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HESIOD

THE HOMERIC HYMNS AND HOMERICA
DIONYSUS CROSSING THE SEA

FROM GERHARD AUSERLESENE VASENBILDER.
HESIOD

THE HOMERIC HYMNS AND HOMERICA

WITH AN ENGLISH TRANSLATION BY
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PREFACE

This volume contains practically all that remains of the post-Homeric and pre-academic epic poetry.

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

In preparing the text of the *Homeric Hymns* my chief debt—and it is a heavy one—is to the edition of Allen and Sikes (1904) and to the series of articles in the *Journal of Hellenic Studies* (vols. xv. sqq.) by T. W. Allen. To the same scholar and to the
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Delegates of the Clarendon Press I am greatly indebted for permission to use the restorations of the *Hymn to Demeter*, lines 387–401 and 462–470, printed in the Oxford Text of 1912.

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

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

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

Rampton, nr. Cambridge.

*Sept. 9th, 1914*
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INTRODUCTION

General

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

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

The second period, which produced the Iliad and the Odyssey, needs no description here: but it is very important to observe the effect of these poems on the course of post-Homeric epic. As the supreme perfection and universality of the Iliad and the Odyssey cast into oblivion whatever pre-Homeric poets had essayed, so these same qualities exercised a paralysing influence over the successors of Homer. If they continued to sing like their great predecessor of romantic themes, they were drawn as by a kind of
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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,\(^1\) 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."
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Secondly and thirdly we may ascribe the rise of the new epic to the nature of the Boeotian people and, as already remarked, to a spirit of revolt against the old epic. The Boeotians, people of the class of which Hesiod represents himself to be the type, were essentially unromantic; their daily needs marked the general limit of their ideals, and, as a class, they cared little for works of fancy, for pathos, or for fine thought as such. To a people of this nature the Homeric epos would be unacceptable, and the post-Homeric epic, with its conventional atmosphere, its trite and hackneyed diction, and its insincere sentiment, would be anathema. We can imagine, therefore, that among such folk a settler, of Aeolic origin like Hesiod, who clearly was well acquainted with the Ionian epos, would naturally see that the only outlet for his gifts lay in applying epic poetry to new themes acceptable to his hearers.

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

1 The extant collection of three poems, Works and Days, Theogony, and Shield of Heracles, which alone have come down to us complete, dates at least from the 4th century A.D.: the title of the Paris Papyrus (Bibl. Nat. Suppl. Gr. 1099) names only these three works.

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Life of Hesiod.—Our information respecting Hesiod is derived in the main from notices and allusions in the works attributed to him, and to these must be added certain traditions concerning his death and burial gathered from later writers.

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

Before we go on to the story of Hesiod’s death, it will be well to inquire how far the “autobiographical” notices can be treated as historical,
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especially as many critics treat some, or all of them, as spurious. In the first place attempts have been made to show that "Hesiod" is a significant name and therefore fictitious; it is only necessary to mention Goettling's derivation from ἔμι and ὁδός (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. Ἡσίοδος), 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 Rzach¹ 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 Asca seems even more certain, since the tradition is never once disputed, insignificant though the place was, even before its destruction by the Thespians.

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

¹ Der Dialekt des Hesiodos, p. 464: examples are αἰνημ (W. and D. 683) and ἀπομεναι (ib. 22).
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it; (2) as M.M. 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 Cynrus, 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,¹ was transferred to Delos. These developments certainly need no consideration: are we to say the same

¹ T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (Homeric Hymns III) may have suggested this version of the story, the Pythian hymn showing strong continental influence,
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of the passage in the *Works and Days*? Critics from Plutarch downwards have almost unanimously re-
jected 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 Amphi-
damas 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 
gave 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 mur-
dered there. His body, cast into the sea, was 
brought to shore by dolphins and buried at Oenoë 
(or, according to Plutarch, at Asera): 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).

Λοκρίδος ἐν νέμει σκιερῷ νέκυν Ἡσιόδου
Νύμφαι κρηνάδων λουσάν ἀπὸ σφέτερων,
καὶ τάφον ὑψώσαντο· γάλακτι δὲ ποίμενες αἰγῶν
ἐρραναν, ξανθῷ μιξάμενοι μέλιτι·
τούτη γὰρ καὶ γῆρων ἀπέπνεεν ἐννέα Μούσῶν
ὁ πρέσβες καθαρῶν γενσάμενοι λιβάδων.

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

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

Of the Hesiodic poems similar in character to the Works and Days, only the scantiest fragments survive. One at least of these, the Divination by Birds, was, as we know from Proclus, attached to the end of the Works until it was rejected by Apollonius Rhodius: doubtless it continued the same theme of how to live, showing how man can avoid disasters by attending to the omens to be drawn from birds. It is possible that the Astronomy or Astrology (as Plutarch calls it) was in turn appended to the Divination. It certainly gave some account of the principal constellations, their
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dates of rising and setting, and the legends connected with them, and probably showed how these influenced human affairs or might be used as guides. The Precepts of Chiron was a didactic poem made up of moral and practical precepts, resembling the gnomic sections of the Works and Days, addressed by the Centaur Chiron to his pupil Achilles. Even less is known of the poem called the Great Works: the title implies that it was similar in subject to the second section of the Works and Days, but longer. Possible references in Roman 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 Dactylys, 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 \( \text{Eoia} \) 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\(^1\)) will show the principle of its composition. From Prometheus and Pronoia sprang Deucalion and Pyrrha, the only survivors of the deluge, who had a son Hellen (frag. 1), the reputed ancestor of the whole Hellenic race. From the daughters of Deucalion sprang Magnes and Macedon, ancestors of the Magnesians and Macedonians, who are thus represented as cousins to the true Hellenic stock. Hellen had three sons, Dorus, Xuthus and Aeolus, parents of the Dorian, Ionic and Aeolian races, and the offspring of these was then detailed. In one instance a considerable and characteristic section can be traced from extant fragments and notices: Sal-moneus, son of Aeolus, had a daughter Tyro who bore to Poseidon two sons, Pelias and Neleus; the latter of these, king of Pylos, refused Heracles purification for the murder of Iphitus, whereupon Heracles attacked and sacked Pylos, killing amongst the other sons of Neleus Pericleymenus, who had the power of changing himself into all manner of shapes.

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

This tendency to introduce romantic episodes led to an important development. Several poems are ascribed to Hesiod, such as the Epithalamium of Peleus and Thetis, the Descent of Theseus into Hades, or the Circuit of the Earth (which must have been connected with the story of Phineus and the Harpies, and so with the Argonaut-legend), which yet seem to have belonged to the Catalogues. It is highly probable that these poems were interpolations into the Catalogues expanded by later poets from more summary notices in the genuine Hesiodic work and subsequently detached from their contexts and treated as independent. This is definitely known to be true of the Shield of Heracles, the first 53 lines of which belong to the fourth book of the Catalogues, and almost certainly applies to other episodes, such as the Suitors of Helen,1 the Daughters of 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 way¹: 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 (οἶνη) as was Niobe (?).” Each succeeding heroine was then introduced by the formula ἦ ὦ ὦ “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 ἦ ὦ ὦ of Alcmena in the Eoiae: possibly Halyone, 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 Valekenaer 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
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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 Eoia are again later, but not greatly later, than the Theogony: the Shield of Heracles may be ascribed to the later half of the seventh century, but there is not evidence enough to show whether the other “developed” poems are to be regarded as of a date so low as this.

Literary Value of Hesiod.—Quintilian’s\(^1\) judgment on Hesiod that “he rarely rises to great heights . . . and to him is given the palm in the middle-class of speech” is just, but is liable to give a wrong impression. Hesiod has nothing that remotely approaches such scenes as that between Priam and Achilles, or the pathos of Andromache’s preparations for Hector’s return, even as he was falling before the walls of Troy; but in matters that come within the range of ordinary experience, he rarely fails to rise to the appropriate level. Take, for instance, the description of the Iron Age (Works and Days, 182 ff.) with its catalogue of wrongdoing and violence ever increasing until Aidôs and Nemesis are forced to

\(^1\) x. 1. 52.

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

Hesiod's diction is in the main Homeric, but one of his charms is the use of quaint allusive phrases derived, perhaps, from a pre-Hesiodic peasant poetry: thus the season when Boreas blows is the time when "the Boneless One gnaws his foot by his fireless hearth in his cheerless house"; to cut one's nails is "to sever the withered from the quick upon that which has five branches"; similarly the burglar is the "day-sleeper," and the serpent is the "hairless one." Very similar is his reference to seasons through what happens or is done in that season: "when the House-carrier, 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
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ordering and disposing long lists of names, sure judgment in seasoning a monotonous subject with marvellous incidents or episodes, and no mean imagination in depicting the awful, as is shown in the description of Tartarus (ll. 736–745). Yet it remains true that Hesiod's distinctive title to a high place in Greek literature lies in the very fact of his freedom from classic form, and his grave, and yet child-like, outlook upon his world.

The Ionic School

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

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

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

What links bound the Titanomachy to the Theban Cycle is not clear. This latter group was formed of three poems, the Story of Oedipus, the Thebaïs, and the Epigoni. Of the Oedipodea practically nothing is known, though on the assurance of Athenaeus (vii. 277 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 Polynices 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 Polynices, Adrastus and Amphiaratus against Thebes. The Epigoni (ascribed to Antimachus of Teos) re-

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counted the expedition of the "After-Born" against Thebes, and the sack of the city.

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

It has been assumed in the foregoing pages that the poems of the Trojan Cycle are later than the Homeric poems; but, as the opposite view has been held, the reason for this assumption must now be given. (1) Tradition puts Homer and the Homeric poems proper back in the ages before chronological history began, and at the same time assigns the purely Cyclic poems to definite authors who are dated from the first 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.¹ In a word, the Cyclic poems are "written round" the Iliad and the Odyssey. (3) The general structure of these epics is clearly imitative. As M.M. 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 Ilion*, 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 Ilion*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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Aeneid ii, comprising the episodes of the wooden horse, of Laocoon, of Sinon, the return of the Achaeans from Tenedos, the actual Sack of Troy, the division of spoils and the burning of the city.

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

The Cyprian Lays, ascribed to Stasinus of Cyprus¹ (but also to Hegesinus of Salamis) was designed to do for the events preceding the action of the Iliad what Arctinus had done for the later phases of the Trojan War. The Cypria begins with the first causes of the war, the purpose of Zeus to relieve the overburdened earth, the apple of discord, the rape of Helen. Then

¹ No date is assigned to him, but it seems likely that he was either contemporary or slightly earlier than Lesches.

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follow the incidents connected with the gathering of the Achaeans and their ultimate landing in Troy; and the story of the war is detailed up to the quarrel between Achilles and Agamemnon with which the Iliad begins.

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

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

The end of the Cycle marks also the end of the Heroic Age.
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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 προοιμίον, which ordinarily means a "prelude" chanted by a rhapsode before recitation of a lay from Homer, and such hymns as Nos. vi, x, xxxi, xxxii, are clearly preludes in the strict sense; in No. xxxi, for example, after celebrating Helios, the poet declares he will next sing of the "race of mortal men, the demi-gods." But it may fairly be doubted whether such Hymns as those to Demeter (ii), Apollo (iii), Hermes (iv), Aphrodite (v), can have been real preludes, in spite of the closing formula "and now I will pass on to another hymn." The view taken by Allen and Sikes, amongst other scholars, is doubtless right, that these longer hymns are only technically xxxiv
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preludes and show to what disproportionate lengths a simple literary form can be developed. The Hymns to Pan (xix), to Dionysus (xxvi), to Hestia and Hermes (xxix), seem to have been designed for use at definite religious festivals, apart from recitations. With the exception perhaps of the Hymn to Ares (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,¹ we have no evidence to show either its scope or date.

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

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

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

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

The Delian part is exclusively Ionian and insular both in style and sympathy; Delos and no other is Apollo's chosen seat: but the second part is as
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definitely continental; Delos is ignored and Delphi alone is the important centre of Apollo's worship. From this it is clear that the two parts need not be of one date—The first, indeed, is ascribed (Scholiast on Pindar Nem. ii, 2) to Cynaethus of Chios (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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Ludwich believes it to be a work of the fourth or third century, Allen and Sikes consider a sixth or seventh century date to be possible. The story is figured in a different form on the reliefs from the choragic monument of Lysicrates, now in the British Museum.

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

The only other considerable hymn is that to 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 Glauces (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 scliologist 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 hexameteric 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.¹ The extant Contest, however, has clearly combined with the original document much other ill-digested matter on the life and descent of Homer, probably drawing on the same general sources as does the Herodotean Life of Homer. Its scope is as follows: (1) the descent (as variously reported) and relative dates of Homer

¹ Cp. Mareckscheffel, Hesiodi fragmenta, p. 35. The papyrus fragment recovered by Petrie (Petrie Papyri, ed. Mahaffy, p. 70, No. xxv.) agrees essentially with the extant document, but differs in numerous minor textual points.
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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 (1908). It is only necessary to add that on the whole the recovery of Hesiodic papyri goes to confirm the authority of the mediaeval MSS. At the same time these fragments have produced much that is interesting and valuable, such as the new lines, Works and Days 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:—
A Vienna, Rainer Papyri L.P. 21–9 (4th cent.).
B Geneva, Naville Papyri Pap. 94 (6th cent.).
Oxyrhynchus Papyri 1090.1
C Paris, Bibl. Nat. 2771 (11th cent.).
D Florence, Laur. xxxi 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:—

$\Omega_a = C$  $\Psi_a = D$  $\Phi_a = E$
$\Omega_b = FGH$  $\Psi_b = IKLM$  $\Phi_b = NOPQ$

1 Not included in Rzach’s list.
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Theogony:—

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

These MSS. are divided into two families:

\[ \Omega_a = CD \quad \Psi = KL \]
\[ \Omega_b = EF \quad \Omega_c = GHI \]

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. 2773 (14th cent.).
G  "", "", "", 2772 (14th cent.).
H  Florence, Laur. xxxi 32 (15th cent.).
I  London, British Museum Harleianus (14th cent.).
K  Rome, Bibl. Casanat. 356 (14th cent.).
L  Florence, Laur. Conv. suppr. 158 (14th cent.).
M  Paris, Bibl. Nat. 2833 (15th cent.).

These MSS belong to two families:

\[ \Omega_a = BCDF \quad \Psi_a = E \]
\[ \Omega_b = GHI \quad \Psi_b = KLM \]

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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Editions of Hesiod:—

Demetrius Charcondyles, 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 M.M. 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. Hesiœd 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.
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(3) Petrie Papyri iii 3. ♦ Frag.
(4) Papyri greci e latine, No. 130 (2nd to 3rd cent.) ♦ 14.
(5) Strassburg Papyri, 55 (2nd cent.) Frag. 58.
(6) Berlin Papyri 9739 ♦ (2nd cent.) ♦ Frag. 58.
(7) ,, ,, 10560 ♦ (3rd cent.) ♦
(8) ,, ,, 9777 ♦ (4th cent.) Frag. 98.
(9) Papyri greci e latine, No. 131 (2nd-3rd cent.) Frag. 99.

