ ἐνεῖδε θυμόν, Ζηρ' ὑψίβρεμέτην, ἐχόλῳσε δὲ μην φίλον ἔτωρ, ὡς ἵδ' ἐν ἀνθρώποις πυρὸς τηλέσκοπον αὐγῆν. αὐτίκα δ' ἄστι πυρὸς τεθέντα παρὰν ἀνθρώπουσιν γαῖας γὰρ σύμπλασαν περικλυτὸς Ἀμφιγεινεῖς παρθένῳ ἱδοίᾳ ἵκελον Κρούδεω διὰ βουλάς. ξάσε δὲ καὶ κοσμήσασθε θεᾶς ἀλακοῦσις Ἀθηνὴ ἄργυρεῖ ἐσθήτι κατὰ κρήνην δὲ καλύτερην δαϊδαλέων χεῖρεσι κατέσχεθε, θαῦμα ἱδέσθαι: [ἀμβλὺ δὲ οἱ στεφάνους, νεοθηλεῖς άνθεα ποίησ, ἰμερτοὺς περίθηκε καρήατι Παλλᾶς Ἀθηνῆς.2] ἀμβλυ δὲ οἱ στεφάνῳ χρυσῇν κεφαλῆσιν ἔθηκε, τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγεινεῖς ἀσκήσας παλάμφησι, χαριζόμενος Διῶν πατρί. τῇ δ' ἐνι δαίδαλα πολλὰ τετεύχατο, θαῦμα ἱδέσθαι, κρώδαλ', δός ἢπειρος πολλὰ τρέφει ἡδὲ θάλασσα, τῶν δ' ὑπὲρ πολλ' ἐνέθηκε,—χάρις δ' ἀπελάμπητο πολλῆ—θαυμάσια, ξύνοις ἐοικότα φωνήσεσιν.

1 Bergk (after scholiast): μελήσι, ΔΕΓΗΙ: μελίσσι, ΕΚΛ.
2 ll. 576–7 appear to belong to a different recension.
THEOGONY

"Son of Iapetus, clever above all! So, sir, you have not yet forgotten your cunning arts!"

So spake Zeus in anger, whose wisdom is everlasting; and from that time he was always mindful of the trick, and would not give the power of unwearying fire to the Melian race of mortal men who live on the earth. But the noble son of Iapetus outwitted him and stole the far-seen gleam of unwearying fire in a hollow fennel stalk. And Zeus who thunders on high was stung in spirit, and his dear heart was angered when he saw amongst men the far-seen ray of fire. Forthwith he made an evil thing for men as the price of fire; for the very famous Limping God formed of earth the likeness of a shy maiden as the son of Cronos willed. And the goddess bright-eyed Athene girded and clothed her with silvery raiment, and down from her head she spread with her hands a broderied veil, a wonder to see; and she, Pallas Athene, put about her head lovely garlands, flowers of new-grown herbs. Also she put upon her head a crown of gold which the very famous Limping God made himself and worked with his own hands as a favour to Zeus his father. On it was much curious work, wonderful to see; for of the many creatures which the land and sea rear up, he put most upon it, wonderful things, like living beings with voices: and great beauty shone out from it.

1 A Scholiast explains: "Either because they (men) sprang from the Melian nympha (op. 1. 187); or because, when they were born (?), they cast themselves under the ash-trees (μληση), that is, the trees." The reference may be to the origin of men from ash-trees; op. Works and Days, 146 and note.
Αὐτὰρ ἐπεὶ δὴ τεθὲε καλῶν κακῶν ἀντ’ ἁγαθοῖο, 585
ἐξάγαγ’ ἐνθα περ ἄλλου ἦσαν θεοὶ ἥδ’ ἄνθρωποι,
κόσμῳ ἐγκαλλωμένην γλαυκώπιδος ὀβριμοπάτρησ.
θαύμα δ’ ἔχ’ ἀθανάτους τε θεοὺς δυνητοὺς τ’
ἀνθρώποις,
ὡς εἶδον δόλους αἰτῶν, ἀμήχανον ἄνθρωποισιν. 590
1 Ἐκ τῆς γὰρ γένους ἐστὶ γυναικῶν θηλυτερῶν; 2
[τῆς γὰρ ὀλίγων ἐστὶ γένος καὶ φύλα γυναικῶν,] 595
πόρνα μέγ’ αἰνθητοῖς μετ’ ἄνδρας ναιετάοις
οὐλομένης πενήν οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ’ ὅπω τ’ ἐν σμήνεσι κατηρεβέσσοι μέλλοσαι
κηφήνας βόσκωσι, κακῶν ἐξωθόνας ἔργων— 600
αἱ μὲν τε πρόπαν ἦμαρ ἐς ἥλιον καταλύντα
ημάτιας στεφόντοι τιθεῖοι τε κηρὰ λευκά,
οὐ δ’ ἐνυσσοθε μένοντες ἐπηρεβέας κατὰ σμύλους
ἀλλότριων κάματοι σφετέρην ὡς γαστέρ’ ἁμάλται— 605
ὡς δ’ αὐτῶς ἄνδρεσι κακῶν θητοῖς γυναικοῖς
Σεῦς ὑψιβρεμέτης θήκεν, ἐξωθόνας ἔργων
ἀργαλεών· ἐτερον δὲ πόρων κακῶν ἀντ’ ἁγαθοῖον,
δι’ ἄναμον φεύγων καὶ μέρεμα ἔργα γυναικῶν
μῆ γήμαε ἐθέλη, ὅλων δ’ ἐπὶ γῆρας ἵκοιτο 610
χῆτει γηροκόμωι. ὃ γ’ ὑπὸ μεῖκτον ἐπιεὶδενής
ζωεί, ἀποθείμενον δὲ διὰ κτῆσιν διατεύονται
χηρωσταῖς· δ’ ἂν αὐτὴ γήμαν μετὰ μοῦρα γένηται,
κειδήν δ’ ἐσχεῖν ἀκοιτίν ἄρημαν πραπύθεσις,
τῷ δὲ τ’ ἀπ’ ἄλον κακὸν ἑσθήξῃ ἀντιφέρεις
ἐμμεσά· δ’ δ’ κε τέτμη ἀπαρτήριον γενεθλίας,
ζωεὶ εἰς στήθεσιν ἔχων ἀλλαστὸν ἄννην
θυμῷ καὶ κραδῆ, καὶ ἀνήκεστον κακῶν ἔστιν.
5 Ὡς οὖν ἔστι Δίως κλέψαι νόσον οὐδὲ παρελθεῖν,
οὐδὲ γὰρ Ἰαπτεινίδης ἀκάκητα Πρωμεθέως

1 ll. 590–1 belong to different reconstructions.
THEOGONY

But when he had made the beautiful evil to be the price for the blessing, he brought her out, delighting in the finery which the bright-eyed daughter of a mighty father had given her, to the place where the other gods and men were. And wonder took hold of the deathless gods and mortal men when they saw that which was sheer guile, not to be withstood by men.

For from her is the race of women and female kind: of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no helpmeet in hateful poverty, but only in wealth. And as in thatched hives bees feed the drones whose nature is to do mischief—by day and throughout the day until the sun goes down the bees are busy and lay the white combs, while the drones stay at home in the covered skeps and reap the toil of others into their own bellies—even so Zeus who thunders on high made women to be an evil to mortal men, with a nature to do evil. And he gave them a second evil to be the price for the good they had: whoever avoids marriage and the sorrows that women cause, and will not wed, reaches deadly old age without anyone to tend his years, and though he at least has no lack of livelihood while he lives, yet, when he is dead, his kinsfolk divide his possessions amongst them. And as for the man who chooses the lot of marriage and takes a good wife suited to his mind, evil continually contends with good; for whoever happens to have mischievous children, lives always with unceasing grief in his spirit and heart within him; and this evil cannot be healed.

So it is not possible to deceive or go beyond the will of Zeus; for not even the son of Iapetus, kindly
τοῖο γ' ὑπεξῆλυξε βαιρὸν χόλον, ἀλλ' ὑπ' ἀνάγκης 615 καὶ πολύνδρων ἕντα μέγας κατὰ δεσμὸς ἱρύκειν.

'Οβριάρεφ δ' ὡς πρώτα πατήρ οὐδόσατο θυμῷ Κόττυρ τ' ἦδε Γύη, δῆσεν κρατέρᾳ ἐνὶ δεσμῷ ἴμφερεν ὑπέροπτου ἀγάμους ἦδε καὶ εἶδος καὶ μέγεθος: κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης. 620 ἐνθ' οἶ γ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες εἶπ' ἐπ' ἐσχατῇ, μεγάλης ἐν πείρασὶ γαίης, δηθὰ μάλ' ἄχυρομενοι, κραδίη μέγα πένθος ἔχοντες. ἀλλὰ σφεας Κρονίδης τε καὶ θάνατοι θεοὶ ἄλλοι, οἷς τέκεν ἥκωμος 'Ρείη Κρόνου ἐν φιλότητι, 625 Γαίης φραδμοσύνην ἀνήγαγον ἐς φαὸς αὐτὸς· αὐτὴ γὰρ σφίν ἄπαντα διηνεκέως κατέλεξε σὺν κείνοις νίκην τε καὶ ἄγλαδν εὐχὸς ἀρέσθαι. δηρὸν γὰρ μάρτυς πόνον θυμαλγῆ' ἔχοντες Τετήνες τε θεοὶ καὶ ὅσοι Κρόνου ἔξεγένοντο, 630 ἀντίλον ἀλλήλους διὰ κρατερᾶς υψίνας, οἷς μὲν ἀφ' ὑψηλῆς 'Οθρυνος Τετήνες ἀγαυοὶ, οἷς δ' ἀρ' ἄπ' Οὐλύμπιοι θεοὶ, δωτήρες-έδων, οἷς τέκεν ἥκωμος 'Ρείη Κρόνῳ εὐνηθεῖσα. οἷς ὅτι ἀλλήλους χόλον θυμαλγῆ' ἔχοντες 635 συνεχέως ἐμάχοντο δέκα πλείονς ἐνιαυτοῦς· οὐδὲ ταῖς ἦν ἔρεικς χαλεπῆς λύσεις οὐδὲ τελευτῇ οὐδετέροις, ἵσον δὲ τέλος τέτατο πτολέμοιο. ἀλλ' ὅτε δὴ κείνοις παρέσχεθεν ἁμένα πάντα, νέκταρ τ' ἀμβροσίην τε, τὰ περὶ θεοὶ αὐτοὶ ἔδουσι, 640 πάντων ἐν στήθεσιν ἄξεστο θυμὸς ἀγήμωρ. ὁς νέκταρ τ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινήν, δὴ τότε τοῖς μετέξειπε πατήρ ἀνδρῶν τε θεῶν τε.
Prometheus, escaped his heavy anger, but of necessity strong bands confined him, although he knew many a wile.

But when first their father was vexed in his heart with Obriareus and Cottus and Gyes, he bound them in cruel bonds, because he was jealous of their exceeding manhood and comeliness and great size: and he made them live beneath the wide-pathed earth, where they were afflicted, being set to dwell under the ground, at the end of the earth, at its great borders, in bitter anguish for a long time and with great grief at heart. But the son of Cronos and the other deathless gods whom rich-haired Rhea bare from union with Cronos, brought them up again to the light at Earth's advising. For she herself recounted all things to the gods fully, how that with these they would gain victory and a glorious cause to vaunt themselves. For the Titan gods and as many as sprang from Cronos had long been fighting together in stubborn war with heart-grieving toil, the lordly Titans from high Othrys, but the gods, givers of good, whom rich-haired Rhea bare in union with Cronos, from Olympus. So they, with bitter wrath, were fighting continually with one another at that time for ten full years, and the hard strife had no close or end for either side, and the issue of the war hung evenly balanced. But when he had provided those three with all things fitting, nectar and ambrosia which the gods themselves eat, and when their proud spirit revived within them all after they had fed on nectar and delicious ambrosia, then it was that the father of men and gods spoke amongst them:
Κέκλυτε μεν, Γαῖς τε καὶ Ὄφρανοῦ ἀγλαὰ τέκνα,
δὴρ εἶτω, τὰ με θυμὸς ἐνι στῆθεσσι κελεύει.

645 Ἰδὴ γὰρ μιλά δηρῶν ἐναντίοι ἀλλήλουςι
νίκης καὶ κράτεος πέρι μαρνᾶμεθ' ἡματα πάντα
Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνων ἐκγενόμεσθα.

 mégis de megálh πε τὴν καὶ χείρας ἀλπτους
φάνετε Τιτήνεσσι ἐναντίοι ἐν δαί λυγῆ

650 μνημάμοντοι φιλότητος ἐννέας, ὅσα παθόντες
ἐς φῶς ἀψ ἀφίκεσθε δυσηλεύσοι ὑπὸ δεσμοῦ
ἡμετέρας διὰ βουλας ὑπὸ ξόφου ἱερόντος.

"Ὡς φάτο τοῦ δ' ἐξαιτεὶ ἁμεῖβετο Κόττως
ἀμῖμων

Δαιμόνι', οὐκ ἀδάντα πυφαῦσκεαι ἀλλὰ καὶ

ἀντοί

655 ἰδμεν δ' τοί περὶ μὲν πραπίδες περὶ δ' ἐστὶ νόμα,
ἀλκτὴρ δ' ἁθανάτοισιν ἀρῆς γένεο κρυσόσο.

σήμι δ' ἐπιφροσύνην ὑπὸ ξόφου ἱερόντος
ἀφορρον δ' ἐξαιτεῖ ἁμεῖλεκτοι ὑπὸ δεσμῶν

660 ἡλύθομεν, Κρόνων υἱε ἄναξ, ἀνάελπτα παθόντες.

τῷ καὶ νῦν ἀτενεὶ τὲ νῶ ὁ καὶ ἐπιφρον βουλῇ

ῥυσόμεθα κράτος υμὸν ἐν αὐῃ δηιοτὴτε

μαρνάμοντοι Τιτῆσιν ἀνά κρατερᾶς ὑσμῖνας.

"Ὡς φάτ: ἐπηνεσθαν δὲ θεοὶ, δωτήρες εἴων,

μῦθον ἁκούσατες: πολέμοι δ' ἐλειαλετὸ θυμὸς

665 μᾶλλον ἐτ' ἦ τὸ πάροιδ' μάχχην δ' ἄμεγαρτον

ἐγειράν

πάντες, θήλεια τε καὶ ἄρσενες, ἥματι κέλυς,

Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνων ἐχεγένοντο,

σὸς τε Ζεὺς ἔρέβεσρωμᾶν' ὑπὸ χθὸνος ἥκε φῶσθε

δεινὸ καὶ κρατερὸ θε, βίνη υπέρπλου ἔχουτες.

670 1  ΔΕΦΚΛΡ : ἔρέβεσφων, GHL.
THEOGONY

"Hear me, bright children of Earth and Heaven, that I may say what my heart within me bids. A long while now have we, who are sprung from Cronos and the Titan gods, fought with each other every day to get victory and to prevail. But do you show your great might and unconquerable strength, and face the Titans in bitter strife; for remember our friendly kindness, and from what sufferings you are come back to the light from your cruel bondage under misty gloom through our counsels."

So he said. And blameless Cottus answered him again: "Divine one, you speak that which we know well: nay, even of ourselves we know that your wisdom and understanding is exceeding, and that you became a defender of the deathless ones from chill doom. And through your devising we are come back again from the murky gloom and from our merciless bonds, enjoying what we looked not for, O lord, son of Cronos. And so now with fixed purpose and deliberate counsel we will aid your power in dreadful strife and will fight against the Titans in hard battle."

So he said: and the gods, givers of good things, applauded when they heard his word, and their spirit longed for war even more than before, and they all, both male and female, stirred up hated battle that day, the Titan gods, and all that were born of Cronos together with those dread, mighty ones of overwhelming strength whom Zeus brought up to the light from Erebus beneath the earth. An
τῶν ἐκατον μὲν χεῖρες ἀπ’ ὄμοι ἀδύσουν τῷ ὀμός, κεφαλαὶ δὲ ἐκάστω πεντήκοντα ἐξ ὄμων ἐπάφυκαν ἐπὶ στεβαρῶσιε μέλεσιν. οὐ τότε Τιτήνεσι κατέσταθεν ἐν δαὶ λυγρῆ πέτρας ἠλβάτους στεβάρης ἐν χερῶν ἐχοῦντες. Τιτῆνες δ’ ἐτέρωθεν ἐκαρτύνατο φαλαγγας προφρονέως, χαρῶν τε βίας θ’ ἀμα ἐργον ἐφαινον ἀμφότεροι δεινῶν δὲ περίαχε πῶντος ἀπείρων, γῆ δὲ μέγ’ ἐσμαράγησεν, ἐπέστειν δ’ οὐρανὸς εὐρὸς σειόμενος, πεδόθεν δὲ τιμάσσετο μακρὸς Ὀλυμπός.

ἐπὶ δ’ ἵπτ’ ἄδανατων, ἔνοσις δ’ ἵκανε βαρεῖας Τάρταρον ἠρέντα, ποδῶν τ’ αἰπεία ἐνὶ ἀσπέτου λιχμοῖο βολῶν τα κρατερῶν ὅρις ἡρ’ ἐπὶ ἄλληνοι ζεσαν βέλεα στουότεντα. φως δ’ ἀμφότεροι ἑκτ’ οὐρανὸν ἀστερόν κεκλομένων οὐ δὲ ξύψαν μεγάλῳ ἀλαλητῷ. ὁμόθ’ ἢρ’ ἤτε Ζεὺς ἱσχεν ἑὼν μένος, ἀλλὰ υπ’ τοὐ τε εἰθαρ μὲν μένεοι πλήντο φρένες, ἐκ δὲ τε πᾶσαν φαινε βίαν ἀμύδις δ’ ἢρ’ ἀπ’ οὐρανοῦ ἣδ’ ἀπ’ Ὀλυμπόπολι ἀστράπτων ἠστειχε συνωχαδόν οὐ δὲ κεραυνοὶ ἤκταρ ἄμα βροντ’ τε καὶ ἄστεροπη ποτέοντο χειρος ἀπὸ στεβαρῆς, ἑρήν φλόγα εἰλυφώντες ταρφέες· ἀμφι δὲ γαία φερέσθιος ἐσμαράγδε καιομένη, λάκη δ’ ἀμφι πυρὶ μεγάλ’ ἄσπετος ὕλῃ. ἐξε δ’ χθῶν πᾶσα καὶ Ὀκεανῶοι θεόθρα πῶντος τ’ ἀτρύγετος· τοὺς δ’ ἀμφεπο θερμὸς ἀντιμήθην. Τιτῆνες χθονίους, φιλῶ δ’ αἰθέρα δ’ εἰσαν ἵκανεν.

1. Nauber: ἥρα, MSS.
hundred arms sprang from the shoulders of all alike, and each had fifty heads growing upon his shoulders upon stout limbs. These, then, stood against the Titans in grim strife, holding huge rocks in their strong hands. And on the other part the Titans eagerly strengthened their ranks, and both sides at one time showed the work of their hands and their might. The boundless sea rang terribly around, and the earth crashed loudly: wide Heaven was shaken and groaned, and high Olympus reeled from its foundation under the charge of the undying gods, and a heavy quaking reached dim Tartarus and the deep sound of their feet in the fearful onset and of their hard missiles. So, then, they launched their grievous shafts upon one another, and the cry of both armies as they shouted reached to starry heaven; and they met together with a great battle-cry.

Then Zeus no longer held back his might; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning: the bolts flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean's streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans: flame unspeakable rose to the
Ασπετος, δ' αμέρδε καὶ ἱφθίμων περ ἕντων
ἀυγή μαρμαίρουσα κεραυνοῦ τε στεροτής τε.
καῦμα δ' θεσπεσίων κάτεχεν Χάος· εἴσατο δ' ἀντα

οθισμώτας ἱδεῖν ἦδ' οὐασί ὀσαν ἄκουσαι
αὐτός, ὡς εἰ Γαῖα καὶ Οὐρανός εὐρύς ὑπέρθε
πληνατ' τοῖς γὰρ κε μέγας ὑπὸ δοῦπος ὄροιρε
τῆς μὲν ἐρειπομένης, τοῦ δ' ύψοθεν ἐξερπύτωτος·
tὸσος δοῦπος ἐγενεὶ θεῶν ἐρίδες ἔμπολτοι.
σὺν δ' ἀνεμοὶ ἐνοσίν τε κοινήν τ' ἐσφαράγιζον
βροντὴν τε στεροτην τε καὶ αἰθαλὴντα κεραυνὸν,
κῆλα Δίος μεγάλοιο, φέρον δ' ἵαγην τ' ἐνοπήν τε
ἐς μέσον ἀμφοτέρων· δότιος δ' ἀπλητος ὄροιρε
σμερδαλότες ἐρίδους, κάρτος δ' ἀνεφαίνετο ἐργον.
ἐκλίνεθη δὲ μάχη· πρὶν δ' ἀλλήλοις ἐπέχοντες
ἐμμενέως ἐμάχοντο διὰ κρατερὰς ύστινας.

Οἳ δ' ἄρ' ἐνὶ πρότοιοι μάχην δραμείαν ἔγειραν
Κόττος τε Βριάρεώς τε Γῆνς τ' ἀατος πολέμοιο,
οἳ ρά τρηκοσιὰς πέτρας στεβαρῶν ἀπὸ χειρῶν
πέμπον ἐπασσυτέρας, κατὰ δ' ἐκκλασαν βελέσσει
Τετήνας, καὶ τοὺς μὲν ὑπὸ χοιωνὸ εὐρυδείης
πέμπαν καὶ δεσμομεῖαν διὸς ἀργαλέωσιν ἐδησιν
χερσίν νικήσαντες ὑπερβάμοις περ ἕντας,
tόσον ἐνερθ' ὑπὸ γῆς, δοσον οὐρανὸς ἐστ' ἀπὸ
γαίης·

τόσον γὰρ τ' ὑπὸ γῆς ἐς Τάρταρον ἔροιντα.
ἐννέα γὰρ νύκτας τε καὶ ἡμιατα χάλκεος ἄκμων
οὐρανοθεν κατιών δεκάτη κ' ἐς γαίαν ίκοιτο·
ἐννέα δ' αὐ νύκτας τε καὶ ἡμιατα χάλκεος ἄκμων
ἐκ γαίης κατιών δεκάτη κ' ἐς Τάρταρον ίκοι.

τόν πέρι χάλκεον ἔρκος ἐληλαταί· ἄμφλε ἰδ' μν ὑξ
tριστοιχεῖ κέχυται περὶ δειρήν· αὐτὰρ ὑπερθεν

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bright upper air: the flashing glare of the thunder stone and lightning blinded their eyes for all that they were strong. Astounding heat seized Chaos: and to see with eyes and to hear the sound with ears it seemed even as if Earth and wide Heaven above came together; for such a mighty crash would have arisen if Earth were being hurled to ruin, and Heaven from on high were hurling her down; so great a crash was there while the gods were meeting together in strife. Also the winds brought rumbling earthquake and duststorm, thunder and lightning and the lurid thunderbolt, which are the shafts of great Zeus, and carried the clangour and the warcry into the midst of the two hosts. An horrible uproar of terrible strife arose: mighty deeds were shown and the battle inclined. But until then, they kept at one another and fought continually in cruel war.

And amongst the foremost Cottus and Briareos and Gyes insatiate for war raised fierce fighting: three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and hurled them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by their strength for all their great spirit, as far beneath the earth as heaven is above earth; for so far is it from earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth: and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth. Round it runs a fence of bronze, and night spreads in triple line all about it.
γῆς ἤκαοι πεφύσας καὶ ἀτρυγέτου θαλάσσης. ἐνθαθεῖ Τετῆνες ὑπὸ ξόφοι ἡρώεστε κεκρύφαται Βούλής Δίος νεφεληγερέταο χόρφο ἐν εὐρώπει, πελάρης ἐσχατὰ γαής. τοῖς οὐκ ἔξετον ἔστε. θύρας ἡ ἐπέθηκε Ποσειδέων χαλκείας, τείχος δὲ περοίχεται ἀμφοτέροις. ἐνθαθεῖ Γόσης Κόττος τε καὶ Ἡβραίεως μεγάθυμος ναίουσιν, φύλακες πιστοί Δίος αὐγιόχοιο.

"Ἕνθα δὲ γῆς δυναμής καὶ Ταρτάρου ἡρώεστος πόντου τ᾽ ἀτρυγέτου καὶ οὐρανοῦ ἀστρόφεντος ἐξεῖς πάντων πηγαί καὶ πέρατ' ἐσσιν ἀργαλὲς εὐρώπετα, τὰ τε στυγέουσι θεοὶ περ, χάσμα μέγ', ούδε κε πάντα τελεσφόροιν εἰς ἑκατον

οὔδες ἔκουσε, εἰ πρῶτα πυλέων ἔτοσθε γένοιτο, ἀλλὰ κεν ἐνθαθεῖ καὶ ἐνθαθεῖ φέροι πρὸς θύελλα θυέλλη ἀργαλένης δεινῶν δὲ καὶ ἄθανάτους θεοὶ τοῦτο τέρας. Νυκτὸς δὲ ἐρέβανης οἰκία δεινὰ ἐστηκεν νεφέλης κεκαλυμμένα κυνάβειαν.

τῶν πρώσθ᾽ Ἰαπετοῦ πάλιν ἔχει οὐρανὸν εὐρυν ἐστηδὸς κεφαλὴ τε καὶ ἀκαμάτης χέρεσιν ἀστεμφεώς, ὃς Νύξ τε καὶ Ἡμέρη ἄσσον ἱοῦσιν ἄλλης προσεπτοῦτο, ἀμειβόμεναι μέγανοι οὐδὲν χάλκεον ἢ μὲν ἐνω καταβήσται, ἢ δὲ θύραξ ἐρχεται, οὐδὲ ποτ᾽ ἀμφοτέρας δόμος ἐντὸς ἔργει, ἀλλ᾽ ἀιεὶ ἐτέρη γε δόμων ἐκτοσθεν ἐοὺσα γαίαν ἐπιστρέφεται, ἢ δ᾽ αὐ δόμου ἐντὸς ἐοὺσα μέμνη τὴν αὐτῆς ὄρην ὄδοι, ἐστ᾽ ἂν ἴκηται, ἢ μὲν ἐπιχεούσιοις φάος πολυδέρκης ἔχουσα,
like a neck-circlet, while above grow the roots of
the earth and unfruitful sea. There by the counsel
of Zeus who drives the clouds the Titan gods are
hidden under misty gloom, in a dank place where
are the ends of the huge earth. And they may not
go out; for Poseidon fixed gates of bronze upon it,
and a wall runs all round it on every side. There
Gyes and Cottus and great-souled Obriareus live,
trustworthy warders of Zeus who holds the aegis.

And there, all in their order, are the sources and
ends of gloomy earth and misty Tartarus and the un-
fruitful sea and starry heaven, loathsome and dank,
which even the gods abhor. It is a great gulf, and
if once a man were within the gates, he would not
reach the floor until a whole year had reached its
end, but cruel blast upon blast would carry him this
way and that. And this marvel is awful even to
the deathless gods.

There stands the awful home of murky Night
wrapped in dark clouds. In front of it the son of
Iapetus\(^1\) stands immovably upholding the wide
heaven upon his head and unwearying hands, where
Night and Day draw near and greet one another as
they pass the great threshold of bronze: and while
the one is about to go down into the house, the
other comes out at the door. And the house never
holds them both within; but always one is without
the house passing over the earth, while the other stays
at home and waits until the time for her journeying
come; and the one holds all-seeing light for them on
earth, but the other holds in her arms Sleep the

\(^1\) sc. Atlas, the Shu of Egyptian mythology: cp. note on
line 177.
HESIOD

η δ’ "Τυνον μετὰ χερσὶ, κασίγωντον Θανάτοιο, 
Νῦξ ὄλος, νεφέλη κεκαλυμμένη ἥροειδεῖ.

"Ειθα δὲ Νυκτὸς παιδὲς ἐρεμήσῃ οὐκ ἔχονσιν, 
Τυνος καὶ Θανάτος, δεινὸι θεοί· οὐδὲ ποτ’ αὐτοῖς
'Hέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760
οὐρανὸν εἰς ἄνων οὐδ’ οὐρανόθεν καταβαίνων.
τῶν δ’ ἔτεροι γαϊῶν τε καὶ εὐρέα νῶτα θαλάσσης
ἲσυχος ἀντρέφεται καὶ μείλεος ἀνθρώποις,
τού δὲ σιδηρέα μὲν κραδίς, χάλκεον δὲ οἱ ἦτορ
νηλεῖς εὐν στήθεσσιν· ἔχει δ’ ἐν πρώτα λάβησιν 705
ἀνθρώπων· εὐθὺς δὲ καὶ ἀθανάτους θεοῖς.

"Ειθα θεοὶ κυθιοῦν πρόσθεν δόμοι ἡχήσετε
ιθύμου τ’ Ἀιδῶν καὶ ἐπαινήσῃ Περσεφόνης
ἐστάσιν, δεινὸς δὲ κύκνων προσπάροισε φυλάσσει
νηλεῖς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἱόντας
σαύρα όμος οὐρῆ τε καὶ ὀυσίων ἀμφοτέρωσιν,
εὐελθεῖν δ’ οὐκ αὐτοὺς ἐφ’ πάλιν, ἀλλὰ δοκεῖον
ἐσθηλεί, ὅν κε λάβησι πυλέων ἐκτοσθέν ἱόντα.
[ιθύμου τ’ Ἀιδῶν καὶ ἐπαινήσῃ Περσεφόνης.]

"Ειθα δὲ ναιστάει συνγερῆ θεὸς ἀθανάτοις, 775
δεινή Στύξ, θυγάτηρ ἀφορρόου Ὀκεανοῦ
πρεσβυτάτην νόσφειν δὲ θεῶν κλυτὰ δόματα ναίει
μακρῆσιν πέτρῃς κατηρφῆ· ἀμφ’ ἐξ’ πάνθη
κίοσιν ἄργυροις πρὸς οὐρανοῦ ἐστηρικταί.
παύρα δὲ Θαῦμαντος θυγάτηρ πόδας ὀκέαν ἤριος
ἀγγελὴν πολλεῖται ἐπ’ εὐρέα νῶτα θαλάσσης. 780
ὀππότ’ ὑρίς καὶ νεῖκοι ἐν ἀθανάτοσιν ὀρνηται
καὶ ρ’ οὕτω ἴσσεται όλομπια δῶματ’ ἔχοντων,
Ζεῦς δὲ τε ἤριον ἐπεμψε θεῶν μέγαν ὄρκον ἐνεῖκας
τηλόθεν ἐν χρυσῆ προχόφοι πολυνύμμον ὕδωρ

1 This line (a repetition of 768) is not found in the better MSS.
brother of Death, even evil Night, wrapped in a vaporous cloud.

And there the children of dark Night have their dwellings, Sleep and Death, awful gods. The glowing Sun never looks upon them with his beams, neither as he goes up into heaven, nor as he comes down from heaven. And the former of them roams peacefully over the earth and the sea’s broad back and is kindly to men; but the other has a heart of iron, and his spirit within him is pitiless as bronze: whomsoever of men he has once seized he holds fast: and he is hateful even to the deathless gods.

There, in front, stand the echoing halls of the god of the lower-world, strong Hades, and of awful Persephone. A fearful hound guards the house in front, pitiless, and he has a cruel trick. On those who go in he fawns with his tail and both his ears, but suffers them not to go out back again, but keeps watch and devours whomsoever he catches going out of the gates of strong Hades and awful Persephone.

And there dwells the goddess loathed by the deathless gods, terrible Styx, eldest daughter of backflowing Ocean. She lives apart from the gods in her glorious house vaulted over with great rocks and propped up to heaven all round with silver pillars. Rarely does the daughter of Thaumas, swift-footed Iris, come to her with a message over the sea’s wide back. But when strife and quarrel arise among the deathless gods, and when any one of them who live in the house of Olympus lies, then Zeus sends Iris to bring in a golden jug the great oath of the gods.

1 Oceanus is here regarded as a continuous stream enclosing the earth and the sea, and so as flowing back upon himself.
ψυχροῦν, ὅτ' ἐκ πέτρης καταλείβεται ἁλιβάτοιο ὑψηλῆς: πολλῶν δὲ ὑπὸ χθονὸς εὐρυδείης ἕξ ιεροῦ ποταμοῦ ρέει διὰ νύκτα μέλαιναν Ὡκεανοῦ κέρας: δεκάτη δ' ἐπὶ μοῖρα δέδασται· εὐνέα μὲν περὶ γῆν τε καὶ εὐρέα νύτα θαλάσσης δίνης ἄργυρῆς εἰλνγμένος εἰς ἀλα πίπτει, ἢ δὲ μὲ ἐκ πέτρης προρέει μέγα πήμα θεοῦν· ὃς κεῖ τὴν ἐπιφάνειαν ἀπολλείψας ἐπομένης ἄναβατον, οἱ ἔχουσι κάρη νεφέων Ὡλύμπου, κεῖται νήματος τετελεσμένον εἰς ἐνιαυτῶν· ὁδὸν ποτ' ἀμβροσίας καὶ νέκταρος ἔρχεται ἄσσον βρόσιος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἀναυδὸς στρωτοῖς ὑπὲρ καλόσσις, κακὸν δὲ ἐκ κῶμα καλύπτει. ἀντὶ πεῖνον τελέσῃ μέγαν εἰς ἐνιαυτῶν, ἄλλος τ' ἐξ ἀλλού δέχεται χαλεπότερος ἀεθλος. εἰνάτεσ δὲ θεῶν ἀπαμείρεται αἰὲν ἐντόνων, οὐδὲ ποτ' ἐς βουλήν ἐπιμίσχεται οὐδ' ἐπὶ δαῖτας ἐννέα πάντα ἔτεα· δεκάτῳ δ' ἐπιμίσχεται αὐτὸς εἰρας ἐς ἄναβατον, οἱ Ὡλύμπια δώματ' ἔχουσιν. τοιὸν ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἀφθητον ὅδωρ 805 ὀγνίσιον, τὸ δ' ἤτοι καταστυφέλου διὰ χώρου. Ἐνθα δὲ γῆς δυσφερῆς καὶ Ταρτάρου ἱερόεντος πάντων τ' ἄτρυγετοι καὶ οὐρανοῦ ἀστερόεντος ἐξείης πάντων πηγαί καὶ πείρατ' ἅσιν ἀργαλε' εὐρόεντα, τάτε στυγέουσι θεοὶ περ. Ἐνθα δὲ μαρμάρει τε πύλαι καὶ χάλκεος σύννος ἀστεμφής, μέρξει δεινεκέεσσιν ἀρηρός,
from far away, the famous cold water which trickles
down from a high and beetling rock. Far under the
wide-pathed earth a branch of Oceanus flows through
the dark night out of the holy stream, and a tenth
part of his water is allotted to her. With nine silver-
swirling streams he winds about the earth and the
sea's wide back, and then falls into the main; but
the tenth flows out from a rock, a sore trouble to the
gods. For whoever of the deathless gods that hold
the peaks of snowy Olympus pours a libation of her
water and is forsworn, lies breathless until a full year
is completed, and never comes near to taste ambrosia
and nectar, but lies spiritless and voiceless on a
strewn bed; and a heavy trance overshadows him.
But when he has spent a long year in his sickness,
another penance and an harder follows after the
first. For nine years he is cut off from the eternal
gods and never joins their councils or their feasts,
nine full years. But in the tenth year he comes again
to join the assemblies of the deathless gods who live
in the house of Olympus. Such an oath, then, did
the gods appoint the eternal and primaeval water of
Styx to be: and it spouts through a rugged place.

And there, all in their order, are the sources and
ends of the dark earth and misty Tartarus and the
unfruitful sea and starry heaven, loathsome and
dank, which even the gods abhor. And there are
shining gates and an immoveable threshold of bronze
having unending roots and it is grown of itself.\textsuperscript{2} And

\textsuperscript{1} The conception of Oceanus is here different: he has nine
streams which encircle the earth and the flow out into the
"main" which appears to be the waste of waters on which,
according to early Greek and Hebrew cosmology, the disk-
like earth floated.

\textsuperscript{2} i.e. the threshold is of "native" metal, and not artificial.
αὐτοφυῆς· πρόθεν δὲ θεῶν ἔκτοσθεν ἀπάντων Τιτῆνες ναίονις, πέρην Χάεος ζεφερόο.

αὐτάρ ἐρισμαράγοιο Δίδις κλειτὸ κλίκουροι
δόματα ναετάουσιν ἐπ’ Ὑκεανοῖο θεμέδαως,
Κόττος τ’ ἤδη Γύνης· Βραδερῶν γε μὲν ἦν ἔστα
γαμβρῶν ἐόν ποίησε βαρύκτυπος Ἐνυνοῦγαλος,
δάκε δὲ Κυμοπόλειαν ὀπτίειν, θυγατέρα ἦν.

Αὐτάρ ἔπει Τιτῆνας ἀπ’ ὕφρανου ἐξέλασεν
Ζεὺς,

ὁπλότατον τέκε παῖδα Τυφώεα Γαία πελώρη
Ταρτάρου ὑπ’ ἐφιλότητι διὰ χρυσήν Ἀφροδίτην
οὐ χεῖρος μὲν ἐσεὶν ἐπ’ ἵσχυν ἐργαῖο ἔχοντας,
καί πόδες ἐκάματο κρατεροῦ θεοῦ· ἔκ δὲ οἱ ὄμων
ἂν ἐκάμας κεφαλαὶ ὄψις, δεινοῦ δράκοντος,

γλώσσῃς ἐλυκερῆς λειχεμότες, ἔκ δὲ οἱ ὄσσων
θεσπεσίας κεφαλῆς ὑπ’ ὀφρύω πῦρ ἀμάρυσσεν
πασέων ὑ’ ἐκ κεφαλῶν πῦρ καλετο δέρκομένων.

Φωναὶ δ’ ἐν πάσῃς ἔσαν δεινῆς κεφαλῆς
παντοῦν ὑπ’ ἑιόνῃ αἴδεσφατον ἄλλοτε μὲν γὰρ

φθέγγουθ’ ὅστε θεοΐσι συνιέμεν, ἄλλοτε δ’ αὐτὲ
ταῦρον ἐμβρύχεω, μένος ἀσχέτου, ὀδοὺν ἀγαύρου,

ἄλλοτε δ’ αὐτὸ λέοντος ἀναίδεα θυμὸν ἔχοντος,

ἄλλοτε δ’ αὐτὸ σκυλάκεσςιν ὑπεκότα, ἑαύματ’

ἀκούσαι,

ἄλλοτε δ’ αὐτὸ ῥοῖζεσι’, ὅπο δ’ ἤχεεν ὑφραῖ πικραὶ.

καὶ νῦ κεν ἐπλετο ἐργον ἀμήχανον ἡμαίει κεινῆς
καὶ κεν δ’ γε θυγατοῖς καὶ ἀθανάτωτοις ἀναζεν,

εἰ μὴ ἀρ’ ἄξιο νόσησε πατὴρ ἀνδρῶν τε θεῶν τε.

σκληρῶν δ’ ἐβρύντησε καὶ ἄθρημον, ἀμφὶ δὲ γαῖα

σμιρδαλέων κονάβησε καὶ ὅφρανδε ἐφύρες ὑπερθεῖ

πόντος τ’ Ὑκεανοῦ τε ρολό καὶ τάρταρα γαίης.
THEOGONY

beyond, away from all the gods, live the Titans, beyond gloomy Chaos. But the glorious allies of loud-crashing Zeus have their dwelling upon Ocean's foundations, even Cottus and Gyes; but Briareos, being goodly, the deep-roaring Earth-Shaker made his son-in-law, giving him Cymopolea his daughter to wed.

But when Zeus had driven the Titans from heaven, huge Earth bare her youngest child Typhoeus of the love of Tartarus, by the aid of golden Aphrodite. Strength was with his hands in all that he did and the feet of the strong god were untiring. From his shoulders grew an hundred heads of a snake, a fearful dragon, with dark, flickering tongues, and from under the brows of his eyes in his marvellous heads flashed fire, and fire burned from his heads as he glared. And there were voices in all his dreadful heads which uttered every kind of sound unspeakable; for at one time they made sounds such that the gods understood, but at another, the noise of a bull bellowing aloud in proud ungovernable fury; and at another, the sound of a lion, relentless of heart; and at another, sounds like whelps, wonderful to hear; and again, at another, he would hiss, so that the high mountains re-echoed. And truly a thing past help would have happened on that day, and he would have come to reign over mortals and immortals, had not the father of men and gods been quick to perceive it. But he thundered hard and mightily: and the earth around resounded terribly and the wide heaven above, and the sea and Ocean's streams and the nether parts of the earth. Great Olympus

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HESIOD

ποσι ὃ ὑπ’ ἀθανάτους μέγας πειλεμίζετ’ Ὀλυμπος

δρυμένου ἀνακτός ἐπεστενάχθη δὲ γαῖα.

καῦμα ὃ ὑπ’ ἀμφότεροις κάτεχεν ἱερείδεα πόντον

βροντῆς τε στεροπῆς τε, πυρὸς τ’ ἀπὸ τοῦ πελάρου,

πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθουσιν.

ἐξεὶ δὲ χθῶν πᾶσα καὶ οὐρανὸς ἡδὲ θάλασσα:

θυαὶ 1 δ’ ἄρα ἄμφ’ ἀκτὰς περί τ’ ἄμφι τε κύματα

μακρὰ

ῥυπὴ ὑπ’ ἀθανάτων, ἐνοσίς δ’ ἄσβεστος ὁρώει

τρέει 2 δ’ Ἀίδης, ἑνόροις καταφθημένοισιν ἀνάψονων, 850

Τυτηνές θ’ ὕποπταράκει, Κρόνον ἄμφις ἑώτες,

ἀσβέστον κελάδοιο καὶ αἴνης δημοτῆτος.

Zeus δ’ ἐπεὶ οὖν κόρθυνεν ἐνοῦ μένους, ἐ/categories δ’ ὀταλα,

βροντῆς τε στεροπῆς τε καὶ αἰθαλώνητα κεραυνόν,

πληξέναν ἄπ’ Ὀλυμπίου επάλμενος’ ἄμφι δὲ πάσας 855

ἐπρέσεον θεσπεσίας κεφαλᾶς δεινοῦ πελάρου.

αὐτὰρ ἐπεὶ δὴ μν δάμασεν πληγῆσθιν ἱμάσσας,

ἐρπε γυνῳθείς, στενάξχε θεὸς γαῖα πελώρη.

φλοξ δ’ κεραυνωθέντων ἀπέσαντο τοῖο ἄνακτος

οὐρεος ἐν βήσσησιν ἄιδης 3 παιπαλούθης,

πληγέντος. πολλῆ δ’ πελώρη καλεῖο γαῖα

ἀτμῇ θεσπεσία καὶ ἐτίκετο κασσίτερος ὃς

τέχνη ὑπ’ αἰζήνων ἐν ἐνυρήτοις χαλάσουσι

θαλάθεις, ἄγα σίδηρος, δ’ περ κρατερώτατος ἑστεῖν,

οὐρεος ἐν βήσσησι βαραξόμενος πυρὶ κηλέω.”

1 R.: ἄγα, MSS.

2 Schol.: τρέει, MSS.

3 MSS. and schol.: Ἀτμῇ, Tzetzes.

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reeled beneath the divine feet of the king as he arose
and earth groaned thereat. And through the two
of them heat took hold on the dark-blue sea, through
the thunder and lightning, and through the fire from
the monster, and the scorching winds and blazing
thunderbolt. The whole earth seethed, and sky
and sea: and the long waves raged along the
beaches round and about, at the rush of the death-
less gods: and there arose an endless shaking.
Hades trembled where he rules over the dead
below, and the Titans under Tartarus who live
with Cronos, because of the unending clamour and
the fearful strife. So when Zeus had raised up his
might and seized his arms, thunder and lightning
and lurid thunderbolt, he leaped from Olympus
and struck him, and burned all the marvellous heads
of the monster about him. But when Zeus had con-
quered him and lashed him with strokes, Typhoeus was
hurled down, a maimed wreck, so that the huge earth
groaned. And flame shot forth from the thunder-
stricken lord in the dim rugged glens of the mount,¹
when he was smitten. A great part of huge earth was
scorched by the terrible vapour and melted as tin
melts when heated by men’s art in channelled²
crucibles; or as iron, which is hardest of all things,
is softened by glowing fire in mountain glens and

¹ According to Homer Typhoeus was overwhelmed by Zeus
amongst the Arimi in Cilicia. Pindar represents him as
buried under Aetna, and Tzetzes read Aetna in this passage.
² The epithet (which means literally well-bored) seems to
refer to the spout of the crucible.
τίκεται ἐν χθονὶ διὴ ὑφ’ Ἡφαίστου παλάμησιν. 870
διὶ ἀρὰ τίκετο γαῖα σέλαι πυρὸς αἰθομένῳ.
βίψε δὲ μὲν θυμὸ ἀκαχῶν ἐς Τάρταρον εὐρῦν.
Ἔκ δὲ Τυφώεος ἐκ’ ἀνέμων μένος ύγρῶν
ἀέρτων,
νόσφι Νότον Βορέω τε καὶ ἀργεύστων Ζεφύρουοι·
οὶ γε μὲν ἐκ θεόφιν γενεῖ, θυντοῖς μέγ’ ὅνειραν;
οἱ δὲ ἄλλοι μαφαύραι ἐπιπενδούσι θάλασσαν
αἰ δὲ τοί κτίστουσι ἐς ἱεροειδέα πότνων,
πήμα μέγα θυντοῖς, κακῆ θυλὸνειν ἀέλλην·
ἄλλοτε δὲ ἄλλαι δειοὶ διασκίδνασι τε νῆσι
ναῦτας τε φθείρουσιν κακοῦ δ’ ὅν γῆγυνται ἄλκη
ἀνδράσιν, οἱ κεῖσθης συνάρτωνται κατὰ πότνων
αἱ δ’ αὐ καὶ κατὰ γαϊαν ἀπείρτου ἀνθρόπους
ἐφ’ ἐφιπτα φθεῖρουσι χαραγγεῖνων ἀνθρώπων
πεμπλέκαι κόνιος τε καὶ ἀργαλέου κολοσσωτόο.

Αὐτὰρ ἐπεὶ ῥα πόνον μάκαρες θεοὶ ἐξετέλεσαν,
Τυτηρεῖται δὲ τιμάον κρίμαντο βίψιν,
δὴ ῥα τότ’ ὀρινον βασιλεύεμεν ἢδ’ ἀνάσσειν
Γαϊης φραδμοσύνησιν Ὄλυμπων εὐρύστα Ζῆν
ἀθανάτων‘ δ’ ἐς τοίχων ἐὰς διεδάσσατο τιμάς.

Zeús δὲ θεῶν βασιλεὺς πρώτην ἀλοχον θέτο
Μήτιν
πλείστα θεῶν εἰδίουν ἢδ’ θυντῶν ἀνθρώπων.
ἀλλ’ ὅτε δὴ ἄρ’ ἐμελλε θεῶν γλαυκῶπιν Ἀθήνην
tέξεσθαι, τότ’ ἐπείτα δόλῳ φρένας ἐξαπατήσας
αἰμυλέουσι λόγοισιν ἢν ἐσκάτθετο νηδῶν
Γαϊης φραδμοσύνησι καὶ Οὐρανοῦ ἀστερῶντος.

1 Fick: δὴ ἄρ, DGHI: δὴ ἄρ’, EF: δὴ ἄρ’ ἐμελλε, KL.
melts in the divine earth through the strength of Hephaestus. Even so, then, the earth melted in the glow of the blazing fire. And in the bitterness of his anger Zeus cast him into wide Tartarus.

And from Typhoeus come boisterous winds which blow damply, except Notus and Boreas and clear Zephyr. These are a god-sent kind, and a great blessing to men; but the others blow fitfully upon the sea. Some rush upon the misty sea and work great havoc among men with their evil, raging blasts; for varying with the season they blow, scattering ships and destroying sailors. And men who meet these upon the sea have no help against the mischief. Others again over the boundless, flowering earth spoil the fair fields of men who dwell below, filling them with dust and cruel uproar.

But when the blessed gods had finished their toil, and settled by force their struggle for honours with the Titans, they pressed far-seeing Olympian Zeus to reign and to rule over them, by Earth's prompting. So he divided their dignities amongst them.

Now Zeus, king of the gods, made Metis his wife first, and she was wisest among gods and mortal men. But when she was about to bring forth the goddess bright-eyed Athene, Zeus craftily deceived her with cunning words and put her in his own belly, as Earth and starry Heaven advised. For they advised him

1 The fire god. There is no reference to volcanic action: iron was smelted on Mount Ida; cp. Epigrams of Homer, ix. 2-4.
ΗΣΙΟΙΔΗΣ

tos γάρ οἱ φρασάτην, ἢν μὴ βασιληίδα τιμήν ἄλλος ἔχοι Δίος ἀντὶ θεῶν αἰειγενετάων. 895
ἐκ γάρ τῆς εἰμαρτο περίφρονα τέκνα γενέσθαι· πρωτὴν μὲν κούρην ἦλαβοϋίδα Τριτογένειαν
Ἰσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν. αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
ἡμελλεν τέξεσθαι, ὑπέρβιοι ἦτορ ἔχοντα· ἀλλ' ἄρα μὲν Ζεὺς προσθεν ἐν ἐσκάτωτο νηδών,
ός δή οἱ φράσατο θεὰ ἄγαθὸν τε κακὸν τε. 900
Δεύτερον ἡγάγετο λεπαρὴν Θέμυν, ἥ τέκεν Ὀμας,
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλάμιαν,
αὐτήν ὑπερεύονσι καταδυτούσι βροτοίς,
Μοίρας θ', ἦς πλείστην τιμήν πόρε μητίστα Ζεὺς,
Κλοθό τε Λάχεσιν τε καὶ Ἀτροπον, αἰτε δεδώσι
θυντοῖς ἄνθρωποις ἔχειν ἄγαθὸν τε κακὸν τε. 905
Τρεῖς δέ οἱ Εὐφροσύνη Χάριτας τέκε καλλι-
παρίσχους,
'Οκεανοῦ κούρη, πολυήρατον εἰδος ἔχουσα,
'Αγλαδῆν τε καὶ Εὐφροσύνην Θάλην τ' ἐρατεινή-
tῶν καὶ ἀπὸ βλεφάρων ἔρος εἶβετο δερκομενῶν
λυσιμέλης· καλὸν δὲ θ' ὑπ' ὄφρυσι δερκιόωνται. 910
Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐσ λέχος ἤλθεν,
ἡ τέκε Περσεφόνη λευκόλευν, ἤν 'Αιδώνεις
ἥρπασε ὡς παρὰ μητρός· ἐδωκε δὲ μητίστα Ζεὺς.
Μυθοσύνης δ' ἔβαυτις ἔρασατο καλλικόμοιο, 915
ἐξ ὡς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο ἐννέα, τῆςν ἄδου βαλάει καὶ τέρψις ἀοίδης.
Ἀχιτώ δ' Ἀπόλλωνα καὶ Ἀρτεμίν ἱσχεάραν,
ἀμερέστα γόνον περὶ πάντων Οὐρανίων,
γείνατ' ἄρ' αἰγιόχοιο Δίος φιλότητι μυγεῖσα. 920
so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil.

Next he married bright Themis who bare the Horae (Hours), and Eunomia (Order), Diké (Justice), and blooming Eirene (Peace), who mind the works of mortal men, and the Moerae (Fates) to whom wise Zeus gave the greatest honour, Clotho, and Lachesis, and Atropos who give mortal men evil and good to have.

And Euryname, the daughter of Ocean, beautiful in form, bare him three fair-cheeked Charites (Graces), Aglaea, and Euphrosyne, and lovely Thaleia, from whose eyes as they glanced flowed love that unnerves the limbs: and beautiful is their glance beneath their brows.

Also he came to the bed of all-nourishing Demeter, and she bare white-armed Persephone whom Aidoneus carried off from her mother; but wise Zeus gave her to him.

And again, he loved Mnemosyne with the beautiful hair: and of her the nine gold-crowned Muses were born who delight in feasts and the pleasures of song.

And Leto was joined in love with Zeus who holds the aegis, and bare Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.
Δοισιθοτάτην δ’ Ἡρην θαλερὴν ποιήσατ’ ἀκοιτων
ἡ δ’ Ἡβην καὶ Ἄρης καὶ Εἰλείθυιαν ἐτικτε μυχθεὶς ἐν φιλότητι θεῶν βασιλῆς καὶ ἀνδρῶν.
Αὐτὸς δ’ ἐκ κεφαλῆς γλαυκόπιδα Τριτογένειαν
dεινὴν ἐγκεκύκλιοιον ἁγέστρατον ἀτριτωνὴν
πότιαν, ἣ κέλαδοι τε ἄδων πόλεμοι τε μάχαι τε,
"Ἡρη δ’ Ἡφαιστον κλυτὸν οὖ φιλότητι μυχείσα
γείνατο, καὶ ξαμένης καὶ ἤρισε δ’ παρακολυτη,
ἐκ πάντων τέχνης κεκασμένον Οὐρανίων.
<"_OPERATION="H"Ηρη δὲ ξαμένης καὶ ἤρισε δ’ παρακολυτη.1 929
ἐκ ταύτης δ’ ἐρίδος ἢ μὲν τέκε φαίδιμον νῦν
"Ἡφαιστον, φιλότητος ἀτερ 2 Δίδος αἰγιόχοιο,
ἐκ πάντων παλάμης κεκασμένον Οὐρανίων
αὐτάρ ἢ γ’ Ὡκεανοῦ καὶ Τηθύς ἢνκόμοιο
κούρη μοσφ’"Ἡρης παρελέξατο καλλιπαρήφ,
* * *
ἐξαπαφὼν Μήτης καὶ περ πολυδήνε’ ἐφῳσαν.
συμμάρψας δ’ ὧν χερσὶν ἐν ἐγκάτθετο νῦν
δείς, μὴ τέχνη κρατερώτερον ἄλλο κεραυνοῦ.
τοῦνεκά μεν Κρονίδης ὐπὶ ἐφυγόνοις αἰθέρι ναῦν
καππινεὶ ἐξαπάνης: ἢ δ’ αὐτίκα Παλλάδ ’Ἀθηνὴν
κύστα τὴν μὲν ἐτικτε πατὴρ ἀνδρῶν τε θεῶν τε
πὰρ κορυφὴν Τριτωνοῦ ἐπ’ ὅχθησιν ποταμοῦ.
Μήτης δ’ αὐτὴ Ζηνὸς ὑπὸ σπλάγχνους λελαθυφὰ
ἔστο, ’Ἀθηναίης μήτηρ, τέκταινα δικαίων
πλείστα θεῶν τε Ἵδυα καταθητῶν τ’ ἀνδρῶπων,
ἐνθα θεὰ παρέδεκτο ὅθεν 3 παλάμαις περὶ πάντων

1 Restored by Peppmüller. The nineteen following lines from another recension of lines 889–900, 924–9 are quoted by Chrysippus (in Galen).
2 Rxach: τέχρησαν ἄνευ, MSS.
3 Hermann: παρέδεκτο Θέμει, MSS.
Lastly, he made Hera his blooming wife: and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

But Zeus himself gave birth from his own head to bright-eyed Tritogencia, the awful, the strife-stirring, the host-leader, the unwearying, the queen, who delights in tumults and wars and battles. But Hera without union with Zeus—for she was very angry and quarrelled with her mate—bare famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

But Hera was very angry and quarrelled with her mate. And because of this strife she bare without union with Zeus who holds the aegis a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-checked daughter of Ocean and Tethys apart from Hera—deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athene: and the father of men and gods gave her birth by way of his head on the banks of the river Trito. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena's mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athena) received that whereby she excelled in strength all the death-

1 i.e. Athena, who was born "on the banks of the river Trito" (cp. l. 929).
2 sc. the aegis. Line 929 is probably spurious, since it disagrees with 929 and contains a suspicious reference to Athena.
ἀθανάτων ἔκεκασθ᾽ οι ‘Ολύμπια δόματ᾽ ἔχουσιν,
[αἰγίδα ποιήσασα φοβέστρατον ἤντος ’Αθηνῆς.]
σὺν τῇ ἐγείρατό μὲν πολέμημα τεῦχε ἔχουσαν.> 929ε

‘Εκ δ᾽ ’Αρμυρώτης καὶ ἐρυτόποτον ’Ειρυσυγαίου 930
Τρίτων εὐρυβῆς γένετο μέγας, διὸς θαλάσσης
πυθμέν᾽ ἔχον παρὰ μητρὶ φίλη καὶ πατρὶ ἀνάκτε
ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ ’Αρης
ῥινοτόρῳ Κυθέρεια Φόβον καὶ Δέιμον ἐτίκτε
δεινοῦς, οἶτ’ ἀνδρῶν πυκναὶ κλονεύοντι φά
λαγγας
ἐν πολέμῳ κρύοετε σὺν ’Αρης πτολιπόρθον,
’Αρμυρώθην θ’, ἣν Κάδμος ὑπέρθυμος θέτ᾽ ἄκοιτεν. 935
Ζημὶ δ’ ἃρ’ ’Ατλαντὶς Μαίη τέκε κύδιμον
’Ερμῆν,
κήρυκ’ ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.
Καρμείς δ’ ἃρα οἱ Σεμέλη τέκε φαίδιμον νῖν
μικθεῖσ’ ἐν φιλότητι, Διόνυσου πολυγηθέα,
ἀθάνατον θυτή: νῖν δ’ ἀμφότεροι θεοὶ ἔσον.
’Αλκμήνη δ’ ἃρ’ ἐτίκτε βλέν’ Ἡρακληΐην
μικθεῖσ’ ἐν φιλότητι Διὸς νεφεληγερέατο.
’Αγλαίνη δ’ ’Ηφαιστος, ἀγαλκυτὸς ἀμφιγνήης, 940
ὀπλοτάτην Χαρίτων θαλερὴν ποιῆσατ’ ἄκοιτεν.
Χρυσοκόμης δὲ Διόνυσος ξανθήν ’Αριάδνην,
κούρην Μίνωος, θαλερὴν ποιῆσατ’ ἄκοιτεν.
τὴν δὲ οἱ ἀθανάτων καὶ ἁγήρῳ θήκη Κρονίων.
’Ηβην δ’ ’Αλκμήνης καλλισφύρου ἄλκιμος
νῖος,
ἰς ’Ἡρακλῆς, τελέσας στονόετας ὡθήσεις,
παῖδα Διὸς μεγάλου καὶ ’Ηρης χρυσοπεδίλου,
αἰδοίην θέτ’ ἄκοιτεν ἐν Οὐλίμπῳ νυφῶντι.
THEOGONY

less ones who dwell in Olympus, she who made the host-scareng weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war.

And of Amphitrite and the loud-roaring Earth-Shaker was born great, wide-ruling Triton, and he owns the depths of the sea, living with his dear mother and the lord his father in their golden house, an awful god.

Also Cytherea bare to Ares the shield-piercer Panic and Fear, terrible gods who drive in disorder the close ranks of men in numbing war, with the help of Ares, sacker of towns; and Harmonia whom high-spirited Cadmus made his wife.

And Maia, the daughter of Atlas, bare to Zeus glorious Hermes, the herald of the deathless gods; for she went up into his holy bed.

And Semele, daughter of Cadmus was joined with him in love and bare him a splendid son, joyous Dionysus,—a mortal woman an immortal son. And now they both are gods.

And Alcmena was joined in love with Zeus who drives the clouds and bare mighty Heracles.

And Hephaestus, the famous Lame One, made Aglaea, youngest of the Graces, his buxom wife.

And golden-haired Dionysus made brown-haired Ariadne, the daughter of Minos, his buxom wife: and the son of Cronos made her deathless and unageing for him.

And mighty Heracles, the valiant son of neat-ankled Alcmena, when he had finished his grievous toils, made Hebe the child of great Zeus and gold-shod Hera his shy wife in snowy Olympus. Happy he! For he has finished his great work and lives

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ὅλις, δε μέγα ἔργον ἐν ἄθανάτους ἀνύσσας
ναλεὶ ἀπήμαντος καὶ ἀγγέλους ἥματα πάντα.

Ἡλίῳ δ᾽ ἀκάμαντε τέκεν κλυτὸς Ὀκεανίνη
Περσῆς Κάρκην τε καὶ Λήτην βασιλῆα.
Λήτης δ᾽ υἱὸς φαεσμοθύτου 'Ηελίου
κούρην Ὀκεανοῦ τελήνετος ποταμοῖο
ημὲν θεῶν βουλήσειν Ἴδυιαν καλλιπάρρην.

δὲ δὲ Μήδειαν εὐσπυρὸν ἐν φιλότητι
γείναθ' ὑποδημεῖσα διὰ χρυσῆν 'Αφροδίτην.

Τμεῖς μὲν νῦν χαίρετ', 'Ολυμπία χάματ' ἔχοντες,
νῆσοι τ' ἄπεροι τε καὶ ἀλμυρὸς ἐνῳδῆς πόντος.
νῦν δὲ θεάων φύλον ἀέσατε, ἡδυνέπειαι
Μόνοις 'Ολυμπιάδες, κοὐραί Δίῳς αἰγώχοιο,
ὁσσιὶ δὴ θυντοί σε παρ' ἀνδράσιν εὐθυθεῖσαι
ἀδάναται γείναντο θεοῖς ἐπείκελα τέκνα.

Ἀρμήνη μὲν Πλοῦτον ἑγείνατο, δία θεῶν,
Ἰασίων ἥρωι μυγεῖο' ἔρατη φιλότητι
νειὼν ἐν τριτόλῳ, Κρήτης ἐν πίονι δήμῳ,
ἐσθλῶν, δὲ εἰσ' ἐπὶ γῆν τε καὶ εὐρέα νύτα θαλάσσης
πάντη. τῷ δὲ τυχόντα καὶ οὐ κ' ἐς χειρὰς ἱκναί,
τὸν δ' ἀφνεόνν θῆκε, πολὺν δὲ οἱ ὅπασεν ὅλοβον.

Κάδμῳ δ' Ἀρμονία, θυγατήρ χρυσῆς 'Αφρο-

δίτης,

Ἰνω καὶ Σεμέλην καὶ Ἀγανήν καλλιπάρρην
Ἀυτοῦνθα γ', ἦν γήμεν 'Αρισταῖος βασιλείας,
γείνατο καὶ Πολύδωρον εὐσττεφάνω ἐν Ὁλίβα 

Κούρη δ' Ὀκεανοῦ, Χρυσάριο καρτερόθυμῳ
μιχθεῖο' ἐν πιλότητι πολυχρύσου 'Αφροδίτης.

Καλλιρρή τέκε παῖδα βροτῶν κάρτις τούτον ἀπάντων,
Γηρονέα, τὸν κτείνε βία Ἡρακλησίη
βοῶν ἔνεκ' εἰλιπόδων ἀμφιρρίτης εἰν 'Ερυθείᾳ.
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amongst the undying gods, untroubled and unageing all his days.

And Perseis, the daughter of Ocean, bare to unwearying Helios Circe and Aeetes the king. And Aeetes, the son of Helios who shows light to men, took to wife fair-checked Idyle, daughter of Ocean the perfect stream, by the will of the gods: and she was subject to him in love through golden Aphrodite and bare him neat-ankled Medea.

And now farewell, you dwellers on Olympus and you islands and continents and thou briny sea within. Now sing the company of goddesses, sweet-voiced Muses of Olympus, daughter of Zeus who holds the aegis,—even those deathless ones who lay with mortal men and bare children like unto gods.

Demeter, bright goddess, was joined in sweet love with the hero Iasion in a thrice-ploughed fallow in the rich land of Crete, and bare Plutus, a kindly god who goes everywhere over land and the sea’s wide back, and him who finds him and into whose hands he comes he makes rich, bestowing great wealth upon him.

And Harmonia, the daughter of golden Aphrodite, bare to Cadmus Ino and Semele and fair-cheeked Agave and Autonoë whom long haired Aristaeus wedded, and Polydorus also in rich-crowned Thebe.

And the daughter of Ocean, Callirrhoë was joined in the love of rich Aphrodite with stout hearted Chrysaor and bare a son who was the strongest of all men, Geryones, whom mighty Heracles killed in sea-girt Erythea for the sake of his shambling oxen.
Η θησαυρός της Μέμνονα χαλκοκορύστη, Αθήνας βασιλιά, καὶ Ἡμαθίωνα ἀνάκτα. 985
αὐτὰρ ὑπὲρ Κεφάλαρ φιεύσατο φαθαμον νῦν, ἰθμὸν Φαθόντα, θεῶς ἑπτακεῖλου ἄμφρα.
τῶν μα νῦν τέρεν ἀνθος ἤχον' ἐρικῦδεος ῥῆθης παῖδ' ἀταλά φρονέοντα θελομεῖδής 'Αφροδίτη
ὁρτ' ἀναρέφαμεν, καὶ μιν ζαθέος ἐν νηώι
νησπόλων νύχιον ποιήσατο, δαιμονα δίνω.

Κούρην Ὁ Αἴτητος διότρεφεος βασιλῆς
Ἀλσονίδης βουλήσει θεῶν ἀλευρετάνων
ἢγε παρ' Αἴτητοι, τελέσας στοινέοντας δέθλους,
τοὺς πολλοὺς ἐπέτελε μέγας βασιλεὺς ὑπερ-
ήμωρ,
ὑβριστῆς Πελίς καὶ ἀτάσθαλος, ὀβριμοεργός.
τοὺς τελέσας Ἰαολκῶν ἀφίκετο, πολλὰ μογήςασ,
ἀκεώς ἐπὶ νῆς ἄγων ἐλκάπειδα κούρην
Ἀλσονίδης, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτιν.
καὶ ὁ' ἤ γε δομῆεσ' ὑπ' Ἰήσων, ποιμένι λαῶι,
1000 Μῆδειον τέκε παιδα, τῶν οὐρέσιν ἔτρεφε Χείων
Φιλορίδῆς' μεγάλου δὲ Διὸς νῦος ἐξετελεῖτο.

Αὐτὰρ Νηρῆς κοῦρας, ἄλλος γέροντος,
ἢ τοι μὲν Φάκον Ψαμμάθει τέκε δία θεῶν
Ἀλακοῦ ἐν φιλότητι διὰ χορεύον Ἀφροδίτην,
Πηλεὶ δὲ διμοθέος θεὰ Θετείς ἀργυροπεζα
γεῖνατ' Αχιλλῆα ῥεῦμνορα θυμολόντα.

Ἀλεύταν ὁ ἄρ' ἐτικτεν ἐντετίθανος Κυθήρεια
'Ἀγχίσον ἤρωι μεγεῖσο' ἔρατῃ φιλότητι
'Ἰδῆς ἐν καρυφής πολυπτύχος ὑλήσοσης.
1005 Κύρκη ὁ, Ἡλίθου τυγάτηρ Ἑπερονίδος,
γεῖνατ' Ὀδυσσῆος ταλασσόρους ἐν φιλότητι
Ἀγρίου ἤδε Λατύσου ἀμύμονα τε κρατερον τε'
And Eos bare to Tithonus brazen-crested Memnon, king of the Ethiopians, and the Lord Emathion. And to Cephalus she bare a splendid son, strong Phaëthon, a man like the gods, whom, when he was a young boy in the tender flower of glorious youth with childish thoughts, laughter-loving Aphrodite seized and caught up and made a keeper of her shrine by night, a divine spirit.

And the son of Aeson by the will of the gods led away from Aeëtes the daughter of Aeëtes the heaven-nurtured king, when he had finished the many grievous labours which the great king, overbearing Pelias, that outrageous and presumptuous doer of violence, put upon him. But when the son of Aeson had finished them, he came to Iolcus after long toil bringing the coy-eyed girl with him on his swift ship, and made her his buxom wife. And she was subject to Iason, shepherd of the people, and bare a son Medeus whom Cheiron the son of Philyra brought up in the mountains. And the will of great Zeus was fulfilled.

But of the daughters of Nereus, the Old man of the Sea, Psamathe the fair goddess, was loved by Aeacus through golden Aphrodite and bare Phocus. And the silver-shod goddess Thetis was subject to Peleus and brought forth lion-hearted Achilles, the destroyer of men.

And Cytherea with the beautiful crown was joined in sweet love with the hero Anchises and bare Aeneas on the peaks of Ida with its many wooded glens.

And Circe the daughter of Helius, Hyperion’s son, loved steadfast Odysseus and bare Agrius and Latinus who was faultless and strong: also she brought forth
[Τηλέγονον δ’ ἄρ’ ἐτικτε διὰ χρυσέην Ἀφροδί-
την.¹]
οὶ δὴ τοι μάλα τῆλε μυχῆ ὠψῶν ἱερῶν
πάσιν Τυρσινοῖσιν ἀγαλματίσασιν ἀναστοῦν.
Ναυσίδου δ’ Ὁδυσῆθε Καλυπτὼ διὰ θεάων
γείνατο Ναυσίνοις τε μυγεῖ πέραθ’ ἐφαλτήτη.
Ἄλται μὲν θυγτοῖς παρ’ ἀνδράσιν εὐηθείς εἰς
ἀθάνατο γείνατο θεός ἐπιεύκελα τέκνα.

Νῦν δὲ γυναικῶν φύλον ἀδέσπατε, ἤδειπεται
Μοῦσαι Ὁλυμπιάδες, κοῦρας Διὸς αἰγιόχοιο.

ΚΑΤΑΛΟΓΟΙ ΓΥΝΑΙΚΩΝ. ΗΟΙΑΙ

1.
Scholiast on Apollonius Rhodius Arg. iii. 1086.
ὅτι Προμηθέως καὶ Προνοῆς² νῦς Δευκάλιων
’Ησίοδος ἐν πρώτῳ Κατάλογῳ φησί, καὶ ὅτι Δευ-
καλίων καὶ Πύρρας Ἐλλήν.

2.
Iohannes Lydus,³ de Mens. i. 13. Λατίνους μὲν
τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἑλληνι-
ζοντας ἐκάλουν ἀπὸ Λατίνου ... καὶ Γραικοὺ τῶν
ἀδελφῶν, ὁς φησίν Ἡσίοδος ἐν Κατάλογοις

¹ Omitted by D, Eustathius, and Laurentian Scholiast on Apollonius Rhodius iii. 200. ² Sittl: Παράδερα, scholinst.
³ An antiquarian writer of Byzantium, c. 490–570 a.d.

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CATALOGUES OF WOMEN AND EOIAE

Telegonus by the will of golden Aphrodite. And they ruled over the famous Tyrsenians, very far off in a recess of the holy islands.

And the bright goddess Calypso was joined to Odysseus in sweet love, and bare him Nausithoüs and Nausinoës.

These are the immortal goddesses who lay with mortal men and bare them children like unto gods.

But now, sweet-voiced Muses of Olympus, daughters of Zeus who holds the aegis, sing of the company of women.

THE CATALOGUES OF WOMEN AND EOIAE

1.

That Deucalion was the son of Prometheus and Pronoea, Hesiod states in the first Catalogue, as also that Hellen was the son of Deucalion and Pyrrha.

2.

They came to call those who followed local manners Latins, but those who followed Hellenic customs Greeks, after the brothers Latinus and Graecus; as Hesiod says:

1 A catalogue of heroines each of whom was introduced with the words ἡ ἁίη, "Or like her."
κούρη δ' ἐν μεγάροις ἰωνοῦ Δευκαλίωνος Παιδώρη Διύ πατρί, θεῶν σημάντορι πάντων, μειχθείσ' ἐν φιλότητι τέκεν Γραίκων μενεχάρμην.

3.

Constantinus Porphyrogenitus,1 de Them. 2 p. 48 b. Μακεδονία ἡ χώρα (ἀνομάσθη) ἀπὸ Μακεδόνος τοῦ Διός καὶ Θύλας τῆς Δευκαλίωνος, ὡς φησιν Ἡσιόδος:

ἡ δ' ὑποκυσαμένη Διύ γείωντο τερπικεραίνω
υἷς δύο Μάγνητα Μακηνόνα β' ἵππιοχάρμην,
οἱ περὶ Πειρήν καὶ Ὀλυμπον δώματ' ἐναιον.

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυ- 

dektea.

4.

Plutarch, Mor. p. 747; Schol. on Pindar Pyth. iv. 263.

"Ἐλλήνος δ' ἐγένοντο φιλοπτολέμου βασιλῆς 
Δώρος τε Ξυθός τε καὶ Αἰολος ἵππιοχάρμης.
Αἰολίδαι δ' ἐγένοντο θεμιστοπόλει βασιλῆς 
Κρηθείς ἢδ' Ἀθάμας καὶ Σίσυφος αἰολόμητις 
Σάλμωνεύς τ' ἀδικος καὶ ὑπέρθυμος Περιήρης.

5.

Scholiast on Apollonius Rhodius, Arg. iv. 266. οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχουτε ἐβασιλευον 
Θεσσαλίας, ὡς φησιν Ἐκαταῖος καὶ Ἡσιόδος.

6.

Idem, i. 482. Ἀλωιάδας . . . Ἡσιόδος δὲ Ἀλω- 
έως καὶ Ἰφιμεδείας κατ' ἐπίκλησιν, ταῖς δὲ ἄλη- 

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"And in the palace Pandora the daughter of noble Deucalion was joined in love with father Zeus, leader of all the gods, and bare Graecus, staunch in battle."

3.

The district Macedonia took its name from Macedon the son of Zeus and Thyla, Deucalion's daughter, as Hesiod says:

"And she conceived and bare to Zeus who delights in the thunderbolt two sons, Magnes and Macedon, rejoicing in horses, who dwell round about Pieria and Olympus... And Magnes again (begot) Dictys and godlike Polydectes.

4.

"And from Hellen the war-loving king sprang Dorus and Xuthus and Aeolus delighting in horses. And the sons of Aeolus, kings dealing justice, were Cretheus, and Athamas, and clever Sisyphus, and wicked Salomoneus and overbold Perieres."

5.

Those who were descended from Deucalion used to rule over Thessaly as Hécataeus and Hesiod say.

6.

Aloïadae. Hesiod said they were sons of Aloëus,—called so after him,—and of Iphimedea, but in

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1 Constantine VII. "Born in the Porphyry Chamber," 905-959 A.D.
θείας Ποσειδώνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἐλαον πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

7.

Berlin Papyri 7497 and Oxyrhynchus Papyri, 421. 1

[Ἐυρυνόμη Νίσου θυγατὴρ Παῦλον ἔστησε, τῇ πάσῃ τεχνῇ ἔδιοι]πέτρας Πάλλας Ἐλαυνῆ, ἠθέα ἰδόμοστην τῇ ἐπὶ οἴκε ἔχει γαρ ἵσα θεοῦ. 5

[θεσποσία δὲ ὁ Ὕμη παρὰ εἰμι τοῦ ἀργυροῦ ὄρυκτο κινυλίνης. βλεφάρων] δὲ ἀπὸ εἴδους ἀπῆτο. [τῆς δὲ ἁρ Γλαυκὸς Ἐλαυνῆς πειρᾶσατο βουλαίς, βούς ἐλάσσασθε ἐλλ ὁ Τίν τι διὸς νόον αἰρέσχοι ἕγαν, ὁ μὲν δόρως διὸς ἦμενος ἦλθε γυναῖκα βουλή Ἐθναινης τὸ δὲ ἀνάξα τε ψειληπηρετά Ζεὺς ἀδαμάτων [ἀνένευς καρήσατε μήποτ'] ὁπάτρος ἐσσεσθαί πο[ιδασ...] τοὺς Σεσυφίδας. 10


η τε[κε...

1 Berlin Papyri, 7497 (left-hand fragment) and Oxyrhynchus Papyri, 421 (right-hand fragment). For the restoration see Clark. Quart. vii. 217-8.
4 Γλαυκοῦ ἐν (not et), Berl. Papy.
CATALOGUES OF WOMEN AND EOIAE

reality, sons of Poseidon and Iphimedea, and that Alus a city of Aetolia was founded by their father.

7.

"... Eurnome the daughter of Nisus, Pandion's son, to whom Pallas Athena taught all her art, both wit and wisdom too; for she was as wise as the gods. A marvellous scent rose from her silvery raiment as she moved, and beauty was wafted from her eyes. Her, then, Glaucus sought to win by Athena's advising, and he drove oxen for her. But he knew not at all the intent of Zeus who holds the aegis. So Glaucus came seeking her to wife with gifts; but cloud-driving Zeus, king of the deathless gods, bent his head in oath that the... son of Sisyphus should never have children born of one father. So she lay in the arms of Poseidon and bare in the house of Glaucus blameless Bellerophon, surpassing all men in... over the boundless sea. And when he began to roam, his father gave him Pegasus who would bear him most swiftly on his wings, and flew unwearying everywhere over the earth, for like the gales he would course along. With him Bellerophon caught and slew the fire-breathing Chimera. And he wedded the dear child of the great-hearted Iobates, the worshipful king... lord (of)... and she bare... ."

1 As the price to be given to her father for her; so in Ἱάιδος XVIII. 593 maidsen are called "earners of oxen." Possibly Glaucus, like Aias (fr. 68, ll. 55 ff.), raided (βοῦς ὀδύνος) the cattle of others.

2 i.e. Glaucus should father the children of others. The curse of Aphrodite on the daughters of Tyndareus (fr. 67) may be compared.
8.
Scholiast on Apollonius Rhodius Arg. iv. 57. "τὸν δὲ Ἐνδυμίωνα Ἡσίοδος μὲν Ἀθήλιον τοῦ Δίως καὶ Καλύκης, παρὰ Δίως εἰληφότα τὸ δώρον ἐν δ᾽ αὐτῷ θανάτου ταμίης ὄτε μέλλοι δλέσθαι.

9.
Scholiast Ven. on Homer, II. xi. 750. Ἀκτορίωνε Μολίονε. ... Ἡσίοδος Ἀκτόρος κατ᾽ ἐπικλήσειν καὶ Μολίωνης αὐτοὺς γεγενεαλογηκεν, γόνιος δὲ Ποσειδῶνος.
Porphyrius, Quaest. Hom. ad Iliad. pert., 265. Ἀρισταργος δὲ διδύμους ἀκοῦει υγ... οἷον ἦσαν καὶ οἱ Δίσκοροι, ἀλλὰ τοὺς διφυεῖς, δύο ἔχοντας σώματα, Ἡσίοδος μάρτυρι χρώμενος, καὶ τοὺς συμπεφικότας ἄλληλοις.

10.
Scholiast on Apollonius Rhodius, Arg. i. 156. Ἡσίοδος δὲ μεταβληθέντα εἰς τινα τῶν συνήθων μορφῶν ἐπικαθεσθήναι τῷ ὀμφαλῷ τοῦ ζυγοῦ τῶν Ἡρακλέως ἵππων, θουλήμανον εἰς μάχην καταστήναι τῷ ἢρω, τὸν δὲ Ἡρακλέα καρπίως αὐτὸν κατατοξεύσαι τῆς Ἀθηνᾶς ὑποδειξάσης. φησὶ δὲ οὕτως:

Περικλέμενον τ᾽ ἀγέρωχον ὀλβιον, φόρος δ᾽ ἕωρα Ποσειδᾶων ἐνοσίχθων παντοὶ. ἄλλοτε μὲν γὰρ ἐν ὀρνίθεσι βόες κεφαλῆς αἰετός, ἄλλοτε δ᾽ αὐτὸ πελέσκετο, θαῦμα ἱδέωσθαι.
μέρισι, ἄλλοτε δ᾽ αὐτὸ μελισσεῖσιν ἀγελάδος φύλα, ἄλλοτε δ᾽ αἰνὸς ὀφις καὶ ἀμελικός. εἰχε δὲ δώρα
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8.

Hesiod says that Eudymion was the son of Aethlius the son of Zeus and Calyce, and received the gift from Zeus: "(To be) keeper of death for his own self when he was ready to die."

9.

The two sons of Actor and Molione. . . . Hesiod has given their descent by calling them after Actor and Molione; but their father was Poseidon.

But Aristarchus is informed that they were twins, not . . . such as were the Dioscuri, but, on Hesiod's testimony, double in form and with two bodies and joined to one another.

10.

But Hesiod says that he changed himself in one of his wonted shapes and perched on the yoke-boss of Heracles' horses, meaning to fight with the hero; but that Heracles, secretly instructed by Athena, wounded him mortally with an arrow. And he says as follows:

". . . and lordly Periclymenus. Happy he! For earth-shaking Poseidon gave him all manner of gifts. At one time he would appear among birds, an eagle; and again at another he would be an ant, a marvel to see; and again at another time a dread relentless snake. And he possessed all manner of
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παντοίος, οὐκ ὄνομαστά, τά μιν καὶ ἐπείτα δόλωσε βουλή Ἄθηναίης.

11.

Stephanus of Byzantium, s.v. Γερμηνία.

κτείνε δὲ Νηλίος ταλασσάρων νίεας ἐσθλοὺς ἐνδεκα, δωδέκατος δὲ Γερμηνίος ἰππότα Νέστωρ ξείνος εἶν ἐτύχησε παρ' ἰπποδάμοις Γερμηνίοις.

* * * * *

Νέστωρ οἷος ἀλλιώς ἐν ἀνθρωπεντὶ Γερμήνῳ.

12.

Eustathius, Hom. 1796. 39.

Τηλεμάχῳ δ' ἄρ' ἐπικτεν ἑόρων Πολυκάστης,
Νέστωρος ὀπλοτάτη κοῦρη Νηλιμάδαον,
Περσέπολων μεχθείσα διὰ χρυσένην Ἀφροδίτην.

13.

Scholiast on Homer, Od. xii. 69. Ὁ τρόπος ἡ Σαλμωνέως ἤξουσα δύο παιδας ἐκ Ποσειδῶνος, Νηλέα τε καὶ Πελίαν, ἐγγείς Κρηθέα, καὶ ἵσχες παιδας ἐκ αὐτῶν τρεῖς, Αἰσονα καὶ Φερήτα καὶ Ἀμυθάνα. Αἰσονος δὲ καὶ Πολυμηδῆς καθ' Ἡσιόδων γίνεται Ἰάσων.

Αἰσων, δς τέκεθ' υίων Ἡσιων, ποιμένα λαῶν,
ὁν Χώρων ἔθρεψ' ἐν Πηλίω οὐλήντι.

14.

Petrus Papyri (ed. Mahafy), Pl. III. 3.

ἀγακλε[]τοῖο ἀνακτος
ποδώνκης δὲ Ἀταλάντη
Σχοινήος θυγάτηρ, Ἑχουσα ἀμαρώματ' ἤξουσα,
ὁραίη περ ἠου' ἀπ[αναίνετο] φύλον ὀμοίον
ἀνδρῶν βουλομένη φεύγε]εν γάμον ἀλφηστάων.
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gifts which cannot be told, and these then ensnared him through the devising of Athene."

11.

"(Heracles) slew the noble sons of steadfast Neleus, eleven of them; but the twelfth, the horseman Gerenian Nestor chanced to be staying with the horse-taming Gerenians. . . Nestor alone escaped in flowery Gerenon."

12.

"So well-girded Polycaste, the youngest daughter of Nestor, Neleus’ son, was joined in love with Telemachus through golden Aphrodite and bare Persepolis."

13.

Tyro the daughter of Salmoenus, having two sons by Poseidon, Neleus and Pelias, married Cretheus, and had by him three sons, Aeson, Pheres and Amythaon. And of Aeson and Polymede, according to Hesiod, Iason was born.

"Aeson, who begot a son Iason, shepherd of the people, whom Chiron brought up in woody Pelion."

14.

". . . of the glorious lord . . . fair Atalanta, swift of foot, the daughter of Schoeneus, who had the beaming eyes of the Graces, though she was ripe for wedlock rejected the company of her equals and sought to avoid marriage with men who eat bread."
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Scholiast on Homer, Ἰλιαδ xxiii. 683. νεώτερος οὖν Ἡσίόδος γυμνὸν ἐσάχων Ἰππομένη ἀγωνιζό-μενον Ἀταλάντη.

Papiri greci e latini, ii. No. 130 (2nd–3rd century).

Τῶ δ’ ἄρ’ ἐπ’ αὐτίκ’ ἐπειτα τ]ανόσφυρ[ος] ἄρνυτο κούρη
εξοχον εἶδος ἔχουσα: πολὺς δ’ ἀμφίστατθ’ ὀμίλος
dείδον δικομένη: δ’ ἄμβος δ’ ἐχε πάντας ὀρῶντας.
τῆς μὲν κυριομένης πυ]οί]οι ζεφύροιο χωτῶνα
συγκλάδευτ’ ἐλέλυξε πε[]οι στῆθεσα’ ἀπαλοίσα.


Κέκλυτε μεν πάντες ἦμ]ὲ]ν ν[ε]οὶ ἰδὲ γέροντες,
ἐφ’ εἰπὼ τά μὲ θυμός] εἰς στῆθεσσι κελεύει.

[Ἰππομένης μνηστεύει] ἐμὴν ἐλικώπιδα κούρην.

10[15] μύθος δ’ ὀσθ’ ὑγιὴς νῦν οἱ εἰρημένος ἐστω
οὐ μὲν ἀέθλου ἄτερ κεκτήσαταί. εἰ δὲ κεν οὕτος
μεγίστας βάνατον τε φύχη καὶ] κύδος ἀρέσθαι
ἀδάνατοι δάσως’ οὑ Ὀλύμπ]πια δόματ’ ἔχουσι

15[20] η τοι νοστήσετο φίλην ἐς πατρίδα γαιαν
παῖδα φιλῆν δάσω, ἐτὶ δ’ ὠκυ]πόδων σθένος ἰππων,
τοὺς ρα δόμουν’ ἄξει κε[ἰ]μάλαι: καὶ νῦ κε θυμὸ
τερψεῖν μὲν ἕχων, αἰεὶ] δ’ ἀνυπήν ἀέθλον
μεμένωτ’ εὔφροσύνης. πατήρ] δ’ ἀνδρῶν τε

20[25] θεῶν τε

* * *

1 Slight remains of five lines precede line 1 in the original: after line 20 an unknown number of lines have been lost, and traces of a verse preceding line 21 are here omitted. Between lines 20 and 30 are fragments of six verses which do not suggest any definite restoration. The numbering of the original publication is given in brackets.

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Hesiod is therefore later in date than Homer since he represents Hippomenes as stripped when contending with Atalanta.¹

"Then straightway there rose up against him the trim-ankled maiden (Atalanta), peerless in beauty: a great throng stood round about her as she gazed fiercely, and wonder held all men as they looked upon her. As she moved, the breath of the west wind stirred the shining garment about her tender bosom; but Hippomenes stood where he was: and much people was gathered together. All these kept silence; but Schoeneus cried and said:

"Hear me all, both young and old, while I speak as my spirit within my breast bids me. Hippomenes seeks my coy-eyed daughter to wife; but let him now hear my wholesome speech. He shall not win her without contest; yet, if he be victorious and escape death, and if the deathless gods who dwell on Olympus grant him to win renown, verily he shall return to his dear native land, and I will give him my dear child and strong, swift-footed horses besides which he shall lead home to be cherished possessions; and may he rejoice in heart possessing these, and ever remember with gladness the painful contest. May the father of men and of gods (grant that splendid children may be born to him²)"

* * * * *

¹ In the earliest times a loin-cloth was worn by athletes, but was discarded after the 14th Olympiad.
² The end of Schoeneus' speech, the preparations and the beginning of the race are lost.
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dεξιτερῇ δ[ . . . . . . . . . . .
κ]αι μιν ἐπαίσσον ἐπ[ . . . . . . . . . . .
ηχ' ὑποχωρήσας [ἐπ'] ἀριστερά. [τοῖς δ' ἀμέγαρτον
ἄθλουν οκεῖθ'. ἦ μέν ρα π[οδόκης δὲ Ἀταλάντη
'τε] ἀναίωμεν άδρα [χρυσέης Ἀφροδίτης, 25 [31]
tὸ δὲ περὶ ψυχῆς πέλε[το δρόμου, ἦ μόρον εὐρεῖν
η]ὲ φυγείν τῷ καὶ βα δο[λοφρονέων προσέειπε'
'Ωθύγατερ Σχοινής, ἀμ[ελικον ήτορ ἄχουσα,
δ]έξο τάδ' ἀγλαὰ δῶρα θε[άς, χρυσέης Ἀφροδίτης
* * * *
aυτὰρ δ' [ῥύμφα πό]δεσσι μ[ετελθὼν ἦκε τὸ
πρῶτον,
30 [42]
ἠ δ' αἴσθ' ὀσθ' "Ἀρπυια μετ[αστρεφθείσα τὸ μήλῳ
ἐμμαργν' αὐτὰρ δ' χειρὶ τὸ δεύτερον ἦ[κέ χαμάζε.
καὶ δὴ ἔχειν δύο μῆλα ποδόκης δὲ Ἀτ[αλάντη,
ἀγγὺς δ' ἦν τέλεος' δ' δὲ τὸ τρίτον ἦκε [χαμαζέ,
σὺν τῷ δ' ἔξεφυγεν θάνατον καὶ κ[ῆρα μελαιαν 35 [47]
ἐστη δ' ἀμπυκείων καλ . . . . . . . .

15.

Strabo, i. p. 42.
καὶ κούρην 'Αράβεοι, τὸν Ἑρμώνον ἀκάκητα
γείνατο καὶ Θροῦνη, κούρη Βῆλου ἀνακτος.

16.

Eustathius, Hom. 461. 2.
"Ἀργος ἀνυδρὸν ἐδοὺ Δαναὸς ποίησεν ἐνυδρον.

17.

Hecataeus ¹ in Scholiast on Euripides, Orestes, 872.
ὁ δὲ Αἴγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς "Ἀργος,
pαιδας δὲ [ἀπέστειλεν], ὡς μὲν Ῥιόδος ἐποίησε, πεντήκοντα.

¹ Of Miletus, flourished about 520 B.C. His work, a mixture of history and geography, was used by Herodotus.
"on the right . . . and he, rushing upon her, . . . drawing back slightly towards the left. And on them was laid an unenviable struggle: for she, even fair, swift-footed Atalanta, ran scorning the gifts of golden Aphrodite; but with him the race was for his life, either to find his doom, or to escape it. Therefore with thoughts of guile he said to her:

"'O daughter of Schoeneus, pitiless in heart, receive these glorious gifts of the goddess, golden Aphrodite . . .'

* * * * *

"But he, following lightly on his feet, cast the first apple: and, swiftly as a Harpy, she turned back and snatched it. Then he cast the second to the ground with his hand. And now fair, swift-footed Atalanta had two apples and was near the goal; but Hippomenes cast the third apple to the ground, and therewith escaped death and black fate. And he stood panting and . . ."

15.

"And the daughter of Arabus, whom worthy Hermaon begat with Thronia, daughter of the lord Belus."

16.

"Argos which was waterless Danaus made well-watered."

17.

Aegyptus himself did not go to Argos, but sent his sons, fifty in number, as Hesiod represented.

1 Of the three which Aphrodite gave him to enable him to overcome Atalanta.
Strabo,1 viii. p. 370. καὶ Ἀπολλόδωρος . . . φησίν . . . Ἡσίωδος μέντοι καὶ Ἀρχίλοχος ἤδη εἰδέναι καὶ Ἑλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας, . . . περὶ τῶν Προτίδων λέγοντα ὡς Πανέλληνες ἐμφήστευον αὐτάς.

Ἀπολλοδόρος, ii. 2. 1. 4. Ἀκρίσιος μὲν Ἀργοὺς βασιλεὺς, Προῖτος δὲ Τήρυνθος. καὶ γίνεται Ἀκρίσιῷ μὲν ἐξ Ἐυρυδίκης τῆς Δακεδαίμονος Δανής, Προῖτῳ δὲ ἑκ Σθενεβολας

Ἀντίππη [τε] καὶ Ἰφινός καὶ Ἰφιάνασσα

αὐταί δὲ . . . ἐμάνησαν, ὡς μὲν Ἡσίοδος φησίν, ὅτε τὰς Διονύσου τελετὰς οὖ κατεδέχοντο.

Probus2 on Vergil, Eclogue vi. 48. Has, quod Iunonis contemperant numen, insania exterritas, quae crederent se boves factas, patriam Argos reliquisse, postea a Melampode Amythaonis filio sanatas.

Suidas s.v. μαχλοσύνη.

εἰνεκα μαχλοσύνης στυγερῆς τέρεν ὄλεσαν ἄνθος.

Eustathius, Hom. 1746. 7.

καὶ γάρ σφιν κεφαλῆς κατὰ κνύσος αἰνὸν ἐγενεν- ἄλφος γάρ χρόα πάντα κατέσχεθεν, ἐκ δὲ νυχτὶ

χαίται ἔρρεσεν ἐκ κεφαλέων, ψιλοῦτο δὲ καλὰ κάρηνα.

1 The geographer; fl. c. 24 a.d.
2 Fl. 56–88 a.d.: he is best known for his work on Vergil.
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18.

And Apollodorus says that Hesiod already knew that the whole people were called both Hellenes and Panhellenes, as when he says of the daughters of Proetus that the Panhellenes sought them in marriage.

Acrisius was king of Argos and Proetus of Tiryns. And Acrisius had by Eurydice the daughter of Lacedemon, Danae; and Proetus by Stheneboea "Lysippe and Iphinoë and Iphianassa." And these fell mad, as Hesiod states, because they would not receive the rites of Dionysus.

These (the daughters of Proetus), because they had scorned the divinity of Juno, were overcome with madness, such that they believed they had been turned into cows, and left Argos their own country. Afterwards they were cured by Melampus, the son of Amythaon.

"Because of their hideous wantonness they lost their tender beauty... For he shed upon their heads a fearful itch: and leprosy covered all their flesh, and their hair dropped from their heads, and their fair scalps were made bare."

1 The Hesiodic story of the daughters of Proetus can be reconstructed from these notices. They were sought in marriage by all the Greeks (Panhellenes), but having offended Dionysus (or, according to Servius, Juno), were afflicted with a disease which destroyed their beauty (or were turned into cows). They were finally healed by Melampus.
19. Scholiast on Homer, II. xii. 292. Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἐν τειν λειμώνι μετὰ νυμφῶν ἄρθη ἀναλέγουσαν ἣραςθη καὶ κατελθὼν ἠλλαξεν ἑαυτὸν εἰς ταύρον καὶ ἄπο τοῦ στόματος κρόκον ἔπνεον οὕτως τε τὴν Εὐρώπην ἀπαθήςας ἐβάστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμέγη αὐτή. εἰδ' οὕτως συνήκισεν αὐτὴν Ἀστερίων τῷ Κρήτῳ βασιλεί: γενομένη δὲ ἐγκυος ἐκείνη τρεῖς παιδας ἐγένησε, Μένωα, Σαρπηδόνα καὶ Ῥαδάμανθων. ἡ ἱστορία παρ' Ἡσιόδορο καὶ Βακχυλίδη.

20. Scholiast on Apollonius Rhodius, Arg. ii. 178. ὡς δὲ Ἡσιόδος φησιν, (Φινεύς) Φοίνικος τοῦ Ἀγήνυρος καὶ Κασσιπείας.


1 Apollodorus of Athens (fl. 144 B.C.) was a pupil of Aristarchus. He wrote a Handbook of Mythology, from which the extant work bearing his name is derived.
2 Porphry, scholar, mathematician, philosopher and historian, lived 233-305 (?) A.D. He was a pupil of the neo-Platonist Plotinus.
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19.

Zeus saw Europa the daughter of Phoenix gathering flowers in a meadow with some nymphs and fell in love with her. So he came down and changed himself into a bull and breathed from his mouth a crocus.¹ In this way he deceived Europa, carried her off and crossed the sea to Crete where he had intercourse with her. Then in this condition he made her live with Asterion the king of the Cretans. There she conceived and bore three sons, Minos, Sarpedon and Rhadamanthys. The tale is in Hesiod and Bacchylides.

20.

But according to Hesiod (Phineus) was the son of Phoenix, Agenor's son and Cassiopea.

21.

But Hesiod says that he (Adonis) was the son of Phoenix and Alphesiboea.

22.

As it is said in Hesiod in the Catalogue of Women concerning Demodoce the daughter of Agenor:

"Demodoce whom very many of men on earth, mighty princes, wooed, promising splendid gifts, because of her exceeding beauty."

¹ The croons was to attract Europa, as in the very similar story of Persephone: op. Homeric Hymns ii. lines 8 ff.
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23.

Apol·lop·do·rus, iii. 5. 6. 2. Ἡσιόδος δὲ δέκα μὲν νίούς, δέκα δὲ θυγατέρας (Ἀμφίονος καὶ Νεόβης).

Aelian, ¹ Var. Hist. xii. 36. Ἡσιόδος δὲ (λέγει) ἑννέα (ἀρρένας) καὶ δέκα (κόρας), εἰ μὴ ἤρα σὺν ἐστὶν Ἡσιόδου τὰ ἐπη, ἀλλ’ ὡς πολλὰ καὶ ἀλλα κατέφευσται αὐτῶν.

24.

Scholiast on Homer, II. xxiii. 679. καὶ Ἡσιόδος δὲ φησιν ἐν Θήβαις αὐτοῦ (Οἰδίποδος) ἀποθανόντος, Ἀργείαν τὴν Ἀδράστου σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν τοῦ Οἰδίποδος.

25.

Herodian, ² in Etymologicum Magnum, p. 60, 40. Εἰλαρίδην Τιτυών.

26.

Argument: Pindar, Ol. xiv. Κηφισός δὲ ποταμὸς ἐν Ὀρχομενῷ, ἐνθα καὶ αἱ Χάριτες τιμῶνται· ταῦτας Ἑτέοκλος ὁ Κηφισοῦ τοῦ ποταμοῦ πρώτος έθυσεν, ὡς φησιν Ἡσιόδος.

Schol. on Homer, II. ii. 522. διὸ τε Λιλαίηθεν προίει καλλίρροου ὄωρ.

Strabo, ix. 424. διὸ τε παρέκ Πανοπῆνα διὰ Γλήκωνά τ’ ἐρμυνὴν καὶ τε δι’ Ἕρχομενοῦ εἰλημένος εἰσὶ δράκων ὄς.

27.

Scholiast on Homer, II. vii. 9. ὁ γὰρ τοῦ Μενεσθίου πατήρ Ἀρηθέος Βοιωτῶς ἦν κατοικῶν Ἄρνην· ἐστὶ δὲ αὐτὴ Βοιωτίας, ὡς καὶ Ἡσιόδος φησίν.

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23.

Hesiod says that (the children of Amphion and Niobe) were ten sons and ten daughters.

But Hesiod says they were nine boys and ten girls;—unless after all the verses are not Hesiod’s but are falsely ascribed to him as are many others.

24.

And Hesiod says that when Oedipus had died at Thebes, Argea the daughter of Adrastus came with others to the funeral of Oedipus.

25.

Tityos the son of Elara.

26.

Cephisus is a river in Orchomenus where also the Graces are worshipped. Eteocles the son of the river Cephisus first sacrificed to them, as Hesiod says: “which from Lilaea spouts forth its sweet-flowing water . . . And which flows on by Panopenus and through fenced Glechon and through Orchomenus, winding like a snake.”

27.

For the father of Menesthius, Areithoüs was a Bocotian living at Arnae; and this is in Boeotia, as also Hesiod says.

\[1\] Priest at Praeneste. He lived c. 170–230 a.d.

\[2\] Son of Apollonius Dyscolus, lived in Rome under Marcus Aurelius. His chief work was on accentuation.
HESIOD

28.
Stephanus of Byzantium. "Ογχρηστός ἄλος...
κεῖται δὲ ἐν τῇ Ἁλιαρτίαν χώρα, ἱδρυθέν δὲ ὑπὸ Ὀγχρηστοῦ τοῦ Βουβώτου, ὡς φησιν Ἡσίοδος.

29.
Stephanus of Byzantium. Ἀλγά... ἐστι καὶ Ἀλγαίων πεδίων συνάπτων τῇ Κίρρᾳ, ὡς Ἡσίοδος.

30.
Apolodorus, ii. 1. 1. 5. Ἡσίοδος δὲ τῶν Πελασγῶν αὐτόχθονά φησιν εἶναι.

31.
Strabo, v. p. 221. τῷ δ' Ἐβόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φῦλον τοῦτο (τοὺς Πελασγούς) ἤρξεν Ἡσίοδος: φησι γὰρ:

νῦν ἐξεγάγοντο Λυκάωνος ἀντιθέου ὅν ποτε τίκτε Πελασγός.

32.
Stephanus of Byzantium. Παλλάντιου: πόλις Ἀρκαδίας, ἀπὸ Παλλάντων, ἐνὸς τῶν Λυκάωνος παίδων, ὡς Ἡσίοδος.

33.
Φέλλον εὐμμελήν τέκετο κλειτή Μελίβοια.

34.
Herodian, On Peculiar Diction, p. 18. ἐν δευτέρῳ (Καταλόγῳ)
οὐ πρόσθε φανὴν ἐντοσθεν ἐκευθὼν.

1 Author of a geographical lexicon, produced after 400 A.D., and abridged under Justinian.  

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28.

Onchestus: a grove. It is situate in the country of Haliartus and was founded by Onchestus the Boeotian, as Hesiod says.

29.

There is also a plain of Aega bordering on Cirrha, according to Hesiod.

30.

But Hesiod says that Pelasgus was autochthonous.

31.

That this tribe (the Pelasgi) were from Arcadia, Ephorus states on the authority of Hesiod; for he says:

"Sons were born to god-like Lycaon whom Pelasgus once begot."

32.

Pallantium. A city of Arcadia, so named after Pallas, one of Lycaon's sons, according to Hesiod.

33.

"Famous Meliboea bare Phellus the good spearman."

34.

In Hesiod in the second Catalogue:

"Who once hid the torch within."

1 Sacred to Poseidon. For the custom observed there, cp. Homeric Hymns iii. 231 ff. 2 The allusion is obscure.
35. Herodian, On Peculiar Diction, p. 42. Ἡσίωδος ἐν τρίτῳ (Καταλόγῳ) νόθος δὲ ποδών ὑπόδουπος ὦραρε.


37. Scholiast on Apollonius Rhodius, Arg. i. 45. οὗτε ὁ Ὀμήρος οὗτε Ἡσίωδος... λέγουσι τὸν Ἰφικλον σὺν τοῖς Ἀρχαναίταις.


39. Scholiast on Apollonius Rhodius, Arg. ii. 181. πεπηρώθαι δὲ Φινέα φησιν Ἡσίωδος ἐν μεγάλαις Ἁλαισις, ὅτι Φρίξω τῆν ὀδὸν ἐμύνουσαν, ἐν δὲ τῷ γ’ Καταλόγῳ, ἐπειδὴ τῶν μακρὸν χρόνον τῆς ὁψεως προέκρινεν.

Πρ. παίδας δὲ φησὶν αὐτῷ γενέσθαι Ἡσίωδος δύο, Θυνδόν καὶ Μαριαμδυνόν.

1 Apollonius "the Crabbed" was a grammarian of Alexandria under Hadrian. He wrote largely on Grammar and Syntax.
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35.
Hesiod in the third Catalogue writes:
"And a resounding thud of feet rose up."

36.
"And a great trouble to themselves."

37.
Neither Homer nor Hesiod speak of Iphicles as amongst the Argonauts.

38.
The Ram. This it was that transported Phrixus and Helle. It was immortal and was given them by their mother Nephele, and had a golden fleece, as Hesiod and Pherecydes say.

39.
Hesiod in the Great Eoiae says that Phineus was blinded because he revealed to Phrixus the road; but in the third Catalogue, because he preferred long life to sight.

Hesiod says he had two sons, Thynus and Mariandynus.

