DIONYSUS CROSSING THE SEA.

FROM GERHARD AUSERLESENES VASENBILDER.
PREFACE

This volume contains practically all that remains of the post-Homeric and pre-académic 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

\( A^*(\text{HE}S\text{IOD}) \)
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.

Rampton, nr. Cambridge.

*Sept. 9th, 1914*

Mr. D. L. Page, M.A., Student and Tutor of Christ Church, Oxford, has added a second Appendix to this edition which contains all the fragments of Hesiod and the Homerica which have been discovered since Mr. Evelyn White revised his work in 1919.

*January, 1935.*
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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
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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 πάθος 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."
especially 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 ἰημι and ὀδός (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 Ascras 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. Gk. 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 αἱνημ (W. and D. 683) and ἀρώμεναι (ib. 22).
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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 Chiron. 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 Curnus, 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

T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (Homeric Hymn 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 Oenoë 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 Oenoë (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 lyrist 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 νέμει σκιερῷ νέκυν Ἡσιόδοιοι
Νύμφαι κρηνάδων λούσαν ἀπὸ σφετέρων,
καὶ τάφον ὑψώσαντο γάλακτι δὲ τοίμενα αἰγῶν ἔρραναν, ξανθῷ μιξάμενοι μέλιτι·
τοῖρν γὰρ καὶ γῆριν ἀπέπνεεν ἐννέα Μουσῶν ὁ πρέσβεως καθαρῶν γενοσάμενος λιβάδων.

“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
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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 writers\(^1\) 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 Proclus\(^2\) on Works and Days 126 makes it likely that metals also were dealt with. It is therefore possible that another lost poem, the Idaean Dactyls, 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 Divination 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. Graec. Frag. i. 158 ff.
\(^2\) See Great Works, frag. 2.
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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,¹ 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 Catalogues 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 mutterrecht still left its traces in northern Greece in historical times.

The following analysis (after Marckscheffel) 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: Salomeus, 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 Periclemenus, 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, the Daughters of Leucippus, 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 (οίη) as was Niobe (?)." Each succeeding heroine was then introduced by the formula ἥ  οίη "Or such as was . . ." (cp. frags. 88, 92, etc.). A large fragment of the Eoiae 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 Cycnus, 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 ἥ οίη of Alcmena in the Eoiae: possibly Halcyone, 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 Eoiae and the poems which seemed to have been developed from it, it is natural to place the Great Eoiae. 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 Eoiae, but its

1 Goettling's explanation.

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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 Eoiai 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.

1 Literary Value of Hesiod.—Quintilian's 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 Aidos and Nemesis are forced to

1 x. 1. 52.
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, fleeing 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
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 pre-conceived 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 xxviii
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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 Titonomachy, 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 Titonomachy 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 ε) 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 Tyrannus. The Thebaïs seems to have begun with the origin of the fatal quarrel between Eteocles and Polynéices 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 Polynéices, Adrastus and Amphiaras against Thebes. The Epigoni (ascribed to Antimachus of Teos) re-
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 Olympiad (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. 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 Amazoneia, Aethiopis, Persis, etc.), just as the *Iliad* contained various lays such as the Diomedeia.
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The Homeric 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 Homeric 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 προοίμιον, 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
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 (viii), 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, 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 (fl. 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 (ll. 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. 165.

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Ludwic.h 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 Pan, 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 Contest 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 Glaucus (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 hexametric and iambic lines. The date of such a work cannot be high: Croiset thinks it may belong to the period of Archilochus (c. 650 B.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 Carian, 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 (*Conviv. Sept. Sap.*, 40) uses an earlier (or at least a shorter) version than that which we possess. 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

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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.
BIBLIOGRAPHY

Hesiod.—The classification and numeration of MSS. here followed is that of Rzach (1913). 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 169 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:—

S Oxyrhynchus Papyri 1090.
A Vienna, Rainer Papyri L.P. 21—9 (4th cent.).
B Geneva, Naville Papyri Pap. 94 (6th cent.).
C Paris, Bibl. Nat. 2771 (11th cent.).
D Florence, Laur. xxxi 39 (12th cent.).
E Messina, Univ. Lib. Preexistens 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:—

\[ \Omega a = C \quad \psi a = D \quad \phi a = E \]
\[ \alpha \phi = FGH \quad \psi b = IKLM \quad \phi b = NOPQ \]
Theogony:—
N Manchester, Rylands GK. Papyri No. 54 (1st cent. B.C.—1st cent. A.D.).
O Oxyrhynchus Papyri 873 (3rd cent.).
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:
\[\alpha_a = CD \quad \alpha_b = EF \quad \alpha_c = GHI \quad \psi = KL\]

Shield of Heracles:—
P Oxyrhynchus Papyri 689 (2nd cent.).
A Vienna, Rainer Papyri L.P. 21—29 (4th cent.).
Q Berlin Papyri, 9774 (1st cent.).
C ,, ,, (12th cent.).
D Milan, Ambros. C 222 (13th cent.).
E Florence, Laur. xxxii 16 (13th cent.).
F Paris, Bibl. Nat. 2772 (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:
\[\alpha_a = BCDF \quad \alpha_b = GHI \quad \psi_a = E \quad \psi_b = KLM\]

To these must be added two MSS. of mixed family:
N Venice, Marc. ix 6 (14th cent.).
O Paris, Bibl. Nat. 2708 (15th cent.).

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EDITORIAL EXTRACTS

Editions of Hesiod:—
Demetrius Chalcondyles, Milan (?) 1493 (?) (editio princeps, containing, however, only the Works and Days).
Aldus Manutius (Aldine edition), Venice, 1495 (complete works).
Juntine Editions, 1515 and 1540.
Trincavelli, Venice, 1537 (with scholia).

Of modern editions the following may be noticed:—
Schömann, 1869.
Koechly 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. 459 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 Mair’s translation (Oxford, 1908) on The Farmer’s Year in Hesiod. Recent work on the Hesiodic poems is reviewed in full by Rzach in Bursian’s Jahresberichte vols. 100 (1899) and 152 (1911).

For the Fragments of Hesiodic poems the work of Markscheffel, Hesiodi Fragmenta (Leipzig, 1840), is most valuable; important also is Kinkel’s Epicorum Graecorum Fragmenta I (Leipzig, 1877) and the editions of Rzach noticed above. For recently discovered papyrus fragments see Wilamowitz, Neue Bruchstücke d. Hesiod Katalog (Sitzungsb. 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 7497¹ (2nd cent.). } Frag: 7.
(2) Oxyrhynchus Papyri 421 (2nd cent.).

¹ See Schubart, Berl. Klassikertexte v. 1. 22 ff.; the other papyri may be found in the publications whose name they bear.
The Homeric Hymns:—The text of the Homeric 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 (Berl. Klassikertexte v. 1. pp. 7 ff.) contains a paraphrase of a poem very closely parallel to the Hymn to Demeter.

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

At Athos, Vatopedi 587.
G Brussels, Bibl. Royale 11377-11380 (16th cent.).
D Milan, Ambros. B 98 sup.
E Modena, Estense iii E 11.
G Rome, Vatican, Regina 91 (16th cent.).
J Modena, Estense, II B 14.
K Florence, Laur. 31, 32.
L " " 32, 45.
L2 " " 70, 35.
L3 " " 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.
BIBLIOGRAPHY

P Rome, Vatican Pal. graec. 179.
Q Milan, Ambros. S 31 sup.
R_2 " " " 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):—

\[ x^1 = ET. \]
\[ x^2 = LIT \text{ (and more remotely) AtDSHJK}. \]
\[ y = ELNT \text{ (marginal readings)}. \]
\[ p = ABCrGL^2L^3NOPQR_1R_2V \text{ Mon.} \]

**Editions of the Homeric Hymns, &c.**

Demetrius Chalcondyles, 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 Lectionum libb. iv), Paris, 1605.

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, 1823 (with Epigrams and the Battle of the Frogs and Mice).

Dindorff (Didot edition), Paris, 1837.

Baumeister (Battle of the Frogs and Mice), Göttingen, 1852.

,, (Hymns), Leipzig, 1860.

Gemoll, Leipzig, 1886.

Goodwin, Oxford, 1893.

Ludwich (Battle of the Frogs and Mice), 1896.


Allen (Homeri Opera v), Oxford, 1912.
Μοῦσαι Πιερίθευν ἀοιδῆσιν κλείουσαι
dεῦτε, Δί' ἐννεὔπετε, σφέτερον πατέρ' ὑμνεῖονσαιν
όντε διὰ βροτοὶ ἀνδρές ὁμώς ἄφατοι τε φατοῖ τε,
ῥητοὶ τ' ἀρρητοὶ τε Διὸς μεγάλοιο ἐκήτη.
ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,
ῥεία δ' ἄριστον μινύθει καὶ ἀδηλον ἄξει,
ῥεία δὲ τ' ἱθύνει σκολιῶν καὶ ἁγήνοπα κάρφει
Ζεὺς υψίβρεμέτης, ὅς ὑπέρτατα δώματα ναῖει.
κλύθι ἱθών αἴων τε, δίκη δ' ἱθύνε θέμιστας
τύνη· ἐγὼ δὲ κε, Πέρση, ἐτήτυμα μυθησάιμην.

Οὔκ ἄρα μοῦνον ἔχει Ἕριδῶν γένος, ἀλλ' ἐπὶ
γαίαν
eἰσὶ δύω· τὴν μὲν κεῖν ἐπανέσσειε νοῆσας,
ἡ δ' ἐπιμωμητή· διὰ δ' ἀνδίχα θυμόν ἐχουσιν.
ἡ μὲν γὰρ πόλεμον τε κακῶν καὶ δηρίων ὀφέλλει,
σχητή· οὕτις τὴν γε φιλεῖ βροτός, ἀλλ' ὑπ'
ἀνάγκης
ἀθανάτων βουλήσιν Ἐρίων τιμώσι βαρείαν.
τὴν δ' ἐτέρην προτέρην καὶ ἐγείνατο Νῦξ
ἐρεβενή,
θῆκε δὲ μιν Κρονίδης υψίζουγος, αἰθέρι ναῖον,
γαῖας ἐν ρίζησι, καὶ ἀνδράσι πολλῶν ἀμείνω·
ἡτε καὶ ἀπάλαμον περ ὁμῶς ἐπὶ ἔργον ἔγειρεν.
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
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eis ēteron γάρ τις τε ἵδων ἐργου ὕατίζει 1 πλούσιον, ὢς σπεύδει μὲν ἄρωμεναι ἢδε φυτεύειν οἶκον τ' εὗ ϑέσθαι. ζηλοῖ δὲ τε γείτονα γείτων εἰς ἄφενος σπεύδουν· ἀγαθὴ δ' Ἕρις ἤδε βροτοῖσιν.

καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτοιν τέκτων, καὶ πτωχὸς πτωχῷ φθονεῖ καὶ ἀοίδος ἀοίδῳ.

"Ω Πέρση, σὺ δὲ ταῦτα τεῖ ἐνικάθεο θῦμω, μηδὲ σ' 'Ερις κακόχαρτος ἀπ' ἐργοῦ θυμὸν ἐρύκοι νείκε' ὁπιπεύουντ' ἁγορῆς ἐπακουὼν ἐόντα. ἄρη γάρ τ' ὀλίγη πέλεται νείκεων τ' ἁγορέων τε, 30 ὃτινι μὴ βίος ἕνδον ἐπηετανός κατάκειται ωραῖος, τὸν γαῖα φέρει, Δημήτερος ἄκτην.

τοῦ κε κορεσσάμενος νείκεα καὶ δήριν ὀφέλλοις κτήμασ' ἐπ' ἀλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἐσταί.

ἀδ' ἔρειν· ἀλλ' αὕθι διακρινώμεθα νείκος· 35 ἰδείησιν δίκης, αἰ τ' ἐκ Διὸς εἰσιν ἀρισταί.

ἡδὲ μὲν γὰρ κλῆρον ἐδασσάμεθ', ἀλλὰ τὰ² πολλὰ ἀρπάξων ἐφόρεις μέγα κυδαῖνων βασιλῆς δωροφάγους, οἳ τίμια δίκην ἐθέλουσι δίκασται.

νίπτοι, οὔδε ἵσασιν ὅσῳ πλέον ἥμισυ παντὸς οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἁσφαδέλῳ μέγ' ὁνειρ.

Κρύψαντες γάρ ἔχουσι θεοὶ βίον ἄνθρωποισιν· ῥημῶις γὰρ κεῖ καὶ ἐπ' ἱματι ἐργάσασιν, 40 ὃςτε σε κεῖς ἐνιαυτόν ἐχεῖν καὶ ἄργον ἐόντα· αἰνᾷ κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖον, ἐργα βοών δ' ἀπόλοιτο καὶ ἡμιώνων ταλαεργῶν.

ἀλλὰ Ζεὺς ἐκρύψε χολωσάμενος φρεσὸν ἤσιν, ὅταν, μὲν ἐξεπάτησε Προμηθεὺς ἄγκυλομήτης· τούτων' ἄρ' ἄνθρωποισιν ἐμήσατο κηδεα λυγρά.

1 CF: ἔχατίζων, other MSS. 2 Guyet: ἀλλα 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.

(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."
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so the gods were enraged and they spoke to one another:

[Translation]

Translation of Hesiod's Works and Days

So the gods were enraged and they spoke to one another:

[Translation]

Translation of Hesiod's Works and Days

So the gods were enraged and they spoke to one another:

[Translation]
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 Βουλῆσι βαρυκτύπου, ἐν δ' ἀραφωνήν]

θήκε θεῶν κήρυξ, ὄνομησε δὲ τήνδε γυναικα
Πανδώρην, ὃτι πάντες 'Ολυμπία δώματ' ἔχοντες
dόρον ἐδώρησαν, πήμ' ἀνδράσιν ἀλφηστήσας.

Αὐτάρ ἐπελ δόλον αἰτίνυν ἀμήχανον ἐξετέλεσεν,
eἰς 'Επιμηθέαν πέμπτε πατήρ κλυτὸν Αργείφοντην
dόρον ἄγωντα, θεῶν ταχύν ἄγγελουν οὔδ' 'Επι-

μηθεὺς ἐφράσαθ', ὡς οἴ ἐειπε Προμηθεὺς μὴ ποτε δώρον
dέξασθαι πάρ Ζηνὸς 'Ολυμπίου, ἀλλ' ἀποπέμπειν
eξοπίσω, μὴ πού τι κακὸν θυντοῦσι γένηται.
αὐτάρ δ' δεξάμενος, ὡτε δ' κακὸν εἰχ', ἐνόησεν.

Πριν μὲν γὰρ ξύσεκον ἐπὶ χθοινοὶ φυλ' ἀνθρώπων
νόσσιν ἀτερ τε κακῶν καὶ ἀτερ χαλεποῦ πόνοιο
νοῦσων τ' ἀργαλέων, α' τ' ἀνδράσι Κήρας ἔδωκαν.
[αἶφα γὰρ ἐν κακότητι βροτοὶ καταγγέλασκοιν.]'
ἀλλ' γυνὴ χείρεσσι πίθου μέγα πῶμ' ἀφελοῦσα
ἐσκέδαις' ἄνθρωποι ε' ἐμίσσατο κήδεα λυγρά.
μοῦνη δ' αὐτόθι Ἑλπίς ἐν ἀρρήκτοις δομοῖσιν
ἔνδον ἐμιμεν πίθου ὑπὸ χείλεσιν, οὐδὲ θύρας'
ἐξέπτυγ' πρόσθεν γὰρ ἐπέλλαβε 1 πῶμα πίθοιο
[αὐγισθείν βουλὴσι Δίος νεφεληγερτᾶο].

ἀλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπων ἀλάληται'
πλειή μὲν γὰρ γαία κακῶν, πλειή δὲ θάλασσα-
νοῦσον δ' ἀνθρώποισιν ἐφ' ἡμέρη, α' δ' ἐπὶ νυκτὶ
αὐτόματοι φουτώσαν κακὰ θυντοῦσι φέρουσαι
στηθ' ἐπεὶ φωνήν ἐξείλετο μητίστα Ζεὺς.
οὔτως οὔτε πη ἐστὶ Δίος νόσου ἐξαλέασθαι.

1 CHK and Plutarch: ἐπέλαβε, DFIL: ἐπέμβαλε, EHNORQ.
will of loud thundering Zeus, and the Herald of the gods put speech in her. And he called this woman Pandora,¹ 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 jar² 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 rest, 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.
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'Ει δ' ἐθέλεις, ἐπερόν τοι ἐγὼ λόγον ἐκκορυφώσω εὐ καὶ ἐπισταμένως· σὺ δ' ἐνὶ φρεσὶ βάλλει σῆσιν. ὅς ὀμόθεν γεγάασι θεοὶ θυντοῖ τ' ἀνθρωποί.

Χρύσεων μὲν πρώτιστα γένος μερόπων ἀνθρώπων

ἀθάνατοι ποιήσαν 'Ολύμπια δόματ' ἔχοντες. 110
οὐ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασιλεύειν· ὥστε θεοὶ δ' ἔξων ἀκηδέα θυμὸν ἔχοντες νύσφιν ἄτερ τε πόνων καὶ ϋξίων· οὐδὲ τι δειλῶν γήρας ἐπὶ ἐν, αἰεὶ δὲ πόδας καὶ χειράς ὀμοίων τέρποντ' ἐν θαλάσσι κακῶν ἐκτοσθεν ἀπάντων· 115
θυρύσκον δ' ὡςθ' ὕπνῳ δεδημένων· ἐσθαλὶ δὲ πάντα τοῖσιν ἐπὶ καρπὸν δ' ἐφερε ζεϊδώρος ἀρουρα αὐτομάτη πολλὸν τε καὶ ἅφθονον· οἱ δ' ἑθελημοὶ ἃνυχοι ἔργ' ἐνέμουσον σὺν ἑσθλοῖσιν πολέεσσιν.
ἀφειεῖοι μῆλοις, φίλοι μακάρεσσι θεοῖσιν.

Αὐτὰρ ἐπει δὴ τούτῳ γένος κατὰ γαῖ έκάλυψε,—
tοι μὲν δαίμονες ἀγνοὶ ἐπιχθόνιοι καλέονται 1 ἐσθλοί, ἀλεξικακοὶ, φύλακες θητῶν ἀνθρώπων, [οἱ ῥα φυλάσσονσιν τε δίκας καὶ σχέτλια ἕργα ἱέρα ἐσθάμενοι πάντῃ φοίτωντες ἐπ' αἶαν,] 125
πλουτοῦσθαι· καὶ τούτῳ γέρας βασιλῆιν ἐσχον—,
δεύτερον αὑτε γένος πολὺ χειρότερον μετόπισθεν ἀργύρευν ποιήσαν 'Ολύμπια δόματ' ἔχοντες, χρυσέων οὑτε φυὴν ἐναλιγκιον οὑτε νόημα.

ἀλλ' ἐκατον μὲν παῖς ἐτεα παρὰ μητέρι κεδυὴ ἐτρέφετ' ἀτάλλων, μέγα νῆπιος, ὃ ἐνὶ οἴκῳ.
ἀλλ' ὁτ' ἀρ' ἰδῆ ται τε καὶ ἱδῆς μέτρον ικοῦτο,

1 ἀγνολ, καλεονται, Plato (Cratylus), Aristides, Olympiodorus, Theodoret. ἐπιχθόνιοι Plato (Repub.), Olymp., Theod.: the MSS. read εἰσι Δίως μεγάλου διὰ βουλᾶς.
2 Plato, Aristides, Themistius and others: ἐπιχθόνιοι, MSS.
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 ζώσκον ἐπὶ χρόνου, ἀλγε' ἔχοντες ἀφραδίης· ὑβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο ἀλλήλων ἀπέχειν, οὔδ' ἀθανάτους θεραπεύειν ἦθελον οὔδ' ἔρδειν μακάρων ἱεροὶς ἐπὶ βωμοῖς, ἢ θέμις ἀνθρώποις κατὰ θέσα. τοὺς μὲν ἔπειτα Ζεὺς Κρονίδης ἐκρυψε χολούμενος, οὐνεκα τιμᾶς οὐκ ἔδιδον μακάρεσσι θεοῖς, οἳ "Ολυμπον ἔχουσιν.

Ἀυτάρ ἔπει καὶ τούτο γένος κατὰ γαῖ' ἐκάλυψε,—

τοῖς μὲν ὑποχθόνιοι μάκαρες θυντῷ καλέονται, δεύτεροι, ἀλλ' ἐμπῆς τιμῇ καὶ τοῖς ὄπτηδεί—, Ζεὺς δὲ πατήρ τρῖτον ἀλλο γένος μερόπων ἀνθρώ-

πον χάλκειον ποίησ', οὐκ ἀργυρέω ὑδέεν ὀμοῖον, ἐκ μελιᾶν, δεινὸν τε καὶ ὑβριμών. οἰσιν Ἀρης ἐργῇ ἐμελεῖν στονόεντα καὶ ὑβρεῖς· οὔδε τι σίτον ἡσθίου, ἀλλ' ἀδάμαντος ἔχουν κρατερόφρονα θυμῶν, ἀπλαστον' μεγάλη δὲ βίη καὶ χείρες ἀπτοὶ ἐξ ὀμῶν ἐπέθυκον ἐπὶ στιβαροῖς μέλεσιν. τῶν δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δὲ τε ὀἰκοι χάλκω δ' εἰργάζοντο· μέλας δ' οὖν ἐσκε σίδηρος. καὶ τοῖς μὲν χεῖρεσσιν ὑπο σφετέρῃς δαμέντες βῆσαν ἐς εὐρόεντα δόμοιν κρυεροῦ Λίδαο νόον μυνοῦ· θάνατος δὲ καὶ ἐκτάγλους περ ἔόντας εἰλε μέλας, λαμπρὸν δ' ἐλιπον φῶς ἡλίοιο. 155 Ἀυτάρ ἔπει καὶ τούτο γένος κατὰ γαῖ' ἐκάλυψεν, αὐτὶς ἔτ' ἀλλο τέταρτον ἐπὶ χθονί πολύβοτείρη Ζεὺς Κρονίδης ποίησε, δικαίοτερον 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; 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 sprung "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."
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\[άνδρὼν \ ήρώων \ θείον γένος, \ οἴ \ καλέονται \ ἡμίθεοι, \ προτέρη γενεὴ \ κατ' \ ἀπείρονα γαῖαν. \]

160 καὶ τοὺς μὲν πόλεμος τε κακὸς καὶ φύλοτις αἰνή, τοὺς μὲν ύφ' ἐπταπτύλῳ Θῇβῃ, Καδμηνίδη γαίη, ὥλεσε μαρναμένους μήλων ἐνεκ' Οἰδιπόδαο, τοὺς δὲ καὶ ἐν νήσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης ἡς Τροΐην ἀγαγὼν Ἐλένης ἐνεκ' ἦμκόμωιο.

165 ἐνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε, τοὺς δὲ δίχ' ἀνθρώπων βιότον καὶ ἦθε' ὀπάσσας Ζεὺς Κρονίδης κατένασσε πατήρ ἐς πείρατα γαιῆς.

καὶ τοῦ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες ἐν μακάρων νήσοις παρ' Ὀκεανῶν βαθυδίνην, ὀλβίοι ἡρωες, τοίσιν μεληδέα καρπῶν τρίς ἔτεος θάλαντα φέρει ξείδωρος ἄροουρα. 

170 τηλοῦ ἀπ' ἀθανάτων τοίσιν Κρώνος ἐμβασι-λεύει.\(^1\)

169 τοῦ γὰρ δεσμοῦν ἐλυσε πα[πήρ ἀνδρὼν τε θέων τε. 169\(^a\) τοῖσι δ' ὁμῶς ν]εάτοις τιμῇ [καὶ κύδος ὀπηδεί. 169\(^b\)

Πέμπτου δ' αὐτις ἔτ' ἄλλο γένος θηκ' [ἐυρύστα Ζεὺς

169\(^c\) ἀνδρῶν, οὗ] γεγάσασιν ἐπὶ [χθονὶ πολυβοτείρη.] 169\(^d\)

Μηκέτ' ἔπειτ' ὀφελλὼν ἐγὼ πέμπτουσι μετείναι 174 ἀνδράσιν, ἄλλ' ἡ πρόσθε θανεῖν ἢ ἐπείτα γε-νέσθαι.

175 νῦν γὰρ δὴ γένος ἐστὶ σιδῆρεοι οὐδὲ ποτ' ἦμαρ παύονται \(^2\) καμάτου καὶ οἰζύος, οὐδὲ τι νῦκτωρ

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\(^1\) Preserved only by Proclus, from whom some inferior MSS. have copied the verse. The four following lines occur only in Geneva Papyri No. 94. For the restoration of ll. 169 b-c see Class. Quart. vii. 219–220.

\(^2\) B: παύονται, MSS.
righteous, a god-like race of hero-mén who are called
demi-gods, the race before our own, throughout the
boundless earth. Grim war and dread battle des-
troyed 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 en-
shrouded 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
everth. And they live untouched by sorrow in the
islands of the blessed along the shore of deep swirl-
ing 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 gene-
ration, the fifth, of men who are upon the bounteous
everth.

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
φθειρόμενοι. χαλεπὰς δὲ θεοὶ δῶσον μερήματι· ἀλλ' ἔμπνης καὶ τοῖς μεμεῖσται ἐσθλὰ κακοῖσιν. Ζεῦς δ' ὁλέσει καὶ τούτο γένος μερόπων ἀνθρώ-πων,

εὑτ' ἀν γεινόμενοι πολιοκρότατοι τελέθωσιν. οὐδὲ πατὴρ παῖδεσσιν ὁμοίος οὐδὲ τι παῖδες, οὐδὲ ξεῖνος ξεινοδόκω καὶ ἑταῖρος ἑταῖρῳ, οὐδὲ κασίγνητος φίλος ἐσσεται, ὡς τὸ πάρος περ. αἶγα δὲ γηράσκοντας ατιμήσουσι τοκῆσις·

μέμψονται δ' ἄρα τοὺς χαλέποις βάζοντες ἐπέσοι σχέτλιοι οὐδὲ θεῶν ὅπιν εἴδότες· οὐδὲ κεν οὐ γε γηράντεσσι τοκεύσιν ἀπὸ θρεπτήρια δοῖεν χειροδίκαι· ἑτέρος δ' ἑτέρον πόλιν ἐξαλαπάζει. οὐδὲ τις εὐόρκου χάρις ἐσσεται οὐτε δικαῖον

οὐτ' ἄγαθον, μᾶλλον δὲ κακῶν ῥεκτήρα καὶ ύβριν ἀνέρες αἰνήσουσιν· δίκη δ' ἐν χερσί, καὶ αἰδῶς οὔκ ἔσται· βλάψει δ' ὁ κακὸς τὸν ἀρείονα φῶτα μύθωσιν σκολιοῖς ἐνέπων, ἐπὶ δ' ῥόκων ὁμεῖται. ζήλος δ' ἀνθρώποισιν ὀξυροῖσιν ἀπασί

dυσκέλαδος κακόχαρτος ὀμαρτήσει, στυγχέρωπης. καὶ τότε ὁ πρὸς "Ολυμπὸν ἀπὸ χθονὸς εὐρυ-δείς

λευκοῖσιν φάρεσσι καλυψαμένα χρόα καλὸν ἄθανάτων μετὰ φύλον ἱτον προλιπόντ᾽ ἀνθρώ-πους

Αἰδώς καὶ Νέμεσις· τὰ δὲ λείψεται ἄλγεα λυγρὰ 200 θυντοῖς ἀνθρώποισι· κακοῦ δ' οὔκ ἐσσεται ἄλκη.

1 Tr.: 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. 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 Aidōs and Nemesis, 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 Aidōs, 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' ἀινὸν βασιλεὺσιν ἔρεω φρονέουσι καὶ αὐτοῖς:

οὐδ' ἤρηξ προσέειπεν ἀγόνα ποικιλόδειρον

ὑπὶ μάλ' ἐν νεφέεσσι φέρων ὄνυχεσσι μεμαρπὼς:

ἡ δ' ἔλεον, γυναμπτοῖσι πεπαρμένη ἄμφ' ὄνυχεσσι,

μύρετο τὴν ὅγ' ἐπικρατέως πρὸς μύθον ἐειπεν.

Δαιμονίη, τί λέληκας; ἔχει νῦ σε πολλὸν ἀρείων.

τῇ δ' εἰς, ἦ σ' ἀν ἑγὼ περ ἄγω καὶ ἀουδὸν ἐούσαν:

δεῖπνοι δ', αἰ ἐθέλω, ποιήσομαι ἣ μεθήσω.

ἀφρων δ', ὅς κ' ἔθέλη πρὸς κρείσσονας ἀντιφερίζειν.

νίκης τε στέρεται πρὸς τ' ἀύχεσιν ἀλγεα πάσχει.

'Ως ἐφατ' ὄκυπτέτης ἤρηξ, τανυσίπτερος ὀρνις.

'Ω Πέρση, σὺ δ' ἀκονε δίκης, μηδ' ὑβριν ὀφελλε:

ὑβρις γάρ τε κακὴ δειλῇ βροτῷ. οὐδὲ μὲν ἔσθλὸς

ῥημὼς φερέμεν δίναται, βαρύθει δ' ὑπ' αὐτῆς 215

ἐγκυρώσας ἁτριν. ὀδὸς δ' ἐτέρηφι παρέλθειν

κρείσσονσ εἰς τὰ δίκαια. Δίκη δ' ὑπὲρ Ἄθριος ἱςχει

εἰς τέλος ἐξελθοῦσα. παθὼν δ' τε νηπίων ἐγνω.

αὐτίκα γὰρ τρέγει" Ὀρκος ἀμα σκολίητι δίκησιν.

τῆς δ' Δίκης ρόδος ἐλκομένης, ἦ κ' ἄνδρες ἀγωσι 220

dωροφάγοι, σκολιῆς δ' δίκης κρίνωσι ϑέμιστας.

ἡ δ' ἐπηταί κλαίουσα πόλιν καὶ ἥθεα λαῶν,

ἡρα ἐσσαμένη, κακὸν ἀνθρώποις φέρουσα,

οὶ τε μὲν ἐξελάσσωσι καὶ ὁμὶ ἑθεῖαν ἐνειμαν.

Οἱ δ' δίκαις ξείνοισι καὶ ἐνδήμωισι διδοῦσιν 225

ιδείας καὶ μὴ τι παρεκβαίνοι δικαίον,

τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθέοις ἐν αὐτῇ.
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
HESIOD

εἰρήνης δ’ ἀνὰ γῆν κουροτρόφος, οὐδὲ ποτ’ αὐτοὶς ἄργαλέον πόλεμον τεκμαίρεται εὐρύτατα Ζεὺς· οὐδὲ ποτ’ ἱθυίκησι μετ’ ἀνδράσι λιμὸς ὀπηδεῖ οὐδ’ ἄτη, θαλίης δὲ μεμηλότα ἔργα νέμονται. 230
tοίς φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ ἄρισ ἀκρὴ μὲν τε φέρει βαλάνους, μέση δὲ μελίσσας· εἰρπόκοι δ’ οίες μαλλοὶς καταβεβρίθασιν·
tίκτουσι δὲ γυναικὲς ἑοικότα τέκνα γονεύσιν· 235
θάλλουσι δ’ ἀγαθοῖς διαμπερές· οὐδ’ ἐπὶ νηὸν νίσσονται, καρπὸν δὲ φέρει ξείδωρος ἄρουρα.
Οἶς δ’ ὑβρὶς τε μέμηλε κακῆ καὶ σχέτλια ἔργα, 
tοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύτατα Ζεὺς. 
pολλάκι, καὶ ξύμπασα πόλις κακοῦ ἄνδρος ἀνήρα,
ός κεν ἀλιτράινη 1 καὶ ἀτάσθαλα μῆχανάται. 240
τοίς δ’ οὐρανοῦ πέγ’ ἔπηγαγε πῆμα Κρονίων
λιμὸν ὁμοῦ καὶ λοιμὸν· ἀποφθεύθουσι δὲ λαοὶ.
οὐδὲ γυναικὲς τίκτουσιν, μινὺθουσι δὲ οἶκοι
Ζηνὸς φραδμοσύνησιν ‘Ολυμπίον’ ἄλλοτε δ’ αὐτε 245
ἡ τῶν γε στρατῶν εὐρύν ἀπώλεσεν ἢ δ’ ἡ γε τεῖχος
ἡ νέας ἐν πόντῳ Κρονίδης ἀποκαίνυται αὐτῶν.

"Ὡ βασιλῆς, ύμεῖς δὲ καταφράξεσθε καὶ αὐτοὶ 
tίμυδε δίκην’ ἐγγύς γὰρ ἐν ἀνθρώποισιν ἑόντες
ἀθάνατοι φάζονται, ὁσοὶ σκολιῆσι δίκησιν 250
ἀλλήλους τρίβουσι θεοῖν ὅπι ωκ ἀλέγοντες: 
τρίς γὰρ μυριοὶ εἰσίν ἐπὶ χθονὶ πουλυβοτείρη 
ἀθάνατοι Ζηνὸς φύλακες θυητῶν ἀνθρώπων 
οῖ μα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα
μέρα ἐσσάμενοι, πάντη φοιτῶντες ἐπὶ αἰαν. 255

1 Deschines : ὃς τεῖ ἀλιτράινη, MSS.
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 ἐστὶ Δίκη, Δίδω ἐγκυανια, 
κυδρή τ’ ἀιδοῖν τε θεῶν, οἳ 'Όλυμπον ἔχουσιν. 
καὶ β’ ὀπότ’ ἂν τίς μιν βλάπτῃ σκολιῶς ὁνοτάξων, 
ἀυτικα πάρ Δἰ πατρὶ καθεξομένη Κρονίων 
γηρύετ’ ἀνθρώπων ἄδικον νόον, ὅφρ’ ἀποτίσῃ 260 
δήμος ἀτασθαλίας βασιλέων, οἳ λυγρὰ νοεύντες 
ἀλλη παρκλύνωσι δίκας σκολιῶς ἐνέποιντες. 
ταῦτα φυλασσόμενοι, βασιλῆς, ἰδύνετε ἅδικας 2 
δωροφάγοι, σκολιέων δὲ δικέων 3 ἐπὶ πάγχυ 
λάθεσθε.

Οἱ γ’ αὐτῷ κακὰ τεῦχει ἄνηρ ἄλλῳ κακὰ 
tεὐχῶν, 265

ἡ δὲ κακὴ Βουλὴ τῷ Βουλεύσαντι κακίστη.

Πάντα ἴδων Δίος ὀφθαλμὸς καὶ πάντα νοῆσας 
καὶ νυ τάδ’, αἱ ἐθέλησ’, ἐπιδερκεται, οὐδὲ ἐ λήθειν, 
οὕν δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἔφερει. 
νῦν δὴ ἐγὼ μήτ’ αὐτός ἐν ἀνθρώποισι δίκαιος 270 
εἰμὴ μήτ’ ἐμὸς νίος; ἐπει κακὸν ἄνδρα δίκαιον 
ἐμμεναι, εἰ μείζω γε δίκην ἄδικότερος ἐξεῖν: 
ἀλλὰ τά γ’ οὐ πω ἐσολπα τελεῖν Δία μητίδεντα. 

"Ω Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο 
σῆσιν, καὶ νυ δίκης ἐπάκουε, βίης δ’ ἐπιλήθειο πάμπαν. 275 
tόνδε γαρ ἀνθρώποις νόμον διήταξε Κρονίων 
ἰχθύσι μὲν καὶ θηρία καὶ οἰωνοῖς πετεννοῖς 
ἐσθέμεν ἅλληλους, ἐπεὶ οὐ δίκη ἐστὶ μετ’ 5 
αὐτοῖς·

1 Ox. Pap. 1090: σεοῖς, MSS.
2 CHD etc. (Ox. Pap. βασιλῆς): other MSS. read μύθους.
3 Ox Pap.: δικάων MSS.
4 Clement of Alexandria, Rzach: ἔσθειν, MSS.
5 A, Plutarch, Aelian: μετ’ αὐτῶν, Clement, Porphyry: 
μετ’ αὐ... Ox. Pap.: ἐν αὐτοῖς, 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 judg-
ments, you who devour bribes; put crooked judg-
ments 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 or-
dained 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
ΗΕΣΙΟΔΟΣ

...
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 is she easy to reach, though before that she was hard.

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 ἔργαζόμενοι πολὺ φίλτεροι ἀθανάτοισιν.

ἐργοῦ δ' οὐδὲν ὄνειδος, ἀεργῆ δὲ τ' ὄνειδος.

εἰ δὲ κε ἔργαζῃ, τάχα σε ξηλώσει ἀεργὸς
πλούτευντα· πλούτω δ' ἀρετή καὶ κύδος ὀπηδεῖ.

dαίμονι δ' ὅλος ἡσθα, τὸ ἔργαζεσθαι ἀμείνων,
εἰ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρων θυμόν

εἰς ἔργον τρέψας μελετᾶς βίου, ὡς σε κελεύω.
aἰδῶς δ' οὐκ ἀγαθὴ κεχρημένου ἄνδρα κομίζει,
aἰδῶς, ἦ τ' ἄνδρας μέγα σίνεται ἤδ' ὄνισσον.
aἰδῶς τοι πρὸς ἀνοβίη, θάρσος δὲ πρὸς ὀλβῷ,
Χρήματα δ' οὐχ ἄρπακτά, θεόσδοτα πολλὸν ἀμείνω.

εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὀλβον ἔληται,

ἡ δ' η' ἀπὸ γηλώσης λήψεται, ὡς τε πολλά
γίγνεται, εὔτ' ἄν δὴ κέρδος νόον ἔξαπατήσῃ
ἄνθρώπων, αἰδῶ δὲ τ' ἀναιδείη κατοπάζῃ.

ῥεῖα δὲ μιν μαυροῦσι θεσί, μινύθουσι δὲ οἴκον

ἀνέρε τῷ, παῦρον δὲ τ' ἐπὶ χρόνων ὀλβος ὀπηδεῖ.

ἰθον δ' ὅσ θ' ἱετὴν ὅς τε ἕξειν κακὸν ἔρξη,

ὅς τε κασιγνητοῖο ἐστὶ ἀνά δέμνια βαίνῃ
κρυπταδίης εὐνής ἀλόχου, παρακαίρα μέξων,

ὅς τε τευ ἄφραδίης ἀλιταίνεται ὅφανα τέκνα,

ὅς τε γοιηὰ γέροντα κακῷ ἐπὶ γηραος οὐδὲ

νεικείη χαλεποῦσι καθαπτόμενος ἐπέεσσιν.

τῷ δ' ἦ τοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτήν

ἔργον ἀντ' ἀδίκων χαλεπὴν ἐπέθηκεν ἀμοίβην.

ἀλλὰ σὺ τῶν μὲν πάμπαν ἔεργ' ἀεσίφρωνα


καὶ δύναμιν δ' ἔρδειν ἵερ' ἀθανάτοισι θεοίσιν

1 CFH: ἔργαζόμενοι . . . φίλτερος, other MSS. Line 310, ἐσσει ἢδ' βροτοῖς: μάλα γὰρ στυγέουσιν ἀεργοὺς, is omitted by ACD and Stobaeus.

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are much better loved by the immortals.\textsuperscript{1} 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.

\textit{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 infatunately 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-

\textsuperscript{1}The alternative version is: "and, working, you will be much better loved both by gods and men; for they greatly dislike the idle."
άγνος καὶ καθαρῶς, ἐπὶ δὲ ἀγλαὰ μηρία καίειν·
άλλοτε δὲ σπουδῆσι θύεσσι τε ἱλάσκεσθαι,
ήμεν ὅτε εὐνάξῃ καὶ ὅτ’ ἂν φάος ιερὸν ἔλθῃ,
ὅς κέ τοι ἱλαοῦν κραδίνην καὶ θυμὸν ἔχωσιν,
ὅφ’ ἄλλων ὁνὴ κλήρον, μή τὸν τεῦν ἄλλος.
Τὸν φιλέοντ’ ἐπὶ δαίτα καλείν, τὸν δ’ ἔχθρον
ἐδαίναι.

τὸν δὲ μάλιστα καλείν, ὃς τις σέθεν ἐγγύθι ναίει·
εἰ γάρ τοι καὶ χρῆμ’ ἐγχώριον ἄλλο γέννηται,
γείτονες ἄξωστοι ἐκιον, ἤραστον δὲ πηθοῖ.

πῆμα κακὸς γείτων, ὅσον τ’ ἀγαθὸς μέγ’ ὄνειαρ.
ἐμμὸρε τοι τιμῆς, ὃς τ’ ἐμμὸρε γείτονος ἔσθλου.
οὐδ’ ἂν βοῦς ἀπόλοιτ’, εἰ μὴ γείτων κακὸς εἴη.

εὐ μὲν μετρεῖσθαι παρὰ γείτονος, εὐ δ’ ἀποδοῦναι,
αὐτῷ τῷ μέτρῳ, καὶ λοίον, αἱ κε δύνηαι,
ὡς ἂν χρηίζων καὶ ἐς ύστερον ἄρκιον εὐρῆς.

Μὴ κακὰ κερδαίνειν’ κακὰ κέρδεα ἵσ’ ἀάτησιν.¹

τὸν φιλέοντα φιλείν, καὶ τὸ προσίοντι προσεῖναι.
καὶ δόμεν, ὃς κεν δῶ, καὶ μὴ δόμεν, ὃς κεν μὴ δῶ.

δῶτη μὲν τις ἐδωκέντα, ἀδῶτη δ’ οὔτις ἐδωκέντα.
δῶς ἀγαθῆς, ἀρπαξ δὲ κακῆς, θανάτοιο δότειρα.
δοὺς γὰρ κεν ἀνήρ ἔθελον, ὃ γε, κεῖ ² μέγα δοίη,
χαίρει τῷ δῶρῳ καὶ τέρπεται ὁν κατὰ θυμόν·
δοὺς δὲ κεν αὐτὸς ἐλπιᾶται ἀναίδειϐη πιθήκας,
καὶ τε σμικρῶν ἐοῦν, τὸ γ’ ἐπάχυσθεν φίλον ἄτορ.
δοὺς δ’ ἐπ’ ἐοντι φέρει, δ’ ἀλέξεται αὐθότα λιμῶν.

εἰ γάρ κεν καὶ σμικρῶν ἐπὶ σμικρῷ καταθείο
καὶ θαμὰ τούτ’ ἔρδοις, τάχα κεν μέγα καὶ τὸ
γένοιτο.³

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¹ Ἰσὰ ἄτησι, ACDE, etc.
² Schoemann, Paley: καὶ, A and all MSS.
³ Line 363 seems to be misplaced in the MSS.
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 has a precious possession. 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

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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.
HESIOD

οὔδὲ τὸ γ' ἐν οἴκῳ κατακείμενον ἀνέρα κήδει. οἴκοι βελτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρημα. 365 ἐσθλὸν μὲν παρεόντος ἐλέσθαι, πήμα δὲ θυμῷ χρησίμων ἀπείναντο, ἂ σε φράζεσθαι ἄνωγα. ἀρχομένου δὲ πίθου καὶ λήγοντος κορεσσάθαι, μεσσόθι φείδεσθαι: δειλὴ δ' εἴν πυθμένι φειδώ.

Μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἁρκίος ἔστω. 370 καὶ τε κασιμυνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι. πίστεις γάρ τοι ὀμός καὶ ἀπιστίαν ἄλεσαν ἀνδρας.

Μὴ δὲ γυνὴ σε νόν πυγμότολος ἐξαπατάτω αἰμύλα κωτίλλουσα, τεὴν διφώσα καλήν. ὡς δὲ γυναικὶ πέποιθε, πέποιθ' ὦ γε φηλήτησιν. 375

Μουσογενὴς δὲ πάς εἰη πατρώιον οἰκον φερβέμεν: ὡς γάρ πλοῦτος ἀέρεται ἐν μεγάρωσιν. γηραιὸς δὲ θάνοις ἐτερον παῖδ' ἐγκαταλείπων. ἔρεια δὲ κεν πλεόνεσσι πόροι Ζεὺς ἀσπετον ὀλβοῦν. πλεῖων μὲν πλεώνων μελέτῃ, μείζων δ' ἐπιθήκη.

Σοί δ' εἶ πλούτου θυμὸς ἐξελδεται ἐν φρεσίν ἄλαν, ὧδ' ἔρειεν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

Πλημάδων Ἀτλαγενέων ἐπιτελλομενάων ἄρχεσθ' ἀμήτου, ἀρότοιο δὲ δυσομενάων.

αἵ ὦν τοι νύκτας τε καὶ ἡματα τεςσαράκοντα 385 κεκρύφαται, αὕτης δὲ περιπλομένου ἐνιαυτοῦ φαίνονται τὰ πρῶτα χαρασσομένου σιδήρου. οὕτος τοι πεδίων πέλεται νόμος, οὐ τε θαλάσσης ἐγγύθι ναιετάον', οὐ τ' ἀγκεά βησσήντα, πώντοι κυμαίνοντο ὁπόπροβι, πίονα χῶρον ναίουσιν. γυμνὸν σπείρειν, γυμνὸν δὲ βοωτείν, 390 γυμνὸν δ' ἀμαέιν, εἴχ' ὁρία πάντ' ἐθέλησθα

1 Bentley: δ' ἀγα, 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 lees.

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 flaunting 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

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\(^1\) Early in May.  \(^2\) In November.
HESIOD

ἐργα κοµίζεσθαι Δηµήτερος: ὃς τοι ἐκαστὰ ὁρὶ ἀέξηται, μή πως τὰ µέταξε Χατιζων πτώσης ἀλλοτρίους οἰκους καὶ µηδὲν ἄνυσης. 395 ὃς καὶ νῦν ἐπ' ἐµ' ἦλθες· ἐγὼ δὲ τοι οὐκ ἐπιδώσω οὐδ' ἐπιµετρήσω· ἐργάζεσθαι, νηπίει Πέρση, ἐργα, τὰ τ' ἀνθρώποις θεοὶ διετκµήραντο, µή ποτε σὺν παῖδεσσι γυναικὶ τὸ θυµὸν ἀχεύων ξητεύης βίοτον κατὰ γεήτονας, οὐ δ' ἀµελῶσιν. 400 δις µὲν γὰρ καὶ τρὶς τάχα τεῦξεαι. ἃν δ' ἐτὶ λυτῆς, χρήµα µὲν οὐ πρήξεις, σὺ δ' ἐτώσια πόλλ' ἀγορεύσεις:

ἀχρείος δ' ἔσται ἐπέων νοµὸς. ἀλλὰ σ' ἄνωγα φράζεσθαι χρείων τε λύσιν λιµοῦ τ' ἀλεωρῆν. Οἴκουν µὲν πρώτιστα γυναῖκα τε βοῦν τ' ἄροτρα, 405

κτητὴν, οὐ γαµετὴν, ἦτις καὶ βουθών ἔποιτο,

χρῆµατα δ' ἐν οἰκῳ πάντ' ἀρµενα ποιήσασθαι, µή σὺ µὲν αἰτής ἀλλοι, δ' ἀρνήται, σὺ δὲ τητά, ἢ δ' ὀργὴ παραµείβηται, µινύθη δὲ τὸ ἔργον.

µηδ' ἀναβάλλεσθαι ἐς τ' ἀυρίον ἐς τε ἐνηφιν'. οὐ γὰρ ἐτωσιοφρονὸς ἄνηρ πώµπλησι καλὴν οὔτ' ἀναβαλλόµενος: µελέτη δὲ τὸ ἔργον ὅφελλεν' αἰεὶ δ' ἀµβολεργὸς ἄνηρ ἀτησὶ παλαίει. 410

Ἡµὸς δὴ λήγει µένος ὀξέος ἥµιλιον καµύµατος ἴδαλµον, µετοπωρῶν ὀµβρήσαντος

Ζηνὸς ἐρισθενέος, µετὰ δὲ τρέπεται βρότεος χρῶς πολλὸν ἐλαφρότερος: δὴ γὰρ τότε Σεῖριος ἀστήρ βαιὸν ὑπὲρ κεφαλῆς κηρυτεφέων ἀνθρώπων ἐρχεται ἥµιτιος, πλείον δὲ τε νυκτὸς ἑπαυρέι. τίµος ἀδηµκτοτάτη πέλεται τιµήθεια σιδήρῳ 420

1 Herodian: µεταξ', 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,
ΧΕΙ, φύλλα δ’ ἔραξε χέει, πτόρθοις τε λήγειν τῆμος ἀρ’ ὑλοτομεῖν μεμυμένοις ὀρία ἔργα.
ὅλμον μὲν τριπόδην τάμειν, ὑπερὸν δὲ τρίπτηχνν, ἄξονα δ’ ἐπταπόθην μάλα γάρ νῦ τοι ἀρμενον οὕτω.
εἰ δὲ κεν οἰκταπόθην, ἀπὸ καὶ σφυράκι κε τάμοιο.
τριστίθαμον δ’ ἄψω τάμειν δεκαδώρῳ ἀμάξῃ.
πόλλ’ ἐπικαμπύλα κάλα: φέρειν δὲ γυνήν, ὅτ’ ἂν εὐρής,
ἐς οἴκον, κατ’ ὅροις διζήμενος ἢ κατ’ ἁρουραν,
πρίνουν: δὲ γὰρ βουσὶν ἀρόν όχυρώτατός ἐστιν,
εὐτ’ ἂν Ἀθηναίης δμάκος ἐν ἐλύματι πήξας
gόμφοισιν πελάσας προσαρήτεται ἱστοβοηΐ.
δοῖα δὲ θέσθαι ἁροτρα, πονησάμενος κατὰ οἴκον,
αὐτόγυν καὶ πηκτόν, ἐπεὶ πολὺ λῶιν οὕτω.
εἰ χ’ ἔτερον ἄξας, ἔτερον κ’ ἐπὶ βουσὶ βάλοιο.
δάφνης δ’ ἢ πτελέης ἀκιώτατοι ἱστοβοῆς,
ὀρνὸς ἐλυμα, γύνης πρίνου: βοε δ’ ἐνναετήρω
ἀρσενε κεκτήσθαι, τῶν γὰρ σθένους οὐκ ἀλαπαδνόν,
ηῆς μετρόν ἐχοντε: τῷ ἔργαξεσθαι ἀρίστῳ.
οὐκ ἂν τῷ γ’ ἐρίσαντε ἐν αὐλακι καὶ μὲν ἁροτρον ἄξειαν, τὸ δὲ ἐργὸν ἐτῶσιον αὕθι λύποιεν.
τοῖς δ’ ἀμα τεσσαρακοντατῆς αἰζῆδ’ ἐποιτο ἁρτον ἀετυνῆς τετράτρυφο, ὀκτάβλωμον,
δ’ ἐργον μελετῶν ἰθειὰν κ’ αὐλακ’ ἐλαιον, μηκέτι παπταίνων μεθ’ ὀμῆλικας, ἀλλ’ ἐπὶ ἔργῳ.
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 felloe 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 handmen 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 put 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.”
HESIOD

\[\begin{align*}
\delta\nu\mu\omicron \varepsilon\chi\omicron \nu\tau\omicron \ ιο\delta\nu \ ο\omicron\upsilon\tau\iota \ νε\omega\tau\epsilon\rho\omicron\sigma\varsigma \ άλλος \ άμει\nu\nu\nu \ 445 
\text{σπέρματα δά\omicron\sigma\sigma\alpha\sigma\theta\omicron\ i κα\iota \ έπιστορ\omicron\iota\nu \ άλ\iota\alpha\sigma\theta\omicron\iota\iota\iota.}
\text{kουρό\tau\epsilon\omicron\sigma\varsigma \ ή\varphi \ άν\iota\rho η \ με\theta\iota \ άμ\iota\li\nu\kappa\alpha\varsigma \ ε\pi\tau\omicron\iota\eta\tau\iota.}
\end{align*}\]

\[\begin{align*}
\text{Φρ\iota\'ι\zeta\omicron\sigma\theta\omicron\iota \ δ\iota, ε\upsilon\tau\iota \ άν \ γε\rho\omicron\\alpha\upsilon\nu \ φω\nu\nu\nu \ έπακο\upsilon\upsilon\upsilon \ υ\pi\omicron\iota\theta\epsilon\nu \ έκ \ νε\f\iota\omicron\nu\iota\varsigma \ έν\iota\nu\iota\upsilon\upsilon\iota \ κε\kappa\omicron\upsilon\kappa\gamma\nu\nu\iota\upsilon\iota.
\text{ή\iota \ άρ\iota\omicron\tau\iota\omicron\iota \ τε \ σ\iota\mu\a\alpha \ φ\epsilon\rho\epsilon\iota \ κα\iota \ χ\iota\e\iota\mu\a\sigma\tau\omicron\iota\ni\varsigma \ ά\varphi\nu\nu \ 450}
\text{δε\iota\iota\nu\iota\nu\iota \ δ\iota\mu\b\iota\rho\nu\nu\iota\iota \ κρ\iota\d\iota\iota \ δ\iota \ έ\iota\d\iota\kappa \ άν\iota\nu\d\iota\delta\omicron\sigma\varsigma \ ά\beta\om\omicron\upsilon\upsilon\iota\varsigma\iota.
\end{align*}\]

\[\begin{align*}
\text{δ\iota \ τό\t\iota \ χο\pi\omicron\tau\omicron\a\omicron\tau\iota\'ε\iota\nu \ \varepsilon\iota\kappa\iota\kappa\varsigma \ β\o\omicron\omicron\s\upsilon \ έν\iota\upsilon\nu \ έ\omicron\tau\iota\a\iota\iota \ ρ\iota\nu\iota\delta\iota\iota\nu \ \gamma\upsilon \ \varepsilon\iota\upsilon\upsilon \ ε\iota\pi\omicron\upsilon\iota\nu \ β\o\o\iota \ δ\iota \ ά\mu\alpha\x\iota\nu\na \ ά\mu\alpha\x\iota\nu \ ά\mu\iota\nu\iota \ ά\iota\phi\alpha\nu\iota\nu \ \iota\nu\iota\nu\iota\nu \ π\iota\a\rho\a \ \varepsilon\gamma\a \ \varepsilon\iota\o\iota\nu\iota\upsilon\iota\iota\iota.
\text{φ\iota\upsilon\upsilon \ δ\iota \ ά\nu\iota\upsilon \ φ\r\omicron\nu\iota\nu\iota\upsilon\iota \ \a\phi\nu\iota\nu\iota\upsilon\iota \ \pi\iota\kappa\iota\x\iota\sigma\sigma\tau\iota \ ά\mu\alpha\x\iota\nu\na, 455}
\text{ν\iota\upsilon\iota\o\iota\upsilon\iota\iota, ο\iota\nu\delta \ τ\o\iota \ ο\iota\iota \ \iota\kappa\a\t\iota\o\nu \ δ\iota \ \d\iota\o\mu\a\tau\iota \ ά\mu\α\x\iota\upsilon\iota, τ\o\iota \ π\r\omicron\o\iota\sigma\theta\omicron\iota \ \m\e\l\e\t\iota\upsilon \ \varepsilon\x\iota\iota\epsilon\nu \ \o\iota\kappa\iota\h\iota\iota \ \varepsilon\theta\omicron\iota\alpha\iota\nu\iota.
\end{align*}\]

\[\begin{align*}
\text{Ε\upsilon\tau\iota \ άν \ δ\iota \ \p\r\o\tau\iota\iota\iota\iota \ ά\r\o\omicron\tau\iota\upsilon\iota \ \varepsilon\nu\iota\tau\omicron\iota\upsilon\iota \ \varepsilon\a\nu\iota\nu\iota, δ\iota \ τ\o\iota \ \varepsilon\f\r\omicron\φ\r\omicron\mu\h\iota\theta\iota\nu\iota \ ο\iota\mu\o\iota \ \d\iota\mu\o\iota \ \tau\iota \ ο\iota\nu \ ά\nu\iota\upsilon \ κα\iota \ άυ\o\omicron\upsilon\o\iota \ \d\iota\e\iota\r\iota \ \a\rho\o\omicron\upsilon \ \a\rho\o\omicron\upsilon \ \kappa\a\th\iota \ \o\upsilon\nu\nu, 460}
\text{πρ\o\o\l \ \m\a\l\a \ \s\p\e\i\o\o\d\o\i\o\nu\o\i\o\nu, \i\o\nu \ \t\o\i\i\o \ \p\l\i\h\t\o\s\i\o\i\o \ \a\rho\o\a\r\u\o\r\a\i\a.
\text{ή\iota \ \p\o\o\l\e\i\o\i\o \ \θ\e\r\e\o\s \ \d\e \ \n\w\o\m\e\m\ɪ\e\nu \ \o\i\i \ \s\o \ \a\p\a\t\h\i\o\s\e\i.}
\text{ν\iota\i\o\i\o\nu \ \d\e \ \s\p\e\i\e\r\i\e\i \ \e\t\i \ \k\a\u\f\i\i\z\o\o\s\o\o \ \a\r\o\r\u\a\r\a\nu\na \ \n\e\i\o\i\o \ \a\l\e\x\i\a\r\i\a \ \p\a\i\o\o\d\o \ \e\u\k\h\r\l\h\t\i\e\r\a.
\end{align*}\]

\[\begin{align*}
\text{Ε\upsilon\chi\e\sigma\theta\omicron\iota \ δ\iota \ \D\i\i \ \chi\o\o\i\o\i \ \D\e\m\i\i\h\t\e\r\i\i \ \th\i\i \ \a\g\u\i\i, 465}
\text{\e\k\t\e\l\e\a \ \b\r\i\l\e\a\i \ \D\e\m\i\i\h\t\e\r\i\i \ \i\e\r\o\u \ \a\k\t\i\i, \ \a\r\c\h\o\m\e\n\o\s \ \t\a \ \p\r\o\r\t \ \a\r\o\t\o\u, \ \d\i\t \ \a\n \ \a\k\r\o\u \ \e\x\e\t\l\i\h\i\i \ \c\h\e\r\i\l \ \l\a\b\o\a\u \ \o\r\p\i\k\a \ \b\o\o\u \ \e\p\i \ \n\w\o\t\o\u \ \i\k\i\h\i \ \e\n\d\r\o\u \ \e\l\k\o\n\t\o\u \ \m\e\s\a\b\m\o\nu. \ \o \ \d\e \ \t\u\t\t\o\d\o \ \o\p\i\o\s\h\e \ \d\m\f\o\s \ \e\x\o\w \ \m\a\k\e\l\e\n \ \p\o\o\u \ \o\r\i\l\h\e\s\i\o \ \t\i\d\e\i\i \ \s\p\e\r\m\a \ \k\a\t\a\k\r\u\p\i\t\o\n \ \e\u\n\h\i\m\o\s\o\o\u\i \ \g\a\r \ \a\r\i\s\t\t}
\end{align*}\]
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.
θυντοίς ἀνθρώποις, κακοθημοσύνη δέ κακίστη.
ωδὲ κεν ἄδροσύνη στάχυνε νεύοιεν ἔραξε,
eί τέλος αὐτὸς ὅπισθεν Ὀλύμπιος ἑσθλὸν ὄπαξοι,
ἐκ δ’ ἁγγέων ἐλάσειας ἀράχυνα καὶ σε ἐσολπα
γηθήσεω βιότου αἱρεύμενον ἐνδον ἑώνος.
eὐοχθέων δ’ ἐξει πολιῶν ἔαρ, οὐδὲ πρὸς ἄλλους
αὐγάσεαι σεό δ’ ἄλλος ἀνήρ κεχρημένος ἐσταί.

Εἰ δέ κεν ἡελίοιο τροπῆς ἄροψ ὕθονα δίαν,
ἡμενος ἁμήσεις ὀλύγον περὶ χειρὸς ἑργῶν,
ἀντία δεσμεύων κεκοιμένος, οὐ μάλα χαίρων,
οίσεις δ’ ἐν φορμῷ παύροι δέ σε θηήσουται.
ἀλλοτε δ’ ἄλλοις Ζηνὸς νόος αἰγιόχοιο,
ἀργαλέος δ’ ἄνδρεσι καταθνητοίσι νοήσαι.
εϊ δέ κεν ὕψ’ ἄροσης, τόδε κεν τοι φάρμακον εἰν’
ἡμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλουσι
τὸ πρῶτον, τέρπει δέ βροτοὺς ἐπ’ ἀπείρονα γαίαν,
τήμος Ζεὺς υοι τρίτω ἡματι μηδ’ ἀπολήγοι,
μήτ’ ἀρ’ ὑπερβάλλων βοῦς ὀπλήν μήτ’ ἀπολέσωι
οὐτω κ’ ὑφαρότης πρωγρότη ἵσοφαρίζοι.
ἐν βυμῳ δ’ εὐ πάντα φυλάσσεο μηδ’ σε λήθοι
μήτ’ ἐαρ γυγνόμενοι πολιῶν μήθ’ ὄριος ὀμβρος.

Πάρ δ’ ἰθι χάλκειον θόκου και ἐπαλέα λέσχην
ἀρχ χειμερίη, ὅποτε κρύος ἀνέρα ἑργῶν
ἰσχάνει, ἐνθα κ’ ἀκόνος ἀνὴρ μέγα οἶκον ὀφέλλοι,
μή σε κακοῖς χειμώνος ἀμηχανία καταμάρψῃ
σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιεζῆς.
πολλὰ δ’ ἀεργὸς ἀνήρ, κενενὴν ἐπὶ ἐλπίδα μίμωνον,
χρηίζων βιοτοίο, κακὰ προσελέξεστο θυμῷ.

1 Kirchhoff: προηρότη, CD: πρωτηρότρ, 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, lays to heart mischief-making;

1 Spring is so described because the buds have not yet cast their iron-grey husks.
2 In December.
3 In March.
δ' οὐκ ἄγαθή κεχρημένον ἄνδρα κομίζει, ημενον ἐν λέσχη, τῷ μὴ βίος ἄρκιος εἶν.

Δείκνυε δ' ἰδοῦσει θέρευς ἐτὶ μέσου ἐόντος· οὐκ αἰεὶ θέρος ἐσσεῖται, ποιεῖσθε καλιάς.

Μὴνα δὲ Αηναιῶνα, κάκ' ἥματα, βουδόρα πάντα,
τούτων ἀλεύασθαι, καὶ πηγάδας, αὐτ' ἐπὶ γαῖαν πνεύσαντος Βορέας δυσηλεύεις τελέθοισιν, ὡστε διὰ Θρήκης ἰπποτρόφοις εὑρεῖ πόντῳ ἐμπνεύσας ὀρίνε· μέμυκε δὲ γαῖα καὶ ὕλῃ,
πολλάς δὲ δρύς ψυκόμους ἐλάτας τε παχείας οὐρεος ἐν βήσησις πιλνᾶ χθοῦν πουλυβοτείρῃ ἐμπίπτων, καὶ πάσα βοᾶ τότε νήριτος ὕλῃ.
θήρες δὲ φρίσσουσ', οὐράς δ' ὑπὸ μέξε' ἐδειπτο, τῶν καὶ λάχυνθ δέρμα κατάσκιον· ἀλλά νυ καὶ τῶν
ψυχρὰς ἐδώ διάησι δασυστέρνων περ ἐόντων.
καὶ τε διὰ Ὠμού βοῶς ἔρχεται, οὐδὲ μν' ἴσχει· καὶ τε δι' αἷγα ἀπήγι τανύτριης· πώεα δ' ὦ τι, οὐνεκ' ἐπηταναι τρῖχες αὐτῶν, οὐ διάησιν ἵς ἀνέμοις Βορέας τροχαλῶν δὲ γέροντα τίθησιν.
καὶ διὰ παρθενικῆς ἀπαλόχρους οὐ διάησιν, ὢτε δόμων ἐντοσθε φίλη παρα μητέρι μύμει
οὐ πω ἔργα ἰδυία πολυχρύσου ἀφροδιτῆς·
ἐν τε λοεσσαμένη τέρενα χρῶα καὶ λίπ' ἐλαίῳ
χρυσαμένη μυχή καταλέξεται ἐφδοθι οἴκου
ήματι χειμερῷ, ὅτ' ἀλόστεος ὑπὸ πόδα τένδει
ἐν τ' ἀπūρων οἴκοι καὶ ἤθεσι λευγαλέουσιν.
οὐδὲ οἱ ἡέλιος δείκνυν νομὸν ὀρμηθήρναι.
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 Lenacon,¹ 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 One² 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

ἀλλ’ ἐπὶ κυανῶν ἀνδρῶν δῆμον τε πόλιν τε στρωφάται, βράδιον δὲ Πανελλήνιοσι φαεῖνει.
καὶ τὸτε δὴ κεραοῦ καὶ νίκεροι ἐλνκοῖται
λυγρὸν μελιώσωτες ἀνὰ δρία βησσήνετα
φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσι τούτο μέμηλεν,
ὡς σκέτα μαιόμενοι πυκνοις κευθένας ἔχοσι
καὶ ἡλαφυν πετρην· τότε δὴ τρίποδι βροτῷ ἵσοι,
οὐ τ’ ἐπὶ νωτα ἐαγε, κάρη δ’ εἰς οὔδας ὀρᾶται,
τῷ ἱκελοί φαίτωσιν, ἀλευόμενοι νίφα λευκήν.

Καὶ τότε ἔσσασθαι ἔρυμα χροός, ὡς τε κελεύω,
χλαίναν τε μαλακὴν καὶ τερμώοντα χιτῶνα·
στήμοι δ’ ἐν παύρῳ πολλῆν κρόκα μηρύσσασθαι·
τὴν περίεσσασθαι, ἵνα τοι τρίχες ἀτραμέωσι,
μηδ’ ὀρθαί φρίσσωσιν ἄειρόμεναι κατὰ σῶμα.

άμφι δ’ ὑπὸ σοσί πέδιλα βοῶς ἱφι κταμένοι
ἀρμένα δήσασθαι, πῖλοις ἔνυτος πυκάσσας.

πρωτογόνων δ’ ἐρίφων, ὑπὸ τ’ ἀν κρύος ὅριον
ἐλθῆ,

δέρματα συρράπτευν νεύρῳ βοῶς, ὅφρ’ ἐπὶ νῶτῳ
ὕετοῦ ἄμφιβάλη ἀλένη· κεφαλῆφι δ’ ὑπερθεν
πῖλον ἔχειν ἄσκητόν, ὑ’ οὔτα μὴ καταδείχῃ·
ψυχρῇ γάρ τ’ ἥδως πέλεται Βορέαο πεσόντος
ἡώσις δ’ ἐπὶ γαῖαν ἀπ’ οὐρανοῦ ἀστερόεντος
ἄρη πυροφόρος τέταται μακάρων ἐπὶ ἐργοῖς·
οὔτε ἄρυσσάμενοι ποταμῶν ἀπὸ αἰενάοντων,

ὕψου ὑπὲρ γαίης ἀρθεῖς ἀνέμοι θυέλλῃ
ἀλλοτε μὲν θ’ υἱε ποτὶ ἐσπερον, ἀλλ’ ἂν ἄτι
πυκνα Θρηκίου Βορέου νέφεα κλονέουτος.

τού φθάμενος ἐργον τελέσαι οἰκόνδε νέεσθαι,

1 Peppmuller : οἱ ἐχοσί, MSS.
for, but goes to and fro over the land and city of dusky men,\(^1\) 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\(^2\) 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 wind-storm, 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).
μὴ ποτὲ σ' οὐρανόθεν σκοτὸεν νέφος ἄμφικαλύψῃ, 555
χρῶτα δὲ μυθάλεου θῆκα κατὰ θ' εὕματα δευσή.
ἀλλ' ὑπαλεύασθαι μείζ· γὰρ χαλεπῶτατος οὕτως,
χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώ-
ποις.

tήμος τάμισιν βουσίν, ἐπ' ἀνέρι δὲ πλέον εἴη
ἀρμαλίης· μακρά γὰρ ἐπίρροθοι εὐφρόναι εἰσόν. 560
ταῦτα φυλασσόμενος τετελεσμένον εἰς ἑισαυτὸν
ισούσθαι νῦκτας τε καὶ ἔματα, εἰσόκεν αὐτῖς
γῇ πάντων μῆτηρ καρπὸν σύμμικτον ἐνείκη.

Εὐτ' ἂν δ' ἐξήκουτα μετὰ τροπὰς ἥλιοιο
χειμέρι' ἐκτελέσῃ Ζεὺς ἔματα, δὴ ρα τὸτ' ἀστήρ 565
Ἀρκετόδρος προλιπὼν ιερὸν ῥόνῳ 'Ὠκεανῶι
πρῶτον παμφαίων ἐπιτέλεται ἀκροκεφαῖοι.
τοὺν δὲ μέτ' ὀρθογόνῃ Πανδώνιον ἀρτὸ χειλιδῶν
εἰς φαῖσ οὐράρωτοι, ἔαρος νέον ισταμένοι.
τὴν φθάμενος οἶνας περιταμνέμεν· ὡς γὰρ ἄμενον. 570
'Αλλ' ὁπότ' ἂν φερέωικος ἀπὸ χθοῦν ἀμ φυτὰ
βαίνῃ
Πλημάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἶνεσί
ἀλλ' ἀρτας τε χαρασσόμεναι καὶ ἔμοιας ἐγείρειν
φεύγειν δὲ σκιεροὺς θάκους καὶ ἐπ' ἥσς 1 κοῦτον
ὡρη ἐν ἀμήτου, ὅτε τ' ἡλιος χρόα κάρφει. 575
τημοῦτος σπεύδειν καὶ οἴκαδε καρπὸν ἀγινεὶν
ὁρθον ἀνιστάμενος, ἵνα τοι βίος ἀρκιος εἰή.
ἥως γὰρ ἔργοι τρίτην ἀπομείρεται αἰσάν,
ἥως τοι προφέρει μὲν ὀδου, προφέρει δὲ καὶ ἐργον,
ἥως, ἤτε φανεῖσα πολέας ἐπέβησε κελεύθου
ἀνθρώπους πολλοῖσι τ' ἐπὶ ζυγα βουσι τίθησιν. 580

1 Gerhard: ἥς, 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.
'Hμος δὲ σκόλυμος τ’ ἀνθεὶ καὶ ηχέτα τεττιξ
dευδρέω εφεζόμενος λυγυρὴν καταχενετ’ ἀοιδὴν
πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὤρη,
tῆμος πιώτατα τ’ αἰγές καὶ οἶνος ἀριστος, 585
μαχλόταται δὲ γυναίκες, ἀφαυρώτατοι δὲ τὸ
ἀνδρεῖς
eἰσιν, ἔπει κεφαλὴν καὶ γούνατα Σείριος ἄξει,
ἀυαλέος δὲ τε χρῶς ὑπὸ καύματος· ἀλλὰ τότ’ ἡδὴ
eἰὴ πετραῖν τε σκιᾷ καὶ βίβλωνος οἶνος,
μάζα τ’ ἀμολγαίη γάλα τ’ αἰγῶν σβεννυμενάων, 590
καὶ βοῦς ύλοφάγου κρέας μὴ πω τετοκυίης
πρωτογόνων τ’ ἐρίφων· ἐπὶ δ’ αἴθοπα πινέμε
οἶνοι,
ἐν σκιᾷ ἐξόμενοι, κεκορημένον ἦτορ ἐδωδὴς,
ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπα,
κρήνης τ’ αἰενάου καὶ ἀπορρύτου, ἤτ’ ἀδόλωτος, 595
τρίς ύδατος προχέειν, τὸ δὲ τέτρατον ἵμεν οἶνον.

Δμωσὶ δ’ ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
dινέμεν, εὐτ’ ἂν πρῶτα φανῇ σθένος Ὀλυνών,
χώρῳ ἐν ευαεί καὶ ἐντροχάλῳ ἐν ἀλῳ. 600
μέτρῳ δ’ εὐ κομίσασθαι ἐν ἀγγεσίν· αὐτὰρ ἐπὶ ἡ
pάντα βίον κατάθηκε ἐπάρμενον ἐνδοθι οἶκον,
θῆτα τ’ ἄοικον ποιεῖσθαι καὶ ἀτέκνων ἐρίθων
dίξησθαι κέλομαι· χαλεπῇ δ’ ὑπόπορτις ἐριδος,
καὶ κύνα καρχαρόδουτα κομεῖν, μὴ φείδεο σίτου,
μὴ ποτὲ σ’ ἡμερόκοιτος ἀνήρ ἀπὸ χρῆμαθ’
ἐληται.
χόρτων δ’ ἐσκομίσαι καὶ συρφετῶν, ὀφρα τοι ἐν
βουσὶ καὶ ημιόνοισιν ἐπητεανων. αὐτὰρ ἐπείτα
διμῶς ἀναψύξαι φίλα γούνατα καὶ βοὺς λῦσαι.
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 clot 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 unfouled thrice pour an offering of water, but make a fourth libation of wine.

Set your slaves to winnow Demeter’s holy grain, when strong Orion² 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-sleeper³ 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.
Ἑσιόδος

Εὐτ’ ἄν ὦ Ωαρίων καὶ Σειρίος ἐς μέσον ἐλθῃ οὐρανόν, Ἀρκτοῦρον δ᾽ ἐσίδηρον ροδοδάκτυλος, Ἡώς, ὑπὸ Πέρση, τότε πάντας ἀποδρέπεν οὐκαδέ βότρυς· δείξαι δ᾽ ἡμέρα δέκα τ᾽ ἡματα καὶ δέκα νύκτας, πέντε δὲ συσκιάσαι, ἐκτῷ δ᾽ εἰς ἄγχος ἀφύσαι δῶρα Διώνυσου πολυγηθέος. αὐτὰρ ἐπὶ δὴ Πλημάδες θ᾽ Τάδες τε τὸ τὸ σθένος Ωαρίωνος δύνωσιν, τὸτ᾽ ἐπειτ᾽ ἀρότου μεμνημένος εἶναι ὡραίοι· πλειών δὲ κατὰ χθονὸς ἀρμενὸς εἰσιν.

Εἰ δὲ σε ναυτιλίας δυσπερφέλου ἵμερος αἵρει, εὐτ’ ἄν Πλημάδες σθένος ὀβριμοῦ Ωαρίωνος φεῦγουσαι πίπτωσιν ἐς ἡροειδέα πόντων, δὴ τότε παντοίων ἀνέμων θυίουσιν ἀἡταί· καὶ τότε μικρῆς νῆας ἔχειν ἐνι οὐνοτὶ πόντῳ, γῆν ἐργάζεσθαι μεμνημένος, ὡς σε κελεύοι. νῆα δ᾽ ἐπὶ ἥπειρον ἐρύσαι πυκάσαι τε λίθοισι πάντοθεν, ὀφρ᾽ ὅσχος ἀνέμων μένους ὕγρον ἀέντων, χείμαραν ἐξερύσας, ἵνα μὴ πύθη Διὸς ὀμβρος.

ὁπλα δ᾽ ἐπάρμενα πάντα τεφ᾽ ἐγκάτθεο οὐκο εὐκόσμως στολίσας νῆος πτερὰ πυντοπόρων πηδάλιον δ᾽ ἑνεργῆς ὑπὲρ καπνοῦ κρεμάσασθαι. αὐτὸς δ᾽ ὠραίοι μύμνειν πλόον, εὐσόκεν ἐλθῃ· καὶ τότε νῆα θοιν ἄλαδ᾽ ἐλκέμεν, ἐν δὲ το φόρτον ἀρμενον ἐντύνασθαι, ἢ οὐκαδέ κέρδος ἄρηται, ὥσ περ ἐμὸς τε πατὴρ καὶ σῶς, μέγα νηπίε Πέρση, πλωῖζεσκ ἐν νυσί, βίον κεχρημένος ἐσθλοῦ· ὦς ποτὲ καὶ τῆδ᾽ ἤλθε, πολὺν διὰ πόντον ἀνύσσας. Κύμην Διόλιδα προλυπών, ἐν νηί μελαίνην ὀυκ ἀφενὸς φεῦγων οὐδὲ πλούτον τε καὶ ὀλβον,
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.
HESIOD

άλλα κακὴν πενίην, τὴν Ζεὺς ἀνδρεσσὶ δίδωσιν

νάσσατο δ' ἀγχ' Ἐλικόωνος οἶκυρῆ ένι κόμη, Ἄσκρη, χείμα κακῆ, θέρει υργαλέη, οὔδε ποτ' ἔσθλη.

Τύιν δ', ὁ Πέρση, ἐργων μεμνημένοι εἶναι ὥραιων πάντων, περὶ ναυτιλίης δὲ μάλιστα. 

νὴ' ὀλίγην αἰνεῖν, μεγάλη δ' εἴλε πορτία θέσθαι. 

μείζων μὲν φόρτος, μεῖζον δ' ἐπὶ κέρδει κέρδος 

ἐσσεται, εἰ κ' ἀνεμοί γε κακὰς ἀπέχωσιν ἀήτας. 645

Εὐτ' ἂν ἐπ' ἐμπορίην τρέψας ἀεσίφρονα θυμὸν 

βούλησαι χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπέα, 

δεῖξω δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσας, 

οὔτε τι ναυτιλίης σεσοφίσιμον οὔτε τι νηών. 

οὐ γὰρ πώ ποτὲ νη' γ' ἐπέπλουν εὕρεα πόντων, 

εἰ μὴ ἐς Εὐβόιαν ἐς Αὐλίδος, γ' ποτ' Ἀχαιοὶ 

μείναντες χειμῶνα πολὺν σὺν λαὸν ἀγειραν 

Ἐλλάδος ἐς ἱερῆς Τροίην ἃς καλλιγύναικα. 

ἐνθα δ' ἐγὼν ἐπ' ἀεθλα δαίφρονος Αμφιδάμαντος 

Χαλκίδα τ' εἰς ἑπέρησα' τα δὲ προπεφραδμένα 

πολλά 650

ἀεθλ' ἔθεσαν πάïδες μεγαλήτορος. ἐνθα μὲ φημὶ 

ὡμνὸς νικήσαντα φέρειν τρίποδ' ὀτώσσεντα. 

τὸν μὲν ἐγὼ Μούσῃς Ἐλικωνιάδεσσ' ἀνέθηκα, 

ἐνθα με τὸ πρῶτον λυγυρῆς ἐπέβησαν ἄοιδῆς. 

tόσσον τοι νηών γε πεπειρήσα πολυγόμφων' 660

ἀλλὰ καὶ ὃς ἔρεω Ζηνὸς νόον αἰγιχοῦοι. 

Μούσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὡμνὸν ἀείδειν. 

'Ἡματα πεντῆκοντα μετὰ τροπὰς ἰελίοιο, 

ἐς τέλος ἐλθόντος θέρεσι καματώδεος ὤρης, 

ὁραῖος πέλεται θυντοῖς πλοῖοι. οὔτε κε νη' 

κανάξαις οὔτ' ἄνδρας ἀποφθείσειε καλασσα, 665

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poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Ascra, 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,\(^1\) 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 δὴ μὴ προφρων γε Ποσειδάων ἐνοσίγθων
ἡ Ζεῦς ἀθανάτων βασιλέως ἑθέλησιν ὀλέσσατ
ἐν τοῖς γὰρ τέλοι ἔστιν ὦμῶς ἀγαθῶν τε κακῶν τε.
τῶν δὲ εὐκρινεῖς τ' αὖραι καὶ πόντος ἀπήμων
εὐκήλος τὸτε νῦν θοῦν ἀνέμοισι πιθήκας
ἐλκέμεν ἐς πόντον φόρτον τ' ἐς πάντα τίθεσθαι,
σπεύδειν δ' ὅτι τάχιστα πάλιν οἰκόνδε νέεσθαι:
μηδὲ μενέιν οἶνον τε νέον καὶ ὀπωρινόν ὦμβρον
καὶ χειμῶν' ἐπὶ ὅντα Νότοιο τε δεινάς ἀήτας,
ὅστ' ὀριν θάλασσαν ὀμαρτῆσας Δίως ὦμβρο
πολλῷ ὀπωρινῷ, χαλεπών δὲ τε πόντον ἐθηκεν.

"Ἀλλοσ δ' εἰαρνός πέλεται πλόος ἀνθρώποισιν:
herit δὴ τ' πόρτον, ὅσον τ' ἐπιβάσα κορώνη
ἐχρυς ἐποίησεν, τόσον πέταλ' ἀνδρὶ φανεῖν
ἐν κράδῃ ἀκροτήτῃ, τότε δ' ἀμβατός ἐστι θάλασσα·
eiaρνός δ' οὕτως πέλεται πλόος. οὐ μιν ἔγογε
ἀνυμῆ' οὐ γὰρ ἐμὸθυμῳ κεχαρισμένος ἐστὶν
ἀρπακτός· χαλεπὸς κεφύγοις κακόν· ἀλλά νυ
καὶ τά
ἀνθρωποι βέζουσιν ἀἰδρεῖσθη νόοι·
χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσιν.
δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν. ἀλλὰ σ' ἀνωγα
φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὡς ἀγορεύω.
mηδ' ἐν νυσίν ἀπαντα βίον κούλησι τίθεσθαι.
ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι.
δεινὸν γὰρ πόντον μετὰ κύμασι πήματι κύρσαι.
δεινὸν δ', εἰ κ' εὲτ' ἀμαξαν ὑπέρβιον ἁχθος ἀείρας
ἀξονα κανάξαις καὶ φορτία μαυρωθείη.
μέτρα φυλάσσεσθαι' καιρὸς δ' ἐπὶ πάσιν ἀριστος.

'Οραλος δὲ γυναικα τευν ποτὶ οἶκον ἄγεσθαι,
μήτε τρικόντων ἐτέων μάλα πόλλ' ἀπολείπων

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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' ἐπιθεῖς μάλα πολλά: γάμος δὲ τοι ὠριος οὐτος.

η δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῖτο.

παρθενικὴν δὲ γαμεῶιν, ὡς κ' ἣθεα κεδνὰ διδάξης.

τὴν δὲ μάλιστα γαμεῖν, ἢ τις σέθεν ἐγγύθι ναίει, 700

πάντα μάλ' ἀμφιδῶν,1 μὴ γεῖτοσι χάρματα γῆμης.

οὐ μὲν γὰρ τι γυναικὸς ἀνήρ ληΐζετ' ἀμείωνον

tῆς ἀγαθῆς, τῆς δ' αὐτε κακῆς οὐ ρίγιον ἀλλο,

dεπνολόχης: ἦτ' ἄνδρα καὶ ἱφθιμὸν περ ἐόντα

eυει ἀτερ δαλοίο καὶ ὠμφί γῆραι δῶκεν.2 705

Εὗ δ' ὀπιν ἄθανάτων μακάρων πεψυλαγμένος

eίναι.

μηδὲ κασιγνήτω ἵσον ποιεῖσθαι ἑταίρον.

eι δὲ χε ποιήσης, μὴ μίν πρότερος κακὸν ἐρέξῃς.

μηδὲ σεῦδεσθαι γλώσσης χάμων: εἰ δὲ σὲ γ' ἀρχὴ

η τι ἐπος εἰπὼν ἀποθύμιον ἦ καὶ ἐρξας,

δις τόσα τίνυσθαι μεμνημένος: εἰ δὲ σὲ γ' αὕτης

ηγήτ' ἐσ φιλότητα, δίκην δ' ἐθέλησι παρασχεῖν,

dεξασθαι: δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον

ποιεῖσθαι, σὲ δὲ μὴ τι νόων κατελεγχότω εἴδος.

Μηδὲ πολύξεινον μηδ' ἄξεινον καλέεσθαι,

μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νευκεστῆρα.

Μηδὲ ποτ' οὐλομένην πενήν θυμοφθόρον ἄνδρι

tέτλαθ' ὑνεδίειν, μακάρων δόσιν αἰὲν ἐντων.

γλώσσης τοι ἵθεαυρος ἐν ἀνθρώποισιν ἀριστος

φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρου ἱούσης. 720

eὶ δὲ κακὸν εἰποῖς, τάχα κ' αὕτος μείζον ἀκού-

σαις.

1 Heyne: ἀμφὶς ἵδων, MSS.

2 Another recension has δαλοῦ καὶ ἐν ὠμφί γῆραι βῆκεν: so AENOPQ, Plutarch, Stobaeus.
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 πολυζείνου δαίτος δυσπέμφηλος εἶναι ἐκ κοινοῦ· πλείστη δὲ χάρις, δαπάνη τ’ ὀλυγήστη.
Μηδὲ ποτ’ ἐξ ἥος Διὸ λειβέμεν αἰθοπα οἶνον χερσίν ἀνύπτοισιν μηδ’ ἄλλοις ἀθανάτοισιν·
οὐ γὰρ τοῖς γε κλύουσιν, ἀποστῦνου ἰ δὲ τ’ ἀράς.
Μηδ’ ἄντ’ ἡλίου τετραμμένοι ὄρθος ὀμιχεῖν·
αὐτὰρ ἐπεῖ κε δύη, μεμιμένοις, ὡς τ’ ἄνιοντα·
μήτ’ ἐν ὀδῇ μήτ’ ἐκτὸς ὁδὸς προβάδην οὐρήση
μηδ’ ἀπογυμνωθεῖς· μακάρων τοι νῦκτες ἔασιν
ἐξόμενος δ’ ὦ γε θεός ἄνηρ, πεπυμενα εἰδος,
oriously γε πρὸς τοῖχον πελάσας ἑνερκέος αὐλῆς.
Μηδ’ αἰδίαι γονὴ πεπαλαγμένοι ἐνδοθί οἴκου ἱστῖῃ ἐμπελαδὸν παραφαινέμεν, ἀλλ’ ἀλέασθαι.
μηδ’ ἀπὸ δυσφήμου τὰφον ἀπονοστήσαντα
σπερμαίνειν γενεήν, ἀλλ’ ἀθανάτων ἀπὸ δαιτός.
Μηδὲ ποτ’ αἰενάων ποταμῶν καλλήρροον ὑδωρ
ποσὶλ περάν, πρὶν γ’ εὐξὴ ἱδὼν ἐσ καλὰ ἱέθρα,
χεῖρας νυφάμενος πολυνηρὰτῳ ὑδατὶ λευκῆ.
δὲ ποταμὸν διαβὴ κακότητ’ ἱδὲ χεῖρας ἀνύπτος,
τῷ δ’ θεό νεμεσῶσι καὶ ἀλγεᾶ δῶκαν ὄπισσω.
Μηδ’ ἀπὸ πεντὸξοιο θεῶν ἐν ἀκαλι βαλείη
ἀυὸν ἀπὸ χλωρὸ τάμνειν αἰθιον σιδήρῳ.
Μηδὲ ποτ’ οἰνοχόην τιθέμεν κρητῆς ὑπερθε
πινόντων· ὀλοὶ γὰρ ἐπ’ αὐτὸ ἰοῖρα τέτυκται.
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 befouled 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 branches² with bright steel.

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

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 δόμον ποιῶν ἀνεπίξεστον καταλείπειν, μή τοι ἐφεξομένη κρῶξῃ λακέρυζα κορώνη.
Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα ἔσθειν μηδὲ λάοσθαι· ἐπεὶ καὶ τοῖς ἐνὶ ποινῇ.
Μηδ' ἐπ' ἀκινήτοις καθιζέμεν, οὐ γὰρ ἀμεινοῦν, 750 παῖδα δυσδεκαταϊον, ὅτ' ἀνέρ' ἀνήνωρα ποιεῖ, μηδὲ δυσδεκάμηνυ· ἵσον καὶ τοῦτο τέτυκται. μηδὲ γυναικεῖοι λουτρὸ χρόα φαιδρύνεσθαι ἀνέρα· λευγαληγὴ γὰρ ἐπὶ χρόνου ἐστ' ἐπὶ καὶ τῷ ποινῇ. μηδ' ἱεροῖσιν ἐπ' αἰθομένοις κυρήσας 755 μωμεύειν ἀίδηλα. θεός νῦ τι καὶ τὰ νεμεσσά. μηδὲ ποτ' ἐν προχόρῃ ποταμῶν ἀκλαὶ διερεύνων μηδ' ἐπὶ κρινάων οὐρεῖν, μᾶλα δ' ἐξαλέσαιςθαι· μηδ' ἐναποζύχειν· τὸ γὰρ οὐ τοι λόξον ἐστὶν.
"Ωδ' ἐρθεὶν· δεινὴν δὲ βροτῶν ὑπαλεύει φήμην. 760 φήμη γὰρ τε κακὴ πέλεται, κοὐφή μὲν ἀείραι ῥεῖται μάλ', ἀργαλήδε δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι.
φήμη δ' οὕτω πάμπαν ἀπόλλυται, ἢν τίνα πολλοὶ λαοὶ φημίζουσιν· θεός νῦ τίς ἐστὶ καὶ αὐτῇ.

"Ηματα δ' ἐκ Δίοθεν πεφυλαγμένος εὗ κατὰ μοίραν 765 πεφρασμένοι μυώσσει: τριηκάδα μηνὸς ἀργίζην ἐργα τ' ἐσποτεύειλ ἐδ' ἀμαλλιν δατέασθαι.
Ἀ'δε γὰρ ἡμέραι εἰσὶ Δίος πάρα μητίσεντος, 769 εὔτ' ἄν ἀληθεῖν λαοὶ κρίνοντες ἀγωσίν. 768
Πρώτον ἐνη τετράς τε καὶ ἐβδόμῃ ἱερὸν ἤμαρ' 770 τῇ γὰρ Ἀπόλλωνα χρυσάλορα γείνατο Αἰτω. ὄγδοστὴ δ' ἐνάτη τε, δὼν γε μὲν ἡματα μηνὸς
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, 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

εξοχ' ἀεξομένου βρωτήσια ἔργα πένεσθαι:

ἐνδεκάτη δὲ δυσδεκάτη τ', ἀμφω γε μὲν ἐσθλαί, ἤμεν ὡς πείκειν ἡ' εὑφρονα καρτόν ἀμάσθαι: 775

ἡ δὲ δυσδεκάτῃ τής ἐνδεκάτης μέγ' ἀμείνωνν

τῇ γὰρ τοι τῇ νήματ' ἀρεσπιπότητος ἀράχνης ἤματος ἐκ πλείου, ὅτε ἵδρις σωρὸν ἀμάται:

τῇ δ' ιστῶν στήσατο γυνὴ προβάλλοιτο τε ἔργον.

Μηνὸς δ' ἵσταμένου τρισκαίδεκάτῃ ἄλεαςθαι 780
σπέρματος ἄρξασθαι: φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

"Εκτῇ δ' ἡ μέση μᾶλ' ἀσύμφορος ἐστὶ φυτοῦσιν,

ἀνδρογόνος δ' ἀγαθῆ' κούρη δ' οὐ σύμφορός ἐστιν,

οὔτε γενέσθαι πρὸς οὔτ' ἄρ γάμου ἀντιβολῆσαι,

οὐδὲ μὲν ἡ πρώτῃ ἐκτῇ κούρη γε' 1 γενέσθαι 785

ἀρμενος, ἀλλ' ἐρίφους τάμμειν καὶ πώεα μῆλον

σηκον τ' ἀμφιβαλεῖν ποιμῆνιον ὑπον ἤμαρ' 840

ἐσθλῇ δ' ἀνδρογόνος' φιλέοι δ' ὅ γε 2 κέρτομα

βάζειν

ψεύδεαι θ' αἰμολίους τε λόγους κρυφίους τ' ὀρασμοὺς.

Μηνὸς δ' ὑγιοῦσθη κάπροι καὶ βούν ἐρύμικον 790

ταμνέμεν, ὑρῆνας δὲ δυσδεκάτῃ ταλαιργοῦς.

Εἰκάδι δ' ἐν μεγάλῃ, πλέῳ ἡματι, ἱστορὰ φῶτα

gεινασθαι' μᾶλα γὰρ τε νόον πεπυκασμένος

ἐσθλῇ δ' ἀνδρογόνος δεκάτη, κούρη δὲ τε τετράς

μέση τῇ δὲ τῳ πήλα καὶ εἰλίποδας ἐλικὰς βοῦς 795

καὶ κύνα καρχαρόδουτα καὶ οὐρῆς ταλαιργοὺς

πρηνείνειν ἑπὶ χείρα τιθεῖς. πεφύλαξο δὲ θυμὸ

1 Rzach: κούρη τε, AFGH etc.: κούρης τε, KL: κούρρης, C.

2 A: φιλέοι οὐ φιλέει δὲ κε, MSS.
the ninth, two days at least of the waxing month, 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, 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

τετράδ’ ἀλεύσασθαι φθίνοντός θ’ ἑσταμένου τε ἀλγε’ ἀ θυμβορεῖ 1 μάλα γαρ 2 τετελεσμένου ἴμαρ. 800

Ἐν δὲ τετάρτῃ μηνὸς ἄγεσθαι 3 οἴκον ἀκοιτιν οἴονοις κρίνας, οἳ ἐπ’ ἔργατι τούτῳ ἀριστοι.

Πέμπτας δ’ ἐξαλέασθαι, ἐπεὶ χαλεπά τε καλ ἀιναῖ.

ἐν πέμπτῃ γάρ φασιν 'Ερινύας ἀμφιπολεύειν "Ορκον γεινόμενον, τὸν 'Ερις τέκε πῆμ’ ἐπιόρκοις.

Μέσση δ’ ἐβδομάτῃ Δημήτρεος ιερὸν ἀκτὴν 805 εὐ μάλ’ ὀπιπεύοντα ἐντροχάλῳ ἐν ἅλως βαλλέμεν, ὑλοτόμον τε ταμείῳ θαλαμίᾳ δούρα νηώ τε ξύλα πολλά, τά τ’ ἄρμενα νηυσὶ πέλονται.

τετράδι δ’ ἀρχεσθαι νῆας πῆγνυσθαι ἄραιά.

Εἶνας δ’ ἡ μέσση ἐπὶ δείελα λώιον ἴμαρ, 810 πρωτίστη δ’ εἶνας παναπέμμων ἀνθρώποις ἐσθλὴ μὲν γάρ θ’ ἡ γε 4 φυτεύσεικη ἐδὲ γενέσθαι ἀνέρι τ’ ἡδὲ γυναικὶ καὶ οὕς τούτα πάγκακον ἴμαρ.

Παῦροι δ’ αὐτε ἰσασι τρισεινάδα μηνὸς ἀρίστην ἀρξασθαί τε πίθου καὶ ἐπὶ ξυγὸν αὐχένει δεῖναι 815 βουσὶ καὶ ἡμίονοις καὶ ἱπποὺς ὀκυπόδεσιν, νῆα πολυκλήδα θοὴν εἰς οἴνοντα πόντου εἰρύμεναι. παῦροι δὲ τ’ ἄλθεά σκληρόκουσι.

Τετράδι δ’ οἰγε πίθουν περὶ πάντων ιερὸν ἴμαρ μέσση παῦροι δ’ αὐτέ μετ’ εἰκάδα μηνὸς ἀρίστην 820 ἱοὺς γυνομενής. ἐπὶ δείελα δ’ ἐστὶ χερέανων.

1 Guyet: θυμοβορεῖν, MSS.
2 Sittl: ἄγεσθ’ εἰς, MSS.
3 AM: ἵδε, most MSS.
eat 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 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 Egyptian nurag.
Αἴδε μὲν ἡμέραι εἰςιν ἐπιχθονίους μέγ' ὄνειαρ, 
αἱ δ' ἄλλαι μετάδοντοι, ἀκιήριοι, οὐ τι φέρονται. ἂλλος δ' ἄλλοιην αἰνεῖ, παύροι δὲ ἰσαίν. ἄλλοτε μητρυὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. 825 
tάὼν εὐδαίμων τε καὶ ὀλβίος, ὃς τάδε πάντα 
eἰδῶς ἐργάζηται ἀναίτιος ἀθανάτοιςιν, 
ὀρνιθὰς κρίνων καὶ ὑπερβασίας ἀλεεῖνων.

**ΟΡΝΙΘΟΜΑΝΤΕΙΑ**

Proclus on Works and Days, 828. Τούτοις δὲ ἐπάγουσι τινες την 'Ορνιθομαντείαν ἀτινα 'Ἀπολλώνιος ὁ Ρόδιος ἀθετεῖ.
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).
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ΑΣΤΡΟΝΟΜΙΑ

1.

Athenaeus xi. p. 491 d. καὶ ὁ τὴν εἰς Ἡσίοδου δὴ ἀναφερομένην ποιήσας 'Αστρονομίαν αἰεὶ Πελειάδας αὐτὰς λέγει· τὰς δὲ βροτοὶ καλέουσι Πελειάδας.
καὶ πάλιν· χειμέριαι δύνουσι Πελειάδες.
καὶ πάλιν· τῆμος ἀποκρύπτουσι Πελειάδες · · ·

Scholiast on Pindar, Nem. ii. 16. Πελειάδας · · ·
δὲν οἱ ἀστέρες οὕτων·
Τηὐγέτη τ ἐρόεσα καὶ Ἡλεκτρη κυανώπις Ἀλκυόνῃ τε καὶ Ἀστερότη δὴ τε Κελαίνῳ Μαιά τε καὶ Μερόπη, τὰς γεῖνατο φαίδιμος 'Ατλας.

* * * * *
Κυλλήνης ἐν ὀρεσσὶ θεῶν κήρυκα τέχ' Ἐρμήν.

2.

Scholiast on Aratus 254. Ζεὺς δὲ ἀστέρας αὐτὰς (τὰς ἰΤαντος ἀδελφὰς) πεποίηκε, τὰς 66
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."

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

καλομένας 'Τάδας. δῶν τὰ ὄνοματα 'Ησιόδος ἐν τῇ Ἀστρικῇ αὐτοῦ βιβλῳ διδάσκει λέγων-

Νῦμφαι Χαρίτεσσιν ὀμοίαι,¹

Φαισύλη ἡδὲ Κορωνίς ἐνστέφανὸς τε Κλέεια
Φαιώ θ' ἰμερόεσσα ἑδ' Ἕνδωρῃ ταυτύπηπλος,

ἀς 'Τάδας καλέουσιν ἐπὶ χθονὶ φῦλ' ἀνθρώ-

πων.

3.

Pseudo-Eratosthenes Catast. frag. 1.² "Ἀρκτος ἡ μεγάλη] ταῦτην Ἡσιόδος φησι Δυνάονος θυγα-
tέρα ἐν Ἀρκαδία οἴκειν, ἐλέσθαι δὲ μετὰ Ἀρτέμιδος τὴν πέρι τὰς θήρας ἀγωγὴν ἐν τοῖς ὀρεσὶ ποιεῖσθαι. ἐλεφθέρωσαν δὲ ὑπὸ Δίως ἐμμεῖναι λαυθάνουσαν τὴν θεῶν φωραθῆναι δὲ ὑστερον ἐπίτοκον ἦδη οὕσαν ὀφθείσαν ὑπ' αὐτῆς λοφο-

μενήν. ἐφ' ὕ ὀργισθεῖσαν τὴν θεῶν ἀποθηρισθαι αὐτῆς καὶ οὕτως τεκεῖν ἄρκτων γενομένην τὸν κληθέντα 'Ἀρκάδα. οὕσαν δ' ἐν τῷ ὀρεί θηρευ-

θῆναι ὑπὸ αἰτόλων τινῶν καὶ παραδοθῆναι μετὰ τοῦ βρέφους τῷ Δυνάονι μετὰ χρόνον δὲ τίνα
dόξαι εἰσελθέειν εἰς τὸ τοῦ Δίως ἀβατον [ἰερὸν] ἀγνοῆσαν τὸν νόμον. ὑπὸ δὲ τοῦ ὁδίου νυόν
dιακομένην καὶ τῶν 'Ἀρκάδων, καὶ ἀναπεδίας

μελλοῦσαν διὰ τὸν εἰρημένον νόμον, ὁ Ζεὺς διὰ τὴν συγγένειαν αὐτὴν ἐξείλετο καὶ ἐν τοῖς ἀστροις αὐτὴν ἔθηκεν. Ἀρκτον δὲ αὐτὴν ὄνο-

μασε διὰ τὸ συμβεβηκὸς αὐτὴ σύμπτωμα.