The Homeric Hymn:—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.² are thus enumerated by Dr. T. W. Allen:—

At Athos, Vatopedi 587.
F 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.

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P Rome, Vatican Pal. graec. 179.
Q Milan, Ambros. S 31 sup.
R2 " " 52 K ii 14.
S Rome, Vatican, Vaticani graec. 1880.
T Madrid, Public Library 24.
V Venice, Marc. 456.

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

\[x^1 = ET.\]
\[x^2 = LII (and more remotely) AtDSHJK.\]
\[y = ELnT (marginal readings).\]
\[p = ABCPGL^2LNOPQR_1R_2V Mon.\]

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, 1828 (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.

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

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

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

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

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Μοῦσαι Πιερήθεν ἀοιδήσων κλείονται
dεύτε, Ν' ἐννέητε, σφέτερον πατέρ' ὑμνεύονται
ἄντε διὰ βροτοὶ ἄνδρες ὁμῶς ἀφατοὶ τε φατοὶ τε,
ῥητοὶ τ' ἀρρητοὶ τε Δίος μεγάλου εἴκητι.
ρέα μὲν γὰρ βριάει, ρέα δὲ βριάοντα χαλέπτει,
ῥέα δ' ἀρίζηλον μινύθει καὶ ἀδηλον ἀέξει,
ῥέα δὲ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
ζεὺς υψιβρεμέτης, δς υπέρτατα δόματα ναίει.
κλύθη ἰδὼν ἄιων τε, δίκη δ' ἰθύνε θέμιστας
τύνη π' ἐγὼ δὲ κε, Πέρση, ἐτήτυμα μυθησαίμην.

Οὐκ ἄρα μοῦνον ἔχει Ἴερίδων γένος, ἀλλ' ἐπὶ
γαῖαν
eἰσὶ δυός τὴν μὲν κεν ἐπαινέσσειε νοῆσας,
ἡ δ' ἐπιμωμητήν διὰ δ' ἀνδιχα θυμὸν ἔχουσιν.
ἡ μὲν γὰρ πόλεμον τε κακὸν καὶ δήριν ὀφέλλει,
σχετλήν: οὕτως τὴν γε φιλεῖ βροτός, ἀλλ' ὑπ' ἀνάγκης
ἀθανάτων βουλήσων Ἐριν τιμῶσι βαρεῖαν.
τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νῦξ
ἐρεβεννή,
θηκὲ δὲ μιν Κρονίδης ψυχύγος, αἰθέρι ναίων,
γαῖας ἐν ρίζησι, καὶ ἄνδρας πολλὸν ἀμείνω.
ἥτε καὶ ἀπάλαμον περ ὁμῶς ἐπὶ ἔργον ἔγειρεν.

ΗΣΙΟΔΟΥ ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ
HESIOD'S WORKS AND DAYS

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

So, after all, there was not one kind of Strife alone, but all over the earth there are two. As for the one, a man would praise her when he came to understand her; but the other is blameworthy: and they are wholly different in nature. For one fosters evil war and battle, being cruel: her no man loves; but perforce, through the will of the deathless gods, men pay harsh Strife her honour due. But the other is the elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth: and she is far kinder to men. She stirs up even the shiftless to toil; for a
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eis ēteron ēar tis te idon ērhouo xatîζει 1
plouσion, òs speudêi meu ārwìmenai ἵde ēputeuin
oikôn t' eu ðêsðai: xηlîd ðe te geîtona geîtoun
eis āfeneos speûdoun': ēgathè d' "Ēris ēide
βrotoîsin
kai keraumeâs keraumeî koteêi kai téktou tektou,
και πτωχûs πτωχû phônêi kai āoodôs āooidô.
'Ω Pérso, ñî ðe taûta teîv ënikâttheo ðumô,
muðê s' "Ēris kakóxarîtos âp' ērygoû thûmûn ërmûkoi
veîke' õpîteûoun' ãgorîhês ìpakaouîn ëônta.
ôrhe ēâr t' ðlîgîn pélêstai veikêoû t' ãgorôeôn te,
ôtînì mî bîos ëvûdon ëptetaînûs kатаîkeîtai
ôraîos, tòn ñaîa fêrei, Æmîterôs àktîn.
tôû ke korresàménoûs veîkeîa kai ðhînûn ñfèllîois
êtîmâs' ëptî ìllôtrîoiîs: sôi ð' ôukêtî deûteroun
êstai
ôd' èrdeîv: ìllà aûthi diakrînâmêthàa veîkôs
îtheîsî dîkês, aî t' èk Ðiôs ëisîn ârîstai.
êðê mên ēâr klîrôn êdasaîmêth', ìllà tá2 poîlûa
ârpàìwòn ëphîrêis mêga kudâînûn ùasîlîhàs
dwrofàgouûs, ùî tînûde dîkên ìthelouîti dîkàssai.
nîpîoiû, ôudê ìsasìn ôsw poîeôn êmîsû poîtòs
ôud' õson ën malaçhî te kai ãsfoðèlô meû' õneiarp.

Krûfânteîs ēâr ëxouîti ñeîl bîôn ànthrópouîsin
rhimâsîs ēâr keî kai êp' êmâti ërgâsìaîo,
òste se keîs ènîaûtòn êxeîn kai ërergôn ëwnta:
aîpsà ke ðeîdàlîon mên ùpêr kaîpûo kàtathêîo,
ërèga bôwû d' àpôlîtûo kai êmîôônîs taîlaergrûn.
ìllà Zeûs èkgrûfe xholosàmênoûs ñreòsûn ñsûn,
ôtîi mün èxapatàtûse Õromîtêvûs àngkuloomîtûs:
toûneîk' âr' ànthrópouîsîn émîsato kîðaîa ìngrá.

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

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

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

¹ That is, the poor man's fare, like "bread and cheese."
κρύψε δὲ πῦρ· τὸ μὲν αὐτὸς ἑώς πάλις Ἰαπετοῦ ἐκλεψε' ἀνθρώποισι Δίος πάρα μητιδευτός ἐν κοίλω νάρθῃκι λαθὼν Δία τερπικέραννοι. τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεύς· Ἰαπετιοῦδη, πάντων πέρι μήδεα εἰδώς, χαίρεις πῦρ κλέψας καὶ ἐμᾶς φρένας ἦπεροπεύσας, 55 σοὶ τ' αὐτὸ μέγα πῆμα καὶ ἀνδράσιν ἐσομενοισιν. τοῖς δὲ ἐγὼ ἀντὶ πυρὸς δῶσοι κακῶν, ἦν κεν ἀπαντεῖς τέρπωνται κατὰ θυμὸν ἑώς κακῶν ἀμφαγαπῶντες.

"Ὡς ἔφατ'· έκ δὲ ἐγέλασε πατήρ ἀνδρῶν τε θεῶν τε. "Ηφαιστον δὲ ἐκέλευσε περικλυτοῦν ὅτι τάχιστα γαῖαν ὑδει φύρειν, ἐν δὲ ἀνθρώπον θέμεν αὐθήν καὶ σθένος, ἀθανάτης δὲ θεῆς εἰς ὅπα ἐσκεῖν παρθενικῆς καλὸν εἴδος ἐπήρατον· αὐτὰρ Ἀθήνην ἔργα διδασκῆσαι, πολυδαιδάλοι ἵστον ὑφαίνειν· καὶ χάριν ἀμφιχεί κεφαλὴ χρυσέην Ἀφροδίτην καὶ πόθον ἄργαλεόν καὶ γυιοκόρους μελεδώνας· ἐν δὲ θέμεν κύνεον τε νύου καὶ ἐπίκλοπον ἥθος Ἐρμείην ἥψωγε, διάκτορον Ἀργείφόντην.

"Ὡς ἔφαθ'· οἱ δὲ ἐπίθοντο Δίω Κρονίων ἀνακτι. αὐτίκα δὲ ἐκ γαίης πλάσσεστε κλυτὸς Ἀμφιγνηεῖς παρθένῳ αἰδοίῃ ἱκελοῦ Κρονίδεω διὰ βουλάς· ἐξόε σε καὶ κόσμησε θεᾶ γλαυκάπης Ἀθήνη· ἀμφὶ δὲ οἱ Χάριτες τε θεαὶ καὶ πότνια Πειθώ ὀρμοὺς χρυσέους ἔθεσαν χροὶ· ἀμφὶ δὲ τινὶ γε Ὀραί καλλίκομοι στέφου ἄνθεσιν εἰαρμοῖς· 75 [πάντα δὲ οἱ χροὶ κόσμον ἐφήμοσε Παλλᾶς Ἀθήνη·] εν δ' ἄρα οἱ στήθεσι διάκτορος Ἀργείφόντης ψεύδει τοθ' θ' αἰμυλίους τε λόγους καὶ ἐπίκλοπον ἥθος 6
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 Διὸς βουλήση βαρυκτύπου. ἐν δ’ ἀραφωνήν]
θήκε θεῶν κηρύξ, ὄνομην δὲ τήνδε γυναῖκα
Παινδώρην, ὡς πάντες Ὅλυμπια δῶματ’ ἔχοντες
δῶρον ἐδώρησαν, πῆμ’ ἀνδράσιν ἀλφηστῆσιν.

Αὐτὰρ ἐπεὶ δόλων αἰτῶν ἀμήχανον ἔξετέλεσσεν,
εἰς Ἐπιμηθέα πέμπτε πατὴρ κλυτὸν Ἀργείφοντην
δῶρον ἄγοντα, θεῶν ταχύν ἄγγελον’ οὐδ’ Ἐπι-
μηθέαν ἐφρύσαθ’, ὡς οἱ ἐειπε Προμηθεὺς μὴ ποτε δῶρον
dέξασθαι πᾶρ Ζηνὸς Ὅλυμπίον, ἀλλ’ ἀποπεμπεῖν
ἐξοπίσω, μὴ ποῦ τι κακὸν θυντοῖσι γενήται.
αὐτὰρ δ’ ἐξάμενος, ὅτε δὴ κακὸν εἰχ’, ἐνόησεν.

Πρὶν μὲν γὰρ ζωέσκον ἐπὶ χθονὶ φυλ’ ἀνθρώπων
νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοι
νούσων τ’ ἀργαλέων, αἳ τ’ ἀνδράσι Κῆρας ἐδωκαν.
[αἴσα γὰρ ἐν κακότητι βροτοὶ καταγεράσκουσιν.] ἀλλὰ γυνὴ χείροσσι πίθου μέγα πῶμ’ ἀφελοῦσ’
α ἐσκέδασ’. ἀνθρώποι δ’ ἐμῆσατο κήδεα λυγρά.

μοῦνη δ’ αὐτόθι Ἐλπίς ἐν ἀρρήκτοισι δόμοισιν
ἐνδον ἐμίμενε πίθου ὑπὸ χείλεσιν, οὐδὲ θύραζε
ἐξέπτην πρόσθεν γὰρ ἐπέλλαβε ¹ πῶμα πίθου
[ἀγιόχον βουλήση Δίὸς νεφεληγερέτα.] ἀλλὰ δὲ μυρία λυγρὰ κατ’ ἀνθρώπων ἀλάληται.

πλείη μὲν γὰρ γαῖα κακῶν, πλείη δ’ θάλασσά

νοῦσι δ’ ἀνθρώποισιν ἑφ’ ἡμέρῃ, αἳ δ’ ἐπὶ νυκτὶ

αὐτόματοι φοιτῶσι κακὰ θυντοῖσι φέρουσαι
σιγῆ, ἐπεὶ φωνὴν ἔξειλετο μυρτίετα Ζεὺς.

οὗτως οὗτι πη ἔστι Δίὸς νόσον ἐξαλέασθαι.

¹ CHK and Plutarch: ἐπέλαβε, DFIL: ἐπέμβαλε, EHNOPQ.
WORKS AND DAYS

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

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

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

1 The All-endowed.
2 The jar or casket contained the gifts of the gods men-
tioned in l. 82.
HESIOD

Εἰ δ’ ἐθέλεις, ἐτερόν τοι ἔγω λόγον ἐκκορυφώσω εὖ καὶ ἐπισταμένως· σὺ δ’ ἐνὶ φρεσὶ βάλλεο σήσιν. ὡς ομόθεν γεγάασι θεοὶ θυντοὶ τ’ ἀνθρώποι.

Χρύσεον μὲν πρότιστα γένος μερόπων ἀνθρώπων ἀθάνατοι ποίησαν Ὀλύμπια δόματ’ ἔχοντες.

οὐ μὲν ἐπὶ Κρόνου ἡσαν, ὅτ’ οὐρανῷ ἐμβασιλέευεν· ὥστε θεοὶ δ’ ἐξων ἀκηδέα θυμὸν ἔχοντες νόσφιν ἄτερ τε πόνων καὶ οἰκίσας· οὐδὲ τι δειλὸν γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοία τέρποντ’ ἐν θαλάσσῃ κακῶν ἐκτοσθεν ἀπάντων·

θυμάκον δ’ ὦςθ’ ὑπνὸς δεδημένου· ἐσθλὰ δὲ πάντα τοῖς ἔναν· καρπὸν δ’ ἐφερε δεῖδωρος ἄρουρα αὐτομάτη τολλὸν τε καὶ ἀβθονοῦν· οὐ δ’ ἔθελημοι ἥσυχοι ἔργά ἐνέμοντο σὺν ἐσθλοίσιν πολέοςσιν.

ἄφνειοι μῆλοις, φίλοι μακάρεσσι θεοῖςι.

Αὐτὰρ ἐπεὶ δὴ τοῦτο γένος κατὰ γαῖ ἐκάλυπτε,— τοῖ μὲν δαίμονες ἄγνοι ἐπιχόρονοι καλέονται ἐσθλοί, ἀλεξίκαιοι, φύλακες θυρητῶν ἀνθρώπων, [οὐ δ’ ὡς θάλασσον δενδημένοι· ἐσθλὰ δὲ πάντα τοῖς ἔναν· καρπὸν δ’ ἐφερε δεῖδωρος ἄρουρα

πλούτωδόται· καὶ τοῦτο γέρας δασιληθῆςν ἔχου—

dεύτερον αὐτέ γένος πολὺ χειρότερον μετόπισθεν ἀγρύφρεον ποίησαν Ὀλύμπια δόματ’ ἔχοντες,

χρυσέω ὡςθ’ νῦν ἐναλίγκιον οὔπε νόημα.

ἀλλ’ ἐκατὸν μὲν παῖς ἐτεα παρὰ μητέρι κεδυὶ ἐτρέφετ’ ἀτάλλων, μέγα νήπιος, ὦ ἐνὶ ἄκω.