2 275–195 (?) B.C., mathematician, astronomer, scholar, and head of the Library at Alexandria.
Ephorus in Strabo, vii. 302. 'Ησίοδον δὲ ἐν τῇ καλουμένῃ γῆς περιόδῳ τῶν Φινέα ὑπὸ τῶν 'Αρπνιών ἀγεσθαί—
ylaktophágov en xaxan áptínas oikí exównxov.

40.


Ἄθιοπας τε Λύγυς τε ἰδὲ Σκύθας ἱσπημολογοῦσ.

41.

Ἀπολλοδόρος, i. 9. 21. 6. διωκομένων δὲ τῶν 'Αρ-
πνιών ἡ μὲν κατὰ Πελοπώνησον εἰς τὸν Τήγρην
ποταμόν ἐμπέπτει, ὅς νῦν ἀπ’ ἐκείνης 'Αρπνιών κα-
λεῖται· ταύτην δὲ οἱ μὲν Νικοθήν, οἱ δὲ 'Δελλό-
pouo xalolwov. ἢ δὲ ἄτερα καλουμένη 'Ωκυτέτη,
ὡς δὲ ἐνυοὶ 'Ωκυθῆ (Ἑσίοδος δὲ λέγει αὐτὴν
'Ωκυθῆν), αὐτὴ κατὰ τὴν Προποντίδα φεύγοντα
μέχρι Ἑκινάδων ἠλθε νήσων, αἱ νῦν ἀπ’ ἐκείνης
Στροφάδες καλοῦνται.

42.

Scholiaent on Apollonius Rhodius, Arg. ii. 297, 296.
ὅτι δὲ ηὐξαντὸ οἱ περὶ Ζήτην τῷ Δεὶ στραφέντες
λέγει καὶ Ἡσίοδος:

ἔνθ' οἱ τῇ εὐχέσθην Λύγυς ὑψιμέδουν.

'Απολλόνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς
περὶ Ζήτην Ἰρεν λέγει, Ἡσίοδος δὲ Ἐρμῆν.

οἱ δὲ Στροφάδας φασίν αὐτὰς κεκλῆσθαι, καθὸ
ἐπιστραφέντες αὐτόθι ηὐξαντὸ τῷ Δεὶ καταλαβεῖν

1 Of Cyme. He wrote a universal history covering the
period between the Dorian Migration and 340 B.C.
CATALOGUES OF WOMEN AND EIOIÆ

Hesiod, in the so-called Journey round the Earth, says that Phinens was brought by the Harpies "to the land of milk-feeders\(^1\) who have waggons for houses."

40.

"The Aethiopians and Ligurians and mare-milk-ing Scythians."

41.

As they were being pursued, one of the Harpies fell into the river Tigres, in Peloponnesus which is now called Harpyas after her. Some call this one Nicothoë, and others Aellopus. The other who was called Ocyptete, or as some say Ocythoë (though Hesiod calls her Oecypus), fled down the Propontis and reached as far as to the Echinades islands which are now called because of her, Strophades (Turning Islands).

42.

Hesiod also says that those with Zetes\(^2\) turned and prayed to Zeus:

"There they prayed to the lord of Aenos who reigns on high."

Apollonius indeed says it was Iris who made Zetes and his following turn away, but Hesiod says Hermes.

Others say (the islands) were called Strophades, because they turned there and prayed Zeus to seize

\(^1\) i.e. the nomad Scythians, who are described by Herodotus as feeding on mares' milk and living in caravans.

\(^2\) Zetes and Calais, sons of Boreas, who were amongst the Argonauts, delivered Phinens from the Harpies. The Strophades ("Islands of Turning") are here supposed to have been so called because the sons of Boreas were there turned back by Iris from pursuing the Harpies.
τὰς Άρτεμιάς. κατὰ δὲ Ἡσίοδον ... οὐ κτείνονται.

43. Philodemus,¹ On Piety, 10. οὐδ’ Ἡσίοδος μὴ τις ἐγγελᾶ, δὲ ... ἣ καὶ τῶν Κατουδαίων καὶ τῶν Πυγμαίων μνημονεύει.

44. Strabo, i. p. 43. Ἡσίοδος δὲ οὐκ ἀν τις αὐτοίσι ἀγνοιαί Ἡμέραν λέγοντος καὶ Μακροκεφαλῶν καὶ Πυγμαίων.

45. Scholiast on Apollonius Rhodius, Arg. iv. 284. Ἡσίοδος δὲ διὰ Ψάσιδος αὐτοῦς (τοὺς 'Ἀργοναῦτας) ἐσπευπλευκέναι λέγει.

Id. iv. 259. Ἡσίοδος δὲ ... διὰ τοῦ 'Ὠκεανοῦ ... ἐλθείν αὐτοῦς εἰς Διβύνη καὶ βαστάσαντες τὴν 'Ἀργώ εἰς τὸ ἡμέτερον πέλαγος γενέσθαι.

46. Id. iii. 311. φησὶ δὲ Ἀπολλώνιος Ἡσίοδῷ ἐπόμενος ἐπὶ τοῦ ἄρματος τοῦ Ἡλίου εἰς τὴν κατὰ Τυρρηνίαν κειμένην νῆσον τὴν Κίρρην ἐλθείν. Ἑσπερίαν δὲ αὐτὴν εἶπεν, ἐπει πρὸς δυσμᾶς κεῖται.

47. Scholiast on Apollonius Rhodius, Arg. iv. 892. ἡκολούθησεν Ἡσίοδῷ οὖν ποιμάζοντε τὴν νῆσον τῶν Σειρήνων—

νῆσον εἰς Ἀνθεμώσσαν, ἵνα σφίξῃ δῶκε Κρονίων. ὀνόματα δὲ αὐτῶν, Θελξίοπη ἡ Θελξιώνη, Μολπή, Ἀγλαδφώνος.

¹ An Epicurean philosopher, fl. 50 B.C.
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the Harpies. But according to Hesiod . . . they
were not killed.

43.

Nor let anyone mock at Hesiod who mentions . . . or even the Troglydotes and the Pygmies.

44.

No one would accuse Hesiod of ignorance though
he speaks of the Half-dog people and the Great-
Headed people and the Pygmies.

45.

But Hesiod says they (the Argonauts) had sailed
in through the Phasis.

But Hesiod (says) . . . they came through the
Ocean to Libya, and so, carrying the Argo, reached
our sea.

46.

Apollonius, following Hesiod, says that Circe came
to the island over against Tyrrhenia on the chariot
of the Sun. And he called it Hesperian, because
it lies towards the west.

47.

He (Apollonius) followed Hesiod who thus names
the island of the Sirens:

“To the island Anthemoessa (Flowery) which the
son of Cronos gave them.”

And their names are Thelxiope or Thelxinoe,
Molpe and Aglaophonous.¹

¹ “Charming-with-her-voice,” (or “Charming-the-mind”),
“Song,” and “Lovely-sounding.”
HESIOD

Scholiast on Homer, Od. xii. 168. ἐντεῦθεν Ἡσίοδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἐφη.
48.

Scholiast on Homer, Od. i. 85. τὴν μὲν γὰρ Ὄμην γιὰν ἐν τοῖς ἐσπέραν, τὴν δὲ Ὄμην κατὰ Κρήτην Ἡσίοδος φησι κεῖσθαι;
[πῶν]τον δ’ Ὄμην ἦδ’ Ὄμην . . . . νῆσον.
49.

Id. Od. vii. 54. Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρησὶν ὑπέλαβεν.
50.

Schol. on Pindar, Ol. x. 46.
τὴν δ’ Ἀμαρυγκέεις Ἰππόστρατος ὁς Ἀρησ, Φυκτός ἀγγλαίς νιός, Ἐπειών ὀρχαμός ἀν-
δρῶν . . .
51.

Ἀπολλοδόρος i. 8. 4. 1. Ἀλκαίας δὲ ἀποθανόντος ἠγῆεν Ὀλυνής Περίβοιαν τὴν Ἰππονόου. ταῦτῃν δὲ . . . Ἡσίοδος . . . ἐξ Ὅμηνον τῆς Ἀχαίας, ἐφθαρμένην ὑπὸ Ἰππόστρατον τοῦ Ἀμαρυγκέως, Ἰππόνουν τὸν πατέρα πέμψαι πρὸς Ὀλυνήα πόρρω τῆς Ἐλλάδος ὤντα ἐντειλάμενον ἀποκτεῖναι.

ἔκει δ’ Ὅμην πέτρην ποταμοῦ παρ’ οὐχαὶς εὐρής Πειροῦ.
52.

Diodorus¹ v. 81. ἦν δ’ ὁ Μακαρεὺς νιὸς μὲν Κρινάκου τοῦ Διὸς, ὁς φησιν Ἡσίοδος . . . , κατοικῶν δ’ ἐν Ὅμηρῳ τῆς τότε μὲν Ἰάδος, νῦν δ’ Ἀχαίας καλουμένης.

¹ Diodorus Siculus, f. 8 B.C., author of an universal history ending with Caesar’s Gallic Wars.
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Hence Hesiod said that they charmed even the winds.

48.

Hesiod says that Ogygia is within towards the west, but Ogylia lies over against Crete: "... the Ogylian sea and ... the island Ogylia."

49.

Hesiod regarded Arete as the sister of Alcinous.

50.

Her Hippostratus (did wed), a scion of Ares, the splendid son of Phyctes, of the line of Amarynaces, leader of the Epeians.

51.

When Althea was dead, Oeneus married Periboea, the daughter of Hipponoëis. Hesiod says that she was seduced by Hippostratus the son of Amarynaces and that her father Hipponoëis sent her from Olenus in Achaean to Oeneus because he was far away from Hellas, bidding him kill her.

"She used to dwell on the cliff of Olenus by the banks of wide Peirus."

52.

Macareus was a son of Crinacus the son of Zeus as Hesiod says ... and dwelt in Olenus in the country then called Ionian, but now Achaean.
HESIOD

53.
Scholiast on Pindar, Nem. iii. 21. περὶ τῶν Μυρμηδώνων Ἡσίοδος μὲν οὗτο φησίν· δὲ ὑποκυνσαμένη τέκεν Αἰακὸν ἰππιοχάρμην. αὐτὰρ ἐπει ή βῆθις πολυνηρᾶν ἱκετο μέτρου, µοῦνος ἐδών ἡσχαλθεν πατήρ δὲ ἀνδρῶν τε θεῶν τε, δοσοὶ ἔσαιν μύρμηκες ἐπηρᾶτο ἥνωθε νήσου, τοὺς ἄνδρας ποίησε βαθυξώνους τε γυναῖκας. οἱ δὲ τοῦ πρῶτοι ξεδιόντας ἄρας ἀμφιελόσας, πρῶτοι δὲ ἰστιν ἔθεν νηὸς πτερὰ ποντοπόρου,

54.
Polybius v. 2.
'Αιακίδας πολέμων κεχαρητας ἡπτε δαιτί.

55.
Porphyrinus, Quaest. Hom. ad Iliad. pertin. p. 93. συντόμως δὲ τὰ αἰσχρὰ δεδηλακε μεγήναι ὅνε ἔθελον, ἄλλῳ οὐχ ὥσπερ Ἡσίοδος τὰ περὶ τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναῖκος διὰ μακρῶν ἐπεξελθὼν.

56.
Schol. on Pindar, Nem. iv. 95. ήδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο θουλή, αὐτὸν µὲν σχέσθαι, κρυψίν δ’ ἀδόκητα μαχαιριν καλῆν, ὃν οἱ ἐτευξε περίκλυτος Ἀμφιγυνης, ὥς τὸν μαστεύων οἶος κατὰ Πηλίων αἰτιὰν ἄρ’ ὑπὸ Κενταύροις ὄρεσθίον νυμφίη.

57.
Voll. Herculan. (Papyri from Herculaneum), 2nd Collection, viii. 105. ὅ δὲ τὰ Κύπρια ποιήσας Ἡρα 184
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53.

Concerning the Myrmidons Hesiod speaks thus: "And she conceived and bare Aeacus, delighting in horses. Now when he came to the full measure of desired youth, he chafed at being alone. And the father of men and gods made all the ants that were in the lovely isle into men and wide-girdled women. These were the first who, fitted with thwarts ships with curved sides, and the first who used sails, the wings of a sea-going ship."

54.

"The sons of Aeacus who rejoiced in battle as though a feast."

55.

He has indicated the shameful deed briefly by the phrase "to lie with her against her will," and not like Hesiod who recounts at length the story of Peleus and the wife of Acastus.

56.

"And this seemed to him (Acastus) in his mind the best plan; to keep back himself, but to hide beyond guessing the beautiful knife which the very famous Lame One had made for him, that in seeking it alone over steep Pelion, he (Peleus) might be slain forthwith by the mountain-bred Centaurs.

57.

The author of the Cypria\(^1\) says that Thetis avoided

\(^1\) The first epic in the "Trojan Cycle"; like all ancient epics it was ascribed to Homer, but also, with more probability, to Stasinus of Cyprus.
χαριζομένην (Θέτων) φεύγειν αὐτοῦ (Διὸς) τὸν γάμον. Δία δὲ ἀμόσαι χολοβέντα διότε θυντὸν συνοικίσει. καὶ παρ’ Ἡσιόδο φεὶ καὶ τὸ παραπλήσιον.

58.

Strassburg Greek Papyri 55 (2nd cent. A.D.).

Φθίνην ἐξίκετο, μητέρα μῆλων, πολλὰ καὶ τῆματ’ ἄγων ἐς εὐρυχοροῦ Ἰασσοῦ Πηλεῦς. Ἀλακίδης, φίλος ἀθανάτους θεοῦ ἔτει, λαοῦσιν ὑδόσιν ὑγιείτο θυμός ἀπασί, ὡς τὸ πόλιν ἀλάπαξεν ἀυκτιτοὺν ὡς τ’ ἐτέλεσεν ἰμερόντα γάμον καὶ τοῦτ’ ἔπος εἰπαν ἂπαντες.

Τρίς μάκαρ Ἀλακίδης καὶ τετράκις, ἐβὴς Πηλεῦ, ὁ τ’ ἀλοχον πολύδωρον Ὀλύμπιος εὐφύστα Ζεὺς ὁπασίν ἤδε γάμον μάκαρες θεοὶ ἔποτελεσσαν, ὡς τοῖσδ’ ἐν μεγάραν ἱερὸν λόχος εἰσαναβαίνεις

99. Ἡρείδος, μάλα δὴ σε παῖτήρ πολησε Κρονίων ἐξοχον ἱπτομεν περὶ τ’ ἄλλων ἀλφηστάων τιμήντ’ ἄνδρων, χθονὸς δ’ ὅσοι καρ’ τὸν ἐδοσιν.

59.

Origen, Against Celsus, iv. 79.

Ἐναῦλ γὰρ τότε δαίτες ἔσαν, ἐναῦλ δὲ θόωκοι ἀθανάτους θεοὺς καταδυντοὺς τ’ ἄνθρωπος.

60.

Scholiast on Homer II. xvi. 175. Ὁ Ἡσιόδον καὶ τῶν ἄλλων Πολυδώρην αὐτὴν (τὴν θυγατέρα τοῦ Πηλεῶς) καλούντων.

61.

Eustathius, Hom. 112. 44 sq. ἑστέον δὲ ὅτε τῶν

1 Tzotzes: εἰσαναβαίνεις, Strassburg papyri.

2 Archbishop of Thessalonica 1175–1192 (?) A.D., author of commentaries on Pindar and on the Iliad and Odyssey.

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wedlock with Zeus to please Hera; but that Zeus was angry and swore that she should mate with a mortal. Hesiod also has the like account.

58.

"Peleus the son of Aeacus, dear to the deathless gods, came to Phthia the mother of flocks, bringing great possessions from spacious Ioleus. And all the people envied him in their hearts seeing how he had sacked the well-built city, and accomplished his joyous marriage; and they all spake this word: 'Thrice, yea, four times blessed son of Aeacus, happy Peleus! For far-seeing Olympian Zeus has given you a wife with many gifts and the blessed gods have brought your marriage fully to pass, and in these halls you go up to the holy bed of a daughter of Nereus. Truly the father, the son of Cronos, made you very pre-eminent among heroes and honoured above other men who eat bread and consume the fruit of the ground."

59.¹

"For in common then were the banquets, and in common the seats of deathless gods and mortal men."

60.

... whereas Hesiod and the rest call her (Peleus' daughter) Polydora.

61.

It should be observed that the ancient narrative

¹ This fragment is placed by Spohn after Works and Days 120.
HESIOD

Πάτροκλον ἢ παλαιὰ ἱστορία καὶ συγγενῆ τῷ Ἀχιλλεῖ παραδίδωσι λέγουσα, ὅτι Ἡσιόδος φησὶ Μενοίτεον, τῶν Πατρόκλου πατέρα, Πηλέως εἶναι ἀδελφόν, ὡς εἰναι αὐτανεψίους οὕτως ἀμφοτέρους ἀλλήλους.

62. Scholiast on Pindar, Ol. x. 83. τινὲς γράφουσι Σήρος Ἀλιρροθίου, οὐ μέμνηται Ἡσιόδος—

ἡ τοῦ ὁ μὲν Σήρον καὶ Ἀλάξυγον, νιέας ἑσθλοὺς.

ἡν δὲ ὁ Σήρος τοῦ Ἀλιρροθίου τοῦ Περιήρου καὶ Ἀλκιόνης.

63. Pausanias1 ii. 26. 7. οὗτος ὁ χρησιμὸς δηλοὶ μάλιστα οὐκ ὑπάρχῃ Ἀσκληπιιὸν Ἀρσινόης, ἀλλὰ Ἡσιόδου, ἢ τῶν τινὰς ἐμπεποιηκότων εἰς τὰ Ησιόδου, τὰ ἔπει συνθέντα εἰς τὴν Μεσσηνίων χάριν.

Scholiast on Pindar, Pyth. iii. 14. οἵ μὲν Ἀρσινόης, οἳ δὲ Κορωνίδος φασιν αὐτὸν εἶναι.

Ἀσκληπιιάδις δὲ φησὶ τὴν Ἀρσινόην Δευκάππον εἶναι τοῦ Περιήρους, ἢς καὶ Ἀπόλλωνος Ἀσκληπιίδος καὶ θυγάτηρ Ἐρεώτης:

ἡ δ’ ἐτεκ’ ἐν μεγάροις Ἀσκληπιιόν, ὄρχαμον ἀνδρῶν,

Φοῖβῳ ὑποδημθείσα, εὐπλάκαμον τ’ Ἐρεώτιν.2 καὶ Ἡ Ἀρσινόης ὑμοίως.

'Ἀρσινόη δὲ μυγείσα Δίος καὶ Λητός νυφὶ

τικτ Ἀσκληπιιὸν νυφὶν ἀμύμονα τε κρατερὸν τε.2

1 A Greek of Asia Minor, author of the Description of Greece (on which he was still engaged in 173 A.D.).

2 Wilamowitz thinks one or other of these citations belongs to the Catalogue.

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hands down the account that Patroclus was even a kinsman of Achilles; for Hesiod says that Menoetius the father of Patroclus, was a brother of Peleus, so that in that case they were first cousins.

62.

Some write "Serus the son of Halirrhothius," whom Hesiod mentions: "He (begot) Serus and Alazygus, goodly sons." And Serus was the son of Halirrhothius Perieres' son, and of Aleyone.

63.

This oracle most clearly proves that Aesclepius was not the son of Arsinoë, but that Hesiod or one of Hesiod's interpolators composed the verses to please the Messenians.

Some say (Aesclepius) was the son of Arsinoë, others of Coronis. But Aeslepiades says that Arsinoë was the daughter of Leucippus, Perieres' son, and that to her and Apollo Aesclepius and a daughter, Eriopis, were born:

"And she bare in the palace Aesclepius, leader of men, and Eriopis with the lovely hair, being subject in love to Phoebus"

And of Arsinoë likewise:

"And Arsinoë was joined with the son of Zeus and Leto and bare a son Aesclepius, blameless and strong."
64.
Scholiast on Hesiod, Theogony, 142. πῶς γὰρ τούς αὐτούς (Κύκλωτας) θεούς ἐναλλαγήν λέγει καὶ ἐν τῷ τῶν Δευκάπεδων Καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνερήσθαι ποιεῖ.

65.
Scholiast on Pindar, Ol. xi. 79.
Τιμάνθρην Ἑχεμον θαλερὴν ποιήσατ’ ἄκοιτεν.

66.
Scholiast on Pindar, Nem. x. 150. ὦ μὲν Ἡσίοδος ἀμφιώτερος (Κάστορα καὶ Πολυδεύκη) Δίος εἶναι γενεαλογεῖ.

Ἰὴ. ὦ μέντοι Ἡσίοδος οὕτε Δήβας οὕτε Νεμεσέως δίδωσι τὴν Ἑλένην, ἄλλα θυγατρὸς Ὄκεανοῦ καὶ Δίος.

67.
Scholiast on Euripides, Orestes 249. Στησίχορος φήσει, ὃς θύου τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθετο, διὸ ὄργυσθείς τὴν θεοῖν δυνάμους τε καὶ τρυγάμους καὶ λευψάνδρους αὐτοῦ τὰς θυγατέρας ποιήσαι... καὶ Ἡσίοδος δὲ-

Τῇςιν δὲ φιλομμειδῆς Ἀφροδίτη ἡγάσθη προσιδοῦσα, κακῆ δὲ σφ’ ἐμβαλε φήμην. Τιμάνθρη μὲν ἔπειτ’ Ἑχεμον προλεποῦσ’ ἐβέβηκεν,
ἐκεῖνο δ’ ἐς Φιλῆ, φίλου μακάρεσσι θεοῦσιν ὄς δὲ Κλυταιμνήστρη προλεποῦσ’ Ἀγαμέμμονα δίον

Αὐχίσθω παρέλεκτο καὶ εἴλετο χείρον ἀκοτῆτ’ ὃς δ’ Ἑλένῃ ἔχως λέχος ξανθῶν Μενελάου.
CATALOGUES OF WOMEN AND EOIÆ

64.
For how does he say that the same persons (the Cyclopes) were like the gods, and yet represent them as being destroyed by Apollo in the Catalogue of the Daughters of Lencippus?

65.
“Echemus made Timandra his buxom wife.”

66.
Hesiod in giving their descent makes them (Castor and Polydeuces) both sons of Zeus.

Hesiod, however, makes Helen the child neither of Leda nor Nemesis, but of a daughter of Ocean and Zeus.

67.
Stesichorus says that while sacrificing to the gods Tyndareus forgot Aphrodite and that the goddess was angry and made his daughters twice and thrice wed and deserters of their husbands. . . . . And Hesiod also says:

“And laughter-loving Aphrodite felt jealous when she looked on them and cast them into evil report. Then Timandra deserted Echemus and went and came to Phyleus, dear to the deathless gods; and even so Clytaemnestra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus.”
68.

Μνάτο Φιλοκτή]της ἀγὸς ἀνδρῶν [αἴχμα]ητάων
. . . . ]ς, πάντων ἀρισ[έκτ]ος ἀνδρῶν
βῆ δ᾿ ἐσ Τυνδαρέ]ου λιπαρήν πόλι[ν ε]ἴνεκα κούρης
"Ἀργείης ἢ εἰ]δὸς ἔχεν χρυσῆς ’Αφ[ροδ][τής
τήν δ᾿ . . . ἔτεκε]ν Χαρίτων ἀμαρ[ἀγμ]ατ' ἐχουσαν
Ζηνὸς ἐν ἄγκοινης καὶ] Τυνδάρεω βασι[ὶ]ὸς
’Ομεανοῦ θυγάτηρ] µέγ’ ε[πήρατον εἰδὸς Ἐχουσα

tosσαύτας δὲ γυναίκας ἀμύμονα ἔργα ἠδίνας
πάσας χρυσελας φιάλας ἐν χεραῖν ἔχουσας.
καὶ νῦ κε δὴ Κάστωρ τε καὶ ὁ κρατερός Πολυ-
δεύκης

γαμβρόν ποιήσαντο κατὰ κράτος· ἀλλ’ Ἀγαμέ-
μνων

γαμβρὸς ἐδὼν ἐμνάτο κασυνήτῳ Μενελάῳ.

Τίω δ’ Ἀμφιαράου Ὁικλείδαο ἀνακτός
ἐξ]’Ἀρ[γ]ε]ὸς ἐμνῶντο μᾶ[δ ἐγ]γύθεν· ἀλλ’ ἀρα
καὶ τοὺς
βλάψ]τε θεῶν [αιδῶς μακάρων νέ]μεσίς τ’ ἀ[ν-
θρῶπων

ἀλλ’ οὐκ ἴν ἀπάτης ἔργον παρὰ Τυνδαρίδῃσιν.
CATALOGUES OF WOMEN AND EOIAE

681

"... Philoctetes sought her, a leader of spearmen, ... , most famous of all men at shooting from afar and with the sharp spear. And he came to Tyndareus' bright city for the sake of the Argive maid who had the beauty of golden Aphrodite, and the sparkling eyes of the Graces; and the dark-faced daughter of Ocean, very lovely of form, bare her when she had shared the embraces of Zeus and the king Tyndareus in the bright palace ... . . .

(And ... sought her to wife offering as gifts) ... and as many woman skilled in blameless arts, each holding a golden bowl in her hands. And truly Castor and strong Polydeuces would have made him their brother perforce, but Agamemnon, being son-in-law to Tyndareus, wooed her for his brother Menelaus.

And the two sons of Amphiaraus the lord, Oeceleus' son, sought her to wife from Argos very near at hand; yet ... fear of the blessed gods and the indignation of men caused them also to fail.

* * * * *

but there was no deceitful dealing in the sons of Tyndareus.

1 Lines 1–51 are from Berlin Papyri, 9739; lines 52–106 with B. 1–50 (and following fragments) are from Berlin Papyri 10500. A reference by Pausanias (iii. 24. 10) to ll. 100 ff. proves that the two fragments together come from the Catalogue of Women. The second book (the beginning of which is indicated after l. 106) can hardly be the second book of the Catalogue proper; possibly it should be assigned to the 'Heia', which were sometimes treated as part of the Catalogue, and sometimes separated from it.

The remains of the thirty-seven lines following B. 50 in the Papyrus are too slight to admit of restoration.

2 sc. the Suitor whose name is lost.
"Εκ δ’ Ἰθάκης ἐμπάτω Ὀδυσσῆος ἵππη ἦς, νύς Δαέρταο πολύκροτα μήδεα εἰδώς. δώρα μὲν οὖ ποτ’ ἐπεμπε ταυνασφύρου εἶνεκα κούρης· ἱδει γὰρ κατὰ θυμὸν δι’ ξενῆθος Μενέλαος νικήσει· κτήνει γὰρ Ἀχαϊῶν φέρτατος ἦν· ἀγγελίην δ’ αἰεὶ Δακεδαιμονάδε προϊάλλε
"Κάσ[τ]ορ[ε]θ’ ὕποδάμῳ καὶ ἀθλοφόρῳ Πολυ-
θεύκει.

μῦτο δ’ [ . . . . . . . . ο]νος νύς
. . . . . . . . . . . . . . 
 . . . . . . . . Δ[ά]θητας 30

Κάστορι θ’ ἱπποδάμῳ καὶ ἀθλοφόρῳ Πολυθεύκει

ιμέρους Ἑλένης πόσις ἐμμεναι ἦν κόμοιο
εἰδος ὡς ἗δων, ἀλλ’ ἄλλων μύθων ἄκοινων.

"Εκ Φυλάκης δ’ ἐμῳντὸ δύ’ ἄνερες ἐξοχ’

ἀριστοι,


νύς τ’ Ἰφίκλου Ποδάρκης Φυλακίδαο,


ἄμφι δ’ ἄγγελίην Δακεδαιμονάδε προίαλλον

Τυνδάν οὺ π[ο]τ’ ἰ δώμα δαήρονος Οἰβαλίδαο

πολλά δ’ ἔδω[α δίδων], μέγα γὰρ κλέος [ἐσκε γν]-


ναίκος,


χαλκ.

χρυ[σ]


’Ἀργείης Ἑλένης πόσις ἐμμεναι[ι γ]νκόμοιο.

"Εκ δ’ ἄρ’ Ἀθηνών μινάθ’ νύς Π[οιεῖτο] Ἔμεν-
θείς,


πολλά δ’ ἔδω[α δίδων] κειμήλια γ[άρ] μιλα πολλά

194
CATALOGUES OF WOMEN AND EOIAE

And from Ithaca the sacred might of Odysseus, Laërtes’ son, who knew many-fashioned wiles, sought her to wife. He never sent gifts for the sake of the neat-ankled maid, for he knew in his heart that golden-haired Menelaus would win, since he was greatest of the Achaians in possessions and was ever sending messages to horse-taming Castor and prize-winning Polydeuces.

And...on’s son sought her to wife (and brought)...bridal-gifts...cauldrons...

* * *

to horse-taming Castor and prize-winning Polydeuces, desiring to be the husband of rich-haired Helen, though he had never seen her beauty, but because he heard the report of others.

And from Phylace two men of exceeding worth sought her to wife, Podarces son of Iphielus, Phylacus’ son, and Actor’s noble son, overbearing Protesilaus. Both of them kept sending messages to Laecedaemon, to the house of wise Tyndareus, Oebalus’ son, and they offered many bridal-gifts, for great was the girl’s renown, brazen...golden...

* * *

(desiring) to be the husband of rich-haired Helen.

From Athens the son of Peteïus, Menestheus, sought her to wife, and offered many bridal-gifts; for he possessed very many stored treasures, gold and

1 Wooing was by proxy; so Agamemnon wooed Helen for his brother Menelaus (ll. 14–15), and Idomenœus, who came in person and sent no deputy, is specially mentioned as an exception, and the reason for this—if the restoration printed in the text be right—is stated (ll. 69 ff.).
HESIOD

ἐκτητό, χρυσόν τε λέβητάς τε τε τρίποδας τε,
καλά τά ρ' ἐνδοθε κεύθθε δόμοις [Πετεύο ἀνακτος
οὶς μιν θυμός ἀνήκεν ἔδωκα[ασθαι ἄκοιτων
πλείστα ποροντ' ἐπει ὦ[ε] τεῦ ἐάλπε[το φέρτερον
εἶναι
πάντων]ν ἡρώων κτῆμεσι τε δω[τίναις τε,
"Ἱκετο δ' Ὡλβα]λιδαίο 1 δόμους κρατέρος [Ἀὐκο-
μήδης
υνοῦν ἐκ Κρήτης 'Ελένης ἐνεκε' ἦ[κόμοιο.

μνάτω· πλείστα δὲ δώρα μετὰ ξανθὸν Μενέλαον
μνηστήρων ἐδίδου· μάλα δ' ἦθελε ὁν κατὰ θυμὸν
'Αργείης 'Ελένης πόσις ἐμμεναι ἦ[κόμοιο.

Ἀλας δ' ἐκ Σαλαμίνος ἀμώμητος πολεμιστής
μνάτω· δίδου δ' ἀρ' ἐδώκα ἔ[οι]κότα, θαυματὰ ἔργα
οι γὰρ ἔχουν Τροιζήνα καὶ Ἀχιλλαν Ἐπιδαυροῦ
νησίων τ' Ἀλκινοὶ Μάσητα τε κοῦροι Ἀχιλλα
καὶ Μέγαρα σκίσεντα καὶ ὀφρύσκεντα Κόρινθον
'Ερμιδώνη 'Ασίνην τε παρέξ ἄλα νιλετάωσας,
τῶν ἐφατ' εἰλιπόδας τε βδῶς καὶ ἱφία μήλα
συνελάσας δόσειν, ἐκέκαστο γὰρ ἔχχει μακρῷ.

Ὃντὰρ ἀπ' Ἕβολος Ἑλεφήνων, ὀρχαμος ἄνδρῶν,
Χαλκοδοντιάδης, μεγαθύμων ἀρχῶν Ἀβάνων
μνάτω· πλείστα δὲ δώρα δίδου μάλα δ' ἦθελε
θυμῶ.

'Αργείης 'Ελένης πόσις ἐμμεναι[ ἦ[κόμοιο.

"Ἐκ Κρήτης δ' ἐμφάτω μέγα σθένος [Τ]δομ[ενής,
Δευκαλίδης Μύνωος ἀγακλειτοῦ γ[ε]θε[θή,
οιδὲ τινα μνηστήρα μετάγγελον ἄλλον ἐπεμψεν,
ἄλλ' αὐτοὺς σὺν τηλ πολυκλήθει μελαίνη

1 Pfeilas, Berlin Papyrius.
CA
t
LOGUES OF WOMEN AND EOIAE
cauldrons and tripods, fine things which lay hid in the house of the lord Peteôus, and with them his heart urged him to win his bride by giving more gifts than any other; for he thought that no one of all the heroes would surpass him in possessions and gifts.

There came also by ship from Crete to the house of the son of Oebalus strong Lycomedes for rich-haired Helen’s sake.* * *

* * *

sought her to wife. And after golden-haired Menelaus he offered the greatest gifts of all the suitors, and very much he desired in his heart to be the husband of Argive Helen with the rich hair.

And from Salamis Aias, blameless warrior, sought her to wife, and offered fitting gifts, even wonderful deeds; for he said that he would drive together and give the shambling oxen and strong sheep of all those who lived in Troezen and Epidaurus near the sea, and in the island of Aegina and in Mases, sons of the Achaeans, and shadowy Megara and frowning Corinthus, and Hermione and Asine which lie along the sea: for he was famous with the long spear.

But from Ruboea Elephenor, leader of men, the son of Chalcodon, prince of the bold Abantes, sought her to wife. And he offered very many gifts, and greatly he desired in his heart to be the husband of rich-haired Helen.

And from Crete the mighty Idomeneus sought her to wife, Deucalion’s son, offspring of renowned Minos. He sent no one to woo her in his place, but came himself in his black ship of many thwarts over the
HESIOD

Βῃ ὑπὲρ Ὠμυλίου πόντου διὰ κύμα κελαὶ[νὸν
Τυνδάρεων ποτὶ δῶμα δαλφρονος, ὄφρα [ἔδωτο
'Α]ρ[γείνη] Ἑλένην, κυλὸς ἀλλος ¹ οἱ κατὰ[γούτο
κούρην, τῆς Κλαέα πᾶσαν ἐπὶ χθόνα δίαν ἱκανεν.
"Ἰκετό δ' ἐν]εσείη Ζηνὸς μέγα [μηδομένου
(Thirteen lines lost.)

Τυνδάρεως δὲ ἀναξ, ὄποσοι] κ[ιόν] εἰνεκα κούρης,
οὐτ' ἀπέπεμψεν ἐκών] οὐτ' [αὐθ'] ἔλε [δώρον ἐκά-
[στού:

πάντας δὲ μνηστήρας ἀπήτευν ὅρκ[ία πιστα
ὀμνύμενα] τ' ἐκέλευσε καὶ [ἀκρή] τωρ ἀ[ρά]μασθαι
σπονδὴ, μὴ τιν' ἐτ' ἀλλον ἄνευ ἑθεν ἄλλα π[ἐνεσθαι
ἀμφι γάμωρ κούρης εὕ[ω] λ[ένου]. δ]ς δὲ κεν ἀνδρῶν
αὐτὸς ἔλειτο βῆρ νέμεσιν τ' ἀποθείτο καὶ αἰδῶ,
τὸν μὲτα πάντας ἀνωγεν ἄσλλεας ὄρμηθήμαι
ποιήν τεισόμενος. τοι δ' ἀπερέως ἐπίθοντο
ἐλπόμενοι τελέσων πάντες γάμον. ἀλλ' ἐ[μα πάντας
'Ατρείδης [τίκησέ]ν ἄρησίφιλος Μενέλαος
πλείστα πορῶν. Χελρων δ' ἐνι Πηλὼν ὑλήετι
Πηλείδην ἐκόμιζε πόδας ταχῶν ἐξοχών ἀνδρῶν,
παῖδ' ἐτ' ἐοντ'. οὐ γὰρ κεν ἄρησίφιλος Μενέλαος
τίκη' οὐδὲ τις ἄλλος ἐπεχθονίων ἀνθρώπων
μηριεύων Ἑλένην, εἴ μὲν κίε χρημένον υοσαυ
οἰκάδε νοστήσας ἐκ Πηλίου ὠκύς 'Αχιλλεύς.

ἀλλ' ἀρὰ τὴν πρὶν γ' ἐσχεν ἄρησίφιλος Μενέλαος.

B

Η τέκεν Ἐρμοδῶνος καλλίσφυρον ἐν μογάροισιν
ἀελπτον. πάντες δὲ θεοὶ δίχα τυμνὸν ἰθεντο
ἐξ ἐρίδος'. δὴ γὰρ τότε μήδετο θέσκελα ἕργα

¹ ἄλλος εἶπεν Ακ. . . . Παργυρος.
CATALOGUES OF WOMEN AND EOIÆ

Ogylian sea across the dark wave to the home of wise Tyndareus, to see Argive Helen and that no one else should bring back for him the girl whose renown spread all over the holy earth.

And at the prompting of Zeus the all-wise came.

*   *   *   *

But of all who came for the maid’s sake, the lord Tyndareus sent none away, nor yet received the gift of any, but asked of all the suitors sure oaths, and bade them swear and vow with unmixed libations that no one else henceforth should do aught apart from him as touching the marriage of the maid with shapely arms; but if any man should cast off fear and reverence and take her by force, he bade all the others together follow after and make him pay the penalty. And they, each of them hoping to accomplish his marriage, obeyed him without wavering. But warlike Menelaus, the son of Atreus, prevailed against them all together, because he gave the greatest gifts.

But Chiron was tending the son of Peleus, swift-footed Achilles, pre-eminent among men, on woody Pelion; for he was still a boy. For neither warlike Menelaus nor any other of men on earth would have prevailed in suit for Helen, if fleet Achilles had found her unwed. But, as it was, warlike Menelaus won her before.

II.1

And she (Helen) bare neat-ankled Hermione in the palace, a child unkicked for.

Now all the gods were divided through strife; for

1 The Papyrus here marks the beginning of a second book, possibly of the Æoiæ. The passage (II. 2-50) probably led up to an account of the Trojan (and Theban?) war, in which,
Ζεῦς ἴψιμβρεμέτης, μεῖξαι κατ’ ἀπείρονα γαῖαν τυρβασίας, ἦδη δὲ γένος μερώπων ἄνθρώπων πολλῶν ἀμυτώσαι σπεῦδε, πρόφασιν μὲν ὠλέσσαι ψυχάς ἱμιθέων[ν ἵνα μὴ δείλοις βροτοῖσιν τέκνα θεών μι[γέρ, μόρον ὃφ]θαλμοῖσιν ὀρθόντα, ἀλλ’ ὦι μὲν μάκαρες [καὶ ἐς ὑστερο]ν ὡς τὸ πάρον περ
χωρίς ἀπ’ ἄνθρώπων [θίστον καὶ ἦθε’ ἔχωσιν.
τ[οῖς δὲ] μᾶλ’ [ἀθα]νάτ[ων τε καὶ ἐκ] θυνητῶν ἄνθρωπον
[γεναμένοις ἐπέθηκε πόνον τε κ]αὶ ἄλγος ἐπ’ ἄλγει
Ζεύ[ς . . . . . . . . . . ἦρ]ως ἐκερσε
(Two lines missing.)

. . . . . . . . . . . . . . . . . μηδὲ τεις ἄνθρω
. . . . . . . . . . . . . . . νηῶν τε] μελαινάων ἐπὶ βαἰη
. . . . . . . . . . . . . . . . χερσῶν τε β[ηφ]ι fier te φέρτατος εἶναι
. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .
. έκ καταθνητῶν ἄνθρωπων ἄσσα τ’ ἐγι ὅσα τ’ ἐ[στι καὶ ὀππόσα μέλλει ἐσεσθαι

πάσι θεμαστεύων μέγ]α μηδεται ἦδε γεραιρει βουλάς πατρός έόω], Διὸς νεφεληγερέταο
οὐ γάρ τεις σάφα ἦδε’] ὅττε φράσσασθαι ἐμελλεῖν ὀυτε θ]εῶν μακάρων ουτε θυνητῶν ἄνθρωπον
παμπ]όλλας Ἀιδὴ κεφαλᾶς ἀπὸ χαλκῷ ἰάψεων ἀνδρῶν ἤρωων ἐνὶ δηιστήτε πεσόντων ἀλλ’ οὐπω τότε πατρός ἐπέσθάνετο φρενὸς ὀρμὴν, οὐ τε κηρ’ ἀλειὼντες σφετέροις τέκεσσι
τέρποντ’ ἄνθρωποι’ πραπίδων [δ]’ ἐπέτερπετ’ ἐρωθΥ
πατρός ἐρισθενός μεγάλ’ ἄνδραςι μηδομένοιο. 25
Πολλὰ δ’ ἀπὸ βλαθρῶν δενδρῶν ἄμυσοντα χαμάζε

200
at that very time Zeus who thunders on high was meditating marvellous deeds, even to mingle storm and tempest over the boundless earth, and already he was hastening to make an utter end of the race of mortal men, declaring that he would destroy the lives of the demi-gods, that the children of the gods should not mate with wretched mortals, seeing their fate with their own eyes; but that the blessed gods henceforth even as aforetime should have their living and their habitations apart from men. But on those who were born of immortals and of mankind verily Zeus laid toil and sorrow upon sorrow.

* * * * *

nor any one of men... should go upon black ships... to be strongest in the might of his hands... of mortal men declaring to all those things that were, and those that are, and those that shall be, he brings to pass and glorifies the counsels of his father Zeus who drives the clouds. For no one, either of the blessed gods or of mortal men, knew surely that he would contrive through the sword to send to Hades full many a one of heroes fallen in strife. But at that time he knew not as yet the intent of his father's mind, and how men delight in protecting their children from doom. And he delighted in the desire of his mighty father's heart who rules powerfully over men.

From stately trees the fair leaves fell in abundance according to Works and Days 161-166, the Race of Heroes perished. The opening of the Cypria is somewhat similar. Somewhere in the fragmentary lines 13-19 a son of Zeus—almost certainly Apollo—was introduced, though for what purpose is not clear. With I. 31 the destruction of man (cf. II. 4-5) by storms which spoil his crops begins; the remaining verses are parenthetical, describing the snake “which bears its young in the spring season.”
χεύετο καλά πέτηλα, ρέεσκε δὲ καρπὸς ἔραξεν τυμπόνιστος Βορέαον περιζαμενές Διὸς αἰλήν.
ἐξεσκεν δὲ θάλασσα, τρόμεσκε δὲ πάντ’ ἀπὸ τοῖο, τρόμεσκεν δὲ μένος βρότεος, μινδεσκε δὲ καρπὸς 35 ὣρη ἐν εἰλαρίῃ, ὅτε τ’ ἀτριχος οὖρεσι τίκτειν γαίης ἐν κενθμῷν τρίτοι ἐτεί τριὰ τέκνα.
ἐαρὸς μὲν κατ’ ὄρος καὶ ἀνὰ δρυμὰ πυκνὰ καὶ ὑλην
νόσφιν ἀλυσκᾶζον καὶ ὀπεχθαῖρων πάτον ἄνδρῶν ἂγκεα καὶ κηρύσσει κατὰ [ναιταὶ ὑληντας]
χειρῶν δ’ ἐπιοίντος ὑπὸ [χθονὶ πυκνῷ ἐν ἀντρῷ
κεῖται πόλλ’ ἐπισασμένους ἐ’ριθελεά (?) φύλλα,
δεινός δ’ οίς κατὰ νότα δα[φοίνος στθμασίν αἰνοῖς.
ἀλλὰ μεν ἦθριστήν τε καὶ [ἄγριον, οὐ τ’ φατείον,
κῆλα Δίδα δαμνά- φη [ . . . . . . . . . . . . .
ψυχῆ τοῦ γ’ οἴῃ καταλείπε[ταί εν χθονὶ δή. 45
ἡ δ’ ἀμφ’ αὐτόχυτον θαλάμ[ην τρίζουσα ποτάται ἡμαίην’ ἐπὶ θ’ ἱρὰ κατὰ χθὸνός εὐρυοδείης
eἰσιν ἀμαυρωδείσα ποθ[]
κεῖται δὲ

(Traces of 37 following lines.)

69.

Tzetzes,¹ Exeg. Pind. 68. 19 π. ὁ Ἀγαμέμνων, ὄμοιος δὲ καὶ Μενέλαος καθ’ Ἠσιλοδον καὶ Ἀι-
σχύλον Πλεισθένους νικῶ Ἀτρέως παιδεῖ νομί-
ζονταὶ . . . κατὰ δὲ Ἠσιλοδον . . . Ἀτρέως καὶ
Ἀερότης Πλεισθένης. Πλεισθένους δὲ καὶ Κλεό-
λας τῆς Διαντος Ἀγαμέμνων, Μενέλαος καὶ
Ἀναξιβίλα.

¹ c. 1110–1180 A.D. His chief work was a poem, Chilliades, in accentual verse of nearly 13,000 lines.
dance fluttering down to the ground, and the fruit fell to the ground because Boreas blew very fiercely at the behest of Zeus; the deep seethed and all things trembled at his blast: the strength of mankind consumed away and the fruit failed in the season of spring, at that time when the Hairless One\(^1\) in a secret place in the mountains gets three young every three years. In spring he dwells upon the mountain among tangled thickets and brushwood, keeping afar from and hating the path of men, in the glens and wooded glades. But when winter comes on, he lies in a close cave beneath the earth and covers himself with piles of luxuriant leaves, a dread serpent whose back is speckled with awful spots.

But when he becomes violent and fierce unspeakably, the arrows of Zeus lay him low. ... Only his soul is left on the holy earth, and that slits gibbering about a small unformed den. And it comes enfeebled to sacrifices beneath the broad-pasted earth ... and it lies ... ."

69.

Agamemnon and Menelaus likewise according to Hesiod and Aeschylus are regarded as the sons of Pleisthenes, Atreus' son. And according to Hesiod, Pleisthenes was a son of Atreus and Aërope, and Agamemnon, Menelaus and Anaxibia were the children of Pleisthenes and Cleolla the daughter of Dias.

\(^1\) i.e. the snake; as in Works and Days 524, the "Boneless One" is the cuttle-fish.
HESIOD

70.
Laurentian Scholiast on Sophocles' Electra 539.

ἡ τέκεθ' Ἑρμόνην δουρικλειτῷ Μενελάῳ
οπλότατον δ' ἐτεκεν Νικόστρατον ὤξον Ἀρης.

71.
Pausanias, i. 43. 1. οἶδα δὲ Ἡσίοδον ποιήσαντα
ἐν Καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποβαλλεῖν,
γράμμῃ δὲ Ἀρτέμιδος Ἐκάτην εἶναι.

72.
Eustathius, Hom. 13. 44. sq. ἤν δὲ, φασί, Βούτης
ὑιὸς Ποσειδώνος, ὡς Ἡσίοδος ἐν Καταλόγῳ.

73.
Pausanias, ii. 6. 5. ... Ἡσίοδος ... ἐποίησεν
ὡς Ἐρεχθέως εἰς Σικυών.

74.
Plato, Minos, p. 320. ν.

ὡς βασιλεύτατος ἦσε καταβυτῶν βασιλέων
καὶ πλείστων ἄνναπτῶν περικτικῶν ἀνθρώπων
Ζηνός ἐχών σκῆπτρον τῷ καὶ πολέων βασιλεύειν.

75.
Hesychius, ἐπ’ Εὐρυγήν ἄγων. Μελησάγορας
tὸν Ἀνδρόγεων Εὐρυγήνα εἰρήσατι φησι τὸν
Μίνωος, ἐφ’ οὗ τὸν ἄγωνα τίθεσθαι ἐπιτάφιον
'Αθήνης εἰς τῷ Κεραμεικῷ. καὶ Ἡσίοδος:
Εὐρυγήνης δ' ἐτι κοῦρος 'Αθηναίων ἱεράων.

1 Of Alexandria. He lived in the 5th century, and compiled a Greek Lexicon.
CATALOGUES OF WOMEN AND EOIAE

70.
“And she (Helen) bare to Menelaus, famous with the spear, Hermione and her youngest-born, Nicostratus, a scion of Ares.”

71.
I know that Hesiod in the Catalogue of Women represented that Iphigeneia was not killed but, by the will of Artemis, became Hecate.¹

72.
Butes, it is said, was a son of Poseidon: so Hesiod in the Catalogue.

73.
Hesiod represented Sicyon as the son of Erechtheus.

74.
“(Minos) who was most kingly of mortal kings and reigned over very many people dwelling round about, holding the sceptre of Zeus wherewith he ruled many.”

75.
The athletic contest in memory of Eurygyes. Melesagoras says that Androgeos the son of Minos was called Eurygyes, and that a contest in his honour is held near his tomb at Athens in the Ceramicus. And Hesiod writes:

“And Eurygyes,² while yet a lad in holy Athens…"

¹ According to this account Iphigeneia was carried by Artemis to the Tauric Chersonese (the Crimea). The Tauri (Herodotus iv. 103) identified their maiden-goddess with Iphigeneia; but Euripides (Iph. in Tauris) makes her merely priestess of the goddess.

² For his murder Minos exacted a yearly tribute of boys and girls, to be devoured by the Minotaur, from the Athenians.
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76.
Plutarch, Theseeus 20. πολλοὶ δὲ λόγοι... περὶ τῆς 'Αρεάδνης... ἀπολείφθηκαί δὲ τοῦ Θησέως ἔρωτος ἑτέρας—
δεινὸς γὰρ μὲν ἔτειρεν ἐρῶς Παυσηφίδος Αὔγλης.
totò γὰρ τὸ ἔπος ἐκ τῶν Ἡσίοδον Πεισίστρατον ἐξελείν φησὶν Ἡρέας ὁ Μεγαρεύς.

Athenaeus,³ xiii. 557 Α. Ἡσίοδος δὲ φησὶν καὶ Ἰππην καὶ Αὔγλην (τῶν Θησέα νομίμως γῆμαι).

77.
Strabo, ix. p. 393. Κυκρείδης ὅφις· ὥν φησὶν Ἡσίοδος τραφέντα ὑπὸ Κυκρέως ἐξελαθήκατε ὑπὸ Ἡπυρλόχου λυμαμισμένου τὴν νῆσον, ὑποδέξασθαι δὲ αὐτὸν τὴν Δῆμητρα εἰς Ἐλευσίνα καὶ γενέσθαι ταύτης ἀμφίπολον.

78.
Argument I. to the Shield of Heracles. Ἀπολλώνιος δὲ ὁ Ρόδιος... φησὶν αὐτοῦ (Ἡσίοδον) εἶναι ἐκ τῶν χαρακτήρως καὶ ἐκ τῶν πάλιν τῶν Ἡσλαν ἐν τῷ Κατάλογῳ εὑρίσκειν ἡμιοχοῦτα Ἡρακλεὶ.

79.
Schol. on Soph. Trach. 266.

ἡ δ' ὑποκυσαμένη καλλιξώνος Στρατονίκη
'Ευρυτόν ἐν μεγάροις ἐγείνατο φίλτατον νιόν
tou δ' νείς ἐγένετο τοῦ Διδαίων τε Κλυτίον τε
τοξέως τ' ἀντίθεος ἰδὲ Ἡφειώς, ὅσος Ἄρησος
tou δὲ μεθ' ὀπλοτάτην τέκτον ἱππήν Ἡδείαν
Ἀντίσπη κρέασια παλαιοῦ Ναυβολίδαο.

¹ Of Nearchus. His Deipnosophistae ("Dons at Dinner") is an encyclopaedia of miscellaneous topics in the form of a dialogue. His date is c. 230 A.D.
CATALOGUES OF WOMEN AND EOIAE

76.
There are many tales . . . about Ariadne . . ., how that she was deserted by Theseus for love of another woman:

"For strong love for Aegle the daughter of Panopeus overpowered him."

For Hereas of Megara says that Peisistratus removed this verse from the works of Hesiod.

But Hesiod says that Theseus wedded both Hippe and Aegle lawfully.

77.
The snake of Cychreus: Hesiod says that it was brought up by Cychreus, and was driven out by Eurylochus as defiling the island, but that Demeter received it into Eleusis, and that it became her attendant.

78.
But Apollonius of Rhodes says that it (the Shield of Heracles) is Hesiod's both from the general character of the work and from the fact that in the Catalogue we again find Iolaus as charioteer of Heracles.

79.
"And fair-girdled Stratonicia conceived and bare in the palace Eurytus her well-loved son. Of him sprang sons, Didaeon and Clytius and god-like Toxeus and Iphitus, a scion of Ares. And after these Antiope the queen, daughter of the aged son of Naubolus, bare her youngest child, golden-haired Iolea."
Η ἡ τέκεν 'Αυτόλυκον τε Φιλάμμονα τε κλυτόν αὐδῆν
Εἰθυμιολογικόν Μαύρον.
ὅττι κε χερσὶ λάβεσκεν, ἀείθελα πάντα τίθεσκεν.

81.
Ἀπολλονίου, Ἱομ. Λεξικόν.
Αἴσθητος αὖ τέκετο Τησσήνωρα Πειρίθοον τε.

82.
Strabo vii. p. 322.
ἡ τοι γὰρ Δοκρός Δελέγων ἡγήσατο λαβὼν,
τοὺς ρὰ ποτε Κρονίδης Ζεὺς ἀφθητα μιδεα εἴδως
λεκτούς ἐκ γαίης λαᾶς¹ πόρε Δευκαλίων.
ἐκ δὲ λίθων ἐγένοντο βρότοι λαοὶ δὲ καλεῦτο.

83.
Τzetzes, Schol. in Exeg. Ἰλιαδ. 126.
'Ἰλέα, τὸν ῥ’ ἐφίλησε ἀναξ Δίος νῦς 'Ἀπόλλων'
καὶ οἱ τοῦτον ὅνομην ὅνομα ἐμεμαῖναι, ὅπερα νῦμφην
ἐυρόμενος Ἰλέων μίχθη ἔρατῇ φιλότητι
ἡμαὶ τῷ δὲ τείγος ἐνδυμήτοιο πόλνῃ
ὑψηλὸν ποιήσε Ποσειδᾶν καὶ 'Ἀπόλλων.

84.
Scholiast on Homer, Od. xi. 326.: Κλυμένη Μενύου
του Ποσειδᾶνος καὶ 'Ευρυναϊσσῆς τῆς 'Τπερ-
φαντος γαμηθείσα Φυλάκη τῷ Δηλονος Ἰτεκλον
τίκτει ποδώκη παιδα. τούτον λέγεται διὰ τῆς τῶν

¹ Heyne: Ἰλέα, Villebrun: Ἰλέας, Strabo. Line 4 (quoted by Scholiast on Pindar, Od. ix. 68) was added by Bergk to Strabo's citation.
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80.

"Who bare Autolycus and Philammon, famous in speech . . . All things that he (Autolycus) took in his hands, he made to disappear."

81.

"Aepytus again, begot Tlesenor and Peirithoüs."

82.

"For Locrus truly was leader of the Lelegian people, whom Zeus the Son of Cronos, whose wisdom is unfailing, gave to Deucalion, stones gathered out of the earth. So out of stones mortal men were made, and they were called people." ¹

83.

". . . Ilæus whom the lord Apollo, son of Zeus, loved. And he named him by this name, because he found a nymph complaisant² and was joined with her in sweet love, on that day when Poseidon and Apollo raised high the wall of the well-built city."

84.

Clymene the daughter of Minyas the son of Poseidon and of Euryanassa, Hyperphas' daughter, was wedded to Phylacus the son of Deian, and bare Iphiclus, a boy fleet of foot. It is said of him that

¹ There is a fancied connection between λαύς (stone) and λαὸς (people). The reference is to the stones which Deucalion and Pyrrha transformed into men and women after the Flood.
² Kastathius identifies Ilæus with Oileus, father of Alas. Here again there is fanciful etymology, ἰαος being similar to ἰας (complaisant, gracious).
HESIOD

ποδῶν ἀρετῆν συναμαλλάσθαι τοῖς ἀνέμοις, ἐπὶ τῶν ἄσταχών διέρχεσθαι ... ἢ δὲ ἱστορία παρ’ Ἡσιόδοφ

ακρον ἐπ’ ἀνθρώπων καρπδὸν θέεν οὐδὲ κατέκλα, ἄλλη ἐπὶ πυραμίδων ἄθροιν δρομάσασκε πόδεσσι καὶ οὐ σινέσκετο καρπὸν.

85.

Choroboscos,¹ i. 123; 22 π.

ἡ δὲ Θάνω τέκεν νῦν.

86.

Eustathius, Hom. 1623. 44. τὸν δὲ Μάρωνα ... οὗ τὸν πατέρα Ἑυάνθην Ἡσιόδος Οἶνοπλωνός, φασίν, ἱστορεῖ νῦν Διονύσου.

87.

Athenaeus x. 428 p, c.

οία Διώνυσος δῶκ’ ἀνδράσει χάρμα καὶ ἄχθος. ὡστε δὴν πληρῆ, οἶνος δὲ οἱ ἐπλετο μάργος, σὺν δὲ πόδας χείρας τε δέει γλώσσαν τε νῦν τε δεσμοὶ άφράτους φιλεῖ δὲ καὶ μαλακὸς ὅπνος.

88.

Strabo ix. p. 442.

"Ἡ σοὶ Διδύμους ιεροῦς ναόν εὐνοεῖ κολωνοῦς Δωτέρ ἐν πεδίῳ πολυβότρυνος ἄντ’ Ἀμύροιο νύσατο Βοιβιάδος ἄμφης πόδα παρθένος ἄμμης."

89.

Schol. on Pindar, Pyth. iii. 48.

τῷ μὲν ἄρ’ ἄγγελος ἦλθε κόραξ ἱερῆς ἀπὸ δαιτὸς Πυθῶ ἐς ἡγαθένην, φράσσεν δ’ ἄρα ἔργ’ ἀλητλα

¹ c. 600 A.D., a lecturer and grammarian of Constantinople.
through his power of running he could race the winds and could move along upon the ears of corn. The tale is in Hesiod:

"He would run over the fruit of the asphodel and not break it; nay, he would run with his feet upon wheaten ears and not hurt the fruit."

85.

"And she bare a son Thoas."

86.

Marp, whose father, it is said, Hesiod relates to have been Euanthes the son of Oenopion, the son of Dionysus.

87.

"Such gifts as Dionysus gave to men, a joy and a sorrow both. Who ever drinks to fullness, in him wine becomes violent and binds together his hands and feet, his tongue also and his wits with setters unspeakable: and soft sleep embraces him."

88.

"Or like her (Coronis) who lived by the holy Twin Hills in the plain of Dotium over against Amyrus rich in grapes, and washed her feet in the Boebian lake, a maid unwed."

89.

"To him, then, there came a messenger from the sacred feast to goodly Python, a crow, and he told

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1 Imitated by Vergil, Aen. vii. 808, describing Camilla.
2 Priest of Apollo, and, according to Homer, discoverer of wine. Marpessa in Thrace is said to have been called after him.
3 The crow was originally white, but was turned black by Apollo in his anger at the news brought by the bird.
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Φοίβῳ ἀκερσοκόμῳ ὑπὶ Ἱσχὺς ἐγνημὲ Κόρωνιν Ἑλλατίδης, Φλεγύαο διογνήτου ϑύγατρα.

90.
 Athenagoras, Petition for the Christians, 29. 
περὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μὲν—
πατήρ δὲ ἄνδρῶν τε θεῶν τε
χώσατ', ἀπ' Οὐλύμπαν δὲ βαλὼν ψολόεντε
κεραυνῷ
ἐκτανε Λητοῖδῃ, Φοίβῳ σὺν θυμὸν ὀρίγων.

91.
 Philodemus, On Piety, 34. Ἡσίοδος δὲ (λέγει τὸν
Ἀπώλλωνα) . . . μέλλειν μὲν εἰς τὸν Γάρταρον
ὑπὸ τοῦ Δίου ἐμβληθῆναι, τῆς Λητοῦ δὲ ἱκετευ-
σάσης, ἄνδρὶ θητεύσαι.

92.
 Schol. on Pindar, Pyth. ix. 6.
"Ἡ οἶη Ψήλη χάλοτῶν ἀπὸ κάλλος ἔχουσα
Πηνειοῦ παρ' ὀδόρ χάλη ναίσκε Κυρῆνη.

93.
 Servius on Virgil, Geor. i. 14. Aristaeanum in-
vocat, id est, Apollinis et Cyrenes filium, quem
Hesiodus dicit Apollinem pastoralem.

94.
 Scholiast on Virgil, Geor. iv. 361.

at illum

Carvata in montis faciem circumstetit unda.
Hune versum ex Hesiodi Gynaecon transtulit.

1 A philosopher of Athens under Hadrian and Antoninus. He became a Christian and wrote a defence of the Christians addressed to Antoninus Pius.
unshorn Phoebus of secret deeds, that Ischys son of Elatus had wedded Coronis the daughter of Phlegyas of birth divine.

90.

Concerning Asclepius Hesiod says: "And the father of men and gods was wrath, and from Olympus he smote the son of Leto with a lurid thunderbolt and killed him, arousing the anger of Phoebus."

91.

But Hesiod (says that Apollo) would have been cast by Zeus into Tartarus; but Leto interceded for him, and he became bondman to a mortal.

92.

"Or like her, beautiful Cyrene, who dwelt in Phthia by the water of Peneus and had the beauty of the Graces."

93.

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls "the shepherd Apollo." ²

94.

"But the water stood all round him, bowed into the semblance of a mountain."

This verse he has taken over from Hesiod's Catalogue of Women.

¹ Zeus slew Asclepius (fr. 90) because of his success as a healer, and Apollo in revenge killed the Cyclopes (fr. 64). In punishment Apollo was forced to serve Admetus as herdsman. (Cp. Euripides, Alcestis, 1–8.)

² For Cyrene and Aristaeus, cp. Vergil, Georgics, iv. 315 ff.
95.
Schol. on Homer, Iliad ii. 469.
*Ἡ σφυν Ὄκεν Βοιωτία ἔτρεφε κούρην.

96.
Palaephatius,1 c. 42. περὶ Ζήθου καὶ 'Αμφιόνος·
ιστοροῦσιν ἄλλοι τε καὶ 'Ησίόδος, ὅτι κιθάρα τὸ
teixos tōn Θηρῶν ἐτελεῖσαν.

97.
Schol. on Soph. Trach. 1167.
*Εστὶ τις Ἑλλοτή πολυλήμος ᾗ ἐνυλείμων,
ἀφνειη μήλοισε καὶ εἰλιπόδεσσι βόβθωισιν·
ἐν δὲ ἄνδρες ναίουσι πολύροινες πολυβοῦται
πολλοὶ ἀπερέσσαι, φύλα θυετῶν ἀνδρόπων·
ἐνθα δὲ Δωδώνη τῆς ἐπ’ ἐσχατικὴ πεπολίσται
τὴν δὲ Ζεὺς ἐφίλησε καὶ ὅν χρηστῆριον εἶναι
τίμιον ἀνδρόποις...

98.
Berlin Papyri, No. 9777.2
ὑσμάνη . . . θυετῶν δὲ γε τίς κεῖν ἀνέτλη
ἐγχεῖε μάρνασθα[i] καὶ ἐναντίον ὀρμηθήναι,
πλὴν γ’ Ἡρακλῆ[ὸς μεγαλῆτορος Ἀλκαίοος;
αὐτειοιατ’] ἄρη[ῆ][ι]ος[ς κρατερος Μελέαγρος
ξανθοκόμης Ὠινυὸς ἰδ’ Ἀλθαίης φίλος νῦς·
τοῦ καὶ ἀπ’ ὀθ[θ]αμῶν ἀπελάμπετο θεσπεδαῖς πῦρ
γοργῶν. ὑψηλ[ὸς δὲ ποτ’ ἐν Καλυβῶνι δάμασσε

1 A writer on mythology of uncertain date.
2 The fragment is part of a leaf from a papyrus book of
the 4th century A.D.
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95.

"Or like her (Antiope) whom Bocotian Hyria nurtured as a maid."

96.

Of Zethus and Amphion. Hesiod and some others relate that they built the walls of Thebes by playing on the lyre.

97.

"There is a land Ellopia with much glebe and rich meadows, and rich in flocks and shambling kine. There dwell men who have many sheep and many oxen, and they are in number past telling, tribes of mortal men. And there upon its border is built a city, Dodona; and Zeus loved it and (appointed) it to be his oracle, reverenced by men... And they (the doves) lived in the hollow of an oak. From them men of earth carry away all kinds of prophecy,—whosoever fares to that spot and questions the deathless god, and comes bringing gifts with good omens."

98.

"... strife... Of mortals who would have dared to fight him with the spear and charge against him, save only Heracles, the great-hearted offspring of Alcaeus? Such an one was (?) strong Meleager loved of Ares, the golden-haired, dear son of Oeneus and Althaea. From his fierce eyes there shone forth portentous fire: and once in high Calydon he slew the destroying beast, the fierce wild

1 In Epirus. The oracle was first consulted by Deucalion and Pyrrha after the Flood. Later writers say that the god responded in the rustling of leaves in the oaks for which the place was famous.
θηρ' ὁ[λον χλούνην σὺν άγριον ἀργιόδοντα.
οὔτε τες ἐν πολέμῳ [οὔτ' αἰνῇ δηιστήτε
ἐπει ἐς ἄντα ἐδ[ῶν σχεδὸν ἐλθέμεν οὐδὲ μάχεσθαι 10
ἀνδρῶν ἃρων, ὅποτ' [ἐν προμάχοις φανείη
ἀλλ' ὑπ' 'Απόλλωνος χερ[σιν βέλεσίν τ' ἐδαμάσθη
μαρμάμενος Κοῦρησιν ὑπὲρ Καλυδώνος ἐραννής.
τοὺς δ' ἄλλους 'Οινῇ[ε τέκεν, Πορθάονοι νῦ[δ',
Φηρέα θ' ἵππόδαμ[ον 'Ἀγέλαον τ' ἔξοχον ἄλλων
Τοξεά τε Κλύμεν[όν τε καὶ ἀντίθεου Περίφαντα
Γόργην τ' ὑκομο[ν [καὶ ἐπίφρονα Δημάνεραιν,
ἡ τέχν' ὑποδημεθ[ει[α βήθ Ἡρακλη[ηὴ'
"Ταλν καὶ Γλήνον καὶ [Κτήσιππον καὶ 'Οδίτην'
τοὺς τέκε, καὶ δειν[όν ἐν ἀμνείρῃσιν ἐρεξε
ὀππότε φαρμακό[εν.
λό[πος κη[ρα μέλαιναν ἔχον . . . .

99A.

Schol. on Homer, Iliad. xxiii. 679. καὶ Ἡσίοδος
dὲ φησιν ἐν Θῆβαις αὐτοῦ ἀποθανόντος, 'Ἀργείλαν
τὴν 'Αδράστον σὺν ἄλλοις ἐλθεῖν ἐπὶ τὴν κηδείαν
tοῦ Ὀιδέπώδος.

99.

Papyri greci e latine, No. 131 (2nd–3rd century).1
τῷ δ' ἔτεκ' ἐν μεγάροις] 'Ἀλκμάονα π[οιμέ]να
λα[ῶν.
τὸν β' ὑπὲρ 'Ἀργεί]ους Καδμη[δες ἐλκεσίπε[πλοι,

1 Most of the smaller restorations appear in the original publication, but the larger are new: these last are highly conjectural, there being no definite clue to the general sense.

216
boar with gleaming tusks. In war and in dread strife no man of the heroes dared to face him and to approach and fight with him when he appeared in the forefront. But he was slain by the hands and arrows of Apollo,\(^1\) while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Porthaon’s son; horsetaming Pheres, and Agelaus surpassing all others, Toxeus and Clymenus and godlike Periphates, and rich-haired Gorga and wise Deianeira, who was subject in love to mighty Heracles and bare him Hyllus and Glenus and Ctesippus and Odites. These she bare and in ignorance she did a fearful thing: when (she had received) ... the poisoned robe that held black doom....\(^3\)

99\(^{a}\).

And yet Hesiod says that after he had died in Thebes, Argeia the daughter of Adrastus together with others (ep. frag. 99) came to the lamentation over Oedipus.

99.\(^2\)

And (Eriphyle) bare in the palace Alemaon,\(^3\) shepherd of the people, to Amphiarraus. Him (Am-

\(^1\) According to Homer and later writers Meleager wasted away when his mother Althaea burned the brand on which his life depended, because he had slain her brothers in the dispute for the hide of the Calydonian boar. (Cp. Bacchylides, Ode v. 136 ff.)

\(^2\) The fragment probably belongs to the Catalogues proper rather than to the Eioic; but, as its position is uncertain, it may conveniently be associated with Fraga. 99\(^{a}\) and the Shield of Heracles.

\(^3\) Alemaon (who took part in the second of the two heroic Theban expeditions) is perhaps mentioned only incidentally as the son of Amphiarraus, who seems to be clearly indicated in ll. 7-8, and whose story occupies ll. 5-10. At l. 11 the subject changes and Electryon is introduced as father of Alcmena.
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ὅμματα τ' εὔμεγες]θές τε δέμας εἰσάντα ἴδοι[σαι, ἀμφιέπουτα] ταφάς πολυκηδέος Ὁιδεπό[δαι, θαῦμασαν... ]... ενον... τινοῦτο [...]ού[... τῷ δὲ ποτ᾿ εἰς Θηβαίς Δαναοὶ θεράποντες Ἄρη[ος ἕσσονθ᾽ ὡς κε... ] Πολυνελκεὶ κύριος 1 [ἄροιντο. εὖ δὲ καὶ εἰδότα περ] Ζηνὸς παρὰ θέρφατα [πάντα γαία χανοῦσα ἐ τηλοῦ] ἀπ᾽ Ἀλφείῳ βαθυῖϊ[νεὼ κάππιε σύν θ' ἵππῳς καὶ ἀρμασὶ κολλητ[οίσι. 10

Γῆμεν δ᾿ Ἡλεκτρών] Πέλοπος περικαλλέα [κούρην;

γείνατο δ᾿ ἐν μεγάροις] ὁμὸν λέχος εἰσαναβ[ἀινων Περσείδης] ἤρωα καὶ αἰχμητὴν περ [ἐόντα ... ] Φυλόνομον τε Κελαινέα τ᾽ Ἀμ[φίμαχον τε ...

... ...] τε καὶ Εὐρύβειον κλειτόν τε [ ... 15 τοὺς πάντας] Τάφιοι ναυσικλυτοὶ ἑξενά[ριξαν<br>βοῶσιν ἐπ᾽ εἰλί]πόδεσσιν, ἑλείν α[ ... να[ ...

... ν]ήσσιν ἐπ᾽ εὐρέα νάτα θα[λάσσης Ἀλκηνηὴ δ’ ἀρα] μούνη[ἐλείπ]ετο χάρμα γο[νεύσιν ...

... ...] ... κα[ἰ Ἡλ]εκτρων[ῆ ... 20

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100.

Argument to the Shield of Heracles, i. τῆς Ἀσπίδος ἢ ἀρχῇ ἐν τῷ τεταρτῷ Κατάλογῳ φέρεται μέχρι στίχων υ′ καὶ τρ'.
CATALOGUES OF WOMEN AND EOIÆE

phiaraus) did the Cadmean (Theban) women with trailing robes admire when they saw face to face his eyes and well-grown frame, as he was busied about the burying of Oedipus, the man of many woes. . . . Once the Danaï, servants of Ares, followed him to Thebes, to win renown . . . for Polynices. But, though well he knew from Zeus all things ordained, the earth yawned and swallowed him up with his horses and jointed chariot, far from deep-eddying Alpheus.

But Electryon married the all-beauteous daughter of Pelops and, going up into one bed with her, the son of Perses begat . . . and Phylonomus and Celaeneus and Amphimachus and . . . and Eurybius and famous . . . All these the Taphians, famous shipmen, slew in fight for oxen with shambling hoofs, . . . in ships across the sea's wide back. So Alcmena alone was left to delight her parents . . . and the daughter of Electryon . . . who was subject in love to the dark-clouded son of Cronos and bare (famous Heracles).

100.

The beginning of the Schild as far as the 56th verse is current in the fourth Catalogue.
Ἡ οὖν προληπούσα δόμους καὶ πατρίδα γαῖαν ἠλθεν ἐς Θῆβας μετ’ ἄρημον Ἀμφιτώνα Ἀλκιμῆν, θυγάτηρ λαοσεῖδον Ἡλεκτρώνος· ἦ δὲ γυναικὸς φύλον ἐκαίνυτο θηλυτεράων εἰδεῖ τε μεγέθει τε· νόσον γε μὲν οὐ τις ἐρίζε τάων, ὡς θυνται θυντοῖς τέκον εὐνήθεισα. τῆς καὶ ἀπὸ κρήθεν βλεφάρων τ’ ἀπὸ κυανεάων τοῖς ἄθο’ οἶν τε πολυχρώσου Ἀφροδίτης. ἡ δὲ καὶ ὡς κατὰ θυμὸν ἑών τίσκεν ἀκοίτην, ὡς οὐ πά τις ἐτίσε γυναικῶν θηλυτεράων· ἦ μὲν οὶ πατέρ’ ἐσθλῶν ἀπέκτανε Ἰφι δαμάσσας, χυσάμενος περὶ βους· λιπὼν δ’ ὡς γε πατρίδα γαῖαν ἐς Θῆβας ἱκέτευσε φερεσσακεάς Καμελοῦς. ἐνθ’ ὡς δ’ ἔρθον τε ἑναὶ σὺν αἰδοῖς παρακοίτε νόσφων ἀτέρ φιλότητος ἐφιμέρου, οὐδὲ οἱ ἤπν πρὶν λεχέων ἐπιφηδνεῖ ἐνσφήρου Ἡλεκτρώνης, πρὶν γε φόνον τύσατο κασιγνήτων μεγαθώμων ἢς ἁλόχου, μαλουφ δὲ καταφλέξατο πυρὶ κῶμας ἀνδρῶν ἡρωῶν Ταφῶν ἢδε Τηλεβοάων. τῶς γὰρ οἱ διέκειτο, θεοὶ δ’ ἐπὶ μάρτυριοι ἤσαν τῶν δ’ ὡς ὄπλητο μὴν, ἐπείγετο δ’ ὡς τάχιστα ἐκτελέσατη μέγα ἔργον, δ’ οἱ Δίῳ πάθος ἦσαν. τῷ δ’ ἀμα ἑμένοι πολέμιοι τε φυλόπιδος τε θοιοτοι πλῆξεποι, ὑπὲρ σακέων πυνέοιντες, Δοκροῖ τ’ ἀγχέμαχοι καὶ Φωκηες μεγάθυμοι ἔσπουντ’ ἤρχε δὲ τούτων ἐνς πάν Ἀλκαίοι κυδίων λαοῖς. πατὴρ δ’ ἀνδρῶν τε θεῶν τε

1 A: ὡς, MSS.
SHIELD OF HERACLES

HESIOD'S SHIELD OF HERACLES

On like her who left home and country and came to Thebes, following warlike Amphitryon,—even Alemena, the daughter of Electryon, gatherer of the people. She surpassed the tribe of womankind in beauty and in height; and in wisdom none vied with her of those whom mortal women bare of union with mortal men. Her face and her dark eyes wafted such charm as comes from golden Aphrodite. And she so honoured her husband in her heart as none of womankind did before her. Verily he had slain her noble father violently when he was angry about oxen; so he left his own country and came to Thebes and was suppliant to the shield-carrying men of Cadmus. There he dwelt with his modest wife without the joys of love, nor might he go in unto the neat-ankled daughter of Electryon until he had avenged the death of his wife's great-hearted brothers and utterly burned with blazing fire the villages of the heroes, the Taphians and Teleboans; for this thing was laid upon him, and the gods were witnesses to it. And he feared their anger, and hastened to perform the great task to which Zeus had bound him. With him went the horse-driving Bocotians, breathing above their shields, and the Locrians who fight hand to hand, and the gallant Phocians eager for war and battle. And the noble son of Alcaeus led them, rejoicing in his host.

But the father of men and gods was forming
HESIOD

άλλην μήτιν θαίνει μετά φρεσίν, ὥς ὁ θεός
ἀνδράς τ’ ἀλφηστήσων ἀρής ἀλετήρα φυτεύσαι.
όρτῳ δ’ ἀπ’ οὐλώμπου δόλων φρεσὶ βυσσοδομεύων, 30
ἰμερῶν φιλότητος ἐνξόνοιο γυναικός,
ἐννυχίος· τάχα δ’ ἢξε Ἡφισάνου τόθεν αὕτης
Φίλικον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.
ἐνθα καθεξήμους φρεσὶ μήδετο θέσκεια ἐργα
αὐτῇ μὲν γὰρ νυκτὶ πανυσφύρου Ἡλεκτρυνής
εὐμὴ καὶ φιλότητι μίγην, τέλεσεν δ’ ἄρ’ ἔκλεισε
αὐτῇ δ’ Ἀμφιτρώνοι λαοσάδως, ἀγλαοὶ ἡρώς,
ἐκτέλεσας μέγα ἐργον ἀφίκετο διόδε δόμονδε.
οὐδ’ δ’ ἡ ἐπὶ διώκας καὶ ποιμένας ἁγριώτας
ὁρτ’ ἴεμαι, πρὶν ἡ’ ἂ νόρχον ἐπιθήσεμαι εὐνής
τοῖς ἴαρ κραδῆν πόθος αὐντο ποιμένα λαῶν.
ὡς δ’ ὅτ’ ἄνηρ ἀσπαστὸν ὑπεκπροφύῃ κακότητα
νοῦσου ὑπ’ ἀργαλείς ἡ καὶ κρατερὸ ὑπὸ δεσμοῦ,
ὡς ὁ τὸ τὸ Ἀμφιτρώων χαλεπῶν πόλον ἐκτο-
λυπεύσας
ἐπασάλις τε φίλως τε ἐδο δόμον εἰσαφίκανεν.
παυνύχιος δ’ ἄρ’ ἐλεκτο σὺν αἰδοὶ παρακοίτε
τερπόμενος δῶροισι πολυχρύσοιν Ἀφροδίτης.
ἢ δὲ θεὸς δημηθεία καὶ ἀνέρε πολλὸν ἀρίστῳ
Θήβη ἐν ἐπταπύλω διδύμασε γελνατο παίδε,
οὐ καθ’ ὧμα φρονόντες κασυγνήτω γε μὲν ἠστην’
τῶν μὲν χειροτερον, τῶν δ’ αὖ μέγ’ ἁμερίνα φώτα,
δεινῶν τε κρατέρον τε, βίον Ἡρακλείην
τῶν μὲν ὑποδημθέεσα κελαινεφέει Κρονίων,
τῶν δ’ ἄρα Ἐθικήλα δορυσόρῳ Ἀμφιτρώων,
κεκριμένην γενεήν τῶν μὲν βροτῷ ἄνδρι μυγείσα,
τῶν δὲ Δίω Κρονίων, θεὸν σημάντορι πάντων.

1 λαοσόφοι, KLM.
another scheme in his heart, to beget one to defend against destruction gods and men who eat bread. So he arose from Olympus by night pondering guile in the deep of his heart, and yearned for the love of the well-girded woman. Quickly he came to Typhaonian, and from there again wise Zeus went on and trod the highest peak of Phicium \(^1\); there he sat and planned marvellous things in his heart. So in one night Zeus shared the bed and love of the neat-ankled daughter of Electryon and fulfilled his desire; and in the same night Amphitryon, gatherer of the people, the glorious hero, came to his house when he had ended his great task. He hastened not to go to his bondmen and shepherds afield, but first went in unto his wife: such desire took hold on the shepherd of the people. And as a man who has escaped joyfully from misery, whether of sore disease or cruel bondage, so then did Amphitryon, when he had wound up all his heavy task, come glad and welcome to his home. And all night long he lay with his modest wife, delighting in the gifts of golden Aphrodite. And she, being subject in love to a god and to a man exceeding goodly, brought forth twin sons in seven-gated Thebe. Though they were brothers, these were not of one spirit; for one was weaker but the other a far better man, one terrible and strong, the mighty Heracles. Him she bare through the embrace of the son of Cronos lord of dark clouds and the other, Iphicles, of Amphitryon the spear-wielder—offspring distinct, this one of union with a mortal man, but that other of union with Zeus, leader of all the gods.

\(^1\) A mountain peak near Thebes which took its name from the Sphinx (called in Theog. 326 Ὑἱτ).

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"Οσ καὶ Κύκνος ἔπεφεν, Ἀρητιάδῃν μεγάθυμον, εὖρε γὰρ ἐν τεμένει ἐκατηβόλου Ἀπόλλωνος αὐτὸν καὶ πατέρα ὅν Ἄρην, ἄατων πολέμου, τεῦχες λαμπρόμενος σέλας ὡς πυρὸς αἰθομένου, ἐσταύρι ἐν δίφροις χθόνα δὲ ἐκτυπὸν ὁκέιες ἱπποί νύσσοντες χηλήσει, κώνις δὲ σφ' ἀμφίδεδης κοππομένη πλεκτοίσειν ὑφ' ἀρμασί καὶ ποσὶν ἱππῶν. ἀρματα δ' εὐποίητα καὶ ἀντυγες ἀμφαράβιζον ἱππῶν ἰεμένων κεχάρητο δὲ Κύκνος ἄμυμων, ἔλπιδες Δόис νῦν ἄρμιον ἡμίχοχον τε χαλκῷ δημόςεως καὶ ἀπὸ κλυτὰ τεῦχεα δύσεως. ἀλλὰ οἱ εὐχωλέων οὐκ ἐκλειν Φοῖβος Ἀπόλλων, αὐτὸς γὰρ οἱ ἐπώρουσε βίλην Ἡρακλείην. πᾶν δ' ἅλος καὶ βωμὸς Ἀπόλλωνος Παγασαίος λάμπεν ὑπὸ δευοῦ θεοῦ τευχέων τε καὶ αὐτοῦς τύρ δ' ὡς ὄρθωλµῶν ἀπελάμπητο. τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι, κείνων γὰρ μεγάλη τε βίλη καὶ χείρες ἀπατοῦ ἐξ ὀμοί οἴκημοι ἐπὶ στιβαροῦς μέλεσιν. ὃς ῥα τὸς ἡμίχοχον προσέφη κρατερῶν Ἰδάνοι. Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι; τὸς κεν ἐκείνον ἐτλῇ θυντὸς ἐὼν κατεναντίον ὀρμηθῆναι πλῆν γ' Ἡρακλῆς καὶ κυδαλλῆ σον Ἰδάνοι;
SHIELD OF HERACLES

And he slew Cycnus, the gallant son of Ares. For he found him in the close of far-shooting Apollo, him and his father Ares, never sated with war. Their armour shone like a flame of blazing fire as they two stood in their car: their swift horses struck the earth and pawed it with their hoofs, and the dust rose like smoke about them, pounded by the chariot wheels and the horses’ hoofs, while the well-made chariot and its rails rattled around them as the horses plunged. And blameless Cycnus was glad, for he looked to slay the warlike son of Zeus and his charioteer with the sword, and to strip off their splendid armour. But Phoebus Apollo would not listen to his vaunts, for he himself had stirred up mighty Heracles against him. And all the grove and altar of Pagusaean Apollo flamed because of the dread god and because of his arms; for his eyes flashed as with fire. What mortal man would have dared to meet him face to face save Heracles and glorious Iolaus? For great was their strength and unconquerable were the arms which grew from their shoulders on their strong limbs. Then Heracles spake to his charioteer strong Iolaus:

“O hero Iolaus, best beloved of all men, truly Amphitryon sinned deeply against the blessed gods who dwell on Olympus when he came to sweet-crowned Thebe and left Tiryns, the well-built citadel, because he slew Electryon for the sake of his wide-browed oxen. Then he came to Creon and long-robed Eniocha, who received him kindly and gave him all fitting things, as is due to suppliants, and honoured him in their hearts even more. And he
HESIOD

ξώε δ’ ἀγαλλόμενος σὺν ἐνσφύρῳ Ἡλεκτρυώνη, 90
ὑ ἀλόχροι τάχα δ’ ἀμμες ἐπιπλομέναι ἐνιαυτῶν
γειώμεθ’ οὕτε φυῖν ἐναλήγκιοι οὕτε νόημαι,
σὸς τε πατήρ καὶ ἐγώ’ τοῦ μὲν φρένας ἐξέλετο
Ζεὸς,
δ’ προλέπτων σφέτερον τε δόμον σφέτερος τε
τοκῆς
φέκτο, τιμήσων ἀλητήμενον Εὐρυσθῆκα,
σχέτλιος· ἦ προ πολλὰ μετεστεναχίζετ’ ὑπίσσω
ην ἅταν ὄχέων. 1 ἢ δ’ οὐ παλαιάργετος ἑστιν.
αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ’ ἀείθλος.

"Ὤ φίλος, ἀλλὰ σὺ θάσσον ἐξ’ ἡνία φοινικόταν 95
ἐπιπών ὁκυπόδων μέγα δὲ φρεσίθ’ θάρσος ἀέξω
ἴθων ἐχειν θοῦν ἅρμα καὶ ὁκυπόδων σθένος ἐπιπών,
μηδὲν ὑποδέεισας κτύπον “Ἀρεος ἀνδροφόνοιο,
ὡς νῦν κεκληγός περιμαίνει τερων ἄλσος
Φοῖβου Ἀπόλλωνος, ἐκατημελείταν ἀνακτος.
"ἡ μὴ καὶ κρατερὸς περ ἑδιν ἀνται πολέμοιο.

Τὸν δ’ αὐτὸ προσέειπεν ἀμώμητος ‘Ἰόλαος·
ἠθεῖ’, ἢ μάλα δὴ τε πατήρ ἀνδρών τε θεῶν τε
τιμά σὺν κεφαλήν καὶ ταύρεος Ὑποσθαγιαῖος,
ὡς Ὀξίδων κρήδεμων ἔχει ρύεται τε πόλην:
οἶον δὴ καὶ τόνδε βροτὸν κρατερὸν τε μέγαν τε
σᾶς ἐς χεῖρας ἀγούσε, ἱνα κλέος ἐσθλὸν ἄρμαι.
ἀλλ’ ἀγε δύσεο τεύχε’ ἀρήμα, ὅφρα τάχιστα
δύρους ἐμπελάσαντες “Αρηός θ’ ἡμετέρων τε
μαρμάμεσθ’, ἐπεὶ οὗ τοι ἀτάρβητον Δίος νῦν
οὖν ἢ δ’ Ἰφικλείδὴν δεδίζεται, ἀλλὰ μὲν οἷον
φεύγεσθαι δύο παίδας ἀμύμωνος Ἀλκείδαο,
αὐτὴ σφε σχεδὸν εἰσι, λειαιόμενοι πολέμοιο
φυλόπιδα στήσαι, τὰ σφιν πολὺ φίλτερα θοῖνης.

1 BCDF: ἄχεων, other MSS.
lived joyfully with his wife the neat-ankled daughter of Electryon: and presently, while the years rolled on, we were born, unlike in body as in mind, even your father and I. From him Zeus took away sense, so that he left his home and his parents and went to do honour to the wicked Eurystheus—unhappy man! Deeply indeed did he grieve afterwards in bearing the burden of his own mad folly; but that cannot be taken back. But on me fate laid heavy tasks.

"Yet, come, friend, quickly take the red-dyed reins of the swift horses and raise high courage in your heart and guide the swift chariot and strong fleet-footed horses straight on. Have no secret fear at the noise of man-slaying Ares who now rages shouting about the holy grove of Phoebus Apollo, the lord who shoots from afar. Surely, strong though he be, he shall have enough of war."

And blameless Iolaus answered him again: "Good friend, truly the father of men and gods greatly honours your head and the bull-like Earth-Shaker also, who keeps Thebe's veil of walls and guards the city,—so great and strong is this fellow they bring into your hands that you may win great glory. But come, put on your arms of war that with all speed we may bring the ear of Ares and our own together and fight; for he shall not frighten the dauntless son of Zeus, nor yet the son of Iphiclus: rather I think he will flee before the two sons of blameless Alcides who are near him and eager to raise the war cry for battle; for this they love better than a feast."
"Ως φάτος μείδησεν δὲ βίο Πρακλητής
θυμὸ γηθήσας μάλα γάρ νῦ ὁι ἁμένα εἰπεν·
cαὶ μὲν ἁμειβόμενος ἔσεα περὶ θεότητα προσηύδα·
"Ἡρως δ' Ἰόλας, διοτρεφές, οὐκέτει τηλοῦ
ώσμην τηρηεία· σὺ δ' ὡς πάρος ἤσθα δαήρων,
ὡς καὶ νῦν μέγαν ἦσστον 'Δρέωνα κυνοχαλίτην
πάρτη ἀναστρωφάν καὶ ἀρηγέμεν, ὡς κε δύνηαι.
"Ὡς εἰπὼν κυμίδας ὑρειχάλκου φαεινόν,
'Hφαιστον κλυτά δώρα, πελ ψήψαν ἐθηκεν·
δεύτερον αὐθ' θώρηκα πελ ἴστθεσσιν ἐδώνε
καλὸν χρύσειον πολυδίδαλον, ὅν οἱ ἑδώκε
Παλλᾶς 'Ἀθηναίη, κούρη Δίως, ὀππότ' ἐμελλε
τὸ πρῶτον στοικέτας ἐφορμήσεθαι αἴσθησις
θέκατο δ' ἀμφ' ὁμοίωσιν ἀρῆς ἀλητῆρα σιδῆρον
δεινός ἀνήρ· κολάρην δὲ πελ ἴστθεσι φαρέτρην
καββάλατ' ἐξοπιθεν· πολλοὶ δ' ἐντοσθεν διστοὶ
ῳηλοὶ, θεατὸι λαβικφόγγους δοτήρες.
πρόσθεν μὲν δάνατον τ' ἑξὸν καὶ δάκρυσι μύρον,
μέσσοι δὲ ἐξεστοί, περιμήκες, αὐτάρ ὀπτοθε
μόρφωνος φλεγόμον καλυπτόμενοι περύγεσσεν.
ἐἴλετο δ' ὀξριμόν ἕγχος, ἀκεχρεύον αἴθοπε
χαλκῷ,
κρατὶ δ' ἐπ' ἱθύμορ κυνεῆν ἐντυκτον ἔθηκε,
δαμαλίμῳ ᾨδάμαντος, ἑπὶ κροτάφους ἀρανὼν,
ἠ' εἰρυτο κάρη 'Ἡρακλῆος θεέοι.
Χερσί γε μὴν σάκος εἶλε παναίδολον, οὐδὲ τις
αὐτὸ
οὔτ' ἔρρηξε βαλὸν οὔτ' ἐθλασε, θαύμα ἱδέσθαι. 140
πάν μὲν γὰρ κύκλο τιτάνως λευκῷ τ' ἐλέφαντε
ηλεκτρῷ β' ύπολαμπτές ἦν χρυσῷ τε φαεινῷ

2 Ἡρακλῆος : θεόν· δ' δ', MSS.
SHIELD OF HERACLES

So he said. And mighty Heracles was glad in heart and smiled, for the other’s words pleased him well, and he answered him with winged words:

"O hero Iolaus, heaven-sprung, now is rough battle hard at hand. But, as you have shown your skill at other times, so now also wheel the great black-maned horse Arion about every way, and help me as you may be able."

So he said, and put upon his legs greaves of shining bronze, the splendid gift of Hephaestus. Next he fastened about his breast a fine golden breast-plate, curiously wrought, which Pallas Athene the daughter of Zeus had given him when first he was about to set out upon his grievous labours. Over his shoulders the fierce warrior put the steel that saves men from doom, and across his breast he slung behind him a hollow quiver. Within it were many chilling arrows, dealers of death which makes speech forgotten: in front they had death, and trickled with tears; their shafts were smooth and very long; and their butts were covered with feathers of a brown eagle. And he took his strong spear, pointed with shining bronze, and on his valiant head set a well-made helm of adamant, cunningly wrought, which fitted closely on the temples; and that guarded the head of god-like Heracles.

In his hands he took his shield, all glittering: no one ever broke it with a blow or crushed it. And a wonder it was to see; for its whole orb was a-shimmer with enamel and white ivory and electrum, and it glowed with shining gold; and there were
λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠληλαυτοῦ.  
ἐν μέσσῳ δὲ ἀδάμαντος ἦν Φῶβος οὐ τε φατειός,  
ἐμπαλιν ὰσσουσιν πυρὶ λαμπρομένοισι δεδορκώς.  
τοῦ καὶ ὀδόντων μὲν πλῆτο στόμα λευκὰ θεόντων,  
δεινῶν ἀπλήτων, ἐπὶ δὲ βλασφοροῦ μετάπων  
δεινῇ ἔρις πεπότητο κορύσσουσα κλόνων ἀνδρῶν,  
σχετλή, ἥ γὰρ νῦν τε καὶ ἐκ φρένας ἐλλετοῖ φωτῶν,  
οἰτεῖες ἀντιβίνη πόλεμον Διὸς ὑπεφόρειν.  
τῶν καὶ ψυχαῖ μὲν χθόνα δύμαναι "Ἀδῶν εἰσω  
kύκκιον," ὡστέα δὲ σφί περὶ ρημοῦ σαπείσης  
Σειρίου ἀξιάλειον μελαίνη πύθεται αἳρ.  
Ἐν δὲ Προμέθεις τε Παλλάξει τε τέτυκτο,  
ἐν δὲ "Ομαδὸς τε Φῶβος πὰν ἀνδροκτασίη τε δεδήθη,  
ἐν δὲ "Ερείς, ἐν δὲ Κυδομὸς ἐθύνεσιν, ἐν δὲ ὅλη Κήρ  
ἀλλον ἄλον ἐκουσα νεούτατον, ἄλλον ἄστοταν,  
ἀλλον τεθναύτα κατὰ μόθον ἐλκε ποδοῖν.  
eἰμα δὲ ἐκ' ἀμφ' ὀροίσε δαφοερέων αἰματὶ φωτῶν,  
δεινὸν δερκομένη κανακχίστι τε βεβρυχία.  
Ἐν δὲ ὁφίων κεφαλὰ δεινῶν ἔσαι, οὐ τε φατειῶν,  
δώδεκα, ταλ φοσάεσκον ἐπὶ χθοὺν φῦλ' ἀνθρώπων,  
οἱ τινες ἀντιβίνη πόλεμον Διὸς τε φέροντε  
τῶν καὶ ὀδόντων μὲν κανακχή πέλεν, εὔτε μέχοιτο  
'Ἀρμιτρωνιάδής, τὰ δὲ ἐδαλέτο θαυματὰ ἔργα.  
στήγματα δὲ διὸς ἐπέφαντο ἰδεῖν δεινοῦσι δράκουσιν  
κυάνου κατὰ νῶτα, μελάνθησαν δὲ γένεια.

1 Schol. : δὲ δράκους, MSS.
2 (＝κατέκιον : τρ. l. 254), Tr. : αὐτῶν, MSS.
zones of cyanus 1 drawn upon it. In the centre was Fear worked in adamant, unspeakable, staring backwards with eyes that glowed with fire. His mouth was full of teeth in a white row, fearful and daunting, and upon his grim brow hovered frightful Strife who arrays the throng of men: pitiless she, for she took away the mind and senses of poor wretches who made war against the son of Zeus. Their souls passed beneath the earth and went down into the house of Hades; but their bones, when the skin is rotted about them, crumble away on the dark earth under parching Sirius.

Upon the shield Pursuit and Flight were wrought, and Tumult, and Panic, and Slaughter. Strife also, and Uproar were hurrying about, and deadly Fate was there holding one man newly wounded, and another unwounded; and one, who was dead, she was dragging by the feet through the tumult. She had on her shoulders a garment red with the blood of men, and terribly she glared and gnashed her teeth.

And there were heads of snakes unspeakably frightful, twelve of them; and they used to frighten the tribes of men on earth whosoever made war against the son of Zeus; for they would clash their teeth when Amphitryon's son was fighting: and brightly shone these wonderful works. And it was as though there were spots upon the frightful snakes: and their backs were dark blue and their jaws were black.

1 Cyanus was a glass-paste of deep blue colour: the "zones" were concentric bands in which were the scenes described by the poet. The figure of Fear (l. 44) occupied the centre of the shield, and Oceanus (l. 314) enclosed the whole.
'Εν δὲ συνόν ἀγέλαις χλούνων ἦσαν ἢδὲ λεύντων ἐς σφέας δερκομένων, κοτεύντων θ' ιεμένων τε. τῶν καὶ ὁμιληδόν τιχές ἦσαν· οὐδὲ νῦ τό γε οὐδέτεροι τρεύτην φρίσσον γε μέν αὐχένας ἄμφως. ἦδη γὰρ σφιν ἐκεῖτο μέγας λῆς, ἄμφεὶ δὲ κάρποι δοιοὶ, ἀπουράμενοι ψυχᾶς, κατὰ δὲ σφὶ κελαινῶν αἰμ' ἀπελείβετ' ἤρας· οἴ δ' αὐχένας ἐξερπόντες κείστο τεθύνώτες ὑπὸ βλουσυροῖς λέοντες.

τοῖ δ' ἐπὶ μᾶλλον ἐγείρεσθην κοτεύντε μάχεσθαι, ἀμφότεροι, χλούναι τε σὺς χαροποί τε λέοντες.

'Εν δ' ἦν ύμηλία Λαπιθῶν αἰχμητάων Καινέα τ' ἀμφί ἀνακτα Δρύαντα τ' Πειρέθοιον τε ὁπλεά τ' Ἐξάδιον τε Φάληρον τε Πρόλοχον τε Μόσον τ' Ἀμπυκίδην, Τεταρῆσιον, ὄξων Ἀρηος, Θησέα τ' Αἰγείδην, ἐπιελκελον ἀθανάτοιοι ἀργύρεοι, χρύσεια περὶ χροί τε χεῖχε ἑχοντες. Κένταυροι δ' ἐπέρωθεν ἐναντίον ἐγερέθουτο ἀμφὶ μέγαν Πετραίον ἢδ' Ἀσβολον οἰωνιστὴν Ἀρκτον τ' Ὀμρέιον τε μελαγχαίτην τε Μίμαντα καὶ δύο Πευκείδας, Περεμίδεα τ' Αριωντα καὶ ἀργύρεοι, χρυσεὰς ἑλάτας ἐν χερσίν ἑχοντες καὶ τε συναλθήνων ὡς εἰ ξωὶ περ ἑόντες ἐγχειρεῖν ἤδ' ἑλάτης αὐτοσκεδίων ἀργυρώντω. Άρεος βλουσυροῖο ποδόκεες ἔστασαν ἵπποι χρύσεοι, ἐν δὲ καὶ αὐτὸς ἐναρσφώρος οὐλώς Ἀρης αἰχμῆν ἐν κεφρεσσίν ἑχον, πρυλέεσσι κελεύων, αἷµατι φολικοῖοις, ὡς εἰ ξωοὺς ἐναρξόν δίφρον ἐπεμβεβαιῶς· παρά δὲ Δειμύος τε Φύθος τε ἔστασαν ἱέμενοι πόλεμον καταδύμεναι ἀνδρῶν.

'Εν δὲ Δίδος βυγάτηρ ἀγγελείη Τριτογένεια,
SHIELD OF HERACLES

Also there were upon the shield droves of boars and lions who glared at each other, being furious and eager: the rows of them moved on together, and neither side trembled but both bristled up their manes. For already a great lion lay between them and two boars, one on either side, bereft of life, and their dark blood was dripping down upon the ground; they lay dead with necks outstretched beneath the grim lions. And both sides were roused still more to fight because they were angry, the fierce boars and the bright-eyed lions.

And there was the strife of the Lapith spearmen gathered round the prince Caeneus and Dryas and Peirithous, with Hopleus, Exadius, Phalerus, and Prolochus, Mopsus the son of Ampyce of Titharea, a scion of Ares, and Theseus, the son of Aegaeus, like unto the deathless gods. These were of silver, and had armour of gold upon their bodies. And the Centaurs were gathered against them on the other side with Petræus and Asbolus the diviner, Arctus, and Ureus, and black-haired Mimas, and the two sons of Pencereus, Perimedes and Dryalus: these were of silver, and they had pinetrees of gold in their hands, and they were rushing together as though they were alive and striking at one another hand to hand with spears and with pines.

And on the shield stood the fleet-footed horses of grim Ares made of gold, and deadly Ares the spoil-winner himself. He held a spear in his hands and was urging on the footmen: he was red with blood as if he were slaying living men, and he stood in his chariot. Beside him stood Fear and Flight, eager to plunge amidst the fighting men.

There, too, was the daughter of Zeus, Tritogeneia
Ἡσίοδος

τῇ ἱκέλῃ ὡς ἔ τε μάχην ἐθέλουσα κορύσσεσαι,
ἐγχος ἔχουσι ἐν χερσίν ἴδε χρυσένη τρυφάλειαν
ἀλγώδα τ’ ἀμφ’ ὁμοις ἐπὶ δ’ ἄχετο φύλοπειν αἰνήν. 200

Ἐν δ’ ἵν αἰθανάτων ἵερος χορός ἐν δ’ ἄρα
μέσῳ
ἀμφιέν κυκνίζει Δίος καὶ Δητοῦς υἱὸς
χρυσεῖρῃ φόρμιγγε. [θεῶν δ’ ἐδος ἄγνος Ὁλυμπός;
ἐν δ’ ἀγορῇ, περὶ δ’ ὀλβίου ἀπελτίτος ἐστεφάνωτο
ἀθανάτων ἐν ἂνων. 1] θεαὶ δ’ ἔξηρχον αὐωνὴς
Μοῦσαι Πειρίδες, λυγν μελπομένης ἐκινητοί.

Ἐν δ’ ἄμφω ἕορμος ἀμαμακέτῳ θαλάσσης
κυκλοτερῆς ἐτέτυκτο πανέφθον κασσετέρου
κλυζομένης ἱκέλου [πολλοὶ γε μὲν ἀμέσως αὐτὸν
dελφίνες τῇ καὶ τῇ ἐθύρεου ἱχθύαστες
νηχομένους ἱκέλου 2] δοῦλο δ’ ἀνάφυσιόντων
ἀργυροῖς δέλφινες ἔθουσαν 3 ἐλλοπαὶ ἱχθύς.
τῶν δ’ ὑπὸ χάλκεου τρέον ἱχθύες. αὐτὰρ ἐπ’ ἀκταῖς
ἤστο ἄνερ ἀλευρὸς δεδοκημένος εἶχε δὲ χερσίν
ἱχθύσιν ἀμφίβληστρον ἀπορρήγοιντε ἑοίκως. 210

Ἐν δ’ ἵν ἠμικόμοι Δανάς τέκος ἠπότα Περσεφόν,
οὐτ’ ἀρ’ ἐπιφανῶς σάκεος ποσὶν ὀθ’ ἐκάς αὐτοῦ,
θαύμα μέγα φράσσασθ’, ἐπεὶ οὐδαμῇ ἐστήκειτο.
τῶς γὰρ μὲν παλάμαις τεύξεν κλυτὸς Ἀμφρυγεῖς
χρύσεως ἀμφὶ δὲ ποσὶν ἔχει πτερόεντα πέδηλα. 220
ὡμοιοῖς δὲ μὲν ἀμφὶ μελλάνδετον ἄρο ἐκείτο
χαλκέου ἐκ τελαμώνοις. δ’ δ’ ὡς τε νόημα ἐπιτάτον.

1 ll. 203-5 are clearly intrusive and are rejected by Baumeister.
2 ll. 200-11 are not found in Q, and are rejected by Peppmüller. They appear to be an alternative version of ll. 211-212.
3 Ranke: ἐφοίσεως, Q: ἐφοίσεως, F: ἐφοίστως, other MSS.
SHIELD OF HERACLES

who drives the spoil.\footnote{“She who drives herds,” i.e. “The Victorious,” since herds were the chief spoil gained by the victor in ancient warfare.} She was like as if she would array a battle, with a spear in her hand, and a golden helmet, and the aegis about her shoulders. And she was going towards the awful strife.