Comm. Supplem. on Aratus, p. 547 M. 8. περὶ τοῦ Βοῶτου τοῦ καὶ Ἀρκτοφύλακος. περὶ τούτου

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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THE ASTRONOMY

in his Book about Stars tells us their names as follows: "Nymphs like the Graces, Phaesyle and Coronis and rich-crowned Cleeia 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 ἔστιν ὁ Καλλιστός καὶ Δίως γεγονός. φύκησε δὲ περὶ τὸ Δύκαιον. φθείραντος αὐτῆς Δίως, οὐ προσποιησάμενος ὁ Δυκάως, τὸν Δία ἐξενίζειν, ὡς φησίν Ἡσίοδος, καὶ τὸ βρέφος κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

4.

Pseudo-Eratosthenes, Catast. fr. xxxii. 'Ωρίων] τοῦτον Ἡσίοδος φησιν Εὐρυάλης τῆς Μίνωος καὶ Ποσειδώνος εἶναι, δοθήναι δὲ αὐτῷ δωρεάν ὡστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς. ἐλθόντα δὲ αὐτὸν εἰς Χίον Μερόπην τὴν Οἰνοπόνιν διάσασθαι οἰνωθέντα, γυνώνα δὲ τὸν Οἰνοπόνον καὶ χαλέπως ἔνεγκοντα τὴν ύβριν ἐκτυφλώσαι αὐτὸν καὶ ἐκ τῆς χώρας ἐκβαλεῖν ἐλθόντα δὲ εἰς Δήμων ἀλητεύοντα Ἡφαίστω το συμμίξαι ὃς αὐτοῦ ἐλεχήσας δίδωσιν αὐτῷ Κηδαλίωνα τὸν αὐτοῦ [οἰκείον] οἰκέτην, ὅπως ὅθηγή ὃν λαβῶν ἐπὶ τῶν ὦμων ἐφερὲ σημαίνοντα τὰς ὀδοὺς. ἐλθὼν δ' ἐπὶ τὰς ἀνατολάς καὶ Ἡλίῳ συμμίξας δοκεῖ υγιασθῆναι καὶ οὕτως ἐπὶ τὸν Οἰνοπόνον ἐλθεῖν πάλιν τιμωρίαν αὐτῷ ἐπιτήθησαν. ὁ δ' ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέκρυπτο. ἀπελπίσας δὲ τὴν ἐκείνου ζῆτησαν ἀπῆλθεν εἰς Κρήτην καὶ περὶ τὰς θήρας διήγη κυνηγητῶν τῆς Ἁρτέμιδος παροῦσης καὶ τῆς Δητοῦ, καὶ δοκεῖ ἀπειλήσασθαι ὡς πάν τιρίων ἀνελείν τῶν ἐπὶ τῆς γῆς γυνομένων. θυμοθείσα δὲ αὐτῷ Γῆ ἀνήκε σκορπίον εὐμεγέθη, ἐφ' οὐ τῷ κέντρῳ πληγεῖς ἀπώλετο. ἄθεν δέα τὴν αὐτοῦ ἀνδρίαν ἐν τοῖς ἀστροφι στοι ἐθηκεν ὁ Ζεὺς ὑπὸ Ἀρτέ-
Zeus, and he lived in the country about Lycaeeum. 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.

4.

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
μίδος καὶ Λητοῦς ἄξιωθεῖς, ὅμως καὶ τὸ θηρίον τοῦ εἶναι μινημόσυνον καὶ τῆς πράξεως.

5.

Diodorus iv. 85. ἄνω δὲ λέγονσι σεισμῶν μεγάλων γενομένων διαρραγήναι τὸν αὐχένα τῆς ἥπειρον καὶ γενέσθαι τὸν πορθμῶν, διειργούσης τῆς θαλάσσης τὴν ἥπειρον ἀπὸ τῆς νῆσου. Ἡσίοδος δὲ ὁ ποιητής φησὶ τοῦναντίον, ἀναπεπταμένου τοῦ πελάγους Ὥριωνα προσχῶσαι τὸ κατὰ τὴν Πελοψίδα κείμενον ἀκρωτήριον καὶ τὸ τέμενος τοῦ Ποσειδόνος κατασκευάσαι, τιμώμενον ὑπὸ τῶν ἐγχωρίων διαφερόντως· ταύτα δὲ διαπραξάμενον εἰς Εὐβοίαν μεταναστῆσαι κάκει κατοικήσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ’ οὐρανον ἄστροισ καταριθμηθέντα τυχεῖν ἀθανάτου μνήμης.

ΧΕΙΡΩΝΟΣ ΤΠΟΘΗΚΑΙ

1.

Scholiast on Pindar, Pyth. vi. 19.  
Εὖ νῦν μοι τὰ ἔκαστα μετὰ φρεσὶ πευκαλίμης φράζεσθαι· πρῶτον μέν, ὅτ' ἀν δόμον εἰσαφίκησι, ἐρδέμεν ἱερὰ καλὰ θεοῖς ἀιειγενέτησιν.

2.  
Plutarch Mor. 1034 ε.  
μηδὲ δίκην δικάσῃ, πρὶν ἂν ἀμφοῖν μῦθον ἀκούσῃς.

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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,\(^1\) 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. defectu ii. 415 c.

ἐννέα τοι ξέσει γενεὰς λακέρυζα κορώνη ἄνδρῶν γυράντων ἐλαφος ἃ δὲ τε πετρακόρωνος τρεῖς δ' ἐλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ φοῖνιξ ἐννέα μὲν κόρακας, δέκα φοῖνικας δὲ τοι ἡμεῖς Νῦμφαι εὐπλόκαμοι, κοῦραι Διὸς αἰγιόχου.

4.

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

ΜΕΓΑΛΑ ΕΡΓΑ

1.

Comm. on Aristotle, Nicomachean Ethics. v. 8. τὸ μέντοι ἔπος (τὸ τοῦ Ῥαδαμάνθυος) ἐστὶ παρ' Ἡσυόδῳ ἐν τοῖς Μεγάλοις Ἑργοις οὕτως ἔχον· εἰ κακά τις σπείραι, κακᾶ κέρδει κ' ἀμήσειεν· εἰ κ' ἐπάθοι τά τ' ἐρεξε, δίκη κ' ἰδεία γένοιτο.

2.

Proclus on Hesiod, Works and Days, 126. τὸ δὲ ἀργύρεον ἔνιοι τῇ γῇ ἀκούονσι λέγοντες ὅτι ἐν τοῖς Μεγάλοις Ἑργοῖς τὸ ἀργύριον 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.
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 αὐτοί καὶ Δαμναμενευσί, οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι, σίδηρον εὑρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰδαῖος εὑρε χαλκὸν κράσιν, ὡς δὲ Ἡσίοδος, Σκύθης.
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."
Μουσάων 'Ελικωνιάδων ἀρχώμεθ' ἀείδειν, αἰθ' 'Ελικώνος ἔχουσιν ὅρος μέγα τε ξάθεον τε καὶ τε περὶ κρήνην ἰοείδεα πόσσ' ἀπαλοῦσιν ὀρχεῦνται καὶ βωμὸν ἔρισθενέος Κρονίωνος. καὶ τε λοεσσάμεναι τέρενα χρόα Περμησσοῖο ἦ' ἵππου κρήνης ἦ 'Ολμειοῦ ξαθέοιο ἁκροτάτῳ 'Ελικώνι χοροὺς ἐνεπούησαντο καλοῖς, ἰμερόεντας ἐπερρόσαντο δὲ ποσσίν. ένθεν ἀπορνύμεναι, κεκαλυμμέναι ἥρι πολλη, ἐννύχαι στείχων περικαλλέα ὄσαν ἰεὶσαι, ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἡρην Ἀργείην, χρυσεόισι πεδίλοις ἐμβεβαιῶν, κούρην τ' αἰγίόχοιο Δίός γλαυκώπτων Ἀθηνήν Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν ἦδὲ Ποσειδάωνα γεήχοιν, ἐνυσύγαιον, καὶ Θέμων αἰδοίην ἐλικοβλέφαρόν τ' Ἀφροδίτην Ἡβην τε χρυσοστέφανον καλῆν τε Διώνην Λητώ τ' Ἰαπτετόν τε ἴδε Κρόνου ἀγκυλομήτην Ἡδ' τ' Ἡλιόν τε μέγαν λαμπράν τε Σελήνην Γαίαν τ' Ὀκεανόν τε μέγαν καὶ Νύκτα μέλαιναν ἄλλων τ' ἀθανάτων ἱερῶν γένος αἰεν ἔοντων. αἳ νῦ ποθ' Ἡσίοδον καλῆν εἰδίδαξαν ἁοιδήν,

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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 Permessus 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-glancing¹ 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.
HESIOD

άρνας ποιμαίνονθ' 'Ελικώνος ύπ' ξαθέοιο.
tόνδε δέ με πρώτιστα θεαλ πρός μύθον ἔειπον.
Μοῦσαι 'Ολυμπιάδες, κούραι Δίως αἰγιόχοιο.

Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἴον,
Ἰδμεν γεύδεα πολλὰ λέγειν ἐτύμοισιν ὄμοια,
Ἰδμεν δ', εὑτ' ἐθέλωμεν, ἄλθθεα γηρύσασθαι.

'Ως ἐφασαν κούραι μεγάλοι Δίως ἀρτιέτειαι
καὶ μοι σκήπτρων ἔδων δάφνης ἐριθηλέος ὄζων

δρέψασαι, θητήν: ἐνέπνευσαν δὲ μοι ἀνὐδήν-
θέσπιν, ὑνα κλείόμι τά τ' ἐσσόμενα πρό τ' ἑόντα.
καὶ μ' ἐκέλουνθ' ὑμνεῖν μακάρων γένος αἰέν ἑόντων,
σφᾶς δ' αὐτᾶς πρῶτον τε καὶ ὠστατον αἰέν ἀείδειν.

ἀλλὰ τί ἢ μοι ταύτα περὶ δρῦν ἢ περὶ πέτρην;

Τύνη, Μοῦσαίων ἀρχόμεθα, ταῖ Δι' πατρὶ

ὑμνεύσαι τέρπονσι μέγαν νόον ἐντὸς 'Ολυμποῦ,
εἰρέσαι τά τ' ἑόντα τά τ' ἐσσόμενα πρό τ' ἑόντα,

φωνή ὀμηρεύσαν· τῶν δ' ἀκάματος ἑρεί αὐθὴ

ἐκ στομάτων ἥδεια: γελά δὲ τε δώματα πατρὸς

Ζηνὸς ἐρυγδοῦσ᾽ θεᾶν ὅπλ λειριοέσση

σκιδναμένη: ἥχει δὲ κάρη ψυφόντος 'Ολυμποῦ

δώματά τ' ἄθανάτων. αἱ δ' ἀμβροτον ὀσσανίεσαι

θεῶν γένος αἴδοιον πρῶτον κλείουσιν ἁοίδῆ

ἐξ ἄρχης, οὖς Γαῖα καὶ Οὐρανὸς εὐρύς ἐτίκτεν,

οἳ τ' ἐκ τῶν ἐγένοντο θεῶν, δωτηρεῖς ἔων.

δεύτερον αὕτη Ζήνα, θεῶν πατέρ' ἥδε καὶ ἀνδρῶν,

ἀρχόμεναι θ' ὑμνεύσι καὶ ἐκλήγουσαι 1 ἁοίδῆς,

1 Ludwig: θ' αἰγοῦσαί τ', MSS.

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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

όσσον φέρτατός ἐστι θεῶν κράτει τε μέγιστος.
αὕτης δ’ ἀνθρώπων τε γένος κρατερῶν τε Γιγαντῶν 50
ὑμνεύσαι τέρποντι Διὸς νόον ἐντὸς Ὀλύμπου
Μοῦσαι Ὀλυμπιάδες, κοὐραὶ Δίος αἰγιόχοιο.

Τὰς ἑπὶ Πιερὴς Κρονίδη τέκε πατρὶ μνησία
Μνημοσύνη, γονυκίοις Ὑλευθήρος μεδέουσα,
λησμονύνη τε κακῶν ἀμπαυμά τε μεριμνᾶν.

ἐννέα γάρ οἱ νύκτων ἐμίσοντο μητίετα Ζεὺς
νόσφιν ἀπ’ ἀθανάτων ἱερῶν λέχος εἰσαναβαίνων·
ἀλλ’ ὅτε δὴ ἃ ἐπικότος ἐγν, περὶ δ’ ἐτραπον δραὶ
μηνῶν φθείρων, περὶ δ’ ἦματα πόλλ’ ἐτελέσθη,
ἡ δ’ ἔτεκ’ ἐννέα κούρας ὀμόφρονας, ἦσιν ὀδοὶ
μέμβλεται ἐν στήθεσιν, ἀκηδέα θυμὸν ἐχοῦσαι,
tυτθὸν ἀπ’ ἀκροτάτης κορυφῆς νυφέοντος Ὀλύμ-

πον.

ἐνθα σφιν λιπαροὶ τε χοροὶ καὶ δῶματα καλὰ.

πάρ δ’ αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκὶ’ ἔχουσιν
ἐν θαλάσσῃ ἑρατὴν δὲ διὰ στόμα ὀσσαν ἱεῖσαι
μέλπονται πάντων τε νόμους καὶ ἦθεα κεδνὰ
ἀθανάτων κλείουσι, ἐτήρατον ὀσσαν ἱεῖσαι.

αὐτό τ’ ὅσαν πρὸς Ὀλυμπον ἀγαλλόμεναι ὅπ’ ἐκαλη,
ἀμβροσίη μολυτῆ’ περὶ δ’ ἴαχε γαίᾳ μέλαινα
ὕμνευσας, ἑρατὸς δὲ ποδῶν ὑπὸ δούπος ὀρφόει

νυσσομένων πατέρ’ εἰς ὀν’ δ’ ὤρανῳ ἐμβασιλεύει,
αὐτὸς ἔχων βροτὴν ἦδ’ αἰθαλὸντα κεραυνόν,
κάρτει νικήσας πατέρα Κρόνον’ εὐδ’ ἐκαστα
ἀθανάτους διετάζειν ὦμός καὶ ἐπέφραζε τιμάς.

Ταῦτ’ ἄρα Μοῦσαι ἁειδον, Ὀλυμπιὰ δῶματ’

ἔχουσαι,

ἐννέα θυγατέρες μεγάλου Δίος ἐκγεγανυαί,
Κλεώ τ’ Εὐτέρπη τε Θάλεια τε Μελπομένη τε
Τερψιχόρη τ’ Ἐρατὼ τε Πολύμνια τ’ Ὄμρανη τε
THEOGONY

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 immortals. 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 topmost 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 distributed 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
Καλλιστὴ ἡ· ἢ δὲ προφερεστάτη ἐστίν ὕπασέων.

δὴ γὰρ καὶ βασιλεύσιν ἀμ' αἰδοίοισιν ὅπηδει.

ὅν τινα τιμήσω σοὶ Δίως κοῦραί μεγάλοιο

γεινόμενον τε ἵδωσιν διοτρεφέων βασιλῆων,

τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χεῖουσιν ἐέρσῃν,

τοῦ δ' ἔτε' ἐκ στόματος ρέει μειλιχα'. ὦ δὲ τε λαοὶ

πάντες ἐς αὐτὸν ὅρῳσι διακρίνοντα θέμαστας

ἰδείσι δίκησιν ὃ δ' ἀσφαλεῖς ἀγορεύων

αἰσχὰ κε2 καὶ μέγα νείκος ἐπισταμένως κατέ-

παυσεῖν.

τοῦνεκα γὰρ βασιλῆις ἐχέφρονες, οὖνεκα λαοῖς

βλαπτομένοις ἀγορῆφι μετάτροπα ἔργα τελεύσι

ῥημίδως, μαλακοῖσι παραφάμενοι ἐπέεσσιν.

ἐρχόμενον δ' ἀν' ἁγόνα3 θεόν ὃς ἰλᾶσκοιται

ἀιδοὶ μειλιχίη, μετὰ δὲ πρέπει ἀγορεύοντοις

τοῖς 4 Μουσάων ἱερὴ δόσις ἀνθρώποισιν.

ἔκ γὰρ τοι Μουσέων καὶ ἐκηβόλου 'Ἀπόλλωνος

ἀνδρεῖς ἀοίδοι ἐασίν ἐπὶ χθόνα καὶ κιθαρισταί,

ἔκ δὲ Δίως βασιλῆις· ὃ δ' ὄλβιος, ὦν τίνα Μοῦσαι

φίλωνται γλυκερὴ οἱ ἀπὸ στόματος ρέει αὐθή.

εἰ γὰρ τις καὶ πένθος ἔχων νεοκηθεὶς θυμῷ

ἀξηταὶ κραδίῃς ἀκαχήμενοι, αὐτὰρ ἀοίδος

Μουσάων θεράπων κλέεα5 προτέρων ἀνθρώπων

ὑμνήσῃ μάκαρας τε θεοῦ, οὔ 'Ολυμπον ἔχουσιν,

αἰσχ' ὃ γε δυσφροσυνέων ἐπιλήθεται οὐδὲ τι

κηδέων

μέμνηται· τάχεως δὲ παρέτραπε δώρα θεᾶων.

Χαίρετε, τέκνα Δίος, δότε δ' ἰμερόεσαν ἀοίδήν.

1 Themistius, Stobaeus: τ' ἐσιδώσιν or ἔπιδώσι, MSS.
2 A: τε, MSS. 3 A and Scholiasts: ἀνά ἀστυ, MSS.
4 A: οἶδα τε, MSS. 5 Nauck: κλεῖα, MSS.
and Calliope,\(^1\) who is the chiefest 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.

\(^{(}\text{Hail, children of Zeus! Grant lovely song and}\)^{1} “She of the noble voice”: Calliope is queen of Epic poetry.

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κλείετε δ' ἄθανάτων ἱερὸν γένος αἱ ἐόντων, 105
οἳ Γῆς τ' ἐξεγένοντο καὶ Οὐρανοῦ ἀστερόεντος,
Νυκτὸς τε δυνοφερῆς, οὗς θ' ἀλμυρὸς ἔτρεφε Πόντος.
eἴπατε δ', ὥς τὰ πρώτα θεοὶ καὶ γαία γένοντο καὶ
ποταμοὶ καὶ πόντος ἀπείριτος, οἷδομα τινών, 1
ἀστρα τε λαμπτέωντα καὶ οὐρανὸς εὐρὺς ὑπερθεν 110
[οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτῆρες ἔαν 2]
ὡς τ' ἀφενος δάσσαντο καὶ ὃς τιμᾶς διέλουν
ηδὲ καὶ ὃς τὰ πρώτα πολύπτυχον ἐσχοῦ
Οὐλυμπον.
ταῦτα μοι ἔστετε Μοῦσαι, 'Ολύμπια δῶματ'
ἔχουσαι
ἐξ ἀρχῆς, καὶ εἶπαθ', ὅ τι πρώτων γένετ' αὐτῶν. 115
Ἡ τοι μὲν πρώτωστα Χάος γένετ', αὐτάρ ἐπειτα
Γαῖ' εὐρύστερως, πάντων ἐδος ἄσφαλες αἰεὶ
[ἄθανάτων, οἳ ἔχουσι κάρη νηφόεντος 'Ολύμπου, 3]
Τάρταρα τ' ἦροεντα μυχῶν χθονὸς εὐρυσείς,
ηδ' Ἐρός, ὃς κάλλιστος ἐν ἄθανάτωσι θεοῖς, 120
λυσιμελής, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων
dάμναται ἐν στήθεσι νόον καὶ ἐπίφρονα βουλήν.
ἐκ Χάεος δ' Ἐρέβος τε μέλαινα τε Νῦξ ἐγένοντο.
Νυκτὸς δ' αὐτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
οὓς τέκε κυσαμένη Ἐρέβει φιλότετη μυγείσα. 125
Γαία δὲ τοι πρῶτον μὲν ἐγείνατο ἱσον ἐαυτῇ 4
Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύ-
πτολ,
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 Oceanus 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 (ll. 129, 131) are supported by it.

2 Aether is the bright, untainted upper atmosphere, as distinguished from Aër, the lower atmosphere of the earth.
ἐφ' εἰς μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ.

γείνατο δ' Ὅυρεα μακρά, θεῶν χαράεντας ἐναύλους,

Νυμφέων, αἱ ναίονσιν ἀν' Ὅυρεα βησσήνσα. 130

ἡ δὲ καὶ ἀτρύγετον πέλαγος τέκεν, οἶδματι θυίον, 1

Πόντον, ἀτερ φιλότητος ἐφιμέρου· αὐτὰρ ἐπείτα

Οὐρανῷ εὐνηθεῖσα τέκ' ᾮκεανον βαθύννην,

Κοῦν τε Κρόνον θ' Ἕπεριονά τ' Ἰαπετόν τε

Θεῖαν τε 'Ρείαν τε 'Θέμιν τε Μηνοσύνην τε

Φοίβην τε χρυσοστέφανον Τηθῶν τ' ἐρατείνην.

τοὺς δὲ μεθ' ὀπλότατος γένετο Κρόνος ἀγκυλο-

μῆτης,

dεινότατος παίδων· θαλερόν δ' ἡχύρῃ τοκ' ἁ.

Γείνατο δ' αὖ Κύκλωπας ὑπέρβιον ἤτορ

ἐχοντας,

Βρόντην τε Στερόπην τε καὶ 'Αργην ὀβριμό-

θυμον, 140

οὗ Ζημι βροντήν το δόσαν τεῦξαν τε κεραυνών.

οὗ δὴ τοῖς τὰ μὲν ἄλλα θεοὺς ἐναλίγκιοι ἦσαν, 2

μοῦνος δ' ὀφθαλμὸς μέσσω ἐνέκειτο μετώπῳ.

Κύκλωπες δ' ὄνομ' ἥσαν ἐπώνυμον, οὖνεκ' ἀρα

ἔφεων

κυκλοτερήσῃ ὀφθαλμὸς ἐεις ἐνέκειτο μετώπῳ.

ἰσχὺς δ' ἦδε βίῃ καὶ μηχαναὶ ἦσαν ἐπ' ἔργοις.

"Αλλοι δ' αὖ Γαϊής τε καὶ Ὅυρανοῦ ἐξεγένοντο

τρεῖς παίδες μεγάλοι τε καὶ ὀβριμοι, οὐκ ὀνομαστοί,

Κόττος τε Βριάρεως, τε Γύνης θ', ὑπερήφανα τέκνα.

τῶν ἐκατῶν μὲν χεῖρες ἀπ' ὦμοιν ἂισσόντο 150

ἀπλαστοι, κεφαλαὶ δὲ ἐκάστω πεντήκοντα

ἐξ ὦμων ἐπέφυκον ἐπὶ στιβάροις μέλεσσων

1 Α: θῶν, MSS.
2 In place of this line Crates read—

οὗ δ' ἐξ ἄβανάτων θυντοῖ τράφεν αὐθήντες.
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 orbed 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 Brontes is the Thunderer; Steropes, the Lightener; and Arges, the Vivid One.
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ίσχυς δ’ ἀπλήτως κρατηρίη μεγάλῳ ἐπὶ εἴδει. 
δόσοι γὰρ Γαῖῃς τε καὶ Οὐρανοῦ ἐξεγένοντο, 
δεινότατοι παῖδων, σφετέρῳ δ’ ἥχθουτο τοκῆ 
ἐξ ἀρχῆς: καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο, 
pάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίειςκε, 
Γαῖῃς ἐν κενθμῶν, κακῷ δ’ ἐπετέρπετο ἔργῳ 
Οὐρανός. ἢ δ’ ἐντὸς στοναχίζετο Γαίᾳ πελώρῃ 
στεινομένῃ· δολῖν ἔδε κακῆ ὑ’ ἐφράσσατο 
téχνην.

αἰσαὶ δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος 
teùξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν· 
eἴπε δὲ ἱαρσύνουσα, φίλον τετημένη ἠτόρ· 
Pαῖδες ἐμοὶ καὶ πατρὸς ἀτασθάλου, αἳ κ’ ἐθέλητε 
πειθεσθαι, πατρὸς κε κακῆν τις αἴμεθα λάβῃν 

’Ος φάτο· τοὺς δ’ ἀρα πάντας ἔλευν δέος, οὐδὲ 
tis αὐτῶν 
φθέγξατο. θαρσηςα δὲ μέγας Κρόνος ἀγκυλο-
μῆτης 
ἀψ αὐτίς μῦθοις προσηύδα μητέρα κεδυνήν· 
Μήτερ, ἐγώ κεν τοῦτο γ’ ὑποσχόμουσιν τελέ-
σαιμι 
ἐργον, ἐπεὶ πατρὸς γε δυσωνύμου οὐκ ἀληγίῳ 
ὁμετέρου· πρότερος γὰρ ἀεικέα μῆσατο ἔργα. 
’Ος φάτο· γῆθησεν δὲ μέγα φρεσὶ Γαίᾳ πελώρῃ. 
eἴσε δὲ μιν κρύφασα λόγῳ· ἐνέθηκε δὲ χερσίν 
ἀρτην καρχαρίδουντα· δόλου δ’ ὕπεθήκατο πάντα. 175 
’Hlthē δὲ νῦκτ’ ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ 
Γαίῃ 
ἰμείρων φιλότητος ἐπέσχετο καὶ ρ’ ἐταυύσθῃ
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· ἃ δ’ ἐκ λοχεοῦ πᾶς ὁρέζατο χειρὶ σκαῖρη, δεξιερῇ δὲ πελώριον ἐλλαβὲν ἀρτὴν μακρὴν καρχαρόδοντα, φίλον δ’ ἀπὸ μῆδεα πατρός ἐσομμένως ἡμησε, πάλιν δ’ ἔρρυψε φέρεσθαι ἐξοπίσω· τὰ μὲν οὐ τι ἐτῶσια ἐκφυγε χειρός· ὅσαι γὰρ ῥαθάμυγγες ἀπέσουθεν αἰματόσσαι, πᾶσας δὲξατο Γαία· περιπλομένων δ’ ἐνιαυτῶν γεῖναι· 'Ερμὺς τε κρατερὰς μεγάλους τε Γύγαντας,

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teύχεσι λαμπομένους; δολίχ’ ἐγχεα χερσῶν ἐχοντας,

Νύμφας θ’ ἂς Μελίας καλέουσ’ ἐπ’ ἀτείρονα γαίαν. μῆδεα δ’ ὡς τὸ πρῶτον ἀποτμῆξας ἀδάμαντι κάββαλ’ ἀπ’ ἥπειροι πολυκλύστω ἐν τόντων, ὅς φέρετ’ ἀμ πέλαγος πουλῦν χρόνων, ἀμφὶ δὲ λευκὸς

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 ἀφρὸς ἀπ’ ἀθανάτου χρόνων ὅρυντο· τὸ δ’ ἐνι κούρη ἐθρέφθη· πρῶτον δὲ Κυθήροισιν ζαθέοισιν ἐπληθ’, ἐνθεν ἐπεῖτα περίρρυτον ἱκετο Κύπρον. εκ δ’ ἐβῃ αἰδοίῃ καλὴ θεος, ἀμφὶ δὲ ποίη

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ποσεῖν ὑπὸ ραδινοῦ αὔξετο· τὴν δ’ Ἀφροδίτην [ἀφρογενέα τε θεᾶν καὶ ἐνστέφανον Κυθέρειαν 1] κικλήσκουσι θεοὶ τε καὶ ἀνέρες, οὐνεκ’ ἐν ἀφρὸ ἀρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυθήροις.

Κυπρογενέα δ’, ὃτι γένετο πολυκλύστω ἐνὶ Κύπρῳ ἢδε φιλομμηδέα, ὅτι μηδέων εἰςεφαύνη.

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

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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 Meliac 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 Cytherea 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 (μέλαι), 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 parody of the regular φιλομειδής (laughter-loving).
HESIOD

tη δ' "Ερος ὁμάρτησε καὶ Ἰμερος ἐσπετο καλὸς

gεινομένη τὰ πρῶτα θεῶν τ' ἐς φύλον ἱούσῃ.

ταῦτην δ' εἶ ἀρχής τιμήν ἔχει ἢ δὲ λέγογχе

μοῖραν ἐν ἀνθρώπους καὶ ἀθανάτους θεόσι, 205

παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε
tέρψιν τε γυλυκερήν φιλότητά τε μειλιχήν τε.

Τοὺς δὲ πατήρ Τιτήνας ἐπίκλησιν καλέσσει

παῖδας νεικείων μέγας Οὐρανός, οὓς τέκεν αὐτός:

φάσκε δὲ τιταίνοντας ἀτασθαλίη μέγα δέξαι

ἐργον, τοίῳ δ' ἐπειτα τίσιν μετόπισθεν ἐσεσθαι. 210

Νῦξ δ' ἔτεκεν στυγερόν τε Μόρον καὶ Κῆρα

μέλαιναν

καὶ Θάνατον, τέκε δ' "Τυνον, ἐτικτε δὲ φύλον

"Ουνίρων.

dεύτερον αὐ Μῶμον καὶ Ὄιξὸν ἀλγινόςσαν

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οὐ τινι κοιμθείσα θεὰ τέκε Νῦξ ἐρεβεννη, 1 213

'Εσπερίδας θ', ἢς 2 μῆλα πέρην κλυνοὺ 'Ωκεανοίο

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χρύσεα καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.

καὶ Μοῖρας καὶ Κῆρας ἐγείνατο νηλευοποίουσ,

Κλωθὸ τε Δάχεσιν τε καὶ "Ατροπον, αἵτε βροτοῖς

γεινομένους διδοὺσιν ἔχειν ἂγαθὸν τακακόν τε,

αἵτ' ἀνδρῶν τε θεῶν τε παραβιασίας ἐφέπωσιν. 220

οὐδὲ ποτὲ λήγουσι θεαὶ δεινοῖο χόλοιο,

πρὶν γ' ἀπὸ τὸ δῶσοι κακὴν ὀπίν, ὅς τις ἀμαρτή.

τίκτε δὲ καὶ Νέμεσιν, πῆμα θυντοῖσι βροτοῖς,

Νῦξ ὀλοήμενος καὶ τῇν δ' Ἀπάτην τέκε καὶ

Φιλότητα

μέθοας τ' οὐλόμενον, καὶ Ἑρω τέκε καρτερόθυμον. 225

1 Schoemann's order.

2 Rzach: afs, 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, 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.

<sup>1</sup> 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."
ΗΕΣΙΟΔΟΣ

Αὐτὰρ ἦν Ἐρις στυγερὴ τέκε μὲν Πόνον ἀλγίνο-
εντα
Δήθην τε Διμόν τε καὶ Ἄλγεα δακρυόεντα
Τσρίνας τε Μάχας τε Φόνους τ’ Ἀνδροκτασίας
tε
Νεῖκεά τε ψευδέας τε Δόγον Ὀμφιλλογίας τε
Δυσυνομίην τ’ Ἀτην τε, συνήθειας ἀλλήλησιν,
"Ὀρκον θ’, ὅς δὴ πλείστον ἐπιχειροῦν ἀνθρώ-
ποὺς
πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὀμόσῃ.
Νηρέα δ’ ἀψευδέα καὶ ἀληθέα γεῖνατο Πόντος,
πρεσβύτατον παῖδων. αὐτὰρ καλέωςι γέρωντα,
οὐνεκα νημερτής τε καὶ ἔπιοι, οὐδὲ θεμιστέων
λήβηται, ἀλλὰ δίκαια καὶ ἔπια δήνεα σιδεν·
αὕτωσ δ’ αὐ Θαύμαντα μέγαν καὶ ἀγήνορα Φόρκων
Γαίη μισογόμενος καὶ Κητῶ καλλιπάρην
Εὐρυβίην τ’ ἀδάμαντος ἐνὶ φρεσὶ θυμόν ἔχουσαν.
Νηρήνος δ’ ἐγένοντο μεγήρατα τέκνα θεῶν
πόντω ἐν ἀτρυγέτῳ καὶ Δωρίδως ἡυκόμοιο,
κούρης Ὀκεανοῖο, τελήνευτος ποταμοῖο,
Πλωτῶ τ’ Ἐυκράντη τε Σαώ τ’ Ἀμφιρίτη τε
Εὐδώρη τε Θέτες τε Γαλήνη τε Γαλαύκη τε
Κυμοθόν Στεπόω τε Θόν θ’ Ἀλή τ’ ἔροεσσα
Πασιθήν τ’ Ἐρατῶ τε καὶ Εὐνίκη ροδότηχις
καὶ Μελίτη χαρίσσα καὶ Εὐλιμένη καὶ Ἀγανή
Δωτῶ τε Πρωτῶ τε Φέρουσά τε Δυναμένη τε
Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια
Δωρίς καὶ Πανόπεια θ’ καὶ εὐείδης Γαλάτεια
Ἰπποθόν τ’ ἔροεσσα καὶ Ἰππονόπο ροδότηχις

1 Rzach: Πρωτό, MSS.
2 Hermann: Πανόπη, MSS.
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 Oceán the perfect river, were born children,¹ passing lovely amongst goddesses, Ploto, Eucrante, Sao, and Amphitrite, and Eudora, and Thetis, Galene and Glauce, Cymothoë, Speo, Thoë and lovely Halie, and Pasithea, and Erato, and rosy-armed Eunice, and gracious Melite, and Eulimene, and Agaue, Doto, Proto, Pherusa, and Dynamene, and Nisaea, and Actaea, and Protomedea, Doris, Panopea, and comely Galatea, and lovely Hippothoë, and rosy-armed

¹ Many of the names which follow express various qualities or aspects of the sea: thus Galene is "Calm," Cymothoë is the "Wave-swift," Pherusa and Dynamene are "She who speeds (ships)" and "She who has power."
Κυμοδόκη θ', ἡ κύματ' ἐν ἡροειδεὶ πόντῳ πνοιάς τε ζαέων 1 ἀνέμων σὺν Κυματολήγη ἰδίᾳ πρηνίει καὶ ἐνυφύρῳ Ἀμφιτρίτη. Κυμῷ τ’ Ἰἵονι τε ἑυστέφανός θ’ Ἀλιμήδη 255
Γλαυκονόμη τε φιλομμειδής καὶ Ποιντόπορεια Δησαγόρῃ τε καὶ Εὐνάγῳρ καὶ Ιασομέδεια Πουλυνόῆ 2 τε καὶ Αὐτονή καὶ Λυσιάνασσα Εὐάρη τε φυνὴ τ’ ἑρατῆ καὶ εἴδος ἀμώμος καὶ Ψαμάθῃ χαρίσσεσα δέμας δὴ τε Μενίππῃ 260
Νησῷ τ’ Ἐὐπόμη τε Θεμιστῷ τε Προνόῃ τε Νημερτής θ’, ἡ πατρὸς ἑχει νόον ἀδανάτου. αὕται μὲν Νηρίνος ἀμύμονος ἐξεγένετο κοῦραι πεντήκοντα, ἀμύμονα ἔργα ἰδιάι.

Θαύμας δ’ Ἡκεανοίᾳ βαθύπεταν θύγατρα 265
ἡγάγετ’ Ἡλέκτρην. ἦ δ’ ὥκειαν τέκεν Ἰριν
ἣνόμοιος θ’ Ἀρπυίᾶς Ἀελλῶ τ’ Ὡκυπέτην τε,
αἰ’ ἓ ἀνέμων πνοήσατ καὶ οἰωνοῖς ἀμ’ ἐπονται
ὡκεῖς πτερύγεσσαι μεταχρόναι γὰρ ἦαλλοιν.

Φόρκυν δ’ αὐ Κητῷ Γραίας τέκε καλλιπαρῆς 270
ἐκ γενετῆς πολίασ, τὰς δὴ Γραίας καλέουσιν ἀθάνατοί τε θεοὶ χαμαι ἐρχόμενοι τ’ ἀνθρωποι,
Πεμφρηδῶ τ’ ἑυπεπλοῦν Ἐνυν’ τε κροκότεπλον,
Γοργόνος θ’, αἰ ναίουσι πέρην κλωτοῦ Ὡκεανοῖο
ἐσχατῆ πρὸς Νυκτός, ἰν’ Ἑσπερίδες λυγύφωνοι, 275
Σθενῶ τ’ Ἐυρνάλῃ τε Μέδουσά τε λυγρὰ πα-
θοῦσα.

ἡ μὲν ἔρη θυντή, αἰ δ’ ἀθάνατοι καὶ ἀγήρῳ,
αἰ δύο’ τῇ δὲ μὴ παρελέξατο Κυνοχαῖτίς
ἐν μαλακῷ λειμῶν καὶ ἀφθεῖν εἰαρινοῦσιν.
τῆς δ’ ὅτε δὴ Περσεῦς κεφαλὴν ἀπεδειροτόμησεν, 280

1 Bergk: ζαέων, MSS.
2 Peppmüller: Πουλυνόη, MSS.
Hipponoë, and Cymodoce who with Cymatolege\(^1\) and Amphitrite easily calms the waves upon the misty sea and the blasts of raging winds, and Cymo, and Eîone, and rich-crowned Alimede, and Glaucophone, fond of laughter, and Pontoporea, Leagore, Euagore, and Laomedea, and Polynoë, and Autonoë, and Lysianassa, and Euarne, lovely of shape and without blemish of form, and Psamathe of charming figure and divine Menippe, Neso, Eupompe, Themisto, Pronoë, and Nemertes\(^2\) who has the nature of her deathless father. These fifty daughters sprang from blameless Nereus, skilled in excellent crafts.

And Thaumas 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 Phorcys 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-robed 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\(^3\) 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"; cp. l. 235.
\(^3\) i.e. Poseidon.
ΗΕΣΙΟΔΟΣ

ἐκθόρε τοῦ κυρίωρ πεί μέγας καὶ Πήγασος ἵππος.
τῷ μὲν ἐπόλυσον ἦν, ὅτ’ Ὀκεανοῦ περὶ πνεύματος
γένος, ὁ δ’ ἀνὰ χρυσείων ἔχων μετὰ χερσὶν φίλησιν.
χω μὲν ἀποπτάμενος προλυτῶν χθόνα, μητέρα
μῆλον,
"ικετ’ ἐς ἄθανάτος. Ζηνὸς δ’ ἐν δόμασι ναίει 285
βροτῆν τε στεροτῆν τε φέρων Δίῳ μητίοειν.
Χρυσάωρ δ’ ἐτεκεν τρικέφαλον Γηρυννή
μιχθεὶς Καλλίρη κούρη κλυτοῦ Ὀκεανοῦ.
τῶν μὲν ἄρ’ ἐξεναρίζει βίῃ Ἡρακλείη
βουσὶ παρ’ εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείη 290
ηματὶ τῷ ὅτε περ βοῦς ἠλασεν εὐρυμετώπους
Τιρυνθ’ εἰς ἱερὴν διαβᾶς πόρον Ὀκεανοῦ ὁ
Ὀρθὸν τε κτείνας καὶ βουκόλων Εὐρυτίωνα
σταθὼ ἐν ἥρωειντι πέρην κλυτοῦ Ὀκεανοῦ.
"Ἡ δ’ ἐτεκ’ ἄλλο πέλαργον ἄμήχανον, οὐδὲν ἐκιόδος 295
θυντοῖς ἀνθρώποις οὐδ’ ἄθανάτοις θεοῖσιν,
οπτῇ ἔν τε γλαφυρῷ θείην κρατερόφρου Ἐχιδναν,
ημισὶ μὲν νύμφῃ ἔλικωπίδα καλλιπάρην,
ημισὶ δ’ αὐτῇ πέλαργον ὅφιν δεινὸν τε μέγαν τε
αιῶν ὁμοιότητι ζαθεῖς ὑπὸ κεύθεσι γαιῆς. 300
ἐνθὰ δὲ οἱ σπέοις ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τῆλοι ἅπ’ ἄθανάτων τε θείῳ θυγείῳ τ’ ἀνθρώπων
ἐνθ’ ἁραι δάσσαι τοῖς κλυτα δώματα ναίειν.
ἡ δ’ ἔρντ’ εἰν Ἀρίμοισιν ὑπὸ χθόνι γυμνῆ Ἐχιδνα,
ἀθάνατος νύμφη καὶ ἀγνάτῳ ημᾶτα πάντα. 305
Τῇ δε Τυφάονα φασι μηγίμεναι ἐν φιλότητι
δεινοῦ θ’ ὑβριστῆν τ’ ἄνωμόν θ’ ἐλικώπιδι κούρη;
ἡ δ’ ὑποκυσμαένη τέκετο κρατερόφρονα τέκνα.
"Ὀρθὸν μὲν πρῶτον κύνα γείνατο Γηρυννή.
δεύτερον αὕτως ἔτικτεν ἄμήχανον, οὐ τοῖς φατείον
Κέρβερόν ὁμιστήν, Ἀίδεω κύνα χαλκεόφωνον,
   100.
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 Callirrhoe, 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 herdsman 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-
HESIOD

πενητηκοντακέφαλον, ἀναίδεα τε κρατερόν τε ὁ τρίτον "Τὸ ἄφθαρτον λυγρὰ ἱδυῖαν Δεροσείνην, ἢν θρύφε θέα λευκώλενος Ἡρη ἀπλητὸν κοτέουσα βίς Ἡρακληῆη.

καὶ τὴν μὲν Δίων υίόν ἐνήρατο νηλεῖ χαλκῷ Ἀμφιτρωνίάδης σὺν ἀρημφίλῳ Ἰολάῳ Ἡρακλῆης Βουλῆσιν Ἀθηναίης ἀγελεῖσι.

ἠ δὲ Χιμαιραν ἐτίκτε πνεύσασαν ἀμαιμάκετον πῦρ, δεινὴν τε μεγάλην τε ποδώκεα τε κρατερήν τε τῆς δ’ ἦν τρεῖς κεφαλαὶ μία μὲν χαροποίο λέοντος,

ἡ δὲ χμαίρης, ἢ δ’ ὀφειος, κρατερῶι δράκοντος,

[πρόσθε λέων, ὁπίθεν δὲ δράκων, μέσση δὲ χίμαιρα,

δεινὸν ἀποπνέουσα πυρὸς μένος αἰθομένοιο.]

τὴν μὲν Πηγασός εἶλε καὶ ἐσθλὸς Βελλεροφόντης. 325 ἢ δ’ ἄρα Φίλῳ ὀλοῖν τέκε Καδμείοισιν ὀλεθροῦ Ὄρθῳ ὑποδημθείσα Νεμειαῖον τε λέοντα, τὸν Ἑρηθρόψα Νεῖδος κυδρὴ παράκοποις γονοῦσιν κατένασσε Νεμεῖς, τὴν ἄνθρακωσ.

ἐνθ’ ἄρ’ δ’ οἰκεῖοι ἐλεφαίρετο φίλ’ ἄνθρακως, 330 κοιρανέων Τρητοῦ Νεμείης ἤδ’ Ἀπέσαντος· ἀλλά ἐ ἐς ἐδάμασσε βίης Ἡρακληῆη.

Κητῷ δ’ ὀπλότατον Φόρκυν φιλότητι μογείσα γείνατο δεινὸν ὄφιν, ὃς ἐκεύνης κεῦθες γαίης πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει. 335 τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἔστιν.

Τῆθ’ δ’ Ὀκεανό Ποταμοῦ τέκε δινήτας,

Νεὶλόν τ’ Ἀλφεῖον τε καὶ Ἡριδανὸν βαθυβίην Στρυμόνα Μαίανδρον τε καὶ Ἡστρον καλλιρέεθρον

1 Rejected by Wolf as superfluous here and borrowed from Homer, Iliad vi. 181-2.

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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 Cadmeans, 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 Apesas: 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
ΗΕΣΙΟΔΟΣ

Φασίν τε 'Ρησόν τ' Ἀχελώον τ' ἀργυρόδινην
Νέσσον τε 'Ροδίων θ' Ἀλιάκμονά θ' Ἐπτάπορον
tε
Γρηγυρίκον τε καὶ Λίσιηπτων θείον τε Σιμούντα
Πηνείον τε καὶ Ἔρμον εὐρρείτην τε Κάλκουν
Σαγγαρίον τε μέγαν Λάδωνα τε Παρθένιον τε
Εὐηνόν τε καὶ Ἀρδησκον θείον τε Σκάμανδρον.

Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἳ κατὰ γαῖαν
ἀνδρᾶς κουρίζουσι σὺν Ἀπόλλωνι ἀνακτὶ
kαὶ Ποταμοίς, ταύτην δὲ Δίως πάρα μοῖραν
ἐχονσιν, Πειθώ τ' Ἀδμήτη τε Ἰάνθη τ' Ἡλέκτρη τε
Δωρίς τε Πρυμνῶ τε καὶ Όυρανή θεοεἰδής
Ἰππώ τε Κλυμένη τε Ῥόδειά τε Καλλιρόη τε
Ζευξώ τε Κλυτία τε Ἰδυία τε Πασιθόν τε
Πληξαύρη τε Γαλαξαύρη τ' ἑρατή τε Διώνη
Μηλόβουσίς τε Θόν τε καὶ εὐείδῆς Πολυδώρη
Κερκῆς τε φυήν ἑρατή Πλούτω τε βοῶτις
Περσηῖς τ' Ἰάνειρά τ' Ἀκάστη τε Ἰάνθη τε
Πετραίη τ' ἑρόεσσα Μενεσθό τ' Εὐρώπη τε
Μῆτις τ' Εὐρυνόμη τε Τελεστῶ τε κροκόπτειλος
Χρυσῆς τ' Ἀσίη τε καὶ ἰμερόεσσα Καλυψώ
Εὐδώρη τε Τύχη τε καὶ Ἀμφιρώ Ὀκυρόη τε
καὶ Στῦξ, ἡ δὴ σφεων προφερεστάτη ἐστὶν
ἀπασέων.

αὐταὶ δ' Ὀκεανῶ καὶ Τήθυος ἐξεγένοιτο
prefebýntai koúrαι pollai ge mén eisai kai
akkhai.

τρὶς γὰρ χίλιαι εἰσὶν ταυῦσφυροι Ὀκεανῖαι,
αἳ ῥα πολυσπερέες γαίαι καὶ βἐνθεα λίμνης
THEOGONY

Phasis, and Rhesus, and the silver eddies of Achelous, Nessus, and Rhodius, Haliaeemon, and Heptaporus, Granicus, and Aesepus, and holy Simoïs, and Peneïs, and Hermus, and Caicus' fair stream, and great Sangarius, Ladon, Parthenius, Euenus, Ardescus, and divine Seamander.

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, Clymene, Rhodea, and Callirrhoë, Zeuko and Clytie, and Idyia, and Pasithoë, Plexaura, and Galaxaura, and lovely Dione, Melobosis and Thoë and handsome Polydora, Cerceïs lovely of form, and soft eyed Pluto, Perseïs, 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 Ocyrrhoë, 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, Ianthe is "She who delights," and Ocyrrhoë is the "Swift-flowing."
ΗΕΣΙΟΔΟΣ

πάντη όμως ἑφέσουσι, θεάων ἀγλαὰ τέκνα.
tόσσοι δὲ ἄθι ἐτεροὶ ποταμοὶ καναχηδὰ ρέοντες,
uὲς 'Ωκεανὸς, τοὺς γείνατο πότνια Τηθύς-
tῶν ὄμω' ἀργαλέου πάντων βροτῶν ἄνερ ἐνυπεῖν,
oǐ δὲ ἐκαστοὶ ῥασίω, οἷς ἄν περιναιτῶσιν. 370

Θεία δὲ 'Ηλίῳν τε μέγαν λαμπρὰν τε Σελήνην
'Hῶθ', ὅ πάντεσιν ἐπιχθονίσεις φαείνει
ἀβανάτως τε θεοίσι, τοὶ ὤρανοὺ ἐφύτῃ ἔχουσι,
γείναθ' ὑποδημθεῖσ' 'Ὑπερίωνος ἐν φιλότητι.

Κρίσι δὲ Ἑὐρυβίτῃ τέκνεν ἐν φιλότητί μυγείᾳ 375
'Αστραίον τε μέγαν Πάλλαντά τε διὰ θεάων
Πέρσην θ', ὅς καὶ πάσιν μετέπρεπεν ἰδμοσύνησιν.
'Αστραίω δὲ 'Ηδῶς ἀνέμους τέκεν καρτεροθύμους,
ἀργεστὴν Ζέφυρον Βορέην τ' αἰψηροκέλευθον
καὶ Νότον, ἐν φιλότητι θεὰ θεῷ εὐνυθείσα. 380
τοὺς δὲ μετ' ἀστέρα τίκτεν 'Εωσφόρον 'Ηριγένεια
ἀστρά τε λαμπττόωντα, τά τ' ὦρανοὺς ἐστεφά-

Στῦξ δὲ ἔτεκ' 'Ωκεανοῦ θυγάτηρ Πάλλαντι
μυγείᾳ

Ζήλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισιν
καὶ Κράτος ἣδὲ Βήην ἀριδέάκετα γείνατο τέκνα, 385
τῶν οὐκ ἐστ' ἀπάνευθε Διὸς δόμος, οὔδε τις ἔδρη,
οὐδ' ὄδος, ὄππῃ μὴ κείνος θεὸς ἤγεμονεύῃ,
ἀλλ' αἰεὶ παρ' Ζηνὶ βαρυκτύπω ἐδριώνται.
ὅς γὰρ ἐβούλευσεν Στῦξ ἄφθιτος 'Ωκεανίνη
ἡμαῖ τῷ, δοτε πάντας 'Ολυμπίος ἀστεροπητῆς
ἀβανάτοις ἐκάλεσε θεοὺς ἐς μακρὸν 'Ολυμπον, 390
εἰπε δ', ὅς ἄν μετὰ ἐδο θεῶν Τηθύςι μάχοιτο,

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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 Astraets, and Pallas, and Perses who also was eminent among all men in wisdom.

And Eos bare to Astraets the strong-hearted wirts, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these Erigeneia¹ 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 Zelus (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

μή τιν’ ἀπορραίσειν γεράων, τιμήν δὲ ἐκαστὸν ἐξέμεν, ἥν τὸ πάρος γε μετ’ ἀθανάτῳις θεοῖς τὸν δ’ ἐφαθ’, ὡστὶς ἀτίμος ὑπὸ Κρόνον ἦδ’ ἄγε-ραστος,

tιμῆς καὶ γεράων ἐπιβησέμεν, ἥ θέμις ἕστιν. ἤλθε δ’ ἀρα πρώτῃ Στύξ ἀφθιτὸς Οὐλυμπόνδε σὺν σφοίσιν παίδεσσι φίλου διὰ μήδεα πατρός. τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δώρα δέδωκεν. αὐτὸς μὲν γὰρ ἐθηκε θεῶν μέγαν ἐμμεναι ὅρκον, παίδας δ’ ἡματα πάντα ἐου μεταναίεται εἶναι. ὧς δ’ αὐτῶς πάντεσσι διαμπερέ, ὡς περ ὑπέστη, ἐξετέλεσσ’ αὐτὸς δὲ μέγα κρατεῖ ἢδ’ ἀνάσσει.

Φοίβη δ’ αὖ Κόλων πολυήρατον ἠλθεν ἐς εὐνήν κυσαμένῃ δὴ ἐπεύα θεὰ θεοῦ ἐν φιλότητι

Λητῶ κυανὸτεπλον ἐγείνατο, μείλιχον αἰεί, ἦπιον ἀνθρώπους καὶ ἀθανάτους θεοίσιν, μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς 'Ολυμποῦ. ἐγείνατο δ’ Ἀστετήν οὐκοῦμον, ἥν ποτε Πέρσης ἡγάγετ’ ἐς μέγα δόμα φίλην κεκλήσθαι ἄκοιτιν.

ἡ δ’ ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων Ζεὺς. Κρούδης τίμησε· πόρεν δὲ οἱ ἄγιαλα δώρα, μοῦραν ἔχειν γαῖς τε καὶ ἀτρυγέτου θαλάσσης. ἡ δὲ καὶ ἀστερέοντος ἀπ’ οὐρανοῦ ἐμμορε τιμῆς ἀθανάτους τε θεοῖς τετιμενή ἐστὶ μάλιστα.

καὶ γὰρ νῦν, ὅτε ποὺ τὶς ἐπιχθηνίων ἀνθρώπων ἔρδων ἱερα καλὰ κατὰ νόμον ἰλάσκεται, κικλῆσκε Ἐκάτην. πολλή τε ὁ ἐσπετο τιμή ῥεῖα μάλ, ὁ προφρων γε θεὰ ὑποδέξεται εὐχίς, καὶ τε ὁ ὀλβον ὀπάξει, ἐπεὶ δύναμις γε πάρ-εστιν.

ὁσσι γὰρ Γάιης τε καὶ Οὐρανοῦ ἐξεγένευτο
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 Cronōs, 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. But he himself mightily reigns and rules.

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 as many as were born of Earth and Ocean amongst all these she has
καὶ τιμὴν ἔλαχον, τοῦτων ἔχει ἀἰσαν ἀπάντων.
οὔδὲ τί μιν Κρονίδης ἐβιήσατο οὔδὲ τ' ἀπηύρα,
ὅσο' ἐλαχεῖν Τιτῆσι μετὰ προτέρους θεοίσιν,
ἀλλ' ἔχει, ὡς τὸ πρῶτον α' ἄρχης ἐπλετο
δασμός,
καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῶ ἣδε θαλάσσῃ.¹
οὐδ', ὅτι μονογενὴς, ἦσσον θεᾶ ἐμορφε τιμῆς,
ἀλλ' ἐτί καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίται
ἀυτήν.

şi ὦ ἑθέλει, μεγάλως παραγίγνεται ἥδ' ὀνύσισιν
ἐν τε δίκη βασιλείωι παρ' αἰδοίοισι καθίζει,²
ἐν τ' ἀγορῇ λαοῖς μεταπρέπει, ὃν κ' ἑθέλησιν
ἡδ' ὁπτ' ἐς πόλεμον φθεισήνορα θαρῆσώσωμαι ἀνέρες,
ἐνθα θεὰ παραγίγνεται, ὅις κ' ἑθέλησιν
νύκην προφρονέως ὑπάσαι καὶ κύδος ὀρέξαι.
ἐσθλὴ δ' αὐθ' ὁπτ' ἄνδρες ἀεθλεύοσιν ἀγώνι,³
ἐνθα θεὰ καὶ τοῖς παραγίγνεται ἥδ' ὀνύσισι
νυκήσας δὲ βίῃ καὶ κάρτει καλῶν ἀεθλοὺν
ῥεῖα φέρει χαῖρων τε, τοκεύσι δὲ κύδος ὑπάζει.
ἐσθλὴ δ' ἱππήσοι παρεστάμεν, οἷς κ' ἑθέλησιν.
καὶ τοῖς, ὃς γλαυκῆν δυσπέρμφελον ἐργάζυνται,
ἐυχοῦνται δ' Ἑκάτη καὶ ἑρικτύπω Ἐννοουγάιῳ,
ῥηδῶς ἀγορὴν κυδρὴ θέως ὁπασε πολλήν,
ῥεία δ' ἀφεῖλετο φαιομενήν, ἑθέλουσά γε θυμῶ.
ἐσθλὴ δ' ἐν σταθμοίς συν Ἐρμή ληίδ' ἀεξεῖν
βουκολίας δ' ἀγέλας τε καὶ αἵπόλια πλατέ
ἀιγών
ποίμνας τ' εἰροπόκοιν δίων, θυμῶ γ' ἑθέλουσά,
ἐξ ὀλίγων βριάει καὶ ἐκ πολλῶν μεῖονα θῆκεν.
οὔτω τοι καὶ μονογενὴς ἐκ μητρὸς ἐοῦσα

¹ Goettling's order. ² Schoemann's order. ³ Koechly: ἀγώνι ἀεθλεύοσιν, DGHI: ἀθλεύοσιν, other MSS.
her due portion. 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 judgment, 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 uncomfortable 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, she is honoured amongst all the deathless

1 Van Lennep explains that Hecate, having no brothers to support her claim, might have been slighted.
HESIOD

πᾶσι μετ’ ἀθανάτουι τετίμηται γεράεσσιν.
θικε δὲ μιν Κρονίδης κουροτρόφον, οὗ μετὰ κεύνην 450
ὄφθαλμοίσιν ἵδοντο φάος πολυδερκέος Ἰπύσ.
οὔτως ἐξ ἀρχής κουροτρόφος, αὖ δὲ τε τιμαί.

'Ῥεῖ θὲ δὴ μηθαίεσα Κρόνῳ τέκε φαίδιμα τέκνα,
'Ιστίην Δήμητρα καὶ Ἡρην χρυσοπέδιλον
ὑφθιμον τ’ Αἴδην, ὅς ὑπὸ χθονὶ δόματα ναίει 455
νηλεῖς ὑτὸρ ἔχων, καὶ ἐρίκτυπον Ἠπυσώγαιον
Ζηνά τε μητιόντα, θεὸν πατέρ’ ἴδε καὶ ἄνδρὼν,
τοὺ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεία χθῶν.
καὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὡς τὶς
ἐκαστὸς
νηνόος ἐξ ἑρῆς μητρὸς πρὸς γούνινθ’ ἱκοῖτο, 460
τὰ φρονέων, ὥνα μὴ τὶς ἀγανὸν Ὄφρανιώνων
ἀλλος ἐν ἀθανάτοισιν ἔχοι βασιλείδα τιμήν.
πεύθετο γὰρ Γαίης τε καὶ Ὄφρανον ἀστερόεντος,
οὐνεκά οἱ πέντεωτο ἐὰν ὑπὸ παιδὶ δαμήναι
καὶ κρατερὸ περ ἑόντι, Διὸς ἕγερθ’ 
465
τῷ ὅ ὁ ἡ ἂρ’ οὐκ ἁλάδας σκοπῆσιν ἔχεν, ἀλλὰ
dοκεούμενοι
παιδὰς ἔοις κατέπινε: 'Ῥεῖ θὲ ἐχεῖ πένθος
ἀλαστον.
ἀλλ’ ὅτε δὴ Δί’ ἐμελλε θεῶν πατέρ’ ἴδε καὶ ἄνδρῶν
tέξεσθαι, τὸτ’ ἐπειτα φίλοις λυτάνευε τοκῆς
tοὺς αὐτῆς, Γαίην τε καὶ Ὄφρανον ἀστερόεντα, 470
μῆτιν συμφράσσασθαι, ὅπως λελάθουτο τεκόνσα
παῖδα φίλον, τίσαιτο δ’ ἔρινυς πατρὸς ἐστο
παῖδων θ’, οὖς κατέπινε μέγας Κρόνος ἄγκυ-
λομήτης.

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

gods. And the son of Cronos made her a nurse of the young who after that day 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. Cp. Homeric Hymns v. 22 ff.; xxix. 1 ff.

2 The variant reading “of his father” (sc. 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 μάλα μὲν κλύουν ἢδ' ἐπίθυντο, καὶ οἱ πεφραδέτην, ὅσα περ πέπρωτο γενέσθαι ἀμφὶ Κρόνου βασιλῆι καὶ νιέι καρτεροθύμῷ. πέμψαν δὲ ἔς Δύκτον, Κρήτης ἐς πίονα δήμον, ὅπποτ' ἀρ' ὀπλότατον παῖδον τέξεσθαι ἐμελλε, Ζήνη μέγαν τὸν μὲν οἱ ἐδέξατο Γαίᾳ πελώρῃ Κρήτη ἐν εὐρείῃ τραφέμεν ἀτυπαλλέμεναι τε. 480 ἐνθὰ μὲν ἵκτο φέρουσα θοῆν διὰ νῦκτα μέλαιαν πρώτην ἐς Δύκτον· κρύψεν δὲ ἐς χερσὶ λαβοῦσα ἀντρῳ ἐν ἡμιβάτῳ, ζαθεῖς ὑπὸ κεύθεσι γαϊς, Ἀγαίῳ ἐν ὅρει πεπυκασμένῳ ὑλῆντι. τὸ δὲ σταργανισάμασα μέγαν λίθον ἐγγυαλίξειν 485 Ὀὐρανίδη μὲγ' ἀνακτι, θεῶν προτέρῳ βασιλῆι. τὸν τόθ' ἑλὼν χεῖρεσσιν ἐν ἐςκάθετῳ νηδὺν σχέτλιος· ὀὐδ' ἐνήσε μετὰ φρεσίν, ὥσ οἱ ὀπίσω ἀντὶ λίθον ἔδο νίδος ἀνίκητος καὶ ἀκηδής λεῖπθ', δὲ μίν τάχ' ἐμελλε βίη καὶ χερσὶ δαμάσ- σας

timής ἐξελάειν, δ' ἐν ἀθανάτοις ἀνάξειν.

Καρπαλίμως δ' ἀρ' ἐπείτα μένου καὶ φαίδιμα γυία

ηὗξετο τοῖο ἀνακτος· ἐπιπλομένων δ' ἐνιαυτὸν Γαϊς ἐννεδῆι τὸν πνοφραδέσσῃ δολωθεὶς ὁ ὄγον ἀν ἀνέκε μέγας Κρόνος ἀγκυλομῆτης 495 [νικηθεὶς τέχυσθαι βοηθὶ τῇ παῖδος εὐθίν.] πρώτος δ' ἐξέμεσιν λίθον, ὃν πῦματον κατέπινεν. 2 τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυδείης Πυθοὶ ἐν ἡγαθέῃ γυαλόις ὑπὸ Παρνησσοὶ σήμ' ἔμεν ἐξοπίσο, θαύμα θυντοῖς βροτοῖς. 500

1 Rejected by Heyne as interrupting and disagreeing with the context.
2 Peppmüller: ἐξήμησε (or ἐξήμεσε) λίθον, πῦματον καταιπλων, MSS.
THEOGONY

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. 6) 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.
Κοῦρην δ' Ἰαπετοῦ καλλίσφυρον Ὄμεινίνην ἡγάγετο Κλυμένη καὶ ὁμοὶ λέχος εἰσανέβαινεν. ἡ δὲ οἳ 'Ἀτλαντα κρατερόφρονα γείνατο παῖδα·
τίκτε δ' υπερκύδιαντα Μενοῖτων ἡδ' Προμηθέα 510
ποικίλον αἰολόμητων, ἀμαρτίων τ' 'Επιμηθέα,
ὅς κακὸν ἕξ ἀρχής γένετ' ἀνδράσιν ἀλφηστήσιν
πρῶτος γάρ ὅς διὸς πλασθήν ὑπέδεκτο γυναῖκα
παρθένον. ὑβριστὴν δὲ Μενοῖτων εὐρύστα Ζεὺς
εἰς ''Ερέβος κατέπεμψε βαλῶν ψυλλοῦτι κεραυνῷ 515
εὖνεκ' ἀτασθάλισις τε καὶ ἢνορῆσι υπερόπλου.
'Ἄτλας δ' οὐρανὸν εὕρων ἑχει κρατερῆς ὑπ' ἀνάγκης
πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων,
ἔστησε κεφαλὴ τε καὶ ἀκαμάτης χέρεσιν:
ταύτην γάρ οἱ μοῖραι ἐδάσσατο μυθίστα Ζεὺς. 520
δὴσε δ' ἀλκυτοπέδησι Προμηθέα πουκιλόβουλον
δεσμοῖς ἀργαλέουσι μέσον διὰ κίον' ἐλάσσασι·
καὶ οἱ ἐπ' αἰετὸν ὄρεσε ταυτίπτερον' αὐτάρ δ' ὅ' ἤπαρ
ἦσθεν ἀθάνατον, τὸ δ' ἀέξετο ἵππον ἀπάντη
νυκτός, οἷς πρόπαν ἴμαρ ἔδοι ταυτίπτερος
ὄρνις.

τὸν μὲν ἀρ' Ἀλκμήνης καλλισφύρον ἄλκιμος νίδος
'Ἡρακλῆς ἔκτεινε, κακὴν δ' ἀπὸ νοῦς ἄλαλκεν
Ἰαπετοῦνίδα καὶ ἔλυσατο δυσφροσύνων
οὐκ ἀέκητι Ζηνὸς Ὄλυμποιον ψυμέδοντος,
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 everyway 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
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οφ’ Ἡρακλῆος Ὁηβαγενέος κλέος εὔη 530
πλειον ἐτ’ ἢ τὸ πάροιθεν ἐπὶ χθόνα πουλυ-
βότειραν.

tαὐτ’ ἄρα ἀζόμενος τίμα ἀριδείκετον νῦν:
καὶ περ χωόμενος παύθη χόλου, δυ πρὶν ἐχεσκεν,
οὐνεκ’ ἐρίζετο βουλᾶς ὑπερμενεῖ Κροίωνι.
καὶ γὰρ ὁτ’ ἐκρύνοντο θεοὶ θνητοὶ τ’ ἀνθρωποὶ
Μηκώνη, τότ’ ἔπειτα μέγαν βοῦν πρόφροιν θυμῶ
δασσάμενος πρόθηκε, Δίδος νόον ἕξαπαφίσκων.
τοῖς μὲν γὰρ σάρκας τε καὶ ἐγκατα πίονα δημῶ
ἐν ρινῷ κατέθηκε καλύψας γαστρὶ βοείᾳ,
τῶ δ’ αὐτ’ ὁστέα λευκὰ βοδὸς δολὶς ἐπὶ τέχνη
εἰθετίσας κατέθηκε καλύψας ἀργέτι δημῶ.
δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε.

Ἰαπτειούδη, πάντων ἀριδείκετ’ ἀνάκτων,
ὡ πέπον, ὡς ἐτεροζῆλως διεδάσσαο μοῖρας.

Ὡς φάτο κερτομένω Ζεὺς ἀφθιτα μῆδεα εἰδώς.

τὸν δ’ αὐτ’ προσέειπε Προμηθεὺς ἀγκυλομήτης

ηκ’ ἐπιμειδῆσας, δολὶς δ’ οὐ λήθετο τέχνης.

Ζεὺς κύδιστε μέγιστε βασιλεὺς αἰειγενετῶν,

τὸν δ’ ἔλεε’, ὄπποτέρην σε ἐνὶ φρεσὶν θύμῶς ἀνωγεῖ.

Φῆ ἡ δολοφρονέων Ζεὺς δ’ ἀφθιτα μῆδεα

εἰδῶς

γυνῷ ῃ’ οὖν ἑγνοίησε δόλου κακὰ δ’ ὅσσετο θυμῶ

θυντοῖς ἀνθρώποις, τὰ καὶ τελέσθαι ἔμελλεν.

χερσὶ δ’ ὃ γ’ ἀμφοτέρησιν ἀνεῖλετο λευκὸν

ἀλειφαρ.

χώσατο δ’ φρένας ἀμφὶ, χόλος δὲ μιν ἴκετο θυμῶν,

ὡς ἢδεν ὅστεα λευκὰ βοδὸς δολὶς ἐπὶ τέχνη.

ἐκ τοῦ δ’ ἀθανάτουσιν ἐπὶ χθονὶ φυλ’ ἀνθρώπων

καίουσ’ ὅστεα λευκὰ θυνέντων ἐπὶ βωμῶν.

τὸν δ’ μὲγ’ ὁχθήσας προσέφη νεφεληγερέτα Ζεὺς.

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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 had a dispute 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:
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Ἰαπετιουίδη, πάντων πέρι μηδεα εἰδώς,
οἱ πέποι, οὐκ ἄρα πτω δολής ἐπιλήθεο τέχνης. 560

"Ὡς φάτο χωόμενος Ζεὺς ἀφθιτα μηδεα εἰδώς·
ἐκ τούτου δὴ ἔπειτα δόλου μεμνημένος αἰεὶ
οὐκ ἔδίδον Μελίσσι ¹ πυρὸς μένος ἀκαμάτοιο
θυητοῖς ἀνθρώποις, οἱ ἐπὶ χθοὺν ναιετάνυσιν.
ἀλλὰ μιν ἑξαπάτησεν ἐνς παῖς Ἰαπετόδο
klέφνας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγήν
ἐν κοῖλῳ νάρθηκι· δάκεν δὲ ἐ νειόθι θυμόν,
Ζηὴ ὕψιβρεμέτη, ἐχόλωσε δὲ μιν φίλον ἦτορ,
ὡς ἐν ἀνθρώποις πυρὸς τηλέσκοπον αὐγήν.
αὐτάκα δ' ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώπωσιν
γαῖης γὰρ σύμπλασεν περικλυτὸς 'Αμφιγυήεις
παρθένῳ αἴδοῖ θεοῖν Κρονίδεω διὰ βουλάς.
ξώσε δὲ καὶ κόσμησε θεᾶς γλαυκώπις 'Αθηνὴ
ἀργυφέη ἑσθῆς κατὰ κρήθεν δὲ καλύπτην
δαίδαλην χεῖρεσοί κατέσχεθε, θαῦμα ἰδέσθαι
[
[ἀμφὶ δὲ οἱ στεφάνους, νεοθηλέος ἄνθεα ποίης,
ιμερτοὺς περίθηκες καριήατι Παλλᾶς 'Αθηνὴ.²]
ἀμφὶ δὲ οἱ στεφάνην χρυσήν κεφαλήφιν ἑθηκε,
τὴν αὐτὸς ποίησα περικλυτος 'Αμφιγυήεις
ἀσκήσας παλάμης, χαριζόμενος Διὸ πατρί.

τῇ δ' ἐν δαίδαλα πολλὰ τετεῦχατο, θαῦμα
ἰδέσθαι,
κνώδαλ', ὅσ' ἱπεῖρος πολλὰ τρέφει ἡδὲ θάλασσα,
τῶν ὦ γε πόλ' ἐνέθηκε,—χάρις δ' ἀπελάμπετο
πολλῆς,—
θαυμάσια, ξύοισιν ἐοικότα φωνήσοσιν.

¹ Bergk (after scholiast): μελίσσι, DEGHI: μελίσσι, FKL
² ll. 576–7 appear to belong to a different recension.

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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 broidered 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 nymphs (cp. l. 187); or because, when they were born (?), they cast themselves under the ash-trees (μέλιαι), that is, the trees." The reference may be to the origin of men from ash-trees: cp. Works and Days, 145 and note.
Ἀυτὰρ ἐπεί δὴ τεῦξε καλὸν κακὸν ἀντὶ ἀγαθοῖο, 585 ἐξάγαγε, ἐνθα περ ἄλλοι ἔσαν θεοὶ ἦδ᾽ ἀνθρωποί, κόσμῳ ἀγαλλομένην γυλακώπιδος ὀβριμοπάτρης. θαύμα δ᾽ ἔχ᾽ ἀθανάτους τε θεοὺς θυτοὺς τ᾽ ἀνθρώποις, ὡς εἶδον δὸλον αἰτῶν, ἀμήχανον ἀνθρώποισιν.

Ἐκ τῆς γὰρ γένους ἐστὶ γυναικῶν θηλυτερῶν, 590 [τῆς γὰρ ὀλίγων ἐστὶ γένος καὶ φύλα γυναικῶν.] πήμα μέγ᾽ αἱ θυτοῖς μετ᾽ ἀνδράσι βατέαναν ὀυλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο. ὡς δ᾽ ὁπότ᾽ εὖ σμήνεσι κατηρέφεσσι μέλισσαι κηφήνας βόσκωσι, κακῶν ξυνήωνας ἔργων— 595 αἰ μέν τε πρόπαν ἦμαρ ἐς ἡλίων καταδύντα ἡμάτια σπέουσι τιθείσι τε κηρία λευκά, ὁδ δ᾽ ἐντοσθε μένουσι ἐπηρεῖες κατὰ σίμβλους ἀλλότριον κάματον σφετέρην ἐς γαστέρ᾽ ἀμῶνται— ὡς δ᾽ αὐτῶς ἀνθρεйте κακῶν θυτοῖς γυναικαῖς 600 Ζεὺς υψίβρεμένης θηκεῖν, ξυνήωνας ἔργων ἀργαλέων ἐτερον δὲ πόρεν κακῶν ἀντ᾽ ἀγαθοῖο; ὅς κε γάμου φεύγων καὶ μέρμερα ἔργα γυναικῶν μὴ γῆμαι ἐθελή, ὅλον δ᾽ ἐπὶ γῆρας ἵκοιτο χάτει γηροκόμωιο. δ᾽ ἤ οὐ βιότου ἐπιδεύσῃ 605 ζωεί, ἀποφθιμένου δὲ διὰ κτῆσιν δατέαντα χρωσταί. δ᾽ δ᾽ αὐτὲ γάμου μετὰ μοίρα γένηται, κεδών ὅ᾽ ἐσχεν ἄκοιτιν ἱρμονιὰν πραπίδεσσι, τῶ ὁ τ᾽ ἀπ᾽ αἰῶνος κακῶν ἐσθλὸν ἄντιφθείζει ἐμμενές. ὅς δὲ κε τέτμῃ ἄταρτηροίο γενέθλης, 610 ζωεὶ ἐνι στήθεσιν ἔχων ἀλίαστον ἀνίην θύμῳ καὶ κραδίᾳ, καὶ ἀνήκεστον κακῶν ἐστίν.

ὡς οὐκ ἐστὶ Δίος κλέψαι νόον οὔδε παρελθεῖν, οὔδε γὰρ Ἰαπετοῦνιδης ἀκάκητα Προμηθεὺς

1 ll. 590–1 belong to different recensions.
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 helpmeets 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
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τοίδ' ἑ' υπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης 61
καὶ πολύδρυ εὔντα μέγας κατὰ δεσμὸς ἐρύκει.

Ὁ βραίρεσφ δ' ὡς πρώτα πατήρ ἀδύσσατο θυμῷ
Κόττῳ τ' ἢδε Γύη, δὴ σεν κρατερῷ ἐνὶ δεσμῷ
ἡνορέν ὑπέροπλον ἀγώμενος ἢδὲ καὶ εἴδος
καὶ μέγεθος: κατένασσε δ' ὑπὸ χθονὸς εὐρυδεῖνς. 62
ἐνθ' οἳ γ' ἀλγε' ἔχοντες ὑπὸ χθονὶ ναυετάοντες
σμ' ἐπ' ἐσχατῇ, μεγάλης ἐν πείρασι γαῖς,
δὴ ἡμὰ μᾶλ' ἄχυμενοι, κραδίᾳ μέγα πενθὸς ἔχοντες.
ἀλλ' ἑφεσκάς Κρονίδας τε καὶ ἄθανατοι θεοὶ ἅλλοι,
οὕς τέκεν ἦ' κυκομος 'Ρείη Κρόνου ἐν φιλότητι, 62
Γαῖ' φραδμοσύνησιν ἄνηγαγον ἐς φάος αὐτις:
αὐτὴ γὰρ σφῖν ἀπαντα διηνεκέως κατέλεξε
σὺν κείνους νύχην τε καὶ ἀγλαδὸν ἐνχος ἀρέσθαι.
δηρὸν γὰρ μάρωντο πόνον θυμαλγε' ἔχοντες
Τιτήνεσ τε τεοὶ καὶ ὅσοι Κρόνου ἐξεγένυστο,
ἀντίον ἄλληλοισι διὰ κρατερὰς ὑσμίνας,
οἳ μὲν ἄφ' ὑψηλῆς 'Οθρυνος Τιτήνες ἀγανοὶ,
οἳ δ' ἀρ' ἄπ' Ὀψλύμποιο θεοὶ, δωτῆρες εάων,
οὕς τέκεν ἦ' κυκομος 'Ρείη Κρόνως εὑνθήσεια.
οἳ ρᾳ τότ' ἄλληλοισι χόλον θυμαλγε' ἔχοντες
συνεχετ' ἐμάχοντο δέκα πλείους ἐναυτοὺς:
οὐδὲ τις ἦν ἐρίδος χαλεπῆς λύσις οὐδὲ τελευτή
οὐδέτεροις, ἵσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ' ὡτ' ὑπ' ἑ' κείνοι παρέσχετον ἄρμενα πάντα,
νέκτας τ' ἀμβροαῖν ὑπεντὸ περ' θεοὶ αὐτοὶ ἐδουνι,
πάντων ἐν στήθεσιν ἄξετο θυμὸς ἀνήφωρ.
ὡς νέκτας τ' ἑπάσαιν καὶ ἀμβροαῖν ἐρατείνην,
ἡ τότε τοῖς μετέειπε πατὴρ 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:
Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,

οὖς' εἰπὼν, τά με θυμός ἐνι στήθεσσι κελεύει. 64

ηδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι

νίκης καὶ κράτεσ πέρι μαρνάμεθ' ἤματα πάντα

Τιτήνες τε θεοὶ καὶ ὅσοι Κρόνου ἐκγενόμεσθα.

ύμεις δὲ μεγάλην τε βιήν καὶ χείρας ἀπάτους

φαίνετε Τιτήνεσσιν ἐναντίοι εὖ δαί λυγρῇ

μυθόσει μοι φιλότητος ἐννέος, ὅσα παθόντες

ἐς φάος ἄψ αἵκεσθε δυσηλεγέος ὑπὸ δεσμοὺ

ἡμετέρας διὰ βουλάς ὑπὸ ζὸφον ἤροῦντος.

"Ὡς φάτο· τῶν δ' ἐξαύτης ἀμείβετο Κόττος

ἀμύμων.

Δαιμόνι, οὐκ ἀδάντα πιθαύσκεαν ἀλλὰ καὶ

αὐτοὶ

λΔμεν, ὦ τοι περὶ μὲν πραπτίδες, περὶ δ' ἐστὶ νόημα,

ἀλκτηρ' δ' ἀθανάτοισιν ἀρίθ' γένεο κρυφείο.

σῆσι δ' ἐπιφροσύνησιν ὑπὸ ζῷον ἡρόεντος

ἀφορρΟν δ' ἐξαύτης ἀμειλέκτων ὑπὸ δεσμῶν

ηλύθομεν, Κρόνου πιὰ ἄναξ, ἀνάελπτα παθόντες.

τῷ καὶ νῦν ἀτενεί τε νῷ καὶ ἐπίφροι βουλῇ

ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δημοτητι

μαρνάμενοι Τιτήνιν ἀνὰ κρατερᾶς υσμίνας.

"Ὡς φάτο· ἐπινέσσασιν δὲ θεοὶ, δωτηρὲς εάων,

μῦθον ἀκούσαντες· πολέμου δ' ἐπιλαῖετο-θυμός

μᾶλλον ἐσ' ἦ τὸ πάροιδε· μάχην δ' ἀμέγαρτον

ἐγειραν

πάντες, θῆλειαι τε καὶ ἄρσενες, ἦματι κείνῳ,

Τιτήνες τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο,

οὐς τε Ζεὺς 'Ερέβεσφαιν ὑπὸ χθονὸς ἤκε φώσδε

δεινοὶ τε κρατεροὶ τε, βίην ὑπέροπλον ἔχουντες. 670

1 DEFKLR: 'Ερέβεσφαιν, GHI.

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"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 ἐκατὸν μὲν χεῖρες ἀπ’ ὅμων ἀίσσοντο
πᾶσιν ὁμοῖς, κεφαλαί δὲ ἐκάστῳ πεντήκοντα
ἐξ ὅμων ἐπέφυκον ἐπὶ στιβαροῖς μέλεσσων.
οὗ τότε Τιτήνεσι κατέσταθεν ἐν δαί λυγρῇ
πέτρας ἕλβάτους στιβαρῆς ἐν χερῶν ἔχοντες. 675
Τιτήνες δ’ ἐσφυρωθεὶς ἐκαρτύναντο φάλαγγας
προφρονεῖσθ, χειρῶν τε βίης θ’ ἀμα ἐργον ἐφαινον
ἀμφίτεροι δευνὸν δὲ περίαχε πόντος ἀπείρων,
γη δὲ μέγ’ ἐσμαράγγεσθεν, ἐπέστειλεν δ’ οὐρανός
εὐρύς
σείμουνος, πεδόθεν δὲ τινάσσετο μακρὸς Ὀλυμ-
πος. 680

ριπῇ ὑπ’ ἀθανάτων, ἔνοσις δ’ ἰκανε βαρεία
Τάρταρον ἥροεντα, ποδῶν τ’ αἰτεία ἱων
ἀσπέτοι λωχμοὶ βολῶν τε κρατεράων
δὴς ἄρ’ ἐπ’ ἀλλήλους ἔσαν βέλεα στονόεntα.
φωνῇ δ’ ἀμφοτέρων ἵκετ’ οὐρανόν ἀστερόεντα 685
κεκλομένων’ οἱ ἔσαν μεγάλοι ἀλαλητῇ.
Οὐδ’ ἄρ’ ἐτε Ζεύς ἵσχεν ἐόν κατον, ἀλλὰ νῦ τοῦ γε
εἴθαρ μὲν μένεσο πλήντο φρένες, ἐκ δὲ τε πᾶσαν
φαίνε βίην’ ἀμύδις δ’ ἄρ’ ἄπ’ οὐρανοῦ ἦδ’ ἄπ’
’ Ὀλύμπου
ἀστράπτων ἐστειχε συνωχαδόν’ οἱ δὲ κεραυνοὶ
ἐκταρ’ ἄμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
χειρῶς ἀπὸ στιβαρῆς, ἱερὴν φλόγα εἰλυφώντες
tαρφεῖς· ἀμφὶ δὲ γαία φερέσβιος ἐσμαράγγιζε
καιομένη, λάκε δ’ ἀμφὶ πυρὶ μεγάλ’ ἀσπετοῦ ὑλῆ.
ἔξεε δὲ χθῶν πᾶσα καὶ Ὀκεανοῦ ρέεθρα 695
πόντος τ’ ἀτρύγετος· τοὺς δ’ ἀμφετες θερμὸς
ἀντμη
Τιτῆνας χθονίους, φλοξ δ’ αἰθέρα 1 δίαν ἰκανεν

1 Naber: 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
HESIOD

άσπετος, ὡσε δ' ἀμερδε καὶ ἱφθίμων περ ἐόντων ἀυγή μαρμαϊρουσα κεραυνοῦ τε στεροτήτας τε. καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἴσατο δ' άντα

δόθαλμοισιν ἱδειν ήδ' οὐασι ὄσσαν ἄκοισαι αὐτῶς, ὡς εἰ Παία καὶ Οὐρανός εὕρῃς ὑπερθε πίλνατο· τοῖος γὰρ κε μέγας ὑπὸ δοῦτος ὁρῶει τής μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξερπύντος· τόσσος δοῦτος ἐγεντο θεῶν ἐριδι ξυπνώτων. 700

σὺν δ' ἀνεμοι ἐνοσίν τε κοινήν τ' ἐσφαράγιξου βροντήν τε στεροτήν τε καὶ αἰθαλόεντα κεραυνόν, κῆλα Δίως μεγάλοτο, φέρουν δ' ιαχήν τ' ἐνοτήν τε ἐς μέσον ἀμφοτέρων· ὀστοβός δ' ἀπλητος ὀρὼρει σμερδαλέης ἐρίδους, κάρτος δ' ἀνεφαίνετο ἔργων. 710

ἐκλίνθη δε μάχη πριν δ' ἀλλήλοις ἐπέχοντες ἐμμενεῖς ἐμάχοντο διὰ κρατερὰς ὑσμίνας.

Οἱ δ' ἀρ' ἐνι πρωτοισί μάχην δρίμειαν ἐγειραν Κόττος τε Βριάρεως τε Γῆς τ' ἀτούς πολέμοιο, οὐ ρα τριηκοςίας πέτρας στιβαρῶν ἀπὸ χειρῶν πέμπτον ἐπασσυτέρας, κατὰ δ' ἐσκίδασαν βελέσσιν Τιτήνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυδείης πέμπον καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἐδήσαν χερσῶν νικήσαντες ὑπερθύμοις περ ἐόντας, τόσσον ἐνερβ' ὑπὸ γῆς, ὃςον οὐρανός ἐστ' ἀπὸ γαϊῆς: 715

τόσσον γὰρ τ' ἀπὸ γῆς ἐς Τάρταρον ἥροεντα. ἔννεα γὰρ νύκτας τε καὶ ηματα χάλκεος ἁκμῶν οὐρανόθεν κατιῶν δεκάτη κ' ἐς γαϊάν ἱκοιτο· ἐννέα δ' αὖ νύκτας τε καὶ ηματα χάλκεος ἁκμῶν ἐκ γαϊῆς κατιῶν δεκάτη κ' ἐς Τάρταρον ἱκοι. 720

τὸν πέρι χάλκεον ἔρκους ἐλήλαται ἁμφὶ δὲ μιν νῦς τριστοιχεῖ κέχυται περὶ δειρήν· αὐτάρ ὑπερθεν
THEOGONY

bright upper air: the flashing glare of the thunderstone 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.
ΗΕΣΙΩΔΗΣ

γῆς ἐστὶ πεφύασι καὶ ἀτρυγέτου θαλάσσης.
ἐνθα θεοὶ Τεثήνες ὑπὸ ζῷον ἤρεντι
κεκρύφαται θυλήσι Δίος νεφεληγερέταο.
χόρφῳ ἐν εὐρώντι, πελώρης ἐσχατα γαϊῆς.
τοῖς οὔκ ἔγειτόν ἐστι. θύρας δ' ἐπέθηκε Ποσειδέων
χαλκείαις, τεῖχος δὲ περοίχεται ἀμφοτέρωθεν.
ἐνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάλυμος
ναιούσιν, φύλακες πιστοὶ Δίος αἰγυόξιον.

'Ενθα δὲ γῆς δυνοφηῆς καὶ Ταρτάρου ἤρεντος
πόντου τ' ἀτρυγέτου καὶ οὐρανοῦ ἀστερόευτος
ἔχεις πάντων πηγαὶ καὶ πείρατ' ἔσων
ἀργαλὲ' εὐρώντα, τά τε στυγέουσι θεοῖ περ,
χάσμα μέγ,' οὔδε κε πάντα τελεσφόρον εἰς
ἐνιαυτοῦ

οὔδας ἴκοιτ', εἰ πρῶτα πυλάων ἐντοσθε γένοιτο,
ἀλλά κεν ἐνθα καὶ ἐνθα φέροι πρὸ θύελλα θυέλλῃ
ἀργαλέ' δεινὸν δὲ καὶ ἀθανάτοις θεοῖς
τότῳ τέρας. Νυκτὸς δ' ἐρεβεννῆς οἰκία δεινὰ
ἔστηκεν νεφέλης κεκαλυμμένα κυανήσιν.

τῶν πρόσθ' Ιαπετοῦ πάις ἔχει οὐρανὸν ἐυρῦν
ἔστησις κεφαλῆς τε καὶ ἀκαμάτητοι χέρεσιν
ἀστερόφεως, ὅθε Νῦξ τε καὶ Ἡμέρη ἄσσον ίοῦσαι
ἄλλης προσέετον, ἀμειβόμεναι μέγαν οὐδόν
χάλκεοιν; ἢ μὲν ἔσω καταβήσθεται, ἢ δὲ θύραζε
ἔρχεται, οὔδε ποτ' ἀμφοτέρας δόμοις ἐντὸς ἐέργει,
ἀλλ' αἰεὶ ἐτέρης γὰρ δόμων ἐκτοσθεν ἐόουσα
γαῖαν ἐπιστρέφεται, ἢ δ' αὖ δόμου ἐντὸς ἐόουσα
μίμνει τὴν αὐτῆς ὀρθὴν ὀδοῖ, ἔστ' ἂν ἱκηταί,
ἡ μὲν ἐπιχθονίοιοι φάος πολυδερκεῖς 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,
trusty 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

"Ονοιματικόν ἔρημος ὑπεράναληται άκτινεσσιν 760
οὐρανοῦ εἰς ἀνίαν ὄυδ' οὐρανόθεν καταβαίνων.
τῶν δ' ἔτερος γαίαν τε καὶ εὐρέα νότα θαλάσσης
ήσυχος ἀντρέφεται καὶ μείλιχος ἀνθρώποισιν,
τοῦ δὲ σιδηρέη μὲν κραδίν, χάλκεον δὲ οἶον ἠτόρ
νηλεῖς ἐν στήθεσιν. ἔχει δ' ὁν πρώτα λάβησιν 765
ἀνθρώπων' ἐχθρὸς δὲ καὶ άθανάτωτοις θεοῖσιν.

"Ενθα θεοῦ χοριών πρόσθεν δόμοι ἥχηνεντες
ιφθίμου τ' 'Αἰδεώ καὶ ἐπανής Περσεφονείης
ἐστάσιν, δεινὸς δὲ κύων προπάροιτε φυλάσσει
νηλείας, τέχνης δὲ κακῆν ἔχειν. ἐς μὲν ἱόντας
σαίνει ὅμως οὐρή τε καὶ οὐδαίον ἀμφοτέρως,
ἐξελθεῖν δ' οὐκ αὐτῷ ἐὰν πάλιν, ἀλλὰ δοκεῖν
ἐσθίει, ὅν κε λάβησι πυλέων ἐκτοσθεν ἱόντα.
[iφθίμου τ' 'Αἰδεώ καὶ ἐπανής Περσεφονείης.]

"Ενθα δὲ ναιετάει στυγηρῇ θέος ἀθανάτοις, 775
δεινῇ Στῦξ, θυγάτηρ ἄφορρόου 'Ωκεανοῦ
πρεσβυτάτη. νόσσον δὲ θεῶν κλυτὰ δώματα ναίει
μακρῆσιν πέτρησι κατηρεφ' ἀμφί δὲ πάντη
κίσσαι ἀργυρεύσι πρὸς οὐρανὸν ἑστηρίκει.
παύρα δὲ Θαύμαντος θυγάτηρ πόδας ὥκεα 'Ιρις
ἀγγελίην πωλεῖτα ἐπ' εὐρέα νότα θαλάσσης.
ὀππὸτ' ἐρις καὶ νείκος ἐν ἀθανάτοισιν ὁρνται
καὶ ὅστις ψεύδηται 'Ολύμπια δώματ' ἐχόντων,
Ζεὺς δὲ τε 'Ιριν ἐπεμψε θεῶν μέγαν ὅρκον ἐνεικαὶ
tηλόθεν ἐν χρυσῇ προχόῳ πολυώνυμον ὕδωρ
780
1 This line (a repetition of 768) is not found in the better
MSS.
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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 1 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 seas, and so as flowing back upon himself.
HESIOD

ψυχρόν, ἵν’ ἐκ πέτρης καταλείβεται ἡλιβάτοιο υψηλῆς. πολλῶν δὲ ὑπὸ χθονὸς εὐρυοδείης ἐξ ἱεροῦ ποταμοῦ ρέει διὰ νῦκτα μέλαιναν. Ὁκεανοῖς κέρας; δεκάτη δ’ ἐπὶ μοῖρα δέδασται. ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῦτα θαλάσσης δίνης ἀργυρῆς εἰλυγμένος εἰς ἁλα πίπτει, ἢ δὲ μ’ ἐκ πέτρης προφέει μέγα πῆμα θεοῖσιν. ὅς κεν τὴν ἐπίορκον ἀπολλείψας ἐπομόσση ἄθανάτων, οἱ ἔχουσι κάρη νυφῶντος Ὁλύμπου, κεῖται νύμτις τετελεσμένον εἰς ἐνιαυτόν. 790 οὐδὲ ποτ’ ἀμβροσίης καὶ νέκταρος ἐρχεται ἄσσον βρῶσις, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἀνανδος στρωτοὶς ἐν λεχέσσι, κακὸν δὲ ἐ κώμα καλύπτει. αὐτὰρ ἐπεὶ νοῦσον τελέση μέγαν εἰς ἐνιαυτόν, ἄλλος γ’ ἐξ ἄλλου δέχεται χαλεπώτερος ἄεθλος. 800 εἰνάστες δὲ θεῶν ἀπαμείρεται αἰεὶν ἑντον, οὐδὲ ποτ’ ἐς βουλὴν ἐπιμίσγεται οὐδ’ ἐπὶ δαιτας ἐννέα πάντα ἐτεα. δεκάτῳ δ’ ἐπιμίσγεται αὐτις εἰρας ἐς ἄθανάτων, οἱ Ὁλύμπια δόματ’ ἔχουσιν. τοῖον ἄρ’ ὀρκὸν ἔθεντο θεοὶ Στυγὸς ἀφθινὸν ὕδωρ ἐνγύγιον, τὸ δ’ ὑψὶ καταστυφέλου διὰ χώρον. "Ἐνθά δὲ γῆς δυνοφείρης καὶ Ταρτάρου ἦρεσιν πόντου τ’ ἀτρυγέτου καὶ οὐρανοῦ ἀστερόεντος ἐξείης πάντων πηγαὶ καὶ πειρατ’ ἐσιν ἀργαλε’ εὐρώεντα, τάτε στυγέουσι θεοὶ περ. ἔνθα δὲ μαρμάρεια τε πῦλαι καὶ χάλκεος οὐδὸς ἀστεμφής, ρίζησι διηνεκέσσων ἄρηρως, 810

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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.

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.

2 i.e. the threshold is of "native" metal, and not artificial.
αὐτοφυής· πρῶσθεν δὲ θεών ἐκτοσθεν ἀπάντων Τιτῆρας ναίοντι, πέρην Χάεος ξοφερόνιο.
αὐτὰρ ἐρισμαράγγοι Δίως κλειτοὶ ἐπίκουροι 815 δῶματα ναιετάουσιν ἐπὶ 'Οκεανοῖο θεμέθλοις,
Κόττος τ' ἴδε Γύνης. Βριάρεων γε μὲν ἡνὶν ἐόντα
gαμβρόν ἑῶν ποίησε βαρύκτυπος Ἕνυσιγναιος,
δῶκε δὲ Κυμοπόλειαν ὁπτύειν, θυγατέρα ἤν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξῆλασεν
Ζεὺς, 

ὀπλότατον τέκε παίδα Τυφώεα Γαία πελώρη
Ταρτάρου ἐν φιλότητι διὰ χρυσένην Ἀφροδίτην
οὐ χεῖρες μὲν ἔασιν ἐπ' ἵσχυι, ἐργματ' ἐχοῦσαι,
καὶ πόδες ἀκάματοι κρατερῶι θεοῖν. ἐκ δὲ οἱ ὦμοι
ἥν ἐκατὸν κεφαλαῖ ὀφίος, δεινοῖο δράκοντος,

γλώσσησιν δυοφερήσις λελυμότες, ἐκ δὲ οἱ ὄσσων
θεσπεσίης κεφαλῆσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσεν
πασέων ὀ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο

φωνῇ δ' ἐν πάσης ἐσαν δεινῆς κεφαλῆσι
παντοίην ὑπ' ἰείςαν ἀθέσφατον. ἀλλοτε μὲν γὰρ

φθέγγονθ' ὁστε θεοίσι συνιέμεν, ἀλλοτε δ' αὐτε

ταῦρον ἑρίβρυχεω, μένος ἁσχέτων, ὃσαν ἁγαύρου,
ἀλλοτε δ' αὐτε λέοντος ἀναίδεα θυμὸν ἐχουσο,
ἀλλοτε δ' αὖ σκυλάκεσσιν ἐοικότα, θαύματ'

ἀκούσας,

ἀλλοτε δ' αὖ ροίξεσχ', ὕπο δ' ἰχεῖν συρρεα μακρά. 835
καὶ νῦ κεν ἐπλετο ἐργον ἀμίχανον ὑματι κεῖνῳ
καὶ κεν ὄ γε θυετοῖς καὶ ἀθανάτωσιν ἀναξεν,
εἰ μή ἀρ' ὑξ νόησε πατήρ ἀνδρῶν τε θεῶν τε.

σκληρον δ' ἐβροντήσει καὶ ὄβριμον, ἀμφὶ δὲ γαῖα

σμερδαλέον κονάβησε καὶ οὐρανός εὐρὺς ὑπερθε

πῶντος τ' 'Οκεανοῦ τε ῥοια καὶ τάρταρα γαῖς.

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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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ποσσὶ δ’ ὑπ’ ἀθανάτοισι μέγας πελεμίζετ’ Ὡλυμ-
πόσ

ὁρνυμένοιο ἀνακτος’ ἐπεστενάχιζε δὲ γαῖα. 
καύμα δ’ ὑπ’ ἀμφοτέρων κάτεχεν ιοειδεὰ πόντον 
βροντῆς τε στεροπῆς τε, πυρὸς τ’ ἀπὸ τοῦ 
πελώρου,

πρηστήρων ἄνέμῳν τε κεραυνοῦ τε φλεγέθωντος. 
ἐξεε δὲ χθῶν πᾶσα καὶ οὐρανὸς ᾗδε θάλασσα. 
θυνε1 δ’ ἀφ’ ἀμφ’ ἀκτὰς περί τ’ ἀμφὶ τε κύματα 
μακρὰ 

μιπη ὑπ’ ἀθανάτων, ἐνοσὶς δ’ ᾠσβεστος ὁρέψε 
πρέε2 δ’ Ἀίδης, ἐνέροις καταφθιμένουσιν ἀνάσσων, 850 
Τιτῆνες τ’ ὑποπαρτάριου, Κρόνου ἀμφὶς ἑόντες, 
ἀσβέστον κελάδοιο καὶ αἰώνὶς δηινῃτῆτος. 
Ζεὺς δ’ ἐπεὶ οὐν κόρυθυνεν ἑνὶ μένοις, εἰλετο δ’ 

ὀπλα, 

βροντῆν τε στεροπῆς τε καὶ αἰθαλάεντα κεραυνῦν, 
πλῆξεν ἀπ’ Ὡλυμποίο ἐπάλμενος’ ἀμφὶ δὲ πᾶσας 855 
ἐπτρεσε θεσπεσίας κεφαλὰς δεινὸν πελώρου. 

αὐτὰρ ἐπεὶ δὴ μιν δάμασεν πληγήσειν ἰμάσσας, 
ἡρπε γυιωθεῖς, στενάχιζε δὲ γαῖα πελώρη. 
φλοξ δὲ κεραυνωθέντος ἀπέσουτο τοῖο ἀνακτος 
οὐρεος ἐν βήσσησιν ἅιδνης 3 παιπαλέοσης, 860 
πληγέντος. 

πολλὴ δὲ πελώρῃ καλετο γαῖα 
ἀτμῆθεθεσπεσία καὶ ἐτήκετο κασσίτερος ὅς 
τεχνη ὑπ’ αἰζηδὸν ἐν ἐνυρήτοις χοάνοισι 
θαλφθεῖς, ἡ διήθρος, ὁ περ κρατερώτατος ἔστω, 
οὐρεος ἐν βήσσησι δαμαξόμενος πυρὶ κηλέω 865

1 R.: θά, MSS.
2 Schol.: τρέσσε, MSS.
3 MSS. and schol.: Ἀιείς, 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 deathless 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 conquered 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 thunderstricken lord in the dim rugged glens of the mount, 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 channelled 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.
τηκεται ἐν χθονὶ δὴ υφ’ Ἡφαίστου παλάμησιν, 
δὲς ἄρα τήκετο γαίᾳ σέλαι πυρῶς αἰθομένου. 
βίψε δὲ μιν θυμῷ ἀκαχῶν ἐς Τάρταρον εὐρύν.

'Εκ δὲ Τυφώεος ἐστ’ ἀνέμων μένος ύγρὸν 
ἀέντων,
νόσφι Νότον Βορέω τε καὶ ἀργέστεω Ζεφύρουο. 870 
οἳ γε μὲν ἐκ θεὸν γενεὴ, θυντοὶς μεγ’ ὄνειαρ. 
οἳ ἄλλοι μαψαῖραι ἐπιπενέουσι θάλασσαν: 
ἀ δὴ τοῦ πίττουσαι ἐς ἥροειδέα πόντον, 
πήμα μέγα θυντοῖς, κακῇ θυνίουσιν ἄλληρ. 
Ἀλλοτε δ’ ἄλλαι ἄεισι διασκιδώσθ’ ὑς. 875 
ναῦτας τε φθείρουσιν κακοῦ δ’ οὐ γίγνεται ἀλκή 
ἀνδράσιν, οἳ κείμης συνάντανται κατὰ πόντον. 
ἀδ’ αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθρόμοσσαν 
ἐργ’ ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπου 
πιμπλεόσαι κόνιος τε καὶ ἄργαλεόν κολοσφοντο. 880 

Αὐτὰρ ἐπεὶ ὑπὸ τοῦν μάκαρες θεοὶ ἐξετέλεσσαν, 
Τιτήρεσοι δὲ τιμάων κρίναντο βίηφι, 
δὴ ῥᾳ τότ’ ὠτρυνον βασιλεύεμεν ἢδὲ ἀνάσσειν 
Γαίης φραδμοσύνησιν 'Ολυμπίων εὐρύστα Ζῆν 
ἀθανάτων’ δ’ ὑπὸ τοῦσιν ἐας διεδάσσατο τιμάς. 885 

Ζεὺς δὲ θεῶν βασιλεὺς πρώτην ἀλοχον θέτω 
Μήτιν 
πλείητα τε ἵδιναν ἠδ’ θυτῆτων ἀνθρώπων. 
ἀλλ’ ὅτε δὴ ἄρ’ 1 ἐμελλε θεῶν γλαυκῶπων 'Αθῆνην 
τέξεσθαι, τότ’ ἐπειτὰ ὠλὼ φρένας ἐξεπατήσας 
ἀιμμυλίωσιν λόγουσιν ἐην ἐσκάτθετο νηδὶν 
Γαίης φραδμοσύνησι καὶ Οὐρανοῦ ἄστερόεντος.