ἀλλ’ ὅτ’ ἄρ’ ἠβήσαι τε καὶ ἥβης μέτρον ἱκοῦτο,

1 ἄγνοι, καλέονται, Plato (Cratylus), Aristeides, Olympiodorus, Theodoret. ἐπιχόρονοι Plato (Republic), Olymp., Theod.: the MSS. read εἰς Δίδ μεγάλοι διὰ θουλᾶς.

2 Plato, Aristeides, Themistius and others: ἐπιχόρονοι, MSS.
WORKS AND DAYS

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

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

But after the earth had covered this generation— they are called pure spirits dwelling on the earth, and are kindly, delivering from harm, and guardians of mortal men; for they roam everywhere over the earth, clothed in mist and keep watch on judgements and cruel deeds, givers of wealth; for this royal right also they received;—then they who dwell on Olympus made a second generation which was of silver and less noble by far. It was like the golden race neither in body nor in spirit. A child was brought up at his good mother’s side an hundred years, an utter simpleton, playing childishly in his own home. But when they were full grown and were come to the full measure of their prime, they
HESIOD

παυρίδιον ἔσεσκον ἐπὶ χρόνου, ἀλγε' ἔχοντες ἀφραδίης: ὑβριν γὰρ ἀτάσθαλον οὐκ ἔδυναντο ἀλλήλων ἀπέχειν, οὐδ' ἄθανάτους θεραπεύειν ἤθελον οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, ἢ θέμεις ἀνθρώπως κατὰ ἦθεα. τούς μὲν ἐπείτα Ζεὺς Κρονίδης ἐκρυψε χολούμενος, οὐνεκα τιμᾶς οὐκ ἐδίδον μακάρεσσι θεοῖς, ο" "Ολυμπον ἐχουσιν.

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ' ἐκάλυψε,—

τοι μὲν ὑποχθόνιοι μάκαρες θυντοῖς καλέονται, δεύτεροι, ἀλλ' ἐμπὶς τιμὴ καὶ τοῖσιν ὀπηδεὶ—, Ζεὺς δὲ πατὴρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων χάλκειον ποίησ', οὐκ ἄργυρῷ οὐδὲν ὀμοίων, ἐκ μελιᾶν, δεινὸν τε καὶ ὄμβριμον οἰσιν "Αρησ ἐργ' ἐμελεν στοινεντα καὶ ὑβρις οὐδὲ τι σῖτον ἦσθιον, ἀλλ' ἀδάμαντος ἐχον κρατερόφρονα θυμόν, ἀπλαστον: μεγάλη δὲ βία καὶ χεῖρες ἀσπτοι εξ ομοίων ἐπέφυκον ἐπὶ στιβαροί μέλεσιν. τῶν δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δὲ τε οἰκον 150 χαλκοί δ' εἰργάζοντο: μέλας δ' οὐκ ἔσκε σίδηρος. καὶ τοι μὲν χειρεσιν ὑπο σφετέρησι δαμέντες βησαν ἐς εὐρωπενα δόμον κρυεροῦ 'Αἴδαο νόωμυνοι: θάνατος δὲ καὶ ἐκπάγλους περ ἐόντας εἶλε μέλας, λαμπρὸν δ' ἐλιπον φᾶος ἑλλίοιο. 155

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

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

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

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1 Eustathius refers to Hesiod as stating that men 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."
HESIOD

ἀνδρῶν ἡρώων θείων γένος, οἳ καλέονται ἰμίθεοι, πρωτέρη γενεὴ κατ᾽ ἀπείρων γαῖαν. καὶ τοὺς μὲν πόλεμός τε κακός καὶ φύλοπις αἰνή, τοὺς μὲν υφὶ ἐπταπύλῳ Θήβη, Καδμηδί διαίη, ὁλεσε μαρναμένους μήλων ἕνεκ Οἰδίπόδαο, τοὺς δὲ καὶ ἐν νήσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης.

ἐς Τροίην ἀγαγὼν Ἐλένης ἑνεκ ἣμεροιοι. ἕνθ’ ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε, τοῖς δὲ διὰ ἀνδρότων βίοστον καὶ ἤθε’ ὀπάσσας Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πεῖρατα γαῖης.

καὶ τοι μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες ἐν μακάρων νήσοισι παρ’ Ὡκεανοὶ βαθυδήνην, ὄλβιοι ἄρωσε, τοῖσι μεληδέα καρπὸν τρὶς ἔτεος θάλλοντα φέρει ξείδωρος ἀροῦρα. τηλοῦ ἀπ’ ἀθανάτων τοῖσιν Κρόνος ἐμβασιλεύει.


νῦν γὰρ δὴ γένος ἐστὶ σιδήριον· οὐδὲ ποτ’ ἦμαρ παύονται καὶ καμάτων καὶ ὀιζύος, οὐδὲ τι νῦκτωρ

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.
WORKS AND DAYS

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

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

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

ϕθειρόμενοι. χαλεπᾶς δὲ θεοὶ δῶσουσι μερίμνας. ἀλλ’ ἐμπῆς καὶ τοῖς μεμείζεται ἐσθλὰ κακοῖσιν. Ζεὺς δ’ ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώ-

πων,

εὗτ’ ἀν γεινόμενοι πολιοκρόταφοι τελέθωσιν.
οὐδὲ πατήρ παίδεσσιν ὁμοίοις οὐδὲ τι παῖδες,
οὐδὲ ἕείνως ἤεινοδόκῳ καὶ ἑταῖρος ἑταῖρῳ,
οὐδὲ κασίγνητος φίλος ἐσσεται, ώς τὸ πάρος περ.
αἵσα δὲ γηράσκοντας ἀτιμήσουσιν τοκῆς:

μέμψονται δ’ ἄρα τοὺς χαλεποῖς βάζοντες ἐπεσι
σχέτλιοι οὐδὲ θεῶν ὅπι τιν εἴδότες. οὐδὲ κεν ο’ γε
γηράντεσσι τοκεῦσιν ἀπὸ θρεπτῆρια δοῖεν
χειροδίκαι. ἐτερος δ’ ἐτέρων πόλιν ἐξαλαπάξει.
οὐδὲ τις εὐόρκου χάρις ἐσσεται οὔτε δικαίου
οὔτ’ ἁγαθοῦ, μάλλον δὲ κακῶν ἰεκτῆρα καὶ ύβριν
ἀνέρες αἰνήσουσιν1 δίκη δ’ ἐν χερσί, καὶ αἰδῶς
οὐκ ἐσται. βλάψει δ’ ὁ κακὸς τὸν ἀρείονα φῶτα
μῦθοισιν σκολιοῖς ἐνέπων, ἑπὶ δ’ ὅρκον ὁμεῖται.
ζῆλος δ’ ἀνθρώποισιν ἀνοφροῖσιν ἀπασι

δυσκέλας κακόχαρτος ὁμαρτήσει, στυγερώτησι.

καὶ τότε δή πρὸς "Ολυμποῦ ἀπὸ χθονὸς εὐρυ-

δείχθη

λευκοῖσιν φάρεσσι καλυψαμένα χρόα καλὸν
ἀθανάτων μετὰ φύλου ἱτον προλιπόντι ἀνθρώ-

ποις
Αἰδώς καὶ Νέμεσις: τὰ δὲ λείψεται ἄλγεα λυγρὰ 200
θυσιῶν ἀνθρώποισιν κακοῦ δ’ οὐκ ἐσσεται ἀλκή.

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.\(^1\) The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. Men will dishonour their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be their right: and one man will sack another's city. There will be no favour for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them. Envy, foul-mouthed, delighting in evil, with scowling face, will go along with wretched men one and all. And then Aidôs and Nemesis,\(^2\) with their sweet forms wrapped in white robes, will go from the wide-pathed earth and forsake mankind to join the company of the deathless gods: and bitter sorrows will be left for mortal men, and there will be no help against evil.

\(^1\) *i.e.* the race will so degenerate that at the last even a new-born child will show the marks of old age.

\(^2\) Aidôs, as a quality, is that feeling of reverence or shame which restrains men from wrong; Nemesis is the feeling of righteous indignation aroused especially by the sight of the wicked in undeserved prosperity (*cf.* *Psalms*, lxxii. 1–19).
HESIOD

Νῦν δ’ αἶνον βασιλεύσιν ἑρέω φρονέουσι καὶ 

αὐτοῖς.

ἀδ’ ἤρης προσέειπεν ἄγδόνα ποικιλόδειρον

ὡς καὶ ἔν νεφέεσσι φέρων ὀνύχεσσι μεμαρτύρως.

ἡ δ’ ἔλεον, γναμπτοῖσι πεπαρμένη ἀμφ’ ὀνύ-

χέσσι,

μύρετο. τὴν ὅγ’ ἐπικρατέως πρὸς μῦθον ἔστειλεν.

Δαιμονίη, τί λέληκας; ἔχει νῦ σε πολλὸν

ἀρείων.

τῇ δ’ εἰς, ἥ’ σ’ ἄν ἐγώ περ ἄγω καὶ ἀοιδὸν ἐνύσαν.

dείπνον δ’, αἱ κ’ ἔθελω, ποιήσομαι ἥ’ μεθήσω.

ἀφρων δ’, ὅς κ’ ἔθέλη πρὸς κρείσσονας ἀντιφερί-

ζειν.

νίχης τε στέρεται πρὸς τ’ αἰσχεσιν ἄλγεα πάσχει.

"Ὡς ἔφατ’ ὀκυπτήτης ἤρης, ταύσιπτερος ὅρνις.

’Ω Πέρση, σὺ δ’ ἄκουε δίκης, μηδ’ ὑβριν

ὀφελλε.

ὑβρις γὰρ τε κακὴ δείλῳ βροτῷ. οὔδε μὲν ἐσθλὸς

ῥημιδίως φερέμεν δύναται, βαρύθει δὲ θ’ ὑπ’ αὐτῆς

ἐγκύρας ἄφησιν. ὅδ’ δ’ ἐτέρηψε παρελθεῖν

κρείσσων ἐς τὰ δίκαια. Δίκη δ’ ὑπὲρ Ὁβρίος ἵσχει

ἐς τέλος ἐξελθοῦσα. παθῶν δὲ τε νήπιος ἔγνω.

αὐτίκα γὰρ τρέχει "Ορκος ἀμα σκολιήσι δίκησιν.

τῆς δὲ Δίκης ρόδος ἐλκομένης, ἥ’ κ’ ἄνδρες ἄγωσι

δωροφάγοι, σκολιήσι δὲ δίκης κρίνωσι θέμιστας.

ἡ δ’ ἐπεται κλαίουσα πόλιν καὶ ἠθεα λαῶν,

ἡρα ἐσσαμένη, κακὸν ἀνθρώποις φέρουσα,

οἷς τε μην ἑξελάσωσι καὶ οὐκ ἰδείαν ἔνειμαν.

Οὐ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν

ἰδείας καὶ μὴ τι παρεκβαίνουσι δικαίου,

τοῖσι τέθηλε πόλις, λαοὶ δ’ ἀνθεύσιν ἐν αὐτῇ.
WORKS AND DAYS

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

But you, Perses, listen to right and do not foster violence; for violence is bad for a poor man. Even the prosperer 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
ΗΕΣΙΟΔΟΣ

εἰρήνη δ᾿ ἀνὰ γῆν κουροτρόφος, οὐδὲ ποτ’ αὐτοῖς ἄργαλέον πόλεμον τεκμαίρεται εὐρύσπα Ζεύς. οὐδὲ ποτ’ ἰθυδίκησι μετ’ ἀνδράσι λιμὸς ὀτηδεὶ οὐδ’ ἄτη, θαλής δὲ μεμηλότα ἔργα νέμονται. τοῖσι φέρει μὲν γαϊά πολὺν βίον, οὔρεσι δὲ δρῦς ἀκρὴ μὲν τε φέρει βαλάνους, μέσση δὲ μελίσσας: εἰροπόκοι δ’ οἷς μαλλοῖς καταβεβρίδασιν, τίκτουσιν δὲ γυναῖκες ἑοῦκότα τέκνα γονεῦσιν. θάλλουσιν δ’ ἁγαθοῖς διαμπερᾶς, οὐδ’ ἐπὶ νηών νίσσονται, καρπὸν δὲ φέρει ξείδωρος ἄρουρα.

Οἷς δ’ ὑβρις τε μέμηλε κακὴ καὶ σχέτλα ἔργα, τοῖσι δὲ δίκην Κρονίδης τεκμαίρεται εὐρύσπα Ζεύς. πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, οὐς κεν ἀλιτραίνη 1 καὶ ἀτάσθαλα μηχανάται. τοῖσιν δ’ οὐρανόθεν μέγ’ ἐπήγαγε πήμα Κρονίων λιμὸν ὁμοί καὶ λοιμὸν ἀποφθεινύσθουσι δὲ λαοῖ. οὐδὲ γυναῖκες τίκτουσιν, μινύθουσι δὲ οἰκοί Ζηνὸς φραδιοσύνησιν Ὀλυμπίων. ἄλλοτε δ’ αὕτε 245 ἡ τῶν γε στρατῶν εὑρὼν ἀπώλεσεν ἢ δ’ γε τεῖχος ἡ νέας ἐν πόντῳ Κρονίδης ἀποαινυνται αὐτῶν.

"Ὡ βασιλῆ, ύμεῖς δε καταφράξεσθε καὶ αὐτοὶ τήνυδε δίκην. ἐγγὺς γὰρ εἰν αὐθρώποισιν ἑόντες ἠθάνατοι φράσονται, ὅσιοι σκολιῆσι δίκησιν ἀλλήλοις τρίβοντι θεῶν ὅπιν οὐκ ἄλεγοντες. τρὶς γὰρ μύριοι εἰσών ἐπὶ χθουν πολυβοτείρη ἠθάνατοι Ζηνὸς φύλακες θυντῶν αὐθρώπων. οἱ δ’ χαλάσσοσιν τε δίκας καὶ σχέτλα ἔργα ἥρα ἐσσάμενοι, πάντη φοιτώντες ἐπ’ αἰαν."