And there was the holy company of the deathless gods: and in the midst the son of Zeus and Leto played sweetly on a golden lyre. There also was the abode of the gods, pure Olympus, and their assembly, and infinite riches were spread around in the gathering of the deathless gods. Also the goddesses, the Muses of Pieria were beginning a song like clear-voiced singers.

And on the shield was a harbour with a safe haven from the irresistible sea, made of refined tin wrought in a circle, and it seemed to heave with waves. In the middle of it were many dolphins rushing this way and that, fishing: and they seemed to be swimming. Two dolphins of silver were spouting and devouring the mute fishes. And beneath them fishes of bronze were trembling. And on the shore sat a fisherman watching: in his hands, he held a casting net for fish, and seemed as if about to cast it forth.

There, too, was the son of rich-haired Danaë, the horseman Perseus: his feet did not touch the shield and yet were not far from it—very marvellous to remark, since he was not supported anywhere; for so did the famous Lame One fashion him of gold with his hands. On his feet he had winged sandals, and his black-sheathed sword was slung across his shoulders by a cross-belt of bronze. He was flying
πάν δὲ μετάφρενον εἴχε κάρη δεινοί πελάργουν, Γοργοῦς· ἀμφὶ δὲ μιν κόμισις ἑε, θαύμα ἰδέσθαι, ἄργυρης· θύσανοι δὲ κατηρωρεύτω φαεινολ
χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἀνακτὸς κεῖτ'· Αἴδος κυνῆς νυκτὸς ξόφου αἰνῶν ἔχουσα. αὐτὸς δὲ σπεύδοντε καὶ ἔρργοντε ἐοικὸς
Περσεὺς Δαναΐδης ἐπιταίνετο. ταῦ δὲ μετ' αὐτῶν
Γοργόνες ἀπλητοὶ τε καὶ οὐ φαταὶ ἔρρωντο
ἐμεῖναι ματεῖες· ἔπλ. δὲ χλαροῦ ἀδάμαντος
βασινεσέων λάκεσκε σάκος μεγάλω ὄρμαγδο
όξεα καὶ λυγέως· ἔπλ. δὲ ἱώμην δράκοντε
δοῦλ ἀπηρωρεύτ' ἐπικυρτάντε κάρηνα.
λάμπαξον δ' ἀρα τὸ γε' μένει δ' ἐχαράσσον ὀδόντας
ἄγρια δερκομένοι. ἔπλ. δὲ δεινοῖς καρθήναι
Γοργέοις ἐδονεῖτο μέγας Φόβος. οἳ δ' ὑπὲρ αὐτέων
ἀνδρὲς ἐμαρμάσθην πολεμοί πεθα' ἔχοντες,
tοι μὲν ὑπὲρ σφετέρης πόλεως σφετέρων τε τοκὴν
λουγὸν αἰμώνοντες, τοί δὲ πραθέεις μεμαδώτες,
πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δὴριν ἔχοντες
μάρμανθ'. αἱ δ' ἱμανάκες ἐνδυμήτων ἐπὶ πύργων
χαλκεὰς ὃς βόων, κατὰ δ' ἐδρύπτωτο παρεῖας,
ξώμοι σκέλαι, ἔργα κλυτοῦ Ἡφαιστοῖο.
ἀνδρὲς δ', οἳ πρεσβῆς ἔσαν γῆρας τε μέμαρπεν,
ἄθροι ἐκτόθεν πυλέων ἔσαν, ἀν δὲ θεοὶς
χεῖρας ἔχον μακάρεσσι, περὶ σφετέροις τέκεσθι
deιδιότες· τοι δ' αὐτὲ μάχην ἔχον. αἩ δὲ μετ'
αὐτοῦς
Κῆρες κυνὰεα, λευκοῖς ἀραβεύσαι ὀδόντας,
δεινοτέραν διαφοίνει τ' ἀπληταὶ τε
δὴριν ἔχον περὶ πυτάντων πάσας δ' ἄρ' ἔρτῳ
αἷμα μέλαν πιέειν· ὅν δὲ πρῶτον μεμάποιεν
236
swift as thought. The head of a dreadful monster, the Gorgon, covered the broad of his back, and a bag of silver—a marvel to see—contained it: and from the bag bright tassels of gold hung down. Upon the head of the hero lay the dread cap\(^1\) of Hades which had the awful gloom of night. Perseus himself, the son of Danaë, was at full stretch, like one who hurries and shudders with horror. And after him rushed the Gorgons, unapproachable and unspeakable, longing to seize him: as they trod upon the pale adamant, the shield rang sharp and clear with a loud clanging. Two serpents hung down at their girdles with heads curved forward: their tongues were flickering, and their teeth gnashing with fury, and their eyes glaring fiercely. And upon the awful heads of the Gorgons great Fear was quaking.

\(^{237}\) And beyond these there were men fighting in warlike harness, some defending their own town and parents from destruction, and others eager to sack it; many lay dead, but the greater number still strove and fought. The women on well-built towers of bronze were crying shrilly and tearing their cheeks like living beings—the work of famous Hephaestus. And the men who were elders and on whom age had laid hold were all together outside the gates, and were holding up their hands to the blessed gods, fearing for their own sons. But these again were engaged in battle: and behind them the dusky Fates, gnashing their white fangs, lowering, grim, bloody, and unapproachable, struggled for those who were falling, for they all were longing to drink dark blood. So soon as they caught a man

\(^1\) The cap of darkness which made its wearer invisible.
κλείμενον ἢ πίπτοντα νεετατον, ἀμφὶ μὲν αὐτῷ βαλλ' ὄνυχας μεγάλους, ψυχὴ δὲ "Ἄιδοσθε κατήνε
Τάρταρον ἐς κρύσειθ". αἱ δὲ φρένας εὐτ' ἀρέσαντο 255
ἀίματος ἀνδρομέου, τὸν μὲν ρίππασκον ὑπίσσω, ἀψ δ' ὃμαδον καὶ μῶλον ἔθυνεν αὐτὸς ἱόσαι.
Κλωθω καὶ Δάχθης σφιν ἐφέστασαν ᾗ μὲν ὕψησσων. 265
'Ατροπος σὸν τε πέλεν μεγάλη θεός, ἄλλ' ἀρα ἦ γε
τῶν γε μὲν ἀλλάϊων προφερῆς τ' ἦν πρεσβυτάτη τε, πᾶσαι δ' ἀμφὶ ἐνι φωτὲ μάχην δραμέαν ἔθεντο. 270
δεινὰ δὲ ἐς ἀλλήλας δράκον δραμαί δυνάμαι, ἐν δ' ὄνυχας κείρας τὰ ςθρειάς ἱσώσαντο.
πᾶρ δ' Ἀχλίς εἰστήκει εἰπισμυγερη τε καὶ αἰνῆ, χλωρη ἀυσταλέα ἀμφὶ καταπεπτηνία, 280
γονοπαχής, μακρὸ δ' ὄνυχας κείρεσσοι ὑψήσαν.
ἐαὶ μὲν ῥίνων μῦζαι λέον, ἐκ δὲ παρείδων ἀλμ' ἀπελείβετ' ἐραζ'. ὡ δ' ἀπληφτον σεσαρνία
εἰστήκει, πολλὴ δὲ κόνις κατενήσθεν ὅμοις, δάκρυσι μυδαλέη. παρὰ δ' εὔπυργος πόλις
ἀνδρῶν. 285
χρύσειαι δὲ μὲν εἴχον ὑπερθυρίον ἀρανυίᾳ ἐπτὰ πύλαι: τοι δ' ἀνδρεῖς εἰς ἀγαθεῖς τε χοροῖς τε
τέρψιν ἔχουν τοι μὲν γὰρ ἐνσατροῦ ἐπ' ἅπτησιν ἠγοντ' ἀνδρὶ γυναικα, πολὺς δ' ὑμέναιοι δράψει
tῆλε δ' ἀπ' αἰθρεομένων δαίδων σέλας εἰλύφαζε 290
χερσίν ἔνι δεμὼν ταῖ δ' ἀγαθῇ τεβαλωίᾳ πρόσθ' ἐκιόν τῆς εἰς χοροὶ παῖκτοντο ἐποντο. τοι μὲν ὑπὸ λυγρῶν συργγῶν ἔσταν αὐτὴν ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισίν ἔγνυτο ἡχώ.
αἱ δ' ὑπὸ φορμίγγων ἀναγον χορον ἱμερόντα. 295
ἔνθεν δ' αὐθ' ἐτέρωθε νέοι κόμαξον ὑπ'. αὐλοῦ,
overthrown or falling newly wounded, one of them would clasp her great claws about him, and his soul would go down to Hades to chilly Tartarus. And when they had satisfied their souls with human blood, they would cast that one behind them, and rush back again into the tumult and the fray. Clotho and Lachesis were over them and Atropos less tall than they, a goddess of no great frame, yet superior to the others and the eldest of them. And they all made a fierce fight over one poor wretch, glaring evilly at one another with furious eyes and fighting equally with claws and hands. By them stood Darkness of Death, mournful and fearful, pale, shrivelled, shrunk with hunger, swollen-kneed. Long nails tipped her hands, and she dribbled at the nose, and from her cheeks blood dripped down to the ground. She stood leering hideously, and much dust sooden with tears lay upon her shoulders.

270 Next, there was a city of men with goodly towers; and seven gates of gold, fitted to the lintels, guarded it. The men were making merry with festivities and dances; some were bringing home a bride to her husband on a well-wheeled car, while the bridal-song swelled high, and the glow of blazing torches held by handmaidens rolled in waves afar. And these maidens went before, delighting in the festival; and after them came frolicsome choirs, the youths singing soft-mouthed to the sound of shrill pipes, while the echo was shivered around them, and the girls leading on the lovely dance to the sound of lyres. Then again on the other side was a rout of young men revelling, with flutes playing; some
HESIOD

tοὶ γε μὲν αὖ παλαῖντες ὡπ’ ὀρχηθμῷ καὶ αὐθάῤῥήσῃ τοῖς γε μὲν αὐ γελώντες ὡπ’ αὐληθήραι ἐκαστος πρόσθ’ ἐκιον: πάσαν δὲ πόλειν θαλαία τε χορῷ τε ἀγλαία τ’ εἰχὼν. τοὶ δ’ αὖ προπάρσησε πόλεις νῦν’ ἵππων ἐπιβάντες ἔθυνεν. οἱ δ’ ἀροτήρες ἥρεικον χήδα διἐν, ἐπίστολάδην δὲ χιτῶνας ἐστάλατ’ αὐτὰρ ἐνβαθ’ λήμνον οἱ γε μὲν ἢμῶν αἰχμῆς ὀξείσαι κορωνώδωτα πέτηλα, βριθόμενα σταχῶν ὅσ’ εἰ Δημήτερος ἁκτήν’ οἱ δ’ ἀρ’ ἐν ἐλλεδαινοῖς δέον καὶ ἐπινυών ἅλων, οἱ δ’ ἐπιτίγγον οἴνας ὕπερβανας ἐν χερωλ’ ἔχοντες, οἱ δ’ αὐτ’ ἐς ταλάρους ἔφορευν ὑπὸ τρυγητήρων λευκός καὶ μέλανας βοτρίνας μεγάλαν ἀπὸ ὅρχων, βριθομένων φύλλωσε καὶ ἄργυρος ἐλίκεσσιν. οἱ δ’ αὐτ’ ἐς ταλάρους ἔφορευν. παρὰ δὲ σφίσσων ὅρχους
χρύσεος ἤν κλυτά ἕργα περίφρονος Ἡφαίστοιοι, σεισμένοι φύλλωσε καὶ ἄργυρος κάμαξι
βριθομένοις σταφυλῆσθε. μελάνθησαν γε μὲν αἴδε. οἱ γε μὲν ἐτράπεσον, τοὶ δ’ ἤμουν οἱ δ’ ἐμάχοντο πὺῖ τε καὶ ἐλκηδόν τοὶ δ’ ὁκύποδας λαγός ἰρευν ἀνδρεὶς θηρευταί, καὶ καρχαρόδοντε κύνε πρὸ, ἱέμενοι ματέειν, οἱ δ’ ἱέμενοι ὑπαλύζαι.
Πάρ δ’ αὐτοῖς ἵππης ἔχον πόλον, ἀμφὶ δ’ ἄδελφῳ δὴν ἔχον καὶ μόχθον. ἐνπλεκόνω δ’ ἐπὶ δέφρων ἄρχοι βεβαίωτες ἐφίεσαν ὅκεας ἵππους ῥυτὰ χαλαινοῦτε, τὰ δ’ ἐπικροτέοντα ἐπτοντο

1 GH have the alternative reading ἐπελευ.

208 τοὶ γε μὲν αὖ παλαῖντες ὡπ’ αὐληθήραι ἐκαστος

This line, which is perhaps an alternative for ll. 282-3 and may have once stood at the foot of a MS. page, is omitted by many MSS.1
frolicking with dance and song, and others laughing all in time with the flute player as they went along. And the whole town was filled with mirth and dance and festivity.

335 Others again were mounted on horseback and galloping before the town. And there were ploughmen breaking up the good soil, clothed in tunics girt up. Also there was a wide cornfield and some men were reaping with sharp hooks the stalks which bended with the weight of the ears—as if they were reaping Demeter's grain: others were binding the sheaves with bands and were spreading the threshing floor. And some held reaping hooks and were gathering the vintage, while others were taking from the reapers into baskets white and black clusters from the long rows of vines which were heavy with leaves and tendrils of silver. Others again were gathering them into baskets. Beside them was a row of vines in gold, the splendid work of cunning Hephaestus: it had shivering leaves and stakes of silver and was laden with grapes which turned black. And there were men treading out the grapes and others drawing off the liquor. Also there were men boxing and wrestling, and huntsmen chasing swift hares with a leash of sharp-toothed dogs before them, they eager to catch the hares, and the hares eager to escape.

Next to them were horsemen hard set, and they contended and laboured for a prize. The charioteers standing on their well-woven cars, urged on their swift horses with loose rein; the jointed cars flew

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3 The existing text of the vineyard scene is a compound of two different versions, clumsily adapted, and eked out with some makeshift additions.
ἀρματα κολλήειν', ἐπὶ δὲ πλήμμα νέγ' αὐτεν. οὖ μὲν ἄρ' ἄδιον εἰχον πόνον οὐδὲ ποτὲ σφιν νίκη ἐπηνύθη, ἀλλ' ἀκριτον εἰχον ἄεθλον.

τοῖς δὲ προέκειτο μέγας τρίπος έντος ἀγώνοις, χρύσειος, κλυτά έργα περιέφρονοι Ἡφαίστου τοι.

'Αμφὶ δ' ἦτων ἡεῖν Όκεανὸς πλῆθοντι ἐοικών, πάν δὲ συνείχε σάκος πολυδάδαλον, οὐ δ' ἐκατ' αὐτὸν.

κύκνοι ἀεροπόταται μεγάλ' ἅπτουν, οὐ μά τε πολλοὶ νῆχον ἕπ' ἄκρον ύδωρ' παρὰ δ' ἱχθύες ἐκλο-

νέοτο.

Θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὔ διὰ βουλὰς

"Ἡφαίστος ποίησε σάκος μέγα τε στιβαρὸν τε, ἀράμηνος παλάμης. τὸ μὲν Δίως ἀλείμος ύιὸς 320 πάλλειν ἐπικρατέως· ἐπὶ δ' ἵππειον ἄθρο ἄφρον, εἰκελος ἀστεροτή πατρὸς Δίως αἰγών.

κούφα βεβάς· τὸ δ' ἱμίχοις κρατερὸς Ἰόλαος δήφρον ἐπεμβεβαῖος θύμετο καμπύλον ἄρμα.

ἀγχύμολον δὲ σφ' ἠλθε' θεὰ γλαυκώπλις Αθήνη, 325 καὶ σφεας θαρσώνουσα ἐπεα πτερόντα προσήγα·

Χαῖρετε, Δυνατὸς γενεὺς τηλεκλειτοῖο·

νῦν δὴ Ζεῦς κράτος ὑμμε διὸ δικαίρεσθιν ἀνάσσων Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτά τεύχεα δῦσαι.

ἀλλο δὲ τοῦ τε ἐπος ἑρέω, μέγα φέρτατε λαῶι· 330 εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰώνος ἀμέρος, τὸν μὲν ἔπειτ' αὐτοῦ λεπτείν καὶ τεύχεα τοῖο, αὐτὸς δὲ βροτολογὸν Ἀρην ἑπίντα δοκεύσας, ἔνθα κε γυμνωθέντα σάκεις ὑπὸ δαιδαλέου οὐφθαλμοῖσιν ἱδης, ἐνθ' οὐτόμεν ἐξει χαλκῷ.

ἀγ' δ' ἀναχάσασθαι· ἐπει δ' οὔ τοι αἰσθιμὸν ἐστίν 335 οὐθ' ἵππους ἑλέειν οὔτε κλυτά τεύχεα τοῖο.
along clattering and the naves of the wheels shrieked loudly. So they were engaged in an unending toil, and the end with victory came never to them, and the contest was ever unwon. And there was set out for them within the course a great tripod of gold, the splendid work of cunning Hephaestus.

And round the rim Ocean was flowing, with a full stream as it seemed, and enclosed all the cunning work of the shield. Over it swans were soaring and calling loudly, and many others were swimming upon the surface of the water; and near them were shoals of fish.

A wonderful thing the great strong shield was to see—even for Zeus the loud-thunderer, by whose will Hephaestus made it and fitted it with his hands. This shield the valiant son of Zeus wielded masterly, and leaped upon his horse-chariot like the lightning of his father Zeus who holds the aegis, moving lithely. And his charioteer, strong Iolaus, standing upon the car, guided the curved chariot.

Then the goddess grey-eyed Athene came near them and spoke winged words, encouraging them: "Hail, offspring of far-famed Lynceus! Even now Zeus who reigns over the blessed gods gives you power to slay Cycnus and to strip off his splendid armour. Yet I will tell you something besides, mightiest of the people. When you have robbed Cycnus of sweet life, then leave him there and his armour also, and you yourself watch man-slaying Ares narrowly as he attacks, and wherever you shall see him uncovered below his cunningly-wrought shield, there wound him with your sharp spear. Then draw back; for it is not ordained that you should take his horses or his splendid armour."
"Ως ἐηποῦσ' ἐς δίφρον ἐβήσατο δία θεάων, νίκην ἀθανάτης χερσίν καὶ κύδος ἔχουσα, ἐσυμένως. τότε δὴ ἡ διόγνητος Ἰόλας σμερδαλέων ἦπεικεν ἐκέκλητο· τοι δ' ὑπ' ὀροκλῆς ρίμφ' ἔφερον θοῦν ἅρμα κοινόντες πεδίοιο.

ἐν γὰρ σφιν μένος ἦκε θεά γαλακτώπης Ἄθηνη αἰγαί· ἀνασσείςα· περιστονάχησε δὲ γαῖα. τοι δ' ἄμμις προγένοντ' ἱκελοὶ πυρὶ ἢ θυέλλη, 345 Κύκνος δ' ἦπεοδαμοὶ καὶ Ἀρης ἀκόρητος ἄντης.

τὸν ἦπεοι μὲν ἐπείθ' ὑπεναντίοι ἀλλήλοισιν ὀξεία χρέωσαν, περὶ δὲ σφισὶν ἄγνυτο ἡχώ. τὸν πρότερον προσέειπε βία Ἡρακλήιει·

Κύκνε πέποιν, τι νῦ νὰλε ἑπίσχετον ὁκέας ἦπεοι

ἀνθράσιν, οἷς τε πόνου καὶ διόξου ὑδρεῦς εἶμεν; ἀλλὰ παρέξ ὄχε δίφρον ἔξουσιν ἢδὲ κελεύθου εἰκε παρέξ ἵναι. Ἰηθὲνα δὲ τοι παρελαύνω ἐς Κῆμα ἀνακτα· δ' ἡμήν δυνάμεϊ τε καὶ αἴδοι Ἰηθὲνα προβέβηκε, σὺ δ' εὗ μᾶλα σίθα καὶ αὐτός·

τοῖς γὰρ ὅτι υψεῖς παίδα Θεμιστοκλῆς κυανότειν.

ὁ πέποιν, συ μὲν γὰρ τον Ἀρης θανάτωτο τελευτῇ ἀρκέσει, εἰ δὴ νῶι συνοισόμεθα πτολεμίζειν.

ἡδ' μὲν τὲ ἐν χρόνῳ καὶ ἀλλότε περιθῇμαι ἐγχεος ἠμετέρου, ὁθ' ὑπέρ Πύλου ἡμαθώντος ἀντίοις ἐστὶν ἐμεῖο, μάχης ἀμοῦ μενελιών.

τρισ μὲν ἐμφ' ὑπὸ δούροι τυπεῖς ἱρείσατο γαίρ οὐταμένου σάκες, τὸ δὲ τετρατοὶ ἡλασα μηρὸν παντὶ μένει σπεῦδων, διὰ δὲ μέγα σαρκὸς ἀραξα· τρηνής δ' ὑπ' κοινῆς χαμάι πέσειν ἐγχεος ὀμηγ'.

300 ἐνθα κέ δὴ λοιβητὸς ἐν ἀθανάτους ἐτύχη ἐρευνήν υφ' ιμετέρησε λυπών ἐναρα βροτὸντα.
So said the bright-eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Iolaus called terribly to the horses, and at his cry they swiftly whirled the fleet chariot along, raising dust from the plain; for the goddess bright-eyed Athene put mettle into them by shaking her aegis. And the earth groaned all round them. And they, horse-taming Cycenus and Ares, insatiable in war, came on together like fire or whirlwind. Then their horses neighed shrilly, face to face; and the echo was shivered all round them. And mighty Heracles spoke first and said to that other:

"Cycenus, good sir! Why, pray, do you set your swift horses at us, men who are tried in labour and pain? Nay, guide your fleet car aside and yield and go out of the path. It is to Trachis I am driving on, to Ceyx the king, who is the first in Trachis for power and for honour, and that you yourself know well, for you have his daughter dark-eyed Themistinoë to wife. Fool! For Ares shall not deliver you from the end of death, if we two meet together in battle. Another time ere this I declare he has made trial of my spear, when he defended sandy Pylos and stood against me, fiercely longing for fight. Thrice was he stricken by my spear and dashed to earth, and his shield was pierced; but the fourth time I struck his thigh, laying on with all my strength, and tore deep into his flesh. And he fell headlong in the dust upon the ground through the force of my spear-thrust; then truly he would have been disgraced among the deathless gods, if by my hands he had left behind his bloody spoils."
"Ως ἕφατ' ὦ ὕδ' ἄρα Κύκνος ἐνμελέτης ἐμενοίνα τῷ ἐπιπεθόμενος ἔχεμεν ἐρυσάματας ἵππους. δὴ τὸν ἀπ' ἐὑπλεκένων δίφρου θόρου ἀλυ' ἐπὶ γαῖεν
παῖς τε Δίος μεγάλου καὶ 'Ενυαλίου ἀνακτος. ἤμισυ β' ἐμπλήν ἔλασαν καλλίτριχας ἵππους τῶν δ' ὑπὸ σευμένων κανάχιζε πόσ' εὐρεία χθών. ως δ' ὅτ' ἀφ' ψηλῆς κορυφῆς ὁρεος μεγάλου πέτραι ἀποθρόοσκεσιν, ἐπ' ἀλλήλης δὲ πέσωσε, 375 πολλαὶ δὲ δρῦς υφίκοροι, πολλαὶ δὲ τε πεῦκαι αἰγειροῖ τε ταύροριζοι βήγινσις ὑπ' αὐτέων ῥίμφα κυλινδομένων, εὔς πεδίον ἀφίκονται, ως οἳ ἐπ' ἀλλήλους πέσον μέγα κεκλήγοντες. πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' 'Ιαωλκός 380 Ἀρνη τ' ἡδ' Ἐλλῆν Ἀνθειά τε ποιήσσα φωνὴ ὑπ' ἀμφοτέρων μεγάλ' ἱαχων' οἳ δ' ἀλαλητῷ θεσπεσίῳ σύνισαν μέγα δ' ἐκτυπε μητίετα Ζεὺς. καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἰματοέσσας, σῆμα τιθεῖς πολέμου ἐφ' μεγαθαρσεῖ παιδί.

Οἶος δ' ἐν βῆσσης ὁρεος χαλεπὸς προϊδέσθαι κάπροις χαυλίδων φρουεῖ θυμῷ μαχέσασθαι ἰαύρασι θηρευτής, ἔχει δὲ τε λευκῶν ὁδόντα δοχυμιθεῖς, ἀφρὸς δὲ περὶ στόμα μαστιχώντει λείβεται, ὅσον δὲ οἳ πυρὶ λαμπτεώντι ἔκτων,

οἴος δ' ἐν λοφῷ φοίσασι τρίχας ἀμφὶ τε ἀδερὴν τῷ ἱελος Δίος νίος ἀφ' ἱππείου θόρε δίφρον. ἦμως δὲ χλοερῷ κυανόπτερος ἡχέτα τέττιξ ἁψ' ἑφεξόμενος θέρος ἀνθρώποισιν αἰώνειν ἁργεῖαι, δ' τε πόσις καὶ βρόσις θῆλυς έέρησι, 395 καὶ τε πανημείρος τε καὶ ἦμως χεῖς αὐδήν ἰδει σε οὐνοτάτη, ὅτε τε χρόνα Σείριος άξει,
SHIELD OF HERACLES

So said he. But Cycenus the stout spearman cared not to obey him and to pull up the horses that drew his chariot. Then it was that from their well-woven cars they both leaped straight to the ground, the son of Zeus and the son of the Lord of War. The charioteers drove near by their horses with beautiful manes, and the wide earth rang with the beat of their hoofs as they rushed along. As when rocks leap forth from the high peak of a great mountain, and fall on one another, and many towering oaks and pines and long-rooted poplars are broken by them as they whirl swiftly down until they reach the plain; so did they fall on one another with a great shout: and all the town of the Myrmidons, and famous Ioleus, and Arne, and Helice, and grassy Anthea echoed loudly at the voice of the two. With an awful cry they closed: and wise Zeus thundered loudly and rained down drops of blood, giving the signal for battle to his dauntless son.

As a tusked boar, that is fearful for a man to see before him in the glens of a mountain, resolves to fight with the huntsmen and whets his white tusks, turning sideways, while foam flows all round his mouth as he gnashes, and his eyes are like glowing fire, and he bristles the hair on his mane and around his neck,—like him the son of Zeus leaped from his horse-chariot. And when the dark-winged whirring grasshopper, perched on a green shoot, begins to sing of summer to men—his food and drink is the dainty dew—and all day long from dawn pours forth his voice in the deadliest heat, when Sirius scorches the flesh (then the beard grows upon the millet
HESIOD

τῆμος ὁ ἰγγραφίς πέρι γλώσσες τελέθουσαν τοὺς τε θέρει σπείρουσι, οὐ διοφακες αἴδελλονται, οἷα Διώνυσος ὄρικ' ἀνδράσι χάρμα καὶ ἄχθος· 400 τὴν ὄρθην μάρναντο, πολὺς ὁ ὀρυμαγδὸς ὀρώρει. ὡς δὲ λέοντε δών ἀμφὶ κταμένης ἐλάφοιο ἀλλήλοις κοτέοντες ἐπὶ σφέας ὀρμήσοντε, δεινὴ δὲ σφ' ιαχὴ ἀραβὸς βα' ἀμα γύγνετ' ὀδόντων οὗ δ' ὃς τ' αἰγυπτιο παμπσίνχες, ἀγκυλοχείλαι, 405 πέτρη ἢφ' ὑψηλῆ μεγάλα κλάζοντε μάχονται ἀγάλος ὀρεσσινόμον ἡ ὠγροτέρης ἐλάφοιο πίονος, ἦν τ' ἐβάφασσε βαλὼν αἰζήμοις ἀνήρ ἱψ' ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλησταὶ ἄλλῃ χώρου ἄδρια ἑών· οὗ δ' ὀτραλέως ἐνόησαν, ἑσομένως δὲ οἳ ἀμφὶ μάχην δρυμεῖαν ἔθεντο· δῶς οἳ κεκλήγοντες ἐπ' ἀλλήλοις ἔδρουσαν. 410

"Εὖθ' ἦ τοι Κύκνος μὲν ὑπερμενέως Δίὸς νῦν κτεινέμεναι μεμαδὼς σάκει ἐμβάλε χάλκεον ἐγχος, οὗδ' ἔρρηξεν χαλκῶν" ἔρτο ἤ δώρα θεοῦ. 415

'Αμφιτρωνίαδος δὲ, βίοι 'Ἡρακληθῆ, μεσημγίας κόρυθος τε καὶ ἅσπίδος ἐγχεῖ μακρῷ αὐχένα γυμνώθεντα θοῦς ὑπένευρθε γενεῖ πλαστ' ἐπικρατέως· ἀπὸ δ' ἀμφὶ χέρσε τένοντε ἀνδροφόνος μελῆ· μέγα γὰρ σηκόνου ἐμπεσε φωτός. 420 ἤρπε δ', ὡς ὅτε τις ὄρθ' ἤρτεν ἢ ὅτε πεύκῃ ἡλίθιαν, πληγεῖσα Δίὸς ψυλλοῦντε χερανύφῳ δὸς ἐρεπ'· ἀμφὶ δὲ οἳ βράχε τεῦχεα ποικίλα χαλκῶ. Τὸν μὲν ἐπειτ' ἔλαις Δίὸς ταλακάρδας νῦς, αὐτὸς δὲ βροτολογῶν "Ἀρὴν προσίοντα δοκεύσας, 425 δεινὸν ὄρων ὀσοῦν, λέων ὃς σώματε κύρσας,
SHIELD OF HERACLES

which men sow in summer), when the crude grapes
which Dionysus gave to men—a joy and a sorrow
both—begin to colour, in that season they fought
and loud rose the clamour.

As two lions\textsuperscript{1} on either side of a slain deer spring
at one another in fury, and there is a fearful snarling
and a clashing also of teeth—, like vultures with
crooked talons and hooked beak that fight and
scream aloud on a high rock over a mountain goat or
fat wild-deer which some active man has shot with
an arrow from the string, and himself has wandered
away elsewhere, not knowing the place; but they
quickly mark it and vehemently do keen battle
about it—, like these they two rushed upon one
another with a shout.

Then Cycmus, eager to kill the son of almighty
Zeus, struck upon his shield with a brazen spear, but
did not break the bronze; and the gift of the
god saved his foe. But the son of Amphitryon,
mighty Heracles, with his long spear struck Cycmus
violently in the neck beneath the chin, where it was
unguarded between helm and shield. And the
deadly spear cut through the two sinews; for the
hero’s full strength lighted on his foe. And Cycmus
fell as an oak falls or a lofty pine that is stricken by
the lurid thunderbolt of Zeus; even so he fell,
and his armour adorned with bronze clashed about
him.

Then the stout hearted son of Zeus let him be,
and himself watched for the onset of manslaying Ares:
fiercely he stared, like a lion who has come upon a

\textsuperscript{1} The conception is similar to that of the sculptured group
at Athens of Two Lions devouring a Bull (Dickens, \textit{Cat. of
the Acropolis Museum}, No. 3).
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ος τε μᾶλ' ἐνδυκέως πενῶν κρατεροῖς ὀνύχεσσι
σχῖσσας ὅτι τάχιστα μελέφρονα θυµῶν ἀπηύρα-
εμ μένεος ὢρα τοῦ γε κελαυκοῦ πίμπλαται ἢτορ
γλαυκίων δ' ὅσοις δεινῶν πλευράς τε καὶ ὅμοις 430
σορὴ μαστίων ποσσῖν γλάφει, οὐδὲ τις αὐτῶν
ἐτηλ ἐς ἀντα ἱδων σχέδουν ἔλθεμεν ὦ οὐδὲ μάχεσθαι
toιος ἄρ' Ἀμφίτρωινάδης, ἀκόρητος ἄντις,
ἄντιος ἐστὶν Ἀργος, ένι φρεσὶ θάρσοις αέξων,
ἔσσυμένος δ' ὅτι οἱ σχέδου ἢλθεν ἄχυμενος κήρ
ἀμφότεροι δ' ἱάχοντες ἐπ' ἀλλήλους ὅρουσαν. 436
οὕς δ' ὅτι ἄπο μεγάλου πέτρη πρήμων ὁροῦσῃ,
μακρα δ' ἐπιβρασκοῦσα κυλεῖται, ἢ ὅτι τε ἡχὴ
ἔρχεται ἐμμεμαίνη, πάγος δ' οἱ ἀντεβόησεν
ὑψηλός: τῷ δ' ἄλλῳ συνενεῖκεται, ἐνθα-μιν ὅσχε,
τόσον ὁ μὲν ἱαχή βρισάρματος οὐλίος Ἀργος
κεκληγώς ἐπόρουσεν' δ' ἐμματέως ὑπέδεκτο. 440
Αὐτὰρ Ἀθηναὶ, κούρῃ Διός αἰγιάλων,
αὐτήν ἢλθεν' Ἀργος ἤρεμυνην αἰγίδ' ἔχουσα:
δεινὰ δ' ὑπόδρα ἱδοῦσα ὅπερ πτερόετα προσηύδα.
445
Ἀρεσ, ἐπίσχε μένος κρατερόν καὶ χείρας
ἀάπτος,
οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεῦχεα δύσαι
Ἡρακλεία κτείναντα, Διός θρασεύκαρδοιον νῦν
ἄλλ' ἀγά παινε μάχην, μηδ' ἄντιος ἱςταο' ἐμείο.
450
'Ὤς ἐφατ': ἄλλ' οὖ πεῦθ' Ἀρεος μεγαλητρα
θυµῶν,
ἄλλα μέγα ἱάχων φλογὶ εἰκελά τ' ἔγχεα πάλλων
καρπαλίμως ἐπόρουσε βῆς Ἡρακληείη
κακτάμεναι μεμαῖος' καὶ τ' ἕμβαλε χάλκεον ἔγχος,
body and full eagerly rips the hide with his strong claws and takes away the sweet life with all speed: his dark heart is filled with rage and his eyes glare fiercely, while he tears up the earth with his paws and lashes his flanks and shoulders with his tail so that no one dares to face him and go near to give battle. Even so, the son of Amphitryon, unsated of battle, stood eagerly face to face with Ares, nursing courage in his heart. And Ares drew near him with grief in his heart; and they both sprang at one another with a cry. As it is when a rock shoots out from a great cliff and whirls down with long bounds, careering eagerly with a roar, and a high crag clashes with it and keeps it there where they strike together; with no less clamour did deadly Ares, the chariot-borne, rush shouting at Heracles. And he quickly received the attack.

But Athene the daughter of aegis-bearing Zeus came to meet Ares, wearing the dark aegis, and she looked at him with an angry frown and spoke winged words to him. "Ares, check your fierce anger and matchless hands; for it is not ordained that you should kill Heracles, the bold-hearted son of Zeus, and strip off his rich armour. Come, then, cease fighting and do not withstand me."

So said she, but did not move the courageous spirit of Ares. But he uttered a great shout and waving his spears like fire, he rushed headlong at strong Heracles, longing to kill him, and hurled a brazen spear upon the great shield, for he was furiously
σπερχρόνον παιδὸς ἑών κοτέων πέρι τεθυνώτος, ἐν σάκει μεγάλῳ, ἀπὸ δὲ γλαυκῶπις 'Αθήνη ἔγχεος ὀρμήν ἐτραπ' ὀρεξαμένη ἀπὸ διώρου. δριμῇ δ' Ἄρην ἄχος εἰλε' ἐρυσσάμενος δ' ἄρο δὲ ἔσευ ἐσεῦτ' ἐφ' Ἡρακλέα κρατερόφρωνα· τὸν δ' ἐπίδοτα Ἀμφίτριονιάδης, δεινὴς ἀκόρητος ἀντῆς, μηρον γυμνωθέντα σάκειν ὑπὸ δαιδαλέων 460 οὐτασ' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἀραβὲ δοῦρατι νωμῆσας, ἐπὶ δὲ χθονὶ κάθβαλε μέσσῃ. τῷ δὲ Φόβος καὶ Δείμω νετροχον ἀρμα καὶ ἔππους ἠλάσαν αἰγ' ἑγγὺς, καὶ ἀπὸ χθονὸς εὐρυδεής ἐς διώρονθ' ἡδαι πολυδαίδαλον' αἰγα δ' ἐπεῖτα ἔππους μαστιέτην ἱκοντο δὲ μακρὸν Ὀλυμπον. 465 Ὁδ' ἐ' Ἀλκμήνης καὶ κυδαλίμος Ἰόλαρος Κύκνον οὐκασφάσαντες ἀπ' ὄμοιοι τεύχεα καλὰ νίσσοντ'· αἰγα δ' ἐπεῖτα πὸλειν Τρηκίνου ἱκοντο ἔπποις ὁκυπόδεσσιν· ἀτὰρ γλαυκῶπις Ἀθήνη ἔξεκετ' Ὀλυμπον τε μέγαν καὶ δώματα πατρός. 470 Κύκνον δ' αὐ Κηθὺς βάπτεν καὶ λαὸς ἀπείρον, οὐ δ' ἑγγὺς ναιόν πόλιας κλειτοῦ βασιλῆς 'Ἀθήνην Μυρμιδώνων τε πὸλιν κλειτήν τ' Ἰαωλκόν Ἀρνην τ' ὄς 'Ελληνα πολλὸς δ' ἐγείρετο λαὸς, 475 τιμῶντες Κήνα, φίλου μακάρεσσι θεοῖσιν. τοῦ δὲ τάφον καὶ σῆμα' ἀδεὲς ποίησεν Ἀναυρος ὄμβρῳ χειμερίῳ πλῆθων· τῶς γὰρ μιν Ἀπόλλων Λητοῦδας ἦνωξ' οὕτω βα κλειτάς ἑκάτομβας ὅσις ἔγοι Πυθοῖδε βίη σύλασκε δοκεύων.
SHIELD OF HERACLES

angry because of his dead son; but bright-eyed Athene reached out from the car and turned aside the force of the spear. Then bitter grief seized Ares and he drew his keen sword and leaped upon bold-hearted Heracles. But as he came on, the son of Amphitryon, unsated of fierce battle, shrewdly wounded his thigh where it was exposed under his richly-wrought shield, and gave deep into his flesh with the spear-thrust and cast him flat upon the ground. And Panic and Dread quickly drove his smooth-wheeled chariot and horses near him and lifted him from the wide-pathed earth into his richly-wrought car, and then straight lashed the horses and came to high Olympus.

But the son of Alcmena and glorious Iolaus stripped the fine armour off Cynenus' shoulders and went, and their swift horses carried them straight to the city of Trachis. And bright-eyed Athene went thence to great Olympus and her father's house.

As for Cynenus, Ceyx buried him and the countless people who lived near the city of the glorious king, in Ante and the city of the Myrmidons, and famous Iolcus, and Arne, and Helice: and much people were gathered doing honour to Ceyx, the friend of the blessed gods. But Anaurus, swelled by a rain-storm, blotted out the grave and memorial of Cynenus; for so Apollo, Leto's son, commanded him, because he used to watch for and violently despoil the rich hecatombs that any might bring to Pytho.
HESIOD

ΚΗΤΚΟΣ ΓΑΜΟΣ

1. Scholiast on Apollonius Rhodius, Arg. i. 1289. 'Ησίοδος ἐν τῷ Κήτκος γάμῳ ἐκβάντα φησίν αὐτὸν ἐφ’ ὑδατος ξήτησιν τῆς Μαρμολίας περί τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφετὰς καλομένας ἀπολείφοναι.

2. Zenodorus, i. 19. οὖτως Ἡσίοδος ἐχρήσατο τῇ παρομίῳ, ὡς Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν εἰκίαν Κήτκος τοῦ Τραχυίου καὶ οὕτως εἰπόντος· αὐτὸματοι δ’ ἄγαθοι ἄγαθῶν ἐπὶ δαίτας ἤντα.

3. Schol. on Homer, II. xiv. 119. ἱδὼν δ’ ἢπηλίατα Κήνε.


αὐτὰρ ἐπεὶ δαίτος μὲν ἐίσης ἕξ ἄρον ἔντο, [ὅτι τόθ’ οὐ ἔχει ὕλης τὴν] μητέρα μητρὸς ἀγοντο αὐαλέην τε καὶ ὀπταλέην σφετέρους τέκεσσι τεθνάμενα.

1 A Greek sophist who taught rhetoric at Rome in the time of Hadrian. He is the author of a collection of proverbs in three books.

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THE MARRIAGE OF CEYX

THE MARRIAGE OF CEYX

1.

Hesiod in the Marriage of Ceyx says that he (Heracles) landed (from the Argo) to look for water and was left behind in Magnesia near the place called Aphetae because of his desertion there.

2.

Hesiod used the proverb in the following way: Heracles is represented as having constantly visited the house of Ceyx of Trachis and spoken thus:

"Of their own selves the good make for the feasts of the good."

3.

"And horse-driving Ceyx beholding . . . ."

4.

Hesiod in the Marriage of Ceyx—for though grammar-school boys alienate it from the poet, yet I consider the poem ancient—calls the tables tripods.

5.

"But when they had done with desire for the equal-shared feast, even then they brought from the forest the mother of a mother (sc. wood), dry and parched, to be slain by her own children" (sc. to be burnt in the flames).
ΜΕΓΑΛΑΙ ΗΟΙΛΑΙ

1.

Παυσανίας, ii. 26. 3. "Επίδαυρος δὲ ἄφ’ οὖ τὸ ὄρομα τῇ γῆ ἐτέθη . . . κατὰ δὲ Ἀργείων δόξαν καὶ τὰ ἐπὶ τὰς Μεγάλας Ἡοίλας ἢν Ἕπιδαύρων πατὴρ Ἀργος ὁ Διός.

2.

Anonymous Comment. on Aristotle, Nicomachean Ethics, iii. 7. καὶ δὲ, φασί, τὸ πολυρός ἐπὶ τοῦ ἐπιπόνου τάπτεται καὶ δυστυχοῦσι, ἰκανὸς ὁ Ἡσίοδος παραστήσαι ἐν ταῖς Μεγάλαις Ἡοίλαις τὴν Ἀλκμήνην ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν ὁ τέκος, ἡ μάλα δὴ σὲ πονηρότατον καὶ ἀριστόν Ζεὺς τέκνωσε πατὴρ. καὶ πάλιν

αἱ Μοῖραι σε πονηρότατον καὶ ἀριστόν.

3.

Scholiast on Pindar, Isthm. v. 53. εἰλήφται δὲ ἐκ τῶν Μεγάλων Ἡοίλων ἡ ἱστορία· ἐκεῖ γὰρ εὑρίσκεται ἐπίξενούμενος ὁ Ἡρακλῆς τῷ Τελαμόνι καὶ ἐμβαίνων τῇ δορᾷ. καὶ εὐχόμενος καὶ οὕτως ὁ διώπομπος αἰετός, ἄφ’ οὖ τὴν προσωπυμίαν ἔλαβεν Δίας.

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THE GREAT EOIAE

1.

Epidauros. According to the opinion of the Argives and the epic poem, the Great EOiae, Argos the son of Zeus was father of Epidauros.

2.

And, they say, Hesiod is sufficient to prove that the word ἐρετος (bad) has the same sense as "laborious" or "ill-fated"; for in the Great EOiae he represents Alcmene as saying to Heracles:

"My son, truly Zeus your father begot you to be the most toilful as the most excellent..."; and again:

"The Fates (made) you the most toilful and the most excellent..."

3.

The story has been taken from the Great EOiae; for there we find Heracles entertained by Telamon, standing dressed in his lion-skin and praying, and there also we find the eagle sent by Zeus, from which Aias took his name.¹

¹ When Heracles prayed that a son might be born to Telamon and Eriboea, Zeus sent forth an eagle in token that the prayer would be granted. Heracles then bade the parents call their son Aias after the eagle (αἴετος).
4. Pausanias, iv. 2. 1. ἄλλα "Τιλλοῦ μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐδάχῃ συνοικήσαι Πολυκάσσα νῦν Βοῦτου λεγοῦσα τὰς Μεγάλας οἶδα Ἡοίας.

5. Pausanias, ix. 40. 6. Φίλας δ' ὑπνειν κούρην κλειστοῦ Ἰολάου Δευτερίλην, ὡς εἶδος Ὀλυμπιάδεσσιν ὡμοῖον, Ἰπποτάδην τέ σι νῦν ὑπὲρ μεγάρουσιν ἔτικτε Θηρᾶς τ᾽ εὑρείδα, ἰκέλην φαέσσει σελήνης. Θηρᾶς δ᾽ Ἀπόλλωνος ἐν ἀγκοίμησε πεσοῦσα γείνατο Χαῖρωνος κρατερῶν μένος ἰπποδάμῳ.


7. Pausanias, ix. 36. 7. "Τυττως δὲ Μόλουρον Ἀρίσβαντος φίλον υἱὸν κτείνας ἐν μεγάροις εὕρης ἐνεχ' ὡς ἀλόχοι σκοτῶν ἀποπρολύτων φεῦσ' Ἀργεὸς ῾Ιπποβότοιο. ἦσεν δ᾽ Ὀρχόμενον Μινωήν καὶ μεν ὡς ὑρως δέξατο καὶ κτείνας μοῖραν πόρεν, ὡς ῥήματι ἐπιτεικτέ.

8. Pausanias, ii. 2. 3. πεποίηται δὲ ἐν Ἡοίαις Μεγάλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην.

9. Pausanias, ii. 16. 4. ταύτην (Μυκήνην) εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος τὰ ἐπὶ 258
THE GREAT EOIAE

4.

But I know that the so-called Great Eoiae say that Pyleneon the son of Butes-married Euaechme, daughter of Hyllus, Heracles' son.

5.

"And Phylas wedded Leipcophile the daughter of famous Iolaus: and she was like the Olympians in beauty. She bare him a son Hippotades in the palace, and comely Thero who was like the beams of the moon. And Thero lay in the embrace of Apollo and bare horse-taming Chaeron of hardy strength."

6.

"Or like her in Hyria, careful-minded Mecionice, who was joined in the love of golden Aphrodite with the Earth-holder and Earth-Shaker, and bare Euphemos."

7.

"And Hyettus killed Molurus the dear son of Aristas in his house because he lay with his wife. Then he left his home and fled from horse-rearing Argos and came to Minyan Orchomenus. And the hero received him and gave him a portion of his goods, as was fitting."

8.

But in the Great Eoiae Peirene is represented to be the daughter of Oebalus.

9.

The epic poem, which the Greek call the Great Eoiae, says that she (Mycene) was the daughter of
HESIOD

λέγει δὲ Ἡλληνες καλοῦσιν 'Ἡλιας Μεγάλας' ἀπὸ ταύτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει φασίν.

10.

Pausanias, vi. 21. 10 sq. ἀπέθανον δὲ ὑπὸ τοῦ ὸλυμπίου κατὰ τὰ ἔπη τὰς Μεγάλας Ἡλιας Ἀλκάθουσος ὁ Πορθάνος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακε, μετα δὲ Ἀλκάθουν Ἐυρύαλος καὶ Εὐρυμαχὸς τε καὶ Κρόταλος. . . . τοῦ δὲ ἀποβαλεόντα ἐπὶ αὐτῶν Ἀκρίλαν τεκμαίροντο ἄν τις Δακεδαιμόνιον τε εἶναι καὶ οἰκιστὴν Ἀκριδών. ἐπὶ δὲ τῷ Ἀκρίλα Κατατοὺν φασίν ὑπὸ τοῦ ὸλυμπίου φονευθήναι καὶ Δικυρήγον Δάσιον τε καὶ Χαλκώδοντα καὶ Τρικόλον. . . . Τρικόλων δὲ ὅστερον ἐπέλαθεν ἐν τῷ δρόμῳ τὸ χρεών Ἀριστόμαχον τε καὶ Πριάντα, ἐπὶ δὲ Πελάγοντα καὶ Αἰδλίον τε καὶ Κρότον.

11.

Scholiast on Apollonius Rhodius, Arg. iv. 57. ἐν δὲ ταῖς Μεγάλαις Ἡλιας λέγεται τὸν Ἐυδυμάμωνα ἀνενεχθῆναι ὑπὸ τοῦ Διός εἰς οὐρανόν· ἔρασθέντα δὲ Ἡρας εἰδώλων παραλογισθῆναι νεφέλης καὶ ἐκβληθέντα κατελθεῖν εἰς Ἀιδοῦ.

12.

Scholiast on Apollonius Rhodius, Arg. i. 118. ἐν δὲ ταῖς Μεγάλαις Ἡλιας λέγεται ὡς ἄρα Μελάμπουν φίλτατος ὁν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφάντῃ. βοὸς δὲ αὐτῷ τεθυμένου δράκοντος ἀνερπύσαντος παρὰ τὸ θύμα διαφθείραι
THE GREAT EOIAE

Inachus and wife of Arestor: from her, then, it is said, the city received its name.

10.

According to the poem the Great Eoiae, these were killed by Oenomäus\(^1\): Alcathöus the son of Porthaon next after Marmax, and after Alcathöus, Euryalus, Eury machus and Crotalus. The man killed next after them, Acrias, we should judge to have been a Lacedemonian and founder of Acria. And after Acrias, they say, Capetus was done to death by Oenomäus, and Lycurgus, Lasius, Chalecodon and Tricolonus. . . . And after Tricolonus fate overtook Aristomachus and Prias on the course, as also Pelagon and Aeolius and Cronius.

11.

In the Great Eoiae it is said that Endymion was transported by Zeus into heaven, but when he fell in love with Hera, was befooled with a shape of cloud, and was cast out and went down into Hades.

12.

In the Great Eoiae it is related that Melampus, who was very dear to Apollo, went abroad and stayed with Polyphantes. But when the king had sacrificed an ox, a serpent crept up to the sacrifice and

\(^1\) Oenomäus, king of Pisa in Elis, warned by an oracle that he should be killed by his son-in-law, offered his daughter Hippodamia to the man who could defeat him in a chariot race, on condition that the defeated suitors should be slain by him. Ultimately Pelops, through the treachery of the charioteer of Oenomäus, became victorious.
αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως ἔχοντας θανάτου [καὶ ἀποκτείναντος], τὸν Ἔλμάσσο δαβίδειν καὶ θάψαι. τὰ δὲ τοῦτον ἔγγονα τραφέντα ὑπὸ τοῦτον λείχεν τὰ ὅτα καὶ ἐμπνεύσαι αὐτὸ τὴν μαρτικὴν. διὸ πέρας κλείποντα αὐτὸν τὰς βόαι τοῦ Ἰφῖκλου εἰς Ἀδωνιαν τὴν πόλιν περιληφθέντα δεθήναι καὶ τοῦ ὀφείλοντος πεσεῖν εἰς ὃ ἂν ὁ Ἰφῖκλος, τῇ διακόνῳ προσβύτιδι μηθῦσαι τοῦ Ἰφῖκλου καὶ τοῦτον χάριν ἀφεθήναι.

13.

Scholiast on Apollonius Rhodius, Arg. iv. 828. εἰς τὰς Ἑλλάδας Ἡσίων Φόρβαντος καὶ Ἐκατοντας Ἐκτῆς Ἡρώδηλα.

14.

Scholiast on Apollonius Rhodius, Arg. ii. 181. πεπηρώσθαι δὲ Φινεά ψηλῶν Ἡσίων ἐν Ἑλλάδος Ἡσίων Ἐκατοντας Ἐκτῆς Ἡρώδηλα, ὅτι Φρίζῳ τὴν ὅδον ἐμήνυσεν.

15.

Scholiast on Apollonius Rhodius, Arg. ii. 1122. Ἁργοῦς] εἰς τῶν Φρίζου παλέων οὕτως. τοῦτος δὲ . . . Ἡσίων ἐν τὰς Ἑλλάδος Ἡσίων φασίν ἐξ Ἡσίων δή τῆς Αἴηθι τοῦ ἱεροῦ καὶ οὕτως μὲν φησίν αὐτοῦς τέσσαρας, Ἐργοῖς Φράντευ Μέλανα Κυρίωρον.

16.

Antoninus Liberalis, xxiii. Βάττος ἦσον Ἱστορέα . . . Ἡσίων ἐν Ἑλλάδας Ἡσίων . . . . Ἐργοὶ τοῦ Φρίζου καὶ Πηριμῆλης τῆς Ἀδωνίου τυγιάρος ἐγένετο Μάγγης. οὕτως ὄψησεν

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destroyed his servants. At this the king was angry and killed the serpent, but Melampus took and buried it. And its offspring, brought up by him, used to lick his ears and inspire him with prophecy. And so, when he was caught while trying to steal the cows of Iphiclus and taken bound to the city of Aegina, and when the house, in which Iphiclus was, was about to fall, he told an old woman, one of the servants of Iphiclus, and in return was released.

13.

In the Great Eoiae Scylla is the daughter of Phoebus and Hecate.

14.

Hesiod in the Great Eoiae says that Phineus was blinded because he told Phrixus the way.¹

15.

Argus. This is one of the children of Phrixus. These . . . Hesiod in the Great Eoiae says were born of Iphoossa the daughter of Aeëtes. And he says there were four of them, Argus, Phrontis, Melas, and Cytisorus.

16.

Battus. Hesiod tells the story in the Great Eoiae. . . . Magnes was the son of Argus, the son of Phrixus and Perimele, Admetus’ daughter, and

¹ see to Scythia.
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ἐγγύς Θεσσαλίας καὶ τὴν γῆν ταύτην ἀπ’ αὐτοῦ Μάγνησαν προσηγόρευσαν οἱ ἄνθρωποι. ἔγενετο δ’ αὐτῷ παῖς περίβλεπτος τῆς ὤψιν Ἰμέναιος. ἐπεί δὲ Ἀπόλλωνα ἴδοντα ἔρως ἔλαβε τοῦ παι-δός καὶ οὐκ ἔξελίμπανε τὰ οίκλα τοῦ Μάγνητος, Ἐρμής ἐπεβουλεύει τῇ ἀγέλῃ τῶν βοῶν τοῦ Ἀπόλ-λωνος. αἰ δὲ ἐνέμοντο, ἦνα περ ἦσαν αἱ Ἀδημήτου βόες. καὶ πρῶτα μὲν ἐμβάλλει ταῖς κυσίν, αἰ ἐφύλαττον αὐτάς, λήθαργον καὶ κυνάγχην· αἰ δὲ ἔξελάθοντο τῶν βοῶν καὶ τὴν ὑλακήν ἀπώλεσαν· εἶτα δ’ ἀπελαύνει πόρτιας δώδεκα καὶ ἑκατὸν βοῶν ἄξυγας καὶ ταύρουν, δσ ταῖς βουσίν ἐπε-βαίνειν. ἐξῆπτε δὲ ἐκ τῆς οὐρᾶς πρὸς ἐκαστὸν ὅλην, ὡς ἀν τὰ ἤγη τῶν βοῶν ἀφαινή. καὶ ἦγεν αὐτὰς ἐλαίων διὰ τε Πελασγῶν καὶ δι’ Ἀκαλας τῆς Φθιώτιδος καὶ διὰ Λοκρίδος καὶ Βοιωτίας καὶ Μεγαρίδος καὶ ἐκτείνεθαι εἰς Πελο-πόνησον διὰ Κορώνου καὶ Δαρίσσης ἄχρι Τενέας. καὶ ἐκτείνεθαν παρὰ τὸ Λύκαιον ὅρος ἐπο-ρευτό καὶ παρὰ τὸ Μαινάλιον καὶ τὰς λεογένεις Βάττου σκοπιάς. ὡς εἰ δὲ ν Βάττος οὗτος ἐπ’ ἄκρῳ τῷ σκοπέλῳ καὶ ἐπεί τῆς φωνῆς ἢκουσε παρε-λαυσμένων τῶν μόσχων, προελθὼν ἐκ τῶν οἰκί-ων ἔγνω περὶ τῶν βοῶν ἢτο κλοπημαίας ἤγει καὶ μεσθόν ὑπήρεν, ἦνα πρὸς μηδένα φράσῃ περὶ αὐτῶν. Ἐρμής δὲ δώσειν ἐπὶ τούτοις ὑπέσχετο, καὶ ὁ Βάττος ὁμοίοις περὶ τῶν βοῶν πρὸς μηδένα κατερεῖν. ἐπεί δὲ αὐτάς Ἐρμής ἐκρυφεῖν ἐν τῷ πρήσῳ παρὰ τὸ Κορυφάσιου εἰς τὸ σπῆλαιον ἐσελάσας ἀντικρυς Ἰταλίας καὶ Σικελίας, αὖθις ἀφίκετο πρὸς τὸν Βάττου ἅλλαξας ἑαυτοῦ καὶ πειρόμενος, εἰ αὐτῷ συμμένειν ἐπὶ τοῖς ὀρκίοις 264
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lived in the region of Thessaly, in the land which men called after him Magnesia. He had a son of remarkable beauty, Hymenaeus. And when Apollo saw the boy, he was seized with love for him, and would not leave the house of Magnes. Then Hermes made designs on Apollo's herd of cattle which were grazing in the same place as the cattle of Admetus. First he cast upon the dogs which were guarding them a stupor and strangles, so that the dogs forgot the cows and lost the power of barking. Then he drove away twelve heifers and a hundred cows never yoked, and the bull who mounted the cows, fastening to the tail of each one brushwood to wipe out the footmarks of the cows. He drove them through the country of the Pelasgi, and Achaea in the land of Phthia, and through Locris, and Bocotia and Megaris, and thence into Peloponnesus by way of Corinth and Larissa, until he brought them to Tegea. From there he went on by the Lycaean mountains, and past Maenalus and what are called the watch-posts of Battus. Now this Battus used to live on the top of the rock and when he heard the voice of the heifers as they were being driven past, he came out from his own place, and knew that the cattle were stolen. So he asked for a reward to tell no one about them. Hermes promised to give it him on these terms, and Battus swore to say nothing to anyone about the cattle. But when Hermes had hidden them in the cliff by Coryphasium, and had driven them into a cave facing towards Italy and Sicily, he changed himself and came again to Battus and tried whether he would be true to him as he had vowed. So, offering
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δέθελει. διδοῦς δὲ μισθὸν χλαίναν ἐπυνθάνετο παρ’ αὐτοῦ, εἰ μὴ κλοπιμαίας βοῶς ἔγνω παρελαθεῖσας. ὁ δὲ Βάττος ἐλαβε τὴν χλαμύδα καὶ ἐμψύσε περὶ τῶν βοῶν. ἔρρίθη δὲ χαλεπήνας, ὅτι δεχόμυθος ἦν, ἐρράπισεν αὐτὸν τῇ ράβδῳ καὶ μετέβαλεν εἰς πέτρον. καὶ αὐτὸν οὐκ ἔκλειπε κρύος οὐδὲ καῦμα.

ΜΕΛΑΜΠΟΔΕΙΑ

1.

Strabo, xiv. p. 642. λέγεται δὲ ο Ἐλκλας ὁ μάρτις μετ᾿ Ἀμφιλόχου τοῦ Ἄμφιράον κατὰ τὴν ἑκ Τροίας ἐπάνοδον πεζῷ δεύρῳ ἀφικέσθαι, περιτυχὼν δ’ ἑαυτοῦ κρέπτονε μάντει κατὰ τὴν Κλάρων Μόσφι τῷ Μαντοῦς τῆς Τειρεσίου θυγατρός, διὰ λύπην ἄποθανεῖν. Ἡσίοδος μὲν οὖν οὗτοι πῶς διασκευάζει τὸν μύθον προτείναι γάρ τι τοιοῦτο τῷ Μόσφῳ τῶν Ἐλκλαντα.

Θαυμά μ’ ἔχει κατὰ θυμόν, ἐρινεός ὄσσου ὀλύνθων
οὗτος ἔχει μικρός περ ἕων’ εἴποις ἄν ἄριθμόν;
τὸν δὲ ἀποκρίνασθαι.

Μύριοί εἴσεν ἄριθμόν, ἀτὰρ μέτρον γε μέδειμνος
εἰς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.
ὡς φάτοι καὶ σφιν ἄριθμος ἐτήτυμος εἴδετο
μέτρου,
καὶ τὸτε δὴ Ἐλκλαντα τέλος θανάτου κάλυψεν.
him a robe as a reward, he asked of him whether he had noticed stolen cattle being driven past. And Battus took the robe and told him about the cattle. But Hermes was angry because he was double-tongued, and struck him with his staff and changed him into a rock. And either frost or heat never leaves him.¹

THE MELAMPODIA

1.

It is said that Calchas the seer returned from Troy with Amphilochos the son of Amphiaras and came on foot to this place.² But happening to find near Clarus a seer greater than himself, Mopsus, the son of Manto, Teiresias' daughter, he died of vexation, Hesiod, indeed, works up the story in some such form as this: Calchas set Mopsus the following problem:

"I am filled with wonder at the quantity of figs this wild fig-tree bears though it is so small. Can you tell their number?"

And Mopsus answered: "Ten thousand is their number, and their measure is a bushel: one fig is left over, which you would not be able to put into the measure."

So said he; and they found the reckoning of the measure true. Then did the end of death shroud Calchas.

¹ In the Homeric Hymn to Hermes Battus almost disappears from the story, and a somewhat different account of the stealing of the cattle is given.
² cf. Colophon. Proclus in his abstract of the Returns (cf. of the heroes from Troy) says Calchas and his party were present at the death of Teiresias at Colophon, perhaps indicating another version of this story.
2.

Tvetees ou Lysophron, 682. . . . νῦν δὲ τὸν Τει-

ρεσίαν λέγει, ἐπειδὴ φασίν αὐτὸν ἔπτα γενεὰς

ξῆσαι ἀλλοι δὲ ἐννέα· ἀπὸ γὰρ Κάδμου ήν καὶ

κατωτέρω Ἑτεοκλέους καὶ Πολυνείκους, ὃς φησὶν

καὶ ὁ τῆς Μελαμποδίας ποιητῆς· παρεισάγει γὰρ

τὸν Τειρεσίαν λέγοντα·

Zeû πάτερ, εἰδε μοι ἦσον' ἔχειν αἰώνα βίοιο

ὀφελέσι δοῦναι καὶ ἵσα [φρεσὶ] μὴδεα ἔδειν

θυητοῖς ἀνθρώποις· νῦν δὲ οὐδὲ με τυτθὸν ἐτισας,

ὅς γε με μακρὸν θηκας ἔχειν αἰώνα βίοιο

ἐπτά τ' ἐπὶ ξύσει γενεὰς μερόσων ἀνθρώπων.

3.

Scholiast on Homer, Οδύσσει, x. 494. φασίν ὡς

δράκοντας δῦο ἐν Κιθαιρώνι μγυμενοὐς ἵδων

(Τειρεσίας) ἀνείλε τὴν θήλειαν καὶ οὕτως μεταβε-

βληται εἰς γυναίκα, καὶ πάλιν τὸν ἄρρενα καὶ

ἀπέλαβε τὴν ἱδίαν φύσεω. τοῦτον Ζεὺς καὶ Ἡρα

κρατήν εἶλοντο, τὸς μάλλον ἦδεται τῇ συνουσίᾳ,

τὸ ἄρρεν ἢ τὸ βῆλι· ο ὃ ἔδε εἶπεν·

οὐχὶ μὲν μοιραν δέκα μοιρέων τέρπεται άνήρ,

τὸ δέκα δ' ἐμπύλησι γυνὴ τέρπουσα νόθηα.

διὸπερ ἢ μὲν Ἡρα ὀργισθείσα ἐπήρωσεν, ὃ δὲ

Ζεὺς τὴν μαντείαν δωρεῖται.

4.

ηδὺ [μὲν] ἔστ' ἐν δαιτὶ καὶ εἰλατινῇ τεθαλυκῇ

τέρπεσθαι μύθοις, ἐπὶ τὴν δαιτὸς κορέσωνται,

ηδὺ δὲ καὶ τὸ πυθέσθαι, ὡσα θυητοῖς ἐνεμαρ

ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἐναργές.
The Melampodia

2.

But now he is speaking of Teiresias, since it is said that he lived seven generations—though others say nine. He lived from the times of Cadmus down to those of Eteocles and Polyneices, as the author of Melampodia also says: for he introduces Teiresias speaking thus:

"Father Zeus, would that you had given me a shorter span of life to be mine and wisdom of heart like that of mortal men! But now you have honoured me not even a little, though you ordained me to have a long span of life, and to live through seven generations of mortal kind."

3.

They say that Teiresias saw two snakes mating on Cithaeron and that, when he killed the female, he was changed into a woman, and again, when he killed the male, took again his own nature. This same Teiresias was chosen by Zeus and Hera to decide the question whether the male or the female has most pleasure in intercourse. And he said:

"Of ten parts a man enjoys one only; but a woman's sense enjoys all ten in full."

For this Hera was angry and blinded him, but Zeus gave him the seer's power.

4.¹

"For pleasant it is at a feast and rich banquet to tell delightful tales, when men have had enough of feasting; and pleasant also it is to know a clear token of ill or good amid all the signs that the deathless ones have given to mortal men."

¹ ll. 1-2 are quoted by Athenaeus ii. p. 40; ll. 3-4 by Clement of Alexandria, Stromateis vi. 2. 26. Buttmann saw that the two fragments should be joined.
5.
Athenaeus, xi. 498. a.
... τὸ δὲ Μάρτυς θοδὸς ἀγγελὸς ἦλθε δι’ ὥλων πλῆσας δ’ ἄργυρεον σκύπφον φέρε, δῶκε δ’ ἀνάκτη.

6.
Id. b.
καὶ τὸτε Μάντης μὲν δεσμὸν θοδὸς αἰνυτὸ χερσίν, Ἰφικλῶς δ’ ἐπὶ νῶτ’ ἐπεμαίετο. τῷ δ’ ἐπ’ ὁπισθεν σκύπφον ἔχων ἐτέρη, ἐτέρη δὲ σκύπτρον ἁείρας ἐστειχεν Φιλάκως καὶ ἐνὶ διμόσσεοιν ἐσπευ.

7.
Athenaeus, xiii. p. 609 e. 'Ησίοδος δ’ ἐν τρίτῳ Μελαμποδίας τὴν ἐν Εὐβοίᾳ Χαλκίδα καλλιγύναικα εἶπεν.

8.
Strabo, xiv. p. 676. 'Ησίοδος δ’ ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναγεννήσει τὸν Ἀμφίλοχον φησιν.

9.

ΑΙΓΙΜΙΟΣ

1.
Scholiast on Apollonius Rhodius, Arg. iii. 587. ὁ δὲ τὸν Αἰγὶμὸν ποιήσας διὰ [τὸ] δέρας αὐτῶν αὐθαιρετῶς φησὶ προσδεχθῆναι. λέγει δὲ ὅτι μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὕτως κῶς ἔχων ἐστειχεν ὡς Αἰλήταο μέλαθρα.¹

¹ Restored by Schenkl.
AEGIMIUS

5.

"And Mares, swift messenger, came to him through the house and brought a silver goblet which he had filled, and gave it to the lord."

6.

"And then Mantes took in his hands the ox's halter and Iphielus lashed him upon the back. And behind him, with a cup in one hand and a raised sceptre in the other, walked Phylacus and spake amongst the bondmen."

7.

Hesiod in the third book of the Melampodia called Chalcis in Euboea "the land of fair women."

8.

But Hesiod says that Amphilochus was killed by Apollo at Soli.

9.

"And now there is no seer among mortal men such as would know the mind of Zeus who holds the aegis."

AEGIMIUS

1.

But the author of the Aegimius says that he (Phrixus) was received without intermediary because of the fleece. He says that after the sacrifice he purified the fleece and so

"Holding the fleece he walked into the halls of Aëttes."

1 sc. the golden fleece of the ram which carried Phrixus and Helle away from Athamas and Ino. When he reached Colchis Phrixus sacrificed the ram to Zeus.
2.

Scholiast on Apollonius Rhodius, Arg. iv. 816. ὦ τῶν Ἀλγίμιον ποιῆσας ἐν δευτέρῳ φησὶν ὅτε ἡ 
Θέτις εἰς λέβητα ὤδατος ἔβαλλεν τοὺς ἐκ Πηλέως 
γεννομένους, γινόμενοι βουλομένη ἐι θυντοί εἰσιν 
. . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτήσα 
τὸν Πηλέα καὶ κωλύσα τὸν Ἀχιλλέα ἐμβλη-
θήναι εἰς λέβητα.

3.

Apollosoros, ii. 1. 3. 1. Ἡσίοδος δὲ καὶ Ἀκουσ-
λαος Πειρήνος αὐτὴν (Ἰώ) φασιν εἰναι. ταύτην 
ἱεροσύνην τὴν "Ἡρας ἔχουσαν Ζεὺς ἐθέβαιρε. φω-
ραθεὶς δὲ ὑπ’ "Ἦρας τὴς μὲν κόρης ἀφάμενος εἰς 
βοῦν μετεμορφώσατο λευκῆν, ἀπωμόσατο δὲ ταύτη 
μὴ συνελθεῖν. διὸ φησίν Ἡσίοδος οὐκ ἐπι-
στάσεις τὴν ἀπὸ τῶν θεῶν ὄργαν τους γενομένους 
ὄρκους ὑπὲρ ἔρωτος.

ἐκ τοῦ δ’ ὄρκου ἔθηκεν ἀπολύμων ἀνθρώπους 
νοσφίδεων ἔργων πέρι Κύπριδος.

4.

Herodian in Stephanus of Byzantium.

νήσῳ ἐν Ἀβαντίδι δή, 
τὴν πρὶν Ἀβαντίδα κλικλησκόν θεόν αἰὲν ἐόντες, 
Εὔβοιαν δὲ βοῶς τὸν ἐπώνυμον ὀνόμασεν Ζεὺς.

5.

Schol. on Euripides Phoen. 1116.

καὶ οἱ ἐπίσκοποι Ἡραγὸν ήιε κρατερὰν τε μέγαν τε, 
τέτρασιν ὀφθαλμοῦσιν ὀρώμενον ἐνθα καὶ ἐνθα: 
ἀκάματον δὲ οἱ ὁρὸς θεά μένως, οὐδὲ οἱ ὑπὸς 
πίπτειν ἐπὶ ὀλυφάροις, φυλακὴν δ’ ἔχειν ἐμπεδῶν 
αἰεί.
AEGIMIUS

2.

The author of the Aegimius says in the second book that Thetis used to throw the children she had by Peleus into a cauldron of water, because she wished to learn whether they were mortal. . . . And that after many had perished Peleus was annoyed, and prevented her from throwing Achilles into the cauldron.

3.

Hesiod and Acusilaus say that she (Io) was the daughter of Peiren. While she was holding the office of priestess of Hera, Zeus seduced her, and being discovered by Hera, touched the girl and changed her into a white cow, while he swore that he had no intercourse with her. And so Hesiod says that oaths touching the matter of love do not draw down anger from the gods.

"And thereafter he ordained that an oath concerning the secret deeds of the Cyprian should be without penalty for men."

4.

"(Zeus changed Io) in the fair island Abantis, which the gods, who are eternally, used to call Abantis aforetime, but Zeus then called it Euboea after the cow."¹

5.

"And (Hera) set a watcher upon her (Io), great and strong Argus, who with four eyes looks every way. And the goddess stirred in him unwearying strength: sleep never fell upon his eyes; but he kept sure watch always."

¹ Euboea properly means the "Island of fine Cattle (of Cows)."
HESIOD

6. Scholiast on Homer, I. xxiv. 24. Ἀργειφόντων...
καὶ τοὺς Ἡσιόδου μῦθους τὸν βούκόλον
Ἰοὺς ἑφόνευσεν (Ἑρμῆς).

7. Athenaeus, xi. p. 503 a. καὶ ὁ τὸν Ἀλήμιον
ποιήσας, εἴθ' Ἡσιόδος ἐστιν ἡ Κέρκωψ ὁ Μιλή-
σιος,
ἐνθα ποτ' ἔσται ἐμὸν ψυκτήριον, ὄρχαμε λαῶν.

8. Etym. Gen. Ἡσιόδος δὲ διὰ τὸ τριχῆ αὐτοῦς
οἰκῆσαι,
πάντες δὲ τριχαίκες καλέονται,
τρισσὴν οὖν καὶ γαῖαν έκας πάτρης ἐδάσαντο.
τρία γὰρ Ἑλλήνων ἔθνη τῆς Κρήτης ἐποικήσατο,
Πελασγοὺς, Ἐκατούς, Δωριές. οὐς τριχαίκας
κεκλήκασι.

INCERTAE SEDIS FRAGMENTA

1. Diogenes Laertius, viii. 1. 25.
Οὐρανία δ' ἀρ' ἑτικε Δίνων πολυήρατον νῦν,
ὅτε δὴ, ὅσοι βροτοὶ εἰσὶν ἄοιδοι καὶ κεθαρισταί,
πάντες μὲν θρηνευόμενοι ἐν διελατίναις τε χοροῖς τε,
ἀρχόμενοι δὲ Δίνων καὶ λήγοντες καλέοντοι
Clement of Alexandria, Strom. i. p. 121.
παντοίης σοφίης δεδακτότα.

2. Schol. on Homer, Odyssey, iv. 232.
eἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαίσαι
ἡ αὐτὸς Παιήνων, δὲ ἀπάντων φάρμακα οἶδεν.
FRAGMENTS OF UNKNOWN POSITION

6.
"Slayer of Argus." According to Hesiod's tale he (Hermes) slew (Argus) the herdsman of Io.

7.
And the author of the Aegimius, whether he is Hesiod or Cercops of Miletus (says)
"There, some day, shall be my place of refreshment, O leader of the people."

8.
Hesiod (says they were so called) because they settled in three groups: "And they all were called the Three-fold people, because they divided in three the land far from their country." For (he says) that three Hellenic tribes settled in Crete, the Pelasgi, Achaeans and Dorians. And these have been called Three-fold People.

FRAGMENTS OF UNKNOWN POSITION

1.
"So Urania bare Linus, a very lovely son: and him all men who are singers and harpers do bewail at feasts and dances, and as they begin and as they end they call on Linus ⋆ ⋆ ⋆ who was skilled in all manner of wisdom."

2.
"Unless Phoebus Apollo should save him from death, or Paean himself who knows the remedies for all things."
αὐτὸς γὰρ πάντων βασιλεῖς καὶ κολοφάνος ἔστιν ἀθανάτων τέ οί οὐ τις ἐρήμωται κράτος ἄλλος.

δῶρα θεῶν μακάρων πλήσθαι χούνι.

Clement of Alexandria, Strom. i. p. 123.
Μουσάων, αἰτ' ἄνδρα πολυφραδέοντα τιθείσι θέσπιον αὐθήμεντα.

Strabo, x. p. 471.
[τὰον δ'] οὗρεις Νόμιμαι θεαὶ ἔξεγένοντο καὶ γένος οὐτιδανῶν Σατύρων καὶ ἀμηχανοεργῶν Κουρητῶς τε θεοὶ φιλοπαύγμονες ὀρχηστῆρες.

Schol. on Apoll. Rhod. Arg. i. 824.
θεσαμένοι γενεὴν Κλεοδαίου κυδαλύμοιο.

Suidas, s.v. ἄλκη.
ἄλκην μὲν γὰρ ἔδωκεν ὁ Ὀλύμπιος Αἰακίδης, νοῦν δ' Ἀμυθαοῦνδαίς, πλούτων δ' ἐπορ' Ἀτρείδησιν.

Schol. on Homer, Iliad, xiii. 155.
τῆδε γὰρ ἀξιόληγο κατεπόθηκο κήλεα νηῶν.

Etymologicalium Magnum.
οὐκέτι δὴ βαίνουσι λαροῖς ποσίν.

Schol. on Homer, Iliad, xxiv. 624.
ἀπτθησαν μὲν πρῶτα, περιφραδέως δ' ἐρύσαντο.
FRAGMENTS OF UNKNOWN POSITION

3. "For he alone is king and lord of all the undying gods, and no other vies with him in power."

4. "(To cause ?) the gifts of the blessed gods to come near to earth."

5. "Of the Muses who make a man very wise, marvellous in utterance."

6. "But of them (sc. the daughters of Hecaterus) were born the divine mountain Nymphs and the tribe of worthless, helpless Satyrs, and the divine Curetes, sportive dancers."

7. "Beseeching the offspring of glorious Cleodaeus."

8. "For the Olympian gave might to the sons of Aeacus, and wisdom to the sons of Amythaon, and wealth to the sons of Atreus."

9. "For through this lack of wood the timber of the ships rotted."

10. "No longer do they walk with delicate feet."

11. "First of all they roasted (pieces of meat), and drew them carefully off the spits."
Χρυσιάρρου, Φράγγ. ii. 254. 11.
τοῦ γὰρ ὠέξετο θυμὸς ἐνὶ στήθεσι φίλοισιν.

13.
Ἰδ. 15.
oiōn ἐνὶ στήθεσι χόλον θυμαλγὴ ἔχουσα.

14.
Δαδώνην φήγον τε, Πελασγῶν ἐδρανον, ἤεν.

15.
Anecd. Oxen (Cramer), iii. p. 318. pto.
πίσης τε δυνοφερῆς καὶ κέδρου νηλέε καπνό.

16.
Schol. on Apoll. Rhod. Arg. i. 757.
αὐτός δ’ ἐν πλούσιῳ δισπετέος ποταμοῖο.

17.
Stephanus of Byzantium, Παρθένιος.
ὡς ἀκαλλά προφέων ὡς ἀβρή παρθένος εἶσιν.

18.
Schol. on Theocritus, xi. 75.
νήπιον, ὅστις ἐτοιμα λαπὼν ἀνέτοιμα διάκει.

19.
Harpocrate.
ἐργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων.

20.
ὡς κε πόλεις ρέξῃ, νόμος δ’ ἀρχαῖος ἀριστος.

21.
Schol. on Nicander, Theriaca, 452.
χρὴ δὲ σε πατρὶ ... κτῖλον ἐμμεναι.
FRAGMENTS OF UNKNOWN POSITION

12. "For his spirit increased in his dear breast."

13. "With such heart-grieving anger in her breast."

14. "He went to Dodona and the oak-grove, the dwelling place of the Pelasgi."

15. "With the pitiless smoke of black pitch and of cedar."

16. "But he himself in the swelling tide of the rain-swollen river."

17. (The river) Parthenius
   "Flowing as softly as a dainty maiden goes."

18. "Foolish the man who leaves what he has, and follows after what he has not."

19. "The deeds of the young, the counsels of the middle-aged, and the prayers of the aged."

20. "Howsoever the city does sacrifice, the ancient custom is best."

21. "But you should be gentle towards your father."
HESIOD

22.
Plato, Epist. xi. 358.

ο εἰπόντος μὲν ἐμεῖο
φαῦλον κεν δόξειν ἐμεν, χαλεπὸν δὲ νοῆσαι.

23.
Bacchylides, v. 191–3. Βοιωτὸς ἀνὴρ τὰδε
φῶν[ησεν γλυκεῖαν] | Ἡσίοδος πρόπολος | Μουσάν,
διν <ἄν> ἄθανατοι τιμῶσι, τούτον | καὶ βροτῶν
φήμαν ἐπ[εσθαι).

FRAGMENTA DUBIA

1.
Galen, de plac. Hipp. et Plat. i. 266. 7.
καὶ τὸτε δὴ στηθέων Ἀθάμα φρένας ἐξέλετο Ζεύς.

2.
Schol. on Homer, Od. vii. 104.
ἀλετρέυουσι μύλης ἐπὶ μήλοπα καρπόν.

3.
Schol. on Pindar, Nem. ii. 1.
ἐν Δηλῷ τὸτε πρῶτον ἐγὼ καὶ Ὄμηρος ἀοιδοὶ
μέλπομεν, ἐν νεαρῷ ὑμνοῖς ράψαντες ἀοιδὴν,
Φοῖβον Ἀπόλλωνα χρυσάρον, ὑν τέκε Δητώ.

4.
Julian, Misopogon, p. 369 b.
χαλεπὸς δ’ ἐπὶ δράγματι λιμὸς.

5.
Servius on Vergil, Aen. iv. 484. Hesiodus has
Hesperidas . . . Noctis filias ultra Oceanum mala
aurea habuisse dicit.

Ἄγγλη τ’ ἣδ’ Ἕρωδεα καὶ Ἐσπερέθουσα βοῶπις.1

1 Cf. Scholion on Clement, Protrept. i. p. 302.
DOUBTFUL FRAGMENTS

22.

"And if I said this, it would seem a poor thing and hard to understand."

23.

Thus spake the Boeotian, even Hesiod, servant of the sweet Muses: "whomsoever the immortals honour, the good report of mortals also followeth him."

DOUBTFUL FRAGMENTS

1.

"And then it was Zeus took away sense from the heart of Athamas."

2.

"They grind the yellow grain at the mill."

3.

"Then first in Delos did I and Homer, singers both, raise our strain—stitching song in new hymns—Phoebus Apollo with the golden sword, whom Leto bare."

4.

"But starvation on a handful is a cruel thing."

5.

Hesiod says that these Hesperides . . . , daughters of Night, guarded the golden apples beyond Ocean.

"Aegle and Erythea and ox-eyed Hesperethusa."

1 cp. Hes. Thes. 81 ff. But Theognis 169, "Whomso the gods honour, even a man inclined to blame praiseth him," is much nearer.
HESIOD

6.

Plato, Republic, iii. 390 e.
δῶρα θεούς πείθει, δῶρ' αἰδοίους βασιλῆας.

7.1

Clement of Alexandria, Strom. v. p. 256.
ἐβδομάτη κ' αὐτής λαμπρῶν φάος ἥλιοιο.

8.

Apollonius, Lex. Hom. Φοῖβος.
φοῖβον ὕδωρ ἐπάγων κέρας 'Οκεανοῦ ὅρησι.

9.

Stephanus of Byzantium.
'Ασπληνὸν Κλύμενὸς τε καὶ 'Αμφίδοκος θεοειδῆς.

10.

Schol. on Pindar, Nem. iii. 64.

Τελαιμῶν ἀκόρητος αὐτῆς ἡμετέρως ἐτάρωσι φῶς πρῶτοτος ἔθηκε κτείνας ἄνδροληταραν ἀμάμητον Μελανίππην, αὐτοκασυγνήτην χρυσοξάνοιο ἀνάσσης.

1 This line may once have been read in the text of Works and Days after l. 771.
Doubtful Fragments

6.
“Gifts move the gods, gifts move worshipful princes.”

7.
“On the seventh day again the bright light of the sun . . . .”

8.
“He brought pure water and mixed it with Ocean’s streams.”

9.
“Aspledon and Clymenus and god-like Amphi-
docus” (sons of Orchomenus).

10.
“Telamon never sated with battle first brought light to our comrades by slaying blameless Melanippe, destroyer of men, own sister of the golden-girdled queen.”
THE HOMERIC HYMNS
EIS ΔΙΟΝΤΣΟΝ 1

οἱ μὲν γὰρ Δρακάνω σ’, οἱ δ’ Ἱκάρῳ ἦν μεμοέσση φάσ’, οἱ δ’ ἐν Νάξῳ, δίον γένος, εἰραφιώτα, οἱ δέ σ’ ἐπ’ Ἀλφείῳ ποταμῷ βαθυδινήσεις κυσαμένην Σεμέλην τεκέειν Διὸς τερπικεραίνων ἀλλοι δ’ ἐν Θήβαις, ἀναξ, σε λέγουσι γενέσθαι, ψευδόμενοι σὲ δ’ ἔτυκτε παθῆρ αὐτῶν τε θεῶν τε πολλῶν ἀπ’ αὐθρώπων, κρύπτων λευκόλευνον "Ηρην.

ἔστι δὲ τις Νύση, ὑπατον ὄρος, ἀνθέων ὑλῆ, τηλοῦ Φαινίκης, σχεδὸν Διόνυσου ροῶν, καὶ οἱ ἀναστήσουσιν ἀγάλματα πάλλα ἐν νηότοις. 10 ὡς δὲ τὰ μὲν τρία, σοὶ πάντως τρισχεῖσαν αἰεὶ αὐθρώποι βέβουσι τελησίσας ἐκατομβας.

"Ἡ καὶ κυανῆσιν ἐπ’ ὀφρῦσι νεῦσε Κρονίων ἀμβρόσια δ’ ἄρα χαῖται ἐπερρόσαντο αὐτῶν κρατοὺς ἀπ’ ἀθανάτων μέγαν δ’ ἐλέλιξαν "Ολυμποῦν. 15

1 II, 1-9 are preserved by Diodorus Siculus iii. 66. 3; II, 10-21 are extant only in M.

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I

TO DIONYSUS

* * * *

For some say, at Dracanum; and some, on windy Iearus; and some, in Naxos, O Heaven-born, Insewa; and others by the deep-eddying river Alpheus that pregnant Semele bare you to Zeus the thunder-lover. And others yet, lord, say you were born in Thebes; but all these lie. The Father of men and gods gave you birth remote from men and secretly from white-armed Hera. There is a certain Nysa, a mountain most high and richly grown with woods, far off in Phoenice, near the streams of Aegyptus

* * * *

“and men will lay up for her many offerings in her shrines. And as these things are three, so shall mortals ever sacrifice perfect hecatombs to you at your feasts each three years.”

The Son of Cronos spoke and nodded with his dark brows. And the divine locks of the king flowed forward from his immortal head, and he made great
δις εἰπὼν ἐπένευσε καρῆται μητέρας Ζεὺς.

"Πληθεῖ, εἰραφιώτα, γυναιμανή" οἷς δὲ σὺ ἀοιδοὶ
ἀδομέν αρχόμενοι λήγοντες τῷ οὐδὲ τῇ ἐστι
σεὶ ἐπιλθομένῳ ίερῆς μεμνησθαι ἀοιδῆς.
καὶ σὺ μὲν οὕτω χαίρε, Διώνυσοι εἰραφιώτα,
σὺν μητρὶ Σεμέλῃ, ἢν περι καλέουσι Θυάων.

II

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήμητρ' ἡμοῦ, σεμνὴν θεόν, ἀρχομ' ἀείδειν,
αὐτὴν ἦδ' θυγατρα τανύσφυρον, ἢν 'Αδελφεὺς
ἡρπαξεν, δώκεν δὲ βαρύκτυπος εὐρύσπα
Ζεὺς, νόσφιν Δήμητρος χρυσαῖον, ἀγαλακτοῦ,
παίζονσαν κοὐρήσα σὺν Ὀκεανοῦ βαθυκόλποις
ἀνθέα τ' αἰνυμένην, ρόδα καὶ κρόκον ἦδ' ἰα καλὰ
λευμον' ἀμ μαλακοῖ καὶ ἀγάλλίας ἦδ' ὑάκων
νάρκισσον θ', ἄν φύσε δόλον καλυκάπιδο κούρη
Γαία Δίας βουλήσει χαριζομένη Πολυδέκτη,
θαυμαστὸν γανώντα· σέβας τὸ γε πάσιν ἱδέσθαι
ἀθανάτοις τε θεοῖς ἦδ' θυγατρὶ ἀνθρώπων,
τού καὶ ἀπὸ μίξης ἐκατόν κάρα ἔξεπεφύκει
καὶ ἦδιστ' ὁμηρ., πᾶς τ' οὐρανὸς εὐρύς ὑπὲρθεν
γαία τε πᾶσ' ἐγέλασε καὶ ἀλμυρὸν οἶδ' θαλάσσης.

ἡ δ' ἄρα θαμβήσας' ὀφρέατο χερσὶν ἀμ' ἀμφω
καλὸν ἄθυρμα λαβεῖν' χάνε δὲ χθὼν εὐρυάγυς

1 Allen: ἐπιλθομένη, M. 2 Tyrrell: καὶ σεὶ τ' ἀοιδῇ, M.
Olympus reel. So spake wise Zeus and ordained it with a nod.

Be favourable, O Insewn, Inspirer of frenzied women! we singers sing of you as we begin and as we end a strain, and none forgetting you may call holy song to mind. And so, farewell, Dionysus, Insewn, with your mother Semele whom men call Thyone.

II

TO DEMETER

I begin to sing of rich-haired Demeter, awful goddess—of her and her trim-ankled daughter whom Aidoneus rapt away, given to him by all-seeing Zeus the loud-thunderer.

Apart from Demeter, lady of the golden sword and glorious fruits, she was playing with the deep-bosomed daughters of Oceanus and gathering flowers over a soft meadow, roses and crocuses and beautiful violets, irises also and hyacinths and the narcissus, which Earth made to grow at the will of Zeus and to please the Host of Many, to be a snare for the bloom-like girl—a marvellous, radiant flower. It was a thing of awe whether for deathless gods or mortal men to see: from its root grew a hundred blooms and it smelled most sweetly, so that all wide heaven above and the whole earth and the sea's salt swell laughed for joy. And the girl was amazed and reached out with both hands to take the lovely toy; but the wide-pathed earth yawned there in the plain
THE HOMERIC HYMNS

Νῦσιον ἀμ πεδίον, τῇ ὄρουσεν ἁναξ Πολυδέγμων ἰπποῖς ἄθανάτοις, Κρόνου πολυόνυμος ὕλος.

'Αρπᾶξας δ' ἄδεκυσαν ἐπὶ χρυσέουσιν ὄχυσιν ὧν ὠλοφυρομένην ἰάχνη ὁ ὀρθιὰ φωνῆ, 20
κεκλαμένη πατέρα Κρονίδην ὑπατον καὶ ἀριστον.
οὐδὲ τις ἄθανάτων οὐδὲ θυντῶν ἀνθρώπων ἤκουσεν φωνῆς, οὐδ' ἄγλακαρποι ἐλαῖαι εἰ μὴ Περσαἰοῦ θυγάτηρ ἀταλὰ φρονέουσα ἀμεν ἔξ ἄντρου, 'Εκάτη λεπαροκρήδεμος, 25
'Ηλιός τε ἁναξ, 'Ὅσπερ σοις ἄγλαις ὕλος, κούρης κεκλαμένης πατέρα Κρονίδην: ὦ δ' νόσφιν ἥστο θεών ἀπάνευσε πολυλλίστορ ἐνὶ νηῆ, δέγμενος ἱερὰ καλὰ παρὰ θυντῶν ἀνθρώπων. 30
τὴν δ' ἄκαζομένην ἠγεν Δίδος ἐννείσισε πατροκασίγνητος, Πολυεθμάντωρ Πολυδέγμων, ἰπποῖς ἄθανάτοις, Κρόνου πολυένυμος ὕλος.

'Οφρα μὲν οὖν γαῖάν τε καὶ οὐρανὸν ἀστερόεντα λεύσεις θεὰ καὶ πόντον ἀγάρρουν ἱχθυόεντα αὐγάς τ' ἥλιου, ἔτι δ' ἢπετο μητέρα κεδυῆ 35
ὄγεσθαι καὶ φυλα θεῶν αἰειγενετάων, τόφρα οἱ ἐπὶς ἐθεληε μέγαν νόον ἀχυμένης περ'

* * *

῾ῃχοσαν δ' ὄρεσιν κορυφαὶ καὶ δένθεα πόντου φωνῆ ὑπ' ἄθανάτη τής δ' ἐκλυε πότνια μήτηρ.

'Οξὺ δὲ μν κραδίην ᾧχος ἐλλαβεν, ἀμφὶ δὲ ἱαίταις 40
ἀμβροσίαις κρήδεμνα δαίζετο χερσὶ φίλησι,
of Nysa, and the lord, Host of Many, with his immortal horses sprang out upon her—the Son of Cronos, He who has many names.\footnote{The Greeks feared to name Pluto directly and mentioned him by one of many descriptive titles, such as "Host of Many"; compare the Christian use of διάβολος or our "Evil One."}

He caught her up reluctant on his golden car and bare her away lamenting. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, who is most high and excellent. But no one, either of the deathless gods or of mortal men, heard her voice, nor yet the olive-trees bearing rich fruit: only tender-hearted Hecate, bright-coiffed, the daughter of Persaeus, heard the girl from her cave, and the lord Helios, Hyperion’s bright son, as she cried to her father, the Son of Cronos. But he was sitting aloof, apart from the gods, in his temple where many pray, and receiving sweet offerings from mortal men. So he, that Son of Cronos, of many names, who is Ruler of Many and Host of Many, was bearing her away by leave of Zeus on his immortal chariot—his own brother’s child and all unwilling.

And so long as she, the goddess, yet beheld earth and starry heaven and the strong-flowing sea where fishes shoal, and the rays of the sun, and still hoped to see her dear mother and the tribes of the eternal gods, so long hope calmed her great heart for all her trouble. . . . and the heights of the mountains and the depths of the sea rang with her immortal voice: and her queenly mother heard her.

Bitter pain seized her heart, and she rent the covering upon her divine hair with her dear hands:
κυάνευν δὲ κάλυμμα κατ’ ἀμφοτέρων βάλετ’ ὦμων, σεῦατο δ’ ὡστ’ οἰωνός, ἐπὶ τραφερὴν τε καὶ ὕγρην μαυρένην: τὴ δ’ οὕτως ἐτήσιμα μυθήσασθαι ἤθελεν όυτε θεῶν όυτε θυγητῶν ἄνθρώπων,
οὐτ’ οἰωνόν τις τῇ ἐτήσιμος ἀγγελος ἠλθεν. ἐνυχθαρ μὲν ἔπειτα κατὰ χθόνα πότνια Δημο
στροφάτ’ αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα, όυδε ποτ’ ἄμβρωσίας καὶ νέκταρος ἤδυπότοιο
πάσσατ’ ἀκηγεμόνη, οὐδ’ χρόα βάλλετο λουτροὶς. 50 ἀλ’ ὃτε δὴ δεκάτη οἱ ἐπιήλθε βαινολὴς ἡδὸς,
ηυτότ’ οἱ Ἕκατη, σέλας ἐν χερεσισσον ἔχουσα καὶ ρά οἱ ἀγγελέουσα ἐπος χάτο φώνησεν τε·

Πότνια Δημήτηρ, ὀρηφόρε, ὀγλαδόωρε,
τις θεῶν οὐρανίων ἢ θυγητῶν ἄνθρώπων

ἡπασε Περσεφόνην καὶ σὸν όμολογὸν ἥκακεν θυμὸν;
φωνὴς γὰρ ἅκουσ’, ἀτὰρ οὐκ ἴδον ὄφθαλμον,
οὕτως ἦν: σοι δ’ ἂνα λέγω νημερτέα πάντα.

"Ὡς ἃρ’ ἐφθ’ Ἕκατη· τὴν δ’ οὐκ ἱμαίβετο μύθω
'Ῥείσης ἴμαλήμου θυγάτηρ, ἀλλ’ ἄκα σὺν αὐτῇ

ἡμὲ’ αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα.

'Ἡλιον δ’ ἱκοντο, θεῶν σκοπὸν ήδὲ καὶ ἄνθρων,

στὰν δ’ ἵππων προπάροιθε καὶ ἐπέτει διὰ θεῶν·

'Ἡλί', αἰθομέναι με θεῶν σὺ περ,’ ἐ εἰ ποτε δὴ σεν

ἡ ἐπεὶ ἢ ἔργῳ κραδήν καὶ θυμὸν ἱηνας,
κούρην τὴν ἐτεκον, γυναικῶν θάλος, εἰδεῖ κυδρῆν,

τῆς ἄδινην ὅπ’ ἀκουσα δ’ αἰθέρος ἀτρυγήτου

δῷτε βιαζομένης, ἀτὰρ οὐκ ἴδον ὄφθαλμον,

ἀλλὰ, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόν-

τον

αἰθέρος ἐκ δῆς καταδέρκεαι ἀκτίνες,

νήμερτεος μοι ένισπε φίλοι πέκος, ε’ που ὅπως,

Ludwig: θέαι ἑπερ, Μ.
her dark cloak she cast down from both her shoulders and sped, like a wild-bird, over the firm land and yielding sea, seeking her child. But no one would tell her the truth, neither god nor mortal man; and of the birds of omen none came with true news for her. Then for nine days queenly Deo wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had come, Hecate, with a torch in her hands, met her, and spoke to her and told her news:

"Queenly Demeter, bringer of seasons and giver of good gifts, what god of heaven or what mortal man has rapt away Persephone and pierced with sorrow your dear heart? For I heard her voice, yet saw not with my eyes who it was. But I tell you truly and shortly all I know."

So, then, said Hecate. And the daughter of rich-haired Rhea answered her not, but sped swiftly with her, holding flaming torches in her hands. So they came to Helios, who is watchman of both gods and men, and stood in front of his horses; and the bright goddess enquired of him: "Helios, do you at least regard me, goddess as I am, if ever by word or deed of mine I have cheered your heart and spirit. Through the fruitless air I heard the thrilling cry of my daughter whom I bare, sweet scion of my body and lovely in form, as of one seized violently; though with my eyes I saw nothing. But you—for with your beams you look down from the bright upper air over all the earth and sea—tell me truly of my dear
δόσειν νόσφιν ἐμεῖο λαβῶν ἀέκουσαν ἀνάγκη
οἰχεῖαι ἦν θεῶν ἡ καὶ θυγατέων ἄνθρωπων.

"Ὡς φάτον τὴν δ' Ῥημιοκόμης ἡμείσθεν μόθος
Ῥείς ἡμεῖς θύγατερ, Δήμητρα ἀνασά, ἔδεισιν:
δὴ γὰρ μέγα σ’ ἄξωμαι ἢ ἔλεαιρων
ἀναμενόν περὶ παιδὶ ταυτισθήρω: οὐδέ τις ἄλλος
αἰτίος ἄθανάτων, εἰ μὴ νεφεληγερέτα Ζεῦς,
δὲ μιν ἐδώκει Ἀδήθι θαλαρήν κεκληθήσαν ἀκοίτεν
ἀυτοκασαγηνήτων. δ' ὅπερ ξόφον ἤρπεντα
ἀρπάξας ὑποποίην ἁγεν μεγάλα λάγουσαν.

ἄλλα, θεά, κατάταυν μέγαν γόον: οὐδὲ τί σε χρῆ
μᾶς αἰτίως ἀπλητον ἐχειν χόλον: οὐ τοις ἀεικής
gαμβρὸς ἐν ἄθανατοις Πολυσεμάντωρ ᾿Αἰδώνεως,
ἀυτοκασαγηνητος καὶ ὁμόσπορος. ἀμφὶ δὲ τιμὴν
ἐλλαχεν ὡς τὰ πρῶτα διάτρεχα δασμὸς ἐτύχθη,
tοῖς μεταναιεταίν, τὸν ἐλλαχε κολάρανος εἶναι.

"Ὡς εἰπὼν ὑποποίην ἐκέκλετο: τοι δ' ὑπ’ ὀμοκλήν
δίμυφα φέρον θοῦν ἁρμα τανύπτεροι ὀστ’ οἰωνολ.

Τὴν δ' ἄχος αἰνύτερον καὶ κύντερον ἱκετο θυμόν
χωσαμένη δὴ ἐπείπτα κελαινεθεὶς Κρονίων
νοσφισθείς θεῶν ἀγορήν καὶ μακρὸν “Ολυμπον
ἀγετ’ ἐπ’ ἄνθρωπον πόλιας καὶ πλονα δραγ
είδος ἀμαλδύονσα πολὺν χρόνων: οὐδὲ τις ἄνθρων
eἰσορῶν γῆνες κεβαυξόνων τε γυναικῶν,
πρὶν γ’ ὅτε Ἰκελεοῦ δαίμονος ἱκετο δῶμα,
ὅς τότ’ Ἑλευσίνος θυούσης κοιράνος ἤεν.
ἐξετο δ’ ἄγγισυ ὀδοῖο φίλον τετειμένη ἱτορ,
Παρθενίῳ φρέστε, ὃθεν υδρεύοντο πολῖται,

1 Puntoni: merē vaterai, M.
child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off."

So said she. And the Son of Hyperion answered her: "Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father's brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aidoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: also, for honour, he has that third share which he received when division was made at the first, and is appointed lord of those among whom he dwells."

So he spake, and called to his horses: and at his chiding they quickly whirled the swift chariot along, like long-winged birds.

But grief yet more terrible and savage came into the heart of Demeter, and thereafter she was so angered with the dark-clouded Son of Cronos that she avoided the gathering of the gods and high Olympus, and went to the towns and rich fields of men, disfiguring her form a long while. And no one of men or deep-bosomed women knew her when they saw her, until she came to the house of wise Celeus who then was lord of fragrant Eleusis. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to
ἐν σκιᾷ, αὐτάρ ὑπερθεὶς πεφύκει θάμνος ἐλαίης, 100
γηι παλαιγείνει ἐναλγκής, ἦτε τόκοιο
εἰργηταὶ δώρων τε φιλοστεφάνου Ἀφροδίτης,
οιαὶ τε τροφοὶ εἰσε θεμιστοπόλων βασιλέων
παῖδων καὶ ταμίαι κατὰ δώματα ἥχηυτα.
τὴν δὲ ἱδὸν Κελεών Ἑλεοσίνδαο θυγατρὶς
ἐρχόμεναι μεθ᾽ ὕδωρ εὐήρυτων, ἀμφρα φέροεν
καλπισὶ χαλκέης φίλα πρὸς δώματα πατρός,
tέσσαρες, διὸ τε θεαὶ, κουρήνια ἀνθος ἐχουσαι,
Καλλιδίκη καὶ Κλεισύδεικη Δημώ τ᾽ ἔρησσα
Καλλιθόν θ', ἢ τῶν προγενεστάτη ἢν ἀπασών
οὐδ᾽ ἔγχονι 1 χαλεποῖ δὲ θεοὶ θυγατέρων ὀρᾶσθαι,
ἀγχοῦ δ᾽ ιστάμεναι ἐπει πτερόεντα προσηύδων
Τὸς πόθεν ἔσσε, γηῆ, παλαιγείνεον ἄνδρότων;
τίπτε δὲ νόσφι πόλης ἀπέστειξα, σοῦδε δόμοις
πλησαι; ἐνθα γυναίκες ἀ νά μύγαρα σκύδεντα
τηλίκαι, ὦς σύ περ ὅδε καὶ ὀπλοτεραὶ γεγάσαιν,
αἱ κέ σε φιλονται ἡμὲν ἔπει ἡδὲ καὶ ἄργῳ.

"Ας ἔφαν: ἢ δ᾽ ἐπέλαγον ἀμείβοιτο πότνα θεών-
tέκνα φίλη, αἳ τινὲς ἐστε γυναικῶν θηλυτεράων,
χαίρετ· ἐγὼ δ᾽ ύμῖν μυθήσομαι ὡς τοι ἀείκες
ὑμῖν εἰρμομένης ἀληθέα μυθήσασθαι.
Δωσῶ 2 ἐμοὶ γ' ὄνομ' ἐστὶ· τὸ γὰρ θέτο πότνια
μῆτηρ.

νῦν αὐτὲς Κρήτησθεν ἐπ᾽ εὐρέα νῦτα θαλάσσης
ἐλθοῦν οὐκ ἐθέλονσα, βίῃ δ᾽ ἀδεικωσαν ἀνάγκη
ἀνδρῶν λειτήρες ἀπήγαγον. οἱ μὲν ἔπειτα
νὴ θοῆθ᾽ Ἐορίκυνδε κατέσχεθον, ἐνθα γυναίκες
ἐπείρου ἐπέβησαν ἀδλλές ἡδὲ καὶ αὐτοί,
δεῖπνων τ᾽ ἐπηρτύνοντο παρὰ προμνήσια νῆος-
ἀλλ' ἐμοὶ οὐ δόρπου μελιφρόνοι ἦρατο θυμός.