1 Fick: δὴ ῥᾷ, DGHI: δὴ ῥ’, EF: δὴ ῥ’ ἠμελλε, 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.
HESIOD

tως γὰρ οἱ φρασάτην, ἵνα μὴ βασιληίδα τιμὴν ἀλλός ἔχοι Δίος ἀντὶ θεῶν αἰειγενετάων. ἐκ γὰρ τῆς εἴμαρτο περίφρονα τέκνα γενέσθαι πρῶτην μὲν κούρην γλαυκώπιδα Τριτογένειαν ἤσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν. αὐτάρ ἐπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν ἡμέλλειν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα: ἀλλ' ἄρα μὲν Ζεὺς πρόσθεν ἐγὼ ἐσκάτθετο νηδών, ὦς δὴ οἱ φράσσατο θεὰ ἀγαθὸν τε κακὸν τε. 895

Δεύτερον ἡγάγετο λιπαρὴν Θέμιν, ἦ τέκεν Ὄμας.

Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυκίαν, αὖ ἐργ' ὄρευσοι καταθυτοῖς βροτοῖς, Μοῖρας τ', ἣς πλείστην τιμὴν πόρε µητέτα Ζεῦς, Κλωθῷ τε Δάκεσιν τε καὶ Ἀτροπον, αἴτε δι' ὀδοὺς;

θυντοὺς ἀνθρώποισιν ἔχειν ἀγαθὸν τε κακὸν τε. 900

Τρεῖς δὲ οἱ Εὐρυνόμη Χάριτας τέκε καλλι-παρήσεις,

Ὀκεανοῦ κούρη, πολυήρατον εἴδος ἔχουσα,

Ἀγαλῆν τε καὶ Εὐφροσύνην Θαλήν τ' ἐρατεινήν τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενάων 910 λυσιμελῆς: καλὸν δὲ θ' ὑπ' ὀφρύσι δερκιόωνται.

Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἢς λέχος ἠλθεν, ἦ τέκε Περσεφόνην λευκώλευον, ἦν 'Αιδώνευς ἠρπασε ἣς παρὰ μητρός ἕδωκε δὲ μητέτα Ζεὺς.

Μυθοσύνης δ' ἐξαύτης ἐράσατο καλλικόμοιο, 915 ἤς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένουτο ἐννέα, τῆσιν ἄδων θαλίαν καὶ τέρψις ἀοιδῆς.

Δητῷ δ' Ἀπόλλωνα καὶ Ἀρτέμιν ἰοχέαιραν, ἰμερόεστα γόνων περὶ πάντων Οὐρανίων, γείνατ' ἀρ' αἰγιόχοιο Δίος φιλότητι μυγεῖσα. 920

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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 Eurynome, 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.
Δοισθοτάτην ὣν ἡ Ἱῃν θαλερήν ποιήσατ’ ἀκοιν

ἡ δ' Ῥβην καὶ Ἀρη καὶ Εἰλείθυιαν ἔτικτε μικθείον ἐν φιλότητι θεὼν βασιλῆς καὶ ἀνδρῶν.

Αὐτὸς δ' ἐκ κεφαλῆς γαλακτωπίδα Τριτογένειαν δεινήν ἐγρεκόδοιμον ἀγέστρατον ἀτρυφώνην πότνιαν, ἢ κέλαδοι τε ἀδὸν πόλεμοι τε μάχαι τε, Ἡρη δ' Ἡφαίστου κλυτῶν οὐ φιλότητι μιγείσα γείνατο, καὶ ξαμένησε καὶ ἤρισε ὁ παρακοίτη, ἐκ πάντων τέχνησι κεκασμένων Ὀὐρανιώνων.

<"Ἡρη δ' ξαμένησε καὶ ἤρισε ὁ παρακοίτη. 1 ἐκ ταύτης δ' ἐρίδος ἢ μὲν τέκε φαίδιμον νίδων Ἡφαίστου, φιλότητος ἀτερ 2 Δίως αἰγιόχοιο, ἐκ πάντων παλάμησι κεκασμένον Ὀὐρανιώνων αὐτὰρ ὅ γ' Ὡκεανόυ καὶ Τηθύνος ἦνκόμοιο κούρη νοσφ" Ὁρης παρελέξατο καλλιταρῆς,

έξαπαφὸν Μήτιν καίπερ πολυδήμε' ἐοῦσαν. συμμαργάς δ' ὅ γε χερσίν ἐμ' ἐγκάθετο νηών δείσας, μὴ τέχη κρατερώτερον ἄλλο κεραυνοῦ. τούνεκά μιν Κρονίδης ὑψίζυγος αἰθέρι ναίων κάππιεν ἐξαπίνης. ἢ δ' αὐτίκα Παλλάδ' Ἀθήνην κύσατο. τὴν μὲν ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε πάρ κορυφήν Τρίτωνος ἐπ' ὀχθήσιν ποταμοί. Μήτις δ' αὐτὲ Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα ἦστο, Ἀθηναίης μὴτηρ, τέκταινα δικαίων πλείστα θεῶν τε ἱδὺα καταθυτῶν τ' ἀνθρώπων, ἐνθα θεα παρέδεικτο 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 Rzcie: τέχνησιν ἄνευ, MSS.

3 Hermann: παρέδεικτο Θεώς, MSS.

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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 Tritogeneia, 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-cheeked 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" (ep. l. 929).
2 sc. the aegis. Line 929 is probably spurious, since it disagrees with 929 and contains a suspicious reference to Athens.
‘Εκ δ’ Ἀμφιτρίτης καὶ ἐρικτύπου Ἔνυσον αἰγαίοινον. Τρίτων εὐρυμῆς γένετο μέγας, ὡστε θαλάσσης πυθμέν’ ἔχων παρὰ μητρὶ φίλη καὶ πατρὶ ἀνακτὶ ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ Ἀρη ῥινοτόρῳ Κυθέρεια Φόβου καὶ Δείμου ἑτίκε δεινοὺς, οὕτ’ ἀνδρῶν πυκνὰς κλονέουσι φάλαγγας.

ἐν πολέμῳ κρυύετι σὺν Ἀρη πτολεπόρθω, Ἀρμούλῃν θ’, ἤν Κάδμος υπέρθυμος θέτ’ ἀκούτων.

Ζην Ὑʾ Ἄρταντίς Μαῖη τέκε κύδιμον Ἐρμῆν, κήρυκ’, ἄθανάτων, ἱερὸν λεχος εἰςαναβάσα.

Καδμεία δ’ ἄρα οἱ Σεμέλη τέκε φαίδιμον νίδον μιχθεῖο ἐν φιλότητι, Διώνυσου πολυγνήθεα, ἀθάνατον θυητῆ: νῦν δ’ ἀμφότεροι θεοί εἰσων.

‘Ἀλκμήνῃ δ’ ἄρ’ ἑτίκε βίην Ἡρακλεΐην μιχθεῖο ἐν φιλότητι Διὸ ς νεφεληγερεταο.

Ἀγλαίνῃ δ’ “Ηφαιστός, ἀγακλυτὸς ἀμφίγνηεις, ὁπλοτάτην Χαρίτην θαληηὴν ποιήσατ’ ἀκούτων.

Χρυσοκόμης δὲ Διώνυσος ξαυθῆν Ἀριάδνην, κούρην Μίνωος, θαληηὴν ποιῆσατ’ ἀκούτων.

τὴν δὲ οἱ ἄθανατον καὶ ἀγίρῳ θῆκε Κρονίῳ.

“Ἦβην δ’ Ἀλκμήνης καλλισφύρου ἀλκίμος νῖός,

ὶς Ἡρακλῆσ, τελέσας στολόσεντας ἄεθλους, παῖδα Δίος μεγάλοιο καὶ Ἡρης χρυσοπεδίλου, αἰδοίην θέτ’ ἀκούτων ἐν Οὐλύμπῳ νιφόεντι, 148
less ones who dwell in Olympus, she who made the host-scaring 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
HESIOD

"Τμείς μὲν νῦν χαίρετ', Ὀλύμπια δόματ', ἔχοντες, νῆσοι τ' ἤπειροι τε καὶ ἄλμυρὸς ἐνδοθι πόντος. 960
νῦν δὲ θεάων φύλον ἀείσατε, ἰδνέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραί Δίος αἰγίσχου, ὦσσα δὴ θυντοίσι παρ' ἀνδράσιν εὔνηθείσαι
ἀθάνατο γείναντο θεοῖς ἐπιεῖκεια τέκνα.

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, δία θεάων, 970
'Ιασίων' ἤρωι μυγεῖο' ἐρατῇ φιλότητι
νειὼ ἐν τριπόλῳ, Κρήτης ἐν πίονι δήμῳ,
ἐσθλὸν, ὃς εἰς ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
πάντη τῷ δὲ τυχόντι καὶ οὐ κ' ἐς χείρας ἱκηταί,
τὸν δ' ἀφνεῖον ἔθηκε, πολλ' δὲ οἱ ὡπάσεν ὦλβοι. 980

Κάδμῳ δ' Ἀρμονίῃ, θυγάτηρ χρυσῆς Ἀφροδίτης,

'Ἰωναὶ καὶ Σεμέλην καὶ Αγανήν καλλιτάρρην 975
Αὐτονόην θ', ἵνα γῆμεν 'Ἀρισταίος βαθυχαῖς,
γείνατο καὶ Πολύδωρον ἐυστεφάνῳ ἐνὶ Ἐδείβῃ.
Κοῦρον δ' Ὀκεανοῦ, Χρυσάροι καρπεροθύμωρ
μικθεῖσο' ἐν φιλότητι πολυχρύσου 'Αφροδίτης,
Καλλιρόη τέκε παίδα βρωτῶν κάρτιστον ἄπαντων,
Γηρυνεᾶ, τὸν κτείνε βίη Ἡρακλησίῃ
βοῶν ἕνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν 'Ερυθείῃ.

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THEOGONY

amongst the undying gods, untroubled and unageing all his days.

And Perseis, the daughter of Ocean, bare to unwearying Helios Circe and Aeëtes the king. And Aeëtes, the son of Helios who shows light to men, took to wife fair-cheeked Idyia, 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.
Τιθωνῷ δ' Ἡώς τέκε Μέμνωνα χαλκοκορυστήν, Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἀνακτα. 985 αὐτάρ ὑπαὶ Κεφάλῳ φιτύσατο φαίδιμον νίόν, ἱφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
τὸν ῥα νέουν τέρεν ἄνδος ἔχουν' ἐρικυδεός ἢβης παίδ' ἀταλὰ φρουέοντα φιλομμειδῆς 'Αφροδίτη ὧρτ' ἀναρεψαμένη, καὶ μιν ζαθείους εἰν νηός 990 νυπότολον νύχιον ποιήσατο, δαίμονα διόν.
Κοῦρην δ' Ἀιήταιο διοτρεφεός βασιλῆος Ἀισονίδης θουλῆσι θεῶν αἰειγενετῶν ἢγε παρ' Ἀιήτεο, τελέσας στονδέετας ἀέθλους, τοὺς πολλούς ἐπέτελλε μέγας βασιλεῖς ὑπερ-ήμωρ, 995 ὑβριστὴς Πελίς καὶ ἀτάσθαλος, ὑβριμοεργός. 
tοὺς τελέσας Ἰαωλκόν αfacility, πολλὰ μογήςας, ὁκείς ἐπὶ νήθον ἀγῶν ἔλικώπιδα κοῦρην Ἀισονίδης, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτων, καὶ ὃ ἤ γε δμηθεῖα' ὑπ' Ἰήσοι, ποιμένι λαῶν, 1000 Μήδειον τέκε παίδα, τὸν οὐρέσιν ἔτρεφε Χείρων Φιλυρ'δης: μεγάλου δὲ Δαίδ νόος ἐξετελεῖτο.
Αὐτάρ Νηρήος κοῦραι, ἀλίου γεροντος, ἦ τον μὲν Φώκον Ψαμάθῃ τέκε διὰ θεῶν Αἰακοῦ ἐν φιλότητι διὰ χρυσέην 'Αφροδίτην, 1005 Πηλεί δὲ δμηθεία σταθ' Θεῖς ἀργυροπεζα γείνατ' Ἀχιλλῆα ῥηξύνορα τυμολέοντα.
Αἰνείαν δ' ἀρ' ἐτικετε ἐντετάφανον Κυθέρεια 'Αγχισῆ ἦρωι μυγεῖ' ἔρατη φιλότητι Ἰδῆς ἐν κορυφῆσι πολυππύχου ὕλησσης. 1010 Κύρκη δ', Ἡελίον θυγάτηρ 'Τηρεινίδαο, γείνατ' Ὀδυσσῆος ταλασίφρονοι ἐν φιλότητι Ἀγριον ἡδὲ Λατῶν αμύμονα τε κρατερών 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 Jason, 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
ΗΕΙΟΙΔ

[Τηλέγονον δ’ ἄρ’ ἐτικτε διὰ χρυσέν Αφροδί-
την.] 1015
ο’ δ’ τοι μάλα τῆλε μυχὲ νήσων ιερῶν
πάσιν Τυρσηνοῖς ἄγακλεντοῖσιν ἄνασσιν.
Ναυσίθουν δ’ Ὀδυσῆι Καλυψία διὰ θεάων
γείνατο Ναυσίνοον τε μυγείο ἔρατη φιλότητι.
Αὐταί μὲν θυητοίσι παρ’ ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοίς ἑπιεῖκελα τέκνα. 1020

νόν δὲ γυναικῶν φύλον ἀείσατε, ἥνυπετεια
Μοῦσαι Ὁλυμπιάδες, κοῦραι Δίδοι αἰγιόχοιο.

ΚΑΤΑΔΟΓΟΙ ΓΤΝΑΙΚΩΝ. ΗΟΙΑΙ

1.
Scholiast on Apollonius Rhodius Arg. iii. 1086.
ὅτι Προμηθέως καὶ Προνοίης 2 ναὶς Δευκαλίων
Ἡσίόδος ἐν πρώτῳ Καταλόγῳ φησί, καὶ ὅτι Δευ-
καλίων καὶ Πύρρας Ἔλλην.

2.
Ioannes Lydus,3 de Mens. i. 13. Λατίνους μὲν
τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς Ἕλληνι-
ζοντας ἔκαλουν ἀπὸ Λατίνου . . . καὶ Γραίκον τῶν
ἀδελφῶν, ὡς φησιν Ἡσίόδος ἐν Καταλόγωι:

1 Omitted by D, Eustathius, and Laurentian Scholiast on
Apollonius Rhodius iii. 200. 2 Sittl: Πανδάφας, scholiast.
3 An antiquarian writer of Byzantium, c. 490–570 A.D.
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 Nausinoüs.

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 ἄν, "Or like her."
HESIOD

κούρη δ' ἐν μεγάροιςιν ἄγαυον Δευκάλιωνος
Πανδώρη Διὸ πατρί, θεῶν σημάντορι πάντων,
μυχθείσ' ἐν φιλότητι τέκεν Γραίκων μενεχάρμην.

Μακεδονία ἡ χώρα (ἀνομάσθη) ἀπὸ Μακεδόνος
τοῦ Διὸς καὶ Θυίας τῆς Δευκάλιωνος, ὡς φησιν
'Ησίοδος.

Ἡ δ' ὑποκυσαμένη Διὸ γείματο τερπικεραύνο
νὶς δύω Μάγνητα Μακηδόνα θ' ἵππιοχάρμην,
οὶ περὶ Πιερίην καὶ "Ολυμπον δώματ' ἐναιον.

* * *
Μάγνης δ' αὐ Δίκτυν τε καὶ ἀντίθεον Πολυ-
δέκτεα.

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

" Ἐλληνος δ' ἐγένοντο φιλοποτολέμου βασιλῆς
Δώρος τε Ἐσθός τε καὶ Αἰδώλος ἱππιοχάρμης.
Αἰολίδαι δ' ἐγένοντο θεμιστοπόλοι βασιλῆς
Κρηθενὶς ἦδ' Ἀθάμας καὶ Σίσυφος αἰολόμητις
Σαλμωνεύς τ' ἀδικος καὶ ὑπέρθυμος Περιήρης.

5. Scholiast on Apollonius Rhodius, Arg. iv. 266. οἱ
ἀπὸ Δευκάλιωνος τὸ γένος ἔχουτε ἐβασίλευον
Θεσσαλίας, ὡς φησὶν Εκαταῖος καὶ Ἡσίοδος.

6. Idem, i. 482. 'Αλωιάδας . . . Ἡσίοδος δὲ Ἀλω-
έως καὶ Ἰφιμεθείας κατ' ἐπίκλησιν, ταῖς δὲ ἀλη-
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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 Thyia, 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 Salmoneus and overbold Perieres."

5.

Those who were descended from Deucalion used to rule over Thessaly as Hecataeus 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.
θείαις Ποσειδώνος καὶ Ἰφιμεδείας ἔφη, καὶ Ἄλων πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

7.

Berlin Papyri 7497 and Oxyrhynchus Papyri, 421.¹

[Eυρυνόμη Νίσου θυγάτηρ Παυ]διονίδαο,

[τὴν πάσαν τέχνην ἐδιδάξατο Παλλᾶσ Ἀθήνη,]

[μήδεα ἱδμοσύνην τ' ἐπὶ οἴδ][e] ὑπὲρ ἵσα σεθεῖσι.  5

[θεσπεσίη δ' ὀδύμη παρὰ εἰ]ματος ἄργυρεοίον

[ὄρνυτο κινυμένης· βλεφάρων] δ' ἀπὸ εἰδος ἂντο.

[τῆς δ' ἄρ Γλαύκος Ἀθηναί]νης πειρήσατο βουλαίσ, 10

βοῦς ἐλάσας[; ἀλλ'] οὖ τι Διὸς νύν αἰγιόχοιον

ἐγνώ· ὃ μ[εν δώροις δικ]ήμενοι ἦλθε γυμαικα

βουλή Ἀθ[ηναί]νης· ὃ δ' ἄναξ] νεφεληγερέτα Ζεύ[ς

ἀθανάτων [ἀνένευε κ]αρήσιμοι μῆποτ' ὁπάτ[ρους]

ἐσσεσθαι π[αίδας . . .]υτοῦ Σισυφίδαο. 15

ἡ δ' Ποσε[ιδῶνος ἐν] ἀγκούνηι μυγείσα

Γλαύκου ἐν[4 οἰκώ ἑτικτεν] ἀμυμόνα Βελλ[εροφῶν-

τυν]

ἐξοχον ἀνθ[ρῶπων . . .]κτῆι ἐπ' ἀπείρονα π[ώντον.

τῷ δὲ καὶ ἡ[λάσκοντι πα]τήρ πόρε Πήγασο[ν, ὅς
dὴ]

ἀκόματον [πτερύγεσσι φέρων γέ] μιν ἔπτε[τ'] ἀτειρῆς

πάντη ἄν[α χθονὰ . . . ἐπεὶ ἦ]υτ' ἁ]ται ἀλ[κε

σὺν τῷ π[ρ πνεύουσαν ἔλων κατέπεφυε Χίμειραν, 20

γῆμε δὲ π[αίδα φίλην μεγαλητόρος Ἰοβάταο

ἀιδοῖον βασ[ιλῆος

κοίρανος α . . .

ἡ τε[κε . . .

¹ Berlin Papyri, 7497 (left-hand fragment) and Oxy-
rhynchus Papyri, 421 (right-hand fragment). For the
restoration see Class. Quart. vii. 217-8.
⁴ Γλαυκω εύ (not ε?), Berl. Pap.
reality, sons of Poseidon and Iphimedea, and that Alus a city of Aetolia was founded by their father.

7.

"... Eurynome 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 silvren 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 \(^1\) 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.\(^2\) 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 Lobates, the worshipful king ... lord (of) ... and she bare...."

\(^1\) As the price to be given to her father for her: so in Iliad xviii. 593 maidens are called "earners of oxen." Possibly Glaucus, like Aias (fr. 68, ll. 55 ff.), raided (βοῦς ἱλάσας) 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
de Ἐνυδυμίωνα Ἡσίοδος μὲν Ἀεθλίου τοῦ Δίὸς
καὶ Καλύκης, παρὰ Δίὸς εἰληφότα τὸ δῶρον
ἐν δ᾽ αὐτῷ θανάτου ταμίης ὅτε μέλλοι ὀλέσθαι.

9.

Scholiast Ven. on Homer, Il. xi. 750. Ἀκτορίωνε
Μολίονε. . . Ἡσίόδος Ἀκτορος κατ᾽ ἐπίκλησιν
καὶ Μολίονης αὐτοῦς γεγενεαλόγηκεν, γόνφ
de Ποσειδώνος.
Porphyrjus, Quaest. Hom. ad Iliad. pert., 265.
Ἀρισταρχὸς δὲ διδύμους ἀκούει υἱὸν . . . οἷον ἦσαν
καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφνεῖς, δύω ἔχοντας
σώματα, Ἡσίόδω μάρτυρι χρώμενος, καὶ τοὺς
συμπερφυκότας ἀλλήλοις.

10.

Scholiast on Apollonius Rhodius, Arg. i. 156.
Ἡσίόδος δὲ μεταβληθέντα εἰς τινα τῶν συνήθων
μορφῶν ἐπικαθεσθῆναι τῷ ὅμφαλῳ τοῦ ξυγοῦ τῶν
Ἡρακλέους ὑππών, βουλόμενον εἰς μάχην κατα-
στήναι τῷ ἤρωι, τὸν δὲ Ἡρακλέα καιρίως αὐτὸν
κατατοξεῦσαι τῆς Ἀθηνᾶς ὑποδειξάσης. φησὶ δὲ
οὕτως.

Περικλύμενον τ' ἀγέρωχον
ὀλβίων, ᾧ πόρε δῶρα Ποσειδάων ἐνοσίχθων
παντοῖ. ἄλλοτε μὲν γὰρ ἐν ὀρὺθεσσι φάνεσκεν
αιτός, ἄλλοτε δ' αὐτὲ πελέσκετο, θαῦμα ἴδε-
σθαι,
μύρμηξ, ἄλλοτε δ' αὐτὲ μελισσέων ἀγλαὰ φύλα,
ἄλλοτε δ' αἰνὸς ὀφίς καὶ ἀμείληχος. εἰχε δὲ δῶρα
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8.

Hesiod says that Endymion 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 then a shining swarm of bees; and again at another time a dread relentless snake.
παντοί', οὐκ ὄνομαστά, τά μιν καὶ ἐπειτα δόλωσε
βουλῇ Ἀθηναίης.

11.
Stephanus of Byzantium, s.v. Γερηνία.
κτεῖνε δὲ Νηλήνος παλαιόφρονος νίεας ἐσθλοῦς
ἐνδεκα, δωδέκατος δὲ Γερηνίος ἱππότα Νέστωρ
ζείνος ἐδω ἐτύχησε παρ' ἱπποδάμουι Γερηνίοις.
* * *
Νέστωρ οίος ἄλυζεν ἐν ἀνθρεμόντι Γερηνίῳ.

12.
Eustathius, Hom. 1796. 39.
Τηλεμάχῳ δ' ἄρ' ἔτικτεν ἐνόμον Πολυκάστη,
Νέστορος ὀπλωτάτη κοῦρη Νηληνάδαο,
Περσέπολιν μυθεῖσα διὰ χρυσένην Ἀφροδίτην.

13.
Scholiast on Homer, Od. xii. 69. Τυρῳ ἡ Σαλ-
μώνεως ἔχουσα δύο παιδάς ἐκ Ποσειδώνος, Νηλέα
tε καὶ Πελίαν, ἔγημε Κρηθέα, καὶ ἵσχε παιδάς
ἐξ αὐτοῦ τρεῖς, Αἴσονα καὶ Φέρητα καὶ Ἀμυθάονα.
Αἴσονος δὲ καὶ Πολυμηδῆς καθ’ Ἡσίοδον γίνεται
Ιάσων.

Αἴσων, δς τέκεθ' υίον Ἦησονα, ποιμένα λαῶν,
ὡν Χίρων ἔθρεψ' ἐνὶ Πηλίῳ ὕληντι.

14.
Petrie Papyri (ed. Mahaffy), Pl. III. 3.
ἀγακλεῖτο οἶκος ἄνακτος
]ποδώκης δὲ Ἀταλάντη
Σχοινῆος θυγάτηρ,]Χαρίτων ἠμάρυγματ' ἔχουσα,
ὁραίη περ ἐοῦ ἀπ']αναινετο φύλου ὁμοίον
ἀνδρῶν βουλομένη φεύγειν γάμον ἀλφηστάων.
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And he possessed all manner of 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 Salmoneus, 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."
HESIOD

Scholiast on Homer, Iliad xxiii. 683. νεώτερος οὖν Ἡσιόδος γυμνὸν εἰςάγων Ἰππομένη ἀγωνιζόμενον Ἀταλάντη.

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

Τὸ δ’ ἀρ’ ἐπ’ αὐτίκ’ ἐπείτα ταὐσφυρ[ος] ὄρνυτο κούρην ¹
ἐξοχον εἰδος ἐχουσάνα: πολὺς δ’ ἀμφισταθ’ ὀμίλος
dεινῶν δερκομένη: θ’ ἄμβος δ’ ἔχε πάντας ὀρῶντας.
τῆς μὲν κινυμένης πν[οί]ή ζεφύρων χιτώνα
σιγαλέντα ἐλέλυξε πε[ρί] στῆθεσο’ ἀπαλοίσι. 5[10]
στὴ δ’ αὐθ’ Ἰππομένης: πολ[λ]ὰς δ’ ἐπεγείρετο λαός.
τοι δὴ ἄκην ἦσαν Σχ’οινεύς δὲ γέγωνε βοήσας:
Κέκλυτε μεν πάντες ήμ’ ἐν [ε]ῷ ἦδ’ ἵεροντες,
ὁφ’ εἰπὼ τά με θυμός] ἐνι στῆθεσοι κελευεί.
’Ἰππομένης μνηστεύει] ἐμήν ἐλικώπιδα κούρην. 10 [15]
μύθος δ’ ὅσθ’ ὑγιῆς νῦν] οἱ εἰρημένοις ἐστω,
οὐ μν ἀέθλου ἄτερ κεκτ] ἱστει. εἰ δὲ κεν οὗτος
νικήσας θάνατόν τε φύγῃ καὶ] κύδος ἀρέσθαι
ἀθάνατοι δῶσο’ οὐ’ Ὀλυμ[π]ία δῶματ’ ἐχουσιν, 15 [20]
ἡ τοι νοστήσατι φῆλ’ ἐς πατρίδα γαῖαν
παῖδα φίλην δῶσω, ἔτι δ’ ὄκυν]πόδοιν σθένος ἵππων,
τοὺς ῥα δόμονδ’ ἄξει κεί]μῆλαι· καὶ νῦ κε θυμῷ
τερφθείν μὲν ἔχων, αἰεί] δ’ ἀνηρὸν ἄεθλον
μεμνέον] εὐφροσύνης. πατὴρ] δ’ ἀνδρῶν τε
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 29 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 him)'

* * * * *

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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Strabo, i. p. 42.

καὶ κούρην Ἀράβοιο, τὸν Ἐρμάων ἀκάκητα γείνατο καὶ Θρονίη, κούρη Βήλοιο ἀνακτος.

Eustathius, Hom. 461. 2.

"Ἄργος ἀνυδρον ἐδών Δαναὸς ποιήσεν ἐνυδρον.

17.

Hecataeus in Scholiast on Euripides, Orestes, 872. ὁ δὲ Αἰγυπτιος αὐτὸς μὲν οὐκ ἠλθεν εἰς Ἄργος, παῖδας δὲ ἀπέστειλεν, ὡς μὲν Ἡσιόδος 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\(^1\): 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.
HESIOD

18.

Strabo,1 viii. p. 370. καὶ Ἄπολλόδωρος ... φησίν ... Ἡσίοδος μὲν τοῖς καὶ Ἀρχίλοχῳ ἤδη εἰδέναι καὶ Ἠλλήνων λεγομένων τοὺς σύμπαντας καὶ Πανέλληνας, ... περὶ τῶν Προιτίδων λέγοντα ὡς Πανέλληνες ἐμνήστευον αὐτὰς.

Apollodorus, ii. 2. 1. 4. Ἀκρίσιος μὲν Ἀργοὺς βασιλεύει, Προῖτος δὲ Τίρυνθος. καὶ γίνεται Ἀκρισίω μὲν ἐξ Ἑυρυδίκης τῆς Λακεδαιμονίας Δανάη, Προῖτῳ δὲ ἐκ Σθενεβοίας

Λυσίππη [τε] καὶ Ἰφιόνη καὶ Ἰφιάνασσα αὖται δὲ ... ἐμάνησαν, ὡς μὲν Ἡσίοδός φησίν, ὅτι τάς Διονύσου τελετάς οὐ κατεδέχοντο.

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

Suidas s.v. μαχλοσύνη.
eἰνεκα μαχλοσύνης στυγερῆς τέρεν ὠλεσαν ἄνθος.

Eustathius, Hom. 1746. 7.
καὶ γάρ σφιν κεφαλῆι κατὰ κυύος αἰῶν ἔχειν·
ἀλφὸς γὰρ χρόνα πάντα κατέσχεθεν, ἐκ δὲ νυ
χαῖται
ἐρρεν ἐκ κεφαλέων, ψιλοῦτο δὲ καλὰ κάρηνα.

1 The geographer; fl. c. 24 b.c.
2 Fl. 56–88 A.D.: he is best known for his work on Vergil.

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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.
HESIOD

19. Scholiast on Homer, Π. xii. 292. Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἐν τινι λειμώνι μετὰ νυμφῶν ἀνθή ἀναλέγουσαν ἡράσθη καὶ κατελθὼν ἤλλαξεν ἐαυτὸν ἐν ταύρων καὶ ἀπὸ τοῦ στόματος κρόκων ἔπνευ· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἔβαστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη αὐτῇ· εἶδ' οὕτως συνφικίσεν αὐτὴν Ἀστερίων τῷ Κρήτῶν βασιλεί· γενομένη δὲ ἐγκυος ἐκείνη τρεῖς παίδας ἐγέννησε, Μίνωα, Σαρπιδόνα καὶ Ἀρδάμανθυν. ἡ ἱστορία παρ' Ἡσιόδῳ καὶ Βακχυλίδῃ.

20. Scholiast on Apollonius Rhodius, Αργ. ii. 178. ὡς δὲ Ἡσιόδος φησίν, (Φινεύς) Φοίνικος τοῦ Ἀγήνορος καὶ Κασσιεπείας.


22. Porphyryrus,2 Quaest. Hom. ad Ιιδ. pert. p. 189. ὡς παρ’ Ἡσίοδῷ ἐν Γυναικών Καταλόγῳ ἐπὶ τῆς Ἀγήνορος παιδὸς Δημοδόκης 

[Δημοδόκη] τὴν πλείστοι ἐπιχθονίων ἀνθρώπων μνήστευν καὶ πολλὰ καὶ ἀγλαὰ δώρ' ὄνομηναν ἵφθιμοι βασιλῆς, ἀπειρέσιον κατὰ εἴδος.

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 Porphyry, scholar, mathematician, philosopher and historian, lived 233-305 (?) A.D. He was a pupil of the neo-Platonist Plotinus.
CATALOGUES OF WOMEN AND EOIAE

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. 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 crocus was to attract Europa, as in the very similar story of Persephone: cp. Homeric Hymns ii. lines 8 ff.
23.
Apolloodorus, iii. 5. 6. 2. 'Hsiodos de deka men viovs, deka de thugateras ('Ampiovos kai Nioshs).

Aelian,1 Var. Hist. xii. 36. 'Hsiodos de (lēgei) envea (árraves) kai deka (kóras), eι μη άρα ουκ ἐστιν 'Hsiodou tâ ἐπη, ἀλλ' ως πολλα kai ἀλλα kατεφευσται αυτοι.

24.
Scholiast on Homer, Il. xxiii. 679. και 'Hsiodos de fησιν εν θηβαις αυτοι (Oidiptodos) apothanontos, 'Argeian tην 'Adraostou συν αλλοις ελθειν επι την κηδειαν του Oidiptodos.

25.
Herodian2 in Etymologicum Magnum, p. 60, 40. Ειλαρίδην Τιτυν.

26.

Schol. on Homer, Il. ii. 522.
οιστε Διλαϊθεν προτεί καλλίρροουν ύδωρ.

Strabo, ix. 424.
οιστε παρεκ Πανοπηα δια Γληχωνα τ' ερμυνην και τε δι' 'Ερχομενου ειλιγμένος εισι δράκων ως.

27.
Scholiast on Homer, Il. vii. 9. o γαρ του Μενεσθίου πατηρ 'Αρηθοος Βοιωτός ήν κατοικων 'Αρνην' εστι δε αυτη Βοιωτιας, ως και 'Ησιοδος φησιν.

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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.

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

Tityos the son of Elara.

Cephisus is a river in Orchomenus where also the Graces are worshipped. Eteoclus 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 Panopeus and through fenced Glechon and through Orchomenus, winding like a snake.”

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

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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. Ὅγχηστος: ἄλσος: ... κεῖται δὲ ἐν τῇ Ἀλιαρτίων χώρᾳ, ἱδρυθέν δὲ ὑπὸ Ὅγχηστοῦ τοῦ Βοιωτοῦ, ὡς φησὶν Ἡσίοδος.

29. Stephanus of Byzantium. Αἰγά ... ἐστὶν καὶ Αἰγαίου πεδίου συνάπτον τῇ Κύρρᾳ, ὡς Ἡσίοδος.

30. Apollodorus. ii. 1. 1. 5. Ἡσίοδος δὲ τὸν Πελασγὸν αὐτόχθωνα φησιν εἶναι.

31. Strabo, v. p. 221. τῷ δ' Ἐφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φύλον τούτο (τοὺς Πελασγοὺς) ἤρξεν Ἡσίοδος· φησὶ γάρ·


βιέεις ἐξεγένετο Ἀυκάνονος ἀντιθέοι ὅν ποτε τίκτε Πελασγός.

32. Stephanus of Byzantium. Παλλάντιον· πόλις Ἀρκαδίας, ἀπὸ Πάλλαντος, ἐνὸς τῶν Ἀυκάνων παίδων, ὡς Ἡσίοδος.

33. Φέλλον ἐυμμελήν τέκετο κλεῖτη Μελίβοια.

34. Herodian, On Peculiar Diction, p. 18. παρ' Ἡσίοδῳ ἐν δευτέρῳ (Καταλόγῳ)


οἱ πρόσθε φανὴν ἑντοσθέν ἐκενθον.

1 Author of a geographical lexicon, produced after 400 A.D., and abridged under Justinian.
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28.

Onchestus: a grove.\(^1\) 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 spearmen."

34.

In Hesiod in the second Catalogue:

"Who once hid the torch\(^2\) 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. Ἡσίοδος ἐν τρίτῳ (Καταλόγῳ)
νοῦθος δὲ ποδῶν ὑπόδυτος ὀρώρει.

σφίν δ’ αὐτοῖς μέγα πῆμα.

37. Scholiast on Apollonius Rhodius, Arg. i. 45. οὕτως ὁ Φρίξων διακομίσας καὶ Ἔλλην ἀφθιτος δὲ ὁν ἐδόθη αὐτοῖς ὑπὸ Νεφέλης τῆς μητρὸς εἰχὲ δὲ χρυσὴν δοράν, ὡς Ἡσίοδος καὶ Φερεκύδης εἰρήκασιν.


ἲβ. παιδας δὲ φησιν αὐτῷ γενέσθαι Ἡσίοδος δύο, Θυνόν καὶ Μαριανδυνόν.

1 Apollonius "the Crabbed" was a grammarian of Alexandria under Hadrian. He wrote largely on Grammar and Syntax.
CATALOGUES OF WOMEN AND EOIAE

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 Iphiclus 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. 'Ἡσίοδος δ' ἐν τῇ καλουμένῃ γῆς περιόδῳ τῶν Φινέα ύπὸ τῶν Ἀρπνιῶν ἀγεσθαι—

γλακτοφάγων ἐς γαῖαν ἀπήνας οἰκὶ ἑχόντων.

40.


Αἰθίοπας τε Δίγυς τε ἰδὲ Σκύθας ἐπτημολγούσ.

41.

Απολλодόρος, i. 9. 21. 6. διωκομένων δὲ τῶν Ἀρπνιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τῶν Τίγρην ποταμῶν ἐμπτύπτει, δὸς νῦν ἀπ' ἐκεῖνης "Ἀρπνὺς καλεῖται" ταῦτῃ δὲ οἱ μὲν Νικοθόην, οἱ δὲ Ἀελλόπονιν καλοῦσιν. ἡ δὲ έτέρα καλουμένη 'Ωκυπέτη, ὡς δὲ ἐνιοὶ 'Ωκυθόη (Ἡσίοδος, δὲ λέγει αὐτὴν 'Ωκυπόδην), αὐτὴ κατὰ τὴν Προποντίδα φεύγουσα μέχρι Ἐχινάδων ἥλθε νῆσων, αἱ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται.

42.

Scholiast on Apollonius Rhodius, Arg. ii. 297, 296. ὅτι δὲ ἢξαντο οἱ περὶ Ζήτην τῷ Δίῳ στραφέντες λέγει καὶ Ἡσίοδος.

ἐνθώποτε οἱ γ' εὐχέσθην Αἰνήφων ὑψιμέδουτι.

'Απολλώνιος μὲν οὖν τὴν ἀποστρέψαςαν τοὺς περὶ Ζήτην Ἰριν λέγει, Ἡσίοδος δὲ Ἐρμήν.

οἱ δὲ Στροφάδας φασίν αὐτὰς κεκλησθαί, καθὸ ἐπιστραφέντες αὐτόθι ἢξαντο τῷ Δίῳ καταλαβεῖν

1 Of Cyme. He wrote a universal history covering the period between the Dorian Migration and 340 B.C.

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Hesiod, in the so-called Journey round the Earth, says that Phineus 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 Harpys after her. Some call this one Nicothoë, and others Aëllopus. The other who was called Ocypete, or as some say Ocythoë (though Hesiod calls her Ocypus), 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 Phineus 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.
HESIOD

tas 'Arpunias. kata de 'Hsiodou ... ou ktei-
nontai.

43.

Philodemus, On Piety, 10. ou'd 'Hsiodw mu' tis
egglela, de ... i kai ton Katoudaion kai ton
Punymaion munymonei.

44.

Strabo, i. p. 43. 'Hsiodou de ouk an tis aitiasaito
agnoian 'Hmikynas legontos kai Makrokefalwos
kai Punymaious.

45.

Scholiast on Apollonius Rhodius, Arg. iv. 284.
'Hsiodos de dia Phasidou autoiv (toiv 'Argo-
nautas) eispeplevekewn legei.

Id. iv. 259. 'Hsiodos de . . . dia ton 'Okeanoiv
. . . elthein autoiv eis Dibyn kai bastaíasantes
thn 'Argow eis to hmeteron pelagwos xenésthai.

46.

Id. iii. 311. phoi de 'Apollalwios 'Hsiodw
epomenos epei ton armatos tov 'Hloun eis thn
kata Turrhniaan keiménnh njsou thn Kirkh
elthein. 'Esopeirian de autoiv elpein, epei pro's
vsmaa keitai.

47.

Scholiast on Apollonius Rhodius, Arg. iv. 892.
hkolouthisen 'Hsiodw ou'tos onomazounti thn
njsou ton Searphon —
njsou es 'Anbemosewv, 'ina sfis diwe Krovwv.
ovsmaa de autoiv, Thelexiovth 8 Thelexiwn, Molp, 'Agladhfwnos.

1 An Epicurean philosopher, fl. 50 B.C.
CATALOGUES OF WOMEN AND EOIAE

the Harpies. But according to Hesiod . . . they were not killed.

43.

Nor let anyone mock at Hesiod who mentions . . . or even the Troglodytes 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 Hésiod 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.”
Scholiast on Homer, Od. xii. 168. ἐντεῦθεν Ἡσιόδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἔψη.

Scholiast on Homer, Od. i. 85. τὴν μὲν γὰρ Ὄμην γέλαν ἐντὸς ἐλαίῳ πρὸς ἑσπέραν, τὴν δὲ Ὅμην κατὰ Κρήτην Ἡσιόδος φησὶ κεῖσθαι:

[πόν]τον δ' Ὅμηλιον ἢδ' Ὅμηλῆν . . . υῆσον.

Id. Od. vii. 54. Ἡσιόδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν.

Schol. on Pindar, Ol. x. 46. τὴν δ' Ἀμαρυγκείδης Ἰππόστρατος, ὡς Ἀρης, Φυκτέος ἄγλαδος νίός, Ἐπειών ὄρχαμος ἀνδρῶν . . .

51. Apollodorus i. 8. 4. 1. Ἀλθαίας δὲ ἀποθανούσης ἐγνήμεν Οἰνεὺς Περίβοιαν τὴν Ἰππονόου. ταῦτῃ τὸ . . . Ἡσιόδος . . . ἔξ Ὅμην τῆς Ἀχαίας, ἐφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαρυγκέως, Ἰππόνου τὸν πατέρα πέμψει πρὸς Οἰνέα πόρρω τῆς Ἐλλάδος οὐτα ἐντειλάμενον ἀποκτεῖναι.

ἂκεῖ δ' Ὅμηλῆν πέτρην ποταμοῖο παρ' ὄχθας εὐρής Πείρου.

Diodorus1 v. 81. ἦν δ' ὁ Μακαρέως νίός μὲν Κρινάκου τοῦ Δίος, ὡς φησὶν Ἡσιόδος . . ., κατοικῶν δ' ἐν Ὡμένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαίας καλουμένης.

1 Diodorus Siculus, fl. 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 Oglyia lies over against Crete: "... the Ogylian sea and ... the island Oglyia."

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 Amarynces, leader of the Epeians.

51.

When Althea was dead, Oeneus married Periboea, the daughter of Hipponoüs. Hesiod says that she was seduced by Hippostratus the son of Amarynces and that her father Hipponoüs sent her from Olenus in Achaea 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. peri tov
Mvrmvdoivn 'Hsiiodos mev ou'tw fhswv.
h' u'v pokeusamenv tekev Aivakov idpivoxarmnh.
avtarp epei h' h'vhs pollupratou Iketov metrou,
movnos evw h'sxalle: pathp d' anvdrwv te thewv
tev.
osesioi esav mu'rvmikes epnratou evdothi v'hso,
tous anvras poinse bathvzwvous te qvvaikas.
oi de toj prwtoj zeuxan neas amvfielisvas,
prwtoj d' isti' eveh v'hos pterpa pountoporoio.

54.
Polybius v. 2.
'Avakidas polerwv kekaryhotas h'vte davti.

55.
Porphyrius, Quaest. Hom. ad Iliad. pertin, p. 93.
svntomovs de ta aisvra dedhla ke muqnav oui
etheloush, all' ouv v'sper 'Hsiiodos ta peri toj
Pvleovs kal ths Akastov qvvaikos dia makrow
epexelthov.

56.
Schol. on Pindar, Nem. iv. 95.
'nde de oj kata thymov aristo faineto bouly,
avtov mev sxeosbai, krunhai d' idokhtata makairan
kalh'n, h'n oi entuqe periiklutos 'Amvfiwv'esis,
ous thn masstevov oios kata P'vlov aipov
aip' upo Kentauropoiwv orsefioi diamei.'

57.
Voll. Herculan. (Papyri from Herculaneum), 2nd
Collection, viii. 105. de tata Kypria pouv'as "Hra
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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 Cypria¹ 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.
HESIOD

χαριζομένην (Θέτιν) φεύγειν αὐτοῦ (Διὸς) τοῖς γάμοις. Δία δὲ ὁμόσαι χολωθέντα διότι θυντῷ συνοίκει. καὶ παρ' Ἡσιόδῳ δὲ κεῖται τὸ παραπλήσιον.

58.

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

Φθίνῃ εξίκετο, μητέρα μῆλον,
πολλὰ κτήματ' ἁγῶν ἐξ εὐρυχόρου Ἰαωλκοῦ [Πηλέως] Αἰακίδης, φίλος ἀθανάτους θεοίσιν,
λαοίσιν] δὲ ἱδούσιν ἀγαίετο θυμὸς ἄπασιν,
ὡς τε πόλιν ἀλάπαξεν εὐκτιτόν ὡς τ' ἐτέλεσσεν ἱμερόντα γάμον καὶ τοῦτ' ἔπος εἰπαν ἀπαντεῖς.
Τρὶς μάκαρ Αἰακίδη καὶ τετράκις, ὥλβιε Πηλέων,
φ' τ' ἀλοχον πολὺ]δωρον Ὀλύμπιος εὐρύσπα Ζεὺς ὤπασεν ἤδη γάμον μ]άκαρες θεοὶ ἐξετέλεσαν,
ὡς τοῖσ' ἐν μεγάροις ἱερὸν λέχος εἰσαναβαῖνεις

59.

Origen, Against Celsus, iv. 79.

ἐξουαί γὰρ τότε δαίτες ἔσαν, ἐξουαί δὲ θώκοι
ἀθανάτους θεοίσι καταθυντοῖς τ' ἄνθρώπους.

60.

Scholiast on Homer Π. xvi. 175. . . Ἡσιόδου καὶ τῶν ἄλλων Πολυδώρην αὐτὴν (την θυγατέρα τοῦ Πηλέως) καλούντων.

61.

Eustathius,² Hom. 112. 44 sq. ἵστεον δὲ ὅτι τὸν

1 Tzetzes: eisanaβαλων, Strassburg papyrus.
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 Iolcus. 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 con-
sume 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'
dughter) Polydora.

61.

It should be observed that the ancient narrative

¹ This fragment is placed by Spohn after Works and Days 120.
HESIOD

Πάτροκλον ἡ παλαιὰ ἱστορία καὶ συγγενῆ τῷ Ἀχιλλεὶ παραδίδωσι λέγουσα, ὅτι Ἡσίοδος φησὶ Μενοῖτιον, τὸν Πατρόκλου πατέρα, Πηλέως εἶναι ἀδελφόν, ὃς εἶναι αὐτανεψίους οὗτος ἀμφοτέρους ἀλλήλοις.

62.

Scholiast on Pindar, Ol. x. 83. τινὲς γράφονσι Σήρος Ἀλιρροθίου, οὗ μέμνηται Ἡσίοδος—

ἡ τοῦ δὲ μὲν Σήρον καὶ Ἀλάξυγον, νιέας ἔσθλοὺς. ἦν δὲ ὁ Σήρος τοῦ Ἀλιρροθίου τοῦ Περιήρους καὶ Ἀλκυόνης.

63.

Pausanias 1 ii. 26. 7. οὗτος ὁ χρησμὸς δηλαῖ 

μάλιστα οὐκ ὄντα Ἀσκληπιίδον Ἀρσινόης, ἀλλὰ Ἡσίοδον, ἥ τῶν τινὰ ἐμπεποιηκότων εἰς τὰ Ἡσίο- 
dου, τὰ ἐπὶ συνθέντα εἰς τὴν Μεσσηνίων χάριν.

Scholiast on Pindar, Pyth. iii. 14. οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος φασίν αὐτὸν εἶναι. Ἀσκληπιάδης δὲ φησὶ τὴν Ἀρσινόην Λευκέπτου εἶναι τοῦ Περιήρους, ἡς καὶ Ἀπόλλωνος Ἀσκληπιίδος καὶ θυγάτηρ Ἐριώπις:

ἡ δὲ ἔτεκ' ἐν μεγάρως Ἀσκληπιίδον, ὄρχαμον ἄνδρον,

Φοίβῳ υποδημηθεῖσα, εὐπλόκαμον τ' Ἐριώπιν. 2

καὶ Ἀρσινόῃς ὤμοῖως.

Ἀρσινόῃ δὲ μυγείσα Διὸς καὶ Δητόου νίθ

tίκτ' Ἀσκληπιίδον νίθν ἀμύμονα τε κρατερόν 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 Halirrhotius," whom Hesiod mentions: "He (begot) Serus and Alazygus, goodly sons." And Serus was the son of Halirrhotius Perieres' son, and of Alcyone.

63.

This oracle most clearly proves that Asclepius was not the son of Arsinoë, but that Hesiod or one of Hesiod's interpolators composed the verses to please the Messenians.

Some say (Asclepius) was the son of Arsinoë, others of Coronis. But Asclepiades says that Arsinoë was the daughter of Leucippus, Perieres' son, and that to her and Apollo Asclepius and a daughter, Eriopis, were born:

"And she bare in the palace Asclepius, 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 Asclepius, blameless and strong."
HESIOD

64.
Scholiast on Hesiod, Theogony, 142. ἡ ἡ τοῦς αὐτοὺς (Κύκλωπας) θεοὶς ἐναλυγκίους λέγει καὶ ἐν τῷ τῶν Δευκιπτίδων Καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνθρῆσθαι ποιεῖ;  

65.
Scholiast on Pindar, Ol. xi. 79.  
Τιμάνδρην Ἐχεμος θαλερήν ποιήσατ' ἀκοιτιω.  

66.
Scholiast on Pindar, Nem. x. 150. ὁ μὲν Ἡσίοδος ἀμφοτέρους (Κάστορα καὶ Πολυδεύκη) Δίος εἶναι γενεάλογεί.  
Ἰθ. ὁ μέντοι Ἡσίοδος οὕτε Δήδας οὕτε Νεμεσέως δίδωσι τὴν Ἐλένην, ἄλλα θυγατρὸς Ωκεανοῦ καὶ Δίος.  

67.
Scholiast on Euripides, Orestes 249. Ἐτησίχορός φησιν, ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἐπελάθησο, διὸ ὁργισθέωσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λευψάνδρους αὐτοῦ τὰς θυγατέρας ποιήσαι ... καὶ Ἡσίοδος δὲ:  
Τὴν δὲ φιλομμειδής Ἀφροδίτη ἡγάσθη προσιδύσα, κακῇ δὲ σφ' ἐμβαλε φῆμη.  
Τιμάνδρη μὲν ἔπειτ' Ἐχεμον προλίποιο' ἐβεβηκει,  
τὸ ἔσε Φυλῆα, φίλον μακάρεσθι θεοὶσιν  
ὡς δὲ Κλυταιμνήστρη προλίποιο' Ἀγαμέμνονα  
δίον  
'Αἰγισθόθο παρέλεκτο καὶ εἴλετο χείρων ἀκοίτην  
ὡς δ' Ἐλένη ἡσχυνε λέχος ξανθοῦ Μενελάου.
CATALOGUES OF WOMEN AND EOIAE

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 Leucippus?

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 Clytaemnæstra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus."
Μνάτο Φιλοκτήτης ἄγος ἀνδρῶν [αἴχυ]ητάων
... ...]ης, πάντων ἀριδε[ικετ]ος ἀνδρῶν
tοξύζεσθαι ἐκ]άς τε καὶ ἐγχεῖ ὁξ[υέ]ντι.
βή δ' ἐς Τυνδάρε]ου λιπαρὴν πόλι[ν ε]illéka κούρης
Ἀργείης ἢ εἶ]δος ἐχεν χρυσῆς Ἀφ[ροδί]της
tὴν δ' ... ἐτεκε]ν Χαρίτων ἀμαρ[ύγμ]ατ' ἐξουσαν
Ζηνὸς ἐν ἄγκοινης καὶ] Τυνδάρεω βασ[ιλῆ]ος
μιχθείσ' ἐν λαμπ[ρό]σι δόμοις [κούρη] κυανῶτις
'Ωκεανοῦ θυγάτηρ] μέγ' ἐ[πήρατον εἴδος ἐξούσα
*
*
*
*
tοσσαύτας δὲ γυναίκας ἀμύμωνα ἔργα ἰδυίας
πάσας χρυσῆςς φιάλας ἐν χερσίν ἐξούσας.
καὶ νῦ κε δῆ Κάστωρ τε καὶ ὁ κρατερὸς Πολυ-
δεύκης
γαμβρῶν ποιήσαντο κατὰ κράτος· ἀλλ' Ἀγαμέ-
μων
γαμβρὸς ἐὼν ἐμνάτο κασιγνήτῳ Μενελάῳ.
Τίῳ δ' Ἀμφιαράου Οἰκλείδαο ἀνακτος
ἐξ] Ἀρ[ν]αος ἐμνῶτο μα[λ'] ἐγ[υ]θεν' ἀλλ' ἀρα
καὶ τοὺς
βλάψ]ει θεῶν [αἴδως μακαρον νέ]mesis τ' ἀ[n-
θρώπων
*
*
*
*
ἀλλ' οὐκ ἦν ἀπάτης ἔργον παρὰ Τυνδαρίδησιν.
"... 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, Ocleus' 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 10560. 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 'Holai, 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 ἐμνάτο Ὀδυσσήος ἰερή ἢς, νίς Δαέρταο πολύκροτα μῆδεα εἰδῶς.

δῶρα μὲν οὖ ποτ' ἐπεμπε ταυννυφύρου εἰνεκα κούρης.

Ἠδεε γὰρ κατὰ θυμὸν ὅτι ξανθὸς Μενέλαος

νυκῆσει. κτήνει γὰρ Ἀχαιῶν φέρτατος ἤνεν.

ἀγγελήνη δ' αἰεὶ Δακεδαίμονάδε προῖάλλε

Κάσ[τ]ο[ρι θ' ιπποδάμῳ καὶ ἀεθλοφόρῳ Πολυ-δεύκει.

μνάτο δ' [ο]νος νίς

ἐε[δ]να

[λ[ε]βητας

Κάστορι θ' ἐπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει

ἰμεῖρον Ἐλένης πόσις ἐμμεναι ἤνκομοιο

εἴδος οὔτι ἰδών, ἀλλ' ἀλλων μῦθον ἀκούων.

Ἐκ Φυλάκης δ' ἐμνῶντο δυ' ἀνέρες ἐξοχ' ἄριστοι,

νίς τ' Ἰφίκλου Ποδάρκης Φυλακίδαο,

ἡ[ς τ' Ἀκτορίδης ᾐπερὴνωρ Πρωτεσίλαος,

ἀμφώ δ' ἀγγελήνη Δακεδαίμοναδε προῖάλλον

Τυνδαρέου π'οτ]ι δῶρα δαίφρονος Οἰβαλίδαο

πολλά δ' ἐεδν[α δίδον], μέγα γὰρ κλέος [ἐσκε γν]-

ναίκοσ,

χαλκ

Χρυ[σ]

Ἀργείης Ἐλένης πόσις ἐμμενα[ι ἠνκόμοιο.

Ἐκ δ' ἀρ' Ἀθηνέων ἀκαθ' νίς Π[ετεώ Μενε-

σθεύς,

πολλά δ' ἐεδνα δίδον' κειμήλια γ[']μαλα πολλα
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 Achaeans 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 Iphiclus, Phylacus’ son, and Actor’s noble son, overbearing Protesilaus. Both of them kept sending messages to Lacedaemon, 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 Peteös, 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 Idomeneus, 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

ἐκ τητο, χρυσὸν τε λέβητάς τ[ε τρίποδας τε, 45
καλά, τά ρ’ ἐνδοθι κεύθε δόμος [Πετεῖὼ ἀνακτος
οίς μιν θυμὸς ἀνήκεν ἐεδώσ[ασθαι ἄκοιτων
πλείστα παρόντι. ἔπει ο[ῦ] τιν’ ἐξπε[το φέρτερον
ἐναι
πάνω]ν ἄρων κτήμεσοι τε δω[τίναις τε.
"Ικετο δ’ Οἰβα]λίδαο1 δόμους κρατερὸς [Λυκο-
μήδης
νησίν ἐκ Κρήτης 'Ελένης ένεκ’ ἦν[κόμοιο.

μάτω. πλείστα δε δώρα μετὰ ξανθὸν Μενέλαον
μνηστήροι δέδον. μάλα δ’ ἤθελε οὐ κατὰ θυμὸν
'Αργείας 'Ελένης πόσις ἐμμεναι ἦνκόμοιο.

Αλας δ’ ἐκ Σαλαμίνος ἀμώμητος πολεμιστής 55
μάτω. δίδου δ’ ἄρ’ ἐεδνα [ε[οι]κότα, θαυματα ἐργά
οι γάρ ἔχον Τροιζήνα καὶ ἀγχίαλον 'Εσπίδαιρου
νῆσον τ’ Αἶγμαν Μάσητα τε κοῦροι 'Αχαιῶν
καὶ Μέγαρα σκόνεντα καὶ ὀφρυόντα Κόρινθου
'Ερμόνην 'Ασίνην τε παρέξ ἄλα ναιεταφσας,
τῶν ἐφατ’ εἰλιποδάς τε βόας καὶ ἵφια μήλα
συνελάςας δώσειν, ἐκέκαστο γὰρ ἐγχεῖ μακρῷ.

Αὐτάρ α’ Πεύδοις 'Ελεφήνῳ, ὀρχάμος ἀνδρῶν,
Χαλκωδοντίδης, μεγαθύμων ἄρ[χος ’Αβάντων
μάτω. πλείστα δε δώρα δίδου μάλα δ’ [ἢθελε
θυμῳ.

'Αργείας 'Ελένης πόσις ἐμμεναι[ι ἦνκόμοιο.
'Εκ Κρήτης δ’ ἐμνάτο μεγα σθενο[σ ’Ιδομ[ενής,
Δευκαλίδης Μίνωος ἀγακλείτοιο γ[εν][θ],
οὔδε τινα μνηστήρα μετάγγελον ἀλλ[ου ἐπεμψεν,
ἀλλ’ αὐτὸς σὺν νη πολυκληθίδι μελαύνῃ.

1 ]ρειδαο, Berlin Papyrus.
CATALOGUES OF WOMEN AND EOIAE

cauldrons and tripods, fine things which lay hid in the house of the lord Peteōús, 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 Euboea 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
Βὴ ὑπὲρ Ὡγυλίου πόντου διὰ κῦμα κελαι[νὸν
Τυνδαρέου ποτὶ δῶμα δαιφρονὸς, ὄφρα [ἴδοιτο
'A]ρ[γεὶν] 'Ελενήν, μὴδ' ἀλλὸς ὁι κατὰ[γοιτο
κούρην, τῆς κ]λέα πᾶσαν ἐπὶ χθόνα διὰν ἵκανεν.
"Ἰκετο δ' ἐνυ'
σε[ίη Ζηνὸς μέγα [μηδομένου
(Thirteen lines lost.)

Τυνδάρεος δὲ ἀναξ, ὅποσοι] κ[ίον] εἴνεκα κούρης,
οὗτ' ἀπέπεμψεν ἐκὼν] οὗτ' [αὐθ'] ἐλε [δώρο]ν ἐκά-
[στον'.

πάντας δὲ μιστήρας ἀπήτευν ὅρκ[ια πιστὰ
ὁμνύμεναι τ' ἐκέλευσε καὶ [άκρη]τω ἀ[ρά]σθαι
σπονδῆ, μή τιν' ἔτ' ἄλλον αἰνεν ἐθεν ἄλλα π[ένεσθαι
ἀμφὶ γάμῳ κούρης εὐ[ω]λ[ένων' ἦ]σε δὲ κεφ ἀνδρῶν
αὐτῶν ἐλοιτο βὴ τ' ἱμα]νεσίν τ' ἀποθεῖτο καὶ ἀιδῶ,
τὸν μέτα πάντας ἀνώγεν ἄνολλεας ὀρμηθήναι
ποινῇ τισόμενους. το[ῖ δ' ἀπτερέως ἐπίθοντο
ἐλπὸμενοι τελείων πάντες γάμουν. ἀλλ' ἡ[μα πάντας
'Ατρείδης [νίκηςε]υν ἀρηήφιλος Μενέλαος
πλειςτα πορὼν. Χείρων δ' ἐν[ὶ Ῥηλίῳ υλῇντι

Πηλείδην ἐκόμιζε πόδας ταχὺν ἔξοχον ἀνδρῶν,
παιδ' ἔτ' ἔντ'. οὗ γὰρ κεφ ἀρηήφιλος Μενέλαος
νίκης' οὐδὲ τις ἄλλος ἐπιχθούων ἀνθρώπων
μυστεύων 'Ελενήν, εἰ μιν κίκε παρθένον οὐσαν
οὐκαδε νοστήςας ἐκ Πηλίου ἄκτος ' AsyncStorage.

105 ἀλλ' ἀρα τὴν πρίν γ' ἐσχεν ἀρηήφιλος Μενέλαος.

Β

"Η τέκεν Ἐρμιῶνυ καλλίσφυον ἐν μεγάροισιν
ἀελπτον. πάντες δὲ θεοὶ δίχα θυμὸν ἐθεντο
ἐξ' ἐριδος'. δὴ γὰρ τότε μήδετο θέσκελα ἐργα

1 ἀλλὸς οἰνὸν ακ..... Ραψγυς.

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CATALOGUES OF WOMEN AND EOIAE

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 unlooked for.

Now all the gods were divided through strife; for

1 The Papyrus here marks the beginning of a second book, possibly of the Eoiae. The passage (ll. 2–50) probably led up to an account of the Trojan (and Theban?) war, in which,

. . . . . . . . . . . . . μηδὲ τις ἀνδρῶν
. . . . . . . . . . . . . νηῶν τε] μελαινὰων ἐπὶ ἐα[ν
. . . . . . . . . . . . . χερσίν τε β]ηφὶ τε [φέρτατος ἐ]ναι
. . . . . . . . . . . . . ]ε καταθνητῶν ἀνθρώπων ὅσα τ' ἐ[ν ὁσα τ' ἐ]ντι καὶ ὀπτόσα μέλλει ἐσεσθαι


Πολλὰ δ' ἀπὸ βλαθιμῶν δένδρων ἀμύσωντα χαμάζε

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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 abun-

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 l. 31 the destruction of man (cp. ll. 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 καλὰ πέτηλα, ῥέεσκε δὲ καρπὸς ἔραζε
πιέζοντος Βορέα περιζαμενές Δίως αἰσθή-κατε
ἐξεσκεν δὲ θάλασσα, τρόμεσκε δὲ πάντ' ἀπὸ τοῖο,
τρύζεσκεν δὲ μένος βρότευον, μινύθεσκε δὲ καρπὸς 35
ἀρχὴ ἐν εἰαρινῇ, ὅτε τ' ἀτρίχος οὐρσί τίκτειν
γαῖς ἐν κενθμὸν τρῖτο ἔτει τριά τέκνα.
ἐαρο]ς μὲν κατ' ὀρος καὶ ἀνὰ δρυμὰ πυκνὰ καὶ
ἄλην
νόσφι]υ ἀλυσκάζου καὶ ἀπεχθαίρων πάτον ἀνδρῶν
ἀγκεά καὶ κυμής κατα[ναιται υλήντας· 40
χειμῶνος δ' ἐπίνοντος ὑπὸ [χθοι πυκνὸ ἐν ἀντρο
κεῖται πόλις' ἐπισεσάμενος ἐ[ρηηλέα (?) φύλλα,
δεινὸς ὁφις κατὰ νότα δα[φονὸς στύγμασιν αἰνοίς.
ἀλλὰ μιν ὑβριστὴν τε καὶ [ἀγριον, οὐ τι φατείον,
κήλα Δίως δαμνᾶ· φῆ [ . . . . . . . . . 45
ψυχὴ τοῦ γ' ὅτι καταλείπε[ται ἐν χθοῖν διή.
ὁ δ' ἁμφ' αὐτόχυτον θαλάμ[ιν τρίζουσα ποτάται
ἡβαίνην' ἐπὶ θ' ἵπα κατὰ χθ[ονὸς ἐφυρυδείσῃς
εἰσιν ἀμαυρωθείσα ποθ[ κεῖται δὲ
(Traces of 37 following lines.)
69.
Tzetzes,¹ Exeg. Pliad. 68. 19 ἦ. ὁ Ἀγαμέμνων,
ὅμοιος δὲ καὶ Μενέλαος καθ' Ἡσίοδον καὶ Ἀρ-
σκύλου Πλεισθένους νῦν Ἀτρέως παῖδες νόμι-
ζονταί . . . κατὰ δὲ Ἡσίοδον . . . Ἀτρέως καὶ
Ἀερόπτης Πλεισθένης. Πλεισθένους δὲ καὶ Κλεόλ-
λας τῆς Διάντος Ἀγαμέμνων, Μενέλαος καὶ
Ἀναξιβία.
¹ c. 1110–1180 A.D. His chief work was a poem, Chiliades,
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 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 flits gibbering about a small unformed den. And it comes enfeebled to sacrifices beneath the broad-pathed 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.

H. tèkeb’ ‘Ermwónhν dôyrīkλειtî Ìmevλáwν
óπlótatov δ’ ētëkev Nìkòstratov õzõv ‘Aρhòs.

71. Pausanias, i. 43. 1. õlda ðè 'Hsíðòsòv poíhsantà
èv Katalógyw γυναικών 'Ifigéneiàv ovûk ápobaneîv,
gwômî ðè 'Aρtèmîdos 'Ekåtnî eînai.

72. Eustathius, Hom. 13. 44. sq. õîn ðè, fâsì, Bwôths
ùíòs Pòseidâwòs, õs 'Hsíðòsòs èn Katalógyw.

73. Pausamias, ii. 6. 5. . . . 'Hsíðòsòs . . . èpøînseû
õs 'Ereçhêwos eîn Wìkûwòn.

74. Plato, Mînos, p. 320. d.
ðs bâsiléutatov èskè katalbntòw bâsilîwv
kai pîlèístow ìnàssse pérmèntòwv ìnðòtòwv
Zênòs èxòv skèpîtròn tov kai pòléwv bâsilènev.

75. Hesychius,1 èp’ Èwroyû âgòwv. Mêlwagôra
 tôv ‘Andrógyewv Èwroyûhîn èirèsthâî fìšì tôv
Mînòsòv, èf’ òî tôv âgòwv tìðèsthâî èpîtáfíouv
’Athnîswîv èn tô Kèrâmêkòv. kai 'Hsíðòsòv:
Èwroyûhè d’ ètî kòûros ’Aðhnàwv ieráwv.

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 Chersonnese (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.
HESIOD

76.

Plutarch, Theseus 20. τολλοὶ δὲ λόγοι... περὶ τῆς Αριάδνης... ἀπολειψθῆναι δὲ τοῦ Θησέως ἐρώτος ἑτέρας—

dεινὸς γὰρ μιν ἐτειρεν ἔρος Πανοπηίδος Αἰγῆς.
tούτῳ γὰρ τὸ ἔπος ἐκ τῶν Ἡσιόδου Πεισιστρατοῦ ἐξελεύν φησιν Ἠρέας ὁ Μεγαρεύς.

Athenaeus,¹ xiii. 557 A. Ἡσιόδος δὲ φησιν καὶ Ἰππην καὶ Αἰγῆν (τὸν Θησέα νομίμως γημαί).

77.

Strabo, ix. p. 393. Κυκρείδης ὥφις· ὃν φησιν Ἡσιόδος τραφέντα ὑπὸ Κυκρέως ἐξελαθήναι ὑπὸ Ἐυρυλόχου λυμαινόμενον τὴν νῆσον, ὕποδεξασθαί δὲ αὐτὸν τὴν Δῆμητρα εἰς Ἐλευσίνα καὶ γενέσθαι ταύτης ἀμφίπολον.

78.

Argument I. to the Shield of Heracles. Ἀπολλωνίος δὲ ὁ Ῥόδιος... φησίν αὐτοῦ (Ἡσιόδου) εἶναι ἐκ τοῦ χαρακτήρος καὶ ἐκ τοῦ πάλιν τὸν Ἰόλαιον ἐν τῷ Κατάλογῳ εὐρίσκειν ἣνοχοῦτα Ἱρακλεῖ.

79.

Schol. on Soph. Trach. 266.

ἡ δ' ὑποκυσαμένη καλλίξωνος Στρατονική

"Εὐρυτοῦ ἐν μεγάρουσιν ἐγείνατο φίλτατον νῦν τοῦ δ' νυῖς ἐγένοντο Διδαῖων τε Κλυτίος τε Τοξεύς τ' ἀντίθεος ἢδ' Ἰφιτος, ὅς Ἀρης·
tοὺς δὲ μεθ' ὀπλοτάτην τέκετο ἕανθην Ἰόλαιαν Ἀντίοπη κρείσουσα παλαιόν Ναυβολίδαο.

¹ Of Naucratis. 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 Stratonica 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.”
80.

Herodian.

ıy têkev 'Autólykôn te Philâmmou ná te klutôn aúdhn
Etymologicum Magnum.
óstt ke xerol lábēsekev, āéiedla pânta tîdesekev.

81.

Apollonius, Hom. Lexicon.
Aînutos aû têketo Thēsînôra Peirîthoûn te.

82.

Strabo vii. p. 322.

ترجمة: η τοι γαρ Δοκρόσ Δελέγων ήγ̊νισατο λαών,
toûs râ pote Κρονίδης Ζεύς ἀφθιτα μήδεα εἰδως
λεκτοûs ék γαίης λᾶας πὸρε Δευκαλίωνι.

83.

Tzetzes, Schol. in Exeg. Iliad. 126.

'Iléa, tôûn b' êfîl̊se ãnâξ Δîâs vîôs 'Apôllow
kâi oî tôût' ón̊mîn' ónôîm' èmênei, oûîneka vûm̊fîn
êuvômenos ŵlêwîn mîc̊êth èrâtî fîlîônti
ήmâtî t tô ôî teîxîs èuvûmîtîou pôlînos
ûphîlîn poîîse Pòsêiðâwû kâi 'Apôllowû.

84.

Scholiast on Homer, Od. xi. 326. Κλυμên̊i Mînûn
tû Pòsêiðâwûs kâi 'Euvrânâsôs tîs 'Tpérf-
ôkontos gâmêteîsa Êvûlêkô tô Dêîûnôs 'Îfîkîmô
 tôkî teî pôdôkî pâîdâ. tôûtûn lêgêtaî diâ tûn tûn

1 Heyne: àlêas, Villebrun: âlêous, Strabo. Line 4 (quoted by Scholiast on Pindar, Ol. ix. 68) was added by Bergk to Strabo's citation.
CATALOGUES OF WOMEN AND EOIAE

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 Peirithóus."

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."

83.
"... Ileus whom the lord Apollo, son of Zeus, loved. And he named him by this name, because he found a nymph complaisant 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 Deion, and bare Iphiclus, a boy fleet of foot. It is said of him that

1 There is a fancied connection between λάας (stone) and λαός (people). The reference is to the stones which Deucalion and Pyrrha transformed into men and women after the Flood.
2 Eustathius identifies Ileus with Oileus, father of Aias. Here again there is fanciful etymology, ιλεύς being similar to ιλέως (complaisant, gracious).
HESIOD

ποδῶν ἀρετὴν συναμιλλᾶσθαι τοὺς ἀνέμοις, ἐπὶ τε τῶν ἀσταχῶν διέρχεσθαι . . . ἦ δὲ ἱστορία παρ’ Ἡσιόδῳ ἀκρον ἐπ’ ἀνθερίκων καρπὼν θεέν οὐδὲ κατέκλα, ἀλλ’ ἐπὶ πυραμίων ἀθέρων δρομίασκε πόδεσσι καὶ οὐ σινέσκετο καρπὼν.

85. Choevoboscus,¹ i. 123, 22 π. ἦ δὲ Θόαν τέκεν νιόν.

86. Eustathius, Hom. 1623. 44. τὸν δὲ Μάρωνα . . . οὐ τὸν πατέρα Ἔνανθην Ἡσιόδος Οἰνοπίωνός, φάσιν, ἱστορεῖ νιῶθ Διονύσου.

87. Athenaeus x. 428 b. c. οἷα Διώνυσος δῶλε ἀνδράσι χώρα καὶ ἄχθος. ὅστις ἀδην πίνῃ, οἶνος δὲ οἱ ἐπλετο μάργος, σὺν δὲ πόδας χεῦρας τε δέει γλώσσαν τε νόον τε δεσμοίς ἀφράστουσι. φίλει δὲ ἐ μαλθακὸς ὑπνος.

88. Strabo ix. p. 442. Ἡ οἷη Διδύμους ῥεοῦς ναίονσα κολωνοὺς Δωτίῳ ἐν πεδίῳ πολυβότρυνος ἀντ’ Ἀμύραο νῦσατο Βούβιαδὸς λίμνης πόδα παρθένος ἄμης.

89. Schol. on Pindar, Pyth. iii. 48. τῷ μὲν ἀρ’ ἀγγελος ἠλθε κόραξ ἱερῆ ἀπὸ δαιτὸς Πυθῶ εἰς ἡγαθέν τινος, φράσσειν δ’ ἀρα ἔργῃ αἴδηλα

¹ c. 600 A.D., a lecturer and grammarian of Constantinople.

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through his power of running he could race the winds and could move along upon the ears of corn\(^1\) . . . 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.

Maro,\(^2\) 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 fetters 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 Pytho, a crow,\(^3\) 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. Maronea 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.
Athenagoras,¹ Petition for the Christians, 29. perī de 'Aσκληπιιου 'Ησιόδος μὲν—

πατὴρ δὲ ἀνδρῶν τε θεῶν τε

χώσατ’, ἀπ’ Οὐλύμπου δὲ βαλῶν ψολόεντι

κεραυнологεῖ

ἐκτανε Λητοίδην, Φοῖβῳ σὺν θυμὸν ὀρίων.

Philodemus, On Piety, 34. 'Ησιόδος δὲ (λέγει τὸν

'Απόλλωνα) . . . μέλλειν μὲν εἰς τὸν Τάρταρον

υπὸ τοῦ Δίος ἐμβληθήναι, τῆς Λητοῦς δ’ ἰκετευ-

σάσης, ἀνδρὶ θητεύσαι.

Schol. on Pindar, Pyth. ix. 6.

'Ἡ οἶη Φθίη Χαρίτων ἀπὸ κάλλος ἔχουσα

Πηνειοῦ παρ' ὕδωρ καλὴ ναῖεσκε Κυρήνη.

Servius on Vergil, Georg. i. 14. Aristaeum in-

vocat, id est, Apollinis et Cyrenes filium, quem

Hesiodus dicit Apollinem pastoralem.

Scholiast on Vergil, Georg. iv. 361. at illum

Curvata in montis faciem circumstetit unda.

Hunc versum ex Hesiodi Gynaeccon 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.
CATALOGUES OF WOMEN AND EOIAE

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.”

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.
HESIOD

95. Schol. on Homer, Iliad ii. 469. *H o'ην 'Τρίη Βοιωτίη έτρεφε κούρην.

96. Palaephatus,¹ c. 42. περὶ Ζήθου καὶ Ἀμφίωνος ἱστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, οὗτοι κιθάρα το τείχος τῶν Θηβῶν ἐτείχισαν.

97. Schol. on Soph. Trach. 1167. Ἐστὶ τις Ἑλλοπίη πολυλόμος ἄνελείμων, ἀφειεθῇ μῆλοισι καὶ εἰλιπόδεςσι βόεσιν· εν δ' ἄνδρες ναίοντι πολύρρηνες πολυβοῦται πολλοὶ ἀπειρέσιοι, φῦλα θνητῶν ἀνθρώπων· ἐνθα δὲ Δωδώνη τις ἐπὶ ἐσχατῇ πεπόλισται· τὴν δὲ Ζεὺς ἐφίλησε καὶ δὲν χρηστήριον εἶναι τίμιον ἀνθρώποις ...

... ναίον δ' ἐν πυθμένι φηγοῦ· ἐνθευ ἐπιχθόνιοι μαντήια πάντα φέρονται, ὡς δὴ κεῖθι μολὼν θεὸν ἄμβροτον ἑξερεείνη δῶρα φέρων τ' ἐλθησί σὺν οἰώνιοις ἀγαθοῖσιν.

98. Berlin Papyri, No. 9777.² ὕσμίνη ... θνητῶν δὲ γε τίς κεν ἀνέτλη ἠγχεῖ μάρμασθα καὶ οἱ μαντίκιον ὁρμηθήραι, πλὴν γ' Ἡρακλῆ[ος] μεγαλήτωρος Ἀλκαῖοιο; αὐτειοιατερίφω[ιος] κρατερος Μελέαγρος ξανθοκόμης [Ὁυνῆος ή'] Ἀλθαίης φίλος νίός ... τοῦ καὶ ἄπτ' ὁφθαλμῶν ἀπελάμπτετο θεσπίδας πῦρ γοργών· ὑψη[λὲς] δὲ ποτ' ἐν Καλυδώνι 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 Boeotian 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.
HESIOD

θηρ' ὀ[λοῦν χλούνην σὺν ἄγριον ἄργιόδοντα.
οὐτε τις ἐν πολέμῳ [οὔτ' αἰνή δημοτήτι
ἐστὶ ἐσ ἄντα ἴδ[ων σχεδόν ἐλθέμεν οὐδὲ μάχεσθαι 10
ἀνδρῶν ἥρωων, ὅποτ' [ἐν προμάχοις φανεῖν
ἀλλ' ὑπ' Ἀπόλλωνος χερ[σιν βῆλεσιν τ' ἐδαμάσθη
μαρνάμενος Κοῦ[ρησιν ὑπὲρ Καλυδώνος ἔρανης.
τοὺς δ' ἄλλους Ὀινῆ[ι τέκεν, Πορθάονος νῖφο.
Φηρέα θ' ἵπποδαμ[ον Ἀγέλαων τ' ἔξοχον ἄλλων
Τοξε[a τε Κλύμεν[όν τε καὶ ἀντίθεον Περίφαντα
Γόργην τ' ἡμέραν [καὶ ἐπίφρονα Δημάνειραν,
ἡ τέχ' ὑποδημθεὶ[σα βι[η Ἡρακλη[η
"Τελλον καὶ Γλήνον καὶ [Κτήσιππον καὶ Ὀδίτην"
τοὺς τέκε, καὶ δεῖ[ον ἐν αἰδρεί[σιν ἔρεξε
ὁππότε φαρμακό[εν.

λῶπ[ος] κῆ[ρα μέλαιναν ἔχον

99A.

Schol. on Homer, Iliad, xxiii. 679. καὶ Ἡσίοδος
δέ φησιν ἐν Θῆβαις αὐτοῦ ἀποθανόντος, Ἀργείαν
τὴν Ἀδράστον σὺν ἄλλοις ἔλθειν ἐπὶ τὴν κηδείαν
τοῦ Οἰδιπόδου.

99.

Papyri greci et latine, No. 131 (2nd--3rd century).1
tὸν ὅ' ἔτεκ' ἐν μεγάροις] Ἀλκμάονα π[οιμ[η]να
λα[ῖν.

tὸν ὅ' ὑπὲρ Ὀργεί]ους Καδμή[δες ἐλκεσ[πε[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.

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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, while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Porthaon’s son; horse-taming Pheres, and Agelaus surpassing all others, Toxeus and Clymenus and godlike Periphas, 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 . . . .”

99A.

And yet Hesiod says that after he had died in Thebes, Argeia the daughter of Adrastus together with others (cp. frag. 99) came to the lamentation over Oedipus.

99.2

And (Eriphyle) bare in the palace Alcmaon, shepherd of the people, to Amphiaraus. Him (Am-

1 According to Homer and later writers Meleager wasted away when his mother Althea 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 Eoiae; but, as its position is uncertain, it may conveniently be associated with Frags. 99A and the Shield of Heracles.

3 Alcmaon (who took part in the second of the two heroic Theban expeditions) is perhaps mentioned only incidentally as the son of Amphiaraus, 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.
ὅμματὰ τ᾽ εὐμεγεῖ[θὲς τε δέμας εἴσαντα ἰδοῦ[σαι,
ἀμφίποντα] ταφᾶς πολυχεδέος Ὀἰδιπό[δαο,
θαύμασαν . . . ] . . . ενοῦκ. τινοῦτο [. . .]ρυ[. . .] 5
τῷ δὲ ποτ’ εἰς Θῆβας[ς Δαναοὶ θεράποντες] Ἀρη[ος
ἔσπονθ’ ὡς κε . . .] Πολυνείκει κύδος ¹ [ἀρουντο.
εῦ δὲ καὶ εἰδότα περ] Ζηνὸς παρὰ θέσφατα [πάντα
γαία χανοῦσα ἐ τηλοῦ] ἀπ’ Ἀλφειοῦ βαθυδ[νεο
κάππις σύν θ’ ἵπτοισι καὶ ἀρμασι κολλητ[οῦσι. 10
Γῆμεν δ’ Ἡλεκτρύων] Πέλοπος περικαλλέα
[κουρην·
γείνατο δ’ εὖ μεγαροις[ν] ὁμὸν λεχος εἰσαναβ[αῖνων
Περσεῖδῆς] ἥρωα καὶ αἰχμητὴν περ [έοντα
. . . ] Φυλόνομον τε Κηλαινέα τ’ Ἀμ[φίμαχον τε
. . . . . ] τε καὶ Εὐρύβιον κλειτόν τε [. . .] 15
τοὺς πάντας] Τάφιοι ναυσίκλυτοι ἐξενά[ρξαν
βοῦσιν ἔπ’ εἰλι]πόδεσσιν, ἐλεῖν ἀ[. . .]να[. . .
. . . οὐ]ήςσιν ἐπ’ εὐρέα νῶτα θα[λάσσης
’Ἀλκμήνη δ’ ἀρα] μοῦν[η] ἐλείπτετο χάρμα γο[νεῦσιν
. . . . ] . . . κα[ί Ἁ]λεκτρυών[η ² . . .
* * * * * * * * *
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* * * * * * * * *
100.

Argument to the Shield of Heracles, i. τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ τετάρτῳ Καταλόγῳ φέρεται μέχρι στίχων ν’ καὶ σ’.

¹ ἡταφο[ν (?)], original publication.
² For scansion cf. Shield, ll. 16, 82.
CATALOGUES OF WOMEN AND EOIAE

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 Shield as far as the 56th verse is current in the fourth Catalogue.
"Η ὅιη προλιποῦσα δόμους καὶ πατρίδα γαίαιν ἡλυθεν ἐς Θήβας μετ' ἀρηίου Ἀμφιτρύωνα Ἀλκμήνη, θυγάτηρ λαοσσόου Ἡλεκτρύωνος; ἡ ρὰ γυναικῶν φῦλον ἐκαίνυτο θηλυτεράων εἰδεῖ τε μεγέθει τε νόον γε μὲν οὐ τις ἔριζε τάων, ὡς θηταί τυπτοῖς τέκον εὐωθείσαι. τῆς καὶ ἀπὸ κρήθεν βλεφάρων τ' ἀπὸ κυανεάων τοῖον ἄηθ' οἴον τε πολυχρύσου Ἀφροδίτης. ἡ δὲ καὶ ὃς κατὰ θυμὸν ἐδο τίςκεν ἂκούτην, ὡς οὐ π᾽ τις ἔπτεσε γυναικῶν θηλυτεράων; ἡ μὲν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἰφί δαμάσσας, χασάμενος περὶ βουςί. λιπῶν δ' ὅ γε πατρίδα γαίαιν ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους. ἐνθ' ὅ γε δῶματ' ἕναιε σὺν αἰδοῖῃ παρακοίτθ νόσφιν ἀτερ φιλότητος ἐφιμέρου, οὐδὲ οἱ ἡν πρὶν λεχέων ἐπιβῆμαι ἐνσφύρου Ἡλεκτρύνης, πρὶν γε φόνον τίσαιτο κασιγνήτων μεγαθύμοιν ἦς ἀλοχοῦ, μαλερῷ δὲ καταφλέξαι πυρὶ κόμας ἀνδρῶν ἡρῶν Ταφίων ἢδε Τηλεβοῶν. τός ἕ γαρ οἱ διέκειτο, θεὸν δ' ἐπὶ μάρτυροι ἰσαν τῶν ὃ ὁ ὕπτετο ὡμῖν, ἐπείγετο δ' ὅττι τάχιστα ἐκτελέσαι μέγα ἔργον, ὅ οἱ Διόθεν θέμις ἦν. τῷ δ' ἀμα ἰέμενοι πολέμοι τε φυλόποιος τε Βοιωτοῖ πλήξιτποι, ὑπέρ σακεών πνείστες, Δοκροῖ τ' ἁγχέμαχοι καὶ Φωκῆς μεγάθυμωι ἐσποντ' ἴρχε δὲ τοῖς εὺς παῖς Ἀλκαίοιο κυδίων λαοῖς. πατήρ δ' ἀνδρῶν τε θεῶν τε

1 Α : ως, MSS.
SHIELD OF HERACLES

HESIOD'S SHIELD OF HERACLES

Or like her who left home and country and came to Thebes, following warlike Amphitryon,—even Alcmena, 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 Boeotians, 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 μὴν ύφαινε μετὰ φρεσίν, ὡς ρα θεοίσιν ἀνδράσι τ' ἀλφηστήσων ἀρῆς ἀλκτῆρα φυτεύσαι.

ὥρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων, 30 ἵμερῶν φιλότητος εὐζώνου γυναικὸς,

ἐννύχιος· τάχα δ' ἤξε Τυφαοῦν θόθεν αὐτὶς Φίκιον ἀκρότατον προσεβήσατο μητίστα Ζεῦς.

ἐνθὰ καθεξόμενος φρεσὶ μήδετο θέσκελα ἐργα· αὐτῆ μὲν γάρ νυκτὶ ταυνυφύρου Ἡλεκτρῦνης

εὐνη καὶ φιλότητι μάγη, τέλεσεν δ' ἀρ' ἐέλδωρ· αὐτῇ δ' Ἀμφιτρύων λαοσόος, ἀγλαος ἱρως,

ἐκτελέσας μεγὰ ἐργον ἀφίκετο ὁνδε δόμονδε. 35

οὐδ' ὃ γ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας ὄρτ' ἱέαι, πρὶν γ' ἢς ἀλόχου ἐπεβήμεναι εὐνής·

tοῖς γάρ κραδίην πόθος αὖντο ποιμένα λαον. 40

ὡς δ' ὡτ' ἀνήρ ἀσπαστόν ὑπεκπροφύγη κακότητα νούσου ὑπ' ἀργαλέης ἢ καὶ κρατεροῦ ὑπὸ δεσμοῦ,

ὡς ρα τὸτ' Ἀμφιτρύων χαλεπόν πόνον ἐκτο-

λυπεύσας

ἀσπασίως τε φίλως τε ἐνν δόμον εἰςαφίκανεν.

πανυχιός δ' ἀρ' ἐλεκτό σὺν αἰδοίῃ παρακοίτ
tερπόμενος δῶροι πολυχρύσου Ἀφροῖτης.

ἡ δὲ θεώ δημηθεϊς καὶ ἄνεσι πολλὸν ἀρίστῳ

Θήβη ἐν ἐπταπύλῳ διδυμάονε γείνατο παϊδε,

οὐ καθ' ὡμὰ φρονέοντε· κασιγνήτω γε μὲν ἡστήν

tὸν μὲν χειρότερον, τὸν δ' αὖ μὲγ' ἀμείνονα φῶτα,

δεινὸν τε κρατερὸν τε, βιὴν Ἡρακληίην·

tὸν μὲν ὑποδμηθεῖσα κελανεφέί Κρονίων,

tὸν δ' ἄρα Ἐφικλῆς δορυσσόω· Ἀμφιτρύων,

κεκριμένην γενεῆν· τὸν μὲν βροτὸ ἄνδρι μυγείεσα,

tὸν δ' Διὸ Κρονίων, θεῶν σημάντορι πάντων.

1 λαοςόφ, KLM.

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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 Typhonium, and from there again wise Zeus went on and trod the highest peak of Phicium: 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 Ἐἴς).
"Οσ καὶ Κύκνων ἐπεφυεν, Ἀρηπίαδὴν μεγάθυμον. εὐρή γὰρ ἐν τεμένει ἐκατηβόλου Ἀπόλλωνος ἄυτὸν καὶ πατέρα δὺν ὁ Ἀρην, ἀατον πολέμωιον, τεύχει σαλαμπομένους σέλας ὃς πυρὸς αἰθομένου, ἐσταοὶ ἐν δύφρῳ. χρόνα δὴ ἐκτυποὶ ὥκες ἱπποὶ νύσσοντες χηλῆσι, κώνις δὲ σφ' ἀμφιδεδήθη κοπτομένη πλεκτοίσοι ίψ' ἄρμασι καὶ ποσὶν ἱππῶν, ἄρματα δ' εὐποίητα καὶ ἄντυγες ἀμφαράβιζον ἱππῶν ἱμένων' κεχάριτο δὲ Κύκνως ἀμύμων, ἐλπὸμενος Δίος νῦν ἄρημον ἥνικον τε χαλκῷ δηιώσει καὶ ἀπὸ κλυτὰ τεύχεα δύσειν. ἀλλὰ οἱ εὐχολέων οὐκ ἐκλυε Φοῖβος Ἀπόλλων αὐτὸς γὰρ οἱ ἑπώρσε βίην Ἡρακληείην. πᾶν δ' ἀλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου λάμπει ὑπὸ δεινοίο θεοῦ τευχέων τε καὶ αὐτοῦ, πῦρ δ' ὃς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνων ἐτληθητὸς ἕων κατεναντίου ὀρμήθηναι πλήν γ' Ἡρακλῆς καὶ κυδαλίμου Ἰολάου; κεῖνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι ἐξ ὀμοὶ ἐπέφυκον ἐπὶ στιβαροίσι μέλέσσιν. ὁς ἐπὶ τοῦ ἥνικον προσέφη κρατερὸν Ἰόλαον. Ἡρας δ' Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων, ἦ τε μεγ' ἀθανάτους μάκαρας, τοῖ Ὀλυμποὶ ἔχουσιν, ἡλιτεν Ἀμφίτυροι, δ' ἐμετέφαον ποτὶ Θῆβην ἡλθε λιπὼν Τιρυνθα, ἐμεκτίμεο πτολεθρον, κτείνας Ἡλεκτρύνων βόων ἑνεκ' εὐρυμετὼπων ἱκετο δ' ἐς Κρείοντα καὶ Ἡμίδην ταύντεπλον, οἱ ρὰ μιν ἰσπάζοντο καὶ ἄρμενα πάντα παρεῖχον, ἦ δίκη ἐςθ' ἱκέτησι, τίον δὲ ἐκρόθι μάλλον. 1

1 M: τίρυνθα, GHI: Τιρυνθα, most MSS.: τήρυνθα, B.
2 Ranke: δὲ γε, GHI: δ' ἄρα, other MSS.
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 Pagasaeian 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
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ζωε δ' ἀγαλλόμενος σὺν ἐνσφύρῳ Ἡλεκτρινώῃ, ἦ ἀλόχρω τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν γεινόμεθ' οὔτε φυήν ἐναλίγκιοι οὔτε νόήμα, σος τε πατήρ καὶ ἐγὼ τοῦ μὲν φρέναις ἔξελετο. Ζεύς,

ὁ προλιπῶν σφέτερον τε δόμον σφετέρους τε τοκῆς

ὄχετο, τιμήσων ἀλιτήμενον Εὐρυσθῆα, σχέτλιος: ἦ ποιοὶ μετεστεναχίζετ' ὀπίσω ἦν ἄτην ὅχεων. ἦ δ' οὐ παλινάργρετος ἔστιν, αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.

'Ω φίλος, ἀλλὰ σὺ θάσσον ἐχ' ἱνα φοινικόεντα ἵππων ὕκυπτόδων: μέγα δὲ φρεσὶ θάρσος ἀέξων ἰδιὸς ἔχειν θοῦν ἀρμα καὶ ὕκυπτόδων σθένος ὕππων, μηδέν υποδείγμας κτύπον Ἀρεω ἀνδροφόνου, ὅς νῦν κεκληρώθης περιμαίνεται ἱερὸν ἄλσος

Φοίβου Ἀπόλλωνος, ἐκατηβελέταν ἀνακτος. ἤ μὴν καὶ κρατερός περ ἐών ἀαται πολέμοιο.

Τὸν δ' αὐτὸ προσέειπεν ἀμώμητος Ἰόλαος: ἠθεῖ σὲ μάλα δὴ τι πατήρ ἀνδρῶν τε θεῶν τε τιμᾶ σὰν κεφαλῆν καὶ ταύρεος Ἐννοοςιάοις, ὁς Ὀηῆςς κρηδέμουν ἔχει ρύεται τε πόλην: οἰον δὴ καὶ τόυτο βροτόν κρατερὸν τε μέγαν τε σὰς ἐς χειρὰς ἀγουσιν, ἵνα κλέος ἐσθόλον ἄρηαι. ἀλλ' ἄγε δύσεο τεύχε' ἀρήνα, ὀφα τάχιστα δίφρους ἐμπελάσαντες Ἀρηος θ' ἡμέτερον τε μαρνώμεσθ', ἔπει οὐ τοι ἀτάρβητον Δίος ύιν

οὐδ' Ἰφυκλείδην δειδίζεται, ἀλλὰ μιν ὅων φεύξεσθαι δὺν παιδὸς ἀμύμωνος Ἀλκείδαο, οὐ δὴ σφι σχεδὸν εἰςι, λαλιόμενοι πολέμοιο

φυλόπιδα στήσα, τα σφιν πολὺ φίλτερα θοῖνης.

1 BCDF: ἀχέω, 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 car 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 φάτο· μείδησεν δὲ βίη 'Ηρακλησίη
θυμῶ ληθήσας· μάλα γάρ νῦ οἱ ἀρμενα εἴπεν·
cαὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
"Ἡρως ὁ Ἰόλαε, διοτρεφές, οὐκέτι τηλοῦ
υσμίνη τρηχεία· σὺ δ’ ὡς πάρος ἡσθα δαίφρων,
ὅς καὶ νῦν μέγαν ἰπτον Ἀρίωνα κυνοχαίτην
πάντη ἀναστρωφᾶν καὶ ἀρηγέμεν, ὃς κε δύνηαι.
'Ως εἴπων κυμιδᾶς ὀρειχάλκου φαεινοῦ,
'Ηφαιστον κλυτὰ δῶρα, περὶ κυμησίου ἔθηκεν·
δεύτερον αὖ θώρηκα περὶ στηθεσσιν ἐδυνε
καλὸν χρύσειον πολυδαίδαλον, ὅν οἱ ἐδωκε
Παλλᾶς Ἀθηναίη, κούρη Διός, ὀπτότ’ ἐμελλε
τὸ πρῶτον στονόεντας ἐφορμῆςεσθαί αἴθλους.
θήκατο δ’ ἀμφ’ ὠμοιον ἀρής ἀλκτήρα σίδηρου
δεινὸς ἀνήρ· κοίλην δὲ περὶ στῆθεσσι φαρέτρην
καβαζάλετ’ ἐξόπθεν· πολλοὶ δ’ ἐντοσθεν ὦστοι
ῥυγηλοὶ, θανάτου λαβιθωγογο δοτῆρες.
πρόσθεν μὲν θάνατον τ’ εἴχον καὶ δάκρυσι μὺρον,
μέσσοι δὲ ξεστοί, περιμήκσες, αὐτάρ ὁπισθὲ
μόρφυοι φλεγύαι καλυπτόμενοι πτερύγεσαιν.
εἶλετο δ’ ὀβριμον ἐγχος, ἀκαχμένον αἴθοπι
χάλκῳ,
κρατὶ δ’ ἐπ’ ἠφίμῳ κυνέαν ἐντυκτον ἐθηκε,
δαιδαλεν ἀδάμαντος, ἔπι κροτάφοις ἀραρυίαν,
ἡτ’ εὑρυτο κάρη Ἡρακλῆος θείοιο.
Χερσί γε μὴν σάκος εἴλε παναίολον, οὐδέ τις
αὐτὸ
οὔτ’ ἐρρηξε βαλὼν οὔτ’ ἔθλασε, θαῦμα ἰδέσθαι.
πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ’ ἐλέφαντι
ἤλεκτρῳ τ’ ὑπολαμπῆσ ἐν χρυσῷ τε φαεινῷ

1 Hermann: ἰθαν. δ’ MSS.
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
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λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλίαντο. ἐν μέσῳ δ' ἀδάμαντος ἔτη Φόβους οὗ τι φατεῖος, ἐμπαλίν ὀσσοισιν πυρὶ λαμπόμενοισι δεδορκάς.

145 τοῦ καὶ ὄδοντων μὲν πλήτῳ στόμα λευκὰ θεόντων, δεινῶν ἀπλῆτων, ἐπὶ δὲ βλοσυροῖο μετώποιν δεινὴ Ἐρις πεπότητο κορύσσουσα κλόνου ἀνδρῶν, σχετλή, ἥ ρὰ νόον τε καὶ ἐκ φρένας εὐλετο φωτῶν, οὔτινες ἀντιβίνῃ πόλεμον Διὸς νῦν φέροιεν.

150 τῶν καὶ ψυχαὶ μὲν χθόνα δύμεναι Ἄιδος εἰσω κάκκιον, ὥστεα δὲ σφὶ περὶ ρίνῳσα σαπεῖς

Σειρίου ἀξαλέοιο μελαίνῃ πῦθεται αἷη.

'Εν δὲ Προώξις τε Παλίωξις τε τέτυκτο,

ἐν δ’ 'Ομαδὸς τε Φόβους τ’ Ἀνδροκτάσις τε δεδῆει, 155 ἐν δ’ Ἐρις, ἐν δὲ Κυδομὸς ἐθύνεον, ἐν δ’ ὅλῃ Κήρ ἄλλων χῶν ἔχουσα νεότατον, ἄλλων ἄουτον, ἄλλων τεθυώτα κατὰ μόθον ἐλκε ποδοῖν.

εἶμα δ’ ἐχ’ ἀμφ’ όμοισι δαφοίνων ἀίματι φωτῶν,

δεινῶν δερκομένῃ καναχῆσι τε βεβρυχνία. 160

'Εν δ’ ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὗ τι φατεῖῶν, δόδεκα, ταὶ φοβεέσκον ἐπὶ χθονὶ φῦλ ἀνθρῶπων, οἰ τινὲς ἀντιβίνῃ πόλεμον Διὸς νῦν φέροιεν·

tῶν καὶ ὄδοντων μὲν καναχῆ πέλεν, εὔτε μάχοιτο Ἀμφρυκουνάδης, τὰ δ’ ἐδαίετο θαυματὰ ἔργα. 165 στίγματα δ’ ὡς ἐπέφαντο ἰδεῖν δεινοὶς δράκουσιν κυάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.

1 Schol.: δὲ δράκωντος, MSS.

2 (= κατέκιον: cp. l. 254), Tr.: αὐτῶν, MSS.