1 Aeschines : ὄς τες ἀλιτραίνει, MSS.
WORKS AND DAYS

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

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

You princes, mark well this punishment you also; for the deathless gods are near among men and mark all those who oppress their fellows with crooked judgements, and reck not the anger of the gods. For upon the bounteous earth Zeus has thrice ten thousand spirits, watchers of mortal men, and these keep watch on judgements and deeds of wrong as they roam, clothed in mist, all over the earth. And
HESIOD

ἡ δὲ τε παρθένος ἔστι Δίκη, Δίως ἐκγεγενία,
kudρὴ τ' αἰδοίη τε θεών, 1 οἱ "Ολυμπον ἔχουσιν.
καὶ ρ' ὄποτ' ἄν τίς μιν βλάπτῃ σκολιῶς ὄνοτάξων,
αὐτίκα πάρ Δι' πατρὶ καθεξομένη Κρονίῳν
γερύετ' ἀνθρώπων ἄδικον νόον, ὄφρ' ἀποτίζῃ
dήμος ἀπασθάλαις βασιλέων, οἱ λυγρὰ νοεύτε
ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες.
ταῦτα φιλασσόμενοι, βασιλῆς, ἰδύνετε ἄδικας 2
δωροφάγοι, σκολιέων δὲ δικέων 3 ἑπὶ πάγχυν
λάθεσθε.

Οἳ γ' αὐτῷ κακὰ τεῦχει ἄνηρ ἄλλῳ κακὰ
τεῦχων,

ἡ δὲ κακὴ βουλή τῷ βουλεύσαντι κακίστῃ.

Πάντα ἰδὼν Δίως ὀφθαλμὸς καὶ πάντα νοήσας
καὶ νῦ τάδ', αἰ π' ἐθέλῃ', ἐπιθερμαται, οὔδε ἐ λήθει,
ἡμι καὶ τήνδε δίκην πόλις ἐντὸς ἐέργυε.

νῦν δὴ ἐγὼ μῆτ' αὐτὸς ἐν ἀνθρώποις δίκαιος
ἔην μητ' ἐμὸς νίός· ἐπεὶ κακὸν ἀνδρα δίκαιο
ἐμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἐξει·

"Ω Πέρση, σὺ δὲ ταῦτα μετὰ φρεσὶ βάλλεο
σῆς,

καὶ νῦ δίκης ἐπάκουε, βίης δ' ἐπιλήθεο πάμπαιν.

τόνδε γὰρ ἀνθρώποισ νόμον δίετάξε Κρονίῳν

ἰχθύσί μὲν καὶ θηροὶ καὶ οἰνονὸς πετεννοῖς
ἐσθέμεν 4 ἄλληλους, ἐπεὶ οὐ δίκη ἐστὶ μετ' 5
αὐτῶς·

1 Ox. Pap. 1090: θεοῖς, MSS.
2 CHD etc. (Ox. Pap. βασιλῆς): other MSS. read μῦδως.
3 Ox Pap.: δικῶν MSS.
4 Clement of Alexandria, Rzach: ἐσθεῖν, 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 judgements, you who devour bribes; put crooked judgements altogether from your thoughts.

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

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

But you, Perses, lay up these things within your heart and listen now to right, ceasing altogether to think of violence. For the son of Cronos has ordained this law for men, that fishes and beasts and winged fowls should devour one another, for right is not in them; but to mankind he gave right which
Ανθρώποι, δ' εδώκε δίκην, ἢ πολλὸν ἀρίστη
γίγνεται· εἰ γὰρ τὸς κ΄ έθέλη τὰ δίκαι᾽ ἀγορεύσαι
γυνώσκων, τῷ μὲν τ' ὀλβων δίδοι εὐρύστα Ζεύς·
δ' οὐ δὲ κε μαρτυρήσε κεκὼν ἐπίορκον ὁμόσας
Ψεύσεται, ἐν δὲ δίκην βλάψας νήκεστον ἀσθῆ,
τοῦ δὲ τ' ἀμαυροτέρη γεγένε πετόπισθε λέκειται·
ἀνδρὸς δ' εὐόρκον γεγενε πετόπισθεν ἀμείνων. 285
Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἔρεω, μέγα νόπιε
Πέρση.

τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἐστὶν ἐλέσθαι
ῥημίδως· λείη μὲν ὄδός, μάλα δ' ἐγγύθι ναίει·
τὴς δ' ἀρετῆς ἱδρώτα θεοὶ προπάροιθεν ἐθηκαν
ἀθάνατοι μακρὸς δὲ καὶ ὀρθοὶ οἴμος ἐς αὐτήν
καὶ τρῆχος τὸ πρῶτον ἐπὶ δ' εἰς ἂκρον ἱκηταί,
ῥημίδη δὴ ἐπειτα πέλει, χαλεπὴ περ ἐόσα.
Οὕτος μὲν πανάριστος, ὅς αὐτὸς πάντα νοῆσῃ
φρασσάμενος, τὰ κ' ἐπειτα καὶ ἐς τέλος ἕσιν ἀμείνων·
ἐσθλὸς δ' αὐ κάκεινος, ὅς εὖ εἰπόντι πίθηται·
ὅς δὲ κε μητ' αὐτὸς νοέη μητ' ἄλλου ἄκοιν
ἐν θυμῷ βάλλεται, δ' αὐτ' ἀρχήσι αὐήρ.
αλλὰ σὺ γ' ἡμετέρης μεμνημένος αἰεὶ ἐφέτης
ἐργαζεται, Πέρση, δῖον γένος, ὁφρα σε λεμὸς
ἐχθαίρη, φιλέη δὲ σ' ἐυστέφανος Δημήτηρ
αἰδοίη, βιότου δὲ τειν πιμπλῆσι καλήν·
λεμὸς γὰρ τοι πάμπαν ἀεργό σύμφορος ἀνδρὶ.
τῷ δὲ θεότ νεμεσόσι καὶ ἁνέρες, ὅς κεν ἀεργὸς
ξώη, κηφύνεσσο κοθούροις εἴκελοι ὁργήν,
οἱ τε μελισσών κάματον τρύχουσιν ἄεργοι
ἐσθοντες· σοὶ δ' ἐργα φιλ' ἐστω μέτρια κοσμεῖν,
ὅς κε τοι ωραῖον βιότου πλήθωσι καλαί.
ἐξ ἐργων δ' ἀνδρες πολυμηλοί τ' ἀφεειοὶ τε·

24
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 wit-
ness 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 be-
tween us and Goodness the gods have placed the sweat of our brows: long and steep is the path that leads to her, and it is rough at the first; but when a man has reached the top, then indeed she is easy, though otherwise hard to reach.

That man is altogether best who considers all things himself and marks what will be better after-
wards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man. But do you at any rate, always remembering my charge, work, high-born Perses, that Hunger may hate you, and venerable Demeter richly crowned may love you and fill your barn with food; for Hunger is altogether a meet comrade for the sluggard. Both gods and men are angry with a man who lives idle, for in nature he is like the stingless drones who waste the labour of the bees, eating without working; but let it be your care to order your work properly, that in the right season your barns may be full of victual. Through work men grow rich in flocks and substance, and working they
καὶ ἐργαζόμενοι πολὺ φίλτεροι ἀθανάτοισιν. 309
ἐργον δ' οὐδεν ὤνειδος, ἀεργή δὲ τ' ὤνειδος.
εἰ δὲ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς
πλουτεύνα: πλούτῳ δ' ἀρετή καὶ κύδος ὑπηδεῖ.
δαίμονι δ' οἶος ἔησθα, τὸ ἐργάζεσθαι ἀμεινον,
εἰ κεν ἀπ' ἀλλοτρίων κτεῖνων ἀεσίφρονα θυμὸν
εἰς ἐργον τρέψας μελετᾶς βίον, ὡς σε κελεύω.
αιώνις δ' οὐκ ἀγαθὴ κεχρημένου ἄνδρα κομίζει,
αιῶνις, ἦ τ' ἄνδρας μέγα σίνεται ἥδ' ὄνυνσιν.
αιῶνις τοι πρὸς ἀνολβίη, θάρσος δὲ πρὸς ὅλβῳ,
Χρήματα δ' οὐχ ἀρπακτά, θεόσδοτα πολλὸν
ἀμείνω.
εἰ γὰρ τὸς καὶ χερσὶ βίη μέγαν ὀλβον ἐληται,
ἡ δ' γ' ἀπὸ γλώσσης ληίσσεται, ἀλὰ τε πολλὰ
γίγνεται, εὖτ' ἄν δὴ κέρδος νόον ἐξαπατήσῃ
ἀνθρώπων, αἰῶνὶ δὲ τ' ἀναιδεῖ κατοπάξη
ῥεία δὲ μιν μαυροῦσι θεοὶ, μονύθουσι δὲ οἰκὸν
ἀνέρι τῷ, παύροι δὲ τ' ἐπὶ χρόνων ὀλβῶς ὑπηδεῖ.
Ἰσον δ' ὡς θ' ἱκέτην ὡς τε ξείνων κακὸν ἔρξῃ,
ὡς τε κασταγνῆτοι ἐν σάλ ημία βαινὴ
κρυπταῖς εὐνής ἀλόχου, παρακαίρας ῥέσων,
ὡς τε τευ ἀφραδίης ἀλλαίνεται ὥρφανα τέκνα,
ὡς τε γονητα γέροντα κακῷ ἐπὶ γήρασι οὐδῷ
νεικεῖν καλεστοίς καθαπτόμενον ἐσεσσίν
τῷ δ' ἦ τοι Ζεὺς αὐτὸς ἀγαίνεται, ἐς δὲ τελευτὴν
ἔργων ἄντ' ἄδικων καλετήν ἐπέθηκεν ἄμοιβήν.
ἄλλα σὺ τῶν μὲν πάμπαν ἐεργή ἀεσίφρονα
θυμὸν.
καὶ δύναμιν δ' ἐρδειν ἰέρ' ἀθανάτοισι θεοῖσιν

1 CFH: ἐργαζόμενοι . . . φίλτερος, other MSS. Line 310, ἐσεαι ἧδε βροτοίς: μάλα γὰρ στυγέονσιν ἀεργοὺς, is omitted by ACD and Stobaeus.

26
are much better loved by the immortals.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.

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

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

27
HESIOD

ἀγνὸς καὶ καθαρῶς, ἐπὶ δ᾽ ἀγλαὰ μηρία καἰεῖν· ἀλλοτε δὲ σπουδήσι θύεσσι τε ἱλᾶσκεσθαι, ἰμὲν ὅτ᾽ εὐνάζῃ καὶ ὅτ᾽ ἂν φάος ἵερον ἔλθη, ὃς κέ τοι ἱλαον κραδίην καὶ θυμὸν ἔχωσιν, ὃφρ᾽ ἄλλων ὑφή κλῆρον, μῆ τὸν τεὸν ἄλλος.

Τὸν φιλέοντ᾽ ἐπὶ δαίτα καλεῖν, τὸν δ᾽ ἔχθρον ἑάσαι:

τὸν δὲ μάλιστα καλεῖν, ὃς τις σέθεν ἐγγύθι ναίει· εἰ γάρ τοι καὶ χρήμι᾽ ἐγχώριον ἄλλο γένηται, γείτονες ἀξωστοί ἐκιον, ἥσαντο δὲ πην. πῆμα κακὸς γείτων, ὁσον τ᾽ ἀγαθὸς μὲγ᾽ ὄνειαρ. ἐμμορέ τοι τιμῆς, ὃς τ᾽ ἐμμορε γείτονος ἐσθλὼν. οὐδ᾽ ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εὗ. εὐ μὲν μετρεῖσθαι παρὰ γείτονος, εὐ δ᾽ ἀποδοῦναι, αὐτῷ τὸ μέτρῳ, καὶ λώιον, αἱ κε δύνηαι, ὡς ἄν χρησίζων καὶ ἐς ύστερον ἀρκιον εὔρης.

Μὴ κακὰ κερδαίνειν. κακὰ κέρδεα ὥσ' ἀάτησιν. τὸν φιλέοντα φιλεῖν, καὶ τῶ προσιόντι προσεῖναι. καὶ δόμεν, ὃς κεν δῷ, καὶ μὴ δόμεν, ὃς κεν μὴ δῷ. δῶτῃ μὲν τις ἐδωκεν, ἀδῶτῃ δ᾽ οὕτις ἐδωκεν. δόξω ἄγαθη, ἃραπαξ δὲ κακή, θανάτου δότειρα. ὃς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὃ γε, κει 2 μέγα δοίη, χαίρει τῷ δώρῳ καὶ τέρπεται ὃν κατὰ θυμῶν. ὃς δὲ κεν αὐτὸς ἔληται ἀναιδεῖψι πιθήσας, καὶ τε σμικρὸν ἔων, τὸ γ᾿ ἐπάχυνσεν φίλον ἦτορ. δὲς 3 ἐπ᾽ ἐόντι φέρει, δ᾽ ἂλέξεται αἰθοπα λιμῶν. εἰ γάρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθείο καὶ θαμὰ τούτ᾽ ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. 3

1 Ἰον ἀτησι, ACDE, etc.
2 Schoemann, Paley: καὶ, A and all MSS.
3 Line 363 seems to be misplaced in the MSS.

28
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.\(^1\) A bad neighbour is as great a plague as a good one is a great blessing; he who enjoys a good neighbour, enjoys honour. Not even an ox would die but for a bad neighbour. Take fair measure from your neighbour and pay him back fairly with the same measure, or better, if you can; so that if you are in need afterwards, you may find him sure.

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

\(^1\) *i.e.* neighbours come at once and without making preparations, but kinsmen by marriage (who live at a distance) have to prepare, and so are long in coming.
HESIOD

οὔδὲ τὸ γ’ ἐν οἴκῳ κατακείμενον ἄνερα κήδει. οἶκοι βέλτερον ἐίναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν. 365 ἐσθλὸν μὲν παρέοντος ἐλέσθαι, πῆμα δὲ θυμῷ χρῆζειν ἀπεἶντος, ἃ σε φράξεσθαι ἄνωγα. ἀρχομένον δὲ πίθου καὶ λήγοντος κορέσασθαι, μεσσόθι φείδεσθαι· δειλὴ δ’ ἐν πυθμένι φειδὼ.

Μισθὸς δ’ ἀνδρὶ φίλῳ εἰρημένος ἀρκιος ἔστω. 370 καὶ τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι. πίστεις γάρ τοι ὁμός καὶ ἀπιστίαι ὄλεσαν ἀν-δρας.

Μὴ δὲ γυνὴ σε νόου πυγοστόλος ἕξαπατάτω αἰμύλα κωτῖλλουσα, τεῦν διφώσα καλίνην.

Μουνογενὴς δὲ πάντες εἰη πατρώιον οἴκων φερβέμεν· δς γὰρ πλοῦτος ἄξεται ἐν μεγάροισιν.

Μηραιὸς δὲ ἄλονος ἐπερὸν παίδ’ ἐγκαταλείπων.

Ῥεῖα δὲ κεφ πλεόνεσοι πόροι Ζεὺς ἀσπετόν ὀλβον. πλείων μὲν πλεόνου μελέτη, μείζων δ’ ἐπιθήκη.

Σοι δ’ εἰ πλοῦτον θυμὸς ἔξελεται ἐν φρεσίν ἦσιν, ὥδ’ ἔρδεω, καὶ ἔργον ἐπ’ ἔργῳ ἐργάζεσθαι.