1 Cobet: ἔγνυ, M. 2 Passow: ἀνὰ, M.
draw water, in a shady place over which grew an olive shrub. And she was like an ancient woman who is cut off from childbearing and the gifts of garland-loving Aphrodite, like the nurses of king’s children who deal justice, or like the house-keepers in their echoing halls. There the daughters of Celeus, son of Eleusis, saw her, as they were coming for easy-drawn water, to carry it in pitchers of bronze to their dear father’s house: four were they and like goddesses in the flower of their girlhood, Callidice and Cleisidice and lovely Demo and Callithoë who was the eldest of them all. They knew her not,—for the gods are not easily discerned by mortals,—but standing near by her spoke winged words:

“Old mother, whence and who are you of folk born long ago? Why are you gone away from the city and do not draw near the houses? For there in the shady halls are women of just such age as you, and others younger; and they would welcome you both by word and by deed.”

Thus they said. And she, that queen among goddesses answered them saying: “Hail, dear children, whosoever you are of woman-kind. I will tell you my story; for it is not unseemly that I should tell you truly what you ask. Doso is my name, for my stately mother gave it me. And now I am come from Crete over the sea’s wide back,—not willingly; but pirates brought me thence by force of strength against my liking. Afterwards they put in with their swift craft to Thoricus, and there the women landed on the shore in full throng and the men likewise, and they began to make ready a meal by the stern-cables of the ship. But my heart craved not pleasant food, and I fled secretly across
λάθρη δ’ ὅρμηθέσαι δι’ ἱπερίοιο μελαίνης
φεύγουν ὑπερφιάλους σημάντορας, ὄφρα κε μὴ με
ἁπριάτην περάσαντες ἐμῆς ἀποναίατο τιμῆς.
οὕτω δεύρ’ ἰκόμην ἀλαλημένη, οὐδὲ τι οἶδα,
ὅτι δὴ γαί ἔστι καὶ οἱ τινες ἐγγεγέασεν.
ἀλλ’ ὑμῖν μὲν πάντες Ὁλύμπια δόματ’ ἔχοντες
δοῦν κουρίδιοι ἄνδρας, καὶ τέκνα τεκέσθαι,
ἀς ἔθελοντες τοκῆσ’ ἐμὲ δ’ αὐτ’ οἰκείρατε, κοῦρας.
[τούτῳ δὲ μοι σαφέως ὑποθήκατε, ὄφρα πῦθωμαι,ун1] προφρονεός,
φίλα τέκνα, τέων . πρὸς δώμαθ’ 
ἰκομιοι
ἀνέροις ἕδε γυναικός, ἵνα σφίσιν ἐργάζωμαι
πρόφρων, οὐ γυναικὸς ἀφήληκος ἐργα τέτυκται: καὶ
κεν παίδα νεογυνὸν ἐν ἀγκόλησιν ἔχουσα
καλὰ τεθνοίμην καὶ δώματα πηρῆσαιμαι
καὶ κε λέχος στορέσαιμι μυχῷ θαλάμων εὐπήκτων
δεσπότουν καὶ κ’ ἐργα διδασκῆσαιμι γυναῖκας.
Φή βαθα’ τὴν δ’ αὐτίκ’ ἀμείβετο παρθένος
ἀδυνῆς,
Καλλιδίκη, Κελεοῦ θυγατρῶν εἰδος ἀρίστη-
Μαία, θεῶν μὲν δώρα καὶ ἀγνύμενοι περ ἀνάγκη
tέτλαιμεν ἄνθρωπον’ δὴ γὰρ πολὺ φήρτερος εἰσε.
tαῦτα δὲ τοι δαφέως ύποθήσομαι ἦδ’ ὀνομήν
ἀνέρας οἶεν ἐπεστὶ μέγα κράτος ἐνθάδε τιμῆς
δὴμον τε προφυγουσιν ἴδε κρήδεμα πόλης
εἰρύται βουλησί καὶ θείρεσι δίκησιν
ἡμέν Τριπτολέμου πυκνόμηδος ἦδ’ Διόκλου
ηδ’ Πολυζήνου καὶ ἀμύμονος Εὐμόλπου
καὶ Δολάχου καὶ πατρὸς ἀγήνορος ἡμετέρου,
tῶν πάντων ἀλοχοι κατὰ δώματα πορσαίνουσιν
tάων οὐκ ἂν τὶς σε κατὰ πρώτης ὁπωτῆρ

1 Allen.
the dark country and escaped my masters, that they should not take me unpurchased across the sea, there to win a price for me. And so I wandered and am come here: and I know not at all what land this is or what people are in it. But may all those who dwell on Olympus give you husbands and birth of children as parents desire, so you take pity on me, maidens, and show me this clearly that I may learn, dear children, to the house of what man and woman I may go, to work for them cheerfully at such tasks as belong to a woman of my age. Well could I nurse a new born child, holding him in my arms, or keep house, or spread my masters' bed in a recess of the well-built chamber, or teach the women their work."

So said the goddess. And straightway the unwed maiden Callidice, goodliest in form of the daughters of Celeus, answered her and said:

"Mother, what the gods send us, we mortals bear perforce, although we suffer; for they are much stronger than we. But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coif of towers by their wisdom and true judgements: there is wise Triptolemus and Dioclus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she
ei'dos a'terhí'sasasa dó'mon a'povno'sfí'ssei'ne, 
allá se dé'xontai' dei' yáro theo'síkel'dos ësor.i. 
ei de' éthel'es, ép'me'monw, Íwa pròs dò'mata pá'tro's 
èl'omewn kai a'ptèri Ba'vúk'ó'mo Mé'tané're 
émpome n táde pá'nta diámu'terés, aí ke' s' á'nógy 
hú'mé'terón' lé'nai mi'pó ál'lonw dò'mat' éreunán. 
thý'ygetos dé aí wí'os énu me'gárho eúp'hí'kto 
hú'fí'nonw tréfetai, polveú'getos a'spá'sí'sos te. 
etont g' èkthré'fato kai hëthi mé'tron ëkou'to, 
peia ké 'tis se íd'òusa gin'naikò'no thel'üteráwv 
hý'lló'sai' tòsa kén toi' ìpò thep'thri'ha doì'ni. 

"Ós ëfath' ë' epé'nvese ka'r'hati' tae dé fai'vá 
plh'sá'me'nei ù'datos fér'òv an'gy'ne kuv'dá'ounw. 

bí'mfa dé pá'tro's ëkou'to mé'gánon dó'mon, òka dé' 
mu'tèr 
èn'peto, òs' eídó'n te kai éklu'on. òh dé' má'l' òka 
el'òu'sas èkèl'vene kaled'í'w ép' apèí'ró to mis'hó. 
aí dé' òst' èl'afoi ë' pòrti'ess éi'áro's órh' 
àll'ont' ìn' le'mó'na ko'res'sá'me'nei fref'wá fo'rbh', 


òs aí èpís'kó'me'nei èá'no'n ptú'xas i'mer'ó'ntono 
hè'ban kòll'hí' ká' a'má'zí'w' à'mphi dé' 
ha'ti' dò'mos ài'só'so'to kro'kòlí' an'beí ómho'w. 
té't'mo'n ò g'g'ny'ds ó'dóu kuv'dh'n th'é'w' ën'wa pá'to's per 
kál'le'pou' autá'r èpe'íta fil'òu ¹ pròs dò'mata 
pá'tro's 

été'mvth' ë' ò' ò'thò'sè fí'lo'n té'th'mé'n' ë'to' 
stei'xhè' ká'tà k'hr'í'w' këk'kál'um'mé'n' à'mphi dé' 
pè'p'lo's 
kuv'à'no's rad'i'o'se thé'w' ële'l'zéto pòs'sa'n. 

Al'g'w' dé' dòma'th' ëkou'to di'o'tre'f'é'o's Kélé'w'. 

1 Matthiae: filó, M.
II.—TO DEMETER, 158–185

had seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father’s house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing.

So she spake: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father’s great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless hire. As hinds or heifers in spring time, when sated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their
ηστο παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο
παῖδ' ὑπὸ κόλπῳ ἠχουσα, νέον θάλος· αὖ δὲ παρ’
αὐτὴν ἔδραμον· ἥ δ’ ἄρ’ ἐπ’ οὐδὰν ἔθη ποσὶ καὶ ῥα
μελάθρου
κύρε κάρη, πλήσεν δὲ θύρας σέλας θέεοι.
τὴν δ’ αἰδός τε σέβας τε ἵδε χλωρὸν δέος εἶλεν·
εἰς δὲ ὁ κλισμοίοι καὶ ἐδριάσθαι ἀνωγεν.
ἄλλῳ οὖ Δημήτηρ ὁρηφόρος, ἀγιαδωρός,
ἡθελεν ἐδριάσθαι ἐπὶ κλισμοίοι φαινον,
ἄλλῳ ἀκέουσιν ἀνέμωμε κατ’ ὄμματα καλὰ βαλοῦσσα,
πρὶν γ’ ὕπε δὴ οἱ ἔθηκεν Ἰάμβη κέδων εἰδύλλα·
πηκτὸν ἑδω, καθ’ ὑπερθε δ’ ἐπ’ ἀργύφεοι βάλε
κὼς.
ἔνθα καθεκομένη προκατέσχετο χερσὶ καλύπτην
δῆρον δ’ ἄφθονος τετημένη ἦστ’ ἐπὶ δίθρου,
οὐδὲ τει’ οὔτ’ ἔπει προσπτύσσετο οὔτε τε ἔργον,
ἄλλῳ ἀγέλαστοι, ἀπαστὸς ἔδητος ἦδ’ ποτήτος
ἢ τὸ πόθον μενόθουσα βαβυζωνοῖ θυγατρὸς,
πρὶν γ’ ὕπε δὴ χλεῦρος μὲν Ἰάμβη κέδων εἰδύλλα
πολλὰ παρασκόπτουσ’ ἐτρέψατο πότνιαν ἄγνην,
μειδῆ καὶ γελάσαι τε καὶ Πλαον σχεῖν θυμῶν·
ἡ δὴ οἱ καὶ ἑπείτα μεθύστερον εὐάδεν ὁργαῖς.
τῇ δὲ δέσπας Μετάνειερα δίδου μεληδέος οἶνον
πλήσασ’ ἄ νέυεσ’· οὐ γὰρ θεμιτὸν οἱ ἐφασκέ
πίνειν οἶνον ἐρυθρόν· ἀνωγε δ’ ἄρ’ ἄλφη καὶ ὀδωρ
δοῦναι μέξασαν πεῖμεν γλήσσωι τερείνῃ.
ἡ δὲ κυκέω τεῦξασα θεῖα πόρεν, ὡς ἐκέλευσε
δεξαμένη δ’ ὁσίης ἐνεκεν πολυπότνια Δηνό
queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold; and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament.

1 Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.

2 An act of communion—the drinking of the potion (άρτικα) here described—was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.
τῆς δὲ μύθων ἦρχεν ἐύξωνος Μετάνειρα·
Χαῖρε, γύναι, ἐπεὶ οὗ σε κακῶν ἀπ᾿ ἔσολπα
τοιχῶν
ἐμμενει, ἀλλ᾽ ἀγαθῶν· ἔπι τοι πρέπει διμασὶν
αἰῶν ὑπαραγεῖσθ' ἐμοῖ
καὶ χάρις, ὡς ἕπερ τε θεμιστοπόλων βασιλέων. 215
ἀλλὰ θεῶν μὲν δῶρα καὶ ἀχυράμενοι περ ἀνώγη
τεύλαμεν ἀνθρώπου· ἐπὶ γὰρ ξυγως αὐχένει κεῖται.
μᾶλτ᾽ ἐπὶ ίκεο δεῦρο, παρέστεσται ὅσα τ᾽ ἐμοὶ
περ.
παῖδα δὲ μοι τρέφε τόνδε, τὸν ὑφίγονον καὶ
ἀελπτούν
ὀπασαν ἄθανατοι, πολυάρητος δὲ μοι ἐστεν. 220
εἰ τόν γε βρέφιοι καὶ ἡβης μέτρον ἵκοιτο,
ῥεῖα καὶ τῆς σε ἱδοὺσα γυναικῶν θηλυτερῶν
ξηλώσαι· τόσα κέν τοι ἀπὸ θρεπτήρια δοίην.
Τὴν δ᾽ αὐτὲ προσεῖτε ἐνυστέφανος Δημήτηρ·
καὶ σὺ, γύναι, μάλα χαῖρε, θεοὶ δὲ τοι ἐσθλὰ
πόροιεν· 225
παῖδα δὲ τοι πρόφρον ὑποδέξομαι, ὡς με κελεύεις,
θρέψω κοῦ μεν, ἔσολπα, κακοφραγήσει τιθήνης
οὔτ᾽ ἄρ᾽ ἐπηλυσίη δηληστεί οὔθ᾽ ὑποτάμνον
οίδα γὰρ αὐτότομον μέγα φέρτερον ῥετόμουο,
οίδα δ᾽ ἐπηλυσίης πολυπήμονος ἐσθλὸν ἐρυσόμον. 230
"Ὡς ἁρὰ φωνῇσασα θυώδει δέξατο κόλπῳ
χείρεσι' ἄθανάτῃς· γεγίθει δὲ φρένα μήτηρ.
ὡς ἡ μὲν Κελεοὶ δαίφρονος ἀγλαοὶ ὕλον
Δημοφόρωνθ", ὅν ἔτικτεν ἐυξόνος Μετάνειρα,
ἐτρέφεν ἐν μεγάροις· δ᾽ ἐδέξατο δαίμονι ἴσος,
οὔτ᾽ οὖν σιτὸν ἔδωκ, οὐ θησάμενος ἡματίης.
ἡματίη μὲν γὰρ καλλιστέφανος ἡμήτηρ 226
235
1 Hermann's restoration. 2 Voss' restoration.
II.—TO DEMETER, 212–236

And of them all, well-girded Metaneira first began to speak: "Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perforce what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of woman-kind that sees you will straightway envy you, so great reward would I give for his upbringing."

Then rich-haired Demeter answered her: "And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter: for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft."

When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoön, wise Celeus' goodly son whom well-girded Metaneira bare. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with

1 Undercutter and Woodcutter are probably popular names (after the style of Hesiod's "Boneless One") for the worm thought to be the cause of teething and toothache.
ΤΟ ΧΡΙΣΤΟΣ ἁμαρτοὔντη ὡσεὶ θεὸν ἐκγεγενάτα
ἦν καταπνεόμενα καὶ ἔν κόλπωσιν ἔχουσα;
νύκτας δὲ κρυπτεσκε πυρὸς μένει ἡμίτοις δαλώ
λάθρα φίλους γονέων τοῖς δὲ μέγα θαῦμαμ'
έτετυκτο,
ὡς προβαλήσειν τελέσεσκεν θεοῖς γὰρ ἄντα ἐφεξῆ
καὶ κέν μοι ποίησεν ἀγάφην τ' ἄθανατόν τε,
εἰ μὴ ἄρ' ἀφραδήσαν ἐξίωνος Μετάνειρα
νύκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμωιο
σκέψατο· κάκισθεν δὲ καὶ ἄμφω πλῆξιο τοῦρδο
δείσαο· φ' περὶ παιδὶ καὶ άσθηθ' μέγα θυμω
καὶ φ' ὀλοφυρομένη ἐπειδ' ἐπερέβητα προσηθὰι.
Τέκνον Δημοφόλων, ξείνῃ σε πυρὶ ἐν πολλῇ κρύπτει,
ἐμόι δὲ γξόνοι καὶ κήδεα λυγρὰ τίθεσιν.
"Ως φαί' ὀδυρομένη· τῆς δ' ἀλεὶ διὰ θεάων.
τῇ δὲ χολωσάμενη καλλιστέφανος Δημήτηρ
παΐδα φίλον, τὸν ἀελπτὸν ἐνι μεγάρουσιν ἐτικτε,
χείρεσ' ἄθανατησαν ἀπὸ ἔθεν ἢκε" πέδονδε,
ἐξενελύσαν πυρός, θυμω κοτέσασα μάλ' αἰνῶς,
καὶ φ' ἄμφως προσείπησεν ἐξίωνον Μετάνειραν.

Νῆνες ἄνθρωποι καὶ ἀφράδιμοις οὐτ' ἀγαθοῖς
ἀλάνὰν ἐπερχόμενον προγνώμενας ὑπὲρ κακοῖς,
καὶ σὺ γὰρ ἀφραδίσθης τῆς νήκεστον ἄσθες.
ἔστο γὰρ θεῶν ῥόκος, ἀμελείκτων Στυγὸς ὄφω,
ἄθανατον κὲν τοῖς καὶ ἄγνασιν ἡματα πάντα
παΐδα φίλον ποίησα καὶ ἢφθιτον ὅπασα τεμῆν
νῦν δ' σύν ἔσθ' ὡς κεν θάνατον καὶ κήρας ἀλύβα
τιμῇ δ' ἢφθιτος αἰὲν ἐπέστοιται, οὐκεκα γούνον

1 M: τοῦ ἐν πολλῇ, Berolin Papyrus 44.
2 Cobet: ἢκα θηκε, M.
ambrosia as if he were the offspring of a god and breathe sweetly upon him as she held him in her bosom. But at night she would hide him like a brand in the heart of the fire, unknown to his dear parents. And it wrought great wonder in these that he grew beyond his age; for he was like the gods face to face. And she would have made him deathless and unageing, had not well-girded Metaneira in her heedlessness kept watch by night from her sweet-smelling chamber and spied. But she wailed and smote her two hips, because she feared for her son and was greatly distraught in her heart; so she lamented and uttered winged words:

"Demophoön, my son, the strange woman buries you deep in fire and works grief and bitter sorrow for me."

Thus she spoke, mourning. And the bright goddess, lovely-crowned Demeter, heard her, and was wroth with her. So with her divine hands she snatched from the fire the dear son whom Metaneira had born unhoped-for in the palace, and cast him from her to the ground; for she was terribly angry in her heart. Forthwith she said to well-girded Metaneira:

"Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for—be witness the oath of the gods, the relentless water of Styx—I would have made your dear son deathless and unageing all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour
THE HOMERIC HYMNS

ημετέρων ἐπέβη καὶ ἐν ἀγκότητιαν ἱαυσεν. 265
ἀρρησιν δ’ ἁρα τῷ γε περιπλομένων ἐνιαυτῶν
παῖδες Ἐλευσινίων πόλεμον καὶ φύλοπιν αἰνήν
αἰὲν ἐν ἀλλήλοιςεν συνάξουσ’ ἦματα πάντα.
eἰμὶ δὲ Δημήτηρ τεμάχιος, ἦτε μέγιστον
ἀθανάτοις θερτόις τ’ ὀνεαρ καὶ χάρμα τέτυκται.
ἀλλ’ οἷε μοι νόην τε μέγαν καὶ βαμοῦ ὑπ’ αὐτῷ 270
τευχόντων πᾶς δῆμος ὑπαί πόλιν αἰτῶ τε τείχος
Καλλιχόρου καθύπερθεν ἐπὶ προῦχοντες κολανφ.
ὅργια δ’ αὐτή ἔγων ὑποθήσομαι, ὡς ἀν ἐπείτα
ἐναγέως ἐρδοῦτε ἐμὸν νόον ἰλάσκουσθε.

Ὡς ἐπούσασα θεὰ μέγεθος καὶ εἴδος ἀμείψεν 275
γῆρας ἀποκαλένην. περὶ τ’ ἀμφί τε κάλλος ἀητο·
οἴδιμ δ’ ἐμερόεσσα θυείμενων ἀπὸ πέπλων
σκίδνατο, τῆλε δὲ φέγγος ἀπὸ χρόδος ἀθανάτου
λάμπε θεᾶς, ἡμικαὶ δὲ κόμαι κατενήιοθεν ὄμους,
ἀγγῆς δ’ ἐπλήσθη πυκνὸς δόμος ἀστεροπής ὡς· 280
βῆ δὲ δικὲ μεγάρων’ τῆς δ’ αὐτίκα γούνατ’ ἐλυντο,
δηρὰν δ’ ἀφθογγος γένετο χρόνου, οὔδε τε παιδὸς
μνήματο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι.
τοῦ δὲ κατάγνηςται φωνῆ ἐσάκουσαν ἔλειπνὴν,
καὶ δ’ ἄρ’ ἀπ’ εὐστρώτων λεχέων ὄρον’ ἢ μὲν
ἐπείτα 285
παῖδ’ ἀνὰ χερσῖν ἐλούσα ἕῳ ἐγκάτθετο κόλπῳ
ἡ δ’ ἁρα πῦρ ἀνέκαι.’ ἢ δ’ ἐσοντο πόσο’ ἀπαλοίσει
μητέρ’ ἀναστήσουσα θυώδεος ἐκ θαλάμου.
ἀφρόμενα δὲ μιν ἀμφίς ἐλούσεν ἀσπαλωντα
ἀμφαγαπαξόμενα. τοῦ δ’ οὗ μειλισσετο θυμός· 290
χειρότεραι γὰρ δὴ μιν ἔχον τροφοὶ ἤδε τιθήναι.
308
always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build me a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorius. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart."

When she had so said, the goddess changed her stature and her looks, thrusting old age away from her: beauty spread round about her and a lovely fragrance was wafted from her sweet-smelling robes, and from the divine body of the goddess a light shone afar, while golden tresses spread down over her shoulders, so that the strong house was filled with brightness as with lightning. And so she went out from the palace.

And straightway Metaneira's knees were loosed and she remained speechless for a long while and did not remember to take up her late-born son from the ground. But his sisters heard his pitiful wailing and sprang down from their well-spread beds: one of them took up the child in her arms and laid him in her bosom, while another revived the fire, and a third rushed with soft feet to bring their mother from her fragrant chamber. And they gathered about the struggling child and washed him, embracing him lovingly; but he was not comforted, because nurses and handmaids much less skilful were holding him now.
Αὐτὸν τὸν παννύχιαν κυδρήν θεόν ἡλάσκοντο  
δέματι παλλόμεναι, ἀμα δὴ ἐποιχομένην  
εὐρυβήθη Κελεύταις ὕμερτεα μυθήσαντο,  
ὡς ἐπέτελλε θεά, καλλιστέφανος Δημήτηρ.  

ἄατορ ὁ γ' ἐν ἀγορὴν καλέσας πολυπερόνα λαὸν  
ἡμῶν' ἠκόμοι Δημήτερε πλοία νηών  
ποιήσαι καὶ βωμὸν ἐπὶ προδόχου κολωνυ.  

οὸ δὲ μᾶλ' αἰγ' ἐπίθυντο καὶ ἐκλύνον αὐθήσαντος,  
τεῦχον δ', ὡς ἐπέτελλ'. ὁ δ' ἀέμετα δαίμονι ἴσος.  

Αὐτὸρ ἐπεὶ τέλεσαν καὶ ἐρώθησαν καμάτων,  
βάν ἢ ἔμεν οἰκαδ' ἐκαστος· ἄατορ ξαυθῇ Δημήτηρ  
ἐνθα καθεξομένη μακάρων ἀπὸ νόσφεσ ἀπάντων  
μίμεν πόθῳ μιμύθουσα βαθυβόωνοι δυνατρός.  
αὐτότον ὁ δ' ἐνιαυτὸν ἐπὶ χόνα πολυβότερων  

πολύῃ ἀνθρώποις καὶ κύνατον· οὐδὲ τι γαία  
σπέρμ' ἀνελεῖ, κρύπτει γὰρ ἐνυστέφανος Δημήτηρ·  
πολλὰ δὲ καμπώλ' ἀρστα μάτθη βὸες εἶλκον  
ἀροῦραις·  

πολλὰν δὲ κρι λευκὸν ἐτώσιον ἐμπέσε γαλην'  
καὶ νῦ κε πάμπαν δλεσσε γένος μερόπων ἀνθρώπων  

λιμοῦ ὑπ' ἀργαλές, γεραίον τ' ἐρικυδέα τιμήν  
καὶ θυσίαν ἠμερεὶν Ὁλύμπια δώματ' ἐχοντας,  
εἰ μὴ Ζεύς ἐνόησεν ἔφ' τ' ἐφράζοισατο θυμώ.  

'Ἰων δὲ πρῶτον χρυσόπτερον ὀρσε καλέσαι  
Δήμητρ' ἠμυχομον, πολυπερόνα εἶδος ἐχουσαν.  

ὡς ἐφαθ' ὁ δὲ Ζηνι κελαίνεφε Κρονίου  
πείθετο καὶ τὸ μεσημὺ διέδραμεν ὁκα πόδεσσιν.  

ἐκείτο δὲ πτολεμέθρων Ἐλευσίων θυοέσσης,  
εὖρεν δ' ἐν νηῷ Δημήτερα κυανόπεπλον  
καὶ μὲν φωνήσασ' ἐπεα πτερόσυντα προσήμενα·  

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¹ Tr. (op. 235): δαίμονι aἰγ', MSS.
II.—TO DEMETER, 292–320

All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:
THE HOMERIC HYMNS

Δήμητρι, καλείς σε πατήρ Ζεύς αφθητα εἰδῶς ἐλθέμεναι μετὰ φύλα θεῶν αἰειγενετάων.  

αλλ’ ἵνα, μηδ’ ἀτέλεστον ἔμοι ἔπος ἐκ Δίως ἔστω.  

"Ὡς φάτο λισσομένη τῇ δ’ οὐκ ἐπεπείθετο θυμός.  

αὐτὸς ἔπη τό πατήρ μάκαρας θεοὺς αἰθέν ἐόντας 325  

πάντας ἐπιπροσέλλειν ἀμοιβήδης δὲ κιόντες  

κλέπτες καὶ πολλὰ δίδον περικαλλέα δώρα  

τιμᾶς θ’, τάς κ’ ἑθέλοντο μετ’ ἀθανάτοις ἐλέσθαι.  

αλλ’ οὕτως πείσαι δύνατο φρένας οὐδὲ νόμα  

θυμὸς χυομένης: στερεός δ’ ἤμαϊνει μέθυον. 330  

οὐ μὲν γὰρ ποτ’ ὄφασκε θυάτερος Οὐλύμποι  

πρὶν γ’ ἐπιβήσεσθαι, οὐ πρὶν γῆς καρπὸν ἀνῆσεν,  

πρὶν ίδιον ὀφθαλμοῖς ἤην εὐώπιδα κοῦρν.  

Αὐτὰρ ἐπεί τὸ γ’ ἄκουσε βαρύκτυπος εὐρύοπα  

Ζεύς,  

εἰς Ἐρεβός πέμψε χρυσόρραπιν Ἀργειφόντην, 335  

δόρ’ Ἀίδην μαλακοῖς παρασφάμενος ἐπέσεσθε  

ἀγνὴν Περσεφόνειαν ὑπὸ ξόφον ἡρόεντος  

ἐς φάος ἐξαγάγοι μετὰ δαίμονας, ὁφρὰ ἐ μήτηρ  

ὀφθαλμοῖς ἵδοιςα μεταλήξειε χόλοιο.  

Τὸρμης δ’ οὐκ ἀπίθησεν, ἀφαρ δ’ ὑπὸ κεύθεα γαῖς 340  

ἐσσυμένος κατάρους λιπῶν ἔδος Οὐλύμποιο.  

τέτμε δὲ τὸν γε ἁνακτα δόμων ἑντοσθέν ἐόντα,  

ἡμενυν εἰν λεχέσει σὺν αἰδοὶ παρακοίτη,  

πόλλ’ ἀεκαζομένη μητρὸς πόθερ· ἢ δ’ ἀποτηλοῦ 1  

ἐργοὺς θεῶν μακάρων [δειηή] μητέριτο βουλήν. 2 345  

ἀγχοῦ δ’ ἵσταμενος προσέφη κρατὺς Ἀργειφόντης·  

1 Ἡγεν.: ἐπ’ ἄτλητων, Μ. 2 Voss: βουλή, Μ.
II.—TO DEMETER, 321–346

"Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unobeyed."

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:
"Διδή κυσνοχαῖτα, καταφθιμένουσιν ἀνάσσον,
Ζεὺς μὲ πατήρ ἦνογεν ἀγανήν Περσεφόνειαν
ἐξαγαγεῖν Ἐρέβενσφι μετὰ σφέας, ὥσπερ ἐ μήτηρ
ὁφθαλμοῖς ἠδύσα χόλου καὶ μήνιος αἰνῆς
ἀθανάτως λήξειν· ἐπεὶ μέγα μὴ δεῖται ἔργον,
φθίσαι φυλ' ἀμεννά χαμαγγενέων ἀνθρώπων,
στέρμ' ὑπὸ γῆς κρύπτουσα, καταφθιμύθουσα δὲ
tιμᾶς
ἀθανάτων· ἢ δ' αἰνὸν ἔχει χόλου, οὐδὲ θεοῖς
μισηταί, ἀλλ' ἀπάνειτο θυώδεος ἐνδοθι νηοῦ
ἴσται Ἑλευσίνος κραναδὸν πτολίθηρον ἐχουσα.
"Ὡς φάτο· μελήσεν δὲ ἀναῖς ἐνέρων Ἀιδώνεις
οφρύσιν, οὐδ' ἀπέθεσε Δίως βασιλῆς ἐφετήρις·
ἐσομένως δ' ἐκέλευσε δαίφροιν Περσεφόνεις.
"Ἐρχεο, Περσεφώνη, παρὰ μητέρα κυνάπεπλον ἡπειρὸν ἐν
στήθεσι μένος καὶ θυμόν ἐχουσα, μηδὲ τε δυσθύμαινε λίνην περισσίουν ἀλλον·
οὐ τοι ἐν ἀθανάτωσιν ἀεικῆς ἔσομι ἀκοίης,
αὐτοκασίγμητος πατρὸς Δίως· ἐνθα δ' ἐούσα
dεσπόσσεως πάντων ὁπόσα ξώει τε καὶ ἔρπει,
tιμᾶς δὲ σχήσησθα μετ' ἀθανάτους μεγίςτας.
τὸν δ' ἀδικησάντων τίσις ἔσσεται ἥματα πάντα,
οὐ κεν μὴ θυσίησε τεὸν μένος ἱλάσκωνται
ἐναγέως ἐρδοῦντες, ἐναίσιμα δῶρα τελοῦντες.
"Ὡς φάτο· γῆθησεν δὲ περίβοιν Περσεφόνεια, καρπαλέμως δ' ἀνθροῦσ' ὑπὸ χάρματος· αὐτὰρ δ'
γ' αὑτὸς
ροιής κόκκον ἐδωκε φαγεῖν μελισθέα λάθρη,
ἀμφὶ δ' νυκτῆσας, ἵνα μὴ μένοι ἥματα πάντα
αὐθα παρ' αἰδοίᾳ Δημήτερι κυνάπεπλοι.
ἳππους δὲ προπόροιθεν ὑπὸ χρυσόσιοιν ὄχεσθεν
ἔστην ἀθανάτους Πολυσθημάντωρ Ἀιδώνεις.
"Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earth-born men by keeping seed hidden beneath the earth, and so she makes an end of the honours of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis."

So he said. And Aídonceus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

"Go now, Persephone, to your dark-robed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unsitting husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore."

When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aídonceus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot,
THE HOMERIC HYMNS

ἡ δ' ὄχεων ἐπέβη, πάρα δὲ κρατὸς Ἀργειφόντης ἤμα καὶ μάστυνα λαβὼν μετὰ χερσὶ φίλρου σεθε διέκ μεγάρων τὸ δ' οὐκ ἄδειον τετέσθην. ἰμφα δὲ μακρὰ κήλευθα διήνυσαν' οὐδὲ θάλασσα 380 οὐθ' ὑδωρ ποταμῶν οὐτ' ἄγκεα ποιήσαντα ἐπιτων ἀθανάτων οὐτ' ἀκρίμης ἔσχεθον ὄρμην, ἀλλ' ὑπὲρ αὐτῶν βαθὺν ἥρα τέμνων ἰόντες. στήσε δ' ἄγων, θὸι μὲνεν εὐστέφανος Δημήτηρ, υπὸ θρόνον ὑπὸ μενος ὅρος κατὰ δάσκιον ὅλην. Περσεφόνη δ' ἐτέρ[ωθεν ἐπεὶ ἤθεν ὀρματα καλὰ 1] μητρὸς ἐσ' κατ' ἄρ' ἦ' ὄχεα προλεποῦσα καὶ ἐπιτων,


[ἐπε δὲ πῶς σ' ἔρπαξεν ὑπὸ ζῷον ἥρώντα 2] 403[5] καὶ τίνι σ' ἤξαπάτησε δόλῳ κρατερὸς Πολυδέγμων;

1 The restorations of this and the following lines are those printed in the Oxford (1911) text. 2 Allen.
and the strong Slayer of Argus took reins and whip
in his dear hands and drove forth from the hall, the
horses speeding readily. Swiftly they traversed their
long course, and neither the sea nor river-waters nor
grassy glens nor mountain-peaks checked the career
of the immortal horses, but they clave the deep air
above them as they went. And Hermes brought
them to the place where rich-crowned Demeter was
staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth
as does a Maenad down some thick-wooded mountain,
while Persephone on the other side, when she saw her
mother's sweet eyes, left the chariot and horses, and
leaped down to run to her, and falling upon her
neck, embraced her. But while Demeter was still
holding her dear child in her arms, her heart
suddenly misgave her for some snare, so that she
feared greatly and ceased fondling her daughter
and asked of her at once: "My child, tell me, surely
you have not tasted any food while you were below?
Speak out and hide nothing, but let us both know.
For if you have not, you shall come back from
loathly Hades and live with me and your father, the
dark-clouded Son of Cronos and be honoured by
all the deathless gods; but if you have tasted food,
you must go back again beneath the secret places of
the earth, there to dwell a third part of the seasons
every year: yet for the two parts you shall be with
me and the other deathless gods. But when the earth
shall bloom with the fragrant flowers of spring in
every kind, then from the realm of darkness and
gloom thou shalt come up once more to be a wonder
for gods and mortal men. And now tell me how he
rapt you away to the realm of darkness and gloom,
and by what trick did the strong Host of Many
beguile you?"
Τὴν δ' αὖ Περσεφόνην περικαλλῆς ἀντίον ηὔδα· 405
tονγὰρ ἐγὼ τοι, μήτερ, ἐρέω νημερτέα πάντα·
eπτὲ μοι Ἐρμής Ἡλθ' ἐρισόνιος ἀγγελός ἀκός
πάρ πατέρος Κρονίδαο καὶ ἄλλων Οὐρανιῶνων,
ἐλθεῖν ἐξ Ἐρέβεως, ἢν μ' ὀφθαλμοίσιν ἰδοῦσα
λήξαις ἄθανάτωις χόλου καὶ μήνως αἰῶνς,
αὐτίκ' ἐγών ἀνόρους ὑπὸ χάρματος· αὐτὰρ δ' ἡ
λάθρῃ
ἐμβαλέ μοι ἐκόκκον, μελιπὼδ' ἐδωδὴν,
ἀκούσαν δὲ βίψ μ' προσηνάγκασαε πάσασθαι.
ὁς δ' ἐς ἀναρτάξας Κρονίδεων πυκνωὴν διὰ μήτιν
ἀχετο πατρός ἐμοῖο, φέρων ὑπὸ κυθέα γαῖης,
ἐξερέω, καὶ πάντα διέξομαι, ὅς ἐρείνεις.
ἡμεῖς μὲν μᾶλα πάσαι ἂν ἰμερτὸν λειμῶνα,
Δευκάπῃ Φαίνω τε καὶ Ἡλέκτρη καὶ Ἰάνδη
cαὶ Μελίτῃ Ἰάρη τε τοῖς Ρώσεια τοῖς Καλλιρόη
toῖς Μηλοβοσίς τοῖς Τύχη τοῖς Ἡμεροβολής
cαὶ Χρυσῆς τὸ Ἰάνειρα τ' Ἀκάστη τ' Ἀδρήτη τοῖς
cαὶ Ῥοδώπῃ Πλουτώ τοῖς Ἰμερόσσας Καλυψῶ
καὶ Στυῷ Ὀυρανίῃ τοῖς Γαλαξίαις τ' ἐρατείῃ
cαὶ Παλλαίας τ' ἐγρεμάκη καὶ Ἀρτεμις ἴσχεάμαρα,
παλιστέος έδ' ἄνθεα δρέπομεν χειρεσί' ἔροευτα,
μήγα κρόκον τ' ἀγανίν καὶ ἀγαλλίδας ἀδ' ὑάκινθουν
καὶ Ῥοδώς καὶ καλυκας καὶ λεπρώ, θαύμα ἱδόθαι,
νάρκισαν θ', ὃν ἐσφός ὃς περι κρόκον εὐρεία χθών.
αὐτὰρ ἐγὼ δρεπόμην περὶ χάρματι: γαῖα δ' ἐνερή
χώρησεν τῇ δ' ἐκδροὶ ἀναξ κρατερὸς Πολυδέγμων:
βῇ δὲ φέρων ὑπὸ γαῖαν ἐν ἀρμάσι χρυσείοις
πολλ' ἄκαβρομένην ἐβήσασα δ' ἄρ' ἔρθια φωνή.
ταυτά τοι ἀχυμμένη περ ἄλθεα πάντ' ἀγορεύον.
II.—TO DEMETER, 405-433

Then beautiful Persephone answered her thus: “Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Lencippe¹ and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodca and Callirhoë and Melobosis and Tyche and Ocyrhoë, fair as a flower, Chryseis, Ianeira, Acaste and Admete and Rhodope and Pluto and charming Calypso; Styx too was there and Urania and lovely Galaxaura with Pallas who rouses battles and Artemis delighting in arrows: we were playing and gathering sweet flowers in our hands, soft crocuses mingled with irises and hyacinths, and rose-blooms and lilies, marvellous to see, and the narcissus which the wide earth caused to grow yellow as a crocus. That I plucked in my joy; but the earth parted beneath, and there the strong lord, the Host of Many, sprang forth and in his golden chariot he bore me away, all unwilling, beneath the earth: then I cried with a shrill cry. All this is true, sore though it grieves me to tell the tale.”

¹ The list of names is taken—with five additions—from Hesiod, Theogony 349 ff.: for their general significance see note on that passage.
Ως τότε μὲν πρόπαν ἡμαρ. ὁμόφρονα θυμῶν ἔγνουσαι
πολλὰ μάλ’ ἀλλήλων κραδίνην καὶ θυμὸν ίαίνων
ἀμφαγαγαζόμεναι, ἀφέων δ’ ἀπέπαυετο θυμός.
γηδοσύναι δ’ ἐδέχοντο παρ’ ἀλλήλων ἔδιδον τε.
τήσιν δ’ ἐγκύθεν ἦλθ’ Ἐκάτη λιπαροκρήδεμνος.
pολλὰ δ’ ἂρ’ ἀμφαγάπησε κύρην Δημήτρεος ἀγνήν,
ἐκ τούτῳ οἱ πρόπολος καὶ ὀπάσων ἔπλετ’ ἀνάσσα.
Ταῦτα δὲ μὲτ’ ἀγγέλων ἦκε βαρύκτυπος εὐρύσσα·

Ζεῦς

Ῥείνην ἡμύκομον, Δημήτρεα κυνόπεπλων
ἀξέμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τεμάς,
ὅσσομεν, ὡς κεν ἐλοιφτὸ μετ’ αἰθανάτοισθε θεοῖς,

τὴν πραστάτθην μὲν μοῦραν ὑπὸ ξύφων ἡρόεντα,
τὰς ὅσ τοῦ παρὰ μητρὶ καὶ ἄλλοις αἰθανάτοισιν.

ὡς ἐβατ’ ὁὐδ’ ἀπίθησε θεὰ Δίος ἀγγελίαις.
ἐστυμένως δ’ ἦξε κατ’ Οὐλύμπου καρῆνων,
ἐς δ’ ἄρα Ῥάριον Ἴξε, φερέσβιον οὐθαρ ἄρούρης

τὸ πρὶν, ἀτάρ τότε γ’ οὐτε φερέσβιον, ἀλλὰ
ἐκηλῶν

ἐστήκει πανάφυλλων ἐκενθε δ’ ἀρα κρὶ λευκῶν
μῆδεσι Δήμητρος καλλισφύρους αὐτὰρ ἔπειτα
μέλλειν ἀφαρ τανασίσθεν κυμήσειν ἀσταχύσσων

Ὡς ἀεξομένων, πέδῳ δ’ ἄρα πίνακε νῦμοι

βρυσέμεν ἀσταχύνων, τὰ δ’ ἐν ἐλλεδανοῦσι δεδέσθαι.
ἐνθ’ ἐπέβη πρώτιστον ἀπ’ αἰθέρος ἀτρυγνάντοιο,
ἀστασίὼς δ’ ἰδον ἀλλήλας, κεχάρητο δὲ θυμῷ.

τὴν δ’ ὁδὸ προσέεπε Ῥέη λιπαροκρήδεμνος·

Δεῦρο τέκος, καλέει σε βαρύκτυπος εὐρύσσα·

Ζεῦς

ἐλθέμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τεμάς.

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THE HOMERIC HYMNS
II.—TO DEMETER, 434-461

So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness.

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as springtime waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

"Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please
THE HOMERIC HYMNS

[δωσέμεν, ἃς κ' ἠθέλησθα] μετ' ἀθανάτουις θεοῖς.1
νεῦσε δὲ σοι κοῦρην ἔτεος π]ερετελλομένου
[τὴν τρειτάτην μὲν μοιραν ὕπτω ξόφον ἡ]εροῦνα,
[τὰς δὲ δύω παρὰ σοὶ τε καὶ ἄλλους] ἀθανάτουσιν. 405
ἀς ἀρ' ἐφη τελε]εσθαι· ἕω δ' ἐπενεύσετε κάρητε.
[ἀλλ' ἵθι, τέκνον] ἐμῶν, καὶ πείθεο, μηδὲ τι λυγν
α[ξηχές μεν]έαυε κελαίνεθείς Κρονίων.
α[ἴσα δὲ κα]ρπὸν ἄεξε φερέσβιον ἀνθρώποις.
"Ὡς ἐφατ', οὔ] δ' ἀπίθησεν ἐνοτέφανος Δημήτηρ. 470
ἀγα δὲ καρπὸν ἀνὴκεν ἀρουράων ἐρμαῖλων
πάσα δὲ φύλλοιν τε καὶ ἄνθεσιν εὐρία χθῶν
ἐβριο"· ἢ δὲ κιοῦσα θεμιστοπόλοις βασιλεύσι
dεξεῖς Τριπτολέμῳ τε Διοκλεὶ τε πλήξιππῳ
ἐβυμόλπου τε βῆ τι Κελεῷ ἁγήτῳ λαῶν
δρομομοσύνῃ θ' ἱερῶν καὶ ἐπέφραδε δργια πάσιν,
Τριπτολέμῳ τε Πολυξέϊω, ἐπὶ τοῖς δὲ Διοκλεὶ
σεμνὰ, τὰ τ' ὅπως ἦστι παρεξεῖμεν ὅπτε πυθόθαι
οὕτ' ἀγέειν· μέγα γάρ τι θεῶν σέβας ἵσχάει
αὐὴν.
δὴ, ὅτ' ὅπως ἐπεῖκλοι ἀνθρώποιν 480
ὅς δ' ἄπειρον ἱερών ὅς τ' ἁμμορος, ὅπως ὁ μοῖσιν
αἰσθαν ἄγεη φθέρεμος περ ὑπὸ ξόφον ἡρόεσται.
Αὐτόρ ἐπεικὴ πάνθ' ὑπεθήκατο διὰ θεῶν,
βάν ὅ' ἵμεν Οὐλιμπόνδιε θεῶν μεθ' ὠμηγυριν
ἀλῶν.
ἐνθα δὲ ναυτάουσι παραὶ Δι' τερπικεραῖῳ
σεμναὶ τ' αἰδοῖα τε μέγ' ὀλβίως, ὅ τιν' ἐκεῖναι
προφορεῖς φιλονται ἐπεκχονέων ἀνθρώποιν
ἀσφα δὲ οἱ πέμπτοιον ἐφέστιον ἔσ μέγα δώμα
Πλούτον, ὅς ἀνθρώπους ἀφενος θυντοῖς δίδωσιν.

1 The restorations of this and the following lines are those printed in the Oxford (1911) text.

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among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life.

So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Dioecles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her mysteries, to Triptolemus and Polyxenus and Dioecles also,—awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.
'Αλλ' ἄγ Ἐλευσίνης θυεός θημον ἔχουσα 490
καὶ Πάρον ἀμφίρυθην Ἀντρώπα τε πετρήσατα,
πότνια, ἄγλαοδωρ', ὀρηφόρε, Δηνὶ ἀνάσσα:
ἀυτὴ καὶ κούρη περικαλλὴς Περσεφόνειαν
πρόφρονες ἄντ' φόδης βίοτον θυμῆρε δπαξε.
ἀυτήρ ἐγὼ καὶ σείο καὶ ἄλλης μυήθομ' ἄουδης. 495

III

ΕΙΣ ΑΠΟΛΛΩΝΑ [ΔΗΛΙΟΝ]

Μνησομαι οὖδὲ λάθωμαι Ἀπόλλωνος ἐκάτωο, 5
ὅτε τε θεοὶ κατὰ δώμα Δίος τρομέουσιν ἱόντα.
καὶ ρά τ' ἀναίσσουσιν ἔπὶ σχέδου ἐρχομένου
πάντες ἄφ' ἐδράων, ὅτε φαίδημα τὸξα τυταίνει.
Αἰτῶ δ' οὐ̐η μέμω παραὶ Δίlox τερπικεραῖνα,
η̐ ρα βιῶν τ' ἐκάλαςσε καὶ ἐκλήσεσε φαρέτρην,
καὶ οἱ ἀπ' ἑφθῖμων ὀμοί χείρεσιν ἔλοιπα
τῶξα κατεκρέμασε πρὸς κίονα πατρὸς ἐδο
πασᾶλον ἐκ χρυσέου τὸν δ' ἐς θρόνον εἰσαν
ἀγουσα.

τῷ δ' ἀρα νέκταρ ἔδωκε πατήρ δέπαλ χρυσεία
δεικτομένος φίλον υἱών ἑπείτα δὲ δαίμονες ἄλλοι
ἐνθα καθίζουσιν χαίρει δὲ τε πότνια Δητῶ,
οὐ̐νεκα τοξοφόρον καὶ καρτερὸν υἱών ἔτικτε.
χαίρε, μάκαιρ ὁ Δητῶ, ἑπεὶ τέκες ἀγλαῖ τέκνα,
Ἀπόλλωνα τ' ἀνακτα καὶ Ἀρτεμίν ιοχεῖαραιν,
τὴν μὲν ἐν Ορυγῆ, τὸν δὲ κραναθ' ἐνὶ Δήλοι,
κεκιμένη πρὸς μακρὸν ὀρός καὶ Κύθνιον ὄχθου,
ἀναχαίτατο φοίνικος, ἐπ' Ἰονποῖο ρέοθροις.

1 Ruhnken: ἀλλὰ θελεωθῆναι, Μ.
III.—TO DELIAN APOLLO, 1–18

And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all beauteous Persephone, and for my song grant me heart-cheering substance. And now I will remember you and another song also.

III

TO DELIAN APOLLO

I will remember and not be unmindful of Apollo who shoots afar. As he goes through the house of Zeus, the gods tremble before him and all spring up from their seats when he draws near, as he bends his bright bow. But Leto alone stays by the side of Zeus who delights in thunder; and then she unstrings his bow, and closes his quiver, and takes his archery from his strong shoulders in her hands and hangs them on a golden peg against a pillar of his father’s house. Then she leads him to a seat and makes him sit: and the Father gives him nectar in a golden cup welcoming his dear son, while the other gods make him sit down there, and queenly Leto rejoices because she bare a mighty son and an archer. Rejoice, blessed Leto, for you bare glorious children, the lord Apollo and Artemis who delights in arrows; her in Ortygia, and him in rocky Delos, as you rested against the great mass of the Cynthian hill hard by a palm-tree by the streams of Inopus.

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Πῶς τ’ ἄρ σ’ ὑμήςω πάντως εὐμμονὸν ἑόντα; πάντῃ γάρ του, Φοῖβε, νῦνοι βεθλῆσατ’ ἀοίδοίς, ἦμέν ἄν ἠπείρων πορτετρόφον ἢδ‘ ἀνά νήσους πᾶσαι δὲ σκοπιαὶ τοι ἄδον καὶ πράονες ἄκροι νυφὶλῶν ὄρεων ποταμοὶ θ’ ἀλαδὲ προρέουτες ἄκται τ’ εἰς ἄλα κεκλιμέναι λιμένες τε θαλάσσης. ἦ δὲ σε πρῶτον Δητό τέκε, χάρμα βροτοῦ, κληθείσα πρὸς Κύνθον ὅρος κραναῇ ἐν νῆσῳ, Δήλῳ ἐν ἀμφιρύτῃ; ἐκάτερθε δὲ κύμα κελαινὸν ἐξεῖ κέρσωνδε λυγυπνοῖς ἀνέμοισιν, ἐνθὲν ἀπορωμένοις πάσι θυντοῖς ἀνάσσεισ. ὅσοις Κρήτη τ’ ἐντός ἔχει καὶ δήμος Ἡθονῶν νῆσῶς τ’ Ἀιγλῆν ναυσεκλειτή τ’ Εὔβοια, Λυγαῖ, Πειρεσίαι τε καὶ ἀγχιάλῃ Πεπάρηθος Ὁρηκλίως τ’ Ἀθῶς καὶ Πηλίου ἄκρα κάρηνα Θηρικῆ τε Σάμως Ἰδής τ’ ὅρεα σκιόεντα, Σκύρος καὶ Φώκαια καὶ Αὐτοκάνης ὅρος αἰπτυ, Ἱμβρος τ’ ἐυκτιμένῃ καὶ Λήμνος ἀμιχθαλάσσα Λέσβος τ’ ἤγαθέν, Μάκαρος ἐδὸς Ἀἰόλιωνος, καὶ Χίος, ἢ νῆσον λεπαρωτάτη εἰν ἀλλ’ ἄλλες, παραλόεις τε Μίμας καὶ Κυρικοῦ ἄκρα κάρηνα καὶ Κλάρας αἰγιλίσσα καὶ Λασαγές ὅρος αἰπτυ καὶ Σάμος ὑδρήλῃ Μυκάλης τ’ αἰπτεῦνα κάρηνα Μήλητός τε Κώς τε, πόλες Μερόπων ἀνθρώπων, καὶ Κυίδος αἰπτεῦνα καὶ Κάρπαθος ἤμετρέσσα Νάξος τ’ ἤδε Πάρος Ῥήναιά τε πετρήσσα, τόσου ἐπ’ φύλων ἔκηθολον ἱκετεὶ Δητῶ, εἰ τέσι οἱ γατέων νιεῖ θέλοι οἰκία θέσθαι. αἰ δὲ μᾶλ’ ἐτρόμου καὶ ἐδείδον, οὐδὲ τες ἔτλη Φοῖβον δέξασθαι, καὶ πιστέρη περ ἔνοσα·

1 Ruhnken: τ’ Εἰρέσιαι, MSS.
III.—TO DELIAN APOLLO, 19-48

How, then, shall I sing of you who in all ways are a worthy theme of song? For everywhere, O Phoebus, the whole range of song is fallen to you, both over the mainland that rears heifers and over the isles. All mountain-peaks and high headlands of lofty hills and rivers flowing out to the deep and beaches sloping seawards and havens of the sea are your delight. Shall I sing how at the first Leto bare you to be the joy of men, as she rested against Mount Cynthus in that rocky isle, in sea-girt Delos—while on either hand a dark wave rolled on landwards driven by shrill winds—whence arising you rule over all mortal men?

Among those who are in Crete, and in the township of Athens, and in the isle of Aegina and Euboea, famous for ships, in Aegae and Eiresiae and Pepharethus near the sea, in Thracian Athos and Pelion's towering heights and Thracian Samos and the shady hills of Ida, in Scyros and Phocaea and the high hill of Autocane and fair-lying Imbros and smouldering Lemnos and rich Lesbos, home of Macar, the son of Aeolus, and Chios, brightest of all the isles that lie in the sea, and craggy Mimas and the heights of Corycus and gleaming Claros and the sheer hill of Aesagea and watered Samos and the steep heights of Mycale, in Mileitus and Cos, the city of Meropian men, and steep Cynidos and windy Carpathos, in Naxos and Paros and rocky Rhenaea—so far roamed Leto in travail with the god who shoots afar, to see if any land would be willing to make a dwelling for her son. But they greatly trembled and feared, and none, not even the richest of them, dared receive
πρὶν γ’ ὅτε δὴ ῥ’ ἐπὶ Δήλου ἐβήσατο πότις ημῶν
καὶ μιν ἀνειρομένη ἔσεα πτερόεντα προσήνεια 50
Δητῶ

eἰ γὰρ κ᾽ ἐθέλους ἔδος ἔμεναι υἱὸς ἕμοιο,
Φαῖβου Ἀπόλλωνος, θέσθαι τ᾽ ἐν πλοῦν νηῦν,—
ἀλλος δ᾽ οὕτως σεῖο ποθ’ ἀψεῦται, οὐδὲ σε λήσει
οὐδ’ εὑβων σὲ γ’ ἔσεσθαι οἴομαι οὕτ’ εὔμηλον,
οὐδὲ προήνην οἰσεῖς οὕτ’ ἀρ φυτὰ μυρία φύσεις.
eἰ δὲ κ’ Ἀπόλλωνος ἐκαέργου νηῦν ἔχρεσθα,
ἀνθρωποὶ τοι πάντες ἀγενήσουσ’, ἐκατὸμβας
ἐνθάδ’ ἀγειρόμενοι, κύσση δὲ τοι ἁσπετος αἰεὶ
δημοῦ ἀναίηξε βοσκήσεις θ’ οἷς κέ σ’ ἔχοσι
χειρὸς ἀπ’ ἄλλοτρίας, ἐπει οὗ τοι πιάρ ὑπ’ οὖδας. 55
ἄφις φάτον. χαίρε δὲ Δήλος, ἀμειβομένη δὲ προσ-
ηύδα:

Δητοὶ, κυβίστη θύγατερ μεγάλοι Κολοί, 60
ἀσπασίη κεν ὕφως γε γούνην ἐκάτων ἀνακτὸς
δεξαίμην: αἰνῶς γὰρ ἐτήτυμον εἰμί δυσχήχης
ἀνδράσιν: ὅδε δὲ κεν περετιμήσεσα γενολῆν.
ἀλλὰ τόδε τρομέω, Δητοὶ, ἔπος, οὐδὲ σε κεύσω
λήν γὰρ τινά φασίν ἀτάσθαλον Ἀπόλλωνα
ἔσεσθαι, μέγα δὲ πρωταυνεύσεμεν ἀθανάτους
καὶ θυρτοῦσι βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν.
τό ρ’ αἰνῶς δελεωκα κατὰ φρένα καὶ κατὰ θυμόν, 65
μὴ ὁποτ’ ἀν τὸ πρώτον ἵθε φᾶος ἱελίοιο,
νήσουν ἀτειμήσας, ἐπεὶ ἡ κραναίπεδος εἰμί,
ποσὶν καταστρέψας ὃς ἂλος ἐν πελάγεσιν,
ἐνθ’ ἐμὲ μὲν μέγα κῦμα κατὰ κρατός ἂλος αἰεὶ
κλώσσει. οῖ δ’ ἄλλην γαῖαν ἀφίζεται, ἡ κεν ἅδη οὐ,
τεύξασθαι νηῦν τε καὶ ἄλσεα δενδρήσεσταν:
πουλυποδὲς δ’ ἐν ἑμοὶ θαλάμας φῶκαὶ τε μέλαιναι
οἰκία ποιῆσονται ἀκηδέα, χήτει λαῶν.

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III.—TO DELIAN APOLLO, 49-78

Phoebus, until queenly Leto set foot on Delos and uttered winged words and asked her:

"Delos, if you would be willing to be the abode of my son Phoebus Apollo and make him a rich temple—; for no other will touch you, as you will find: and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of farshooting Apollo, all men will bring you hecatombs and gather here, and incessant savour of rich sacrifice will always arise, and you will feed those who dwell in you from the hand of strangers; for truly your own soil is not rich."

So spake Leto. And Delos rejoiced and answered and said: "Leto, most glorious daughter of great Coeus, joyfully would I receive your child the farshooting lord; for it is all too true that I am ill-spoken of among men, whereas thus I should become very greatly honoured. But this saying I fear, and I will not hide it from you, Leto. They say that Apollo will be one that is very haughty and will greatly lord it among gods and men all over the fruitful earth. Therefore, I greatly fear in heart and spirit that as soon as he sees the light of the sun, he will scorn this island—for truly I have but a hard, rocky soil—and overturn me and thrust me down with his feet in the depths of the sea; then will the great ocean wash deep above my head for ever, and he will go to another land such as will please him, there to make his temple and wooded groves. So, many-footed creatures of the sea will make their lairs in me and black seals their dwellings undisturbed, because I lack people. Yet if
ἀλλ’ εἰ μοι τλαίης γε, θεά, μέγαν ὅρκον ὁμόσαι, ἐνθάδε μὴν πρῶτον τεῦξειν περικαλλέα νην ἐμμενεί ἀνθρώπων χρηστήριον, αὐτάρ ἐπείται [τεῦξασθαί νηοὺς τε καὶ ἀλσεα δευδρήντα] πάντας ἐπ’ ἀνθρώπους, ἐπεὶ ἦ πολυώνυμος ἔσται.

"Ὡς ἄρ’ ἔφη: Λητῶ δὲ θεῶν μέγαν ὅρκον ὁμοσε’ ἱστω νῦν τάδε Γαία καὶ Ὀὐρανός εὐρύς ὑπερθεν καὶ τὸ κατειβόμενον Στυγὸς ὅθερ, ὡστε μέγατος ὅρκος δεινότατός τε πέλει μακάρεσσε θεοῖς ἤ μην Φοῖβο τὸδε θυώδης ἔσσεται αἰεὶ βορὸς καὶ τέμενος, τίσει δὲ σὲ γ’ ἔξοχα πάντων.

Αὐτάρ ἐπεὶ ὑ’ ὁμοσέν τε τελευτησέν τε τῶν ὅρκων,

Δήλος μὲν μάλα χαίρε γονή ἡ ἐκάτοιο ἀνακτος: ὅπως τ’ ἐνημάρ τε καὶ ἐνέα νῦκτας ἀειπτοὺς ἄδινεσθαι πέπαρτο. Θεαὶ δ’ ἔσαν ἐνδοθε πᾶσαι, ὃσσαι ἀριστεῖ δασί, Διωνὶ τ’ Τείη τ’ Ἰναίη τ’ Θέμης καὶ ἄγαστους Α΄μφίτρητῃ ἄλλας τ’ ἀθάναται νόσφιν λεικωλένου Ἡρῆς: ἦστο γὰρ ἐν μεγάρους Δίος νεφελογρηκέται· μοῦνα δ’ ὁὐκ ἐπέπυστο μογοστόκος Εἰλείθυια· ἦστο γὰρ ἀκρῷ Ὀλύμπῳ ὑπὸ χρυσέοις νέφεσιν, Ἡρῆς φραδμοσύνης λεικωλένου, ἢ μην ἠρυκε ξηλοσύνη, ὅτ’ ἄρ’ ὑόν ἀμύμονα τε κρατερόν τε Ἀλτῶ τεξεσθαι καλλιπλάκαμος τοῦ ἐμελλεν.

Αἱ δ’ Ἰριν προοπήρων ἐκτιμήνης ἀπὸ νήσου, ἄξειμεν Εἰλείθυιαν, ὑποσχόμεναι μέγαν ὅρμον, χρυσέοις λέοντος ἐρμέον, ἐννάτηχνυ νόσφιν δ’ ἦσσον καλέειν λεικωλένου Ἡρῆς, μη μὴν ἐπείτ’ ἐπέσεσιν ἀποστρέψεις λοῦσαν. αὐτάρ ἐπεὶ τὸ γ’ ἀκουσε ποδήμερος ὡκεά Ἰρις,

1. Allen. 2. Franke : γονή, MSS.
you will but dare to sware a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men; for surely he will be greatly renowned.

So said Delos. And Leto sware the great oath of the gods: "Now hear this, Earth and wide Heaven above, and dropping water of Styx (this is the strongest and most awful oath for the blessed gods), surely Phoebus shall have here his fragrant altar and precinct, and you he shall honour above all."

Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond wont. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnaea and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto's trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera's contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great necklace strung with golden threads, nine cubits long. And they bade Iris call her aside from white-armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run; and
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βὴ ὑμᾶς θείεν, ταχέως δὲ διήνυσε πάν τὸ μεσημβρυ. αὐτὰρ ἐπεὶ ὦ ἱκανε θεῶν ἔδοσι, αὐτὴν ὁμοῦν Ἐλισσετον, αὐτήν ἦρ τιθημέρειν ἐπέκεκροιο θύραξ ἐκπροκαλεσαμένη ἐπεα πτερόεντα προσημῆδα, πάντα μάλι, ὡς ἐπετελλών ὁλύμπια δῶρατ' ἔχουσαι.

τῇ δ' ἄρα θυμοῦν ἐπειθεῖν ἐνι στιθεσθοι φίλοισιν: 
βὰν δὲ ποιἱ τρήσοσε πελεσάσιν θυμαθ' ὀμοίαι.

εὐτ' ἐπὶ Δήλου ἔβανε μογοστόκος Ἐλλεθυνα, 

δὴ τότε τὸν τόκος εἴλε, μενοίνησεν δὲ τεκέσθαι. 

ἀμφὶ δὲ φοίνικι βάλε πῆχες, γοῦνα δ' ἔρεισε 

λεμὼν μαλακῷ: μείζησε δὲ γαῖ ὑπένερθεν 

ἐκ δ' ἔδερο πρὸ φώσοδε' θεαλ δ' ὀλόκληραν ἀπασαὶ.

"Ενθα σὲ, ἢμε Φοῖβε, θεαλ λόσν υδατι καλῷ 

ἀγνώς καὶ καθαρῶς, σπάρκαν δ' ἐν φάρει λευκῷ, 

λεπτῷ, νηγατέρῳ περὶ δὲ χρύσεών στρόφων ἦκαι.

Οὐδ' ἄρ' Ἀπόλλωνα χρυσάσορα θήσατο μήτηρ, 

ἄλλα Θέμις νέκταρ τε καὶ ἀμβροσίην ἐφακείνην 

ἀθανάτηςιν χερσίν ἐπάρξατο: χαίρε δὲ Δητώ, 

οὐκεκας τοξοφόρον καὶ καρτερῶν νιῶν ἐτίκτεν. 

αὐτὰρ ἐπεὶ δή, Φοῖβε, κατέβρως ἀμβροτον εἰδαρ, 

οὐ σὲ γ' ἐπειτ' ἱσχον χρύσεοι στρόφοι ἀσπαλ- 


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quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth; so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses raised a cry. Straightway, great Phoebus, the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phoebus, you could no longer then be held by golden cords nor confined with bands, but all their ends were undone. Forthwith Phoebus Apollo spoke out among the deathless goddesses:

"The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus."

So said Phoebus, the long-haired god who shoots afar and began to walk upon the wide-pathed earth;
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θάμβεον ἀθάναταί χρυσῷ δ' ἄρα Δήλος ἀπαίσα
[βεβρίθει, καθορώσα Δίος Δητοῦς τε γενέθλιν, γηθοσύνῃ, ὅτι μὲν θεὸς εἰλετο οἰκία θέσθαι νῆσων ἱππείρου τε, φίλησε δὲ κηρόθε μάλλον ἃ.] ἃθρησ', ὡς ὅτε τε ὄροιν οὐρεός ἀνθεσσίν ὀλης.

Αὐτὸς δ', ἄργυρότοξε, ἀναξ ἐκατηβόλ τ' Ἀπολλον, ἀλλοτε μὲν τ' ἐπὶ Κύνθου ἐβήσασο παυπαλόφυτος, ἀλλοτε δ' ἂν νῆσους τε καὶ ἀνέρας ἥλασκαζες. πολλοὶ τοι νηοὶ τε καὶ ἁλσεα δενδρήματα: πᾶσαι δὲ σκοπίαστε πέλειαι καὶ πρώονες ἀκροῖν ὑψιλῶν ὀρέων ποταμοῖς θ' ἀλαδε προπροέρχετε: ἄλλα σὺ Δήλῳ, Φοῖβε, μάλιστ' ἐπιτέρπεστι ἦτορ, ἐνθα τοι ἐλκεχίτωνες Ἰάονες ἤγερθόνται αὐτοῖς σὺν παιδεσι καὶ αἰδοῖης ἀλόχοισιν. οἱ δὲ σε πυγμαχίῃ τε καὶ ὀργηθημένοι καὶ ἀοίδη 

μνησάμενοι τέρπουσιν, δὺ ἀν στήσωσιν ἄγώνα. φαῖτ' ἐθανάτοις καὶ ἀγήρως ἐμμεναι αἰεί, δς τὸν ὑπαντῆσῃς, δὺ Ἰάονες ἄθροοι εἰς πάντων γὰρ κεν ἱδεῖτο χάριν, τέρψαιτο δὲ θυμῶν ἀνδρας τ' εἰσορόπων καλλιζώνων τε γυμναίας νῆς τ' ὁκείας ὧσ' αὐτῶν κτήματα πολλά. πρὸς δὲ τόδε μέγα θαῦμα, δου κλέος οὐποτ' ὀλεῖται, κούραι Δηλίας, ἐκατηβελεῖας θεράπων αἰ' τ' ἐπείδ' ἂρ πρῶτον μὲν 'Ἀπόλλων' ὑμηθῶσιν, αὐτίς δ' αὖ Δητῶ τε καὶ 'Ἀρτεμιν ἰοχέαιραν, 

μνησάμεναι ἄνδρων τε παλαιών ὑπὲ γυναικῶν ὕμων ἀείδουσιν, θέλγουσι δὲ φύλ' ἄνθρωπων.

1 ll. 138-8 are intrusive, being alternative for l. 139. They are found in F and the edition of Stephanus (in text), and in the margin of ETL (with the note "in another copy these verses also are extant"). In D they are added by a second hand.
III.—TO DELIAN APOLLO, 135–161

and all the goddesses were amazed at him. Then with gold all Delos [was laden, beholding the child of Zeus and Leto, for joy because the god chose her above the islands and shore to make his dwelling in her; and she loved him yet more in her heart.] blossomed as does a mountain-top with woodland flowers.

And you, O lord Apollo, god of the silver bow, shooting afar, now walked on craggy Cynthus, and now kept wandering about the islands and the people in them. Many are your temples and wooded groves, and all peaks and towering bluffs of lofty mountains and rivers flowing to the sea are dear to you, Phoebus, yet in Delos do you most delight your heart; for there the long robed Ionians gather in your honour with their children and shy wives: mindful, they delight you with boxing and dancing and song, so often as they hold their gathering. A man would say that they were deathless and unageing if he should then come upon the Ionians so met together. For he would see the graces of them all, and would be pleased in heart gazing at the men and well-girded women with their swift ships and great wealth. And there is this great wonder besides—and its renown shall never perish,—the girls of Delos, hand-maidens of the Far-shooter; for when they have praised Apollo first, and also Leto and Artemis who delights in arrows, they sing a strain telling of men and women of past days, and charm the tribes of men. Also they can imitate the
πάντων δ’ ἀνθρώπων φωνᾶς καὶ θαμβαλιστῶν μμείσθ᾽ ἰσαίνε φαίη δὲ κεν αὐτὸς ἑκαστὸς φθέγγεσθ᾽. οὕτω σφῖν καλὴ συνάρχησθαι οὐδῇ. Ἀλλʼ ἂγεθ’ ὕληκοι μὲν Ἀπόλλων Ἀρτέμιδι ἔξων, χαίρετε δʼ ὑμεῖς πᾶσαν ἔμειο δὲ καὶ μετόπισθεν μνήσασθ᾽, ὅποτε κέν τις ἐπιχθονίων ἀνθρώπων ἐνθάδ’ ἀνείρηται ἐξέος ταλαπείρως ἐλθὼν ὁ κούρας, τίς δ’ ὑπὼν ἅμη ἔδιστος οὐδὲν ἐνθάδε πωλεῖται, καὶ τέρω τέρπεσθε μάλιστα; ὑμεῖς δ’ εὐ μᾶλα πᾶσαι ὑποκρίνασθαι ἀφήμονες τυφλὸς ἅμη, οἰκεὶ δὲ Χίῳ ἕνα παιπαλόεσσῃ τὸν πᾶσαι μετόπισθεν ἀριστεύσουσιν οὖν. ἦμεῖς δ’ ὑμέτερον κλέος οἰσομεν, ὡσον ἐπὶ αἰαν ἀνθρώπων στρεφόμεσθα πόλεις εὕ ναεταώσας’ οὐ δ’ ἐπὶ δὴ πείσονται, ἐπεὶ καὶ ἐπίτημον ἔστιν, αὐτὰρ ἐγὼν οὐ λῆξον ἐκποιοῦν Ἀπόλλωνα ὑμνεῖς άργυρόταξον, διὸ ἡμῶν τέκε Δητώ.

[ΕΙΣ ΑΠΟΔΛΩΝΑ ΠΤΩΙΩΝ]

"Ω ἂνα, καὶ Δυκήν καὶ Μηνίν ἐρατεινήν καὶ Μίλητον ἔχεις, ἐναλὸν πόλιν ἱμερόφεσσαν, αὐτὸς δ’ αὐ Δήλοιο περικλύστης μέγ’ ἀνάσσεις.

Εἰσὶ δὲ φορμίξων Νητοὺς θρικυδεός νῦς φόρμησθε γλαυφόμην πρὸς Πυθόν πετρόσσας, ἄμβροτα εἰματ’ ἔχων τεθυμένα: τοίο δὲ φόρμης χρυσόν ὑπὸ πληκτρον καμάχην ἔχει ἱμερώμεαν. 185 ἐνθεὺς δὲ πρὸς Ὁλυμπὸν ἀπὸ χθονός, ὡστε νόμιμα, εἰσὶ Διὸς πρὸς δώμα θεῶν μεθ’ ὄμηγυριν ἄλλων.

1 ΚΤΓΠ : κρημβαλιστῶν, other MSS. The former word is connected with κρῆμβασις = to chatter with the teeth, and is usually taken to mean "castanet-playing"; but since imita-
III.—TO PYTHIAN APOLLO, 162-187

tongues of all men and their clattering speech: each would say that he himself were singing, so close to truth is their sweet song.

And now may Apollo be favourable and Artemis; and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you: "Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight?" Then answer, each and all, with one voice: "He is a blind man, and dwells in rocky Chios: his lays are evermore supreme." As for me, I will carry your renown as far as I roam over the earth to the well-placed cities of man, and they will believe also; for indeed this thing is true. And I will never cease to praise far-shooting Apollo, god of the silver bow, whom rich-haired Leto bare.

TO PYTHIAN APOLLO

O Lord, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over Delos you greatly reign your own self.

Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods: then straightway

ation of castanet playing would hardly be worthy of mention as a feat of skill, it seems more likely that the stammering or harsh dental pronunciation of foreigners is to be understood.
αὐτικὰ δ' ἀθανάτοις μέλει κίθαρις καὶ ᾠδή·
Μοῦσαι μὲν θ' ἄμα πάσαι ἄμειβόμεναι ὅτι καλὴ
ὑμνεύσαν ἀ γαθῶν ὅρ' ἄμβροτα ἦδ' ἀνθρώπων
τλημοσύνας, ὅσ' ἔχοντες ὑπ' ἀθανάτως θεοῖς
ζώους ἀφραδεῖς καὶ ἀμήχανοι, οὐδὲ δύνανται
εὐρέμεναι θανάτοις τ' ἄκος καὶ γῆρας ἀλκαρ'
αὐτὰρ ἐνυπλόκαμοι Χάριτες καὶ ἐνυφρονεῖς Ὄραι
'Αρμονίης ἐν Ἐνδεις θυγάτηρ τ' Ἀφροδίτη
ὁρκεύντ' ἀλλήλων ἐπὶ καρπῷ χείρας ἔχονσαι
tῆσα μὲν οὖν αἰσχρὴ μεταμελέπται οὖν ἐλάχεια,
ἄλλα μάλα μεγάλη τε ἐδείν καὶ εἴδος ἄγητη.
'Αρτέμις ἵσχεαιρα ὀμότροφος Ἀπόλλωνι.
ἐν δ' αὐ τῇ σει 'Αρισ καὶ ἐνυκόπος Ἀργειφόντης
παῖζοντες'. αὐτὸρ ὁ Φοῖβος Ἀπόλλων ἐγκαθαρίζει
καλὰ καὶ ἑνε βιβάς· αἰγύλῃ δὲ μὲν ἄμφιβαίνει
cαρμαργαί τε ποδῶν καὶ ἐνκλώστοις χιτῶνος
οὗ δ' ἐπετέρονται θυμῶν μέγαν εἰσορόωντες
Λητό τε χρυσόπλοκαμος καὶ μιτλετα Ζεὺς
νία φίλον παῖζοντα μετ' ἀθανάτοις θεοῖς.

Πῶς τ' ἄρ σ τ' ὑμνήσω πάντως εὐμνοῦν ἐόντα;
ἐν' ἄρ εὖλ μυθήσεις 1 ἀείδω καὶ φελότετι,
ὅππος μνωδόμενος 2 έκεῖς Ἀχατίδα κούρην'
'Ισευ' ἄμ' ἀντιθείρ' Ἐλατιόνιδη εὔππορ;
η ἄμα Φόρβαντι Τριςθέροσ 3 γένος, ἢ ἄμ' Ἐρευθεί;
η ἄμα Δενικπόπορ καὶ Δενικπόποι δάμαρτι

* * *

πεζός, δ' ἐποιεῖσθαι οὔ μὴν Τριςθός γ' ἐνέλειπεν.
η ὅπο το πρῶτον χρηστήριον ἀνθρώποις
ζητείοις κατὰ γαῖαν ἑβης, ἐκατηβόλ' Ἀπόλλων; 215

1 Martin: μυθήσεως, MSS.
2 Martin: ὁπωσὶ ποσὶν εὐμνοῦς, M: the other MSS. are still more corrupt.
3 Allen-Sikes: τριςθερος, τριςθεροῦ and τριςθερῶν, MSS.

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III.—TO PYTHIAN APOLLO, 188–215

the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and feantly and a radiance shines around him, the gleaming of his feet and close-woven vest. And they, even gold-tressed Leto and wise Zeus, rejoice in their great hearts as they watch their dear son playing among the undying gods.

How then shall I sing of you—though in all ways you are a worthy theme for song? Shall I sing of you as wooer and in the fields of love, how you went wooing the daughter of Azan along with god-like Ischys the son of well-horsed Elatus, or with Phorbas sprung from Triops, or with Eretheus, or with Leucippus and the wife of Leucippus . . . you on foot, he with his chariot, yet he fell not short of Triops. Or shall I sing how at the first you went about the earth seeking a place of oracle for men, O far-shooting Apollo? To Pieria
Πιερίην μὲν πρῶτον ἀπ’ Οὐλόμπου κατῆλθες·
Δέκτων τ’ ἰμαθὸντα παρεστίχες ἣδ’ Ἐνεώνας¹
καὶ διὰ Περραίβους· τὰχα δ’ εἰς Ἰασολκὸν ἱκανεῖ,
Κήρατον τ’ ἐπέβης ναυσικλειτῆς Ἑυβοῖς.
στῆς δ’ ἐπὶ Δηλάντῳ πεδίῳ· τὸ τοι οὐχ ἄδε θυμὸ 220
τεῦξασθαί μην τὸ καὶ ἄλσεα δεινρήσετα.
ἐνθεν δ’ Ἑυρίποιον διαβᾶς, ἐκατηβιβάζει Ἀπόλλων,
βής ἂν’ ὅρος ζάθεων, χλωρῶν τάχα δ’ Ἰξές ἄπ’ αὐτοῦ
ἐς Μυκαλησίδων ἵων καὶ Τεμνισσόν λεχεσσεῖν.
Θήβης δ’ εἰσαφικανεῖς ἔδος καταιεμένον ὕλη;
οὐ γὰρ πό τίς ἐναιε βροτῶν ἱερὴ ἐνι Θήβης,
οὐδ’ ἄρα πω ὁτὲ γ’ ἦσαν ἀταρπητοὶ σοῦδε κέλευθοι
Θήβης ἄμα πεδίων πυρηφόροι, ἀλλ’ ἔχεν ὕλη.
Ἐνθεν δὲ προτέρῳ ἐκεῖς, ἐκατηβιβάζει Ἀπόλλων,
Ὀχυριστὸν δ’ Ἰξές, Ποσιδώνων ἀγλαδὸν ἄλσος· 230
ἐνθα νεδμὴς πόλος ἀναπνεύει ἀκόμονος περ’
ἐλκων ἄρματα καλά· χαμαι δ’ ἐλατήρ ἄγαθώς περ’
ἐκ δίφρου θορών ὄδον ἔρχεται· οἳ δὲ τέως μὲν
κεῖν’ ἔχεα κροτέοντο ἀνακτορίην ἄφιντες.
ἐι δὲ κεν ἄρματ’ ἀγῆσιν ἐν ἄλσει δεινρήσετι,
ἐπισοῦς μὲν κομέουσιν, τὰ δὲ κιλαντεῖς ἐσιν’
ὡς γὰρ τὰ πρώτοισθ’ ὅσις γένεθ’ οἳ δὲ ἀνακτε
εὐχονται, δίφρου δὲ θεοῦ τότε μοῖρα φυλάσσει.
Εἴπεν δὲ προτέρῳ ἐκεῖς, ἐκατηβιβάζει Ἀπόλλων· 235
Κηφισσόν δ’ ἂρ’ ἑπείστα κεχύρασο καλλιρέεθρον,
ὅς τε Διαίθενεν προχεί καλλίρροον ὑδῶρ.
τὸν διαβᾶς, Ἐκαίρης, καὶ Ὀκαλήχην πολύπυργον
ἐνθεν ἂρ’ εἰς Ἀλιαρτὸν ἀφίκεο ποιήσετα.
Βῆς δ’ ἐπὶ Τελφοῦσιν· τόθι τοι ἄδε χῶρος ἀπήμων
τεῦξασθαί νην τοι καὶ ἄλσεα δεινρήσετα· 245
στῆς δὲ μᾶλ’ ἀγχ’ αὐτής καὶ μνῆ προς μύθον ἐυπτες·

¹ Mattthis: Ἐνεώνας, Μ.
first you went down from Olympus and passed by sandy Lectus and Enienae and through the land of the Perrhaebi. Soon you came to Ioleus and set foot on Cenaenum in Euboea, famed for ships; you stood in the Lelantine plain, but it pleased not your heart to make a temple there and wooded groves. From there you crossed the Euripus, far-shooting Apollo, and went up the green, holy hills, going on to Mycalessus and grassy-bedded Teumessus, and so came to the wood-clad abode of Thebe; for as yet no man lived in holy Thebe, nor were there tracks or ways about Thebe's wheat-bearing plain as yet.

And further still you went, O far-shooting Apollo, and came to Onchestus, Poseidon's bright grove: there the new-broken colt distressed with drawing the trim chariot gets spirit again, and the skilled driver springs from his car and goes on his way. Then the horses for a while rattle the empty car, being rid of guidance; and if they break the chariot in the woody grove, men look after the horses, but tilt the chariot and leave it there; for this was the rite from the very first. And the drivers pray to the lord of the shrine; but the chariot falls to the lot of the god.

Further yet you went, O far-shooting Apollo, and reached next Cephissus' sweet stream which pours forth its sweet-flowing water from Lilaea, and crossing over it, O worker from afar, you passed many-towered Ocalea and reached grassy Hallartus.

Then you went towards Telphusa: and there the pleasant place seemed fit for making a temple and wooded grove. You came very near and spoke to
Τελφοῦσ', ἐνθάδε δὴ φρονέω περικαλλέα νηον ἀνθρώπων τεῦξαι χρηστήριον, οἴτε μοι αἰεὶ ἐνθάδε ἀγιώσουσι τελῆσσας ἐκατόμβας, ἢμεν οὖσι Πελοπόννησον πίεραν ἔχουσιν ἥδις οὖσι Ἐνυρήτην τε καὶ ἀμφετάτας κατὰ νήσους, χρησάμενοι τοῖσιν δὲ κ' ἐγὼ νημερτέα βουλῆν πάσι θεμιστεύομεν χρέων ἐνὶ πίοις νηῷ.

'Ως εἰτὸν διέθηκε θεμελία Φοῖβος Ἀπόλλων εὔρεια καὶ μᾶλα μακρὰ δηνηκές· ἢ δὲ ἱδοῦσά Τελφοῦσα κραδήν ἐγολόσατο εἰπὲ τε μῦθουν·

Φοῖβε ἀναξ ἑκάρεγγε, ἔπος τί τοι ἐν φρεσὶ θῆσον. ἐνθάδε ἐπεὶ φρονείς τεῦξαι περικαλλέα νηον ἐμμενει αὐθρώπως χρηστήριον, οἴτε τοι αἰεὶ ἐνθάδε ἀγιώσουσι τελῆσσας ἐκατόμβας· ἀλλ' ἐκ τοι ἐφέω, σὺ δ' ἐνὶ φρεσὶ βάλλει σήμει, πημανεῖν σ' ἀιεὶ κτύποι ἱππῶν ὁκειάων ἀρθόμενοι τ' οὐρῆς ἐμὸν ἱερῶν ἀπὸ πηγέων· ἐνθὰ τις ἀνθρώπων βουλήσεται εἰςοράσθαι ἀρματά τ' εὐποίητα καὶ ἀκυπόδων κτύποι ἱππῶν ἢ νηον τε μέγαν καὶ κτήματα πόλλ' ἐνεώντα. ἀλλ' εἰ δὴ τε πίθουο, σὺ δὲ κρέσσωσι καὶ ἄρελων ἐσσὶ, ἀναξ, ἐμέθεν, σεῦ δὲ σθένος ἐστὶ μέγιστον, ἐν Κρίσῃ ποίησαι ὑπὸ πτυχῆ Παρνησίου.

ἐρθ' οὖθ' ἀρματα καλὰ δουλεεται όυτε τοι ἱππῶν ἀκυπόδων κτύποι δοῦναι ἐκ βομῶν, ἀλλ' τοι ὁς προσάγοιεν Ἰημαιείοιν δώρα ἀνθρώπων κλυτὰ φῦλα· σὺ δὲ φρένας ἀμφιγεγνήθως δέξαι ἱερὰ καλὰ περικτεύων ἀνθρώπων.

δὸς εἰποῦσ' Ἔκατον πέτυθε φρένας, ὅφρα οἱ αὐτὴ 275 Τελφοῦσῃ κλέος εἰπὲ ἐπὶ χθονὶ, μηδ' Ἐκάτων.

'Ερθεν δὲ προτέρω εἴκες, ἐκατηβόλ' Ἀπόλλων.
her: "Telphusa, here I am minded to make a glorious temple, an oracle for men, and hither they will always bring perfect hecatombs, both those who live in rich Peloponnesus and those of Europe and all the wave-washed isles, coming to seek oracles. And I will deliver to them all counsel that cannot fail, giving answer in my rich temple."

So said Phoebus Apollo, and laid out all the foundations throughout, wide and very long. But when Telphusa saw this, she was angry in heart and spoke, saying: "Lord Phoebus, worker from afar, I will speak a word of counsel to your heart, since you are minded to make here a glorious temple to be an oracle for men who will always bring hither perfect hecatombs for you; yet I will speak out, and do you lay up my words in your heart. The trampling of swift horses and the sound of mules watering at my sacred springs will always irk you, and men will like better to gaze at the well-made chariots and stamping, swift-footed horses than at your great temple and the many treasures that are within. But if you will be moved by me—for you, lord, are stronger and mightier than I, and your strength is very great—build at Crisa below the glades of Parnassus: there no bright chariot will clash, and there will be no noise of swift-footed horses near your well-built altar. But so the glorious tribes of men will bring gifts to you as Iepaeon ("Hail-Healer"), and you will receive with delight rich sacrifices from the people dwelling round about." So said Telphusa, that she alone, and not the Far-Shooter, should have renown there; and she persuaded the Far-Shooter.

Further yet you went, far-shooting Apollo, until
Ἰξεσ δ’ ὤς Φλεγών άνδρῶν πόλει υβριστάων, οἱ Δῖος σώκ αλέγοντες ἐπὶ χθονὶ ναετάσκον ἐν καλῇ βῆσῃ Κηφισίδος ἐγγύθη λίμνης. 

ἐνθεν καρπαλίμως προσέβης πρὸς δειράδα θύων ἵκεο δ’ ὤς Κρίσιν ὑπὸ Παρνησίων νυφόεντα, κυνήδων πρὸς Ζέφυρον τετραμμένου, αὐτάρ ὁπερθεν πέτρη ἐπικρέμαται, κοίλη δ’ ὑποδέρομε βῆσα, τρηχεῖ: ἐνθα ἀναξ τεκμήρατο Φοῖβος Ἀπόλλων 285 νηῶν ποιήσασθαι ἐπήρατον εἰπὲ τε μῦθον.

'Ενθάδε δὴ φρονέω τεῦξαι περικαλλέα νηῶν ἐμμεναι ἀνθρώποις χρηστήριον, οὐτε μοι αἰεὶ ἐνθάδ’ ἀγωνίσουσι τεληέσσας ἐκατόμβας, ἥμεν ὅσιοι Πελόπωνησου πτεραν ἔχουσιν, ἡδ’ ὅσιοι Εὐρώπην τε καὶ ἀμφίρτατα κατὰ νήσους, χρησμόμουν τοῖσιν δ’ ἄρ’ ἐγὼ νημερτέα βουλην πάσι βεμαστεύομεν χρέων ἐνὶ πλοῖο υψὸ.

'Ως εἰπὼν διέδηκε θεμελία Φοῖβος Ἀπόλλων εὐρέα καὶ μᾶλα μακρὰ διηνεκές: αὐτάρ ἐπ’ αὐτοῖς 290 λάινον οὐδὸν ἑθηκε Τροφάωνις ἦδ’ Ἀγαμήδης, νιέες Ἐργίνου, φίλοι ἄθανάτους θεοίς-ἀμφὶ δὲ νηῶν ἐνασσαν ἄθέσφατα φύλ: ἀνθρώπων ἔστοις λάεσσιν, ἀοίδιμον ἐμμεναι αἰεὶ.

'Αγχοῦ δὲ κρήνη καλλίρροος, ἐνθα δρακάων 300 κτεῖνεν ἄναξ, Δῖος νόσι, ἀπὸ κρατεροῖ βιοί, ζατρεφέα, μεγάλην, τέρας ἅγιου, ὡς κακὰ πολλὰ ἀνθρώπων ἐρύσεσκεν ἐπὶ χθονὶ, πολλὰ μὲν αὐτοῖς, πολλὰ δὲ μῆλα ταναύποδ’, ἐπεὶ πέλε πῆμα δαφοῖνων.

καὶ ποτὲ δεξαμένη χρυσοθρόνου ἔστρεφεν Ἡρῆς 305 δεινὸν τ’ ἄργαλεον τε Τυφάονα, πῆμα βροτοίσιν· ὅ τ’ ἄρ’ Ἡρῆ ἐτικτε χολωσαμένη Διὸ πατρὶ,
you came to the town of the presumptuous Philegyae
who dwell on this earth in a lovely glade near
the Cephisian lake, caring not for Zeus. And
thence you went speeding swiftly to the mountain
ridge, and came to Crisae beneath snowy Parnassus,
a foothill turned towards the west; a cliff hangs
over it from above, and a hollow, rugged glade
runs under. There the lord Phoebus Apollo
resolved to make his lovely temple, and thus he
said:

"In this place I am minded to build a glorious
temple to be an oracle for men, and here they will
always bring perfect hecatombs, both they who
dwell in rich Peloponnesus and the men of Europe
and from all the wave-washed isles, coming to
question me. And I will deliver to them all
counsel that cannot fail, answering them in my rich
temple."

When he had said this, Phoebus Apollo laid out
all the foundations throughout, wide and very long;
and upon these the sons of Erginus, Trophonius and
Agamedes, dear to the deathless gods, laid a footing
of stone. And the countless tribes of men built
the whole temple of wrought stones, to be sung of
for ever.

But near by was a sweet flowing spring, and there
with his strong bow the lord, the son of Zeus, killed
the bloated, great she-dragon, a fierce monster wont
to do great mischief to men upon earth, to men them-
selves and to their thin-shanked sheep; for she was
a very bloody plague. She it was who once received
from gold-throned Hera and brought up fell, cruel
Typhaon to be a plague to men. Once on a time
Hera bare him because she was angry with father
THE HOMERIC HYMNS

Ἡμικ' ἄρα. Ὅρων ἔρικυδέα γείνατ' Ἀθήνην ἐν κορυφῇ; ἢ δ' αἰὼνα χολώσατο πότνια Ἡρη ὡδὲ καὶ ἀγρομένουσι μετ' ἀθανάτουσιν ἐκεῖπε.

Κέκλυτε μεν, πάντες τε θεοὶ πᾶσα τε θεάναι, ὡς ἐμ' ἀτιμάζειν ἀρχεῖν νεφεληγερέτα Ζεὺς πρῶτος, ἐπεὶ μ' ἄλοχον ποιήσατο κέδυ εἰδώλιαν καὶ νῦν νόσφην ἐμείο τέκε γλαυκώπην Ἀθήνην, ἦ πάσιν μακάρεσσι μεταπρέπει ἀθανάτουσιν αὐτάρ ἡ γ' ἕπεδευσε γέγονεν μετὰ πάσι θεοῖς παῖς ἑμὸς Ἡφαιστός, ἔκνυμος πόδας, ὅν τέκων αὐτή

[αἰσχος ἥμοι καὶ οὐείδες ἐν οὐρανῷ ὄντε καὶ αὐτὴ]

ρῆψ' ἀνὰ χερσὶν ἐλούσα καὶ ἐμβαλὼν εὐρέω πότνῃ ἀλλὰ ἐν Ἡρῆσις θυγάτηρ Θέτις ἄργυροπεξα δέξατο καὶ μετὰ ᾧσι κασυνήστηκε κόμισσεν. ὡς ὀφείλει ἄλλο θεοὶ χαράζεσθαι μακάρεσσι, σχέτλε, ποικιλομῆτα, τί νῦν μετίσεαι ἄλλο; πῶς ἔτης ὁδος τεκέεις γλαυκώπην Ἀθήνην; οὐκ ἂν ἐγὼ τεκόμην; καὶ σῇ κεκλημένη ἐμπηκ ηὰ ὡς ἐν ἀθανάτουσιν, οὐ οὐρανὸν εὐρύν ἑγοῦσί. 320

φράζεο νῦν μη τοι τι κακὸν μετίσοσιν ὀπλίσω. 325 καὶ νῦν μέντοι ἐγὼ τεχνήσομαι, ὡς κε γένηται παῖς ἑμός, ὡς κε θεοὶ μεταπρέποι ἀθανάτουσιν, οὕτε σον αἰσχύνασε ἵερον λέχος οὐτ' ἐμῶν αὐτῆς. οὐδὲ τοι εἰς εὐθὲς πωλήσομαι, ἀλλ' ἀπὸ σεῖο τηλόθ' εὐόσα 4 θεοῖς μετέσσομαι ἀθανάτουσιν. 330

'Ὅς εἰποῦσ' ἀπὸ νόσφη θεῶν κε χωμιμένη κήρ. αὐτίκ' ἐπείτ' ἤραίτο βοώπες πότνια Ἡρη, χειρὶ καταπρηνεῖ δ' ἔλασε χθόνα καὶ φάτο μῦθουν.

1 Allen-Sikes: Ἡμικ' ἄρα, M.
2 Suggested by Allen-Sikes to fill up the lacuna.
3 Matthiae: ὡς, MSS.
4 Hermann: τηλόθ' εὐόσα, MSS.
Zeus, when the Son of Cronos bare all-glorious Athena in his head. Thereupon queenly Hera was angry and spoke thus among the assembled gods:

"Hear from me, all gods and goddesses, how cloud-gathering Zeus begins to dishonour me wantonly, when he has made me his true-hearted wife. See now, apart from me he has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters: would that she had done other service to the blessed gods! O wicked one and crafty! What else will you now devise? How dared you by yourself give birth to bright-eyed Athena? Would not I have borne you a child—I, who was at least called your wife among the undying gods who hold wide heaven. Beware now lest I devise some evil thing for you hereafter: yes, now I will contrive that a son be born me to be foremost among the undying gods—and that without casting shame on the holy bond of wedlock between you and me. And I will not come to your bed, but will consort with the blessed gods far off from you."

When she had so spoken, she went apart from the gods, being very angry. Then straightway large-eyed queenly Hera prayed, striking the ground flatwise with her hand, and speaking thus:
Κέκλυτε νῦν μεν, Γαῖα καὶ Ὀὐρανὸς εὐρὺς ὑπέρθεν.
Τετηρεῖς τε θεοῖ, τοι ὑπὸ χθονὶ ναιετάοντες
Τάρταρον ἀμφὶ μέγαν, τῶν ἄξ νῶν ἄνδρες τε θεοῖ τε
ἀυτοὶ νῦν μεν πάντες ἀκούσατε καὶ δότε παῖδα
νόσφι Διὸς, μηδέν τε βήμη ἐπιδεενέα κείνον·
ἄλλ’ ὁ γε φέρτερος ἔστω, ὃς Κρόνου εὐρύστατα Ζεὺς.
ὕς ἄρα φωνῆσαι ἱμασε χθόνα χειρὶ παχελῆ·
κινήθη δ’ ἄρα Γαῖα φερέσθιος· ἢ δὲ ἱδούσα
τέρπετο δι’ ἐματὰ τελεσφόροιν εἰς ἑναιντὸν
οὑτε πότ’ εἰς εὐνὴν Διὸς ἦλυθε μητέδεντος,
οὑτε πότ’ ἐς θῶκον πολυπαῖδαλον, ὡς τὸ πάρος
περ’
αὐτὸ ἐφεξομενή πυκνὰς φράζεσκετο Βουλᾶς·
ἄλλ’ ἢ γ’ ἐν νηότε σου πολυλιστοίσε μένουσα
τέρπετο οἶς ἵεροισί βοώπισ πότια Ἡρη.
ἄλλ’ ὅτε δὴ μὴν οὐ καὶ ἡμέραι ἐξετελεύντο
ἄρ’ περιτελλομένον ἔτεος καὶ ἐπτηληθὼν ὃραί,
ἤ δ’ ἔτεκ’ οὕτε θεοῖς ἐναληγκίον οὕτε βροτοῖσι,
δεινὸν τ’ ἄργαλεον τε Τυφώναν, πῆμα βροτοῖσιν.
αὐτίκα τὸνκε λαβοῦσα βοώπισ πότια Ἡρη
δύκεν ἐπείτα φέρουσα κακὸς κακῶν· ἢ δ’ ὑπέδεκτο.
ὁς κακᾶ πόλι’ ἐρδέσκειν ἀγακλυτὰ φῦλ’ ἀνθρώ-
πον’
ὅς τῇ γ’ ἀντιάσειε, φέρεσκε μεν αἰσιμον ἤμαρ,
πρὶν γε οἱ οἱ ἐφικέ ἀναξ ἐκάργος Ἀπόλλων
καρτεροῦ· ἢ δ’ ἰδανεῖς ἐρεχθομένη χαλεπὴς
κείτο μέγ’ ἀσθμαίνουσα κυλυνομένη κατὰ χόρον.
θεσπεσία δ’ ἐνοπῇ γένετ’ ἀσπετός· ἢ δὲ καθ’
ὑλην

1 Allen-Sikes: ἔστω, M.
"Hear now, I pray, Earth and wide Heaven above, and you Titan gods who dwell beneath the earth about great Tartarus, and from whom are sprung both gods and men! Harken you now to me, one and all, and grant that I may bear a child apart from Zeus, no wit lesser than him in strength—nay, let him be as much stronger than Zeus as all-seeing Zeus than Cronos." Thus she cried and lashed the earth with her strong hand. Then the life-giving earth was moved: and when Hera saw it she was glad in heart, for she thought her prayer would be fulfilled. And thereafter she never came to the bed of wise Zeus for a full year, nor to sit in her carved chair as aforetime to plan wise counsel for him, but stayed in her temples where many pray, and delighted in her offerings, large-eyed queenly Hera. But when the months and days were fulfilled and the seasons duly came on as the earth moved round, she bare one neither like the gods nor mortal men, fell, cruel Typhaon, to be a plague to men. Straightway large-eyed queenly Hera took him and bringing one evil thing to another such, gave him to the dragoness; and she received him. And this Typhaon used to work great mischief among the famous tribes of men. Whosoever met the dragoness, the day of doom would sweep him away, until the lord Apollo, who deals death from afar, shot a strong arrow at her. Then she, rent with bitter pangs, lay drawing great gasps for breath and rolling about that place. An awful noise swelled up unspeakable as she writhed
πυκνά μάλ' ἔνθα καὶ ἔνθα ἔλισσετο, λείπε δὲ θυμὸν
φοινίκ' ἀποπνείουν· οὐ δὲ ἐπημέρατο Φοῖβος Ἀπόλλων·
'Εσταυθοί νῦν πόθεν ἐπὶ χθενὶ βωτιανέρηρν
οὐδὲ σὺ ἡ ξόουσα κακὸν δήλημα βροτοῖς ἔσσει, οὐ γαίης πολυφόρῳ καρπὸν ἔδογτες
ἐνθαδ' ἀγινήσουσι τελήσσας ἐκατὸμβας
οὐδὲ τί τοι θάνατον ἢ δυσηλεγευμένος ὅπε Τυφώεις
ἀρκέσει οὐτε Χίμαιρα δυσώνυμος, ἀλλὰ σὲ γ' αὐτό
πύσει Γαῖα μελαίνα καὶ ἴλεκτρω 'Τπερίλων.
'Ὡς φάτ' ἐπευχόμενος· τήν δὲ σκότος ὄσσε
κάλυψε.

τὴν δ' αὐτοῦ κατέπυς' ἠρῶν μένος 'Ἡλίοιο,
ἐξ οὖ νῦν Πυθό κυκλῆσκεταί· οὐ δὲ ἀνακτά
Πήθων ἁγιαλεύσεως ἐπόνυμου, οὐνεκα κεῖθε
αὐτοῦ πῦσε πέλαρ μένος ὄξεος 'ἣν Ἠλίοιο.

Καὶ τὸτ' ἄρ' ἐγνω Ἴσιν ἐν ὁφεσὶ Φοῖβος
Ἀπόλλων,
οὐνεκα μιν κρήνη καλλιρροος ἐξαπάφησε·
βῆ δ' ἐπὶ Τελφούσῃ κεχολομένος, αἴγα δ' ἱκανε
στὶ δὲ μάλ' ἄγνη' αὐτής καὶ μιν πρὸς μῦθον ἐσπε·
Τελφοῦσ', οὐκ ἄρ' ἐμελλες ἐμὸν νῦν ἐξαπαθοῦσα
χώρον ἔχουσι' ἐρατόν προφεῖν καλλαρροον ἐδωρ.

ἐνθαδὲ δὴ καὶ ἐμὸν κλέος ἔσσεται, οὐδὲ σὸν οἶχης.

'Ἡ καὶ ἐπὶ ρῖον ὄσσε ἀναξ ἐκάργεις Ἀπόλλων
πετραῖς προχυτήσειν, ἀπέκρυψεν δὲ ἰέθερα
καὶ βωμὸν ποιήσειν· ἐν ἀλοεὶ δεινδρεύσειν,
ἀγχὴ μάλα κρήνης καλλαρροον' ἔνθαδ' ἀνακτε
πάντες ἐπικλησεν Τελφουσίων εὐχετώνταται,
οὐνεκα Τελφουσίης ἱερῆς ἃχυντε ἰέθερα.

1 Hermann: πήθων καλεύον, MSS.
continually this way and that amid the wood: and so she left her life, breathing it forth in blood. Then Phoebus Apollo boasted over her:

"Now rot here upon the soil that feeds man! You at least shall live no more to be a fell bane to men who eat the fruit of the all-nourishing earth, and who will bring hither perfect hecatombs. Against cruel death neither Typhocles shall avail you nor ill-famed Chimera, but here shall the Earth and shining Hyperion make you rot."

Thus said Phoebus, exulting over her: and darkness covered her eyes. And the holy strength of Helios made her rot away there; wherefore the place is now called Pytho, and men call the lord Apollo by another name, Pythian; because on that spot the power of piercing Helios made the monster rot away.

Then Phoebus Apollo saw that the sweet-flowing spring had beguiled him, and he started out in anger against Telphusa; and soon coming to her, he stood close by and spoke to her:

"Telphusa, you were not, after all, to keep to yourself this lovely place by deceiving my mind, and pour forth your clear flowing water: here my renown shall also be and not yours alone?"