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zones of cyanus¹ 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 whatsoever 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 συών ἄγέλαι χλούνων ἔσαν ἥδε λεόντων ἐς σφέας δερκομένων, κοτέοντοι θ' ἱεμένων τε. τῶν καὶ ὁμιληδὸν στίχες ἦσαν' οὐδὲ νῦ τώ γε οὐδέτεροι τρεῖτην φρίσσον γε μὲν αὐχένας ἄμφω. ἣδε γάρ σφιν ἐκείτο μέγας λίς, ἄμφι δὲ κάτροι δοιοί, ἀπουράμενοι ψυχᾶς, κατὰ δὲ σφι κελαινῶν αἰμ' ἀπελεῖβετ ἔρας· οἳ δ' αὐχένας ἐξεριπότες κείατο τεθυνότες ὑπὸ βλοσυροῖς λέουσιν. 175
tοι δ' ἐπὶ μᾶλλον ἐγειρέσθην κοτέοντε μάχεσθαι, ἄμφοτεροι, χλούναι τε σὺς χαροποί τε λέουτες.  
'Εν δ' ἦν ύσμίη Λαπιθάων αἰχμητῶν
Κανέα τ' ἀμφί ἀνακτα Δρύαντα τε Πειρίθοου τε 180
'Οπλέα τ' Ἐξάδιον τε Φάληρον τε Πρόλοχον τε
Μόυσων τ' Ἀμπυκίδην, Τιταρρήσιον, οὖν' Ἀρης,
Θησέα τ' Ἀγαθίδην, ἐπείκελον ἄθανάτοησιν
ἀργύρειοι, χρύσεια περὶ χροὶ τεῦχε' ἔχοντες.
Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθουτο
ἀμφὶ μέγαν Πετραίον ἕδ' 'Ασβολον οἰώνισθήν
'Αρκτον τ' Οὐρείων τε μελαγχάτην τε Μίμαντα
cαι δύο Πεντείδασ, Περιμηδέα τε Δρυαλόν τε,
ἀργύρειοι, χρυσέας ἐλάται ἐν χερσίν ἔχοντες.
cαι τε συναγύγην ὡς εἰ ξωὶ περ ἐστάτες
ἔχοντες ἥδ' ἐλάτης αὐτοσχεδὸν ἀργυρώντο. 190
'Εν δ' 'Αρεος βλοσυροῖ ποδόκεες ἐστασαν ὑπ' τοι
χρύσεωι, ἐν δὲ καὶ αὐτὸς ἐναρσόφορος οὐλίως Ἀρης
αιχμῆν ἐν χείρεσιν ἔχων, πρυλέεσσι κελεύων,
αἵματι φοινικώεις, ὡς εἰ ξωὸς ἐναρίζουν
δίφρον ἐπεμβεβαιῶς· παρὰ δὲ Δείμος τε Φόβος τε
ἐστασαν ἱέμενοι πόλεμον καταδύμεναι ἁνδρῶν. 195
'Εν δὲ Δίος θυγάτηρ ἄγελείη Τριτογένεια,
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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 Peirithöus, with Hopleus, Exadius, Phalereus, and Prolochus, Mopsus the son of Ampyce of Titaresia, a scion of Ares, and Theseus, the son of Aegeus, 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 Petraeus and Asbolus the diviner, Arctus, and Ureus, and black-haired Mimas, and the two sons of Peuceus, 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
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τῇ ἱκέλη ὡς εἴ τε μάχην ἐθέλουσα κορύσσειν, ἔγχος ἔχουσ’ ἐν χερσίν ἵδε χρυσὴν τρυφάλειαν αἰγίδα τ’ ἀμφ’ ὤμοις. ἐπὶ δ’ ὤχετο φύλοτον αἰνήν. 200 Ἑν δ’ ἦν ἅθανάτων ἱερὸς χορὸς· ἐν δ’ ἀρα μέσοι

ιμεροῦν κιθάριζε Δίως καὶ Δητόου νίδος χρυσεὴν φόρμυγνι. [θεὸν δ’ ἐδος ἀγνὸς ‘Ολυμπός· ἐν δ’ ἀγορῇ, περὶ δ’ ὄλβος ἀπειρίτος ἐστεφάνωτο ἅθανάτων ἐν ἀγῶνι. 1] θεαὶ δ’ ἔξηρχον αἰνίδης 205 Μοῦσαι Πιερίδες, λιγυ μελπομενής ἐικυίαι.

Ἑν δὲ λιμὴν ἐὔορμος ἀμαιμακέτου θαλάσσης κυκλοτηρίς ἐτέπυκτο πανέφθου κασσιτέρου κλυξομένῳ ἵκελοι. [πολλοὶ γε μὲν ἂμ μέσον αὐτοῦ δελφίνες τῇ καὶ τῇ ἑθύνεον ἱχθύαντες 210 νηχομένοις ἵκελοι. 2] δοὺ δ’ ἀναφυσιώντες ἀργυρεοὶ δελφίνες ἐθοιμῶντ’ ἐξαποκαλεῖ ἵκθύς.

τῶν δ’ ὑπὸ χάλκεων τρέουν ἱχθύες· αὐτὰρ ἐπ’ ἀκταῖς ἦστο ἁνὴρ ἄλευς δεδοκιμένος· εἰχε δὲ χερσὶν ἱχθύσιν ἀμφὶβληστρον ἀπορρῆσοντι ἐοικός. 215 Ἐν δ’ ἦν ἣυκόμου Δανάης τέκος, ἵππότα Περσεύς, οὐτ’ ἄρ’ ἐπιψαύον σάκειος ποσὶν οὐθ’ ἐκάς αὐτοῦ, θαῦμα μέγα φράσσασθ’, ἐπὶ οὐδαμῇ ἐστήρικτο.

τῶν γὰρ μιν παλάμαις τεύξεν κλυτὸς Ἀμφιγύνης χρύσεων· ἀμφὶ δὲ ποσὶν ἔχεν ππερόεντα πέδιλα. 220 ὦμοισιν δὲ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο χαλκέου ἐκ τελαμόνων· δ’ ὀς τε νόημ’ ἐποτάτο·

1 Il. 203–5 are clearly intrusive and are rejected by Baumeister.
2 Il. 209–11 are not found in Q, and are rejected by Peppmüller. They appear to be an alternative version of Il. 211–212.
3 Ranke: ἐφολνεον, Q: ἐφοιβον, F: ἐφοῖτων, other MSS.

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who drives the spoil. 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

1 "She who drives herds," i.e. "The Victorious," since herds were the chief spoil gained by the victor in ancient warfare.
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πάν δὲ μετάφρενον εἰχε κάρη δεινοῦ πελάτων, Γοργόνες: ἀμφὶ δὲ μιν κίβωσις θέε, θαύμα ἰδέσθαι, ἀργυρέη. θύσαι δὲ κατηγορεύντο φαεινοί 
χρύσειοι δεινῇ δὲ περὶ κροτάφοισιν ἀνακτός 
κεῖτ’. Αἰδος κυνή νυκτὸς ήφον αὐνὸν ἔχουσα. 
ἀυτὸς δὲ σπεύδοντι καὶ ἔρριγοντι ἐοικὸς 
Περσεῦς Δαναΐδης ἐτιταίνετο. ταῖ δὲ μετ’ αὐτὸν 
Γοργόνες ἀπλητοὶ τε καὶ οὐ φαταί ἐρρώντο 
ἰἐμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος 
βαυνουσέων ἱάχεσκε σάκος μεγάλῳ ὠρυμαγδῷ 
ὁξαὶ καὶ λυγέως: ἐπὶ δὲ ζώνης δράκοντε 
δοιῶ ἀπηγορεύντ’ ἐπικυρτώντε κάρηνα. 
λίχμαζον δ’ ἄρα τῷ γε’ μένει δ’ ἔχωρασον ὄδόντας 
ἀγρία δερκομένων. ἐπὶ δὲ δεινοῖς καρήνοις 
Γοργόλοις ἐδονεῖτο μέγας Φώβος. οἱ δ’ ὑπὲρ αὐτῶν 
ἀνδρεῖς ἐμαυνάσθην πολεμημα τεύχε’ ἔχοντες, 
τοι μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκήνων 
λογών ἀμύνοντες, τοι δὲ πραθεῖν μεμαύτες. 
πολλοὶ μὲν κέατο, πλέονες δ’ ἐτε δῇριν ἔχοντες 
μάρανθ’. αἱ δὲ γυναικὲς οὐδεμίην ἐπὶ πῦργων 
χαλκεόν δῇρ βὸν, κατὰ δ’ ἐδρύπτυντο παρειάς, 
ζωῆς ἤκελαι, ἔργα κλυτοῦ Ἡφαιστοῖο. 
ἀνδρεῖς δ’, οἱ πρεσβῆς ἐσαν γῆρας τε μέμαρπεν, 
ἀθρόοι ἐκτοσθεν πυλέων ἐσαν, ἄν δὲ θεοῖ 
χείρας ἔχον μακάρεσσι, περὶ σφετέρουσι τέκεσσι 
δειδίστες: τοι δ’ αὐτὲ μάχιν ἔχον. αἱ δὲ μετ’ 
αὐτοὺς 
Κῆρες κυάνει, λευκοὺς ἀραβεῦσαι ὀδόντας, 
δεινοπαί κλοῦσαί τε δαφοναί τ’ ἀπληταί τε 
δῇριν ἔχον περὶ πυττόντων. πᾶσαι δ’ ἂρ’ λεντο 
αἴμα μέλαν πιέειν. ὑν δὲ πρῶτον μεμάποιεν 
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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 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.

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.
Κείμενον ἦ πάπτοντα νεούτατον, ἄμφι μὲν αὐτῷ βάλλῃ ὄνυχας μεγάλους, ζυνχῇ δ' Ἀιδόσδε κατήν
Τάρταρον ἐς κρυόευθ'. αἱ δὲ φρένας εὔτ' ἀρέσαντο 255
ἀίματος ἀνδρομέου, τὸν μὲν ρίπτασκον ὀπίσσω, ἀψ' δ' ὄμαδον καὶ μῶλον ἔθυνεν αὐτὸς ἰοῦσαι.

Κλωθῶ καὶ Λάχεσὶς σφιν ἐφέστασαν· ἦ μὲν

ὑφήσσων

'Ατροπος οὖ τι πέλεν μεγάλη θεός, ἀλλ' ἄρα ἦ γε
τῶν γε μὲν ἄλλας προφερής τ' ἦν πρεσβυτάτη τε.
πᾶσαι δ' ἄμφ' εὺν φωτὶ μάχην δριμεῖαν ἔθεντο. 261

dεινὰ δ' ἐς ἄλληλας δράκον ὀμμασι θυμήνασαι,
ἐν δ' ὄνυχας σχείρας τε θρασείας ἵσωσαντο.

πάρ δ' Ἀχλῆς εἰστήκει ἐπισμυγηρῇ τε καὶ αἰνή,
χλωρῇ ἄνυσταλέν λιμῷ καταστετηνία,

γονυποκούσης, μακροὶ δ' ὄνυχες κείρεσσιν ὑπῆσαν.
tῆς ἐκ μὲν ρινῶν μῦξαι ρέον, ἐκ δὲ παρεῖνων

αἰμ' ἀπελειβετ' ἐραζ'· ἦ δ' ἀπληθον σεσαρίω
εἰστήκει, πολλὴ δὲ κόνις κατενήρωθεν ὁμοῦς,

δάκρυσι μυδαλήν. παρὰ δ' εὔπυργος πόλις

ἀνδρῶν· 270

χρύσειαι δὲ μιν εἰχον ὑπερθυρίοις ἀραρυίαι
ἐπτὰ πύλαι· τοι δ' ἄνδρες ἐν ἀγλᾳῖς τε χοροῖς τε
tέρψιν ἔχον· τοι μὲν γὰρ ἐνσοτρούν ἐπ' ἀπήνης

Ἱγοντ' ἄνδρι γυναίκα, πολύς δ' ὑμέναιοι ὀρὼρε·
tῆλε δ' ἀπ' αἰθομένων δαίδων σέλας εἰλύφαξε 275

χερσίν ἐνι δμωῶν· ταῖ δ' ἀγλαίᾳ τεθαλυῖαι

πρόσθ' ἐκιον· τῆσιν δὲ χορὸν παῖζοντες ἐποντο.
tοι μὲν ὑπὸ λυγυρῶν συρίγγων ἱεσαν αὐθὴν

ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισὶν ἄγνυτο ἡχῶ.

αἱ δ' ὑπὸ φορμίγγου ἀναγον χορὸν ἱμερόντα. 280

ἐνθεν δ' αὖθ' 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 sodden 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 led 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 frolicking
τοί γε μὲν αὖ παίζοντες ὑπ᾽ ὀρχηθμῷ καὶ ἀσιδῇ·
πρὸς θ’ ἔκαστος πάσαν δὲ πόλιν θαλίαν τε χοροὶ τε ἀγλαίαι τ’ εἶχον. τοί δ’ αὖ προπάροιθε πόλην
νῦθ’ ἵππων ἑπιβάντες ἑθύνεον, οἱ δ’ ἀροτῆρες
ηρεικοῦν χθόνα διὰν, ἐπιστολάδην δὲ χιτώνας ἑστάλατ᾿. αὐτὰρ ἦν βαθὺ λῆμνον, οὐ γε μὲν ἦμων
ἀρχής ὀξέοις κορωνίωντα πέτηλα,
βρυθόμενα σταχύνων, ὡς εἰ Δημήτερος ἀκτήν·
οὶ δ’ ἄρ’ ἐν ἐλλεδανοῖς δέον καὶ ἐπιτυνν ἀλώνην,
οἱ δ’ ἐτρύγων οἴνας δρεπανάς ἐν χερσίν ἑχοντες,
οἱ δ’ αὐτ’ ἐς ταλάρους ἐφόρευν ὑπὸ τρυγιτήρων
λευκοῦς καὶ μέλανας βότρυνας μεγάλων ἀπὸ ὀρχῶν,
βρυθομένων φύλλοισι καὶ ἀργυρίης ἐλίκεσσιν.
παρὰ δὲ σφισὶν

Χρύσεος ἦν, κλυτὰ ἐργα περὶφρονος Ἡφαίστειοι, οἱ
σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι;
βρυθομένος σταφυλῆσι: μελάνθησάν γε μὲν αἰδέ.
οὐ γε μὲν ἐτράπεσον, τοί δ’ ἄρνουν οὐ δ’ ἐμάχοντο
πῦξ τε καὶ ἑλκηδών: τοί δ’ ὄκυποδας λαγός ἦρευν
ἀνδρεῖς θηρευταί, καὶ καρχαρόδοτε κύνε πρὸ,
ἰέμενοι μαπέειν, οὐ δ’ ἱέμενοι ὑπαλύξαι.

Πάρ δ’ αὐτοῖς ἵππησε ἔχον πόλον, ἀμφὶ δ’ ἀέθλῳ
dὴριν ἔχον καὶ μόχθον. ἐνπλεκέων δ’ ἐπὶ διέφρων
ἡμοιχοι βεβαδεῖτε ἐφίεσαν ὁκέας ἓππως
ρυτὰ χαλαίνουτε, τὰ δ’ ἐπικροτέουτα πέτουτο

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1 GH have the alternative reading ἐπιπλον.

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289 τοῖ γε μὲν αὖ παίζοντες ὑπ᾽ αὐλητήρι ἑκαστος

This line, which is perhaps an alternative for II. 232–3
and may have once stood at the foot of a MS. page, is
omitted by many MSS.

240
with dance and song, and others were going forward
in time with a flute player and laughing. The
whole town was filled with mirth and dance and
festivity.

285 Others again were mounted on horseback and
galloping before the town. And there were plough-
men breaking up the good soil, clothed in tunics girt
up. Also there was a wide cornland 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 gather-
ing 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.1 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

1 The existing text of the vineyard scene is a compound of
two different versions, clumsily adapted, and eeked out with
some makeshift additions.
HESIOD

άρματα κολλήσετ', ἐπὶ δὲ πλῆμαν μέγ' ἀύτευν.
οἱ μὲν ἄρ' αἵδιον εἴχον τούνοι οὐδὲ ποτὲ σφιν
νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἴχον ἀεθλοῦ.
τοῖσιν δὲ προέκειτο μέγας τρίτος ἐντὸς ἀγώνος,
χρύσεως, κλυτὰ ἔργα περίφρονος 'Ηφαιστοῦ.
'Αμφὶ δ' ἐνν' ῥέειν 'Ὡκεανὸς πλήθοντι ἑοικώς,
πάν δὲ συνεῖχε σάκος πολυδαιδαλοῦ, οὗ δὲ κατ' αὐτὸν
κύκνου ἀερσιπότα μεγάλ' ἦπυον, οὗ ρά τε πολλοὶ
νήχον ἑπ' ἀκρον ὑδώρ. παρὰ δ' ἱχθύες ἐκλο-
νέοντο.

Θαύμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὗ διὰ
βουλᾶς

"Ηφαιστὸς ποίησε σάκος μέγα τε στιβαρὸν τε,
ἀρσάμενος παλάμησι. τὸ μὲν Δίος ἅλκιμος υῖὸς
πάλλειν ἐπικρατεῖς· ἐπὶ δ' ἱππείου θόρε δίφρου,
εἰκελος ἀστεροπη πατρὸς Δίος αἰγιόχου;
κοῦφα βιβάς. τὸ δ' ἡνόχος κρατερὸς Ἰδλαος
δίφρον ἐπεμβεβαὼς ἱθύνετο καμπύλου ἄρμα.
ἀγχύμολον δὲ σφ' ἦλθε θεᾶ γλαυκώπτις Ἀθήνη,
καὶ σφεας θαρσύνουσα ἐπεα πτερόεντα προσηῦδα·

Χαίρετε, Λυγκῆς γενέθη τηλεκλευτώ·

νῦν δὴ Ζεὺς κράτος οὐμι διδοὶ μακάρεσσιν ἀνάσσον
Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεῦχεα δῦσαι.
ἀλλο δὲ τοῖς τι ἔπος ἐρέω, μέγα φέρται λαῶν.

ἐυτ' ἀν δὴ Κύκνον γλυκερῆς αἰῶνας ἀμέρσης,
τὸν μὲν ἐπειτ' αὐτοῦ λυπέειν καὶ τεῦχεα τοῦ,
αὐτὸς δὲ βροτολοιγοῦ 'Ἀρην ἐπίοντα δοκεύσας,
ἐνθα κε γυμνωθέντα σάκεως ύπο δαιδαλέου
ὁφθαλμοῖσιν ἕθη, ἐνθ' οὐτάμεν ὃξει χαλκῷ.

ἀν' δ' ἀναχάσσασθαι· ἐπεὶ οὐ νῦ τοι ἀἴσιμον ἔστιν
οὐθ' ἱπποὺς ἐλέειν οὔτε κλυτὰ τεῦχεα τοῦ.
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 εἴπονα' ες δύψρουν ἐβησάτο δία θεάων, νίκην ἀθανάτης χερσίν καὶ κῦδος ἔχουσα, ἐςυμένως. τότε δὴ βα διόγνητος Ἰόλαος ἑράδους ἕφερον θοῦν ἀρμα κοινοτες πεδίου. ἐν γὰρ σφιν μένος ἦκε θεά γλαυκώπις 'Ἀθήνη Αἰγίδ' ἀνασσείσασα: περιστούχησε δὲ γαῖα.

τοι δ' ἀμυδίς προγένοιτ' ίκελοι πυρὶ ἴῃ θυέλλῃ, Ὑβνος θ' ἱππόδαιμος καὶ Ἀρης ἀκόρητος αὐτῆς. τῶν ἱπποι μὲν ἐπειθ' ὑπεναντίοι ἀλλήλοισιν ὀξεία χρέμισαν, περὶ δὲ σφισιν ἄγνυτο ἡχώ. τὸν πρότερος προσέειπε βί' Ἡρακληέη.

Κύκνε πέτου, τι νυ νῦιν ἐπίσχετον ὠκέας ἵππους

ἀνδράσιν, οἳ τε πόνου καὶ ὀξύος ἱδρεῖς εἰμεν; ἀλλὰ παρεξ ἔχε δύψρον ἔξρον ἱδὲ κελεύθου εἰκε παρεξ ιέναι. Τρηχώνα δὲ τοι παρελαίνω εἰς Κῆνκα ἀνακτα: δ' γὰρ δυνάμι τε καὶ αἰδοὶ Τρηχώνος προβέβηκε, σῦ δ' εὑ μάλα οἴσθα καὶ αὐτὸς:

τοῦ γὰρ ὁπίεις παῖδα Θεμιστοτόνην κυνώπιν.

ὡς πέτουν, οὐ μὲν γὰρ το' Ἀρης θανάτου τελευτῆν ἀρκέσει, εἰ δὴ νῦιν συνοισόμεθα πτολεμίζειν. ἤδη μὲν τὲ ἐ φημὶ καὶ ἀλλοτε περιβῇναι ἔγχεος ήμετέρου, ὅθ' ὕπερ Πύλου ἡμαθῶντος ἀντίοις ἐστὶ ἐμείο, μάχιας ἄμοτον μενεαίνων. τρὶς μὲν ἐμῷ ὑπὸ δοῦρο τυπεῖς ἥρεισατο γαῖῃ οὐταριένου σάκεος, τὸ δὲ τέτρατον ἡλασα μηρὸν παντὶ μὲνει σπεῦδων, διὰ δὲ μέγα σαρκὸς ἀράξα. πρηνῆς δ' ἐν κοινῆσι χαμαὶ πέσεν ἔγχεος ὀρμὴν. ἐνθὰ κε δὴ λαβητός ἐν ἀθανάτουσιν ἐτύχθη χερσίν ὑφ' ἠμετέρησι λυπῶν ἑναρα βροτεύντα.
So said the bright-eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Lolaus 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 Cycnus 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:

"Cycnus, 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 tare 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."
HESIOD

'Ως ἐφάτ': οὐδ' ἄρα Κύκνος ἐυμμελής ἐμευνά
tῷ ἐπιτειθόμενος ἐχέμεν ἐρυσάρματα ὑπ' τους.
δὴ τοῦ ἄπτ' εὐπλεκέων δίφρων θόρον ἀἶψ' ἐπὶ
γαίαν

παῖς τε Δίος μεγάλου καὶ 'Ευναλίου ἀνακτος,
ἡμίοχοι δ' ἐμπλην ἐλασαν καλλίτριχας ὑπ' τους·
tῶν δ' ὑπ' σευμένων κανάχιζε πόσ' εὐρεία χθών.
ὡς δ' οὖ' ἀφ' ὑψηλῆς κορυφῆς ὤρεος μεγάλου
πέτραι ἀποθρόσκωσιν, ἐπ' ἀλλήλης δὲ πέσωσι, 375
πολλαὶ δὲ δρῦς υψίκομοι, πολλαὶ δὲ τε πεῦκαι
ἀμείροι τε τανύρρυζοι ῥήγνυνται ὑπ' αὐτέων
ῥίμφα κυλινδομένων, εἴσω πεδίου' ἀφίκοιται,
ὡς οὐ ἐπ' ἀλλήλοις πέσον μέγα κεκλήγοντες.

πάσα δὲ Μυρμιδόνων τε πόλις κλειτή τ' 'Ιασολκὸς 380
'Αρνη τ' ἦδ' Ἑλίκη 'Ἀνθεία τε ποιήσασα
φωνῇ υπ' ἀμφοτέρων μεγάλῃ 'Ιαχον· οὐ δ' ἀλαλητῷ
θεσπεσίῳ σύνισαν· μέγα δ' ἐκτυπε μητήτα Ζεῦς.
καὶ δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἰματοέσσας,
σήμα τιθεὶς πολέμιο εὖ μεγαθαρατεῖ παιδι.

Οἰος δ' ἐν βήσεις ὁρεος χαλεπὸς προιδόθηκα
κάτροις χαλινίδων φρονεὶ θυμὸ μαχεῖσαος
ἀνδράσι ̓ θηρευτῆς, θηγεὶ δὲ τε λευκὸν ὄδύνα
δοχμωθές, ἄφρος δὲ περὶ στόμα μαστιχώντι
κείβεται, οὕτε δὲ οἱ πυρὶ λαμπτέωντι ἐκτυπε,

όρθας δ' ἐν λοφῇ φρίσσει τρίχας ἀμφί τε δειρήν·
tῶ ἱκελὸς Δίος υῖός ἄφ' ἵππειον θὸρε δίφρων.

ημος δὲ χλοερῷ κυνόπτερος ἤχετα τέττιξ
ὅφ' εφεζωμένον θέρος ἀνθρώποις αἰείδεν
ἀρχεται, ὁ τε πόσις καὶ βρώσις θῆλυς ἔρεσῃ, 395
καὶ τε πανημερίος τε καὶ ἡώος χέει αὐδῆν
ἰδεῖ ἐν αἰνοτάτῳ, δτε τε χρόα Σείριος ἄξιει,
So said he. But Cycnus 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 Iolcus, 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
ΗΕΣΙΟΔΟΣ

τήμος δὴ κέγχροισι πέρι γλώξες τελέθουσιν
toûs te òrêi spéirousin, òt' òmfakes aîôllountai,
oia Dîwôusos dôk' ândrási xârmâ kai áxhos: 400
tîn àrênh màrwnánto, polûs ò drumagôdôs àróreî.
òs ò de léontê dûw àmfî ktaîmênhîs èlâphoiou
álhîlouj koteûntes èpti sféas ormήsoi,
dëùnì de sf' iac'hì àrabhos òma gînvan' òdôntow. 405
ôi ò òs t' âi'nhuioi qamvophìvuxes, áqenloxeîlaî, àngiôs ârêsvnômou à àgrotérêsè èlâphoiou
pîônosi, ònhì t' èddámassse bâlôv ài'nhios ànhr
ìf àpò nêuhrîs, àvtonô ò àpâlêsetai àlhlì
Àwrou àìdris èñw. òi ò òtâralèwos èvónsan,
èssvmênôs òi àmfî màchnì drimeîan èveîto. 410
òs òi kêsllhîgontes èpti àllhîloisiwm òróusani.

'En ò ò tòi Kûknoûs mèn ùppermenèôs Dîos viôv
këteîmmënei mëmawôs sàkëi èmîbale xàlkèwv èngxos,
oùd' èrrhîzûn xàlkôv: èrûto ò de ðôra thèsoi. 415
'Àmfîtrunoiàðhîs ò, bîh 'Hraklhînea,
mevsasthûs kôrûbôs te kai àspîdîs èngxêî màkroî
àvchêna gûmnwènta thôwos ùpënerde qenêion
ùlâs' èptiikrâtësôs: àpô ò òmfw kërse têvnotê
àndrôfoûnges mélhì. múgha òàr sthënovs èmpësecte fôwôs. 420
ùrîte ò, òs òte tîs drûs ùrîtehn ò òte peûkh
ùlîbaton, plhgeîsa Dîôs ùsòlônte keraunnô.
òs èrûp: àmfî ò de òi brâkhe teûchhëa pòskîla xàlkîw.

Tôv mèn èpëtei' èiâso Dîos tàlkakàrdhîos viôs,
aútôs ò de bromptoloiûtôn 'Arhîn prôsiontâ dôkèusas, 425
deuôn àrówn ðssoiunî, léoû òs sômatî kûrîsas,

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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 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 Cycnus, 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 Cycnus 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 Cycnus 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

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1 The conception is similar to that of the sculptured group at Athens of Two Lions devouring a Bull (Dickens, Cat. of the Acropolis Museum, No. 3).
HESIOD

ος τε μάλ’ ἐνδυκέως ρινὸν κρατεροίς ὑνύχεσσι
σχίσσας ὦττι τάχιστα μελίφρονα θυμὸν ἀπηύρα.
ἐμ μένεος ἡ ἀρα τοῦ γε κελαϊνὸν πιμπλαται ἥτορ
γλαυκίοις τ’ ὤσσοις δεινὸν πλευρᾶς τε καὶ ὦμοις 430
ὑρῆ μαστίων ποσσίν γλάφει, οὔδε τις αὐτὸν
ἐτλη ἐς αὐτὰ ἱδὼν σχεδὸν ἐλθὲμεν οὔδε μάχεσθαι
τοῖς ἀρ’ Ἀμφιτρωνίαις, ἀκόρητος ἄντης,
ἀντίος ἐστὶ Ἀρης, ἐνι φρεσὶ θάρσος ἀέξων,
ἐσσυμένος: ὅ δέ οἱ σχεδὸν ἦλθεν ἀχνύμενος κηρ.
ἀμφότεροι δ’ ἱάχοντες ἐπ’ ἀλλήλοισιν ὄρουσαν. 436
ὦς δ’ ὦτ’ ἀπὸ μεγάλου πέτρη προὴν ὀροῦσιν,
μακρὰ δ’ ἐπιθρόσκουσα κυλίνδεται, ἢ δέ τε ἡχή
ἐρχεται ἐμμεμαίνει, πάγος δέ οἱ ἀντεβόλησεν
υψηλός· τῷ δὴ συνενείκεται, ἐνθα μιν ἤσχεν·
τόσσῃ δ’ μεν ἰαχὴ βρισάρματος οὐλίος Ἀρης
κεκληγώς ἐπόρουσεν. ὦ δ’ ἐμματέως ὑπέδεκτο.

Αὐταρ Ἀθηνᾶ, κοῦρῃ Δίος αἰγιόχοιο,
ἀντίη ἦλθεν Ἀρης ἐρεμήνην αἰγίδ’ ἔχουσα·
ἀντίος δ’ ὑπόδρα ἰδοῦσα ἐσεῖα πτερόεντα προσηύδα. 440
Ἀρες, ἐπισεχε μένος κρατερὸν καὶ χείρας
ἀπάττους·
οὐ γὰρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεῦχεα δῦσαι
Ἡρακλέα κτείναντα, Δίος βρασυκάρδιον νῦν· 445
ἀλλ’ ἤγε παῖε μάχην, μηδ’ ἄντιος ἵστασ’ ἐμεῖο.

"Ὤς ἐφατ’· ἀλλ’ οὗ πεῖθ’ ὧρες μεγαλήτορα
θυμόν,
ἀλλὰ μέγα ἱάχων φλογὶ ἐικελά τ’ ἐγχεα πάλλων
καρπαλίμως ἐπόρουσε βίη Ἡρακλησίη
κακτάμεναι μεμαώς· καὶ ρ’ ἐμβαλε χάλκεον ἐγχος,

1) Dindorf, Meyer: ἐμμενέως, MSS.
2) Α: ἐλθεῖν, MSS.

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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
σπερχυόν παιδὸς ἑοῦ κοτέων πέρι τεθυνώτος,
ἐν σάκει μεγάλω. ἀπὸ δὲ γλαυκώπις Ἀθήνη 455
ἐγχεος ὀρμῆν ἐτραπ’ ὀρεχαμένη ἄπο διέφρου.
ὀξυμὺ δ’ Ἀρην ἄχος εἰλε’ ἐρυσσάμενος δ’ ἁορ ὅξι
ἐσσυτ’ ἐφ’ Ἦρακλέα κρατερόφρονα: τὸν δ’ ἔπιοντα
Ἀμφιτρυωνάδης, δεινῆς ἀκόρητος ἀντῆς,
μηρὸν γυμνωθέντα σάκευς ὑπὸ δαιδαλέοιο 460
οὐτας’ ἐπικρατέως. διὰ δὲ μέγα σαρκὸς ἀραξὲ
δούρατι νωμήσας, ἔπι δὲ χθονὶ κάββαλε μέσην.
τῷ δὲ Φῶβος καὶ Δείμνος ἐντροχὸν ἄρμα καὶ ἔπποι
ήλαςαν αἰν’ ἐγγὺς, καὶ ἀπὸ χθονὸς εὑροδεῖσιν
ἐς διέφρον θήκαν πολυδάδαλον’ αἴγα δ’ ἐπείτα 465
ἔπποις μαστίετην’ ἵκοντο δὲ μακρὸν Ὀλυμπόν.
Τίός δ’ Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσατες ἀπ’ ὁμων τεύχεα καλὰ
νύσσοντ’ αἴγα δ’ ἐπείτα πόλιν Πρηχίνος ἱκοντ’
ἔπποις ἀκυπόδεσσιν. ἀτὰρ γλαυκώπις Ἀθήνη 470
ἐξίκετ’ Ὀλυμπόπον τε μέγαν καὶ δώματα πατρός.
Κύκνον δ’ αὖ Κῆνξ θάπτεν καὶ λαὸς ἀπείρων,
οἳ’ ἐγγὺς ναῖον πόλιας κλειτοῦ βασιλῆς
Ἀμνὴν Μυρμιδόνων τε πόλιν κλειτήν τ’ Ἰαϊωλκόν
”Ἀρνην τ’ ἥδ’ Ἐλίκην” πολλὸς δ’ ἤγερετο λαός, 475
τιμῶντες Κήνκα, φίλου μακάρεσσι θεοῦν.
τοῦ δὲ τάφον καὶ σῆμα ἄιδες ποίησεν Ἀναυρος
ὀμβρῷ χειμερίῳ πλήθων τὸς γὰρ μὲν Ἀπόλλων
Δητοῦδης ἦνοξ’ ὅτι ρᾳ κλειτὰς ἐκατόμβασι
δοσίς ἁγοὶ Πυθόιδε βίη σύλασκε δοκεύων. 480

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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 tare 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 Cycnus' 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 Cycnus, Ceyx buried him and the countless people who lived near the city of the glorious king, in Anthe 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 Cycnus; 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.
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ΚΗΤΚΟΣ ΓΑΜΟΣ

1. Scholiast on Apollonius Rhodius, Arg. i. 1289. Ἡσίοδος ἐν τῷ Κήνυκος γάμῳ ἐκβάντα φησίν αὐτὸν ἐφ' ὑδατος ζήτησιν τῆς Μάγνησίας περὶ τᾶς ἀπὸ τῆς ἀφέσεως αὐτοῦ 'Αφετάς καλουμένας ἀπολει-φθήναι.

2. Zenobius,1 ii. 19. οὔτως Ἡσίοδος ἔχρησατο τῇ παρομίᾳ, ὡς Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν οἰκίαν Κήνυκος τοῦ Τραχυίου καὶ οὔτως εἰπόντος: αὐτόματοι δ' ἄγαθοι ἄγαθῶν ἐπὶ δαίτας ίενται.

3. Schol. on Homer, II. xiv. 119. ἰδὼν δ' ἰππηλάτα Κήνυξ.

4. Athenaeus, ii. p. 496. Ἡσίοδος ἐν Κήνυκος γάμῳ—καὶ γὰρ γραμματικῶς παῖδες ἀποξενώσει τοῦ ποιητοῦ τὰ ἐπὶ ταῦτα, ἄλλ' ἐμοὶ δοκεῖ ἀρχαία εἶναι—τρίποδας τὰς τραπέζας φησὶ.


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

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).


1.

Pausanias, ii. 26. 3. 'Επίδαυρος δὲ ἀφ' οὗ τὸ ὄνομα τῇ γῇ ἐτέθη ... κατὰ δὲ Ἀργείων δόξαν καὶ τὰ ἔπη τὰς Μεγάλας Ὁιώαι ἢν Ἐπιδαύρῳ πατήρ Ἀργος ὁ Δίος.

2.

Anonymous Comment. on Aristotle, Nicomachean Ethics, iii. 7. καὶ ὅτι, φασί, τὸ πονηρὸς ἐπὶ τοῦ ἐπιστόμου τάττεται καὶ δυστυχοῦσι, ἰκανοὶ Ἡσίοδος παραστήσαι ἐν ταῖς Μεγάλαις Ὁιώαις τὴν Ἀλκμήνην ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν ὃ τέκος, ἢ μάλα δὴ σε πονηρότατον καὶ ἄριστον Ζεὺς τέκνωσε πατήρ.

καὶ πάλιν

αἱ Μοῖραι σε πονηρότατον καὶ ἄριστον.

3.

Scholiast on Pindar, Isthm. v. 53. εἶληπται δὲ ἐκ τῶν Μεγάλων Ὁιώων ἡ ἱστορία: ἔκει γὰρ εὐρύσκεται ἐπίξενούμενος ὁ Ἡρακλῆς τῷ Ἑλλάμωνι καὶ ἐμβαίνων τῇ δορᾷ. καὶ εὐχόμενος καὶ οὕτως ὁ διόπομπος αἰετὸς, ἀφ' οὗ τὴν προσωπυμίαν ἔλαβεν Αἴας.

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THE GREAT EOIAE

THE GREAT EOIAE

1.

Epidaurus. According to the opinion of the Argives and the epic poem, the *Great Eoiae*, Argos, the son of Zeus was father of Epidaurus.

2. And, they say, Hesiod is sufficient to prove that the word *ponēros* (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 (*aieitos*).
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4.

Pausanias, iv. 2. 1. . . . ἄλλα "Τλλοῦ μὲν τοῦ Ἡρακλέους θυγατρὶ Εὐαίχμη συνοικῆσαι Πολυκάωνα νῦν Βούτου λεγούσας τὰς Μεγάλας οἶδα Ἡοῖας.

5.

Pausanias, ix. 40. 6.

Φύλας δ’ ὥτπιεν κούρην κλειτοῦ Ἰολάου Δειπτεῖλην, ἢ εἴδος Ὄλυμπιάδεσσιν ὁμοί, Ἰπποτάδην τε ὀι νῦν ἐνὶ μεγάροισιν ἐτικτε Θηρώ τ’ ευειδέα, ἵκελην φαέσσι σελήνης. Θηρώ δ’ Ἀπόλλωνος ἐν ἀγκοῦνησι πεσοῦσα γείνατο Χαίρωνος κρατερὸν μένος ἰπποδάμου.

6.

Schol. on Pindar, Pyth. iv. 35.

*Ἡ οἴη Ἱρίῃ πυκνόφρων Μηκιονίκη, ἢ τέκεν Εὐφημιον γαίηχῳ Ἕνυσιγνιαίῳ μιχθείσ’ ἐν φιλότητι πολυχρύσου Ἀφροδίτης.

7.

Pausanias, ix. 36. 7.

"Τηττος δὲ Μόλουρον ᾿Αρίσβαντος φίλον νῦν κτείνας ἐν μεγάροις εὐνής ἔνεχ’ ἣς ἀλόχοιο οἶκον ἀποπρολιπῶν φεῦγ’ Ἀργεος ἰπποβότοιο, ἰξεν δ’ Ὀρχόμενου Μινυῆν’ καὶ μω δ’ ήρως δέξατο καὶ κτείνων μοίραν πόρεν, ὡς ἐπιεικές.

8.

Pausanias, ii. 2. 3. πεποίηται δὲ ἐν Ἡοίαις Μεγάλαις Οἰβάλου θυγατέρα εἶναι Πειρήνην.

9.

Pausanias, ii. 16. 4. ταύτην (Μυκήνην) εἶναι θυγατέρα ᾿Ιαχοῦ, γυναίκα δὲ ᾿Αρέστορος τὰ ἑπτη

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THE GREAT EOIAE

4.

But I know that the so-called Great EOiae say that Polycaon the son of Butes married Euaechme, daughter of Hyllus, Heracles' son.

5.

"And Phylas wedded Leipephile 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 Euphemus."

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
λέγει δὲ δὴ Ἕλληνες καλοῦσιν Ἡοίας Μεγάλας·
ἀπὸ ταῦτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει
φασίν.

10.

Pausanias, vi. 21. 10 sq. ἀπέθανον δὲ ὑπὸ τοῦ
Οἴνομάδου κατὰ τὰ ἔτη τὰς Μεγάλας Ὁιίας
Ἀλκάθους ὁ Πορθάνος, δεύτερος οὖτος ἐπὶ τῷ
Μάρμακι, μετὰ δὲ Ἀλκάθουν Ἐυρύαλος καὶ Ἐυρύ-
μαχός τε καὶ Κρόταλος. . . τῶν δὲ ἀποθανόντα
ἐπὶ αὐτοῖς Ἀκρίαν τεκμαίροντο ἃν τις Λακεδαι-
μόνιον τε ἐίναι καὶ οἰκιστὴν Ἀκρώων. ἐπὶ δὲ τῷ
Ἀκρίᾳ Κάπετον φασίν ὑπὸ τοῦ Οἴνομάδου φονευ-
θῆναι καὶ Δυκοῦργον Δάσιον τε καὶ Χαλκῶδοντα
καὶ Τρικόλωνον . . . Τρικόλωνον δὲ ὑστερον
ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεόν Ἀριστόμαχον
τε καὶ Πρίαντα, ἐπὶ δὲ Πελάγοντα καὶ Αἰόλιον
τε καὶ Κρόνιον.

11.

Scholiast on Apollonius Rhodius, Arg. iv. 57. ἐν
δὲ ταῖς Μεγάλαις Ἡοίαις λέγεται τὸν Ἐνδυμίωνα
ἀνενεχθῆναι ὑπὸ τοῦ Δίως εἰς ὑμαῖν ἐρασθέντα
dὲ Ἡρας εἰδώλωρ παραλογισθῆναι νεφέλης καὶ ἐκ-
βληθέντα κατελθεῖν εἰς Ἀιδοῦ.

12.

Scholiast on Apollonius Rhodius, Arg. i. 118. ἐν
δὲ ταῖς Μεγάλαις Ἡοίαις λέγεται ὡς ἄρα Μελάμ-
pους φίλτατος ὁν τῷ Ἀπόλλωνι ἀποδημήσας κατε-
lυσε παρὰ Πολυφάντῃ. βοῶς δὲ αὐτῷ τεθυμένου
δράκοντος ἀνετρυῶσαντος παρὰ τῷ θύμα διαφθείραι

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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: Alcathöus the son of Porthaon next after Marmax, and after Alcathöus, Euryalus, Eurymachus and Crotalus. The man killed next after them, Acrías, we should judge to have been a Lacedemonian and founder of Acria. And after Acrías, they say, Capetus was done to death by Oenomäus, and Lycurgus, Lasius, Chalcodon 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.
αυτοῦ τοῦς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπήναντος [καὶ ἀποκτείναντος], τὸν Μελάμποδα λαβεῖν καὶ θάψαι. τὰ δὲ τούτου ἔγγονα τραφέντα ὑπὸ τούτου λείχειν τὰ ὅτα καὶ ἐμπνεῦσαι αὐτῷ τὴν μαντικήν. διότερ κλέπτοντα αυτὸν τὰς βόας τοῦ Ἰφίκλου εἰς Αἴγυπτον τὴν πόλιν περιληφθέντα δεθήναι καὶ τοῦ σικοῦ μέλαντος τεσσεῖν ἐν φὶ ἤν ὁ Ἰφίκλος, τῇ διακόνων πρεσβύτηδι μηνύσαι τοῦ Ἰφίκλου καὶ τοῦτον χάριν ἀφεθήναι.


15. Scholiast on Apollonius Rhodius, Arg. ii. 1122. ᾿Αργος] εἰς τῶν Φρίζου παῖδων οὕτως. τοῦτους δὲ . . . Ἱσίοδος ἐν ταῖς Μεγάλαις Ἡοίαις φαίνει ἐξ ὸἰοφώσσης τῆς Λίητου. καὶ οὕτως μὲν φησὶν αὐτοὺς τέσσαρας, ᾿Αργοῦ Φρόντιν Μέλανα Κυ-τίσωρον.

16. Antoninus Liberalis, xxiii. Βάττος. ἰστορεῖ . . . Ἱσίοδος ἐν Μεγάλαις Ἡοίαις. . . . ᾿Αργοῦ τοῦ Φρίζου καὶ Περιμήλης τῆς ᾿Αδμή-τοῦ θυγατρὸς ἐγένετο Μάγης. οὕτως ὄψησεν 262
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 Iophossa 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 *sc. to Scythia.*
ΗΕΣΙΟΔΟΣ

ἐγγύς Θεσσαλίας καὶ τὴν γῆν ταύτην ἀπ᾽ αὐτοῦ Μαγνησίαν προσηγόρευσαν οἱ ἀνθρωποί. ἐγένετο δ᾽ αὐτῷ παῖς περίβλεπτος τὴν ὄψιν Ἰμέναιος· ἐπεὶ δὲ Ἀπόλλωνα ἰδόντα ἔρως ἔλαβε τοῦ παιδὸς καὶ οὐκ ἐξελίμπανε τὰ οἰκία τοῦ Μάγνητος, Ἐρμῆς ἐπιβουλεύει τῇ ἀγέλῃ τῶν βοῶν τοῦ Ἀπόλλωνος. ἀλλ᾽ ἐνέμοντο, ἦνα περ ἦσαν ἀλλ᾽ Ἀδμήτου βόες. καὶ πρότα μὲν ἐμβάλλει ταῖς κυσίν, αἰ ἐφύλαττον αὐτάς, λήθαργων καὶ κυνάγχην, ἀλλ᾽ ἐξελάθουντο τῶν βοῶν καὶ τὴν ὕλακην ἀπόλεσαν· εἰτὰ δ᾽ ἀπελαύνει πόρτιος δῶδεκα καὶ ἐκατὸν βοῦς ἄξυρας καὶ ταύρου, δε ταῖς βουσίν ἐπεβαίνεν. ἐξήπτε δὲ ἐκ τῆς οὐρᾶς πρὸς ἐκαστὸν ὠλην, ὡς ἄν τὰ ἱχνὶ τῶν βοῶν ἀφαινόμην. καὶ ἤγεν αὐτὰς ἐλαύνων διὰ τε Πελασγών καὶ δὲ Ἀχαίας τῆς Φθιώτιδος καὶ διὰ Δοκρίδος καὶ Βοωτίας καὶ Μεγαρίδος καὶ ἐνεύθεν εἰς Πελοπόννησον διὰ Κορινθοῦ καὶ Δαρίσσης ἄχρι Τεγέας· καὶ ἐνεύθεν παρὰ τὸ Λύκαιον ὅρος ἐπορεύετο καὶ παρὰ τὸ Μαινάλιον καὶ τὰς λεγομένας Βάττων σκοπιάς. φόκει δὲ ὁ Βάττως ὅτος ἐπ᾽ ἀκρῷ τῷ σκοπέλῳ καὶ ἐπεὶ τῆς φωνῆς ἤκουσε παρελαιμομένων τῶν μόσχων, προελθὼν ἐκ τῶν οἰκίων ἤγνω περὶ τῶν βοῶν ὅτι κλοπημαίας ἤγει καὶ μυσθὸν ἤτησεν, ὡς πρὸς μηδείνα φράσῃ περὶ αὐτῶν. Ἐρμῆς δὲ δῶσει ἐπὶ τούτοις ὑπέσχετο, καὶ ὁ Βάττως ὤμοσε περὶ τῶν βοῶν πρὸς μηδείνα κατερείν. ἐπεὶ δὲ αὐτάς Ἐρμῆς ἐκρυψεν ἐν τῷ πρηώνι παρὰ τὸ Κορυφάσιον εἰς τὸ σπῆλαιον εἰσελάσασα ἄντικρυς Ἰταλίας καὶ Σικελίας, αὖθις ἀφίκετο πρὸς τὸν Βάττον ἄλλαξας ἐαυτὸν καὶ πειρώμενος, εἰ αὐτῷ συμμένειν ἐπὶ τοῖς ὀρκίοις 264
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 Boeotia 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 him-
self and came again to Battus and tried whether he
would be true to him as he had vowed. So, offering
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ἔθέλει. διδοὺς δὲ μισθὸν χλαῖναν ἑπνυθάνετο παρ' αὐτοῦ, εἰ μὴ κλοπιμαίας βοῦς ἔγων παρελαθεῖσα. ὁ δὲ Βάττος ἔλαβε τὴν χλαμύδα καὶ ἐμήνυσε περὶ τῶν βοῶν. Ἐρμῆς δὲ χαλεπήνας, ὅτι διχόμυθος ἦν, ἐρράπισεν αὐτὸν τῇ ράβδῳ καὶ μετέβαλεν εἰς πέτρον. καὶ αὐτὸν οὐκ ἐκλείπει κρύος οὔδὲ καῦμα.

ΜΕΛΑΜΠΟΔΕΙΑ

1.

Strabo, xiv. p. 642. λέγεται δὲ ὁ Κάλχας ὁ μάντης μετ' Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἑπάνων πεζῇ δεύρο ἀφικέσθαι, περιτυχῶν δὲ ἑαυτοῦ κρείττοι μάντει κατὰ τὴν Κλάρων Μόστω τῷ Μαντοῦς τῆς Τειρεσίου θυγατρός, διὰ λύπην ἀποθανεῖν. 'Ησίοδος μὲν οὖν οὔτω πως διασκεύαζε τοῦ μύθου προτείναι γάρ τι τοιοῦτο τῷ Μόσφω τών Κάλχαντα:

Θαῦμα μ' ἔχει κατὰ θυμόν, ἐρινεδός οὐσον ὀλύνθων
οὔτος ἔχει μικρός περ' ἑών εἴποις ἀν ἀριθμὸν;
τὸν δὲ ἀποκρίνασθαι:

Μύριοι εἶσιν ἀριθμὸν, ἀτὰρ μέτρον γε μέδιμνος·
eis de περισσεύει, τὸν ἑπενθέμεν οὐ κε δύναιο. 'Ως φάτο· καὶ σφιν ἀριθμὸς ἐπίτυμος εἰδετο μέτρου;
καὶ τότε ὁ Κάλχαντα τέλος θανάτου κάλυψεν.

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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 Amphilochus the son of Amphiaraus and came on foot to this place. 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 sc. Colophon. Proclus in his abstract of the Returns (sc. 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.

Tzetzes on Lycophron, 682. ... νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασὶν αὐτοῦ ἐπὶ τὰ γενεὰς ἔχειν. ἄλλοι δὲ ἐννέα: ἀπὸ γὰρ Κάδμου ἦν καὶ κατωτέρω Ἔτεοκλέους καὶ Πολυνείκους, ὡς φησι καὶ ὁ τῆς Μελαμποδίας ποιητής: παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα:

Ζεὺς πάτερ, εἰδε μοι ἣσσον ἐχεῖν αἰῶνα βίοιο ὑφελλες δοῦναι καὶ ἵσα [φρεσί] μήδεα ἵδεν θυτῶν ἀνθρώπων. νῦν δ᾽ οὐδὲ με τυπθὸν ἐτίςας, ὡς γέ με μακρὸν ἔθηκας ἐχεῖν αἰῶνα βίοιο ἐπὶ τ᾽ ἐπὶ ζωεῖν γενεᾶς μερόπων ἀνθρώπων.

3.

Scholiast on Homer, Odyssey, x. 494. φασίν ὡς δράκοντας δὺο ἐν Κιθαίρωνι μιγνυμένους ἵδων (Τειρεσίας) ἄνειλε τὴν θηλειαν καὶ οὕτως μεταβεβληται εἰς γυναίκα, καὶ πάλιν τὸν ἄρρενα καὶ ἀπέξαβε τὴν ἰδίαιν φύσιν. τοῦτον Ζεὺς καὶ Ἡρα κρίτην εἴλοντο, τὸς μᾶλλον ἤδεται τῇ συννοσίᾳ, τὸ ἄρρεν ἢ τὸ θῆλυ. ὥ δὲ εἴπεν:

οὕν μὲν μοῖραν δέκα μοίρεων τέρπεται ἄνηρ, τὰς δέκα δ᾽ ἐμπίπτησον γυνὴ τέρπουσα νόημα. διόπερ ἢ μὲν Ἡρα ὀργισθεῖσα ἐπὴρωσεν, ὥ δὲ Ζεὺς τὴν μαντελαν δωρεῖται.

4.

ἡδυ [μὲν] ἔστ᾽ ἐν δαίτι καὶ εἰλαπίνη τεθαλυνή τέρπεσθαι μύθοισιν, ἐπὶν δαιτὸς κορεσφύται, ἠδυ δὲ καὶ τὸ πυθεσθαὶ, ὡςα θυτοίσιν ἔνειμαν 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.
HESIOD

5.

Athenaeus, xi. 498. A.

... τῷ δὲ Μάρθης θοῦς ἄγγελος ἦλθε δι’ οὐκον πλήσας δ’ ἀργύρεον σκύπτειν φέρε, δῶκε δ’ ἀνακτὶ.

6.

Ib. b.

καὶ τότε Μάντης μὲν δεσμὸν βοῦς αἰνυτο χερσίν, Ἰφικλος δ’ ετὶ νῶτ’ ἐπεμαίετο. τῷ δ’ ἐπ’ ὅπιοθεν σκύπτειν ἔχων ἐτέρη, ἐτέρη δὲ σκύπτειν ἀείρας ἐστειχεν Ψυλακος καὶ ἐνὶ δμώεσθιν ἐεπεν.

7.

Athenaeus, xiii. p. 609 e. 'Ησίοδος δ’ ἐν τρίτῳ Μελαμπτόδιας τὴν ἐν Εύβοια Χαλκίδα καλλιγυναικα εἶπεν.

8.

Strabo, xiv. p. 676. 'Ησίοδος δ’ ἐν Σόλων ὑπὸ Ἀπόλλωνος ἀναιρεθήναι τὸν Ἀμφίλοχον φησιν.

9.


ΑΙΓΙΜΙΟΣ

1.

Scholiast on Apollonius Rhodius, Arg. iii. 587. ὃ δὲ τὸν Αἰγήμνον ποιήσας διὰ [τὸ] δέρας αὐτὸν αὐθαίρετος φησὶ προσδεχθῆναι. λέγει δὲ ὅτι μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὖτος κῶς ἔχων ἐστειχεν ἐς Αἰήταο μέλαθρα.⁵

⁵ Restored by Schenkl.
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 Iphicles 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 Amphilochochus 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.¹ He says that after the sacrifice he purified the fleece and so

"Holding the fleece he walked into the halls of Aeëtes."

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. ὅ τὸν Αἰγίμον ποιήσας ἐν δευτέρῳ φησὶν ὅτι ἡ Θέτις εἰς λέβητα ὑδατος ἐβαλλεν τοῦ εἰκ Πηλέως γεννωμένους, γνώναι θουλομένη εἰ ὑνητοί εἰσιν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτῆσαι τὸν Πηλέα καὶ κωλύσαι τὸν Ἀχιλλέα ἐμβληθῆναι εἰς λέβητα.

3.

Apolllodorus, ii. 1. 3. 1. Ἡσίοδος δὲ καὶ Ἀκουσίλαος Πειρήνος αὐτὴν (Ἰώ) φασίν εἶναι. ταύτην ἴερῳςύνην τῆς Ἡρας ἔχουσαν Ζεὺς ἐφθειρε. φω- ραθεῖς δὲ υφ’ Ἡρας τῆς μὲν κόρης ἀψάμενος εἰς βοῖν μετεμόρφωσε λευκὴν, ἀπομόσατο δὲ ταύτη μὴ συνελθεῖν. διὸ φησιν Ἡσίοδος οὐκ ἐπι- στᾶσαι τὴν ἀπὸ τῶν θεῶν ὅργην τοὺς γινομένους ὢρκοὺς ὑπὲρ ἔρωτος.

ἐκ τοῦ δ’ ὄρκου ἑθηκεν ἀποίνιμον ἀνθρώποις νοσφίδιων ἔργων πέρι Κύπριδος.

4.

Herodian in Stephanus of Byzantium.

νήσῳ ἐν Ἀβαντίδι δὴ, τὴν πρὶν Ἀβαντίδα κίκλησκον θεοὶ αἰεὲν ἑόντες, Εὐβοιαν δὲ βοῶς τὸ τ’ ἐπώνυμον ὀνόμασεν Ζεὺς.

5.

Schol. on Euripides Phoen. 1116.

καὶ οἱ ἐπισκοποῦν Ἀργον ἵπποι κρατερῶν τε μέγαν τε, τέτρασιν ὀφθαλμοῖσιν ὁρώμενον ἐνθα καὶ ἐνθα- ἄκαματον δὲ οἱ ὁραὶ θεὰ μένος, οὐδὲ οἱ ὑπνος τίππεν ἐπὶ βλεφάροις, φυλακὴν δ’ ἔχειν ἐμπεδον αἰεί.
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.

"(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 (or Cows)."
6. Scholiast on Homer, Π. xxiv. 24. 'Αργειφόντην 
κατά τοὺς Ἡσίοδον μύθους τὸν βουκόλον 
Ἰοῦς ἐφόνευσεν ('Ερμῆς). 

7. Athenaeus, xi. p. 503 d. καὶ ὁ τῶν Ἀιγίμιοι 
ποιήσας, εἰθ’ Ἡσίοδος ἐστιν ἡ Κέρκωψ ὁ Μιλή-
σιος, 
ἔνθα ποτ’ ἔσται ἐμὸν ψυκτήριον, ὀρχαμε λαῶν.

8. Etym. Gen. Ἡσίοδος δὲ διὰ τὸ τριχῇ αὐτοῦ 
οἰκήσαι, 
πάντες δὲ τριχαίκες καλέονται, 
τρισσὴν οὖνεκα γαῖαν ἕκας πάτρης ἐδάσαντο. 
τρία γὰρ Ἐλληνικὰ ἔθνη τῆς Κρήτης ἐποιήσαι, 
Πελασγοὺς, Ἀχαιοὺς, Δωριές. οὕς τριχαίκας 
κεκλήκασι.

INCERTAE SEDIS FRAGMENTA

1. Diogenes Laertius, viii. 1. 25. 
Οὐρανίῃ δ’ ἄρ’ ἐτίκτε Λίων πολυήρατον νυῖν, 
ὅν δή, ὦσοι βροτοὶ εἰσὶν ἄωδοι καὶ κιθαρίσται, 
πάντες μὲν θρημεῦσιν ἐν εἰλαπίναις τε χοροῖς 
τε, ἀρχόμενοι δὲ Λίων καὶ λήγοντες καλέουσιν 
Clement of Alexandria, Strom. i. p. 121. 
παντοίης σοφίης δεδακότα.

2. Schol. on Homer, Odyssey, iv. 232. 
eἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτου σαώσαι 
ἡ αὐτὸς Παιήων, ὃς ἀπάντων φάρμακα οἴδεν.

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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 Pelasgii, Achaeans and Doriens. 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.”

3. 
aυτὸς γὰρ πάντων βασιλεὺς καὶ κολλανός ἐστὶν ἄθανάτων τέ οì τις ἐρήμισται κράτος ἄλλος.

4. 

δῶρα θεῶν μακάρων πλήσθαι χθονί.

5. 
Clement of Alexandria, Strom. i. p. 123.

Μουσάων, αὐτ' ἄνδρα πολυφραδέοντα τιθεὶς θέσπιον αὐδήγεντα.

6. 
Strabo, x. p. 471.

[τάων δ'] οὐρειαί Νῦμφαι θεαι ἐξεγένοντο καὶ γένος οὐτίδαινον Σατύρων καὶ ἀμηχανεργῶν Κουρήτες τε θεοὶ φιλοπαιγμονος ὀρχηστῆρες.

7. 
Schol. on Apoll. Rhod. Arg. i. 824.

θεσσαμενος γενεὴν Κλεοδαίου κυδαλιμοιο.

8. 
Suida, s.v. ἀλκή.

ἀλκήν μὲν γὰρ ἐδωκεν 'Ολύμπιοι Ἀιακίδησι, ἰοῦν δ' Ἀμυθαονίδαις, πλοῦτον δ' ἐπορ' Ἀτρείδησιν.

9. 
Schol. on Homer, Iliad, xiii. 155.

τηδε γὰρ ἀξυλίη κατεπύθετο κήλεα νηὼν.

10. 
Etymologicum Magnum.

οὐκέτι δὴ βοίνουσι λαροῖς ποσίν.

11. 
Schol. on Homer, Iliad, xxiv. 624.

ὡπτησαν 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. "Beseecing 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."
Chrysippus, Fragg. ii. 254. 11.
toû γὰρ αέξετο θυμὸς ἐνὶ στήθεσσι φίλοισιν.

Δωδώνυν φηγόν τε, Πελασγῶν ἔδρανον, ἥεν.

Stephanus of Byzantium, Παρθένοις.
ὡς ἀκαλὰ προρέων ὡς ἀβρὴ παρθένοις εἰσιν.

Harpocration.
ἐργα νέων, θουλαὶ δὲ μέσων, εὐχαλ δὲ γεροντῶν.

ὡς κε τόλις ἰέξησι, νόμος δὲ ἀρχαῖος ἀριστός.
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.

ὅ εἰπόντος μὲν ἐμεῖο

φαῦλον κεν δόξειεν ἐμεῖν, χαλεπὸν δὲ νοῆσαι.

23.

Bacchylides, v. 191–3. Βοιωτὸς ἀνὴρ τὰς ἄνθρακας ἀνασκήνων Ἡσιόδος πρὸπολος | Μουσάν,

ὡν ἐκ θάνατοι τιμῶσι, τοῦτό | καὶ βροτῶν

φήμαν ἔπεσθαί.

FRAGMENTA DUBIA

1.

Galen, de plac. Hipp. et Plat. i. 266. 7.

καὶ τὸτε ὅ στηθέων Ἀθάμα φρένας ἐξέλετο Ζεὺς.

2.

Schol. on Homer, Od. vii. 104.

ἀλετρεύουσι μύλης ἐπὶ μύλοπα καρπῶν.

3.

Schol. on Pindar, Nem. ii. 1.

ἐν Δήλω τὸτε πρῶτον ἐγὼ καὶ Ὕμηρος ἀοίδοι

μέλπομεν, ἐν νεαροῖς ὑμνοῖς ῥάγαντες ἀοίδην,

Φοῖβου Ἀπόλλωνα χρυσάρον, ὃν τέκε Δητό.

4.

Julian, Misopogon, p. 369 B.

χαλεπὸς δ’ ἐπὶ δράγματι λιμός.

5.

Servius on Vergil, Aen. iv. 484. Hesiodus has
Hesperidas . . . Noctis filias ultra Oceanum mala
aurea habuisse dicit.

Αὐγή τ’ ἢ’ Ἔρυθεια καὶ Ἐσπερέθουσα βοῶπις.1

1 Cf. Scholion on Clement, Protrept. i. p. 302. 280
"And if I said this, it would seem a poor thing and hard to understand."

Thus spake the Boeotian, even Hesiod, servant of the sweet Muses: "whomsoever the immortals honour, the good report of mortals also followeth him."

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. Theog. 81 ff. But Theognis 169, "Whomso the gods honour, even a man inclined to blame praiseth him," is much nearer.
6. Plato, Republic, iii. 390 e. 
δῶρα θεοῦς πείθει, δῶρ’ αιδοίους βασιλῆς.

7.1 Clement of Alexandria, Strom. v. p. 256.  
ἐβδομάτη δ’ αὐτὶς λαμπρὸν φάος ἦλιοιο.  

φοίβον ὑδωρ ἐπάγων κέρασ’ Οκεανοῖο ροής.  

'Ασπληδῶν Κλύμενος τε καὶ 'Αμφίδοκος θεοειδῆς.  

10. Schol. on Pindar, Nem. iii. 64.  
Τελαμὼν ἀκόρητος αὐτῆς  
ἡμετέροις ἔταρυσι φῶς πρώτιστος ἔθηκε  
kτείνας ἀνδρολέτειραν ἀμώμητον Μελανίττην,  
αὐτοκασιγνήτην χρυσοζώνου 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."


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
ΕΙΣ ΔΙΩΝΤΣΟΝ

οί μὲν γὰρ Δρακάνω ς', οἴ δ' Ἰκάρῳ ἡμεμοέσση φάσ', οἴ δ' ἐν Νάξῳ, δίον γένος, εἰραφίωτα, οἴ δὲ σ' ἐπ' Ἀλφεῖῳ ποταμῷ βαθυδίωνεντι κυσαμένην Σεμέλην τεκέειν Δια τερπικεραύνῳ ἄλλοι δ' ἐν Θήβησιν, ἀναξ, σε λέγουσι γενέσθαι, ψευδόμενοι σὲ δ' ἔτικτε πατήρ ἄνδρῶν τε θεῶν τε πολλῶν ἀπ' ἄνθρωπων, κρύπτων λευκόλευνον Ἡρην.

ἐστὶ δὲ τις Νύση, ὑπατον ὄρος, ἀνθέον ὕλη, τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτιος ῥοὰς,

καὶ οἱ ἀναστήσουσιν ἀγάλματα πόλλα ἐνι νησίς. ὅσ δὲ τὰ μὲν τρία, σοὶ πάντως τριετηρίσατι αἰεὶ ἄνθρωποι ῥέξουσι τεληέσσας ἐκατόμβας.

᾿Ἡ καὶ κυανῆσιν ἔπ' ὀφρύσι νέους Κρονίων· ἀμβρόσιαι δ' ἀρα χαῖται ἐπερρώσαυτο ἀνακτὸς κράτος ἀπ' ἀθανάτου· μέγαν δ' ἐλέλιξεν ᾽Ολυμπον. 15

1 ll. 1–9 are preserved by Diodorus Siculus iii. 66. 3; ll. 10–21 are extant only in M.

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TO DIONYSUS

For some say, at Dracanum; and some, on windy Icarus; and some, in Naxos, O Heaven-born, Insewn; 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

1 Dionysus, after his untimely birth from Semele, was sewn into the thigh of Zeus.
2 sc. Semele, Zeus is here speaking.
3 The reference is apparently to something in the body of the hymn, now lost.
THE HOMERIC HYMNS

δώς εἴπων ἐπενευσε καρήατι μητίετα Ζεύς.

"Ἰληθ', εἰραφώτα, γυναιμανείς: οἱ δὲ σ' ἀοιδοὶ ἄδομεν ἀρχόμενοι λήγοντές τ'. οὐδὲ πη ἔστι σεῖ' ἐπιληθομένων' ἵρης μεμνήσθαι ἀοιδῆς. καὶ σὺ μὲν οὖτο χαίρε, Διώνυσ', εἰραφώτα, σὺν μητρὶ Σεμέλῃ, ἥν περ καλέουσι Θυώνῃ.

II

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήμητρ' ἡκυκομοῖο, σεμνήν θεόν, ἀρχομ' ἀείδειν, αὐτὴν ἧδεθ θύγατρα ταυτόσφυρον, ἢν Ἀἰδώνευς ἤρπαξεν, δῶκεν δὲ βαρύκτυπος εὐρύστα Ζεύς, νόσφιν Δήμητρος χρυσαῦρον, ἀγλαοκάρπον, παλέονσαν κούρησι σὺν Ὀκεανοῦ βαθυκόλποις ἀνθεά τ' αἰνυμένην, ρόδα καὶ κρόκον ἦδ' ἵα καλὰ λειμῶν' ἀμ μαλακὸν καὶ ἀγαλλίδας ἡ' νάκινθου νάρκισσόν θ', ὃν φῦσε δόλον καλυκώτιδι κούρη Γαία Δίδος Βουλῆς χαρίζομένη Πολυδέκτη, βαυμαστὸν γανόωντα: σέβας τὸ γε πάσιν ἱδέσθαι ἀθανάτους τις θεοῖς ἢδεθ θυτόες ἀνθρώποι τοῦ καὶ ἀπὸ ρίζης ἐκατόν κάρα ἐξεπεφύκει κὼς' ἡδιστ' ὄδμη, πάς τ' οὔρανος εὐρύς ὑπερθεὶν γαίὰ τε πάσ' ἐγέλασσε καὶ ἀλμυρὸν οἶδμα βαλάσσῃ.

ἡ δ' ἀρα θαμβήσασ' ὁρέξατο χερσὶν ἀμ' ἀμφω καλὸν ἀθυρμα λαβεῖν: χάνε δὲ χθῶν εὐρυνύγμα

1 Allen: ἐπιλαθόμενοι, Μ. 2 Tyrrell: κάδις τ' ὀδμῆ, Μ. 288
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 Aëdoneus 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

Νύσιον ἄμ πεδίον, τῇ ὄρουσεν ἀναξ Πολυδέγμων ὑπποίς ἄθανάτοισι, Κρόνου πολυώνυμος νύσ.
‘Αρτάξας δ’ ἀέκουσαν ἐπὶ χρυσεdlingον ὁχοισιν ἦγ’ ὀλοφυρομένην ἴαχησε δ’ ἄρ’ ὀρθία φωνῆ,
κεκλομένη πατέρα Κρονίδην ὑπατον καὶ ἀριστον. οὐδὲ τοι ἄθανάτων οὐδὲ θυητῶν ἀνθρώπων ἤκουσεν φωνῆς, οὔδ’ ἀγλαόκαρποι ἐλαίαι ἠ μη Περσαιον θυγάτηρ ἀταλά φρονέουσα ἀιεν ἐξ ἀντρου, Ἐκάτη λιπαροκρίδεμων,
’Ἡλίος τε ἂναξ, Ἐπερίονος ἀγλαός νύσ,
κούρῆς κεκλομένης πατέρα Κρονίδην. δ’ ἐδ’ νόσθεν ἱστο θεῶν ἀπάνευθε πολυκλίστῳ ἐνὶ νηθ, ἐγέμνος ἱερὰ καὶ παρὰ θυητῶν ἀνθρώπων.
τὴν δ’ ἀεκαζομένην ἦγεν Δίος ἐνυπηκτὴ
dατροκασίγνητοσ, Πολυσημάντωρ Πολυδέγμων,
ὑπποίς ἄθανάτοισι, Κρόνου πολυώνυμος νύσ.
‘Οφρα μὲν οὖν γαϊάν τε καὶ οὐρανὸν ἀστερόεντα λεύσε θεῶ καὶ πόντων ἀγάρρου ἱχθύωντα αὐγάς τ’ ἱελίου, ἐτὶ δ’ ἥλπετο μητέρα κεδυνήν ὃφεσθαι καὶ φύλα θεῶν αἰειγενετάων,
τόφρα οἴ ἐλπῖς ἐθελυγέ μέγαν νόον ἀχυμένης περ’

* * * * * * * * * * *

ἡχησαν δ’ ὀρέων κορυφαί καὶ βένθεα πόντου φωνὴ ὑπ’ ἄθανάτη της δ’ ἐκλιεν πότνια μήτηρ.
‘Οξί δὲ μιν κράδην ἄχος ἐλλαβεν, ἀμφὶ δὲ χαίταις
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. 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:

1 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."
κνάνειον δὲ κάλυμμα κατ’ ἀμφοτέρων βάλετ’ ὄμων,
σεύστο δ’ ὡστ’ οἰωνός, ἐπὶ τραφερήν τε καὶ ύγρήν
μαιομένην. τῇ δ’ οὔτις ἐτήτυμα μυθῆσασθαι
ἡθεὶν οὔτε θεών οὔτε θυντῶν ἀνθρώπων,
οὔτ’ οἰωνόν τις τῇ ἐτήτυμοι ἀγγέλος ἦλθεν.
ἐνννήμαρ μὲν ἐπείτα κατὰ χθόνα πότνια Δην
στρωφάτ’ αἰθομένας δαίδας μετὰ χερσίν ἔχουσα,
οὐδὲ ποτ’ ἀμβροσίης καὶ νέκταρος ὠνυτότοιο
πάσσαι’ ἀκηχεμένη, οὐδὲ χρόα βάλλετο λοντροῖς. 50
ἀλλ’ οὔτε δὴ δεκάτη οἱ ἐπῆλυθε φαινόλις ἡώς,
ἡμετέρο οἱ Ἐκάτη, σέλας ἐν χεῖρεσιν ἔχουσα
καὶ ρά οὶ ἀγγελέουσα ἔτοις φάτο φώνησέν τε.’
Πότνια Δημήτηρ, ὄρνηφόρε, ἄγλαοδωρε, 55
τίς θεῶν οὐρανίων ἢ θυντῶν ἀνθρώπων
ἐρπασε Περσεφόνη καὶ σὸν φίλον ἡκάχε θυμόν;
φωνής γαρ ἡκούσ’, ἀταρ οὐκ ἱδον ὀφθαλμοῖςιν,
οὐσὶς ἐν’ σοι δ’ ὁκα λέγω ὑμερτέα πάντα.
Δσ ἄρ’ ἐφή Ἐκάτη’ τὴν δ’ οὐκ ἡμείβετο μύθῳ
Ῥείης ἡνκόμου θυγάτηρ, ἀλλ’ ὁκα σὺν αὐτῇ 60
ἡμ’ αἰθομένας δαίδας μετὰ χερσίν ἔχουσα.
Ὃδιον δ’ ἵκοντο, θεῶν σκοπὸν ἓδε καὶ ἀνδρῶν,
στὰν δ’ ἵππων προπάροιθε καὶ εὑρέτο διὰ θεάων’
‘Ἡλι’, αἰδεσσαί με θεῖαν σὺ περ,’ εἰ ποτε δὴ σεν
ἡ ἐπεὶ ἡ ἄργῳ κράδην καὶ θυμὸν ἠνα’
κούρην τὴν ἐτεκον, ὦλυκερὸν θάλος, εἶδει κυδρίν,
τῆς ἄδινην ὅπ’ ἀκούσα δ’ αἰθέρου ἀτρυγέτοιο
ὕστε βιαζομένης, ἄταρ οὐκ ἱδον ὀφθαλμοῖςιν.
ἀλλά, σὺ γαρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόν-
τον
αἰθέρους ἐκ δὴς καταδέρκεαι ἀκτίνεσσι, 70
ὑμερτέως μοι ἐνισπε φίλον τέκος, εἰ πον ὑπωπας,
1 Ludwig: θέας ὑπερ, Μ.
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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
ΤΑ ΗΟΜΕΡΙΚΑ ΗΥΜΝΑ

...νάγκη οἴχεται ἴθ' θεῶν ἢ καὶ θυτῶν ἀνθρώπων.

'Ως φάτο: τὴν δ' ἡπεριούνδης ἤμεῖβετο μύθῳ,

'Ῥείης ἡνόκυν θύματερ, Δήμητρα ἀνάσσα,

εἰδήσεις: δὴ γὰρ μέγα σ' ἄξομαι ἦδ' ἐλεάρω

ἀκυμένην περὶ παιδὶ τανυσφύρῳ ὀυδὲ τὶς ἅλλος

αἰτίως θανατων, εἰ μὴ νεφεληγερέτα Ζεύς,

ὀς μιν ἔδωκε' 'Αἰδη θαλαρήν κεκλησθαι ἁκὸιν

αὐτοκασιγνήτως: δ' υπὸ ζόφον ἦροντα

ἀρπάζας ἵπποισιν ἄγεν μεγάλα ἴαχουσαι.

ἀλλά, θεά, κατάπαυσε μέγαν γόνον: ὀυδὲ τὶ σε χρῆ

μὰς αὐτὼς ἀπλητον ἔχειν χόλον: οὐ τοι ἄεικής

γαμβρὸς ἐν θανατοῖς Πολυσεμάντωρ 'Αἰδώνευς,

αὐτοκασιγνητος καὶ ὁμόσπορος: ἀμφὶ δὲ τιμὴν

ἐλλαχεν ὡς τὰ πρώτα διάτριχα δασμὸς ἑτύχῃ,

τοῖς μεταναιτάειν, τῶν ἐλλαχε κοίρανος εἶναι.

'Ως εἰπὼν ἵπποισιν ἔκεκλετο: τοι δ' ὑπ' ὀμοκλῆς

ῥίμφα φέρον θοῦν ἄρμα τανύπτεροι ὡστ' οἰωνοί.

Τὴν δ' ἄχος αἰνῶτερον καὶ κύπερον ἵκετο θυμὸν,

χωσαμένη δὴ ἐπειτα κελαινεφέ Κρωνίων,

νοσφισθείσα θεῶν ἀγορὴν καὶ μακρὸν 'Ολυμπὸν

ψχετ' ἐπ' ἀνθρώπων πόλιας καὶ πίσινα ἐργα

εἶδος ἀμαλδύνουσα πολύν χρόνου: ὀυδὲ τὶς ἄνδρῶν

εἰσορῶν γίγνωσκε βαθυζώνων τε γυναικῶν,

πρὶν γ' ὅτε δὴ Κέλεων δαίφρονος ἵκετο δῶμα,

δς τὸτ' 'Ελευσίνως θυνάσσης κοίρανος ἤνεν.

ἐξετο δ' ἐγγὺς ὄδοιο φίλον τετημένη ἡτορ,

Παρθενίω φρέατε, θευν ὑδρεύντο τολίται,

1 Puntoni: μετὰ ναλεται, Μ.
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: Aïdoneus, 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
THE HOMERIC HYMNS

ἐν σκῆ, αὐτὰρ ὑπερθε πεφύκει θάμνος ἐλαιής, γρηγοραγενεὶ ἐναλλάγκιοι, ὦτε τόκοι εἰργήται δῶροι τε φιλοστεφάνου Ἀφροδίτης, οὐαὶ τε τροφοί εἰσι θεμιστοπόλων βασιλῆων παίδων καὶ ταμίαι κατὰ δῶματα ἥχηνται.

τὴν δὲ ἵδον Κελεύον Ἐλευσινίδαοι θύγατρες ἐρχόμεναι μεθ᾽ ὑδωρ εὐήρυτοιν, ὄφρα φέροιεν κάλπισι χαλκείσι φίλα πρὸς δῶματα πατρός, τέσσαρες, ὡστε θεαί, κουρίην ἀνθυσ ἔχουσαι, Καλλιδίκη καὶ Κλεισιδίκη Δημώ τ᾽ ἐρέσσα

Καλλιθών θ᾽, ἢ τῶν προγενεστάτη ἤεν ἀπασῶν

οὐδὲ ἐγνων. χαλεποὶ δὲ θεοὶ θυητοίσιν ὀράσθαι. ἀγχοῦ δ᾽ ἰστάμεναι ἔτεα πτερέντα προσηύδων.

Τις πόθεν ἔσσι, γρηγοραγενεός ἀνθρώπων τίπτε δὲ νόσφι πόλης ἀπέστιχες, οὐδὲ δόμοισι πτίλασαι; ἐνθα γυναικεῖς ἀνὰ μέγαρα σκιώντα τηλίκαι, ὡς σὺ πέρ ὅδε καὶ ὀπλότεραι γεγάσαιν, αἳ κέ σε φιλωνταί ἢμεν ἔπει ὢδε καὶ ἔργῳ.

"ὤς ἐφαυν ἢ δ᾽ ἐπέέσσαν ἀμείβετο πότνα θεάοι

tέκνα φιλ᾽, αἳ τινὲς ἔστε γυναικῶν θηλυτεράων, χάριτε. ἐγὼ δ᾽ ὑμῖν μυθήσομαι οὐ τοι ἄεικές

ὑμῖν εἰρομένησιν ἀληθέα μυθήσασθαί. Δωσώ 2 ἐμοὶ γ᾽ ὄνομ᾽ ἐστὶ· τὸ γὰρ θέτο πότνια μῆτηρ.


νῦν αὐτὸς Κρήτηθεν ἐπ᾽ εὐρέα νῶτα θαλάσσης ἤλυθον οὐκ ἐθέλουσα, βίη δ᾽ ἄκουσαν ἀνάγκῃ ἄνδρες λυστήρες ἀπήγαγον. οὐ μὲν ἔπειτα νηθοὶ Θρικόνδα κατέσχεθοι, ἐνθα γυναικεῖς ἤπειρον ἐπέβησαν ἀολλέες ὡδε καὶ αὐτοῖ, δειπνοῦν τ᾽ ἐπιρτύνοντο παρὰ πρυμνῆσια νηὸς.

ἀλλ᾽ ἐμοὶ οὐ δόρποι μελίφρονος ἡρατο θυμὸς.

1 Cobet: ἐγνων, M. 2 Passow: Δῶς, M.

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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' ὀρμηθείσα δὲ ἕπειροιο μελαίνης 130
φεύγων ὑπερφιάλους σημάντορας, ὃφρα κε μὴ μέ
ἀπριάθην περάσαντες ἐμῆς ἀποναίατο τιμῆς.
οὖτω δεῦρ' ἱκόμην ἀλαλημένη, οὐδὲ τι σίδα,
ἡ τις δὴ γαί᾽ ἐστὶ καὶ οἳ τινες ἐγγεγαίασιν.
ἀλλ' ὑμῖν μὲν πάντες 'Ολύμπια δῶματ' ἐχοντες 135
δοίεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι,
ὡς ἐβέλουσι τοκῆς· ἐμὲ δ' αὐτ' οἴκτειρατε, κοῦραι.
[τοῦτο δὲ μοι σαφέως ὑποθήκατε, ὃφρα πῦθωμαι,1] 137α
προφρονέως, φίλα τέκνα, τέων πρὸς δῶμαθ'
ἰκομαί
ἀνέρος ἦδε γυναικός, ἰνὰ σφίσει ἐργάζωμαι
πρόφρων, οἷα γυναικὸς ἄφηλικος ἔργα τέτυκται· 140
καὶ κεν παΐδα νεογνὸν ἐν ἀγκοίφησιν ἔχουσα
καλὰ τιθηνοίμην καὶ δῶματα τιρήσαιμι
καὶ κε λέχος στορέσαιμι μυχῶθαλάμων εὐπήκτων
δεσπόσυνον καὶ κ' ἔργα διδακήσαιμι γυλαίκας.
Φη βα θεά· τὴν δ' αὐτίκ' ἀμείβετο παρθένος
ἀδμής,
Καλλιδίκη, Κελεώδοις θυγατρῶν εἴδος ἀρίστη· 145
Μαία, θεοῦ μὲν δῶρα καὶ ἀχνύμενοι περ ἀνάγκη
tέτλαμεν ἄνθρωποι· δὴ γάρ πολὺ φέρτεροι εἰς.
tαῦτα δὲ τοι σαφέως ὑποθήκομαι ἦδε ὀνομήνω
ἀνέρας ὧδε ἐπεστὶ μέγα κράτος ἐνθάδε τιμῆς
δὴμον τε προὐχουσιν ὢδὲ κρήδειμα πόλης
εἰρύσατε βουλῆς καὶ ἰδείης δίκης
ἡμὲν Τριπτολέμου πυκμήδεος ἦδε Διόκλου
ἡδὲ Πολυξείνου καὶ ἀμύμωνος Εὐμύλπου
καὶ Δολίχου καὶ πατρός ἀγήνιρος ἢμετέρου,
τῶν πάντων ἄλοχοι κατὰ δῶματα πορσαίνουσιν
τάων οὐκ οὖν τις σε κατὰ πρώτιστον ὀπωτὶν
1 Allen.
II.—TO DEMETER, 130-157

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
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εἴδος ἀτιμήσασα δόμων ἀπονοσφίσσειν, ἀλλὰ σε δέξονται. ἡ γὰρ θεοεἰκέλος ἐσσι. εἰ δ’ έθέλεις, ἐπίμεινον, ἵνα πρὸς δῶματα πατρὸς 16 ἐλθομεν καὶ μητρὶ βαθὺζων Μετανείρη εὔπομεν τάδε πάντα διαμπερές, αἱ κε σ’ ἀνώγη ἡμέτεροῦδ’ ἱέναι μηδ’ ἄλλων δῶματ’ ἐρευνᾶν. τηλύγετος δὲ οἱ ὕδως ἐνὶ μεγάρῳ εὐπήκτῳ όψιγυνος τρέφεται, πολυεύχετος ἀσπάσιος τε. 16 εἰ τὸν ɣ’ ἐκθρέψαι καὶ ἰβῆς μέτρον ἰκοντο, βεία κε τὶς σε ἰδοὺσα γυναικῶν θηλυτεράων ζηλώσαι τόσα κεν τοι ἀπὸ θρεπτήρια δοῖν. "Ὡς ἐφαθ’. ἡ δ’ ἐπένευσε καρῆται ταὶ δὲ φαεῖνα πλησάμεναι ύδατος φέρον ἀγγεία κυδιάουσαι. 170 ρίμφα δὲ πατρὸς ἰκοντὸ μεγαν δόμον, ὡκα δὲ μητρὶ ἐνυπομον, ὡς εἴδον τε καὶ ἐκλυν. 换届 δὲ μάλ’ ὡκα ἐλθοῦσας ἐκέλευε καλεῖν ἐπ’ ἀπεῖρον μισθῷ. αἰ δ’ ὅστ’ ἡ ἐλαφοὶ ἡ πόρτις εἰσάρος ὁρῇ ἀλλοντ’ ἀν λειμῶνα κορεσάμεναι φρένα φορβῇ, 175 ὡς αἰ ἐπισχομεναι ἔανὼν πτύχας ἰμεροεῖνων ἥκαιν κολὴν κατ’ ἀμαξίτων’ ἀμφὶ δὲ χαῖται ὤμοις αἰσσόου κροκησίῳ ἀνθέι ὀμοίαι. τέτμον δ’ ἐγνῦσ ὠδοῦ κυδρὴν θεοῦ, ἐνθα πάρος περ κάλλιπον. αὐτὰρ ἔπειτα φίλον 1 πρὸς δῶματα πατρὸς ἡγεύνθ’. ἡ δ’ ἄρ’ ὁπίσθε φίλον τετημένη ἦτορ στείχε κατὰ κρήθεν κεκαλυμμένη’ ἀμφὶ δὲ πέτλος κυάνεος βαδινοῖς θεῖας ἔλελιξετο ποσσίν.

1 Matthiae: φίλα, M.

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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
THE HOMERIC HYMNS

ηστο παρὰ σταθμὸν τέγεως πῦκα ποιητοῖο
παῖδ᾽ ὑπὸ κόλπῳ ἔχουσα, νέον θάλος ἀλ ἔδε παρ
αὐτὴν
ἐδραμοῦν ἦ δ᾽ ἄρ᾽ ἔπ᾽ οὐδόν ἔβη ποσὶ καὶ ῥα
μελάθρου
κύρε κάρη, πλῆσεν δὲ θύρας σέλαος θείοιο.
τὴν δ᾽ αἰδός τε σέβας τε ἰδὲ χλωρῶν δέος εἴλεν
εἶξε δὲ οἱ κλισμοῖο καὶ ἐδριάσθαι ἄνωγεν.
ἀλλ᾽ οὐ Δημήτηρ ὑρηφόρος, ἀγλαόδωρος,
ἡθελεν ἐδριάσθαι ἐπὶ κλισμοῖο φαεινοῦ,
ἀλλ᾽ ἀκέουσ᾽ ἀνέμιμμε κατ᾽ ὄμματα καλὰ βαλοῦσα,
πρὶν γ᾽ ὀτε ὁ θεί θηκεν 'Ιάμβη κέδυ' εἰδύια
πηκτὸν ἐδος, καθύπερθε δ᾽ ἔπ᾽ ἀργύφεον βάλε
κώδας.

ἐνθα καθεξομένη προκατέσχετο χερσὶ καλύπτρην
δηρὸν δ᾽ ἄφθογγος τετιμένη ἦστ᾽ ἐπὶ δίφρον,
οὐδὲ τιν᾽ οὔτ᾽ ἐπεῖ προσπτύσετο οὔτε τι ἔργῳ,
ἀλλ᾽ ἀγέλαστος, ἀπαστὸς ἐδητύος ἦδὲ ποτήτος

ηστο πόθω μνῦθουσα βαθυζόνοι θυγατρός,
πρὶν γ᾽ ὀτε δὴ χλεῦσης μιν 'Ιάμβη κέδυ' εἰδύια
πολλὰ παρασκοπτοῦσ᾽ ἐτρέφατο πότηναν ἄγνην,
μειδήσαι γελάσαι τε καὶ ἱλαον σχεῦ τυμῶν.

ἡ δὴ οἱ καὶ ἑπείτα μεθύσετο εὔαδεν ὀργαῖς.

τῇ δὲ δέπασ Μετάνειρα δίδου μελινδέος οἴνου
πλήσασ᾽ ἦ δ᾽ ἄνένευσ᾽ ου γὰρ θεμιτὸν οἱ ἐφασκε
πίνειν οἴνου ἐρυθρῶν. ἄνωγε δ᾽ ἄρ᾽ ἀλφὶ καὶ ὑδαρ
δοῦναι μίξασαν πιέμεν γλήχωνι τερείην.

ἡ δὲ κυκεὼ τεύξασα θεᾶ πόρεν, ὡς ἐκέλευε

dεξαμένη δ᾽ ὀσίς ἐνεκεν πολυπότνια Δηώ

*    *    *

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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 Lambe 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 Lambe—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

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 (κυκεῶν) here described—was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.
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τῆς δὲ μύθων ἦρχεν ἐὕξωνος Μετάνειρα.

Χαῖρε, γύναι, ἔπει οὕτο χεῖραν ἀπ’ ἐσολπα τοκῆων
ἐμμεναι, ἀλλ’ ἀγαθῶν ἐπὶ τοι πρέπει ὁμμασιν αἰῶν
καὶ χάρις, ὡς εἴ πέρ τε θεμιστοτόλων βασιλῆων. 215 ἀλλὰ θεῶν μὲν δῶρα καὶ ἀχνύμενοι περ ἀνάγκη.
tέτλαμεν ἄνθρωποι: ἔπε γὰρ ξυνός αὐχένι κεῖται.

νῦν δ’, ἔπει ἵκεο δεύρο, παρέσσεσαι οὕσα τ’ ἐμοί
περ.

παίδα δὲ μοι τρέφε τόνδε, τὸν ψύγουνον καὶ
ἀελπτον
ἀπασαν αὖνατοι, πολυάρητος δὲ μοι ἔστιν. 220
eὶ τὸν γε θρέψαι καὶ ἰβῆς μέτρου ὅκοιτο,
ῥείδα κὲ τίς σε ἴδούσα γυναικῶν θηλυτεράων
ζηλώσαι τόσα κέν τοι ἀπὸ θρεπτήρια δοίην.

Τὴν δ’ αὐτε προσέειπεν ἐνστεφάνος Δημήτηρ
καὶ σὺ, γύναι, μάλα χαίρε, θεοί δὲ τοι ἐσθλὰ
πόροιεν:

παίδα δὲ τοι πρόφρων υποδέξομαι, ὡς με κελεύεις,
θρέψω κοῦ µιν, ἐσολπα, κακοφραδίησι τιθήνης
οὐτ’ ἀρ’ ἐπηλυσίη δηλησεται οὔθ’ ὕποτάμυον.
oida γὰρ ἀντίτομον μέγα φέρτερον ἴλοτόμου,
oīda δ’ ἐπηλυσίης πολυπήμονος ἐσθλὸν ἐρυσμὸν. 230

"Ως ἄρα φωνήσασα θυώδει δέξατο κόλπω
χείρεσο’ ἀθανάτησι, γεγήθει δὲ φρένα μῆσθη.

δς ἴ µέν Kελεοί δαίφρονος ἀγλαῦν ποιν
Δημοφόρωνθ’, ὃν ἐτίκτεν ἐύξωνος Metάνειρα,
ἐτρήθεν ἐν μεγάρους. δ’ ἀέρετο δαίμων ἵσος, 235
οὐτ’ οὐν σίτον ἐδων, οὐ θησάμενοι [γάλα µητρὸς
ἡματη µὲν γὰρ καλλιστέφανος] Δημήτηρ 236a

1 Hermann’s restoration. 2 Voss’ restoration.

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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 Demophoën, 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.
χρίεσκ' ἀμβροσίη ὤσεὶ θεοῦ ἐκγεγαώτα ἦδοι καταπνεύσα καὶ ἐν κόλποισιν ἔχουσα· νῦκτας δὲ κρυπτεσκε πυρὸς μὲνει ἕυτε δαλὸν λάθρα φίλων γονέων· τοῖς δὲ μέγα θαυμ' ἐτέτυκτο, 240

ὡς προθαλῆς τελέσσεσκε· θεοῖς γὰρ ἄντα ἑφκεῖ. καὶ κέν μιν ποῖσεν ἄγηρων τ' ἀθάνατον τε, εἰ μὴ ἂρ' ἀφράδισιν ἐὔζωνος Μετάνειρα νῦκτ' ἐπιτηρήσασα θυώδεος ἐκ θαλάμου σκέψατο· κώκυσεν δὲ καὶ ἀμφω πλήξατο μηρῷ δέσσασ' δ' περὶ παιδὶ καὶ ἀάσθη μέγα θυμῷ καὶ ῥ' ὀλοφυρομένη ἐπεα πτερόεntα προσηύδα.

Τέκνον Δημοφόνω, ξείνη σε πυρὶ εὗν πολλῷ 1 κρύππει, ἐμοὶ δὲ γόον καὶ κῆδεα λυγρὰ τίθησιν. 'Ὡς φάτ' ὁδυρωμένη· τῆς δ' ἀιε δία θεάων. 250

τῇ δὲ χολωσιμένῃ καλλιστέφανος Δημήτηρ παῖδα φίλου, τὸν ἀελπτὸν εὖν μεγάροιςιν ἐτικτῇ, χείρεσσ' ἀθανάτησιν ἀπὸ ἔθεν ἥκε 2 πέδουδε, ἐξανελουσα πυρός, θυμῷ κοτέσασα μάλ' αἰνῶς, καὶ ῥ' ἀμυνᾶς προσέεπτεν ἐὔζωνον Μετάνειραν· 255

Νήμιδες ἀνθρωποι καὶ ἀφράδμονες οὐτ' ἀγαθοῖο αἰσαν ἐπερχομένου προγνώμεναι οὔτε κακοῖοι· καὶ σὺ γὰρ ἀφράδίσι τῆς νῆκεστον ἀάσθης. ἵστω γὰρ θεῶν ὄρκος, ἀμελίκτουν Στυγὸς ὕδωρ, ἀθάνατον τὸν τοι καὶ ἀγήραν ἥματα πάντα 260 παῖδα φίλου ποίσεν καὶ ἀφθιτον ὑπάσα τιμὴν· νῦν δ' οὔκ ἐσθ' ὡς κεν θάνατον καὶ κῆρας ἀλύξαι· τιμὴ δ' ἀφθιτος αἰεὶν ἐπέσσεται, οὖνεκα γούνων

1 M: πορῆ ἐνι πολλῇ, Berlin Papyrus 44.
2 Cobet: ἐν θῆκε, Μ.
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 ever-lasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour
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ημετέρων ἐπέβη καὶ ἐν ἀγκοινησὶν ίαυσεν.

ὁρησιν δ' ἀρα τῷ γε περιπλομένων ἐνιαυτῶν

παίδες Ἐλευσινῶν πόλεμον καὶ φύλοπιν αἰώνι

αἰέν ἐν ἀλλήλοισιν συνάξουσι ἦματα πάντα.

εἰμὶ δὲ Δημήτηρ τιμάοις, ἦτε μέγιστον

ἀθανάτοις θυητοῖς τ' ὄνεαρ καὶ χάρμα τετυκταὶ.

ἀλλ' ἀγε μοι νην τέ μέγαν καὶ βωμὸν ὑπ' αὐτῷ

τευχόντων πᾶς δῆμος ὑπαὶ πόλιν αἰποὶ τε τεῖχος

Κάλλιχόρου καθύπερθεν ἐπὶ προύχοντι κολονῦφ.

ὁργια δ' αὐτὴ ἐγὼν ὑποθήσομαι, ὡς ἂν ἔπειτα

εὐαγέως ἔρδοντες ἐμὸν νόον ἰλάσκοισθε.

"Ὡς εὐπούσα θεά μέγεθος καὶ εἶδος ἀμείψε

γῆρας ἀπωσαμένην περί τ' ἀμφὶ τε κάλλος ἀἵτω

όμηρ' ἢ ἱερόθρασσα θυγήνετων ἄπλο πέπλων

σκίδνατο, τήλε δὲ φέγγος ἀπὸ χρόδος ἀθανάτοιο

λάμπε θεῶς, ξανθαί δὲ κόμαι κατενήνοθεν ἀμοῦς,

αὐγῆς δ' ἐπιλήσθη πυκινὸς δόμος ἀστεροτηθ' ὡς.

βὴ δὲ διὲκ μεγάρων τῆς δ' αὐτίκα γούνατ' ἔλυντο,

δηρὸν δ' ἀφθογγος γένετο χρόνοι, οὐδὲ τι παιδὸς

μνήσατο τηλυγέτοιο ἀπὸ δαπέδου ἀνελέσθαι.

τοῦ δὲ κασίγνῃται φωγήν ἐσάκουσαν ἐλευνῆν,

καὶ δ' ἀρ' ἀπ' εὐστρώτων λεχέων θόρον; ἢ μὲν

ἔπειτα

παῖδ' ἀνὰ χερσὶν ἐλοῦσα ἐὼ ἐγκάτθετο κόλπῳ

ἡ δ' ἀρα πῦρ ἀνέκαι; ἤ δ' ἐσοῦτο πόσο' ἀπαλοίσι

μητέρ' ἀναστήσουσα θυώδεσι ἐκ θαλάμῳο.

ἀγρόμεναι δὲ μιν ἀμφὶς ἐλοῦεον ἀσταίροντα

ἀμφαγαπαζόμεναι τοῦ δ' οὔ μειλίσσετο θυμός;

χειρότεραι γὰρ δὴ μιν ἔχον τροφοὶ ἤδε τιθήμαι.

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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 Callichorus. 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.
THE HOMERIC HYMNS

Αἱ μὲν παννύχιαι κυδρῆν θεὸν ἱλάσκοντο
deίματι παλλόμεναι, ἀμα δ’ ἦσοι φαινομένην
εὐρυβίκη Κελεῶ νημερτέα μυθήσαντο,
ὡς ἐπέτελλε θέα, καλλιστέφανος Δημήτηρ. 295

αὐτάρ ὁ γ’ εἰς ἀγορὴν καλέσας πολυπείρονα λαὸν
Ἦνωγ’ ἥκκωμω Δημήτερι πίονα νηὸν
ποίησαι καὶ βωμὸν ἐπὶ προύχοντι κολωνῷ.

οἳ δὲ μαλ’ αἰσ’ ἐπίθοντο καὶ ἐκλυνον αὐθήσαντος,
τεῦχον δ’, ὡς ἐπέτελλ’. ὅ δ’ ἀέξετο δαίμονι ἰσος.1 300

Αὐτάρ ἐπεὶ τέλεσαν καὶ ἔρωμαν καμάτωι,
βάν ρ’ ὑμεν οὐκαδ’ ἔκαστος: ἀταρ ξανθή Δημήτηρ
ἐνθα καθεξομένη μακάρων ἀπὸ νοσφίν ἀπάντων
κόμαν πῶθω μυνύθουσα βαθυζώνοιο θυγατρόσ.

αἰνότατον δ’ ἐνιαυτὸν ἐπὶ χθονὰ πολυβότειραν
305
ποίησ’ ἀνθρώποις καὶ κύντατον’ οὔδε τ’ γαῖα
στερὴ ἀνείει, κρύπτει γὰρ ἐνστέφανος Δημήτηρ.

πολλὰ δὲ κάμπτ’ ἀροτρα μάτην βοεῖς εἶλκοι
ἀροῦρας:

πολλὸν δὲ κρί λευκὸν ἐτώσιον ἐμπεσε ναίη.

καὶ νῦ κε πάμπαν ὀλεσσε γένοις μερότων ἀνθρώπων
310
λιμοῦ ὑπ’ ἀργαλέης, γεραῦν τ’ ἐρικυδέα τιμῆν
καὶ θυσίων ἥμερσεν ‘Ολύμπια δώματ’ ἔχοντας,
εἰ μὴ Ζεὺς ἐνόψην ἐθ’ τ’ ἐφράσσατο θυμῶ.

‘Ιριν δὲ πρῶτον χρυσόπτερον ὄρσε καλέσσαι
Δήμητρ’ ἥκκομον, πολυπερατον εἴδος ἐχουσαν.

315
ὡς ἐφαθ’. ἦ δὲ Ζηνι κελαινεφεὶ Κρονιόνι
πείθετο καὶ τὸ μεσηγὺ διέδραμεν ὅκα πόδεσιν.