Πλημάδων Ἀτλαγενέων ἐπίτελλομενῶν ἀρχεσθ’ ἀμήτων, ἀρότιοι δὲ δυσομενῶν.

αἰ δὴ τοι νῦκτας τε καὶ ήματα τεσσαράκοντα κεκρύφαται, αὐτίς δὲ περιπλομένου ἐνιαυτοῦ φαινονται τὰ πρώτα χαρασσομενοὶ σιδήρου.

οὔτος τοι πεδίων πέλεται νόμος, οὐ τε θαλάσσης ἐγγύθι ναιετάουσ’, οὐ τ’ ἀγκεα βησσήντα, πόντου κυμαίνοντος ἀπόπροθι, πίνα πορον
dαλουσίν· γυμνὸν σπείρειν, γυμνὸν δὲ βωστεῖν, γυμνὸν δ’ ἀμάειν, εἰ χ’ ὄρια πάντ’ ἠθέλησθα

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

1 Early in May. 2 In November.
ΗΕΣΙΟΔΟΣ

ἐργα κομίζεσθαι Δημήτερος· ὡς τοι ἐκατὰ ὤρι άέξηται, μή πως τὰ μέταξε 1 χατίζων πτώσεως ἀλλοτρίως οὐκους καὶ μηδὲν ἀνύσως. 395 ὡς καὶ νῦν ἐπ’ ἕμ’ ἦλθες· ἐγὼ δὲ τοι οὐκ ἐπιδώσω οὐδ’ ἐπιμετρήσω· ἐργάζεσθαι φησί Πέρση, ἔργα, τὰ τ’ ἀνθρώποις θεοὶ διετεκμῆραντο, μή ποτε σὺν παίδεσσι γυναικὶ τε θυμὸν ἀχεύων ζητεύεις βίοτον κατά γείτονας, οὔ δ’ ἀμελῶσιν. 400 δις μὲν γὰρ καὶ τρὶς τάχα τεῦξεαν· ἦν δ’ ἐτὶ λυπῆς;

χρῆμα μὲν οὐ πρήξεις, σὺ δ’ ἐτώσια πόλλ’ ἀγορεύσεις;

ἀχρεῖος δ’ ἔσται ἐπέων νομός. ἀλλὰ σ’ ἄνωγα φράζεσθαι χρείων τε λύσιν λιμοῦ τ’ ἀλεωρην.

Οὐκον μὲν πρώτιστα γυναίκὰ τε βοῦν τ’ ἀροτῆρα,

κτητήρι, οὐ γαμετήρι, ἦτις καὶ βουιν ἐποιοτο, χρήματα δ’ ἐν οἶκο πάντ’ ἀρμενα ποιῆσασθαι, μή σὺ μὲν αἰτῆς ἄλλον, ὅ δ’ ἀρνηταί, σὺ δὲ τητά, ἢ δ’ ἄρρη παραμείβηται, μνύθη δὲ τὸ ἔργον.

μηδ’ ἀναβάλλεσθαι ἐς τ’ αὐριον ἐς τε ἐνηφιν’ οὐ γὰρ ἐτωσιοεργός ἀνὴρ πύμπλησι καλιν’ οὐδ’ ἀναβαλλόμενος· μελέτη δὲ τὸ ἔργον /octetαι acei δ’ ἀμβολιεργός ἀνὴρ ἀτης παλαιει.

’Ημος δὴ λήγει μένος ὅξεος ἑλιοῦ καύματος ἴδαλίμου, μετοπορινὸν ὁμβρήσαντος 415 Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεοι χρῶς πολλὸν ἔλαφρότερος· δὴ γὰρ τότε Σείριος ἀστήρ βαιῶν ὑπὲρ κεφαλῆς κηρτρεφέων ἀνθρώπων ἐρχεται ἡμάτιοι, πλεὺν ὑπὲ τὸ νυκτὸς ἐπαυρεὶ· τῆμος ἀδηκτοτάτη πέλεται τμηθείσα σιδῆρῳ.

1 Herodian: μεταχω, MSS.
WORKS AND DAYS

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

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

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

\(^1\) In October.
HESIOD

υλη, φύλλα δ' ἔραξε χέει, πτόρθοιο τε λήγειν
tήμος ἂρ' ὑλοτομεῖν μεμνημένος ὦρια ἔργα.
όλμον μὲν τριπόδην τάμνειν, ὑπερον δὲ τρίπηχυν,
ἀξόνα δ' ἐπταπόδην· μάλα γὰρ νὺ τοι ἄρμενον
οὖτως
ei δὲ κεν ὕκταπόδην, ἀπὸ καὶ σφυρᾶν κε τάμοιο.
τρισπῆθαμον δ' ἀψιν τάμνειν δεκαδῶρῳ ἀμάζῃ.
πόλλα' ἐπικαμπύλα κάλα· φέρειν δὲ γύην, ὅτ' ἂν
εὐρής,
ἐς οἴκον, κατ' ὅρος διξῆμενος ἡ κατ' ἄρουραν,
πρίνυον δὲ γὰρ βουσὶν ἄροιν ὁχυρωτάτος ἐστίν,
εὑτ' ἂν Ἀθηναίης δμῷος ἐν ἐλύματι πήξας
γόμφοισιν πελάσας προσαρήρεται ἵστοβοηί.
δοὶ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ οἴκον,
ἀυτόγυν καὶ πηκτὸν, ἐπεὶ πολὺ λώιον οὖτως
ἐι χ' ἔτερον ἄξασι, ἔτερον κ' ἐπὶ βουσὶ βάλοιο.
δαφνῆς δ' ἡ πτελέης ἀκιώτατοι ἵστοβοηίσ,
δρωὸς ἐλυμα, γύης πρίνυον. βὸε δ' ἐνναετήρῳ
ἀρσενε κεκτήσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνόν,
ἡβης μέτρου ἔχοντε· τῶ ἐργάξεσθαι ἄριστω.
οὐκ ἂν τῷ γ' ἐρίσαντε ἐν αὐλάκι κάμ μὲν ἄροτρον
ἀξειαν, τὸ δὲ ἐργον ἐτώσιον αὕθι Λύποιεν.
τοῖς δ' ἄμα τεσσαρακονταετῆς αἰείνος ἔποιοτ
ἀρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον,
δὲ ἐργον μελητῶν ἰθείαν κ' αὐλακ' ἐλαύνοι,
μηκέτι παπταίνων μεθ' ὀμῆλικας, ἀλλ' ἐπὶ ἐργῷ

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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

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\(^1\) 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

θυμὸν ἔχων· τοῦ δ' οὕτι νεώτερος ἄλλος ἀμείνων
σπέρματα δάσσασθαι καὶ ἐπιστορῆν ἀλέασθαι.
κουρότερος γὰρ ἀνήρ μεθ' ὀμήλικας ἐπτοίηται.

Φράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκλημενής·
ητ' ἀροτοῖ τε σήμα φέρει καὶ χείματος ὥρην
dεικνύει ὁμβρηροῦ· κραδίην δ' ἐδακ' ἀνδρός
ἀβούτεω·

δὴ τὸτε χορτάζειν ἐλικας βόας ἕνδον ἑόντας·
Ῥηίδιον γὰρ ἑπος εἰπεῖν· βοε δὸς καὶ ἀμάξαν·
Ῥηίδιον δ' ἀπανήμασθαι· πάρα ἐργα βόεσσιν.
φησὶ δ' ἂν ἄργειας ἀφνειός πτίζασθαι ἀμάξαν,
νῆτιοις, οὐδὲ τὸ οἴδ'. ἐκατὸν δὲ τε δούρατ' ἀμάξης,
tῶν πρόσθεν μελέτην ἔχεμεν οἰκήμα θέσθαι.

Εὖτ' ἂν δὲ πρῶτιστ' ἀροτος θυητοῖο σφανεῖν,
δὴ τὸτ' ἐφορμηθήναι ὁμώς δμώδες τε καὶ αὐτὸς
ἄνην καὶ διερῆν ἀρώνων ἀρότοιο καθ' ὥρην,
προὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
ἡρὶ πολεῖν· θέρεσι δὲ νεωμένη οὕ σ' ἀπατήσει.
νεὼν δὲ σπείρειν ἑτὶ κουφίζουσαν ἄρουραν·
νεώὸς ἀλεξιάρη παύδων ἐνχιλῆτειρα.

Εὐχεσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἄγνη
tεκτελέα βρίθεων Δημήτερος ἰερὸν ἀκτήν,
ἀρχόμενος τὰ πρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτλης
χειρὶ λαβὼν ὄρπηκα βοῦν ἐπὶ νῦτον ἱκην
ἐνδρυν ἐλκόντων μεσάβων. ὁ δὲ τυτθὸς ὀπισθὲ
δμῶς ἔχων μακέλην πόνον ὀρνίθεσσι τίθειν
σπέρμα κατακρύπτον· ἐνθημοσύνη γὰρ ἀρίστη

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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 crane¹ 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.
HESIOD

θυητοὶς ἀνθρώποις, κακοθημοσύνη δὲ κακίστη. τὸ ἐδὲ κεν ἱδροσύνη στάχνες νεότιεν ἔραζε, εἰ τέλος αὐτὸς ὀπίσθεν 'Ολυμπιός ἔσθλον ὑπάζοι, ἐκ δ' ἀγγέων ἐλάσσειας ἀράχνια: καὶ σε ἐσόλπα γηθήσειβι βιότον αἱρεύμενον ἐνδον ἐόντος. εὐοχθέων δ' ἵεσει πολιῶν έαρ, οὔτε πρὸς ἄλλους αὐγάσεαι: σεό δ' ἄλλος ἄνηρ κεχρημένοις ἔσται.

Εἰ δὲ κεν ἡλίου τροπῆς ἀρόφος χθόνα διαν, ἦμενος ἀμήσεις ὅλιγον περὶ χειρὸς ἔργων, αὐτία δεσμεύων κεκοιμένος, οὐ μάλα χαίρων, οἴσεις δ' ἐν φορμῷ παῦροι δὲ σε θηῆσονται. ἀλλοτε δ' ἄλλοις Ζηνὸς νόος αἰγιόχοι, ἀργαλέος δ' ἀνδρεσσὶ καταθητοῦσι νοῆσαι. εἰ δὲ κεν ὄψ' ἀρόσης, τόδε κεν τοι φάρμακον εἰη· ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι τὸ πρῶτον, τέρπει δὲ βροτοὺς ἐπ' ἀπείρονα γαίαν, τήμος Ζεῦς ὑοί τρίτῳ ἣματι μηδ' ἀπολήγαι, μητ' ἀρ' ὑπερβάλλων βοὸς ὁ πλὴν μητ' ἀπολείπων· οὕτω κ' ὁψαρότησ πρωηρότη 1 ἱσοφαρίζοι. εὖ βυμμὶ δ' εὖ πάντα φυλάσσει· μηδὲ σε λήθοι μητ' ἔαρ γιγνόμενον πολιῶν μηθ' ὄριος ὄμβρος.

Πάρ δ' ἵθι χαλκείου θῶκον καὶ ἐπαλέα λέσχην ὠρη χειμερίς, ὅποτε κρύος ἀνέρα ἔργων ἰσχῶν, ἐνθα κ' ἄοκνος ἄνηρ μέγα οἶκον ὄφελλοι, 495 μὴ σε κακοῦ χειμώνως ἀμηχανία καταμάρψῃ σὺν πενή, λεπτῇ δὲ παχύν πόδα χειρὶ πείζῃς. πολλὰ δ' ἀεργὸς ἄνηρ, κενεῖν ἐπὶ ἐλπίδα μίμων, χρηίζων βιότοιο, κακὰ προσελέξατο θυμῷ.

1 Kirchoff: προηρότη, CD: πρωτηρότη, GIKL.
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\(^1\) 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,\(^2\) 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\(^3\) 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 chase a swollen foot with a shrunk hand. The idle man who waits on empty hope, lacking a livelihood, reaps a full harvest of trouble in his heart;

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

έπις δ’ οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει, 500
ήμενον ἐν λέσχῃ, τῷ μὴ βίοις ἄρκιος εἴη.

Debeikne de de διώσεσι θέρευς ἐτὶ μέσσου ἐόντος· 505
οὐκ αἰεὶ θέρος ἐσσεῖται, ποιείσθε καλιάς.

Μήνα δὲ Δηναιώνα, κακ’ ἦματα, βουνόβα πάντα,
τούτων ἀλεύασθαι, καὶ πηγάδας, αἰτ’ ἐπὶ γαίαν
πνεύσατος Βορέαο δυσηλεγέες τελέθουσιν,
όστε διὰ Θρῆκης ἵπποτρόφου εὐρεῖ πόντῳ
ἐμπνεύσας ὅριε· μέμυκε δὲ γαῖα καὶ ὕλη
πόλλας δὲ δρύς ψυκκόμους ἐλάτας τε παχείας
οὐρεος ἐν βήσσης πιλνα χθοῦ πουλυβοτείρη
ἐμπίπτων, καὶ πᾶσα βοά τότε νῆριτος ὕλη.

θήρες δὲ φρίσσουσ’, ούρας δ’ ύπο μέξε’ ἔθεντο,
τῶν καὶ λάχυν δέρμα κατάσκιον· ἀλλὰ νῦ καὶ
tῶν
ψυχράς ἐων διάση δασυστέρνων περ ἐόντων.
καὶ τε διὰ μινοῦ βοὸς ἔρχεται, οὐδὲ μιν ἵσχεν;
καὶ τε δι’ αἰγα ἀγεί ταυτριχα· πόεα δ’ οὐ τι,
οὔνεκ’ ἐπησαναί τρίχες αὐτῶν, οὐ διάσην
ἰς ἀνέμον Βορέον τροχαλὸν δὲ γέροντα τίθησιν.
καὶ διὰ παρθενικὴς ἀπαλόχροος οὐ διάσην,
ἣτε δόμων ἐντοσθε φίλη παρὰ μητέρι μίμει
οὐ τω ἕργα ἰδιὰ τολυχρύσου Ἀφροδίτης.

ἐν τε λεοσσαμένη τέρεμα χρόα καὶ λίπ’ ἐλαίῳ
χρυσαμένη μυχῆ καταλέξεται ἐνδοθι οὐκου
ἵματι χειμερώ, ὅτ’ ἀνύστεος ὅν πόδα τένδει
ἐν τ’ ἀπύρῳ οἶκῳ καὶ ἔθεσι λευγαλέουσιν.

οὐδὲ οἱ ἑλιος δείκνυ νομὸν ὀρμηθήναι.

1 Hermann: οὐ γὰρ οἱ, MSS.
it is not an wholesome hope that accompanies a needy man who lolls at ease while he has no sure livelihood.