Thus spoke the lord, far-working Apollo, and pushed over upon her a crag with a shower of rocks, hiding her streams: and he made himself an altar in a wooded grove very near the clear-flowing stream. In that place all men pray to the great one by the name Telphusian, because he humbled the stream of holy Telphusa.
THE HOMERIC HYMNS

Καὶ τὸ τε δὴ κατὰ θυμὸν ἐφφάξετο Φοῖβος Ἀπόλλων,
οὕστως ἄνθρωπος ὄργελονα εἰσαγάγοιτο,
οἴ τε θεραπεύσοντα Πυθοὶ ἐνὶ πετρῷσῃς·
ταυτὶ ἃρα ὅρμαιναν ἐνόσο· ἔπτι οἴνοπι πὸντῳ
μῆν ὅσῳ· ἐν δὲ ἄνδρες ἔσων πολέμες τε καὶ ἔσθλοι,
Κρῆται ἀπὸ Κυνσοῦ Μινωίου, οὔ δὲ ἅνακτι
ιερὰ τε βέβους καὶ ἀγγέλουσι βέμοσιας
Φοῖβοι Ἀπόλλωνος χρυσάρου, ὡτὶ κεν εἶπῃ
χρείων ἐκ δάφνης γυάλων ὑπὸ Παρνησίοιο.
οἳ μὲν ἔπι πρήξιν καὶ χρῆματα μῆν μελαίνη
ἐς Πύλων ἥμαθοντα Πυλοῦχενεάς τε ἅνθρωπος
ἐπλευν ἀυτόρ ποτὶ συνήντητο Φοῖβος Ἀπόλλων·
ἐν πὸντῳ δὲ ἐπίρουσε δέμας δελφίνων ἐνικῶς
μῆν ὅσῳ καὶ κεῖτο πέλερα μέγα τε δειρον τε
τῶν δ᾽ οὐσὶς κατὰ θυμὸν ἐπεφράσασθ᾽ ὡστε νοῆσαι
[ἐκβάλλειν δ᾽ ἔθελον δελφῖν'· ὁ δὲ μῆν μέλαιναν]
πάντοσ᾽ ἀναστείλασκε, τίνασσε δὲ μῆνα δοῦρα.
οἳ δ᾽ ἀκέων ἐνὶ μῆν καθήμεν δειμαίνοντες
οὐδ᾽ οἳ γ᾽ ὅπλ᾽ ἐλυνον κακὴν ἀνὰ μῆνα μέλαιναν,
μῆν ἔλυναν λαῖσθος υῆς κυνοπρόφου,
ἀλλ᾽ ὅτα πρῶτα κατεστίγατο βοεῦς,
ὡς ἐπλευν κραυνὺς δὲ Νότος κατόπισθεν ἐπένεγε
μῆν ὅσῳ πρῶτον δὲ παρημείβοντο Μάλειν,
πάρ δὲ Δακωνίδα γαῖαν ἀλλοτέφανον πτολίθρον
ἐλύν καὶ χώρουν τερψιμβρότου "Ηλίοιο,
Ταίναρον, ἐνθα τε μῆλα βαθύτριχα βύσκεται αἰεὶ
"Ηλίοιο ἄνακτος, ἔχει δ᾽ ἐπιτετρεῖα χώρου.
οἳ μὲν ἄρ᾽ ἐνθ᾽ ἔθελον μῆνι σχεῖν ἦδ᾽ ἀποβάντες

1 Tr.: ἐπεφράσατο νοῆσαι, M. For the absolute use of ἐπεφράζει cp. Herodotus iv. 200 ἐκ ἐπεφράσεις. ὡστε νοῆσαι expresses the natural result of reflection.
2 Allen-Sikes's supplement.
Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos,¹ the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them: in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand²; but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and making the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to Taurarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a gladsome country. There they wished to put their ship

¹ Inscriptions show that there was a temple of Apollo Delphiniumus (op. ii. 496–6) at Cnossus and a Cretan month bearing the same name.
² sc. that the dolphin was really Apollo.
THE HOMERIC HYMNS

φράσσαται μέγα θαύμα καὶ ὀφθαλμῶις ἵδεσθαι, 415 εἶ μενὲς υἱὸς γλαφυρῆς δαπέδουσι πέλαρον ἢ εἰς οἴμοι ἄλοιον πολυέχθυον αὐτὶς δρούσει. ἄλλ’ οὖ πιθαλάσσων ἐπείθετο υἱὸς εὐεργῆς, ἄλλα παρέκ Πελοπόννησον πίειραν ἦγουσα ἢ’ ὦ’ν’ πυνιῆ δὲ ἀναξ ἐκάρχης Ἀπόλλων ῥηῖδως ἵθυν’ ἢ δὲ πρῆσσευσα κέλευθον Ἀρήνην ἰκανεὶ καὶ Ἀργυφένει ἐρατεινὴν καὶ Θρόνον, Ἀλφειοῦ πόρον, καὶ ἑκτετον Ἀἰτν καὶ Πόλων ἰμαθόεντα Πυλογρενέας τ’ ἀνθρώπους. βῆ δὲ παρὰ Κρονοῦς καὶ Χάλκιδα καὶ παρὰ Δύμην 425 ἢδὲ παρ’ Ἡλίδα διαν, ὅθεν κρατέουσιν Ἑπειοῖ. εὔτε Φερας ἐπέβαλλεν, ἀγαλλομένη Διὸς οὐρὼ, καὶ σφιν ὑπὲκ νεφέων Ἰακῆς τ’ ὀρος αἰπῦ πέφαντο Δουλιχίον τε Σάμη τε καὶ Ἡλέεσσα Ζάκυνθος. ἄλλ’ οτε δὴ Πελοπόννησον παρενίσατο πάσαν 430 καὶ δὴ ἐπὶ Κρέσης κατεφάινετο κόλπος ἀπείρων, δοτε διὰ Πελοπόννησον πίειραν ἄργενεν ἡλθ’ ἀνεμος Ζέφυρος μέγας, αἰθριος, ἐκ Διὸς αἰσθ, λάβρος ἐπαιγίζεται εὐ αἰθερος, ὄφρα τάγματα ἅνως αὐξάνεις θέουσα λαβάσσης ἀλμυρόν ὀδωρ. 435 ἄφοροι δὴ ἐπείτα πρὸς ἱόν τ’ ἡλίοιν τε ἐπίλεον ἤγεμόνευε δ’ ἀναξ Διὸς υἱὸς Ἀπόλλων ἠξόν δ’ ἐς Κρήσην εὐδείελον, ἀμπελέοσαι, ἐς λιμέν’. δ’ ἀμάθουσι ἐχρήμψατο ποντοπόρος ὦψι.

Ἐνθ’ εὶ νηὸς ὄρουσε ἀναξ ἐκάρχης Ἀπόλλων, 440 ἀστερὶ εἰδομένος μέσῳ ἤματι; τοῦ δ’ ἀπὸ πολλαὶ σπινθαρίδες πωτῶντο, σέλας δ’ εἰς οὐρανὸν ἤκεν ἡ’ ἄδυτον κατέδυε διὰ τριπόδων ἐρετίμων. ἐνθ’ ἀρ’ ὁ γε φλόγα δαίει πυφαυσκόμενος τὰ ἀ κήλα.
III.—TO PYTHIAN APOLLO, 415-444

to shore, and land and comprehend the great marvel
and see with their eyes whether the monster would
remain upon the deck of the hollow ship, or spring
back into the briny deep where fishes shoal. But
the well-built ship would not obey the helm, but
went on its way all along Peloponnesus: and the lord,
far-working Apollo, guided it easily with the breath of
the breeze. So the ship ran on its course and came to
Arena and lovely Argyphea and Thryon, the ford of
Alpheus, and well-placed Aepy and sandy Pylos and the
men of Pylos: past Cruni it went and Chalcis and past
Dyme and fair Elis, where the Epei rule. And at the
time when she was making for Pherae, exulting in the
breeze from Zeus, there appeared to them below the
clouds the steep mountain of Ithaca, and Dulichium
and Same and wooded Zacynthus. But when they
were passed by all the coast of Peloponnesus, then,
towards Crisa, that vast gulf began to heave in sight
which through all its length cuts off the rich isle
of Pelops. There came on them a strong, clear west-
wind by ordinance of Zeus and blew from heaven
vehemently, that with all speed the ship might finish
courting over the briny water of the sea. So they
began again to voyage back towards the dawn and
the sun: and the lord Apollo, son of Zeus, led them
on until they reached far-seen Crisa, land of vines,
and into haven: there the sea-courting ship grounded
on the sands.

Then, like a star at noonday, the lord, far-working
Apollo, leaped from the ship: flashes of fire flew
from him thick and their brightness reached to
heaven. He entered into his shrine between price-
less tripods, and there made a flame to flare up
bright, showing forth the splendour of his shafts, so
πᾶσαν δὲ Κρίσιν κάτεχεν σέλας: αἱ δὲ ὀλόλυξιν 445
Κρισαίων ἀλοχοὶ καλλίξωνοι τε θύγατρες
Φοίβου ὑπὸ ρυπῆς: μέγα γὰρ δέος ἐμβαλ’ ἐκάστῳ.
ἐνθεν δ’ αὐτ’ ἐπὶ νῆα νῦν’ ὅς ἄλτο πέτεσθαι,
ἀνέρει εἰδόμενος αἰζητὶ τε κρατερῷ τε,
πρωθῆθης, χαίτης εἰλυμένοις εὐρέας οἴμους:
καὶ σφεας φωνῆσας ὑπεκ πτερόειτα προσηύδα

"Ὤ ξείνοι, τίνες ἔστε; πόθεν πλεῖθ᾿ ὑγρὰ κέλευθα;
ἡ τι κατὰ πρήξιν ἡ μαψιδίως ἀλάλησθε
οἷά τε ληστῆρες ὑπελρ ἂλα, τοῦ τ’ ἀλόωνται
ψυχὰς παρθέμενοι, κακῶν ἀλλοδαποῖς φέροντες; 455
τίτρος οὕτως ἱσθον τετυχότες, οὐδ’ ἐπὶ γαίαν
ἐκβήτ’, οὐδὲ καθ’ ὅπλα μελαίνης νήσος ἔθεσθε;
αὐτὴ μὲν γε δὴκν πέλει ἀνδρῶν ἀλφηστάων,
ὀππ’ ἄν ἐκ πόντοιο ποτὲ χθονὶ νη μελαίνη
ἐλθσιν καμάτῳ ἀδηκότες, αὐτίκα δὲ σφεας
σύτου γλυκεροῖο περὶ φρέασιν ἄμερος αἰρεῖ.

"Ὡς φάτο καὶ σφινθάρσος ἕνεκ στήθεςσιν ἔθηκεν.
τὸν καὶ ἀμειβόμενος Κρήτων ἄγος ἀντίων ἐνδαξεῖν’, ἔπει οὐ μὲν γάρ τι καταβυντοίς ἐοίκας,
οὐ δέμας οὕτω φυήν, ἀλλ’ ἀθανάτουσι θεοῖσιν,
οὐλὲ τε καὶ μέγα χαϊρε, θεοὶ δὲ τοῦ ὠλβια δοῖεν.
καὶ μοι τοῦτ’ ἀγόρευσον ἐτύγημα, ὡφρ’ εὐ εἰδῶ
τίς ὁμος; τίς γαία; τίνες βροτοὶ ἐγγεγάσιον;
ἀλλὰ γὰρ φρονέουτες ἐπεπλέομεν μεγὰ λαῖτμα
ἐς Πύλον εἰ Κρήτης, ἐνθεν γενὸς εὐχόμεθ’ εἶναι.

νῦν δ’ ὡδε ξὺν νη κατηλθομε οὐ τε ἐκόντες,
νόστου ἕμενοι, ἀλλην ὄδον, ἀλλα κέλευθα:
ἀλλα τις ἀθανάτων δεῦρ’ ἓγαγεν οὐκ ἐθέλοντας.
that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisaei raised a cry at that outburst of Phoebus; for he cast great fear upon them all. From his shrine he sprang forth again, swift as a thought, to speed again to the ship, bearing the form of a man, brisk and sturdy, in the prime of his youth, while his broad shoulders were covered with his hair: and he spoke to the Cretans, uttering winged words:

"Strangers, who are you? Whence come you sailing along the paths of the sea? Are you for traffic, or do you wander at random over the sea as pirates do who put their own lives to hazard and bring mischief to men of foreign parts as they roam? Why rest you so and are afraid, and do not go ashore nor stow the gear of your black ship? For that is the custom of men who live by bread, whenever they come to land in their dark ships from the main, spent with toil: at once desire for sweet food catches them about the heart."

So speaking, he put courage in their hearts, and the master of the Cretans answered him and said: "Stranger—though you are nothing like mortal men in shape or stature, but are as the deathless gods—hail and all happiness to you, and may the gods give you good. Now tell me truly that I may surely know it: what country is this, and what land, and what men live herein? As for us, with thoughts set afterwards, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung), but now are come on shipboard to this place by no means willingly—another way and other paths—and gladly would we return. But one of the deathless gods brought us here against our will."
Τοῦς δ’ ἀπαμειβόμενος προσέφη ἐκάεργος Ἄπολλων’
ζεῖνοι, τοῖς Κυνοστὸν πολυδένδρουν ἀμφενέμεσθε 475
tὸ πρὶν, ἀτὰρ νῦν οὐκ ἐθ’ ὑπότροποι αὐτὶς ἔσσεσθε
ἐς τε πόλει ἐρατήν καὶ δώματα καλὰ ἐκαστος
ἐς τε φίλας ἀλόχους· ἀλλ’ ἐνθάδε πίονα νηὸν
ἐξετ’ ἐμὸν πολλοῖς τετειμένον ἀνθρώποισιν.
εἰμὶ δ’ ἐγὼ Δίος νῦν, Ἄπολλων δ’ εὐχομαι εἰναὶ· 480
ὑμέας δ’ ἤγαγον ἐνθάδε ὑπὲρ μέγα λαίτμα θαλάσσης,
oū τι κακὰ φρονέων, ἀλλ’ ἐνθάδε πίονα νηὸν
ἐξετ’ ἐμὸν πᾶσιν μάλα τίμιον ἀνθρώποισι·
βουλάς τ’ ἄθανατοι εἰδήσετε, τῶν ἐντοῖς
αἰεὶ τιμήσεσθε διαμπερᾶ ήματα πάντα.
ἀλλ’ ἀγεθ’, ὡς ἂν ἐγὼ ἐπιο, πείθεσθε τάχιστα·
iστιά μὲν πρῶτον κάθετον λύσαντε βοελάς,
vηδα δ’ ἐπείτα θοίν μὲν ἐπ’ ἦπειρον ἑρύπασθε,
ἐκ δὲ κτήμαθ’ ἔλεσθε καὶ ἐντα νηὸς εἰση
καὶ βωμὸν ποιήσατ’ ἐπὶ ῥηγμάιν θαλάσσης·
πῦρ δ’ ἐπικαλοῦτες ἐπὶ τ’ ἀλφεια λευκὰ θύοντες
ἐχεσθαι δὴ ἐπείτα παριστάμενοι περὶ βωμῶν.
ὡς μὲν ἐγὼ τὸ πρῶτον ἐν ἱεροειδεί πῶντερ
εἰδόμεν σίδεραν δοῦσιν θοῖς ἐπὶ νηὸς ὀροῦσα,
ὡς ἐμοί εὐχεσθαι Δελφίνως· αὐτὰρ ὁ βωμὸς
αὐτὸς Δελφίνως καὶ ἐπόγιοι ἐσσεται αἰεί.
δειπνῆσαι τ’ ἄρ’ ἐπείτα θοῇ παρὰ νηὸ μελαίνῃ
καὶ σπείσαι μακάρεσσι θεοίς, oἱ “Ολυμπον
ἐχοῦσιν.
αὐτὰρ ἐπὶν σῖτοι μελίφρονοι ἐξ ἐρών ἡσθε,
ἐχεσθαί δ’ ἀμ’ ἐμοὶ καὶ ἵππαι ἀείδειν,
eis δ’ ἐν χῶρῳ ἱκηθοῦν, ἐν’ ἐξετε πίονα νηὸν.

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III.—TO PYTHIAN APOLLO, 474–501

Then far-working Apollo answered them and said: "Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus; Apollo is my name: but you I brought here over the wide gulf of the sea, meaning you no hurt; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea: light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray: and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as Apollo Delphinius; also the altar itself shall be called Delphinius and overlooking for ever. Afterwards, sup beside your dark ship and pour an offering to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn Ie Paean (Hail, Healer!), until you come to the place where you shall keep my rich temple."

1 The epithets are transferred from the god to his altar. "Overlooking" is especially an epithet of Zeus, as in Apollonius Rhodius ii. 1124.
"Ως ἐφαθ": οἱ δ’ ἀρα τοῦ μάλα μὲν κλύον ἦδ’ ἐπίθοντο.

ιστια μὲν πρὸτον κάθεσαν, λῦσαν δὲ Βοηλας, ἵστον δ’ ἱστοδέκια πέλασαν προτόνοισιν ύφέντες· ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμάινι θαλάσσης. 505 ἐκ δ’ ἄλος ἤπειρονδε θοὴν ἀνὰ νῆ’ ἑρύσαντο ύψοι ἐπὶ ψαμάθοις, ὑπὸ δ’ ἢρματα μακρὰ τάνυσσαν· καὶ βωμὸν ποίησαν ἐπὶ ρηγμάινι θαλάσσης· πῦρ δ’ ἐπικαλοῦντες ἐπὶ τ’ ἀλφιά πεννᾶ θύσιν τε ἐπάνθηθο’, ὡς ἐκεῖνε, παριστάμενοι περὶ βωμῶν. 510 δόρπον ἐπεθ’ εἴλοντο θῷ ζαρὰ νὴ’ μελάνῃ καὶ σπείσαν μακάρεσσι θεοῖς, οἵ ’Ολυμπον ἔχουν.

αὐτὰρ ἐπεὶ πόσιοι καὶ ἐθητύος ἐξ ἐρον ἐντο, βάν ρ’ ἰμεν’ ἤρχε δ’ ἀρα σφιν ἀναξ Δεὸς νῦς Ἀπόλλων.
φόρμιγγ’ ἐν χερσίσσω νῖοι, ἐρατὸν κιθαρίζων, 515 καλὰ καὶ ὧπι βιβάς· οἱ δὲ ῥῆσαντες ἐποντο Κρῆτας πρὸς Πυθῶ καὶ ἱππαῖον’ ἀεὶδον, οἰοὶ τε Κρῆτων παινοῦσες, οἰοὶ τε Μοῦσα ἐν στήθεσιν θηκε τεδ’ μελαγηρόν ἀοίδην. ἄκμιτοι δὲ λόφον προσθέσαν ποσὶν, αἴλαν δ’ ἱκοντο 520 Παρυφεῖτον καὶ χώρον ἐπήρατον, ἐνθ’ ἄρ’ ἐμέλλων αἰκῆσει πολλοῖς τετεμένου ¹ ἀνθρώποισι· δείξε δ’ ἄγων ἀδύτων καὶ πίναν νηῶν.

Τῶν δ’ ὄρμεντο θυμός ἐντε στήθεσιν φιλοσφοι· τὸν καὶ ἀνειρόμενος Κρῆτων ἄγος αὐτῶν ἐπιθα· 525 Ὡ ἀνα, εἰ δὴ ² τῆλε φίλους καὶ πατρίδος αἴης ἤγαγε· σύντω ποτ τῷ σῷ φίλου ἐπελεοθε νῦμβο·

¹ Picton: ἐμελεῖν... τετεμένοι, MSS.
² Hermann: ἰ τῇ ἑπειδῆ, MSS.
III.—TO PYTHIAN APOLLO, 502-527

So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and sweetly. So the Cretans followed him to Pytho, marching in time as they chanted the Ie Paean after the manner of the Cretan paean-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honoured by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple.

But their spirit was stirred in their dear breasts, and the master of the Cretans asked him, saying:

"Lord, since you have brought us here far from our dear ones and our fatherland,—for so it seemed
πώς καὶ νῦν βιόμεσθα; τὸ σὲ φράζεσθαι ἀνωγμεν. οὕτε τρυγηθῷ ὤξει γ' ἐπήρατος οὔτ' εὐλείμμων, ὡστ' ἀπὸ τ' ἐβ' ξᾶειν καὶ ἀμ' ἀνθρώπωσιν ὀπάξειν.

Τοῦτο δ' ἐπιμειδήσας προσέφη Διὸς νῦὸς Ἄπολλωνο- 

Νήπιοι ἀνθρώποι, δυστλήμονες, οἱ μελεδώνας 

βούλεσθ' ἀργαλέους τε πόνους καὶ στείνεα θύμφ- 

ρηίδιον ἄπος θυμ' ἑρέω καὶ ἐπὶ φρεσὶν θήσω,

δεξιερῆ μάλ' ἐκαστὸς ἔχων ἐν χείρι μάχαιραν, 

σφάζειν αἰεὶ μῆλα: τὰ δ' ἄφθονα πάντα παρέσται,

ὅσα τ' ἐμοῖ κ' ἀγάγωσι περικλυτά φύλ' ἀνθρώπων 

νην δὲ προφύλαξε, δεδεχθε δὲ φύλ' ἀνθρώπων 

ἐνθάδ' ἀγειρομένων καὶ ἐμὴν ἰδὺν τε μάλιστα.

[δείκνυσθε δυνητοίσιν: σὺ δὲ φρεσὶν δέξοι△θέμεστα. 539a

εἰ δὲ τις ἀφράδις οὐ πείσεται, ἀλλ' ἀλογήσει 1] 539b

ἥ τε τησίν ξένα ξένα ἐσσεται τε τε ἐργον

βρεις δ', ἢ θέμις ἐστὶ καταβιντών ἀνθρώπων,

ἀλλοι ἐπειδ' ὑμῖν σημάντορες ἄνδρες ξέφυται,

τῶν ύπ' ἀναγκαίη δεδεμήσεσθ' ἡματα πάντα. 

εἰρηταὶ τοι πάντα: σὺ δὲ φρεσίν σῆξε φύλαξαι.

Καὶ σὺ μὲν οὕτω χαίρε, Διὸς καὶ Λητοῦς υἱὸς

αὐτάρ ἐγώ καὶ σεῖο καὶ ἄλλης μνήσορι' ἀοἰδῆς.

545

IV

ΕΙΣ ΕΡΜΗΝ

Ἐρμήν ὤμεν, Μοῦσα, Διὸς καὶ Μαίαδος νῦὸν,

Κυλλήνης μεδέοντα καὶ Ἀρκαδίης πολυμήλου,

ἀγγελον ἀθανάτων ἐριοῦνον, ὅν τέκε Μαία,

1 Allen suggests these two lines to fill the lacuna.
good to your heart,—tell us now how we shall live. That we would know of you. This land is not to be desired either for vineyards or for pastures so that we can live well thereon and also minister to men."

Then Apollo, the son of Zeus, smiled upon them and said: "Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet would you always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart. But if any shall be disobedient and pay no heed to my warning, or if there shall be any idle word or deed and outrage as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject for ever. All has been told you: do you keep it in your heart."

And so, farewell, son of Zeus and Leto; but I will remember you and another hymn also.

IV

TO HERMES

Muse, sing of Hermes, the son of Zeus and Maia, lord of Cyliene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in
νῦμφη ἐνπλάκαμος, Δίὸς ἐν φιλότητι μυγείσα, 5
αἰδοῖν μακάρων δὲ θεῶν ἡλευάθ ὄμελον,
ἀντρον ἔσω ναίουσα παλαισκίον, ἐνθα Κρονίων
νύμφῃ ἐνπλακάμῳ μεσγέσκετο νυκτὸς ἀμολυγῷ,
όφρα κατὰ γλυκός ὑπνος ἔχοι λευκώλευν Ἡρῆν,
λίθων ἀθανάτους τε θεῶν δυντοὺς τ' ἀνθρώπους.
ἀλλ' ὅτε δὴ μεγάλοιο Δίὸς νόσος ἔξετελείτο,
τῇ δ' ἡδή δέκατος μεῖς οἴρανφο εὐτήρικτο,
εἰς τε φονὼς ἄγαγεν ἀργίσματα τε ἔργα τέτυκτο,
καὶ τὸτ' ἐγείνατο παῖδα πολύτροπον, αἰμυλημοίην,
λυστήρ', ἐλατήρα βοῶν, ἡγήτορ' ὀνέρων,
νυκτὸς ὀπωστήρα, πυληδοκου, δὲ τάχ' ἐμέλλεν
ἀμβανείν κυματα ἔργα μετ' ἀθανάτοις θεοίσιν.
网约ος γεγονὼς μέσην ἔματε ἐγκιθάριζεν,
ἐσπέριος βοῖς κλέψειν ἐκμηνοῦν Ἀπόλλωνος
tετράδε τῇ προτέρῃ, τῇ μεν τέκε πότνια Μαία.
δὲ καὶ, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θόρε γυών,
οὐκέτε δὴρον ἔκειτο μένων ἱερὸ ἐνι Λάκην,
ἀλλ' ὅ γε ἀναίξεις ζητεῖ βοῖς Ἀπόλλωνος
αὐτῶν ὀπερβαινόν ὑψηφέφως ἀντροιο.
ἐνθα χέλων εὐρῳν ἐκτῆσατο μυρίων ὀλβουν
Ἐρμῆς το τρόπιστα χέλων τεκτήνατι ἀοιδόν
ἡ ρά ὦ ἄντεβολησαν ἐπ' αὐλείσατι θύρροι
βοσκομένη προπάρωθε δόμων ἐρυθλέα πολίν,
σαῦλα ποσὶν βαίνουσα. Δίὸς δ' ἐριώνιος νίός
ἀνθρήσασ ἐγκλασε να καὶ αὐτικα μύθουν ἐευπε.'
Σύμβολον ἢν μοι μέγ' ὄννθησιμων ὀυκ ὄνναταξων. 30
χαίρε, φυῖν ἐρόσσα, χοροίτυπε, δαιτὸς ἑταίρη,
αἰσπασίον προφανείσα: πόθεν τὸτε καλὸν ἀβυρμικα
αἴλον ἀστράκον ἐσσο 2 χέλων ὀρεῖς ζύώνουσα;
ἀλλ' οὖσο σ' ὑς δῶμα λαβὼν' ὀφελός τε μοι ἔσση,
οὖ μ' ἀποτιμήσων' σὺ δὲ με πρότιστον ὄνησεις
35

1 Tyrrell: ἵσσι, MSS.
love with Zeus,—a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night that sweet sleep might hold white-armed Hera fast. And when the purpose of great Zeus was fulfilled, and the tenth moon with her was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother’s heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

"An omen of great luck for me so soon! I do not slight it. Hail, comrade of the feast, lovely in shape, sounding at the dance! With joy I meet you! Where got you that rich gaud for covering, that spangled shell—a tortoise living in the mountains? But I will take and carry you within: you shall help me and I will do you no disgrace, though first
THE HOMERIC HYMNS

οίκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηψιν· ἢ γὰρ ἐπηλυσθήσας πολυπημόνος ἔσσεαι ἐγκαὶ ξώουσι· ἢν δὲ θάνης, τότε κεν μάλα καλὸν ἄείδοις. Ὅς ἄρ’ ἐφη καὶ χερσίν ἄμφωτερησίν ἄείρας ἄψ εἴων κις δῶμα φέρων ἔρατεινών ἄθυρμα. ἐνθ’ ἀναπηρῶσας 1 γλυφάνως πολιοῦσο σιδήρου αἰῶν ἐξετορήσθην ὀρεσκεύου χελώνης. ὡς δ’ ὅπτ’ ὠκὺ νόημα διὰ στέρνου περίσσῃ ἀνέφος, δι’ τε θαμειαὶ ἐπιστρωφόσει μέριμναί, ἢ ὅτε δυνηθῶσιν ἀπ’ ὀφθαλμῶν ἀμαρναί, ὡς ἄμ’ ἐπος τε καὶ ἔργουν ἐμῆδετο κόδιμος ‘Ερμής. πῆξε δ’ ἄρ’ ἐν μέτροις ταμών δόνακας καλάμου πειρήνας διὰ νότα διὰ ρέου χελώνης. ἀμφι δ’ ὅρμα τάνυσσε βοῦς πραπτίδεσσιν ἐβοι καὶ πήχεις ἐνέθηκε’, ἐπὶ δὲ ξυγὸν ἦραρεν ἄμφωιν, ἐπὶ δὲ θηλύτερων 2 δίων ἐτανύσσατο χορδάς. αὐτάρ ἐπεί δὴ τεῦξε λύρην, 3 ἐρατεινόν ἄθυρμα, πλῆθρος ἐπειρήτιξε κατὰ μέρος. ἢ δ’ ὅπο χειρὸς σμερδαλέον κονάβησε. θεός δ’ ὅπο καλὸν ἀείδεν ἐξ αὐτοσχέδις πειρώμενος, ἦπε τού ποῦροι ἤβηταὶ βαλάρως παραβόλα κερπομεύσουσιν, ἀμφὶ Δία Κρονίδῃ καὶ Μαίαδα καλλιπέδιλον, ὡς πάρος ὀρίζοςκον ἐταρείῆς φιλότητῃ, ἦν τ’ αὐτοῦ γενεήν ὄνομακλυτὸν ἔξονεμάξων ἀμφιπόλους τ’ ἡφαίστει καὶ ἀγλαὰ δῶματα νύμφης 60 καὶ τρόποδας κατὰ οἰκον ἐπηετανοῦς τ’ ἐλθητας.

Καὶ τὰ μὲν οὖν ἦρε, τὰ δὲ φρέσκων ἀλλὰ μενοῖνα. καὶ τὴν μὲν κατέθηκε φέρων ἱερῷ ἐνι λίκνω,

1 Tr.: ἀναπηρῶσι, MSS.
2 Antigonus Carystius: συμφόνως, MSS.
3 Guttmann: φέρων, MSS.
of all you must profit me. It is better to be at home: harm may come out of doors. Living, you shall be a spell against mischievous witchcraft; but if you die, then you shall make sweetest song."

Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. And when he had finished the lyre, a lovely play-thing, he took it and proved each string in turn with the key. At the touch of his hand it sounded marvellously; and, as he tried it, the god sang sweet random snatches, even as youths handy taunts at festivals. He sang of Zeus the son of Cronos and neat-shod Maia, the converse which they had before in the comradeship of love, telling all the glorious tale of his own begetting. He celebrated, too, the handmaids of the nymph, and her bright home, and the tripods all about the house, and the abundant cauldrons.

But while he was singing of all these, his heart was bent on other matters. And he took the hollow

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1 Pliny notices the efficacy of the flesh of a tortoise against witchcraft. In Geoponica i. 14. 8 the living tortoise is prescribed as a charm to preserve vineyards from hail.

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φόρμιγγα γλαφυρήν· ὦ ὃ ἄρα κρείων ἐρατίξων ἄλτο κατὰ σκοπίην εὐώδεος ἐκ μεγάροιο ὀρμαίνων δόλον αἰτήν ἐνὶ φρεσίν, οἷά τε φῶτες φηληταί διέσωσε μελαίνης νυκτὸς ἐν ὀργῇ.

'Ηλιὸς μὲν ἔδυνε κατὰ χθονὸς Ὀκεανόνδε αὐτοῦσιν θ' ἐπειχοὶ καὶ ἄρμασιν' αὐτάρ ἂρ Ἐρμῆς Πιερῆς ἀφίκανε θέων ὅρεα σκιόδεντα, ἐνθα θεῶν μακάρων βῶς ἄμβροτοι αὐλιν ἐχεσκον βοσκόμεναι λειμῶνας ἀκηρασίους, ἔρατεινος. τῶν τότε Μαίάδος νίος, ἐνύκτατος Ἀργειφόντης, πεντήκοντα ἄγελης ἀπετάμνετο βοῦς ἐρμύκους. πλαγιόδας δ' ἦλαυνε διὰ ψαμαθώδεα χώρον ἵνα ἀποστρέψας· δολίης δ' οὗ λήθετο τέχνης ἀντία ποιήσας ὀπλάς, τὰς πρόσθεν ὑπίσθεν, τὰς δ' ὑπιθεὶν πρόσθεν κατὰ δ' ἐμπαλὴν αὐτὸς ἔβαλεν.

σάνδαλα δ' αὐτίκα ρυθλλεὶ ἑπὶ ψαμάθεισιν ἀλέσις, ἀφραστ' ὅδ' ἀνόητα διέπλεκε, θαυματᾶ ἔργα, συμμάθησιν μυρίκας καὶ μυρσινοείδες οξος. τῶν τότε συνηθεῖας νεοθηλέας ἀγκαλοῦ ὦλης ἀβλαβέως ὑπὸ ποσσίν ἔδησατο σάνδαλα κούφα αὐτοῦσιν πετάλουσ τὰ κύδιμοσ 'Ἀργειφόντης ἐσπάσε Πιερήθεν ὀδοπορίην ἀλεγίων, οἷα τ' ἐπεγράμμενος δολιχὴν ὀδόν, αὐτοτροπήσας.†

Τὸν δὲ γέρων ἐ νόησε δέμων ἀνθοῦσαν ἀλάνην ἰέμενον πεδίουδε δ' Ὀγχηστὸν λεχεποίην.
lyre and laid it in his sacred cradle, and sprang from the sweet-smelling hall to a watch-place, pondering sheer trickery in his heart—deeds such as knavish folk pursue in the dark night-time; for he longed to taste flesh.

The Sun was going down beneath the earth towards Ocean with his horses and chariot when Hermes came hurrying to the shadowy mountains of Pieria, where the divine cattle of the blessed gods had their steads and grazed the pleasant, unmown meadows. Of these the Son of Maia, the sharp-eyed slayer of Argus then cut off from the herd fifty loud-lowring kine, and drove them straggling-wise across a sandy place, turning their hoof-prints aside. Also, he bethought him of a crafty ruse and reversed the marks of their hoofs, making the front behind and the hind before, while he himself walked the other way.¹ Then he wove sandals with wicker-work by the sand of the sea, wonderful things, unthought of, unimagined; for he mixed together tamarisk and myrtle-twigs, fastening together an armful of their fresh, young wood, and tied them, leaves and all securely under his feet as light sandals. That brushwood the glorious Slayer of Argus plucked in Pieria as he was preparing for his journey, making shift² as one making haste for a long journey.

But an old man tilling his flowering vineyard saw him as he was hurrying down the plain through

¹ Hermes makes the cattle walk backwards way, so that they seem to be going towards the meadow instead of leaving it (cp. 1. 345); he himself walks in the normal manner, relying on his sandals as a disguise.

² Such seems to be the meaning indicated by the context, though the verb is taken by Allen and Sikes to mean, "to be like oneself," and so "to be original."
τὸν πρῶτον προσέβη Μαλής ἑρμυδόνιος ὦδ᾽:

"Ω γέρον, ὅτε φυτὰ σκάπτεις ἐπικαμπύλος ὄμος,

ἡ πολυποιήςεις, εὖτ᾽ ἄν τάδε πάντα φέρῃς,
[εἰ κε πίθη, μάλα περ μεμνήμενος ἐν φρεσί οὕτοι 1] 91a
καὶ τε ἰδὼν μη ἰδών εἶναι καὶ κωφὸς ἀκούσας,
καὶ συγάν ὅτε μη ὑπὸ καταβιλάπτη τὸ σὸν αὐτοῦ.

Τόσον φὰς συνέσευε 2 βοῶν ἱφθιμα κάρνηα.
πολλὰ δ᾽ όρις σκίδευτα καὶ αὐλῶνας κελάδεινος καὶ πεδὲ ἀνθεμόεινα διήλασε κύδιμος Ἐρμῆς.
ὁρφυαί ὡς ἐπικούρος ἐπαύετο δαιμονίη νῦξ,
ἡ πλείων, τάχα δ᾽ ὄρθρος ἐγυρνετο δημοιοργός·
ἡ δὲ νέον σκοπὴν προσεβῆσαν δια Σελήνη,
Πάλλαντος θυγάτηρ Μεγαμηδέλαο ἀνακτος.

τῆμος ἐπ᾽ Ἀλφεῖον ποταμὸν Δίὸς ἀλκίμος ὦδ᾽
Φοῖβος Ἀπόλλωνος βοῦς ἠλασεν εὐρυμετῶπος.
ἀκμῆται δ᾽ ἱκανον ἐπ᾽ αὐλον ὑψιμελαθρον
καὶ ληπόν προπάροιθεν ἀρεπτεπέος λειμῶνοι.
ἐνθ᾽ ἐπεὶ εὖ βοτάνης ἑπεφόρβεθε βοῦς ἐριμάκους
καὶ τὸς μὲν συνελάσεν ὡς αὐλον ἄθροας οὖσας,
λωτὸν ἐρεπτομένας ἢ ἢ ἑρείπεται κόπερον·
σῶν δ᾽ ἐφόρει ἔναλ πολλὰ, πυρὸς δ᾽ ἐπεμαλῆτο
tέχνην.

δάφνης ἀγλαῦν ὄξων ἐλῶν ἀπέλεγε σειδήρῳ

*    *    *

ἀρμένον ἐν παλάμῃ ἀμπυρωτο δὲ θερμὸς ἀυτὴν
Ἑρμής τοις πρῶτοις πυρῆνα πῦρ τ᾽ ἀνέδωκε
πολλὰ δὲ κάγκανα κάλα κατούδαλῳ ἐν βόθρῳ
οὐλα λαβὼν ἐπέδηκεν ἐπητανά: λάμπητο δὲ
φλὸς

τηλόσε φύσαν ἑισα πυρὸς μέγα δαιμόνιον.

1 Translator.
2 Demetrius: φαῦν ἰσευε, MSS.
grass Onchestus. So the Son of Maia began and said to him:

"Old man, digging about your vines with bowed shoulders, surely you shall have much wine when all these bear fruit, if you obey me and strictly remember not to have seen what you have seen, and not to have heard what you have heard, and to keep silent when nothing of your own is harmed."

When he had said this much, he hurried the strong cattle on together: through many shadowy mountains and echoing gorges and flowery plains glorious Hermes drove them. And now the divine night, his dark ally, was mostly passed, and dawn that sets folk to work was quickly coming on, while bright Selene, daughter of the lord Pallas, Megamedes' son, had just climbed her watch-post, when the strong Son of Zenas drove the wide-browed cattle of Phoebus Apollo to the river Alpheus. And they came unwaried to the high-roofed byres and the drinking-troughs that were before the noble meadow.

Then, after he had well-fed the loud-bellowing cattle with fodder and driven them into the byre, close-packed and chewing lotus and dewy galingal, he gathered a pile of wood and began to seek the art of fire. He chose a stout laurel branch and trimmed it with the knife . . .¹ held firmly in his hand: and the hot smoke rose up. For it was Hermes who first invented fire-sticks and fire. Next he took many dried sticks and piled them thick and plenty in a sunken trench: and flame began to glow, spreading afar the blast of fierce-burning fire.

¹ Kuhn points out that there is a lacuna here. In l. 109 the borer is described, but the friction of this upon the fire-block (to which the phrase "held firmly" clearly belongs) must also have been mentioned.
"Οφρα δὲ πῦρ ἀνέκαιε βίη κλυτοῦ Ἡφαιστοίοι, 115
tόφρα δὲ ὑποβρύχους ἐλικας βοίς εἰλκε θύραξ
dωμας ἄγχε πυρός· δύναμις δὲ οἱ ἕσπετο πολλῇ.
ἀμφότερας δ' ἐπὶ νῦτα χαμαί βάλε φυσιοώσας·
ἀγκλίνων 1 δ' ἐκύλυνθε δὲ αἰώνας τετορῆς.
ἔργω δ' ἔργων ὅπαξε ταμών κρέα πίωνα δημῷ·
ὅππα δ' ἀμφ' ὀβελοὶς πεπαρμένα δουρατέοις
σάρκας ὁμοῦ καὶ νῦτα γεράσμα καὶ μέλαιν αἷμα
εργαίον ἐν χολάδεσσι· τὰ δ' αὐτοῦ κεῖτ' ἐπὶ
χώρας·
μενὸς δ' ἐξετάνυσσε καταστυφέλῳ ἐνὶ πέτρῃ,
ὡς ἐτι νῦν τὰ μέτασσα πολυχρόνιοι πεφύσει,
δηρον δὴ μετὰ ταύτα καὶ ἄκριτον· αὐτὰρ ἑπετα
Ἐρμῆς χαρμόφρονα εἰρύσατο πίωνα ἔργα
λειω ἐπὶ πλαταμὼν καὶ ἐσχίσε δόδεκα μοῖρας
κληροπαλέις· τέλεον δὲ γέρας προσέθηκεν
ἐκάστη.
ἔνθ' ὁσίης κρέαων ἰράσσατο κύδιμος Ἐρμῆς·
ὅμη γάρ μιν ἔτειρε καὶ ἀθάνατον περ ἑώτα
heidει· ἀλλ' οὐδ' ὃς οἱ ἕπειθετο θυμός ἀγνήμωρ,
καὶ τε μαλ' ἔμεροντε, περὶρη ἱερῆς κατὰ δειρῆς.
ἀλλὰ τὰ μὲν κατέθηκεν ἐς αὐλιον ἵψιμελαθρον,
δημῶν καὶ κρέα πολλά, μετήραβα δ' αἷψ' ἀνάειρε,
σήμα νεᾶς φωρῆς· ἐπὶ δὲ ξύλα κάγκαν' ἀγείρας 2
οὐλόποδ', οὐλοκάρηνα πυρὸς κατεδάμαντ' ἀυτῆ.

1 Gemoll: ἄγκλίνων, MSS.  2 Ilgen: ἀείρας, MSS.

1 The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbones.
2 O. Müller thinks the "hides" were a stalactite formation in the "Cave of Nestor" near Messenian Pylos,—though the cave of Hermes is near the Alpheus (L. 139). Others
And while the strength of glorious Hephaestus was beginning to kindle the fire, he dragged out two lowing, horned cows close to the fire; for great strength was with him. He threw them both panting upon their backs on the ground, and rolled them on their sides, bending their necks over, and pierced their vital chord. Then he went on from task to task: first he cut up the rich, fatted meat, and pierced it with wooden spits, and roasted flesh and the honourable chine and the paunch full of dark blood all together. He laid them there upon the ground, and spread out the hides on a rugged rock; and so they are still there many ages afterwards, a long, long time after all this, and are continually. Next glad-hearted Hermes dragged the rich meats he had prepared and put them on a smooth, flat stone, and divided them into twelve portions distributed by lot, making each portion wholly honourable. Then glorious Hermes longed for the sacrificial meat, for the sweet savour wearied him, god though he was; nevertheless his proud heart was not prevailed upon to devour the flesh, although he greatly desired. But he put away the fat and all the flesh in the high-roofed byre, placing them high up to be a token of his youthful theft. And after that he gathered dry sticks and utterly destroyed with fire all the hoofs and all the heads.

suggest that actual skins were shown as relics before some cave near Triphylian Pylia.

Gemoll explains that Hermes, having offered all the meat as sacrifice to the Twelve Gods, remembers that he himself as one of them must be content with the savour instead of the substance of the sacrifice. Can it be that by eating he would have forfeited the position he claimed as one of the Twelve Gods?
THE HOMERIC HYMNS

Along the whole, κατὰ χρέος ἦνος δαίμονες,
σάνδαλα μὲν προέβεκαν ἐς 'Αλφείδον Βασθυδήνην·
ἄνθρακιν δὲ ἐμάρανε, κόκυν δ' ἀμάθυνε μέλαιναν
πανύχιοι· καλὸν δὲ φῶς κατέλαμπτε Σελήνης.
Κυλλήνης δ' αἰψ' αὐτές ἀφίκετο διὰ κάρηνα
ὄρβροις, οὐδὲ τί οἱ δολεχῆς ὀδοὺ ἀντεβόλησεν
οὔτε θεῶν μακάρων οὔτε θυγατέρων ἄνθρωποι,
οὐδὲ κόνιν λελάκουτο· Δίος δ' ἐρεύνων Ἡρμής
δοξαθήσει μεγάρῳ διὰ κληθρὸν ἔδωνεν
ἀὔρη ὑπορεφή ἐναλλάγησις, ἦτ' ὀδύγηλη.
Ἰθύσας δ' ἀντρον ἐξεκεῖτο πλονα νῦν
ἡκα ποσὶ προβεβόων οὐ γὰρ κτύπειν, οὖσπερ ἐπ'
οὔδει.

ἐσσυμένωσ τὸ αὶρα λίκνων ἐπόχετο κύδιμος Ἡρμῆς·
σπάργανος ἄμφ' ὁμοὶ εἰλυμένος, ἦτα τέκνων
νῆπιοι, ἐν παλάμησι περ' ὀγνύσι λαῖφος ἄθυρων
κεῖτο, χέλων ἐρατὴν ἐπ' ἀριστερὰ χειρὸς ἔνεργαν.
μητέρα δ' οὖκ ἄρ' ἐληθε βεαν θεῶς εἰς τε μῦθον

Τίπτε σὺ, ποικιλομήτα, πόθεν τόδε νυκτὸς ἐν

阏χρ', ἀναιδείνῃς ἐπειμένε; νῦν σε μᾶλ' οἴω
ἡ τάχ' ἱμηγάναι δεσμά περὶ πλευρῆσιν ἔχοντα
Ἄπολλον ὑπὸ χερσὶ διὸς προθύροι περήσειν
ἡ σὲ φέροντα μεταξ' κατ' ἄγκεα φιλητεύσεις.
ἐρρε πάλιν· μεγάλην σε πατήρ ἐφύτευσε μέριμναν

Τὴν δ' Ἡρμῆς μυθοεις ἀνείβετο κερδαλέουσιν
μήτερ ἐμή, τί με ταῦτα δεδισκεαί, ἦτα τέκνων
νῆπιον, ὃς μᾶλα παύρα μετὰ φρεσίν αἵσυλα οἶδε,

1. Pierson: τιτύσκειαι, MSS.
And when the god had duly finished all, he threw his sandals into deep-eddying Alpheus, and quenched the embers, covering the black ashes with sand, and so spent the night while Selene's soft light shone down. Then the god went straight back again at dawn to the bright crests of Cyllene, and no one met him on the long journey either of the blessed gods or mortal men, nor did any dog bark. And luck-bringing Hermes, the son of Zeus, passed edgeways through the key-hole of the hall like the autumn breeze, even as mist: straight through the cave he went and came to the rich inner chamber, walking softly, and making no noise as one might upon the floor. Then glorious Hermes went hurriedly to his cradle, wrapping his swaddling clothes about his shoulders as though he were a feeble babe, and lay playing with the covering about his knees; but at his left hand he kept close his sweet lyre.

But the god did not pass unseen by the goddess his mother; but she said to him: "How now, you rogue! Whence come you back so at night-time, you that wear shamelessness as a garment? And now I surely believe the son of Leto will soon have you forth out of doors with unbreakable cords about your ribs, or you will live a rogue's life in the glens robbing by whiles. Go to, then; your father got you to be a great worry to mortal men and deathless gods."

Then Hermes answered her with crafty words: "Mother, why do you seek to frighten me like a feeble child whose heart knows few words of blame,
ταρβαλέων, καὶ μητρὸς ὑπαιδεύουσαν ἐνεπάς;
αὐτὰρ ἐγὼ τέχνης ἐπιβήσομαι, ἢ τις ἄριστη,
βουκολέων ἐμὲ καὶ σε διαμπερές οὐδὲ θεοί
νοι μετ’ ἀθανάτωσιν ἀδώρητοι καὶ ἀλεστοὶ
αὐτοῦ τῇδε μένοντες ἀνεξόμεθ’, ὡς σὺ κελεύεις.
βέλτερον ἡματα πάντα μετ’ ἀθανάτωσιν όρίζειν,
πλούσιον, ἀφνείον, πολυλήρον, ἢ κατὰ δόμα
αὐτῷ ἐν ἥροεντὶ βασίσομεν’ ἀμφὶ δὲ τιμῆς,
καλὸ τῆς ὁδοίς ἐπιβίβασομαι, ἢς περ’ Ἀπόλλων.
εἰ δὲ κε μὴ δόξη τινά πατήρ ἐμὸς, ἢ τοίς ἐγώγε
τειρήσω, υἱομαί, φηλητέων δραγμὸς εἶναι.
εἰ δὲ μ’ ἐρευνήσει Δητοὺς ἐρικυδέος νῖός,
ἀλλο τί οἴ καὶ μεῖζον δύσωμαι ἀντιβολήσειν.
εἰμι γὰρ ἡ Πυθώνα μέγαν δόμον ἀντιτρήσων
ἐνθεν ἄλες τρίποδας περικαλλέας ἡδὲ λέειτας
πορθήσω καὶ χρυσόν, ἄλες τ’ αἰθωνα σίδηρον
καὶ πολλὴν ἑσθήτα: συ δ’ ὦψει, αἰ κ’ ἐθελιζοθα.

"Ὡς οἱ μὲν ὅ’ ἐπέεσσι πρὸς ἄλληλους ἀγόρευον,
νῖός τ’ αἰγινόχου Δίδος καὶ πότνια Μαία.
’Ἠδὸς δ’ ἠρεμέευτας βυσσαίος θηρεύει σφέρουσα
ὁμνύτ’ ἀπ’ Ὀλεανοῖο βαθύρροσο’ αὐτὰρ Ἀπόλλων
’Ορχηστόνδ’ ἀφίκανε κιόν, πολυτράτου ἄλεος
ἀγρὸν ἐμισφαράγγον Γαεῖόχου’ ἔνθα γέροντα
κνώδαλον εὑρε νέμοντα παρ’ ἔξοδον ἔρκεσι αὐλῆς.
τὸν πρότερον προσέφη Δητούς ἐρικυδέος νῖός·
’Ο γέρον, ’Ορχηστόνδιο βατωδρόπε ποιήστως,
βοῦς ἀπὸ Πειρήσι διξήμενος ἐνθάδ’ ἵκάνω,
πάσας θηλείας, πάσας κεράσσων ἐλκτάς,
ἐξ ἀγέλης· ο’ δὲ ταῦρος ἐβόσκετο μοῦνος ἀπ’ ἄλλων

¹ Ludwig: bouleówν, MSS.
² Tr.: παρ’ ἐδὸ ἔρκες ἀλλῆς, MSS.
a fearful babe that fears its mother’s scolding? Nay, but I will try whatever plan is best, and so feed myself and you continually. We will not be content to remain here, as you bid, alone of all the gods unfed with offerings and prayers. Better to live in fellowship with the deathless gods continually, rich, wealthy, and enjoying stores of grain, than to sit always in a gloomy cave: and, as regards honour, I too will enter upon the rite that Apollo has. If my father will not give it me, I will seek—and I am able—to be a prince of robbers. And if Leto’s most glorious son shall seek me out, I think another and a greater loss will befall him. For I will go to Pytho to break into his great house, and will plunder therefrom splendid tripods, and cauldrons, and gold, and plenty of bright iron, and much apparel; and you shall see it if you will.”

With such words they spoke together, the son of Zeus who holds the aegis, and the lady Maia. Now Eros the early born was rising from deep-flowing Ocean, bringing light to men, when Apollo, as he went, came to Onchestus, the lovely grove and sacred place of the loud-roaring Holder of the Earth. There he found an old man grazing his beast along the pathway from his court-yard fence, and the all-glorious Son of Leto began and said to him.

“Old man, weeder¹ of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest,

¹ Lit. “thorn-plucker.”
κυάνες: χαροποι δε κύνες κατόπισθεν ἔπουντό
tέσσαρες, ἥτε φώτες, ὀμόφρονες: οἱ μὲν ἔλειφθεν, 195
οἱ τε κύνες ὃ τε ταύρος: ὦ δὴ περὶ θαύμα τέτυκται
ταῦτά μοι εἰπε, γεραιε παλαιγενές, εἰ ποι ὄπωπας
ἀνέρα ταῦτα ἐπὶ βουσὶ διαπρῆσσοντα κέλευθον. 200
Τῶν δὲ ὃ γέρων μύθοισιν ἀμεβόμενος προσέειπεν
ὁ φίλος, ἀργαλέον μὲν, ὁς ὁ φθαλμῶν ἴδοτο,
πάντα λέγειν: πολλοὶ γὰρ ὅδον πρήσσουσιν ὁδίται,
tῶν οἱ μὲν κακὰ πολλὰ μεμάστε, οἱ δὲ μάλ' ἔσθλα
φοιτώσιν: χαλεπὸν δὲ δαήμεναλ ἐστιν ἐκαστὸν
205 αὐτάρ ἔγω πρόπαν ἡμαρ ἐς ἥλειον καταδύντα
ἐσκαπτον περὶ γουναν ἀλεοὶς οἰνοπέδουν:
παιδα δ' ἐδοξα, φέριστε, σαφές δ' οὐκ οἶδα, νοῆσαι,
ὅς τε ὁ παῖς, ἁμα βουσιν ἐνυκραίρησεν ὅπηδει
νήπιος, εἰχε δὲ ῥάβδον: ἐπιστροφάδην δ' ἐβάδιζεν. 210
ἐξοπίσω δ' ἀνέεργε, κάρη δ' ἔχεν ἄντλον αὐτῷ.
Φη δ' ὁ γέρων ὃ δὲ θάσσον ὅδον κλε μύθον
ἀκούσας:
οἰνωνὸν δ' ἐνεῖ τανυσίπτερον, αὐτίκα δ' ἐγνο
φηλητὴν γεγαδάτα Δίος παῖδα Κρονίωνος.
ἔσυμενως δ' ἠξεν ἀναξ Δίος νύσ Απόλλων
ἐς Πύλου ἡγαθέν διεξήμενος εἰλόποδας βοῦς,
πορφυρῆ νεφέλη κεκαλυμμένος εὑρέας ὀμοῦς:215
ἲχναί τ' εἰσενούσαν Ἐκηβόλος εἰπὲ τε μύθον:
"Ὄ πόποι, ἡ μέγα θαύμα τὸδ' ὀφθαλμοῖσιν
ὁρώμαι:
ἲχνα μὲν τάδε γ' ἐστὶ βοῦν ὀρθοκραιράων,
αλλὰ πάλιν τέτραπται ἐς ἀσφοδελὸν λειμῶνα:
βήματα δ' οὐτ' ἀνδρὸς τάδε ἐγγυνεται οὔτε γυναικὸς
but fierce-eyed hounds followed the cows, four of them, all of one mind, like men. These were left behind, the dogs and the bull—which is a great marvel; but the cows strayed out of the soft meadow, away from the pasture when the sun was just going down. Now tell me this, old man born long ago: have you seen one passing along behind those cows?"

Then the old man answered him and said: "My son, it is hard to tell all that one’s eyes see; for many wayfarers pass to and fro this way, some bent on much evil, and some on good: it is difficult to know each one. However, I was digging about my plot of vineyard all day long until the sun went down, and I thought, good sir, but I do not know for certain, that I marked a child, whoever the child was, that followed long-horned cattle—an infant who had a staff and kept walking from side to side: he was driving them backwards way, with their heads towards him."

So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that the thief was the child of Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on to goodly Pylos seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

"Oh, oh! Truly this is a great marvel that my eyes behold! These are indeed the tracks of straight-horned oxen, but they are turned backwards towards the flowery meadow. But these others are not the footprints of man or woman or grey wolves or bears
ούτε λύκων πολιών οὔτ' ἄρκτων οὔτε λεόντων. οὔτε τε Κενταύρον λασιαύχενος ἔλποιμαι εἶναι, ὡς τις τοια πέλαργα βιβάζῃ ποσὶ καρπαλλομίουν αἰνὰ μὲν ἐνθεῖν ὄδοιο, τὰ δὲ αἰνότερ' ἐνθεῖν ὄδοιο. 225

"Ως εἰπών ἤμεεν ἀναξ Δίος νίδος Ἀπόλλων. Κυλλήνης δ' ἀφίκανεν δρος καταιείμενον ὕλη, πέτρης ὡς κευθμῶνα βαθύσκιον, ἔθα τε νύμφη ἀμβροσίη ἔλοχευε σε χείδες Δίως παῖδα Κρονίωνος. 230

οδυμή δ' ἱμερόσεσα δ' ὁδύρεος ἡγαθέοιο κιδνατο, πολλὰ δὲ μῆλα ταναύποδα βόσκετο ποίην. ἔνθα τότε σπεύδων κατεβήσατο λάινον οὐδὸν ἀντρον ἐς ἑρόεν ἐκατηβόλος αὐτὸς Ἕλλων.

Τὸν δ' ὧς οὖν ἐνόησε Δίως καὶ Μαιάδος νίδος χωόμενον περὶ βουσίν ἐκηβόλον Ἀπόλλωνα, σπάργαν ἵππω κατέδυσε θυεντ'. ἦμεεν πολλὴν πρέμνων ἀνθρακίεν ὕλης σποδὸς ἀμφικαλλύττει, ὡς Ἑρμῆς Ἐκάεργον ἵππων ἄνεειλεν ἑαυτόν. 235

ἐν δ' ὀλυγι συνέλασε κάρη χείρας τε πόδας τε, φῇ δ' υπόθολοτος, προκαλεύμενος ἑδυμον ὑπνον, ἐγρήσων ἐτεων γε' χέλων δ' ὑπὸ μασχάληλ εἶχε. γνω' δ' οὐδ' ἱγνοὶσε Δίως καὶ Λητοῦ νίδος νύμφην τ' οὐρείαν περικαλλέα καὶ φίλον νίδον, παῖδ' ὀλύγον, δολήρ' εἰλιμένον ἐντροπήσαι. 240

παπτήνας δ' ἀν' πάντα μυχὸν μεγάλου δόμοι τρεῖς ἀδύτους ἀνέψῃ λαβὼν κληθά φαεινῆ νέκταρος ἐμπλείους ἦδ' ἀμβροσίης ἐρατείνης: πολλος δ' χρυσός τε καὶ ἄργυρος ἐνδὼν ἔκειτο, πολλὰ δὲ φοινίκεστα καὶ ἄργυρα κλέματα νύμφης, 245

οία θεών μακάρων ίεροι δόμοι ἐντὸς ἐγκουσίαν. ἐνθ' ἐπει ξερείειν μυχούς μεγάλου δόμοι Λητοῖς, μύθους προσηύδα κύδιμου Ἐρμήν—

1 Lohse: ἀλέειν, MSS.
or lions, nor do I think they are the tracks of a
rough-maned Centaur—whoever it be that with
swift feet makes such monstrous footprints; won-
derful are the tracks on this side of the way, but
yet more wonderful are those on that."
When he had so said, the lord Apollo, the Son of
Zeus hastened on and came to the forest-clad
mountain of Cyllene and the deep-shadowed cave in
the rock where the divine nymph brought forth the
child of Zeus who is the son of Cronos. A sweet
odour spread over the lovely hill, and many thin-
shanked sheep were grazing on the grass. Then
far-shooting Apollo himself stepped down in haste
over the stone threshold into the dusky cave.
Now when the Son of Zeus and Maia saw Apollo
in a rage about his cattle, he smuggled down in his
fragrant swaddling-clothes; and as wood-ash covers
over the deep embers of tree-stumps, so Hermes
cuddled himself up when he saw the Far-Shooter.
He squeezed head and hands and feet together in a
small space, like a new born child seeking sweet
sleep, though in truth he was wide awake, and he
kept his lyre under his armpit. But the Son of
Leto was aware and failed not to perceive the
beautiful mountain-nymph and her dear son, albeit
a little child and swathed so craftily. He peered
in every corner of the great dwelling and, taking
a bright key, he opened three closets full of nectar
and lovely ambrosia. And much gold and silver was
stored in them, and many garments of the nymph,
some purple and some silvery white, such as are kept
in the sacred houses of the blessed gods. Then,
after the Son of Leto had searched out the recesses
of the great house, he spake to glorious Hermes:
THE HOMERIC HYMNS

"Ω παί, ὃς ἐν λίκνῳ κατάκειαι, μηνεὶ μοι βοῦς
θᾶσσον ἐπεὶ τάχα νῦι διοισόμεθ' οὐ κατὰ κόσμον. 255
ρίψω γὰρ σε λαβῶν ἐς Τάρταρον ἦρεντα,
ἐς ζόφον αἰνόμορον καὶ ἀμήχανον οὐδὲ σε μήτηρ
ἐς φῶς οὐδὲ πατήρ ἀναλύσεται, ἂλλ' ὑπὸ γαῖς
ἐφρήσεις ὀλγούσε μετ' ἀνθράσιν ἡγεμονεῦσιν.

Τὸν δ' Ἐρμῆς μύθουσιν ἀμέβετο κερδαλέουσιν: 200
Δητοillé, τίνα τούτων ἄπνεα μύθον ἔειπας;
καὶ Βοῦς ἀγραύλους δεξίμενος ἐνθάδ' ἱκάνεις;
οὐκ ἔδωκαν, οὐ πυθόμην, οὐκ ἄλλοι μύθοι ἀκούσαν;
οὐκ ἂν μηνύσαμε', οὐκ ἂν μήνυσαν ἄρομην
οὐδὲ βοῦν ἐλατήρι, κραταίῳ φωτί, ἐοικα. 265
οὐκ ἔμοι ἔργον τούτο, πάρος δὲ μοι ἄλλα μέμηλεν
ὑπνος ἐμοὶ νεὰς μέμηλε καὶ ἡμετέρης γάλα μητρὸς
σπάργανα τ' ἀμφ' ὄμοιον ἔχειν καὶ θερμά λοετρά.

μὴ τις τούτο πῦθετο, πόθεν τόδε νεῖκος ἐτύχθη
καὶ κεν δὴ μέγα θαῦμα μετ' ἀθανάτους γένοιτο, 270
παῦσα νέον γεγαώτα διέκ προθύρου περήσαι
βουσιν ἐπ' 1 ἀγραύλους τὸ δ' ἀπρεπέως ἄγορεύεις.
χθες γενόμενη, ἀπαλοι δὲ πόδες, τρηχεία δ' ὑπὸ
χθῶν.

εἰ δ' ἐθέλεις, πατρός κεφαλῆς μέγαν ὄρκον
ἀμοῦμαι:
μὴ μὲν ἄγω μῆτ', αὐτὸς υπίσχομαι αἴτεοι εἰναι, 275
μήτε τιν' ἄλλοι ὅπωσα βοῶν κλοπὰν ὑμετεράων,
αἲ τινὲς ἄλλοι βέβει εἰς' τὸ δὲ κλέος οἰον ἄκουσ.

"Ως ἂρ' ἐφή καὶ πυκνῶν ἀπὸ βλεφάρων ἀμα-
ρόσιων
ὄφρως ῥιπτάζεσκεν ὀρῶμενος ἐνθα καὶ ἐνθα,

1 Schneidewin: , , MSS.
“Child, lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusky Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk.”

Then Hermes answered him with crafty words: “Son of Leto, what harsh words are these you have spoken? And is it cattle of the field you are come here to seek? I have not seen them: I have not heard of them: no one has told me of them. I cannot give news of them, nor win the reward for news. Am I like a cattle-lifter, a stalwart person? This is no task for me: rather I care for other things: I care for sleep, and milk of my mother’s breast, and wrappings round my shoulders, and warm baths. Let no one hear the cause of this dispute; for this would be a great marvel indeed among the deathless gods, that a child newly born should pass in through the forepart of the house with cattle of the field: herein you speak extravagantly. I was born yesterday, and my feet are soft and the ground beneath is rough; nevertheless, if you will have it so, I will swear a great oath by my father’s head and vow that neither am I guilty myself, neither have I seen any other who stole your cows—whatever cows may be; for I know them only by hearsay.”

So, then, said Hermes, shooting quick glances from his eyes: and he kept raising his brows and looking

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1 Hermes is ambitious (l. 175), but if he is cast into Hades he will have to be content with the leadership of mere babies like himself, since those in Hades retain the state of growth—whether childhood or manhood—in which they are at the moment of leaving the upper world.
THE HOMERIC HYMNS

μάκρ’ ἀποσυρίζων, ἁλιών τὸν μύθον ἀκούων. 280
Τὸν δ’ ἀπαλὸν γελάσας προσέφη ἐκάεργος
’’Ἀπόλλων’’
δ’ ἔπετον, ἠπεροπετά, δολοφραδές, ἢ σε μάλ’ οἷον
πολλάκις ἀντιτοροῦντα δόμους εὖ ναιετάοντας
ἐνυνχον οὐχ ἐνα μοῦν ἐπ’ οὐδεὶ φῶτα καθίσασαι,
σκευάζοντα κατ’ οἰκον ἄτερ ψόφου, οἱ’ ἀγορεῦεις: 285
πολλοῦς δ’ ἀγραύλους ἀκαχήσεις μηλοβοτήρας
οὔρεος ἐν βῆσσης, ὅποτ’ ἰσον κρεμῶν ἐρατίξων
ἀντὰς βουκολίου καὶ εἰροπόκους ὀλέσουν.
ἀλλ’ ἀγα, μὴ πῦματον τὲ καὶ ὅστατον ὑπνὸν λαύνῃς,
ἐκ λίκνου κατάβαβινε, μελαίνης νυκτὸς ἑταίρε.
τοῦτο γὰρ οὖν καὶ ἔπειτα μετ’ ἀθανάτους γέρας
ἐξεῖς.
ἀρχὸς φηλητέων κεκλήσεαι ἦματα πάντα.
‘’Ὡς ἀρ’ ἔφη καὶ παῖδα λαβὼν φέρε Ἶοῖβος
’’Ἀπόλλων’’
σὺν δ’ ἄρα φρασσάμενος τότε δὴ κρατὰς ’’Ἀργει-
φόντης’’
oἴωνον προσῆκεν ἀειρόμενος μετὰ χερσί, 295
τλήμονα γαστρὸς ἔριθουν, ἀτάσθαλον ἀγγελιώτην.
ἐσσυμένος δὲ μετ’ αὐτὸν ἐπέπταρε τοῖο δ’ ’’Ἀπόλλων’’
ἐκλυεν, ἐκ χειρῶν δὲ χαμαὶ βάλε κύδιμον Ἑρμήν.
ἐξετὸ δὲ προπάροιθε καὶ ἐσσύμενός περ ὀδοῖο
’’Ἑρμῆν κερτομέων καὶ μίν πρὸς μῦθον ἔχειτ’’ 300
Θάρσει, σπαργανιώτα, Δίως καὶ Μαλάδος νιέ’
evρήσω καὶ ἔπειτα βοῶν ἐφθείμα κάρηνα
tούτοις οἰνοσῶς: σὺ δ’ αὖθ’ ὄδων ἡγεμονεύοσεις.
‘’Ὡς φάθ’’ δ’ ἀυτ’ ἀνόροουσε θοῦς Ὀιλλόμηνος
’’Ἑρμῆς,’

384.
this way and that, whistling long and listening to Apollo's story as to an idle tale.

But far-working Apollo laughed softly and said to him: "O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and stripped more than one poor wretch bare this night, gathering his goods together all over the house without noise. You will plague many a lonely herdsman in mountain glades, when you come on herds and thick-fleeced sheep, and have a hankering after flesh. But come now, if you would not sleep your last and latest sleep, get out of your cradle, you comrade of dark night. Surely hereafter this shall be your title amongst the deathless gods, to be called the prince of robbers continually."

So said Phoebus Apollo, and took the child and began to carry him. But at that moment the strong Slayer of Argus had his plan, and, while Apollo held him in his hands, sent forth an omen, a hard-worked belly-serf, a rude messenger, and sneezed directly after. And when Apollo heard it, he dropped glorious Hermes out of his hands on the ground: then sitting down before him, though he was eager to go on his way, he spoke mockingly to Hermes:

"Fear not, little swaddling baby, son of Zeus and Maia. I shall find the strong cattle presently by these omens, and you shall lead the way."

When Apollo had so said, Cyllenian Hermes

\footnote{1 Literally, "you have made him sit on the floor," \textit{i.e.} "you have stolen everything down to his last chair."}
σπουδή λώνει, ἀμφότεροι δὲ παρ' οὕτα ταχύν εἶδειεν. 305
σπάργανον ἀμφότεροι ἐκεῖνος εἶπεν, εἶπε δὲ μῦθον.

Πὴ μὲ φέρεις, 'Εκάρηγε, θεῶν ξαμενέστατε πάντων;
ὁ μὲ βοῶν ἐνεχ' ὁδὲ χολούμενος ὅρσολοπεῦες;
ὁ πόποι, εἰπ' ἀπόλουτο βοῶν γένος· οὐ γὰρ ἐγὼ γε
ὑμετέρας ἔκλεψα βῶς οὐδ' ἄλλον ὅπωτα,
αἰτίνες αἱ βόες εἰς τὸ δὲ κλέος οἷον ἀκοῦω.

ὅς δὲ δίκην καὶ δέξο παρὰ Ζηρί Κρονίων.

Αὐτὰρ ἐπεὶ τὰ ἑκαστὰ διαρρήκθην ἐρίδαιωνον
’Ερμῆς π' οἰσπόλος καὶ Λητοῦς ἁγιαδός υἱός,
ἀμφὶς θυμὸν ἔχοντες. 310

οὐκ ἀδίκως ἐπὶ βουσών ἐλάζετο κόσμουν ’Ερμῆν,
αὐτὰρ ὁ τέχνησίν τε καὶ αἰμηλλοίσι λόγοισιν
ἔθελεν ἐξαπατάν Κυλλήνως Ἀργυρότοξον.
αὐτὰρ ἐπεὶ πολύμητες εἰόν πολυμήχανον εὑρεῖν,
ἐσσυμένως δὴ ἐπειτα διὰ ψαμάθου βάδιζε
πρόσθεν, ἀτὰρ κατόπισθε Δίως καὶ Λητοῦς υἱός.
αἰτία δὲ τέρματι ίκοντα θυόδεσος Οὐλύμπου
ἐς πατέρα Κρονίωνα Δίως περικάλλεα τέκνα·
κείθε γὰρ ἀμφοτέρους δικῆς κατέκειτο τάλαντα.

οὐμελή 1 δὲ ἐχ' Ὀλυμπον ἁγάνηφον, ἅθανατοὶ δὲ 320
ἀφθιτοὶ ἦγερέθοντο μετὰ χρυσόθρονον Ὀλύμπου. 2

'Εστησαν δὲ ’Ερμῆς ταῦτα καὶ ἀργυρότοξος Ἀπόλλων
πρόσθε Δίως γοῦν· δὲ δ' ἀνείρητο φαίδημον υἱόν
Ἰεὺς ὑψιβρεμέτης καὶ μιν πρὸς μῦθον ἐκεῖς.

φοίβε, πόθεν ταύτην μενοεικέα λῃζ' ἑλαύνεις, 330
παῖδα νέον γεγαγότα, φυλήν κήρυκος ἔχοντα;
σπουδαίον τὸ δέ χρήμα θεῶν μεθ' ὁμήγυριν ἤλθε.

1 Allen's (Oxf. Text) suggestion: ὅμελη, Μ: ὅμελη, other MSS.
2 E and L (in margin): τοῦτο τέχνας Οὐλύμπου, other MSS.
sprang up quickly, starting in haste. With both hands he pushed up to his ears the covering that he had wrapped about his shoulders, and said:

"Where are you carrying me, Far-Worker, hastiest of all the gods? Is it because of your cattle that you are so angry and harass me? O dear, would that all the sort of oxen might perish; for it is not I who stole your cows, nor did I see another steal them—whatever cows may be, and of that I have only heard report. Nay, give right and take it before Zeus, the Son of Cronos."

So Hermes the shepherd and Leto's glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly . . . . not unfairly sought to seize glorious Hermes because of the cows; but he, the Cyprian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wiles, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both. There was an assembly on snowy Olympus, and the immortals who perish not were gathering after the hour of gold-throned Dawn.

Then Hermes and Apollo of the Silver Bow stood at the knees of Zeus: and Zeus who thunders on high spoke to his glorious son and asked him:

"Phoebus, whence come you driving this great spoil, a child new born that has the look of a herald? This is a weighty matter that is come before the council of the gods."
Τὸν δ᾽ αὐτὸ προσέειπεν ἀναξ ἐκάργος Ἀπόλλων ὡς πάτερ, ἦ τάχα μῦθον ἀκούσαει οὐκ ἀλαπαδοῦν, κερτομέων ὡς οἶος ἔγω φιλολόγος εἰμι. 335 παϊδα τιν' εὐρον τόνδε διαπρύσῳν κεραίστῃν Κυλλήνης ἐν ὄρεσι, πολυν διὰ χῶρον ἀνύσσας, κέρτομον, οἶον ἐγὼ γε θεῶν οὐκ ἄλλον ὅπωσπον ὀοῦδ' ἄνδρῶν, ὁπόσοι λησῖμβροτοὶ εἰσ' ἐπὶ γαίη. κλέφας δ᾽ ἐκ λειμώνος ἐμᾶς βοῦς ὄχετ᾽ ἔλαινω 340 ἐσπέροις παρὰ θύα πολυφλοίσβοι θάλασσης, εὐθὺς Πύλον ἐλῶν· τὰ δ᾽ ἄρ᾽ έγνια δοῦτα πέλωρα, οἰα τ᾽ ἀγάσσασθαι, καὶ ἀγανοῦ δαιμόνος ἔργα, τῆσιν μὲν γὰρ βοοῦν ἐς ἀσφοδελῶν λειμῶνα ἀντία Βήματ' ἐχουσα κόνις ἀνέφαιω μέλαινα· 345 αὐτὸς δ᾽ ἐκτὸς ὁδοῦ, τις ἀμήκανος, οὐτ᾽ ἄρα ποσοῖν οὔτ᾽ ἄρα χερσίν ἐβαινε διὰ ψμαθαύδεα χῶρον ἂλλ᾽ ἄλλην τινὰ μῆτιν ἐχὼν διεστιβε κέλευθα τοῖα πέλωρ᾽ ὡς εἰ τις ἀραῖος δρυὸν βαίνοι. ὁφρα μὲν οὖν έδίωκε διὰ ψμαθαύδεα χῶρον, 350 ὅτι τὰ μᾶλ' έγνια πάντα διεσπεσθαν ἐν κοινήσιν αὐτὰρ ἐπεὶ ψμαθαύδεα μέγαν στίβων ἐξεπέρησεν, ἀφραστὼς γένετο ὁικ βοῶν στίβος ὡδὲ καὶ αὐτοῦ χῶρον ἀνὰ κρατερῶν τόν δ᾽ ἐφράσατο βροτὸς ἄνηρ ἐς Πύλον εὐθὺς ἐλῶντα βοῦν γένους εὐρυμεταςτῶν. 355 αὐτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἑσύχῃ κατέχρεζε καὶ διαπυρπαλάμησεν ὁδόν τὸ μὲν ἐνθα, τὸ δ᾽ ἐνθα, ἐν λίκνῳ κατέκειτο μελαινή νυκτὶ δοικός, ἀντροὶ ἐν ἑρῶντε κατὰ ξύφον ἄοοδε κεν αὐτῶν αἰετος οὔα λάων ἐπεκέφατο· πολλὰ δὲ χερσίν αὐγάς ὁμόργαζε δολοφροσύνην ἀλεγώνων. αὐτὸς δ᾽ αὐτίκα μῦθον ἀπηλεγέως ἀγόρευεν·

1 Translator: othos ἐκτὸς, MSS.
IV.—TO HERMES, 333–362

Then the lord, far-working Apollo, answered him: "O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene; for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite; for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself—bewildering creature—crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way—wonder of wonders!—as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falschool, and himself straightway said roundly: 'I have not seen them: I have not
οὐκ ἴδον, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἄκουσα
οὐδὲ κε μηνύσαιμ, οὔτ' ἀν μὴντρον ἄροιμην.

‘Ἡ τοι ἄρ' ὡς εἰπὼν κατ' ἄρ' ἔξετο Φοῖβος
‘Απόλλων.

‘Ἐρμῆς δ' αὖθ' ἐτέρωθεν ἀμειβόμενος ἔπος ἡδα, 385
δείξατο δ' ἐς Κρούτωνα, θεῶν σημάντορα πάντων.
Ζεύ πάτερ, ἡ τοι ἑγώ σοι ἀληθείην καταλέξων,
νημερῆς τε γάρ εἶμι καὶ οὐκ οἶδα ψεύδεσθαι.

ἡδεῖν ἐς ἡμετέρου δεξήμενος εἰλιπόδας βοῦς
σήμερον ἡλίου νέον ἐπετελλομένοιο-
οὐδὲ θεῶν μακάρων ἄγε μάρτυρας οὐδὲ κατόπτας,
μηνύειν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς,
pολλά δὲ μ' ἰππεῖλησε βαλλεῖν ἐς Τάρταρου εὐρών,
οὖνεξ' δ' μὲν τέρεν ἀνθρώπης ἕχει φιλοκυδέος ἡβης, 375
αὐτὰρ ἔγω χθεὸς γενόμην, τὰ δὲ τ' οἴδε καὶ αὐτὸς,
οὗτ' βοῦν ἐλατήρι, κραταίφ' φωτ', ἐοικός.

πείθειν καὶ γὰρ ἐμεῖο πατήρ φίλος εὔχεαι εἰναι,
ὡς οὐκ οἶκαθ' ἔλασσα βοῖς, δὸς ὅλισει εἰνη,
οὐδ' ὑπὲρ οὐδὸν ἠβήν' τὸ δὲ τ' ἀτρεκέως ἀγορεύω.

‘Ἡλίου δὲ μάλ' ἀλάδομαι καὶ δαίμονας ἄλλους,
καὶ σε φιλῶ καὶ τοῦτον ὅπλομαι οἴσθα καὶ αὐτὸς,
ὡς οὐκ ἄτιός εἰμι: μέγαν δ' ἐπεδώσωμαι 2 ὅρκουν
οὗ μᾶ τάδ' ἀθανάτων εὐκόσμητα προθύρεαι.

καὶ ποιν' ἑγὼ τούτο τίσω ποτὲ νηλέα φώρην, 385
καὶ κρατερὸν περ' ἐσώτερ' σοῦ δ' ὀπλοτέρουν ἄργυρε.

‘Ὡς φάτ' ἐπιλέξαν Κυλλήνιος Ἀργειφόντης-
καὶ τὸ σπάργανον εἴχεν ἐπ' ἀνέφην οὐδ' ἀπέβαλλε.
Ζεῦς δὲ μεγ' ἐξεγέλασεν ἰδὼν κακομηδεία παιδα

1 Most MSS.: ἄλλον μῦθον ἐν ἀθανάτωσιν ἔστετο. ("told another story among the immortals"), E and L (in margin).
2 Barnes : ἐπιδώσωμαι, M : ἐπιδώσωμα, other MSS.
3 Hermann : ποιν', MSS.
heard of them: no man has told me of them. I could not tell you of them, nor win the reward of telling."

When he had so spoken, Phoebus Apollo sat down. But Hermes on his part answered and said, pointing at the Son of Cronos, the lord of all the gods:

"Zeus, my father, indeed I will speak truth to you; for I am truthful and I cannot tell a lie. He came to our house to-day looking for his shambling cows, as the sun was newly rising. He brought no witnesses with him nor any of the blessed gods who had seen the theft, but with great violence ordered me to confess, threatening much to throw me into wide Tartarus. For he has the rich bloom of glorious youth, while I was born but yesterday—as he too knows—, nor am I like a cattle-lifter, a sturdy fellow. Believe my tale (for you claim to be my own father), that I did not drive his cows to my house—so may I prosper—nor crossed the threshold: this I say truly. I reverence Helios greatly and the other gods, and you I love and him I dread. You yourself know that I am not guilty: and I will swear a great oath upon it:—No! by these rich-decked porticoes of the gods. And some day I will punish him, strong as he is, for this pitiless inquisition; but now do you help the younger."

So spake the Cyllenean, the Slayer of Argus, while he kept shooting sidelong glances and kept his swaddling-clothes upon his arm, and did not cast them away. But Zeus laughed out loud to see his
έν και ἐπισταμένως ἀρνεύμενον ἅμφι βόεσιν. 390 ἀμφοτέρους δ’ ἐκελεύεσθαι ομόφρονα θυμὸν ἐχοντας ξητεύειν, 'Ερμήν δὲ διάκτορον ἴγμονεύειν καὶ δεξιαὶ τὸν χῶρον ἐπ’ ἀβλαβήσει νόσου, ὡς τῇ δὴ αὐτ’ ἀπεκρυψε βοῶν ἱσθημα κάρφια. νεῦσεν δὲ Κρονίδης, ἐπεπέλθητο δ’ ἄγλαδος 'Ερμής: 395 ῥημάτως γὰρ ἐπειδὴ Δίας νόσος αὐγάκισεν.

Τὸ δ’ ἀμφο σπεύδοντε Δίσις περικαλλὰ τέκνα ἐς Πύλον ἡμαθόεντα ἐπ’ Ἀλφειοῦ πόρον ἠξοῦν ἄγρυος δ’ ἔξικοντο καὶ αὐλιον ςψιμέλαδρουν, ἡχοῦ 1 δὴ τὰ χρήματ’ ἀτάλληλο νυκτὸς ἐν ὁρᾷ. 400 ἐνθ’ Ἔρμης μὲν ἐπεετα κιών παρὰ λαίων αὐτροῶν ἐς φῶς ἔξηλαυνε βοῶν ἱσθημα κάρφια. Αὐτοίδης δ’ ἀπάτησθ' ἴδοι ἐνοῆσε βοείας πέτρῃ ἐπ’ ἱλιβάτῳ, τάχα δ’ εἰρετο κύδιμον 'Ερμήν.

Πῶς ἔδυναι, δολομῆτα, δύω βὸς δεροτομῆσαι, 405 ὁδὲ νεγρὸς ἐκὼ καὶ νήπιος; αὐτὸς ὡγὸ γε θαυμαίως κατοπινθε τὸ σὸν κράτος: οὐδέ τι σε χρῆ μακρὸν ἄνεφεσθαι, Κυλλήνιε, Μαιάδος νιέ.

'Ὡς ἀρ’ ἐφ’ καὶ χερσί περίστρεφε καρτερὰ δεσμὰ [ἐνθῆσαι μεμαίως Ἔρμην κρατεραίος λυγοίς. 400 a τῶν δ’ σὺκ ἐσχανε δεσμά, λυγοί δ’ ἀπὸ τηλόσε πίπτον. 400 b]

ἄγνων ταῖ δ’ ὑπὸ ποσοὶ κατὰ χθονὸς αἴγα φύοντο αὐτόθεν, ἐμβολάδην ἐστραμμέναι ἀλλήνηι, 411 ῥεία τε καὶ πάσησιν ἐπ’ ἁγραίλους βόεσιν, Ερμών δολῆσε κλεψύφρονος αὐτάρ ᾽Απόλλωνα βαύμασεν ἀθρήςας. τότε δὴ κρατὸς Ὄρηφόντης χῶρου ὑποβληθήν ἐσκέψατο, πῦρ ἀμαρυσσόμεν.

1 Fick: ἧχῳ σοὶ and ἧχῳ σοῦ, MSS: ἧχῳ, Ἰλίσ. 2 Allen. 3 Hymn to Dionysus, 13.
IV.—TO HERMES, 390–415

evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head: and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once:

“How were you able, you crafty rogue, to slay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cyclobian, son of Maia!”

So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of osier fell far from him and began to grow at once from the ground beneath their feet in that very place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire... desiring to hide... Very easily he softened the
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ἐγκρύψαι μεμαίως· Λητοῦς δ' ἐρικυδέος νίδ' ἐκαλ' ἐπτρῆνεν ἐκῆβολον, ὡς ἔθελ' αὐτός, καὶ κρατερὸν περ ἐόντα· λαβὼν δ' ἐπ' ἀριστερὰς χειρὸς τοιαδέος ἐπειρήτητε κατὰ μέρος· ἢ δ' ὑπὸ χειρὸς σμερδαλέον κοινάθησε· γέλασσε δὲ Φοίβου Ἀπόλλων χιηθήσας, ἐρατῇ δὲ διὰ φρένας ἠλθ' λαβῇ θεσπεσίς ἐνοπῆς καὶ μιν γλυκοῦ ἤμερος ὦ χρεῖ θυμῷ ἀκοινώξοντα· λύρῃ δ' ἔρατον κιθαρίζων στῇ β' ὧν θαρσῆσας ἐπ' ἀριστερὰ Μαιάδος νῖδος Φοίβου Ἀπόλλωνος· τάχα δὲ λυγέως κιθαρίζων γηρύτερ' ἀμβολάδην· ἐρατῇ δὲ οἱ ἐσπετο ποτῇ κραίνων ἄθανάτους τε θεοὺς καὶ γαῖαν ἐρεμοῖν, ὡς τὰ πρῶτα γένοντο καὶ ὡς λάχες μοίραν ἐκαστός. Μηνισύνην μὲν πρῶτα θεῶν ἐγέραθεν ἀοιδῇ, μητέρα Μουσάων· ἢ γὰρ λάχες Μαιάδος νῖδον· τοὺς δὲ κατὰ πρόσβιν τε καὶ ὡς γεγαςιν ἐκαστος ἄθανάτους ἐγέραθε θεοὺς Δίως ἀγλαῖος νῖδος, πάντ' ἐνεπῶν κατὰ κόσμον, ἐπωλέων κιθαρίζων. τὸν δ' ὦρος ἐν στῆθεσιν ἀμήχανος αἰνυτό θυμόν, καὶ μιν φωνῆσας ἐπεα πτερόεντα προσηύδα· Βουφώνε, μηχανιώτα, πονεύμενε, δαιτὸς ἐταίρε, πεντάκοιντα θεῶν ἀντάξια ταύτα μέμηλας. ἰσηχύως καὶ ἐπείτα διακρινέσθαι ὅν τόν ὦν δ' ἂγε μοι τόδε εἰπέ, πολύτροπε Μαιάδος νῖε, ἢ σοὶ γ' ἐκ γενετής τάδ' ἀμ' ἐσπετο θεαματὰ ἔργα ἐς τὶς ἄθανάτοις ἦ πνευτῶν ἄθρόπων δώρον ἄγανον ἐθαύκε καὶ ἐφρασε θέσπιν ἀοιδὴν; θαυμασίην γὰρ τήν ὦ νείβατον ὀσσαν ἀκοῦσα, ὃς οὐ πώ ποτὲ φημί δακμέμαι οὕτε τίν' ἄθρόπων ὀυτε τίν' ἄθανάτων, οἴ 'Ολυμπία δώματ' ἐγουσί, 445 νόσφι σέθεν, φηλήτα, Δίως καὶ Μαιάδος νῖε.
son of all-glorious Leto, as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of the marvellous music went to his heart, and a soft longing took hold on his soul as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the left hand of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion. First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes:

“Slayer of oxen, trickster, busy one, comrade of the feast, this song of yours is worth fifty cows, and I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, resourceful son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give it you—a noble gift—and teach you heavenly song? For wonderful is this new-uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you, O thievish son of Maia. What skill is this? What
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tis tēchnē, tis μουσα ἀμηχανέων μελεδώνων,
tis τρίβος; ἀπρεκέως γὰρ ἀμα τρία πάντα πᾶρ-
εστιν,
εὐφροσύνη καὶ ἔρωτα καὶ ἱδυμον ὑπνον ἑλέσθαι.
καὶ γὰρ ἐγὼ Μούσησιν 'Ολυμπιάδεσσιν ὅπηδος, 450
τῆς χοροὶ τε μέλουσι καὶ ἄγλαδος ὀίμος 1 ἀοιδής
καὶ μολὴ τεβαλία καὶ ἰμερόεις βρόμος αὐλῶν
ἀλλʼ ὦ τι πού ὑδε κεῖται πάρειν ὅλλο μέλησεν,
οὐα νέων βαλλής ἐνδέξια ἐργα πάλονται.
θαμμάξω, Δίως νεί, τάδʼ, ὥσ ἐρατὸν κιθαρίζεις. 455
νῦν δʼ ἐπεὶ σὺν ὄλγος περ ἐῶν κλυτὰ μήδεα οἶδας,
ἴζε, πέπον, καὶ μὐθον 2 ἐπαινεὶ πρεσβυτέρους
νῦν γὰρ τοι κλέος ἐσται ἐν ἀθανάτοις θεοῖς
σοὶ τʼ αὐτῷ καὶ μητρίʼ τὸ δʼ ἀπρικέως ὑγρεύσω
ναι μὰ τὸυ ἱερῴν ἀκάντιον, ἢ μὲν ἐγὼ σε
κυδρὸν ἐν ἀθανάτοις καὶ ἀλβιον ἤγεμον 3 εἴσο
δῶσο τʼ ἄγλαδ δῶρα καὶ ἐς τέλος ςὐκ ἀπατῆσαι.

Τὸν δʼ Ἐρμῆς μῦθοισιν ἀμείβετο κερδάλεοισιν
εἰρωτὰς μʼ, Ἐκάεργε, περιφραδές· αὐτὰρ ἐγὼ σοι
τέχνης ἡμετέρης ἐπεκθήμεναι σὺ τι μεγαίρω. 465
σήμερον εἰδήσεις· ἔθελοι δὲ τοι ἡπιοῦ εἶναι
βουλή καὶ μῦθοισι. σὺ δὲ φρεσι πάντʼ εῦ πολύ
πρωτὸς γὰρ, Δίως νεί, μετʼ ἀθανάτοις θαιάσεις,
ἡς τε κρατερός τε φιλεῖ δὲ σε μητέρα Ζεὺς
ἐκ πάσης ὅσις, ἐπορευὶ δὲ τοι ἄγλαδ δῶρα.
καὶ τιμᾶς σε γε φασί δαιμόνει ἐκ Δίως ὀμφῆς
μαντείας θʼ Εκάεργε, Δίως παρά, θέσφατα πάντα:
τῶν νῦν αὐτῶ ἐγὼ σε μαλʼ ἀργεῦν 4 δεδικα·
σοὶ δʼ αὐτὴγρετὸν ἔςτε δαιμόναι, ὃτι μενοινᾶς.

1 Most MSS: ὠιμοῖ, M with K and L (margin).
2 Rukhov: θαλὼν, M. 3 Tyrrell: ἅγιαραθύσων, MSS.
4 Translator: ἤγογγε παῖς ἁρινδο, MSS.
song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose,—mirth, and love, and sweet sleep. And though I am a follower of the Olympian Muses who love dances and the bright path of song—the full-toned chant and ravishing thrill of flutes—yet I never cared for any of those feats of skill at young men's revels, as I do now for this: I am filled with wonder, O son of Zeus, at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders. For now you shall have renown among the deathless gods, you and your mother also. This I will declare to you exactly: by this shaft of cornel wood I will surely make you a leader renowned among the deathless gods, and fortunate, and will give you glorious gifts and will not deceive you from first to last."

Then Hermes answered him with artful words: "You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever
ΤΗΣ ΗΟΜΕΡΙΚΗΣ ΥΜΝΟΥΣ

αλλ’ ἐπεὶ οὖν τοι θυμὸς ἐπιθυμεῖ κιθάριζειν, 475
μέλπεο καὶ κιθάριζε καὶ ἀγλαιας ἀλέγυνε
dέγμενος ἦς ἐμέθεν’ σὺ δέ μοι, φίλε, κύδως ὅπαξε.
eὐμόλπει μετὰ χερσάν ἔχων λυγυφωνον ἐταῖρην,
καλὰ καὶ εὖ κατὰ κόσμον ἐπεισάμενος ἀγορεύειν.
eὐκήλος μὲν ἐπείτα φέρεων ἐς δαίτα θάλειαν 480
καὶ χορὸν ἰμερέετα καὶ ἐς φιλοκυβέα κόμον
eὐφροσύνην νυκτὸς τε καὶ ἢματος. ὅς τε ἀν αὐτὴν
tέχνη καὶ σοφία διδακαμένος ἐξερεύνη,
φθεγγομένη παντοῖα νῷο χαρίετα διδάσκει
ῥέεια συνθείρησιν ἀνθρωματί κοιλῶσιν,
ἐργαζόταν φεύγουσα δυνηπαθον’ ὅς δὲ κεν αὐτὴν
νής ἔων τὸ πρῶτον ἐπεξαφελὸς ἐρεύνη,
μᾶς αὐτῶς καὶ ἐπείτα μεθήροτα τε θρυλλέοι.
σοι δ’ αὐτάγρετον ἔστι δαϊμονες, ὅτε μενοιπῆς.
καὶ τοι ἐγὼ δῶσοι ταύτην, Δίδος ἵγηλα κούρε’ 490
ἡμεῖς δ’ αὐτ’ ὅρεος τε καὶ ἵπποβότον πεδίου.
βουσὶ νομοὺς, Ἐκάεργε, νομεύσομεν ἀγραύλοισιν.
ἐνθε θεὶς τέξουσι βοες ταύρους μιμεῖσαι
μέγιθον θηλείας τε καὶ ἃρσενας’ οὐδὲ τί σε χρῆ
κερδάλεον περ ἄντα περικαμένοις κεχολῶσθαι. 495
‘Ως εὐπόν ὅρεζ’ ὅ δ’ ἐδέξατο Φοῖβος Ἀπόλλων,
Ἐρμή δ’ ἐγγυμάλιζεν ἑκὰν’ μάστυγα φαεινήν,
βουκολίας τ’ ἐπέτελλεν’ ἐδεκτὸ δὲ Μαιάδος ύιὸς
γηθῆσας’ κιθαρίν δὲ λαβὼν ἐπ’ ἀριστερὰ χειρός.
Λητοὺς ἀγλαὺς ύιὸς, ἀναξ ἐκάεργος Ἀπόλλων,
πλήκτρω ἐπειρήτητε κατὰ μέρος’ ἢ δ’ ὑπένερθε 500
σμερδαλέον κονάβησε’ θεοὶ δ’ ὑπὸ καλὸν ἀείσεν.
’Ἐνθα βὸς μὲν ἐπείτα ποτὶ ξάθεον λευμώνα
ἐτραπέτην’ αὐτοὶ δὲ, Δίδος περικαλλέα τέκνα,
1 Martin: ἔχων, MSS. 2 M.: ἐρείδες, other MSS.
you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry."

When Hermes had said this, he held out the lyre: and Phoebus Apollo took it, and readily put his shining whip in Hermes' hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and tried each string with the key. Awesomely it sounded at the touch of the god, while he sang sweetly to its note.

Afterwards they two, the all-glorious sons of Zeus turned the cows back towards the sacred meadow,
άψορος πρὸς Ὄλυμπον ἀγάννυφον ἔρρωσαντο
tερπόμενοι φόρμων: χάρη δ' ἄρα μυτιέτα Ζεύς,
άμφω δ' ἐς φιλότητα συνήγαγε· καὶ τὰ μὲν Ἐρμῆς
Λήτοιδης ἐφίλησε διαμπερές ὡς ἔτι καὶ νῦν,
σήματ' ἐπεὶ κίθαριν μὲν Ἐκηβόλη ἐγγυαλίξεν
ἰμερτήν, δεδαῖς, δ' ἐπωλέονν κιθάρεσ'·
αὐτὸς δ' αὖθ' ἑτέρης σοφίς ἐκμάσσατο τέχνην,
συρρήγγαν ἐνοπὴν ποιήσατο τηλὸθ' ἀκουστὴν.
Καὶ τὸτε Λήτοιδης Ἐρμῆν πρὸς μύθον ἐξετε' δεδία,
Μαιάδος νιέ, διάκτορι, ποικιλομῆτα,
μή μοι ἀμα κλέψις κίθαριν καὶ καρπύλα τόξα·
tεμήν γὰρ πάρ Ζηνὸς ἔχεις ἐπαμοῖβα ἐργα
θήσειν ἀνθρώποις κατὰ χθόνα πουλυβότεραν.
ἀλλ' εἰ μοι πλαις γε θεῶν μέγαν ὅρκον ὁμόσται,
ἡ κεφαλὴ νεύσας ἢ ἐπὶ Στυγὸς ὅβρωμον ὕδωρ,
pάντ' ἂν ἐμὴ θυμὸ δειμαρισμένα καὶ φίλα ἔρδοις.
Καὶ τὸτε Μαιάδος νιὸς υποσχόμενος κατένευσε,
μή ποτ' ἀποκλέψειν, δο' Ἐκηβόλος ἐκτεάτεισται,
μηδέ ποτ' ἐμπελάσειν πυκνῷ δόμῳ· αὐτὰρ
Ἀπόλλων
Λήτοιδης κατένευσεν ὅπ' ἀρθμῷ καὶ φιλότητι,
μή τεινα φίλτερον ἄλλον ἐν ἄθανάτοισιν ἔσεθαι,
μήτε θεῶν μήτ' ἄνδρα Δίδος γόνων· ἐκ δὲ τέλειον
[αἰετὸν ἦκε πατὴρ· ὁ δ' ἐπώμουσ'· ἢ σεμάλ' οἶδον] ἐκ
σύμβολον ἄθανάτων ποιήσωμαι ἤδ' ἀμα πάντων,
πιστῶν ἐμῷ θυμῷ καὶ τίμιον· αὐτὰρ ἐπείτα
ὄλθων καὶ πλούτων δῶσῳ περικαλλέα βάσθων,
χρυσεῖν, τρεπτῆλον, ἀκήρου ἢ σε φυλάξει
πάντας ἐπικραίνους' ἄθλους ἐπέων τε καὶ ἔργων
tῶν ἄγαθών, ὅσα φημὶ δαιμονεῖν ἐκ Δίδος ὁμοῦς.

1 Allen's supplement. 2 Sikos: θεός, MSS.
but themselves hastened back to snowy Olympus, delighting in the lyre. Then wise Zeus was glad and made them both friends. And Hermes loved the son of Leto continually, even as he does now, when he had given the lyre as token to the Far-shooter, who played it skilfully, holding it upon his arm. But for himself Hermes found out another cunning art and made himself the pipes whose sound is heard afar.

Then the son of Leto said to Hermes: "Son of Maia, guide and cunning one, I fear you may steal from me the lyre and my carved bow together; for you have an office from Zeus, to establish deeds of barter amongst men throughout the fruitful earth. Now if you would only swear me the great oath of the gods, either by nodding your head, or by the potent water of Styx, you would do all that can please and ease my heart."

Then Maia's son nodded his head and promised that he would never steal anything of all the Far-shooter possessed, and would never go near his strong house; but Apollo, son of Leto, swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes; and the Father sent forth an eagle in confirmation. And Apollo swore also: "Verily I will make you only to be an omen for the immortals and all alike, trusted and honoured by my heart. Moreover, I will give you a splendid staff of riches and wealth: it is of gold, with three branches, and will keep you scathless, accomplishing every task, whether of words or deeds that are good, which I claim to know through the utterance of Zeus. But as for
THE HOMERIC HYMNS

μαντείην δε; φέρεστε, διστρεφές, ἦν ἐρεινεις,
οὔτε σὲ θέσφατον ἦστι δαίμονει ἀλλ' ἀλλον
ἀθανάτων τὸ γὰρ οἴδε Διὸς νόσον: αὐτὰρ ἐγὼ γε
πιστωθεῖς κατένευσα καὶ ἁμοσα καρτερὸν ὅρκουν,
μή τε νόσφιν ἐμεῖο θεῶν ἀλενγενετάὼν
ἀλλον γ' εἴσεσθαι Ζηνός πυκνόφρονα βουλήν.
καὶ σὺ, κασίγνητε χρυσόρρατε, μή με κέλευν
θέσφατα πυφαύσκειν, ὅσα μὴ δεται εὐρύσπα Ζεὺς.
καὶ μὲν ἔμης ὁμφῆς ἀπονήσεται, ὅς τις ἄν ἔλθῃ
φονῇ καὶ πτέρυγοι τεληέτων οἰνών·
οὔτος ἔμης ὁμφῆς ἀπονήσεται, οὐδ' ἀπατήσω.
διε δέ κε μαντιλόγοις πλῆσας οἰνώνησι
μαντείην ἐθέλησε παρεκ νόου εξερείνειν
ἡμετέρην, νεείσω δε' θεῶν πλέον αἰεν ἑόντων,
φήμ', ἀλήνι ὀδὸν εἰσιν. ἐγώ δέ κε δώρα δεχοίμην.

"Αλλο δέ τοι ἐρέω, Μαλης ἐρίκυδος ύνε
καὶ Διὸς αἰγιοχοι, θεῶν ἐριούσιν δαίμονι
σεμναί γὰρ τινές εἶνι, κασίγνηταί, γεγανάϊα,
παρθένοι, ἀκάροι, ἀγαλλόμεναι πτέρυγεσσι,
τρεῖς: κατὰ δὲ κρατός πεπαλαγμέναι ἀλφιτα
λευκά,

οἰκία ναιετάουσιν ὑπὸ πτυχὲ Παρνησοῦ,
μαντείης ἀπάνευθε διδάσκαλοι, ἢν ἐπὶ βουοι
παῖς ἢ ἄδικην μελέτησαι: παθήρ δ' ἐμὸς οὔκ ἀλέγιζε,
ἐντεῦθεν δὲ ἐπείτα ποτόμεναι ἀλλοτε ἀλλή
κηρία βόσκονται καὶ τε κραίνουσιν ἐκαστα.
sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all-seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idly-chattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey; yet his gifts I would take.

But I will tell you another thing, Son of all-glorious Maia and Zeus who holds the aegis, luck-bringing genius of the gods. There are certain holy ones, sisters born—three virgins \(^1\) gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey-comb

\(^1\) The Thriae, who practised divination by means of pebbles (also called φιάδα). In this hymn they are represented as aged maidens (Il. 553-4), but are closely associated with bees (Il. 559-563) and possibly are here conceived as having human heads and breasts with the bodies and wings of bees. See the edition of Allen and Sikes, Appendix III.
ΤΗΣ ΗΟΜΕΡΙΚΗΣ ΗΥΜΝΩΝ

 aliqua mens θυσίωσιν ἔδηνθαι μέλι χλωρόν, 560
 προφρονέως έθέλουσιν ἀλῆθείν ἄγορεύειν
 ὢν δ' ἀπονοσφισθῶσι θεῶν ἕδειαν ἔδωκαν,
 ἴσον οὖν τῆς ἐπείτα δι' ἄλληλων δονέονσαι.1
 τάς τοι ἐπείτα δίδωμι σὺ δ' ἄτρεκέως ἐφεύσιν
 σὴν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτὸν ἄνδρα
 δαέης,

 πολλάκις σῆς ὧμιθης ἐπακούστει, αἰὶ κε τύχεσιν.
 ταύτ' ἔχε, Μαιάδος νεί, καὶ ἁγραύλους ὑλικας θόρις
 ἐποίες τ' ἄμφιπολε εκεῖ καὶ ἱμίονοις ταλαργοῦσι.
 [ός ἐφατ' ὡρανύδεον δὲ πατὴρ Ζεὺς αὐτὸς ἐπέσει 568
 θηκὴ τέλος: πᾶσιν δ' ἅρ' δ' ἄλωνοις κέλευσεν 2] 568κ
 καὶ χαροποίσει λέουσι καὶ ἀργιόνοις σύνεσει
 καὶ κυσὶ καὶ μήλοισιν, ὅσα τρέφει εὔρεια χθόνι,

 570
 πᾶσι δ' ἐπὶ προβάτωσιν ἀνάσσειν κύδιμον Ἐρμῆν,
 οἷον δ' εἰς 'Αλθήν τετελεσμένον ἄγγελον εἶναι,
 δ' τ' ἄδοτός περ ἐὼν δώσει γέρας σοι ἐλάχιστον.

 Οὕτω Μαιάδος νείν ἀνὰξ ἐφίλησεν Ἀπόλλων
 παντοῖγες φιλότητι; χάριν δ' ἐπέθηκε Κρονίων. 575
 πᾶσι δ' ὅ χει θυγατοί καὶ ἀθανάτωσιν ὁμαλεῖ.
 παῦρα μὲν οὖν ὄνησε, τὸ δ' ἄκριτον ἄθροποπέει,
 νῦκτα δὲ ὄρφιαν φίλα θυγατών ἄνθρωπων.

 580
 Καὶ σὺ μὲν οὕτω χαίρε, Δίες καὶ Μαιάδος προ-
 αὐτὰρ ἐγώ καὶ σείο καὶ ἀλλης μνήσομ' ἀοιδής.

1 Καὶ Λ.: περανεταὶ δὴ ἐπείτα παρίξ δὲν ἵγμανεν ("Then
 they try to lead men aside out of the way"), other MSS.
2 Allen's supplement.
and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response—if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules."

So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship: and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozen the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.
ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μούσα μοι ἐννέπε ἔργα πολυχρύσου Ἀφροδίτης, Κύπριδος, ἦτε θεοίσιν ἐπὶ γλυκῶν ἵμερον ὄρσε καὶ τ’ ἐδαμάσσατο φῦλα καταθνητῶν ἄνθρωπων οἰωνούς τε δυσπετέας καὶ θηρία πάντα, ἥμεν δ’ ἕπειρος πολλὰ τρέφει ἴδ’ ὅσα πόντος πάσιν δ’ ἔργα μέμηλεν ἐνυστεφάνων Κυθερείης.

Τρισσας δ’ οὔ δύναται πεπιθεῖν φρένας οὐδ’ ἀπατήσαι:

κούρην τ’ αἰγιόχοιο Δίος, γλαυκῶπιν Ἀθήνην ὅποι γὰρ οἱ εὐδαίμονες ἔργα πολυχρύσου Ἀφροδίτης, ἀλλ’ ἄρα οἱ πόλεμοι τε ἀδοὺ καὶ ἔργον Ἁρης ὑσμῖναι τε μάχαι τε καὶ ἀγναλά ἔργ’ ἀλεγύνειν. πρώτῃ τέκτονας ἄνδρας ἐπιχθονίους ἐδίδαξε ποιῆσαι σατίνας τε καὶ ἄρματα ποικίλα χαλκῷ.

ἡ δὲ τὲ παρθενικάς ἀπαλόχροις ἐν μεγάρους ἁγιαλὰ ἔργ’ ἐδίδαξεν ἐπὶ φρέσκ’ θείσα ἑκάστη.

οὐδὲ ποτ’ Ἀρτέμιδα χρυσηλάκιτον, κελαδεινὴν διάμαται ἐν φιλότητι φιλομμειδῆς Ἀφροδίτη.

καὶ γὰρ τῇ ἂδε τόξα καὶ οὕρεσι θήρας ἑναίρεις, φόρμαγγες τε χοροῖ τε διαπρόισοι τ’ ὀλυνγαὶ ἄλσεὶ τε σκίῶντα δικάιων τε πτόλει ἄνδρῶν.

οὐδὲ μὲν αἰδοὺρ κούρη ἂδε ἔργ’ Ἀφροδίτης,

‘Ιστή, ἢν πρῶτην τέκτοι Κρόνος ἀγκυλομῆτης, αὕτης δ’ ὀπλωτάς, βουλῇ Δίος αἰγιόχοιο,
V.—TO APHRODITE, 1–23

V

TO APHRODITE

Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all that the sea: all these love the deeds of rich-crowned Cytherea.

Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one’s mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite’s works. She was the first-born child of wily Cronos and youngest too,¹ by will of Zeus who holds the aegis,—a queenly maid whom both

¹ Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be disgorged, and so was at once the first and latest born of the children of Cronos. Cf. Hesiod Theogony, ll. 495-7.
πότιναν, ἢν ἔμνωντο Ποσειδάων καὶ Ἄπολλων· ἡ δὲ μαλίν, οὐκ ἔθελεν, ἄλλα στερεῶς ἀπέειπεν· ὡμοσὲ δὲ μέγαν ὄρκον, δ ὁ δὲ τετελεσμένης ἑστὶν, ἀγαµένη κεφαλῆς πατρὸς Διὸς αἰγόχοιο, παρθένος ἐσσεσθαι πάντ᾽ ἡματα, δία θεάων. τῇ δὲ πατήρ Ζεὺς δὰκε καλὸν γέρας ἀντὶ γάμων καὶ τε μέσῳ οἴκῳ κατ’ ἀρ’ ἔξετο πάρα ἔλούσα. πᾶσιν δ’ ἐν νηοίᾳ θεῶν τιμάοχος ἐστὶ καὶ παρὰ πᾶσι βροτοῖς θεῶν πρέσβειρα τέτυκται.

Τάων οὐ δύναται πεπιθεῖν φρένας οὐδ’ ἀπατήσαι τῶν δ’ ἄλλων οὐ πέρ τι πεφυγμένον ἑστ’ ᾿Αφροδίτην οὐτε θεῶν μακάρων οὐτε θυντῶν ἀνθρώπων. καὶ τε παρεκ Ζηνός νῦν ἰγαγε τερπικεραύνον, ὅστε μέγιστος τ’ ἑστὶ μεγάλτης τ’ ἐμορε τιμής. καὶ τε τοῦ, εὐθ’ ἐθέλοι, πυκνώς φρένας ἐξαπαφοῦσα ἤμιδως συνέμιξε κατανυσθήσει γυναιξῖν, Ἡρης ἐκλελαθοῦσα, καυγήτησι ξίλοιο τε, ἢ μέγα εἰδος ἀρίστη ἐν ἀθανάτησι θέβαι. κυδόστηρ δ’ ἄρα μιν τέκετο Κρόνος ἀγκυλομήτης μήτηρ τε Πεύης Ζεὺς δ’ ἀφθησα μηδεὶς εἰδώς αἴδοιν ξίλοιο ποιήσατο κέδυ’ εἰδίναν.

Τῇ δὲ καὶ αὐτῇ Ζεὺς γλυκῶν ἵμερον ἐμβαλε θυμῷ ἀνδρὶ κατανυσθῆ σαμχήμεναι, ὁφρα τάχιστα μὴ δ’ αὐτῇ βροτῆς εἰνής ἀποεργημένη εἰν, καὶ ποτ’ ἐπευξαµένη εἴπη μετὰ πάσι θεοῖσιν ἥδυ γελούσασα, φιλομυείδης ᾿Αφροδίτη, ὅς ἡθ ϑεοῖσ συνέμιξε κατανυσθήσει γυναιξῖ, καὶ τε κατανυσθητοὺς νιεῖς τέκον ἀθανάτοισιν, ὡς τε θεᾶς ἀνέµιξε κατανυσθῆτοισ ἀνθρώποις.
Poseidon and Apollo sought to wed. But she was wholly unwilling, nay, stubbornly refused; and touching the head of father Zeus who holds the aegis, she, that fair goddess, swears a great oath which has in truth been fulfilled, that she would be a maiden all her days. So Zeus the Father gave her an high honour instead of marriage, and she has her place in the midst of the house and has the richest portion. In all the temples of the gods she has a share of honour, and among all mortal men she is chief of the goddesses.

Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Even the heart of Zeus, who delights in thunder, is led astray by her; though he is greatest of all and has the lot of highest majesty, she beguiles even his wise heart whenever she pleases, and mates him with mortal women, unknown to Hera, his sister and his wife, the grandest far in beauty among the deathless goddesses—most glorious is she whom wily Cronos with her mother Rhea did beget: and Zeus, whose wisdom is everlasting, made her his chaste and careful wife.

But upon Aphrodite herself Zeus cast sweet desire to be joined in love with a mortal man, to the end that, very soon, not even she should be innocent of a mortal's love; lest laughter-loving Aphrodite should one day softly smile and say mockingly among all the gods that she had joined the gods in love with mortal women who bare sons of death to the deathless gods, and had mated the goddesses with mortal men.
'Αρχίσεως δ’ ἀρα οἱ γλυκῶν ἱμερον ἐμβαλε θυμῷ,
ὅς τότε ἐν ἄκροπόλιοις δρεσίν πολυπίδακοι ἤθησι βουκολεύσκεν
βοῦς δέμας ἀθανάτοισιν θεικός.

τὸν δὴ ἐπείτα ἱδοῦσα φιλομμενή 'Αφροδίτη
ἡράσατ', ἐκπαγγός δὲ κατὰ φρένας ἱμερον εἶλεν.
ἐς Κύπρον δ’ ἐλθοῦσα θυώδεα υπὸν ἔδωκεν,
ἐς Πάφος δὲ ὑπὸ τέμενος βαμύς τε θυώδης.
ἐνθ’ ἦ γ’ εἰσελθοῦσα θύρας ἐπέθηκε φαενάς,
ἐνθ’ δὲ μιν Χάριτες λουσαν καὶ χρίσαν ἐπάλω
ἀμβρότη, ὅλα θεοὺς ἐπενήνοθεν αἰεὶν ἐόντας,
ἀμβροσίῳ ἐδαμψ’; τὸ ρά οἱ τεθνωμένοι θεοί.

ἐσσαμενή δ’ εὖ πάντα περὶ χρονείς εἴμαιντα καλα
χρυσῷ κοσμηθεῖσα φιλομμενής 'Αφροδίτη
σειατ’ ἐπὶ Τροίης προλογοῦσ’ εὐώδεα Κύπρον,
ὑπὲρ μὲτα νέβεσιν ρίμφα πρήσουσα κέλευθον.

Ἰθην’ δ’ ἦκανεν πολυπίδακα, μητέρα θηρῶν,
βῇ δ’ ιδόν σταθμοῦ δε’ οὔρεος; οἱ δὲ μετ’ αὐτὴν
σαίνοντες πολίσι τε λύκοι χαροποί τε λέοντες,
ἀρκτοι παρδάλεος τε θοαί προκάδων ἀκόρνητοι
ἡμαν’ ἦ δ’ ὀρώσα μετα φρεσὶ τέρπτοτο θυμὸν
καὶ τούς ἐν στήθεσι βαλ’ ἱμερον’ οἱ δ’ ἃμα πάντες
σύνεκα κοινήσαντο κατὰ σκίνεσιν έναίνουσ.

Ἀυτὴ δ’ εἰς κλοίας εὐποιήσεις οὐφίκανεν
τὸν δ’ εὑρε σταθμοῦσι λελειμμένον οἶον ἀπ’ ἄλλων
Ἀγχόσην ἰρώθα, θεῶν ἀπὸ κάλλος ἔχοντα.
οἱ δ’ ἃμα Βοσίνι ἐπουτο νομοῦς κατὰ ποιήσεως
πάντες; δὲ σταθμοῦσι λελειμμένος οἶος ἀπ’ ἄλλων
πωλεῖτ’ ἐνθα καὶ ἐνθα διαπρύσιον κιθαρίζων.

στὴ δ’ αὐτοῦ προπάροιθε Δίος θυγάτηρ 'Αφροδίτῃ
παρθένῳ ἁμήστη μέγεθος καὶ εἶδος ὀμοίων,

1 Clarke : ἠνφ, MSS.
And so he put in her heart sweet desire for Anchises who was tending cattle at that time among the steep hills of many-fountained Ida, and in shape was like the immortal gods. Therefore, when laughter-loving Aphrodite saw him, she loved him, and terribly desire seized her in her heart. She went to Cyprus, to Paphos, where her precinct is and fragrant altar, and passed into her sweet-smelling temple. There she went in and put to the glittering doors, and there the Graces bathed her with heavenly oil such as blooms upon the bodies of the eternal gods—oil divinely sweet, which she had by her, filled with fragrance. And laughter-loving Aphrodite put on all her rich clothes, and when she had decked herself with gold, she left sweet-smelling Cyprus and went in haste towards Troy, swiftly travelling high up among the clouds. So she came to many-fountained Ida, the mother of wild creatures and went straight to the homestead across the mountains. After her came grey wolves, fawning on her, and grim-eyed lions, and bears, and fleet leopards, ravenous for deer: and she was glad in heart to see them, and put desire in their breasts, so that they all mated, two together, about the shadowy coombes.

But she herself came to the neat-built shelters, and him she found left quite alone in the homestead—the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not
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μὴ μὲν ταρβήσειεν ἐν ᾠδαλμοῦσι νοήσας. 'Αγχίσθης δ' ὄροιν ἐφράξετο θαύμανεν τε εἰδός τε μέγεθός τε καὶ ἐξιματα συγαλιστα. τέπλου μὲν γὰρ ἑστο φαινότερον πυρὸς αὐγῆς, καλὸν, ἡρότειν ραμποῦκιλον ὡς δὲ σελήνη στήθεσιν ἀμφ' ἀπαλοίσεν ἐλάμπετο, θαῦμα ἰδέσθαι. εἴχε δ' ἐπιγυμναμμένας ἔλκας κάλυκας τε φαεινάς· ὄρμοι δ' ἀμφ' ἀπαλή δειρή περικαλλέες ἦσαν.

'Αγχίσθην δ' ἔρος εἶλεν, ἔπος δὲ μὲν ἀντίον ἡδᾶν· 91 χαῖρε, ἄνασσ', ἢ τις μακάρων τάδε δῶμαθ' ἰκάνεις, Ἱρτεμίς ἢ Λητῶ ἢ χρυσῆ 'Αφροδίτη ἢ Θέμεις ἤγγεις ἢ γλαυκόπις 'Ἀθηνή, ἢ πού τις Χαρίτων δεῦρ' ἡλιθες, αἴτε θεοί σε πάσης ἐπαιρίζουσι καὶ ἀθάνατοι καλέονται, ἢ τις Νυμφάων, αἴτ' ἄλσεα καλὰ νέμονται ἢ Νυμφών, αἰὲ καλὸν ὄρος τόδε ναιετάουσι καὶ πηγὰς ποταμῶν καὶ πύλας ποιήσατα. σοι δ' ἐγὼ ἐν σκοτει, περιφαινομένῳ ἐνὶ χώρῳ, 100 βεμὸν ποιήσω, βέβω δὲ τοι ἕραμ καλὰ ἀφαίσιν πάσης. σὺ δ' εὐφρωνα θυμῶν ἐχοῦσα δός μὲ μετὰ Τρόβωσιν ἀμπρεπετ' ἐμμενει αὖδα, πολεῖ δ' ἔξοπτος θαλερὸς γοῦν, αὐτὰρ ἐμ' αὐτῶν δηρόν ἐν ἡσιν καὶ ὀρῶν φάως ἡλίου, ὀλβίον ἐν λαοῖς, καὶ γῆρας οὐδὲν ἰκέσθαι.

Τῶν δ' ἡμεῖσθε ἐπειτα Δίδος τυγάτηρ 'Αφροδίτη 'Αγχίσθη, κύδιστε χαμαιγενέων ἄνθρωπων, οὐ τίς τοι θεὸς εἰμί· τί μ' ἀδανάτησιν ἔςκεις; ἄλλα καταθυμήτη τε, γυνὴ δὲ με γεύσατο μήτηρ. 110 Ὡτεις δ' ἐστὶ πατήρ ὁνομακλύτος, εἰ ποὺ ἀκούεις,
be frightened when he took heed of her with his eyes. Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see. Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

And Anchises was seized with love, and said to her: "Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high-born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of the Nymphs who haunt the pleasant woods, or of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people."

Thereupon Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of all men born on earth, know that I am no goddess: why do you liken me to the deathless ones? Nay, I am but a mortal, and a woman was the mother that bare me. Otreus of famous name is my father, if so be you
ὁς πάσης Φρονήσει εὐτεχήστω οὖν ἀνάσσει.
γλῶσσαν δὲ ὑμετέρην τε καὶ ὑμετέρην σᾶφα οἶδα.
Τροφᾶς γὰρ μεγάρῳ με τροφός τρέφεν· ἢ δὲ διαπρὸ
σμικρῆν παῖδ᾽ ἀτταλλεῖ, φίλης παρὰ μητρὸς
ἐλούσα.
ἂν δὴ τοι γλῶσσαν γε καὶ ὑμετέρην εὖ οἶδα.
νῦν δὲ μὴ ἀνήρταξε χρυσόρραπης Ἀργειφώντης
ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελαδεινής.
pολλαὶ δὲ νῦμφαι καὶ παρθένοι ἀλφεσίβουης
παῖξομεν, ἀμφὶ δ' ὁμολὸς ἀπείριτος ἑστεφάνωτο.
ἐνθεῖν μὴ ἠρπαξε χρυσόρραπης Ἀργειφώντης
πολλαὶ δ' ἐπ' ἤγαγεν ἑργα καταθυτῶν ἀνδρῶπων,
pολλὴν δ' ἀκληρῶν τε καὶ ἀκτίων, ἣν διὰ θῆρες
ἀμοφάγοι φοιτῶσι κατὰ σκιόντας ἑράυλους·
ουδὲ ποσὶ γαύσεσίν ἐδόκουν φυσιζόν ἀγης:
Ἀγχίσεως δὲ μὲ φάσκε παραϊ λέχεσθαι καλέσθαι
καυρίδην ἄλογον, σοὶ δ' ἀγλαὰ τέκνα τεκείσθαι.
αὐτὰρ ἐπεὶ δὴ δείξε καὶ ἐφρασέν, ἢ τοι ὅ γ' αὐτὶς
ἀθανάτων μετὰ φύλ᾽ ἀπέβη κρατῶς Ἀργειφώντης·
αὐτὰρ ἔγω σ' ἱκώμην, κρατερὴ δὲ μοι ἔπλετ
ἀνάγει.

ἀλλὰ σε πρὸς Ζηνὸς γουνάξομαι ἥδη τοκῆνων
ἐσθλῶν· οὐ μὲν γὰρ κε κακὸι τοιὸνδε τέκοιειν
ἀδικήτην μ' ἄγαγων καὶ ἀπειρήτην φιλότητος
πατρὶ τε σῷ δείξου καὶ μητέρι κέδυν εἰδυλὴ
σοῖς τε καστηνήτοις, οί τοι ὁμόθεν γεγάσθεν.
οὐ σφιν ἄεκελείν κυδὸς ἑσσομοι, ἀλλὰ εἰκνίδα.²
πέμψαι δ' ἄγγελον ὅκα μετὰ Φρούγας ἀιολοπόλους
εἰπεῖν πατρὶ τ' ἐμῷ καὶ μητέρι κηδομένην περ.'

² MELEIT' give the alternative verse:
εἰ τοι ἀεκελέλε γωθ ἑσσομαι ἢ καὶ ὅθεν.
("to see whether I shall be an ill-liking wife for you or no.")
V.—TO APHRODITE, 112-138

have heard of him, and he reigns over all Phrygia rich in fortresses. But I know your speech well beside my own, for a Trojan nurse brought me up at home: she took me from my dear mother and reared me thenceforth when I was a little child. So comes it, then, that I well know your tongue also. And now the Slayer of Argus with the golden wand has caught me up from the dance of huntress Artemis, her with the golden arrows. For there were many of us, nymphs and marriageable maidens, playing together; and an innumerable company encircled us: from these the Slayer of Argus with the golden wand rapt me away. He carried me over many fields of mortal men and over much land untilled and unpossessed, where savage wild-beasts roam through shady coombes, until I thought never again to touch the life-giving earth with my feet. And he said that I should be called the wedded wife of Anchises, and should bear you goodly children. But when he had told and advised me, he, the strong Slayer of Argos, went back to the families of the deathless gods, while I am now come to you: for unbending necessity is upon me. But I beseech you by Zeus and by your noble parents—for no base folk could get such a son as you—take me now, stainless and unproved in love, and show me to your father and careful mother and to your brothers sprung from the same stock. I shall be no ill-liking daughter for them, but a likely. Moreover, send a messenger quickly to the swift-horsed Phrygians, to tell my father and my sorrowing mother; and they will send

1 “Cattle-earning,” because an accepted suitor paid for his bride in cattle.
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οὐ δὲ κὲ τοῖς χρυσοῖς τε ἄλις ἐσθήτα τὸ υφαντήρ
πέμψοντας σὺ δὲ πολλὰ καὶ ἀγλαὰ δέχθαι ἄποινα.
ταῦτα δὲ ποιήσας δαίμον γάμον ἰμερόεντα,
τίμουν ἀνθρώποις καὶ ἄθανάτοις θεοῖς.

"Ὡς εἶπούσα θεὰ γλυκῶν ἰμέρων ἔμβαλε θυμῷ.
'Ἀγχήσῃ δ' ἔρος εἰλευ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν" 141

Εἰ μὲν θυτὴ τ' ἔσσι, γυνὴ δὲ σε γείνατο μήτηρ, 145
"Ὀντεύς δ' ἔστι πατὴρ ὀνομακλυτός, ὃς ἀγορεύεις,
ἀθανάτου δὲ ἔκειτε διακτόρου ἐνθάδ' ἰκάνεις
'Ερμέω, ἐμὴ δ' ἄλογος κεκλήσας ἡματα πάντα:
οὐ τις ἐπείτα θεῶν οὔτε θυτῶν ἀνθρώπων ἐνθάδε με σχῆσει, πρὸν σῇ φιλότητι μεγηναί
αὐτίκα νῦν: οὐδ' εἰ κεν ἐκηβόλοις αὐτὸς 'Ἀπόλλων
τόξου ἀπ' ἀργυρέου προίη βέλεα στονδέντα.
βουλοῦμεν κεν ἐπείτα, γύναι ἐκεῖνα θεῆς,
σῆς εὐθύς ἐπείσι δύναι ὅμοιον 'Αἰδος εἰσώ.

"Ὡς εἶπὼν λάβε χεῖρα· φιλομμειδῆς δ' Ἀφροδίτη
ἐρπε μεταστρεφθεῖτα κατ' ὀμματα καλὰ βαλοῦσα 150
ἐς λέγοις εὐστρωτον, δῆ περ πάρος ἔσκεν ἀνακτι
χλαῖνεσιν μαλακῆς ἐστρωμένοιν· αὐτὰρ ὑπέρθεν
ἀρκτῶν δέρματ' ἐκεῖνο βαρυφθόγγον τος λεόντων,
τοὺς αὐτὸς κατέπεφυν ἐν υἱοῦν ὕψηλοίσιν.

οἱ δ' ἐπεὶ οὖν λεχέων εὐποιητῶν ἐπέβησαν,
κόσμον μὲν οἱ πρῶτον ἀπὸ χρόδος εἰλε φαεινόν,
πόρπας τε γναμπτάς θ' ἐλίκας κάλυκας τε καὶ
ὄμοις.

λῦσε δὲ οἱ ζώνην ἱδὲ εἴματα σιγαλόεντα
ἐκδοὺ καὶ κάτεθηκεν ἐπὶ θρόνον ἀργυρόηλον
'Ἀγχήσῃ δ' δ' ἐπείτα θεῶν ἱότητι καὶ αἰσθ
ἀθανάτη παρέλεκτο θεὰ βροτός, οὐ σάφα εἰδώς.

"Ἡμος δ' ἀψ' εἰς αὐξιν ἀποκλίνουσι νομήσ
βούς τε καὶ ἱφια μῆλα νομῶν ἐξ ἀνθεμοέντων" 160

165
you gold in plenty and woven stuffs, many splendid gifts; take these as bride-piece. So do, and then prepare the sweet marriage that is honourable in the eyes of men and deathless gods."

When she had so spoken, the goddess put sweet desire in his heart. And Anchises was seized with love, so that he opened his mouth and said:

"If you are a mortal and a woman was the mother who bare you, and Otreus of famous name is your father as you say, and if you are come here by the will of Hermes the immortal Guide, and are to be called my wife always, then neither god nor mortal man shall here restrain me till I have lain with you in love right now; no, not even if far-shooting Apollo himself should launch grievous shafts from his silver bow. Willingly would I go down into the house of Hades, O lady, beautiful as the goddesses, once I had gone up to your bed."

So speaking, he caught her by the hand. And laughter-loving Aphrodite, with face turned away and lovely eyes downcast, crept to the well-spread couch which was already laid with soft coverings for the hero; and upon it lay skins of bears and deep-roaring lions which he himself had slain in the high mountains. And when they had gone up upon the well-fitted bed, first Anchises took off her bright jewelry of pins and twisted brooches and earrings and necklaces, and loosed her girdle and stripped off her bright garments and laid them down upon a silver-studded seat. Then by the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

But at the time when the herdsmen drive their oxen and hardy sheep back to the fold from the
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τήμος ἅρ' Ἀρχίσῃ μὲν ἐπὶ γλυκῶν ὕπνου ἔχειν
νήδυμον, αὐτῇ δὲ χροτ ἔννυντο εἶματα καλὰ.
ἐσσαμένη δ' εὖ πάντα περὶ χροτ δία θεáων
ἔστη πάρ' κλισία, κευποιήτοιο μελάθρου
κύρε κάρη κάλλος δὲ παρειάων ἀπέδαμπεν
ἀμβροτον, οἴον τ' ἐστὶν ἐνυστεφάνου Κυθερέσης,
ἐξ ὕπνου τ' ἀνέγειρεν ἐπος τ' ἐφατ' ἐκ τ' ὄνομαξεν·
"Ὁρσεο, Δαρδανίδη· τί νυ νήγρετον ὕπνου ιαύεις;
καὶ φράσας, εἰ τοι ὅμοιῃ ἐγὼν ἰνδάλλωμαι εἰναι,
οἴην δ' ἐμ ὑπὸ τῶν πρῶτων ἐν ὄφθαλμοις νόησας;
"Ὡς φάθ' . . . ο' εξ ὕπνου μάλ' ἐμμαπέως ὑπάκουσεν.
ὡς δὲ ἴδεν δειρήν τε καὶ ὄμματα κάλ' Ἀφροδήτης, 181
τὰρβησέν τε καὶ ὄσε παρακλίδον ἐπίταυεν ἀλλῇ·
ἀν' δ' αὐτες χλαίνῃ τε καλύψατο καλὰ πρόσωπα
καὶ μιν λεσόμενος ἐπεα περόντα προσηύδα·
Λυτίκα σ' ὡς τα πρώτα, θεά, ἵδου ὄφθαλμοιςιν, 185
ἐγνων ὅς θεάς ἤσθαν· σοὶ δ' ὡς ὑμερτές ἔσεσθε.
ἀλλ' σε πρὸς Ζηνοὺς γουνάζομαι αἰγιόχοιο,
μή με χώντ' ἀμενηρὸν ἐν ἀνθρώποις ἐάσης
ναλείν, ἀλλ' ἐλέαιρ' ἐπεῖ οὐ βιοθάλμος αὐτή
γίγνεται, δς τε θεάς ευνάζεται ἀλαράτης. 190
Τὸν δ' ἠμελεῖτο ἐπειτα Δίως θυγάτηρ Ἀφροδήτης·
'Αρχίσῃ, κύδιστε καταβητῶν ἀνθρώπων,
θάρσει, μηδὲ τε σήμετα φρεσκ' δειδήθ' λήπν·
οὐ γὰρ τοι τε δέος παθείεν κακὸν εξ ἐμέθεν γε,
οὖδ' ἀλλών μακάρων ἐπεὶ ἡ φῖλος ἐσθ' θεοῖσι. 195
σοι δ' ἔσται φίλος νίος, δς ἐν Ἵρωσεσιν ἀνάξει
καὶ παῖδες παῖδεσσι διαμπερῆς ἐκγενάωτες; 3
τῷ δὲ καὶ Λυνείας ὄνομ' ἐσσεται, οὐνεκά μ' αἰνόν

1 Stephanus: ἔρα, MSS.  
2 Sikeu. 
3 Baumeister: δύγγιαστα, MSS.
flowery pastures, even then Aphrodite poured soft
sleep upon Anchises, but herself put on her rich
raiment. And when the bright goddess had fully
clothed herself, she stood by the couch, and her
head reached to the well-hewn roof-tree; from her
cheeks shone unearthly beauty such as belongs to
rich-crowned Cytherea. Then she aroused him from
sleep and opened her mouth and said:
"Up, son of Dardanus!—why sleep you so
heavily?—and consider whether I look as I did
when first you saw me with your eyes."
So she spake. And he awoke in a moment and
obeyed her. But when he saw the neck and lovely
eyes of Aphrodite, he was afraid and turned his
eyes aside another way, hiding his comely face with
his cloak. Then he uttered winged words and
entreated her:
"So soon as ever I saw you with my eyes, goddess,
I knew that you were divine; but you did not tell
me truly. Yet by Zeus who holds the aegis I
beseech you, leave me not to lead a palsied life
among men, but have pity on me; for he who
lies with a deathless goddess is no hale man
afterwards."
Then Aphrodite the daughter of Zeus answered
him: "Anchises, most glorious of mortal men, take
courage and be not too fearful in your heart. You
need fear no harm from me nor from the other
blessed ones, for you are dear to the gods: and you
shall have a dear son who shall reign among the
Trojans, and children's children after him, springing
up continually. His name shall be Aeneas," because

1 The name Aeneas is here connected with the epithet
aíros (awful); similarly the name Odysseus is derived
(in Od. i. 62) from ὄδυσσει (I grieve).
THE HOMERIC HYMNS

ἐσχεν ἄχος, ἕνεκα βροτοῦ ἀνέρος ἐμπεσον εὐνή
ἀγχίθεοι δὲ μᾶλιστα καταθνητῶν ἀνδρόπων
αιεὶ ἄφ’ ὑμετέρης γενείς εἰδός τε φυὴν τε.

"Ἡ τοι μὲν ξανθῶν Γαμυμήδεα μητίετα Ζεὺς
هةπας διὰ διὰ κάλλος, ἦν ἀθανάτους μετείχ
καὶ τε Δίδω κατὰ δῶμα θεοὶς ἐπιοικοδομοῦν,
θαύμα ἦδειν, πάντεσσι τετερμένων ἀθανάτους,
χρυσόν ἐκ κρητῆρος ἀφύσασιν νέκταρ ἔρυθρόν.
Τρώα δὲ πένθος ἀλαστον ἐχε φρένας, οὔδε τι ἤδει,
ὅπη ὦι δῖλων νῦν ἀνεπίστασε θέσις ἀέλλατο
dὴ ἐπειτα γόοςκε διαμπερὲς ἦματα πάντα
καὶ μὲν Ζεὺς ἐλέησε, δίδου δὲ οἱ νύσ ἄποισα,
ἐποιοὺς ἀραίποδας, τοῖ τ’ ἀθανάτους φορέουσι
τοὺς οὶ δῶρον ἐδικαίων ἔχειν εἴπεν δὲ ἔκαστα
Ζηνὸς ἐφημοσύνης διάκτορος Ἀργειφόντης,
ὅς ἦν ἄθανατος καὶ ἀγήρως ἱσα θεοῖσι.

αὐτὰρ ἐπείδὴ Ζηνὸς δ’ ἢ ἐκλυν αγγελιάων,
οὐκ’ ἐπειτα γόοκε, γεγόθει δὲ φρένας ἔνδον,
γηθόσιν δ’ ἐποιοὐ ἀδλοπόδεσιν ὁχεῖτο.

"Ὡς δ’ αὐ Τιθομὸν χρυσόθρων ἦρπασεν Ἡώς,
ὑμετέρης γενείς, ἐπιείκελον ἀθανάτους.
βῆ δ’ ἢ μεν αἰτήσουσα κελαμεφέα Κρονίωνα,
ἀθανάτον τ’ ἔλαοι καὶ ξόειν ἦματα πάντα,
τῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήμνεν ἐλέδωρ.
νηπίοι, οὐδ’ ἐνόησε μετὰ φρεσὶ πότων Ἡώς
ἡβην αἰτήσαι ἔξουσι τ’ ἀπο γῆρας ὀλόων.
τὸν δ’ ἦ τοι εἴσως μὲν ἐχεν πολυήρατος ἥβη,
Ἡνὶ τερπόμενος χρυσοθρώνῃ, ἠμεγενείᾳ

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I felt awful grief in that I laid me in the bed of a mortal man: yet are those of your race always the most like to gods of all mortal men in beauty and in stature.¹

Verily wise Zeus carried off golden-haired Gany-medes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus—a wonder to see—, honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simple was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams

¹ Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymodes and Tithonus.
THE HOMERIC HYMNS

ναίε παρ' Ὠκεανοῦ ῥόης ἐπὶ πελάσαι γαλής.
αὐτάρ ἐπεὶ πρῶτα πολιαὶ κατέχυντο ἐθεραι
καλῆς ἐκ κεφαλῆς εὐγγενέως τε γενείου,
τοῦ δ' ἦ τοι εὐνής μὲν ἀπείχετο πότινα 'Ηώς,
αὐτὸν δ' αὐτ' ἀτίταλλεν ἐνὶ μεγάροισιν ἔχουσα,
σῖτω τ' ἀμβροσίᾳ τε καὶ εἴματα καλὰ διδοῦσα.
ἀλλ' ὅτε δὴ πάμπαν στυγερὸν κατὰ γῆρας ἐπευγεν,
οὐδὲ τι κινήσαι μελέων δύνατ' οὐδ' ἀναείραι,
ἥδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή·
ἐνθαλάμῳ κατέθηκε, θύρας δ' ἐπέθηκε φαεινάς.
τοῦ δ' ἦ τοι φωνῆ ῥέει 1 ἀσπετοὺς, οὐδὲ τι κίκυς
ἐσθ', οὴ πάρος ἔσκεν ἐνὶ γραμμοτοῖς μέλεσσιν.
Οὐκ ἂν ἐγώ γε σε τοίον ἐν ἄθανάτοισιν ἐλοίμην
ἄθανατῶν τ' εἶναι καὶ ξώειν ἡματα πάντα.
ἀλλ' εἰ μὲν τοιοῦτος εἴων εἴδός τε δέμας τε
ξώαις ἠμέτερος τε πόσες κεκλημένος εἰς,
οὐκ ἂν ἐπειτὰ μ' ἁχος πυκνὰς φρένᾶς ἀμφικα-
λύπτοι.

νῦν δὲ σε μὲν τάχα γῆρας ὁμοίων ἄμφικαλυψει
νηλείες, τὸ τ' ἔπειτα παρίσταται ἄνθρώποισιν,
οὐλόμενον, καματηρόν, ὅτε στυγέουσι θεοὶ περ.

Αὐτάρ ἐμοὶ μέγ' ὅνειδος ἐν ἄθανάτοις θεοῖσιν
ἔσσεται ἡματα πάντα διαμπερὲς εἶνεκα σείο,
οὶ πρὶν ἐμοῖς ὀάρους καὶ μήτιεσ, αἷς ποτὲ πάντας
ἄθανάτους συνέμεξα καταθνητῆσι γυναῖξι,
τάρβεσκον πάντας γὰρ ἐμὸν δάμνασκε νόημα.

νῦν δὲ δὴ σιδηρεῖς μοι στόμα χείσσεται 2 ἐξονομήνα
τούτο μετ' ἄθανάτοισιν, ἐπεὶ μᾶλα πολλῶν ἄσθην,
σχέτουν, οὐκ ὀνοτατῶν, 3 ἀπεπλάγχθην δὲ νόοιο,
παίδα δ' ὑπὸ ξώνην ἐθέμη βροτῷ εὐνηθείσα.

1 Wolf: ῥέει, MSS.
2 Martin: σιδηρεῖς, MSS.
3 Clarke: ὀνοτατῶν, MSS.
of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart. But, as it is, harsh old age will soon enshroud you—ruthless age which stands someday at the side of every man, deadly, wearying, dreaded even by the gods.

And now because of you I shall have great shame among the deathless gods henceforth, continually. For until now they feared my jibes and the wiles by which, or soon or late, I mated all the immortals with mortal women, making them all subject to my will. But now my mouth shall no more have this power among the gods; for very great has been my madness, my miserable and dreadful madness, and I went astray out of my mind who have gotten a child beneath my girdle, mating with a mortal man.

1 So Christ connecting the word with ἀμας. L. and S. give = ἄμας, "common to all."
τὸν μὲν, ἐπὶ δὴ πρῶτον ἵδη φάος ἥλιοιο,
Νόμφαι μιν θρέψουσιν ὅρεισκῶς βαθύκολποι,
αἰ τὸδε ναυεσάρωσιν ὅρος μέγα τε ξάδεθνὶ τε.
αἰ γάρ οὔτε θυητὸς οὔτ᾽ ἄθανάτους ἐπονταῖ.
ὅρον μὲν ξάκουσε καὶ ἀμβροτον εἴδαρ ἔδουσε
καὶ τε μετ᾽ ἄθανάτους καλὸν χορὸν ἐφρόσαντο.
τήσι δὲ Σειληνοὶ καὶ ἐσύκοπος Ἀργείφων ἥθη
μύσγους ἐν φιλότητὶ μυχῳ σπείων ἐρέστων.
τήσι δ᾽ ἀμ᾽ ἡ ἄλαται ἢ ὄρεις ὑψικάρνημα
γεινομένησιν ἐφυσαν ἐπὶ χορὸν βοσιανείρῃ,
καλαί, τηλεδάουσαι, ἐν χυρεσιν ὑψηλοῖσιν.
ἐσταὶ ἡ λίβατοι, τεμένη δὲ ἐκκλῆσκουσιν
ἀθανάτων τὰς δ᾽ οὐ τι βροτοὶ κέλουσι σιδήρω.
ἀλλ᾽ ὅτε κεν δὴ μοῖρα παρεστήκη θανάτοιο,
ἀξάνεται μὲν πρῶτον ἐπὶ χορὸν δένδρα καλάν,
φλοῖς δ᾽ ἀμφιπεριφυνθέντι, πίπτουσι δ᾽ ἀπ᾽ ὄξου,
τῶν δὲ ὃς ὑψωτι λείπει φάος ἡ σεια.
αὐτὸ μὲν ἐμὸν θρέψουσι παρὰ σφίσιν υίόν ἐγνουσα.
τὸν μὲν ἐπὴν δὴ πρῶτον ἐλή πολυήρατος ἦθην,
ἀξουσίω σοι δεύρο θεαὶ δείξουσι τε παῖδα.
ποι δ᾽ ἐγὼ, ὅφρα κε ταῦτα μετὰ φρεσὶ πάντα
διελθῶ,
ἐς πέμπτων ἐτος αὐτῆς ἔλεοςομαι υἱόν ἐγνουσα.
τὸν μὲν ἐπὴν δὴ πρῶτον ἰδῆς θάλος ὀφθαλμοῖς,
γηθῆσες ὄρους μία γὰρ θεοεἰκεῖλος ἐσται,
ἀξεις δ᾽ αὐτῆς μιν ποτὶ Ἰλιόν ἰημέεσσαν.
ἡν δὲ τὸς εἰρήται σε καταθνητῶν ἀνθρώπων,
ἡ τοις φιλον υἱόν ὅποι χώρῃ βέτο μήτηρ,
τῷ δὲ σοὶ ἴσωθαι μεμημένος, ὃς σε κελεύως
φάσθαι τοῦ Νύμφης καλυκάπιδος ἐκγονον εἶναι,
αἰ τὸδε ναυετάουσιν ὅρος κατασεμένον ύλη.

1 Matthiae: φασί, MSS.
As for the child, as soon as he sees the light of the sun, the deep-breasted mountain Nymphs who inhabit this great and holy mountain shall bring him up. They rank neither with mortals nor with immortals: long indeed do they live, eating heavenly food and treading the lovely dance among the immortals, and with them the Sileni and the sharp-eyed Slayer of Argus mate in the depths of pleasant caves; but at their birth pines or high-topped oaks spring up with them upon the fruitful earth, beautiful, flourishing trees, towering high upon the lofty mountains (and men call them holy places of the immortals, and never mortal lops them with the axe); but when the fate of death is near at hand, first those lovely trees wither where they stand, and the bark shrivels away about them, and the twigs fall down, and at last the life of the Nymph and of the tree leave the light of the sun together. These Nymphs shall keep my son with them and rear him, and as soon as he is come to lovely boyhood, the goddesses will bring him here to you and show you your child. But, that I may tell you all that I have in mind, I will come here again towards the fifth year and bring you my son. So soon as ever you have seen him—a scion to delight the eyes,—you will rejoice in beholding him; for he shall be most godlike: then bring him at once to windy Ilion. And if any mortal man ask you who got your dear son beneath her girdle, remember to tell him as I bid you: say he is the offspring of one of the flower-like Nymphs who inhabit this forest-clad hill. But if you
el de kiv exeiws kai epeuxei aforoi thymof
en filotei meygmai estefaneous Kukereis
zeus se xolosamoues ballous yoleonti keraunhf.
epesai ton pantà: su de fressi siiw nswgas,
iskheu meg aomaiwe, theon v epopizeo mhwn.

Kai, thea, Kukroio yektymenva medeounsa:
sev v enw arxamenvos metabhismai alloven es
ymovn.

VI

EIS AFRODITHN

Aidovnh, xurousteftanov, kalhn 'Afreditnh
asomai, h paraik Kukroov krhdeuma leloynve
einallh, th mi Zefyroov mevous ygorov aetov
hvekevn kata kyma poluthloiboio thelasse
afro en malakfy tihn de xurouamvkes "Orai
deixant apasious, perile y mbrota eimata esvan
krati v ep anavntos stefaneum evntukton thank
kalhn, xurouehnh en de trhetoise laboises
anbev dreixalkou xurouo te timhentos
dei y amh apalh kal sththesin argyfóisov
ormois xuroueis evksmein, oioi per autai
"Orai kosmeisethn xurouamvkes, oopot
ioin evs xoro umerewnta theon kal dasmatas patros,
autar epeidh pantata perile xrois ksmovn thank,
ygon evs anavntos ouv ep spazonti idontes
cheri t ekeiovnov kal hrysaunto ekastos
enai kouridhvn allonov kal oikado anexhais,
eidos thnematzontes estefaneouv Kukereis.
VI.—TO APHRODITE, 1–18

tell all and foolishly boast that you lay with rich-crowned Aphrodite, Zeus will smite you in his anger with a smoking thunderbolt. Now I have told you all. Take heed: refrain and name me not, but have regard to the anger of the gods."

When the goddess had so spoken, she soared up to windy heaven.

Hail, goddess, queen of well-builted Cyprus! with you have I begun; now I will turn me to another hymn.

VI

TO APHRODITE

I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set Cyprus. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichale and precious gold, and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father’s house to join the lovely dances of the gods. And when they had fully decked her, they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.
THE HOMERIC HYMNS

Χαίρε ὁ λευκόβλέφαρε, γλυκυμελίχε· δός δ’ ἐν ἀγώνι
νίκην τάδε φέρεσθαι, ἐμὴν δ’ ἐντυνον ἀοιδήν.
αὐτάρ ἐγώ καὶ σεῖο καὶ ἀλλής μνήσομ’ ἀοιδής.

VII

ΕΙΣ ΔΙΟΝΤΣΟΝ

᾿Αμφί Διώνυσον, Σεμέλης ἐρικυδέος νῦν,
μνήσομαι, ὡς ἐφάνη παρὰ θεῖν ἄλος ἀτρυγέτου ἀκτή ἔπε προβλήτη νεφελή ἀνέρι ἑοικός,
πρωθήβη γ’ καλοὶ δὲ περισσεύοντο θείαι,
κυνάει, φάρος δὲ περὶ στειβάροις ἔχειν ἄροις
πορφύρεον· τάχα δ’ ἄνδρες ἐυσέβειον ἀπὸ νησὶ ληταί προγένοντο θεῶς ἐπὶ οἰνοπα πόντον,
Τυρσηνοῖ· τοὺς δ’ ἐγε κακός μόρος· οἱ δὲ ἱδόντες
νεύσαν ὡς ἀλλήλους, τάχα δ’ ἐκθορον. ἀλγα δ’ ἐλοῦτεν
ἐλοῖαν ἐπὶ σφετέρης νηὸς κεχαρημένοι ἢτορ.
νῦν γὰρ μὲν ἐφάντο διοστρεφόνεσιν βασιλησικόν
εἶναι καὶ δεσμοῖς ἔθελον δεῖν ἀργαλείοισι.
τὸν δ’ οὐκ ἐσχανε δεσμά, λύγοι δ’ ἀπὸ τηλόσεν
πῖπτον
χειρῶν ἢ δὲ ποδῶν· δὲ μειδιάων ἐκάθεν ὁμμασι κυανέοις· κυβερνήτης δὲ νοήσας
ἀυτίκα οἰς ἐτάροισιν ἐκέκλετο φώνησέν τε·

Δαιμόνιοι, τίνα τόνδε θεῶν δεσμεύεθ’ ἠλόντες,
καρτερῶν; οὐδὲ φέρειν δύναται μὲν νηὸς ἐυεργής.
ἡ γὰρ Ζεὺς ὃδε ἢ’ ἔστιν ἡ ἀργυρότοξος Ἀπόλλων
ἡ Ποσειδάων· ἐπεὶ οὐ θυντοίσι βροτοῖσιν

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Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also.

VII

TO DIONYSUS

I will tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland by the shore of the fruitless sea, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe. Presently there came swiftly over the sparkling sea Tyrserian pirates on a well-decked ship—a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the withes fell far away from his hands and feet: and he sat with a smile in his dark eyes. Then the helmsman understood all and cried out at once to his fellows and said:

"Madmen! what god is this whom you have taken and bind, strong that he is? Not even the well-built ship can carry him. Surely this is either Zeus or Apollo who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods

\footnote{Probably not Etruscans, but the non-Hellenic peoples of Thrace and (according to Thucydides) of Lemnos and Athens. Op. Herodotus i. 57; Thucydides iv. 109.}
THE HOMERIC HYMNS

εἰκελος, ἀλλὰ θεοῖς, οἵ 'Ολυμπια δόματ' ἔχουσιν. ἀλλ’ ἀγετ’, αὐτὸν ἀφώμεν ἐπ’ ῥπειρόντοι μελαίνης αὐτικα: μηδ’ ἐπὶ χείρας ἱάλλετε, μὴ τι χολωθεῖς θρης ἐπ’ ἀργαλέους τ’ ἀνέμους καὶ λαῖλατα πολλῆν.

'Ὡς φάτο τὸν δ’ ἄρχος στυγερῷ ἤνπαπτε μύθωρ' 25 δαιμόνι’, οὐρον ὥρα, ἀμα θ’ ἱστίον ἔλκεο ντος σύμπαν’ ὅπλα λαβών’ ὃδε δ’ αὐτ’ ἀνδρεσσι’ μελήσει.

ἐλπομαι, ἡ Διγνυπτον ἀφέξεται ἡ δ’ γε Κύπρον ἢ ἔσ 'Τπερβορέους ἡ ἐκαστέρω’ ἢ δ’ τελευτὴν ἐκ ποτ’ ὑμεῖς τοῦ ταῖον το τίλουν καὶ κτήματα πάντα 30 οὐς τε κασνυντον’ ἐπεὶ ἦμῶν ἐμβαλε δαίμων.

'Ὡς εἰσὶν ἵστον τε καὶ ἱστίον ἔλκεο ντος. ἐμπνευσαν δ’ ἀνεμος μέσον ἱστίον ἀμφ’ δ’ ἀρ’ ὅπλα κατάνυσαν’ τάχα δὲ σφιν ἔφαγετο θαυμάτα ἐργα. οἶνος μὲν πρῶτοτα θὸν ἀνὰ νῆα μέλαναν 35 ἱδοντος κελάρυξ’ εὐόδης, ὠρυκο δ’ ὀδήμη ἀμβροσία’ ναιτας δὲ τάφος λάβε πάντας ἱδόντας. αὐτικα δ’ ἀκροτατον παρὰ ἱστίον ἔξεταν σκόθῃ ἄμπελος ἐνθα και ἐνθα, κατεκρημώνυμο δὲ πολλοί βότρυνες ἀμφ’ ἱστίον δὲ μέλας εἰλάσετο κισσός, 40 ἀνθεοι τηλεθάνω, χαρίεις δ’ ἐπὶ καρπὸς ὄρωρει πάντες δὲ σκαλμοι στεφάνους ἔχουν’ οἱ δὲ ἰδόντες, νη’ ἵδι’ 1 τὸτ’ ἐπειτα κυβερνήτην ἐκέλευον γῆ πελάνεν’  δ’ ἀρα σφι λέων γένετ’ ἐνδοθε νήσος δεινὸς ἐπ’ ἀκροτάτης, μέγα δ’ ἔβραχεν, ἐν δ’ ἀρα μέσην

ἀρκτον ἐποίησεν λασιαίχενα, σήματα φαίνουν’

ἀν δ’ ἐστη μεμανία’ λέων δ’ ἐπι σέλματος ἀκρον δεινὸν ὑπόδρα ἱδών’ οἱ δ’ ἐς πρόμην ἐφόβηθεν,

1 Hermann: μὴ δ’ ἔδω, M (other MSS. are further corrupted).

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who dwell on Olympus. Come, then, let us set him free upon the dark shore at once: do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls."

So said he: but the master chid him with taunting words: "Madman, mark the wind and help hoist sail on the ship: catch all the sheets. As for this fellow we men will see to him: I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or farther still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way."

When he had said this, he had mast and sail hoisted on the ship, and the wind filled the sail and the crew hauled taut the sheets on either side. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly: amidships also he showed his wonders and created a shaggy bear which stood up ravening, while on the forepeak was the lion glaring fiercely with scowling brows. And so the sailors fled into the
THE HOMERIC HYMNS

άμφι κυβερνήτην δὲ σαύφρονα θυμόν ἔχοντα ἔσταιν ἄρ’ ἐκπληγέντες· οὐ δὲ ἐξαπίνης ἐποροῦσας 50 ἀρχὸν ἔλ’, οὐ δὴ πρόεραξε κακὸν μόρον ἐξαλύοντες πάντες ὁμός πέχμασιν, ἐπέλ ἰδον, εἰς ἀλα δῖαν, δελφῖνες δ’ ἐγένοντο· κυβερνήτην δ’ ἐλεήσας ἔσχεθε καὶ μὲν ἔθηκε πανόλβιον εἰπὲ τε μύθον·

Θάρσει, ἵδε κἀτωρ, τῷ ἐμῷ κεχαρισμένῳ θυμῷ· 55 εἰμὶ δ’ ἐγὼ Δίωνυσος ὁ ἄρπαγος, ὅθεν τέκε μήτηρ Καδμῆς Σεμέλη Δίως ἐν φιλότητι μυγείσα.

Χαίρε, τέκους Σεμέλης εὐώπωδος· σοῦ ηὲ ἐστὶ σεῖ ἡ ληθόμενον γῆς κασμήσαι ωἰδήν.

VIII

ΕΙΣ ΑΡΕΑ

"Ἀρεά υπερμενέτα, βρισάρματε, χρυσοτήλης, ὀβριμόθυμε, φέρασσι, πολυσόβε, χαλκοκορυστά, καρτερόχειρ, ἀμόγητε, δορισθενές, ἐρκος Ὀλύμπου, Νίκης εὐπολέμωσι πάτερ, συναρωγεῖ Θέμιστος, ἀντιβίοις τόραντε, δικαιοτάτων ἀγέ φωτῶν, 5 ἤνορός σκηπτοῦχε, πυραμέα κύκλου ἐλύσων αἰθέρος ἔποτάροις ἐν τεῖρεσιν, ἐνθα σε πόλοι ξαφλεγότες τριτάθης ὑπὲρ ἀντυγος αἰεν ἔχομοις··· κλύθε, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσεῖσ τῇ 10 ἡβής, πρόνα καταστήλων σέλακ ψιθὺν ἐς βιοτῆτα ἤμετέρην καὶ κάρτος ἀρήσιο, ὥσ κε δυναίμων σεύσθαι κακότητα πικρήν ἀπ’ ἐμοίο καρήμου, καὶ ψυχῆς ἀπατηλον ὑπογνάμψαι φρεσίν ὁρμήν,

1 Μ: εὐθαλέος "flourishing," ΕΤ.

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VIII.—TO ARES, 1-13

stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

"Take courage, good . . .; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus."

Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

VIII

TO ARES

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planets in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven; hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain
THE HOMERIC HYMNS

θυμοῦ τ' αὐ μένος ὃξυ κατισχέμεν, ὃς μ' ἐρέθησεν
φυλόπιδος κρυνερής ἐπεμβαίνεμεν ἀλλὰ σὺ θάρσος 15
δῶς, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς
δυσμενέων προφυγόντα μόθον Κηρᾶς τε βιαίους.

IX

ΕΙΣ ΑΡΤΕΜΙΝ

"Αρτέμιν ὑμει, Μοῦσα, κασυγνήτην Ἕκατοιο,
pαρθένον ἱσχείαριν, ὁμότροφον Ἀπόλλωνος,
ὡς ὑπον ἀρσασα βαθυγύειν Μήλητος
βίμοι διὰ Σμύρνης παγχρύσεον ἁρμὰ διόκει
ἐς Κλάρου ἄμπελωσαν, δὴ ἀργυρομόκτος Ἀπόλλων
ἐσται μεμέλιαν ἐκαταβελόν ισχείαριν.

Καὶ σὺ μὲν κυρίω χαῖρε θεὰ τ’ ἁμα πᾶσας ἄοιδήν,
αὐτὰρ ἐγὼ σε πρῶτα καὶ ἐκ σέθεν ἄρχοις ἀείδειν,
σεῦ δ’ ἐγὼ ἀρξάμενος μεταβησόμαι ἄλλον ἐς ὑμνον.

X

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Κυπρογενὴς Κυθήρειας ἀείσωμαι, ἣτε βροτοῖς
μεῖλικα δώρα δίδωσιν, ἐφ’ ἰμερτό δὲ προσώπω
αἰεὶ μειδιάει καὶ ἐφ’ ἰμερτόν θεία ἀνθος.

Χαϊρε, θεά, Σαλαμάνος ἕκκεντρίνης μεδέουσα
eιναλίς τε Κύπρου, δός δ’ ἰμερόςσαν ἄοιδήν,
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μησοῦ ἄοιδής.

1 All MSS. save M which has χαϊρε μάκαρα, Κυθήρης,
"hail, blessed one, (queen of) Cythera."

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X.—TO APHRODITE

also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

IX

TO ARTEMIS

Muse, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Claros where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

X

TO APHRODITE

Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

Hail, goddess, queen of well-built Salamis and seagirt Cyprus; grant me a cheerful song. And now I will remember you and another song also.
THE HOMERIC HYMNS

XI

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ', Ἀθηναίην ἐρυσίπτολιν ἄρχομ' ἀείδειν, δεινήν, ἢ σὺν Ἀρη μέλει πολεμήμα ἔργα περθόμεναλ τε πόλης ἀυτῆ τε πτώλεμοι τε, καὶ τ' ἐρρύσατο λαδὺ ὅντα τε νισσόμενον τε.
Χαίρε, θεά, δός ἃ ἀμμε τύχην εὐδαιμονίην τε. 5

XII

ΕΙΣ ΗΡΑΝ

Ἡρην ἀείδω χρυσόθρονον, ἢν τέκε Ρείη, ἀδανάτων 1 βασίλειαν, ὑπείροχον εἶδος ἔχουσαν, Ζηνὸς ἐργυδούποιο κασυγνήτην ἄλοχόν τε, κυδρήν, ἢν πάντες μάκαρες κατὰ μακρὸν Ὀλυμπον ἀξύμενοι τίουσιν ὁμώς Διὸ τερπικεραύνῳ. 5

XIII

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δημήτηρ' ἥυκόμον, σεμνὴν θεάν, ἄρχομ' ἀείδειν, αὐτὴν καὶ κούρην, περικαλλέα Περσεφόνειαν.
Χαίρε, θεά, καὶ τίνες σάου πόλιν ἄρχε δ᾽ ἀοιδῆς.

1 Matthiae: ἀδανάτων, MSS.
XIII.—TO DEMETER

XI

TO ATHENA

Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

Hail, goddess, and give us good fortune with happiness!

XII

TO HERA

I sing of golden-throned Hera whom Rhea bare. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus,—the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

XIII

TO DEMETER

I begin to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

Hail, goddess! Keep this city safe, and govern my song.
THE HOMERIC HYMNS

XIV

ΕΙΣ ΜΗΤΕΡΑ ΘΕΩΝ

Μητέρα μοι πάντων τε θεών πάντων τ' ἀνθρώπων ὃμως, Μούσα λύγεια, Δίδος θυγάτηρ μεγάλουο, ἡ κροτάλων τυπάνων τ' ἱαχὴ σὺν τε βρόμος αὐλῶν εὐαδεν ἢδε λύκων κλαγηγή χαροπῶν τε λεόντων οὐρεά τ' ἤχηντα καὶ ὑλήνετος ἐναυλοῖ.

Καὶ σὺ μὲν οὕτω χαίρε θεά τ' ἁμα πάσαι ἀοιδή.

XV

ΕΙΣ ΗΡΑΚΛΕΑ ΛΕΟΝΤΟΘΤΜΟΝ

'Ἡρακλέα, Δίδος νιὼν, ἀείσομαι, ὃν μέν' ἀριστον γείνατ' ἐπεχθονίων Θήβης ἐνι καλλιχόροισιν Ἀλκμήνη μιθαίεστα κελαινεφέει Κρονίωνι· ὃς πρὶν μὲν κατὰ γαϊαν ἀδέσφατον ἢδὲ θάλασσαν πλαζόμενον πομπῆσεν ὅπ' Εὐρυσθῆνος ἀνακτός

πολλά μὲν αὐτὸς ἔρεξεν ἀτάσθαλα, πολλά δ' ἀνέτλη·

μὲν δ' ἤδη κατὰ καλῶν ἔδως υἱόφοιτος Ὀλυμποῦ ναῖει τερπόμενος καὶ ἔχει καλλίσφυρον 'Ηβην.

Χαίρε, ἀναξ, Δίδος νιὼν δίδου δ' ἄρετήν τε καὶ ὁλβοῖν.

1 Most MSS.: πημαίνειτ' ἀθελέων <δέ> κραταιώς, Μ.
2 Most MSS.: ἠδοχά ἐργα, Μ.
XV.—TO HERACLES THE LION-HEARTED

XIV

TO THE MOTHER OF THE GODS

I PRAISE, clear-voiced Muse, daughter of mighty Zeus, sing of the mother of all gods and men. She is well-pleased with the sound of rattles and of timbrels, with the voice of flutes and the outcry of wolves and bright-eyed lions, with echoing hills and wooded coombes.

And so hail to you in my song and to all goddesses as well!

XV

TO HERACLES THE LION-HEARTED

I will sing of Heracles, the son of Zeus and much the mightiest of men on earth. Alcmena bare him in Thebes, the city of lovely dances, when the dark-clouded Son of Cronos had lain with her. Once he used to wander over unmeasured tracts of land and sea at the bidding of King Eurystheus, and himself did many deeds of violence and endured many; but now he lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe for his wife.

Hail, lord, son of Zeus! Give me success and prosperity.
THE HOMERIC HYMNS

XVI
ΕΙΣ ΑΣΚΛΗΠΙΟΝ

'Ητηρα μόσων 'Ασκληπιίδον ἄρχου' ἀείδειν, 5
μίδιν 'Απόλλωνος, τὸν ἄγεινατο δὲ Κορώνης
Δωτίῳ ἐν πεδίῳ, κούρῃ Φλεγόνου βασιλῆς,
χάρμα μὲν' ἀνθρώποις, κακῶν θελκήρ' ὀδυνάων.
Καὶ σὺ μὲν οὗτο χαίρε, ἄναξ· λίτομαι δὲ σ᾽ ἀοίδῇ.

XVII
ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

Κάστορα καὶ Πολυδεύκε' ἄείσεω, Μοῦσα λύγεια,
Τυνδάριδας, οἱ Ζηνὸς 'Ολυμπίου ἐξεγέρνοντο·
tοὺς ὑπὸ Τηνύγετον κορυφῆς τέκε πότνια Δήδη
λάθη ὑποδμηθεῖσα κελαινεῖει Κρονίων.
Χαίρετε, Τυνδάριδαι, ταχέων ἐπιβήτηρος ἵππων. 5

XVIII
ΕΙΣ ΕΡΜΗΝ

'Ερμῆν ἀείδω Κυλλήνιον, 'Αργειφότητι,
Κυλλήνις μεδέοντα καὶ 'Αρκαδίης πολυμήλων,
ἀγγελον ἀθανάτων ἐριώνου, ὑν τέκε Μαῖα,
'Ατλαντὸς θυγάτῃρ, Διὸς ἐν φιλότητι μυγείσα,
αἰδοῖν· μακάρων δὲ θεῶν ἀλέειν ὅμιλον,
ἀντρῳ ναυτάουσα παλισκήρ· ἐνθα Κρονίων
νύμφῃ ἐνπλοκάμῳ μυσγέσκετο νυκτὸς ἀμολγῷ, 5
440
XVI

TO ASCLEPIUS

I begin to sing of Asclepius, son of Apollo and healer of sicknesses. In the Dorian plain fair Coronis, daughter of King Phlegyas, bare him, a great joy to men, a soother of cruel pangs.

And so hail to you, lord: in my song I make my prayer to thee!

XVII

TO THE DIOSCURI

Sing, clear-voiced Muse, of Castor and Polydences, the Tyndaridae, who sprang from Olympian Zeus. Beneath the heights of Taygetus stately Leda bare them, when the dark-clouded Son of Cronos had privily bent her to his will.

Hail, children of Tyndareus, riders upon swift horses!

XVIII

TO HERMES

I sing of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and Arcadia rich in flocks, luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, when she had mated with Zeus,—a shy goddess she. Ever she avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph at dead
εἴτε κατὰ γλυκὰς ὑπνός ἔχοι λευκόλευνον "Ἡρη-
λάνθαινε δ' ἀδανάτους τε θεοὺς θυντούς τ' ἀνθρώπους.
Καὶ σὺ μὲν ὁ ἑαυτῷ χαίρε, Διὸς καὶ Μαιάδος νιέ-
σεῦ δ' ἐγὼ ἀρξάμενος μεταβῆσομαι ἄλλον ἐς
μονον.

[χαίρ', Ἑρμῆ χαριδῶτα, διάκτορε, δῶτον ἔαων.]

XIX

ΕΙΣ ΠΑΝΑ

'Αμφί μοι Ἐρμεῖαο φίλον γόνων ἐννεπε, Μοῦσα,
αὐγιπόθην, δικέρωτα, φιλόκροτον, ὡστ' ἀνὰ πίση
δευδρήντ' ἀμύδις φοιτά χορογηθέσθε νύμφαις,
αἵ τε κατ' αὐγιλίπος πέτρης στείβουσι κάρηνα
Πᾶν' ἀνακεκλόμεναι, νόμιμον θεόν, ἀγλαέθειρον,
αὐγιμηνθ', ὡς πάντα λόφον νυφόντα λέωγχε
καὶ κορυφᾶς ὅρεων καὶ πετρήντα κάρηνα.

φοιτά δ' ἐνθα καὶ ἐνθα διὰ ῥωσίῳ πυκνά,
ἀλλότε τε φαεθροίσιν ἐφελκόμενος μαλακοίσων,
ἀλλότε δ' αὖ πέτρησιν ἐν ἡλιβάτοις διασχεῖ,

ἀκρότατην κορυφὴν μηλοσκόπων εἰσαναβάτων.
πολλάκις δ' ἀργίνοντα διδοραμεν οὗρα μακρά,
πολλάκις δ' ἐν κυνηοίσι διήλατε θήρας ἑναίρων,
ὅτῳ δὲν φερομένω τότε δ' ἐσπερος ἐκλαγεν οἴον
ἀγως ἔξανοι, δονάκων ὑπὸ μοῦσαν ἂθύρων

νῆσμον' οὐκ ἀν τὸν γε παραδράμοι ἐν μελέσσαιν

ὁρις, ἔτ' ἐάρος πολυναθέος ἐν πετάλοις

θρήνων ἐπιπροχέουσα' ἀχεῖ  ἐκεί  μελαγηρών ἄοιδῆν.

ὁ χοιρὸν τόπον Νύμφαι ορεστιάδες λυγυρολποι

1 This line appears to be an alternative to ll. 10–11.
2 Ilcou: ἐπιπροχέουσα χέει, MSS.
XIX.—TO PAN, 1–19

of night, while white-armed Hera lay bound in sweet sleep: and neither deathless god nor mortal man knew it.

And so hail to you, Son of Zeus and Maia; with you I have begun: now I will turn to another song!

Hail, Hermes, giver of grace, guide, and giver of good things!

XIX

TO PAN

Muse, tell me about Pan, the dear son of Hermes, with his goat's feet and two horns—a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen-eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody—that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move
THE HOMERIC HYMNS

φοιτῶσαι πῦκα ποσεῖν ἐπὶ κρήνη μελανύδρῳ
μέλπονται, κορυφῆν δὲ περιστένει οὖρεος' Ἡχῶς
daίμων δ᾽ ἐνθα καὶ ἐνθα χορῶν, τοτέ δ᾽ ἐσ μέσου
 derpou,
pukvā posēn diepeis, laifovs δ᾽ ἐπὶ νῶτα δαφνῶν
lyngkos ἔχει, λυγρῆσιν ἀγαλλόμενος φρένα μολπαῖς
ἐν μαλακῷ λειμῶν, τόθε κρύκος ἢ δι’ ὀάκινθος
euōthis baλēthoν kaτaμίσχetai ἄκρητα πολύν.
'Tmenētis d' theo's mákara kai makroν "Olympos
ouν θ' Ermēíν eξoυνιν vξoχον αλλων
ēnteis, ὡς ἡ γυ' ἀπασι theoiθ theoi δηργελός ἐστο,
και ῥ' ὡ γ' ἐσ Ἀρκαδίνα πολυπίδακα, μήτερα
μῆλων,
ἐξεκετ’, ἐνθα τε οἱ τεμενος Κυλληνίου ἐστίν.
ἐνθ' ὡ γε καὶ theo's ὑν ψαφαρότρεχα μηλ' ἐνόμενεν
ἀνδρὶ πάρα θυντῷ θάλε γάρ πόθος ὑγρὸς ἐπελθὼν
νύμφῃ εὐπλοκάμῳ Δρύσοπος φιλότητε μνήμαι
ἐκ δ' ἐτέλεσσε γάμον θαλέρον. τέκε δ᾽ ἐν με-
γάροισιν
'Ermēíν filων vίον, ἀφαρ τερατωπῶν ἰδέσθαι,
αἰγιπόδην, δικέρωτα, φίλόκροτον, ἥδυγελωτα,
φεύγε δ' ἀναῖξασα, λίπεν δ' ἄρα παῖδα τιθήνη
deisē γάρ, ὡς θεόν ὅψεις ἀμελεῖχον, ἡγεῦνεν.
τὸν δ' αἴν' Ephemeías eξoυνιν εἰς χέρα θήκη
deξάμενος, χαῖρεν δὲ νόφερ περιώσατα δαιμόν.
μύμφα δ' ἐσ αθανάτων έθρας κιε παῖδα καλύψας
dέρμασιν ἐν πυκνώοισιν ὀρεσκφοιοι λαγωνί
tόρ δ' Ζηνι κάθιζε καὶ ἀλλως αθανάτως,
δείξε δὲ κόρου ἑον πάντες δ' ἄρα θυμόν ἔτερφθεν 45
with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and sweet-smelling hyacinths bloom at random in the grass.

They sing of the blessed gods and high Olympus and choose to tell of such an one as luck-bringing Hermes above the rest, how he is the swift messenger of all the gods, and how he came to Arcadia, the land of many springs and mother of flocks, there where his sacred place is as god of Cyllene. For there, though a god, he used to tend curly-fleeced sheep in the service of a mortal man, because there fell on him and waxed strong melting desire to wed the rich-tressed daughter of Dryops, and there he brought about the merry marriage. And in the house she bare Hermes a dear son who from his birth was marvellous to look upon, with goat’s feet and two horns—a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she was afraid and sprang up and fled and left the child. Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying his son wrapped in warm skins of mountain hares, and set him down beside Zeus and showed him to the rest of the gods. Then all the immortals were glad in heart
THE HOMERIC HYMNS

αθάνατοι, περίαλλα δ' ὁ Βάκχειος Διόνυσος: Πάνα δὲ μὲν καλέεσκοι, δι' τι θρένα πᾶσιν ἔτερψε. 
Καὶ σὺ μὲν οὖτω χαῖρε, ἀναξ, ἦλαμαι δὲ σ' ἀοιδῆς. 
αὐτὰρ ὡς καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

XX

ΕΙΣ ΗΦΑΙΣΤΟΝ

"Ηφαιστον κλυτόμητεν ἄεισεο, Μοῦσα λύγεια, 
δε μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα 
ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, οὐ τὸ πάρος περ 
ἀντρος ναετάσσοικ ὑπὸ σοφιστικούς ἐν υἱόσιν, ἴτοι θήρες. 
νῦν δὲ δε"."Ηφαιστον κλυτότεχνη ἔργα δαέντες 
ρημίλιοι αἰώνα τελεσφόρον εἰς ἐνιαυτὸν 
εὐκηλίοι διάγονσεν ἐνὶ σφετέροισι δόμοισιν. 
'Αλλ' ἔλθ', "Ηφαιστε δίδου δ' ἀρετὴν τε καὶ 
δικίαν.

XXI

ΕΙΣ ΑΠΟΛΛΩΝΑ

Φοίβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λεγ' 
ἀείδει, 
δύθη ἐπιθρόσωσε ποταμὸν πάρα δινήγετα, 
Πηνείων' σὲ δ' ἀοιδῶς ζύχων φόρμωγα λήγειαν 
ἡδυνῆς πρῶτον τε καὶ υστατον αἰὲν ἀείδει. 
Καὶ σὺ μὲν οὖτω χαῖρε, ἀναξ, ἦλαμαι δὲ σ' 
ἀοιδῆς.
XXI.—TO APOLLO

and Bacchic Dionysus in especial; and they called the boy Pan because he delighted all their hearts.

And so hail to you, lord! I seek your favour with a song. And now I will remember you and another song also.

XX

TO HEPHAESTUS

Sing, clear-voiced Muse, of Hephaestus famed for inventions. With bright-eyed Athene he taught men glorious crafts throughout the world,—men who before used to dwell in caves in the mountains like wild beasts. But now that they have learned crafts through Hephaestus the famed worker, easily they live a peaceful life in their own houses the whole year round.

Be gracious, Hephaestus, and grant me success and prosperity!

XXI

TO APOLLO

Phoebus, of you even the swan sings with clear voice to the beating of his wings, as he alights upon the bank by the eddying river Peneus; and of you the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last.

And so hail to you, lord! I seek your favour with my song.

The name Pan is here derived from πᾶρος "all." Cp. Hesiod, Works and Days 80-82, Hymn to Aphrodite (v) 198, for the significance of personal names.
THE HOMERIC HYMNS

XXII
EIS ΠΟΣΕΙΔΩΝΑ

'Αμφι Ποσειδάωνα, μέγαν θεόν, ἀρχομ' ἀείδειν, γαῖς κινητήρα καὶ ἀτρυγέτου ἀθάνατος, πόντων, ὅσθ' Ἐλεκώνα καὶ εὐρέας ἔχει Λυγάς. δειχθά τοι, 'Ευνοούγαιε, θεοὶ τιμήν ἐδάσαντο, ἵππου τε δμητήρ' ἐμεναι σωτηρά τε νηών.

Χαίρε, Ποσειδάων γαιόχε, κυανοχαίτα, καὶ, μάκαρ, εὐμενὲς ῥτορ ἔχων πλάσσουσιν ἄργα.

XXIII
EIS ΤΙΠΑΤΟΝ ΚΡΟΝΙΔΗΝ

Ζήνα θεόν τὸν ἀριστον ἀείσομαι ἥδε μέγιστον, εὐρύσσα, κρείοντα, τελεσφόρου, ὅστε Θέμιστε ἐγκλιθῶν ἐξομενὴ πυκνών όφους ὀφρίζει.

"Χνῆθ", εὐρύσσα Κρονίδη, κύδιστε μέγιστε.

XXIV
EIS ΕΣΤΙΑΝ

'Εστίη, ἦτε ἀνακτὸς Ἀπόλλωνος ἐκάτοιο
Πυθοὶ ἐν ἡγαθῆς ἱερὸν δόμον ἀμφιπολεύεις,
αἰεὶ σὺν πλοκάμων ἀπολείβεται ἐγρῶν ἐλαιον·
ἐρχεο τὸν ὁ ἀνὰ σικου, ἐν ἔρχεο\(^{1}\) θυμὸν ἔχουσα
σὺν Διὸ μητίσεντε· χάριν δ' ἀμ' ὀπάσσον ἄοιδὴν.

\(^{1}\) Tocke: ἐπάρχεια.
XXIV.—TO HESTIA

XXII

TO POSEIDON *

I begin to sing about Poseidon, the great god, mover of the earth and fruitless sea, god of the deep who is also lord of Helicon and wide Aegae. A twofold office the gods allotted you, O Shaker of the Earth, to be a tuner of horses and a saviour of ships!

Hail, Poseidon, Holder of the Earth, dark-haired lord! O blessed one, be kindly in heart and help those who voyage in ships!

XXIII

TO THE SON OF CRONOS, MOST HIGH

I will sing of Zeus, chiefest among the gods and greatest, all-seeing, the lord of all, the fulfiller who whispers words of wisdom to Themis as she sits leaning towards him.

Be gracious, all-seeing Son of Cronos, most excellent and great!

XXIV

TO HESTIA

Hestia, you who tend the holy house of the lord Apollo, the Far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise—draw near, and withal bestow grace upon my song.
THE HOMERIC HYMNS

XXV

ΕΙΣ ΜΟΤΣΑΣ ΚΑΙ ΑΠΟΛΛΩΝΑ

Μουσάων ἀρχώμαί Ἀπόλλωνος τε Δίος τε·
ἐκ γὰρ Μουσάων καὶ ἐκβολοῦ Ἀπόλλωνος
ἀνδρεῖς ἀοιδοὶ ἔσκοι ἐπὶ χθονὶ καὶ κιθαρισταί,
ἐκ δὲ Δίως βασιλῆς· ὃ δὲ θλίβοις, ὅ τινα Μοῦσαι
φιλοτατι· γλυκερὴ οὐ ἀπὸ στόματος βέει αὐθή.

Χαίρετε, τέκνα Δίως, καὶ ἐμήν τιμήσατ' ἀοιδήν·
αὐτάρ ἐγὼν ὑμέαν τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

XXVI

ΕΙΣ ΔΙΟΝΤΣΟΝ

Κισσοκόμην Διόνυσον ἐρίβρομον ἀρχώμ' αἰέδειν,
Ζηνὸς καὶ Σεμέλης ἐρυκυδέος ἀγλαδὸν υῖόν,
ἀν τρέφον ἑάκομοι Νύμφαι παρὰ πατρὸς ἀνακτὸς
ἐξάμεναι κόλποι καὶ ἐνδυκέως ἀντάλλον
Νύσης ἐν γυάλοις· ὃ δ' ἀέξετο πατρὸς ἐκτι
ἀντρὶ ἐν εὐώδει μεταρίθμῳ ἀθανάτουσιν.

αὐτάρ ἐπειδὴ τὸν ἐξαίρεσθαι πολύμυμον ἐδρεφαν,
ὅ τοτε φοιτήσεκε καθ' υλὴντας ἐναύλους,
κεσσὸ καὶ δάφνη πετυκασμένος· ὃ δ' ἀμ' ἑποντο
Νύμφαι, ὃ δ' ἐξηγεῖτο· βρόμως δ' ἔχεν ἄσπετον
ὑλὴν.

Καὶ σὺ μὲν οὕτω χαίρε, πολυστάφυλ· ὁ
Διόνυσε·
δὸς δ' ἡμῶς χαίροντας ἐς ὁρὰς αὕτις ἰκέσθαι,
ἐκ δ' αὖθ' ὁράων εἰς τοὺς πολλοὺς ἑνιαυτοὺς.
XXVI.—TO DIONYSUS

XXV

TO THE MUSES AND APOLLO

I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre; but kings are from Zeus. Happy is he whom the Muses love: sweet flows speech from his lips.

Hail, children of Zeus! Give honour to my song! And now I will remember you and another song also.

XXVI

TO DIONYSUS

I begin to sing of ivy-crowned Dionysus, the loud-crying god, splendid son of Zeus and glorious Semele. The rich-haired Nymphs received him in their bosoms from the lord his father and fostered and nurtured him carefully in the dells of Nysa, where by the will of his father he grew up in a sweet-smelling cave, being reckoned among the immortals. But when the goddesses had brought him up, a god oft hymned, then began he to wander continually through the woody coombes, thickly wreathed with ivy and laurel. And the Nymphs followed in his train with him for their leader; and the boundless forest was filled with their outcry.

And so hail to you, Dionysus, god of abundant clusters! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.
ΤΗΣ ΗΟΜΕΡΙΚΗΣ ΥΜΝΩΝ

XXVII
ΕΙΣ ΑΡΤΕΜΙΝ

Ἀρτεμίν ἄειδω χρυσηλάκατων, κελαδεινήν, παρθένων αἰθολην, ἑλαφηβόλον, ἰσχέαιραν, αὐτοκασαγνήτην χρυσαόμον Ἀπόλλωνος, ἡ κατ’ ὅρη σκιδέντα καὶ ἄκριας ἤνεμοκόσσας ἄγρη τερπομένη παγχρύσα τόξα τίταλεῖ περιποζα στονόεντα βέλη τρομεῖ δὲ κάρηνα ἵππηλῶν ὑρέων, εἴξηε δ’ ἐπι δάσκιος ἤλη δεινὸν ὑπὸ κλαγγῆς θηρῶν, φρίσσει δὲ τε γαῖαι πόντους τ’ ἐχθυβῆς· ἡ δ’ ἄλκιμον ἢτορ ἔχουσα πάντη ἐπιστρέφεται θηρῶν ὀλέκουσα γενέθλην. αὐτάρ ἐπὶ περφθηθα δροσοκόπος ισχείρα, εὐθύρην δὲ νόου, χαλάσασ’ εὐκαμπτέα τόξα ἐρχεται ἐς μέγα δῶμα κασαγνήτου φίλοι, Φοίβου Ἀπόλλωνος, Δελφῶν ἐς πύνα δήμου, Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἀρτυνέουσα. ἔνθα κατακρεμάσασα παλάντωνα τόξα καὶ ιους ἤγειται χαριέντα περὶ χροῦ κόσμου ἔχουσα, ἐξάρχουσα χοροῦς· αἱ δ’ ἀμβροσίην ὡπ’ ἱέσαι ὑμεῖνοι Δητώ καλλίσφυρον, ὡς τέκε παίδαις ἀδανάτων βουλῇ τε καὶ ἐγραμμαὶ ἐξοχ’ ἀρίστους. Ἰρετε, τέκνα Δίος καὶ Δητῶς ἡμόρωι· αὐτάρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσουμ’ ἀοιδῆς.

XXVIII
ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ’ Ἀθηναίην, κυδρὴν θεόν, ἄρχομ’ ἄείδεων γλαυκώπεων, πολύμηττων, ἀμείλιχον ἢτορ ἔχουσαν,
XXVIII.—TO ATHENA

XXVII

TO ARTEMIS

I sing of Artemis, whose shafts are of gold, who
cheers on the hounds, the pure maiden, shooter of
stags, who delights in archery, own sister to Apollo
with the golden sword. Over the shadowy hills and
windy peaks she draws her golden bow, rejoicing in
the chase, and sends out grievous shafts. The tops
of the high mountains tremble and the tangled wood
echoes awesomely with the outcry of beasts: earth
quakes and the sea also where fishes shoal. But the
goddess with a bold heart turns every way destroying
the race of wild beasts: and when she is satisfied and
has cheered her heart, this huntress who delights in
arrows slackens her supple bow and goes to the
great house of her dear brother Phoebus Apollo, to
the rich land of Delphi, there to order the lovely
dance of the Muses and Graces. There she hangs
up her curved bow and her arrows, and heads and
leads the dances, gracefully arrayed, while all they
utter their heavenly voice, singing how nest-ankled
Leto bare children supreme among the immortals
both in thought and in deed.

Hail to you, children of Zeus and rich-haired
Leto! And now I will remember you and another
song also.

XXVIII

TO ATHENA

I begin to sing of Pallas Athene, the glorious
goddess, bright-eyed, inventive, unbending of heart,
παρθένων αἰδοίην, ἑρυσίπτολειν, ἀλκήσσαν, 
Ὑμνίον ἡμέρας, τὴν αὐτός ἐγείνατο μητίετα Ζεὺς 
σεμνής ἐκ κεφαλῆς, πολεμήσα τεῦχε ἔχουσαν, 
χρύσεα, παμφαιόντα: σέβας δ᾽ ἔχε πάντας 
ὀρῶνας ἀθανάτους. Ἡ δὲ πρόσθεν Διὸς αἰγιόχοιο 
ἐσσυμένος ὄρουσεν ἀπ᾽ ἀθανάτου καρῆνον, 
σέβας ὑδαῖς ἄκοντα: μέγας δ᾽ ἐλελίξετ᾽ "Οὐλομπος 
δεινὸν ὑπὸ βρῶμης γλαυκόπτιδος: ἀμβλυὶ δὲ γαία 
σμερδαλέουν ἱάχησαν· ἐκινήθη δ᾽ ἄρα πόντος, 
kύμασι πορφυρείου κυκάμενον· ἔχυστε 
στῆσαν δ᾽ Τερέιόνου ἀγαλματικὸ κατά 
ἵππους ἀκόπωδας θηρῶν χρόνου, εἰσότε οὐρή 
εἴλετ᾽ ἀπ᾽ ἀθανάτων ὁμών θεοεύκελα τεῦχη 
Πάλλας 'Ἀθηναίη' γνήσθησε δὲ μητίετα Ζεὺς.
Καὶ σὺ μὲν οὕτω χαίρε, Διὸς τέκος αἰγιόχοιον 
αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσθομ᾽ αἰδώς.

XXIX
ΕΙΣ ΕΣΤΙΑΝ

Ἐστίς, ἡ πάντων ἐν δώμασιν ψηφλοῖσιν 
ἀθανάτων τὸ θεῶν χαμαὶ ἑρχομένων τ᾽ ἀνθρώπων 
τέρπῃ ἀδιόν ἔθαγες, πρεσβήτει αἰμήν, 
καλὸν ἔχουσα γέρας καὶ τίμιον ὁμοῦ γὰρ ἄτερ σοῦ 
ἐπιλατέναις θηρητοῖσιν, ἐν̪ ὕμνῳ πρωτὴς πυμάτης τε 
Ἐστίς ἀρχόμενος σπεύδει μελοθεὰ ςαῦνον 
καὶ σὺ μοι, Ἀργειώντα, Διὸς καὶ Μαιάδος νὶς, 
ἀγγελε τῶν μακάρων, χρυσόρραπε, δῶτορ εἰάων, 
ἡλιὸς ὑπὲρ ἐπάργγε σὺν αἴδοῤῥε τῷ φίλῃ τε.

1 Baumeister: ἱσχεῖ, MSS.
pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion stopped his swift-footed horses a long while, until the maiden Pallas Athene had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

And so hail to you, daughter of Zeus who holds the aegis! Now I will remember you and another song as well.

XXIX

TO HESTIA

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet,—where one does not duly pour sweet wine in offering to Hestia both first and last.

And you, Slayer of Argus, Son of Zeus and Maia, messenger of the blessed gods, bearer of the golden rod, giver of good, be favourable and help us, you and Hestia, the worshipful and dear. Come and
THE HOMERIC HYMNS

νοίετε δόματα καλά, φίλα ψεγιν' ἀλλήλουσιν εἰδότες· ἀμφότεροι γὰρ ἐπεχθοῦσιν ἀνθρώπων εἰδότες ἐργματα καλὰ νῦν θ' ἔσπεσθε καὶ ἡβη.
Χαίρε, Κρόνου θύγατερ, σὺ τε καὶ χρυσόρραπες 'Ερμής· αὐτάρ ἐγὼν ύμέων τε καὶ ἄλλης μνήσομ' ἀοιδής.

XXX

ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαίαιν παμμήτεραν ἄείσομαι, ἡυδέμεθλων, πρεσβίστην, ἢ φέρβει ἐπὶ χειλὶ πάνθ' ὅποις ἔστιν, ἡμέν ὃσα χθόνα διὰν ἐπέρχεται ἢδ' ὃσα πόντου ἡδ' ὃσα πωτώνται, τάδε φέρβεται ἐκ σέθεν ὀλβον, ἐκ σέο δ' εὐπαιδές τε καὶ εὐκαρποὶ τελέσουσι, πότνια, σεῦ δ' ἔχεται δύνατι βίον ἢδ' ἀφελέσθαι θυητοῖς ἀνθρώποισιν· ὃ δ' ὀλβος, ὃν κέ σὺ θυμῷ πρόφρου τιμής· τῷ τ' ἄφθεον πάντα πάρεστι. βριθεὶς μὲν σφιν ἄροιρα φερέσβης ἢδ' κατ' ἄγροις κτήνεσιν εὐθείᾳ, οἶκος δ' ἐμπίπλαται ἐσθλῶν· αὐτοὶ δ' εὐφομήσει πόλει κάτα καλλιγράφας κοιρανεύος', ὀλβος δὲ πολὺς καὶ πλοῦτος ὅπηδεῖ· παῖδες δ' εὐφροσύνη νεοβηλεῖ κυδιώσι παρθενικαὶ τε χοροῖς πολυανθέσιν εὖφρον ὑμῖν φαίνουσι σκαίρουσι κατ' ἄνθεα μαλβακά ποίης, οὐς κε σὺ τιμήσῃς, σεμνῆ θεά, ἄφθεον δαίμον.
Χαίρε, θεῶν μήτηρ, ἡλαχ' Οὐρανοῦ ἀστερόεντος, πρόφρου δ' ἀντ' ἕδης βιοτον θυμίης ὅπαξε· αὐτάρ ἐγώ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδής.

1 Translator: Ἑστήρ, MSS.
dwell in this glorious house in friendship together; for you two, well knowing the noble actions of men, aid on their wisdom and their strength.

Hail, Daughter of Cronos, and you also, Hermes, bearer of the golden rod! Now I will remember you and another song also.

XXX

TO EARTH THE MOTHER OF ALL

I will sing of well-founded Earth, mother of all, eldest of all beings. She feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the paths of the seas, and all that fly: all these are fed of her store. Through you, O queen, men are blessed in their children and blessed in their harvests, and to you it belongs to give means of life to mortal men and to take it away. Happy is the man whom you delight to honour! He has all things abundantly: his fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule orderly in their cities of fair women: great riches and wealth follow them: their sons exult with ever-fresh delight, and their daughters in flower-laden bands play and skip merrily over the soft flowers of the field. Thus is it with those whom you honour O holy goddess, bountiful spirit.

Hail, Mother of the gods, wife of starry Heaven; freely bestow upon me for this my song substance that cheers the heart! And now I will remember you and another song also.
THE HOMERIC HYMNS

XXXI

ΕΙΣ ΗΛΙΟΝ

"Ηλιον ύμειν αυτε Διός τεκος ἄρχεο Μοῦσα,
Καλλιόπη, φαέθουτα, τὸν Ἐὐρυφάέσσα βοώπις
γεινατο Γαίης παιδὶ καὶ Οὐρανοῦ ἀστερόεντος·
γῆμε γὰρ Ἐὐρυφάέσσαν ἀγακλειτὴν 'Τυρίων,
αὐτοκαυνυκητην, ἢ οἱ τέκε κάλλημα τέκνα,
'Ἡ ὑ τε βοδόπηχυν ἐυπλόκαμον τε Σελήνην
'Ηλιον τ’ ἀκάμαντ’, ἐπιείκελον ἀθανάτοισιν,
ὅς φαίνει θυντοίσι καὶ ἀθανάτοισι θεοῖσιν
ἵπποις ἐμβεβαίως· σμερνόν δ’ ὅ γε δέρκεται δύσοις
χρυσές ἐκ κόρυθος· λαμπραὶ δ’ ἀκτίνες ἀπ’ αὐτὸν 10
αὐγής εἰς τίλλουσι παρὰ κροτάφων δὲ τ’ ἔθεραι λαμπραὶ ἀπὸ κρατός χαρίες κατέχουσι πρόσωπον
τηλαυγῆς· καλὸν δὲ περὶ χρόνι λάμπεται ὑπὸ
λεπτοργῆς, πνεύμη ἀνέμων· ὑπὸ δ’ ἄρσενος ἵππου,
ἐνθ’ ἄρ’ ὅ γε στῆς συνστασιν ἐνορία καὶ ἵππους, 15
[αὐτοθ’ παύεται ἀκρου ἐπ’ οὐρανοῦ, εἰς ὅκεν αὐτὶς] 15
θεσπέσιος πέμπησε δ’ οὐρανοῦ 'Οκεανόνδε.
Χαίρε, Ἀναξ, πρόφρους δὲ βιὸν θυμῆρε’ ὁπαξ.
ἐκ σεὸν δ’ ἀρξάμενος κλήσιν μερόπων γένος ἀνδρῶν
ἡμιθέων, ἄν ἑργα θεί’ θυντοίσι εἴδειξαν.

XXXII

ΕΙΣ ΣΕΛΗΝΗΝ

Μήνην ᾠδείειν ταυνισίπτερον ἔσπετε, Μοῦσαι,
ἡθυπεῖς κοῦραι Κρονίδεω Δίος, ἱστορεῖς φόδης·

1 Matthiae: te παρειαί, MSS.
XXXII.—TO SELENE

XXXI

TO HELIOS

And now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaëssa, the far-shining one, bare to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaëssa, his own sister, who bare him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face: a rich, fine-spun garment glows upon his body and flutters in the wind: and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

Hail to you, lord! Freely bestow on me substance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

XXXII

TO SELENE

And next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged 1 Moon.

1 The epithet is a usual one for birds, op. Hesiod, Works and Days, 210: as applied to Selene it may merely indicate her passage, like a bird, through the air, or mean “far-flying.”
ΤΗΣ ἈΠΟ ΑΓΥΛΗ ΓΑΙΑΝ ᾶΛΙΣΣΕΤΑΙ ΟΥΡΑΝΟΔΕΙΚΤΟΣ
ΚΡΑΤΟΣ ὈΠ’ ἈΘΑΝΆΤΟΙΟ, ΠΟΛΥΣ ὈΠ’ ὩΠΟ ΚΟΣΜΟΣ ΘΡΩΡΕΝ
ΑΓΥΛΗΣ ΛΑΜΠΟΥΣΗΣ ΣΤΙΛΒΕΙ ΔΕ Τ’ ἈΛΆΜΠΕΤΟΣ ἈΗΡ
5 ΧΡΟΣΕΟΥ ὈΠ’ ΣΤΕΦΆΝΟΥ, ἈΚΤΙΝΕΣ ὈΠ’ ΕΝΔΙΆΟΝΤΑΙ,
ΕΙΝΤ ΔΕ ὈΠ’ ΩΧΕΑΡΟΙΟ ΛΟΕΙΣΧΡΗΣΗ ΧΡΟΑ ΚΑΛΩΝ,
ΕΙΜΑΤΑ ΕΣΣΑΜΕΝΗ ΤΗΛΑΥΓΕΙΑ ΔΙΑ ΣΕΛΗΝΗ,
ΞΕΝΧΑΜΕΝΗ ΠΆΛΟΥΣ ΕΡΙΑΥΧΕΝΑΣ, ΑΥΓΛΗΕΝΤΑΣ,
ΕΧΟΜΕΝΟΙ ΠΡΟΤΕΡΟΙΣ ἘΛΆΣΗ ΚΑΛΛΗΡΙΧΑΣ ὈΠΟΥΣ,
10 ἘΣΠΕΡΗ, ΔΕΧΟΜΕΝΟΣ ΖΕ ὌΠ’ ΠΛΗΘΕΙ ΜΕΓΑΣ ΟΥΜΟΣ
ΛΑΜΠΡΟΤΑΤΑΙ ΔΕ ΑΥΓΑΙ ΤΟΤ’ ἈΞΙΩΜΕΝΗΣ ΤΕΛΕΘΟΥΣΕΝ
ΟΥΡΑΝΟΘΕΝ’ ΤΕΧΜΩΡ ΔΕ ΒΡΟΤΟΙΣ ΚΑΙ ΣΗΜΑ ΤΕΤΥΚΤΑΙ.
Τῼ ΡΑ ΠΟΤΕ ΚΡΟΥΝΙΔΗΣ ΕΜΙΓΗ ΦΙΛΟΤΗΣΤΙ ΚΑΙ ΕΥΝΗ-
ΖΕ ὈΠΟΚΥΝΣΑΜΕΝΗ ΠΑΝΘΕΙΝΗ ΓΕΛΙΝΑΤΟ ΚΟΥΡΗΝ,
15 ΕΚΚΡΕΤΕΙΣ ΕΙΔΟΣ ΕΧΟΥΣΑΝ ΕΝ ΑΘΑΝΆΤΟΙΣ ΘΕΟΙΣ.
ΧΑΙΡΕ, ἈΝΑΣΣΑ, ΘΕΑ ΛΕΝΚΆΛΕΝΕ, ΔΙΑ ΣΕΛΗΝΗ,
ΠΡÓΦΡΟΝ, ἘΝΠΛΟΚΑΜΟΣ ΞΕ ΖΕ ἈΡΧΟΜΕΝΟΣ ΚΛΕΑ
ΦΩΤΩΝ
ΑΣΟΜΑΙ ἩΜΙΘΕΩΝ, ὍΝ ΚΛΕΙΟΥΣ’ ΕΡΓΜΑΤ’ ΑΟΙΔΟΙ,
ΜΟΥΣΑΙΩΝ ΘΕΡΑΠΟΝΤΕΣ, ἈΠΟ ΣΤΟΜΑΤΩΝ ΕΡΩΕΝΤΩΝ.
20 ΧΞΧΠΠ
ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

'ἈΜΦΙ ΔΙΩΣ ΚΟΥΡΩΝ, ἘΛΙΚΩΠΙΔΕΣ ἘΣΠΕΤΕ ΜΟΥΣΑΙ,
ΤΥΝΔΑΡΙΔΑΣ, ΔΗΣΙΣ ΚΑΛΛΙΣΦΥΡΟΥΝ ἈΓΛΑΔΑ ΤΕΚΝΑ,
ΚΑΣΤΟΡΑ Θ’ ἘΠΠΟΔΑΜΟΝ ΚΑΙ ΑΜΩΜΗΤΟΝ ΠΟΛΥΔΕΪΚΕΑ,
5 ΤΟΥΣ ὌΠ’ ΤΑΥΓΥΕΤΟΝ ΚΟΡΥΦΗ ΘΡΣΟΣ ΜΕΓΑΛΟΙΟΥ
ΜΕΧΘΕΙΟ’ ἘΝ ΦΙΛΟΤΗΤΙ ΚΕΛΑΙΝΕΦΕΙ ΚΡΟΝΙΩΝ
ΣΩΤΗΡΑΣ ΤΕΚΕ ΠΑΙΔΑΣ ἘΠΙΧΘΟΝΙΩΝ ΑΝΘΡΩΠΩΝ
ἈΚΥΧΟΡΩΝ ΤΕ ΝΕΩΝ, ὍΣΤΕ ΤΕ ΣΠΕΡΧΩΣΙΝ ΑΞΕΛΛΑΙ
1 Baumeister: δ τε, MSS.
XXXIII.—TO THE DIOSCURI

From her immortal head a radiance is shown from heaven and embraces earth; and great is the beauty that ariseth from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear, whersoever bright Selene having bathed her lovely body in the waters of Ocean, and donned her far-gleaming raiment, and yoked her strong-necked, shining team, drives on her long-maned horses at full speed, at evetime in the mid-month; then her great orbit is full and then her beams shine brightest as she increases.

So she is a sure token and a sign to mortal men.

Once the Son of Cronos was joined with her in love; and she conceived and bare a daughter Pandia, exceeding lovely amongst the deathless gods.

Hail, white-armed goddess, bright Selene, mild, bright-tressed queen! And now I will leave you and sing the glories of men half-divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

XXXIII

TO THE DIOSCURI

Bright-eyed Muses, tell of the Tyndaridae, the Sons of Zeus, glorious children of neat-ankled Leda, Castor the tamer of horses, and blameless Polydeuces. When Leda had lain with the dark-clouded Son of Cronos, she bare them beneath the peak of the great hill Taýgetus,—children who are deliverers of men, on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen
χειμέριαι κατὰ πόντον ἄμελλενοι οἱ δ' ἀπὸ νηὸν εὐχόμενοι καλέσοι Διὸς κούρους μεγάλοιο ἀρνεσσὶν λευκοῖσιν, ἐπὶ ἀκρωτήρια βάντες πρόμηθες τὴν δ' ἀνεμός τε μέγας καὶ κύμα θαλάσσης θῆκαν ὑποβρυγήν. οἱ δ' ἐξαπλής ἐφάνησαν ξοπῆσε πτερύγεσσι δὲ αἰθέρος ἄξαντες, αὐτίκα δ' ἀργαλέων ἀνέμων κατέπαυσαν ἄελλας, κύματα δ' ἐστόρεσαν λευκῆς ἄλος ἐν πελάγεσσι. σήματα καλά, πόνου ἀπονόμησειν1 οἱ δὲ ἱδόντες γῆθησαν, παύσαντο δ' ὀξυροῦ πόνοιο.

Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορος ὑπατων· αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσαι ἀοιδῆς.

1 Bury: ναῦταις σήματα καλά, πόνου σφίσιν, MSS.
call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow; but the strong wind and the waves of the sea lay the ship under water, until suddenly these two are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea: fair signs are they and deliverance from toil. And when the shipmen see them they are glad and have rest from their pain and labour.

Hail, Tyndaridae, riders upon swift horses! Now I will remember you and another song also.
HOMER'S EPIGRAMS
ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΑΤΑ

Ι

Αἴδευσθε ξενίων κεχρημένον ἥδε δόμιον, οἱ πόλειν αἰπεινήν, Κύμην ἐριάπτεια κούρην, ναλετε, Σαρδήνης πόδα νελατον ύψικόμοιο, ἀμβρόσιον πίνοντες ὦδωρ θείου ποταμοίο, "Ἐρμον διώκεντος, ὅν ἀθάνατος τέκετο Ζεὺς.

II

Ἀλφα πόδες με φέροιεν ἐς αἰδοίων πόλειν ἀνδρῶν τῶν γὰρ καὶ θυμὸς πρόφρων καὶ μῆτις ἀρίστη.

III

Χαλκῆ παρθένος εἰμί, Μίδεω δὲ ἐπὶ σήματι κεῖμαι:

ἐστὶν ὦδωρ τε νάρι· καὶ δένδρα μακρὰ τεθήλη, ἡλίος τ' ἀνων λάμπη ναμπρά τε σελήνη, καὶ ποταμοί ὑπὲρ ἐνακλύζη δὲ θάλασσα, αὐτοῦ τῆς μένουσα πολυκλαύτου ἐπὶ τύμβου ἀγγελέω παριοῦσε, Μίδης ὅτι τῇ τῆς τεθαταί.

IV

Ὀλὴ μ' αἴσθῃ δῶκε πατὴρ Ζεὺς κυρίμα γενέσθαι, νήπιον αἰδοῖς ἐπὶ γούνασι μητρὸς ἀπάλλων. ἤ'ν ποτ' ἐπιργοσαν βουλยว Δίως αὐγόχουο

1 Plato, Diogenes, Contest of Homer: ἰπ' pseudo-Herodotus.

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HOMER'S EPIGRAMS

I

Have reverence for him who needs a home and stranger's dole, all ye who dwell in the high city of Cyme, the lovely maiden, hard by the foothills of lofty Sardene, ye who drink the heavenly water of the divine stream, eddying Hermus, whom deathless Zeus begot.

II

Speedily may my feet bear me to some town of righteous men; for their hearts are generous and their wit is best.

III

I am a maiden of bronze and am set upon the tomb of Midas. While the waters flow and tall trees flourish, and the sun rises and shines and the bright moon also; while rivers run and the sea breaks on the shore, ever remaining on this mournful tomb, I tell the passer-by that Midas here lies buried.

IV

To what a fate did Zeus the Father give me a prey even while he made me to grow, a babe at my mother's knees! By the will of Zeus who holds the

1 The Epigrams are preserved in the pseudo-Herodotean Life of Homer. Nos. III, XIII, and XVII are also found in the Contest of Homer and Hesiod, and No. I is also extant at the end of some MSS. of the Homeric Hymns.
HOMER'S EPIGRAMS

λαοὶ Φρίκωνος, μάργανε ἐπιβήτορες ἵππων,
ὁπλότεροι μαλεροῖο πυρὸς κρίνοντες Ἀρη, 5
Διολίδα Σμύρνην ἀλεγείτονα, ποντοτινακτον,
ἡντε δὲ ἀγλαδὸν εἶσιν ὕδωρ ἱερὸ Ἔλευθος;
ἐνθεν ἀπορνύμεναι κοῦραι Δίος, ἀγλαδὰ τέκνα,
ἡθελέτην κλῆσαι διὰν χθόνα καὶ πόλειν ἀνδρῶν.
οὶ δὲ ἀπανενάσθην ἱερήν ὅπα, φῆμιν ἀοίδης,
ἀφφαδὴς τῶν μὲν τε παθῶν τις φράσσεται αὕτες,
ὁς σφιν ἀνείδεσσιν τὸν ἐμὸν διεμῆσάτο πότμον.
κήρα δὲ ἅγω, τὶν μοι θεὸς ὅπασα γεινομένῳ περ,
τιθέμεναι ἀκράαντα φέρων τετλητὶ θυμῷ
οὐδὲ τὸ μοι φίλα ἡμία μένειν ἱεραῖς ἐν ἁγυαις.
Κύμης ὁρμαίνουσι, μέγας δὲ με θυμὸς ἐπείγει
δήμον ἐς ἀλλοδαπὸν λέναι, ἀλλόγων περ ἔδωτα. 15

V

Θεσπορίδη, θυντοίσιν ἀναιστῶν πολέων περ,
οὐδὲν ἀφραστότερον πέλεται νόον ἀνθρώποισιν.

VI

Κλυθί, Ποσείδαον, μεγαλοσθενές, ἐννοούτας,
εὐρυκόρου μεδέων ἠδὲ ξανθοῦ Ἐλεκώνως,
δὸς δ’ οὐρὸν καλὸν καὶ ἀπήμονα νάστον ἱδέοθαι
ναῦταις, οἱ νηὸς πομποὶ ἤδ’ ἄρχολ ἔσερ
δὸς δ’ ἐς ὑπορείην ὑψικρήμνῳ κόλπων
ἀιδολῶν μ’ ἐλθόντα βροτῶν ὅσίον τε κυρίσαι,
φωτᾶ τε τισαλμήν, ὅς ἔμιν νόον ἡπεροπεύθας
ἀπόσατο Ζήνα ξένους χειρίν τε τράπεζαν.
aegis the people of Phricon, riders on wanton horses, more active than raging fire in the test of war, once built the towers of Aeolian Smyrna, wave-shaken neighbour to the sea, through which glides the pleasant stream of sacred Meles; thence\(^1\) arose the daughters of Zeus, glorious children, and would fain have made famous that fair country and the city of its people. But in their folly those men scorned the divine voice and renown of song, and in trouble shall one of them remember this hereafter—he who with scornful words to them\(^2\) contrived my fate. Yet I will endure the lot which heaven gave me even at my birth, bearing my disappointment with a patient heart. My dear limbs yearn not to stay in the sacred streets of Cyme, but rather my great heart urges me to go unto another country, small though I am.

\[V\]

Thestorides, full many things there are that mortals cannot sound; but there is nothing more unfathomable than the heart of man.

\[VI\]

Hear me, Poseidon, strong shaker of the earth, ruler of wide-spread, tawny Helicon! Give a fair wind and sight of safe return to the shipmen who speed and govern this ship. And grant that when I come to the nether slopes of towering Mimas I may find honourable, god-fearing men. Also may I avenge me on the wretch who deceived me and grieved Zeus the lord of guests and his own guest-table.

\(^1\) sc. from Smyrna, Homer's reputed birth-place.

\(^2\) The councillors of Cyme who refused to support Homer at the public expense.
HOMER'S EPIGRAMS

VII

Πότινα Γῆ, πάνω, δότερα μελέφρονος ὀλβον, ἃς ἄρα ὡς τοὺς μὲν φωτιῶν εὐφοβος ἐπιχήθης, τοῦτ' ὅλ' ὄντες βελός καὶ τρήχει', οἷς ἐχολάμησι.

VIII

Ναῦται ποντοπόροι, στυγερὴ ἐναλλαγειεῖ άγῃ πτωκάσιω αἰθυλήσι, βίον δύσζηλον ἔχοντες, αἰδεῖσθε ξενίοιο Διός σέβας ἤψιμεδοντος; δεινὴ γὰρ μὲτ' ὅπῃ ξενίου Διός, ὃς κ' ἀλήτηται.

IX

"Τριάς, ὥς ξενοί, ἀνεμος λάβεις ἀντίος ἐλθὼν, ἀλλ' ἐμὲ νῦν δέξασθε, καὶ ὁ πλόος ἔσσεται ὑμῖν.

X

"Αλλη τις σει πείκη ἀμείωνα καρπών ἱερῶν Ἰδης ἐν κορυφήσι πολυπτύχου ἱεροείσης, ἠθα σίδηρος."Αρης ἐπεκθονίους βροτοῖς ἔσσεται, εὔτ' ἄν μνε Κεβρήνιοι ἀνδρεῖς ἔχωσι.

XI

Γλαυκη, βοτῶν ἐπὶσπιτα, ἐπος τί τοι ἐν φρεσὶ θησιν; πρῶτον μὲν κυνὶ δέσποσὶ ὁπ' αἰυλεῖσθε σύρησε δοῦναι: τός γὰρ ἀμεινον' ὁ γὰρ καὶ πρῶτον ἀκούει ἀνδρὸς ἐπερχομένου καὶ ἔστι ἱερὸς θηρὸς λύντος.

1 Restored to metrical form by Barnes.

2 Kuester: πένω, βοτῶν, MSS.
EPIGRAMS VII—XI

VII

Queen Earth, all bounteous giver of honey-hearted wealth, how kindly, it seems, you are to some, and how intractable and rough for those with whom you are angry.

VIII

Sailors, who rove the seas and whom a hateful fate has made as the shy sea-fowl, living an unenviable life, observe the reverence due to Zeus who rules on high, the god of strangers; for terrible is the vengeance of this god afterwards for whosoever has sinned.

IX

Strangers, a contrary wind has caught you: but even now take me aboard and you shall make your voyage.

X

Another sort of pine shall bear a better fruit\(^1\) than you upon the heights of furrowed, windy Ida. For there shall mortal men get the iron that Ares loves, so soon as the Cebrenians shall hold the land.

XI

Glaucus, watchman of flocks, a word will I put in your heart. First give the dogs their dinner at the courtyard gate, for this is well. The dog first hears a man approaching and the wild-beast coming to the fence.

\(^1\) The "better fruit" is apparently the iron smelted out in fires of pine-wood.
HOMER'S EPIGRAMS

XII

Κλυθί μεν εὐχρομένον, Κουροτρόφε, δός δὲ γυναίκα
tόπων νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὐηνὴν,
ἡ δὲ ἐπιτερπήσθω πολιοκροτάφοισι γέρουσιν,
ὅν ἄρη μὲν ἀπῆμβλυνται, θυμὸς δὲ μενοψι.