ἐκεῖ δὲ πτολεθρον ‘Ελευσίνος θυαύσιας,
εὔρεν δ’ ἐν νηὸ Δημήτερα κυανόπεπλον
καὶ μιν φαυήσας’ ἐπεα πτερόεντα προςηώδα: 320

1 Tr. (cp. 235): δαίμονος αἰσθ, MSS.

310
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:
Δήμητρε, καλέει σε πατήρ Ζεῦς ἄφιτα εἰδὼς ἐλθέμεναι μετὰ φίλα θεῶν αἰειγενετάων. ἀλλ' ἰδί, μηδ' ἀτέλεστον ἐμὸν ἐπος ἐκ Διὸς ἔστω. "Ὡς φύτο λισσόμενη τῇ δ' οὐκ ἐπεπείθετο θυμός. αὐτις ἐπείτα πατήρ μάκαρας θεοὺς αἰέν εὖντας πάντας ἐπιπροϊάλλεν· ἀμοιβηδίς δὲ κιόντες κίκλησκον καὶ πολλά δίδον περικαλλέα δώρα τιμὰς θ', ἵπτς κ' ἐθέλοιτο μετ' ἀθανάτους ἔλεοσθαί. ἀλλ' οὕτις πείσαι δύνατο φένας οὐδὲ νόημα θυμῷ χωρομένη· στερεῶς δ' ἡναινετο μύθους. οὐ μὲν γὰρ ποτ' ἔφασκε θυώδεος Οὐλύμποιο πρὶν γ' ἐπιβήσεσθαι, οὗ πρὶν γῆς καρπὸν ἀνήσειν, πρὶν ἀδεῖν ὀφθαλμοῖς ἐην εὐώπιδα κούρην. Αὐτὰρ ἐπεί τὸ γ' ἀκουσε βαρύκτυπος εὐρύσπα Ζεῦς, εἰς Ὕρεβος πέμψε χρυσόρραπτων Ἀργειφόντην, ὀφρ' Ἀἴδην μαλακοῖσι παραιφάμενος ἐπέεσσιν ἀγνὴν Περσεφόνειαν ὑπὸ ξόφου ἱερόεντος εἰς φάος ἐξαγάγωι μετὰ δαιμονας, οφρα ἐ μήτηρ ὀφθαλμοῖσιν ἱδούσα μεταλήξειε χόλοιο. Ἡρμῆς δ' οὐκ ἀπίθησεν, ἀφαρ δ' ὑπὸ κεῦθεα γαῖης ἑσομὲνος κατορούσε λιπὼν ἔδος Οὐλύμποιο. τέτμε δὲ τὸν γε ἀνακτα δόμων ξυντοσθεν ἐὖντα, ἢμενον ἐν λεχέσσι σὺν αἴδοιη παρακοίτι, πολλ' ἀκαζόμενη μητρὸς πόθῳ ἢ δ' ἀποτηλοῦ ἐργοὶς θεῶν μακάρων [δεινῆν] μητίσετο βουλήν. ἀγχοῦ δ' ἰστάμενος προσέφη κρατὺς Ἀργειφόντης

1 Ilgen: ἐπ' ἀτλήτων, Μ.  2 Voss: βουλῆ, Μ.
"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:
"Αἰδη κυανοχαίτα, καταφθιμένοις ἀνάσσων,
Ζεὺς μὲ πατήρ ἦμων ἄγαυν Περσεφόνειαν
ἐξαγαγεῖν Ἐρέβευσφι μετὰ σφέας, ὡφρα ἐ μήτηρ
ὅθθαλμοισιν ἰδούσα χόλου καὶ μήνιος αἰνής
ἀθανάτοις λήξειν· ἐπεὶ μέγα μήδεται ἐργον,
φθίσαι φῦλ ἁμεννᾶ χαμαιγενέων ἀνθρώπων,
στέρμ' ὑπὸ γῆς κρύπτουσα, καταφθιμέθουσα δὲ
τίμας
ἀθανάτων· ἢ δ' αἰνὸν ἔχει χόλου, οὐδὲ θεοὶς
μίσγεται, ἀλλ' ἀπάνευθε θυώδες ἐνδοθι νηοῦ
ἡσται Ἀλευσφίνον κρανάδων πτολίθρουν ἔχουσα.
"Ως φάτο· μείδησεν δὲ ἀναξ ἐνέρων 'Αιώνευς
ὁφρύσων, οὐδ' ἀπίθησε Διός βασιλῆς ἐφετῆς
ἐσσυμένως δ' ἐκέλευσε δαιφρον Περσεφονῆς.
"Ἐρχεο, Περσεφόνη, παρὰ μητέρα κυανόπεπλον
ὕπιον ἐν στήθεσι μένος καὶ θυμὸν ἔχουσα,
μηδὲ τι δυσθύμαινε λήνη περιώσιον ἄλλων·
οὗ τοι ἐν ἀθανάτοισιν ἁεικῆς ἐσσωμ' ἀκοίτης,
αὐτοκασίγνητος πατρὸς Διὸς· ἐνθα δ' ἐσυὰ
δεσπότεσει πάντων ὑπόσα ζώει τε καὶ ἔρπει,
τίμας δὲ σχήσησα μετ' ἀθανάτοις μεγίστας.
τῶν δ' ἀδικησάντων τίσις ἐσσεται ἡματα πάντα,
οὶ κεν μὴ θυσίησι τεθεὶ μένος ἠλάσκοιται
ἐναγύων ἐράοντες, ἐναίσιμα δώρα τελοῦντες.
"Ως φάτο· γήθησεν δὲ περίφρουν Περσεφόνεια,
καρπαλίμως δ' ἀνόρους ὑπὸ χάρματος· αὐτάρ ὅ
γ' αὐτὸς
Ῥοής κόκκον ἐδωκε φαγεῖν μεληδέα λάθρη,
ἀμφί ε νωμήσας, ὡνα μη μένοι ἡματα πάντα
ἀθί ξαρ' αἱδοικ ημήτεροι κυανόπεπλο.
ἵπτως δὲ προπάροιθεν ὑπὸ χρυσέουσιν ὁχεσφιν
ἐντυεν ἀθανάτως Πολυσημάντωρ 'Αιώνευς.
II.—TO DEMETER, 347–370

"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 Aidoneus, 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 unfitting 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 Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot,
THE HOMERIC HYMNS

η δ’ ὁχέων ἐπέβη, πάρα δὲ κρατὺς Ἀργειφόντης
ηνία καὶ μάστυγα λαβὼν μετὰ χερῶν φιλησι
σεῦ διέκ μεγάρον—τώ δ’ οὐκ ἄκεντες πετέσθην,
βίμφα δὲ μακρὰ κέλευθα διήνυσαν—οὐδὲ θάλασσα 380
οὐθ’ ὤδωρ ποταμῶν οὔτ’ ἄγκεα ποιήντα
_ipsuav_ ἄθανάτων οὔτ’ ᾠκρες ἐσκεδοῦν ῥομῆν,
ἀλλ’ ὑπ’ οὐτάου βαθὺν ἥρα τέμνουν ίόντες.

stdboole 8 ὄγνοι, θ’ μίμενεν ἐνστέφανος Δημήτηρ,


υἱοὶ προπάροιθε θυώδεσο: η δὲ ἱδώσα

η ἡ, ἥνε μαϊνᾶς ὅρος κάτα δάσκιον ὠλὴ.

Περσεφόνη σ’ ἐτέρ[ὦθεν ἐπεὶ ἰδεν ὦμματα καλὰ 1]

μητρὸς ἐν’ κατ’ [ἀρ’ ἥ γ’ ὄχεα προλιποῦσα καὶ

_ipsuav_]

άλτο θέει[ν, δειρή δὲ οἱ ἐμπεσεν ἀμφικυθείσαι:] 390

θη δὲ [φιληυ ἐτὶ παῦδα ἐνς μετὰ χερῶν ἕχουσῃ]

α[ἴνα δόλους θυμὸς τ’ ὁσατο, τρέσεσ δ’ ἀρ’ αἰνῶσ]

πανομ[ἐννι φιλοτήτος, ἀφαρ δ’ ἐρεείνετο μῦθῳ]

τέκνου, μὴ ρά τι μοι σ[ῦ γε πάσσαο νέρθεν ἕουσα]

βρώμης; ἐξαύδα, μ[ὴ κεύθ, ἵνα εἴδομεν ἀμφω]

δο μὲν γάρ κεν ἑουσα π[αρὰ στυγεροῦ Ἀἴδαο]

καὶ παρ’ ἐμοὶ καὶ πατρί κελ[αἰνεφεὶ Κρονίων]

ναιετάοις πάντεσι τετμ[ἐννα ἄθανατοί]σιν.

εἰ δ’ ἐπάσω, πάλιν αὐτὶς ἱοῦσ’ ὑπ[ὁ κεύθειος γαίης]

οικήσεις ὕρεων τριτατον μέρ[ος εὶς ἐνιαυτών,]

τᾶς δὲ δῦω παρ’ ἐμοὶ τε καὶ [ἀλλοις ἄθανα]τοις. 400

ὅπποτε δ’ ἄνθετα γαῖ’ εὐώδε[σι] εἰαρινο[ίσι]

παντοδαποῖς θάλλη, τὸθ’ ὑπὸ ᾽ζοφον ἑρόεντος

αὐτὶς ἀνεὶ μέγα θάμνα θεοῖς θυντοῖς τ’ ἀνθρώποις.

[εἰπε δὲ πῶς σ’ ἥπαξεν ὕπὸ ζοφον ἑρόεντα 2]

καὶ τίνι σ’ ἐξαπάτησε δόλῳ κρατερὸς Πολυδέγμων;

1 The restorations of this and the following lines are those printed in the Oxford (1911) text.

2 Allen.

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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?”
Tēn δ' α' Περσεφόνη περικαλλῆς ἀντίον ἡνδαῖα·
touγαρ ἑγὼ τοι, μήτερ, ἔρεω νημερτέα πάντα·
eφτε μοι Ἐρμῆς ἡλθ' ἐριεύνιοι ἀγγέλοις ὁκὺς
παρ πατέρος Κρονίδαο καὶ Ἀλλων Οὐρανώνων,
ἐλθειν ἐξ Ἐρέβευς, ἵνα ἐν οὐθαλμοῖσιν ἰδοῦσα
λῆξαις ἀθανάτουις χόλου καὶ μήνιοις αἰνῆς,
αὐτίκ' ἑγὼν ἀνόρουσ' ὑπὸ χάρματος· αὐτὰρ ὁ
λάθρη
ἐμβαλέ μοι ποιήσοι κόκκον, μελημέδ' ἐδωδήν,
ἀκουσάν δὲ βῆν με προσηνάγκασσε πάσασθαι.
ὡς δὲ μ' ἀναρτάξας Κρονίδαο πυκνὴν διὰ μῆτιν
ὄχετο πατρὸς ἐμὸνο, φέρων ὑπὸ κεύθεα γάνης,
ἐξερέω, καὶ πάντα δίξομαι, ὡς ἔρεεινεις.
ήμεις μὲν μάλα πᾶσαι ἕν' ἰμερτὸν λειμώνα,
Λευκίπττη Φαινώ τε καὶ Ἡλέκτρη καὶ Ἰάνθη
καὶ Μελίτη Ἱάρχη τε Ἡρδεία τε Καλλιρόη τε
Μηλόβοσίς τε Τύχη τε καὶ Ἡκυρὴ καλυκῶπις
Χρυσής τ' Ἰάνειρά τ' Ἀκάστη τ' Ἀδμήτη τε
καὶ Ἡρδόπη Πλοῦτῳ τε καὶ ἰμερόεσσα Καλυψῶ
καὶ Στέφ Οὐρανίᾳ τε Γαλαξαύρῃ τ' ἑρατείᾳ
Παλλᾶς τ' ἐγρεμάχη καὶ 'Ἀρτεμίς ἰοχέαιρα,
παίξομεν ἡδ' ἀνθέα δρέπομεν χείρεσσ' ἐρόεντα,
μύγδα κρόκον τ' ἄγανον καὶ ἀγαλλίδας ἡδ' νάκινθουν
καὶ ὅρδεας κάλυκας καὶ λείρια, θαῦμα ἴδεσθαι,
νάρκισσον θ', ὃν ἐφυσ' ὡς περ κρόκων εὑρεία χθών.
αὐτὰρ ἑγὼ δρεπόμην περὶ χάρματι· γαία δ' ἐνερθε
χάρησεν τῇ δ' ἐκθορ' ἀναξ κρατερὸς Πολυδέγμων·
βῆ δὲ φέρων υπὸ γαῖαν ἐν ἀρμασὶ χρυσεῖοις
πόλλ' ἀεκαζομένην ἐβόησα δ' ἀρ' ὀρθὰ φωνή.
ταῦτά τοι ἄχυνμένη περ ἀληθεὰ πάντ' ἀγορεύω.
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, Leucippe¹ and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodea and Callirhoë and Melobosis and Tyche and Ocyrhoë, fair as a flower, Chryseïs, 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.
Τίς τότε μὲν πρόπαν ἡμαρ ὀμόφρονα θυμὸν ἔχουσαν
πολλά μάλις ἀλλήλων κραδίην καὶ θυμὸν ίανον 435 ἀμφαγαταζόμεναι· ἄχεων δ’ ἀπεπαυσεὶ θυμὸς.
γηθοσύνας δ’ ἐδέχοντο παρ’ ἀλλήλων ἐδιδοὺ τε.
τῆσιν δ’ ἐγνύθεν ἠλθ’ Ἐκάτη λιπαροκρήδεμνος·
pολλὰ δ’ ἄρ’ ἀμφαγάπησε κόρην Δημήτρεος ἀγνήν’
ἐκ τοῦ οἰ πρόπολος καὶ ὀπάων ἐπλετ’ ἀνασσα. 440
Ταῖς δὲ μετ’ ἀγγελον ἤκε βαρύκτυπος εὐρύστα
Ζεὺς
Ῥεῖνη ἡμικομον, Δημήτρεα κυαιόπετπλον
ἀξέμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τιμᾶς
δωσέμεν, ἂς κεν ἐλοίτο μετ’ ἀθανάτοις θεοῖς·
νεῦσε δὲ οἱ κούρην ἔτεος περιτελλομένοιο 445
τὴν τριτάτην μὲν μοῖραν ὑπὸ ζόφον ἱερόεντα,
τὰς δὲ δύω παρὰ μητρὶ καὶ ἅλλοις ἀθανάτοισιν.
ὡς ἐφατ’. οὐδ’ ἀπίθησε θεὰ Δίδος ἀγγελιάων.
ἐσσυμένως δ’ ἥμικε κατ’ Οὐλύμπῳ καρήνων,
εἰς δ’ ἁρὰ Ράριον ἤξε, φερέσβιον οὐθαρ ἁροῦρης
τὸ πρὶν, ἀτὰρ τὸτε ἡ’ οὕτι φερέσβιον, ἀλλὰ
ἐκιήνον
ἔστικεν πανάφυλλον· ἐκευθεὶς δ’ ἁρὰ κρὶ λευκὸν
μήδεσι Δήμητρος καλλισφύρου· αὐτὰρ ἐπετα
μέλλεν ἄφαρ ταναοῖσι κομήσειν ἀσταχύεσσιν
Ἀρτέμιοι νεῦσε, πέδῳ δ’ ἁρὰ πίνοις οὐκοι 455
βρισέμεν ἀσταχύων, τὰ δ’ ἐν ἐλλεδανοῖσι δεδέσθαι.
ἐνθ’ ἐπέβη πρωτιστον ἀπ’ αἰθέρος ἀτρυγέτοιο·
ἀσπασίως δ’ ἱδον ἀλλήλας, κεχάρητο δὲ θυμῶ. 
τὴν δ’ ὅδε προσεειπε Ρέη λιπαροκρήδεμνος:
Δεῦρο τέκος, καλέει σε βαρύκτυπος εὐρύστα
Ζεὺς 460
ἐλθέμεναι μετὰ φύλα θεῶν, ὑπέδεκτο δὲ τιμᾶς
320
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 spring-time 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
[δωσέμεν, ὃς κ' ἑθέλησθα] μετ' ἀθανατοισι θεοῖσι.1
[νεῦσε δέ σοι κούρην ἔτεος π] ἐριττελλομένου
[τὴν πρωτάτην μὲν μοῖραν ὑπὸ ξόφου ἦ] ἐρόεντα,
[τάς δὲ δύω παρὰ σοὶ τε καὶ ἄλλως] ἀθανάτοισιν. 465
[ὡς ἀρ' ἐφη τελέ] εσθαί· ἐὰν δ' ἐπένευσε κάρητι.
[ἀλλ' ἵθι, τέκνων] ἐμόν, καὶ πείθεο, μηδὲ τι λίνη
ἀ[ξηχές μεν] ἑαυτε κελαινεφεῖ Κρονίων.
a[ἵνα δὲ κα]ρπὸν ἀεί ἐφέσβιον ἀνθρώποισιν.
"Ὡ[ς ἐφατ', οὐ] δ' ἀπίθησεν ἐνστεφάνος Δημήτηρ: 470
ἀγα δὲ καρπὸν ἀνήκειν ἀρουράων ἐριβώλων
πάσα δὲ φύλλοισίν τε καὶ ἀνθέσιν εὐρεία χθῶν
ἐβριο'. ἦ δὲ κιόυσα θεμιστοπολίων βασιλεύσι
δειξεν Τριπτολέμῳ τε Διοκλεί τε πληξίππῳ
Εὐμόλπου τε βην Κελεφ' θ' ἡγήτορι λαῶν
475
dρησμοσύνην θ' ἱερῶν καὶ ἐπέφραδεν ὄργα πάσι,
Τριπτολέμῳ τε Πολυξείνῳ, ἐπὶ τοῖς δὲ Διοκλεί
σεμνά, τά τ' οὐπόσ ἐστι παρεξίμεν οὔτε πυθέσθαι
οὐτ' ἀχέειν· μέγα γάρ τι θεῶν σέβας ἵσχανει
αὐτήν.
ολβίοισ, ὃς τάδ' ὁπωτεν ἐπιχατούνοι ἄνθρώπων· 480
ὃς δ' ἀτελῆς ἱερῶν ὃς τ' ἀμμορος, οὔτοθ' ὀμοίων
αἰσαν ἔχει φθίμενοι περ ὑπὸ ξόφῳ ἠρόεντι.
Αὐτὸς ἀπειδὴ πάνθ' ὑπεθήκατο διὰ θεῶν,
βάν ρ' ἵμεν Ὀὐλυμπόνδε θεῶν μεθ' ὀμήγυρνι
ἄλλων.
ἐνθα δὲ ναιετάουσι παραὶ Δι' τερπικεράνῳ
485
σεμαίνα τ' αἰδοίαι τε· μέγ' ὀλβίοισ, ὅν των ἐκεῖναι
προφορέως φίλωνται ἐπιχατούνοι ἄνθρώπων
ἀγά δὲ οἱ πέμπτοις ἐφέστιον ἐς μέγα δῶμα
Πλοῦτον, ὃς ἀνθρώπως ἀφενός θυντοῦσι δίδωσιν.

1 The restorations of this and the following lines are those printed in the Oxford (1911) text.
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 Diocles, 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 Polyxeinus and Diocles 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.
ΤHE HOMERΙC HYMNS

'ΑΛΛ' ἂγ' Ἕλευσίνοις θυοέσσης δῆμον ἔχουσα 490
καὶ Πάρον ἀμφερύτην Ἀντρώνα τε πετρήντα,
πότινα, ἄγλαόδωρ', ὄρηφόρε, Δηνό ἀνασσα,
αὐτῆ καὶ κούρη περικαλλῆς Περσεφόνεια
πρόφρονες ἀντ' ὁδῆς βίοτον θυμή' ὁπαξε.
αὐτάρ ἐγώ καὶ σείω καὶ ἄλλης μνήσομ' ἀοιδῆς. 495

III

ΕΙΣ ΑΠΟΔΛΩΝΑ [ΔΗΛΙΟΝ]

Μνήσομαι οὔδε λάθωμαι Ἀπόλλωνος ἐκάτοιο,
ὅντε θεόν κατὰ δῶμα Δίὸς τρομέουσιν ἴόντα;
καὶ ὅτε τ' ἀναίσσουσιν ἐπὶ σχεδον' ἐρχομένου
πάντες ἄφ', ἐδράων, ὅτε φαιδίμα τόξα τιταίνει.
Δητῶ δ' οἴη μίμεν παραὶ Διὶ τερπικεραύνῳ,
ἤ ὅτε βίον τ' ἱσάλασσε καὶ ἐκλήσσε φαρέτρην,
καὶ οἱ ἀπ' ἰθήμιμων ὀμίμων χείρεσσιν ἐλοῦσα
τόξα κατεκρέμασε πρὸς κίονα πατρὸς ἐσοὶ
πασσάλου ἐκ χρυσέου. τὸν δ' ἐσθρόνον εἰςεν
ἀγούσα.

τῷ δ' ἀρα νέκταρ ἐδώκε πατὴρ δεται χρυσείω
δεικνύμενος φίλον υἱών έπειτα δὲ δαίμων ἄλλοι
ἐνθα καθίζουσιν χαίρει δέ τε πότινα Δητῶ,
οὕνεκα τοξοφόρον καὶ καρτερὸν υἱὼν ἐτικτε.

χαίρε, μάκαιρ' ὦ Λητοῖ, ἐπεί τέκες ἀγλαὰ τέκνα,
Ἀπόλλωνα τ' ἀνακτα καὶ Ἀρτεμιν ιοχέαιραν,
τὴν μεν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δηλώ,
κεκλιμένη πρὸς μακρὸν ὅρος καὶ Κύνθιον ὀχθον,
ἀγχοτάτῳ φῶτικος, ἐπ' Ἰνωπτοῖο ῥεέθροις.

1 Ruhnken: ἄλλα θελευσίνος, 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.
πὸς τ᾽ ἄρ σ᾽ ὑμνήσω πάντως ἐνυμνοῦν ἐόντα;  
πάντῃ γάρ τοι, Φοῖβε, νόμοι βεβληκάτ᾽ ἀοιδῆς,  
ήμεν ἀν᾽ ἄπειρον πορτιτρόφον ἦδ᾽ ἀνὰ νῆσουν:  
pᾶσαι δὲ σκοπιαὶ τοῦ ἄδων καὶ πρώονες ἀκροὶ  
ὑψηλῶν ὅρεων ποταμοὶ θ᾽ ἀλαδε προφόντες  
ἀκταί τ᾽ εἰς ἀλα κεκλιμέναι λιμένες τε θαλάσσης.  
ἡ ὃς σε πρότον Δητῷ τέκε, χάρμα βροτοῖα,  
κλινθείσα πρὸς Κύνθου ὄρος κραναχ ἐν ὑψῷ,  
Δήλῳ ἐν ἀμφιρύτῃ; ἐκάτερθε δὲ κύμα κελαινὸν  
ἐξήνει χέρσονδε λιγυπνοῖος ἀνέμοιον,  
ἐνθεν ἀπορνύμενος πάσι θυντοῖσιν ἀνάσσεισιν.  
όσσοις Κρήτῃ τ᾽ ἐντὸς ἔχει καὶ δήμος Ἀθηνῶν  
νησὸς τ᾽ Αἰγίλῃ ναυσικλεῖτῃ τ᾽ Εὔβοια,  
Αἰγαί, Πειρεσίαι 1 τε καὶ ἀγχιάλῃ Πεπάρθος  
Θηλίκιος τ᾽ Ἀθόως καὶ Πηλίου ἀκρα κάρηνα  
Θημική τε Σάμοις Ἰδης τ᾽ ὀρεία σκιέντα,  
Σκύρος καὶ Φώκαία καὶ Αὐτοκάνης ὄρος αἰπτοῦ,  
'Ιμβρος τ᾽ εὐκτιμένη καὶ Δήμον ἀμιχθαλόεσσα  
Δέσβος τ᾽ ἣγαθεν, Μάκαρος ἔδος Αἰολίωνος,  
kαὶ Ἀἰγὸς, δὴ νῆσων λιπαρωτάτῃ εἰν ἀλλ' κεῖταί,  
pαιπαλοίεσι τε Μίμας καὶ Κωρύκου ἀκρα κάρηνα  
kαὶ Κλάρος αὐγήσασσα καὶ Αἰσαγένης ὄρος αἰπτοῦ  
kαὶ Σάμος υδρηλὴ Μυκάλης τ᾽ αἰτεινὰ κάρηνα  
Μυλητὸς τε Κώως τε, πόλις Μερόπων ἀνθρώθων,  
kαὶ Κυνίδος αἰπτειν καὶ Κάρπαθος ἤμειδεσσα  
Νάξος τ᾽ ήδε Πάρος Ῥήναια τε πετρῆσσα,  
tόσσον ἔτ᾽ ἀδίνουσα Ἐκηθόλον ἱκετο Δητῷ,  
eἰ τίς οἱ γαϊέων νιεῖ θέλοι οἰκία θέσθαι.  
ἀ ἐδὲ μᾶλ᾽ ἐτρώμεον καὶ ἐδείδισον, οὔδε τὶς ἔτλη  
Φοῖβον δέξασθαι, καὶ πιστεύῃ περ ἐποῦσα:  
2 Ruhnken: τ᾽ Εἰρεσίαι, 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 Peparethus 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 Miletus and Cos, the city of Meropian men, and steep Cnidos 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
τρίν γ' οτε δή ρ' ἐπὶ Δήλου ἐβησατο πότυναι

Αητῶ
καὶ μιν ἀνειρομένη ἔπεα πτερόεντα προσηύδα·

Δήλ', εἰ γὰρ κ' ἑθέλοις ἔδος ἔμμεναι νῦς ἐμότο,
Φοίβου Ἀπόλλωνος, θέσθαι τ' ἐν πίονα νῆον,—
ἀλλος δ' οὕτως σειό ποθ' ἄφεται, οὔδε σε λήσει·
οὔδ' εὐβων σὲ γ' ἐσεσθαι οὖοιμαι οὔτ' εὔμηλον,
οὔδε τρύγην οἴσεις οὔτ' ἀρ φυτὰ μυρία φύσεις.

εἰ δέ κ' Ἀπόλλωνος ἐκαέργου νῆον ἔχησθα,
ἀνθρωποί τοι πάντες ἀγινήσουσ' ἐκατόμβας
ἐνθάδ' ἀγειρόμενοι, κύσσῃ δὲ τοι ἀστετος αἰεὶ
δημοῦ ἀναιξεῖ βοσκήσεις θ' οί κέ σ' ἔχωσι
χειρὸς ἀπ' ἀλλοτρίης, ἐπεὶ οὐ τοι πιάρ ὑπ' οὔδας. 60
δὲς φάτο· χαίρε δὲ Δήλος, ἀμειβομένη δὲ προσ-
ηύδα·

Δητοί, κυδίστη θύγατερ μεγάλου Κολοῦ,
ἀσπασίῃ κεν ἐγὼ γε γονὴν ἐκάτοικο ἀνακτος
deξαίμην· αἰνῶς γάρ ἐτήτυμον εἰμί δυσηχὴς
ἀνδράσιν· οὐδὲ δὲ κεν περιτμῆσσα γενοίμην.

ἀλλὰ τὸ δέ τρομέω, Δητοί, ἔπος, οὔδε σε κεύσω·
λήνα γάρ τινα φασὶν ἀτάσσαλον Ἀπόλλωνα
ἐσσεσθαι, μέγα δὲ πρυτανευόμεν ἀδανάτοις
καὶ θυτοῖς βροτοῖς ἐπὶ ξειδώρων ἄροουραν.

τῳ ρ' αἰνῶς δείδοικα κατὰ φρένα καὶ κατὰ θυμὸν, 70
μή, ὅπωτ' ἄν το πρῶτον ἢὴ φάος ἰήλιοι,
νῆσον ἀτύμησας, ἐπεὶ ἡ κραναήτεδός εἰμι,
ποσὶ καταστρέψας ὁσθ' ἄλος ἐν πελάγεσσιν,
ἐνθ' ἐμὲ μὲν μέγα κύμα κατὰ κρατὸς ἄλλως αἰεὶ
κλύσσει· δ' ἀλλην γαϊαν ἀφεται, ἡ κεν ἄδη οἱ,
5 τεύκασθαι νῆον τε καὶ ἄλσεα δενδρήνεται·

ποιλύποδες δ' ἐν ἐμοὶ θαλάμας φῶκαί τε μέλαιναι
οἰκία πουησοται ἀκηδέα, χύτει λαῶν.

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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 far-shooting 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 far-shooting 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
Τὸς Ἀλήθειαν ἔχει πάντα τοὺς Ὄδηγοὺς, ὡς ἑαυτὸν ἐπείτα τὸ κατειβόμενον Στυγὸν ἡμῶν, ὥστε μέγιστοι ὅρκοι δεινότατος τε πέλει μακάρεσσι θεοῦς· ἢ μὴν Φοῖβον τῇ διε θυώδης ἔσεται αἰεὶ βωμὸς καὶ τέμενος, τίσει δὲ σὲ γ᾽ ἔξοχα πάντων. Αὐτὰρ ἐπείρ᾽ ὁμοσέν τε τελεύτησέν τε τὸν ὅρκον,

Δῆλος μὲν μᾶλα χαῖρε γοῦν ἐκάτω τοῦ ἀνακτός· Δητῶ δ᾽ εὐνῷμάρ τε καὶ ἐννέα νῦκτας ἀέλπτοις ὁδίνεσσι πέπαρτο. θεοί δ᾽ ἐσαν ἑνδοθι πᾶσαι, ὅσαι ἀρίσται ἔασι, Διώνυ τε Πείη τε Ἴχναίη τε Θέμις καὶ ἀγάστονος Ἀμφίτρητον ἄλλαι τ᾽ ἀθάναται νόσφων λευκωλένου Ἡρῆς· ἵστο γὰρ ἐν μεγαροίς Δίως νεφεληγερτάο μούνη δ᾽ οὐκ ἐπετυπτο μογοστόκος Ἐλείθυια· ἤστο γὰρ ἄκρω Ὀλύμπῳ ὑπὸ χρυσέοις νέφεσιν, Ἡρῆς φραδμοσύνης λευκωλένου, ἢ μὴν ἔρυκε ξηλοσύνη, ὅτ᾽ ἀρ᾽ ἤιον ἀμύμονα τε κρατηρον τε Δητῶ τέξεσθαι καλλιπλόκαμος τοῦτ᾽ ἐμελλεῖν. 

Ἀδ᾽ Ἰρὶς προὐπεμψαν ἐνυκτιμένης ἀπὸ νήσου, ἀξέμεν Ἐλείθυιαν, ὑποσχόμεναι μὲναν ὅρμον, χρυσεῖοι λίνουσι εἰρμένον, ἐννεάπτηχυν νόσφων δ᾽ ἡμῶν καλέειν λευκωλένου Ἡρῆς, μὴ μὲν ἐπείτ᾽ ἐπέσεσιν ἀποστρέψειεν ἱούσαν. αὐτὰρ ἐπεί τὸ γ᾽ ἀκουσέ ποδίνεμος ὅκεά Ἰρις,
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 Ichneaea 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
THE HOMERIC HYMNS

βη ἡ τέειν, ταχέως δὲ διήνυσε πᾶν τὸ μεσημ. αὐτάρ ἐπεὶ ἰκάνε θεῶν ἔδως, αἰτίν "Ολυμπον, αὐτίκ' ἄπ' Ἐιλείθυιαν ἀπέκ μεγάρου θύραξ ἐκτροκαλεσσαμένη ἔπεα πτερόεντα προσήμα, πάντα μάλ', ὡς ἐπέτελλον 'Ολυμπία δώματ' ἔχουσαι.

τῇ δ' ἄρα θυμὸν ἐπειθεν ἐνι στήθεσσι φίλοισι· ἐβάν δὲ ποσὶ τρήρωσι πελειάσιν ἱμαθ' ὀμοίαι. εὑτ' ἐπὶ Δήλου ἐβαίνε μογοστάκος Ἐιλείθυια, δὴ τότε τὴν τόκος εἶλε, μενοίνῃσεν δὲ τεκέσθαι. ἀμφὶ δὲ φοίνικι βάλε πῆχες, γοῦνα δ' ἔρεισε λειμώνι μαλακώ· μείδησε δὲ γα' ὑπένερθην· ἔκ δ' ἔθορε πρὸ φώσῳδε· θεαὶ δ' ὀλολυγαν ἀπασαί.

"Ευθα σὲ, ἢμε Φοίβε, θεαὶ λόου ὑδατι καλῷ ἄγνως καὶ καθαρῶς, στάρξαν δ' ἐν φάρει λευκῷ, λεπτῷ, νηγατέω· περὶ δὲ χρύσου στρόφον ἤκαν. Οὔδ' ἀρ Ἀπόλλωνα χρυσάρα θήσατο μήτηρ, ἀλλὰ Θέμις νέκταρ τε καὶ ἀμβροσίην ἑρατεινὴν ἄθανάτησιν χερσῖν ἐπηρξατο· χαῖρε δὲ Δητώ, οὖνεκα τοξοφόρον καὶ καρτερὸν νίδον ἐτικτεν. αὐτὰρ ἐπεὶ δὴ, Φοίβε, κατέβρωσ ἀμβροτον εἶδαρ, οὐ σὲ γ' ἐπειτ' ἱσχον χρύσεοι στρόφοι ἀσπαίροντα, οὔδ' ἐτι δέσματ' ἐρυκε, λύοντο δὲ πείρατα πάντα. αὐτίκα δ' ἄθανάτησι μετήνυα Φοίβος Ἀπόλλων" 130

Εἰς μοι κιθαρίς τε φίλη καὶ καμπύλα τόξα, χρήσω δ' ἀνθρώπους Δίδος νημερτέα βουλῆν. "Ὡς εἶπὼν ἐβίβασκεν ἐπὶ χθονὸς εὐρυοδείης Φοίβος ἀκερσεκόμης, ἐκατηβόλος· αἰ δ' ἄρα πάσαι
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;
THE HOMERIC HYMNS

θάμβεον ἄθαναται· χρυσὸς ὅρα Δήλος ἀπασά
[βεβρίθει, καθορώσα Δίως Δητοὺς τε γενέθλην,
γηθοσύνη, ὅτι μιν θέος εἶλετο οἰκία θέσαι
νῆσων ἥπειροι τε, φίλησε δὲ κηρόθι μᾶλλον.]
ἡμῆρα, ὡς ὅτε τε ὄροι οὔρεως ἀνθεσίν ὕλης.

Αὐτὸς δ', ἀργυρότοξε, ἀναξ ἐκατηβόλ 'Απολλον, 140
ἀλλοτε μὲν τ' ἐπὶ Κύνθου ἐβήσαο παυπαλόεντος,
ἀλλοτε δ' ἀν νῆσους τε καὶ ἀνέρας ἥλασκαζέ.
πολλοὶ τοῖς νηῶ τε καὶ ἀλσεα δευδρήνεντα.
πάσαι δὲ σκοπιαὶ τε φίλαι καὶ πρόωνες ἄκροι
ὑψηλῶν ὄρεων ποταμοί θ' ἀλαδε προβοκντες:
ἀλλὰ σὺ Δήλῳ, Φοῖβε, μάλιστ' ἐπιτερπεὶ ἢτορ,
ἔνθα τοι ἐλκεχύτωνες Ἰάονες ἠγερέθονται
αὐτοὶς σὺν παίδεσσι καὶ αἰδοίης ἀλόχουσιν.
οἱ δὲ σε πνευμαχία τε καὶ ὀρχηθμῷ καὶ ἄοιδὴ
μνησάμενοι τέρπουσιν, ὅτ' ἂν στηκοῦνταί ἀγώνα. 150

φαίη κ' ἀθανάτους καὶ ἀγήρως ἐμμεναι αἰεί,
δὲ τόθ' ὑπαντίάσει', ὅτ' Ἰάονες ἀθρόοι εἶνεν
πάντων γάρ κεν ὑδοίτο χάριν, τέρψατο δὲ θυμὸν
ἀνδρας τ' εἰσορών καλλιξώνους τε γυναίκας
νήσα τ' ὤκείας ὣδ' αὐτῶν κτήματα πολλά.

πρὸς δὲ τόδε μέγα ἑαύμα, δοὺ κλέος οὕτως ὄλειται,
κούραι Δηλιάδες, ἐκατηβελέταυ τρέμαται·
αἱ τ' ἕπει ἁρ πρῶτον μὲν 'Απόλλων' ὑμνήσωσιν,
αὐτίς δ' αὐ 'Αὐτῷ τε καὶ 'Αρτεμιν ἱοχέαραν,
μανθάμεναι ἄνδρῶν τε παλαιῶν ἥδε γυναικῶν
ὑμνον ἀείδουσιν, θέλγουσι δὲ φῦλ' ἀνθρώπων.

1 ll. 136–8 are intrusive, being alternative for l. 139. They are found in Π 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 un-ageing 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
THE HOMERIC HYMNS

πάντων δ' ἀνθρώπων φωνᾶς καὶ βαμβαλιαστῶν¹ μιμεῖσθ' ἵσασιν· φαίη δὲ κεν αὐτὸς ἐκαστος φθέγγεσθ'· οὕτω σφίν καὶ θυσί πνεύμην ἁοιδὴ.

'Αλλ' ἀγέθ' ἱλήκοι μὲν Ἀτόλλων Ἀρτέμιδι ἢν,

χαίρετε δ' ὑμεῖς πᾶσαν· ἐμεῖο δὲ καὶ μετόπισθεν μνήμασθ', ὅπποτε κέν τις ἐπιχθονίων ἀνθρώπων ἐνθάδ' ἀνείρηται ἕξινος ταλαπείριος ἐλθὼν· ὅ κούραι, τίς δ' ὑμήν ἄνηρ ἥδιστος ἀοιδῶν ἐνθάδε πωλεῖται, καὶ τέω τέρπεσθε μάλιστα;

ὑμεῖς δ' εὐδ' ἐν μάλα πᾶσαι ὑποκρίνασθαι ἁφήμων· τυφλὸς ἄνηρ, οἰκεὶ δὲ Χίῳ ἐν παίσαλάζεσθη τοῦ πᾶσαι μετόπισθεν ἁρμοτεύσουσιν ἀοιδῆν.

ἡμεῖς δ' ὑμέτερον κλέος οίσομεν, ὄσον ἐπ' αἰαν ἀνθρώπων στρεφόμεσθα πόλεις εὐ ναεταώσας·

οὐ δ' ἐπὶ δὴ πεισοῦται, ἐπεὶ καὶ ἐτήτυμον ἐστίν. αὐτὰρ ἐγὼν οὐ λῆξω ἐκηβόλον Ἀτόλλωνα ὑμνέων ἀργυρότεχνον, δὴ ἥκομος τεκε Δητώ.

[ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΘΙΟΝ]

'Ω ἄνε, καὶ Δυκίην καὶ Μηνὺν ἐρατείνην καὶ Μίλητον ἔχεις, ἐξαλον πόλιν ἰμερόθεσαν, αὐτὸς δ' αὐ Δήλοιο περικλύστοι μὲν ἀνάσσεις.

Εἰςι δὲ φορμίζων Δητώς ἐρείκυδέος νῦδα φόρμασθε γλαφυρὴ πρὸς Πυθὼ πετρήσεσαν, ἀμβροτα εἴματ' ἔχουν τεθυνόμενα· τοίο δὲ φόρμιγξ χρυσέον ύπο πλήκτρον κανάχην ἔχει ἰμερόθεσαν. 185 ἐνθευν δὲ πρὸς 'Ολυμποῦν ἀτὸ χθόνος, ὥστε νόημα, εἰςι Δίος πρὸς δῶμα θεῶν μεθ' ὀμήγυριν ἄλλων.

¹ ETI.P: κρεμβαλιαστῶν, other MSS. The former word is connected with βαμβάλειν = to chatter with the teeth, and is usually taken to mean “castanet-playing”; but since imita-
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 wave-girt 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
THE HOMERIC HYMNS

αὐτίκα δ' ἀθανάτοις μέλει κήθαρις καὶ ἀοιδή.
Μούσα μὲν θ' ἀμα πᾶσας ἀμειβόμεναι ὡτὶ καλῆ
υμνεῖσιν ὑπὸ θεῶν δῶρ' ἀμβροσία ἡδ' ἀνθρώπων
τλημοσύνας, ὃσ' ἔχουτε ὑπ' ἀθανάτοις θεοῖς
ζόους ἀφράδεις καὶ ἀμήχανοι, οὐδὲ δύνανται
εὑρέμεναι θανάτοις τ' ἄκος καὶ γῆρας ἀλκαρ',
αὐτὰρ ἐνυπόκαμοι Χάριτες καὶ ἐνύφρονες Ὀραὶ
Ἀρμονίη θ' Ἡβη τε Δίος θυγάτηρ τ' Ἀφροδίτη
ὀρχευντ' ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχουσαι:
τῆς μὲν οὔτ' αἰσχρῇ μεταμελέπτεται οὔτ' ἐλάχεια,
ἀλλὰ μᾶλα μεγάλη τε ἱδεῖν καὶ ἔδος ἀγνητῆ,
Ἀρτέμις ᾠχέαῖρα ὁμότροφος Ἀπόλλωνι.
ἐν δ' αὐ τῆς Ἀρης καὶ ἐνυκοπόσ 'Ἀργειφόντις
παῖζουσ' αὐτάρ ὁ Φοῖβος Ἀπόλλων ἐγκυθαρίζει
καλὰ καὶ ὤψι βιβάς' αἰχμὴ δὲ μιν ἀμφιφαινεῖ
μαρμαροῦναι τε ποδῶν καὶ ἐνκλωστοῦτο χιτῶνος.
οὶ δ' ἐπιτερποῦνται θυμὸν μέγαν εἰσορῴντες
Λητῶ τε χρυσοπλόκαμος καὶ μητέρα Ζεὺς
νία φίλου παῖζοντα μετ' ἀθανάτους θεοῖς.

Πῶς τ' ἄρ σ' ὑμνήσω πάντως εὕμνουν ἑόντα;
ἡ' σ' ἐν μυστηρίων ἀείδω καὶ φιλότητι,
ὅππος μυνῶμεν ἕκιες Ἀζαντίδα κοῦρην
'Iσχυ' ἄμ' ἀντιθέω, Ἑλατιονίδη εὐήπτω;
ἡ' ἀμα Φόρβαντε Τριςιάνθων γένος, ἡ' ἀμ' Ἐρευθεί;
ἡ' ἀμα Δευκήπωρ καὶ Δευκίπποιο δάμαρτι

τεξός, οδ' ἑπιτοιοίν· οὐ μὴν Τριπότος γ' ἐνέλειπεν.
ἡ' ὡς τὸ πρώτον χρηστήριον ἀνθρώπως
ητεύων κατὰ γαίαν ἕβης, ἐκατηβόλ Ἀπόλλων;

1 Martin: μυστηρίων, MSS.
2 Martin: ὑπότοιν ἱμενεον, Μ: the other MSS. are still more corrupt.
3 Allen-Sikes: τρισπω, τριστῳ and τριοπώ, MSS.
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 fealty 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 Elatius, or with Phorbas sprung from Triops, or with Ereutheus, 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
THE HOMERIC HYMNS

Πιερίνη μὲν πρῶτον ἀπ' Οὐλύμπου κατηλθείς·
Λέκτων τ' ἡμαθοέντα παρέστιχες ὡδ' Ἐνυήνας·
καὶ διὰ Περραῖβους· τάχα δ' εἰς Ἰαωλκὸν ἱκανεῖ,
Κηραίου τ' ἐπέβης ναυσικλειτῆς Εὔβοιῆς·
στῆς δ' ἔπι Ληλάντω πεδίω· τό τοι οὖν ἄδε θυμᾶ ἔνεμον
τεῦχοςθαυ νηόν τε καὶ ἄλσεα δευδρήντα.

ἔνθεν δ' Εὐρυτὸν διαβάς, ἐκατηβόλ' Ἀπόλλων,
βῆς ἀν' ὅροις ζάδεων, χλωρῶν τάχα δ' ἱζες ἀπ' αὐτοῦ
ἐς Μυκαλησίαν ἵδι καὶ Τευμησίδον λεχεπόιν.

Θήβης δ' εἰσαφίκανες ἐδοκιμασμένον ὐλῆ.

'Ενθεν δὴ προτέρω ἐκιες, ἐκατηβόλ' Ἀπόλλων,
Ὀγχηστὸν δ' ἱζες, Ποσιδῆνοιν ἀγλαίν ἀλσος.

ἔνθα νεομῆς πῶλος ἀναπιέει ἄχδομενός περ
ἐλκὼν ἁρματα καλὰ· χαμαὶ δ' ἔλατηρ ἄγαθος περ
ἐκ δίφροιο θορῶν ὁδὸν ἔρχεται· οἴ δὲ τέως μὲν
κεῖν' ὀχεα κροτέουσα ἀνακτορίνα ἀφιέντες.

εἰ δὲ κεν ἁρματ' ἄγησιν ἐν ἄλσει δευδρήντι,

υππους μὲν κομέουσι· τὰ ἀδίκους ἑώσιν·
ὅς γὰρ τὰ πρώτισθ' ὀσίη γένεθ'· οἴ δὲ ἀνακτί
εὐχόται, δίφρον δὲ θεοῦ τότε μοῖρα φυλάσσει.

'Ενθεν δὲ προτέρω ἐκιες, ἐκατηβόλ' Ἀπόλλων·

Κηφισσοῦν δ' ἄρ' ἑπείτα κεχήσαο καλλιρέθισθ'·

ὁς τε Διαλιηθεὶς προχεῖ καλλιερεον ὑδωρ.

τὸν διαβάς· Ἐκάεργε, καὶ 'Ωκαλένη πολύπυργον

ἐνθεν ἄρ' εἰς 'Ἀλάρτον ἀφίκεις ποιήντα.

Βῆς δ' ἐπὶ Τελεφώσης· τόθι τοι ἄδε χῦρος ἀπήμων

τεῦξασθαί νηόν τε καὶ ἄλσεα δευδρήντα·

στῆς δὲ μάλ' ἄγχ' αὐτῆς καὶ μν πρὸς μύθον ἔειτες·

1 Matthiae: 'Ἀγνήνας, M.
III.—TO PYTHIAN APOLLO, 216-246

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 Cenaeum 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 Haliartus.

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 νηθον ἀνθρώπων τεῦξαι χρηστήριον, οἶτε μοι αἰεὶ ἐνθάδ᾽ ἀγινήσουσι τεληέσσας ἐκατόμβας, ἡμεῖν ὅσοι Πελοπόννησον πίειαν ἔχουσιν ἦδ' ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νήσους, χρησόμενοι τοῖσιν δὲ κ' ἐγώ νημερτέα βουλήν πᾶσι θεμιστεύομεν χρέων ἐνι πίονι νηθ. ᾿Ως εἰπὼν διέθηκε θεμείλια Φοῖβος Ἀπόλλων εὐρέα καὶ μάλα μακρὰ δηνεκές· ἢ δὲ ἰδοῦσα Ἑλφοῦσα κραδίην ἐχολώσατο εἰπέ τε μύθον.

Φοῖβε ἀνὰξ ἐκάργης, ἐπος τί τοι ἐν φρεσί θῆσω. ἐνθάδ᾽ ἐπεὶ φρονεῖς τεῦξαι περικαλλέα νηθον ἐμμεναί ἀνθρώπωι χρηστήριον, οἴτε τοι αἰεὶ ἐνθάδ᾽ ἀγινήσουσι τεληέσσας ἐκατόμβας· ἀλλ᾽ εκ τοι ἑρέω, σὺ δ' ἐν φρεσι βάλλεισ σήσι, πημανέει σ' αἰεὶ κτύπων ἵπτων ὦκειαν ἄρδομενοι τ' οὐρής ἐμὼν ιερῶν ἀπὸ πηγέων ἐνθα τις ἀνθρώπων βουλήσεται εἰσοράσθαι ἄρματα τ' εὐποίητα καὶ ῥκυπόδων κτύπων ἱπτῶν ἦ νηθον τε μέγαν καὶ κτήματα πόλλα ἐνεύοτα.

ἀλλ' εἰ δὴ τι πίθοιο, σὺ δὲ κρείσσων καὶ ἀρείων ἐσσι, ἀνάξ, ἐμέθεν, σὲδ' σθένος ἐστὶ μέγιστον, ἐν Κρίσῃ ποίησα ὑπὸ πτυχῆ Παρνησίο

ἐνθ' οὐθ' ἄρματα καλὰ δουνήσεται οὐτε τοι ἱπτῶν 270 ῥκυπόδων κτύπως ἐσται ἐδημητον περὶ βωμῶν, ἀλλὰ τοι δὲς προσάγαοιν Ἰπτηνῆου δῶρα ἀνθρώπων κλυτὰ φύλα σὺ δὲ φρένας ἀμφιγεήθως

dεξαὶ ιερὰ καλὰ περικτιών ἀνθρώπων.

ὡς εἰπτοῦ ᾿Εκάτου πέτισθε φρένας, ὃφρα οἱ αὐτῇ 275 Ἑλφοῦσῃ κλέος εἰη ἐπὶ χθονὶ, μηδ' ᾿Εκάτοιο.

"Ἐνθεν δὲ προτέρω ἐκιεῖς, ἐκατηβόλ' Ὀπολλον."
III.—TO PYTHIAN APOLLO, 247-277

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
THE HOMERIC HYMNS

Îξες δ’ ἐς Φλεγύων ἀνδρῶν πόλιν ὑβριστάων, οἱ Δίὸς οὐκ ἀλέγωντες ἐπὶ χθονὶ ναιετάσκον ἐν καλῇ βῆσσῃ Κηφισίδος ἐγγύθι λύμης. 280 ἐνθεὶ καρπαλίμως προσέβης πρὸς δειράδα θύων ἵκεο δ’ ἐς Κρίσιν ὑπὸ Παρνησίου νυφόεντα, κυνήμον πρὸς Ζέφυρον τετραμμένον, αὐτὰρ ὑπερθεν πέτρη ἐπικρέμαται, κοῦλη δ’ ὑποδέδρομε βῆσσα, τρηχεῖ: ἐνθὰ ἀναξ τεκμήρατο Φοῖβος Ἀπόλλων 285 νηὸν ποιῆσασθαι ἐπῆρατον εἰπὲ τε μῦθον.

’Ἐνθάδε δὴ φρονεῖν τεῦξαι περικαλλέα νηὸν ἔμμεναι ἀνθρώποις χρηστίριου, ο̣ίτε μοι αἰὲ ἐνθάδ’ ἀγινῆσουι τεληέςσας ἐκατὸμβας, ἥμεν ὅσοι Πελοπόννησον πέιραν ἔχουσιν, 290 ἕδ’ ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νῆσους, χρησόμενοι: τοῦσιν δ’ ἄρ’ ἔγω νημερτέα βουλῆν πᾶσι θεομπτεύομι χρέων ἐνὶ πίοιο νηὸ.

"Ὡς εἰπὼν διεθηκε θεμελία Φοῖβος Ἀπόλλων εὐρέα καὶ μάλα μακρὰ δηνεκές· αὐτὰρ ἐπ’ αὐτοῖς 295 λάινον οὐδόν ἔθηκε Τροφώνοις ἦδ’ Ἀγαμήδης, υἱὲς Ἐργίνου, φίλοι ἀθανάτουι θεοῖσιν ἀμφὶ δὲ νηὸν ἐνασαν ἀθέσφατα φῦλ’ ἀνθρώπων ξεστοίνων λάβοις, άοίδιμον ἐκμενα αἰεῖ.

’Ἀγχοῦ δὲ κρῆη καλλίρροος, ἐνθὰ δράκαιναν 300 κτείνειν ἀναξ, Δίὸς νιὸς, ἀπὸ κρατεροῦ βιοῦ, ξατρεφέα, μεγάλην, τέρας ἀγριων, ἦ κακὰ πολλὰ ἀνθρώπους ἔρδεσκεν ἐπὶ χθονὶ, πολλὰ μὲν αὐτοῖς, πολλὰ δὲ μὴλα ταναύπτο, ἐπεὶ πέλε πῆμα δαφοῦνοι.

καὶ ποτε δεξαμένη χρυσοθρόον ἔτρεφεν "Ἡρῆς 305 δεινῶν τ’ ἀργαλέου τε Τυφάονα, πῆμα βροτοῖσιν’ ὅν ποτ’ ἁρ’ "Ἡρη ἐτίκτε χολωσαμένη Διὸ πατρὶ,
you came to the town of the presumptuous Phlegyae 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 Crisa 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 themselves 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

ηνικ' ἀρα Ἀρκουίδης ἐρικυδέα γείνατ' Ἄθηνιν ἐν κορυφῇ: ἥ δ' αἴσα χολώσατο πότνια Ἡρη ἦδε καὶ ἀγρομένους μετ' ἀθανάτοισιν ἐειπέ. 310

Κέκλυτε μεν, πάντες τε θεοὶ πᾶσαι τε θέαναι, ὡς ἐμ' ἀτμαίζειν ἀρχει νεφεληγέρετα Ζεὺς πρῶτος, ἐπεὶ μ' ἁλοχον ποιήσατο κέδυ' εἰδώλω· καὶ νῦν νόσφιν ἔμειο τέκε γλαυκώπιν Ἄθηνην, ἣ πᾶσιν μακάρεσσι μεταπρέπεται ἀθανάτοισιν. 315
αὐτὰρ ὡς ἡ ὑπεδανὸς γέγονεν μετὰ πᾶσι θεοῖς παῖς ἔμοι Ἡφαιστός, βίκνος πόδας, ὃν τέκον αὐτή', [αἰσχὺς ἐμοὶ καὶ οἴνειδος ἐν οὐρανῷ ὄντε καὶ αὐτῇ 2]

ρίῳ ἀνὰ χερσίν ἐλούσα καὶ ἐμβαλὼν εὑρέι πόντῳ ἀλλὰ ἐν Νηρήσος θυγάτηρ Θέτις ἀργυρόπετα δέξατο καὶ μετά ἔστι κασιγνήτῃς κομίσσειν. 320
ὅς ὀφελ' ἄλλο θεοὶς χαρίζεσθαι μακάρεσσι. σχέτλιε, ποικιλομῆτα, τὸ νῦν μητίσει ἄλλο; πῶς ἔτλης οἶος τεκέειν γλαυκώπιν Ἄθηνην; ὅν ἐν ἐγώ τεκόμην; καὶ σῇ κεκλημένῃ ἔμπης ἢ π' ἐν ἀθανάτοισιν, οἴ οὐρανόν εὐρών ἔχουσι. 325

φράζεο νῦν μή τοί τι κακὸν μητίσσομ' ὀπίσσω. καὶ νῦν μεντοῖ ἐγὼ τεχνησομαί, ὡς κε γένηται παῖς ἔμος, ὃς κε θεοὶς μεταπρέτου ἀθανάτοισιν, οὔτε σοῦ αἰσχύνασ' ἱερόν λέχος οὐτ' ἐμὸν αὐτής. 325
οὐδὲ τοι ἐγὼ εὐνήν πωλήσομαι, ἀλλ' ἀπὸ σεῖο τηλόθ' ἔσουσα 4 θεοῖς, μετέσσομαι ἀθανάτοισιν. 330

'Ως εἰποῦσ' ἀπὸ νόσφι θεῶν κε ἤσμεν κηρ. αὐτίκ' ἐπειτ' ἡράτῳ βοῶπις πότνια Ἡρη, χειρὶ καταπρήνει ὁ ἐλάσε χθόνα καὶ φάτο μῦθον.

1 Allen-Sikes: ἱρέι' ἀρα, Μ.
2 Suggested by Allen-Sikes to fill up the lacuna.
3 Matthiae: ἢ π', MSS.
4 Hermann: τηλόθεν οἴσα, 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:
THE HOMERIC HYMNS

Κέκλυτε νῦν μεν, Γαῖα καὶ Οὐρανός εὐρὺς
ὑπερθέν
Τυπὴνες τε θεῷ, τοῖ ὑπὸ χθονὶ ναιετάοντες
Τάρταρον ἀμφὶ μέγαν, τῶν ἐξ ἀνδρῶν τοῦ τε
αὐτοῦ νῦν μεν πάντες ἀκούσατε καὶ δότε παίδα
νόσφι Δίὸς, μηδὲν τι βὴν ἐπιδεινείς κείνουν.

ἀλλ’ ὃ γε φέρετες ἑστο, Ὀσον Κρόνου εὐρύσπα Ζεὺς.
διὰ ἄρα φωνήσας ἡμέτερα χθόνα χειρὶ παχέις
κινήθη δ’ ἄρα Γαῖα φερέσθιον· ἢ δὲ ἱδούςα
τέρπετο ὁμ κατὰ θυμὸν· οἴετο ἄρα τελέεσθαι.

ἐκ τούτου δὴ ἐπειτὰ τελεσφόρον εἰς ἐναυτοῦ
ουτε πότ’ εἰς εὐνήν Δίὸς ἦλθε μητίοντος,
ουτε πότ’ ἐς θόκον πολυδαιδαλοῦν, ὡς τὸ πάρος

αὐτὸ ἐφεξομένη πυκνὰς φράγεσκετο βουλάς.
ἀλλ’ ἥ γ’ ἐν νηοῖς πολυλλίστοις μένουσα
τέρπετο δὴ ἱερός βωῖς πότιμα "Ἡρη.
ἀλλ’ ὅτε δὴ μὴν τε καὶ ἵμεραι ἐξετέλευτο
ἄψ περιτελλομένου ἔτεος καὶ ἐπήλυθον ὅραι,

ἡ δ’ ἐτεκ’ οὔτε θεοὶς ἐναλύγκιον οὔτε βρωτοῖς,
δεινὸν τ’ ἄργαλεον τε Τυφάονα, πῆμα βρωτοῖσιν.

αὐτίκα τόνδε λαβοῦσα βωῖς πότιμα "Ἡρη
δῶκεν ἐπειτὰ φέρουσα κακῷ κακόν· ἡ δ’ ὑπέδεκτο.
δς κακὰ πόλλ’ ἐρδεσκεν ἀγακλυτὰ φῦλ’ ἀνθρῶ-

πων"

ὅς τ’ ἥ γ’ ἀντιάσειε, φέρεσκε μιν αἰσιμον ἦμαρ,
πρίν γε οἰ ἰὸν ἑφικε ἀναξ ἐκάργιος Ἀπόλλων
καρτερόν· ἡ δ’ ὀδύνησιν ἐρεχθομένη χαλεπτήσι
κεῖτο μέγ’ ἀσθμάδουσα κυλινδομένη κατὰ χώρον.
θεσπεσίη δ’ ἐνυπ’ ἑνετ’ ἀστετος· ἢ δὲ καθ’

UNCT

1 Allen-Sikes: ἑστιν, Μ.
III.—TO PYTHIAN APOLLO, 334–360

"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
THE HOMERIC HYMNS

πυκνά μάλ' ἔνθα καὶ ἔνθα ἐλίσσετο, λείπε δὲ 
θυμὸν

φοινὸν ἀποπνείουσ'. ὡδ' ἐπηύξατο Φοῖβος' Ἀπόλλων'.
'Ἐνταυθοὶ νῦν πῦθεν ἐπὶ χθονὶ βωτιανέργῃ
οὐδὲ σὺ γε ἣξοουσα κακὸν δήλημα βροτοῖσιν
ἔσσεαι, οἵ γαῖσι πολυφόρβου καρπῶν ἐδούτες

ἐνθάδ' ἀγυνήσουσι τεληέσσας ἐκατόμβας
οὐδὲ τι τοι τάνατόν γε δυσηλεγ' οὔτε Τυφωεὺς
ἀρκέσει οὔτε Χίμαιρα δυσώνυμος, ἀλλὰ σὲ γ'

αὐτόν

πῦσε Βαία μέλαινα καὶ ἡλέκτωρ Τερέλων.
'Ὡς φάτ' ἐπευχόμενος' τὴν δὲ σκότος ὅσσε
καλυψε.

τὴν δ' αὐτοῦ κατέπυο' ἱερὸν μένος 'Ηελίοιο,
ἐξ οὗ νῦν Πυθὸν κικλήσκεται. οὐ δὲ ἄνακτα
Πύθιον ἀγκαλέουσιν 1 ἐπάνωμον, οὔνεκα κεῖθι
αὐτοῦ πῦσε πέλορ μένος ὁξέος 'Ηελίοιο.

Καὶ τὸν ἄρ' ἐγνω ἦσιν ἐνὶ φρεσὶ Φοῖβος
Ἀπόλλων,

οὔνεκά μιν κρήνη καλλιρροος ἐξαπάφησε'
βὴ δ' ἐπὶ Τελφοῦσῃ κεχολωμένος, αἰγα δ' ἰκανε' 
στὴ δὲ μάλ' ἀγχ' αὐτῆς καὶ μιν πρὸς μῦθον ἔειπε':
Τελφοῦς', οὖκ ἄρ' ἐμέλλεσ ἔμοι νῦν ἐξαπαφοῦσα
χώρον ἔχουσ' ἔρατον προρεέως καλλιρροον ὕδωρ.

ἔνθαδε δὴ καὶ ἔμοι κλέως ἐσσεται, οὐδὲ σὸν ὅς.

'Ἡ καὶ ἐπὶ βίον ὅσε αναξ ἐκάρεργος 'Ἀπόλλων

πετραῖς προχυτήσιν, ἀπέκρυψεν δὲ ἰεθρα
καὶ βωμὸν ποιήσατ' ἐν ἀλείδι δεδρήντι,
ἀγχι μάλα κρήνης καλλιρρόου. ἔνθαδ' ἀνακτὶ

πάντες ἐπικλησίν Τελφοῦσίω εὐχετόωνται,
οὔνεκα Τελφοῦσης ἱερῆς ἰσχυνυ δεθρα.

1 Hermann: Πύθιον καλέουσιν, 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 Typhoeus 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.
Ταῦτα ἀρὰ ὀρμαίων ἐνόησε ἐπὶ οἴνοπι πόντῳ νη ἄνδρες ἔσαν πολέες τε καὶ ἐσθλοί, Κρῆτες ἀπὸ Κωσοῦ Μινώο, οἴ δ' ἀνακτὶ ἵερά τε βέβοι καὶ ἀγγέλουσι θέμιστας Φοῖβος Ἀπόλλωνος χρυσαφέρον, ὅτι κεν εἰπη 395 χρείων ἐκ δάφνης γυάλων ὑπὸ Παρνησίο. οἴ μὲν ἐπὶ πρήξεν καὶ χρήματα νη μελαῖν ἐς Πύλον ἡμαθόντα Πυλογενέας τ' ἀνθρώπον ἐπλεον' αὐτὰρ ὁ τοιοῦ συνήντετο Φοῖβος Ἀπόλλων' ἐν πόντῳ δ' ἐπόρουσε δέμας δελφίνω ἐοικῶς 400 νη θοῇ καὶ κεῖτο πέλωρ μέγα τε δεινόν τε τῶν δ' οὔτις κατὰ θυμὸν ἐπεφράσαθ' ὡστε νοήσαι[1] ἐκβάλλειν δ' ἐθελον δελφίν̣'· ὃ δ' ἡ νη μέλαιναν[2] 402 πάντοσ' ἀνασείσασκε, τίναςσε δὲ νηα δούρα. οἴ δ' ἀκέων ἐνι νη καθήσατε δειμαίνοντες· οὔδ' οἴ γ' ὀπλ' ἐλυνον κοίλην ἀνά νηα μέλαιναν, 405 οὔδ' ἐλυνον λαίφος νηὸς κυανοπρόροιο, ἀλλ' ὡς τὰ πρότιστα κατεστήσαντο βοεῦν, ὡς ἐπλεον' κραιπνὸς δὲ Νότος κατόπισθεν ἐπειγε νη θοῃν' πρῶτον δὲ παρημείβαςον Μάλειαν, πάρ δὲ Λακώνια γαῖαν ἀλιστέφανον πτολεμιδρον 410 ἱξον καὶ χῶρον τερψιμβρότου Ἡελίου, Ταίναρον, εῦθα τε μῆλα βαθύτριχα βόσκεται αἰεὶ Ἡελίου ἀνακτος, ἐχει δ' ἐπιτερπεθα χῶρον. οἴ μὲν ἀρ' εῦθ' ἐθελον νηα σχείν ἥδ' ἀποβάντες


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, 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 understand; 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-proved 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 Taenarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a glad-some country. There they wished to put their ship

1 Inscriptions show that there was a temple of Apollo Delphinius (cp. II. 495-6) at Cnossus and a Cretan month bearing the same name.

2 *sc. that the dolphin was really Apollo.*
THE HOMERIC HYMNS

φράσσασθαι μέγα θαύμα καὶ ὀφθαλμοῖς ἰδέσθαι, 415
ei μενεῖη νηὸς γλαφυρῆς δαπέδοισι πέλωρον
ἡ eis οἶδ’ ἄλιον πολυνῷθουν αὕτις ὀρούσει.
ἀλλ’ οὐ πηδαλίοισι ἐπείθετο νῆς ἐνεργῆς,
ἀλλὰ παρέκει Πελοπόννησον πιέραν ἐχουσα
ἡ’ ὄδον’ πνοή ἐς ἀναξ ἐκάργηγος Ἀπόλλων
ῥηίδιος ἵθυν’ ἢ ἐς πρῆσσονςα κέλευθον
Ἀρήνην ἰκανε καὶ Ἀργυφήν ἐρατεύνη
cai Ὄρυν, Ἀλφειώ τόρου, καὶ εὐκτιτον Αἰτν
cai Πόλου ἡμαθόεντα Πυλοιγενέας τ’ ἀνθρώπων,
βὴ δὲ παρὰ Κρονοὺς καὶ Χαλκίδα καὶ παρὰ
Δύμη
t’ ἡδὲ παρ’ Ἕλιδα δίαιν, ὅθι κρατεύσω σ’ Ἐπειο大的
ἐντε Φεράς ἐπέβαλλεν, ἀγαλλομένη Διὸς ὀὐρω,
cai σφιν υπέκ νεφέων’ Θάκης τ’ ὄρος αἰτν πέφαντο
dουλίχιον τε Σάμη τε καὶ ὑλησσα Ζάκυνθος.
ἀλλ’ ὡς ὑπ’ Πελοπόννησον παρενίσατο πᾶσαν
cai δὴ ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων,
ὀστε διεκ Πελοπόννησον πιέραν ἐέργης
ἡλθ’ ἄνεμος Ζέφυρος μέγας, αἰθροίς, ἐκ Δίως αἴσης,
λάβρος ἐπαγιζον εξ αἰθέρος, ὅρα τάχιστα
νῆς ἀνύσεις θεούσα θαλάσσης ἀλμυρὸν ὦδωρ.
ἀγοροί δὴ ἐπείσα πρὸς ἦὼ τ’ ἥλιον τε
ἐπλεον’ ἤγεμόνενε’ ἀναξ Δίως ὦδος Ἀπόλλων
ἐξου δ’ ἐς Κρίσην εὐδείελον, ἀμπελόεσσαν,
ἐς λυμέρ’ ὅ’ ἀμάθουσιν ἕχριμψατο ποιντοπόρο
de

’Ἐνθ’ ἐκ νηὸς ὀρούσε ἀναξ ἐκάργηγος Ἀπόλλων, 440
ἀστερεί εἰδόμενος μέσῳ ἡματι’ τού δ’ ἀπὸ πολλαὶ
σπινθαρίδες πωτῶντο, σέλας δ’ εἰς οὔρανὸν ἴκεν
ἐς δ’ ἄδωτον κατέδυσε διὰ τριπόδων ἐριτίμων.
ἐνθ’ ἄρ’ ὅ γε φλόγα δαίε πιθανοκόμενος τὰ ἀ κῆλα.

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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 coursing 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-coursing 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 priceless tripods, and there made a flame to flare up bright, showing forth the splendour of his shafts, so
πάσαιν δὲ Κρίσην κάτεχεν σέλας· αἰ δὲ ὀλόλυξαν 445
Κρισαίων ἄλοχοι καλλίζωνοι τε θύγατρες
Φοίβου ὑπὸ ρυπῆς· μέγα γὰρ δέος ἐμβαλ᾽ ἐκάστῳν.
ἐνθὲν δ᾽ αὐτ᾽ ἐπὶ νῆα νόηρ᾽ ὅς ἀλτο πέτεσθαι,
ἀνέρι εἰδόμενοι αἰζητῷ τε κρατερῷ τε,
πρωθήβῃ, χαῖτης εἰλυμένοι εὐρέας ὄμοις:
καὶ σφες φωνῆσας ἔπεα πτερόεντα προσηῦδα· 450
'Ω ξεινο, τίνες ἐστε; ποθεν πλείθ᾽ ύγρα κέλευθα;
ἥ τι κατὰ πρῆξεν ἥ μαψιδίως ἀλάλησθε
οἵ τε ληστήρες ύπελρ ἀλα, τοί τ᾽ ἀλῶνται
ψυχας παρθέμενοι, κακὸν ἀλλοδαποίσι φέροντες; 455
τίφθ᾽ οὕτως ἱσθον τετιητότες, οὐδ᾽ ἐπὶ γαῖαν
ἐκβήττ᾽, οὐδὲ καθ᾽ ὅπλα μελαίνης νηὸς ἑθεσθε;
αὐτὴ μὲν γε δίκη πέλει ἀνδρῶν ἀλφηστάων,
ὑππότ᾽ ἄν ἐκ πόντου ποτὶ χθοίνυ νηὶ μελαίνῃ
ἐλθοσιν καμάτῳ ἀδηκότες, αὐτίκα δὲ σφεας
σίτοιο γλυκεροῖο περὶ φρένας ἵμερος αἰρεῖ. 460
"Ως φάτο καὶ σφιν θάρσος εἰνι στῆθεσισιν ἐθηκε.
τὸν καὶ ἀμειβόμενοι Κρητῶν ἄγος ἀντίον ἱύδα·
ξεἰν’, ἔπει οὐ μὲν γὰρ τι καταδυτητοίσι ἐστικας,
οὐ δέμας οὐδὲ φυῆν, ἀλλ᾽ ἄθανάτουσι θεοίσιν, 465
οὐλὲ τε καὶ μέγα χαϊρε, θεοὶ δὲ τοῦ θλβία δούνεν.
καὶ μοι τοῦτ᾽ ἀγὸρευσον ἐτήτυμον, ὁφρ᾽ εὗ εἰδώ-
τίς δῆμος; τῖς γαῖα; τίνες βροτοι ἐγγεγάσιν;
ἄλλη γὰρ φρονεόντες ἐπεπλέομεν μέγα λαῖτμα
ἐς Πύλον ἐκ Κρῆτης, ἐνθεύν γένος εὐχόμεθ᾽ εἴναι· 470
νῦν δ᾽ ὄδη ξυν νηὶ κατήλθομεν οὐ τι ἐκόντες,
νόστου Ἰέμενοι, ἄλλην ὅδον, ἄλλα κέλευθα·
ἄλλα τις ἀθανάτων δεῦρ᾽ ἡγαγεν οὐκ ἑθέλουτας.
356
that their radiance filled all Crisa, and the wives and
well-girded daughters of the Crisaens 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 other-
wards, 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."
THE HOMERIC HYMNS

Τοὺς δ' ἀπαμειβόμενος προσέφη ἐκάεργος Ἀπόλλων.
ξείνοι, τοι Κυώσου πολυδένδρεον ἀμφενεμεσθε 475
tὸ πρῶ, ἀτὰρ νῦν οὐκ ἔθ' ὑπότροποι αὐτίς ἐσσεθε
ἐς τε πόλιν ἐρατὴν καὶ δῶματα καλὰ ἐκαστος
ἐς τε φίλας ἀλόχους· ἀλλ' ἐνθάδε πίονα νην
ἐξετ' ἐμὸν πολλοίσι τετιμένον ἀνθρώποισιν.
εἰμὶ δ' ἐγὼ Δίος νῖος, 'Ἀπόλλων δ' εὐχομαι εἴναι· 480
ὑμέας δ' ἡγαγον ἐνθάδ' ὑπὲρ μέγα λαίτμα θαλάσσης,
ού τι κακὰ φρονεῖων, ἀλλ' ἐνθάδε πίονα νην
ἐξετ' ἐμὸν πάσιν μάλα τίμιον ἀνθρώποισι,
βουλᾶς τ' ἀθανάτων εἰδήσετε, τῶν ἴστητι
αἰεὶ τιμήσεσθε διαμπερές ἡματα πάντα.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εὕπω, πείθεσθε τάχιστα· 485
ιστία μὲν πρῶτον κάθετον λύσαντε βοεῖας,
νῆα δ' ἐπείτα θοὴν μὲν ἐπ' ἥπειρον ἔρυσασθε,
ἐκ δὲ κτίμαθ' ἔλεσθε καὶ ἐντεα νηὸς ἐίσης
καὶ βωμὸν ποιήσατ' ἐπὶ ῥηγμῖν θαλάσσης·
pῦρ δ' ἐπικαίοντες ἐπί τ' ἀλφίτα λευκὰ θύοντες
εὐχεσθαῖ δὴ ἐπείτα παριστάμενοι περὶ βωμόν.
ὡς μὲν ἐγὼ τὸ πρῶτον ἐν ἥροςειδ' ἐπὶ τὸν ἑίδομενος δελφίνι θοῆς ἐπὶ νῆς ὀροῦσα,
ὡς ἐμὸν εὐχεσθαὶ Δελφίνιοι· αὐτάρ ὁ βωμὸς
αὐτὸς Δελφίνιος καὶ ἐπόψιοι ἐσσεται αἰεὶ. 490
δειπνήσαι τ' ἂρ' ἐπείτα θοῇ παρὰ νηὶ μελαινὴ
cαὶ σπεῖσαι μακάρεσσι θεὸς, οἶ 'Ὀλυμπὸν
ἐχουσίν.
αὐτάρ ἐπὶ ν σίτοιο μελίφρονος ἐξ ἐρων ἡσθε,
ἐρχεσθαῖ θ' ἀμ' ἐμοὶ καὶ ἱππαίνον' ἀείδειν,
eἰς ὁ κε χωρον ἰκησθον, ἢ' ἐξετε πίονα νηὸν.

358
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.
THE HOMERIC HYMNS

"Ως ἐφαθ'. οἱ δ' ἄρα τοῦ μάλα μὲν κιλύν ηδ' ἐπίθυντο.

ιστία μὲν πρῶτον κάθεσαν, λῦσαν δὲ βοείας,
ιστῶν δ' ἱστοδόκη πέλασαν προτόνοιοιν υφέντες.
ἐκ δὲ καὶ αὐτοῖ βαῖνον ἐπὶ ῥηγμὶν θαλάσσης.

ἐκ δ' ἄλος ἱππειρώνδε θοὺν ἀνὰ νη ἔρυσαντο
υψὸν ἐπὶ ψαμάθοις, ὑπὸ δ' ἐρματα μακρὰ τάνυσαν
καὶ βωμὸν ποίησαν ἐπὶ ῥηγμὶν θαλάσσης.

τῦρ δ' ἐπικαίοντες ἐπὶ τ' ἀλφιτα λευκὰ θύοντες
eὔχονθ', ὡς ἐκέλευε, παριστάμενοι περὶ βωμὸν.

δόρπον ἐπείθ' εἶλοντο θοῇ παρὰ νη μελαίνη
cαὶ σπείσαν μακάρεσσι θεοῖς, οἱ 'Ὀλυμπὸν
ἐχοῦσιν.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἔξ ἔροι ἐντο,
βάν ρ' ἵμεν. ἤρχε δ' ἄρα σφιν ἄναξ Δίος νίδος
'Απόλλων,

φόρμιγγ' ἐν χεῖρεσσιν ἐχων, ἐρατὸν κιθαρίζων,
καλὰ καὶ ύψι βιβάς· οἱ δὲ ῥήσοντες ἔπωσον
Κρήτες πρὸς Πυθὸ καὶ ἱππαίην' ἀείδουν,
οϊοι τε Κρητῶν παινοῦσε, οἰσὶ τε Μοῦσα
ἐν στήθεσσιν ἔθηκε θεὰ μελόγημα ἀοίδην,

ἀκμητοῖ δὲ λόφοι προσέβαν ποσίν, αἴγα δ' ἱκόντο

Παρμήσον καὶ χώρον ἐπίρατον, ἐνθ' ἄρ' ἐμελλον
οἰκήσειν πολλοίσι τετιμένοι 1 ἀνθρώποισι.

δεῖξε δ' ἄγων ἄδυτον ξάθεσιν καὶ πίονα νηῦν.

Τῶν δ' ἁρώνετο θυμὸς ἐνι στήθεσσι φιλοισιν,
τὸν καὶ ἀνειόμενος Κρητῶν ἄγος ἀντίου ἡνώδα.

'Ω ἀνα, εἰ δὴ 2 τῆλε φίλων καὶ πατρίδοις αἰῆς

'Hex. 359, 260

1 Pierson: ἐμελλεν . . . τετιμένοι, MSS.
2 Hermann: ἐπείθ', MSS.

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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 featly. 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
πῶς καὶ νῦν βιόμεσθα; τὸ σε φράζεσθαι ἀνωγμεν. οὔτε τρυγηφόρος ἢδε γ' ἐπήρατος οὔτε εὐλείμων, ὡστ' ἀπὸ τ' εὖ ξώειν καὶ ἄμ' ἀνθρώποισιν ὑπάξειν.

Τούς δ' ἐπιμειδήσας προσέφη Διὸς νιὸς Ἀπόλλων.

Νήπιοι ἀνθρώποι, δυστλήμονες, οἱ μελεδώναις

βούλεσθ' ἀργαλέοις τε πόνους καὶ στείνεα θυμῷ:

ῥηίδιον ἔποσ υἱῷ ἐρέω καὶ ἐπὶ φρεσὶ θήσω,

dεξιτερὴ μάλ' ἐκαστὸς ἔχων εἰς χειρὶ μάχαιραν,

535 σφάζειν αἰεὶ μῆλα: τὰ δ' ἀφθονα πάντα παρέσται,

ὁσσα τ' ἐμοὶ κ' ἀγάγωσι περικλῦτα φῷ' ἀνθρώπων

νην δὲ προφύλαξθε, δεδεχθε δὲ φῷ' ἀνθρώπων

ἐνθάδ' ἀγερομένων καὶ ἐμὴν ἰδὴν τε μάλιστα.

[δέκκυνυσθε θυντοῖς: σὺ δὲ φρεσὶ δέξο θέμιστα. 539

ei δὲ τὶς ἀφραδίις οὐ πείσεται, ἀλλ' ἀλογησίει 1] 539

ηὲ τι τηῦσιον ἔποσ ἔσσεται ἢτὲ τὶ έργουν 540

ὕβρις θ', ἡ θέμις ἐστὶ καταθυντῶν ἀνθρώπων,

ἀλλοι ἐπειθ' υἱῶν σημάντορις ἀνδρες ἐσονται,

tὸν ὑπ' ἀναγκαἶη δεδομῆσεσθ' ἡμᾶτα πάντα,

εἰρηταί τοι πάντα: σὺ δὲ φρεσὶ σῆσθι φύλαξαι.

Καὶ σὺ μὲν οὔτω χαίρε, Διὸς καὶ Λητοῦς νιέ 545

αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνῆσομ' ἀοίδης.

IV

ΕΙΣ ΕΡΜΗΝ

Ἐρμῆν ὑμεῖ, Μοῦσα, Διὸς καὶ Μαιάδος νιόν,

Κυλλήνης μεδέοντα καὶ Ἀρκαδίης πολυμήλου,

ἀγγελον ἰθανάτων ἐρούνου, ὃν 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 Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in
THE HOMERIC HYMNS

νύμφη ἐυπλόκαμος, Δίὸς ἐν φιλότητι μυγεῖσα, αἰδοῖν μακάρων δὲ θεῶν ἥλευαθ’ ὀμλοῦν,
ἀντρον ἔσω ναίουσα παλισκίου, ἐνθα Κρονίων
νύμφη ἐυπλόκαμῳ μυσγέσκετο νυκτὸς ἀμολγῷ,
ὄφρα κατὰ γυλικὸς ὑπνος ἔχοι λευκόλευνον" Ἥρην,
λήσων ἀθανάτους τε θεοῦς θυντοὺς τ’ ἀνθρώπους.

Ἀλλ’ ὅτε δὴ μεγάλοιον Δίος νόσος ἐξετελεῖτο,
τῇ δ’ ἤδη δέκατος μεῖς οὐρανῷ ἐστήρικτο,
εἰς τε φῶς ἀγαγεν ἀρίσημα τε ἐργα τέτυκτο:
καὶ τὸτ᾽ ἐγείνατο παίδα πολύτροπον, αἰμυλομῆτην,
ληστήρ’, ἐλατήρα βοῶν, ἡγήτορ’ ὑνείρων,
νυκτὸς ὑποτητῆρα, πυληδόκοι, ὅς τάχ’ ἐμελλεν
ἀμφανεῖν κλυτὰ ἔργα μετ’ ἀθανάτοις θεοῖσιν.

ἡδὸς γεγονὼς μεσῶ ἡματί ἐγκιθάριζεν,
ἐστέριος βοῖς κλέψει ἐκηθολὸν Ἀπόλλωνος
τετράδι τῇ προτέρῃ, τῇ μιν τέκε πότνια Μαία.

ὅς καὶ, ἐπειδὴ μητρὸς ἀπ’ ἀθανάτων θόρε γυών,
οὐκέτι δὴ ὑδῶν ὕκειτο μένουν ἑρεῖ ἐν λίκνῳ,
ἀλλ’ ὅ γ’ ἀναίξας ζήτει βόις Ἀπόλλωνος
οὐδὸν ὑπερβαίνων ὑψηρὴφέος ἀντροιο.

ἐνθα χέλνυν εὐρών ἐκτήσατο μυρίον ὀξύν.

Ἔρωθ’ τοι πρώτισσα χέλνων τεκτήνατ’ αοὶδόν.

ἡ ρά ὦ ἀντεβόλησεν ἐπ’ αὐλείησι θύρησι
βοσκομένη προπάροιθε δόμων ἐρυθηλέα ποῖν,
σαῦλα ποσίν βαῖνουσα: Δίὸς δ’ ἐρηύνιος νίος
ἀδρήσας ἐγέλασσε καὶ αὐτίκα μῦθον ἔειτε.

Σύμβολοιν ἤδη μοι μέγ’ ὀνησιμών’ οὐκ ὀνοτάξος. χαίρε, φυτή ἐρόεσσα, χοροτύπε, δαίτος έταίρη,
ἀσπασί θρόφανεῖσα: πόθεν τόδε καλὸν ἀθυρμα
αἰόλον ὁστρακὸν ἔσο σ’ χέλνας ὀρεσι ξώουσα;
ἀλλ’ οίῳ σ’ ἐς δῶμα λαβῶν’ ὄφελος τι μοι ἔσση,
οὐδ’ ἀποτιμῆσον: σὺ δὲ με πρώτιστον ὀνῆσεις.
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 while sweet sleep should 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
οἶκοι βέλτερον εἶναι, ἔτει βλαβέρον τὸ θύρηφιν·
ἡ γὰρ ἔπτηλνικής πολυπήμονος ἐσσεαί ἐχμα
ξώοντι. ἤν δὲ θάνης, τότε κεν μάλα καλὸν ἀείδοις.
"Ὡς ἄρ’ ἐφη καὶ χεροῖν ἀμ’ ἀμφοτέρησιν ἀείρας
ἀψ εἴσω κίε δῶμα φέρων ἐρατεῖνον ἄθυμα.
Εἰνθ’ ἀναπηρώσας ¹ γλυφάνῳ πολιοῦ σιδῆρου
αἰῶν’ ἔξετορησεν ὀρεσκόμενον ἥχονυς.
ὡς δ’ ὅποτ’ ὠκὺ νόημα διὰ στέρνου περιχῃ
ἀνέρος, ὃν τε θαμειάν ἐπιστρωφῆσιν μέριμναι,
ἡ οτε διηνηθῶσιν ἀπ’ ὀφθαλμῶν ἀμαρυγάι.
ὡς αἷς ἐπος τε καὶ ἔργον ἐμῆδετο κυδίμοις Ἑρμῆς.
πήξε δ’ ἄρ’ ἐν μέτροισι ταμών δύνακας καλάμοιο
πειρήνας διὰ νῦτα διὰ ἰδίου ἥχονυς.
ἀμφὶ δ’ ἐδέρμα τάνυσσε βοῶς πρατίδεσσιν ἐξῆν
καὶ πήχεις ἐνέθηκε’, ἔπι δὲ ξυγὸν ἥραρεν ἀμφοίν,
ἐπτα δ’ θηλυτέρων ² ὀλῶν ἐταυύσσατο χορδάς.
αὐτὰρ ἔπει δὴ τεῦξε, φέρων, ³ ἐρατεῖνον ἄθυμα,
πλῆκτρῳ ἐπειρήτιζε κατὰ μέρος· ἢ δ’ ὑπὸ χειρὸς
σμερδαλέον κονάβησε· θεός δ’ ὑπὸ καλὸν ἀείδεθν
ἐξ αὐτοσχεδῆς πειρώμενος, ἢὔτε κούροι
ἦβηται θαλίστι παραιβόλα κερτομέουσιν,
ἀμφὶ Δία Κρονίδην καὶ Μαιάδα καλλιπέδιλον,
ὡς πάρος ὤρισεσκὸν ἐταφρῇς φιλότητι,
ἡν τ’ αὐτοῦ γενεὴν ὄνομακλυτὸν ἐξομομάξων
ἀμφιπόλους τε γέραιρε καὶ ἀγλαὰ δῶμα τα νύμφης
καὶ τρίποδας κατὰ οἶκον ἐπηεπαυνοῦσες τε ἱεβητὰς.
Καὶ τὰ μὲν οὖν ἴείδε, τὰ δὲ φρεσάν ἀλλὰ μενείνα.
καὶ τὴν μὲν κατέθηκε φέρων ἵερο ἐνὶ λίκνῳ,
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. But when he had made it he proved each string in turn with the key, as he held the lovely thing. At the touch of his hand it sounded marvellously; and, as he tried it, the god sang sweet random snatches, even as youths bandy 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

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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φόρμηγα γλαφυρῆν  ὤ ὥ ἀρι τειὼν ἐρατίζον  ἀλτο κατὰ σκοπίην εὐώδεος ἐκ μεγάροιο
ὁμαλῶν δόλον αἰτῶν ἐνὶ φρεσίν, οἷά τε φωτες ἕηληται διέπουσι μελαίνης νυκτὸς ἐν ὀργ.

Ἡλίος μὲν ἔδυνε κατὰ χθόνος Ὡκεανῶνδε
αὐτοῖσιν θ’ ἦποισι καὶ ἄρμαισιν αὐτάρ ἄρ’ Ἐρμῆς
Πιέρης ἀφίκανεθέων ὅρεα σκιέσσαντα,
ἐνθὰ θεῶν μακάρων βοῖς ἀμβροτοι αὐλιν ἔχεσκον
βοσκόμεναι λειμῶνας ἀκηρασίους, ἔρατεινοὺς.
τῶν τότε Μαυλάδος υῖός, ἑὔσκοπος Ἀργειφόντης,
πεντήκοντ’ ἀγέλης ἀπετάμμυτο βοῦς ἐρυμύκους.
πλανοδίας ὁ ἔλαυνε διὰ ψαμμαθώδεια χώρων
ἀχν’ ἀποστρέψας· δολίς δ’ οὐ λήθετο τέχνης
ἀυτία ποιήσας ὀπλάς, τὰς πρόσθεν ὀπίσθεν,
τὰς δ’ ὀπίσθεν πρόσθεν κατὰ δ’ ἐμπαλίν αὐτὸς
ἐβαινε.

σάνδαλα δ’ αὐτίκα ρύσιν ἐπὶ ψαμάθοις ἀλήσιν,
ἀφραστ’ ἕδ’ ἀνόητα διέπλεκε, θαυμάτα ἔργα,

συμμίσγων μυρίας καὶ μυρσινειδέας ὄξους.

τῶν τότε συνδήσας νεοθηλεός ἄγκαλου ἅλης
ἀβλαβέως ὑπὸ ποσίν ἐδήσατο σάνδαλα κοῦφα
αὐτοῖσιν πετάλωσι τὰ κύδιμος Ἀργειφόντης
ἐσπασε Πιερίθευν ὁδοιπορίῳ ἀλεγύνων,

οίᾳ τ’ ἐπειγόμενος δολιχὴν ὄδόν, αὐτοτροπήσας.

Τὸν δὲ γέρων ἐνύσης δέμων ἀνθοῦσαν ἀλώην
ἐμενον πεδίουν δι’ Ὀχυρατών λεχεποίην·

1 Postgate: ἐφησί, MSS.
2 Windisch: ἀλεείνων, MSS.
iyre 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-lowing 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 shift ² 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. l. 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."
THE HOMERIC HYMNS

τὸν πρότερον προσέβη Μαίτης ἐρμυδόνιον νίός.

"Ω γέρον, δότε φυτὰ σκάπτεις ἐπικαμπύλος ὁμόν, 90

ἡ πολυνησίσεις, εὖτ' ἄν τάδε πάντα φέρησοι,

[εἰ κε πίθη, μάλα περ μεμνημένοι ἐν φρεσὶ σήσι] 91a

καὶ τε ἴδων μὴ ἴδων εἶναι καὶ κωφὸς ἀκὼσας,

καὶ σιγαν ὅτε μή τι καταβλάπτῃ τὸ σοῦ αὐτοῦ.

Τόσσον φᾶς συνέσενε 2 βοῶν ὕθιμα κάρηνα,

πολλὰ δ' ὄρη σκιέσεται καὶ αὐλῶνας καλαδείνους 95

καὶ πεδί' ἀνθριμάσεται διήλασθε κύδιμος Ἐρμῆς.

ὁρθυαίη δ' ἐπίκουρος ἐπαύετε δαιμονίη νύξ,

ἡ πλείων, τάχα δ' ὀρθρὸς ἐγίγνετο δημοφρίγος.

ἡ δὲ νέον σκοτίην προσβήσατο διὰ Σελήνη,

Πάλλαντος θυγάτηρ Μεγαμηδεῖδαιον ἀνακτος. 100

τῆμος ἐπ' Ἀλφιδίων ποταμὸν Δίος ἀλκιμός νῖός

Φοίβου Ἀπόλλωνος βοῦς ἡλακζεν εὐρυμετώπους.

ἀκμήτες δ' ἢκανον ἐπ' αὐλιον ὑψιμέλαθρον

καὶ ληλοὺς προπάροισθεν ἀριστρεπέος λειμῶνος.

ἐνθ' ἐπεὶ εὐ βοτάνης ἐπεφόρβητε βοῦς ἐρμυκοὺς 105

καὶ τὰς μὲν συνέλασεν ἐς αὐλιον ἀθρόων óυσας,

λωτὸν ἐρεπτομένας ἢδ' ἐρσήντα κύπειρον

σὺν δ' ἐφότει ξύλα πολλά, πυρὸς δ' ἐπεμαίετο

tέχυνη.

δάφυς ἀγλαῦν ὅζου ἔλων ἀπελευσε σιδήρῳ

* * *

ἀρμενοῦ ἐν παλάμη ἄμπυντο τῇ θερμῆις ἀυτμή.

'Ἐρμῆς τοῖς πρῶτιστα πυρῆια πῦρ τ' ἀνέδωκε.

πολλὰ δ' κάγκανα κάλα κατούδαιοι ἐν βόθρῳ

οὐλα λαβὼν ἐπεθηκεν ἐπητανα' λάμπετο δὲ

φλόξ

tηλόσε φῦσαν ἑιεία πυρὸς μέγα δαιομένων.

1 Translator.  2 Demetrius: φασιν ἐσευε, MSS.
grassy 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 Zeus drove the wide-browed cattle of Phoebus Apollo to the river Alpheus. And they came unwearied 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... 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.
The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbone.

1. The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbone.

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
IV.—TO HERMES, 115-137

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 Pylos.

3 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

Αὐτὰρ ἐπεῖ μοι πάντα κατὰ χρέος ἦνυσε ἀδίμων,
σάνδαλα μὲν προέηκεν ἐς Ἀλφείδον βαθυδίνην· ἀνθρακίην δ' ἐμάραμε, κὼνιν δ' ἀμάθης μέλαιναν πανύχιοι· καλὸν δὲ φῶς κατέλαμπτε Σελήνης. Κυλλήνης δ' ἄλφ' αὕτως ἀφίκετο διὰ κάρηνα ὀρθρίους, οὐδὲ τι οἱ δολεχῆς ὁδοὺ ἀντεβόλησεν οὔτε θεῶν μακάρων οὔτε θυντῶν ἀνθρώπων, οὐδὲ κύνες λελάκοντο. Διὸς δ' ἐριοῦνιος Ἐρμῆς δοχμώθεις μεγάροιο διὰ κλήθρων ἔδυνεν αὐρη ὀπωρινή ἐναλύκυσις, ἡμ' ὀμίχλη. θύσας δ' ἀντροπ έξίκετο πίονα νηών ἥκα ποσὶ προβιβῶν· οὐ γὰρ κτύπεν, ὀσπερ ἔπ' οὐδεὶς.

ἐσσυμένως δ' ἀρα λίκνον ἐπτάχετο κύδιμος Ἐρμῆς. σπάργανον ἀμφ' ὁμοίς εἰλυμένοις, ἡμέτε τέκνον νήπιον, ἐν παλάμμησι περ' ἵγνυσι λαῖφος ἀθύρων κεῖτο, χέλυν ἐρατὴν ἐπ' ἀριστερὰ χειρὸς ἔεργων, μητέρα δ' οὐκ ἄρ' ἐληθε θεᾶν θεὸς ἐκτέ τε μῦθον.

Τίππτε σύ, ποικιλομήτα, πόθεν τόδε νυκτὸς ἐν ὁρῃ ἔρχῃ, ἀναίδειην ἐπιειμένε; νῦν οὐκ οὐν ἢ τάχ' ἀμήχανα δεσμὰ περὶ πλευρῆσιν ἔχοντα Ἀητοίδου ὑπὸ χερσὶ διέκα δροθυρίῳ περίστειν ἢ σὲ φέροντα μεταξύ κατ' ἀγίας ἰησοῦσεν. ἔρρε πάλιν· μεγάλην σε πατὴρ ἐφύτευσε μέριμναν διοθέτως ἀνθρώποις καὶ ἀθανάτοις θεοῖς.

Τὴν δ' Ἐρμῆς μύθοισιν ἀμείβετο κερδαλέοισιν· μήτερ ἐμήν, τί με τάυτα δεδίκεια, ἢμέτε τέκνον νήπιον, δς μάλα παύρα μετὰ φρεσίν αἴνυλα οἴδε.

1 Pierson: τιτύσκεια, 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,
THE HOMERIC HYMNS

tarβαλέουν, καὶ μητρὸς ὑπαιδεύοικεν ἐνιπᾶς; 165
αὐτὰρ ἐγὼ τέχνης ἐπιβήσομαι, ᾧ τις ἄριστη,
βουκολέων ἔμε καὶ σε διαμπερέσ· οὐδὲ θεοῖσι

160

νῶι μετ’ ἄθανάτοισιν ἀδώρητοι καὶ ἄλιστοι
αὐτοῦ τῇλε μένοντες ἀνεξόμεθ’, ὡς σὺ κελεύεις.

βῆλτερον ἦματα πάντα μετ’ ἄθανάτοις δαρίζειν,
πλούσιον, ἀφνείον, πολυλήμιον, ᾧ κατὰ δῶμα

170

ἀντρῷ ἐν ἱερόεντι θαασέμεν· ἀμφὶ δὲ τιμῆς,
κἂνῳ τῆς ὀσίης ἐπιβήσομαι, ᾧς περ Ἀπόλλων.
ei de ke μη δώσι πατὴρ ἐμός, ὢ τοῖς ἔγωγε
peirήσω, δύναμαι, φηλητέων ὄρχαμος εἶναι.

ei de μ’ ἐρευνήσει Δητούς ἐρυκυδέος νῦός,

175

ἀλλο τί οἱ καὶ μεῖζον οἶομαι ἀντιβολῆσειν,
eiμι γὰρ ἐς Πυθώνα μέγαν δόμον ἀντιτορήσων·

180

ἐνθεν ἀλίς τριτοδάσα περικαλλέας ἢδε λέβητας
πορθῆσω καὶ χρυσόν, ἀλίς τ’ αἴθωνα σίδηρον
καὶ πολλῆν ἐσθήτα· σὺ δ’ ὀφειλ, αἱ κ’ ἑθέλησθα.

"Ὡς οὖ μὲν ῥ’ ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,

νῦός τ’ αἰγιόχου Ζεὸς καὶ πότνα Μαία.

Ἡως δ’ ἱριγένεια φόως θηντοῖσι φέροντα

185

ἄρνυτ’ ἀπ’ Ὄκεανοίο βαθυρρόου· αὐτὰρ Ἀπόλλων
Οὐχηστόν’ ἀφίκανε κῶν, πολυματον ἀλςος

ἀγνον ἐρισφαράγιοι Γαυρίχοι. ἐνθα γέροντα
κνώδαλον εὑρε νέμοντα παρ’ ἔξοδον ἐρκεσ αὐλῆς. 2
τὸν πρότερον προσέφη Δητούς ἐρυκυδέος νῦός.

Ω γέρων, Οὐχηστόν βατοδρόπε ποιήσωσ, 190
βοὺς ὑπὸ Πειρής διξῆμενοι ἐνθάδ’ ἰκάνω,
pάςας θηλείας, πάςας κεράσσεσίν ἐλικτάς,
ἐξ ἀγέλης· ὡ δὲ ταῦρος ἐβοσκέτο μοῦνος ὑπ’ ἄλλων

1 Ludwig : βουλεύων, MSS.
2 Tr.: παρεξ ὄδου ἐρκος ἀλωης, 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 unfee’d 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, hedger 1 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,

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1 Lit. “thorn-plucker.”
κυάνεος· χαροποι δὲ κύνες κατόπισθεν ἐποντο τέσσαρες, ήντε φώτες, ὁμόφρονες· οἳ μὲν ἐλειφθεν, 195 οἳ τε κύνες ὅ τε ταῦρος· ὁ δὴ περὶ θαῦμα τέτυκται· ταῖ ἐβαν ἥελιον νέον καταδυμοῦνοι ἐκ μαλακοῦ λειμώνοι ἀπὸ γλυκεροῦ νομοῖο.

ταῦτα μοι εἰπὲ, γεραιὲ παλαιγενὲς, εἴ πον ὁπωπᾶς ἀνέρα ταῖσ᾽ ἐπὶ βουσὶ διαπρῆσωντα κέλευθον. 200

Τὸν δ᾽ ὁ γέρων μύθουσιν ἀμειβόμενος προσέειπεν ὁ φίλος, ἀργαλέων μὲν, ὦσ' ὀφθαλμοῖς ἕδοιτο, πάντα λέγειν· πολλοὶ γὰρ ὁδὸν πρήσσουσιν ὅδηται, τῶν οἳ μὲν κακὰ πολλὰ μεμαότες, οἳ δὲ μάλ' ἐσθλὰ φοιτῶσιν· χαλεπὸν δὲ δαῆμον ἐστιν ἐκαστοῦν 205 αὐτὰρ ἑγὼ πρόπαν ἦμαρ ἐς ἥλιον καταδύτα ἐσκαπτὸν περὶ γουνὸν ἀλώθης ὦνοτέδοιο· παῖδα δ᾽ ἐδοξά, φέριστε, σαφές δ᾽ οὖκ οἶδα, νοῆσαι, ὡς τις ὁ παῖς, ἀμα βουσίν ἐυκραίρησιν ὅπιδει νήπιος, εἰχὲ δὲ ῥάβδουν· ἐπιστροφαῖδην δ᾽ ἐβάδιζεν. 210 ἔξοπίσω δ᾽ ἀνέεργε, κάρη δ᾽ ἔχειν αὐτὸν αὐτῷ.

Φη ρ᾽ ὁ γέρων· ὃ δὲ θάσσον ὁδὸν κίε μῦθον ἀκούσας·

οἰωνὸν δ᾽ εὔοει τανυσίπτερον, αὐτίκα δ᾽ ἑγὼν φηλητὴν γεγαώτα Διὸς παῖδα Κρονίωνος. ἐσυμμένως δ᾽ ὅξεν ἄναξ Διὸς υἱὸς Ἀπόλλων 215 ἐς Πύλων ἡγαθέν διζήμενος εἰλίποδας βοῦς, πορφυρὴ νεφέλη κεκαλυμμένος εὐρέας ὀμοὺς· ἵχνα τ᾽ εἰσενύστην Ἐκθεμὸς εἴπε τε μῦθον· ὁ πόποι, ἥ μέγα θαῦμα τὸν ὀφθαλμοῦσιν ὄρωμαι· ἵχνα μὲν τάδε γ᾽ ἐστὶ βοῦν ὀρθοκραιράων, 220 ἀλλὰ πάλιν τέτραπται ἐς ἀσφοδελὸν λειμώνα· βῆματα δ᾽ οὔτ᾽ ἀνδρὸς τάδε γύγνεται 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
THE HOMERIC HYMNS

οὔτε λύκων πολιῶν οὔτ’ ἄρκτων οὔτε λεόντων: οὔτε τι Κενταύρου λασιαύχεος ἐλπομαι εἰναι, ὦς τις τοῦ πέλαγος βιβά ποὺ καρπαλιμώσιων· αἰνὰ μὲν ἐνθεν ὁδόιο, τὰ δ’ αἰνότερ’ ἐνθεν ὀδοὶο. Ως εἰπὼν ἦξεν ἄναξ Δίως νῦς Ἀπόλλων. Κυλλήνης δ’ ἄφικανεν ὄρος καταέμενον ὕλη, πέτρης ἐς κευθμόνα βαθύσκιον, ἐνθὰ τε νύμφῃ ἀμβροσίῃ ἐλόχευσε Δίως παῖδα Κρούνωνος. ὠδὴ δ’ ἵμερόσσεα δι’ οὐρεοὶς ἡγαθείον κύδνατο, πολλὰ δὲ μῆλα ταναύποδα βόσκετο ποίην. ἐνθὰ τότε σπεύδων κατεβήσατο λάινον οὐδὸν ἀντρον ἐς ἥροεν ἐκατηβόλος αὐτὸς Ἀπόλλων.