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

Avoid the month Lenaeon,\(^1\) 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 One\(^2\) gnaws his foot in his fireless house and wretched home; for the sun shows him no pastures to make

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\(^1\) The latter part of January and earlier part of February.  
\(^2\) *i.e.* the octopus or cuttle.
HESIOD

ἀλλ’ ἐπὶ κυανέων ἀνδρῶν δημῶν τε πόλιν τε
στρωφάται, βράδιον δὲ Πανελλήνεσσι φαεῖνει.
καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὑληκοῦται
λυγρὸν μυλιώντες ἀνά δράα βησσήνεντα
φεύγουσιν· καὶ πάσιν ἐνὶ φρεσὶ τούτῳ μέμηλεν,
ὡς σκέπτα μαϊμενοι πυκνοῦσι κευθῶνας ἔχωσι
καὶ γλάφυν πετρῆν· τότε δὴ τρίποδι βροτῷ ἱσοί,
οὐ τ’ ἐπὶ νώταξαγε, κάρη; δ’ εἰς ὀδας ὀρᾶται,
tῷ ἱκελοὶ φοιτῶσιν, ἀλενομοῦν νίφα λευκήν.

Καὶ τότε ἐσσαθαὶ ἔρυμα χροὸς, ὡς σε κελεῦων,
χλαίναν τε μαλακὴν καὶ τερμόεντα χιτῶνα·
στήμονι δ’ ἐν παύρῳ πολλῇ κρόκα μηρύσασθαι
τὴν περίεσσαθαὶ, ἵνα τοι τρίχες ἀτρέμεωσι,
μηδ’ ὅρθαί φρίσσωσιν ἀειρόμεναι κατὰ σῶμα.

ἀμφὶ δὲ ποσοὶ πέδιλα βοῶς ἱφι κταμένῳ
ἀρμενα δίσασθαι, πίλοις ἐντοσθὲ πυκάσσασ.
πρωτογόνων δ’ ἐρίφων, ὅποτ’ ἀν κρύος ὧριον
ἐλθῇ,
δὲρματα συρράπτειν νεῦρῳ βοῶς, ὥφρ’ ἐπὶ νότῳ
ὑετοῦ ἀμφιβάλη ἀλένην· κεφαλίφθι δ’ ὑπερθεν
πῖλον ἔχειν ἁσκητῶν, ἵν’ ὅνατα μὴ καταδεήν·
ψυχρὴ γάρ τ’ ἦδος πέλεται Βορέαο πεσόντος·
ὁίος δ’ ἐπὶ γαῖαν ἅπ’ οὐρανοῦ ἀστέρῳς
ἀμοὶ πυροφόρος τεταται μακάρων ἐπὶ ἔργοις·
ὅστε ἄρυσσάμενος ποταμῶν ἀπὸ αἰεναῶντων,
ὑψὸς ὑπὲρ γαϊῆς ἄρθεῖς ἀνέμου ἰθύλη
ἀλπότε μὲν θ’ ἦν ποτὶ ἐσπέρου, ἀλλ’ ἅσι
πυκνὰ Θρηκίαν Βορέου νέφεα κλονέοντος.
τὸν φθάμενον ἔργον τελέσας οἰκόνδε νέεσθαι,

1 Peppmuller: ὁ ... ἔχωσι, MSS.
WORKS AND DAYS

for, but goes to and fro over the land and city of
dusky men,\textsuperscript{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\textsuperscript{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 your-
self 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

\textsuperscript{1} \textit{i.e.} the dark-skinned people of Africa, the Egyptians or
Aethiopians.

\textsuperscript{2} \textit{i.e.} an old man walking with a staff (the "third leg"—
as in the riddle of the Sphinx).
HESIOD

μή ποτέ σ’ οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555  
χρώτα δὲ μυδαλέον θῆ η κατά θ’ εἴματα δεύσῃ.  
ἀλλ’ ὑπαλεύασθαι μεῖς γὰρ χαλεπώτατος ὦτος,  
χειμέριος, χαλεπὸς προβάτους, χαλεπὸς δ’ ἀνθρώ-  
ποις.

tήμος τῶμησθαί βουςίν, ἐπ’ ἀνέρι δὲ πλέον εἰς  
ἀρμαλίης· μακραί γὰρ ἐπίρροθοι εὐφρόναι εἰσίν.  
560  
tαῦτα φυλασσόμενοσ τετελεσμένον εἰς ἐνιαυτὸν  
ἰσοῦσθαι νῦκτας τε καὶ ἑματα, εἰσόκεν αὐτὶς  
γῆ πάντων μῆτηρ καρπῶν σύμμικτον ἐνείκη.

Εὔτ’ ἀν δ’ ἐξῆκοντα μετὰ τροπᾶς ἥλιοιο  
χειμέρι’ ἐκτέλεσθη Ζεὺς ἡματα, δὴ ὅταν τότ’ ἄστηρ  
565  
Ἀρκτοῦρος προλιπὼν ἱερὰν ρόον Ὀκεανὸι  
πρότον παμφάινον ἐπιτελεται ἀκροκέφαλοι.  
τον δὲ μέτ’ ὀρθογόνη Πανδιούς ὄρτο χελιδῶν  
ἐς φάος ἀνθρώπους, ἔαρος νέον ἱσταμένου.  
570  
tὴν φθάμενοσ οἰνας περιταμυνέμεν· ὡς γὰρ ᾧμειν.  
Ἀλλ’ ὅποτ’ ἀν θερεόικος ἀπὸ χθονὸς ἀμ φυτὰ  
βαίνῃ

Πλημάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων·  
ἀλλ’ ἄρπας τε χαρασσέμεναι καὶ ἡμῶς ἐγείρειν·  
φεύγειν δὲ σκιερὸς θόκους καὶ ἐπ’ ἥ’ ὧν  
κοίτον ὀργὴ ἐν ἀμήτου, ὅτε τ’ ἥλιος χρόα κάρφει.  
575  
tημοῦτος σπείδειν καὶ οὐκάδε καρπῶν ἀγνεὶν  
ὀρθρὸν ἀνιστάμενος, ὅν ταῖ βίους ἀρκίος εἰη.  
ἦς γὰρ ἔργου τρίτην ἀπομείρεται αἰσαν,  
ἢς τοι προφέρει μὲν ὄδοι, προφέρει δὲ καὶ ἔργου,  
ἣς, ἤτε φανείσα πολέας ἐπέβησε κελεύθου  
ἀνθρώπους πολλοῖσι τ’ ἐπὶ ξυγὰ βουςί τίθησιν.

1 Gerhard: ἥ, MSS.
WORKS AND DAYS

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.

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\(^1\) February to March.

\(^2\) \(i.e\). the snail. The season is the middle of May.
Ημος δε σκόλυμος τ' ἀνθεὶ καὶ ἡχέτα τέττιξ
dενδρέω ἐφεξόμενος λυγρὴν καταχεύετ' ἀοιδὴν
πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὅρη,
tήμος πιόταται τ' αἰγες καὶ οἶνος ἀριστος,
μαχλότατι δὲ γυναίκες, ἀφαυρότατοι δὲ τοι
ἀνδρε
eἰσιν, ἔπει κεφαλὴν καὶ γούνατα Σείριος ἄξει,
αὐσαλεός δε τε χρῶς ὑπὸ καύματος· ἀλλὰ τὸτ' ἡδη
εἰ̂ ἐπτραίη τε σκιή καὶ βίβλινος οἶνος,
μάξα τ' ἀμολγαὶ γάλα τ' αἰγῶν σβενυμενάων,
καὶ βοὸς ὑλοφάγοιο κρέας μὴ πω τετοκύς
πρωτογόνων τ' ἐρήφων· ἐτί δ' αἴθοτα πινέμεν
οἶνον,
ἐν σκιή ἐξόμενον, κεκορημένον ἦτορ ἐδωδής,
ἀντίον ἀκραέος ζεφύρου τρέψαντα πρόσωπα,
κρή̂νης τ' αἰενάον καὶ ἀπορρύτου, ἦτ' ἀθόλωτος,
τρῖς ύδατος προχέειν, τὸ δὲ τέτρατον ἱέμεν οἶνον.

Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν
dινέμεν, εὑτ' ἀν πρῶτα φανή σθένος Ὀμρίωνος,
χώρῳ εὐν εὐαές καὶ εὐτροχάλω ἐν ἀλωή.
μέτρῳ δ' εὑ κομίσασθαι εἰν ἀγγεσιν· αὐτὰρ ἔπιν δὴ 600
πάντα βλον κατάθηη ἐπάρμενον ἑνδοθι οἶκον,
θήᾳ τ' ἀοικον ποιεῖσθαι καὶ ἀτεκνον ἐρίθον
dίξησθαι κέλομαι· χαλεπῇ δ' ὑπόπορτες ἔριθος·
καὶ κύνα καρχαρόδοντα κομεῖν, μή φείδεο σίτον,
μή ποτὲ σ' ἡμερόκοιτος ἀνήρ ἀπὸ χρήμαθ' ἐληται.

χόρτου δ' ἐσκομίσαι καὶ συρφετῶν, ὀφρα τοι εἰὴ
βουσὶ καὶ ἡμιόνοισιν ἐπητετανῶν· αὐτὰρ ἐπείτα
dμώδας ἀναψύξαι φίλα γούνατα καὶ βὸς λύσαι.
WORKS AND DAYS

But when the artichoke flowers,\(^1\) and the chirping grass-hopper sits in a tree and pours down his shrill song continually from under his wings in the season of wearisome heat, then goats are plumpest and wine sweetest; women are most wanton, but men are feeblest, because Sirius parches head and knees and the skin is dry through heat. But at that time let me have a shady rock and wine of Biblis, a 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 Orion\(^2\) first appears, on a smooth threshing-floor in an airy place. Then measure it and store it in jars. And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out a servant-girl with no children;—for a servant with a child to nurse is troublesome. And look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper\(^3\) may take your stuff. Bring in fodder and litter so as to have enough for your oxen and mules. After that, let your men rest their poor knees and unyoke your pair of oxen.

\(^1\) In June. \(^2\) July. \(^3\) i.e. a robber.
Εὐτ’ ἂν δ’ Ὡμήρων καὶ Σείριως ἐς μέσον ἐλθῇ οὐρανόν, 'Αρκτούρον δ’ ἐσίδηρον δικτύλος Ἡώς, ὅ Πέρση, τότε πάντας ἀποδρέπε κοδας βότρυς·
δεῖξαι δ’ ἥλιω δέκα τ’ ἡματα καὶ δέκα νύκτας,
πέντε δὲ συσκιάσαι, ἐκτὸς δ’ εἰς ἀγγεί’ ἀφύσσαι
dῶρα Διωνύσου πολυγείθεο. αὐτάρ ἔτην δὴ Πλημάδες θ’ 'Τάδες τε τὸ τε σθένος Ὡμήρων
δύνωσιν, τότ’ ἔπειτ’ ἁρότου μεμημένος εἶναι
ὅραιον’ πλεών δὲ κατὰ χθενὸς ἄρμενος ἔσιν.

Εἰ δὲ σε ναυτιλίαις δυσπεμφέλου ἰμερος αἱρεῖ,
εὐτ’ ἂν Πλημάδες σθένος ὁβριμον Ὡμήρων
φεύγουσαι πττωσιν ἐς ἑροείδεα πόντον,
δὴ τότε παντοῖον ἀνέμων θύοσιν ἑ’ ἀνταῖ·
καὶ τότε μηκέτι νῆας ἔχειν ἐν οἰνοπί πόντον,
γῆν ἐργάζεσθαι μεμημένος, ὡς σε κελεῦο.
νῆα δ’ ἐπ’ ἱπείρου ἐρύσαι πυκάσαι τε λίθους
πάντοθεν, ὅφο’ ἵσχωσ’ ἀνέμων μένος ὑγρὸν ἀέντων,
χείμαρρον ἔξερυσασ, ἵνα μὴ πύθη Διὸς ὁμβρός.

ὅπλα δ’ ἐπάρμενα πάντα τεθ’ ἐγκάθεο οἴκω
εὐκόσμως στολίσας νῆος πτερά ποντοπόροιο
πηδάλιον δ’ ἑνεργεῖς ὑπὲρ καπνοῦ κρεμάσασθαι.

αὐτὸς δ’ ὤραιον μίμμενε πλόον, εἰσόκεν ἔλθῃ
καὶ τότε νῆα θου ἀλαξ’ ἐλκέμεν, ἐν δὲ τε φόρτον
ἀρμενον ἐντύνασθαι, ἵν’ οἰκαδε κέρδος ἄρηαι,
ὡς περ ἐμός τε πατήρ καὶ σός, μέγα νῆπιε Πέρση,
πλωίζοσκ’ ἐν νησί, βίου κεχρημένος ἐσθλοῦ.

ὅς ποτε καὶ τῇ ἠλθε, πολλὶ διὰ πόντον ἀνύσσας,
Κύμην Αἰόλίδα προλπῶν, ἐν νηὶ μελαίνῃ
οὐκ ἄφενος φεύγων οὐδὲ πλούτον τε καὶ οἴβου,

1 Rzach: θυοσιν, MSS.
WORKS AND DAYS

But when Orion and Sirius are come into mid-heaven, and rosy-fingered Dawn sees Arcturus,¹ 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,² then remember to plough in season: and so the completed year ³ will fitly pass beneath the earth.

But if desire for uncomfortable sea-faring seize you; when the Pleiades plunge into the misty sea ⁴ 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, τήν Ζευς ἀνδρεσι δίδωσιν·
νάσσατο δ' ἄγχ' Ἐλικώνως οἰκυρῆ ἐνι κόμη,
'Ασκρη, χείμα κακῆ, θέρει ἁργαλέῃ, οὐδὲ ποτ' ἐσθλη.

Τύνη δ', ὁ Πέρση, ἔργων μεμνημένος εἶναι
ἀραιῶν πάντων, περὶ ναυτιλίας δὲ μάλιστα.
νη' ὀλύγην αἰνεῖν, μεγάλη δ' ἐνι φορτίᾳ θέσθαι.
μείζων μὲν φόρτος, μείζων δ' ἐπὶ κέρδει κέρδος
ἐσσεται, εἰ κ’ ἀνεμοῖ γε κακᾶς ἀπέχωσιν ἀήτας.