XIII

'Ανδρὸς μὲν στέφανος παιδεῖ, πῦργοι δὲ πόλησι,
ἐπποί δ' αὐ τείον κόσμος, νῆσε δὲ θαλάσσησι,
χρήματα δ' αὐξεῖ οἰκον, ἀτάρ γεραρὸς βασιλῆς,
ἡμενοι εἰν ἁγορῇ κόσμος λαοῦσιν
δράσθαι,
αιδομένου δὲ πυρὸς γεραρώτερος οἰκος ἴδεσθαι
ἡματι χειμερίῳ, ὅποτ' ἀν νίφησι Κρονίων.

XIV

Εἴ μὲν δῶσετε μνεσθὸν αἰείσω, δ' κεραμῆς,
δεῦρ', ἄγ,' 'Ἀθηναίη καὶ υπέροχεθε χεῖρα καμίνου.
εὖ δ' περαυθεὶν κότυλοι καὶ πάντα κάναστρα
φρυγήναμ τε καλῶς καὶ τιμίς ὁνον ἀρέσθαι,
πολλὰ μὲν εἰν ἁγορῇ πολεύμενα, πολλὰ δ' ἁγυμαῖς,
ὅποτ' ἀν ἁγιαίαν ἀνατίθεται, ψεῦδε
ὑμᾶς δ' ἐπ' ἄναλειαν τρεφθέντες νεῶσθε
ςυγκαλεῖν δὴ ἑπείτα καμίνων δηλητηρα.
Σύντριβ' ὀρῶς Σμάραγδον τε καὶ Ἀσβητον ἡδὲ
Σαβάκτην,
'Ομόδαμον τ', δ' ἀν ἁγόρησι καθῆκεν εἰσορᾶσθαι.
περῆς πυραϊδουσι καὶ δώματα, σὺν δ' κάμνοις
πάσα εὐκειρέω κεραμεῖν μέγα κωκύσαντων.
ὁς γνάθος ἅπειρῃ βρύκης, βρυκοὶ δὲ κάμνοις,

1 Ruhnken: τ' ἄλλοισιν, Sources: The Contnet of Homer adds the verse:

λαβὲ δ' εἰν ἁγορῇ καθήκενος εἰσορᾶσθαι.

2 Pollux: μελανθίην, melaneies Life of Homer.
EPIGRAMS XII—XIV

XII

Goddess-nurse of the young,\(^1\) give ear to my prayer, and grant that this woman may reject the love-embrace of youth and dote on grey-haired old men whose powers are dulled, but whose hearts still desire.

XIII

Children are a man’s crown, towers of a city; horses are the glory of a plain, and so are ships of the sea; wealth will make a house great, and reverend princes seated in assembly are a goodly sight for the folk to see. But a blazing fire makes a house look more comely upon a winter’s day, when the Son of Cronos sends down snow.

XIV

Potters, if you will give me a reward, I will sing for you. Come, then, Athena, with hand upraised\(^2\) over the kiln. Let the pots and all the dishes turn out well and be well fired: let them fetch good prices and be sold in plenty in the market, and plenty in the streets. Grant that the potters may get great gain and grant me so to sing to them. But if you turn shameless and make false promises, then I call together the destroyers of kilns, Shatter and Smash and Charr and Crash and Crudebake who can work this craft much mischief. Come all of you and sack the kiln-yard and the buildings: let the whole kiln be shaken up to the potter’s loud lament. As a horse’s jaw grinds, so let the kiln grind to

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\(^1\) Hecate: cp. Hesiod, Theogony, 450.
\(^2\) i.e. in protection.
πάντ' ἐντοσθ' αὐτῆς κεραμῆς λεπτὰ ποιοῦσα.  
δεύρο καὶ Ἡλίου θύγατερ, πολυφάρμακε Κήρκη.  
ἀγρία φάρμακα βάλλε, κάκον δ' αὐτοῦς τε καὶ ἔργα.  
δεύρο δὲ καὶ Χείρων ἁγέτω πολέας Κενταύρους,  
οἷς Ἡρακλῆς χείρας φύγον οὐτ' ἀπόλοντο,  
tόπτοιεν τάδε ἔργα κακῶς, πίπτοι δὲ κάμενος:  
αὐτὸ δ' οἱμώξοντες ὁρῶν ἔργα ποιηρά.  
γηθῆσω δ' ὀρῶν αὐτῶν κακοδαίμονα τέχνηνι.  
δὲ δὲ χ' ὑπερκύψη, πυρὶ τούτου πῶς τὸ πρόσωπον  
φλεξθεὶς, ὡς πάντες ἐπίστωντ' αἰσιμα βέβειν.

XV

Δώμα προσετραπόμεσθ' ἀνδρὸς μέγα δυναμένου,  
δὲ μέγα μὲν δύναται, μέγα δὲ πρέπει 1 ὁλίβιος αἰεὶ.  
αὐταὶ ἀνακλίνεσθε θύραιν. Πλοῦτος γὰρ ἔσεσθι  
πολλὸς, σὺν Πλοῦτῳ δὲ καὶ Εὐφροσύνῃ τεβαλυίᾳ  
Εἰρήνῃ τ' ἁγαθῇ ὅσα δ' ἄγγεα, μεστὰ μὲν εἶν,  
kυρβαῖν' δ' αἰεὶ κατὰ καρδόποιον ἐρποὶ μᾶζα.  
νῦν μὲν κριθαίνῃ, εὐόπτια, σησαμώσσαν

*        *  *  *

Τοῦ παιδὸς δὲ γυνὴ κατὰ δίφραδα βῆσεται ὡμέν'  
DlgItemοι δ' ἁξόνσει κραταίποδες ἐς τόδε δώμα:  
αὐτὴ δ' ἕστων ὑφαῖνοι ἐπ' ἠλεκτρῷ βεβαῦια.  

Νεῦμα τοι, νεῦμα ἐνιαύσιος, ὡστε χελείδων  
ἔστηκ' ἐν προθύροις ψυλὴ πόδας· ἄλλα φέρ' αἶσα  
†πέρσαι τῷ Ἀπόλλωνος γυνάτειος.†

1 Ilgen: βραμει, MSS.
powder all the pots inside. And you, too, daughter of the Sun, Circe the witch, come and cast cruel spells; hurt both these men and their handiwork. Let Chiron also come and bring many Centaurs—all that escaped the hands of Heracles and all that were destroyed: let them make sad havoc of the pots and overthrow the kiln, and let the potters see the mischief and be grieved; but I will gloat as I behold their luckless craft. And if anyone of them stoops to peer in, let all his face be burned up, that all men may learn to deal honestly.

XV

Let us betake us to the house of some man of great power,—one who bears great power and is greatly prosperous always. Open of yourselves, you doors, for mighty Wealth will enter in, and with Wealth comes jolly Mirth and gentle Peace. May all the corn-bins be full and the mass of dough always overflow the kneading-trough. Now (set before us) cheerful barley-pottage, full of sesame . . .

Your son’s wife, driving to this house with strong-hoofed mules, shall dismount from her carriage to greet you; may she be shod with golden shoes as she stands weaving at the loom.

I come, and I come yearly, like the swallow that perches light-footed in the fore-part of your house. But quickly bring . . .

1 This song is called by pseudo-Herodotus Ἐπιγράμματα. The word properly indicates a garland wound with wool which was worn at harvest-festivals, but came to be applied first to the harvest song and then to any begging song. The present is akin to the Swallow-Song (Χελώνως), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenaeus, viii. 380 b.
HOMER'S EPIGRAMS

XVI

Εἰ μὲν τι δόσεις: εἰ δὲ μὴ, οὐχ ἐστὶξομεν·
οὐ γὰρ συνοικήσομεν ἐνθάδε ἔλθομεν.

XVII

ΩΜΗΡΟΣ

"Ανδρες ἀγρής ἄλης ¹ θηρήτορες, ἣ ὅ ἐχομέν τι;

ΑΛΙΕΙΧ

"Οσοὶ ἐλομεν, λυπόμεσθι· ὅσα δ' οὐχ ἐλομεν,
φερόμεσθα.

ΩΜΗΡΟΣ

Τούτων γὰρ πατέρων ἐξ αἵματος ἐκγεγάασθε,
οὐτε βαθυκλήρων οὐτ' ἀσπετα μήλα νεμόντων.

¹ Koechly: ἀπ' Ἀρεάδης, MSS.
EPICRAMS XVI—XVII

XVI

If you will give us anything (well). But if not, we will not wait, for we are not come here to dwell with you.

XVII

HOMER

Hunters of deep sea prey, have we caught anything?

FISHERMEN

All that we caught we left behind, and all that we did not catch we carry home.¹

HOMER

Ay, for of such fathers you are sprung as neither hold rich lands nor tend countless sheep.

¹ The lice which they caught in their clothes they left behind, but carried home in their clothes those which they could not catch.
FRAGMENTS OF
THE EPIC CYCLE
ΕΠΙΚΟΥ ΚΥΚΛΟΥ ΛΕΙΨΑΝΑ
ΤΙΤΑΝΟΜΑΧΙΑ

1.
Photius, Epitome of the Chrestomathy of Proclus. "Δροσερός µὲν (ὁ ἐπικός κύκλος) ἐκ τῆς Όυρανοῦ καὶ Γῆς µυθολογουµένης, µίξεως, ἐξ ἤς αὐτῷ καὶ τρεῖς παιδεῖς ἐκατοντάχθερας καὶ τρεῖς γεννώσει Κύκλωπας.

2.
Anecdota Oxon. (Craneer) i. 75. Αλθέρος δὲ νῦν Οὐρανός, ὡς ὁ τὴν Τιτανομαχίαν γράφας.

3.
Schol. on Ap. Rhod. i. 1165. Εὐµηλος... τὸν Ἀιγαίωνα Γῆς καὶ Πόντου φησὶ παῖδα, κατοικοῦντα δὲ ἐν τῇ θαλάσσῃ τοῖς Τιτάσι συµµαχεῖν.

4.
Athenaeus, vi. 277 δ. ὁ τὴν Τιτανοµαχίαν ποιήσας εἰτ’ Εὐµηλός ἔστιν ὁ Κορίνθιος ἢ Ἀρκτίνος... ἐν τῷ δευτέρῳ οὔτως εἴρηκεν ἐν δὲ αὐτῇ πλατοί χρυσόπεδες ἱχθύες ἀλλοι νῆχοντες παῖζοντες δὲ ὀδόντος ἀµβροσίου.

5.
Athenaeus, i. 22 c. Εὐµηλος... τὸν Δία ὀρχοὺµενόν ποιον παράγει λέγων μεσσοῖσιν δὲ ὀρχεῖτο πατὴρ ἀνδρῶν τε θεῶν τε. 480
THE EPIC CYCLE

THE WAR OF THE TITANS

1.

The Epic Cycle begins with the fabled union of Heaven and Earth, by which they make three hundred-handed sons and three Cyclopes to be born to him.

2.

According to the writer of the War of the Titans Heaven was the son of Aether.

3.

Eumelus says that Aegaeon was the son of Earth and Sea and, having his dwelling in the sea, was an ally of the Titans.

4.

The poet of the War of the Titans, whether Eumelus of Corinth or Arctinus, writes thus in his second book: "Upon the shield were dumb fish afloat, with golden faces, swimming and sporting through the heavenly water."

5.

Eumelus somewhere introduces Zeus dancing: he says—"In the midst of them danced the Father of men and gods."
6.

Schol. on Ap. Rhod. i. 554. ο ὁ ἐν τῆ την Γεγαντο-
μαχίαν ποιήσας φησίν ὅτι Κρόνος μεταμορφοθεῖς
εἰς Ἰππόν ἐμῆγ Φιλύρα τῇ Ὀκεανῷ, δίσπερ καὶ
ἐποκένταυρος ἐγεννήθη ὁ Χεῖρως· τοῦτο δὲ γυνὴ
Χαρικλώ.

7.

Athenea, κ. η. 470 θ. Θεόλυτος ... ἐπὶ λέβητος
φησίν αὐτοῦ διαπλεῦσαι, τοῦτο πρώτον εἰπόντος
tοῦ την Τιτανομαχίαν ποιήσαντος.

8.

Philostrat. On Pinty. ο δὲ την Τιτανομαχίαν,
tὰ μὲν μῆλα φυλάττειν ...

ΟΙΔΙΠΟΔΕΙΑ

1.

C.I.G. Ital. et Sic. 1292. ii. 11. ... τὴν Οἰδιπο-
deiαν τὴν ὑπὸ Κιναίθωνος τοῦ ... ἐπὸν ὁδοὺν εχ.

2.

Pind. ix. 5. 10. παῖδας δὲ ἐξ αὐτῆς (Ἰοκάστης)
οὐ δοκῶ οἱ γενέσθαι μῖν τυρὶ 'Ομηροὶ ἱ χρῶμενος
... ἐξ Εὐρυγανείας δὲ τῆς Τρέφαντος ἐγεγόνε-
σαν δηλοῦ δὲ καὶ ὁ τὰ ἐπὶ ποιήσας ἄ ὁ Οἰδιποδία
ἄνωμίζουσι.

3.

Schol. on Eur. Phoen. 1750. οι τὴν Οἰδιποδίαν
γράφοντες ... περὶ τῆς Σφιγγός
ἀλλ' ἐπὶ κάλλιστον τε καὶ ἱμεροεύστατον ἄλλων
παῖδα φίλον Κρέαντος ἀμόμονος Λέμονα διον ...  

1 Odyssey, xii. 271-4.
THE STORY OF OEDIPUS

6.

The author of the *War of the Giants* says that Cronos took the shape of a horse and lay with Philyra, the daughter Ocean. Through this cause Cheiron was born a centaur: his wife was Chariclea.

7.

Theolytus says that he (Heracles) sailed across the sea in a cauldron¹; but the first to give this story is the author of the *War of the Titans*.

8.

The author of the *War of the Titans* says that the apples (of the Hesperides) were guarded . . .

THE STORY OF OEDIPUS

1.

... the *Story of Oedipus* by Cinaethon in six thousand six hundred verses.

2.

Judging by Homer I do not believe that Oedipus had children by Iocasta: his sons were born of Euryganeia as the writer of the Epic called the *Story of Oedipus* clearly shows.

3.

The authors of the *Story of Oedipus* (say) of the Sphinx: "But furthermore (she killed) noble Haemon, the dear son of blameless Creon, the comeliest and loveliest of boys."

THE EPIC CYCLE

ΘΗΒΑΙΣ


2. Athenaeus, x. 465 E. αὐτὰρ ὁ διουγενὴς ἦρως ξανθὸς Πολυνείκης πρῶτα μὲν Οἰδίποδῃ καλὴν παρέθηκε τράπεζαν ἀργυρένην Κάδμου θεόφρονος. αὐτὰρ ἐπετα χρύσεων ἐμπλήσεν καλὸν δέπας ἧδεος οἶνον. αὐτὰρ δὴ ὡς φράσθη παρακείμενα πατρὸς ἐοῖο τεκίεντα γέρα, μέγα οἱ κακῶν ἐμπεσε θυμῷ. αἶσα δὲ παισῖν ἐοίοι μετ᾽ αμφότεροις ἐπαρᾶς ἀργαλέας ἥρατο θεῶν δὴ οὐ λανθάν᾽ ἑρμὼν. ὡς οὐ οἱ πατρῶι ἐν ἥδει φιλότητι δίσσαντ᾽, ἀμφότεροι δὲ οἱ πόλεμοι τε μάχαι τε . . .

3. Schol. Lanr. on Soph. O.C. 1375. ἵσχυον ως ἑνότοι θαμάλι βάλε εἰπὲ τε μύθου ὃμοι ἑγὼ, παῖδες μὲν ὀνειδεῖότες ἐπεμψαν * * * εὐκτο Δίῳ βασιλῆι καὶ ἄλλους ἀδανάτους χερσίν ὑπ᾽ ἄλληλων καταβῆμεν Τίδος εἴσω.

4. Paus. viii. 25. 8. Ἀδραστος ἐφευγεν ἐκ Θηβῶν εἴματα λυγρά φέρων σὺν Ἁρέιοι κυανοχαίτη.
THE THEBAID

THE THEBAID

1.
Homer travelled about reciting his epics, first the Thebaid, in seven thousand yerses, which begins: "Sing, goddess, of parched Argos, whence lords . . ."

2.
"Then the heaven-born hero, golden-haired Polyneices, first set beside Oedipus a rich table of silver which once belonged to Cadmus the divinely wise: next he filled a fine golden cup with sweet wine. But when Oedipus perceived these treasures of his father, great misery fell on his heart, and he straightway called down bitter curses there in the presence of both his sons. And the avenging Fury of the gods failed not to hear him as he prayed that they might never divide their father's goods in loving brotherhood, but that war and fighting might be ever the portion of them both."

3.
"And when Oedipus noticed the haunch he threw it on the ground and said: 'Oh! Oh! my sons have sent this mocking me . . .' So he prayed to Zeus the king and the other deathless gods that each might fall by his brother's hand and go down into the house of Hades."

4.
Adrastus fled from Thebes "wearing miserable garments, and took black-maned Areion with him."

1 The haunch was regarded as a dishonourable portion.
2 The horse of Adrastus, offspring of Poseidon and Demeter, who had changed herself into a mare to escape Poseidon.
THE EPIC CYCLE

5.1

ἐπτὰ δ' ἐπειτὰ τελεσθέντων νεκών ἐν Θήβῃ,
οἶμοι θεοὶ Ταλαιώνδης μετέειπέ τε μύθον,
ἀμφότερον μάντων τ' ἀγαθὸν καὶ δουρὶ μάχεσθαι.

6.

Ἀπολλοδόρος, i. 74. ἔγημεν Ολυμπης Περίβοιαν
τὴν Ἰππονόου. ταύτην δὲ ὁ μὲν γράψας τὴν
Θηβαίδα πολεμηθείσης Ὡλέου λέγει λαβεῖν
Οἰνέα γέρας.

7.

Παυσανίας, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος
ἐστὶν Ἀσφοδίκου καὶ ὁ Ἀσφοδίκος οὗτος ἀπέκτει-
νεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείους Παρθενοπαῖον
τὸν Ταλαοῦ καθα οἱ Θηβαίοι λέγουσιν, ἐπεὶ τὰ ὑπὲρ
ἐν Θηβαίδε ἔπη τὰ ἕτε τὴν Παρθενοπαίον τελευτη-
ναί Περικλήμενον τὸν ἀνελόντα φησίν εἶναι.

ΕΠΙΓΟΝΟΙ

1.

Contest of Homer and Hesiod. εἶτα Ἑπιγόνοις,
ἐπὶ ζ., ἢ ἡ ἀρχη

τῶν αὖθ' ὁπλοτέρων ἀνδρῶν ἀρχόμεθα Μούσαι.

2.

Pliotius, Lexicon. Θεμησία: περὶ τῆς Θεμησίας
ἀλώπεκος οἱ τὰ Θηβαϊκά γεγραφηκότες ἴκανός

1 Restored from Pindar Ol. vi. 15 who, according to
Asclepiades, derives the passage from the Θεοβάιας.

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5.

"But when the seven dead had received their last rites in Thebes, the Son of Talius lamented and spoke thus among them: 'Woe is me, for I miss the bright eye of my host, a good seer and a stout spearman alike.'"

6.

Oeneus married Periboea the daughter of Hipponoüs. The author of the Thebais says that when Olenus had been stormed, Oeneus received her as a prize.

7.

Near the spring is the tomb of Asphodicus. This Asphodicus killed Parthenopaeus the son of Talus in the battle against the Argives, as the Thebans say; though that part of the Thebais which tells of the death of Parthenopaeus says that it was Periclesmenus who killed him.

THE EPIGONI

1.

Next (Homer composed) the Epigoni in seven thousand verses, beginning, "And now, Muses, let us begin to sing of younger men."

2.

Teumesia. Those who have written on Theban affairs have given a full account of the Teumesian fox.¹

¹ So called from Teumessus, a hill in Boeotia. For the derivation of Teumessus cp. Antimachus Thebais fr. 3 (Kinkel).
ΤΗΣ ΕΠΙΚΟΥ ΚΥΚΛΟΥ

Ιστορήκασι... ἐπεπεμφθήναι μὲν γὰρ ὑπὸ θεῶν τὸ θηρίον τοῦτο τοῖς Καδμείοις· διὸ τῆς βασιλείας ἐξέκλειον τοὺς ἀπὸ Κάδμου γεγονότας. Κέφαλον δὲ φασὶ τῶν Δηλίων Λθήναίον ὅτα καὶ κύνα κεκτημένου δὴ οὐδὲν διεφεύγειν τῶν θηρίων, ὡς ἀπέκτεινεν ἄκων τὴν ἐαυτοῦ γυναῖκα Πρόκριν, καθηράντων αὐτοῦ τῶν Καδμεῖων, διῶκειν τὴν ἄλωπεκα μετὰ τοῦ κυνός· καταλαβομένους δὲ περὶ τὸν Τευμησοῦν λίθους γενέσθαι τὸν τε κύνα καὶ τὴν ἄλωπεκα. εἰλήφασι δ᾽ οὕτω τὸν μῦθον ἐκ τοῦ ἑπικοῦ κύκλου.

3.

Schoü. in Ar. Rhod. i. 308. οἷ ὑπὸ θησαῦδα γεγραφότες φασὶν ὅτι ὑπὸ τῶν Ἐπινοιῶν ἀκροβάτινον ἀνετέθη Μαυτῶ ἡ Τειρεσίαν θυγάτηρ εἰς Δελφοὺς περιβείσετα, καὶ κατὰ χρησιμὸν Ἀπόλλωνος ἐξερχομένη περιέπεσε Ῥακίῳ τῷ Δέβιτος ὑπὸ Μυκηναίω τὸ γένος. καὶ γημαμένη αὐτῷ—τοῦτο γὰρ περιέχει τὸ λογίον, γαμεῖσθαι φ᾽ ἄν συναντήσῃ—[καὶ] ἐλθοῦσα εἰς Κολοφώνα καὶ ἔκει δυσθυμῆσας ἐδάκρυσε διὰ τὴν τῆς πατρίδος πόρθησιν.

ΚΤΠΡΙΑ

1.

Procullus, Chrestomathy, i. Ἐπιβάλλει τοῦτος τὰ λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἐνδεκα. ... τὰ δὲ περιέχοντα ἐστὶν ταῦτα.

Zeus βουλεύεται μετὰ τῆς Θέμιδος περὶ τοῦ Τρείκον πολέμου παραγενομένη δὲ Ἐρὶς εὐσχομένων τῶν θεῶν ὑπὸ τοῖς Πηλέως γάμοις, νεῖκος.
THE CYPRIA

They relate that the creature was sent by the gods to punish the descendants of Cadmus, and that the Thebans therefore excluded those of the house of Cadmus from the kingship. But (they say) a certain Cephalus, the son of Deion, an Athenian, who owned a hound which no beast ever escaped, had accidentally killed his wife Procris, and being purified of the homicide by the Cadmeans, hunted the fox with his hound, and when they had overtaken it both hound and fox were turned into stones near Teumessus. These writers have taken the story from the Epic Cycle.

3.

The authors of the Thebaïs say that Manto the daughter of Teiresias was sent to Delphi by the Epigoni as a first fruit of their spoil, and that in accordance with an oracle of Apollo she went out and met Rhacius, the son of Lebes, a Mycenaean by race. This man she married—for the oracle also contained the command that she should marry whomever she might meet—and coming to Colophon, was there much cast down and wept over the destruction of her country.

THE CYPRIA

1.

This is continued by the epic called Cypria which is current in eleven books. Its contents are as follows.

Zeus plans with Themis to bring about the Trojan war. Strife arrives while the gods are feasting at the marriage of Peleus and starts a dispute between

1 The preceding part of the Epic Cycle (?).
περὶ κάλλους ἐνίστησιν Ἀθηνᾶ, Ἡρα καὶ Ἀφροδίτη, αὖ πρὸς Ἀλέξανδρον ἐν Ἰδᾷ κατὰ Διὸς προσταγὴν ὄφει Ἐρμοῦ πρὸς τὴν κρίσειν ἀγωντικαὶ καὶ προκρίνει τὴν Ἀφροδίτην ἐπαρθείς τοῖς Ἐλένης γάμοις Ἀλέξανδρος.

Ἐπειτὰ δὲ Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται, καὶ Ἐλένη περὶ τῶν μελλόντων αὐτῶ προθεσμίζει. καὶ Ἀφροδίτη Ἀλέξανδρον συμπλεῖν αὐτῷ κελευεῖ. καὶ Κασσάνδρα περὶ τῶν μελλόντων προδηλοῖ. ἐπειθὸς δὲ τῇ Δακεδαιμονίᾳ Ἀλέξανδρος ἐξελθεῖται παρὰ τοῖς Τυνδαιδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάῳ καὶ Ἐλένῃ παρὰ τὴν εὐσαχίαν δίδωσι δῶρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενελάος εἰς Κρήτην ἐκπλεῖ, κελεύσας τὴν Ἐλένην τοῖς ξένοις τὰ ἐπιτηδεῖα παρέχειν ἑως ἁν ἀπαλλαγῶσιν. ὥς τούτω δὲ Ἀφροδίτη συνάγει τὴν Ἐλένην τῷ Ἀλέξανδρῳ. καὶ μετὰ τὴν μέξιν ἡ πλείսτα κτήματα ἐνθεμενοὶ, νυκτὸς ἀποπλέουσι. χειμῶνα δὲ αὐτοῖς ἐφίστησιν Ἡρα, καὶ προσευχθεὶς Σιδῶνι ὁ Ἀλέξανδρος αἱρεῖ τὴν πόλιν. καὶ ἀποπλεύσας εἰς Ἰλιον γάμους τῆς Ἐλένης ἐπέτελεσεν.

Ἐν τούτῳ δὲ Κάστωρ μετὰ Πολυδεύκους τὰς Ἰδὰ καὶ Δυνκέως θοῦς υφαιροῦμενοι ἐφωράθησαν, καὶ Κάστωρ μὲν ὑπὸ τοῦ Ἰδᾶ ἀναιρεῖται, Δυνκέως δὲ καὶ Ἰδᾶς ὑπὸ Πολυδεύκους καὶ Ζεὺς αὐτοῖς ἐπερήμερον νῦμε τὴν ἅθανασίαν.

Καὶ μετὰ ταῦτα Ἰρις ἀναγγέλλει τῷ Μενελάῳ τὰ γεγονότα κατὰ τῶν οἰκον. ὁ δὲ παραγενόμενος περὶ τῆς ἐπ. Ἰλιον στρατεύας βουλεύεται μετὰ τοῦ ἀδελφοῦ, καὶ πρὸς Νέστορα παραγίνεται
THE CYPRIA

Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hermes at the command of Zeus to Alexandrus¹ on Mount Ida for his decision, and Alexandrus, lured by his promised marriage with Helen, decides in favour of Aphrodite.

Then Alexandrus builds his ships at Aphrodite's suggestion, and Helenus foretells the future to him, and Aphrodite orders Aeneas to sail with him, while Cassandra prophesies as to what will happen afterwards. Alexandrus next lands in Lacedaemon and is entertained by the sons of Tyndareus, and afterwards by Menelaus in Sparta, where in the course of a feast he gives gifts to Helen.

After this, Menelaus sets sail for Crete, ordering Helen to furnish the guests with all they require until they depart. Meanwhile, Aphrodite brings Helen and Alexandrus together, and they, after their union, put very great treasures on board and sail away by night. Hera stirs up a storm against them and they are carried to Sidon, where Alexandrus takes the city. From there he sailed to Troy and celebrated his marriage with Helen.

In the meantime Castor and Polydeuces, while stealing the cattle of Idas and Lynceus, were caught in the act, and Castor was killed by Idas, and Lynceus and Idas by Polydeuces. Zeus gave them immortality every other day.

Iris next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, and then goes on

¹ sc. Paris.
Μενέλαος. Νέστωρ δὲ ἐν παρεκβάσει διηγεῖται αὐτῷ ὡς Ἐπιτευχθή τὴν Δίκου θυγατέρα ἐξεπορθήθη, καὶ τὰ περὶ Οἰδίπου καὶ τὴν Ἡρακλέους μανίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδνην. ἔπειτα τοὺς ἡγεμόνας ἀθροίζουσιν ἐπελθόντες τῇ Ἑλλάδα. καὶ μαίνεσθαι προσποιησάμενον τὸν Ὀδυσσέα ἐπὶ τῷ μή θέλειν συστρατεύεσθαι ἐφώρασαν, Παλαμήδους ὑποθεμένου τὸν ὕδων Τηλέμαχον ἐπὶ κόλασιν ἐξαρπάζαστε.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδα θυνόσυν καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στρουθους γενόμενα δείκνυται, καὶ Κάλχας περὶ τῶν ἀποβησομένων προλέγει αὐτούς. ἐπειτα ἀναχθέντας Θεουραγίας προσίσχουσι καὶ ταύτην ὡς Ἰλιον ἐπόρθουν. Τήλεφος δὲ ἐκβοήθησας Θερσαυδρόν τε τὸν Πολυνείκους κτείνει καὶ αὐτὸς ὑπὸ Ἀχιλλέως τιτρώσκεται. ἀποπλέουσι δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπεπίπτει καὶ διασκεδάζονται. Ἀχιλλέως δὲ Σκύρῳ προσσχόν γαμεῖ τὴν Δικαμήδους θυγατέρα Δηδάμειαν. ἐπειτα Τήλεφος κατὰ μαντείαν παραγενόμενον εἰς Ἀργος ἴαται Ἀχιλλέως ὡς ἡγεμόνα γενησόμενον τοῦ ἐπὶ Ἰλιον πλοῦ.

Καὶ τὸ δεύτερον ἠθροισμένου τοῦ στόλου ἐν Αὐλίδε, Ἁγαμέμνον ἐπὶ θήρας βαλὼν ἔλαφον, ὑπερβάλλειν ἔφησε καὶ τὴν Ἀρτεμιν. μηνίσασα δὲ ἡ θεός ἐπέσχεν αὐτοὺς τοῦ πλοῦ χειμῶνας ἐπεπέμπουσα. Κάλχατος δὲ εἰπόντος τὴν τῆς θεοῦ μῆνιν καὶ Ιφιγένειαν κελεύσαντος θύειν τῇ Ἀρτέμιδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεᾶ μετα-
to Nestor. Nestor in a digression tells him how Epopeus was utterly destroyed after seducing the daughter of Lycus, and the story of Oedipus, the madness of Heracles, and the story of Theseus and Ariadne. Then they travel over Hellas and gather the leaders, detecting Odysseus when he pretends to be mad, not wishing to join the expedition, by seizing his son Telemachus for punishment at the suggestion of Palamedes.

All the leaders then meet together at Aulis and sacrifice. The incident of the serpent and the sparrows takes place before them, and Calchas foretells what is going to befall. After this, they put out to sea, and reach Teuthrania and sack it, taking it for Ilium. Telephus comes out to the rescue and kills Thersander the son of Polyneices, and is himself wounded by Achilles. As they put out from Mysia a storm comes on them and scatters them, and Achilles first puts in at Seyros and marries Deidameia, the daughter of Lycomedes, and then heals Telephus, who had been led by an oracle to go to Argos, so that he might be their guide on the voyage to Ilium.

When the expedition had mustered a second time at Aulis, Agamemnon, while at the chase, shot a stag and boasted that he surpassed even Artemis. At this the goddess was so angry that she sent stormy winds and prevented them from sailing. Calchas then told them of the anger of the goddess and bade them sacrifice Iphigeneia to Artemis. This they attempt to do, sending to fetch Iphigeneia as though

1 While the Greeks were sacrificing at Aulis, a serpent appeared and devoured eight young birds from their nest and lastly the mother of the brood. This was interpreted by Calchas to mean that the war would swallow up nine full years. Op. Iliad ii, 299 ff.
πεμψάμενοι, θύειν ἐπιχειροῦσιν. Ἄρτεμις δὲ αὐτήν ἐξαρπάσασα, εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ· ἔλαφον δὲ ἀντὶ τῆς κόρης παράστησι τῷ βωμῷ.

Ἐπείτα καταπλέονσιν εἰς Τένεδον, καὶ εὐωχουμένων αὐτῶν Φιλοκτήτης ὑφ’ ὕδρου πληγείς διὰ τὴν δυσσομάν ἐν Δήμων κατελέφθη, καὶ Ἀχιλλεὺς ὑστερον κληθεὶς, διαφέρεται πρὸς Ἀγαμέμνονα. ἔπειτα ἀποβαλλόντας αὐτοὺς εἰς Ἰλιον εἰργούσιν οἱ Τρώαι, καὶ θυήσκει Πρωτεσθίαν ὑφ’ Ἑκτορος. ἔπειτα Ἀχιλλεὺς αὐτοὺς τρέπεται ἀνελῶν Κύκνον τὸν Ποσειδῶνος. καὶ τοῦς νεκρούς ἀναίρονται, καὶ διαπρεσβεύονται πρὸς τοὺς Τρώας, τὴν Ἑλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὡς δὲ οὕχ ὑπήκουσαν ἐκεῖνοι, ἐνταῦθα δὴ τειχομαχοῦσα. ἔπειτα τὴν χόραν ἐπεξελέβοντες πορθοῦσι καὶ τὰς περιοίκους πόλεις. καὶ μετὰ ταῦτα Ἀχιλλεὺς Ἑλένην ἐπιθυμεῖ θεάσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸ Ἀφροδίτη καὶ Θήτης. εἰτα ἀπονοστεῖν ὀρμημένοις τοὺς Ἀχαιοὺς Ἀχιλλεὺς κατέχει. καὶ πειραύνει τὰς αἴνειου βόσκας, καὶ Λυρνηΐδον καὶ Πηδασον πορθεῖ καὶ συγκάεις τῶν περιοίκιδων πόλεων, καὶ Τρῶιλον φονεύει. Δυκάσαν τε Πάτρακλος εἰς Δήμων ἀγαγῶν ἀπεμπολά, καὶ ἐκ τῶν λαφύρων Ἀχιλλεὺς μὲν Βρισηδὰ γέρας λαμβάνει, Χρυσηδὰ δὲ Ἀγαμέμνων. ἔπειτα ἐστὶ Παλαμίδους θάνατος, καὶ Διὸς βουλὴ ὅπως ἐπικουφίσῃ τοὺς Τρώας Ἀχιλλέα τῆς συμμαχίας τῆς Ἑλληνικῆς ἀποστήσει, καὶ κατάλογος τῶν τοῖς Τρωσὶ συμμαχησάντων.
for marriage with Achilles. Artemis, however, snatched her away and transported her to the Tauri, making her immortal, and putting a stag in place of the girl upon the altar.

Next they sail as far as Tenedos: and while they are feasting, Philoctetes is bitten by a snake and is left behind in Lemnos because of the stench of his sore. Here, too, Achilles quarrels with Agamemnon because he is invited late. Then the Greeks tried to land at Ilium, but the Trojans prevent them, and Protesilaus is killed by Hector. Achilles then kills Cycenus, the son of Poseidon, and drives the Trojans back. The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refusing, they first assault the city, and then go out and lay waste the country and cities round about. After this, Achilles desires to see Helen, and Aphrodite and Thetis contrive a meeting between them. The Achaeans next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks Lynceus and Pedasus and many of the neighbouring cities, and kills Troilus. Patroclus carries away Lycaon to Lemnos and sells him as a slave, and out of the spoils Achilles receives Briseis as a prize, and Agamemnon Chryseis. Then follows the death of Palamedes, the plan of Zeus to relieve the Trojans by detaching Achilles from the Hellénic confederacy, and a catalogue of the Trojan allies.
THE EPIC CYCLE

2.

Tzetzes, Chil. xiii. 638.

Στασίως ὁ τὰ Κύπρια συγγράμματα ποιήσας ἀπερ οἱ πλείοις λέγουσι Ὁμήρου πεφυκέναι ἐς προίκα δὲ σὺν χρήμασί δοθήμαι τῷ Στασίων.

3.

Schol. on Homer, II. i. 5.

ἡν ὅτε μυρία φύλα κατὰ χόνα πλαζομένων περ [ἀνθρώπων εἴκοσι] βαθυστέρων πλάτος αἰχμ. Zeus δὲ ίδὼν εἶλεσε καὶ ἐν πυκνώσει προσείδοσε σύνθετο κοινός ἀνθρώπων παμβώτορα γαίας, μπισόσας πολέμου μεγάλην ἔρων Ἡλιακοῦ δόφρα κενάαιειν θανάτου βάρος· οἱ δ’ ἐν Τροίῃ ἰχώεις κτείνοντο. Διὸς δ’ ἐτελείετο βουλὴ.

4.

Volumina Herculane. II. viii. 105. ὁ δὲ τὰ Κύπρια ποιήσας Ἡρα χαριζομένην φεύγειν αὐτοῦ τὸν γάμον, Δία δὲ ὄμοσαι χολωθέντα διότι θυσίᾳ συνοικίσει.

5.

Schol. on II. xvii. 140. κατὰ γὰρ τὸν Πηλέως καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ Πηλικὸν ἐπ’ εὐνοία ἐκόμιζον Πηλεῖ δῶρα, Χεῖρων δὲ μελίαν εὐθαλής τεμὼν εἰς δόρου παρέσχεν. φασὶ μὲν Ἀθηνᾶν ἔσεις αὐτὸ, Ἡφαιστον δὲ κατα- σκευάσας... ἡ ἱστορία παρὰ τῷ τὰ Κύπρια ποιήσαντι.

6.

Athenaeus, xv. 682 d, v. ἀνθῶν δὲ στεφανωτικῶν μεμνηται ὁ μὲν τὰ Κύπρια πεποιηκώς Ἡγησίας ἢ 496
THE CYPRIA

2.

Stasinus composed the Cypria which the more part say was Homer's work and by him given to Stasinus as a dowry with money besides.

3.

"There was a time when the countless tribes of men, though wide-dispersed, oppressed the surface of the deep-bosomed earth, and Zeus saw it and had pity and in his wise heart resolved to relieve the all-nurturing earth of men by causing the great struggle of the Ilian war, that the load of death might empty the world. And so the heroes were slain in Troy, and the plan of Zeus came to pass."

4.

The author of the Cypria says that Thetis, to please Hera, avoided union with Zeus, at which he was enraged and swore that she should be the wife of a mortal.

5.

For at the marriage of Peleus and Thetis, the gods gathered together on Pelion to feast and brought Peleus gifts. Cheiron gave him a stout ashen shaft which he had cut for a spear, and Athena, it is said, polished it, and Hephaestus fitted it with a head. The story is given by the author of the Cypria.

6.

The author of the Cypria, whether Hegesias or Stasinus, mentions flowers used for garlands. The
Στασίνος... λέγει δ' οὖν ὅστις ἑστὶν ὁ ποιήσας αὐτὰ ἐν τῷ α' οὖν οὗτοι:

εἴματα μὲν χροὶ ἐστο τά οἱ Χάριτες τε καὶ Ἡραὶ πολὴς καὶ ἐβαψαν ἐν ἀνθεσιν εἰαρινοὶ, σὺν φοροῦσ' Ἡραῖ, ἐν τῇ κρόκῳ ἐν τῇ ὑακίνθῳ ἐν τῇ ἤθῃ θαλάσσῃ ῥόδου τ' ἐν ἀνθεὶ καλῷ ὣδει νεκταρέῳ ἐν τ' ἀμβροσίαις καλύκεσσι ἀνθέσι ναρκίσσου καὶ λειρίου· τοῖς Ἄφροδίτῃ ἡραὶ παντολιαὶ τεθυμομένα εἴματα ἐστο.

ἡ δὲ σὺν ἀμφιπόλοις φίλομμεδής Ἀφροδίτῃ πλεξάμεναι στεφάνους εὐώδεας, ἀνθεи γαίς, ἀν κεφαλαίων ὅθεντο θεαὶ λιπαροκρήδεμοί Νύμφαι καὶ Χάριτες, ἀμα δὲ χρυσῇ Ἀφροδίτῃ, καλὸν ἀείδουσα κατ' ὄροις πολυπιδάκου "Ἰδης.

7.
Clement of Alexandria, Protrept. ii. 30. 5.
Κάστωρ μὲν θυντός, θανάτου δὲ οἱ αἰσὶ πέπρωται αὐτὰρ ὧ γ'/ ἀδάνατος Πολυδεύκης, ὅς Ἀρχος

8.
Athanasius, viii. 334 b.
τοὺς δὲ μετὰ τριτάτην Ἑλένην τέκε, θαύμα βροτοῖς,
τὴν ποτὲ καλλίκορος Νέμεσις φιλότητι μεγείσα Ζηῦ τριῶν βασιλῆι τέκε κρατερῆς ὑπ' ἀνάγγεις·
φεῦγε γὰρ, οὐδ' ἥθελεν μεχθήμεναι ἐν φιλότητι
πατρὶ Δι' Κρονίων· ἐτείρετο γὰρ φρένας αἰδοὶ
καὶ νεμέσει· κατὰ γῆν δὲ καὶ ἄτρυγετον μέλαιν
ὕδωρ

1 Moineke: καλλερράου δ' οὖ, MS.
THE CYPRIA

poet, whoever he was, writes as follows in his first book: "She clothed herself with garments which the Graces and Hours had made for her and dyed in flowers of spring—such flowers as the Seasons wear—in crocus and hyacinth and flourishing violet and the rose's lovely bloom, so sweet and delicious, and heavenly buds, the flowers of the narcissus and lily. In such perfumed garments is Aphrodite clothed at all seasons. * * * Then laughter-loving Aphrodite and her handmaidens wove sweet-smelling crowns of flowers of the earth and put them upon their heads—the bright-coiffed goddesses, the Nymphs and Graces, and golden Aphrodite too, while they sang sweetly on the mount of many-fountained Ida."

7.

"Castor was mortal, and the fate of death was destined for him; but Polydeuces, scion of Ares, was immortal."

8.

"And after them she bare a third child, Helen, a marvel to men. Rich-tressed Nemesis once gave her birth when she had been joined in love with Zeus the king of the gods by harsh violence. For Nemesis tried to escape him and liked not to lie in love with her father Zeus the Son of Cronos; for shame and indignation vexed her heart: therefore she fled him over the land and fruitless dark water. But
THE EPIC CYCLE

φεύγε, Ζεὺς ὁ ἐδίωκε· λαβεῖν ὁ δὲ ἠλλατείος θυμῷ· ἄλλοτε μὲν κατὰ κύμα πολυφλοίσβοιο θαλάσσης, ἄλλοτ' ἀν' Ὀκεανοῦ ποταμῶν καὶ πείρατα Γαίης, ἵκθύι εἰδομένη πόντων πολὺν ἐξορόθυνεν, ἄλλοτ' ἀν' ἥπειρον πολυβώλακα· γύρνετο δ' αἰεὶ θηρί δ' ἥπειρος αἰνά τρέφει, ὄφρα φύγων μεν.

9.

Schol. on Eur. Andr. 898. ὁ δὲ τὰς Κυπριακὰς ἱστορίας συντάξας Πλεισθένης φησὶ, μεθ' οὖ εἰς Κύπρον ἀφίγθαι, καὶ τὸν ἐξ αὐτῆς τεχθέντα 'Ἀλεξάνδρῳ Ἀγανον.

10.

Herodotus, ii. 117. ὡς μὲν γὰρ τοὺς Κυπρίους εῖρηται ὡς τριτάσσει ἐκ Σπάρτης 'Ἀλεξάνδρος ἀπὶ-κετο ἐς τὸ Ἡλεον ἄγγον Ἐλέουν, εὐαίετε πενεύματε χρησάμενος καὶ θαλάσση λείη.

11.

Schol. on II. iii. 242. ἐπειδὴ ἐπαρέρως ὑπὸ Θησεῶς ἡμπάσθη . . . διὰ γὰρ τὴν τότε γενομένην ἀρπαγήν 'Ἀφίδνα πόλις Ἀττικῆς πορθεῖται, καὶ τιτρώνεται Κάστῳ ὑπὸ 'Ἀφίδνου τοῦ τότε βασιλέως κατὰ τὸ δεξιὸν μηδέν. οἴ δὲ Διοκκουρόι Θησεῶς μὴ τυχόντες λαφυραγωγοῦσι τὰς 'Αθηναίας. ἢ ἱστορία παρὰ . . . τοῖς κυκλικοῖς . . .

Plutarch, Thes. 32. Ὁρέας δ' ὑπὸ Θησεῶς αὐτοῦ περὶ 'Ἀφίδνας ἀποθανεῖν τὸν Ἀλλικὸν ἱστόρηκε, καὶ μαρτύρια ταυτὰ τὰ ἐπὶ παρέχεται . . .

tὸν ἐν εὐρυχόρῳ ποτ' 'Ἀφίδνῃ μαρανήμενον Θησεῦς 'Ἐλέους ἠνεκ' ἥμυκόμοιο κτείνειν.1

THE CYPRIA

Zeus ever pursued and longed in his heart to catch her. Now she took the form of a fish and sped over the waves of the loud-roaring sea, and now over Ocean's stream and the furthest bounds of Earth, and now she sped over the furrowed land, always turning into such dread creatures as the dry land nurtures, that she might escape him."

9.

The writer of the Cyprian histories says that (Helen's third child was) Pleisthenes and that she took him with her to Cyprus, and that the child she bore Alexandrus was Aganus.

10.

For it is said in the Cypria that Alexandrus came with Helen to Ilium from Sparta in three days, enjoying a favourable wind and calm sea.

11.

For Helen had been previously carried off by Theseus, and it was in consequence of this earlier rape that Aphidna, a town in Attica, was sacked and Castor was wounded in the right thigh by Aphidnus who was king at that time. Then the Dioscuri, failing to find Theseus, sacked Athens. The story is in the Cyclic writers.

Hereas relates that Alycus was killed by Theseus himself near Aphidna, and quotes the following verses in evidence:

"In spacious Aphidna Theseus slew him in battle long ago for rich-haired Helen's sake."

1 i.e. Stasinus (or Hegesias: op. fr. 6): the phrase "Cyprian histories" is equivalent to "The Cypria."
THE EPIC CYCLE

12.
Schol. on Pindar, Nem. x. 114.

αἰσχρὰ δὲ Δυσκεχοῦς
Ταῦτα τὸν προσέβαινε ποσὶν ταχέοσιν πεποιθῶμ.  
ἀκρότατον δ' ἀναβὰς διεδέρκετο νῆσον ἁπάσαν  
Ταυτάλλοιον Πέλοσος, τάχα δ' εἰσίδε κύδιμος ἠρώς  
δεινώς ὀφθαλμοῖς ἐκὼ δρυός ἄμφω κολῆς  5  
Κάστορα καὶ ἱππόδαμον καὶ ἀεθλοφόρον Πολυ-  
δεύκεα.

Philodemus, On Piety. Κάστορα δὲ υπὸ Ἰδα  
tοῦ Ἀφάρου κατηκοντίσθαι γέγρα[φε . . .

13.

Athenaeus, 35 c.

οἶνὸν τοι, Μενέλαε, θεοὶ πολῆσαν ἀριστον  
θυτοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδώνας.

14.

Laurentian Scholiast on Sophocles, Elect. 157.

ἡ Ὀμήρῳ ἀκολουθεῖ εἰρηκότει τὰς τρεῖς θυγατέρας  
tοῦ Ἀγαμέμνονος, ἢ ὡς ὁ τὰ Κύπρια, δ' φησίν,  
Ἰφιγένειαν καὶ Ἰφιάνασαν.

15.¹

Contest of Homer and Hesiod.

ὅς ο̣ι̣ μὲν δαίμοντο πανημεροὶ οὐδὲν ἔχουσιν  
οἰκοθεν, ἀλλὰ παρεῖχεν ἀναξ ἰνδρῶν Ἀγαμέμνων.

16.

Louvre Papyrus.

οὐκ ἐφάμην Ἀχιλῆι χολοσέμεν ἀλκίμον ἦτορ  
οὐδὲ μαλ' ἐκπαγόω, ἐπεὶ ὦ μάλα μοι φίλος ἦν.

¹ These two lines possibly belong to the account of the  
feast given by Agamemnon at Lemnos.
THE CYPRIA

12.

"Straightway Lynceus, trusting in his swift feet, made for Taygetus. He climbed its highest peak and looked throughout the whole isle of Pelops, son of Tantalus; and soon the glorious hero with his dread eyes saw horse-taming Castor and athlete Polydeuces both hidden within a hollow oak."

(Stasinus?) writes that Castor was killed with a spear shot by Idas the son of Aphiareus.

13.

"Menelaus, know that the gods made wine the best thing for mortal man to scatter cares."

14.

Either he follows Homer who spoke of the three daughters of Agamemnon, or—like the writer of the Cypria—he makes them four, (distinguishing) Iphigeneia and Iphianassa.

15.

"So they feasted all day long, taking nothing from their own houses; for Agamemnon, king of men, provided for them."

16.

"I never thought to enrage so terribly the stout heart of Achilles, for very well I loved him."
17.

Pausanias, iv. 2. 7. ὅ δὲ τὰ ἔπη ποιήσας τὰ Κύπρια Πρωτεσιλάου φησίν, ὡς ὅτε κατὰ τὴν Τρφάδα ἔσχον Ἡλληνικεῖς ἀποβήναι πρῶτος ἐτολμήσε, Πρωτεσιλάου τούτου τῆς γυναικὸς Πολυδώραν μὲν τὸ ὄνομα, ὑγιατέρα δὲ Μελεάγρου φησίν εἶναι τοῦ ὸινέως.

18.

Eustathius, 119. 4. Ἡσυχοῦσι δὲ τινες ὅτε ἐκ τῶν Ἰπποπλακίων Ὁμήρου ἡ Χρυσής ἔλθην, οὕτε καταφυγοῦσα ἐκεῖ, οὐτ' ἐπὶ θυσίαν Ἀρτέμιδος ἠλθοῦσα, ὡς ὅ τὰ Κύπρια γράψας ἔφη, ἀλλὰ πολιτίς ... Ἀνδρομάχης οὖσα.

19.

Pausanias, x. 31. 2. Παλαμήδην δὲ ἀπορρίγηναι προελθόντα ἐπὶ ἱερῶν θηραν, Διομήδην δὲ τὸν ἀποκτεινοῦτα εἶναι καὶ Ἐυσεβεία ἐπιλεξάμενος ἔν ἐπεσεν οἴδα τοῖς Κυπρίοις.

20.

Plato, Euthyphron, 12 a.

Ζῆμα δὲ τὸν τ' ἔρξαντα καὶ δὲ τάδε πάντ' ἐφύτευσεν οὐκ ἐθέλεις εἰπεῖν· ἵνα γὰρ δέος ἐνθα καὶ αἰδώς.

21.

Herodian, On Peculiar Diction.

τῷ δ' ὑποκυσαμένῃ τέκε Γοργώνας αἰνεῖ τέλωρα, αἱ Σαρπηνδώνα ναϊν ἐν Ὀκεανῷ βαθυδίνῃ, νήσουν πετρήσαν.
THE CYPRIA

17.

The poet of the Cypria says that the wife of Protesilaus—who, when the Hellenes reached the Trojan shore, first dared to land—was called Polydora, and was the daughter of Meleager, the son of Oeneus.

18.

Some relate that Chryseis was taken from Hypoplacian Thebes, and that she had not taken refuge there nor gone there to sacrifice to Artemis, as the author of the Cypria states, but was simply a fellow townswoman of Andromache.

19.

I know, because I have read it in the epic Cypria, that Palamedes was drowned when he had gone out fishing, and that it was Diomedes and Odysseus who caused his death.

20.

"That it is Zeus who has done this, and brought all these things to pass, you do not like to say; for where fear is, there too is shame."

21.

"By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus."

1 sc. the Asiatic Thebes at the foot of Mt. Placus.
THE EPIC CYCLE

22.
xyndria, Stromateis vii. 2. 19. πάλιν τος
tέρα κτείνας παιδας καταλείπει.

ΑΙΘΙΟΠΙΣ

1.

Proclus, Chrestomathia, ii. Ἐπιβάλλει δὲ τοῖς προειρημένοις (οἱ Κυπρίοις) ἐν τῇ πρὸ ταύτης βιβλίῳ Ἰλίας Ὀμήρου, μεθ’ ἡν ἐστίν Ἀιθιόπιδος βιβλία ἐ Ἀρκτώνοι Μιλησίων περιέχοντα τάδε. Ἀμαξὼν Πενθεσίλεια παραγίνεται Τρώων συμμαχήσοντα, Ἀρεώς μὲν θυγάτηρ, Ṭράσσα δὲ τὸ γένος· καὶ κτείνει αὐτὴν ἀριστεύονταν Ἀχιλλεύς, οἱ δὲ Τρῶες αὐτὴν θάπτουσι. καὶ Ἀχιλλεύς Θερσίτην ἀναρεῖ λοιδορθεῖς πρὸς αὐτόν καὶ ὁμοίουσθαι τὸν ἐπὶ τῇ Πενθεσίλεια λεγόμενον ἄρωτα. καὶ ἐκ τούτου στάσεις γίνεται τοῖς Ἀχιλλεῖς περὶ τοῦ Θερσίτου φόνου. μετὰ δὲ ταῦτα Ἀχιλλεύς εἰς Δέσβουν πλεῖ, καὶ θύσαις Ἀπόλλωνι καὶ Ἀρτέμιδι καὶ Λητεὶ καθαίρεται τοῦ φόνου ὑπ’ Ὄδυσσεως.

Μέμνων δὲ ὁ Ἥδως υἱὸς ἤρφιστοτένευτον πανοπλίαν παραγίνεται τοις Τρώωι βοηθῆσαι καὶ Θέτις τῷ παιδί τα κατὰ τὸν Μέμνονα προλέγει. καὶ συμβολῆς γενομένης Ἀντίλοχος ὑπὸ Μέμνονος ἀναιρεῖται, ἐπείτα Ἀχιλλεύς Μέμνονα κτείνει. καὶ τούτῳ μὲν Ἡδως παρὰ Δίος αὐτησαμένη ἀθανασίαν δίδωσι· τρεψάμενος δ’ Ἀχιλλεύς τοὺς Τρώας καὶ εἰς τὴν πόλιν συνεισπέσεται ὑπὸ 506
Again, Stasinus says:

“He is a simple man who kills the father and lets the children live.”

The Cypria, described in the preceding book, has its sequel in the Iliad of Homer, which is followed in turn by the five books of the Aethiopis, the work of Arctinus of Miletus. Their contents are as follows. The Amazon Penthesileia, the daughter of Ares and of Thracian race, comes to aid the Trojans, and after showing great prowess, is killed by Achilles and buried by the Trojans. Achilles then slays Thersites for abusing and reviling him for his supposed love for Penthesileia. As a result a dispute arises amongst the Achaeans over the killing of Thersites, and Achilles sails to Lesbos and after sacrificing to Apollo, Artemis, and Leto, is purified by Odysseus from bloodshed.

Then Memnon, the son of Eos, wearing armour made by Hephaestus, comes to help the Trojans, and Thetis tells her son about Memnon. A battle takes place in which Antilochus is slain by Memnon and Memnon by Achilles. Eos then obtains of Zeus and bestows upon her son immortality; but Achilles routs the Trojans, and, rushing into the city with
Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἱσχυρᾶς μάχης Ἀιας ἀνελόμενος ἐπὶ τὰς ναύς κομίζει. Ὑδυσσέως ἀπομαχομένου τοῖς Τρωσίων. ἔπειτα Ἀντίλοχον τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως προτίθενται καὶ Θέτες ἀφικομένη σὺν Μοῦσαις καὶ ταῖς ἀδελφαῖς θρηνεῖ τὸν παῖδα· καὶ μετὰ ταῦτα ἐκ τῆς πυρᾶς ἡ Θέτες ἀναρπάσασα τὸν παῖδα εἰς τὴν Λευκὴν Νῆσον διακομίζει. οἱ δὲ Ἀχαιοὶ τὸν τάφον χώσαντες ἀγώνα τιθέασιν, καὶ περὶ τῶν Ἀχιλλέως ὅπλων Ὑδυσσέως καὶ Λιαντίοι στάσεις ἐμπίπτει.

2. 
Schol. on II. xxiv. 804. τινὲς γράφοντες· ὅς οὖν ὁ ἀμφίπολος τάφον Ἐκτορὸς. ἡλθε δὲ Ἀμαξῶν Ἀρχης θυγάτηρ μεγαλήτορος ἀνδροφόνου.

3. 
Schol. on Pindar, Isth. iii. 53. ὁ γὰρ τὴν Ἀθηνο-πίδα γράφων περὶ τῶν ὅρθρων φησὶ τὸν Λιαντίον ἕαυτὸν ἀνελέιν.

ΙΛΙΑΣ ΜΙΚΡΑ

1. 
Εξῆς δὲ ἐστὶν Ἰλίαδος μικρᾶς Βιβλία τέσσερα Δέσκεως Μιτυληναίου περιέχοντα τάδε. ἡ τῶν ὅπλων κρίσεις γίνεται καὶ Ὑδυσσέως κατὰ ὑπο-λήσειν Ἀθηνᾶς λαμβάνει. Διὰς δὲ ἐμμανῆς γενόμενος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναίρει. μετὰ ταῦτα Ὑδυσσέως λοχήσας 508
THE LITTLE ILIAD

them, is killed by Paris and Apollo. A great struggle for the body then follows, Aias taking up the body and carrying it to the ships, while Odysseus drives off the Trojans behind. The Achaeans then bury Antilochus and lay out the body of Achilles, while Thetis, arriving with the Muses and her sisters, bewails her son, whom she afterwards catches away from the pyre and transports to the White Island. After this, the Achaeans pile him a cairn and hold games in his honour. Lastly a dispute arises between Odysseus and Aias over the arms of Achilles.

2.

Some read: "Thus they performed the burial of Hector. Then came the Amazon, the daughter of great-souled Ares the slayer of men."

3.

The author of the Aethiopis says that Aias killed himself about dawn.

THE LITTLE ILIAD

1.

Next comes the Little Iliad in four books by Lesches of Mitylene: its contents are as follows. The adjudging of the arms of Achilles takes place, and Odysseus, by the contriving of Athena, gains them. Aias then becomes mad and destroys the herd of the Achaeans and kills himself. Next Odysseus lies in wait and catches Helenus, who
Ελευθον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώσεως τούτου, Διουμήδης ἕκ Λήμνου Φιλοκτήτην ἀνάγει. ιαθεὶς δὲ οὗτος ὑπὸ Μαχαόνος καὶ μονομαχῆς Ἀλεξάνδρῳ κτείνει· καὶ τὸν νεκρὸν ὑπὸ Μενελάου κατακισθέντα ἀνελόμενοι θάπτοςιν οἱ Τρώες. μετὰ δὲ ταῦτα Δηήφοβος Ἑλένην γαμεῖ, καὶ Νεοπτόλεμον Ὄδυσσεος ἐκ Σκύρου ἀγαγὼν τὰ δεόλα δίδωσι τὰ τοῦ πατρός· καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται.

'Ευρύπυλος δὲ ὁ Τηλέφον ἐπίκουρος τοῖς Τρώσι παραγίνεται, καὶ ἁριστεύοντα αὐτῶν ἀποκτείνει Νεοπτόλεμος, καὶ οἱ Τρώες πολυορκοῦνται. καὶ Ἐπειδὸς κατ' Ἀθηνᾶς προαίρεσιν τὸν δοῦρειον ἱππὸν κατασκευάζει. Ὅδυσσεος τε αἰκισάμενος εὐτυχῶς κατάσκοπος εἰς Ἡλίου παραγίνεται, καὶ ἀναγνωρισθεὶς ὑφ' Ἑλένης περὶ τῆς ἀλώσεως τῆς πόλεως συντίθεται, κτείνας τὸ τιμάς τῶν Τρώων ἐπὶ τὰς ναῦς ἀφικνεῖται. καὶ μετὰ ταῦτα σὺν Διουμήδῃ τὸ παλλάδιον ἐκκομίζει ἐκ τῆς Ἡλίου. ἐπεῖτα εἰς τὸν δοῦρειον ἱππὸν τοὺς ἀριστοὺς ἐμβεβάζουτες τὰς τε σκηνὰς καταφλέξατες, οἱ λοιποὶ τῶν Ἑλλήνων εἰς Τένεδον ἀνάγονται· οἱ δὲ Τρώες τῶν κακῶν ὑπολαβῶντες ἀπηλλάχθαι, τὸν τε δοῦρειον ἱππὸν εἰς τὴν πόλιν εἰσδέχονται, διελότους μέρος τε τοῦ τείχους, καὶ εὐκοῆται ὡς ἰεικηκότες τοὺς Ἑλλήνας.

2.

Herodotus, Life of Homer.

'Ἡλίον ἀκείνων καὶ Δαρδανείων εὕπωλον ἢς πέρι πολλὰ πάθον Δαναοὶ θεράπουντες "Ἀρησ."
prophesies as to the taking of Troy, and Diomede accordingly brings Philoctetes from Lemnos. Philoctetes is healed by Machaon, fights in single combat with Alexandrus and kills him: the dead body is outraged by Menelaus, but the Trojans recover and bury it. After this Deiphobus marries Helen, Odysseus brings Neoptolemus from Seyros and gives him his father’s arms, and the ghost of Achilles appears to him.

Eurypylus the son of Telephus arrives to aid the Trojans, shows his prowess and is killed by Neoptolemus. The Trojans are now closely beseiged, and Epeius, by Athena’s instruction, builds the wooden horse. Odysseus disfigures himself and goes in to Ilium as a spy, and there being recognized by Helen, plots with her for the taking of the city; after killing certain of the Trojans, he returns to the ships. Next he carries the Palladium out of Troy with the help of Diomedes. Then after putting their best men in the wooden horse and burning their huts, the main body of the Hellenes sail to Tenedos. The Trojans, supposing their troubles over, destroy a part of their city wall and take the wooden horse into their city and feast as though they had conquered the Hellenes.

2.

“I sing of Ilium and Dardania, the land of fine horses, wherein the Danaï, followers of Ares, suffered many things.”
THE EPIC CYCLE

3.
Schol. on Aristoph. Knights 1056 and Aristo-
phanes id. ἡ ἱστορία τούτῳ τῶν τρόπων ἔχει.
ὡς διεφέροντο περὶ τῶν ἀριστείων ὁ τε Ἅιας
καὶ ὁ Ἄιδης, ὃς φήσειν ὁ τὴν μικρὰν Ἰλιάδα
πεποιηκὼς. τὸν Νέστορα δὲ συμβουλεύσαι τοῖς
"Ελλησι πέμψατι τινὰς ἐξ αὐτῶν ὅπω τὰ τείχη
τῶν Τρώων ὥσπερ συντησάσατα περὶ τῆς ἀνδρείας
τῶν προειρημένων ἱρῶν. τοὺς δὲ περιφθέντας
ἀκούσαι παρθένων διαφερομένων πρὸς ἀλλήλας,
ἀν τὴν μὲν λέγειν ὃς ὁ Ἅιας πολύ κρείττων ἑστὶ
τοῦ Ἱλιάδος, διερχομένην οὕτως:

Ἀλας μὲν γὰρ ἔσερ καὶ ἔσφερε δησιοτήτος
ἡρω Πηλείδην οὐδ’ ἥθελε δίος Ἰλιάδος.
τήν δ’ ἔτέραν ἀντεπεὶ Αθηνᾶς προνοεῖ:
πώς ἀπαγωγήσετο; πώς οὖ κατὰ κόσμου δειπτεῖς
ψεύδος; ... καὶ κε γνωφι φεροὶ ἄχθος ἐπεὶ κεν ἀνὴρ ἀναθελη,
ἀλλ’ οὐκ ἂν μαχέσατο. χέσειτο γὰρ εἰ μαχέσαται.

4.
Eustathius, 285. 34. ὅ τῆν μικρὰν Ἰλιάδα γρά-
ψας ἱστορεῖ μηδὲ καυθήμαι συνήθως τῶν Ἀιαντα,
tεθήμαι δὲ οὕτως ἐν σοφῷ διὰ τὴν ὀργὴν τοῦ
βασιλέως.

5.
Eustathius on Homer, II. 326. ὁ δὲ τὴν μικρὰν
Ἰλιάδα γράψας ἀναζευγράντα αὐτῶν ἀπὸ Πηλέφου
προσορμισθήμαι ἐκεῖ.

Πηλείδην δ’ Ἀχιλῆα φέρε ςκυρόνδε θύελλα,
ἐνθα γ’ ἐς ἄργαλεον λιμέν’ ἵκετο νυκτὸς ἐκέινης.
THE LITTLE ILIAD

3.

The story runs as follows: Aias and Odysseus were quarrelling as to their achievements, says the poet of the Little Iliad, and Nestor advised the Hellenes to send some of their number to go to the foot of the walls and overhear what was said about the valour of the heroes named above. The eavesdroppers heard certain girls disputing, one of them saying that Aias was by far a better man than Odysseus and continuing as follows:

"For Aias took up and carried out of the strife the hero, Peleus' son: this great Odysseus cared not to do."

To this another replied by Athena's contrivance:

"Why, what is this you say? A thing against reason and untrue! . . . . Even a woman could carry a load once a man had put it on her shoulder; but she could not fight. For she would fail with fear if she should fight."

4.

The writer of the Little Iliad says that Aias was not buried in the usual way,¹ but was simply buried in a coffin, because of the king's anger.

5.

The author of the Little Iliad says that Achilles after putting out to sea from the country of Telephus came to land there.

"The storm carried Achilles the son of Peleus to Seyros, and he came into an uneasy harbour there in that same night."

¹ sc. after cremation.
THE EPIC CYCLE

6.
Schol. on Pindar, Nem. vi. 85.
ἀμφὶ δὲ πόρκης
χρύσεος ἀστράπτει καὶ ἔπ’ αὐτῷ δίκροος αἰχμή.

7.
Schol. on Eur. Troades, 822.
ἀμπελοῦ ἢν Κρονίδης ἐπορεύεν οὐ παιδὸς ἀποινα
χρυσεῖος φύλλοισιν ἄγαροῖς κομόωσαν
βότρυοι θ’ οὐς "Ἡφαιστός ἐπασκήσας Διὸ πατρὶ
dωχ’, ὁ δὲ Λαομέδοντε πάρεν Γανυμήδεος ἀντι.

8.
Pausanias, iii. 26. 9. Μαχάονα δὲ ὑπὸ Εὐρυ-
πύλου τοῦ Τηλέφου τελευτήσας φησίν ὁ τὰ ἐπὶ
ποιήσας τὴν μικρὰν Ἡλιάδα.

9.
Homer, Odyssey iv. 247 and Schol.
ἄλλος δ’ αὐτὸν φωτὶ κατακρύπτων ἠμύκε
δέκτη, ὃς οὔδεν τοῖς ἑνὸν ἐπὶ νησίν Ἀχαιῶν.
ὁ εὐκλεικὸς τὸ δέκτη δοματικός ἀκούει, παρ’ οὐ
φησί τὸν Ὀδυσσέα τὰ ῥάκη λαβόντα μετημφιά-
σθαι, ὃς οὔκ ἦν ἐν ταῖς νησί τοιούτοις οἶος Ὀδυς-
σεύς ἄχρειος.

10.
Plutarch, Moralia, p. 153. ν. καὶ προβῆκαλ’
"Ομηρος, ὡς φησὶ Λέσχης:
Μοῦσά μοι ἔννεπ’ ἐκεῖνα τὰ μήτ’ ἐγένοντο πάροιθεν,
μήτ’ ἔσται μετόπισθεν.

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6. "About the spear-shaft was a hoop of flashing gold, and a point was fitted to it at either end."

7. "... The vine which the son of Cronos gave him as a recompense for his son. It bloomed richly with soft leaves of gold and grape clusters; Hephaestus wrought it and gave it to his father Zeus: and he bestowed it on Laomedon as a price for Ganymedes."

8. The writer of the epic Little Iliad says that Machaon was killed by Euryppylus, the son of Telephus.

9. "He disguised himself, and made himself like another person, a beggar, the like of whom was not by the ships of the Achaeans."

The Cyclic poet uses "beggar" as a substantive, and so means to say that when Odysseus had changed his clothes and put on rags, there was no one so good for nothing at the ships as Odysseus.

10.¹

And Homer put forward the following verses as Lesches gives them:

"Muse, tell me of those things which neither happened before nor shall be hereafter."

¹This fragment comes from a version of the Contest of Homer and Hesiod widely different from that now extant. The words "as Lesches gives them (says)" seem to indicate that the verse and a half assigned to Homer came from the Little Iliad. It is possible they may have introduced some unusually striking incident, such as the actual Fall of Troy.
ἀπεκρίνατο δὲ Ἡσίοδος·

ἀλλ’ ὅταν ἀμφὶ Δίας τύμβοι καακχήποδες ὑποι ἄρματα συντρίψωσιν ἐπενγόμενοι περὶ νίκης.
καὶ διὰ τοῦτο λέγεται μάλιστα θαυμασθεὶς τοῦ τρίποδος τυχείν.

11.

Schol. Lycoren. 344. ὁ Σίλων ώς ἦν αὐτῷ συντεθεμένον, φρυκτὸν ὑποδείξας τοῖς Ἐλλησιν ώς ὁ Δέσχης φησίν ἥρικα
νῦν μὲν ἐνι μέσην, λαμπρῇ δ’ ἐπέτελε σελήνῃ.

12.

Pausanias x. 25. 5. τέτρωται δὲ τῶν βραχίονα ὁ Μέγης, καθὰ δὴ καὶ Δέσχεως ὁ Λέσχηλον Πυρραῖος ἐν Ὡλίου Πέρσιδι ἐποίησε τρωθήναι δὲ ὑπὸ τὴν μάχην τοῦτον ἤν ἐν τῇ νυκτὶ ἐμαχέσαντο οἱ Τρῶες ὑπὸ Ἀδριάτου φησὶ τοῦ Ἀγαλματίδου. γεγραπται δὲ καὶ Λυκόμηδος . . . ἔχων τραύμα ἐπὶ τῷ καρπῷ· Δέσχεως δ’ οὖτω φησίν αὐτὸν ὑπ’ Ἀγήφορον τρωθήναι. (id. 26. 4) Ἀστύνοον δὲ, οὐ δὴ ἐποίησατο καὶ Δέσχεως μνήμην, πεπτάκτα εἰς ὁμόν οἱ Νεοπτόλεμος ξίφει παίει. (id. 26. 8) Δέσχεως δὲ τετρωμένον τὸν Ἐλεύθερον ἐν τῇ νυκτομαχίᾳ γνωρισθήναι τε ὑπὸ Ὀδυσσεῶς καὶ ἐμαχέσαντα ἡ ἡ μάχης φησίν. (id. 27. 1) καὶ αὐτῶν Δέσχεως Ἡσιονᾶ ὑπὸ Νεοπτόλεμον, τοῦ δὲ ὑπὸ Φιλοκτῆτον φησίν ἀποθανεῖν τῶν Ἀδμητῶν . . . Πρίαμον δὲ οὐκ ἀποθανεῖν ἔφη Δέσχεως ἐπὶ τῇ ἐσχάρῃ τοῦ Ἐρυκλοῦ, ἀλλὰ ἀποσπασθέντα ἀπὸ τοῦ βρώμου πάρεργον τῷ Νεοπτόλεμῳ πρὸς ταῖς τῆς οἰκίας γενέσθαι θύραις . . . Ἀξίονα δὲ παῖδα εἶναι Πρίαμον Δέσχεως καὶ ἀποθανεῖν αὐτὸν ὑπὸ
THE LITTLE ILIAD

And Hesiod answered:
"But when horses with rattling hoofs wreck chariots, striving for victory about the tomb of Zeus."
And it is said that, because this reply was specially admired, Hesiod won the tripod (at the funeral games of Amphidamas).

11.

Sinon, as it had been arranged with him, secretly showed a signal-light to the Hellenes. Thus Lesches writes:—

"It was midnight, and the clear moon was rising."

12.

Meges is represented ¹ wounded in the arm just as Lescheos the son of Aeschylinus of Pyrrha describes in his Sack of Ilium where it is said that he was wounded in the battle which the Trojans fought in the night by Admetus, son of Augeias. Lycomedes too is in the picture with a wound in the wrist, and Lescheos says he was so wounded by Agenor . . . Lescheos also mentions Astynoias, and here he is, fallen on one knee, while Neoptolemus strikes him with his sword . . . The same writer says that Helicaon was wounded in the night-battle, but was recognised by Odysseus and by him conducted alive out of the fight . . . Of them,² Lescheos says that Eion was killed by Neoptolemus, and Admetus by Philoctetes . . . He also says that Priam was not killed at the hearth of Zeus Herceius, but was dragged away from the altar and destroyed offhand by Neoptolemus at the doors of the house . . . Lescheos says that Axion was the son of Priam and

¹ i.e. in the paintings by Polygnotus at Delphi.
² i.e. the dead bodies in the picture.
"Ευρυπύλου τοῦ 'Ευαλμονός φησι. τοῦ Ἀγήνωρος δὲ κατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτὸχειρ ἐστὶ.

13.
Aristoph. Lysistr. 155 and Schol.
ο γὰρ Μενέλαος τὰς 'Ελένες τὰ μᾶλλα πα γυμνὰς παρανικῶν ἔξεβαλ οἶδ᾽ τὸ ξίφος.
... τὰ δ᾽ αὐτὰ καὶ Δέσχης ὁ Πυρραῖος ἐν τῇ μικρᾷ Ἡλλάδι.

Pausanias x. 25. 8. Δέσχεως δὲ εἰς τὴν Ἀθηναὶ ἐποίησεν ἥρικα ἡλίκετο Ἡλιον ὑπεξελθοῦσαν εἰς τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἐλληνῶν καὶ ὑπὸ τῶν παίδων γνωρισθῆναι τῶν Θησέως, καὶ ὡς παρ᾽ Ἀγαμέμνονος αἰτήσαι Δημοσφῶν αὐτήν. ο δ᾽ ἐκεῖνος μὲν ἔθελεν χαρίζεσθαι, ποιήσειν δὲ οὐ πρῶτον ἔφη πρὶν Ἐλένην πείσαι· ἀποστείλαντι δὲ αὐτῷ κήρυκα ἔδωκεν Ἐλένη τὴν χάριν.

14.
Schol. Lycorehr. Alex. 1268.
αὐτάρ Ἀχιλλής μεγαθύμου φαίδημος εἶδος Ἐκτορεύν ἄλοχον καταγεν κολλας ἐπὶ υῆς· παιδα δ᾽ ἔλων ἐκ κόλπου ἑντολάκαμοι τιθήνης ρίσε ποδὸς τεταγὼν ἀπὸ πύργου· τὸν δὲ πεσόντα ἐλλαβε πορφύρεος θάνατος καὶ μὸιρα κραταίη. ἐκ δ᾽ ἔλεν Ἀνδρομάχην, ἡὔζωνον παράκοιτων Ἐκτορος, ἦν τε οἱ αὐτῷ ἀριστῆς Παναχαιῶν δόκαν ἐχεῖν ἐπίθηρον ἀμειβόμενοι γέρας ἀνδρί. αὐτὸν τ᾽ Ἀχίλλεος κλυτὸν γόνον ἐποδάμωοι Ἀἰνείαι ἐν νυμφῇ ἐβῆσατο ποιητῶν ὀποτῷν Ἐλεύθεραν ἡγεμον γέρας ἐξοχοῦ ἄλλον.
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was slain by Eurypylus, the son of Enaemon. Agenor—according to the same poet—was butchered by Neoptolemus.

13.

"Menelaus at least, when he caught a glimpse somehow of the breasts of Helen unclad, cast away his sword, methinks." Lesches the Pyrrhaean also has the same account in his Little Iliad.

Concerning Aethra Lesches relates that when Ilium was taken she stole out of the city and came to the Hellenic camp, where she was recognised by the sons of Theseus; and that Demophon asked her of Agamemnon. Agamemnon wished to grant him this favour, but he would not do so until Helen consented. And when he sent a herald, Helen granted his request.

14.

"Then the bright son of bold Achilles led the wife of Hector to the hollow ships; but her son he snatched from the bosom of his rich-haired nurse and seized him by the foot and cast him from a tower. So when he had fallen bloody death and hard fate seized on Astyanax. And Neoptolemus chose out Andromache, Hector’s well-girded wife, and the chiefs of all the Achaean gave her to him to hold requiting him with a welcome prize. And he put Aeneas, the famous son of horse-taming Anchises, on board his sea-faring ships, a prize surpassing those of all the Danaëns."

1 According to this version Aeneas was taken to Pharsalia. Better known are the Homeric account (according to which Aeneas founded a new dynasty at Troy), and the legends which make him seek a new home in Italy.
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IΛΙΟΤ ΠΕΡΣΙΣ

1.

"Επεται δὲ τούτοις Ἡλίου Πέρσιδος βιβλία β' Ἀρκτίνου Μελησίου, περιέχοντα τάδε. ὡς τὰ περὶ τῶν ὑπ' οὓς ὑπόπτως ἔχοντες περιστάντες βουλεύονται ὃ τε χρή ποιεῖν καὶ τοῖς μὲν δοκεῖ κατακρημνίσαι αὐτῶν, τοῖς δὲ καταφλέγειν ὦι δὲ ἱερὸν αὐτῶν ἔφασαν δεῖν τῇ Ἀθηνᾶ ἀνατεθῆναι καὶ τέλος μηδὲ ὁ τούτων γρώμη, τραπέντες δὲ εἰς εὐφροσύνην εὐσχοῦνται ὥς ἀπηλλαγμένοι τοῦ πολέμου. ἐν αὐτῷ δὲ τούτῳ δύο δράκοντες ἐπιφανέντες τὸν τὸ Δασκόλοντα καὶ τὸν ἔτερον τῶν παιδῶν διάφθειρον ἐπί δὲ τῷ τέρατι δυσφορήσαντες οἱ περὶ τοῦ Αἰνείαν ὑπεξῆλθον εἰς τὴν Ἰδην καὶ Σίκων τοὺς πυρσοὺς ἀνύσχει τοῖς Ἀχαιοῖς, πρὸτερον εἰσελήλυθος προσπολήτος. οἱ δὲ ἐκ Τενέδου προσπλεύσαντες καὶ οἱ ἐκ τοῦ δουρείου ὑπ' οὗ πεπεπτυσεν τοῖς πολεμίωις, καὶ πόλλοις ἀνελόντες τὴν πόλιν κατὰ κράτος λαμβάνοντες καὶ Νεοπτόλεμος μὲν ἀποκτείνει Πρίαμον ἐπὶ τὸν τοῦ Διὸς τοῦ Ἑρκέλου βωμὸν καταφυγόντα. Μενέλαος δὲ ἀνευρὼν Ἕλενην ἐπὶ τὰς ναὸς κατάγει, Δηφοβοῦ φονεύσας. Κασσάνδραν δὲ Ἀίας ὀ Πλέως ᾄδες βλαυ ἀποσπῶν συνεβιλκεται τὸ τῆς Ἀθηνᾶς ξόανον ἐφ' ὦ παροξυθέντες οἱ Ἑλλήνες καταλεύσαι βουλεύονται τῶν Λαυντᾶ, δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν καταφεύγει καὶ διασφίζεται ἐκ τοῦ ἐπικειμένου

1 So MSS. This form is confirmed (as against Heyne's 'Odisseia') by Hesiod, Catalogues, frag. 83.

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THE SACK OF ILIUM

1.

Next come two books of the Sack of Ilium, by Arctinus of Miletus with the following contents. The Trojans were suspicious of the wooden horse and standing round it debated what they ought to do. Some thought they ought to hurl it down from the rocks, others to burn it up, while others said they ought to dedicate it to Athena. At last this third opinion prevailed. Then they turned to mirth and feasting believing the war was at an end. But at this very time two serpents appeared and destroyed Laocoon and one of his two sons, a portent which so alarmed the followers of Aeneas that they withdrew to Ida. Sinon then raised the fire-signal to the Achaeans, having previously got into the city by pretence. The Greeks then sailed in from Tenedos, and those in the wooden horse came out and fell upon their enemies, killing many and storming the city. Neoptolemus kills Priam who had fled to the altar of Zeus Herceius¹; Menelaus finds Helen and takes her to the ships, after killing Deiphobus; and Aias the son of Ileus, while trying to drag Cassandra away by force, tears away with her the image of Athena. At this the Greeks are so enraged that they determine to stone Aias, who only escapes from the danger threatening him by taking refuge at the

¹ Zeus is so called because it was customary for an altar dedicated to him to be placed in the forecourt (εἰςεἴρης) of a house. Cp. Homer, Odyssey xxii. 334-5.
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κινδύνου. ἐπειτὰ ἐμπρήσαντες τὴν πόλιν Πολυ-ξείνην σφαγιάζονσι ἐπὶ τὸν τοῦ Ἀχιλλέως τάφον. καὶ Ὁδυσσέως Ἀστυάνακτα ἀνελόντος Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ τὰ λοιπὰ λάφυρα διανέμονται. Δημοθῶν δὲ καὶ Ἀκάμας Αἴθραν εὑρόντες ἄγουσι μεθ' ἑαυτῶν. ἐπειτὰ ἄποπλέουσιν οἱ Ἑλληνες καὶ φθορὰν αὐτοῖς ἡ Ἀθηνᾶ κατὰ τὸ πέλαγος μηχανᾶται.

2.

Dionysius Halicarn. Rom. Antig. i. 68. Ἀρκτίνος δὲ φησιν ὅποι Διὸς δοθήμεις Δαρβάνος παλλάδιον ἐν καὶ εἶναι τούτῳ ἐν Ἡλέρ τέως ἡ πόλει ἡλισκέτο κεκρυμμένον ἐν ἀβάτῳ, εἰκόνα δὲ ἐκεῖνον κατε- σκευασμένην ὡς μηδέν τῆς ἄρχετώπου διαφέρειν ἀπάτης τῶν ἐπιβουλευόντων ἐνεκα ἐν φανερῷ τεθημεῖ καὶ αὐτὴν Ἀχαίους ἐπιβουλεύσαντας λαβεῖν.

3.


4.

Schol. on Eur. Troades 31. μηδέν γὰρ εἰληφέναι τοὺς περὶ Ἀκάμαντα καὶ Δημοθῶντα ἐκ τῶν λα- φύρων ἀλλὰ μόνην τὴν Αἴθραν, δὲ ἣν καὶ ἀφίκονται ἐν Ἡλέρ, Μενεσθέως ἡγομένου. Δυσίμαχος δὲ τὸν τὴν Πέρσειδα πεποιηκότα φησι γράφειν οὕτως: Θησείδαις δὲ ἐπορεύσα ὅρα κρείων Ἀγαμέμνον ήδὲ Μενεσθῆση, μεγαλήτορι ποιμένι λαδί.
THE SACK OF ILIUM

altar of Athena. The Greeks, after burning the city, sacrifice Polyxena at the tomb of Achilles: Odysseus murders Astyanax; Neoptolemus takes Andromache as his prize, and the remaining spoils are divided. Demophon and Acamas find Aethra and take her with them. Lastly the Greeks sail away and Athena plans to destroy them on the high seas.

2.

According to Arctinus, one Palladium was given to Dardanus by Zeus, and this was in Ilium until the city was taken. It was hidden in a secret place, and a copy was made resembling the original in all points and set up for all to see, in order to deceive those who might have designs against it. This copy the Achaeans took as a result of their plots.

3.

The Cyclic poet who composed the Sack says that Astyanax was also hurled from the city wall.

4.

For the followers of Acamas and Demophon took no share—it is said—of the spoils, but only Aethra, for whose sake, indeed, they came to Ilium with Menestheus to lead them. Lysimachus, however, says that the author of the Sack writes as follows:

"The lord Agamemnon gave gifts to the Sons of Theseus and to bold Menestheus, shepherd of hosts."

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5.

Eustathius on Iliad xiii. 515. ἐνοι ὅ ὁ σοῦ ὅτε ἔπει πάντας τοὺς λατρεύοντας ὅ ὅπαινος στός ἐστὶ κοινὸς, ἀλλὰ ἔπει τὸν Μαχάονα, ἐν μόνῳ χειροτριγείν τινὲς λέγουσι τὸν γὰρ Ποδαλείριον διαυτάσθαι νόσους τοῦτο δεικτὲς καὶ Ἀρκτῖνος ἐν Ἰλίου Πορθῆσει νομίζειν ἐν ὅ ὅς φησι

αὐτὸς γὰρ σφιν ἔδωκε πατήρ κλυτὸς Ἐννοσίγαλος ἀμφότεροι, ἔτερον δὲ ἔτερον κυδίον ἐθηκε τῷ μὲν κουφότερας χεῖρας πόρεν ἐκ τε βέλεμμα σαρκὸς ὑλίς πείσα τε καὶ ὅλκεα παντ' ἀκέσασθαι, τῷ δ' ἀρ' ἀκριβεία πάντα ἐνι στήθεσιν ἐθηκεν ἀσκοπά τε γρώναι καὶ ἀναλθέα ἒσσασθαι δὲς ῥα καὶ Ἀλαντὸς πρῶτος μᾶθε χωρομένου ὁμματα τ' ἀστράπτοντας βαρυνόμενον τε νόημα.

6.

Diomedes in Gramm. Lat. i. 477.

ὁ Ἴαμβος ἐξ ὀλήγου διαβάς προφόρῳ ποδὶ δορ' οἱ γυνία τευνόμενα ρώοιτο καὶ εὐσθενές εἴδος ἔχεις.

ΝΟΣΤΟΙ

1.

Proclus, Chrestomathy. Συνάπτει δὲ τούτοις τὰ τῶν Νόστων βιβλία ε Ἀγίου Τροιζηνίου περιέχοντα τάδε Ἀθηνᾶ Ἀγαμέμνονα καὶ Μενέλαον εἰς ἔριν καθίστηκε περὶ τοῦ ἐκπλοῦ. Ἀγαμέμνον μὲν τὸν τῆς Ἀθηνᾶς ἐξελασόμενος χόλον ἐπιμένει, Διομήδης δὲ καὶ Νέστωρ ἀναχθέντες

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THE RETURNS

5.

Some say that such praise as this does not apply to physicians generally, but only to Machaon: and some say that he only practised surgery, while Podaleirius treated sicknesses. Arctinus in the Sack of Ilium seems to be of this opinion when he says:

"For their father the famous Earth-Shaker gave both of them gifts, making each more glorious than the other. To the one he gave hands more light to draw or cut out missiles from the flesh and to heal all kinds of wounds; but in the heart of the other he put full and perfect knowledge to tell hidden diseases and cure desperate sicknesses. It was he who first noticed Aias’ flashing eyes and clouded mind when he was enraged."

6.

"Iambus stood a little while astride with foot advanced, that so his strained limbs might get power and have a show of ready strength."

THE RETURNS

1.

After the Sack of Ilium follow the Returns in five books by Agias of Troezen. Their contents are as follows. Athena causes a quarrel between Agamemnon and Menelaus about the voyage from Troy. Agamemnon then stays on to appease the anger of Athena. Diomedes and Nestor put out to sea and

1 sc. knowledge of both surgery and of drugs.
eis tēn oikēian dιαισφόξουνται μεθ' ovs ἐκπλεύσασας ὁ Μενέλαος, μετά πέντε νεῶν εἰς Δευτεροπολιτεῖα καὶ Πολυπόλεων πεταληθοῦν τῶν λοιπῶν διαφθαρέσσας νεῶν ἐν τῷ πελάγει. οἱ δὲ περὶ Κάλλαντα καὶ Δευτεροπολιτεῖα καὶ Πολυπόλεων πεταληθοῦν πεταληθοῦν τῶν πολλῶν διαφθαρέσσας νεῶν ἐν τῷ πελάγει. τῶν δὲ περὶ τῶν Ὀλυμπίαν ἀποπλεύσατον Ἀχαλλέως εἰδὼλον ἐπιφανεῖν πεταληθοῦν διακολύσσεων προλέγον τὰ συμβησμένα. εἰδ' ὁ περὶ τὰς Καφηρίδας πέτρας δηλοῦνται χειμῶν καὶ ἡ Δίκαιος φθορὰ τοῦ Δοκροῦ. Νεοπτόλεμος δὲ Θέτιδος υποθεμένης πεταληθοῦν πεταληθοῦν τήν πορείαν, καὶ παραγενόμενοι εἰς Θράκην ὘δυσσεία καταλαμβάνει ἔν τῇ Μαρυσιά, καὶ τὸ λοιπὸν ἀνέφε τῆς ὁδοῦ, καὶ τελευτᾶσαν Φολικα τάπτει αὐτὸς δὲ εἰς Μολοσσοὺς ἀφικόμενος ἀναγκωρίζεται Πηλεῖ. ἐπείτα Ἀγαμέμνονος ὑπὸ Διός ᾽Οροί καὶ Κλυταμνήστρας ἀναγκωρίζετο ὑπὸ Ὀρέσσεια καὶ Πυλάκων ημών, καὶ Μενελάου εἰς τὴν οἰκείαν ἀνακομιδή.

2.
Argument to Eur. Medea.
αὐτήθ', δ' Ἀἰσθανθ' ὥθηκε φίλων κόροιν ἠθέλοντα γήρας ἀποβύσσασα ἰδνίφετο πραπίδεσσι, φώκιακα πολλ' ἄφους' ἐπὶ χρυσοπέτεο λέβησιν.

3.
Pausanias, i. 2. Ὡρακλέα Θεμίσκυραν πολυ- orκοῦντα τῆς ἐπὶ Θεσσαλίας οἰκείαν μη δύνασθαι, Ὑπάτους δὲ ἐφαμεινὸν Ἀντίόπης—στρατεύσαι γὰρ ἀμα Ὡρακλεῖ καὶ ᾽Αθηνᾶς—παραδοῦναι τῷ χωρίῳ. τάδε μὲν Ὡρακλέα πεποίηκεν.
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THE RETURNS

got safely home. After them Menelaus sets out and reaches Egypt with five ships, the rest having been destroyed on the high seas. Those with Calchas, Leontes, and Polypontes go by land to Colophon and bury Tiresias who died there. When Agamemnon and his followers were sailing away, the ghost of Achilles appeared and tried to prevent them by foretelling what should befall them. The storm at the rocks called Capridae is then described, with the end of Locrian Ajax. Neoptolemus, warned by Thetis, journeys overland and, coming into Thrace, meets Odysseus at Maronea, and then finishes the rest of his journey after burying Pheonix who dies on the way. He himself is recognized by Peleus on reaching the Molossi. Then comes the murder of Agamemnon by Aegisthus and Clytemnestra, followed by the vengeance of Orestes and Pylades. Finally, Menelaus returns home.

2.

"Forthwith Medea made Jason a sweet young boy and stripped his old age from him by her cunning skill, when she had made a brew of many herbs in her golden cauldrons."

3.

The story goes that Heracles was besieging Thesiceyra on the Thermodon and could not take it; but Antiope, being in love with Theseus who was with Heracles on this expedition, betrayed the place. Hegias gives this account in his poem.
THE EPIC CYCLE

4.
Bustadinius, 1796. 45. ο δὲ τοὺς Νόστους ποιήσας Κολοφόνιος Τηλέμαχον μέν φησι τὴν Κήρην ὀστερον γῆμαι, Τηλέμαχον δὲ τὸν ἐκ Κήρης ἀντε-γῆμαι Πηνελόπην.

5.
Clement of Alex. Strom. vi. 2. 12. 8.
δῶρα γὰρ ἀνθρώπων νοῦν ἔπαφεν ἢδὲ καὶ ἔργα.1

6.
Pausanias, x. 28. 7. ἢ δὲ Ὄμηρον ποίησις . . . καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἀιδοῦ καὶ τῶν ἐκεί δειμάτων ἑστίν—ἦσασιν οὐδένα Εὐρύνομοι δαίμονα.

Athenaeus, 281 π. ὁ γοῦν τὴν τῶν Ἀπρειδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συνιδιατρίβοντα ἐξουσίας τυχεῖν παρὰ τῷ Διὸς αὐτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ἀπολαύσεις ἀπλήστως διακείμενον, ὑπὲρ αὐτῶν τὰ τούτων μνείαν ποιήσασθαι καὶ τοῦ ξῆν τὸν αὐτὸν τρόπον τοῖς θεοῖς· ἐφ’ ὅσδε ἀγανακτή-σαντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόθεσιν, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν παρα-κειμένων ἄλλα διατελής ταραττόμενος, ὑπὲρ τῆς κεφαλῆς ἐξήρητησεν αὐτῷ πέτρον, δ’ ὑν οὐ δύναται τῶν παρακειμένων τυχεῖν οὐδένος.

1 Clement attributes this line to Angius: probably Agias is intended.
4.

The Colophonian author of the *Returns* says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

5.

"For gifts beguile men's minds and their deeds as well."

6.

The poetry of Homer and the *Returns*—for here too there is an account of Hades and the terrors there—know of no spirit named Euryonomus.

The writer of the *Return of the Atreidae*¹ says that Tantalus came and lived with the gods, and was permitted to ask for whatever he desired. But the man was so immoderately given to pleasures that he asked for these and for a life like the life of the gods. At this Zeus was annoyed, but fulfilled his prayer because of his own promise; but to prevent him from enjoying any of the pleasures provided, and to keep him continually harassed, he hung a stone over his head which prevents him from ever reaching any of the pleasant things near by.

¹ Identical with the *Returns*, in which the Sons of Atreus occupy the most prominent parts.
THE EPIC CYCLE

THALÉGONIA

1.

Proclus, Chrestomathy. Metà taútà èstiv 'Oμήρου 'Oδύσσεια: ëpeita Tηλέγονος βυσσία δύο Εὐγάμμωνος Κυρηνάου, περιέχοντα τάδε. οἱ μνήστορες ύπο τῶν προσημότων θάπτονται καὶ 'Οδύσσεως θύσας Νύμφας εἰς Ἡλίαν ἀποπλεῖ ἐπισκεψόμενος τὰ βουκόλεα καὶ ξενίζεται παρὰ Πολυξένοι δώρον τε λαμβάνει κρατήρα, καὶ ἐπὶ τούτω τὰ περὶ Τροφόσινου καὶ Ἀγαμήθην καὶ Ἀυγέαν ἔστη τὰ Ἰθάκην καταπλεύσας τὰς ὑπὸ Τευρεσίου ῥηθέσας τελεί θυσίας. καὶ μετὰ ταύτα εἰς Θεσπρωτοὺς ἀφικνεῖται καὶ γαμεῖ Καλλιδίκην βασιλέα τῶν Θεσπρωτῶν. ἔστητα πόλεμος συνισταται τοῖς Θεσπρωτοῖς πρὸς Βρύγοις, 'Οδύσσεως ἡγουμένου εὐσταθία Ἀρης τοὺς περὶ τὸν 'Οδύσσεα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τούτους μὲν Ἀπόλλων διαλύει μετὰ δὲ τὴν Καλλιδίκης τελευτή, τὴν μὲν βασιλέα διαδέχεται Πολυπόλης 'Οδύσσεως παῖς, αὐτὸς δὲ εἰς Ἰθάκην ἀφικνεῖται καὶ τούτῳ Τηλέγονος ἐπὶ ξήτησιν τοῦ πατρὸς πλέων, ἀποβάς εἰς τὴν Ἰθάκην τέμνει τὴν νῆσον ἐκβοηθήσας δ' 'Οδύσσεως υπὸ τοῦ παιδὸς ἀναιρεῖται καὶ ἁγνοιαν. Τηλέγονος δὲ ἐπιγυνοῦ τὴν ἀμαρτίαν τὸ τε τοῦ πατρὸς σῶμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν ἢ δὲ αὐτοὺς ἀθανάτους ποιεῖ, καὶ συνοικεῖ τῇ μὲν Πηνελόπῃ Τηλέγονος, Κύρκη δὲ Τηλέμαχος.
THE TELEGONY

THE TELEGONY

1.

After the Returns comes the Odyssey of Homer, and then the Telegony in two books by Eugammon of Cyrene, which contain the following matters. The suitors of Penelope are buried by their kinsmen, and Odysseus, after sacrificing to the Nymphs, sails to Elis to inspect his herds. He is entertained there by Polyxenus and receives a mixing bowl as a gift; the story of Trophonius and Agamedes and Augeas then follows. He next sails back to Ithaca and performs the sacrifices ordered by Teiresias, and then goes to Thesprotis where he marries Callidice, queen of the Thesprotians. A war then breaks out between the Thesprotians, led by Odysseus, and the Brygi. Ares routs the army of Odysseus and Athena engages with Ares, until Apollo separates them. After the death of Callidice Polypoetes, the son of Odysseus, succeeds to the kingdom, while Odysseus himself returns to Ithaca. In the meantime Telegonus, while travelling in search of his father, lands on Ithaca and ravages the island: Odysseus comes out to defend his country, but is killed by his son unwittingly. Telegonus, on learning his mistake, transports his father’s body with Penelope and Telemachus to his mother’s island, where Circe makes them immortal, and Telegonus marries Penelope, and Telemachus Circe.
THE EPIC CYCLE

2.

Eustathius, 1796. 35. 'Ο δὲ τὴν Τηλεγονέαν γράφας Κυρηναῖος ἐκ μὲν Καλυψοῦς Τηλέγονου νείν Ὄδυσσεϊ ἀναγράφεται ἡ Τηλέδαμον, ἐκ δὲ Πηνελόπης Τηλέμαχον καὶ Ἀκουσίλαιον.

ΑΜΦΙΑΡΑΟΥ ΕΞΕΛΑΣΙΣ

Pseudo-Herodotus, Life of Homer. κατήμενος ἐν τῷ σκευεῖῳ ... τὴν τε ποίησιν αὐτοῦ ἐπεδείκνυτο Ἀμφιαράου τε τὴν ἐξελάσιαν τὴν ἐς Θήβας καὶ τοὺς ὤμους τοὺς ἐς θεοὺς πεποιημένους αὐτῷ.

ΟΙΧΑΛΙΑΣ ΑΛΩΣΙΣ

1.

Eustathius 330. 41. εἴρηται δὲ καὶ περὶ Ἐβρύτου ἐκεῖ καὶ τῆς αὐτοῦ θυγατρὸς Ἰόλενς δι' ἧν ἐπορθήσεων Ἡρακλῆς τὴν Ὀιχαλίαν. εἰς ἧν δοκεῖ γράφεται καὶ Ὁμηρὸς ὡς δῆλοι ὁ ἰστορήσας ὅτε Κρεώφυλος ὁ Σάμιος ξενία ποτε δεξάμενος τὸν Ὁμηρον ἔλαβε δώρον ἐξ αὐτοῦ τὴν ἐπιγραφὴν τοῦ ποιήματος ὁ καλοῦσιν Ὀιχαλίας Ἀλωσίων ... τινὲς δὲ ἀνάπαλιν φασὶ Κρεώφυλου μὲν γράφει, Ὁμήρος δὲ ἐπιγραφῆναι τὸ βιβλίον διὰ τὴν ξενίαν διὸ καὶ Καλλίμαχος.

τοῦ Σαμίου πόνος εἰμί, δόμφο ποτὲ θείον Ὁμηρὸν δεξαμένου κλέιον δ' Ἐβρυτον ήσο' ἔπαθεν καὶ ξανθὴν Ἰόλειαν, Ὁμήρειον δὲ καλεύμας γράμμα· Κρεώφυλῳ, Ζεῦ φίλε, τούτο μέγα.
THE TAKING OF OECHALIA

2.

The author of the Telegony, a Cyrenaean, relates that Odysseus had by Calypso a son Telegonus or Teledamus, and by Penelope Telemachus and Acusilaus.

THE EXPEDITION OF AMPHIARAUS

Sitting there in the tanner's yard, Homer recited his poetry to them, the Expedition of Amphiaras to Thebes and the Hymnus to the Gods composed by him.

THE TAKING OF OECHALIA

1.

An account has there been given of Eurytus and his daughter Iole, for whose sake Heracles sacked Oechalia. Homer also seems to have written on this subject, as that historian shows who relates that Creophylus of Samos once had Homer for his guest and for a reward received the attribution of the poem which they call the Taking of Oechalia. Some however, assert the opposite: that Creophylus wrote the poem, and that Homer lent his name in return for his entertainment. And so Callimachus writes: "I am the work of that Samian who once received divine Homer in his house. I sing of Eurytus and all his woes and of golden-haired Ioleia, and am reputed one of Homer's works. Dear Heaven! how great an honour this for Creophylus!"

1 The Expedition of Amphiaras, The Taking of Oechalia and The Phocais were not included in the Epic Cycle.
THE EPIC CYCLE

2.

Cramer, Anec. Oxon. i. 327.

ρωγαλέα, τὰ καὶ αὐτὸς ἐν ὀφθαλμοῖς ὁρνεῖ.
τούτῳ δὲ εὐρήσομεν καὶ ἐν τῇ Οἰχαλίας ἀλώσει.

3.

Schol. on Soph. Trach. 266. διαφωνεῖται δὲ ὁ
tῶν Εὐρυτιδῶν ἀριθμός: "Ἡσίοδος μὲν γὰρ δ' ἄρθρῳ ἐξ
Εὐρύτου καὶ Ἀντιόχης παῖδας σύγεως, Κρεόφυλος δὲ β'.

4.

Schol. on Eur. Medea, 273. Δίδυμος δὲ...
παρατίθεται τὰ Κρεόφυλον ἔχοντα σύγεως: τὴν
γὰρ Μήδειαν λέγεται διατρίβουσαν ἐν Κορίνθῳ
tὸν ἄρχοντα τὸτε ἡς πόλεως Κρέοντα ἀποκτείνα
φαρμάκοις. δεῖσαν δὲ τοὺς φίλους καὶ τοὺς
συγγενεῖς. αὐτοῦ φυγεῖν εἰς Ἀκράιας, τοὺς δὲ
υἱοὺς, ἐπεὶ νεότεροι ὄντες οὓς ἠδύναντο ἀκολου
θεῖν, ἔπε τὸν βωμὸν τῆς Ἀκραίας "Ἡρας καθίσαι
νομίσασαν τὸν πατέρα αὐτῶν φροντεῖν τῆς σω-
tηρίας αὐτῶν. τοὺς δὲ Κρέοντος ὀικεῖους ἀπο-
κτείναντας αὐτοὺς διαδόθηναι λόγον ὅτι ἡ Μήδεια
οὐ μόνον τὸν Κρέοντα ἀλλὰ καὶ τοὺς ἑαυτῆς
παῖδας ἀπέκτεινε.

ΦΩΚΑΙΣ

Pseudo-Herodotus, Life of Homer. διατρίβοιν δὲ
παρὰ τῷ Θεστορίδῃ ποιεῖ Ἰλιάδα τὴν ἐλάσσον...
kαὶ τὴν καλομένην Φωκαΐδα, ἣν φασιν οἱ
Φωκαϊσ "Ομηρον παρ' αὐτούσι ποιῆσαι.

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THE PHOCAI

2.

“Ragged garments, even those which now you see.” This verse (Odyssey xiv. 343) we shall also find in the Taking of Oechalia.

3.

There is a disagreement as to the number of the sons of Eurytus. For Hesiod says Eurytus and Antioche had as many as four sons; but Creophylus says two.

4.

Didymus contrasts the following account given by Creophylus, which is as follows: while Medea was living in Corinth, she poisoned Creon, who was ruler of the city at that time, and because she feared his friends and kinsfolk, fled to Athens. However, since her sons were too young to go along with her, she left them at the altar of Hera Acracea, thinking that their father would see to their safety. But the relatives of Creon killed them and spread the story that Medea had killed her own children as well as Creon.