Τὸν δ’ ὦς οὖν ἐνύσσε Δίως καὶ Μαιάδος νῦς χωδέμενον περὶ βουσίν ἐκηβόλον Ἀπόλλωνα, σπάργαν ἕσσω κατέδυνε θυῆσετ’. ἦμεν πολλὴν πρέμων ἀνθρακίην ὕλης σποδὸς ἀμφικαλύπτει, ὡς Ἐρμῆς Ἐκάργγον ἰδὼν ἀνεέλεν ἕαυτῶν. ἐν δ’ ὀλίγῳ συνέλασσε κάρη χείρας τε πόδας τε, φῆρα νεόλλουτος, προκαλεύμενος ἦδυμον ὑπνοῦν, ἐγρήσσων ἐτεὸν γε’ χέλυν δ’ ὑπὸ μασχάλη εἰχε. γινὼ δ’ οὖν ἦγνοισε Δίως καὶ Ἰητοῦς νῦς νύμφην τ’ οὐρείν περικαλλέα καὶ φίλον νῦν, παῖδ’ ὀλίγοι, δολίς εἰλυμένον ἐντροπίησι. παπτῆσαις δ’ ἀνὰ πάντα μυχὸν μεγάλοιο δόμοι τρεῖς ἄδοὺς ἀνέφη χαβῶν κληίδα φαεινὴν νέκταρος ἐμπλείους ἦδ’ ἀμβροσίῃ ἑρατεῖνης: πολλὸς δὲ χρυσός τε καὶ ἀργυρὸς ἐνδον ἐκεῖτο, πολλὰ δὲ φοινικόεντα καὶ ἀργυφα εἰματα νύμφης. οῖα θεῶν μακάρων ιερὸ δόμοι ἐντὸς ἐχονυιν. ἐνθ’ ἐπεὶ ἐξερέεινε μυχὸς μεγάλοιο δόμοι Λητοῖδης, μῦθοι προσήγα κύδαμον Ἐρμῆν.

1 Lohsee: ἀλέεινεν, 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; wonderful 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 snuggled 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:
ΤΟΝ Ὁ ἹΕΡΜΗΣ ΜΥΘΟΙΣ ἴΜΕΙΒΕΤΟ ΚΕΡΔΑΛΕΟΙΣ: 260
ΑΗΤΟΪΔΗ, ΤΙΝΑ ΤΟΥΤΟΝ ἈΠΗΝΕΑ ΜΘΟΝ ΕΕΙΠΑΣ;
καὶ βοῦς ἀγραύλους διξήμενος ἐυθὰδ ἵκανείς;
οὐκ ἵδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἀκουσά·
οὐκ ἂν μηνύσαιμ, οὐκ ἂν μηνυτρὸν ἀροίμην:
οὐδὲ βοῶν ἐλατηρὶ, κραταὶ φωτί, ἑοίκα. 265
οὐκ ἐμὸν ἔργον τοῦτο, πάρος δὲ μοι ἀλλὰ μέμηλεν;
ὑπὸς ἐμόι γε μέμηλε καὶ ἰμετέρης γάλα μητρὸς
σπάργανά τ' ἀμφ' ὀμοιών ἔχειν καὶ θερμὰ λοετρά.
μὴ τις τοῦτο πῦθοιτο, πόθεν τόδε νείκος ἐτύχθη:
καὶ κεν δὴ μέγα θαύμα μετ' ἀδανάτοισι γένοιτο, 270
παίδα νέον γεγαώτα διεκ προθύρου περήσαι
βουσίν ἐπ' ἀγραύλοισι: τὸ δ' ἀπρεπέως ἀγορεύεις.
χθες γενὸμην, ἀπαλοὶ δὲ πόδες, τρηχεία δ' ὑπὸ
χθων.
eὶ δ' ἐθέλεις, πατρὸς κεφαλὴν μέγαν ὄρκον
ὁμοῖμαι:
μὴ μὲν ἐνῳ μὴτ' αὐτὸς υπάχοιμαι αὐτίος εἰναι, 275
μήτε τιν' ἄλλον ὀπωτὰ βοῶν κλοπὸν ὑμετεράων,
αἰ τινες αἱ βοὺς εἰςί· τὸ δὲ κλέος οἴουν ἄκοιων.
"Ὡς ἄρ' ἔφη καὶ πυκνὸν ἀπὸ βλεφάρων ἀμα-
ρύσσων
ὁφρὺς ῥιπτάζεσκεν ὀρῶμενος ἐνθα καὶ ἐνθα,

1 Schneidewin: μετ', 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." \(^1\)

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

\(^{1}\) 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.
μάκρ’ ἀποσυρίζων, ἀλιον τὸν μὐθὸν ἄκουόν. 280
Τὸν θ ἀπαλὸν γελάσας προσέφη ἐκάεργος Ἄπόλλων·
ὡ πέπον, ἥπεροπευτά, δολοφράδες, ἥ σε μάλ’ οἰω
πολλάκις ἀντιτοροῦντα δόμους εὐ ναιετῶντας
ἐννυχον οὐχ ἔνα μοῦνον ἐπ’ οὐδεὶ φῶτα καθίσσαι,
σκεύαζοντα κατ’ οἴκον ἄτερ ψόφου, ο’ ἀγορεύεις. 285
πολλοὺς δ’ ἀγραύλους ἀκαχήσεις μηλοβοτήρας
οὐρεος εὖ βήσης, ὅποτ’ ἀν κρειών ἔρατίζον
ἀντάς βουκολίοις καὶ εἰροπόκοις οἴεσιν.
ἀλλ’ ἄγε, μὴ πύματον τε καὶ ύστατον ὑπνον ἱαύσης,
ἐκ λίκνου κατάβαινε, μελαίνης νυκτὸς έταῖρε. 290
τούτο γὰρ οὐν καὶ ἐπειτα μετ’ ἀθανάτως γέρας
ἐξείς.
ἀρχὸς φηλητέων κεκλήσεα ἠματα πάντα.
Ὡς ἄρ’ ἐφη καὶ παίδα λαβὼν φέρε Φοῖβος Ἄπόλλων.
σὺν δ’ ἄρα φρασσάμενος τότε δὴ κρατύς Ἀργεῖ-
φόντης
οἰων προέκειν ἄειρόμενος μετὰ χερσὶ, 295
τλῆμονα γαστρὸς ἔρθον, ἀτάσθαλον ἀγγελιώτην,
ἐσσυμένως δὲ μετ’ αὐτὸν ἑπέπταρε τοῖο δ’ Ἅπόλλων
ἐκλυνε, ἐκ χειρῶν δὲ χαμαί βάλε κύδιμον Ἔρμην.
ἐξετο δὲ προπάροιδε καὶ ἐσσύμενος περ ὁδοίο
Ἐρμῆν κερτομέων καὶ μιν πρὸς μὐθὸν ἔειπε: 300
Θάρσει, σπαργανώτα, Δίως καὶ Μαιάδος νιέ,
εὐρήσω καὶ ἐπείτα βωῦν ἱφθιμα κάρηνα
tούτοις οἰαναίς: σὺ δ’ αὐθ’ ὀδὸν ἤγεμονεύσεις.
Ὡς φάθ’, δ’ αὐτ’ ἀνόρουσε θοῶς Κυλλήνιος Ἔρμης,
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

1 Literally, "you have made him sit on the floor," i.e.
"you have stolen everything down to his last chair."
THE HOMERIC HYMNS

σπουδὴ ἰῶν· ἀμφὼ δὲ παρ’ οὐνατα χερσίν ἐώθει 305
στάργανον ἀμφ’ ὀμοισιν ἐελμένοσ, εἰπὲ δὲ μῦθον.

Πὴ με φέρεις, Ἐκάεργη, θεῶν ζαμενάστατε πάντων;
ἡ με βοῶν ένεχ’ ὄδε χολούμενον ὀρσολόπτευες;
ὁ πότοι, εἰθ’ ἀπόλοιτο βοῶν γένος; οὐ γὰρ ἐγὼ γε
υμετέρας ἐκλεψα βόας οὐ’ ἄλλον ὑπώπα,
αἰτίνεις αἰ βόες εἰς’ τὸ δὲ κλέος ὅνιον ἄκοινω.
δὸς δὲ δίκην καὶ δέξο παρὰ Ζηνὶ Κρονίωνι.

Αὐτὰρ ἐπεὶ τὰ ἔκαστα διαρρήδῃ ἕριδαινον
Ἐρμῆς τ’ οὐσόπολος καὶ Λητούς ἀγγαλὸς νῖος,
ἀμφὶς θυμὸν ἔχοντες. ὃ μὲν νημερτέα φωνὴν

οὖκ ἄδικως ἐπὶ βουσὶν ἐλάξιτο κύδιμον Ἐρμῆν,
αὐτὰρ ὁ τέχνησιν τε καὶ αὐμυλώσιοι λόγοισιν
ἡθελεν ἔξαπατὰν Κυλλήνιος Ἀργυρότοξον.
αὐτὰρ ἐπεὶ πολύμητις ἐὼν πολυμήχανον εὔρεν,
ἐσυμπένως δὴ ἐπείτα διὰ ψαμάθου ὑδάιζε

πρόσθεν, ἀτὰρ κατόπισθέ Δίὸς καὶ Λητοὺς νῖος.
αἰτθα δὲ τέρθρον ἵκοντο θυώδεος Ὀυλύμπωιο
ἐς πατέρα Κρονίωνα Δίὸς περικαλλέα τεκνα·
κεῖθι γὰρ ἀμφοτέροις δίκης κατέκειτο τάλαντα.
οὐμυλῆ 1 δ’ ἐχ’ Ὀλυμπον ἀγάνωνοι, ἀθάνατοι δὲ 325
ἀφθητοὶ ὥγερέθοντο μετὰ χρυσόθρονον Ἡώ. 2

"Εστησαν δ’ Ἐρμῆς τε καὶ ἀργυρότοξος Ἀπόλλων
πρόσθε Δίὸς γούνων· δ’ ἀνείρετο φαίδιμον νῖον
Ζεὺς υψηβρεμέτης καὶ μῖν πρὸς μῦθον ἐειπε’
Φοίβη, πόθεν ταύτην μενοεικέα ληίδ’ ἐλαύνεις, 330
παίδα νέον γεγαώτα, φυὴν κήρυκος ἔχοντα;
σπουδαῖον τὸδε χρήμα θεῶν μεθ’ ὀμήγυρων ἐλθειε.

1 Allen's (Oxf. Text) suggestion: εὐμυλῆ, Μ: εὐμυλῆ, other MSS.
2 E and L (in margin): ποτὶ πτύχας Ὀυλύμπωιο, 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 Cyllenian, 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."
The Homeric Hymns

To the of the Ἀπόλλων, ὁ πάτερ, ἥ τάχα μῦθον ἄκούσεαι οὐκ ἀλαπαδνόν, κερτομέων ὡς οἶος ἐγὼ φιλολήμος εἰμι. 335
παῦδα τιν' εὗρον τούδε διαπρύσων κεραίστην Κυλλήνης ἐν ὄρεσι, πολλὸν δὲ χῶρον ἀνύσσας, κέρτομον, οἴον ἐγὼ γε θεῶν οὐκ ἄλλον ὅπωτα οὐδ' ἄνδρὼν, ὅποσοι ησύμβροτοι εἴσ' ἐπὶ γαῖῃ.
κλέφας δ' ἐκ λειμώνος ἐμάς βοῶς ὠχετ' ἐλαύνων 340 ἐσπέριος παρὰ θίνα πολυφλοίσβοιο θαλάσσης, εὑρ' Πύλον' ἐλάων· τὰ δ' ἀρ' ἱχνα δοίᾳ πέλορα, οἷά τ' ἀγάσσασθαι, καὶ ἄγανον δαίμονος ἔργα.
τῇσιν μὲν γὰρ βουσιν ἐς ἀσφοδελὸν λειμώνα ἀντία βήματ' ἱχνασα κόνις ἀνέφαυε μέλαινα· 345 αὐτὸς δ' ἐκτὸς ὅδου, τίς ἄμήχανος, οὗτ' ἀρα ποσσίν οὔτ' ἀρα χερσὶν ἐξαίνε διὰ ψαμμάθωδεα χῶρον· ἄλλ' ἄλλην τινά μὴτίν ἐχὼν διέτριβε κέλευθα τοία πέλορ' ὡς εἴ τις ἄραιησι δρυσὶ βαίνοι.
δῷρα μὲν οὖν ἐδίωκε διὰ ψαμμάθωδεα χῶρον, 350 ρεῖα μαλ' ἱχνια πάντα διέπρεπεν ἐν κονίσιν· αὐτὰρ ἐπεὶ ψαμάθοιο μέγαν στίβον ἐξεπέρησεν, ἀφραστὸς γένετ' ὅκα βοῶν στίβος ἡδὲ καὶ αὐτοῦ χῶρον ἄνα κρατερὸν τὸν δ' ἐφράσατο βροτὸς ἀνήρ ἐς Πύλον εὑρός ἑλὼντα βοῶν γένος εὐρυμετώτων. 355 αὐτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἴσαν χατέρεξε καὶ διαπυρπαλάμησεν ὅδου τὸ μὲν ἑνθα, τὸ δ' ἑνθα, ἐν λίκνῳ κατέκειτο μελαίνην νυκτὶ ἐοικώς, ἀντροὶ ἐν ἱερονυτι κατὰ ζόφων οὔθε κεν αὐτοῦ αἰετούς ὧν λάων ἐσκέψατο· πολλὰ δὲ χερσὶν 360 αὐγὰς ὑμόργαξε ἀλοφροσύνην ἄλεγύνων. αὐτὸς δ' αὐτίκα μῦθον ἀπηλεγέως ἀγόρευεν·

1 Translator: οὗτος δ' ἐκτός, MSS.
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 falsehood, and himself straightway said roundly: 'I have not seen them: I have not
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'Η τοι ἄρ' ὡς εἰπὼν κατ' ἄρ' ἔξετο Φοῖβος

'Απόλλων

365 Ἔρμης δ' ἀυθ' ἐτέρωθεν ἀμειβομένοις ἔτος ηὔδα,1 δεῖξατο δ' ἐς Κρονίωνα, θεῶν σημάντορα πάντων. Ζεὺς πάτερ, ἦ τοι ἐγώ σοι ἄληθεν καταλέξω: νυμετῆς τε γάρ εἶμι καὶ οὐκ οἶδα ψευδεσθαί.

ἡθεν ἐς ἡμετέρου διεζήμενοι εἰλίποδας βοῦς σήμερον ἡλίοιο νέον ἐπιτελλομένοιο: οὐδὲ θεῶν μακάρων ἀγα μάρτυρας οὐδὲ κατόπτας, μηρύειν δ' ἐκελεύεν ἀναγκαίης ὑπὸ πολλῆς, πολλὰ δὲ μ' ἡπείλησε βαλεῖν ἐς Τάρταρον εὐρὺν, οὔνεκ' ὁ μεν τέρεν ἄνθος ἔχει φιλοκυνδέως ἡβης, 370 αὐτάρ ἔγω χθιζὸς γενόμην, τὰ δὲ τ' οἶδε καὶ αὐτός, οὔτι βοῶν ἐλατηρί, κραταῖῳ φωτὶ, ἑοικός. πεῖθεο: καὶ γὰρ ἔμειν πατήρ φίλος εὐχεῖ αἰναί, ὡς οὐκ οὐκαδ' ἔλασσα βόας, ὡς ὄλβιος εἶνα, οὔτ' ὑπὲρ οὐδὸν ἐβην· τὸ δὲ τ' ἀτρεκέως ἀγορεύω. 375 πεῖθεο: καὶ γὰρ ἔμειν πατὴρ φίλος εὐχεῖ αἰναί, ὡς οὐκ οὐκαδ' ἔλασσα βόας, ὡς ὄλβιος εἶνα, οὔτ' ὑπὲρ οὐδὸν ἐβην· τὸ δὲ τ' ἀτρεκέως ἀγορεύω. 380 'HESTION δὲ μᾶλ' αἰδέομαι καὶ δάιμονάς ἄλλους, καὶ σε φιλῶ καὶ τοῦτον ὅπισθομαι· οὐσθα καὶ αὐτός, ὡς οὐκ αὐτός εἶμι· μέγαν δ' ἐπεδώσομαι 2 ὅρκον· οὐ μὰ τάδ' ἄθανάτων εὐκόσμητα προθύραν. καὶ που 3 ἔγω τοῦτο τίσω ποτὲ νηλέα φῶρην, 385 καὶ κρατερῷ περ ἕοντι· σὺ δ' ὅπλοτέροισιν ἄρηγε. 'Ως φάτ' ἐπιλλίξων Κυλλήνιος Ἀργειφόντης καὶ τὸ σπάργανον εἰχεὶν ἐπ' ὅλενθ' οὐδ' ἀπέβαλλε. Ζεὺς δὲ μέγ' ἔξεγελάσσεν ἵδ'ν χακομηδέα παῖδα

1 Most MSS.: ἄλλον μύθον ἐν ἀθανάτοιον ἔχετε ("told another story among the immortals"), E and L (in margin).
2 Barnes: ἐπιδεύομαι, M: ἐπιδαλομαι, other MSS.
3 Hermann: ποτ', MSS.

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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 Cyllenian, 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
THE HOMERIC HYMS

eu kai epistaménwos árnoýmenon ámbī βóēσσων. 390
ámφotérous δ' ēkélleusten ómofrōna thumōn ēxontas
ζητεύειν, Ἐρμήν δὲ διάκτορον ἡγεμονεύειν
kai deíxai ton χώρων ἑπ' ἀβλαβίησι νόοιο,
ōppη δὴ αὐτ' ἀπέκρυψε βοῶν ἱθίμα κάρηνα.

νεύσει δὲ Κρονίδης, ἐπεπείθετο δ' ἀγάλας Ἐρμής· 395
ῥηδίως γὰρ ἐπείθε Δίδος νόος αἰγιόχοιο.

Τῶ δ' ἀμφω σπεύδουντε Δίδος περικαλλέα τέκνα
ἐς Πύλον ἡμαθεύντα ἐτ' Ἀλφειοῦ πόρον ἵξουν.
ἀγρός δ' ἐξίκοντο καὶ αὐλίων ὑψιμέλαθρον,
ἵχοι1 δὴ τὰ χρήματ' ἀτάλλητο νυκτὸς ἐν ὁρῃ. 400

ἐνθ' Ἐρμής μὲν ἐπείτα κιών παρὰ λάινων ἀντρον
ἐς φῶς ἐξήλαυνε βοῶν ἱθίμα κάρηνα:

Δητοίδης δ' ἀπάτερθεν ᾕδων ἐνόησε βοείας
πέτρη ἐπ' ἥλιβάτῳ, τάχα δ' εἰρετο κύδιμον Ἐρμήν.

Πῶς ἐδύνω, δολομίτα, δῦν βὸε δειροτοµήσαι, 405
ὦδε νεογνὸς ἐὼν καὶ νῆπιος; αὐτὸς ἐγώ γε
θαυμαίνον κατόπισθε τὸ σὸν κράτος· οὐδὲ τὶ σε χρὴ
μακρὸν ἀέξεοσαι, Κυλλήνιε, Μαιάδος νιέ.

"Ὡς ἀρ' ἐφ' καὶ χεροὶ περίστρεφε καρτερὰ δεσμὰ
[ἐνδήσαι μεμάδως Ἐρμήν κρατεραῖοι λύγοισι.]" 409α
τὸν δ' οὐκ ἵσχανε δεσμὰ, λύγοι δ' ἀπὸ τηλόσε

πίπτον 3) 409b

ἀγνων τα δ' ὑπὸ ποσὶ κατὰ χθονὸς αἰγ' ύφυντο
αὐτόθεν, ἐμβολάδην ἐστραμμέναι ἀλλήλησιν, 411
ῥεῖα τε καὶ πάσησιν ἑπ' ἀγραύλοιοι βοέσσων,
'Ἐρμέω βουλήσι κλεψφρονος· αὐτ' ἀπὸ Ἀτόλλων
θαύμασεν ἀθρήσας. τὸτε δὴ κρατὺς Ἀργειφόντης
χώρων ὑποβλήδην ἐσκέψατο, πῦρ ἀμαρύσσων, 415

*   *   *   *   *

1 Fick: ἵχ' ὀβ and ἵχ' ὀδ, MSS: ἵχον, Μ.
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 flay 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, Cyllenian, 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
THE HOMERIC HYMNS

ἐγκρύψαι μεμαώς· Δητοὺς δ' ἐρικυδέος υἱὸν ἰεία μάλ' ἐπρήνυνε ἐκηβόλον, ὡς ἐθελ' αὐτός, καὶ κρατέρον περ ἐόντα· λαβὼν δ' ἐπ' ἀριστερὰ χεῖρος πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἢ δ' ὑπὸ χείρος σμερδαλέων κοινάβησε· γέλασσε δὲ Φοῖβος 'Απόλλων γηθήσας, ἔρατη δὲ διὰ φρένας ἤλυθ' ἱώθη 421 θεσπεσίας ἐνοπῆς καὶ μιν ὡλυκὸς ἕμερος ἦρει θυμὸν ἀκονάζοντα· λύρη δ' ἐρατόν κιθαρίζων στήρι δ' ὦ γε θαρσήσας ἐπὶ ἀριστερὰ Μαιάδος νῦν Φοῖβου 'Απόλλωνος· τάχα δὲ λυγέως κιθαρίζων 425 γηρύτε άμβολάδην—ἔρατη δὲ οἱ ἔσπετο φωνῇ— κραίνων ἀθανάτους τε θεοὺς καὶ γαϊάν ἐρεμήνη, ὡς τὰ πρῶτα γένουτο καὶ ὥς λάχε μοίραν ἔκαστος. Μνημοσύνην μὲν πρῶτα θεῶν ἐγεραίρεν ἀοἰδῆ, μητέρα Μουσάων· ἢ γὰρ λάχε Μαιάδος νῦν· 430 τοὺς δὲ κατὰ πρέσβιν τε καὶ ὡς γεγάσσων ἐκαστος ἀθανάτους ἐγεραίρε θεοὺς Δίὸς ἄγλαδος νῦν, πάντες ἔντον κατὰ κόσμον, ἐπωλένιον κιθαρίζων. τὸν δ' ἔρος ἐν στήθεσιν ἀμήχανος αἴνυτο θυμόν, καὶ μιν φωνήσας ἔπεα πετρόεντα προσηύδα· 435 Βουφόν, μηχανώτα, πονεύμενε, δαιτὸς ἑταίρε, πεντήκοντα βοῶν ἀντάξια ταῦτα μέμηλας. ἤσυχῶς καὶ ἐπείτα διακρίνεσθαι δόξοι· νῦν δ' ἄγιον καὶ τόδε εἰπέ, πολύτροπε Μαιάδος νῦν, ἢ σοὶ γ' ἐκ γενετῆς τάδ' ἀμ' ἐσπετο θαυματὰ ἔργα 440 ἥ τις ἀθανάτων ἢ θυντῶν ἀνθρώπων δῶρον ἄγαντον ἐδώκε καὶ ἐφράσε θέστιν ἀοἰδήν; θαυμασίην γὰρ τήνδε νεήφατον ὄσσων ἄκουόν, ἦν οὐ πόσοτε φημι δαίμονει οὕτε τιν' ἀνδρῶν οὕτε τιν' ἀθανατῶν, οὐ 'Ολύμπια δώματ' ἔχουσι, 445 νόσφι σέθεν, φηλήτα, Δίος καὶ Μαιάδος νῦν.
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
THE HOMERIC HYMNS

t'is t'ekhny, t'is mou'sa am'xhaxe'nov mel'edaw'ovn, t'is tri'bo'o; aptreke'ov w'arp am'a t'ria p'anta pa'ro-
estin,
eufrosunyn kai erwta kai 

, 450

t'isi charoi te melousi kai agla'os oimos 1 moi'dhs kai mol'pht 
thetal'via kai ime'reois' brimos a'ml'oon
', ou' w'p'ti mou' o'de me'ta fre'sin alllo melh'enev, 

, 455

v'yn 'e'pe'i ou'n ol'uygos per e'w' kl'uta m'i'dea o'idas, ixe, p'epou'n, kai mi'dhnon 2 epai'ne presb'v'tepoi'si
v'yn g'arp to' k'les' es'tai en 'athanatoi'si teo'si
so'i t' aut'w kai mi'pr. to' d' apt'rek'wv agoreu'sw'
nai ma' t'ode kran'e'nov ak'ontio'n, n' m'en eg'w se

, 460

kud'ro'n en 'athanatoi'si kai ol'bi'o'n 

etos 3 
d'w'so' t' a'gl'a' 
d'w'ra kai es' te'los ou'n a'pat'h'sw.

, 465

To'n d' Er'mhis mu'dh'oi'sin amei'beta' kere'dal'oi'si'nu'en 

'epw'tas' mi', 'Ek'ar'reg'ye, perip'rad'es' aut'arp eg'w so'i

tex'ny' he'met'er'he es'pi'me'navi ou' t'i me'ga'wro.

, 470

eta'nu'nu ei'dh'seis' eth' elo de t'oi'pi'o'n ei'nh

'bo'ul'kai kai mu'dh'oi'si. su' de' fre'si pa'nt' e'v o'idas' 

pro'to'si g'arp, Di'o's u'i'e, me't' 'athanatoi'si 
h'us te' krate'ro's t'phi'li' de'se' me'ti te'na' Ze'vi

ek' pas'ny o'si'ns, ep'ore'nov de' t'oi' a'gl'a' 
d'w'ra.

kai' t'ime'as se' ge' fa'si da'nh'menai ek' Di'o' 

omph'his 

mu'nte'ias' th' 'Ek'ar'reg'ye, Di'o's' pa'ra', the's'fata pa'nta'

t'ov'nu' aut'os eg'w se' mal' af'nei'ov 4 dedia'kha:

so'i' d' aut'ag're'ton es'ti da'nh'menai, ot'ti me'noiv'as.

1 Most MSS: 
u'mos, M with E and L (margin).
2 Ruhnken: 

, M.
3 Tyrrell: 

, MSS.
4 Translator: 

, 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
THE HOMERIC HYMNS

αλλ’ ἔπει οὖν τοι θυμὸς ἐπιθύει κιθαρίζειν, 475
μέλπεο καὶ κιθάριζε καὶ ἀγλαίας ἀλέγυνε
dέγμενος ἐξ ἐμέθεν’ αὐ δέ μοι, φίλε, κύδος ὀπαζέ.
eὐμόλτει μετὰ χερσίν ἔχων λυγύφωνον ἑταίρην,
καλὰ καὶ εὖ κατὰ κόσμον ἐπιστάμενον ἀγορέυειν.
eὐκηλὸς μὲν ἐπείτα φέρειν ἐς δαίτα θάλειαν 480
καὶ χορὸν ἱμερόεντα καὶ ἐς φιλοκυδέα κάμων
εὐφροσύνην νυκτὸς τε καὶ ἡματος. ὅς τις ἄν αὐτὴν
tέχνη καὶ σοφία δεδαμένος ἐξερειάν,
θηγγομένη παντοῖα νῷ χαρίεντα διδάσκει
ρέια συνθείσιν ἀθυρομένη μαλακῆσιν, 485
ἐργασίην φεύγουσα δυνηθαθοῦν ὃς δέ κεν αὐτὴν
νῆς ἐὼν τὸ πρῶτον ἐπιζαφελῶς ἐρείαν,
μᾶλ αὐτῶς κεν ἐπείτα μετήφορά τε θρυλλίζοι.
σοὶ δ’ αὐτάγρετον ἔστι δαίμεναι, ὃτι μενούνᾶς.
καὶ τοι ἕω ὅσῳσ ταῦτην, Δίως ἀγλαε κοῦρε’
ἡμεῖς δ’ αὐτ’ ὅρεος τε καὶ ἵπποβότον πεδίοιο
βουσὶ νομοῦς, Ἐκάεργε, νομεύσομεν ἀγραύλοιοιν.
ἐνθεν ἀλις τέξουσι βοές ταύροια μιγείσαι
μνείδην θηλείας τε καὶ ἄρσενας: οὔδε τί σε χρὴ
kερδαλέουν περ ἐόντα περίκαμενος κεχολωθαῖ.
495
"Ὡς εἰπὼν ὁρέξ· ὃ δ’ ἐδέξατο Φοῖβος Ἀπόλλων,
Ἐρμή δ’ ἐγγυάλιζεν ἐκὼν 1 μάστιγα φαινειν,
βουκολίας τ’ ἐπέτελλεν ἐδεκτὸ δὲ Μαυάδος νῦς
γηθήσας· κιθαρίν δὲ λαβὼν ἐπ’ ἀριστερὰ χειρὸς
Λητοῦς ἀγλαὸς νῦς, ἁνὰς ἐκάεργος Ἀπόλλων,
500
πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἦ δ’ ὑπὲνερθε
σμερδαλέον 2 κούββης· θεὸς δ’ ὑπ’ καλὸν ἀεισεν.
"Ἐνθα βὸς μὲν ἐπείτα ποτὶ γάθεον λειμῶνα
ἐτραπέτην· αὐτὸι δὲ, Δίως περικαλλέα τέκνα,

1 Martin: ἔχων, MSS. 2 M: ἠμερόεν, 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,
THE HOMERIC HYMNS

άψορροι πρὸς Ὀλυμπον ἀγάννυφον ἐρρῶσαντο 505
terpόμενοι φόρμωγι: χάρη δ' ἀρα μητιέτα Ζεὺς,
ἀμφώ δ' ἐς φιλότητα συνήγαγε καὶ τὰ μὲν Ἕρμης
Λητοίδης ἐφίλησε διαμπερές ὡς ἔτι καὶ νῦν,
σήματ' ἔπει κίθαριν μὲν Ἐκηβόλῳ ἐγγυάλιζεν
ἰμερτήν, δεδαώς, ὡ δ' ἐπωλέον κίθαρίζειν 510
αὐτὸς δ' αὐθ' ἐτέρησι σοφίης ἐκμᾶσατο τέχνην
συρίγγων ἐνοπῇ ποιήσατο τηλόθ' ἀκοουστήν.

Καὶ τότε Λητοίδης Ἕρμην πρὸς μῦθον ἐειπε' 515
deidía, Μαίαδος γε, διάκτορε, ποικιλομήτα,
μὴ μοι ἁμα κλέψης κίθαριν καὶ καμπύλα τόξα·
timῆν γὰρ πάρ Ζηνὸς ἔχεις ἐπαμοίβα ἔργα
θήσειν ἀνθρώποισι κατὰ χθόνα πουλυβοτειραν.
ἀλλ' εἰ μοι τλαίσις γε θεῶν μέγαν ὀρκον ὁμόσαι,
ἡ κεφαλῆ νεύσις ἡ ἐπὶ Στυγὸς ὅβριμον ὕδωρ,
πάντ' ἀν ἐμὸθ θυμὸ κεχαρισμένα καὶ φίλα ἔρδοις. 520

Καὶ τότε Μαίαδος γε ὑποσχόμενος κατένευεσεν,
μὴ ποτ' ἀποκλέσειν, ὥστε Ἐκηβόλος ἐκτεάτισται,
μηδὲ ποτ' ἐμπελάσειν πυκνὸν ὄμωρ: αὐτὰρ
Ἄπολλων
Λητοίδης κατένευεσεν ἐπ' ἀρθῳ καὶ φιλότητι,
μὴ τυα φίλτερον ἄλλον ἐν ἀθανάτουσιν ἐσθεσθαί, 525
μὴτε θεοὺς μὴ τ' ἄνδρα Διὸς γόνων· ἐκ δὲ τελειον
[αἰετὸν ἥκε πατήρ· ὡ δ' ἐπάμωσεν· ὡ σε μάλ' οἶνον] 526
σύμβολον ἄθανάτων ποιησομαι ὡδ' ἁμα πάντων,
πιστὸν ἐμὸθ θυμὸ καὶ τίμιον· αὐτὰρ ἐπειτα
ὀλβοῦ καὶ πλοῦτου δῶσω περικαλλέα ῶβδον,
χρυσεῖν, τριπτήλον, ἀκήριον ὡ σε φυλάξει
πάντας ἐπικράνους' ἄθλους 530
ἐπέων τε καὶ ἔργων
tῶν ἀγαθῶν, ὃσα φημὶ δαήμεναι ἐκ Διὸς ὀμφῆς.

¹ Allen's supplement. ² Sikes: 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 curved 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 scatheless, 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 δέ, φέριστε, διοτρεφές, ἣν ἐρείπεις,
οὔτε σὲ θέσφατόν ἔστι δαήμεναι οὔτε τῶν ἄλλων
ἀθανάτων· τὸ γὰρ οἴδε Δίως νόος· αὐτάρ ἐγὼ γε 535
πιστωθεῖς κατένευσα καὶ ὁμοσα καρτερὸν ὀρκον,
μὴ τινα νόσσιν ἐμεῖο θεῶν αἰειγενετῶν
ἀλλον γ’ εἰσεσθαι Ζηνὸς πυκνόφρονα βουλήν.
καὶ σὺ, κασίγνυτε χρυσόρραπτι, μὴ με κέλευε
θέσφατα πυφαύσκειν, ὥσα μὴδεται εὐρύσπα Ζεῦς. 540
ἀνθρώπων δ’ ἄλλον δηλήσαμη, ἄλλον ὁνήσω,
pολλὰ περιτροπέων ἀμεγάρτων φῦλ’ ἀνθρώπων.
καὶ μὲν ἐμῆς ὀμφῆς ἀπονήσεται, ὦς τις ἃν ἐλθῇ
φωνῇ καὶ πτερύγεσσι τεληέντων οἶωνον·
οὔτος ἐμῆς ὀμφῆς ἀπονήσεται, οὐδ’ ἀπατήσω. 545
ὅς δέ κε μαψιλόγοισι πιθῆσας οἶωνοίς
μαντείην ἔθελησι παρέκ νόου ἐξερεείνειν
ἡμετέρην, νοεειν δὲ θεῶν πλέον αἰὲν ἔοιτον,
φήμ’, ἀλίην ὀδόν ἐίσιν. ἐγὼ δέ κε δῶρα δεχομην.
'Ἄλλο δὲ τοι ἤρεω, Μαῖης ἐρυκυδέους νυὲ
καὶ Διὸς ἀλγίοχοιο, θεῶν ἐριούνια δαίμον·
σεμναὶ γὰρ τινες εἰσὶ, κασίγνυται γεγανίαι,
pαρθένοι, ὁκεῖτην ἀγαλλόμεναι πτερύγεσσι,
tρεῖς· κατὰ δὲ κρατὸς πεπαλαγμέναι ἄλφιτα
λευκά,
oἰκία ναετάουσιν ὑπὸ πτυχὶ Παρνησσοῦ, 555
μαντείης ἀπανευθεὶς διδάσκαλοι, ἣν ἐπὶ βουσὶ
παις ἐτ’ ἐὼν μελέτησα· πατὴρ δ’ ἐμὸς ὦκ ἀλέγιζεν,
ἐντέυθεν δὴ ἐπειτα ποτόμεναι ἄλλοτε ἄλλη
κηρία βόσκονται καὶ τε κραῖνουσιν ἔκαστα.

402
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 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 θηριαῖ). In this hymn they are represented as aged maidens (ll. 553–4), but are closely associated with bees (ll. 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.
THE HOMERIC HYMNS

αὶ δ' οὗτε μὲν θυώσων ἐδηνυία μὲλὶ χλωρόν, 560
προφρονεῖς ἑθέλουσιν ἀληθείην ἀγορεύειν
ἡν δ' ἀπονοσφισθῶσι θεῶν ἦδειαν ἐδώδην,
ψευδονταί δὴ ἐπείτα δ' ἀλλήλων δουέονσαι. 1
τὰς τοι ἐπείτα δίδωμι σὺ δ' ἀπρεκεῖσω ἱρεύειν
σὴν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτῶν ἁνδρα
δαείς,

πολλάκι οὐς ὁμφῆς ἐπακούσεται, αἳ κε τύχεσι.
ταῦτ' ἔχε, Μαίαδος νεί, καὶ ἀγραύλους ἐλικας βοῦς
ἐπποὺς τ' ἀμφιπόλευε καὶ ἡμιόνους ταλαεργοὺς.
[ὡς ἐφατ' οὐρανόθεν δὲ πατὴρ Ζεὺς αὐτὸς ἐπεσσι 568
θήκε τέλος' πᾶσιν δ' ἁρ' ὁ γ' οἰωνοῖσι κέλευσεν 2] 568
καὶ χαροποίσι λέουσι καὶ ἀργιόδουσι σύεσσι
καὶ κυσί καὶ μῆλοισιν, ὡσα τρέφει εὐρεία χθὼν,

πᾶσι δ' ἐπὶ προβάτοισιν ἀνάσσειν κύδιμον Ἐρμῆν,
οἶνον δ' εἰς Ἀἴδην τετελεσμένον ἀγγελον εἶναι,

ὡς τ' ἀδετός περ ἐὼν δώσει γέρας οὐκ ἐλάχιστον.

Οὔτω Μαίαδος νιν ἀναξ ἐφίλησεν Ἀπόλλων
παντοφιλότητι: χάριν δ' ἐπέθηκε Κρονίων. 573
πᾶσι δ' ὅ γε θυητοὶ καὶ ἀθανάτοις ὁμιλεῖ.
παῦρα μὲν οὐν ὀνύνησι, τὸ δ' ἀκριτον ἔπεροπεύει

νῦκτα δ' ὁρφαινὴν φῦλα θυτῶν ἁνθρώπων.

Καὶ σὺ μὲν οὔτω χαίρε, Δίὸς καὶ Μαίαδος νιὲ-
αὐτάρ ἐγώ καὶ σεῖο καὶ ἀλλης μνησμο' ἁοιδῆς. 580

1 Ε ανδ Λ: περίνται δὴ ἐπείτα παρεξ δὸδων ἑγεμονεῖν ("Then
they try to lead men aside out of the way"), other MSS.
2 Allen's supplement.

404
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 cozens the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.
THE HOMERIC HYMNS

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μοῦσα μοι ἐννέπε ἔργα πολυχρύσου 'Αφροδίτης, Κύπριδος, ἦτε θεοίσιν ἐπὶ γλυκῶν ἵμερον ἄρσε καὶ τ' ἐδαμάσσατο φῦλα καταθνητῶν ἄνθρωπων οἰωνοῦς τε διυπετέας καὶ θηρία πάντα, ἤμεν ὅσ' ἠπειρος πολλὰ τρέφει ἤδ' ὅσα πόντος' πᾶσιν δ' ἐργα μέμηλεν ἐνυστεφάνου Κυθερείης.

Τρισσάς δ' οὔ δύναται πεπιθεῖν φρένας οὖδ' ἀπατήσαι:
κούρην τ' αἰγιόχοιο Δίος, γλαυκῶπιν 'Αθήνην'
οὐ γάρ οἱ εὐαδεν ἔργα πολυχρύσου 'Αφροδίτης,
ἀλλ' ἄρα οἱ πόλεμοι τε ἄδον καὶ ἔργον' Ἀρης
ὑσμίαι τε μάχαι τε καὶ ἀγλαὰ ἔργ' ἀλεγύειν,
πρώτη τέκτονας ἀνδρας ἐπιχθονίους ἐδίδαξε
ποιῆσαι σατίνας τε καὶ ἀρματα ποικίλα χαλκῷ.

ἡ δὲ τε παρθενικὰς ἀπαλόχροας ἐν μεγάροισιν
ἀγλαὰ ἔργ' ἐδίδαξεν ἐπὶ φρέσι θεῖσα ἐκάστη.
οὐδὲ ποτ' Ἀρτέμιδα χρυσηλάκατον, κελαδεϊνὴν
dάμναται ἐν φιλότητι φιλομμειδὴ 'Αφροδίτη.
καὶ γὰρ τῇ ἄδε τόξα καὶ οὕρεσι θῆρας ἐναίρειν,
φόρμιγγες τε χοροὶ τε διαπρύσιοι τ' ὀλολυγαί
ἀλσεά τε σκιόεντα δικαίων τε πτόλις ἀνδρῶν.

οὐδὲ μὲν αἰδοῦῃ κούρη ἄδε ἔργ' 'Αφροδίτης,
Ἰστίη, ἰν πρώτην τέκετο Κρόνος ἀγκυλομήτης,
ἀὕτης δ' ὀπλοτάτην, βούλῃ Δίος αἰγιόχοιο,
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, 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. Cp. Hesiod Theogony, ll. 495-7.
THE HOMERIC HYMNS

πότιναν, ἄν ἐμύνωντο Ποσειδάων καὶ Ἀπόλλων;
ἣ δὲ μαλ' οὔκ ἐθελεν, ἀλλὰ στερεῶς ἀπέειπεν. 25
ομοσε δὲ μέγαν ὄρκον, ὀ δὴ τετελεσμένος ἔστιν,
ἀγαμένη κεφαλῆς πατρὸς Δίος αἰγόχοιο,
παρθένος ἐσσεσθαι πάντ' ἡματα, διὰ θεάων.
τῇ δὲ πατήρ Ζεύς δῶκε καλὸν γέρας ἀντὶ γάμου
καὶ τε μέσῳ οἴκῳ κατ' ἀρ' ἔζετο πίαρ ἐλούσα. 30
πᾶσιν γ' ἐν νησί伽θεὶν θεών τιμάοχος ἐστι
καὶ παρὰ πᾶσι βροτοῖσι θεών πρέσβειρα τέτυκται.

Τάων οὖ δύναται πεπιθεῖν φρένας οὔδ' ἀπατῆσαι
τῶν δ' ἄλλων οὐ' πέρ τι πεφυγμένου ἔστ', Αφροδίτην
οὔτε θεῶν μακάρων οὔτε θυντῆδων ἀνθρώπων. 35
καὶ τε παρὲκ Ζηνὸς νόον ἤγιγε περικεραύνου,
ὅστε μέγιστος τ' ἐστὶ μεγίστης τ' ἐμμορφε τιμής.
καὶ τε τοῦ, εὐτ' ἐθέλοι, πυκνῶς φρένας ἔξαπαφοῦσα
ῥηιδίως συνέμιξε καταθνητησι γυναιξι,
"Ἡρης ἐκκλεαθοῦσα, κασιγνήτης ἀλόχου τε,
ἡ μέγα εἰδὸς ἀρίστη ἐν ἀθανάτησι θεῆς.
κυδιστὴν δ' ἄρα μιν τέκετο Κρόνος ἀγκυλομήτης
μήτηρ τε Πείη. Ζεὺς δ' ἀφθητα μήδεα εἰδῶς
αιδοῖν ἀλόχον ποιῆσατο κέδυ' εἰδυλαν." 40

Τῇ δὲ καὶ αὐτῇ Ζεὺς γλυκῶν ῥυμον ἐμβαλε θυμὸ
ἀνδρὶ καταθνητῷ μυθήμεναι, ὁφρα τάχιστα
μηδ' αὐτῇ βροτῆς εὐνής ἀπεξεργηὶν εἰη,
καὶ ποτ' ἐπευξαμένῃ εὖπη μετὰ πᾶσι θεοῖσιν
ἡδὴ γελουήσασα, φιλομμεδῆς Ἀφροδίτη,
ὡς ρα θεοὺς συνέμιξε καταθνητῆς γυναιξί,
καὶ τε καταθνητοὺς νεῖς τέκουν ἀθανάτοις,
ὡς τε θεας ἀνέμιξε καταθνητοὺς ἀνθρώποις.

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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, swore 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.
\'Αγχίσεω δ' ἀρα οἱ γλυκὰν ᾦμερον ἐμβαλε θυμῷ, δὲ τὸν ἐν ἀκροπόλοις ὤρεσιν πολυπιτάκου Ἄνδρος 55

βουκολέεσκεν βοῦς δὲμας ἀθανάτοιοιν ἐοικώς. τὸν δὲ ἐπείτα ἰδοὺςα φιλομμειδῆς Ἀφροδίτη

ηράσατ' ἐκπαγῖος δὲ κατὰ φρένας ᾦμερος ἐπὶν. ἐς Κύπρου δ' ἐλθοῦσα θυώδεα νησὸν ἔδυνεν, 60

ἐς Πάφου. ἐνθὰ δὲ οἱ τέμενος βωμὸς τε θυώδης,

ἐνθ' ἦ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαινάς. ἐνθὰ δὲ μιν Χάριτις λούσαν καὶ χρῖσαν ἐλαῖῳ

ἀμβρότῳ, ὅια θεοὺς ἐπενήμοθεν αἰεὶ ἐόντας, ἀμβροσίῳ ἐδανῷ, ἐς ρὰ οἱ τεθυμομένοιν ἤν. 65

ἐσσαμεν' ὅ εῖ πάντα περὶ χρόν ἐώματα καλὰ

χρυσῷ κοσμηθεῖσα φιλομμειδῆς Ἀφροδίτῃ σεῦατ' ἐπὶ Τροίης προλιποῦσ' εὐώδεα Κύπρου, 70

ἐφ' μετὰ νέφεσιν ρύμφα πρήσουσα κέλευθον. Ἰδὴν δὲ ἵκανεν πολυπιτάκα, μητέρα θηρῶν,

βῆ δ' ἰδὺς σταθμοῦ δι' οὐρεοῖ οὗ δὲ μετ' αὐτὴν

σαίνοντες πολιοὶ τε λύκοι χαροποὶ τε λέοντες, ἀρκτοὶ παρδάλεος τε θοαὶ προκάδων ἀκόρητοι

ηῖσαν. ὅ ὅρῶσα μετὰ φρεσὶ τέρπτοι θυμὸν 75

καὶ τοῖς ἐν στήθεσι βᾶλ ᾦμερον οὗ δ' ἀμα πάντες

σύνδυο κοιμήσαντο κατὰ σκιώντας ἐναύλους. Αὐτή δ' ἐσ κλησίας εὐποίητοις ἀφίκανεν,

τὸν δ' εὐρε σταθμοῦσι λελειμμένοιν οἶον ἀπ' ἄλλων 80

Ἀγχίσην ἠώα, θεῶν ἀπο κάλλος ἔχοντα.

ὁ δ' ἀμα βουσὸν ἐποντο νομοὺς κατὰ ποιηντὰς

πάντες. ὁ δ' σταθμοῖσι λελειμμένοις οἶος ἀπ' ἄλλων

πολεῖτ' ἐνθα καὶ ἐνθα διαπύρσιοι κιθαρίζων.

στὴ δ' αὐτοῦ προπάροιθε Διὸς θυγάτηρ Ἀφροδίτῃ

παρθένῳ ἀδύνης μέγεθος καὶ εἰδος ὀμοίη, 85

Clarke: εἰνφ, 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 μιν ταρβῆσειν ἐν ὀφθαλμοῖς νοῆσας.
Αγχίσης δ' ὀρῶν ἐφράζετο θαύμαϊνεν τε εἰδῶς τε μέγεθός τε καὶ ἐματα συγαλόεντα.
πέπλων μὲν γὰρ ἐστο φαινότερον πυρὸς αὐγῆς,
καλῶν, χρύσειον, παμπούκιλον: ὥς δὲ σελήνη
στήθεσιν ἀμφ' ἀπαλοίσων ἐλάμπτετο, θαύμα ιδέσθαι.
εἰς δ' ἐπιγυμμυτάς ἐλικαὶ κάλυκας τε φαινάς.
ὀρμοὶ δ' ἀμφ' ἀπαλῇ δειρῇ περικαλλὲς ἢσαν.

Ἀγχίσην δ' ἔροι εἴλευν, ἔπος δὲ μιν ἀντίον ηὔδα:
χαίρε, ἀνασσ', ἡ τις μακάρων τάδε δόμαθ' ἰκάνεις,
Ἀρτέμις ἡ Αἰτῆ ἡ χρυσέ' Ἀφροδίτη
ἡ Ἐμίς ἱγνεῖς ἡ γλαυκώπις Ἀθήνη,
ἡ ποῦ τις Χαρίτων δεῦρ' ἠλυθε, αἴτε θεοῖς
πάσιν ἑταρίζουσι καὶ ἀθάνατοι καλέονται,
ἡ τις Νυμφών, αἴτ' ἀλσεα καλὰ νέμονται
ἡ Νυμφῶν, αἰ' καλὸν ὄρος τόδε ναιετάουσι
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήνεια.

σοὶ δ' εὖ ὸν ἐν σκοπίῃ, περιφαινομένῳ ἐνὶ χώρῳ,
βωμὸν ποιήσω, βέλω δὲ τοι οἰερὰ καλὰ
ὄρησιν πάσῃ. σὺ δ' εὐφρονα θυμὸν ἔχουσα
δὸς μὲ μετὰ Τρώεσσιν ἀριστρέπε' ἐμμεναὶ ἀνδρα,
ποϊεί δ' ἐξοπλῆσθ' θαλερῶν γόνων, αὐτάρ ἐμ' αὐτῶν
δηρὸν ἐν ζώειν καὶ ὅραν φαὸς ἡμλοίο,
οἷβιον ἐν λαοῖς, καὶ γῆρας οὐδὸν ἱκέσθαι.

Τὸν δ' ἡμεῖστ' ἑπείτα Δίῳς θυγάτηρ Ἀφροδίτη.
Ἀγχίση, κύδιστε χαμαιγενέων ἀνθρώπων,
οὐ τίς τοι θεός εἰμι· τί μ' ἄθανάτησιν ἔσκεις;
ἀλλὰ καταθνητῇ τε, γυνῇ δὲ με γείνατο μήτηρ.

Ὀτρεὺς δ' ἐστὶ πατὴρ ὀνομακλυτός, εἰ που ἀκούεις,

1 Wakefield, καλοι etc., MSS.
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
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ὸς πάσης Φρυγίς εὐτειχῆτοιο ἀνάσσει.
γλώσσαν δ' ὑμετέρην τε καὶ ὑμετέρην σάφα οἶδα.
Τρόφας γὰρ μεγάρῳ με τροφὸς τρέφεν ἢ δὲ διαπρὸ
σμικρῆν παῖδ' ἀπίταλλε, φίλης παρὰ μητρὸς ἔλούσα.

ὅς δὴ τοι γλώσσαν γε καὶ ὑμετέρην εὗ οἶδα.

μὴν δὲ μ' ἀνήρταξε χρυσόρραπίς Ἀργεῖφόντης
ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελαδεινῆς.
πολλαὶ δὲ νῦμφαι καὶ παρθέναι ἄλφεοι βοιαν
παιζομεν, ἀμφὶ δ' ὀμίλοις ἀπειρίτος ἐστιφάνωτο.

ἐνθεν μ' ἠπρόξε εὐτειχῆτοις Ἀργεῖφόντης
πολλαὶ δ' ἐπ' ἰγαμον ἐργα καταθητῶν ἀνθρώπων,
πολλὴν δ' ἀκληρὸν τε καὶ ἀκτίτων, ἡν διὰ θήρες
ὁμοφάγοι φοιτῶσι κατὰ σκιώτασ ἑναύλους;

οὔδε ποσὶ ψαύσειν ἐδόκουν φυσιζόου αἳς·

Ἀγχίσεω δὲ με φάσκε παραὶ λέξειν καλέσσαι
κουριδήν ἁλοχον, σοί δ' ἀγλαὰ τέκνα τεκείσθαι.

αὐτὰρ ἐπεὶ δὴ δεῖξε καὶ ἀφραισεν, ἥ τοι ὅ γ' αὐτὶς

ἀθανάτων μετὰ φύλ' ἀπέβη κρατὺς Ἀργεῖφόντης;

αὐτὰρ ἔγω σ' ἱκόμην, κρατερὴ δὲ μοι ἐπλετ' ἀνάγκην.

ἀλλὰ σε πρὸς Ζηνὸς γουνάζομαι ἤδε τοκῆν

ἐσθιῶν' οὐ μὲν γὰρ κε κακοὶ τοιόνδε τέκοιεν,

ἀδμήτην μ' ἀγαλῶν καὶ ἀπειρήτην φιλότυτος

πατρὶ τε σῷ δεῖξον καὶ μητέρι κέδυ εἰδύη

σοῖς τε κασιγνήτους, οὐ τοι ὀμόθεν γεγαίασιν.

οὐ σφιν ἀεικελὴ νῦν ἐσσομαι, ἀλλ' εἰκεία.1

πέμψαι δ' ἀγγελον ὥκα μετὰ Φρύγας αἰολοπόλωνς

ἐιπεῖν πατρὶ τ' ἐμῷ καὶ μητέρι κηδομένῃ περ·

1 MELPIT give the alternative verse:

εἶ τοι ἀεικελὴ γυνῆ ἐσσομαι ἢ καὶ οὐκ.

(‘‘to see whether I shall be an ill-liking wife for you or no.”)
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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οῦ δὲ κε τοι χρυσόν τε ἀλίς ἑσθήτα θ' ύφαντ'ν
πέμψονσιν σὺ δὲ πολλὰ καὶ ἀγλαὰ δέχθαι ἀποινα.
ταύτα δὲ ποιῆσαι δαίνυ γάμον ἰμερόεντα,
τίμιον ἀνθρώποι καὶ ἀθανάτοις θεοῖν.

'Ως εἰποῦσα θεὰ γλυκῶν ἵμερον ἐμβαλε θυμόν.
' Ἀγχίσην δ' ἔρος εἶδεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
'Εἰ μὲν θυτὴ τ' ἐσσί, γυνὴ δὲ σε γείνατο μήτηρ,
'Οτρεύσ δ' ἐστὶ πατήρ ὀνομακλύτος, ὡς ἀγορεύεις,
ἀθανάτω δὲ ἐκήτη διακτόροι ἐνθάδ' ἰκάνες.
'Εξελοῦ, ἐμὴ δ' ἄλογος κεκλήσεαι ἥματα πάνταο.
ὅτι τις ἐπείτα θεῶν οὔτε θυτῶν ἀνθρώπων
ἐνθάδε με σχῆσει, πρῶν σή φιλότητί μιγήναι
αὐτίκα νῦν' οὖν' εἰ κεν ἐκεῖβόλος αὐτὸς 'Απόλλων
tόξου ἀπ' ἀργυρέου προύη βέλεα στονόεντα.
βουλοῦμην κεν ἐπείται, γύναι ἐικοῖα θεῖος,
σής εὐνὴς ἐπιβαζε σύναι δύομν 'Αιδος εἴσω.

'Ως εἰπῶν λάβε χείρα. φίλομμείδης δ' 'Αφροδίτη
ἐρπε μεταστρεφθεῖσα κατ' ὅμματα καλὰ βαλόοσα
ἐς λέχος εὐστρωτοῦν, όθι περ πάρος ἐσκεν ἀνακτί
χλαίνῃσιν μαλακής ἐστρωμένον' αὐτὰρ ὑπερθεν
ἀρκτῶν δέρματ' ἐκεῖτο βαρυφθόγγον τε λεώντων,
tοὺς αὐτὸς κατέτεφεν εὖ ύπερεσιν ύψηλοίσιν.

ὅτι δ' ἐπεί οὖν λεχέων εὐποιήτων ἐπέβησαν,
κόσμον μὲν οἱ πρῶτον ἀπὸ χροὸς εἴλε φαεινὼν,
τόρπας τε γυαμπτάς θ' ἐλικας κάλυκας τε καὶ
ὄρμοις.

λῦσε δὲ οἱ ζώνην ἰδε ἐμματα σιγαλόεντα
ἐκδυν καὶ κατέθηκεν ἐπὶ θρόνον ἀργυροῆλου
'Αγχίσης. ὁ δ' ἐπείται θεῶν ἱστητι καὶ αἰσὶ
ἀθανάτη παρέλεκτο θεᾶ βροτός, οὔ σάφα εἰδώς.

'Ημος δ' ἀψ εἰς αὐλιν ἀποκλίνουσι νομῆς
βούς τε καὶ ἱερα μῆλα νομῶν ἐξ ἀνθρωποεντων

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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
THE HOMERIC HYMNS

τῆμος ἅρ' Ἀγχίση μὲν ἐπὶ γόλυκών ὑπνὸν ἔχενε 170
νήδυμον, αὐτὴ δὲ χροὶ ἐνυτο ἐματα καλά.
ἐσσαμένη δ' εὐ πάντα περὶ χροὶ διὰ θεάων
ἐστὶ πᾶρ 1 κλισίη, κευπούήτων 2 μελάθρου
κυρε κάρη κάλλος δ' παρείαών ἀπέλαμπεν
ἀμβροτον, οἵν τ' ἑστὶν ἐνστεφάνου Κυθερέης, 175
ἐξ ὑπνου τ' ἀνέγειρεν ἔπος τ' ἠφατ' ἐκ τ' ὄνομαζεν.
"Ὅρσεο, Δαρδανίδη' τί νυ νήγρετον ὑπνοον ἰαύεις;
καὶ φράσαι, εἴ τοι ὁμοίη ἐγών ἕνδάλλομαι εἴναι,
οὕν δ' με το πρῶτον ἐν ὀφθαλμοῖ οὔποσας;
'ὢς φάθ', δ' δ' ἐξ ὑπνοο μάλ' ἐμματέωσ ὑπάκουσεν.
ὡς δ' ἱδεν δειρίν τε καὶ ὀμματα κάλ' Ἀφροδίτης, 181
tάρβησεν τε καὶ ὅσε παρακλίδων ἐτραπεν ἅλλη'
ἄφ δ' αὐτως χλαίνη τε καλύψατο καλά πρόσωπα
καὶ μιν λισσόμενος ἔπεα πτερόειτα προσηνύδα.

Αὐτίκα σ' ὡς τα πρῶτα, θεά, ἰδον ὀφθαλμοῖσιν, 185
ἐγώνων ως θεός ἱσθα: ὡν δ' ὡ νημερτες ἐείτες.
ἀλλα σε πρὸς Ζηνὸς γουναζοίμαι αἰγιόχοι,
μή με ξωτ,' ἀμεωνον ἐν ἀνθρώποισιν ἐάσης
ναειν, ἄλλ' ἐλεαιρ': ἐπει οὐ βιοθάλμοισ ἄνηρ
γιγνεται, ὡς τε θεάς εὐνάζεται ἄθανάτησι. 190

Τον δ' ἡμείβετ' ἐπείτα Δίως θυγάτηρ Ἀφροδίτης.
'Αγχίση, κύδιστε καταθυντῶν ἀνθρώπων,
θάρσει, μηδὲ τι σήσι μετὰ φρευλ δειδίθι λίνη
οὐ γάρ τοι τι δεος παθέειν κακόν εξ ἔμεθεν γε,
οὖν ἀλλαξο μακάρων' ἐπει η φίλος ἐσοι θεόσι. 195
σοι δ' ἐσται φίλος νῖος, ὃς ἐν Τρώεσσων ἀνάξει
καὶ παίδες παίδεσσι διαμπερὲς ἐγκεγαόντες·
τῷ δὲ καὶ Αἰνείας ὅνομ' ἐσσεται, σὺνηκά μ' αἰνῶν

1 Stephanus: ἡρα, MSS. 2 Sikes.
3 Baumeister: ἐγκεγαόνται, 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,¹ because

¹ The name Aeneas is here connected with the epithet ainos (awful): similarly the name Odysseus is derived (in Od. i. 62) from ὠδύσσομαι (I grieve).
THE HOMERIC HYMNS

ἐσχεν ἄχος, ἐνεκα βροτὸν ἀνέρος ἐμπεσον εὐνή·
ἀγχίθεοι δὲ μάλιστα καταθνητῶν ἀνθρώπων
αἰεὶ ἀφ’ ὑμετέρης γενείς εἶδος τε φυὴν τε.

Ἡ τοι μὲν ξανθὸν Γανυμήδεα μητιέτα Ζεὺς
ἤρπασε ὅν διὰ κάλλος, ἵν’ ἀθανάτους μετείη
cαὶ τε Δίὸς κατὰ δῶμα θεοῖς ἐπιοινοχεύοι,
θαῦμα ἰδεῖν, πάντεσσι τετιμένος ἀθανάτους,
χρυσέον ἐκ κρήτηροι ἀφύσων νέκταρ ἐρυθρὸν.
Τρῶα δὲ πένθος ἀλαστὸν ἔχε φρένας, οὐδὲ τι ἤδει,
ὅππη οἱ φίλων νόον ἀνήρπασε θέσης ἀέλλα·
tὸν δὴ ἐπείτα γόασκε διαμπερές ᾗματα πάντα
cαὶ μιν Ζεὺς ἐλέησε, δίδου δὲ οἱ νίοι ἀποινα,
ἐπτοὺς ἄρσιποδᾶς, τοῖς τ’ ἀθανάτους φορέουσι.
τοὺς οἱ δῶρον ἔδωκεν ἔχειν· ἐπειν δὲ ἐξακά
Ζηνὸς ἐφημοσύνης διάκτορος Ἀργειφόντης,
ὡς ἔοι ἀθάνατος καὶ ἀγνήρως ἑσα θεοΐσιν.
αὐτὰρ ἐπείδη Ζηνὸς δ’ η’ ἐκλυεν ἀγγελιάων,
oὐκέτ’ ἐπείτα γόασκε, γεγήθης δὲ φρένας ἐνδον,
γηθόσων δ’ ἐπποιησαν ἀελλοπόδεσθων ὧχεῖτο.

"Ὡς δ’ αὖ Τιθώνων χρυσόθρονος ἤρπασεν Ἡώς,
ὑμετέρης γενείς, ἐπτείκελον ἀθανάτους.
βῆ δ’ ἵμεν αἰτήσουσα κελαίνεφεα Κρονίωνα,
ἀθάνατον τ’ εἶναι καὶ ζῶειν ᾗματα πάντα·
tῇ δὲ Ζεὺς ἐπένευσε καὶ ἐκρήγηνεν ἔέλδωρ.
νηπίης, οὐδ’ ἐνόησε μετὰ φρει κτόνα Ἡώς
ηβῆν αἰτήσαι ξύσαι τ’ ἀπ’ γῆρας ὄλοιν.
tὸν δ’ ἦ τοι εἰως μὲν ἔχεν πολυἵρατος ηβῆ,
"Ηοὶ τερπόμενοι χρυσόθρονος, ἦργενείς
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-omedes 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-clou ded 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 Ganymedes and Tithonus.
naie par' Ωκεανοί ροής ἔπὶ πείρασι γαῖς: αὐτάρ ἐπεί πρῶται πολιαὶ κατέχυντο ἑθειραί καλῆς ἐκ κεφαλῆς εὐρηγενέος τε γενεῖον, τού δ' ἦ τοι εὐφής μὲν ἀπείχετο πότιμα Ἡώς, 230 αὐτὸν δ' ἄντ' ἀτίταλλεν ἐνὶ μεγάροις ἔχουσα, σῖτω τ' ἁμβροσίᾳ τε καὶ εἴματα καλὰ δίδονος. ἀλλ' ὅτε δὴ πάμπαν στυγερὸν κατὰ γήρας ἐπειγεν, οὐδὲ τι κινήσαι μελέων δύνατ' οὐδ' ἀνάειραι, ήδε δὲ οἱ κατὰ θυμὸν ἄριστη φαίνετο βουλῇ: 235 ἐν θαλάμῳ κατέθηκε, θύρας δ' ἐπέθηκε φαεινάς. τού δ' ἦ τοι φωνῇ ἰέει ἕσπερος, οὐδὲ τι κίκυς ἐσθ', οὐ̌ η πάρος ἐσκεν ἐνὶ γναμπτοῖσι μέλεσιν.

Οὐ̌κ ἂν ἔγνω γε σὲ τοῦν ἐν ἀθανάτοις ἐλοϊμην ἄθανατόν τ' εἶναι καὶ ζῶειν ἥματα πάντα. 240 ἀλλ' εἰ μὲν τουιότος ἐών εἴδος τε δέμας τε ζώοις ἡμέτερος τε πόσις κεκλημένοις εἰς, οὐ̌κ ἂν ἐπειτά μ' ἄχος πυκνᾶς φρένας ἀμφικα- λύπτοι.

νῦν δὲ σὲ μὲν τάχα γήρας ὁμοίων ἀμφικαλύπτει νηλείες, τὸ τ' ἐπειτα παρίσταται ἄνθρωποις, 245 οὐλόμενον, καματηρόν, ὅτε στυγέουσι θεοὶ περ.

Αὐ̌τάρ ἐμοὶ μέγ' ὅνειδος ἐν ἀθανάτοις θεοῖς ἔσσεται ἥματα πάντα διαμπερὲς εἴνεκα σείο, οὐ̌ πρὶν ἐμοὺς δάρους καὶ μήτις, ἀεὶ ποτε πάντας ἄθανάτους συνέμεξα καταθυητῆς γυναιξί, 250 τάρβεσκον. πάντας γὰρ ἐμὸν δάμνασκε νόημα. νῦν δὲ δὴ σύκετι μοι στόμα χείσσεται ἐξονομήναι τοῦτο μὲν ἄθανατοις, ἐπεὶ μάλα πολλὸν ἀάσθην, σχέτις, οὐ̌κ ὀνοταστῶν, ἀπεπλάγχθην δὲ νόοιο, παῖδα δ' ὑπὸ ἡ ἑώρημι βροτῷ εὐνήθεισα. 255

1 Wolf: ἰέει, MSS. 2 Martin: στοναχῆσεται, MSS. 3 Clarke: ὀνοταστῶν, 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 ὁμός. L. and S. give = ὁμοίος, "common to all."
THE HOMERIC HYMNS

tὸν μὲν, ἐπὶν δὴ πρῶτον ἵδη φάος ἕλιοιο, Νύμφαι μιν θρέψουσιν ὅρεσκῶι βαθύκολποι, αἰ τὸδε ναιετάουσιν ὅρος μέγα τε θάνεον τε· αἰ' ρ' οὕτε θυντοῖσ οὔτ' ἀθανάτοισ ἔπονται. 

δηρῶν μὲν ξαφοῦς καὶ ἀμβροτον ἐδαρ ἐδονοι 260 καὶ τε μετ' ἀθανάτοις καλὸν χορὸν ἐρρώσαντο. 

τῇσι δ' Ἡσιονοι καὶ ἕνσκοπος Ἀργειφόντης 

μύσγοντ' ἐν φιλότητι μνχῶ σπεῖων ἔροεντων. 

τῇσι δ' ἀμ' ἥ ἐλάται ἦν δρύες ὑψικάρηνοι 

γενομένησιν ἔφυσαν ἐπὶ χθονι βοτιαουείρη, 265 καλαί, τηλθάνουσιν, ἐν οὐρεσιν ὑψηλοῖσιν. 

ἐστάσι' ἠλίβατοι, τεμένη δ' ἐκ κικληκοσοῦν ἀθανάτων· τὰς δ' οὐ τι βροτοι κείρουσι σιδήρφ' ἀλλ' ὅτε κεν δὴ μοιρα παρεστήκηθα θανάτοι, 

ἀξάνεται μὲν πρῶτον ἐπὶ χθονι δένδρα καλά, 270 φλοῖον δ' ἀμφιπεριφινύθει, πίπτουσιν δ' ἀπ' ὦτι, 

τῶν δὲ θ' ὁμοῦ ψυχὴ λείπει φάος ἥλιοιο. 

αἰ μὲν ἐμὸν θρέψουσι παρὰ σφίσιν νῦν ἔχουσαι. 

τὸν μὲν ἐπὶν δὴ πρῶτον ἐλη πολυήρατος ἦβη, 

ἀξουσιν σοι δεύρο θεάλ δεϊξουσι τε παίδα. 275 

سوف' δ' ἐγώ, ὁφρα κε ταῦτα μετὰ φρεσὶ πάντα 

dιελθῶ, 

ἐς πέμπτων ἔτος αὕτης ἕλευσομαι νῦν ἄγουσα. 

τὸν μὲν ἐπὶν δὴ πρῶτον ἵδης θάλος ὀφθαλμοῖς, 

γηθήσεις ὄροιν· μάλα γὰρ θεοεἰκελος ἐσται· 

ἀξεῖς δ' αὕτη νυ ποτὶ Ἰλιον ἑμύεσσαν. 280 

ἡν δὲ τις εἰρηταί σε καταθυτῶν ἄνθρώπων, 

ἡ τις σοι φίλον νῦν ὑπὸ ζωῆθεν θέτο μήτηρ, 

τῷ δὲ σὺ μυθείσθαι μεμνημένοι, ὡς σε κελεύων· 

φάσθαι· 1 τοι Νύμφῆς καλυκάπιδος ἔκχονον εἰναι, 

αἰ τόδε ναιετάουσιν ὅρος καταειμένον ὕλη. 285 

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
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εἰ δὲ κεν ἔξειτης καὶ ἐπεύξεαι ἄφρονι θυμῷ ἐν φιλότητι μιγὴν ἐνυστεφάνῳ Κυθηρείᾳ, Ζεὺς σε χολωσάμενος βαλέει ψολδέουτε κεραννῷ. εἰρηταὶ τοῦ πάντα· σὺ δὲ φρεσὶ σήσοι νοῆσας, ἵσχεο µηδό ὄνοµαυνε, θεῶν δ' ἐποπίζεο µήνιν. Ὡς εἰποῦσ' ἦξε πρὸς οὐρανὸν ἤνεµόντα. Χαίρε, θεά, Κύπροιο ἐνεκτιμένης μεδέουσα· σεῦ δ' ἐγὼ ἀρξάμενος μεταβῆσομαι ἄλλον ἐς ὦµνον.

VI

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Αἴδοιην, χρυσοστέφανον, καλὴν Ἀφροδίτην ἄσομαι, ἡ πάσης Κύπρου κρίθεμα λέλογχεν εἰναλίης, ὅθι µιν Ζεφύρου µένος ὑγρὸν ἀέντος ἤνεικεν κατὰ κύµα πολυφλοίσβοι θαλάσσης ἄφρῳ ἐν µαλακῷ· τὴν δὲ χρυσάµπτυκες ᾦραι δεξαντ' ἀσπασίως, περὶ δ' ἀµβροτα εἶµατα ἔσσαν· κρατὶ δ' ἐπ' ἀθανάτῳ στεφάνῃν εὐτυκτον ἑθηκαν καλὴν, χρυσείην· ἐν δὲ τρητοῖς λοβοῖσιν ἄνθει' ὅρειχάλκου χρυσοῦ τε τιµήντου· δειρὴ δ' ἀµφ' ἀπαλῇ καὶ στήθεσιν ἁργυφέοισιν ὄρµοις χρυσέοισιν ἐκόσµεοι, οἰσὶ περ αὐταῖ 'Ὡραι κοσμεῖσθαι χρυσάµπτυκες, ὅππότ' ὠιεῖν ἐς χορὸν ἴµερόντα θεῶν καὶ δώµατα πατρός. αὐτάρ ἐπειδῇ πάντα περὶ χροὶ κόσµον ἑθηκαν, ἴγγον ἐς ἀθανάτους· οἴ δ' ὡσπάζοντο ὕδωντες χερσὶ τ' ἐδειξόντω καὶ ἱρήσαντο ἔκαστος εἶναι κουρίδην ἄλοχον καὶ οἴκαδ' ἄγεσθαι, εἴδος θαυμάζοντες ἐνυστεφάνῳ Κυθηρείῃς.

426
VI.—TO APHRODITE, i–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 orichalc
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

Χαίρ' ἐλικοβλέφαρε, γλυκυμείλιχε· δὸς δ' ἐν ἀγώνι
νίκην τῶδε φέρεσθαι, ἐμὴν δ' ἐντυνον ἀοιδὴν. 20
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδὴς.

VII

ΕΙΣ ΔΙΟΝΤΣΩΝ

'Αμφὶ Διώνυσον, Σεμέλης ἐρικυδέος νιόν,
μνήσομαι, ὡς ἐφάνη παρὰ θεῖν ἄλος ἀτρυγέτου
ἀκτῇ ἐπὶ προβλήτη νευήν ἄνδρι ἑοικός,
πρωθήβη· καλαί δὲ περισσεῖοντο ἔθειραι,
κυνέαι, φάρος δὲ περὶ στιβαροῖς ἔχειν ὁμοῖός
πορφύρεον· τάχα δ' ἀνδρὲς ἐυσσέλμου ἀπὸ νηὸς
ληισταί προγένετο θοῖς ἐπὶ οἰνοπα πόντον,
Τυρσηνοῖ· τοὺς δ' ἤγε κακὸς μόρος· οὐ δὲ ἱδόντες
νεῦσαν ἐς ἀλλήλους, τάχα δ' ἐκθορον. ἄλφα δ'
ἐλόντες
εἰςαν ἐπὶ σφετέρης νηὸς κεχαρημένοι ἦτορ. 10
νιόν γάρ μιν ἐφαντο διστρεφέων βασιλῆων
ἐναι καὶ δεσμοῖς ἐθελον δεῖν ἀργαλέοις.
τὸν δ' οὐκ ἰσχανε δεσμά, λύγοι δ' ἀπὸ τηλόσε
πίπτον
χειρὼν ἣδε ποδῶν· δ' δὲ μειδιάων ἐκάθητο
ὅμμασι κυανέοις· κυβερνήτης δὲ νοῆσας
αὐτικὰ οἷς ἐτάροισιν ἐκέκλετο φώνησεν τε· 15
Δαιμόνιοι, τίνα τούδε θείν δεσμεύσθ' ἐλόντες,
καρπερῶν· οὐδὲ φέρειν δύναται μιν νηὸς εὐεργής.
ἡ γὰρ Ζεὺς οἴδ' ἔστιν ἡ ἀργυρότοξος Ἀπόλλων
ἡ Ποσειδάων· ἐπεὶ οὐ θυητοῖς βροτοῖσιν

428
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 Tyrsenian 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

1 Probably not Etruscans, but the non-Hellenic peoples of Thrace and (according to Thucydides) of Lemnos and Athens. Cp. Herodotus i. 57; Thucydides iv. 109.
The Homeric Hymns


"Ὡς φάτο· τὸν δ’ ἄρχος στυγερῷ ἦν παπάτε μῦθῳ 25 δαμόνι, οὐρὸν ὀρα, ἀμα δ’ ἰστίον ἐλκεο νηὸς σύμπανθ’ ὀπλα λαβὼν’ ὀδε δ’ αὐτ’ ἀνδρέσσι μελήσει.

ἐλπομαι, Ἀὐγυπτον ἁφίζεται ὦ γε Κύπρον ἢ ὦς Ἐπερμορέους ἢ ἐκαστέρω. ἐς δὲ τελευτήν ἐκ ποτ’ ἐρεί αὐτοῦ τε φίλους καὶ κτήματα πάντα 30 οὐς τε κασιγνήτους, ἐπεὶ ἢμῖν ἐμβαλε δαιμών.

"Ὡς εἰπὼν ἰστόν τε καὶ ἰστίον ἐλκεότο νηὸς. ἐμπνιεύσει δ’ ἀνεμος μέσον ἰστίων ἀμφὶ δ’ ἀρ’ ὀπλα κατάνυναν’ τάχα δὲ φιν ἐφαίνετο θαυματὰ ἔργα. οἶνος μὲν πρώτιστα θοῦν ἀνὰ νῆα μέλαιναν 35 ἵδυπτος κελάρως’ εὐώδης, ὠρφυτὸ δ’ ὄρμη ἀμβροσίη ναῦτας δὲ τάφος λάβε πάντας ἰδόντας. αὐτίκα δ’ ἀκρότατο παρὰ ἰστίον ἐξετανύσθη ἀμπελοί ἑνθα καὶ ἑνθα, κατεκρημὼντο δὲ πολλοὶ βότρυνε: ἀμφ’ ἰστόν δὲ μέλας εἰλίσσετο κυσσός, 40 ἄνθεις τηλεάων, χαρίεις δ’ ἔπι καρπὸς ὀρφεῖ πάντες δὲ σκάλμοι στεφάνους ἔχουν’ οἱ δὲ ἰδόντες, νη’ ἢδη 1 τότ’ ἐπείτα κυβερνήτην ἐκέλευν γῆ πελάαν’ δ’ ἀρα σφι λέων γένετ’ ἐνδόθι νηὸς δεινὸς ἐπ’ ἀκρότάτης, μέγα δ’ ἐβραχεῖ, ἐν δ’ ἀρα 45 ‘μέσσῃ

ἀρκτον ἐποίησεν λασιαύχενα, σήματα φαίνων’ ἀν δ’ ἐστη μεμανία: λέων δ’ ἐπὶ σέλματος ἀκρον δεινὸν ὑπόδρα ἱδών’ οἱ δ’ ἐς πρύμνην ἐφοβηθεν,

1 Hermann: μὴ δ’ ἢδη, M (other MSS. are further corrupted).
VII.—TO DIONYSUS, 21-48

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 further 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 σαόφρωνα θυμόν ἔχοντα ἔσται ἄρ’ ἐκπληγέντες, δ’ ἐξαπίνης ἐπορούσας; 50 ἀρχόν ἔλ’, οὗ δὲ θύραζε κακὸν μόρον ἐξαλύουντες πάντες ὀμῶς πήδησαν, ἔπει ἓδον, εἰς ἀλα δίαν, δελφίνες δ’ ἐγένοντο: κυβερνήτην δ’ ἐλεήσας ἔσχεθε καὶ μιν ἔθηκε πανδήλιοι εἰπτε τε μῦθον.

Θάρσει, τὸ ἐμῷ κεχαρισμένε μνιμῷ; 55 εἰμι δ’ ἐγὼ Διόνυσος ἐρίβρωμος, ἐν τέκε μήτηρ Καμήνης Σεμέλης Δίος ἐν φιλότητι μυγεῖσα.

Χαίρε, τέκος Σεμέλης εὐώπιδος; οὐδὲ τὴ ἔστι σειό γε ληθόμενον γλυκερὴν κοσμῆσαι ἀοιδὴν.

VIII

ΕΙΣ ΑΡΕΑ

Ἀρες ὑπερμενέτα, βρισάρματε, χρυσοπηληξ, ὄβριμόθυμε, φέρασπι, πολισός, χαλκοκορυστά, καρτερόχειρ, ἀμώγητε, δορισθενές, ἔρκος Ὀλύμπου, Νίκης εὐπολέμοιο πάτερ, συναρωγε Θέμιστος, ἀντιβίοις τύραννε, δικαιοτάτων ἂγε φωτῶν, ἡνορέης σκηντοῦχε, πυραυγέα κύκλων ἐλίσσων αἰθέρος ἔπταπόροις ἐνὶ πείρεσιν, ἐνθα σε πῶλοι ξαφλεγέες τριτάτης υπὲρ ἀντυγχαί αἰὲν ἔχουσιν κλύθι, βροτῶν ἐπίκουρε, δος ὑπαρσεός ὁ βῆς, πρην καταστίλβων σέλας ὑψόθεν ἐς βιότητα ἡμετέρην καὶ κάρτος ἃρήν, ὡς κε δυνάμενα σεῦπαθαί κακότητα πικρὴν ἀτ’ ἔμοιο καρήνου, καὶ ψυχής ἀπατηλὸν ὑπογράμματι φρεσὶν ὀρμήν,

1 Μ : εὐθαλέως "flourishing," ET.
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

THEMIS τ' αὐ μένος ὅξυ κατισχέμεν, ὃς μ' ἐρέθησεν

φυλόπιδος κρανηῆς ἐπιβαινέμεν. ἀλλὰ σὺ θάρσος 15

dὸς, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμουσι θεσμοῖς
dυσμενέων προφυγόντα μόθου Κηρᾶς τε βιαίους.

IX

ΕΙΣ ΑΡΤΕΜΙΝ

"Ἀρτεμὶν ὑμεῖ, Μοῦςα, κασιγνύτην Ἐκάτοιο,

παρθένον ἵσχαιραν, ὁμότροφον Ἀπόλλωνος,

ἥ' ἱπποὺς ἄρσασα βαθυνχοίνοι Μέλιτος

ῥίμφα διὰ Σμύρνης παγχρύσεον ἁρμα διώκει

ἐς Κλάρον ἄμπελοςσαν, οθ' ἀργυρότοξος Ἀπόλλων

ἡσται μυμνάξων ἐκατηβόλον ἵσχαιραν.

Καὶ σὺ μὲν οὖτο χαίρε θεαὶ θ' ἁμα πᾶσαι ἀοιδῆ;

αὐτὰρ ἐγὼ σε πρῶτα καὶ ἐκ σέθεν ἄρχομε ἀείδειν,

σεῦ δ' ἐγὼ ἀρξάμενοι μεταβήσομαι ἅλλον ἐς ὑμνον.

X

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Κυπρογενὴ Κυθέρειαν ἀείσομαι, ἦτε βροτοῖσι

μελίχα δῶρα δίδωσιν, ἐφ' ἰμερτῷ δὲ προσώπωρ

αιει μειδιάει καὶ ἐφ' ἰμερτῶν θείει ἄνθος:

Χαίρε, θεά, Σαλαμίνος ἐυκτιμένης μεδέουσα

eιναλίης τε Κύπρου. δὸς δ' ἰμερόσσαν ἀοιδῆν.

αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσσομ' ἀοιδῆς.

1 All MSS. save M which has 'χαίρε μάκαρα, Κυθήρης, "hail, blessed one, (queen of) Cythera."
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 sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.
THE HOMERIC HYMNS

XI

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδι' Ἀθηναίην ἐρυσίπτολιν ἄρχομ' ἀείδειν, δεινήν, ἡ σὺν Ἄρη μέλει πολεμήσα ἔργα περθόμεναι τε πόλης αὐτή τε πτόλεμοι τε, καὶ τ' ἐρρύσατο λαὸν ἱόντα τε νισσόμενον τε. Χαίρε, θεά, δὸς δ' ἀμμυ τύχην εὐδαιμονίην τε.

XII

ΕΙΣ ΗΡΑΝ

Ηρην ἀείδω χρυσόθρονον, ἂν τέκε Ῥείη, ἠθανάτων ἑβασίλειαν, ύπερφορον εἴδως ἔχουσαν, Ζηνὸς ἐργηδούποιο κασιγνήτην ἄλοχόν τε, κυδρήν, ἂν πάντες μάκαρες κατὰ μακρὸν Οὐλυμπὸν ἀξόμενοι τίουσιν ὀμῶς Διὶ τερπικεραύνῳ.

XIII

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δημήτηρ' ἧ' χύκομον, σεμνὴν θεάν, ἄρχομ' ἀείδειν, αὐτὴν καὶ κούρην, περικαλλέα Περσεφόνειαν. Χαίρε, θεά, καὶ τήνυς σάου πόλιν ἄρχε δ' ἀοιδῆς.

1 Matthiae: ἠθανάτην, 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

EIS MHTERA THEWN

Μητέρα μοι πάντων τε θεών πάντων τ' ἄνθρωπων ὑμνεῖ, Μοῦσα λύγεια, Διὸς θυγάτηρ μεγάλου, ἤ κροτάλων τυπάνων τ' ἱαχὴ σύν τε βρόμος αὐλῶν εὐάδεν ἤδε λύκων κλαγγὴ χαροπῶν τε λεόντων ὑπερᾶ τ' ἤχηντα καὶ ὑλήνετες ἐναυλοί. 5
Καὶ σὺ μὲν οὔτω χαίρε θεαὶ θ' ἀμα πᾶσαι ἀοιδη.

XV

EIS HRAKLEA LEONTOOTHMON

'Ηρακλέα, Διὸς νίον, ἀείσομαι, δι νῦν ἄριστου γείνατ' ἐπιχθούνων Θήβης ἐνι καλλιχόροισιν, Ἀλκμῆνη μιχθείσα κελαινεφέι Κρονίωνιν. 5
ὅς πρὶν μὲν κατὰ γαῖαν ἀθέσφατον ἤδε θάλασσαν πλαξόμενος πομπήσων ὕπ' Εὐρυσθῆνος ἀνακτός πολλὰ μὲν αὐτὸς ἔρεξεν ἀτάσθαλα, πολλὰ δ' ἀνέτλη. 2

νῦν δ' ἢδη κατὰ καλὸν ἐδος νυφόεντος 'Ολύμπου ναίει τερπόμενος καὶ ἐχει καλλίσφυρον "Ηβην.
Χαίρε, ἀναξ, Διὸς νιέ· δίδου δ' ἀρετὴν τε καὶ ὄλβον.

1 Most MSS.: πημαίνετ' ἀεθλεῶν <δὲ> κραταίως, M.
2 Most MSS.: ἔξοχα ἔργα, M.
XV.—TO HERACLES THE LION-HEARTED

XIV

TO THE MOTHER OF THE GODS

I prithee, 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
EIS ΑΣΚΛΗΠΙΟΝ

'Ιητήρα νόσων 'Ασκληπιιδον ἄρχομ' ἀείδεων, νίδον 'Απόλλωνος, τὸν ἐγεώνατo δία Κορωνίς Δωτὶ ἐν πεδίῳ, κούρη Φλεγύου βασιλῆς, χάρμα μέγ' ἀνθρώποισι, κακῶι θελκτήρ' ὠδυνάων. Καὶ σὺ μὲν οὕτω χαίρε, ἃναξ: λίτομαι δὲ σ' ἀοιδή.

XVII
EIS ΔΙΟΣΚΟΡΟΤΣ

Κάστορα καὶ Πολυδεύκε' ἀείσεο, Μοῦσα λύγεια, Τυνδαρίδας, οἷς Ζηνὸς 'Ολυμπίου ἐξεγένοντο· τοὺς ὑπὸ Θηρύετον κορυφῆς τέκε πότυμα Δήδη λάθρη ὑποδημηθείσα κελαινεφεῖ Κρονίων. Χαίρετε, Τυνδαρίδαι, ταχεῖων ἐπιβήτωρες ἐπ' ὅπων.

XVIII
EIS ΕΡΜΗΝ

'Ερμήν ἀείδω Κυλλήνιοιν, 'Αργειφόντην, 
Κυλλήνης μεδέοντα καὶ 'Αρκαδίης πολυμήλου, 
ἀγγελον ἄθανατων ἑριούνιον, ὅν τέκε Μαιά, 
Ἀτλαντος θυγάτηρ, Διὸς ἐν φιλότητι μιγείσα, 
αἴδοιή· μακάρων δὲ θεοῦ ἀλείειν ὦμιλον, 
ἀντρω ναιετάονσα παλισκίον· ἐνθα Κρονίων 
νύμφη ἐυπλοκάμῳ μισγέσκετο νυκτὸς ἀμολγῷ,
XVIII.—TO HERMES, 1-7

XVI

TO ASCLEPIUS

I begin to sing of Asclepius, son of Apollo and healer of sicknesses. In the Dotian 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 Polydeuces, 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
THE HOMERIC HYMNS

εὔτε κατὰ γλυκὺς ὑπνοὺς ἔχοι λευκώλευν Ἡρην·
λάνθανε δ' ἀθανάτους τε θεοὺς θυητοὺς τ' ἀνθρώποις.

Καὶ σὺ μὲν οὖτο χαῖρε, Δίὸς καὶ Μαίανδος νιέ·
σεῦ δ' ἐγώ ἀρξάμενος μεταβήσομαι ἄλλον ἐς
ὑμνον.

[χαῖρ', Ἑρμῆ χαριδῶτα, διάκτορε, δῶτορ εάων.1]

XIX

ΕΙΣ ΠΑΝΑ

'Αμφὶ μοι Ἑρμείαο φιλὸν γόνον ἐννεπε, Μοῦσα,
αιγιπόδην, δικέρωτα, φιλόκροτον, ὅστ' ἀνὰ πίση
dευδρὴν' ἀμυδὶς φοιτᾶ χορογηθέσει νύμφαις,
αἰ ὑπ' αἰγίλπος πέτρης στείβουσι κάρηνα
Πάν' ἀνακεκλομέναι, νόμιον θεόν, ἀγλαέθειρον,
ἀυχμὴνθ', ὅς πάντα λόφον νιφὸντα λέλογχε
καὶ κορυφὰς ὀρέων καὶ πετρῆσεν καρήνα.

φοιτᾶ δ' ἐνθα καὶ ἐνθα διὰ ὑπότια πυκνά,
ἀλλοτε μὲν ρέθροισιν ἐφελκόμενοι μαλακοῖσιν,
ἀλλοτε δ' αὐ πέτρησιν ἐν ἐλυβάτοισι διοιχνέι,
ἀκροτάτην κορυφὴν μηλοσκόπον εἰσαναβαίνων,
πολλάκι δ' ἀργυίσεντα διέδραμεν ὀυρέα μακρά,
πολλάκι δ' ἐν κυνημοῖς διήλασε θῆρας ἑνάφρων,
ὁξέα δερκόμενοι τότε δ' ἐπέρεος ἐκλαγέν ὁιον
ἀγρῆς ἐξαινών, δυνάκων ὑπὸ μοῦσαν ἀθύρων

υήτυμον· οὐκ ἂν τὸν γε παραδράμοι ἐν μελέεσσιν
ὄρνις, ἦτ' ἔαρος πολυανθέος ἐν πετάλοισι

θρήνων ἐπιπροχέουσ' ἀχέει 2 μελίγηρυν ἀοιδῆν.
σὺν δὲ σφιν τοτε Νῦμφαι ὀρεστιάδες λυγύμολποι

1 This line appears to be an alternative to ll. 10-11.
2 Ilgen: ἐπιπροχέουσα χέει, MSS.
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
ΤΟΙΟΥΤΟΥ ΠΟΛΕΜΟΥ ΧΕΙΡΑ ΧΕΙΡΑ ΧΕΙΡΑ ΧΕΙΡΑ

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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

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THE HOMERIC HYMNS

ἀθάνατοι, περίαλλα δ' ὁ Βάκχειος Δίονυσος·
Πάνα δὲ μιν καλέεσκον, ὅτι φρένα πάσιν ἐστερψε.
Καὶ σὺ μὲν οὖτω χαίρε, ἀναξ, ἤλαμαι δὲ σ',
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

XX

ΕΙΣ ΗΦΑΙΣΤΟΝ

"Ἡφαιστὸν κλυτόμητιν ἄείσεο, Μοῦσα λέγεια, ὃς μετ' Ἀθηναίης γλαυκώπιδος ἀγλαὰ ἔργα ἀνθρώπους ἐδίδαξεν ἐπὶ χρυσός, οὐ τὸ πάρος περ ἀντροὺς ναιετάσκοι ἐν οὐρέσιν, ἦπτε θῆρες.
νῦν δὲ δι' Ἡφαιστὸν κλυτοτέχνην ἔργα δαέντες ῥημίως αἰώνα τελεσφόρον εἰς ἐνιαυτὸν εὐκηλοῖ διάγωσιν ἐνι σφετέροισι δόμοισιν.
'Ἀλλ' ἰληθ', "Ἡφαιστε' δίδου δ' ἄρετήν τε καὶ ὄλβον.

XXI

ΕΙΣ ΑΠΟΛΛΩΝΑ

Ποίει, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λίγ' ἀείδει,
ὄχθη ἐπιθρώσκων ποταμῶν πάρα δινήγεντα.
Πηνείων' σὲ δ' ἀοιδός ἕχων φόρμιγγα λίγειαν
ἡδυπῆς πρωτόν τε καὶ ὑστατὸν αἰέν ἀείδει.
Καὶ σὺ μὲν οὖτω χαίρε, ἀναξ, ἤλαμαι δὲ σ'
ἀοιδῆ.
and Bacchic Dionysus in especial; and they called
the boy Pan ¹ 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 ¹ I seek your favour with
my song.

¹ The name Pan is here derived from πάντες "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

'Αμφὶ Ποσειδάωνα, μεγαν θεόν, ἅρχομ' ἀείδειν, γαῖς κινήτηρα καὶ ἀτρυγέτου θαλάσσης, πόντιον, ὅσθ' Ἐλικώνα καὶ εὐρείας ἔχει Αἰγάς. διχθά τοι, 'Ευνοσίγαε, θεοὶ τιμὴν ἐδάσαντο, ἵππων τε δμητὴρ' ἐμεναί σοτήρα τε νηῶν. 

Χαῖρε, Ποσείδαον γαιήοχε, κυανοχαιτα, καὶ, μάκαρ, εὐμενὲς ἥτορ ἔχων πλώουσιν ἀργγε.

XXIII

EIS ΤΙΠΑΤΟΝ ΚΡΟΝΙΔΗΝ

ζῆνα θεῶν τὸν ἄριστον αἰείσομαι ἣδε μέγιστον, εὐρύσπα, κρείσοντα, τελεσφόρου, ὡστε Θῆμιστι ἐγκλιδον ἔξιμενη πυκνοῦς ὀάρους ὀαρίζει. 

"Ἰληθ", εὐρύσπα Κρονίδη, κύδιστε μέγιστε.

XXIV

EIS ΕΣΤΙΑΝ

Ἐστιν, ἢτε ἀνακτος Ἀπολλωνος ἐκάτοιο 
Πυθοῖ ἐν ἠγαθῆ ἱερὸν δόμον ἀμφίπολεύεις, 
αἰεὶ σῶν πλοκάμων ἀπολεῖβεται ύγρὸν ἑλαιὸν ἔρχεο τόνδ' ἀνὰ οἶκον, ἐν' ἔρχεο ἑχουσα 
σὺν Διὶ μητιόεντι χάριν δ' ἀμ' ὀπασσον ἀοιδὴ. 

1 Tucker: ἐπέρχεο.
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 two-fold office the gods allotted you, O Shaker of the Earth, to be a tamer 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

Μοσάων ἄρχωμαι Ἀπόλλωνός τε Διός τε·
ἐκ γὰρ Μοσάων καὶ ἐκηβόλου Ἀπόλλωνος
ἀνδρεὶς ἄοιδοι ἔσοι ἐπὶ χθονὶ καὶ κιθαρισταί,
ἐκ δὲ Διός βασιλῆς. ὧ δ' ὦλβιος, ὧν τινα Μοῦσαι
φίλωνται· γυλκερὴ οἱ ἀπὸ στόματος βέει αὐδὴ.

Χαίρετε, τέκνα Διός, καὶ ἐμὴν τιμήσατ' ἄοιδήν·
αὐτὰρ ἐγὼν ὠμέων τε καὶ ἄλλης μνήσομ' ἄοιδής.

XXVI

ΕΙΣ ΔΙΟΝΤΣΟΝ

Κισσοκόμην Διόνυσον ἐρίβρομον ἄρχομ' ἀείδεων,
Ζηνὸς καὶ Σεμέλης ἐρικυδέος ἀγλάδιν υἱὸν,
ὅν τρέφον ἥκοιμοι Νύμφαι παρὰ πατρὸς ἀνακτὸς
δεξάμεναι κόλποις καὶ ἐνυδκέως ἀτίταλλον
Νύσης ἐν γυάλοις. ὧ δ' ἀέξετο πατρὸς ἐκητι
ἀντρῳ ἐν εὐωδεί μεταρίθμιος ἄθανάτοις.

αὐτὰρ ἐπείδη τόνδε θεαὶ πολύμυμον ἔθρεψαν,
δὴ τότε φοιτίζεσκε καὶ θυλήντας ἑναύλους,
κισσῷ καὶ δάφνῃ πεπυκασμένος· ἀλ' ὧ ἁμ' ἐποντὸ
Νύμφαι, ὧ ἐξηγεῖτο· βρομὸς ὡ ἐχεῖν ἀσπετο
ὑλη.

Καὶ σὺ μὲν οὕτω χαίρε, πολυστάφυλ ὁ
Δίονυσε·

δὸς ὧ ἡμᾶς χαίροντας ἐς ὡρασ ἀυτὶς ἱκέσθαι,
ἐκ δ' αὐθ' ὀφράων εἰς τοὺς πολλοὺς ἐνιαυτοὺς.
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.
THE HOMERIC HYMNS

XXVII

ΕΙΣ ΑΡΤΕΜΙΝ

Αρτεμιν ἀείδω χρυσηλάκατον, κελαδεινήν, παρθένον αἰδοίην, ἐλαφηβόλουν, ιοχέαιραν, αὐτοκασιγνήτην χρυσαόρον Ἀπόλλωνος, ἥ κατ' ὀρή σκιόεντα καὶ ἀκριάς ἦμεμοέσσας ἁγρη τερπομενη παγχρύσεα τόξα τιταίνει πέμπουσα στονόεντα βέλη· τρομεῖε δὲ κάρηνα ὑψηλῶν ὁρέων, ιάχει δ' ἐπὶ δάσκιος ὦλη δεινὸν ὑπὸ κλαγγῆς θηρῶν, φρίσσει δὲ τε γαῖα πόντος τ' ἰχθυόεις· ἢ δ' ἀλλιμον ἦτορ ἔχουσα πάντη ἐπιστρέφεται θηρῶν ὀλίκουσα γενεθλην. αὐτὰρ ἐπὶ τερφηθὶ θηροσκότοις ἱοχέαιρα, εὐφρήτη δὲ νόον, χαλάσασ' εὐκαμπτέα τόξα ἔρχεται ἐς μέγα δῶμα κασιγνήτου φίλοιο, Φοίβου Ἀπόλλωνος, Δελφῶν ἐς πίονα δήμον, Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἀρτυνέουσα. ἐνθα κατακρεμάσασα παλίντοιν τόξα καὶ ιοὺς ἠγεῖται χαριέντα περὶ χροὶ κόσμον ἔχουσα, ἐξάρχουσα χοροὺς· αἱ δ' ἀμβροσίην ὅπ' ἱεῖσαι ὑμεῦναι Δητῶ καλλίσφυρον, ὡς τέκε παίδας ἄθανάτων βουλὴ τε καὶ ἐργασιαν ἔξοχ' ἀρίστους. Χαίρετε, τέκνα Δίος καὶ Δητῶς ἦγκομοι· αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἄοιδης.

XXVIII

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ' Ἀθηναίην, κυδρῆν θέον, ἀρχομ' ἀείδειν γλαυκώπιν, πολύμητιν, ἀμείλιχον ἦτορ ἔχουσαν.
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 leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how neat-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,
THE HOMERIC HYMNS

παρθένων αἴδοινην, ἐρυσίπτολιν, ἀλκήσεσαν,
Τριτογενή, τὴν αὐτὸς ἐγείνατο μητέρα Ζεὺς
σεμνὴς ἐκ κεφαλῆς, πολεμήμα τεύχε, ἔχουσαν,
χρύσα, παμφανώντα· σέβας δ' ἔχε πάντας
ὁρῶντας
ἀθανάτους· ἢ δὲ πρόσθεν Δίος αἰγιοχοῖο
ἐσσυμένως ὀρούσεν ἀπ' ἀθανάτου καρήνου,
σείσασ' ὄξυν ἄκοντα· μέγας δ' ἔλελιξεν Ὁλυμπός
δεινὸν ὑπὸ βρίμης γλαυκώπτιδος· ἀμφὶ δὲ γαία
σμερδάλεον ἰάχησεν· ἐκινήθη δ' ἄρα πόντος,
κύμαι πορφυρέοις κυκώμενος· ἐκχυντὸ ¹ δ' ἀλμη
ἐξατίνης· στήσεν δ' Ῥπερίονος ἀγλαὸς υῖος
ὑπ' ὅπως ὁκύπτοδας ὁδηγὼν χρόνου, εἰσότε κούρη
eἰλετ' ἀπ' ἀθανάτων ὄμων θεοεἰκῆ τεύχη
Παλλᾶς Ἀθηναίη· γήθησε δὲ μητέρα Ζεὺς.
Καὶ σὺ μὲν ous χαίρε, Δίος τέκος αἰγιοχοῖο,
aυτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοίδης.

XXIX

EIS EΣΤΙΑΝ

¹Ἐστίη, ἡ πάντων ἐν δόμασιν ὑψηλοῖσιν
ἀθανάτων τε θεῶν χαμαί ἐρχομένων τ' ἀνθρώπων
ἔδρην αἴδιον ἔλαχες, πρεσβῆτα τιμῆν,
καλὸν ἔχουσα γέρας καὶ τίμιον· οὐ γὰρ ἀτέρ σοῦ
eιλατίσαι θυητοῖσιν, ἵν' ὑ' πρῶτῃ πυμάτῃ τε
'Εστίη ἀρχομενοσ σπένδει μελιηδέα σιών
καὶ σὺ μοι, Ἀργειφώντα, Δίος καὶ Μαιάδος νιε,
ἀγγέλε τῶν μακάρων, χρυσόρραπτι, δώτορ ἐώς,
ἵλαος δὲν ἐπάρηγε σὺν αἴδοιίν τε φίλη τε.