Εὖτ' ἀν ἐπ' ἐμπορίνη τρέψας ἀεσίφερον θυμὸν
βούλησαι χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπέα,
δείξω δὴ τοι métα πολυφλοίσβοιο θαλάσσης,
οὔτε τι ναυτιλίας σεσοφίσχειν οὔτε τι νηών.
οὐ γὰρ πώ τοι νη' γ' ἐπέπλων εὐρέα πόντον,
εἰ μὴ ἐς Εὐβοιαν ἐς Αὐλίδος, ἥ ποτ' Ἀχαιοὶ
μείναντες χειμώνα πολὺν σὺν λαὸν ἀγείραν
Ἕλλαδος ἐς ἱερῆς Τροίην ἐς καλλιγύαεια.
ἐνθα δ' ἔγων ἐπ' ἀεθλα δαίφρονος Ἀμφιδάμαιντος
Χαλκίδα τ' εἰς ἐπέρησα· τὰ δὲ προπεφράδμενα
πολλὰ

ἀεθλ' ἔθεσαν παῖδες μεγαλήτθορος· ἐνθα μὲ φημι
ὑμνῷ νυκήσαντα φέρειν τρίτῳ ὁτῶνα.
τὸν μὲν ἔγω Μοῦσῃς Ἐλικοινάδεσσ' ἀνέθηκα,
ἐνθα με τὸ πρότον λυγυρῆς ἐπέβησαν ἁωδῆς.
τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφον·
ἀλλὰ καὶ ὅσ ἐρέω Ζηνὸς νοὸν αἰγιόχοι.
Μοῦσαι γὰρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον ἀείδειν.

'Ἡματα πεντήκοντα μετὰ τροπὰς ἱελίοιο,
ἐς τέλος ἐλθόντος θέρεος καματώδεος ὅρης,
ἀραιὸς πέλεται θυντοῖς πλοὺς· οὔτε κε νῆα
κανάξαις οὔτ' ἀνδρας ἀποφθείσειε θάλασσα,
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, 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.
HEISIOD

eί δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων
ἡ Ζεύς ἀθανάτων βασιλεύς ἑθέλησιν ὀλέσσαν:
ἐν τοῖς γὰρ τέλοις ἔστιν ὁμῶς ἀγαθῶν τε κακῶν τε.
τῆμος δ' εὐκρινέες τ' αὖραι καὶ πόντους ἀπήμων' 670
εὐκήλος τότε νὴα θοὴν ἀνέμοισι πιθήσας
ἐλκέμεν ἐς πόντον φῶρτον τ' ἐς πάντα τίθεσθαι,
σπεῦδειν δ' ὅτι τάχιστα πάλιν οἴκονδε νέεσθαι:
μηδὲ μένειν οἶνον τε νέων καὶ ὑπομινυν ὄμβρον
καὶ χειμὼν ἐπιοῦτα Νότοιο τε δεινὰς ἄγιτας,
ὅστ' ὁρίσε θάλασσαν ὀμαρτήσας Δίος ὄμβρῳ
πολλῷ ὑπομινυν, χαλεπὸν δὲ τε πόντου ἔθηκεν. 675
’Αλλοις δ' εἰαρινὸς πέλεται πλόος ἀνθρώποισιν:
ἡμος δὴ τὸ πρῶτον, ὅσον τ' ἐπιβάσα κορώπη
ἐχνος ἐποίησεν, τόσον πέταλ' ἀνδρὶ φανεῖν
ἐν κράδη ἀκροτάτη, τότε δ' ἄμβατος ἐστὶ θάλασσα:
εἰαρινὸς δ' οὖτος πέλεται πλόος. οὐ μιν ἔγωγε
αὖνη: οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἔστιν
ἀρπακτὸς: χαλεπῶς κε φύγοις κακῶν: ἀλλὰ νῦ
καὶ τὰ
ἀνθρωποι δέξουσιν ἀιδρείησι νόοι: 685
χρήματα γὰρ ψυχὴ πέλεται δειλοίσι βροτοῖσιν.
δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμαις. ἀλλὰ σ' ἄνωγα
φράξεσθαι τάδε πάντα μετὰ φρεαίν, ὡς ἄγορεύω.
μηδ' ἐν νησίν ἀπαντὰ βιον κοίλησι τίθεσθαι:
ἀλλὰ πλὲω λείπειν, τὰ δὲ μείνα φορτιζέσθαι. 690
δεινὸν γὰρ πόντον μετὰ κύμαις πήματε κύραις.
δεινὸν δ', εἰ κ' ἐπ' ἄμαξαι ὑπέρβουν ἄχθους ἁείρας
ἀξονα κανάξαις καὶ φορτία μαυρωθείη.
μέτρα φυλάσσεσθαι: καιρὸς δ' ἐπὶ πᾶσιν ἀριστος.

’Οραιος δὲ γυναίκα τεῦν ποτὶ ὅλουν ἀγεσθαι,
μήτε τριηκοντων ἐτέων μάλα πόλλ' ἀπολείπουν
52
WORKS AND DAYS

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

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

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

μήτ’ ἐπιθεῖς μάλα πολλά· γάμος δὲ τοι ὀριος οὕτως.
η δὲ γυνὴ τέτορ’ ἤβωι, πέμπτῳ δὲ γαμοῖτο.
παρθενικὴν δὲ γαμεῖν, ὃς κ’ ήθεα κεδυνα διδάξης.
τὴν δὲ μάλιστα γαμεῖν, ἦ τις σέθεν ἐγγύθι ναιεῖ, 700
πάντα μάλ’ ἀμφιδῶν,1 μὴ γείτοσι χάρματα γήμησ.
οὐ μὲν γὰρ τι γυναικὸς ἀνήρ ληίζετ’ ἄμεινον
τῆς ἀγαθῆς, τῆς δ’ αὐτὲ κακῆς οὐ ρίγιον ἄλλο,
δειπνολόχης· ἦτ’ ἀνδρα καὶ ἵθιμάν περ ἐόντα
εὑει ἄτερ δαλοῦ καὶ ὁμφ γήραι δώκεν.2

Εὗ δ’ ὅπιν ἄθανάτων μακάρων πεφυλαγμένος
eίναι.
μηδὲ κασιγνήτω ἱσον ποιεῖσθαι ἐταίρων,
εἰ δὲ κε ποιήσης, μή μιν πρότερος κακὸν ἔρξης.
μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σὲ γ’ ἄρχῃ
ἡ τι ἔπος εἰπὼν ἀποθύμιον ή καὶ ἔρξας,
δις τόσα τίνωσθαι μεμνημένος· εἰ δὲ σὲ γ’ αὖτις
ηγὴτ’ ἐς φιλότητα, δίκην δ’ ἐθέλησε παρασχεῖν,
δέξασθαι· δειλὸς τοι ἄνηρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μὴ τι νόον κατελεγχῆτω εἴδος.

Μηδὲ πολύξειον μὴδ’ ἄξεινον καλέσθαι,
μηδὲ κακῶν ἔταρον μὴδ’ ἐσθλῶν νεικεστῆρα.
Μηδὲ στ’ οὐλομένην πενήν θυμοθύρον ἄνδρ’
tέτλαθ’ οὐειδίεσιν, μακάρων δόσιν αἰεν ἐόντων.
γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
φειδωλής, πλεῖστη δὲ χάρις κατὰ μέτρον ἴούσης.
εἰ δὲ κακῶν εἰποις, τάχα κ’ αὖτος μείζων ἀκού-
σαις.

1 Heyne: ἄμφὶς ἱδών, MSS.
2 Another recension has δαλοῦ καὶ ἐν ὁμφ γῆρας θήκεν: so
ΔΕΝΟΠQ, Plutarch, Stobaeus.

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

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

\textsuperscript{2} The thought is parallel to that of "O, what a goodly outside falsehood hath."
Μηδὲ πολυξείνου δαίτος δυσπέμφελος εἶναι ἐκ κοινοῦ· πλείστῃ δὲ χάρις, δαπάνῃ τῷ ὀλυγίστῃ.
Μηδὲ ποτ’ ἔξ ἥνους Διὸ λειβέμεν αἴθοπα οἶνον χερσὶν ἀνίπτουσιν μηδ’ ἄλλοις ἀθανάτοισιν· οὐ γὰρ τοὺς γε κλύουσιν, ἀποπτύουσι δὲ τ’ ἀράς.
Μηδ’ ἀντ’ ἥλιον τετραμμένος ὃρθος ὁμιχείν· αὐτάρ ἐπεί κε δύη, μεμνημένος, ἕς τ’ ἀνιόντα· μῆτ’ ἐν ὃδῷ μῆτ’ ἐκτὸς ὅδοι προβάδην οὔρήσης μηδ’ ἀπογυμνοθείς· μακάρων τοι νῦκτες ἔσων· ἐξόμενος δ’ ὦ γε θείος ἄνηρ, πεπυμένα εἶδός, ἢ ὦ γε πρός τοῖχον πελάσας ἐνερκέος αὐλῆς.
Μηδ’ αἴοδία γονὴ πεπαλαιμένος ἐνδοθι οἴκου ἱστίῃ ἐμπελαδῶν παραφαυνέμεν, ἀλλ’ ἀλέασθαι. μηδ’ ὑπὸ δυσφήμου τάφου ἀπονοστήσαντα σπερμαίνειν γενεῆ, ἀλλ’ ἀθανάτων ἀπὸ δαίτος.
Μηδὲ ποτ’ αἰενάῳ ποταμῶν καλλίρρουν ὕδωρ ποσσὶν περᾶν, πρὶν γ’ εὐξῆ ἱδὼν ἐς καλὰ ῥέεθρα, χεῖρας νυφάμενος πολυηράτῳ ὕδατι λευκῷ. δὲ ποταμὸν διαβῆ κακότητ’ ἵδε χεῖρας ἀνιπτος, τῷ δὲ θεοὶ νεμεσῶσι καὶ ἄλγεα δῶκαν ὄπισσω.
Μηδ’ ἀπὸ πεντόξου θεῶν ἐν δαίτι θαλείῃ ἀὖν ἀπὸ χλωροῦ τάμμειν αἴθων σιδήρῳ.
Μηδὲ ποτ’ οἰνοχόην τιθέμεν κρήτηρος ὑπερθεὶν πινόντων· ὀλοὶ γὰρ ἐπ’ αὐτῷ μοῖρα τέτυκται.
WORKS AND DAYS

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

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

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

Do not expose yourself 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 branches\(^2\) with bright steel.

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

\(^1\) 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.”
'Hματα δ’ ἐκ Δίοθεν πεφυλαγμένος εὖ κατὰ μοῖραν
πεφραδέμεν δμώσοςι: τριηκάδα μηνὸς ἀρίστην
ἔργα τ’ ἐποττεύειν ἦδ’ ἀρμαλιήν δατέασθαι.
Αἴδε γάρ ἡμέραι εἰσὶ Δίος πάρα μητίοντος,
εὔτ’ ἄν ἄληθείν λαύι κρύωντες ἁγισθείν.
Πρὸτον ἐνθ’ ἅρμο ἐτράσης τε καὶ ἐβδομή ἱερὸν ἠμαρ’
τῇ γὰρ Ἀπόλλωνα χρυσάρα γείνατο Δητῶν ὁγδοάτῃ δ’ ἐνάτη τε, δύω γε μὲν ἠματα μηνὸς

HESIOD

Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλεῖπειν, μὴ τοι ἐφεξομένη κρική Λακέρυξα κορώνη.
Μηδ’ ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα ἐσθεῖν μηδὲ λόσεθαι ἐπεὶ καὶ τοῖς ἐνι ποινή.
Μηδ’ ἐπ’ ἀκινήτοις καθίζεμεν, οὐ γὰρ ἀμεινον, 750 παῖδα δυσδεκαταῖον, ὅτ’ ἀνέρ’ ἀνύνορα ποιεῖ,
μηδὲ δυσδεκάμηνον ἵσον καὶ τοῦτο τέτυκται.
μηδὲ γυναικεῖῳ λουτρῷ χρόα φαιδρύνεσθαι ἀνέρα: λευγαλέῃ γὰρ ἐπὶ χρόνου ἐστ’ ἐπὶ καὶ τῷ ποιη ἐπὶ ἱεροῖς ἐπ’ αὐθομένους κυρήσας 755 μουμένην ἄδηλα: θεός νῦ τι καὶ τὰ νεμεσσά.
μηδὲ ποτ’ ἐν προχοῖς ποταμῶν ἀλαδε προρεόντων μηδ’ ἐπὶ κρηνῶν οὐρεῖν, μάλα δ’ ἐξαλέασθαι μηδ’ ἐναποφυκέναι τὸ γὰρ οὐ τοι λωιῶν ἐστὶ.
"Ωδ’ ἔρδεων: δεινὴν δὲ βροτῶν υπαλευοὺς φήμην. 700 φήμη γὰρ τε κακὴ πέλεται, κούφη μὲν ἀείραι βεῖα μάλ’, ἀργαλέῃ δὲ φέρειν, χαλεπῆ δ’ ἀποθέσθαι.

"Ηματα δ’ ἐκ Διόθεν πεφυλαγμένος εὖ κατὰ μοῖραν
πεφραδέμεν δμώσοςι: τριηκάδα μηνὸς ἀρίστην
ἔργα τ’ ἐποττεύειν ἦδ’ ἀρμαλιήν δατέασθαι.
Αἴδε γάρ ἡμέραι εἰσὶ Δίος πάρα μητίοντος,
εὔτ’ ἄν ἄληθείν λαύι κρύωντες ἁγισθείν.
Πρὸτον ἐνθ’ ἅρμο ἐτράσης τε καὶ ἐβδομή ἱερὸν ἠμαρ’
τῇ γὰρ Ἀπόλλωνα χρυσάρα γείνατο Δητῶν ὁγδοάτῃ δ’ ἐνάτη τε, δύω γε μὲν ἠματα μηνὸς

58
WORKS AND DAYS

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

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

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

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

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

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

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

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

έξοχ' ἀεξημένοιο βροτήσια ἔργα πένεσθαι·
εἰνδεκάτη δὲ δυσδεκάτη τ', ἀμφός γε μὲν ἐσθλαὶ,
ἡμὲν δις πείκειν ἢδ' εὐφρονα καρπὸν ἀμᾶσθαι·
 ND 775
ἡ δὲ δυσδεκάτη τῆς εἰνδεκάτης μὲγ' ἀμείνων·
tῇ γάρ τοι νὴ νῆματ' ἀερισπότητος ἀράχνης
ἡματος ἐκ πλείου, ὅτε ἵδρις σωρὸν ἀμᾶται·
tῇ δ' ἱστον στήσατο γυνὴ προβάλοιτό τε ἔργον.
Μηνὸς δ' ἱσταμένου τρισκαίδεκάτην ἀλέασθαι
ND 780
σπέρματος ἀρξασθαί· φυτᾶ δ' ἐνθρέψασθαι ἀρίστη.