THE PHOCAI

While living with Thestorides, Homer composed the Lesser Iliad and the Phocais; though the Phocaeans say that he composed the latter among them.
THE EPIC CYCLE

ΜΑΡΓΙΤΗΣ

1.

Suidas. Πίγρης: Καὶ ἀπὸ Ἀλκαρνασσοῦ, ἀδελφὸς Ἀρτεμισίας τῆς ἐν τοῖς πολέμοις διαφανοῦς, Μαυσόλου γυναῖκος. Ἐγραψε καὶ τὸν εἰς Ὀμήρου ἀναφερόμενον Μαργίτην καὶ Βατραχομυμαχίαν.

2.

Atilius Fortunatianus, p. 286, Keil.

ἕβε τις εἰς Κολοφώνα γέρων καὶ θεῖος αὐεὐδός, Μουσάων θεράπτων καὶ ἐκηβόλου Ἀπώλλωνος, φίλης ἔχων ἐν χερσὶν εὐφθογγον λύραν.

3.

Plato, Alcib. ii. p. 147 a.

πολλ' ἠπίστατο ἔργα, κακῶς δ' ἠπίστατο πάντα.


τὸν δ' οὔτ' ἄρ' σκαπτήρα θεοί βέσαν οὔτ' ἀροτήρα οὔτ' ἄλλος τι σοφόν' πάσης δ' ἡμάρτανε τέχνης.

4.

Schol. on Aeschines in Ctes. § 160. Μαργίτην φησὶν ἀνθρωπον γεγονέναι ὃς ἐτῶν πολλῶν γενόμενος οὐκ ἤδη ὅστις αὐτῶν ἔτεκεν, πότερον οὐ παθήρ ή ἡ μήτηρ, τῇ δὲ γαμετῇ οὐκ ἐχοίτω.

1 This Artemisia, who distinguished herself at the battle of Salamis (Herodotus vii. 99) is here confused with the later Artemisia, the wife of Mausolus, who died 360 B.C.
THE MARGITES

THE MARGITES

1.

Piôres. A Carian of Halicarnassus and brother of Artemisia, wife of Mausolus, who distinguished herself in war . . . He also wrote the Margites attributed to Homer and the Battle of the Frogs and Mice.

2.

"There came to Colophon an old man and divine singer, a servant of the Muses and of far-shooting Apollo. In his dear hands he held a sweet-toned lyre."

3.

"He knew many things but knew all badly . . . The gods had taught him neither to dig nor to plough, nor any other skill; he failed in every craft."

4.

He refers to Margites, a man who, though well grown up, did not know whether it was his father or his mother who gave him birth, and would not lie with his wife, saying that he was
δεδεναι γαρ ἐλεγε μὴ διάβαλλοι αὐτῶν πρὸς τὴν μητέρα.

5.

Zenobius, v. 68.

πόλλ' οὐδ' ἀλώπης ἀλλ' ἐχῖνος ἐν μέγα.¹

ΚΕΡΚΩΠΕΣ

Suidas. Κέρκωπες: δύο ἄδελφοι ἦσαν ἐπὶ γῆς, πᾶσαι ἀδικίαι ἐπιδεικνύμενοι, καὶ ἐλέγοντο Κέρκωπες, ἐκ τῆς τῶν ἔργων δεινώστητος οὕτως ἑπονομαζόμενοι. ὁ μὲν γὰρ αὐτῶν Πάσσαλος ἐλέγετο, ὁ δὲ Ὄλκμων. ἦ δὲ μήτηρ Μεμνοῦσι ταῦτα ὀρώσα ἐλεγε μὴ περιπτυγχαίνειν Μελαμπύγφος τουτέστι τῷ Ἡρακλεί. οὕτω οἱ Κέρκωπες Θείας καὶ Ὀκεάνου. οὕς φασιν ἀπολιθωθήναι διὰ τὸ ἐγχειρεῖν ἀπαθήσαι τὸν Δία.

ψεύστας, ἡπεροπής, ἀμήχανά τ' ἔργα δαέντας,² ἐξαπατητήρας· πολλὴν δ' ἐπὶ γαῖαν λῶντες ἀνθρώπους ἀπάτασκου, ἀλώμενοι ἦματα πάντα.

¹ Attributed to Homer by Zenobius, and by Bergk to the Μαργίτες. ² Lobeck: ἦργ' ἀνίσαντες, Suidas.
THE CERCOPES

afraid she might give a bad account of him to her mother.

5.

"The fox knows many a wile; but the hedge-hog's one trick\(^1\) can beat them all."

THE CERCOPES

Cercopes. These were two brothers living upon the earth who practised every kind of knavery. They were called Cercopes\(^2\) because of their cunning doings: one of them was named Passalus and the other Acmon. Their mother, a daughter of Memnon, seeing their tricks, told them to keep clear of Black-bottom, that is, of Heracles. These Cercopes were sons of Theia and Ocean, and are said to have been turned to stone for trying to deceive Zeus.

"Liars and cheats, skilled in deeds irremediable, accomplished knaves. Far over the world they roamed deceiving men as they wandered continually."

\(^1\) i.e. the fox knows many ways to baffle its foes, while the hedge-hog knows one only which is far more effectual.

\(^2\) i.e. "monkey-men."
THE BATTLE OF THE FROGS
AND MICE
'Αρχόμενος πρώτων Μουσών χορδών εξ 'Ελεκάνων ἐλθείν εἰς ἐμοῦ ἡτορ ἐπεύχομαι αἰνεκ' ἀοιδῆς, ἦν νέον ἐν δέλτοισιν ἐμοῖς ἐπὶ γούνασι θῆκα, δήμων ἄπειρεσίην, πολεμόκλονου ἔργων Ἄρρης, εὐχόμενος μερόπεσσιν ἐν οὐδα πᾶσι βαλέσθαι, 5 πῶς μιᾶς ἐν βατράχοισιν ἀριστεύσατε δέθησαν, ἐργανεών ἀνδρῶν μμούμενοι ἐργα Γγάντων, ὡς ἔπος ἐν θυντοῖσιν ἐθήν τοῖς δ' ἐχειν ἄρχήν. 
Μύς ποτε δεψαλέος, γαλάης κλαυδυνον ἀλύξας, 
πλησίον ἐν λόμῳ ἀπαλόν προσέθηκε γένειον, 10 ὑδατε τερπόμενος μεληδέει τὸν δὲ κατείδευν 
λιμνοχαρῆς πολύφημος, ἐπος δ' ἐφθέγξατο τοῖον. 
Εἴπε, τίς εἰς πόθεν ἠλθες ἐπ' ἱόνα; τίς δὲ σ' ὁ 
φύσας; 
πάντα δ' ἀλήθευσσοι μὴ ψυχόμενοι σε νοήσων. 
εἰ γάρ σε γνοίην φίλον ἄξιον, ἐς δόμον ἄξιον 
δώρα δέ τοι δώσω χειρὶ πολλὰ καὶ ἐσθλὰ. 15 
eἰμὲ δ' ἐγὼ βασιλεὺς Φιλούμαθος, ὡς κατὰ λόμῳ 
τιμάμει βατράχων ἡγούμενος ἡμετα πάντα: 
καὶ με πατήρ Πηλεὺς ἀνεδρέψατο, Ἄρρημεδοῦση 
μεχθεὶς ἐν φιλότητι παρ' ὁχθας Ἡρμανοῖο. 
καὶ σὲ δ' ὁρῶ καλὸν τε καὶ ἀλκίμον ἔξοχον ἄλλων, 20 
σκηπτοῦχον βασιλῆα καὶ ἐν πολέμοισι μαχητῆς ἐμμεναι· ἄλλ' ἄγε θάσσον ἐϊς γενεήν ἀγόρευε.
THE BATTLE OF THE FROGS AND MICE

Hear I begin: and first I pray the choir of the Muses to come down from Helicon into my heart to aid the lay which I have newly written in tablets upon my knee. Fain would I sound in all men's ears that awful strife, that clamorous deed of war, and tell how the Mice proved their valour on the Frogs and rivalled the exploits of the Giants, those earth-born men, as the tale was told among mortals. Thus did the war begin.

One day a thirsty Mouse who had escaped the ferret, dangerous foe, set his soft muzzle to the lake's brink and revelled in the sweet water. There a loud-voiced pond-larker spied him: and uttered such words as these.

"Stranger, who are you? Whence come you to this shore, and who is he who begot you? Tell me all this truly and let me not find you lying. For if I find you worthy to be my friend, I will take you to my house and give you many noble gifts such as men give to their guests. I am the king Puff-jaw, and am honoured in all the pond, being ruler of the Frogs continually. The father that brought me up was Mud-man who mated with Waterlady by the banks of Eridanus. I see, indeed, that you are well-looking and stouter than the ordinary, a sceptred king and a warrior in fight; but, come, make haste and tell me your descent."
BATTLE OF FROGS AND MICE

Τὸν δ’ αὖ Ψευχάρπαξ ἀπαμείβετο φώνησέν τε τίπτε γένος τούμον ξητεῖς; δὴλον δ’ ἐν ἀπασίῳ ἀνθρώποις τε θεοῖς τε καὶ οὐρανίους πετεννοῖς. Ψευχάρπαξ μὲν ἔγω κικλήσκομαι· εἰμὶ δὲ κοῦρος Τρωξάρταο πατρὸς μεγαλήτορος· ἢ δὲ νυ μήτηρ Δεισκόμιλη, θυγατὴΡ Πεννοτ清华τον βασιλέως. γείνατο δ’ ἐν καλύβῃ με καὶ ἐξεθρέψατο βρατοῖς, σούκοις καὶ καρύοις καὶ ἐθέρμασε παντοδαποῖς. πῶς δὲ φίλον ποιή με, τὸν ἐς φόνον οὐδὲν ὤμοιον; σοι μὲν γὰρ βίος ἐστὶν ἐν ὦδασιν· αὐτὰρ ἔμουγε, ὅσα παρ’ ἀνθρώποις, τρόφευς ἔθος· οὐδὲ με λήθει ἄρτος δισκόπανιστος ἀπ’ εὐκύκλου κανέοιο, πλακαίσας ταῦταπλοῖς ἔχων πολὺ σησάμωτυρον, τὸμος ἐκ πτέρυγοι, οὐχ ἡπατα λευκοχέλωρα, τυρὸς νεόσθητος ἀπὸ γλυκερῶν γάλακτος, χρηστὸν μελίτωρα, τὸ καὶ μάκαρες ποθέουσιν, ὧς ὅσα πρὸς θόλας μερόπων τεύχουσε μάγειροι, κοσμοῦντες χύτρας ἅρτυμασε παντοδαποῖσιν. [οὐδέποτ’ ἐκ πολέμων κακὴν ἀπέβευγον ἀντίθην, ἂλλ’ ἤθη μετὰ μάλλον ἕων προμάχουσιν ἐμίχθην. οὐ δέδει ἀνθρώποις καὶ μεγὰ σῶμα φοροῦντα, ἂλλ’ ἐπὶ λέκτορν ἕων καταδάκων δάκτυλον ἄκρον, καὶ πτέρυγας λαβόμεν, καὶ οὐ πάνος ἀνδρα ἰκανεν, τῆδες οὐκ ἀπέβευγον ὅτινος δάκνουσαν ἐμείων. ἅλλα δύο πάντων μᾶλα δεῖδα πᾶσαν ἐπ’ αἰῶν, κυρίον καὶ γαλένην, οὐ μοι μέγα πένθος ἄγουσιν, καὶ παγίδα στονόσσαν, ὅπον δολοῖς πέλε πότμος· πλείστον δὴ γαλένην περιδείδα, ἢτις ἑρίστη, ἢ καὶ πρωγλοδύοιντα κατὰ τρόφηλην ἐρείνειν.]

2 Lines 42-52 are intrusive; the list of vegetables which the Mouse cannot eat must follow immediately after the various dishes of which he does eat.

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BATTLE OF FROGS AND MICE, 24–52

Then Crumb-snatcher answered him and said: "Why do you ask my race, which is well-known amongst all, both men and gods and the birds of heaven? Crumb-snatcher am I called, and I am the son of Bread-nibbler—he was my stout-hearted father—and my mother was Quern-licker, the daughter of Ham-gnawer the king: she bare me in the mouse-hole and nourished me with food, figs and nuts and dainties of all kinds. But how are you to make me your friend, who am altogether different in nature? For you get your living in the water, but I am used to eat such foods as men have: I never miss the thrice-kneaded loaf in its neat, round basket, or the thin-wrapped cake full of sesame and cheese, or the slice of ham, or liver vested in white fat, or cheese just curdled from sweet milk, or delicious honey-cake which even the blessed gods long for, or any of all those cates which cooks make for the feasts of mortal men, larding their pots and pans with spices of all kinds. In battle I have never flinched from the cruel onset, but plunged straight into the fray and fought among the foremost. I fear not man though he has a big body, but run along his bed and bite the tip of his toe and nibble at his heel; and the man feels no hurt and his sweet sleep is not broken by my biting. But there are two things I fear above all else the whole world over, the hawk and the ferret—for these bring great grief on me—and the piteous trap wherein is treacherous death. Most of all I fear the ferret of the keener sort which follows you still even when you dive down your hole.
ού τρόγω ραφάνας, ού κράμβας, ού κολοκύντας, ού πράσσοις χλωροῖς ἐπειδήσκομαι, ούδε σελένοις·
taũta γὰρ ὑμέτερ' ἐστιν ἐδέσματα τῶν κατὰ Λίμνην.

Πρὸς τάδε μειδίασαι Φυσιγνωθὸς ἀντίον ἡὕδα· ἤν
ξεῖνε, λῆν αὐχεῖς ἐπὶ γαστέρα· ἔστε καὶ ἡμῖν
πολλὰ μάλ' ἐν Λίμνη καὶ ἐπὶ χθονὶ θαῦματ' ἴδεσθαί.
ἀμφίβιον γὰρ ἐδωκε νομὴν βατράχουι Κρονίων,
[στοιχεῖοι διττοῖς μεμερισμένα δῶματα ναίειν,]
σκιρτῆσαι κατὰ γῆν καὶ ὄβρ' ὑδάσει σῶμα καλύψαι.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, εὐχέρεις ἐστιν.
βαίνε μοι ἐν νότοις, κράτει δὲ με, μήποτ' ὄληαι,
ὅπως γηθόσων τὸν ἔμων δόμον εἰσαφήκηι.

"Ως ἂρ' ἐφη καὶ νῶτ' ἐδίδου· ὃ δ' ἔβαινε τάχιστα ὅσ
χεῖρας ἐχον τρυφεροί κατ' αὐχένοις ἀλματε κούφῳ.
καὶ τὸ πρῶτον ἔχαρεν, ὃτ' ἔβλεπε γείτονας ὀρμοὺς,
νῆξει τερπόμενος Φυσιγνάθου· ἄλλ' ὅτε ὅρα
κύμασι πορφυρείωσιν ἐκλύζετο, πολλὰ δακρύων
ἀχριστον μετάνοιαν ἐμέμφετο, τίλλε δὲ χαίτας,
καὶ πόδας ἐσφυργην κατὰ γαστέρα, ἐν δὲ οἱ ἦτορ
πάλλετ' ἀνθείη, καὶ ἐπὶ χθόνα βουλέθ' ἴκεσθαι;
δεινὰ δ' ὑπεστομάχαξε φοβοι κρυόντων ἀνάγκη.
[οὐρήν μὲν προπέτασεν ἐφ' ὑδαίν, ἢτε κώπην
σύρων, εὐχέμενος τε θεοὶ ἐπὶ γαίαν ἴκεσθαι,
ὑδαῖς πορφυρείωσιν ἐκλύζετο, πολλὰ δ' ἐβῶσεν·
καὶ τοῖν φάτο μῦθον ἀπὸ στόματος τ' ἄγορευσεν·

Οὐχ οὕτω νότοισιν ἐβαστάσας φόρτων ἐρώτος
ταῦτας, ὅτ' Αὐρώπην διὰ κύματος ζηγ' ἐπὶ Κρήτην,
ὡς ἐμ' ἐπιπλάσθες ἐπινώτων ἤγεν ἐς σικών
βάτραχον ἀμπετάσας ὁγχὸν δέμας ὑδατε λευκόφ.

"Τόρος δ' ἐξαίφνης ἀνεβαίνετο, δεινὸν δραμα
πάσιν ὁμώς· ὅρθὸν δ' ὑπὲρ ὑδατος εἶχε τράχηλου.
BATTLE OF FROGS AND MICE, 53–83

I gnaw no radishes and cabbages and pumpkins, nor feed on green leeks and parsley; for these are food for you who live in the lake."

Then Puff-jaw answered him with a smile: "Stranger you boast too much of belly-matters: we too have many marvels to be seen both in the lake and on the shore. For the Son of Cronos has given us Frogs the power to lead a double life, dwelling at will in two separate elements; and so we both leap on land and plunge beneath the water. If you would learn of all these things, 'tis easy done: just mount upon my back and hold me tight lest you be lost, and so you shall come rejoicing to my house."

So said he, and offered his back. And the Mouse mounted at once, putting his paws upon the other’s sleek neck and vaulting nimbly. Now at first, while he still saw the land near by, he was pleased, and was delighted with Puff-jaw’s swimming; but when dark waves began to wash over him, he wept loudly and blamed his unlucky change of mind: he tore his fur and tucked his paws in against his belly, while within him his heart quaked by reason of the strangeness: and he longed to get to land, groaning terribly through the stress of chilling fear. He put out his tail upon the water and worked it like a steering oar, and prayed to heaven that he might get to land. But when the dark waves washed over him he cried aloud and said: "Not in such wise did the bull bear on his back the beloved load, when he brought Europa across the sea to Crete, as this Frog carries me over the water to his house, raising his yellow back in the pale water."

Then suddenly a water-snake appeared, a horrid sight for both alike, and held his neck upright above
τούτου ἵδων κατέδυ Φυσίγναθος, οὐτὶ νοήσας, οἷον ἕταρχον ἐμελλέν ἀπολλύμενον καταλείπειν. 85  δὲ βάθος λίμνης καὶ ἀλεύατο κήρα μέλαιναν. κεῖνος δὲ ὡς ἀφέθη, πέσειν ὑπτίος εὐθὺς ἐφ’ ὁδόρ, καὶ χεῖρας ἀσφυγγε καὶ ὀλλύμενος κατέτριξε. πολλάκις μὲν κατέδυνεν ύφ’ ὕδατι, πολλάκις δ’ αὐτὴ λακτίζων ἄρεινεν µόρον δ’ οὐκ ἦν ὑπαλύξαι. 90  δευτέρων δὲ τρίχες πλεύστῳ βάρος ἦσαν ἐπ’ αὐτῶ’ ὑστατα δ’ ὀλλύμενος τοῖς ἀφθέγξησε τούθ’οις.

Οὐ λήσεις δολίως, Φυσίγναθε, ταῦτα ποιήσας, νανηγὸν ρύθμας ἀπὸ σώματος, ὡς ἀπὸ πέτρης. οὐκ ἄν μου κατὰ γαίαν ἀμείρων ἔσθα, κάκιστε, 95  παγκράτειρ τε πάλη τε καὶ εἰς ὅρμουν ἀλλὰ πλανήσας εἰς ὕδαρ µ’ ἔρρυψας. ἔχει θεὸς ἐκδίκειν ὁμηα. ἡ ποιητὴν τίσεις σύ μυῖν στρατῷ, οὔδ’ ὑπαλύξεις.

"Ως εἰπὼν ἀπέπνευσεν ἐφ’ ὕδατι τὸν δὲ κατείδην Λευχοπίναξ διαθησεὶν ὡφέζωµενος μαλακῆσιν" 100  δεινὸν δ’ ἐξολόλυξε, δραµῶν δ’ ἤγγειλε μύεσσεν. ὡς δ’ ἐμαθὼν τὴν μοῖραν, ἐδύ χόλου αἰῶν ἀπαντάς. καὶ τότε κηρύκεσσιν ἐδεὶς ἐκέλευσαν ὑπ’ ὁρθὸν κηρύσσειν ἀγορῆνδ’ εἰς δόµατα Τρωξάρταο, πατρὸς δυστίνου Ψεχάρπαγος, ὅς κατὰ λίμνην ὑπτίος ἐξηχείσι οκρῶν δέμας, οὐδ’ παρ’ ὁχθαὶς ἰδ’ ἡδὴ τλήμων, μέσσῃ δ’ ἐπενήχητο πόντῳ. ὡς δ’ ἠθοῦν σπεύδοντες αὖ ἦοι, πρώτος ἀνέστη Τρωξάρτης ἐπὶ παιδὶ χολούµενος, εἰπ’ τε µύθον.

"Ω µῖλοι, εἶ καὶ µοῦνοι ἐγὼ κακὰ πολλὰ πεπόνθειν 110  ἐκ βατράχων, ἡ πεῖρα κακή πάντεσσι τέτυκται.

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the water. And when he saw it, Puff-jaw dived at once, and never thought how helpless a friend he would leave perishing; but down to the bottom of the lake he went, and escaped black death. But the Mouse, so deserted, at once fell on his back, in the water. He wrung his paws and squeaked in agony of death: many times he sank beneath the water and many times he rose up again kicking. But he could not escape his doom, for his wet fur weighed him down heavily. Then at the last, as he was dying, he uttered these words.

"Ah, Puff-jaw, you shall not go unpunished for this treachery! You threw me, a castaway, off your body as from a rock. Vile coward! On land you would not have been the better man, boxing, or wrestling, or running; but now you have tricked me and cast me in the water. Heaven has an avenging eye, and surely the host of Mice will punish you and not let you escape."

With these words he breathed out his soul upon the water. But Lick-platter as he sat upon the soft bank saw him die and, raising a dreadful cry, ran and told the Mice. And when they heard of his fate, all the Mice were seized with fierce anger, and bade their heralds summon the people to assemble towards dawn at the house of Bread-nibbler, the father of hapless Crumb-snatcher who lay outstretched on the water face up, a lifeless corpse, and no longer near the bank, poor wretch, but floating in the midst of the deep. And when the Mice came in haste at dawn, Bread-nibbler stood up first, enraged at his son's death, and thus he spoke.

"Friends, even if I alone had suffered great wrong from the Frogs, assuredly this is a first essay at
ΒΑΤΛΕ ΟF ΡΟΓΣ ΑΝΔ ΜΙΣΕ

ἐξεῖ δὲ νῦν ἔλεευνός, ἐπεὶ τρεῖς παῖδας ὀλεσσα. καὶ τὸν μὲν πρῶτον γε κατέκτησεν ἀρπάξασα ἐχθρόντος γαλήνη, τρόγγυλος ἐκτοσθεν ἔλοσσα. τὸν δὲ ἅλλον πάλιν ἄνδρας ἀπεθάνες ἐς μόρον ἐξέβαλεν 115 καινοτέρας τέχνας ἐξριμων δόλων ἐξεύρόντες, ἢν παγίδα καλέουσι, μυὸν ὄλεθρον ἐσούσαν. ὁ τρίτος ἦν, ἀγαπητὸς ἐμοῖ καὶ μητέρι κεδυή, τούτου ἀπέπνευσεν Φυσίγνοννυς ἐς βυθὸν ἀξίως. ἀλλ' ἔγερθ' ὀπλισόμεσθα καὶ ἐξέβλωμεν ἐπ' αὐτούς 120 σώματα κοσμήσαντες ἐν ἄντεσι δαιδαλέουσιν.

Ταῦτ' εἴπων ἀνέπεσε καθοπλίζεθαι ἀπαντας. καὶ τοὺς μὲν ἐκόρυσσεν Ὁρης πολέμου μεμηλώς· κυνημίδας μὲν πρῶτον ἐφήρωσαν εἰς δύο μοίρας μῆλας κυνώς ἡλικοῖς, κυνήμας δὲ ἐκάλυπτον, 125 οὐς αὐτοὶ διὰ νυκτὸς ἐπισίταντες κατέτρωξαν. θάρηκας δὲ εἶχον καλαμοστεφέων ἀπὸ βυρσῶν, οὓς γαλήνη δειράντες ἐπισταμένως ἐποίησαν. ἀσπίς δὲ ἦν λύχνων τὸ μεσόμφαλον· ἦ δὲ νυ λόγχη εὐμήκεις βελόναι, παγχάλκεον ἄργον Ὁρης· ἦ δὲ κόρυς τὸ λέπυρον ἐπὶ κροτάφοις ἐρεβίωθοι. Ὄστω μὲν μίως ἦσαν ἐν ὁπλοῖς· ώς δὲ ἐνόρραν βάτραχοι, ἐξανέδυσαν ἀφ' ὑδατος, ἦς δὲ ἐνα χώραν ἐλθότες βουλὴν ἐξώργιον πολέμου κακοῖο. σκεπτομένων δ' αὐτῶν, πόθεν ἡ στάσεις, ἢ τίς ὁ θυμός,

κήρυχ ἐγγύθην ἦλθε φέρων ράβδων μετὰ χερσίν, Τυρόγλυφον υῖος μεγαλήτορος Ἐμβασίχυτρος, ἀγγέλλων πολέμου κακὴν φάτων, εἰπὲ τε τοῖα· ὁ βάτραχοι, μόες ὑμῖν ἀπελίζαστες ἐπεμψαν εἰπεῖν ὀπλίζεσθαι ἐπὶ πτώλεμόν τε μάχην τε. 140 εἴδοι γὰρ καθ' ὕδωρ Ψιχάρπαγα, δυσπερ ἐπέφυνεν

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mischief for you all. And now I am pitiable, for I have lost three sons. First the abhorred ferret seized and killed one of them, catching him outside the hole; then ruthless men dragged another to his doom when by unheard-of arts they had contrived a wooden snare, a destroyer of Mice, which they call a trap. There was a third whom I and his dear mother loved well, and him Puff-jaw has carried out into the deep and drowned. Come, then, and let us arm ourselves and go out against them when we have arrayed ourselves in rich-wrought arms."

With such words he persuaded them all to gird themselves. And Ares who has charge of war equipped them. First they fastened on greaves and covered their shins with green bean-pods broken into two parts which they had gnawed out, standing over them all night. Their breast plates were of skin stretched on reeds, skilfully made from a ferret they had slain. For shields each had the centre-piece of a lamp, and their spears were long needles all of bronze, the work of Ares, and the helmets upon their temples were pea-nut shells.

So the Mice armed themselves. But when the Frogs were aware of it, they rose up out of the water and coming together to one place gathered a council of grievous war. And while they were asking whence the quarrel arose, and what the cause of this anger, a herald drew near bearing a wand in his paws, Pot-visitor the son of great-hearted Cheese-carver. He brought the grim message of war, speaking thus:

"Frogs, the Mice have sent me with their threats against you, and bid you arm yourselves for war and battle; for they have seen Crumb-snatcher in the
ΒΑΤΜΕΡΟΣ ΒΑΣΙΛΕΩΣ ΦΥΟΥΡΑΝΑΘΟΣ. Ἀλλὰ μάχεσθε, οἵτινες ἐν βατράχωσιν ἀριστῆς γεγάσθηκε.

"Ὡς εἰπὼν ἀπέφηνεν λόγος ὁ εἰς οὐατ’ ἀμύμων εἰσελθὼν ἐτάραξε φρένας βατράχων ἀγερώχων· μεμφομένων δ’ αὐτῶν Φυῶραναθος εἰπεν ἀναστάς.

"Ὡς φίλοι, οὐκ ἔκτεινον ἐγώ μοι, οὐδὲ κατεῖδου διλύμενον πάντως δ’ ἐπινήγη παίζων μαρὰ λίμνην, νήνεις τὰς βατράχων μμούμενος· οἱ δὲ κάκιστοι μῦν ἐμὲ μέμφονται τὸν ἀναίτιον’ ἀλλ’ ἄγε βουλὴν 150 ξητήσωμεν, ὅπως δολίους μύας ἐξολέσωμεν.

τοιγάρ ἐγὼν ἔρεω, ὅς μοι δοκεῖ εἶναι ἁριστα, σώματα κοσμήσαντες ἑν ὀπλοὶς στώμεν ἀπαντεῖ accoieo πάρ χελέσσιν, ὅπου κατάκρημνος ὁ χόρος· ἡνίκα δ’ ὁρμηθέντες ἤφ’ ἡμέας ἐξέλθον, 155 δραξάμενοι κορύθων, δότες σχέδου ἀντιος ἑλθῃ, ἐς λίμνην αὐτοὺς σὸν ἐκεῖνας εὐθὺ βάλωμεν.

οὕτω γάρ πνέαντες ἐν ὅδασι τοὺς ἀκολύμβους στήσομεν εὐθύμως τὸ μνοκτόνον ὄϊ δε τρόπαιον.

"Ὡς εἰπὼν ἀνέπεσε καθοπλίξεσθαι ἀπαντας. 160 φύλλως μὲν μαλαχῶν κνήμας ἔας ἀμφεκάλυψαι, θώρηκας δ’ εἶχον καλῶν χλοερῶν ἀπὸ σεῦτον, φύλλα δὲ τῶν κράμβων εἰς ἀσπίδας εῦ ἰσκησαν, ἕχος δ’ ὀξύσχοιον ἐκάστορ μακρὸς ἀρήρει, καὶ τὰ κέρα κοχλίων λεπτῶν ἐκάλυπτε κάρηνα. 165 φραξάμενοι δ’ ἐστησαν ἐπ’ ὅχθης υψηλῆς σελίνης λόγχας, θυμοῦ δ’ ἐμπλήνυτο ἐκαστος.

Ζεύς δὲ θεὸς καλέσας εἰς οὐρανὸν ἀστερέευτα, καὶ πολέμου πληθύν δείξες κρατεροὺς τε μαγγασίας, πολλοὺς καὶ μεγάλους ἢδ’ ἐγχεα μακρὰ φέροντας, 170 οὶς Κενταύρων στρατὸς ἔρχεται ὡδ’ Γεγάντων,
water whom your king Puff-jaw slew. Fight, then, as many of you as are warriors among the Frogs."

With these words he explained the matter. So when this blameless speech came to their ears, the proud Frogs were disturbed in their hearts and began to blame Puff-jaw. But he rose up and said:

"Friends, I killed no Mouse, nor did I see one perishing. Surely he was drowned while playing by the lake and imitating the swimming of the Frogs, and now these wretches blame me who am guiltless. Come then; let us take counsel how we may utterly destroy the wily Mice. Moreover, I will tell you what I think to be the best. Let us all gird on our armour and take our stand on the very brink of the lake, where the ground breaks down sheer: then when they come out and charge upon us, let each seize by the crest the Mouse who attacks him, and cast them with their helmets into the lake; for so we shall drown these dry-bobs\(^1\) in the water, and merrily set up here a trophy of victory over the slaughtered Mice."

By this speech he persuaded them to arm themselves. They covered their shins with leaves of mallows, and had breastplates made of fine green beet-leaves, and cabbage-leaves, skilfully fashioned, for shields. Each one was equipped with a long, pointed rush for a spear, and smooth snail-shells to cover their heads. Then they stood in close-locked ranks upon the high bank, waving their spears, and were filled, each of them, with courage.

Now Zeus called the gods to starry heaven and showed them the martial throng and the stout warriors so many and so great, all bearing long spears; for they were as the host of the Centaurs

\(^1\) lit. "those unable to swim."
ὅδε γελῶν ἐρέεινε· τίνες βατράχουσιν ἀρωγοὶ ἢ μυσὶν ἄθανάτων; καὶ Ἀθηναίην προσέειπεν.

"Ως θύγατερ, μυσιν ἢ βατράχουσιν πορεύσῃ; καὶ γάρ σου κατὰ νην άεί σκιρτῶσιν ἀπαντεῖ· κυνίσῃ τερπόμενοι καὶ ἐδέσμασι παντοδαποῦσιν.

"Ος ἄρ’ ἐφη Κρονίδης· τὸν δὲ προσέειπεν Ἀθηνή· ὁ πάτερ, ούκ ἂν πάπον ἐγὼ μυσὶ τερομένουσιν ἐλθοῖν ἐπαρωγός, ἐπει κάκα πολλὰ μ’ ἐργάν τέμματα βλάπτοντες καὶ λύχνους ἐνεκ’ ἐλαίον. 180 ταῦτο δέ μου λήν ἐδακε φρένας, οίον έρεξαν. πέπλον μου κατέτρωξαν, δεν ἐξόρανα καμοῦσα ἐκ ροδάνης λεπτῆς καὶ στήμονα λεπτῶν ἐνησα, καὶ τράγυλας ἐτέλεσαν· ὁ δ’ ἡπτής μοι ἐπέστη καὶ πράσσει με τόκον· το δέ βίγιον ἄθανάτουσιν. 185 χρησάμενη γάρ ὑφάνα καὶ ούκ ἔχω ἀνταποδοῦναι. ἀλλ’ οὔδ’ ὂς βατράχουσιν ἀργγέμενοι οὔκ ἐθελήσω. εἰσι γάρ οὔδ’ αὐτοὶ φρένας ἐμπεδοί, ἀλλὰ με πράγμα ἐκ πολέμου ἀμισοῦσαν, ἐπεὶ λήν ἐκοπάθην, ὅπου δενομένην ούκ εἰσασθαν. 190 οὐδ’ ὅλγον καταμόσαν· ἐγὼ δ’ ἄυπνος κατεκελμην, τὴν κεφαλήν ἀλγοῦσα, δι’ εβόης ἐλέκτωρ. ἀλλ’ ἄγε παυσάμεσθα, θεοί, τούτοις ἀρίγειν, μὴ νύ τις ἥμεις ἔρωτι βέλαι δεξίοντι· εἰσί γάρ ἄγχαμαχοι, καὶ εἰ θεος ἀντίον ἔλθοι· πάντες δ’ οὐρανόθεν τερπόμεθα ὅριν ὀρώντες.

"Ως άρ’ ἐφη· τῷ δ’ αὐτ’ ἐπεπείθοντο θεοί ἀλλοι, πάντες ὑμάς δ’ εἰσῆλθον ἀολλέες εἰς ἕνα χῶρον.

Καὶ τότε κώνωτες μεγάλας σάλπυγγας ἐχοντες δεινὰς ἑσαλπυγέας πολέμου κτύπους οὐρανόθεν δὲ 200 Ζεὺς Κρονίδης βρόντησε, τέρας πολέμοιον κακοῦ.

Πρῶτος δ’ Τυεθών Δευκήνωρα οὐτάσε δουρὶ
and the Giants. Then he asked with a sly smile; "Who of the deathless gods will help the Frogs and who the Mice?" And he said to Athena;

"My daughter, will you go aid the Mice? For they all frolic about your temple continually, delighting in the fat of sacrifice and in all kinds of food."

So then said the son of Cronos. But Athena answered him: "I would never go to help the Mice when they are hard pressed, for they have done me much mischief, spoiling my garlands and my lamps too, to get the oil. And this thing that they have done vexes my heart exceedingly: they have eaten holes in my sacred robe, which I wove painfully spinning a fine woof on a fine warp, and made it full of holes. And now the money-lender is at me and charges me interest which is a bitter thing for immortals. For I borrowed to do my weaving, and have nothing with which to repay. Yet even so I will not help the Frogs; for they also are not considerate: once, when I was returning early from war, I was very tired, and though I wanted to sleep, they would not let me even doze a little for their outcry; and so I lay sleepless with a headache until cock-crow. No, gods, let us refrain from helping these hosts, or one of us may get wounded with a sharp spear; for they fight hand to hand, even if a god comes against them. Let us rather all amuse ourselves watching the fight from heaven."

So said Athena. And the other gods agreed with her, and all went in a body to one place.

Then gnats with great trumpets sounded the fell note of war, and Zeus the son of Cronos thundered from heaven, a sign of grievous battle.

First Loud-croaker wounded Lickman in the belly,
ΒΑΤΙΛΕ ΓΟΥΡ ΓΑΜΕΣ κατά γαστέρα ες μέσον ἦπαρ·
κατ' ἐπεσεν πηνής, ἀπαλὰς δ' ἐκόνισεν θείρας.
[δούσης ες πεσών, ἀράβης δ' τείχε ἐπ' αὐτῷ.] 205
Τραγολοῦτης δ' μετ' αὐτῶν ἀκόντω τῆς Πηλείωνα,
πήξεν δ' ες στέρῳ στιμβρῶν δόρυ· τόν δ' πεσόντα
ἐκεῖ μελας θάνατος, ψυχή στόματος δ' ἐξέπτη.
Σεντλαίος δ' ἄρ ἐπέφυε βάλων κέαρ Ἐμβασίχυτρον.
'Ἀρτοφάγος δ' Πολύφωνοι κατά γαστέρα τύφεν· 210
ηριμε δ' πηνής, ψυχή δ' μελέων ἐξέπτη.
Ἀμυνάρις δ' ὡς εἰδεν ἀπολλύμενον Πολύφωνοι,
Τραγολοῦτην ἀπαλοῦ δ' αὐχένος [τρόσεν ἐπιθαλς
πέτρῳ μυλοεῖς· τόν δ' σκότος οἴσε καλυψε 2]
213 Ψυγίδην δ' ἀγος εἰλε καὶ ήλαιν ὄξιν σχοῖνῳ
οὔδ' ἐξεπαγεν έγγορος εναντίον· ήριμε δ' ευδύς·
215 Δειχνωρ δ' αὐτοῖ τετύκετο δουρὶ φαεινῷ
καὶ βάλεν, οὔδ' ἀφαμαρτε, καθ' ἄπατος· ὡς δ' ενόσης
Κοστοφάγον φεύγοντα, βαθεῖας ἐμπεσεν ὅχθαις,
ἀλλ' οὔδ' ὡς ἀπέλυγε μάχης, ἀλλ' ἠλασεν αὐτὸν
κάπτεσε δ', οὔδ' ἀνέφυεν· ἐβάπτετο δ' αἰματι
Λίμνη
πορφυρών, αὐτῶς δ' παρ' ἰῶν' ἐξετανύοθη
gορδῆσιν λιπαρής τε πειρόμενος λαγώνεσσιν.
Τυροφάγον δ' αὐτής επ' ὁχθαις ἐξεναμίζεων.

Πτερνούλύφος δ' ἐπιδῶν Καλαμίνθιος ἐς φόβουν
ἡλεθην,
ἡλατο δ' ὡς λίμνην φεύγων, τήν ἀσπίδα ρίψας. 225
Φιλτραῖον δ' ἄρ' ἐπεφυεν ἀμύμων Ἐμβασίχυτρος.
[Τρόγχαρις δ' ἐπεφυεν Πτερνοφάγον βασιλῆα,
χεραυδίο πληξας κατά βρέγματος· ἐγκέφαλος δὲ
ἐκ ρινῶν ἐσταξε, παλάσσετο δ' αἰματι γαία.

2 Omitted by Baumeister and by many MSS.
right through the midriff. Down fell he on his face and soiled his soft fur in the dust: he fell with a thud and his armour clashed about him. Next Trogloidyte shot at the son of Mudman, and drove the strong spear deep into his breast; so he fell, and black death seized him and his spirit flitted forth from his mouth. Then Beety struck Pot-visitor to the heart and killed him, and Bread-nibbler hit Loud-crier in the belly, so that he fell on his face and his spirit flitted forth from his limbs. Now when Pond-larker saw Loud-crier perishing, he struck in quickly and wounded Trogloidyte in his soft neck with a rock like a mill-stone, so that darkness veiled his eyes. Thereat Ocimides was seized with grief, and struck out with his sharp reed and did not draw his spear back to him again, but felled his enemy there and then. And Lickman shot at him with a bright spear and hit him unerringly in the midriff. And as he marked Cabbage-eater running away, he fell on the steep bank, yet even so did not cease fighting but smote that other so that he fell and did not rise again; and the lake was dyed with red blood as he lay outstretched along the shore, pierced through the guts and shining flanks. Also he slew Cheese-eater on the very brink . . . . . But Reedy took to flight when he saw Ham-nibbler, and fled, plunging into the lake and throwing away his shield. Then blameless Pot-visitor killed Brewer and Water-larker killed the lord Ham-nibbler, striking him on the head with a pebble, so that his brains flowed out at his nostrils and the earth was bespattered
Λειχοπίνακα δ' ἐπεφυεν ἀμύμων Βοββοροκολῆς, 230 ἐγχει ἐπαίξας τὸν δὲ σκότος ὄσσε κάλυψεν.
Πρασσαῖος δ' ἐπιδῶν ποδὸς εἰλικὺς νεκρὸν ἔστη, ἐν λίμνῃ δ' ἀπεπνίξε κρατήσας χειρὶ τένοντα.
Ψεχάρπαξ δ' ἦμεν' ἐτάρων περὶ τεθνείσων καὶ βάλε Πρασσαῖον μῆγῳ γαίης ἐπιβάντα: 235 πίπτε δὲ οἱ πρόσθεν, ψυχὴ δ' Ἁιδώδεις βεβήκει.
Κραμβοβάτης δ' ἐσίδων πηλοῦ δράκα βίβεν ὑπ' αὐτὸν,
καὶ τῷ μετωπῷ ἐχρισε καὶ ἐξετύφλου παρὰ μικρόν.
ἀργίσθη δ' ἀρ' ἐκεῖνος, ἔλον δὲ τε χειρὶ παχεῖν
κείμενον ἐν πέδιον λίθον ὄμηροι, ἄχος ἀρούρης, 240 τῷ βάλε Κραμβοβάτην ὑπὸ γούνατα: πᾶσα δ' ἐκλάθη
κυνής δεξερη, πέσε δ' ὑπτιος ἐν κοινήσειν.
Κραμβαίνης δ' ἦμεν καὶ αὐθές βαίνεν ἐπ' αὐτόν,
tύψε δὲ μιν μέσην κατὰ γαστέρα: πᾶς δὲ οἱ εἰσω
ὅμορχοιον ἔδυνε, χαμαλ δ' ἐκχυντο ἀπαντά 245 ἔγκατ' ἐφελκομένω ὑπὸ δούρατε χειρὶ παχεῖν.
Τρωγλοῦντις δ' ὡς εἶδεν ἐπ' ὁχθρίσιων ποταμῶι
σκάξων ἐκ πολέμου ἄνεγακέτο, τεῖρετο δ' αἰνώς:
ἀλατὸ δ' ἐς τάφρους, ὄπως φύγῃ αὐτῶν ὅλοθρον.
Τρωκάρης δ' ἐβαλεν Ψυχήναθον ἐς πόδα ἀκρον. 250 ἔσχατα δ' ἐκ λίμνης ἀνεβύσσατο, τεῖρετο δ' αἰνώς.

* * * * *
Πρασσαῖος δ' ὡς εἶδεν ὑπ' ἡμίπνυον προπεσάντα,
ἡλθε διὰ προμάχων καὶ ακάντεσεν ὁξέι σχοίνωφι
οὔτ' ἐροῦτε σάκος, σχέτο δ' αὐτοῦ δουρός ἀκωκῆ.
τοῦ δ' ἐβαλε τρυφάλειαν ἀμύμωνα καὶ τετράχυτρον 255 δίος Ὀργανίων, μμοῦμενος αὐτὸν Ἀρή, [δ' μόνος ἐν βατράχοισιν ἀριστευεν καθ' ὀμλοῦν-]
with blood. Faultless Muck-coucher sprang upon Lick-platter and killed him with his spear and brought darkness upon his eyes: and Leeky saw it, and dragged Lick-platter by the foot, though he was dead, and choked him in the lake. But Crumb-snatcher was fighting to avenge his dead comrades, and hit Leeky before he reached the land; and he fell forward at the blow and his soul went down to Hades. And seeing this, Cabbage-climber took a clod of mud and hurled it at the Mouse, plastering all his forehead and nearly blinding him. Thereat Crumb-snatcher was enraged and caught up in his strong hand a huge stone that lay upon the ground, a heavy burden for the soil: with that he hit Cabbage-climber below the knee and splintered his whole right shin, hurling him on his back in the dust. But Croakerson kept him off, and rushing at the Mouse in turn, hit him in the middle of the belly and drove the whole reed-spear into him, and as he drew the spear back to him with his strong hand, all his foe's bowels gushed out upon the ground. And when Troglodyte saw the deed, as he was limping away from the fight on the river bank, he shrank back sorely moved, and leaped into a trench to escape sheer death. Then Bread-nibbler hit Puff-jaw on the toes—he came up at the last from the lake and was greatly distressed... And when Leeky saw him fallen forward, but still half alive, he pressed through those who fought in front and hurled a sharp reed at him; but the point of the spear was stayed and did not break his shield. Then noble Rueful, like Ares himself, struck his flawless head-piece made of four pots—he only among the
BATTLE OF FROGS AND MICE

δρμήσεν δ’ ἀρ’ ἐπ’ αὐτὸν· ὁ δ’ ὡς ἴδεν, σὺν ὑπέμεινεν
ἣνα κρατερόφρον’, ἐδυ δ’ ἐν βένθεσι λάμνης.

*Hv βε τις ἐν μύσσιν Μεριδάρπαξ, ἐξοχος ἄλλων,

Κναίσσωνος 1 φίλος υἱὸς ἀμύμονος 'Ἀρτεπιβούλου, οἰκαδ’ ἰὼν πολέμιοι μετασχεῖν παῖδ’ ἐκέλευσεν αὐτὸς δ’ ἐστήκει γαυρούμενος ὡς κατὰ λάμνην.

οὗτος ἀναρπάξας βατράχων γενεὴν ἐπαπείλει, 2 καὶ ῥῆξες καρύου μέσην ῥάχην εἰς δύο μολὰς φράγμην ἀμφότεροισιν ἐν ὁμοῖοι κεῖρας ἐθηκεν

οἱ δ’ τάχος δεῖσαντες ἔβαν πάντες κατὰ λάμνην.

καὶ νῦ κεν ἐξετέλεσεν, ἕπει μέγα οἱ σθένος ἦν,

εἰ μὴ ἀρ’ ὡς νόησε πατὴρ ἀνδρῶν τε θεῶν τε.

καὶ τὸτ’ ἀπολλυμένους βατράχους φίκτερε Κρονίων

κενήσας δὲ κάρη τοῖς ἔθεθεν ἱεράτο φωνήν 271

*Ο πόποι, ἦ μέγα ἔργον ἐν ὀφθαλμοῖς ὄρῳμαι

οὐ μικρῶν ἐκπλήσσει Μεριδάρπαξ, δι’ κατὰ λάμνην ἀρπαξ ἐν βατράχοισιν ἀμελβεται· ἀλλ’ τάχιστα Παλλάδα πέμψωμεν πολεμοκλόνων, ἦ καὶ Ἀργα, 275

οἱ μὲν ἐπισχίσουσι μάχης κρατερὸν περ ἑόντα.

*Ὄς ἀρ’ ἔφη Κρονίδης· "Ἡρη δ’ ἀπαμέλητο μῦθουν’ ἄρ’ Ἀδηναῖς, Κρονίδη, σθένος, οὔτε Ἄρης ἱσχύει βατράχοισιν ἀργήμεν ἀπὸν ὀλθρόν.

ἀλλ’ ἄγε πάντες ὕμεν ἄργηνες· ἦ τὸ σὸν ὄπλον 280

κινεῖσθω μέγα Τιτανοκτόνων ὀβριμοεργόν,

φ’ ὁ ποταὶ καὶ Καπανήα κατέκτανες ὀβριμοῦ ἀνδρα

καὶ μέγαν Ἐγκελαδοὺ καὶ ἄγρα φῦλα Γυγάντων,

κινεῖσθω’ σῶτο γὰρ ἀλώσεται, ὡστὶς ἀριστος.

1 Κρανιωτής, Baumeister.
2 This may be a parody of Orion’s threat in Hesiod, Astronomy, frag. 4.
Frogs showed prowess in the throng. But when he saw the other rush at him, he did not stay to meet the stout-hearted hero but dived down to the depths of the lake.

Now there was one among the Mice, Slice-snatcher, who excelled the rest, dear son of Gnawer the son of blameless Bread-stealer. He went to his house and bade his son take part in the war; but he himself stood exulting by the lake. This warrior threatened to destroy the race of Frogs utterly, and splitting a chestnut-husk into two parts along the joint, put the two hollow pieces as armour on his paws: then straightway the Frogs were dismayed and all rushed down to the lake, and he would have made good his boast—for he had great strength—had not the Son of Cronos, the Father of men and gods, been quick to mark the thing and pitied the Frogs as they were perishing. He shook his head, and uttered this word:

"Dear, dear, how fearful a deed do my eyes behold! Slice-snatcher makes no small panic rushing to and fro among the Frogs by the lake. Let us then make all haste and send warlike Pallas or even Ares, for they will stop his fighting, strong though he is."

So said the Son of Cronos; but Hera answered him: "Son of Cronos, neither the might of Athena nor of Ares can avail to deliver the Frogs from utter destruction. Rather, come and let us all go to help them, or else let loose your weapon, the great and formidable Titan-killer with which you killed Capaneus, that doughty man, and great Enceladus and the wild tribes of Giants; ay, let it loose, for so the most valiant will be slain."
ΒΑΤΤΛΕ ΟF ΦΡΟΓS ΑΝD ΜΙΤΣΕ

"Ως ἄρ' ἔφη· Κρόνιδης δ' ἐβαλε ψυλόεντα κεραυνόν. 285
πρώτα μὲν ἐβρόντησε, μέγαν δ' ἐλέλειξεν "Ολυμπον,
αὐτὰρ ἔπειτα κεραυνόν, δειμαλέων Δίος ὅπλον,
ὧς ἐπιδωάσας· δ' ἄρ' ἐπτάτο χείρος ἀνακτος.
πάντας μὲν ρ' ἐφόβησε βαλὼν ἐπὶ τούσδε [κεραυνόν]·
ἀλλ' οὖν δ' ὁπελήγε μυών στρατός, ἀλλ' ἔτι
μᾶλλον
ἐπετο πορθήσεων βαστάχων γένος αἰχμητάων,
εἰ μὴ ἀπ' Ὀλύμπου βαστάχως ἄκτειρε Κρόνιων,
ὁς ῥα τότ' ἐν βαστάχωσιν ἀρωγοὺς εὐθύς ἐπεμψε
Ἡλθον δ' ἐξαίφνης νωτάκμονες, ἀγκυλοχήλαι,
λοξοβάται, στρεβλοί, ψαλιδόστομοι, ὁστρακό-
δέρμοι,
ὅστορφείς, πλατώνωτοι, ἀποστίλθοντες ἐν ὁμοί,
βλαισοί, χειρωτένοντες, ἀπὸ στέρων ἐσφόρντες,
ὀκτάποδες, δικέραιοι, ἀτερίες, οἱ δὲ καλεύτως
καρκίνοι, οἱ δὲ μυῶν οὐρὰς στομάτεσσιν ἐκκοπτον
ἡδ' πόδας καὶ χείρας· ἀνεφάμπτοντο δὲ λόγχαι. 300
τοὺς δ' ὡς ὑψέδεισαν πάντες μύες, οὖν ἔτ' ἔμειναν,
ἐς δὲ φυηγὴν ἐστάκτωτο· ἐθύσετο δ' ἡλιος ἡδη,
καὶ πολέμου τελετή μονοπέρου ἔξετελεσθῆ.
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So said Hera: and the Son of Cronos cast a lurid thunderbolt: first he thundered and made great Olympus shake, and then cast the thunderbolt, the awful weapon of Zeus, tossing it lightly forth. Thus he frightened them all, Frogs and Mice alike, hurling his bolt upon them. Yet even so the army of the Mice did not relax, but hoped still more to destroy the brood of warrior Frogs. Only, the Son of Cronos, on Olympus, pitied the Frogs and then straightway sent them helpers.

So there came suddenly warriors with mailed backs and curving claws, crooked beasts that walked sideways, nut-cracker-jawed, shell-hided: bony they were, flat-backed, with glistening shoulders and bandy legs and stretching arms and eyes that looked behind them. They had also eight legs and two feelers—persistent creatures who are called crabs. These nipped off the tails and paws and feet of the Mice with their jaws, while spears only beat on them. Of these the Mice were all afraid and no longer stood up to them, but turned and fled. Already the sun was set, and so came the end of the one-day war.
OF THE ORIGIN OF HOMER AND HESIOD, AND THEIR CONTEST
ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ
ΚΑΙ ΤΟΤ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΑΤΤΩΝ

313  "Ομηρον καὶ Ἡσιόδον τοὺς θειότατους ποιητὰς πάντες ἀνθρωποὶ πολῖτας ἱδίους εὐχοῦνται γενέ-
σθαι. ἀλλ' Ἡσιόδος μὲν τὴν ἱδίαν ὄνομάσας πατρίδα πάντας τῆς φιλοσεικίας ἀπῆλλαξεν εἰπὼν ὅσ ὁ πατήρ αὐτοῦ;

εἶτατο δ' ἄγχ' Ἐλεκῶνος ὄξυρῇ ἐνὶ κώμῃ
"Ἀσκρή, χείμα κακῆ, θέρει ἀργαλῆ, οὐδὲ ποτ' ἐσθλῆ.

"Ομηρον δὲ πᾶσαι ὡς εἰπεῖν αἱ πόλεις καὶ οἱ ἄποικοι αὐτῶν παρ' ἑαυτοῖς γεγεννησθαί λέγουσιν. καὶ πρῶτοι γιὰ Σμυρναῖοι Μέλητος ὄντα τοῦ παρ' αὐτοῖς ποταμοῦ καὶ Κρηθηόδος νῦμφῆς κεκλῆσθαί 
φασι πρότερον Μελησσονίη, ὑστερον μέντοι τυ-
πλοβέντα "Ομηρον μετονομασθήναι διὰ τὴν παρ' αὐτοῖς ἐπὶ τῶν τοιοῦτων συνήθη προσηγορίαιν. Ἦσιος δὲ πάλιν τεκμήρια 
φέροντον ἱδίον εἰναι πολίτης λέγουται καὶ περισφέξεισθαὶ τινὰς ἐκ τοῦ 
γένους αὐτοῦ παρ' αὐτοῖς ὅμηροις καλομένους. 
Κολοφονίων δὲ καὶ τόπον δεικνύοντος, ἐν φ' φασὶν 
αὐτῶν ἱγαμμάτα διδάσκοντα τῆς ποιήσεως ἀρ-
ξασθαὶ καὶ ποιοῦσιν πρῶτον τῶν Μαργάτην.
Περὶ δὲ τῶν γονέων αὐτοῦ πάλιν πολλὴ δια-
φωνία παρὰ πᾶσιν ἔστιν. Ἐλλάνικος μὲν γὰρ

1 Goettling’s paging.  2 Works and Days, 639 f.
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Everyone boasts that the most divine of poets, Homer and Hesiod, are said to be his particular countrymen. Hesiod, indeed, has put a name to his native place and so prevented any rivalry, for he said that his father "settled near Helicon in a wretched hamlet, Ascea, which is miserable in winter sultry in summer, and good at no season." But, as for Homer, you might almost say that every city with its inhabitants claims him as her son. Foremost are the men of Smyrna who say that he was the Son of Meles, the river of their town, by a nymph Cretheis, and that he was at first called Melesigones. He was named Homer later, when he became blind, this being their usual epithet for such people. The Chians, on the other hand, bring forward evidence to show that he was their countrymen, saying that there actually remain some of his descendants among them who are called Homeridae. The Colophonians even show the place where they declare that he began to compose when a schoolmaster, and say that his first work was the Margites.

As to his parents also, there is on all hands great disagreement. Hellanicus and Cleanthes say his
Καὶ Κλεάνθης Μαλονα λέγουσιν, Εὐγαῖων δὲ Μέλητα, Καλλικλῆς δὲ Μνασαγόραν, Δημόκρετος δὲ ὁ Τροιζήνιος Δαήμονα ἔμπορον, ἐνιοὶ δὲ Ὁμώραν, Ἀγάπτωτοι δὲ Μενέμαχον ἱερογραμματεῖα, εἰσὶ δὲ, οἱ Τηλέμαχοι τῶν 'Οδυσσέως μητέρα δὲ οἱ μὲν Μῆτις, οἱ δὲ Κρηθηδᾶ, οἱ δὲ Θεμέστην, οἱ δὲ Εὐγηνῆ, ἐνιοὶ δὲ Ἰθακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, οἱ δὲ Καλλιόπην τὴν Μοῦσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

Ἐκαλεῖτο δὲ Μέλης, ὡς δὲ τινὲς φασὶ, Μελησιγένης, ὡς δὲ ἐνιοὶ, Ἀλτης. ὄνομασθήναι δὲ αὐτὸν φασὶ τινες Ὀμηρον διὰ τὸ τὸν πατέρα αὐτοῦ ὄμηρον δοθήναι ὑπὸ Κυπρίων Πέρσαις, οἱ δὲ διὰ τὴν πέρασιν τῶν ὄμματων παρὰ γὰρ τοὺς Αἰολέων οὕτως οἱ πηροὶ καλοῦνται. ὅπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ Ὀμηροῦ, ἐκθησόμεθα. τοῦ γὰρ βασιλέως πυθόμενον, πόθεν Ὀμηρὸς καὶ τίνος, ἀπεφοίβασε δὲ ἐξεμετρεῖ τόνδε τὸν τρόπον.

"Ἀγνωστὸν μὲ ἔρεα γενεά καὶ πατρίδα γαῖαν ἀμβροσίου σειρήνος; ἓδος δ᾽ Ἰθακησίος ἔστω, Τηλέμαχοι δὲ πατήρ καὶ Νεστορῆ Εὐπεκάστη μήτηρ, ἢ μὲν ἐτικτε βροτῶν πολὺ πάνσοφον ἄνδρα.

οὐς μαλεστα δεὶ πιστεύειν διὰ τὸ τὸν πυθόμενον καὶ τὸν ἀποκρινόμενον, ἄλλως τε οὕτως τοῦ ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν ἐπών δεδοξακότος.

1 Reach; Ταμήρας, Flach.
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father was Maeon, but Eugaeon says Meles; Callicles is for Mnesagoras, Democritus of Troezen for Daëmon, a merchant-trader. Some, again, say he was the son of Thamyras, but the Egyptians say of Menemachus, a priest-scribe, and there are even those who father him on Telemachus, the son of Odysseus. As for his mother, she is variously called Metis, Cretheïs, Themista, and Eugnetho. Others say she was an Ithacan woman sold as a slave by the Phoenicians; others, Calliope the Muse; others again Polycasta, the daughter of Nestor.

Homer himself was called Meles or, according to different accounts, Melesigenes or Alites. Some authorities say he was called Homer, because his father was given as a hostage to the Persians by the men of Cyprus; others, because of his blindness; for amongst the Aeolians the blind are so called. We will set down, however, what we have heard to have been said by the Pythia concerning Homer in the time of the most sacred Emperor Hadrian. When the monarch inquired from what city Homer came, and whose son he was, the priestess delivered a response in hexameters after this fashion:

“Do you ask me of the obscure race and country of the heavenly siren? Ithaca is his country, Telemachus his father, and Epicasta, Nestor’s daughter, the mother that bare him, a man by far the wisest of mortal kind.” This we must most implicitly believe, the inquirer and the answerer being who they are—especially since the poet has so greatly glorified his grandfather in his works.
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"Ενιοι μὲν οὖν αὐτὸν προγενέστερον Ἡσιόδου φασίν εἶναι τινὲς δὲ νεώτερου καὶ συγγενῆ, γενεαλογοῦσι δὲ οὕτως: "Ἀπόλλωνος φασι καὶ Αἴθουσης τῆς Ποσειδώνος γενέσθαι Λύνω, Λύνω δὲ Πίερον, Πίερον δὲ καὶ νύμφης Μεθώνης Ολάγρον, Ολάγρον δὲ καὶ Καλλιόπης Ὀρφέα, Ὀρφέως δὲ Δρήν, [τοῦ δὲ Εὐκλέα1], τοῦ δὲ Ἰαδμονίδην, τοὺς δὲ Φιλοτέρπην, τοὺς δὲ Ἐδώμου, τοὺς δὲ Ἐπιφράδην, τοὺς δὲ Μελάνωπον, τούτου δὲ Δίων καὶ Ἀπελλῆν, Δίων δὲ καὶ Πυκμηθήνης τῆς Ἀπόλλωνος θυγατρὸς Ἡσιόδου καὶ Πέρσην, Ἀπελλοῦ δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος τοῦ ποταμοῦ Ὀμηρον.

Τινὲς δὲ συνακμᾶσαι φασίν αὐτοῦς ὡστε καὶ ἀγωνισάσθαι ὁμός ἐν Χαλκίδι τῆς Εὐβολαίς.2 ποιήσαντα γὰρ τὸν Μαργᾶτην Ὁμήρου περιέρχεσθαι κατὰ πόλιν ραφθοῦντα, ἐλθόντα δὲ καὶ εἰς Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πισθάνεσθαι, τὴς εἰς, τὴν δὲ Πυθίαν εἴπειν.

ἐστὶν Ἰος νήσος μητρὸς πατρίς, ὥστε θανόντι δέξεσθαι ἀλλὰ νέων παῖδων αἰνοῦσα φύλαξαι.

τὸν δὲ ἀκούσαντα περίσταται μὲν τὴν εἰς Ἰον ἀφίξειν, διατρίβειν δὲ περὶ τὴν ἐκεῖ χώραν. κατὰ δὲ τὸν αὐτὸν χρόνον Γανύκτωρ ἐπετάφιον τοῦ πατρὸς Ἀμφιδάμαντος, βασιλέως Εὐβολαίς, ἐπιτελῶν πάντας τοὺς ἐπισήμους ἄνδρας οὐ μόνον ρώμη καὶ τάχει, ἀλλὰ καὶ σοφία ἐπὶ τὸν ἀγώνα μεγάλας δωρεὰς τιμῶν συνεκάλεσεν. καὶ οὗτοι σὺν ἐκ τύχης, ὡς φασί, συμβαλόντες ἄλληλοις.

1 Goettling's supplement.
2 Nietzsche: de Ἀιλίδε τῆς Beowulf, MSS.
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Now some say that he was earlier than Hesiod others that he was younger and akin to him. They give his descent thus: Apollo and Æthusa, daughter of Poseidon, had a son Linus, to whom was born Pierus. From Pierus and the nymph Methone sprang Oeager; and from Oeager and Calliope Orpheus; from Orpheus, Dres; and from him, Euclees. The descent is continued through Iadmonides, Philoterpes, Euphemus, Epiphrades and Melanopus who had sons Dius and Apelles. Dius by Pycimede, the daughter of Apollo had two sons Hesiod and Perses; while Apelles begot Macon who was the father of Homer by a daughter of the River Meles.

According to one account they flourished at the same time and even had a contest of skill at Chalcis in Euboea. For, they say, after Homer had composed the Margides, he went about from city to city as a minstrel, and coming to Delphi, inquired who he was and of what country? The Pythia answered:

"The Isle of Ios is your mother's country and it shall receive you dead; but beware of the riddle of the young children." 1

Hearing this, it is said, he hesitated to go to Ios, and remained in the region where he was. Now about the same time Ganyctor was celebrating the funeral rites of his father Amphidamas, king of Euboea, and invited to the gathering not only all those who were famous for bodily strength and fleetness of foot, but also those who excelled in wit, promising them great rewards. And so, as the story goes, the two went to Chalcis and met by

1 as, the riddle of the fisher-boys which comes at the end of this work.
κόσμος εἰς τὴν Χαλκίδαν. τοῦ δὲ ἀγώνος ἄλλοι τένεις τῶν ἔπεισόμων Χαλκιδέων ἔκαθέζοντο κρυταὶ καὶ μετ' αὐτῶν Πανείδης, ἀδελφὸς ὁν τοῦ τετελευτηκότος. ἀμφοτέρων δὲ τῶν ποιητῶν θαυμαστῶς ἀγανισμένων νικήσαλ φασὶ τὸν Ἡσίοδον τὸν τρόπον τούτον προελθόντα γὰρ εἰς τὸ μέσον πυρθάνοντάς τοῦ Ὀμηροῦ καθ' ἐν ἐκαστὸν, τὸν δὲ Ὀμηρον ἀποκρίνασθαι. φησὶν οὖν Ἡσίοδος:

Τῷ Μέλητος, ὁ Ομηρέ, θεῶν ἀπὸ μήδεα εἰδώς, ἔποιεσεν μνήμην χρήσιμον, τῷ μους πάμπροτος, τῷ φήματι πάντων ἔστι βροτοῖς;

ΟΜΗΡΟΣ

'Ἀρχὴν μὲν μὴ φύναι ἐπιχθυνοῦσιν ἀριστόν, φύσιν δὲ δόπως ὀκίστα πῦλας Ἀίδαο περήσαι.

316 Ἡσίοδος τὸ δεύτερον

Εἶπεν ὁ δὲ πεντὸς, θεῶν ἐπιελκέλ' ὁ Ομηρέ, τῷ χρηστῷ κάλλιστον ὄλεαν ἐν φρέσιν εἶναι;

ὁ δὲ

'Οππότ' ἐν εὐφροσύνῃ μὲν ἔχη κάτα δήμον ἀπαντά, δαιτυμόνιες δ' ἀνὰ δόματ' ἀκουάζωνται ἀοιδοῖ ἦμενοι ἔξεις, παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρέασιν, μέθυ δ' ἐκ κρητήρων ἀφύσσων οἰνοχόδος φορέσει καὶ ἐγκείλῃ δεπάσσειν.

τούτῳ τί μοι κάλλιστον ἐνὶ φρέσιν εἴδεται εἶναι.

Ῥηθέντων δὲ τούτων τῶν ἔπων, οὕτω σοφοδρῶς φασὶν θαυμασθῆναι ὑπὸ τῶν Ἑλλήνων τοὺς στίχους ὥστε χρυσοῦς αὐτοὺς προσαγορευθῆναι, καὶ ὅτι καὶ νῦν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν δεύτερων καὶ σπουδῶν προκατεύχεσθαί πάντας. οἱ δὲ

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chance. The leading Chalcidians were judges together with Paneides, the brother of the dead king; and it is said that after a wonderful contest between the two poets, Hesiod won in the following manner: he came forward into the midst and put Homer one question after another, which Homer answered. Hesiod, then, began:

"Homer, son of Meles, inspired with wisdom from heaven, come, tell me first what is best for mortal man?"

HOMER

"For men on earth 'tis best never to be born at all; or being born, to pass through the gates of Hades with all speed."

Hesiod then asked again:

"Come, tell me now this also, godlike Homer: what think you in your heart is most delightful to men?"

Homer answered:

"When mirth reigns throughout the town, and feasters about the house, sitting in order, listen to a minstrel; when the tables beside them are laden with bread and meat, and a wine-bearer draws sweet drink from the mixing-bowl and fills the cups: this I think in my heart to be most delightful."

It is said that when Homer had recited these verses, they were so admired by the Greeks as to be called golden by them, and that even now at public sacrifices all the guests solemnly recite them before feasts and libations. Hesiod, however, was annoyed
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Ἡσίοδος ἀχθεσθελες ἐπὶ τῇ Ὄμηρον εὐημερία ἐπὶ τὴν τῶν ἀπόρων ἀρμησεν ἐπερώτησιν καὶ φησι τούσδε τοὺς στίχους:

Μοῦσ' ἀγεὶ μοι τά τ' ἐόντα τά τ' ἐσσόμενα πρὸ τ' ἐόντα,
τῶν μὲν μηδὲν ἀείδε, σὺ δ' ἄλλης μνήσαι άοιδής.
ὁ δὲ Ὁμήρος, βουλόμενος ἀκολούθως τὸ ἀπόρον λύσαι, φησὶν:

Οὔδὲ ποτ' ἀμφὶ Διὸς τύμβῳ καναχήποδες ἦπ' ὑποί ἀρματα συντρίψοντες ἐρίζοντες περὶ νείκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τὰς ἀμφιβόλους ἡμών ἄρμησεν ὁ Ἡσίοδος, καὶ πλείονας στίχους λέγων ἡξίον καθ' ἕνα ἑκαστον συμφώνως ἀποκρίνασθαι τὸν Ὁμήρον. Ἑστιν οὖν ὃ μὲν πρῶτος Ἱσιώδου, ὃ δὲ ἔξης Ὁμήρου, ἐνότε δὲ καὶ διὰ δύο στίχου τὴν ἐπερώτησιν ποιομένου τοῦ Ἡσιώδους.

317 Καὶ Φρόγες, οἱ πάντων ἄνδρῶν ἐπὶ νησίν ἀριστοῖ

μάχες: ὁ δ' ἀκτῆς δόρπον ἐλέσθαι.

Χερσὶ βαλέων λοιαὶ οὐλῶν κατὰ φύλα γυναῖκων

1 MSS. : δ' ὑμι, Flach.  2 Nietzsche : ιδιῶν, MS.  3 Rzach : ἄλλων, MS.
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by Homer's felicity and hurried on to pose him with hard questions. He therefore began with the following lines:

"Come, Muse; sing not to me of things that are, or that shall be, or that were of old; but think of another song."

Then Homer, wishing to escape from the impasse by an apt answer, replied:—

"Never shall horses with clattering hoofs break chariots, striving for victory about the tomb of Zeus."

Here again Homer had fairly met Hesiod, and so the latter turned to sentences of doubtful meaning: he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod's and the next Homer's: but sometimes Hesiod puts his question in two lines.

HESIOD

"Then they dined on the flesh of oxen and their horses' necks—"

HOMER

"They unyoked dripping with sweat, when they had had enough of war."

HESIOD

"And the Phrygians, who of all men are handiest at ships—"

HOMER

"To filch their dinner from pirates on the beach."

HESIOD

"To shoot forth arrows against the tribes of cursed giants with his hands—"

1 The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.
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ΟΜΗΡΟΣ

'Ηρακλῆς ἀπέλυσεν ἀπ' ὄμων καμπύλα τόξα.

ΗΧΙΟΔΟΣ

Οὐτὸς ἀνὴρ ἀνδρός τ' ἀγαθοῦ καὶ ἀνάλκιδὸς ἐστι ΟΜΗΡΟΣ

Μητρός, ἐπεὶ πόλεμος χάλεπτος πᾶσης γυναικῶς.

ΗΧΙΟΔΟΣ

Αὐτάρ ¹ σοὶ γε πατὴρ ἐμίγη καὶ πόνων μήτηρ ΟΜΗΡΟΣ

Σῶμα τὸ γε ² σπείραντε διὰ χρυσῆν Ἀφροδίτην.

ΗΧΙΟΔΟΣ

Αὐτάρ ἐπεὶ δμήθη γάμῳ Ἀρτεμίς ἰσχείαρα ΟΜΗΡΟΣ

Καλλιστῷ κατέπεφιν ἀπ' ἀργυρόιο βιοῖο.

ΗΧΙΟΔΟΣ

Ὡς οὖ μὲν δαίμοντο πανήμεροι, οὐδὲν ἔχοντες ΟΜΗΡΟΣ

318 Ὁμοθεν ἦλλὰ παρείχεν ἄναξ ἀνδρῶν Ἀγαμέμνων.

ΗΧΙΟΔΟΣ

Δεῖτον δευτήσαντες ἐνι σποδῷ ἀιθαλοέσσας τοῦλεγον ὅστεα λευκὰ Δίος κατατεθηκότος

ΟΜΗΡΟΣ

Παιδὸς ὑπερθύμων Σαρπηδόνος ἀντίθεοιο.

ΗΧΙΟΔΟΣ

'Ἡμεῖς δ' ἀμὶ πεδίον Σεμοέντιον ἡμεοὶ αὐτῶς ᾧμεν ἐκ νηών ὁδὸν ἀμφ' ἀμοίσων ἔχοντες

¹ Ludwig: οὐτ' ἄρ, MS. ² τέτε, Flach.
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HOMER
"Hercules unslung his curved bow from his shoulders."

HESIOD
"This man is the son of a brave father and a weakling—"

HOMER
"Mother; for war is too stern for any woman."

HESIOD
"But for you, your father and lady mother lay in love—"

HOMER
"When they begot you by the aid of golden Aphrodite."

HESIOD
"But when she had been made subject in love, Artemis, who delights in arrows—"

HOMER
"Slew Callisto with a shot of her silver bow."

HESIOD
"So they feasted all day long, taking nothing—"

HOMER
"From their own houses; for Agamemnon, king of men, supplied them."

HESIOD
"When they had feasted, they gathered among the glowing ashes the bones of the dead Zeus—"

HOMER
"Born Sarpedon, that bold and godlike man."

HESIOD
"Now we have lingered thus about the plain of Simoïs, forth from the ships let us go our way, upon our shoulders—"
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ΟΜΗΡΟΣ

Φάσγανα κωπήνετα καὶ αἰγανέας δολεχαύλους.

ΗΣΙΟΔΟΣ

Δὴ τὸν ἀριστῆς κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ

"Ασμενοι ἐσομένως τε ἀπείρυσταν ὁκύαλου ναῦν.

ΗΣΙΟΔΟΣ

Κολχίδο ἐπεὶ ἤγοντο καὶ Λιθήν βασιλῆα ¹

ΟΜΗΡΟΣ

Φεῦγον, ἐπεὶ γίγνοισκον ἀνέστιον ἢδ' ἀθέμιστον.

ΗΣΙΟΔΟΣ

Λυτὰρ ἐπεὶ σπεῖσάν τε καὶ ἐκπιον οἶδαμ

θαλάσσης

ΟΜΗΡΟΣ

Ποιντοπορεῖν ἔμελλον ἐνσέλμων ἐπὶ νηών.

ΗΣΙΟΔΟΣ

319 Τοῖς ἔ 'Ἀτρείδης μεγάλ', εὐχετο πάσιν

ὅλοσθαι ²

ΟΜΗΡΟΣ

Μηδέποτ' ἐν πόντῳ, καὶ φωνήσας ἐπος ἡδα:

ΗΣΙΟΔΟΣ

'Εσθιεῖτ', ὥς ξεῖνοι, καὶ πίνετε, μηδὲ τις ὑμῶν

οἰκαδε νοστήσειε φίλην ἐς πατρίδα γαιαν

ΟΜΗΡΟΣ

Πημανθείς, ἄλλα αὐτίς ἀπήμονες οἴκαδι ἴκουσθε.

Πρὸς πάντα δὲ τοῦ Ὀμηροῦ καλὸς ἀπαντήσαντος

πάλιν φησίν ὁ Ἡσίοδος·

¹ Flach follows Nietzsche in transposing this and the following verse and in reading ἔσθιο ἱεροῦ.

² Goettsch’s arrangement: Flach assigns the three following verses also to Hesiod.

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HOMER
“Having our hilted swords and long-helved spears.”

HESIOD
“Then the young heroes with their hands from the sea—”

HOMER
“Gladly and swiftly hauled out their fleet ship.”

HESIOD
“Then they came to Colchis and king Æetes—”

HOMER
“They avoided; for they knew he was inhospitable and lawless.”

HESIOD
“Now when they had poured libations and deeply drunk, the surging sea—”

HOMER
“They were minded to traverse on well-built ships.”

HESIOD
“The Son of Atreus prayed greatly for them that they all might perish—”

HOMER
“At no time in the sea: and he opened his mouth and said:”

HESIOD
“Eat, my guests, and drink, and may no one of you return home to his dear country—”

HOMER
“Distressed; but may you all reach home again unscathed.”

When Homer had met him fairly on every point Hesiod said:
CONTEST OF HOMER AND HESIOD

Τούτω τι δή μοι μούνον ἐειρομένῳ καταλεξον, πόσοις ἀμ' Ἀτρεΐδησιν ἢ Ἰλιον ἢλθον Ἀχαιοί; ὁ δ' διὰ λογιστικοῦ προβλήματος ἀποκρίνεται οὕτως:

Πεντήκοντ' ἦσαν πυρὸς ἐσχάραι, ἐν δὲ ἐκάστῃ πεντήκοντ' ὄβελοί, περὶ δὲ κρέα πεντήκοντα τρίς δὲ τριηκόσιοι περὶ ἐν κρέας ἦσαν Ἀχαιοί.

Τούτω δὲ εὐρίσκεται πλήθος ἄπιστον τῶν γὰρ ἐσχαρῶν οὐσῶν πεντήκοντα, ὄβελικοι γίνονται πεντακόσιοι καὶ χιλιάδες β', κρέων δὲ δεκαδύο μυριάδες . . .

Κατὰ πάντα δὴ τοῦ Ὀμηροῦ ὑπερτεροῦντος φθονῶν ὁ Ἡσίοδος ἀρχεται πάλιν

320 Τὸδὶ Μέλιτος Ὁμήρ', εἵπερ τιμῶσει σε Μοῦσαι, ὡς λόγος, ὑψίστου θόρυβος μεγάλου θύγατρος, λέξον μέτρον ἐναρμόζων, ὃ τε δὴ θυητοίσι καλλιστῶν τε καὶ ἔχθιστων ποθέω γὰρ ἀκούσαι.

ὁ δὲ φησιν:

'Ἡσίῳδ', ἐκγυνε Δίων, ἐκόντα μὲ ταύτα κελεύεις εἰπεῖν αὐτάρ ἐγώ μάλα τοι πρόφρος ἀγορεύσω. καλλιστὸν μὲν τῶν ἀγαθῶν ἔσται μέτρου εἶναι αὐτὸν ἐαυτῷ τῶν δὲ κακῶν ἔχθιστον ἄπαντων.1 ἄλλο δὲ πάν, ὃ τε σῷ θυμῷ φίλον ἐστίν, ἔρωτα.

ΗΣΙΟΔΟΣ

Πῶς ἄν ἄριστον οἰκούντο πόλεις καὶ ἐν ἧθεσι ποίοις;

1 Flach, following Nietzsche, marks a lacuna after this line.
CONTEST OF HOMER AND HESIOD

"Only tell me this thing that I ask: How many Achaeanans went to Ilium with the sons of Atreus?"

Homer answered in a mathematical problem, thus:

"There were fifty hearths, and at each hearth were fifty spits, and on each spit were fifty carcasses, and there were thrice three hundred Achaeanans to each joint."

This is found to be an incredible number; for as there were fifty hearths, the number of spits is two thousand five hundred; and of carcasses, one hundred and twenty thousand . . .

Homer, then, having the advantage on every point, Hesiod was jealous and began again:

"Homer, son of Meles, if indeed the Muses, daughters of great Zeus the most high, honour you as it is said, tell me a standard that is both best and worst for mortal-men; for I long to know it." Homer replied: "Hesiod, son of Dios, I am willing to tell you what you command, and very readily will I answer you. For each man to be a standard to himself is most excellent for the good, but for the bad it is the worst of all things. And now ask me whatever else your heart desires."

HESIOD

"How would men best dwell in cities, and with what observances?"
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἔθελοιν, οἱ δ' ἄγαθοι τιμῆτον, δίκη δ' ἀδίκοισιν ἐπείη.

ΗΣΙΟΔΟΣ
Εὐχεσθαι δὲ θεοίσι τί πάντων ἔστιν ἁμεινον;

ΟΜΗΡΟΣ
Εὐνοοῦν εἶναι ἑαυτῷ δὲλ χρόνον ἐς τὸν ἄπαντα.

ΗΣΙΟΔΟΣ
Ἐν δ’ ἐλαχίστῳ ἀριστον ἔχεις δ’ τι φύεται εἰπέων;

ΟΜΗΡΟΣ
Ὡς μὲν ἡμῖν γνώμη, φρένες ἐσθλαι σώμασιν ἀνδρῶν.

ΗΣΙΟΔΟΣ
Ἡ δὲ δικαιοσύνη τε καὶ ἀνδρεία δύναται τι;

ΟΜΗΡΟΣ
Κοινὰς ὀφελίας ἱδίους κόμισοι πορίζειν.

ΗΣΙΟΔΟΣ
Τῆς σοφίης δὲ τί τέκμαρ ἐπ’ ἀνθρώποισι πέφυκεν;

321 Γυμνόσκειν τὰ παρόντ’ ὀρθῶς, καιρῷ δ’ ἁμ’ ἐπεσθαί.

ΗΣΙΟΔΟΣ
Πιστεύσαι δὲ βροτοῖς ποιον χρεός ἄξιον ἔστιν;

ΟΜΗΡΟΣ
Οἷς αὐτὸς κίνδυνος ἐπὶ πρακτείως ἐπηταί.

ΗΣΙΟΔΟΣ
ἠ δ’ εὐθαμονίη τι ποτ’ ἀνθρώποισι καλεῖται;

ΟΜΗΡΟΣ
Ἀνυπηδέντ’ ἐλάχιστα θανεῖν ἢσθέντα τε πλείστα.
CONTEST OF HOMER AND HESIOD

HOMER

"By scorning to get unclean gain and if the good were honoured, but justice fell upon the unjust."

HESIOD

"What is the best thing of all for a man to ask of the gods in prayer?"

HOMER

"That he may be always at peace with himself continually."

HESIOD

"Can you tell me in briefest space what is best of all?"

HOMER

"A sound mind in a manly body, as I believe."

HESIOD

"Of what effect are righteousness and courage?"

HOMER

"To advance the common good by private pains."

HESIOD

"What is the mark of wisdom among men?"

HOMER

"To read aright the present, and to march with the occasion."

HESIOD

"In what kind of matter is it right to trust in men?"

HOMER

"Where danger itself follows the action close."

HESIOD

"What do men mean by happiness?"

HOMER

"Death after a life of least pain and greatest pleasure."
CONTEST OF HOMER AND HESIOD

'Ρηθέντων δὲ καὶ τούτων, οἱ μὲν Ἐλληνες πάντες τὸν Ὀμηρὸν ἐκέλευσον στεφανοῦν, ὁ δὲ βασιλεὺς Πανεῖδης ἐκέλευσεν ἑκατὸν τὸ κάλλιστον ἐκ τῶν ἱδίων ποιημάτων εἰπεῖν. Ἡσίοδός οὖν ἔφη πρῶτος:

Πλημάδων 'Ατλαγενέων ἐπιτελλομενᾶων ἀρχεσθ' ἀμήτου, ἀρῶνοι τε δυσομενᾶων·
αἱ δὲ τοι νῦκτας τε καὶ ἡμετα τεσσαράκοντα κεκρύβατοι, αὐτίς δὲ περιπλομένου ἀνιαντοῦ
φαίνονται, τὰ πρῶτα χαρασσομένου σιδήρου.
οὐτός τοι πεδίων πέλεται νόμος, ὁ τε θαλάσσης ἐγνώθη ναιετάους', ὁ τ' ἅγκεα βησοῦντα
πόντου κυμαίωντος ἀπόπροθ, πάνω χώρον
ναίουν εἰς κυμαν σπείρειν, γυμνῶν δὲ βωστεῖν
γυμνῶν τ' ἀμάεσιν, ὧν τις πάντα πέλεωνται.

Μεθ' οὖν Ὀμηρός:

'Ἀμφὶ δ' ἄρ' Ἀίαντας δοιοῦς ἱσταυτο φάλαγγες
καρτεραῖ, ὡς οὖν 'ἂν κεν Ἀρης ὀνόσαιτο μετελθὼν
οὐτε κ' Ἀθηναίη λαοσόος. οἵ γὰρ ἀριστοί
κρισθέντες Τρώιάς τε καὶ Ἑκτορά διὸν ἔμμον
φράζαντες δόρυ δουρί, σάκος σάκει προβελύμων
ἀσπίς ἄρ' ἀσπίδ' ἑρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ,
ψάλοι δ' ἐππόκομοι κόρυθες λαμπροῖς φάλλοις
νευόντων. δὲ πυκνὸι ἐφέστασαν ἀλλήλοις,
ἔφρεμεν δὲ μάχῃ φθειρώμενος ἐγχείρη
μακραίς, ὡς εἰχον ταμεσίχρος. ὡσεὶ δ' ἀμερδέν
ἀν' χαλκείς κυρίθων ἀπὸ λαμπρομενάων
θωρήκων τε νεοσμήκτων σακέον τε φαικῶν
ἐρχομένων ἄμμος. μάλα κεν θρασύκάρδιος εἰς,
ὅς τιτο ἡθησεῖν ἱδίων πόνον οὐδ' ἀκάχαρο.
CONTEST OF HOMER AND HESIOD

After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Panecides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began\(^1\) as follows:

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep: strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer\(^2\):

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads: so close they stood together. The murderous battle bristled with the long, flesh rending spears they held, and the flash of bronze from polished helmets and new-burnished breast-plates and gleaming shields blinded the eyes. Very hard of heart would he have been, who could then have seen that strife with joy and felt no pang."

\(^1\) Works and Days, 383-392.
\(^2\) Iliad xiii. 126-133, 339-344.
'Ο χαμάςαντες δὲ καὶ ἐν τούτῳ τὸν Ὀμήρου οἱ Ἐλληνες ἐπήμουν, ὡς παρὰ τὸ προσήκον γεγονότων τῶν ἑπῶν, καὶ ἐκέλευον διδόναι τὴν νίκην. ὃ δὲ βασίλευς τὸν Ἡσίοδον ἐστεφάνωσεν εἰσὶν δἰ-καιον εἶναι τὸν ἐπὶ γεωργίαν καὶ εἰρήμην προκαλουμένου νικᾶν, οὐ τὸν πολέμους καὶ σφαγὰς διεξόντα. τῆς μὲν οὖν νίκης οὕτω φασὶ τυχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μούσαις ἐπυγράφαντα·

'Ἡσίοδος Μούσαις Ἐλεκαρυῖς τών ἀνέθηκεν ὑμῖν νικήσας ἐν Χαλκίδε θείον Ὀμήρου.

Τὸν δὲ ἀγώνος διαλυθέντος διεσπείρασεν ὁ Ἡσίοδος εἰς Δελφοὺς χρησόμενος καὶ τῆς νίκης ἀπαρχὰς τῷ θεῷ ἀναθήματι. προσερχομένου δὲ αὐτοῦ τῷ ναῷ ἐνθεον γενομένην τὴν προφητείαν φασὶν εἴπειν.

"Ολοίπος οὗτος ἄνηρ, ὃς ἐμυὸ δόμον ἀμφιπολεύει, Ἡσίοδος Μούσαις τετιμένοις ἀθανάτησιν τοῦ ὧν κλέος ἔσται, ὅσον τ' ἐπικινδύναται ηὕς. ἄλλα Δίις πεφύλαξο Νεμέιον κάλλιμον ἄλογοι· κεῖθε δὲ τοις θανάτῳ τέλος πεπρωμένον ἐστὶν.

Ὁ δὲ Ἡσίοδος ἀκούσας τοῦ χρησμοῦ, τῆς Πελοποννήσου μὲν ἀνεχόμενος νομίζας τὴν ἑκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰλήνην τῆς Δοκρίδος ἐβάζει καταλύει παρ' Ἀρμαφάινει καὶ Γανυ-κτορί, τοῖς Φυγάδω καὶ τοῖς Φηνηώς παισίν, ἀγροῦς τὸ μαντείον. ὁ γὰρ τόπος οὗτος ἀπας ἐκαλεῖτο Δίους Νεμέιον 323 ἱερόν. διατηρήθη δὲ αὐτῷ πλείονος γενομένης ἐν τοῖς Οἰλεύσιοι, ὑπονοήσαντες οἱ νεανίσκοι τῆς ἀδελφῆς αὐτῶν μουχεύει τὸν Ἡσίοδον, ἀποκτελ-
CONTEST OF HOMER AND HESIOD

Here, again, the Hellenes applauded Homer admiringly, so far did the verses exceed the ordinary level; and demanded that he should be adjudged the winner. But the king gave the crown to Hesiod, declaring that it was right that he who called upon men to follow peace and husbandry should have the prize rather than one who dwelt on war and slaughter. In this way, then, we are told, Hesiod gained the victory and received a brazen tripod which he dedicated to the Muses with this inscription:

"Hesiod dedicated this tripod to the Muses of Helicon after he had conquered divine Homer at Chalcis in a contest of song."

After the gathering was dispersed, Hesiod crossed to the mainland and went to Delphi to consult the oracle and to dedicate the first fruits of his victory to the god. They say that as he was approaching the temple, the prophetess became inspired and said:

"Blessed is this man who serves my house,—Hesiod, who is honoured by the deathless Muses: surely his renown shall be as wide as the light of dawn is spread. But beware of the pleasant grove of Nemean Zeus; for there death's end is destined to befall you."

When Hesiod heard this oracle, he kept away from the Peloponnesus, supposing that the god meant the Nemea there; and coming to Oenoë in Locris, he stayed with Amphiphanes and Ganycetor the sons of Phegeus, thus unconsciously fulfilling the oracle; for all that region was called the sacred place of Nemean Zeus. He continued to stay a somewhat long time at Oenoë, until the young men, suspecting Hesiod of seducing their sister, killed
μαντες εις το μεταξυ της 'Αχαιας και της Δοκρεδος πελαγος κατεποντισαν. του δε νεκρου τρεταιου προς την γην υπο δελφιων προσευχθεντος, εορτης τινος θεος επιχωριου παρ αυτοις ουσης' Αριαδνειας, παντες επι των αυγαλων ξηραμων και το σωμα γνωριαντες, εκεινο μεν πενθησαντες θαψαν, τους δε φονεις ανεθησαν. οι δε φοβηθεντες την των πολιτων άργην κατασπασαντες άλεντεικνου σκάφους διεπλευσαν εις Κρήτην ουσ κατα μέσου των πλοιων ο Ζευς κεραυνωσας κατεποντισεν, δις φησιν 'Αλκιδάμας εν Μουσείῳ. Έφρατουθες δε φησιν εν 'Ησιόδος Κτίμενων και 'Αρτέων τους Γανύκτορος επι της προειρημενης αυτης έναλοντας οσ γνωσθηναι θεοις τους ξενους ιπ’ Ευρυκλεως του μαντεως. την μεντον παρθενον, την άδελφην των προειρημενων, μετα την φοθοι δευτη αναρτησαν φθαρθηναι δε υπο των ξενων ουκ ουκ ου και αυτων άναρεθηναι υπο των αυτων φησιν. ουτερον δε 'Ορχομενοι κατα χρησιμων μετενεγκαντες αυτων παρ αυτοις έθαψαν και έπεγραψαν επι της τάφος.

'Ασκρη μεν πατρις πολυλήμον, άλλα θανόντων οστεα πληξιππον γη Μενυας κατεκαιε 'Ησιόδου, του πλειστου εν ανθρωποις κλεως εστιν άνδρων κρενομενων εν βασανις σοφις.

Και περι μεν 'Ησιόδου τοσαυτα· ο δε "Ομηρος

1 Westermann: Εδοξιας, MS.
2 So MS.: Πλοις αγνειας, Flach (after Nioztsche).
3 Goettling: ένηποδω, MS.
4 Friedel: ανελόντας, MS.; ανελόντας, Flach (after Stephans).

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him and cast his body into the sea which separates Achaea and Locris. On the third day, however, his body was brought to land by dolphins while some local feast of Ariadne was being held. Thereupon, all the people hurried to the shore, and recognizing the body, lamented over it and buried it, and then began to look for the assassins. But these, fearing the anger of their countrymen, launched a fishing boat, and put out to sea for Crete: they had finished half their voyage when Zeus sank them with a thunderbolt, as Alcidamas states in his Museum. Eratosthenes, however, says in his Hesiod that Ctimenus and Antiphus, sons of Ganyetor, killed him for the reason already stated, and were sacrificed by Eurycles the seer to the gods of hospitality. He adds that the girl, sister of the above-named, hanged herself after she had been seduced, and that she was seduced by some stranger, Demodes by name, who was travelling with Hesiod, and who was also killed by the brothers. At a later time the men of Orchomenus removed his body as they were directed by an oracle, and buried him in their own country where they placed this inscription on his tomb:

"Ascra with its many cornfields was his native land; but in death the land of the horse-driving Minyans holds the bones of Hesiod, whose renown is greatest among men of all who are judged by the test of wit."

So much for Hesiod. But Homer, after losing the
ΚΑΝΤΕΣ ΟΜΕΡΟΥ ΚΑΙ ΜΗΣΙΟΥ

ἀποτυχών τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Ὠθηθοῦδα, ἔπη ἵ, ἢ ἡ ἄρχῃ

324 Ὁ Ἀργὸς δείδε, θεά, πολυδέψιος, ἐνθεν ἀνακτεῖ έπιτα Ἑπογόνους, ἔπη ἰ, ἔν ἡ ἄρχῃ

нологον πρόκειται, ᾽Μοῦσαι.

φασὶ γάρ τινες καὶ ταῦτα Ὀμήρου εἶναι, ἀκούσαντες δὲ τῶν ἐπῶν οἱ Μίδων τοῦ βασιλέως παιδεσ, Ἑάνθος καὶ Γέργος, παρακαλοῦσιν αὐτὸν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ’ οὗ ἦν παρθένος χαλκὴ τὸν Μίδου βάναυσον ὁλκτικόμενη, καὶ ποιεῖ οὕτως:

Ἁλκήνη παρθένος εἰμὶ, Μίδων δ’ ἐπὶ σήματος ἡμια.

ἑστ’ ἄν ὑδωρ τοὺς καὶ δένδρα μακρὰ τεθήλη καὶ ποταμὸι πλῆθος, περικλύζῃ δὲ θάλασσα, ἤθελος δ’ ἀνιῶν φαύρ ναμπρα τε σελήνη, αὐτοῦ τῇ μένους πολυκλαύτερ ἐπὶ τώμβῳ σημανέω παρισσεί, Μίδης ὅτε τῇ τέθαται.

Λαβῶν δὲ παρ’ αὐτῶν φαίλην ἄργυριν ἀνατιθεὶς ἐν Δελφοῖς τῇ Ὀπολλωνί, ἐπιγράψας.

Φοίβει ἀνάξ, δῶρον τοῦ Ὀμήρου καλὸν ἐδώκα σήμων ἐπιφοροῦναις σοὶ δὲ μοι κλέος αἰεὶν ὀπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν Ὀδυσσείαν, ἔπη Μῆ, πεποιηκὼς ἕδη τὴν Ἡλίαδα ἐπῶν Μῆφ’. παραγενομένον δὲ ἐκείθεν εἰς Ἰθήνας αὐτὸν ἐπεστῆναί φασὶ παρὰ Ἔκδοντι τῷ βασιλεὶ τῶν Ἰθηναίων. ἐν δὲ τῷ Βουλευτηρίῳ ψύχους ὄντος καὶ πυρὸς

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victory, went from place to place reciting his poems; and first of all the \textit{Thebais} in seven thousand verses which begins: “Goddess, sing of parched Argos whence kings . . . ,” and then the \textit{Epigoni} in seven thousand verses beginning: “And now, Muses, let us begin to sing of men of later days”; for some say that these poems also are by Homer. Now Xanthus and Gorgus, son of Midas the king, heard his epics and invited him to compose a epitaph for the tomb of their father on which was a bronze figure of a maiden bewailing the death of Midas. He wrote the following lines:

“I am a maiden of bronze and sit upon the tomb of Midas. While water flows, and tall trees put forth leaves, and rivers swell, and the sea breaks on the shore; while the sun rises and shines and the bright moon also, ever remaining on this mournful tomb I tell the passer-by that Midas here lies buried.”

For these verses they gave him a silver bowl which he dedicated to Apollo at Delphi with this inscription: “Lord Phoebus, I, Homer, have given you a noble gift for the wisdom I have of you: do you ever grant me renown.”

After this he composed the \textit{Odyssey} in twelve thousand verses, having previously written the \textit{Iliad} in fifteen thousand five hundred verses.\footnote{The accepted text of the \textit{Iliad} contains 15,693 verses; that of the \textit{Odyssey}, 12,110.} From Delphi, as we are told, he went to Athens and was entertained by Medon, king of the Athenians. And being one day in the council hall when it was cold
CONTEST OF HOMER AND HESIOD

καιομένου σχεδιάσαι λέγεται τούσδε τούς στίχους:

'Ανδρὸς μὲν στέφανοι παιδεῖ, πύργοι δὲ πόλης,
ἵπποι δ' αὐ πεδίου κόσμοι, νῆς δὲ θαλάσσης,
λαδὸς δ' εἰν ἀγορήσι καθῆμενος εἰσορᾶσθαι.
αϊθρομένου δὲ πυρὸς γεραρώτερος οἰκος ἰδέσθαι
ἤματι χειμερίῳ, ὅποτ' ἀν νείφησι Κρονίων.

325 'Εκείθεν δὲ παραγενόμενος εἰς Κόρυνθον, ἐρραι-
ψάθει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παρα-
γίνεται εἰς 'Αργος καὶ λέγει ἕκ τῆς 'Ἰλιάδος τὰ
ἐπὶ τάδε:

Οἶ δ' 'Αργος τ' εἶχον Τευρνίτα τε τειχόσεσαν
'Ερμώνην τ' 'Ασίην τε, βαθὺν κατὰ κόλπον
ἐχούσας,
Τροιζῆν' 'Ηνώνας τε καὶ ἀμπελόεντ' 'Επίδαυρον
νῆσον τ' 'Λημναν Μάσητά τε κοῦροι 'Αχαϊῶν,
τῶν αὖθ' ἠγεμόνευε βοὴν ἀγαθὸς Διομήδης
Τυδείδης, οὗ πατρὸς ἔχων μένος Ολυμπίδαο,
καὶ Σθένελος, Καπανῆς ἀγακλειτοῦ φίλος νίσ-
τοις δ' ἀμ' Εὐρύπυλος τρίτατος κλεῖν, ἱσόθεος
φῶς,
Μηκιστέως νῦν Ταλαιοκίδαο ἄνακτος.
ἐκ πάντων δ' ἠγελίτο βοὴν ἀγαθὸς Διομήδης.
τούτι δ' ἀμ' ὁγδώκοντα μελαιναὶ νῆς ἐποντο-
ἐν δ' ἀνδρὸς πολέμων δαῆμονες ἐστικότου
'Αργείου λινοθάρηκες, κέντρα πτολέμου.1

1 Τῶν δὲ 'Αργείων οἱ πρωτεστηκότες, ὑπερβολὴ
χαρέντες ἐπὶ τῷ ἐγκομιάζοντα τὸ γένος αὐτῶν
ὑπὸ τοῦ ἐνδοξοτάτου τῶν ποιητῶν, αὐτῶν μὲν

1 This and the preceding line are not found in the received text.

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and a fire was burning there, he threw off the following lines:

"Children are a man's crown, and towers of a city, horses are the ornament of a plain, and ships of the sea; and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow."

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the Iliad 1:

"The sons of the Achaeans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eione, and vine-clad Epidaurus, and the island of Aegina, and Mases,—these followed strong-voiced Diomedes, son of Tydeus, who had the spirit of his father the son of Oeneus, and Sthenelus, dear son of famous Capaneus. And with these two there went a third leader, Eurypylus, a godlike man, son of the lord Mecisteus, sprung of Talaios; but strong-voiced Diomedes was their chief leader. These men had eighty dark ships wherein were ranged men skilled in war, Argives with linen jerkins, very goads of war."

This praise of their race by the most famous of all poets so exceedingly delighted the leading Argives, that they rewarded him with costly gifts and

1 ii. 559-568 (with two additional verses).
πολυτελέσι δωρεάς ἐτίμησαν, εἰκόνα δὲ χαλ-
κῆν ἀναστήσαντες ἐφηφάσαντο θυσίαν ἐπιτελεῖν
'Ομήρῳ καθ' ἢμέραν καὶ κατὰ μῆνα καὶ κατ'
ἐνιαυτοῦ, καὶ ἄλλην θυσίαν περιετηρίδα εἰς
Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς
εἰκόνος αὐτοῦ:

Θεὶος "Ομηρὸς δὲ ἐστὶν, ὃς Ἑλλάδα τὴν
μεγάλανχον
πᾶσαν ἐκδοσμησεὶ καλλιεπέι σοφὶς,
ἐξογκὸν Ἀργείων, οὗ τὴν θεσπεσία Τρόϊν
ἥρεισαν, τοιὴν ἦκομιν Ἐλήνης.
οὐ γὰρ ἐστησεν δῆμος μεγαλόππωλες αὐτὸν
ἐνθάδε καὶ τιμαῖς ἀμφέπει ἀθανάτων.

'Ενδιατρέψας δὲ τῇ πόλει χρόνον τινὰ διεπλα-
σεν εἰς Δήλον εἰς τὴν πανήγυριν. καὶ σταθεὶς
ἐπὶ τὸν θερατικὸν βουμὸν λέγει θυμὸν εἰς 'Ἀπόλ-
λωνα, οὗ ἡ ἄρχη'.

Μνήσομαι οὖν ἐλάθωμαι 'Ἀπόλλωνος ἐκάτοιο.

ρηθέντος δὲ τοῦ θυμοῦ οἱ μὲν Ἰωνεῖς πολύτην
αὐτὸν κοινὸν ἐποιήσαντο, Δήλιοι δὲ γράφαντες
326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέ-
μιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθέσας ὁ
ποιητὴς εἰς 'Ἰον ἔπλευσε πρὸς Κρήσφυλον κάκει
χρόνον διέτριβε πρεσβύτης ὁν ἢδη. ἐπὶ δὲ τῆς
θαλάσσης καθήμενος παῖδων τινῶν ἀφ' ᾠλείας
ἐρχομένων, ὡς φασί, πυθόμενος

"Ἀνδρεὶς ἄγγις ἀλής ¹ θερήτορες, ἡ ὑ' ἐχομέν τε;

¹ Kouchly: ἂν' Ἁρκαδης, MS. (so Flach).
CONTEST OF HOMER AND HESIOD

set up a brazen statue to him, decreeing that sacrifice should be offered to Homer daily, monthly, and yearly; and that another sacrifice should be sent to Chios every five years. This is the inscription they cut upon his statue:

"This is divine Homer who by his sweet-voiced art honoured all proud Hellas, but especially the Argives who threw down the god-built walls of Troy to avenge rich-haired Helen. For this cause the people of a great city set his statue here and serve him with the honours of the deathless gods."

After he had stayed for some time in Argos, he crossed over to Delos, to the great assembly, and there, standing on the altar of horns, he recited the *Hymn to Apollo*¹ which begins: "I will remember and not forget Apollo the far-shooter." When the hymn was ended, the Ionians made him a citizen of each one of their states, and the Delians wrote the poem on a whitened tablet and dedicated it in the temple of Artemis. The poet sailed to Ios, after the assembly was broken up, to join Creophylus, and stayed there some time, being now an old man. And, it is said, as he was sitting by the sea he asked some boys who were returning from fishing:

"Sirs, hunters of deep-sea prey, have we caught anything?"

¹ *Homerica Hymns*, iii.
CONTEST OF HOMER AND HESIOD

eἰπότων δὲ ἔκεισιν:

"Ὅσον ἔλομεν λυπόμεσθ', ὥσα δ' οὐχ ἔλομεν
φερόμεσθα,

οὐ νοήσας τὸ λεχθὲν, ἢρετο αὐτοῖς ὅ τι λέγομεν.
οἱ δὲ φασίν ἐν ἀλείᾳ μὲν ἀγρεύσατι μηδὲν, ἐφθειρόθαν δὲ,
καὶ τῶν φθειρῶν οὐς ἔλαβον καταλείπειν, οὐς δὲ οὐκ ἔλαβον ἐν
tois ἱματίοις φέρειν. ἀναμνησθεὶς δὲ τοῦ μαντείου, ὅτι τὸ
tέλος αὐτοῦ ἦκον τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπίγραμμα.
ἀναχωρῶν δὲ ἔκειθεν, ὅντος πειλοῦ, ὀλισθῶν καὶ
πεσόν ἐπὶ τὴν πλευράν, τριταῖος, ὡς φασί, τελευτᾷ. καὶ ἐτάφη ἐν "Ἰω.
ἔστε δὲ τὸ ἐπίγραμμα τόδε:

Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἴρων κοσμήτορα, θεῖον Ὀμηρον."
CONTEST OF HOMER AND HESIOD

To this they replied:
“All that we caught, we left behind, and carry away all that we did not catch.”

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph:

“Here the earth covers the sacred head of divine Homer, the glorifier of hero-men.”
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dau., dau. = daughter, daughters.
f. = father.  s. = son.  k. = king.
m. = mother.  w. = wife.

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