¹ Baumeister: ἵσχετο, MSS.
XXIX.—TO HESTIA

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
OVT€T€, έ€λ€ν€, αυτάρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

XXX

ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαίαν παρμήτειραν ἄείσομαι, ἡνθέμεθολον, πρεσβίστην, ἥ φέρβει ἐπὶ χθονὶ πάνθ᾽ ὅπος᾽ ἐστίν, ἥμεν ὅσα χθόνα διαν ἐπέρχεται ἥδ᾽ ὅσα πόντον ἥδ᾽ ὅσα πωτῶνται, τάδε φέρβεται ἐκ σέθεν οἶλβου. ἐκ σέο δ᾽ εὐπαιδέσ τε καὶ εὐκαρποί τελέθουσι, πότνια, σεῦ δ᾽ ἔχεται δούναι βίον ἥδ᾽ ἀφελέσθαι θυτοῖς ἀνθρώποισιν. δ᾽ ὅλβιος, ὦν κε ὑμῷ πρόφρων τιμήσῃς. τῷ τ᾽ ἄφθονα πάντα πάρεσσι. βρίθει μὲν σφιν ἄροιρα φερέσβιοι ἢδὲ κατ᾽ ἀγροὺς κτήνεσιν εὐθηνεί, οἶκος δ᾽ ἐμπιπλαται ἐσθλῶν· αὐτοὶ δ᾽ εὐνομίσι πόλιν κάτα καλλιγυναίκα κοιρανέουσι, ὅλβος δὲ πολὺς καὶ πλοῦτος ὅτηδε· παῖδες δ᾽ εὐφροσύνη νεοθηλεί κυδιώσι παρθενικά τε χοροῖς πολυναθέσιν εὐφρονὶ θυμῷ παίζουσι σκαίρουσι κατ᾽ ἄνθεα μαλθακὰ ποίησις, ὦς κε σὺ τιμήσῃς, σεμνὴ θεά, ἄφθονε δαιμόν.

Χαίρε, θεών μήτηρ, ἀλοχ' Οὐρανοῦ ἀστερόεντος, πρόφρων δ᾽ ἀντ᾽ χίδης βιοτοῦ θυμήρε ὅπαξε· αὐτάρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

1 Translator: Ἑστῆ, MSS.
XXX.—TO EARTH THE MOTHER OF ALL

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 ὑμνεῖν αὐτὲ Διὸς τέκος ἂρχεο Μοῦσα, 
Καλλιότη, φαέθοντα, τὸν Ἑὐρυφάέσσαν 
βοῶπις 
γείνατο Γαῖς παιδὶ καὶ Ὠρανὸν ἀστερόεντος: 
γῆμε γὰρ Ἑὐρυφάέσσαν ἀγακλείτην 'Ὑπερίων, 
ἀυτοκασυγνήτην, ἢ οἱ τέκε κάλλιμα τέκνα, 5
'Ἡῶ τε ῥοδότηχυν ἑυπλόκαμον τε Σελήνην
'Ηλιον τ’ ἀκάμαντ’, ἔπεικελον ἄθανάτωσιν, 
ὡς φαίνει θνητοῖς καὶ θανατάσις θεοῖν
ἁπτοῖς ἐμβεβαῶσι. σμερδυὸν δ’ ὦ γε δέρκεται ὅσοις
χρυσῆς ἐκ κόρυθος. λαμπραὶ δ’ ἀκτίνες ἀπ’ αὐτοῦ 10
ἀγγλῆν στὶλβουσι παρὰ κροτάφων δὲ τ’ ἐθεραι λαμπραὶ ἀπὸ κρατός 
χαρίαν κατέχουσι πρὸς τοῦ θηλαγύσῃ. καλὸν δὲ περὶ χροῖ λάμπεται ἔσθος
λεπτουργοῖς, πνοὶ ἀνέμου. ὑπὸ δ’ ἀρσενεὶ ἁπτοῖ,
ἐνθ’ ἀρ’ ὦ γε στήσας χρυσόξυνγον ἀρμα καὶ ἁπτοῦς, 15
[αὐτόθι παύεται ἄκρου ἐπ’ ὦρανοῦ, εἰσόκεν αὐτίς] 15a
θεσπέσιον πέμπτηι δι’ ὦρανοῦ Ὀκεανόνδε.
Χαῖρε, ἀνὰξ, πρόφρον δὲ βίον θυμήρε’ ὑπάξε.
ἐκ σέο δ’ ἄρξάμενος κλῆσο μερότον ὑένοις ἀνδρῶν
.CompareTag. ἤμιθέων, ἐν ἔργα θεωι θνητοῖς ἐδείξαν.

XXXII
ΕΙΣ ΣΕΛΗΝΗΝ

Μῆνην ἀείδειν ταυτιστερον ἐσπετε, Μοῦσαι,
ἡδυπεῖσ κόραι Κρονίδεω Διὸς, ἰστορεῖς ὕδης.

1 Matthiae : τε παρειαλ, 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, cp. 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."
THE HOMERIC HYMNS

ἡ ἀπὸ αἰγλῆ γαίαν ἐλίσσεται ύψανδεικτὸς
κρατῶς ἀπ' ἄθανάτωιο, πολὺς δ' ὕπο κόσμος ὀρφεῖν
αἰγλῆς λαμπτούσηςς στίλβει δὲ τ' ἀλάμπετος ἀὴρ
χρυσέον ἀπὸ στεφάνου, ἀκτίνες δ' ἑνδιάονται,
εὐτ' ἄν ἀπ' Ὀκεανοῦ λοεσσαμένη χρόα καλὸν,
εἰματα ἐσσαμένη τῆλανγέα δἰα Σελήνης,
ζευξαμένη πῶλους ἑριαύχενας, αἰγλῆσεντας,
ἐσυμμένωσ προτέρως ἐλάση καλλίτριχας ἵππους,
ἐσπερίη, διχόμηνος. δ' δὲ ἡ πλῆθει μέγας ὄγμος
λαμπρῶταται τ' αὐγαὶ τὸτ' ἀεξομένης τελέθουσιν
οὐράνῳβεν' τέκμωρ δὲ βροτοὶς καὶ σῆμα τέτυκει.
Τῇ ρά ποτε Κροῦίδης ἐμίγη φιλότητι καὶ εὐνῆ.
ἡ δ' ὑποκυσσαμένη Πανδείην γείνατο κούρην,
ἐκπρέπεις εἶδος ἔχουσαν ἐν ἄθανάτωις θεοῦς.
Χαῖρε, ἀνασσα, θεὰ λευκώλενε, δἰα Σελήνης,
πρόφρον, ἐνπλόκαμος. σέο δ' ἀρχόμενος κλέα
φωτῶν
ἀσομαι ἡμιθέων, ὥν κλείουσ' ἐργατ' ἄοιδοι,
Μουσάων θεράποντες, ἀπὸ στομάτων ἐροῦσιν. 20

XXXIII

ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

'Αμφὶ Δίος κούρους, ἐλικώπιδες ἐσπετε Μοῦσαι,
Τυνδαίδας, Δήδης καλλισφύρου ἁγλαὰ τέκνα,
Κάστορά θ' ἱππόδαμον καὶ ἀμώμητον Πολυδεύκεα,
τοὺς ὑπὸ Ταυρικέτου κορυφὴ ὅρεος μεγάλοιο
μιχθεῖσ' ἐν φιλότητι κελαίνεθέν Κροῦίων
σωτήρας τέκε παίδας ἐπιχθούνων ἀνθρώπων
ἀκυπάρων τε νεῶν, ὅτε τε σπέρχωσιν ἄελλαι

1 Baumeister: ὡ 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 eventime 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 Taygetus,—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 ἁμείλιχον· οἱ δ' ἀπὸ νηῶν εὐχόμενοι καλέουσι Δίὸς κούρους μεγάλου ἄρνεσιν λευκοῖς, ἔπ' ἀκρωτήρια βάντες 10 πρύμνης· τὴν δ' ἀνεμός τε μέγας καὶ κύμα θαλάσσης θῆκαν ὑποβρυχίην· οἱ δ' ἐξαπίνης ἔφανησαν ξουθῆσι πτερύγεσσι δὲ αἰθέρος ἀίξαντες, αὐτίκα δ' ἀργαλέων ἀνέμων κατέπαυσαν ἄελλας, κύματα δ' ἑστόρεσαν λευκῆς ἀλὸς ἐν πελάγεσσι, 15 σήματα καλά, πόνου ἀπονόσφιοι· οἱ δ' ἱδόντες γήθησαν, παύσαντο δ' ὀξυροῦ πόνοιο.

Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορες ὑπ' ὅπων· αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

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1 Bury: ναῦταις σήματα καλά, πόνου σφίσσων, MSS.
XXXIII.—TO THE DIOSCURI

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

A

B

C

D

E

F

G

H

I

J

K

L

M

N

O

P

Q

R

S

T

U

V

W

X

Y

Z
ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΑΤΑ

I

Αἴδεψθε ξενίων κεχρημένων ἢδε δόμοιον,
οἷς πόλιν αἰπτεινήν, Κύμην ἐριώπιδα κούρην,
ναίετε, Σαρδήνης πόδα νείατον ὑψικόμοιο,
ἀμβρόσιον πίνοντες ὕδωρ θείου ποταμοῦ,
"Έρμου δινήγετος, ὅν ἀθάνατος τέκετο Ζεὺς."

II

Ἀνήρ πόδες με φέροιεν ἐς αἰδοίουν πόλιν ἀνδρῶν τῶν ἣρ καὶ θυμός πρόφρων καὶ μῆτις ἀρίστῃ.

III

Χαλκέη παρθένος εἰμί, Μίδεω δ' ἐπὶ σήματι κεῖμαι·
ἐστ' ἄν ὕδωρ τε νάη ἱκατρά τεθήλη,
ἡλιός τ' ἀνιών λάμπη λαμπρά τε σελήνη,
καὶ ποταμοί οἱ πέρωσιν ἀνακλύζῃ δὲ θάλασσα,
αὐτοῦ τῇδε μένουσα πολυκλαύτου ἐπὶ τύμβοι ἀγγελέω παριοῦσι, Μίδης ὅτι τῇδε τέθαπται.

IV

Οἶνη μ' αἰσχὴ δῶκε πατήρ Ζεὺς κυρμα γενέσθαι,
νησίων αἰδοίης ἐπὶ γούνασι μητρὸς ἀτάλλων.
ἐν ποτ' ἐπύργωσαν βουλὴ Δίος αἰγιόχου

1 Plato, Diogenes, Contest of Homer: ἰφί, 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, edding 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, μάργων ἐπιβήτορες ὑπ' ὅς, ὀπλότεροι μαλεροῦ πυρὸς κρίνοντες Ἄρηα, 5
Διόλιδα Σμύρνην ἀλυγείτονα, ποντοτίνακτον, ἢπτε δὲ ἀγγανὸν εἰσὶν ὑδῷρ ἱερὸν Μέλητος:
ἐνθευ ἀπορνύμεναι κούραι Διός, ἀγγαν τέκνα,
ηθελέτην κλησαι διὰν χθόνα καὶ πόλιν ἀνδρῶν. 10
οὐ δὲ ἀπανηνάζθην ἱερὴν ὅπα, φήμων ἀοιδῆς,
ἀφραδίης τῶν μὲν τε παθῶν τὶς φράσσεται αὐτῖς, 15
ὅσ σφιν ὀνείδεσσιν τὸν ἐμὸν διεμήσατο πότμον.
κῆρα δ' ἐγώ, τὴν μοι θεὸς ὁπασὲ γενομένῳ περ,
τλῆσομαι ἀκράαντα φέρων τετληότι βυμῷ. 20
οὐδὲ τί μοι φίλα γυία μένειν ἱεραὶς ἐν ἀγυιαὶς
Κύμης ὀρμαίουσι, μέγας δὲ με βυμὸς ἐπείγει
δήμον ἐς ἀλλοδαπῶν ἱέναι, ὀλύγον περ ἔοντα.

V

Θετορίδη, θυητοῖσιν ἀνωσίστων πολέων περ,
οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισιν.

VI

Κλυθί, Ποσείδαου, μεγαλοσθενεῖς, ἐννοοῦσαίες,
εὐρυχόρου μεδέων ἢδὲ ξανθοῦ Ἑλικώνος,
δῶς δ' ὀυρὸν καλὸν καὶ ἀπήμονα νόστου ἴδεσθαὶ 5
ναύταις, οὐ νηὸς πομποὶ ἢδ' ἀρχοὶ ἐκαίν
δῶς δ' ἐς υπωρείην ψικρῆμνοιο Μίμαντος,
αιδοῖων μ' ἐλθόντα βροτῶν ὀσίων τε κυρῆσαι,
φῶτα τε τισαίμην, ὡς ἐμὸν νόου ἕπεραπεύσας,
ἀδύσατο Ζῆνα ξένιοι εἰνίῃ τε τράπεζαν.

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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 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 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

Πότνια Γῆ, πάντωρε, δότειρα μελίφρονος ὀλβοῦ, ὡς ἄρα δὴ τοῖς μεν φωτῶν εὔχεθος ἑτύχθης, τοῖσι δὲ δύσβωλος καὶ τρῆχει, οἰς ἐξολῶθης.

VIII

Ναύται ποντοπόροι, στυγερὴ ἐναλίγκιοι ἄτη πτωκὰσιν αἰδυνὴσι, βίοι δύσηλον ἔχοντες, αἰδεῖσθε ξενίοιο Δίος σέβας ύψιμέδοντος· δεινὴ γὰρ μετ' ὅπις ξενίου Δίος, ὥς κ' ἀλίτηται.

IX¹

'Τμέας, ὦ ξείνοι, ἀνεμος λάβεν ἀντίος ἐλθὼν· ἀλλ' ἐμὲ νῦν δέξασθε, καὶ ὁ πλόος ἐσσεται υμῖν.

X

Ἀλλὰ τὸις σευ πεύκη ἀμείνονα καρπὸν ἱησιν ὦ Ιησὶ ἐν κορυφῇσι πολυπτύχου ὑμεοέσσης, ἐνθα σίδηρος Ἰρηνής ἐπιχθονίοις βροτοῖσιν ἐσσεται, εὐτ' ἀν μιν Κεβρήνιοι ἄνδρες ἔχωσι.

XI

Γλαύκη, βοτῶν ² ἐπίσπτα, ἔπος τι τοι ἐν φρεσὶν θῆσιν· πρῶτον μὲν κυσὶ δεῖπνον ἐπ' αὐλείησι θύρῃσι δοῦναι· τῶς γὰρ ἀμείνοι· ὦ γὰρ καὶ πρῶτον ἀκούει ἄνδρος ἐπερξομένου καὶ ἐς ἐρκεα θηρὸς ἵντοσ.

¹ Restored to metrical form by Barnes.
² Kuester: πέτον, βροτῶν, 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 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

Κλῦθι μεν εὐχομένου, Κουροτρόφε, δὸς δὲ γυναῖκα
tίμιδε νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὐνήν,
ἡ δ' ἐπιτερπέσθω πολιοκροτάφοισι γέρουσιν,
ὡν ὤρη μὲν ἀπήμβλυνται, θυμὸς δὲ μενοῦα.

XIII

'Ανδρὸς μὲν στέφανος παίδες, πύργοι δὲ πόλησι,
ὑπ'οι δ' αὖ πεδίον κόσμος, νήσες δὲ θαλάσσης,
χοῦματα δ' αὖξει οίκου, ἀτὰρ γεραροὶ βασιλῆς
ημενοι ειν ἄγορῇ κόσμος λαοίσιν 1 ὤρασθαι,
αἰθομένου δὲ πυρὸς γεραρωτέρος οίκος ἰδέσθαι
ὴματι χειμερίᾳ, ὅποτ' ἂν νίφησι Κρονίων.

XIV

Εἰ μὲν δόστε μισθὸν ἀείσω, ὦ κεραμῆς.
δεύρ', ἅγ', 'Αθηναίη καὶ ὑπέρωχεθε χεῖρα καμίνου.
eυ δὲ περανθεῖεν 2 κότυλοι καὶ πάντα κάναστρα
φρυγῆραι τε καλῶς καὶ τιμῆς ὁνον ἀρέσθαι,
pολλὰ μὲν εἰν ἄγορῇ πωλεύμενα, πολλὰ δ' ἄγυιαῖς,
5 πολλὰ δὲ κερδῆμα, ἦμιν δὲ δῆ, ὡς σφιν ἀείσαι.
ἡν δ' ἐπ' ἀναιδεῖν τρεφθέντες ψεῦδε' ἀρησθε,
συγκαλέω δὴ ἐπείτα καμίνων δηλητήρας,
Σύντριβ' ὀμός Σμάραγδον τε καὶ "Ἀσβετον ἦδὲ
Σαβάκτην.

'Ωμόδαμον τ', ὃς τῇδε τέχνῃ κακὰ πολλὰ πορίζου; 10
πέρθε πυραίθουσι καὶ δώματα, σὺν δὲ κάμινος
πάσα κυκῆθει κεραμέων μέγα κοκύσσαντων,
ὡς γνάθος ἵππειβ ὑπείρα, βρύκοι δὲ κάμινοι,

1 Ruhnken: τ' ἀλλοισω, Sources: The Contest of Homer adds
the verse:

λαῖς δ' εἰν ἄγορῆςι καθήμενος εἰσορᾶσθαι.

2 Pollux: μελανθοῖεν, μελανθείεν, 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, \textit{Theogony}, 450.

\(^2\) i.e. in protection.
HOMER'S EPIGRAMS

πάντ' ἐντοσθ' αὐτής κεραμῆα λεπτά ποιοῦσα.
δεύρο καὶ 'Ηλιὸν θύγατερ, πολυφάρμακε Κίρκη, 15
ἀγρίᾳ φάρμακα βάλλε, κάκου δ' αυτούς τε καὶ ἔργα.
δεύρο δὲ καὶ Χείρων ἀγέτω πολέας Κενταύρους,
οἴθ' Ἡρακλῆς χείρας φύγον οἴτ' ἀπόλοντο,
tύπτοιεν τάδε ἔργα κακῶς, πίπτουι δὲ κάμνοις·
αὐτοὶ δ' οἰμώξοντες ὁρφάτο ἔργα πονηρά.

γηθῆσω δ' ὀρόων αὐτῶν κακοδαίμονα τέχνην·
δς δὲ χ' ὑπερκύψῃ, πυρὶ τούτου πᾶν τὸ πρόσωπον
φλεχθεὶς, ὥς πάντες ἐπιστωτ' ἁίσιμα ὑζευν.

XV

Δῶμα προσπεταπόμεσθ' ἀνδρὸς μέγα δυναμενοι,
ὸς μέγα μὲν δύναται, μέγα δὲ πρέπει 1 ὀλβίοις αἰεί.
αὐταῖ ἀνακλίνεσθε θύραι. Πλούτως γὰρ ἐσείσει πολλός,
σὺν Πλοῦτῳ δὲ καὶ Εὐφροσύνῃ τεθαλυκά
Εἰρήνη τ' ἀγαθή' Ὑσα 8' ἀγγεα, μεστὰ μὲν εἰς,
κυρβαίη δ' αἰεὶ κατὰ καρδόποι ἐρποι μᾶζα.


1 Ilgen: βρέμει, 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 ¹

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 Εἰρηνιάων. 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 (Χελιδόνιοςμα), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenæus, viii. 360 b.
Εἰ μὲν τι δῶσεις· εἰ δὲ μὴ, σὺχ ἔστηξομεν·
οὐ γὰρ συνοικήσουντες ἐνθάδ’ ἡλθομεν.

XVII

ΟΜΗΡΟΣ
"Ἄνδρες ἄγρης ἀλής ἦθητορες, ἥ π’ ἔχομεν τι;

ΑΛΙΕΙΣ
"Ὅσο’ ἔλομεν, λιπόμεσθι· ὃσα δ’ ὦν ἔλομεν,
φερόμεσθα.

ΟΜΗΡΟΣ
Τόιων γὰρ πατέρων ἐξ αἵματος ἐκγεγάσθηε,
οὔτε βαθυκλήρων οὔτε ἀσπετα μῆλα νεμόντων.

1 Koechly: ἀτ’ Ἀρκαδίης, MSS.
EPIGRAMS 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. "Αρχεταί μὲν (ὁ ἐπικός κύκλος) ἐκ τῆς Οὐρανοῦ καὶ Γῆς μυθολογομένης μίξεως, ἐξ ἦς αὐτῷ καὶ τρεῖς παιδάς ἐκατοντάχειρας καὶ τρεῖς γεννώσει Κύκλωπάς.

2. Anecdota Oxon. (Cramer) i. 75. Αἰθέρος δ' υίὸς Οὐρανός, ὡς ὁ τὴν Τιτανομαξίαν γράψας.


5. Athenaeus, i. 22 c. Εὔμηλος . . . τὸν Δία ὀρχυμενον που παράγει λέγων· μεσσοίσιν δ' 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.”
THE EPIC CYCLE

6.
Schol. on Ap. Rhod. i. 554. ὁ δὲ τὴν Γιγαντομαχίαν ποιήσας φησίν ὅτι Κρόνος μεταμορφώθεις εἰς ἵππον ἑμύγη Φιλύρα τῇ Ὡκεανοῦ, δίσπερ καὶ ἱπποκένταυρος ἐγεννήθη ὁ Χείρων· τούτου δὲ γυνὴ Χαρικλῶ.

7.
Athenaeus, xi. 470 b. Θεόλυτος ... ἐτὶ λέβητος φησιν αὐτὸν διαπλεῦσαι, τοῦτο πρῶτον εἰπόντος τοῦ τὴν Τιτανομαχίαν ποιήσαντος.

8.
Philodemus, On Piety. ὁ δὲ τὴν Τιτανομαχίαν, τὰ μὲν μῆλα φυλάττειν ...

OIDIPODEIA

1.
C.I.G. Ital. et Sic. 1292. ii. 11. ... τὴν Οἰδιποδείαν τὴν ὑπὸ Κιναίθωνος τοῦ ... ἐπῶν οὖσαν τχ.

2.
Paus. ix. 5. 10. παῖδας δὲ ἐξ αὐτῆς (Ἱοκάστης) οὐ δοκῶ οἱ γενέσθαι μάρτυρι Ὀμήρῳ ἱχρόμενος ... ἐξ Εὐρυγανείας δὲ τῆς Ττέρφαντος ἐγεγόνεσαν. δὴ λοὶ δὲ καὶ ὁ τὰ ἐπὶ ποιήσας ἤ Οἰδιποδία ὄνομαζομαι.

3.
Schol. on Eur. Phoen. 1750. οἱ τὴν Οἰδιποδίαιν γράφοντες ... περὶ τῆς Σφιγγός ἀλλ᾽ ἐτι κάλλιστον τε καὶ ἰμεροέστατον ἀλλῶν παῖδα φίλου Κρείοντος ἁμύμονος Α٪μονα δίον ... 1 Odyssey, xii. 271-4.

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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 Chariclo.

7.

Theolytus says that he (Heracles) sailed across the sea in a cauldron; 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."

1 See the cylix reproduced by Gerhard, Abhandlungen, taf. 5, 4. Cp. Stesichorus, Frag. 3 (Smyth).
THE EPIC CYCLE

ΘΗΒΑΙΣ

1. Contest of Homer and Hesiod. ὁ δὲ ὁ Ομήρος ... περιερχόμενος ἐλεγε τα ποιήματα, πρῶτον μὲν τὴν Θήβαιδα, ἔπη ζ, ἦς ἡ ἀρχή
"Ἀργος ἄειδε θεὰ πολυδύψιον ἐνθεῦ ἀνακτες.

2. Athenaeus, xi. 465 E.

αὐτὰρ ὁ διογενῆς ἤρως ξανθὸς Πολυνείκης πρῶτα μὲν Ὁἰδυπόδη καλὴν παρέθηκε τράπεζαν ἀργυρέην Κάδμῳο θεόφρονος. αὐτὰρ ἔπειτα χρύσεων ἐμπλήσεν καλὸν δέτας ἠδεος οἶνου. αὐτὰρ ὁ γ' ὃς φράσθη παρακείμενα πατρὸς ἐδίνο τιμήντα γέρα, μέγα οἱ κακοὶ ἔμπεσε θυμῷ. αἶψα δὲ παισὼν ἐοίσι μετ' ἀμφότεροισιν ἐπαράς ἀργαλέας ἠρᾶτο. θεῶν δ' οὐ λαυθάν' ἐρυνν. ὣς οὐ οἱ πατρῶτ' ἐν ἠθείη φιλότητι δάσσαιντ', ἀμφότεροισι δ' ἀεὶ πόλεμοι τε μάχαι τε ... .


ἰσχίον ὃς ἐνόησε χαμαλ βάλε ἔπε τε μῦθον· ὤμοι ἐγώ, παῖδες μὲν ὁνειδεῖοντες ἐπεμψαν
*  *  *  *

εὐκτὸ Δίῳ βασιλῆι καὶ ἄλλοις ἄθανάτοις χερσίν ὑπ' ἀλλήλων καταβήμεναι Ἀιδος εἴσω.

Homer travelled about reciting his epics, first the *Thebaid*, in seven thousand verses, which begins: “Sing, goddess, of parched Argos, whence lords...”

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.”

“... And when Oedipus noticed the haunch[^1] 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.”

Adrastus fled from Thebes “wearing miserable garments, and took black-maned Areion[^2] 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.

ἐπτὰ δ' ἐπειτα τελεσθέντων νεκὺων ἐνι Θήβῃ, οἷμωξεν Ταλαιονίδης μετεειπὲ τε μῦθον. ὧμοι ἔγω: ποθέω γὰρ ἐμοῦ στρατοῦ ὀμμα φαεινόν, ἄμφοτερον μάντιν τ' ἀγαθὸν καὶ δουρὶ μάχεσθαι.

6.

Apolloadorus, i. 74. ἔγημεν Οινεὺς Περίβοιαν τὴν Ἰππονοῦν. ταύτην δὲ ὁ μὲν γράψας τὴν Ὁηβαιδα πολεμηθείσης Ὄλενου λέγει λαβεῖν Οινέα γέρας.

7.

Pausanias, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος ἐστὶν Ἀσψόδικου· καὶ ὁ Ἀσψόδικος οὗτος ἀπέκτεινεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείους Παρθενωπαιοῦ τὸν Ταλαοῦ καθὰ οἱ Θηβαῖοι λέγουσιν, ἐπεὶ τὰ γε ἐν Θηβαιδι ἐπὶ τὰ ἐς τὴν Παρθενωπαιοῦ τελευτὴν Περικλύμενον τὸν ἀνελόντα φησὶν εἶναι.

ΕΠΙΓΟΝΟΙ

1.

Contest of Homer and Hesiod. εἶτα Ἑπιγόνονος, ἐπη τῃ, ἦς ἦ ἄρχῃ νῦν αὖθι ὀπλοτέρων ἀνδρῶν ἀρχῷμεθα Μοῦσαι.

2.

Photius, Lexicon. Τευμησία: περὶ τῆς Τευμησίας ἀλώπεκος οἱ τὰ Θηβαϊκα γεγραφηκότες ἱκανῶς

1 Restored from Pindar Ol. vi. 15 who, according to Asclepiades, derives the passage from the Thebaïs.
THE EPIGONI

5.

"But when the seven dead had received their last rites in Thebes, the Son of Talaus 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 Talaus 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 Periclymenus 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).
THE EPIC CYCLE

ιστορήκασι... ἐπιπεμφθήναι μὲν γὰρ ὑπὸ θεῶν τὸ θηρίον τούτο τοῖς Καδμείοις. διὸ τῆς βασιλείας ἐξέκλειον τοὺς ἀπὸ Κάδμου γεγονότας. Κέφαλον δὲ φασὶ τὸν Δηίωνος Ἀθηναίον οὖντα καὶ κόνα κεκτημένου ὃν οὐδὲν διέφευγεν τῶν θηρίων, ὧς ἀπέκτεινεν ἄκου τὴν ἑαυτοῦ γυναικα Πρόκριν, καθηράντων αὐτὸν τῶν Καδμείων, διόκειν τὴν ἀλώπεκα μετὰ τοῦ κυνὸς· καταλαβομένους δὲ περὶ τὸν Τευμησσοῦν λίθους γενέσθαι τὸν τε κύνα καὶ τὴν ἀλώπεκα. εἰλήφασι δ’ οὔτοι τὸν μύθον ἐκ τοῦ ἐπικοῦ κύκλου.

3.

Schol. on Ap. Rhod. i. 308. οἱ δὲ τὴν Ὄηβαίδα γεγραφότες φασίν ὅτι ὑπὸ τῶν Ἐπιγονῶν ἀκροθύνον ἀνετέθη Μαντώ ἢ Τειρεσίον θυγάτηρ εἰς Δελφοῦς πεμφθεῖσα, καὶ κατὰ χρησμὸν Ἀπόλλωνος ἑξερχομένη περιέπεσε Ῥακίῳ τῷ Λέβητος νῦν Μυκηναίῳ τὸ γένος. καὶ γημαμένη αὐτῷ—τούτο γὰρ περιέχει τὸ λογίον, γαμεῖσθαι ὥς ἐν συναντήσῃ—[καὶ] ἐλθοῦσα εἰς Κολοφώνα καὶ ἕκες δυσθυμήσασα ἐδάκρυσε διὰ τὴν τῆς πατρίδος πόρθησιν.

ΚΥΠΡΙΑ

1.

Proclus, Chrestomathy. i. Ἐπιβάλλει τούτοις τὰ λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἐνδεκα. ... τὰ δὲ περιέχοντα ἐστὶ ταῦτα.

Zeus bouleüetai metà tis Thémidos peri toû Iraõikou polêmou parageneoméne de' Eris eíwchou-ménon tòn theôn en toîs Πηλéous γάμοις, neikos 488
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 whomsoever she might meet—and coming to Colophon, was there much cast down and wept over the destruction of her country.

THE CYPRIA

1.

This\(^1\) 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 (?).
κάλλους ἐνίστησιν Ἀθηνᾶ, Ἡρα καὶ Ἀφροδίτη, αὖ πρὸς Ἀλέξανδρον ἐν Ἡ Ἰδὴ κατὰ Διὸς προσταγὴν ὡφ' Ἐρμοῦ πρὸς τὴν κρίσιν ἄγοντας καὶ προκρίνει τὴν Ἀφροδίτην ἐπαρθείς τοῖς Ἕλενης γάμοις Ἀλέξανδρος.

Ἐπειτὰ δὲ, Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται, καὶ Ἑλένῃς περὶ τῶν μελλόντων αὐτῶ προθεσπίζει. καὶ Ἀφροδίτη Αἰνείαν συμπλέειν αὐτῷ κελεῦει. καὶ Κασσάνδρα περὶ τῶν μελλόντων προδηλοῖ. ἐπιβὰς δὲ τῇ Δακεδαιμονίᾳ Ἀλέξανδρος εξωἰζεται παρὰ τοῖς Τυνδαρίδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάῳ καὶ Ἑλένῃ παρὰ τὴν εὐωχίαν δίδωσι δῶρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενέλαος εἰς Κρήτην ἐκπλεῖ, κελεύσας τὴν Ἑλένην τοῖς ἑξοιοὶ τὰ ἐπιτηδεῖα παρέχειν ἔως ἀν ἀπαλλαγωσίν. ἐν τούτῳ δὲ Ἀφροδίτη συνάγει τὴν Ἑλένην τῷ Ἀλέξανδρῳ καὶ μετὰ τὴν μίξιν τὰ πλεῖστα κτήματα ἐνθέμενοι, νυκτὸς ἀποπλέουσι. χειμῶνα δὲ αὐτοῖς ἐφίστησιν Ἡρα. καὶ προσενεχθεῖς Σιδῶνι ὁ Ἀλέξανδρος αἱρεῖ τὴν πόλιν καὶ ἀποπλέεσας εἰς Ἰλιον γάμους τῆς Ἑλένης ἐπέτελεσεν.

Ἐν τούτῳ δὲ Κάστωρ μετὰ Πολυδεύκους τὰς Ἰδὰ καὶ Δυνκέως βοῦς ὑφαιρούμενοι ἐφωράθησαν καὶ Κάστωρ μὲν ὑπὸ τοῦ Ἰδα αἰνειρέται, Δυνκέως δὲ καὶ Ἰδας ὑπὸ Πολυδεύκους καὶ Ζεὺς αὐτοῖς ἐτερήμερον νέμει τὴν ἀθανασίαν.

Καὶ μετὰ ταῦτα Ἰρίς ἀναγγέλλει τῷ Μενελάῳ τὰ γεγονότα κατὰ τὸν οίκον. ὁ δὲ παραγενόμενος περὶ τῆς ἐπ᾽ Ἰλιον στρατείας βουλεύεται μετὰ τοῦ ἄδελφου καὶ πρὸς Νέστωρα παραγίνεται.
Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hermes at the command of Zeus to Alexandrus 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 Ida 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.
THE EPIC CYCLE

Μενέλαος. Νέστορ δὲ ἐν παρεκβάσει διηγεῖται αὐτῷ ὡς 'Επώπευς φθείρας τὴν Δύκου θυγατέρα ἔξεπορθήθη, καὶ τὰ περὶ Οἰδίπου καὶ τὴν Ἡρακλέους μανίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδνην. ἔπειτα τούς ἡγεμόνας ἀθροίζουσιν ἐπελθόντες τὴν Ἑλλάδα. καὶ μαίνεσθαι προσποιησάμενον τὸν Ὄδυσσεα ἐπὶ τῷ μῆθελεν συστρατεύεσθαι ἐφώρασαν, Παλαμήδους ὑποθεμένου τὸν υἱὸν Τηλέμαχον ἐπὶ κόλασιν ἑξαρπάσαντες.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδα θυνοῦσι καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στραβοὺς γενόμενα δεῖκνυται, καὶ Κάλχας περὶ τῶν ἀποβησομένων προλέγει αὐτοῖς. ἔπειτα ἀναχένετε Τευθρανίας προσίσχουσι καὶ ταύτην ὡς Ἡλιον ἐπόρθουν. Τήλεφος δὲ ἐκβοηθήσας Θερσαυροῦ τὸν Πολυνείκους κτείνει καὶ αὐτὸς ὑπὸ Ἀχιλλέως τιτρώσκεται. ἀποπλέουσι δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπιπίπτει καὶ διασκεδάζουσι. Ἀχιλλεὺς δὲ Ἐκυρῷ προσσχῶν γαμεῖ τὴν Δυκομίδους θυγατέρα Δηιδάμειαν. ἔπειτα Τήλεφος κατὰ μαντείαν παραγενόμενον εἰς Ἀργοὺς ἱαται Ἀχιλλεὺς ὡς ἡγεμόνα γενησώμενον τῶν ἐπὶ Ἡλίον πλοῦ.

Καὶ τὸ δεύτερον ἥθροισμένον τοῦ στόλου ἐν Αὐλίδι, Ἦγαμμενοιν ἐπὶ θήρας βαλὸν ἐλαφοῦν, ὑπερβάλλειν ἐφησε καὶ τὴν Ἄρτεμιν. μηνύσασα δὲ ἡ θεὸς ἐπέσκεψαν αὐτοὺς τοῦ πλοῦ χειμῶν ἐπιπέμποισα. Κάλχαντος δὲ εἰπόντος τὴν τῆς θεοῦ μῆνιν καὶ Ἰφυγέειαν κελεύσαντος θεόν τῇ Ἄρτεμιδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεῖ 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\(^1\) 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 Polynoeices, 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. *Cp. Iliad* ii, 299 ff.
THE EPIC CYCLE

πεμψάμενοι, θύειν ἐπιχειροῦσιν. 'Αρτέμις δὲ αὐτὴν ἔξαρπάσασα, εἰς Ταῦρον μετακομίζει καὶ ἀθάνατον ποιεῖ. Ἐλαφὸν δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ.

'Επείτα καταπλέουσιν εἰς Τένεδου, καὶ εὐωχομένων αὐτῶν Φιλοκτῆτης ὑφ' ὕδρου πληγείς διὰ τὴν δυσοσμίαν ἐν Δήμῳ κατελείφθη, καὶ Ἀχιλλεὺς ὑστερον κληθείς, διαφέρεται πρὸς Ἀγαμέμνονα. Ἐπείτα ἀποβαίνοντας αὐτοὺς εἰς Ἰλιον εἰργούσιν οἱ Τρῶες, καὶ θύνοικος Πρωτείλαος ὑφ' Ἐκτορός. Ἐπείτα Ἀχιλλεὺς αὐτοὺς τρέπεται ἀνελὼν Κύκνον τὸν Ποσειδώνος, καὶ τοὺς νεκροὺς ἀναίρονται, καὶ διαπρεβεῖονται πρὸς τοὺς Τρῶας, τὴν Ἑλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὡς δὲ οὐχ ὑπῆκοουσαν ἐκεῖνοι, ἐνταῦθα δὴ τεῖχουσαν. Ἐπείτα τὴν χώραν ἐπεξελθόντες πορθοῦσι καὶ τὰς περιοχὰς πόλεως. καὶ μετὰ ταῦτα Ἀχιλλεὺς Ἑλένην ἐπίθυμην, θεάσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸ Ἀφροδίτη καὶ Θέτην. εἰτα ἀπονοστεῖν ὑμημένους τοὺς Ἀχιλλεὺς κατέχειν. κατεῖτα ἀπελαύνει τὰς Αἴνειον βόας, καὶ Λυρνησὸν καὶ Πήδασον πορθεῖ καὶ συχνὰς τῶν περιοικῶν πόλεων, καὶ Τρώιλον φονεύει. Δυκάσονα τε Πάτροκλος εἰς Δήμουν ἀγαγὼν ἀπεμπολῶ, καὶ ἐκ τῶν λαφυρῶν Ἀχιλλεὺς μὲν Βρισηῖδα γέρας λαμβάνει, Χρυσηῖδα δὲ Ἀγαμέμνων. Ἐπείτα ἐστὶ Παλαιμύδους θάνατος, καὶ Διὸς Βουλὴ ὅπως ἐπικούφισθη τοὺς Τρῶας Ἀχιλλεὰ τὴν συμμαχίας τῆς Ἑλληνικής ἀποστῆσας, καὶ κατάλογος τῶν τοῖς Τρώσι συμμαχησάντων.
THE CYPRIA

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 Cycnus, 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 Lyrnessus 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 Hellenic confederacy, and a catalogue of the Trojan allies.
THE EPIC CYCLE

2.

Tzetzes, Chil. xiii. 638.

Στασίνος ὁ τὰ Κύπρια συγγράμματα ποιήσας ἀπερ οἱ πλείους λέγουσι Ὁμήρου πεφυκέναι ἐς προῖκα δὲ σὺν χρήμασι δοθήναι τῷ Στασίνῳ.

3.

Schol. on Homer, Π. i. 5.

ὕν ὅτε μυρία φίλα κατὰ χθόνα πλαζομένων περ [ἀνθρώπων ἐβάρυνε] βαθυστέρνου πλάτος αὕης, Ζεὺς δὲ Ἰδὼν ἔλεψε καὶ ἐν πυκνώσ τραπίδεσσι σύνθετο κοψίσαι ἄνθρωπων παμβώτορα γαίαν, ῥιπίσσας πολέμου μεγάλην ἔριν Ἰλιακοῖο ὀφρα κενώσειν θανάτον βάρος· οἱ δὲ ἐνὶ Τροίῃ ἥρωες κτείνουσι. Δίος δὲ ἐτελείετο βουλή.

4.

Volumina Herculan. II. viii. 105. ὁ δὲ τὰ Κύπρια ποιήσας Ὁμήρος χαριζομένην φεύγειν αὐτοῦ τὸν γάμον, Δία δὲ ὀμόσαι χολωθέντα διότι θυντῆ συνοικίσει.

5.

Schol. on Π. xvii. 140. κατὰ γὰρ τὸν Πηλέως καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ Πῆλον ἐπ' εὐωχίᾳ ἐκομίζου Πηλεῖ δώρα, Χείρων δὲ μελίαν εὐθαλῆ τεμών εἰς δόρυ παρέσχεν. φασὶ μὲν Ἀθηνᾶν ἔσεσαι αὐτὸ, ὡς ἡφαιστος δὲ κατασκευάζαι . . . ἡ ἱστορία παρὰ τῷ τὰ Κύπρια ποιήσατε.

6.

Athenaeus, xv. 682 D, F. ἀνθόν ἐς στεφανωτικῶν μέμνηται ὁ μὲν τὰ Κύπρια πεποιηκὼς Ἡγησίας ἡ 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
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Στασίνος ... λέγει δ' οὖν ὅστις ἐστὶν ὁ ποιήσας αὐτὰ ἐν τῷ α' οὔτωσιν:

eἰματα μὲν χροὶ ἔστο τὰ οἱ Χάριτες τε καὶ ᾿Ωραι ποίησαν καὶ ἐβαψαν ἐν ἄνθεσιν εἰαρινοῖσιν,
οῖα φοροῦσ' ᾿Ωραι, ἐν τε κρόκῳ ἐν θ' ὑακίνθῳ ἐν τε ἰῷ ταλέθοντι ῥόδου τ' ἐν ἄνθει καλῷ
ήδει νεκταρῷ ἐν τ' ἀμβροσίαις καλύκεσσι ἄνθεσι ναρκίσσου καὶ λειρίου. τοι', ᾿Αφροδίτη
ἀρωις παντοῖας τεθυμένα εἰματα ἔστο.

*     *     *     *

ἡ δὲ σὺν ἀμφιπόλοισι φιλομμειδῆς ᾿Αφροδίτη
πλεξάμεναι στεφάνους εὐώδεας, ἄνθεα γαῖσς,
ἀν κεφαλαίων ἐθεντο θεαὶ λιπαροκρήδεμοι
Νῦμφαι καὶ Χάριτες, ἀμα δὲ χρυσῆ ᾿Αφροδίτη,
καλὸν αἰείδουσα κατ' ὀρὸς πολυπιδάκον Ἰδῆς.

7.

Clement of Alexandria, Protrept ii. 30. 5.
Κάστωρ μὲν θυγτός, θανάτου δὲ οἱ αἰσα πέπρωται
αὐτὰρ ὦ γ' ἄδανατος Πολυδεύκης, ὁζὸς ᾿Ἀρης

8.

Athenaeus, viii. 334 b.

τους δὲ μετὰ τριτάτην ᾿Ελένην τέκε, θαῦμα
βροτοῖσι,

τὴν ποτὲ καλλίκομος Νέμεσις φιλότητι μυγεῖσα
Ζηνὶ θεῶν βασιληῇ τέκε κρατηρῆς ὑπ' ἀνάγκης:
φεύγε γὰρ, οὖν ἐθελεν μιχθήμεναι ἐν φιλότητι
πατρὶ Διὶ Κρονίων· ἐτείρετο γὰρ φρένας αἰδοὶ
καὶ νεμέσει· κατὰ γῆν δὲ καὶ ἄτρυγετον μέλαν

1 Meineke: καλλιρρόου δ' οὗ, 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
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φέυγε, Ζεὺς δ' ἐδίωκε· λαβεῖν δ' ἐλιλαίετο θυμὸν·
ἀλλοτε μὲν κατὰ κύμα πολυβλοίσβοιο θαλάσσης,
ἀλλοτ' ἀν' Ὀκεανὸς ποταμὸν καὶ πείρατα Γαίης,
ἰχθὺι εἰδομένη πόντον πολὺν ἐξορόθυνεν,
ἀλλοτ' ἀν' ἥπειροι πολυβώλακα· γίγνετο δ' αἰεὶ
θηρί· ὅσ' ἥπειροι αἰνὰ τρέφει, ὀφρα φύγοι νιν.

9.
Schol. on Eur. Andr. 898. ὁ δὲ τὰς Κυπριακὰς
ιστορίας συντάξας Πλευσθέννη φησὶ, μεθ' οὖ εἰς
Κύπρον ἥφιξθαι, καὶ τὸν ἐξ αὐτῆς τεχθέντα
Ἀλέξανδρῳ Ἀγανον.

10.
Herodotus, ii. 117. ἐν μὲν γὰρ τοῖς Κυπρίοισι
εἰρηται ὡς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπὶ-
κετο ἐς τὸ Ἰλιον ἄγων Ἐλένην, ευαίει τε πνεύματι
χρησάμενος καὶ θαλάσση λείη.

11.
Schol. on II. iii. 242. ἐπειδὴ προτέρως ὑπὸ
Θησέως ἠρπάσθη ... διὰ γὰρ τὴν τοῦτε γενομένην
ἀρπαγὴν Ἀφίδνα πόλις Ἀττικῆς πορθεῖται, καὶ
tιτρόσκεται Κάστωρ ὑπὸ Ἀφίδνου τοῦ τοῦτε βα-
σιλέως κατὰ τὸ δεξίον μηρὸν. οἱ δὲ Διόσκουροι
Θησέως μὴ τυχόντες λαφυραγωγοῦσι τὰς Ἀθήνας.
ἡ ἱστορία παρὰ ... τοῖς κυκλικοῖς ... 

Plutarch, Thes. 32. Ἦρεας δ' ὑπὸ Θησέως αὐτοῦ
περὶ Ἀφίδνας ἀποθανεὶν τὸν Ἀλυκὸν ἱστορήκε, καὶ
μαρτύρια ταυτὰ τὰ ἔπη παρέχεται ...

τὸν ἐν εὐρυχόρῳ ποτ' Ἀφίδνῃ
μαρνάμενον Θησέως Ἐλένης ἐνεκ' ἡμικόρμου
κτείνεν.¹

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 \(^1\) 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.

Heretas 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."
12.  
Schol. on Pindar, Nem. x. 114.  
\[\text{αἵφα δὲ Ἀυγκεῦς} \]
\[\text{Ταὐγετον προσέβαινε ποσίν ταχέεσσι πεποιθῶς.} \]
\[\text{ἀκρότατον ἀναβάς διεδέρκετο νήσου ἄπασαν} \]
\[\text{Ταυταλίδου Πέλοπος, τάχα ἡ εἰσίδε κύδιμος ἕρως} \]
\[\text{δεινοῖς ὀφθαλμοῖσιν ἔσω δρυὸς ἄμφω κοίλης} \]
\[\text{Κάστορα θ' ἰππόδαμον καὶ ἀεθλοφόρον Πολυ-} \]
\[\text{δεῦκεα.} \]

Philodemus, On Piety.  
\[\text{Κάστορα δὲ ὑπὸ Ἰδα} \]
\[\text{τοῦ Ἀφάρεω κατηκοντίσθαι γέγρα[ϕε ...} \]

13.  
Athenaeus, 35 c.  
\[\text{oὐνὸν τοῖς, Μενέλαε, θεοὶ ποίησαν ἀριστοῦν} \]
\[\text{θυητοῖς ἀνθρώποισιν ἀποσκεδάσαι μελεδώνας.} \]

14.  
Laurentian Scholiast on Sophocles, Elect. 157.  
\[\text{ἡ Ὀμήρῳ ἀκολουθεῖ εἰρηκότι τὰς τρεῖς θυγατέρας} \]
\[\text{τοῦ Ἀγαμέμνονος, ἡ ὥς ὃ τὰ Κύπρια, ὃ φησίν,} \]
\[\text{'Ιφιγένειαν καὶ 'Ιφιάνασαν.} \]

15.¹  
Contest of Homer and Hesiod.  
\[\text{ὁς οἱ μὲν δαίνυντο πανήμεροι οὕδὲν ἔχοντες} \]
\[\text{oἴκοθεν, ἀλλὰ παρεῖχεν ἀναξ ἄνδρῶν Ἀγαμέμνων.} \]

16.  
Louvre Papyrus.  
\[\text{ὄντες ἐφαμὴν Ἀχιλῆι χολωσέμεν ἀλκίμον ἦτορ} \]
\[\text{ὁδὲ μαλ' ἐκτάγλως, ἐπεὶ ἡ μάλα μοι φίλος ἦν.} \]

¹ These two lines possibly belong to the account of the feast given by Agamemnon at Lemnos.
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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 Aphaerus.

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."
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17.

Pausanias, iv. 2. 7. ὁ δὲ τὰ ἔπη ποιήσας τὰ Κύπρια Πρωτεσιλάου φησίν, ὅσ ὅτε κατὰ τὴν Τροφάδα ἔσχον Ἑλληνες ἀποβήναι πρῶτος ἐτὸλμησε, Πρωτεσιλάου τούτου τὴν γυναίκα Πολυδώραν μὲν τὸ ὄνομα, θυγατέρα δὲ Μελεάγρου φησίν εἶναι τοῦ Ὀινέως.

18.

Eustathius, 119. 4. ἵστοροσι δὲ τινες ὅτι ἐκ τῶν Ἄπολλακίων Ἡθῆ ἡ Χρυσῆς ἐλήφθη, οὕτε καταφυγοῦσα ἔκει, οὕτ᾽ ἐπὶ θυσίαν Ἀρτέμιδος ἐλθοῦσα, ὡς ὁ τὰ Κύπρια γράψας ἐφη, ἀλλὰ πολιτις ... Αινδρομάχης οὐσα.

19.

Pausanias, x. 31. 2. Παλαμήδην δὲ ἀποτυπνημαί προελθόντα ἐπὶ ἱχθῶν θήραν, Διομήδην δὲ τὸν ἀποκτείναντα εἶναι καὶ Ὄδυσσεα ἐπιλεξάμενος εὖ ἔπεσιν οἶδα τοῖς Κυπρίοις.

20.

Plato, Euthyphron, 12 a.

Ζῆνα δὲ τὸν τ᾽ ἔρξαντα καὶ δς τάδε πάντ᾽ ἐφύτευσεν οὐκ ἐθέλεις εἰπεῖν ἢν γὰρ δέος ἐνθα καὶ αἵδως.

21.

Herodian, On Peculiar Diction.

τῷ δ᾽ ὑποκυσαμένη τεκε Γοργόνας αἰνὰ τέλωρα, αἱ Σαρπιθόνα ναιον ἐπ᾽ Ὀκεανῷ βαθυδίνῃ, νῆσον πετρήσεσαν.
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.

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.

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.

"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."

"By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus."

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¹ *sc.* the Asiatic Thebes at the foot of Mt. Placus.
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22.


ΑΙΘΙΟΠΙΣ

1.

Proclus, Chrestomathia, ii. Ἐπιβάλλει δὲ τοῖς προερημένοις (sc. Κυπρίοις) ἐν τῇ πρὸ ταύτης βίβλῳ Ἰλιάς Ὅμηρου, μεθ’ ἦν ἐστὶν Ἀιθιόπεδος βιβλία ε Ἀρκτίνου Μιλησίου περιέχουτα τάδε. Ἀμαζών Πενθεσίλεια παραγίνεται Τρωσὶ συμμαχήσουσα, Ἄρεως μὲν θυγάτηρ, Θράσσα δὲ τὸ γένος καὶ κτείνει αὐτὴν ἀριστεύουσαν Ἀχιλλεὺς, οἱ δὲ Τρώως αὐτὴν θάπτουσι. καὶ Ἀχιλλεὺς Θέρσιτην ἀναιρεῖ λοιδορθεῖς πρὸς αὐτοῦ καὶ ὀνειδισθεὶς τὸν ἐπὶ τῇ Πενθεσίλεια λεγόμενον ἔρωτα. καὶ ἐκ τούτου στάσις γίνεται τοῖς Ἀχαιοῖς περὶ τοῦ Θέρσιτου φόνου. μετὰ δὲ ταύτα Ἀχιλλεὺς εἰς Δέσβουν πλεῖ, καὶ θύσας Ἀτόλλων καὶ Ἀρτέμιδι καὶ Λητοῖ καθαίρεται τοῦ φόνου ὑπὸ Ὀδυσσέως.

Μέμνων δὲ ὁ Ἡνὸς νῦν ἡφαιστότευκτον παυσύλιαν παραγίνεται τοῖς Τρωσὶ βοηθήσων καὶ Θέτις τῷ παιδὶ τὰ κατὰ τὸν Μέμνονα προλέγει. καὶ συμβολῆς γενομένης Ἀντίλοχος ὑπὸ Μέμνονος ἀναιρεῖται, ἐπείτα Ἀχιλλεὺς Μέμνόνα κτείνει. καὶ τούτῳ μὲν Ἡνὸς παρὰ Δίῳς αὐτησαμένη ἀθανασίαν δίδωσι, τρεψάμενος δ’ Ἀχιλλεὺς τοὺς Τρώας καὶ εἰς τὴν πόλιν συνεισπεσὼν 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
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Πάριδος ἀναίρεται καὶ 'Απόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἱσχυρᾶς μάχης 'Αιας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, 'Ὀδυσσέως ἀπομαχομένου τοῖς Τρωσίν. ἐπείτα 'Αντίλοχον τε θάπτουσι καὶ τὸν νεκρὸν τοῦ 'Αχιλλεώς προτίθενται· καὶ Θέτις ἀφικομένη σὺν Μούσαις καὶ ταῖς ἀδελφαῖς θρηνεῖ τὸν παῖδα· καὶ μετὰ ταῦτα ἐκ τῆς πυρᾶς ἡ Θέτις ἀναρτάσασα τὸν παῖδα εἰς τὴν Δευκήν Νῆσον διακομίζει. οἱ δὲ Ἀχαιοὶ τὸν τάφον χώσαντες ἀγώνα τιθάσιν, καὶ περὶ τῶν 'Αχιλλεώς ὀπλῶν 'Ὀδυσσεῖ καὶ Αἰαντὶ στάσις ἐμπίπτει.

2.

Schol. on Π. xxiv. 804. τινὲς γράφοντοι· ὃς οὖ γὰρ ἀμφίποτα τάφον 'Εκτορος. ἦλθε δὲ Ἀμαξῶν "Ἀρης τυγάτηρ μεγαλήτορος ἀνδροφόνοιο.

3.

Schol. on Pindar, Isth. iii. 53. ὁ γὰρ τὴν 'Αἰθιοπίδα γράφων περὶ τὸν ὀρθὸν φησὶ τὸν Αἰαντὰ έαυτὸν ἀνελεῖν.

ΙΛΙΑΣ ΜΙΚΡΑ

1.

'Εξῆς δ' ἐστὶν Ἰλιάδος μικρᾶς βιβλία τέσσερα Δέσχεω Μιτυληναίου περιέχοντα τάδε. ἡ τῶν ὀπλῶν κρύσις γίνεται καὶ 'Ὀδυσσεὺς κατὰ βοῦλησιν Ἀθηνᾶς λαμβάνει. Αἴας δ' ἐμμανῆς γενόμενος τὴν τε λείαν τῶν 'Αχαιῶν λυμαίνεται καὶ έαυτὸν ἀναίρει· μετὰ ταῦτα 'Ὀδυσσεὺς λοχήσας 508
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
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"Ελευθον λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώ-
σεως τούτου, Διομήδης ἐκ Δήμου Φιλοκτήτην
ἀνάγει. Ἡαθεὶς δὲ οὕτος ὑπὸ Μαχάονος καὶ
μονομαχήσας Ἀλεξάνδρῳ κτείνει: καὶ τὸν νεκρὸν
ὑπὸ Μενελάου κατακισθέντα ἀνελόμενοι θάπ-
tουσιν οἱ Τρώες. μετὰ δὲ ταῦτα Δηήφοβος
Ἐλένην γαμεῖ, καὶ Νεοπτόλεμον Ὀδυσσεὺς
ἐκ Σκύρου ἄγαγον τὰ ὀπλὰ δίδωσι τὰ τοῦ πατρὸς:
καὶ Ἀχιλλεὺς αὐτῷ φαντάζεται.

Ἐυρύπυλος δὲ οἱ Τηλέφοι έπίκουροι τοῖς Τρώσι
παραγίνεται, καὶ ἀριστεύοντα αὐτὸν ἀποκτείνει
Νεοπτόλεμος, καὶ οἱ Τρώες πολιορκοῦνται. καὶ
Ἐπείδο καὶ Ἀθηνᾶς προαίρεσιν τῶν δούρειο
ὑπον κατασκευάζει, Ὀδυσσεὺς τε αἰκισάμενος
εαυτὸν κατάσκοπος εἰς Ἰλιον παραγίνεται, καὶ
ἀναγωρισθεὶς ὑφ᾽ Ἐλένης περὶ τῆς ἀλώσεως τῆς
πόλεως συντίθεται, κτείνας τέ τινας τῶν Τρώων
ἐπὶ τὰς ναὸς ἀφικνεῖται. καὶ μετὰ ταῦτα σὺν
Διομήδει τὸ παλλάδιον ἐκκομίζει ἐκ τῆς Ἰλίου.
ἐπείτα εἰς τὸν τούτων ὑπον τοὺς ἀρίστους
εμβιβάσαντες τὰς τε σκηνὰς καταφλέξαντες, οἱ
λοιποὶ τῶν Ἐλλήνων εἰς Τένεδον ἀνάγονται: οἱ
δὲ Τρώες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι,
tῶν τε δούρειον ὑπον εἰς τὴν πόλιν εἰδέχονται,
dιελόντες μέρος τι τοῦ τείχους, καὶ εὐωχοῦνται ὡς
νεικηκότες τοὺς Ἐλλήνας.

2.

Herodotus, Life of Homer.

"Ιλιον αἰείω καὶ Δαρδανίην εὑπωλον
ἡς περὶ πολλὰ πάθουν Δαναοί θεράποντες Ἀρης.

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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."
3.

Schol. on Aristoph. Knights 1056 and Aristophanes ib. ἡ ἱστορία τοῦτον τὸν τρόπον ἔχει. ὅτι διεφέροντο περὶ τῶν ἄριστείων ὃ τε Αἴας καὶ ὁ Ὀδυσσεύς, ὃς φησιν ὃ τὴν μικρὰν Ἰλιάδα πεποιηκὼς. τὸν Νέστορα δὲ συμβουλεύσα τοὺς Ἐλλησι πέμψαι τινὰς ἐξ αὐτῶν ὑπὸ τὰ τείχη τῶν Τρώων ὀτακουστήσουτας περὶ τῆς ἀνδρείας τῶν προειρημένων ἡρώων. τοὺς δὲ πεμφθέντας ἀκούσαι παρθένων διαφερομένων πρὸς ἀλλήλας, ἄν τὴν μὲν λέγειν ὡς ὁ Αἴας πολὺ κρείττων ἐστὶ τοῦ Ὀδυσσέως, διερχομένην οὔτως.

Αἴας μὲν γὰρ ἄείρε καὶ ἐκφερε δημοτῖτος ἢρω Πηλείδην οὐδ᾽ ἠθελε δῖος Ὀδυσσεύς. τὴν δ᾽ ἐτέραν ἀντειπεὶ Ἀθηνᾶς προνοίᾳ:

τῶς ἐπεφωνήσω; τῶς οὐ κατὰ κόσμον ἔειπες ψεῦδος;

καὶ κε γυνῇ φέροι ἄχθος ἐπεί κεν ἀνὴρ ἀναθείη, ἀλλ᾽ οὐκ ἄν μαχέσατο. χέσειτο γὰρ εἰ μαχέσαιτο.

4.

Eustathius, 285. 34. ὁ τὴν μικρὰν Ἰλιάδα γράψας ἱστορεῖ μηδὲ καυθῆται συνήθως τὸν Αἴαντα, τεθήναι δὲ οὕτως ἐν σορῷ διὰ τὴν ὀργήν τοῦ βασιλέως.

5.

Eustathius on Homer, Π. 326. ὁ δὲ τὴν μικρὰν Ἰλιάδα γράψας ἀναζευγνύντα αὐτὸν ἀπὸ Τηλέφου προσομισθήναι ἐκεῖ.

Πηλείδην δ᾽ Ἀχιλῆα φέρε Σκύρονδε θύελλα, ἐνθά γ᾽ ἐς ἄργαλεόν λιμέν ἱκετο νυκτὸς ἐκείνης.
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, 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 Scyros, and he came into an uneasy harbour there in that same night.”

1 *sc. after cremation.*
THE EPIC CYCLE

   ἀμφὶ δὲ πόρκης χρύσεος ἀστράπτει καὶ ἔτ' αὐτῷ δύκροος αἰχμή.

   ἄμπελον ἡν Κροῦιδης ἔπορευ οὐ παιδὸς ἀποινα χρυσεῖοις φύλλοισιν ἃ ἀγανοίσιν ἃ κομόωσαν βότρυσι θ' οὐς "Ἡφαίστος ἐπασκήσας Δί πατρὶ δῶχ", ὃ δὲ Λαιομέδοντι πόρευ Γανυμήδεος ἀντὶ.


9. Homer, Odyssey iv. 247 and Schol.
   ἀλλ' δ' αὐτὸν φωτὶ κατακρύπτων ἦσικε δέκτη, ὃς οὐδὲν τοῖος ἔην ἐπὶ νησὶν 'Αχαιῶν.
   ὁ κυκλικὸς τὸ δέκτη ὀνοματικῶς ἀκούει, παρ' οὐ φησὶ τὸν 'Οδυσσέα τὰ βάκχη λαβόντα μετημβιά- σθαι, ὃς οὐκ ἦν ἐν ταῖς νησὶ τοιούτοις οἷος 'Οδυσ-σεὺς ἀχρεῖος.

   Μοῦσα μοι ἐννεπ' ἑκείνα τὰ μῆτ' ἐγένοντο πάροιθεν, μῆτ' ἔσται μετόπισθεν.
"About the spear-shaft was a hoop of flashing gold, and a point was fitted to it at either end."

... 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."

The writer of the epic Little Iliad says that Machaon was killed by Eurypylus, the son of Telephus.

"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.

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."

1 This 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.
THE EPIC CYCLE

ἀπεκρίνατο δὲ Ἡσίοδος:

ἀλλὰ ὅταν ἀμφὶ Δίὸς τίμιῳ καναχήποδες ὑποὶ ἄρματα συντρίψωσιν ἐπειγόμενοι περὶ νίκης. καὶ διὰ τοῦτο λέγεται μάλιστα θαυμασθείς τοῦ τρίτοδος τυχεῖν.

11.

Schol. Lycochr. 344. ὁ Σίνων ὡς ἦν αὐτῷ συντεθεμένοι, φρυκτὸν ὑποδείγας τοῖς "Ελλησιν ὡς ὁ Δέσχης φησὶν ἡνίκα

νὺξ μὲν ἐν μέσῃ, λαμπρὴ δὲ ἐπέτελε σελήνη.

12.

Pausanias x. 25. 5. τετρωταὶ δὲ τὸν βραχίονα ὁ Μέγης, καθὰ δὴ καὶ Δέσχεως ὁ Αἰσχυλίνου Πυρραῖος ἐν Ἡλίου Πέρσιδι ἐποίησε· τρωθήναι δὲ ὑπὸ τὴν μάχην τοῦτων ἦν ἐν τῇ νυκτὶ ἐμαχέσαντο οἱ Τρώες ὑπὸ Ἀθηνηῶν φησὶ τοῦ Ἀναγείου. γεγραται δὲ καὶ Δυκομήδης . . . ἔχων τραύμα ἐπὶ τῷ καρπῷ. Δέσχεως δὲ οὗτο φησὶν αὐτὸν ὑπ' Ἀχιλλορος τρωθήναι. (ib. 26. 4) Ἀστύνοον δὲ, οὐ δὴ ἐποιήσατο καὶ Δέσχεως μυήνην, παπτωκότα ἐς γόνυ ὁ Νεοπτόλεμος ἔσειε παῖει. (ib. 26. 8) Δέσχεως δὲ τετρωμένον τὸν Ἐλκάονα ἐν τῇ νυκτομαχίᾳ γνωρισθήναι τε ὑπὸ Ὀδυσσέως καὶ ἐξαχθήναι ξύντα ἐκ τῆς μάχης φησίν. (ib. 27. 1) καὶ αὐτῶν Δέσχεως Ἡιονέα ὑπὸ Νεοπτόλεμον, τὸν δὲ ὑπὸ Φιλοκτῆτον φησίν ἀποθανεῖν τὸν Ἀδμητοῦν . . . Πρίαμον δὲ οὐκ ἀποθανεῖν ἐφή Δέσχεως ἐπὶ τῇ ἐσχάρᾳ τοῦ Ἐρκείου, ἀλλὰ ἀποσπασθέντα ἀπὸ τοῦ βωμοῦ πάρεργον τῷ Νεοπτόλεμῳ πρὸς ταῖς τῆς οἰκίας γενέσθαι θύραις . . . Ἀξίωνα δὲ παῖδα εἶναι Πριάμου Δέσχεως καὶ ἀποθανεῖν αὐτὸν ὑπὸ 516
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 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 Astynoüs, 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, 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.
THE EPIC CYCLE

'Ευρυπύλου τοῦ 'Εναίμονός φησὶ. τοῦ 'Αγήμορος
de κατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτόχειρ
ἐστὶ.

13.

Aristoph. Lysistr. 155 and Schol.
ό γών Μενέλαος τὰς 'Ελένας τὰ μᾶλά πα
gyumvás paraanvidwv ἐξέβαλ' οὐδ' τὸ ξίφος.
... τὰ δ' αὐτὰ καὶ Λέσχης ὁ Πυρραῖος ἐν τῇ
μικρῷ 'Ἰλιάδι.

Pausanias x. 25. 8. Λέσχεως δὲ εἰς τὴν Αἴθραν
ἐποίησεν ἥνικα ἥλωκετο Ἰλίου ὑπὲξελθοῦσαν εἰς
τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἑλλῆνων
καὶ ὑπὸ τῶν παῖδων γυνωρισθῆναι τῶν Ὑσέως, καὶ
ὡς παρ' Ἀγαμέμνονος αἰτήσαι Δημοφῶν αὐτὴν.
ὁ δ' ἐκεῖνοι μὲν ἔθελεν χαρίζεσθαι, ποιήσεων δὲ οὐ
πρὸτερον ἔφη πρὶν Ἐλένην πείσαι· ἀποστειλαντι
dὲ αὐτῶ κήρυκα ἔδωκεν Ἐλένη τὴν χάριν.

14.

Schol. Lycophr. Alex. 1268.
αὐτὰρ Ἀχιλλῆος μεγαθύμου φαίδιμος ύίος
'Εκτορέθην ἀλοχὸν κάταγεν κοῖλας ἐπὶ νῆς·
paidia δ' ἔλον ἐκ κόλπου ἐνυπολόκαμοι τιθῆνης
ῥίψε ποδὸς τεταγών ἀπὸ πῦργου· τὸν δὲ πεσόντα
ἐλλαβεν πορφύροις θάνατος καὶ μοίρα κραταιή.
ἐκ δ' ἔλευ Ἀνδρομάχην, ἥξιωνον παράκοιτων
'Εκτορος, ἦντε οἱ αὐτῶ ἀριστῆς Παναχαίον
δῶκαν ἔχειν ἐπίθηρον ἀμείβομενοι γέρας ἄνδρι,
αὐτῶν τ' Ἀγχίσαο κλυτὸν γόνον ἱπποδάμοιο
'Αινείαν ἐν νησίων ἐβῆσατο ποιοτοπορισίν
ἐκ πάντων Δαναών ἀγέμεν γέρας ἐξοχον ἄλλων.

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THE LITTLE ILIAD

was slain by Eurypylus, the son of Euaemon. 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 Achaeans 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.
THE EPIC CYCLE

ΙΔΙΟΤ ΠΕΡΣΙΣ

1.

"Επεται δὲ τούτοις Ἡλίου Πέρσιδος βιβλία Ἄρκτινον Μιλησίον, περιέχοντα τάδε. ὡς τὰ περὶ τὸν ἵππον οἱ Τρῶες ὑπόπτως ἔχουντες περιστάντες βουλεύονται ὅτι χρῆ ποιεῖν καὶ τοὺς μὲν δοκεῖ κατακρημνύσαι αὐτοῖς, τοὺς δὲ καταφλέγειν οἱ δὲ ἱέρον αὐτὸν ἐφασαν δεῖν τῇ Ἀθηνᾶ ἀνατεθήναι καὶ τέλος μικὰ ἡ τούτων γνώμη. τραπέντες δὲ εἰς εὐφροσύνην εὐωχοῦνται ὡς ἀπηλλαγμένου τοῦ πολέμου. ἐν αὐτῷ δὲ τούτῳ δύο δράκοντες ἐπιφανέντες τὸν τε Δαικόωντα καὶ τὸν ἅτερον τῶν παιδῶν διαφθείρουσιν ἐπὶ δὲ τῷ τέρατι δυσφορήσαντες οἱ περὶ τὸν Αἰνείαν ὑπεξήλθον εἰς τὴν Ἰδην καὶ Σίνων τοὺς πυρσοὺς ἀνύσχει τοῖς Ἀχαιοῖς, πρότερον εἰσεληλυθὼς προσπόνητος. οἱ δὲ ἐκ Τενεδοῦ προσπλεύσαντες καὶ οἱ ἐκ τοῦ δουρείου ἵππου ἐπιπέπτουσι τοῖς πολεμίοις, καὶ πολλοὺς ἀνελόντες τὴν πόλιν κατὰ κράτος λαμβάνουσι. καὶ Νεστόλομος μὲν ἀποκτείνει Πρίαμον ἐπὶ τὸν τοῦ Διὸς τοῦ Ἐρμεοῦ βωμὸν καταφυγόντα. Μενέλαος δὲ ἀνευρὼν Ἑλένην ἐπὶ τὰς ναυς κατάγει, Δηήσοβοι φονεύσασι. Κασσάνδραν δὲ Αλάς ὁ Ἡλέως 1 πρὸς βλαν ἀποστόλου συνεφέλκεται τὸ τῆς Ἀθηνᾶς ξόανον ἐφ' ὁ παροξυθέντες οἱ Ἑλληνες καταλεύσαι βουλεύονται τὸν Αἴαντα, ὁ δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν καταφεύγει καὶ διασφῆται ἐκ τοῦ ἐπικειμένου

1 So MSS. This form is confirmed (as against Heynec's Οιλέως) by Hesiod, Catalogues, frag. 83.

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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 Herceius; 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 (ἐπίκος) of a house. Cp. Homer, *Odyssey* xxii. 334–5.
THE EPIC CYCLE

κινδύνου. ἔπειτα ἐμπρήσαντες τὴν πόλιν Πολυ-ξείνην σφαγιάζουσιν ἐπὶ τὸν τοῦ Ἀχιλλέως τάφον. καὶ Ὁδυσσέως Ἀστυνάκτα ἀνελόντος Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ τὰ λοιπὰ λάφυρα διανέμονται. Δημοφῶν δὲ καὶ Ἀκάμας Ἀἰθραυν εὔροντες ἀγοῦσι μεθ’ εὐαυτῶν. ἔπειτα ἀποπλέουσιν οἱ Ἐλληνες καὶ φθορὰν αὐτοῖς Ἡ Ἀθηνᾶ κατὰ τὸ πέλαγος μηχανάται.

2.

Dionysius Halicarn. Rom. Antiq. i. 68. Ὅρκτῶν δὲ φησιν ὑπὸ Διὸς δοθῆναι Δαρδάνω παλλάδιον ἐν καὶ εἶναι τοῦτο ἐν Ἰλίῳ τέως ἡ πόλις ἡ λίσκετο κεκρυμμένον ἐν ἀβάτῳ, εἰκόνα δ’ ἐκείνου κατεσκευασμένη ὡς μηδὲν τῆς ἀρχετύπου διαφέρειν ἀπάτης τῶν ἐπιθυμεύοντων ἕνεκα ἐν φανερῷ τεθηκαί καὶ αὐτὴν Ἦ Ἀχαιός ἐπιθυμεύσαντας λαβεῖν.

3.

Schol. on Eur. Andromache 10. καὶ τὸν τὴν Πέρσιδα συντεταχότα κυκλικῶν ποιήτην ὅτι καὶ ἀπὸ τοῦ τεῖχος ῥιφθεί (sc. Ἀστυνάκτα).

4.

Schol. on Eur. Troades 31. μηδὲν γὰρ εἰληφέναι τοὺς περὶ Ἀκάμαντα καὶ Δημοφώντα ἐκ τῶν λα- φύρων ἀλλὰ μόνην τὴν Ἀἰθραυν, δὲ ἦν καὶ ἀφίκοντο εἰς Ἰλιον, Μενεσθέως ἤγουμένου. Δυσίμαχος δὲ τὸν τὴν Πέρσιδα πεποιηκότα φησὶ γράφειν οὕτως: Ὡθείδαις δ’ ἐπορευν δῶρα κρέων Ἁγαμέμνων ἣδε Μενεσθῆς μεγαλήτορι ποιμένι λαῶν.
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. ἕνοι δὲ φασίν ὡς οὖν ἐπὶ πάντας τοὺς ἱατροὺς ὁ ἐπαίνοις ο锼τος ἐστὶ κοινός, ἀλλὰ ἐπὶ τὸν Μαχάονα, ὃν μόνον χειρουργεῖν τινες λέγουσι· τὸν γὰρ Ποδαλείριον διαιτάσθαι νόσους . . . τοῦτο ἐσοκε καὶ Ἀρκτίνος ἐν Ἡλίου Πορθήσει νομίζειν ἐν οἷς φησιν

αὐτὸς γὰρ σφίν ἐδωκε παθηρ κλατὸς Ἑυνοσίγαιος ἀμφοτέροις, ἔτερον δ’ ἐτέρον κυδιον ἔθηκε· τῷ μὲν κουφοτέρας χειράς πόρεν ἐκ τε βέλεμνα σάρκος ἐλέιν τιμήσαι τε καὶ ἐκκεα παντ’ ἀκέσασθαι, τῷ δ’ ἄρ’ ἀκριβεία πάντα ἐνι στήθεσιν ἔθηκεν ἀσκοπά τε γνώναι καὶ ἀναλθέα ἤσασθαι· οἷς ρὰ καὶ Αἰαντος πρῶτος μάθε χωμένου ὁμματά τ’ ἀστράπτοντα βαρυνόμενον τε νόμημα.

6.
Diomedes in Gramm. Lat. i. 477.

ὁ Ἰαμβὸς ἐξ ὁλίγου διαβάς προφόρῳ ποδὶ ὄφρ’ οἱ γυιά τευνόμενα ρώοιτο καὶ εὐσθενὲς εἰδὸς ἔχοι. ΝΟΣΤΟΙ

1.
Proclus, Chrestomathy. Συνάπτει δὲ τούτοις τὰ τῶν Νόστων βιβλία ε’ Ἀγίου Τροιζηνίου περιέχοντα τάδε. Ἀθηνὰ Ἀγαμέμνονα καὶ Μενέλαον εἰς ἔριν καθίστησι περὶ τοῦ ἔκπλου. Ἀγαμέμνον μὲν οὐν τὸν τῆς Ἀθηνᾶς ἔξιλασόμενος χόλον ἐπιμένει, Διομήδης δὲ καὶ Νέστωρ ἄναχθέντες

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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.
THE EPIC CYCLE

eis tìn oikeiàn diasφòzontai: μ. Θ' oús ekpleúsas
ò Mènèlaos, metà péýte neòv eis Àìgupton para-
gýnei, tòv loutòw diaftharëisòw neòv èn tò
pelàgye. òi ðè peri Kàl'hantà kai Leoutea kai
Poluùpotìn pezù pòreuvèntes eis Kolofòwna, Tei-
resiàn èntuðha televišanta tháptoussi. tòv ðè
peri tòn òAgamèmnòta àpotoùntow 'Açilòwos
eidòlon èpifanèn pèiràtai diakolúnev ðròlégò
tà symbèshòmena. ìðì' ò peri tàs Kàfhiàdas
pètràs ðhlòntai xeuòw kai ò Àìantòs ðrôra
tòu Lókroù. ðeòptòlemos ðè Òetìdos ðpòthèmënìs
pezù pòieiàtì tìn pòreìan, kai ðàragevùmenos eis
Òrhàkòn 'Ondusèa katalàmëbànei èn tì Màrwnèa,
kai ðò loutòu ànùxì tìs ðòdòu, kai televišanta
Fòïnikà thàptèn àvòtò ðè eis Mòlòssouì ðríko-
menos ànagènòrìzetì Pìhèiì. èpènta 'Agamèmnòn
úpto Àyësòthò kai Klùntaìmëstòras ànàprethèntos
úp 'Orestòu kai Pìlándòu ðìmyrìà, kai Mènèlaò
èis tìn oikeiàn ànàkòmìdh.


autìka ð' Àìsòna ðìke ðílon kòron ðìbòwnta
gìras àpòzùsasà ïdùshì pràpìdèssì,
ðàrmaka poll' èfousì ètì ðrívesèiìs lèbèshìn

3. Pausanias, i. 2. 'Hraklèa Òemìsòkvar evn tò
omèròkònta òtì ðì Òermòdònti èleíw ùì ðìnàshai,
Òhèsèwòs ðè èrásthèshì 'Añtìpìn—stàrëtësìs
àmà 'Hrakleì kai Òhèsèa—sòtòdòùnà tà
ðòrìon. tàdè ùìn Òhìas pètòùìkhèn.

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get 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 Polypoetes go by land to Colophon and bury Teiresias 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 Capherides is then described, with the end of Locrian Aias. Neoptolemus, warned by Thetis, journeys overland and, coming into Thrace, meets Odysseus at Maronea, and then finishes the rest of his journey after burying Phoenix who dies on the way. He himself is recognized by Peleus on reaching the Molossi. Then comes the murder of Agamemnon by Aegisthus and Clytaemnestra, followed by the vengeance of Orestes and Pylades. Finally, Menelaus returns home.

2.

"Forthwith Medea made Aeson 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 Themiscyra 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.

Eustathius, 1796. 45. ὁ δὲ τοὺς Νόστους ποιήσας Κολωφώνιος Τηλέμαχον μὲν φησι τὴν Κήρκην ὑστερον γῆμαι, Τηλέγονον δὲ τὸν ἐκ Κήρκης ἀντι-γῆμαι Πηνελόπην.

5.

Clement of Alex. Strom. vi. 2. 12. 8.

dώρα γὰρ ἀνθρώπων νοῦν ἕπαφεν ἥδε καὶ ἔργα.1

6.

Pausanias, x. 28. 7. ἡ δὲ 'Ομήρου ποίησις ... καὶ οἱ Νόστοι—μυήμη γὰρ δὴ ἐν ταύταις καὶ "Αίδου καὶ τῶν ἐκεί δειμάτων ἐστίν—ίσασιν οὐδένα Εὐρύνομον δαίμονα.

Athenaeus, 281 b. ὁ γοῦν τὴν τῶν Ἀτρειδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοῦς καὶ συνιδιατρίβοντα ἐξουσίας τυχεῖν παρὰ τοῦ Διὸς αἰτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ἀπολαύσεις ἀπλήστως διακείμενον, ὑπὲρ αὐτῶν τε τούτων μνείαν ποιήσασθαι καὶ τοῦ ζῆν τῶν αὐτοῦ τρόπου τοῖς θεοῖς. ἐφ’ ὅσι αγανακτή-σαντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόθεσιν, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν παρα-κειμένων ἄλλα διατελῇ παρατόμενος, υπὲρ τῆς κεφαλῆς ἐξήρτησεν αὐτῷ πέτρου, δὲ ὅσι ὁ δὴ δύναται τῶν παρακειμένων τυχεῖν οὐδενός.

1 Clement attributes this line to Augias: probably Agias is intended.
The Colophonian author of the *Returns* says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

"For gifts beguile men's minds and their deeds as well."

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 Eurynomus.

The writer of the *Return of the Atreidae* 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

THLAEIONIA

I.

Proclus, Chrestomathy. Μετὰ ταῦτα ἐστίν Ὄμηρον Ὀδύσσειαν ἐπείτα Τηλέγονιας βιβλία δύο Εὐγάμμωνος Κυρηναίου, περιέχοντα τάδε. οἱ μνήμονες ὑπὸ τῶν προσηκόντων θάπτονται καὶ Ὄδυσσεος θύσας Νύμφαις εἰς Ἡλίου ἀποτλεί ἐπισκεφθόμενος τὰ βουκόλια καὶ ἕκειν ξηταῖ παρὰ Πολυζένω δῷρον τῇ λαμβάνει κρατῆρα, καὶ ἐπὶ τοῦτο τὰ περὶ Τρῳάνων καὶ Ἀγαμήδην καὶ Ἀνγέαν, ἐπείτα εἰς Ἰθάκην καταπλεύσας τὰς ὑπὸ Τειρέσιον ρήθεισας τελεῖ θυσίας, καὶ μετὰ ταῦτα εἰς Θεσπρώτων ἀφικνεῖται καὶ γαμεῖ Καλλιδίκην βασιλέα τῶν θεσπρωτῶν. ἐπείτα πόλεμοι συνισταίται τοῖς Θεσπρώτοις πρὸς Βρύγους, Ὅδυσσεος ἡγούμενον ἐνταῦθα Ἀρης τούς περὶ τὸν Ὅδυσσέα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τοῦτος μὲν Ἀπόλλων διαλύει μετὰ δὲ τὴν Καλλιδίκης τελευτήν, τὴν μὲν βασιλείαν διαδέχεται Πολυπόλης Ὅδυσσέως νύσσα, αὐτὸς δὲ εἰς Ἰθάκην ἀφικνεῖται καὶ τοῦτῳ Τηλέγονος ἐπὶ ζήτησιν τοῦ πατρὸς πλέων, ἀποβάς εἰς τὴν Ἰθάκην τέμνει τὴν νήσου ἐκβοσηθῆσας δ Ὅδυσσεος ὑπὸ τοῦ παιδὸς ἀναρεῖται κατ' ἀγνοιαν. Τηλέγονος δὲ ἐπιγυνώσ τὴν ἄμαρτια τὸ τοῦ πατρὸς σῶμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν· η δὲ αὐτοῦς ἄθανάτους ποιεῖ· καὶ συνοικεῖ τῇ μὲν Πηνελόπῃ Τηλέγονος, Κίρκη δὲ Τηλέμαχος.
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. Ὅδε τὴν Τηλεγονείαν γράψας Κυρηναίος ἐκ μὲν Καλυψοῦς Τηλέγονον νῦν Ὄδυσσει ἀναγράφει ἡ Τηλέδαμον, ἐκ δὲ Πηνελόπης Τηλέμαχον καὶ Ἀκουσίλαον.

ΑΜΦΙΑΡΑΟΥ ΕΞΕΛΑΣΙΣ

Pseudo-Herodotus, Life of Homer. κατήμενος ἐν τῷ σκυτέῳ ... τῷ τε ποίησιν αὐτοῖς ἐπεδείκνυτο Ἀμφιαράου τε τὴν ἐξελάσιαν τῇ εἰς Θῆβας καὶ τοὺς ὕμνους τοὺς ὡς θεοὺς πεποιημένους αὐτῷ.

ΟΙΧΑΛΙΑΣ ΑΛΩΣΙΣ

1.
Eustathius 330. 41. εἰρηταὶ δὲ καὶ περὶ Εὐρώτου ἐκεῖ καὶ τῆς αὐτοῦ θυγατρὸς Ἰόλης δι' ἣν ἔπορθησεν Ἡρακλῆς τῇ Ὀιχαλίαν. εἰς ὡς δοκεῖ γράφει καὶ Ὁμήρος ὡς δῆλοι ὁ ἱστορήσας ὁ ἄρηθαι Κρεώφυλος ὁ Σάμιος ξενία ποτὲ δεξάμενος τὸν Ὁμηρον ἔλαβε δόρον ἐξ αὐτοῦ τὴν ἐπιγραφὴν τοῦ ποίηματος ὁ καλουσὶν Οἰχαλίας Ἄλωσιν ... τινὲς δὲ ἀνάπαλιν φασὶ Κρεώφυλον μὲν γράφαι, Ὀμήρῳ δὲ ἐπιγραφῆναι τὸ βιβλίον διὰ τὴν ξενίαν διὸ καὶ Καλλίμαχος:

τοῦ Σαμίου πόνος εἰμὶ, δόμῳ ποτὲ θεοῦ "Ομηρον δεξαμένου κλείω δ' Εὐρώτον ὅσον ἐπαθεῖν καὶ ξανθὴν Ἰόλειαν, Ὀμήρειον δὲ καλεῦμαι γράμμα. Κρεώφυλφ, 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 AMPHIARUS

Sitting there in the tanner's yard, Homer recited his poetry to them, the Expedition of Amphiaraus to Thebes and the Hymns 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 Amphiaraus, The Taking of Oechalia and The Phocais were not included in the Epic Cycle.
THE EPIC CYCLE

2.

Cramer, Anec. Oxon. i. 327.

ρωγαλέα, τα καὶ αὐτὸς ἐν ὀφθαλμοῖςιν ὄρηι.

tοῦτο δὲ εὐρήσομεν καὶ ἐν τῇ Οἰχαλίας ἀλώσει.

3.

Schol. on Soph. Trach. 266. διαφωνεῖται δὲ ὁ
tῶν Εὐρυτιδῶν ἀριθμός. 'ハウスος μὲν γὰρ δ'

φησιν ἐξ Εὐρύτου καὶ Ἀντιόχης παῖδας ὦτως,

Κρεώφυλος δὲ β'.

4.

Schol. on Eur. Medea, 273. Δίδυμος δὲ ...

παρατίθεται τὰ Κρεώφυλον ἔχοντα ὦτως· τὴν

γὰρ Μήδειαν λέγεται διατριβοῦσαν ἐν Κορίνθῳ

tὸν ἄρχοντα τότε τῆς πόλεως Κρέοντα ἀποκτεῖναι

φαρμάκοις. δείσασαν δὲ τοὺς φίλους καὶ τοὺς

συγγενεῖς αὐτῶν φυγεῖν εἰς Ἀθῆνας, τοὺς δὲ

νεότεροι ὄντες οὐκ ἥδυναντο ἀκολούθειν, ἔπὶ τὸν

βωμὸν τῆς Ἀκραίας. "Ἡρας καθίσαι

νομίσασαν τὸν πατέρα αὐτῶν φροντίειν τῆς σω-

τηρίας αὐτῶν. τοὺς δὲ Κρέοντος οἰκείους ἀπο-

κτείναντας αὐτοὺς διαδοθοῦσαν λόγον ὅτι ἡ Μήδεια

οὐ μόνον τὸν Κρέοντα ἀλλὰ καὶ τοὺς ἐαυτῆς

παῖδας ἀπέκτεινε.

ΦΩΚΑΙΣ

Pseudo-Herodotus, Life of Homer. διατρίβων δὲ

παρὰ τῷ Θεσπορίδῃ ποιεῖ Ιλιάδα τὴν ἐλάσσον...

καὶ τὴν καλουμένην Φωκαίδα, ἥν φασὶν οἱ

Φωκαίες "Ομηρον παρ' αὐτοῖς ποιήσαν.

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"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 Acraea, 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 PHOCAIS

While living with Thistorides, 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: Κάρ ἀπὸ Ἀλικαρνασσοῦ, ἰδελφὸς Ἀρτεμίσιας τῆς ἐν τοῖς πολέμοις διαφανοῦς, Μαυσώλου γυναῖκός ¹... ἔγραψε καὶ τὸν εἰς Ὄμηρον ἀναφερόμενον Μαργίτην καὶ Βατραχομυμαχίαν.

2. Atilius Fortunatianus, p. 286, Keil. ἦλθε τις εἰς Κολοφώνα γέρων καὶ θείος άοιδός, Μουσάων θεράπων καὶ ἐκηβόλου Ἀτόλλωνος, φίλης ἔχων ἐν χερσὶν εὐφθογγον οὐραν.


Aristotle, Nic. Eth. vi. 7, 1141. τὸν δ' οὖτ' ἀρ' σκαπτήρα θεοὶ θέσαν οὐτ' ἀροτήρα οὖτ' ἀλλως τι σοφόν' πάσης δ' ἡμάρτανε τέχνης.

4. Schol. on Aeschines in Ctes. § 160. Μαργίτην φησίν ἀνδρωπὸν γεγονέναι δὲ ἐτῶν πολλῶν γενόμενος οὐκ ἤδη ὡστις αὐτὸν ἔτεκεν, πότερον οὖ πατὴρ ἢ ἡ μήτηρ, τῇ δὲ γαμεῖτῃ οὐκ ἔχρητο.

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 350 B.C.
THE MARGITES

1.

Pigres. 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
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dedie na žař elyje μή diaβάλλοι αυτῶν πρὸς τὴν μητέρα.

5.

Zenobius, v. 68.

πόλλ' οἷδ ἀλώπης ἀλλ' ἐχίνος ἐν μέγα.¹

ΚΕΡΚΩΠΕΣ

Suidas. Κέρκωπες· δύο ἀδελφοὶ ἦσαν ἐπὶ γῆς, πᾶσαν ἀδικίαν ἐπιδεικνύμενοι, καὶ ἐλέγοντο Κέρκωπες, ἐκ τῆς τῶν ἔργων δεινοτητος οὔτως ἐπονομαζόμενοι. ὁ μὲν γὰρ αὐτῶν Πάσσαλος ἐλέγετο, ὁ δὲ Ἀκμών. ἦ δὲ μήτηρ Μεμνώνις ταῦτα ὀρώσα ἐλεγε μὴ περιπτυχεῖν Μελαμπύγω· τούτεστι τῷ Ἦρακλεί. οὕτωι οἱ Κέρκωπες Θείας καὶ Ὄκεανου. οὗς φασιν ἀπολιθωθῆναι διὰ τὸ ἐγχειρεῖν ἀπατήσαι τὸν Δία

ψεῦστας, ἡπεροπῆς, ἀμῆχανά τ' ἔργα δαέντας,² ἐξαπατητήρας· πολλ' ῇ ἐπὶ γαῖαν ἰόντες ἀνθρώπους ἀπάτασκον, ἀλώμενοι ἡματα πάντα.

¹ Attributed to Homer by Zenobius, and by Bergk to the Marqites.
² Lobeck : ἐργ' ἀνύσαντες, 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."
2

The results confirmed that...
THE BATTLE OF THE FROGS AND MICE
ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ

Ἀρχόμενος πρῶτον Μουσῶν χορὸν ἐξ Ἐλικώνος ἐλθεῖν εἰς ἐμὸν ἄτορ ἐπεύχομαι εἰνεκ' ἀοιδής,
ὃν νέον ἐν δέλτοισιν ἐμὸς ἐπὶ γούνασι θῆκα,
δῆριν ἀπειρείςειν, πολεμόκλουν ἔργον Ἀρησος,
εὐχόμενος μερόπεσσιν ἐν οὐσαῖς πᾶσι βαλέσθαι,
πῶς μύες ἐν βατράχισιν ἀριστεύσαντες ἐβησαν,
γηγενεῖσιν ἀνδρῶν μιμοῦμενοι ἐργα Γιγάντων,
ὡς ἐπος ἐν θυτοῖσιν ἐθν. τοῖν δ' ἐχεθ ἀρχήν.

Μὺς ποτε διψαλέος, γαλέης κίνδυνον ἀλύξας,
πλησίον ἐν λίμνῃ ἀπαλὸν προσέθηκε γένειοι,
ὕδατι τερπόμενοι μελινδέι. τὸν δὲ κατείδειν
λιμνοχαρῆς πολυφημος, ἐπος δ' ἐφθέγξατο τοῖον.

Ἐείνε, τὸς εἰ; πόθεν ἥλθες ἐπ' ἡ' να; τὸς δὲ σ' ὁ
φύσας;

πάντα δ' ἀλήθευσον. μὴ ψευδόμενον σε νοῆσω.
εἰ γάρ σε γνωίην φίλον ἄξιον, ἐς δόμον ἄξιον.
δῶρα δὲ τοι τὸσω ξενια πολλα καὶ ἐσθλα.

εἰμὶ δ' ἐγὼ βασιλεὺς Φυσίγναθος, ὅς κατὰ λίμνῃ
τιμῶμαι βατράχων ἱγνομένος ἡματα πάντα:
καὶ με πατήρ Πηλεὺς ἀνεθρέψατο, Ὀδρομέδουση

μικθεῖς εὐ φιλοτίτι παρ' ἄχθας Ἡρίδανοι.

καὶ σὲ δ' ὄρῳ καλὸν τε καὶ ἀλκιμον ἐξοχον ἀλλων,
σκηπτοῦχον βασίληα καὶ ἐν πολέμοισι μαχητῆν
ἐμμεναι. ἀλλ' ἀγε θάσσον ἐὴν γενεήν ἀγόρευε.
THE BATTLE OF THE FROGS AND MICE

Here 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."

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Τὸν δ' αὖ Ψιχάρταξ ἀπαμείβετο φώνησεν τε τίπτε γένος τούμον ζητεῖς; δῆλου δ' ἐν ἀπασίων ἀνθρώποις τε θεοῖς τε καὶ οὐρανίοις πετεννοῖς. Ψιχάρταξ μὲν ἐγὼ κικλήσκομαι· εἰμὶ δὲ κοῦρος Τρωξάρταο πατρὸς μεγαλήτωρος· ἢ δὲ νῦ μήτηρ Δειεχομῦλη, θυγατὴρ Πετροντράκτον βασίλησος. γείνατο δ' ἐν καλύβη με καὶ ἐξεθρέψατο βρωτοίς, σύκοις καὶ καρύοις καὶ ἐδέσμασι παντοδαποῖοι. πῶς δὲ φίλου ποιή με, τὸν ἐσ φύσιν οὐδὲν ὁμοίοιον; σοὶ μὲν γὰρ βίος ἐστίν ἐν ὑδασίν· αὐτάρ ἔμουυε, ὁσα παρ' ἀνθρώποισ, τρῶγενεν ἔθος· οὔδε με λῆθει ἄρτος δισκοπάνιστος ἀπ' εὐκύκλων κανέοιο, πλακόεις ταυπεπλοῦς ἔχων πολὺ σησαμότυρον, τόμος ἐκ πτέρυνας, οὐχ ἦπατα λευκόχιτωνα, τυρὸς νεόπηκτος ἀπὸ γλυκεροὶ γάλακτος, χρηστόν μελίτωμα, τὸ καὶ μάκαρες ποθέουσιν, ὀὔδ' ὅσα πρὸς θοίνας μερότων τεύχουσι μᾶγειροι, κοσμοῦντες χύτρας ἀρτύμασι παντοδαποῖοι. [οὐδέποτ' ἐκ πολέμου μικῆν ἀπέφευγον ἀντὶς, ἀλλ' ἴδυς μετὰ μῶλον ἓν προμάχοις ἐμίχθην. οὐ δέδη ἀνθρωποὶ καίπερ μέγα σῶμα φοροῦντα, ἀλλ' ἐπὶ λέκτρον ἓν καταδάκτων δάκτυλον ἄκρον, καὶ πτέρυνης λαβόμην, καὶ οὐ πόνος ἀνδράς ἦκανε, νίδυμος οὖκ ἀπέφευγεν ὑπνος δάκνυντος ἐμείο. ἄλλα δῦν πάντων μάλα δείδα πᾶσαν ἐπ' αἰαν, κύροκαὶ γαλέην, οὔ μοι μέγα πένθος ἄγουσιν, καὶ παγίδα στονύσσαν, ὅπου δολοίς πέλε πότμος πλείστον δὴ γαλέην περιδείδαι, ἦτις ἀρίστη, καὶ τρωγλοδύνουτα κατὰ τρώγυλην ἐρεεύνει.1]  

1 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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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.
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οὐ τρώγω ῥαφάνας, οὐ κράμβας, οὐ κολοκύντας,
oὐ πράσσοις χλωρίδος ἐπιβόσκομαι, οὔδὲ σελίνοις·
ταύτα γὰρ ὑμέτερ' ἐστὶν ἐδέσματα τῶν κατὰ λύμνην.

Πρὸς τάδε μειδίασας Φυσίγναθος ἀντίον ηὗτα· 56
ξείνε, λίνη αὐχένες ἐπὶ γαστέρι· ἐστὶ καὶ ἥμιν
πολλὰ μάλ' ἐν λύμνη καὶ ἐπὶ χθονὶ θαύματ' ἱδέσθαι.
ἀμφίβιον γὰρ ἔδωκε νομὴν βατράχουσι Κρονίων,
[στοιχείοις διπτοῖς μεμερισμένα δῶματα ναίειν,]

σαρτῆσαι κατὰ γῆν καὶ υφ' ὕδασι σώμα καλύψαι.
εἶ δ' ἐθέλεις καὶ ταύτα δα.timeScale(161,427)μεναι, εὑχερές ἐστὶν.
βαϊνε μοι ἐν νῦτοισι, κράτει δε με, μῆπτοτ' ὀλην,
ὅπως νηθὸν συνος τῶν ἡμῶν ὅμοιν εἰσαφίκηαι.

"Ως ἀρ' ἐφη καὶ νῶτ' ἐδίδοιν· ὅ δ' ἐβαίνε τάχιστα 65
χεῖρας ἑξὼν τρυφεροί διὰ ἀυχένοις ἀλματί κοὐφο.
καὶ τὸ πρῶτον ἔχαιρεν, ὅτ' ἐβλεπε γεῖτονας ὀρμους,
νίξει τερπόμενος Φυσίγναθος. ἀλλ' ὅτε δὴ ῥα
κύμασι πορφυρέοισιν ἐκλύζετο, πολλὰ δακρύων
ἀχριστον μετάνοιαν ἐμέμφετο, τίλλε δὲ χαῖτας,
καὶ πόδας ἐσφυγγεν κατὰ γαστέρα, ἐν δὲ οἱ ἦτορ
πάλλετ' ἀνθείη, καὶ ἐπὶ χθόνα βούλεθ' ἱκέσθαι:
δεινα δ' ὑπεστονάχιζε φοβον κρυόντος ἀνάγκη.
[οὐρὴν μὲν προπέτασσεν ἐφ' ὕδασιν, ἡπτε κὼπην
σὺρων, εὐχόμενος τε θεοῖσ ἐπὶ γαίαν ἱκέσθαι,
ὑδασὶ πορφυρέοισιν ἐκλύζετο, πολλὰ δ' ἐβώσεν·
καὶ τοιον φάτο μῦθον ἀπὸ στόματός τ' ἁγόρευσεν·

Οὐχ οὗτο νῦτοισιν ἐβάστασε φόρτον ἐρωτός
tαύρος, ὅτ' Εὐρώπην διὰ κύματος ἥγ' ἐπὶ Κρήτην,
ὡς ἐμ' ἐπιπλῶσας ἐπινώτιον ἤγεν ἐς οἴκον
βάτραχος ἀμπετάσας ὧχρον δέμας ὕδατι λευκοῖ.
"Τὸ δ' ἐξαιτίνης ἀνεφαίνετο, δεινὸν ὄραμα
πάσιν ὁμοῖος· ὀρθὸν δ' ὑπὲρ ὕδατος εἴχε τράχηλον."
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
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tούτον ἰδὼν κατέδυ Φυσίγναθος, οὕτι νοήσας,
οἶον ἑταἰρον ἐμέλλειν ἀπολλύμενον καταλείπειν. 85
δι δὲ βάθος λίμνης καὶ ἀλειτάτο κήρα μέλαιναν.
κεῖνος δ’ ὡς ἀφέθη, πέσειν ὑπτίοις εὐθὺς ἐφ’ ὕδωρ,
καὶ χείρας ἐσφυγμε καὶ ὀλλύμενος κατέτριζε.
πολλάκι μὲν κατέδυνεν υφ’ ὕδατι, πολλάκι δ’ αὐτὲ
λακτίζων ἀνέδυνε· μόρον δ’ οὐκ ἦν ὑπαλύξαι. 90
δευόμεναι δὲ τρίχες πλείστον βάρος ἤσαν ἐπ’ αὐτῷ.
υστατα δ’ ὀλλύμενος τοίον ἐφθέγξατο μύθους.
Οὐ λήσεις δολίως, Φυσίγναθε, ταῦτα ποιήσας,
ναυηγὸν ρίψας ἀπὸ σώματος, ὡς ἀπὸ πέτρης. 95
οὐκ οὖν μοῦ κατὰ γαῖαν ἀμείνων ἅσθα, κάκιστε,
παγκρατίῳ τε πάλη τε καὶ εἰς δρόμον ἀλλὰ
πλανήσας
eἰς ὕδωρ μ’ ἔρριψας. ἔχει θεὸς ἐκδίκοιν ὁμμα.
ἡ ποινὴ τίσεις σὺ μυὸν στρατῷ, οὐδ’ ὑπαλύξεις.
‘Ὡς εἰπὼν ἀπέπνευσεν ἔφ’ ὕδατι· τὸν δὲ κατεῖδεν
Λειχοπίναξ ὁχθησιν ἐφεξόμενος μαλακῆσιν’ 100
δεινὸν δ’ ἐξολόλυξε, δραμὼν δ’ ἤγγειλε μύεσιν.
ὡς δ’ ἐμαθὼν τὴν μοῖραν, ἔδω χόλος αἰνός ἀπαντᾶσ.
καὶ τὸτε κηρύκεσσιν εἰός ἐκέλευσαν ὑπ’ ὀρθὸν
κηρύσσειν ἀγορίνι’ ἐς δῶματα Τρωξάρταος,
πατρὸς δυστήνου Ψιχάρταγος, ὃς κατὰ λίμνην 105
ὑπτίοις ἐξῆπλωτο νεκρὸν δέμας, οὖδε παρ’ ὀχθαῖς
ἡν ἡδὸν τλῆμαν, μέσσω ὡς ἐτενήχετο πόντῳ.
ὡς δ’ ἠλθὼν σπεύδοντες ἀμ’ ἥοι, πρῶτος ἀνέστη
Τρωξάρτης ἐπὶ παιδὶ χολούμενος, εἰπὲ τε μύθον.
’Ὡ θίλου, εἰ καὶ μοῦνος ἔγω κακὰ πολλὰ
πεπόνθενεν
ἐκ βατράχων, ἡ πείρα κακὴ 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
ΒΑΤΤΛΕ ΟF ΦΡΟΓS ΑΝD ΜΙCΕS

eίμι δὲ νῦν ἐλεεινός, ἐπεὶ τρεῖς παῖδας ὀλέσσα. καὶ τὸν μὲν πρῶτον γε κατέκτανεν ἀρπάξασα
ἐχθριστος γαλέη, τράγυλης ἐκτοσθεν ἐλούσα.
τὸν δ' ἄλλου πάλιν ἀνδρεὶς ἀπηνと共ς ἐς μόρον ἐλιξαν 115
καινωτέραις τέχναις ἕνυλινον δόλον ἐξευρόντες,
ἡν παγίδα καλέουσι, μυῶν ὀλέτειραν ἔούσαν.
ὁ τρίτος ἦν, ἀγαπητός ἐμοὶ καὶ μητέρι κεδυῇ,
τοῦτον ἀπέπνιξεν Φυσίγναθος ἐς βυθὸν ἄξας.
ἀλλ' ἄγεθ ὀπλισόμεσθα καὶ ἐξέλθωμεν ἐπ' αὐτοὺς 120
σώματα κοσμήσαντες ἐν ἑντεῖο δαιδαλεόσιν.

Ταῦτ' εἰπὼν ἀνέπεισε καθοπλίξεσθαι ἀπαντας.
καὶ τοὺς μὲν ρ' ἐκόρουσεν' Ἀρης πολέμων μεμηλω·
κυνηγίδας μὲν πρῶτον ἐφηρμοσαν εἰς δύο μοίρας
ῥήξαντες κυάμους χλωρούς, κυνῆς δ' ἐκάλυπτον, 125
ὅς αὐτὸι διὰ νυκτὸς ἐπιστάντες κατέτρωξαν.
θάρηκας δ' εἰχὼν καλαμοστεφέων ἀπὸ βυρσῶν,
ὅς γαλέην δεῖραντες ἐπισταμένως ἐποίησαν.
ἀστίς δ' ἦν λύχνων τὸ μεσόμφαλον. ἡ δὲ νυ λόγχη
εὐμήκεις βελώναι, παγχάλκεσαι ἐργον' Ἀρης· 130
ἡ δὲ κόρυς τὸ λέπτον ἐπὶ κροτάφοις ἐρεβίνθου.

Ὁὔτω μὲν μῦς ἦσαν ἐν 'πλοίοις· ὡς δ' ἐνόησαν
βάτραχοι, ἐξανέδωσαν ἀφ' ύδατος, ἐς δ' ἐνα χώρον
ἐλθόντες βουλὴν ἔσωσαν πολέμοιο κακοὶ.
σκεπτομένων δ' αὐτῶν, πόθεν ἢ στάσει, ἢ τίς ὁ
θυμός,

κηρυξέ ἐγγύθεν ἦλθε φέρων ράβδουν μετὰ χειρῶν,
Τυρογλύφου νῦός μεγαλήττορος Ἐμβασίχυτρος,
ἀγγέλλων πολέμου κακην φάτων, εἰπέ τε τοῖς· 135

"Ω βάτραχοι, μῦς ύμμιν ἀπειλήσαντες ἐπεμψαν
ἐπείν ὀπλίξεσθαι ἐπὶ πτόλεμον τε μάχην τε.

εἰδον γὰρ καθ' ύδωρ Ψιχάρπαγα, ὀντερ ἐπεφυν

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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 flayed. 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
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Ωμέτερος βασίλευς Φυσίγναθος. ἀλλὰ μάχεσθε, οἵτινες ἐν βατράχοισιν ἀριστῆς γεγάσθε.

"Ὡς εἰπὼν ἀπέφηνε· λόγος δ' εἰς οὕτα ἀμύμων εἰσελθὼν ἐτάραξε φρένας βατράχων ἀγερῶχων. μεμφομένων δ' αὐτῶν Φυσίγναθος εἶπεν ἀναστάς. Ὡ φίλοι, οὐκ ἔκτεινον ἐγὼ μόν, οὕδε κατείδουν ὄλλυμενοι πάντως δ' ἐπινύη παιζὼν παρὰ λίμνην, νῆεις τὰς βατράχους μιμούμενος· οἱ δὲ κάκιστοι νῦν ἐμὲ μέμφονται τὸν ἀναίτιον. ἀλλ' ἄγε Βουλήν ξητήσωμεν, ὅπως δολίους μίας ἐξολέσωμεν. τοιγάρ ἐγὼν ἐρέω, ὥς μοι δοκεῖ εἶναι ἀριστα. σώματα κοσμήσαντες ἐν ὀπλοῖσιν στῶμαν ἀπαντᾷς ἀκροῖς πάρ χείλεσσιν, ὅπου κατάκρημνος ὁ χώρος· ἡνίκα δ' ὀρμηθέντες ἐφ' ἡμέας ἐξέλθοισι, δραξάμενοι κορύθων, ὡστὶς σχεδὸν ἀντίος ἑλθη, ἐς λίμνην αὐτοὺς σὺν ἐκείναις εὐθὺ βάλωμεν. οὐτῶ γὰρ πνίξαντες ἐν ύδασι τοὺς ἀκολύμβους στήσομεν εὐθύμως τὸ μυκτόνων ὅδε τρόπαιον.

Ὡς εἰπὼν ἀνέπεισε καθοπλίξεσθαι ἀπαντᾷς. φύλλοισ μὲν μαλαχῶν κυνήμας ἔας ἀμφεκάλυψαν, θωρήκας δ' εἴχον καλῶν χλοερῶν ἀπὸ σεύτων, φύλλα δὲ τῶν κραμβῶν εἰς ἄσπίδας εὐ ἰσχυσαν, ἕγχος δ' ὀξύσχοιος ἐκάστω μακρὸς ἀρίρει, καὶ τὰ κέρα κοχλίον λεπτῶν ἐκάλυπτε κάρηνα. 165 φραξάμενοι δ' ἐστησαν ἐπ' ὀχθῆς ὑψηλῆσιν σείοντες λόγχας, θυμοῦ δ' ἐμπληκτο ἐκαστος.

Σεῖν δὲ θεοὺς καλέσας εἰς οὐρανῶν ἀστερόεντα, καὶ πολέμου πληθὺν δείξας κρατεροὺς τε μαχητάς, πολλοὺς καὶ μεγάλους ἥδ' ἔγχεα μακρὰ φέροντας, 170 οίος Κενταύρων στρατὸς ἔρχεται ἤδε Γιγάντων,
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 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."
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ηδὺ γελών ἔρεενε· τίνες βατράχοισιν ἀρωγὸι ἢ μυσὶν ἄθανάτων; καὶ Ἀθηναίην προσέειπεν.

"Ως ἄρ’ ἐφη Κρονίδης· τὸν δὲ προσέειπεν Ἀθηνή· ὁ πάτερ, οὐκ ἀν πώποτ’ ἐγὼ μυσὶ τειρομένοισιν ἐλθοίν ἐπαρωγός, ἐπεὶ κακὰ πολλὰ μ’ ἔσχατον στέμματα βλάπτοντες καὶ λύχνους εἶνεκ’ ἐλαίου. 180 ταῦτο δὲ μου λήν ἔδακε φρένας, οἶνον ἔρεγαν. πέπλον μου κατέτρωξαν, ὅν ἐξύφανα καμοῦσα ἐκ ῥοδάνης λεπτῆς καὶ στήμονα λεπτὸν ἐνυσκε, καὶ τρώγλας ἐτέλεσαν· ὁ δ’ ἥπητής μοι ἐπέστη καὶ πράσσει με τόκον· τὸ δὲ ρύγιον ἄθανάτοισιν. 185 χρησαμένη γάρ ὑφανα καὶ οὐκ ἐχὼ ἀνταποδοῦναι. ἀλλ’ οὐδ’ ὃς βατράχοισιν ἀργγέμενοι οὐκ ἐθελήσω. εἰσὶ γάρ οὐδ’ αὐτὸι φρένας ἐμπεδοῦ, ἀλλά με πρώην ἐκ πολέμου ἁμιόσαν, ἐπεὶ λὴν ἐκοπώθην, ὑπνοῦ δευμένην οὐκ εἶσαν βορυβοῦντες 190 οὐδ’ ὀλύγον καταμύσαν· ἐγὼ δ’ ἄνυνος κατεκείμην, τὴν κεφαλὴν ἀλγοῦσα, ἑως ἐβόησεν ἀλέκτωρ. ἀλλ’ ἂγε παυσώμεσθα, θεοί, τούτοις ἀρίγεν, μὴ νῦ τις ἧμειν πρωθῇ βέλει ἐξονευτι· εἰσὶ γάρ ἀγχέμαχοι, καὶ εἰ θεοὶ ἀντίον ἔλθοι· 195 πάντες δ’ ὑπρανόθεν τερπῶμεθα δὴριν ὀρώντες.

"Ως ἄρ’ ἐφη· τῇ δ’ αὐτ’ ἐπεπέθουτο θεοὶ ἄλλοι, πάντες ὁμός δ’ εἰσῆλθον ἀολλέες εἰς ἔνα χῶρον.

Καὶ τότε κόωντες μεγάλας σάλπιγγας ἔχοντες δεινὸν ἐσάλπτιγξαν πολέμου κτύπον· οὐρανόθεν δὲ 200 Ζεὺς Κρονίδης βρόντησε, τέρας πολέμοιο κακοῖο. Πρῶτος δ’ Ἡθιβόας Δεικήνορα οὗτασε δουρὶ

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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, delight-
ing 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 spin-
ning 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 sleep-
less 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,
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εστατο τ' εν προμάχοις κατὰ γαστέρα ἐς μέσου ἡπαρ· καὶ δ' ἔπεσεν πρηνής, ἀπαλάς δ' ἐκόψωσεν ἐθείρας. [δούτησεν δὲ πεσὼν, ἀράβησε δὲ τευχή' ἐπ' αὐτῷ.] 205 Τρωγλοῦτης δὲ μετ' αὐτὸν ἀκόντησε Πηλεώνα, πηξεν δ' ἐν στέρνῳ στιβαροῦ δόρυ· τὸν δὲ πεσόντα εἶλε μελᾶς θάνατος, ψυχή στόματος δ' ἐξέπτη.

Σευτλαίος δ' ἄρ' ἔπεφυ βαλὼν κέαρ 'Εμβασίχυτρον. 'Αρτοφάγος δ' Πολύφωνον κατὰ γαστέρα τύψευ· 210 ἕρπε δὲ πρηνής, ψυχή δὲ μελέων ἐξέπτη.

Ἀμνόχαρις δ' ὡς εἴδεν ἀπολλύμενον Πολύφωνον, Τρωγλοῦτην ἀπαλοῦδ' αὐχένος [πρόσεν ἐπιφθάς πέτρῳ μυλοείδει· τὸν δὲ σκότος ὅσσε κάλυψε1] 213α Ὀκιμίδην δ' ἄχος εἶλε καὶ ἤλασεν ὃξεί σχοῦφ

οὐδ' ἐξέπτασεν ἐγχώχοις ἐναντίον· ἕρπε δ' εὐθὺς· 215 Ἀιχήνωρ δ' αὐτῷ τιτύσκετο δουρὶ φαινὼ

καὶ βάλεν, οὐδ' ἀφάμαρτε, καθ' ἡπατος· ὡς δ' ἐνόησε Κοστοφάγον φεύγοντα, βαθείαις ἔμπεσεν ὀχθαῖς· ἀλλ' οὐδ' ὡς ἀπέληγε μάχης, ἀλλ' ἤλασεν αὐτὸν· κάπτεσε δ', οὐδ' ἀνένευσεν· ἐβάπτετο δ' αἴματι

λίμνη

πορφυρέω, αὐτὸς δὲ παρ' ἡμῶν' ἐξετανῦσθη χορδῆσιν λιπαρῆς τε πειρόμενος λαγόνεσσιν. Τυροφάγον δ' αὐτήσιν ἐπ' ὀχθαῖς ἐξενάριζεν.

* * *

Πτερνογλύφον δ' ἐπιδῶν Καλαμίνθιος ες φόβον ἦλθεν, ἦλατο δ' ἐς λίμνην φεύγων, τὴν ἀσπίδα ρίψας. 225 Φιλτραῖον δ' ἄρ' ἔπεφυνεν ἀμύμων Ἐμβασίχυτρος. [ὦδροχαρις δὲ τ' ἔπεφυνεν Πτερνοφάγον βασιλῆα.] χερμαδίῳ πληξας κατὰ βρέγματος· ἐγκέφαλος δὲ ἐκ ρυῶν ἐσταξε, παλάσσετο δ' αἴματι γαίᾳ.

1 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 Troglodyte 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 Troglodyte 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.
Δειχοπινάκα δ' ἐπεφυεν ἀμύμων Βορβοροκόητης, 230 ἐγχει ἐπαλξα: τὸν δὲ σκότος ὄσσε κάλυψεν. Πρασσαῖος δ' ἐπιδῶν ποδὸς εἴλκυσε νεκρόν έόντα, ἐν λίμνη δ' ἀπέπνιξε κρατήσας χειρὶ τένοντα. Ψιχάρταξ δ' ἤμυν' ἐτάρων περὶ τεθνεῖτων καὶ βάλε Πρασσαῖον μῆπω γαῖς ἐπιβάντα: 235 πίπτε δὲ οἱ πρόσθεν, ψυχῇ δ' 'Αιδώσδε βεβήκει. Κραμβοβάτης δ' ἐσίδων πῆλοι δράκα ῥύσεν ἐπ' αὐτῶν, καὶ τὸ μέτωπον ἔχρισε καὶ ἐξετύφλον παρὰ μικρῶν. ὑργίσθη δ' ἄρ' ἐκείνος, ἐλὼν δὲ τε χειρὶ παχεῖν κείμενον ἐν πεδίῳ λίθον ὀμβρίμον, ἀχθος ἀρούρης, 240 τῷ βάλε Κραμβοβάτην ὑπὸ γοῦνατα: πᾶσα δ' ἐκλᾶσθη κυνήμη δεξιτερῆ, πέσε δ' ύπτιος ἐν κούρησιν. Κρανιασίδης δ' ἢμυνε καὶ αὐθίς βαίνεν ἐπ' αὐτῶν, τύψε δὲ μιν μέσην κατὰ γαστέρα: πᾶς δὲ οἱ εἰσῴ ὡξὺσχοινος ἐδυνε, χαμαι δ' ἐκχυντο ἀπαντά 245 ἕγκατ' ἐφελκομένω ὑπὸ δούρατι χειρὶ παχεῖν. Τρωγλοδύτης δ' ὡς εἰδεν ἐπ' ὄχθησιν ποταμοῦ, σκάξων έκ πολέμου ἀνεχάζετο, τείρετο δ' αἰνῶς. ἢλατο δ' ἐς τάφρους, ὀπτῶς φύγη αἰπῶν ὀλέθρου. Τρωξάρτης δ' ἐβαλεν Φυσιγναθὸν ἐς πόδα ἄκρον. 250 ἐσχάτα δ' ἐκ λίμνης ἀνεδύσατο, τείρετο δ' αἰνῶς.

* * *

Πρασσαῖος δ' ὡς εἴδεν ἐθ' ἡμῖπνουν προπεσόντα, ἦλθε διὰ προμάχων καὶ ἀκοτίσας ἐξεὶ σχοινών οὐδ' ἔρρηξε σάκος, σχέτο δ' αὐτῶν δοῦρος ἀκωκῆ. τοῦ δ' ἐβαλε τρυφάλειαν ἀμύμονα καὶ τετράχυτρον 255 δίου Ὀριγανίων, μμούμενος αὐτῶν 'Ἀρηα, [ὅς μόνος ἐν βατράχωιοις ἀρίστενεν καθ' ὄμιλον.]
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
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άρμησεν δ' ἀρ' ἐπὶ αὐτῶν· ὦ δ' ὡς ἰδεν, οὐχ ὑπέμενεν
ἡρώα κρατερόφρον', ἔδυ δ' ἐν βευνθεῖ λίμνης.

Ἡν δὲ τις ἐν μύσιν Μεριδάρπαξ, ἕξοχος ἀλλων,

Κναίσωνος ἕλος νύσ ἀμυμονος Ἀρτεπιβούλου, οἴκαδ' ἰδ' πολέμου μετασχεῖν παῖδ' ἐκέλευσεν αὐτὸς δ' ἐστήκει γαυρούμενος ὡς κατὰ λίμνην.

οὕτος ἀναρπάξαι βατράχων γενεῦ ἐπατεῖλε,
καὶ ἰῆςας καρύου μέσην ῥάχιν εἰς δύο μοίρας

φράγδην ἀμφοτέροισιν ἐν ὁμοίς χείρας ἐθηκεν.

οἱ δὲ τάχος δείσαντες ἔβαν πάντες κατὰ λίμνην·
καὶ νῦ κεν ἐξετέλεσεν, ἐπεὶ μέγα οἱ σθένος ἦν,

καὶ τὸτ' ἀπολλυμένους βατράχους ὕκτειρε Κρονίων·
κινήσας δὲ κάρη τοῖν ἐφθέγξατο φωνήν.

"Ω πότοι, η μέγα ἔργον ἐν ὁφθαλμοῖσιν ὀρῶμαι,

οὐ μικρόν ἐκπλήσσει Μεριδάρπαξ, ὃς κατὰ λίμνην

ἀρπαξ ἐν βατράχοισιν ἀμείβεται· ἀλλὰ τάχιστα
Παλλάδα πέμψωμεν πολεμόκλονον, ἦ καὶ "Ἀρης, 275

οἱ μιν ἔπισχήσουσι μάχης κρατερόν περ ἑόντα.

"Ως ἀρ' ἔφη Κρονίδης: "Ἡρη δ' ἀπαμείβετο μῆθον

οὔτ' ἀρ' Ἀθηναῖς, Κρονίδης, σθένος, οὔτε "Ἀρης

ἰσχύσει βατράχοισιν ἀρηγεύει αἵτων ὀλέθρουν.

ἀλλ' ἄγε πάντες ἔως ἔρηγοις· ἦ τὸ σὸν ὅπλον 280

κινεῖσθω μέγα Τιτανοκτόνον ὄβρυμοργόν,

ὁ ποτε καὶ Καπανῆα κατέκτανες ὀβριμόν ἄνδρα
καὶ μέγαν 'Εγκέλαδον καὶ ἀγρια φύλα Γιγάντων,

κινεῖσθω· οὐτω γὰρ ἀλώσεται, ὅστις ἄριστος.

1 Κρελώνος, Baumeister.

2 This may be a parody of Orion's threat in Hesiod, Astronomy, frag. 4.

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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 ΡΟΓS ΛΝΔ ΜΙΚΕ

'Ως ἀρ' ἐφη· Κρονίδης δ' ἐβάλε ψολύεντα κεραυνόν.

πρώτα μὲν ἐβρόντησε, μέγαν δ' ἐλέλυξεν Ὑλυμπόν, 
αὐτάρ ἐπείτα κεραυνόν, δειμαλέον Διὸς ὀπλον, 
ካ' ἐπιδινήσας· ὃ δ' ἀρ' ἐπτάτο χειρὸς ἀνακτός. 

πάντας μὲν ὧ' ἔφόβησε βαλὼν ἐπὶ τούσδε [κεραυνόν·] 
ἀλλ' οὐδ' ὃς ἀπέληγε μυῶν στρατός, ἀλλ' ἐτι 
μᾶλλον ἔπετο πορθήσεων βατράχων γένος αἰχμητῶν,
εἰ μὴ ἀπ' Ὑλυμπόν βατράχους ὑκτειρε Κρονίδαν,
ὅς ῥα τότ' ἐν βατράχοισιν ἀρωγόν ἐκδόθη ἐπεμψεν.

'Ἡλθον δ' ἔξαιφης νωτάκμονες, ἀγκυλοχῆλαι,
λοξοβάται, στρεβλοί, ψαλιδόστομοι, ὀστρακό-

dερμοι,

ὀστοφυεῖς, πλατύνωτοι, ἀποστίλβοντες ἐν όμοις,
βλαστοῖς, χειροτέννοτες, ἀπὸ στέρνων ἑσορῶτες,
οκτάποδες, δικέραιοι, ἀτειρέες, οἱ δὲ καλεύνται
καρκίνοι, οἱ ῥα μνὸν ὤρας στομάτεσσιν ἐκςπτον
ηῆδε πόδας καὶ χείρας· ἀνεγνώμπτοντο δὲ λόγχαι.

τοὺς δὲ ὑπέδεικαν πάντες μῦτες, οὐδ' ἐτ' ἐμείναν,
ἐς δὲ φυγῆν ἐτράπτουτο· ἐδύσετο δ' ἦλως ἥδη,
καὶ πολέμου τελετὴ μονομέρου ἐξετελέσθη.
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.
U.S. NAVY OFFICER'S DRESS

The dress uniform of the U.S. Navy officer is a symbol of the pride and dignity of the service. It is designed to reflect the high standards of professionalism and commitment to duty that are expected of all Navy officers. The uniform is structured to provide a sense of formality and respect, while also being practical for everyday use.

The dress uniform consists of a dark blue jacket with gold epaulets and lace, a white dress shirt, and a white necktie. The jacket is tailored to fit closely to the body, with a high collar and a buttoned front. The gold epaulets and lace are decorative elements that add a touch of elegance to the overall appearance.

The uniform is typically worn during formal occasions, such as ceremonies, parades, and official receptions. It is also worn during military exercises and training activities, where it serves as a symbol of the officer's commitment to the Navy and the country.

The maintenance of the dress uniform is crucial, as it must always be in excellent condition. This includes regular washing, ironing, and pressing to ensure that the uniform looks its best. The attention to detail in the maintenance of the uniform reflects the officer's dedication to their role and their commitment to the Navy.
OF THE ORIGIN OF HOMER AND HESIOD, AND THEIR CONTEST
ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ ΚΑΙ ΤΟΤ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΆΤΤΩΝ

313 "Όμηρον καὶ Ησίοδον τοὺς θειοτάτους ποιητὰς πάντες ἀνθρωποῖ πολιτάς ἱδίους εὐχοῦνται γενέσθαι. ἀλλ' Ἡσίοδος μὲν τὴν ἱδίαν ὅνομάσας πατρίδα πάντας τῆς φιλονεικίας ἀπῆλλαξεν εἰπὼν ὡς ὁ πατὴρ αὐτοῦ ἐσθλῆ.

"Ομηρον δὲ πᾶσαι ὡς εἰπεῖν αἱ πόλεις καὶ οἱ ἀποικοὶ αὐτῶν παρ' ἑαυτοῖς γεγενηθαί λέγουσιν, καὶ πρῶτοι γε ᾽Σμυρναῖοι Μέλητος ὄντα τοῦ παρ' αὐτοῖς ποταμοῖ καὶ Κρηθηίδος νῦμφης κεκλήσθαι φασί πρότερον Μελησιγένη, ὅστερον μέντοι τυφλωθέντα "Ομηρον μετονομασθήναι διὰ τὴν παρ' αὐτοῖς ἑπὶ τῶν τοιούτων συνήθη προσηγορίαν. Χίοι δὲ πάλιν τεκμήρια φέρουσιν ἱδίου εἶναι πολίτην λέγοντες καὶ περισσῶξεσθαι τινας ἐκ τοῦ γένους αὐτοῦ παρ' αὐτοῖς "Ομηρίδας καλομένους. Κολοφώνιοι δὲ καὶ τότον δεικνύουσιν, ἐν δὲ φασιν αὐτὸν γράμματα διδάσκοντα τῆς ποιήσεως ἀρέξασθαι καὶ ποιήσαι πρῶτον τὸν Μαργίτην.

Περὶ δὲ τῶν γονέων αὐτοῦ πάλιν τολῆ διαφονία παρὰ πᾶσιν ἐστὶν. Ἑλλάνικος μὲν γὰρ

1 Goettling's paging. 2 Works and Days, 639 f.
OF THE ORIGIN OF HOMER AND HESIOD, AND OF THEIR CONTEST

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, Ascra, 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 Melesigenes. 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
CONTEST OF HOMER AND HESIOD

314 καὶ Κλεανθῆς Μαλονὰ λέγονσιν, Ἐνγαῖων δὲ Μέλητα, Καλλικλῆς δὲ Μνασαγόραν, Δημόκριτος δὲ ὁ Τροιζήνιος Δαήμονα ἐμπρον, ἐνοι δὲ Θαμύραν, Ἀγυπτιοὶ δὲ Μενέμαχον ἱερογραμματέα, εἰσὶ δὲ, οἱ Τηλέμαχον τοῦ 'Οδυσσέως μητέρα δὲ οἱ μὲν Μῆτιν, οἱ δὲ Κρηθηῖδα, οἱ δὲ Θεόμηστην, οἱ δὲ Εὐγνηθῶ, ἐνοι δὲ Ἰδακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, οἱ δὲ Καλλιόπην τὴν Μοῦσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

'Εκαλεῖτο δὲ Μέλης, ὡς δὲ τινὲς φασὶ, Μελησιγένης, ὡς δὲ ἐνοι, 'Αλτης. ὁνομασθῆναι δὲ αὐτῶν φασί τινες ὁμηρῶν διὰ τὸ τὸν πατέρα αὐτοῦ ὁμηρὸν δοθῆναι ὑπὸ Κυτρίων Πέρσαις, οἰ δὲ διὰ τὴν πήρωσιν τῶν ὁμματῶν παρὰ γὰρ τοῖς Αἰολεῦσιν οὕτως οἱ πηρὸι καλοῦνται. ὅπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θεοτάτου αὐτοκράτορος 'Αδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ ὁμήρου, ἐκθησομέθα. τοῦ γὰρ βασιλέως πυθομένου, πόθεν ὁμηρὸς καὶ τῖνος, ἀπεφοίβασε δὲ ἐξαμετροῦ τόνδε τῶν τρόπων:

"Ἀγνωστὸν μὲ ἔρειν γενεῖν καὶ πατρίδα γαίαν ἁμβροσίου σειρήνος; ἔδος δ' Ἰδακῆσιός ἐστιν, Τηλέμαχος δὲ πατὴρ καὶ Νεστορεί Ἐπικάστη μήτηρ, ἢ μιν ἐτικτε βροτῶν πολὺ πάνσοφον ἄνδρα.

οἷς μάλιστα δεῖ πιστεύειν διὰ τὸ τὸν πυθόμενον καὶ τὸν ἀποκρινόμενον, ἄλλως τε οὕτως τοῦ ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν ἐπῶν δεδοξακότος.

1 Rzach: Ταμύραν, 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, Cretheis, 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 Altes. 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 τινές δὲ νεώτερον καὶ συγγενῆ,
γενεαλογοῦσι δὲ οὕτως· 'Απόλλωνός φασὶ καὶ
Αἰθούσῃ τῆς Ποσειδῶνος γενέσθαι Δίνον, Δίνον
dὲ Πίερον, Πιέρον δὲ καὶ νύμφης Μεθάνης Οἰα-
γρον, Οἰάγρον δὲ καὶ Καλλιότης Ὀρφέα, Ὀρφέως
dὲ Δρήν, [τοῦ δὲ Εὐκλέα 1], τοῦ δὲ Ἰαδμοῦνιδην,
τοῦ δὲ Φιλοτέρπην, τοῦ δὲ Εὐφήμου, τοῦ δὲ Ἐπι-
φράδην, τοῦ δὲ Μελάνωπου, τούτου δὲ Δίων καὶ
'Απελλήν, Δίων δὲ καὶ Πυκμήνης τῆς Ἁπόλ-
λωνος θυγατρὸς Ἡσιόδου καὶ Πέρσην 'Ἀπελλοῦ
δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος
tοῦ πεταμὼν ὁμηρον.

Τινὲς δὲ συνακμάσαι φασίν αὐτοὺς ὡστε καὶ
ἀγωνίσασθαι ὁμίσε ἐν Χαλκίδι τῆς Εὐβοίας. 2
ποιήσαντα γὰρ τὸν Μαργίτην ὁ Ὁμήρου περιέρχε-
σθαι κατὰ πόλιν ραπφοδοῦντα, ἐλθότα δὲ καὶ εἰς
Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πυθάνεσθαι,
tῆς εἰς, τῆν δὲ Πυθίαν εἰπεῖν.

ἔστων 'Ιος νήσος μητρὸς πατρίς, ὥς σε θανόντα
dέξηται· ἀλλὰ νέων παίδων αὐνιγμα φύλαξαι.

tοῦ δὲ ἀκούσαντα περιύστασθαι μὲν τὴν εἰς 'Ιον
ἀφίξειν, διατρίβειν δὲ περὶ τὴν ἐκεί χώραν. κατὰ
dὲ τὸν αὐτὸν χρόνον Γανύκτωρ ἐπιτᾶφιον τοῦ
πατρὸς Ἀμφιδάμαντος, βασιλέως Εὐβοίας, ἐπι-
tελῶν πάντας τοὺς ἐπισήμους ἀνδρας οὐ μόνον
ρώμη καὶ τάχει, ἀλλὰ καὶ σοφία ἐπὶ τῶν ἀγώνα
μεγάλαις δωρεαῖς τιμῶν συνεκάλεσεν. καὶ οὕτω
οὖν ἐκ τύχης, ὡς φασί, συμβαλόντες ἀλλήλοις

1 Goettling’s supplement.
2 Nietzsche: ἐν Ἀυλίδι τῆς Βοιωτίας, 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, Eucles. 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 Maeon 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 Margites, 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 sc. the riddle of the fisher-boys which comes at the end of this work.
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Τίν εἰς τὴν Χαλκίδα. τοῦ δὲ ἄγωνος ἄλλοι τέτινες τῶν ἐπισήμων Χαλκιδών ἐκαθέζωντο κριταὶ καὶ μετ' αὐτῶν Πανείδης, ἀδελφὸς ἦν τοῦ τετελευτηκότος. ἀμφοτέρων δὲ τῶν ποιητῶν θαυμαστῶς ἀγωνισμένων νικήσαι φασὶ τοὺς Ἡσίοδον τὸν τρόπον τούτον προελθώντα γὰρ εἰς τὸ μέσον πυθάνεσθαι τοῦ Ὅμηρον καθ' ἐν ἔκαστον, τὸν δὲ Ὅμηρον ἀποκρίνασθαι. φησίν οὖν Ἡσίοδος.

Τίε Μέλητος, "Ομήρε, θεῶν ἀπὸ μῆδεα εἴδος, εἶπ' ἄγε μοι πάμπρωτα, τί φέρτατον ἐστὶ βροτοῦσιν;

ΟΜΗΡΟΣ

'Αρχήν μὲν μή φύναι ἐπιχθονίοιςιν ἄριστον, φύντα δ' ὅπως ὁκιστα πύλας Ἀίδαο περήσαι.

316 Ἡσίοδος τὸ δεύτερον.

Εἶπ' ἄγε μοι καὶ τοῦτο, θεῶις ἐπιείκελ' "Ομήρε, τί θυντοῖς κάλλιστον δίειμ εὖ φρεσὶν εἶναι;

ο δὲ.

'Οπτὸτ' ἄν εὔφροσύνη μὲν ἔχῃ κάτα δήμῳν ἀπαντα, δαιτυμώνες δ' ἀνὰ δόματ' ἀκονάξωνται ἀοιδῶν ἥμενοι ἔξεινα, παρὰ δὲ πληθωσὶ τράπεζαι σίτον καὶ κρεέων, μέθυ δ' ἐκ κρητῆρος ἀφύσων οἰνοχόοι φορέσοι καὶ ἐγχεῖῃ δεπάσσουν. τούτῳ τί μοι κάλλιστον εῦν φρεσὶν εἰδεταί εἶναι.

Ῥηθέντων δὲ τούτων τῶν ἐπών, οὖτω σφοδρῶς φασὶ θαυμασθῆναι ὑπὸ τῶν Ἑλλήνων τοὺς στίχους ὡστε χρυσοὺς αὐτοὺς προσαγορευθῆναι, καὶ ἔτι καὶ νῦν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν δειπνῶν καὶ σπονδῶν προκατεύχεσθαι πάντας. ὁ 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 delightsome 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 delightsome."

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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"Ομήρος εὐθεσθείς ἔπι τῇ 'Ομήρου εὐημερίᾳ ἔπι τὴν τῶν ἀπόρων ὄρμησεν ἐπερώτησιν καὶ φησὶ ἰούσε δε τοὺς στίχους.

Μοῦδ' ἀγεὶ μοι τὰ τ᾽ ἐόντα τὰ τ᾽ ἐσσομενα πρὸ τ᾽ ἐόντα,
τῶν μὲν μηδεν ἄειδε, σὺ δ᾽ ἄλλης μνῆσαι ἀοιδῆς.
ὁ δὲ "Ομηρος, βουλόμενος ἀκολούθως τὸ ἀπορον λῦσαι, φησίν.

Οὐδὲ ποτ᾽ ἀμφὶ Δίὸς τύμβῳ καναχήποδες ὑπτοὶ ἄρματα συντρίψουσιν ἐρίζοντες περὶ νίκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τὰς ἀμφιβόλους γνώμας ὄρμησεν ὁ Ἡσιόδος, καὶ πλείονας στίχους. λέγων ἡξίου καθ᾽ ἐνα ἐκαστὸν συμφώνως ἀποκρίνασθαι τὸν "Ομήρον. ἔστιν οὖν ὁ μὲν πρῶτος Ἡσιόδος, ὁ δὲ ἤξις Ὁμήρου, ἐνίοτε δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιομένου τοῦ Ἡσιόδου.

Ἡσιόδος

Δεῖπνον ἐπειθ' εἶλοντο βοῶν κρέα, καῦχένας ὑπτων

Ομήρος

Ἐκλυσαν ἱδρώντας, ἐπεὶ πολέμου κορέσθην.

Ησιόδος

317 Καὶ Φρύγες, οἱ πάντων ἀνδρῶν ἔπι νησίν ἄριστοι

Ομήρος

Ἀνδράσι ημιστῆρσιν ἐπ᾽ ἀκτῆς δόρπον ἔλεσθαι.

Ησιόδος

Χερὶς βαλέων ὕος, οὐλῶν κατὰ φύλα γυγάντων

1 MSS. : ἄ γέ μοι, Flach. 2 Nietzsche : ἰοῖσων, 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

“But 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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HOMES;
'Ἡρακλέης ἀπέλυσεν ἀπ' οἱμων καμπύλα τόξα.

HESIOD;
Οὗτος ἄνηρ ἄνδρὸς τ' ἀγαθοῦ καὶ ἀνάλκιδός ἐστι
OMES;
Μητρός, ἐπεὶ πόλεμος χάλεπος πάσησι γυναιξῖν.

HESIOD;
Αὐτάρ 1 σοὶ γε πατὴρ ἐμίγη καὶ πότνια μήτηρ
OMES;
Σῶμα τὸ γε 2 σπειράντε διὰ χρυσένην 'Αφροδίτην.

HESIOD;
Αὐτάρ ἐπεὶ δμήθη γάμῳ 'Αρτέμις ἱσχεαίρα
OMES;
Καλλιστῶ κατέπεφνεν ἀπ' ἀργυρέοι βιοῖο.

HESIOD;
'Ὡς οὐ μὲν δαίνυντο πανήμεροι, οὐδὲν ἔχοντες
OMES;
Οἰκοθεν ἀλλὰ παρεῖχεν ἄναξ ἄνδρῶν 'Αγαμέ-

HESIOD;
μων.

HESIOD;
Δεῦτην δειπνήσαντες εἵνεκο σποδῷ αἰθαλοέσσῃ
σύλλεγον ὀστέα λευκὰ Δίὸς κατατεθυνὼτος

OMES;
Παιδὸς υπερθύμου Σαρπηδόνοις ἀντίθεοι.

HESIOD;
'Ημεῖς δ' ἀμ πεδίον Σιμοεντιον ήμενοι αὐτῶς
ἵομεν ἐκ νηών ὀδὸν ἀμφ' ὁμοίωσιν ἔχοντες

1 Ludwig: oτ' ἅρ, MS.  2 τότε, Flach.
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HOMER
“Heracles 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 Simoés, forth from the ships let us go our way, upon our shoulders—"
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ΟΜΗΡΟΣ
Φάσγανα κωπήνετα καὶ αἰγανέας δολιχαύλους.

ΗΣΙΟΔΟΣ
Δὴ τὸτ’ ἀριστῆς κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ
Ἄσμενοι ἐσσυμένως τε ἀπείρυσαν ὡκύαλον ναῦν.

ΗΣΙΟΔΟΣ
Κολχίδ’ ἔπειτ’ ἤγοντο καὶ Αἰήτην βασιλῆα

ΟΜΗΡΟΣ
Φεύγουν, ἔπει γέγνωσκον ἀνέστιον ἡ’ ἄθέμιστον.

ΗΣΙΟΔΟΣ
Αὐτὰρ ἔπει σπείσαν τε καὶ ἐκπιον οἴδιμα
θαλάσσης

ΟΜΗΡΟΣ
Ποντοπορεῖν ἃμελλον ἐυσέλμων ἐπὶ νηῶν.

ΗΣΙΟΔΟΣ

319 Τοῖσιν δ’ Ἀτρείδης μεγάλ’ εὖχετο πᾶσιν ὀλέσθαι

ΟΜΗΡΟΣ
Μηδέποτ’ ἐν πόντῳ, καὶ φωνήσας ἐπον ἡὕδα:

ΗΣΙΟΔΟΣ
Ἐσθίετ’, ὦ ξεῖνοι, καὶ πίνετε: μηδὲ τις ἡμέων
οἴκαδε νοστήσειε φίλην ἐς πατρίδα γαῖαν

ΟΜΗΡΟΣ
Πηναιανθείς, ἀλλ’ αὐτὶς ἀπῆμονες οἴκαδ’ ἰκοισθέ.

Πρὸς πάντα δὲ τοῦ Ὄμηρον καλῶς ἀπαντήσαντος
πάλιν φησίν ὁ Ἡσιόδος.

1 Flach follows Nietzsche in transposing this and the following verse and in reading ἔπειθ’ ἰκόντο.
2 Goettling’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

Τοῦτό τι δὴ μοῦ μοῦνον ἐεἰρομένων κατάλεξον,
pόσοι άμ'' Ἀτρείδησιν ἐς Ἰλιον ἠλθον Ἀχαιοί;
ό δὲ διὰ λογιστικοῦ προβλήματος ἀποκρίνεται
οὕτως:

Πεντήκοντα ἦσαν πυρὸς ἐσχάραι, ἐν δὲ ἐκάστῃ
πεντήκοντα ὅβελοι, περὶ δὲ κρέα πεντήκοντα·
τρίς δὲ τρικόσιοι περὶ ἐν κρέας ἦσαν Ἀχαιοί.

Τοῦτο δὲ εὐρίσκεται πλήθος ἄπιστον τῶν γὰρ
ἐσχαρῶν οὐσῶν πεντήκοντα, ὅβελισκοι γίνονται
πεντακόσιοι καὶ χιλιάδες β', κρέων δὲ δεκαδύο
μυριάδες . . . .

Κατὰ πάντα δὴ τοῦ 'Ὀμήρου ὑπερτεροῦντος
φθονῶν ο Ἡσίοδος ἀρχεῖται πάλιν.

320 Τιὲ Μέλητος 'Ὁμηρ', εἴπερ τιμῶσι σε Μοῦσαι,
ὡς λόγος, ὑφίστοτοι Δίος μεγάλου θύγατρες,
λέξον μέτρων ἑναρμόζουν, ο τι δὴ θυντοῖς
κάλλιστον τε καὶ ἕχθιστον ποθέω γὰρ ἀκοῦσαι.

ο δὲ φησι:

'Ἡσίοδ', ἔκγονε Δέον, ἐκόντα με ταῦτα κελεύεις
eἰπεῖν· αὐτὰρ ἐγὼ μάλα τοι πρόφρων ἀγορεύσω.
κάλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρων εἶναι
αὐτὸν ἑαυτῷ τῶν δὲ κακῶν ἐχθιστον ἀπάντων.1
ἀλλο δὲ πάν, ο τι σὺ θυμῶς φίλον ἐστίν, ἔρωτιν.

ΗΣΙΟΔΟΣ

Πῶς ἄν ἄριστ' οἴκοιντο πόλεις καὶ ἐν ἡθεσι
ποίοις;

1 Flach, following Nietzsche, marks a lacuna after this line.

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"Only tell me this thing that I ask: How many Achaeans 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 carcases, and there were thrice three hundred Achaeans 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 carcases, 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 Dius, 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?"
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ΟΜΗΡΟΣ
Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἑθέλοιεν, οἳ δ' ἀγαθοὶ τιμῶτο, δίκη δ' ἀδίκοισιν ἐπείη.

ΗΣΙΟΔΟΣ
Εὐχέσθαι δὲ θεοὶς τί πάντων ἔστιν ἁμαίνουν;

ΟΜΗΡΟΣ
Εὔνοον εἶναι ἐαυτῷ ἄει χρόνον ἐς τὸν ἄπαντα.

ΗΣΙΟΔΟΣ
'Εν δ' ἐλαχίστων ἀριστον ἔχεις δ' τι φύεται εἰπεῖν;

ΟΜΗΡΟΣ
'Ως μὲν ἐμή γνώμη, φρένες ἐσθλαὶ σώμασιν ἀνδρῶν.

ΗΣΙΟΔΟΣ
'Η δὲ δικαιοσύνη τε καὶ ἀνδρείῃ δύναται τί;

ΟΜΗΡΟΣ
Κοινὰς ὀφελίας ἰδίοις μόχθοισι πορίζειν.

ΗΣΙΟΔΟΣ
Τῆς σοφίας δὲ τί τέκμαρ ἐπ' ἀνθρώποισι πέφυκεν;

ΟΜΗΡΟΣ
321 Γυγυωσκειν τὰ παρόντ' ὀρθῶς, καιρῷ δ' ἀμ' ἐπεσθαί.

ΗΣΙΟΔΟΣ
Πιστεύσαι δὲ βροτοῖς ποιον χρέος ἄξιον ἔστιν;

ΟΜΗΡΟΣ
Οῖς αὐτῶς κίνδυνος ἐπὶ πραξθείσιν ἐπηται.

ΗΣΙΟΔΟΣ
'Η δ' εὐδαιμονίῃ τί ποτ' ἀνθρώποις καλεῖται;

ΟΜΗΡΟΣ
Λυπηθέντ' ἐλάχιστα θανεῖν ἱσθέντα τε πλεῖστα.

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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.”
ΚΟΝΤΕΣΤ ΟF ΗΟΜΕΡ ΑΝΔ ΗΕΙΟΙΔΟ

'Ρηθέυτον δὲ καὶ τούτων, οἱ μὲν Ἐλληνες πάντες τὸν Ἄρειον ἐκέλευσαν στεφανοῦν, ὁ δὲ βασιλεὺς Πανείδης ἐκέλευσεν ἑκάστοι τὰ κάλλιστον ἐκ τῶν ῥώμων ποιημάτων εἰπεῖν. Ἡσίοδος οὖν ἔφη πρῶτος:

Πλημάδων Ἀτλαγενέων ἐπιτελλομενάων ἀρχεσθ' ἀμάτον, ἀρότοι τε δυσομενάων αἰ ὑπ' τοῦ νῦκτας τε καὶ ἡματα τεσσαράκοντα κεκρύφαται, αὕτη δὲ περιπλομένου ἐνιαυτοῦ φαίνονται, τὰ πρῶτα χαρασσομένου σιδήρου. οὐτός τοι πεδίων πέλεται νόμος, οἱ τε θαλάσσης ἐγγυθί ναιεϊόντως, οἱ τ' ἄγκεα βησσηνέντα πόντου κυμαίνοντος ἄτοπορθι, πίονα χῶρον ναύσουσι, γυμνῶν σπειρεν, γυμνῶν δὲ βωστεῖν γυμνῶν τ' ἀμάειν, ὅταν ὠρια πάντα πέλωνται.

Μεθ' ὁν Ὅμηρος:

'Αμφὶ δ' ἄρ' Ἀλκαντασ δοιοὺς ἵσταντο φάλαγγες καρτεραὶ, ὅς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθὼν οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι κρινθέντες Τρώας τε καὶ Ἑκτορα διὸν ἐμιμωνοὶ φράζαντες δόρυ δοὺρι, σάκος σάκει προθελύμων ἄσπικ ρ' ἄσπιδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ,

ψαύν δ' ἰππόκομοι κόρυθες λαμπροίς φάλαισι νευόντων ὅς πυκνοὶ ἐφέστασαν ἀλλήλοισιν. ἐφρίζεν δὲ μάχη φθισίμμβροτος ἐγχείηςι μακραῖς, ὅς εἶχον ταμεσίχροας. ὅσοὶ δ' ἄμερδεν αὐγή χαλκείη κορόθων ἄπο λαμπρομενῶν θωρήκων τε νεοσμήκτων σακέων τε φαινῶν ἐρχομένων ἀμυδίς. μάλα κεν θρασυκάρδιος εἶη, ὅς τότε γενήσειεν ἕδων πόνον οὐδ' ἀκάχοιε.
CONTEST OF HOMER AND HESIOD

After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Paneides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began¹ 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 Homer²:

"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 helms 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.
CONTEST OF HOMER AND HESIOD

Θαυμάσαντες δὲ καὶ ἐν τούτῳ τὸν "Ομηρον οἱ Ὑλληνες ἐπήμουν, ός παρὰ τὸ προσήκον γεγονότων τῶν ἐπῶν, καὶ ἐκείλευν διδόναι τὴν νίκην. οὗ δὲ βασιλεὺς τῶν Ἡσιόδον ἐστεφάνωσεν εἰπὼν δικαίου εἶναι τὸν ἐπὶ γεωργίαν καὶ εἰρήνην προκαλούμενον νικᾶν, οὐ τὸν πολέμου καὶ σφαγὰς διεξιόντα. τῆς μὲν όυν νίκης οὕτω φασὶ τυχεῖν τὸν Ἡσιόδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μούσαις ἐπιγράφαιναν.

'Ἡσιόδος Μοῦσαις 'Ελικωνύσι τοῦ δ' ἀνέθηκεν ύμνῳ νικήσαι ἐν Χαλκίδι θείου "Ομηρον.

Τοῦ δὲ ἀγώνος διαλυθέντος διέπλευσεν ὁ Ἡσιόδος εἰς Δελφοὺς χρησόμενος καὶ τῆς νίκης ἀπαρχαὶ τῷ θεῷ ἀναθῆσαι. προσερχομένου δὲ αὐτοῦ τῷ ναῷ ἐνθεον γενομένην τὴν προφητίων φασὶν εἰπεῖν.

Ολβιος οὗτος ἀνήρ, ὃς ἐμὸν δόμον ἀμφιπολεῖν, 'Ἡσιόδος Μοῦσηι τετριμένος ἀθανάτησιν τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικύδναται ἡώς. ἀλλὰ Διὸς πεφύλαξε Νεμείον κάλλιμον ἄλοσος· κείθε δὲ τοι θανάτω τέλος πεπρωμένον ἔστιν.

'Ὁ δὲ Ἡσιόδος ἄκουσας τοῦ χρησμοῦ, τῆς Πελοποννήσου μὲν ἀνεχόρει νομίσας τὴν ἐκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνόην τῆς Δοκρίδος ἔλθων καταλύει παρ' Ἀμφιφάνει καὶ Γαύκτορι, τοῖς Φηγέως παισίν, ἀγνοήσας τὸ μαντεῖον. ὁ γὰρ τόπος οὗτος ἀπας ἐκαλεῖτο Διὸς Νεμείου 323 ἱερόν. διαμείβης δὲ αὐτῷ πλείονος γενομένης ἐν τοῖς Οἰνοεῦσι, ὑπονοήσακεν οἱ νεανίσκοι τὴν ἀδελφήν αὐτῶν μοιχεύειν τὸν Ἡσιόδον, ἀποκτεῖ-
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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 Ganyctor 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
nantes eis to metaξιν της Ἀχαιάς καὶ τῆς Δοκρίδος πέλαγος κατεπόντισαν. τοῦ δὲ νεκροῦ τριταίου πρὸς τὴν γῆν ὑπὸ δελφίων προσενεχθέντος, ἐορτῆς τινος ἐπιχορίου παρ' αὐτοῖς οὕσης Ἀριάδνειας,2 πάντες ἐπὶ τὸν αὐγιαλὸν ἐδραμοῦν καὶ τὸ σῶμα γνωρίσαντες, ἐκείνο μὲν πενθήσαντες ἔθαψαν, τοὺς δὲ φονεῖς ἄνεξήτων. οἱ δὲ φοβηθέντες τὴν τῶν πολιτῶν ἄρρητην καταστάσαντες ἀλευτικὸν σκάφος διέπλευσαν εἰς Κρήτην· οὐς κατὰ μέσον τῶν πλοίων ὦ Ζεὺς κεραυνώσας κατετότωσεν, ὡς φησιν Ἀλκιδάμας εἰς Μουσείῳ. Ἐρατοσθένης δὲ φησιν ἐν Ἱσιόδῳ 3 Κτίμενον καὶ Ἀντίφων τοὺς Γαυνύκτορος ἐπὶ τῇ προειρημένῃ αἰτίᾳ ἐναλόντας 4 σφαγιασθήναι θεοῖς τοῖς ἐξενίοις ὑπ' Ἐυρυκλέους τοῦ μάντεως. τὴν μέντοι παρθένου, τὴν ἀδελφὴν τῶν προειρημένων, μετὰ τὴν φθορὰν ἐαυτὴν ἀναρτήσαι· φθαρῆναι δὲ ὑπὸ τῶν ἔξων συνόδου τοῦ Ἱσιόδου Δημώδους ὄνομα· ὅπως καὶ αὐτὸν ἀναιρεθήναι ὑπὸ τῶν αὐτῶν φησιν. ὢστερον δὲ Ὁρχομένῳ κατὰ χρησμὸν μετενέκαντες αὐτὸν παρ' αὐτοῖς ἔθαψαν καὶ ἐπέγραψαν ἐπὶ τῷ τάφῳ:

"Ἀσκρή μὲν πατρίς πολυλήπους, ἀλλὰ θανόντος ὡστέα πλήξιππος γῆ Μινυᾶς κατέχει Ἡσιόδου, τοῦ πλείστον ἐν ἀνθρώποις κλέος ἐστίν ἀνδρῶν κρινομένων ἐν βασιᾷ σοφίας.

Καὶ περὶ μὲν Ἡσιόδου τοσαῦτα· ὁ δὲ Ὅμηρος

1 Westermann: Εὐδόβας, MS.
2 So MS.: Ἀγρείας, Flach (after Nietzsche).
3 Goettling: ἕνηπόδω, MS.
4 Friedel: ἀνελόντας, MS.; ἀνελόντας, Flach (after Stephanus).
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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 Ganyctor, 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
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άποτυχών τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρώτον μὲν τὴν Ὄηβαϊδα, ἐπη τῆς ἡ ἄρχῃ.

324 Ἀργος άειδε, θεά, πολυδήψιον, ἐνθεὶν ἀνακτεὶ εἰτα Ἐπιγόνους, ἐπη τῆς ἡ ἄρχῃ.

νῦν αὖθι οπλοτέρων ἀνδρῶν ἄρχωμεθα, Μοῦσαι παιοὶ γάρ τινες καὶ ταῦτα Ὀμήρου εἶναι. ἀκούσαντες δὲ τῶν ἐπῶν οἱ Μίδου τοῦ βασιλέως παιδεῖς, Ξάνθος καὶ Γόργος, παρακαλοῦσιν αὐτῶν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ' οὖ ἢν παρθένος χαλκῆ τῶν Μίδου θάνατον οἰκτιζομένη. καὶ ποιεῖς οὕτως:

Χαλκῆ παρθένος εἰμὶ, Μίδεω δ' ἐπὶ σήμα: οὐ ἢμαι.

ἐστ' ἀν ὄδωρ τε νάρ καὶ δένδρα μακρὰ τεθήλη καὶ ποταμοὶ πληθώσι, περικλύζη δὲ θάλασσα, ἡέλιος δ' ἀνίων φαινὴ λαμπρά τε σελήνη, αὐτοῦ τῇ δὲ μένουσα πολυκλαυτῷ ἐπὶ τύμβῳ σημανεῖ παριοῦσι, Μίδης ὦτι τῇ δὲ τέθαται.

Αὐθών δὲ παρ' αὐτῶν φίλην ἀργυρᾶν ἀνατίθησιν ἐν Δελφοῖς τῷ 'Απόλλωνι, ἐπιγράψας:

Φοιβε ἀνὰξ, δῶρον τοῦ 'Ομηρος καλὸν ἔδωκε σήμιν ἐπιφροσύναις: σὺ δὲ μοι κλέος αἰλὲν ὀπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν 'Οδύσσειαν, ἐπη Μῆ', πεποιηκὼς ἡδη τὴν 'Ἰλιάδα ἐπὶ τὸν Ἀέφ' παραγενόμενον δὲ ἐκείθεν εἰς 'Αθηναῖας αὐτῶν ξενισθήναι φασὶ παρὰ Μέδοντι τῷ βασιλεί τῶν 'Αθηναίων. εν 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 Thebaïs in seven thousand verses which begins: "Goddess, sing of parched Argos whence kings . . .," and then the 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 Odyssey in twelve thousand verses, having previously written the Iliad in fifteen thousand five hundred verses.¹ 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

¹ The accepted text of the Iliad contains 15,693 verses; that of the Odyssey, 12,110.
καιομένου σχεδιάσαι λέγεται τούσ δε τοὺς στί-χους.

'Ανδρὸς μὲν στέφανοι παιδεῖς, πῦργοι δὲ πόλης, ἵπποι δ' αὐτ πεδίον κόσμος, νῆς δὲ θαλάσσης, λάδες δ' εἶν ἄγορης καθήμενος εἰσοράσθαι. αἴθυμένου δὲ πυρὸς γεραφότεροι οίκος ἵδεσθαι ήματι χειμερίω, ὅποτ' ἀν νεῖφησι Κρονίων.

325 Ἐκείθεν δὲ παραγενόμενοι εἰς Κόρινθον, ἔρρα-
ψώδει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παρα-
γίνεται εἰς 'Αργος καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ ἐπὶ τάδε:

Οί δ' 'Αργος τ' εἴχον Τίρυνθα τε τειχώσσαν
'Ερμύονήν τ' Ἀσίνην τε, βαθὺν κατὰ κόλπον
ἐχώσασι, Τροίζην' Ηλύνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον
νησῶν τ' Ἀɣιναν Μάσητά τε κοῦροι 'Αχαίων;
τῶν αὐθ' ἡγεμόνευς βοην ἀγαθὸς Διομήδης
Τυδείδης, οὐ πατρὸς ἔχων μένος Οἰνείδαο,
καὶ Σῆνελος, Καπανής ἀγακλειτοῦ φίλος νίος.
tοῖσι δ' ἀμ' Ἑυρύπυλος τρίτατος κίεν, ἱσόθεος
φως,  
Μηκιστέως νίος Ταλαἰονίδαο ἀνακτος.
ἐκ πάντων δ' ἡγεῖτο βοην ἀγαθὸς Διομήδης.
tοῖσι δ' ἀμ' ὀγδώκοντα μέλαιναι νῆς ἐποντοῦ
ev δ' ἄνδρες πολέμιοι δαήμονες ἐστιχώντο
'Αργείοι λινοθάρηκες, κέντρα πτολέμιοι.  

Τῶν δὲ Ἀργείων οἱ προεστηκότες, ύπερβολῇ
χαρέντες ἐπὶ τῷ ἐγκωμιάζεσθαι τὸ γένος αὐτῶν
ὑπὸ τοῦ ἐνδόξοτάτου 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 Eiones, 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 Talaüs; 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 i. 559–568 (with two additional verses).
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πολυτελέσι δωρεᾶς ἐτίμησαν, εἰκόνα δὲ χαλκὴν ἀναστήσαντες ἐψηφίσαντο θυσίαν ἐπιτελεῖν 'Ομήρῳ καθ' ἡμέραν καὶ κατὰ μῆνα καὶ κατ' ἑωταύτων, καὶ ἀλλην θυσίαν πενταετηρίδα εἰς Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς εἰκόνος αὐτοῦ.

Θεῖος Ὁμήρος ὃς ἐστίν, ὅς Ἕλλαδα τὴν μεγάλαυχον πᾶσαν ἐκόσμησεν καλλιεπεῖ σοφίᾳ, ἐξοχαὶ δ' Ἀργείους, οἱ τὴν θεοτειχέα Τροίῃ ἡρειψαν, ποινὴν ἡμικόμου Ἕλευνης.

οὐ χάριν ἐστισεν δῆμος μεγαλόπτολος αὐτὸν ἐνθάδε καὶ τιμαῖς ἀμφέτει ἅθανάτων.

Ἐνυδιατρίψας δὲ τῇ πόλει χρόνον τωδε διέπλευσεν εἰς Δῆλον εἰς τὴν πανήγυριν. καὶ σταθείς ἐπὶ τὸν κεράτινον βωμὸν λέγει υμνὸν εἰς Ἀπόλλωνα, οὗ ἡ ἄρχῃ.

Μνήσομαι οὖδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιοι:

ῥηθέντος δὲ τοῦ υμνοῦ οἱ μὲν Ἰωνεὶς πολίτην αὐτοῦ κοινὸν ἑποιήσαντο, Δῆλοι δὲ γράψαντες 326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθείσης ὁ ποιητὴς εἰς Ἰον ἔπλευσε πρὸς Κρεώφυλου κάκει χρόνον διέτριβε πρεσβύτης ὅν ἤδη. ἐπὶ δὲ τῆς θαλάσσης καθήμενος παῖδαν τινῶν ἀφ' ἄλειας ἐρχομένων, ὡς φασί, πυθόμενος

'Ανδρεὶς ἄγγος ἄλιθος ¹ θηρήτορες, ἡ ἡ ἐχομέν τι;

¹ Koechly: ἅπ' Ἀρκαδίης, MS. (so Flach).
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 *Homeric Hymns*, iii.
CONTEST OF HOMER AND HESIOD

εἰπόντων δὲ ἐκείνων

"Ὅσοι ἔλομεν λιπόμεσθ', ὡς ὅ ὦχ ἔλομεν

φερόμεσθα,

οὐ νοῆσας τὸ λεχθὲν, ἣρετο αὐτοὺς ὦ τι λέγοιεν. οἱ δὲ φασίν ἐν ἀλείᾳ μὲν ἀγρεύσας μηδὲν, ἐφθειρίσθαι δὲ, καὶ τῶν φθειρῶν οὖς ἠλαβον καταλίπειν, οὐς δὲ οὐκ ἠλαβον ἐν τοῖς ἱματίοις φέρειν. ἀναμνησθεὶς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ ἦκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπίγραμμα. ἀναχωρῶν δὲ ἐκείθεν, ὅντος πῆλον, ὀλισθὼν καὶ πεσὼν ἐπὶ τὴν πλευράν, τριταῖος, ὃς φασί, τελευτᾶ. καὶ ἐτάφη ἐν Ἰῷ. ἔστι δὲ τὸ ἐπίγραμμα τὸδε:

'Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει, ἀνδρῶν ἥρωων κοσμήτωρα, θείον 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.”
APPENDIX

APPENDICITY DOCUMENT

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APPENDIX

ΗΣΙΟΔΟΤ ΚΑΤΑΛΟΓΟΙ ΓΥΝΑΙΚΩΝ

19a.


................. ἐνερησε δ’ ἄρ’ ἀλμυρὸν ὑδὼρ
τηλόθεν εἰς Κρήτην,] Δίδος δυνηθείσα δόλοις.
τὴν ὅρα λαθὼν ἡρπαξε] πατὴρ καὶ δῶρον ἐδώκεν
ὁρμὸν χρύσειον ὃν Ἡ]φαίστως κλυτοτέχνης
ποίησέν ποτ’ ἀγαλμα ἰδὺν]ρων πραπίδεσοι
καὶ κτέανου πόρε πατρὶ] φέρων· ὁ δ’ ἐδέξατο
δῶρον[ν].

αὐτὸς δ’ ἄρ’ ἐδώκεν κούρη] Φοίνικος ἀγαναυοῦ,
αὐτὰρ ἐπεὶ οὔτω τ] ἧλε ταυτοφύρῳ Εὐρώπη[τ]η
μιχθῇ β’ ἐν φιλότητι] πατὴρ ἄνδρὸν τε θεῶ[ν τε,
αὐτὶς ἐπειτ’ ἀπέβη νυ]μφῆς παρὰ καλλικόμ[οιο.

ἡ δ’ ἁρὰ παίδας ἐτικτὲν ὑπερμενέα Κρονίον,
κυδαλίμους εὐηφε]νέων ἥγητορᾶς ἀνδρῶν,
Μίνω τε κρείοντα] δίκαιον τε Ἡραδάμαρ[θυν
καὶ Σαρπηδόνα διὸν] ἀμύμονα τε κρατε[ρὸν τε.


ἡτοὶ ὁ μὲν Δικύῆς εὐρ[εῖς ἤφι ἀνασσε
παμπολέας τ’ ἱθυνε πό’]λεις ἐν ναιετάωσας


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APPENDIX

HESIOD, CATALOGUES OF WOMEN

19a.

... So she (Europa) crossed the briny water from afar to Crete, beguiled by the wiles of Zeus. Secretly did the Father snatch her away and gave her a gift, the golden necklace, the toy which Hephæstus the famed craftsman once made by his cunning skill and brought and gave it to his father for a possession. And Zeus received the gift, and gave it in turn to the daughter of proud Phoenix. But when the Father of men and of gods had mated so far off with trim-ankled Europa, then he departed back again from the rich-haired girl. So she bare sons to the almighty Son of Cronos, glorious leaders of wealthy men—Minos the ruler, and just Rhadamanthys and noble Sarpedon the blameless and strong. To these did wise Zeus give each a share of his honour. Verily Sarpedon reigned mightily over wide Lycia and ruled very many cities filled

1 The following fragments from the Hesiodic Catalogues were published after this edition had been stereotyped, and are therefore here added as an appendix.

... ... ... [ἀτοὶ ἀμφιβαλούσας εὐ γὰρ εὐ φρεσὶ οἴδ’, ὅτι δή] Δίοθεν τέρας ἦν. ἴ μέγ’ ἀρίστευσέν τε μεθ’ “Εκτόρος ἀνδρόφονοι καὶ τεῖχος βίβε’ Δαναοῖς] δὲ κήδε’ ἐδηκεν. 30 ἀλλ’ ὁ’ ἄρ’ ἐμπνευσεν κρατερὸν μένο]ς Ἀργεί[ο]σιν [Πάτροκλος .... ...]

40A.
(Cp. 43 and 44.)

Oxyrhynchus Papyri 1358 fr. 21 (3rd cent. A.D.).
(Slight remains of 7 lines.)


1 The restorations are mainly those adopted or suggested in Ox. Pap. pt. xi. pp. 48 ff.; for those of ll. 8–14 see Class. Quart. x. (1916) pp. 67–69.
HESIOD, CATALOGUES OF WOMEN

with people, wielding the sceptre of Zeus: and great honour followed him, which his father gave him, the great-hearted shepherd of the people. For wise Zeus ordained that he should live for three generations of mortal men and not waste away with old age. He sent him to Troy; and Sarpedon gathered a great host, men chosen out of Lycia to be allies to the Trojans. These men did Sarpedon lead, skilled in bitter war. And Zeus, whose wisdom is everlasting, sent him forth from heaven a star, showing tokens for the return of his dear son . . . for well he (Sarpedon) knew in his heart that the sign was indeed from Zeus. Very greatly did he excel in war together with man-slaying Hector and brake down the wall, bringing woes upon the Danaans. But so soon as Patroclus had inspired the Argives with hard courage . . .

40a.

(The Sons of Boreas pursued the Harpies) to the lands of the Massagetae and of the proud Half-Dog men, of the Underground-folk and of the feeble Pygmies; and to the tribes of the boundless Blackskins and the Libyans. Huge Earth bare these to Epaphus—soothsaying people, knowing seercraft by the will of Zeus the lord of oracles, but deceivers, to the end that men whose thought passes their
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APPENDIX

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by Mr. Lobel

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utterance might be subject to the gods and suffer harm—Aethiopians and Libyans and mare-milking Scythians. For verily Epaphus was the child of the almighty Son of Cronos, and from him sprang the dark Libyans, and high-souled Aethiopians, and the Underground-folk and feeble Pygmies. All these are the offspring of the lord, the Loud-thunderer. Round about all these (the Sons of Boreas) sped in darting flight... of the well-horsed Hyperboreans—whom Earth the all-nourishing bare far off by the tumbling streams of deep-flowing Eridanus... of amber, feeding her wide-scattered offspring—, and about the steep Fawn mountain and rugged Etna to the isle Ortygia and the people sprung from Laestrygon who was the son of wide-reigning Poseidon. Twice ranged the Sons of Boreas along this coast and wheeled round and about yearning to catch the Harpies, while they strove to escape and avoid them. And they sped to the tribe of the haughty Cephallenians, the people of patient-souled Odysseus whom in aftertime Calypso the queenly nymph detained for Poseidon. Then they came to the land of the lord the son of Ares... they heard. Yet still (the Sons of Boreas) ever pursued them with instant feet. So they (the Harpies) sped over the sea and through the fruitless air...

1 i.e. those who seek to outwit the oracle, or to ask of it more than they ought, will be deceived by it and be led to ruin: cp. Hymn to Hermes, 541 ff.
APPENDIX

[Uncertain Position.]
Oxyrhynchus Papyri 1359 fr. 1 (early 3rd cent. A.D.).
(Slight remains of 3 lines.)
ei δη ρη η]με[λι]εν τε και ει διε μυ[θον] ακοο[ς[αι 
άθανα]των οι οι τοτ' εναργεις αντεφανης[αυ.
κεινην]ν δ' [ευ] μεγαροσιν ευ τρεβεν η[δ' άτ[ιταλλε 
η τεκε] Τηλεφον Άρκασίδην Μυσων βασιλη[α 
μιχθε]ις ευ φιλοτητι βιη Ήροκληνηι 
δη ρα μεθ' ιπτους ιτεχειν αγανου δαομεδοντο[ς 
oi δη ποσσι]ν αριστοι ευ 'Ασ[ι]δι ετραφεν αιη.
εκ δ' ο γ' Αμαζονιδων μεγαθύμων φύλου εναιρ[ε 
μανάμενοι, κεινης δε τε γῆς εξηλασε πάσης.
αυταρ δ Τηλεφος ετραπ' Άχαιον χαλκοχιτων[ων 
ασπιστας και εβησ]ε μελαινασω επι ν[ηων.
αυταρ επει πολλους] πελασεν χθονι βω[ιανειρη.
αυτου δεμμητο βιη τ' άνδροκτασιη τ[ε 
(Slight remains of 8 lines.)

[Uncertain Position.]
Oxyrhynchus Papyri 1359 frs. 2 and 3 (early 3rd cent. A.D.).
(Remains of 4 lines.)
'Hλεκτρη ... 
γειναθ' [υποδηθεισα κελαυνεφει Κρονιων 
Δαρδαν[ον ... 
'Hετιωνα[ τε ... 
δη ποτε Δ[ημητρος μεγ' ερασατο καλλικόμοιο.
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... If indeed he (Teuthras) delayed, and if he feared to obey the word of the immortals who then appeared plainly to them. But her (Auge) he received and brought up well, and cherished in the palace, honouring her even as his own daughters. And Auge bare Telephus of the stock of Arcas, king of the Mysians, being joined in love with the mighty Heracles when he was journeying in quest of the horses of proud Laomedon—horses the fleetest of foot that the Asian land nourished,—and destroyed in battle the tribe of the dauntless Amazons and drove them forth from all that land. But Telephus routed the spearmen of the bronze-clad Achaeans and made them embark upon their black ships. Yet when he had brought down many to the ground which nourishes men, his own might and deadliest were brought low ... 

... Electra ... was subject to the dark-clouded Son of Cronos and bare Dardanus ... and Eëtion ... who once greatly loved rich-haired Demeter.
APPENDIX

καὶ τὸν μ[ὲν φ]λογερῷ δάμασεν πληχθέντα κεραυνῷ

'Ηετίωνα [χολωσάμενος νεφέληγερέτα Ζεύς,
oùκεκα Δ[ήμητρ' ἕντος ἑχέας ἔβαλλεν.
aὐτὰρ Δά[ρδανος ἤλθεν ἐπ' ἀκτήν ἥπειροιο·
ἐκ τοῦ 'Ερ[ικθόνιος καὶ Τρῶς μετέπειτα γένοντο
'Ἰλός [τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης

νη' [πολυκλητίδι λεπών ἱερήν Σαμοθράκην

* * * * *

Δασαθυγατ[ρ]
Ζηνὶ δ' ἀνήρπαξεν Γανυμήδη' 'Ερῖ]χθονίων
αἰετός, οὖνεκ' ἄρ' ἀθανάτοις περὶ κάλλος ἐ[οιζε.
ἐντὸς]όκομον Δ[ιομ.]ήδ[ην]
ἡ δ' 'Τάκινθον γείνατ' ἀμύ]μονα τε κρατερόν τε

[α' τὸν ῥά ποτ' αὐτὸς

Φοῖβος ἀϊδρέησι κατέκτανε νηλε[ι δύσκῳ.

1 The association of ll. 1-16 with ll. 17-24 is presumed from the apparent mention of Erichthonius in l. 19. A new section must then begin at l. 21. See Ox. Pap. pt. xi. p. 55 (and for restoration of ll. 5-16, ib. p. 53). Ll. 19-20 are restored by the Translator.
And cloud-gathering Zeus was wroth and smote him, Eëtion, and laid him low with a flaming thunderbolt, because he sought to lay hands upon rich-haired Demeter. But Dardanus came to the coast of the mainland—from him Erichthonius and thereafter Tros were sprung, and Ilus, and Assaracus, and godlike Ganymedes,—when he had left holy Samothrace in his many-benched ship.

* * * * *

Cleopatra... the daughter of... But an eagle caught up Ganymedes for Zeus because he vied with the immortals in beauty... rich-tressed Diomede; and she bare Hyacinthus, the blameless one and strong... whom, on a time Phoebus himself slew unwittingly with a ruthless disk...
ADDITIONS TO APPENDIX 1

(By D. L. Page, M.A., Student and Tutor of Christ Church, Oxford.)

ἨΣΙΟΔΟΤ ΚΑΤΑΛΟΓΟΙ ἘΤΝΑΙΚΩΝ

19b.

Tebtunis Papyri, III, i. pp. 1–2, No. 690 (2nd cent. B.C.).

πέμπτε δ’ ἄρ’ εἰς ἰδην, 2 νῦμφαι δ’ 3 [ἐξ ἄρησαν ὅρεῖα 4 δεξάμεναι Διὸ Πασ[ιφ]δ[ην] 5 . . . πέμψαν δ’ εἰς . . . 3

(Slight remains of one more line; then three lines lost, followed by fragments of five lines, in the third of which the name Μεινωι can be seen.)

τῆς δ’ ἄρ’ [ἐν ἄ]φθαλμοῖσιν ἵδων ἰχάσ[σατο Μινως] 6 ταύρῳ . . . ] ὁμένης καὶ μελιμδαρ Τ . 7 [7

ἡ δ’ [ὑ]πο[κυσα]μένη Μίνως 8 τέκε καὶ πρέπον υἱὸν, 9 θαῦμα λείεν . . . 9

(Slight remains of one more line—a later addition, begun further to the right than the lines above, in ink of a lighter colour. All that can be seen is εἰς πόδα . . . αὐ . . . ῥθε καὶ ἐν . [ . ]

1 The reader is warned that many of the restorations are merely guesswork.

2 εἰδαν Π (= Papyrus, throughout).
ADDITIONS TO APPENDIX

HESIOD, CATALOGUES OF WOMEN

19b.

And he gave her escort to Ida; and the nymphs on the mountains rejoiced as they welcomed Pasiphae for Zeus . . . and they escorted her to . . .

Now Minos was enamoured when his eyes beheld her. . . . And she conceived and bare for Minos a mighty son, a wonder to behold. . . .

If the reference in lines 14–17 is to the Minotaur—and this can hardly be doubted—the passage contains an unfamiliar version of the story (Hunt).

3 δ[é after νύμφαι suggested by Hunt.
4 Restored by Page.
5 πασ . . . α Π: Hunt suggests some form of Πασιφάη, but says that the φ is questionable (e.g. ρ would be easier).
6 Restored by Hunt, who suggests alternatively νύμφης at end of line.
7 The correction of the third letter of the mysterious μεινδαο may be intended to convert the ι into ρ (Hunt). ? Μεινωίδαο, Hunt, in correspondence with J. U. Powell; who suggests that the line may be misplaced in the papyrus.
8 Μεινω: Π.
9 Restorations suggested by Hunt.
ADDITIONS TO APPENDIX

45a.

Bulletin de la Société d'Archéologie d'Alexandrie, 23, n. 13, p. 294 sq.¹ (4th or 5th cent. A.D.)

αὐτὰρ ὅτε κλῦε μοῦθον ἀπηνέα, δ[είδεις θυμῷ].²
αὐτίς δ' ἐξεπετό μιν ξυνόν [ποτὶ οἶκον ἀνάζειν]²
ἡ παραφασίσιος³ ἦς κρα[τερῆς ὑπὸ χειρὸς]²
ἐνθεν δ' αὖ πλάσμενε, [πολὺς δὲ οἱ ἑσπερὸ λαὸς].³
ἔστι δὲ τις μέσην π[ροχοῶν]³ Ἰστροιο βαθύρρον²
νήσος, ἀφὶκ[νέται δὲ διὰ στενωπῶν 'Ἰάσων]³
γὴν [πὸ χεῖμα φυγῶν· Πευκήν δὲ ε ἑκλήροκουσίν.]³

(5)

Δ.⁴

]⁵ καὶ χρόνος· οἰ δὲ διόκειν

νησοὶ θοῖο· ἐξεπενδοῦν.² ] ἀμειβόμενος δ' ἐνι καιρῷ
Ἀλεουηδῆς² ἀγόρευε·³ "μαραίνεται ὡς νέον ἄθος,
παρθέν', ἐρως· τὶ μένεις;" τὸν² ἀμειβέτο δάκρυν χέουσα
κοῦρη Κολχής· "ποθεῖες δ' Ἰπὸ Κύπριδος ὀλβον . . . ;" ⁵

(Slight remains of two more lines.)

65.⁶

Oxyrhynchus Papyri, XVII, 2075, fr. 4. (2nd cent. A.D.)

Τιμάνδρι[ρην Ἐξεμος βαλερήν ποίησατ] ἀκούτιν,
ὅς πάσης Τεγ[έθις εἶκεν κράτος] ἔξυα δ' ἀλλων.²
ἀφελος² ἥν [καὶ πλείστα πορὼν ἐμνάτο γυναίκα]³
ἡ οί Δοδόκον[. . . .
γεῖνα[θ'] ὑπομου[ηθεία . . .

² Restored by Crönert.
³ Restored by Page.
⁴ I.e. Book IV.: The story of the Argonauts was apparently spread over two books in the Catalogues. But I venture to oppose the ascription of these lines to Hesiod: the tone of vv. 3 sqq. is alien to the style of Hesiod; and early epic usually starts a speech at the beginning of a line, not in the middle of it.

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ADDITIONS TO APPENDIX

45a.

Now when he heard the cruel utterance, he trembled in his heart: yet he hoped to bring him back again to their common home, by persuasion or by might of hand. But he sailed thence, and a numerous company followed him.

There is an island in the midst of the outflowings of deep Ister. Thither came Jason through narrow waters to land, flying before a storm. Men call it Peucè.

Book IV.

... and time withal: and the others hastened their pursuit with swift galleys. Now the son of Aeson made answer in due season and spake: "Maiden, like a fresh flower it fades, our love; why tarriest thou?" And the maid of Colchis wept and answered him: "Wilt thou [steal] away the happiness of love...?"

65.

Echemus made Timandra his buxom wife: even he who ruled over all Tegea. He was wealthy beyond his fellows, and with full many gifts he wooed his wife, who yielded to him and bare Laodocus...

2 Of Aeetes (cf. ibid. 137).
3 cf. Val. Flacc. VIII, 216 (compared by Crönert).
4 Daughter of Tyndareus.
5 Hitherto unknown.

[Ως πλόος ἀυτοῦ τοῖς, Ως] Crönert.

The identification of this fragment with 65 is supported by the appropriate reference to Tegea, which was the headquarters of Echemus' realm (Hunt).

6 aϕνείος II.
ADDITIONS TO APPENDIX

98.

Berlin Papyri, No. 9777 (4th cent. A.D.), combined with Oxyrhynchus Papyri, XVII, 2075, fr. 1 (2nd cent. A.D.)

τ' ἐδαμάσθη μαρνάμενος Κού[ρης], γυναικὶ δὲ πείθετο]ο κεδυὴ. 
tοὺς δ' ἄλλους Οἰνή[i] τέκεν, Πορθάλλου νῦ[φ], 
Φηρέα ἢ ἵπποδαμ[ο]υν Περίφαντα τε καρτερό-
θυμον
Τοξεὰ τε Κλύμεν[όν τ' Ἀγέλεων τ' ἀτάλ]αν[τον 
."Αρη̆]
Γόργην τ' ἦ'κομον[ καὶ ἐπίφρο[να Δὴ]ε[άνειρ]αν, 
ἡ τέχ' ὑποδει[θεί]σα βίη Ἡρακλη[ς]
"Τῆλον καὶ Γλήνον καὶ [Κτήσιππον] καὶ 
'Ονείτην"
τοὺς τέκε, καὶ δειν[όν τεύξεν πόσε]ι μεγαθύμω, 
ὁπποτε φαρμακό[ν οὐλον ἐνιστά]ξασα χιτῶνι 
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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 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, while he fought for the Curetes, obedient to his good wife. These others too she¹ bare to Oeneus, son of Porthaon, even Phereus, tamer of horses, and stout-hearted Periphas, and Toxeus and Clymenus and Agelaus, the peer of Ares, and fair-tressed Gorga and wise Deianeira, who yielded to mighty Heracles and bare Hyllus and Glennus and Ctesippus and Onites. These she bare, and made a dreadful thing for her great-hearted lord, when she sprinkled a

¹ sc. Althaea.

¹ The restorations adopted by Evelyn-White in lines 13, 15, 16, 19, 20, 21 are now seen to be either false or unsatisfactory. I print the whole passage anew, combining the contributions of the two papyri, with the supplements adopted by Evelyn-White as far as line 12, and with those adopted by Hunt for the rest. See Körte Archiv für Papyruforschung x. pp. 20–21; J. U. Powell in New Chapters in Greek Literature (Second Series), pp. 192–3. (Powell was the first to combine the two papyri.)
ADDITIONS TO APPENDIX

λῶτ[ος] κῆ[ρα μέλαιναν ἔχον προὔπεμ]ψεν ἀνακτὶ

(Slight remains of three more lines.)

—νῦν ¹ δ' ἥδη θεὸς ἔστι, κακῶν δ' ἐξῆλυθε πάντων,
—τάδιοι δ' ἐνθα περ ἄλλοι Ὀλυμπια δῶμαι ἐχοὺς τε,
—ἄθανατος καὶ ἀγνής, ἔχων καλλ[ίσ]φυρον Ὡμήν, 26
—παίδα Δίὸς μεγάλοιο καὶ Ὡρῆς χρυσο-πεδ[ῖ]λ[ον].
—τὸν πρὶν μὲν ὅ ἥξισθε τεα λευκόλευνος Ὡμήν 30
—ἐκ τε θεῶν μακάρων [ἐκ] τε θυντῶν ἀνθρῶπ[ῶν].
—νῦν δ' ἥδη πεφίληκε, τίτι δὲ μιν ἔξοχον ἀλλ[ὼν]

d[ία δ' 'Τ]περμηνύστη λαῶν ἄγων Ἀρμφιάρην γε[λ][νατ'], 'Οἰκλῆς θαλερὸν λέχος εἰσαναβάσα, 35
'Αργεῖ ἐν ἀποβότοι, πολέων ἡγήτορα λαῶν, ὃς γ' ἄγαθος μὲν ἕνν ἁρετή ἄγαθος δὲ μάχεσθαι,
ἐ[σ]θ[α]λὸς δ' ἐν πραπίδεσσι, φίλος δ' ἤν ἄθανα-τοις.

γεινατο δ' 'Ἰφιάνεραν ἐπηρατον εἰδος ἔχουσα
'Ἐνδηνον τε ἀνακτ' ἀνθρῶν ἦν τε μέγαν τε. 40

¹ This and the next seven lines are obelized in π. See T. W. Allen in the Classical Quarterly, XXII, April, 1928, pp. 73 sqq.—They were obelized because they partly coincide with Homer λ 601–4, where 602–4 were also obelized in 616
baneful drug on a tunic and sent to the king a robe
that held black doom. . . .

[But now he is a god, and has escaped from all
evil, and he lives where the others dwell in the halls
of Olympus, immortal and ageless, with fair-ankled
Hebe for his wife, the daughter of great Zeus and
golden-sandalled Hera. Him once the white-
armed goddess Hera hated most of the blessed gods
and mortal men: but now she loves and honours
him above the other immortals, next only to the
almighty son of Cronus.]

And noble Hypermestra bare a leader of hosts,
Amphiaraus, after she went up to the fruitful bed
of Oeacles, in Argos where steeds are bred; and he
was leader of much people, excellent in valour and
in battle, noble in spirit; and he was dear to the
immortals. She bare also Iphianeira, who was most
fair to behold, and Endeus, master of men, broad
and tall.

1 Hitherto unknown.
ADDITIONS TO APPENDIX

Uncertain Position.


² ἐνθα δὲ δένδρα μακρ[ά] φύει χρόνι τηλεθάοντα των ἵερη ἀποκίνδυναι ὄμη
³ κρατός ἀπ' Οὐλύμπιοι πολυπτύχου ἡγαθέοιο.
⁴ τᾶς μὲν ἄρ' ἐν τεμέ[νει] éκατηβόλου Ἀπόλλωνος
⁵ γείνατο Τερψιχόρη] Ἀχελώιῳ εὐνῆθεισα.
⁶ ἐνθα δ' ὀμοῦ βο[ρές] τε νότος τ' ἐν πείρασι γαῖς
⁷ ναίονοι': αἴσα δὲ τ]οίσι μινυνθάνει ⁸ ἀγλαον ᾗ βεν.
⁹ ἀλλ' ὀπόταν θάλ]τησι νότος καὶ ἀτὸ κρύος ξέθη,
      ]κεκαλύμμεναι ἀψ δ' ¹⁰ ἐπὶ γαῖαν
      ἐ]πὶ ¹¹ μητέρε[ς] αἴσα δ' ¹² ἐπειτα
      ]καλὰς σεισοῦσιν ἑθείρας
¹³ εἴματα σιγαλόεν]τα περὶ χρο[τ] νύμφατε ixο[ν]σαὶ¹⁴

² Restored by Körte from Homer η 114.
³ Restored by Körte from Τ 5: τηλός ἀπ' Οὐλύμπιοι Winter from ε 59.
⁴ τᾶς μὲν ἄρ' Körte: ἐν τεμένει Winter.
⁵ Restoration suggested by Körte, comparing Apoll. Rhod. iv. 893; but he admits that he cannot make the birth in the temple of Apollo probable, nor knows how to fit the Sirens into the context.
⁶ ἐνθα δ' ὀμοῦ Page: βορές Winter.
And there the earth bears mighty trees, and they flourish . . . and a divine odour is wafted from the peak of holy, many-ridged Olympus. So these maidens\(^2\) were born of Terpsichore in the precinct of far-darting Apollo, after she had lain with Achelous. And there together dwell Boreas and Notus at the ends of the earth: and Destiny diminishes their season of glorious youth. But when Notus blows warm and the cold departs, . . . veiled, and back to earth . . . mothers, and then straightway nymphs, clad in shining raiment . . . shake their lovely tresses, . . . [came] to fair-

\(^{1}\) The subject is obscure. The lines seem to refer to heroines who won immortal happiness through union with gods. (So Winter and Rostagni: Powell describes the passage as "an unknown legend of nymphs in some distant islands.") The ascription to the Catalogues is disputed by Körte, on the grounds that \(\dot{\alpha}p\κ\omicron\wedge\nu\omicron\delta\omicron\nu\alpha\omicron\sigma\theta\alpha\iota\) is not found until Alexandrian poetry, that line 5 resembles Apoll. Rhod. iv. 893, and that \(\dot{\iota}d\nu\omicron\phi\omicron\omicron\upsilon\) is an odd word. The present editor inclines to agree that the grounds for attribution to Hesiod are too slight.

\(^{2}\) The Sirens?

---

7 Restored by Page: . . . Μοίρα δὲ τοίσι Winter.
8 Lobel: \(\mu\nu\nu\nu\rho \dot{\alpha}νε\iota \Pi: \mu\nu\nu\nu\rho' \dot{\alpha}νε\iota\) Winter.
9 Restored by Körte.
10 "δ' will have to be removed," Körte.
11 \(\pi\iota\) corrected from \(\pi\epsilon\iota\) \(\Pi\).
12 \(\alpha\gamma\nu\rho\iota\) \(\epsilon\pi\epsilon\iota\tau\alpha\) originally \(\Pi\): the last letter of \(\alpha\gamma\nu\rho\iota\) is crossed out and \(\delta\) is written above; the first three letters are also crossed out, and a correction, difficult to interpret, is written above; the result seems to be \(\alpha\omicron\nu\alpha\delta\).
13 Restored by Winter. \(\dot{\alpha}\mu\phi\) \(\dot{\alpha}μοι\iota\si\) before \(\kappa\alpha\lambda\alpha\iota\) in v. 11?
14 Corrected from \(\chi\xi[\nu]\si\nu\) in \(\Pi\).
ADDITIONS TO APPENDIX

[ντο παρ᾽ Ἰπποθόνην ἰάνοφρυν. ¹
]α ² καὶ Ἡρην χρυσοπέδιλον
³ υἷων έν οὐρανῷ ἄστερόεντι,
⁴ ὡς τε θεοὶ ζώοι]τες, ἀκηδέα θυμόν ἔχοντες,
]σεισιχθονα ποντομέδοντα
]Ηπιον Ἀμφιτρίτην. ⁵

Uncertain Position.


(Slight remains of one line.)

["Αβας' [ο δ' ἄρ' ⁶] Ἀκρίσιον τέ[κεθ' νίευ. ⁷
ἐνθεν δ' αὖθ' ⁶ Πε]ροθά, τὸν εἰς ἁλα [λάρνακι ⁶ βάλλαν, ⁶
Δαναίδην ⁹ ᾧ]νέτειλε Διλ χρύσει[ος ἄνακτι ⁶
μιμβρος' ὁ δ' αὖθ' ⁶] Περσηφα φιλον π[οῆσεν ἀκοίτην ⁷
κούρης ⁷] Ἀνδρομέδας Κηφ[ hindios, ἂς ἐγένοντο ⁶
υἱὲ δυω, ⁷ Σ]θενελός γε βίη τ[1⁰

]ηνος τίκτε νε . [ 
] παρὰ Βουσιλ . [ 
Τῆ]λεβόρησιν ἐγε[νατο 
]Α]μφιτρύων[ ¹°

¹ This word was hitherto unknown; but cf. ἰανογλέφαρος Alcman, I. 69 Diehl: κύανοφρυν Campbell Bonner.

² Δήμητρα] A Körte.

³ Restored by Körte.

⁴ Restored by Körte from Works and Days, 112.

⁵ Possibly παίδα Κρόνου + verb began the line, with καλ (Winter) before Ηπιον.

⁶ Restored by Page.

⁷ Restored by Edgar.

⁸ Λάρνας after ἁλα is "just possible" (Edgar).
browed Hippothoe\(^1\) ... and golden-sandalled Hera ... their children's sons in the starry heaven, living like the gods, with hearts set free from care ... the Shaker of Earth, the Ruler of Ocean\(^2\) ... kindly Amphitrite.

\textit{Uncertain Position.}\(^3\)

... Abas: and he begat a son Acrisius: and of the same race Perseus, whom they cast into the sea in a chest,—a golden shower raised up the son of Danae for Zeus our Master. Now Zeus made Perseus the dear husband of Andromeda, daughter of Cepheus; and of her two sons were born, Sthenelus and mighty [Electryon]....

... bare ...

... beside the oxen\(^4\) ...

... for the Teleboans\(^5\) ... she bare ...

... Amphitryon ...

\(^1\) Probably the daughter of Mestor and Lysidice; she was taken by Poseidon to the Echinades, where she bore him a son Taphios; cf. Apollod. 2. 5. 2, Gruppe, \textit{Griech. Mythol.} I. p. 478.

\(^2\) Poseidon: who is never called \textit{ποντομέδων} in Homer, nor elsewhere in Hesiod.

\(^3\) The subject is the genealogy of Heracles.

\(^4\) Cf. frag. 99, vv. 16–17: The Taphians slew the brothers of Alcmena "in fight for oxen."

\(^5\) Alcmena's brothers were slain by the Teleboans and Taphians; their death was avenged by Amphitryon, cf. \textit{The Shield of Heracles}, vv. 14 sqq.

\(^9\) For the scansion cf. \textit{The Shield of Heracles}, v. 229.

\(^{10}\) \textit{τῇ καὶ Ἡλεκτρώνος}, Edgar.
ADDITIONS TO APPENDIX

Uncertain Position.
Oxyrhynchus Papyri, XVII, 2075, fr. 2.¹ (2nd cent. A.D.)

\[
\text{ιτην θ' ἐλικοβ[λέφαρόν τε}
\]
\[
\Pi]ορθάων
\]
\[
\text{'Αλ]κάθουν}
\]
\[
\text{'Ιπποδά[μα—}
\]
\[
\text{τατος δὲ Πυλ}
\]
\[
\text{]ρ' Οἰνέως}
\]

Uncertain Position.
Oxyrhynchus Papyri, XVII, 2075, fr. 3. (2nd cent. A.D.)

\[
\text{δὲ γ' οὗτ' ἀθανάτων οὗτ' ἀνθρώπων ἀλέγεσκ[εν ³}
\]
(Slight remains of three more lines.)

Uncertain Position.
Oxyrhynchus Papyri, VIII, 1087, lines 54 sqq., Scholia on Iliad VII. (1st cent. B.C.)

\[
τὸ Τρῶος παρ' Ἡσ[δ]φ,
\]

Τεύκρου δὲ Τρῶος[

ΚΗΤΚΟΣ ΓΑΜΟΣ

6

Oxyrhynchus Papyri, VIII, 1087, lines 50 sqq., Scholia on Iliad VII. (1st cent. B.C.)

\[
τὸ ἀπάτυρος, ἐνθεν ἐν τῷ Κήν[κ]ος γάμῳ ἐρηται τὸ ἀπάτυροι.
\]

¹ Cf. Apollod. 1. 7. 10 (first compared by Mr. J. U. Powell), Πορθάονος δὲ καὶ Εὐρύτης <τῆς> 'Ιπποδάμαντος ἐγένοντο παῖδες Οἰνεύς, 'Αγριος, 'Ἀλκάθους, etc.

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ADDITIONS TO APPENDIX

Uncertain Position.
... and quick-glancing ...
... Porthaon ...
... bare ...
... Alcathous ...
... Hippodamas ...
... Pyl— ...
... of Oeneus ...

Uncertain Position.
Who recked neither gods nor men.

Uncertain Position.
Tros, descendant of Teucer

THE MARRIAGE OF CEYX

Fatherless

1 The subject is Aetolian genealogy.
2 It is noticeable that the scholiast does not name Hesiod as author of Κήνως γάμος, although he twice mentions Hesiod by name in the next five lines. The ascription of the poem to Hesiod was contested in antiquity, cf. Athen. II. 49B, Plutarch Mor. 730F; Powell in New Chapters in Greek Literature, Second Series, p. 197.

3 Restoration suggested by Hunt.
ADDITIONS TO APPENDIX

Uncertain Authenticity.

11.

Tebtunis Papyri II, 271. (2nd or 3rd cent. a.d.)

αὐτὰρ ἐγὼ τ[οι ἐκ] Ποσείδ[άων ἐ]νοσίθεων. 3
τέξεις δ' ἀγαλὰ τέκνα, ἔπει ό[ὐκ ἀποφά[λω]ι νι[α] 3
ἀβατάτων' σὺ δὲ το[ὺς κομ]εῖν ἀτίτα[Λέμεναι τε 3
]· ἵν ἀγαλὰ τέκνα τ[]
]· τα σεσεσητοι τε[λέθουσι]

(Slight remains of one line.)

ἀσ ἄρα φωνήσαν ἀπ]έβη οἰκώνδε[ νεσθαι 5
(Slight remains of one more line.)

THE CONTEST OF HOMER AND HESIOD


(2nd or 3rd cent. a.d.)

οἱ δὲ ὁρῶντες αὐτὸν ἐσχεδίασαν τόνδε τὸν
στίχον: "ὀσσ' ἐλομεν ὁπόμεσθ', ὅσσ' οὖχ ἐλομεν 7
φερόμεσθα."
οἱ δὲ οὐ δυνάμενοι εὑρεῖν τὸ λε-χθέν ἥρετο αὐτοῦς ὦ τι λέγοιεν. οἱ δὲ ἔφασαν ἐ-φ' ἀλλεῖαν οἰχόμενοι 8 ἀγρεῦσαι μὲν οὐδεν, καθή- υ
μενοι δὲ φθειρίζεος θαυ, τῶν δὲ φθειρῶν οὔς ἔλα-

2 Restored by Körte from Odyssey xi. 251: or δαμασίθθων (Bacchyl. xvi. 19), if the e of ἐνοσίθθων is impossible. (Hunt prints α[ .]
3 Restored by the first editors from Odyssey xi. 249-50.
4 Restored by Körte.
5 Restored by Körte: but Hunt prints ἦ before ἔβη: καλ δ'). ἔβη Crusius.
6 ἔλαβον π. 7 οὖκ ἔλαβον π. 8 Hunt.

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ADDITIONS TO APPENDIX

Uncertain Authenticity.\(^1\)

11.

Now I am Poseidon, Shaker of the Earth. And thou shalt bear glorious children, for mighty are the embraces of immortal gods. Do thou tend and cherish them ... glorious children ... dreadful are they ... Thus he spake, and departed homeward ...

THE CONTEST OF HOMER AND HESIOD\(^2\)

And seeing him they improvised the following line:—

"All that we caught, we left; all that we did not catch, we bore away"

Being unable to understand what they said, he inquired of them their meaning. They replied that they had gone fishing, but had caught nothing; so they sat down and hunted for lice. The lice which

\(^1\) The subject is uncertain. The passage is in general similar to Odyssey xi. 249 sqq. (about Tyro). For an example of a speech in the Catalogues, cf. frag. 14. 8 [13] sqq.; frag. 18 Rzach.

\(^2\) Cp. pp. 594 sqq. This fragment is of peculiar interest. It was already known that the Certamen in its present form was a work of the Antonine Age (v. T. W. Allen, Homeri Opera, vol. v. p. 186), and that it is a compilation from an earlier source (v. Petris Papyri, p. 70, No xxv, a slightly different version of pp. 572 supra, written in the third century n.c.; ed. T. W. Allen, ibid., p. 225). This earlier source of our Certamen was held to be the Museum of Alcidamas, since the lines ἀρχήν μὲν μὴ φόναν κτλ. (p. 572 supra) are ascribed to it by Stobaeus (cxx. 3), and the Certamen itself (p. 588 supra, line 11) quotes the same work explicitly as an authority.

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ADDITIONS TO APPENDIX

βον αὐτοῦ καταλπεὶν,1 οὔς δ’ οὐκ ἔλαβον ἐν τοῖς τρίβωσιν ἐναποφέρειν.2 ἀναμνησθεὶς δὲ τοῦ μαντεῖου, ὅτι ἦ· καταστροφὴ αὐτῷ τοῦ βίου ἦκεν, ποιεῖ εἰς ἐαυτὸν ἐπίγραμμα τόδε: "ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα κάλυψε ἀνδρῶν ἠρώων κοσμήτορα θείον." Ομηρον, καὶ ἀναχωρῶν πηλοῦ 3 ὄντος ὀλισθάνει καὶ πεσὼν ἔπὶ πλευράν οὕτως, φασίν, ἐτελεύτησεν. περὶ τούτου μὲν οὖν ποιεῖσθαι τὴν ἀρετὴν πειρασόμεθα,4 μάλιστα δ’ ὀρώντες τοὺς ἱστορικοὺς θαυμαζόμενος. "Ομήρος 5 γοῦν διὰ τοῦτο καὶ ζῶν καὶ ἀποθανοῦν τετίμηται παρὰ πᾶσιν ἀνθρώποις. ταύτης[ν] 6 οὖν αὐτῷ τῆς παιδίας χάριν ἀποδίδο[ν]τες τὸ γένος 7 αὐτοῦ καὶ τὴν ἄλλην ποίησιν δι’ ἀκριβείας 8 μνήμης τοῖς Βουλομένοις φιλοκαλείν 9 τῶν Ἑλλήνων εἰς τὸ κοινὸν παραδώμεν. 'Αλκείδάμαντος περὶ Ομήρου.


1 καταλπεῖν Π. 2 ἐ[ν] ἐναποφ. Winter, who says there is too much room for ἐναποφ. 3 παλησοῦ Π. 4 Page: ποιήσομεν Π, a mere slip after ποιεῖσθαι. 5 "Ομήρος Winter: but the second letter in Π is Δ not Μ, according to Körte (the present editor agrees, so far as one can judge from Winter’s facsimile). ὄνημος Körte: but the Δ must be a mere slip. 6 Winter: ταύτης[ς] Körte. 7 Page: ἀποδίδο[μεν] ἀγώνοι αὐτοῦ, Winter, which neither Körte nor the present editor can translate. Both the α’s are very uncertain: the above reading is consistent with the available space and vestiges, so far as one can judge from the facsimile. 8 Körte: δι’ ἀγ[χιστ]είας Winter. 9 Hunt. 626
they caught they left there, and what they did not catch they carried away in their cloaks. Remembering the prophecy, that the end of his life was come, he made this epigram for himself:

"Here godlike Homer lieth in the grave,
Whose song adorned the prowess of the brave."

Then he withdrew, but slipped in the mud; and falling on his side, they say, he met his end. On this theme, then, we shall endeavour to make our reputation; the more so, since we observe how greatly historians are admired: it is for the same reason that Homer has been honoured in life and death by all mankind. Let us then thank him thus for his playful entertainment; and as for his origin and the rest of his poetry, let us hand them down through the gift of accurate memory for the common possession of those Hellenes who aspire to be Lovers of the Beautiful.

Alcidamas,
On Homer.

That the Certamen in some form was extant long before Alcidamas (who lived in the 4th century B.C.) was held to be proved by Aristophanes, Peace 1282 sq. (cp. Meyer, Hermes, 1892, pp. 377 sqq.), and by other evidence (Allen, Homer, pp. 19-27). And this is probable enough: but our fragment proves beyond all doubt that a work of Alcidamas did represent an important stage in the tradition. We can now say with certainty that Alcidamas wrote a work entitled simply περὶ Ὀμηροῦ, which was a source of at least the conclusion of our Certamen; and this does not involve denying that Alcidamas himself drew material from earlier sources.

Our fragment was written by a careless hand on the back of a bill; lines 15-25 are entirely new to us.
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dau., daus. = daughter, daughters.
f. = father.    s. = son.    k. = king.
n. = note.    w. = wife.

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