"Ekthθ' ἡ μέσσθ μάλ' ἀσύμφορος ἐστὶ φυτοῖσιν,
ἀνδρογόνος δ' ἀγαθῆ· κούρη δ' οὐ σύμφορος ἐστιν,
οὔτε γενέσθαι προτ' οὔτ' ἄρ γάμον ἀντιβολῆσαι.
οὐδὲ μὲν ἡ πρώτῃ ἐκτῇ κούρῃ γε' 1 γενέσθαι
785
ἀρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πῶς μῆλων
σηκὼν τ' ἀμφιβαλεῖν πομμήνιον ἡπτινὸν ἡμαρ·
ἔσθλη δ' ἀνδρογόνος' φιλέοι δ' ἐγε' 2 κέρτομα
βάζειν
ψεύδεδα θ' αἰμνλίους τε λόγους κρυφίους τ'
όρεισμοὺς.
Mηνὸς δ' ὁγδοάτη κάπρον καὶ βοῦν ἐρίμυκον
790
ταμνέμειν, οὐρήςας δὲ δυσδεκάτη ταλαργοῦς.
Εἰκάδι δ' ἐν μεγάλῃ, πλέω ἡματι, ἱστορὰ φῶτα
γεῖνασθαί· μάλα γάρ τε νόου πεπυκασμένος
ἐστίν.
ἐσθλη δ' ἀνδρογόνος δεκάτη, κούρη δ' τε τετράς
μέσση· τῇ δ' τε τὴ μῆλα καὶ εἰλιπτοδας ἔλικας βοῦς
795
καὶ κύνα καρχαρόδουντα καὶ οὐρήςας ταλαργοῦς
πρηνύειν ἐπὶ χειρα τιθείς. πεφύλαξο δὲ θυμῷ

1 Rzach: κούρη τε, AFGH etc.: κούρησι τε, K.L: κουρησι, C.
2 Α: φιλέοι οὐ φιλείει δ' ἐγε, MSS.
the ninth, two days at least of the waxing month,¹ are specially good for the works of man. Also the eleventh and twelfth are both excellent, alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,² gathers her pile. On that day a woman should set up her loom and get forward with her work.

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

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

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

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

¹ The month is divided into three periods, the waxing, the mid-month, and the waning, which answer to the phases of the moon.
² i.e. the ant.
HESIOD

tetrad' aleuasthetai phivontos th' istaménon te álgyea thymoborh' mála gár teteleseménon émara.
'En de tetártē mh' agesbhai oikov ákousin oíánous krínas, oí ev' érgmati tou'to áristou. 800
Pémptas dé' éxaleasbhai, epieî xalétpai te kai aïnai.
én pémpthi gár fasin 'Erimías ámbiptoleuein "Oroko geinómenon, tôn "Eris têke pí'mi' éptíórkois.
Méssila dé' ébdomatē Dhmēteros ierov ãktēn 805
ev màl' óptipeúontetaeutrochálw ev álwh
ballemev, úlotómov te tamaevn thalampía doúra nevía téxula polllá, tâ t' armena nýnisi
telontai.
tetradhi dé' árrhesebhai nýas phýgvusbhai ãravías.
Eínas dé' h' méssila épî déiéla làwovn ýmara,
prwtísstha dé' eínas panapthmów anérhptoišin
ésthli mèn gár th' h' ge futevémewn ëde genvésbhai
ânerei t' ëde ãvnaiaki' kai oupote páykakon ýmara.

Pauôroi dé' ante €sasai trixeinída mh'os árísth
árxasbhai té píthou kai épî xugén avúchén theína
bounoi kai ëmíoñoiso kai íptouos ókupódéssoi,
vnía poluvklhída thóin eis ouýnopa pǒntov
eirýmenain: pauôroi dé t' álthea kiklyhksouwv.
Tetradhi dé' oîge píthov: peri pánwov ierov ýmara
méssth: pauôroi dé ante met' eikáda mh'os árísth 820
nýous xýnovménh: épî déiéla dé' éstí xeréînow.
WORKS AND DAYS

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 \(^1\) threshing floor on the seventh of the mid-month. Let the woodman cut beams for house building and plenty of ships’ timbers, such as are suitable for ships. On the fourth day begin to build narrow ships.

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

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

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

\(^1\) Such seems to be the meaning here, though the epithet is otherwise rendered “well-rounded.” Corn was threshed by means of a sleigh with two runners having three or four rollers between them, like the modern Egyptian nurag.
HESIOD

Αἶδε μὲν ἡμέραι εἰσὶν ἐπιχθονίους μέγ' ὀνειαρ, αἱ δ' ἄλλαι μετάδουτοι, ἀκήριοι, οὐ τι φέρουσαι. ἄλλος δ' ἄλλοιην αἰνεῖ, παῦροι δὲ ἱςασίν. ἄλλοτε μητρυὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. τάων εὐδαιμον τε καὶ ὀλβίος, ὅς τάδε πάντα εἰδῶς ἔργαζεται ἀναίτιος άθανάτουςιν, ὀρνιθας κρίνων καὶ ὑπερβασίας ἀλείνων.

825

OPNIOΘOMANTEIA

Proclus on Works and Days, 828. Τούτοις δὲ ἐπάγωσε τινες τὴν Ὁρνιθομαντείαν ἁτίνα Ἀπολλώνιος ὁ Ρόδιος ἠθετεῖ.
WORKS AND DAYS

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

THE DIVINATION BY BIRDS

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

1.

Athenaeus xi. p. 491 d. καὶ ὁ τῆν εἰς �uations δὴ ἀναφερομένην ποιήσας Ἀστρονομίαν αἰεὶ Πελειάδας αὐτὰς λέγειν· τὰς δὲ βροτοὶ καλέουσι Πελειάδας. καὶ πάλιν· χειμέριαι δύνουσι Πελειάδες. καὶ πάλιν· τῆμος ἀποκρύπτουσι Πελειάδες . . .

Scholiast on Pindar, Nem. ii. 16. Πελειάδας . . . διὰ οἱ ἀστέρες οὕτων·

Τηὔγητη τ' ἔροεσσα καὶ Ἡλέκτρη κυνάωτις Ἀλκυώνη τε καὶ Ἀστερόπη δὴ τε Κελαινὼ Μαῖα τε καὶ Μερόπη, τὰς γεύνατο φαίδιμος Ἀτλας.

* * * * *

Κυλλήνης ἐν ὅρεσσι θεῶν κῆρυκα τέχ' Ἐρμῆν.

2.

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

1.

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

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

2.

But Zeus made them (the sisters of Hýas) into the stars which are called Hyades. Hesiod
kalouménas Ὁτάδας. δὲν τὰ ὠνόματα Ἡσιόδος ἐν τῇ Ἀστρικῆ ἀυτοῦ βίβλῳ διδάσκει λέγων·
Νῦμφαι Χαρίτεσσιν ὁμίλια,¹
Φαίσύλη ἡδὲ Κορωνίς ἐυστέφανος τε Κλέεια
Φαιών θ' ἱμερόσσα iδ' Ἔνδώρη ταυτύπεπλος,
as Ὁτάδας καλέουσιν ἐπὶ χθονι φῦλ' ἀνθρώ-
pων.

3.

Pseudo-Eratosthenes Catast. frag. 1.² Ἄρκτος ἢ μεγάλην] ταύτην Ἡσιόδος φησι Δυκάνων θυγα-
tέρα ἐν Ἀρκαδία οἰκεῖν, ἐλέσθαι δὲ μετὰ Ἀρτέμιδος τὴν περὶ τὰς θήρας ἀγωγὴν ἐν τοῖς ὀρέσι ποιεῖσθαι· φθαρείσαν δὲ ὑπὸ Δίως ἐμμεῖναι λανθάνουσαν τὴν θέον· φωραθήναι δὲ ὑστερον ἐπίτοκον ὡδὴ ὀυσαν ὀφθείσαν ὑπ' αὐτῆς λουο-
μένην· ἐφ' ὃ δργισθεῖσαν τὴν θεὸν ἀποθηριῶσαι αὐτὴν καὶ ὀυτῶς τεκεῖν ἄρκτου γενομένην τὸν κληθέντα Ἀρκάδα. ὀυσαν δ' ἐν τῷ ὀρει θηρευ-
θήναι ὑπὸ αἵπόλων τινῶν καὶ παραδοθήναι μετὰ τοῦ βρέφους τῷ Δυκάνω· μετὰ χρόνον δὲ τῶν
dόξαι εἰσελθεῖν εἰς τὸ τοῦ Δίως ἀβατον [ἰερὸν] ἀγνοῆσαν τὸν νόμον. ὑπὸ δὲ τοῦ ἱδίου νιῶν
dιωκομένην καὶ τῶν Ἀρκάδων, καὶ ἁναυρεῖσθαι μέλλουσαν διὰ τὸν εἰρημένον νόμον, ὁ Ζεὺς διὰ
tὴν συνγενείαν αὐτὴν ἔζειλετο καὶ ἐν τοῖς ἀστροις αὐτὴν ἔθηκεν. Ἄρκτον δὲ αὐτὴν ὠνό-
μασε διὰ τὸ συμβεβηκὼς αὐτῇ σύμπτωμα.

Comm. Suppl. on Aratus, p. 547 M. 8. περὶ
tου Βοστον τοῦ καὶ Ἀρκτοφύλακον. περὶ τούτου

¹ This half verse is added by the Scholiast on Aratus, 172.
² The Catasterismi (“Placings among the Stars”) is a col-
lection of legends relating to the various constellations.
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-robbed 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
HESIOD

λέγεται, ὅτι Ἀρκάς ἔστων ὁ Καλλιστός καὶ Δίος
γεγονός· φίλησε δὲ περὶ τὸ Δύκαιον. φθείραντος
ἀυτὴν Δίος, οὐ προσποιησάμενος ὁ Δυκάων, τὸν
Δία ἐξένευεν, ὡς φησιν Ἡσιόδος, καὶ τὸ βρέφος
κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

4.

Pseudo-Eratosthenes, Catast. fr. xxxii. Ὡρίων]
tούτον Ἡσιόδος φησιν Εὐρυάλης τῆς Μίνωος
καὶ Ποσειδώνος εἶναι, δοθήναι δὲ αὐτῷ δώρεάν
ὡςτε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ
τῆς γῆς. ἐλθόντα δὲ αὐτὸν εἰς Χίον Μερότην
τὴν Οἰνοπίωνος βιάσασθαι οἰνωθέντα, γυνώντα
δὲ τὸν Οἰνοπίωνα καὶ χαλεπῶς ἐνεγκύντα τὴν
ὑβριν ἐκτυφλώσαι αὐτὸν καὶ ἐκ τῆς χώρας
ἐκβαλεῖν· ἐλθόντα δὲ εἰς Δήμων ἀλητεύοντα
Ἡφαίστῳ συμμίξαι· ὃς αὐτὸν ἐλεήσας δίδωσιν
αὐτῷ Κηδαλίωνα τὸν αὐτοῦ οἰκεῖον οἰκέτην, ὅπως
ὀδηγηῇ· ὅλαυθι ἐπὶ τῶν ὁμών ἐφερε σημαίνοντα
τὰς ὁδοὺς. ἐλθὼν δ᾽ ἐπὶ τὰς ἀνατολὰς καὶ Ἡλίῳ
συμμίξας δοκεῖ ὑγιασθῆναι καὶ οὕτως ἐπὶ τὸν
Οἰνοπίωνα ἐλθεῖν πάλιν τιμωρίαν αὐτῷ ἐπιθή-
σαιν. ὁ δὲ ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέκρυπτο.
ἀπελπίσας δὲ τὴν ἐκείνου ζήτησιν ἀπῆλθεν εἰς
Κρήτην καὶ περὶ τὰς θήρας διήγη κυνηγητῶν
τῆς Ἀρτέμιδος παρούσης καὶ τῆς Δήτους, καὶ
δοκεῖ ἀπειλήσασθαι ὅσ σὲν θηρίον ἀνελεῖν τῶν
ἐπὶ τῆς γῆς γυνομένων. ὑμωθεῖσα δὲ αὐτῷ Γῆ
ἀνήκε σκορπίου εὐμεγέθη, ἐφ᾽ οὗ τῷ κέντρῳ
πληγείς ἀπώλετο. ὅθεν διὰ τὴν αὐτοῦ ἀνδρίαν
ἐν τοῖς ἀστροις αὐτὸν ἔθηκεν ὁ Ζεὺς ὑπὸ Ἀρτέ-
70
THE ASTRONOMY

Zeus, and he lived in the country about Lycaemum. After Zeus had seduced Callisto, Lycaon, pretend-
ing 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
ΧΕΙΡΩΝΟΣ ΤΠΟΘΗΚΑΙ

1.

Scholiast on Pindar, Pyth. vi. 19.

Εὖ νῦν μοι τὰ ἐκαστὰ μετὰ φρεσὶ πευκαλίμησι φράζεσθαι πρῶτον μὲν, ὦτ' ἀν δόμον εἰςαφίκηαι, ἐρδέμεν ἱερά καλὰ θεοὶς αἰειγενέτησιν.

2.

Plutarch Mor. 1034 ε.

μηδὲ δίκην δικάσης, πρὶν ἀν ἀμφοῖν μῦθον ἀκούσῃς.
THE PRECEPTS OF CHIRON

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

5.

Some say that great earthquakes occurred, which broke through the neck of land and formed the straits,\(^1\) 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 ξόει γενεὰς λακέρυξα κορώνη
ἀνδρῶν γηράντων ἐλαφος δὲ τε τετρακόρωνος:
tρεῖς δὲ ἐλάφους οὐ κόραξ γηράσκεται αὐτὰρ οὐ
φοίνιξ
ἐννέα μὲν κόρακας, δέκα φοίνικας δὲ τοι ἠμεῖς
Νῦμφαι εὐπλόκαμοι, κοῦραι Δίος αἰγιόχοιο.

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 Ἄποθήκας, in quo libro scriptum hoc
inventitur, negavit esse huius poetae.

ΜΕΓΑΛΑ ΕΡΓΑ

1.
Comm. on Aristotle, Nicomachean Ethics. v. 8.
τὸ μὲντοι ἐπος (τὸ τοῦ Ῥαδαμάνθυνος) ἐστὶ παρ’
Ἡσιόδῳ ἐν τοῖς Μεγάλοις Ἕργοις οὔτως ἔχον
εἰ κακὰ τις στείραι, κακὰ κέρδεα κ’ ἀμήσειεν
εἰ κε πάθοι τὰ τ’ ἐρέξε, δίκη κ’ ἰθεία γένοιτο.

2.
Proclus on Hesiod, Works and Days, 126. τὸ
δὲ ἀργύρεον ἐνιοὶ τῇ γῆ ἀκούουσι λέγοντες ὅτι
ἐν τοῖς Μεγάλοις Ἕργοις 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 phœnixes.”

4.

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

THE GREAT WORKS

1.

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

2.

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

ΙΔΑΙΟΙ ΔΑΚΤΤΛΟΙ

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

Clement, Stromateis i. 16. 75. Κέλμις τε αυ καὶ Δαμναμενεύς, οἱ τῶν Ἰδαίων Δακτύλων πρῶτοι, σίδηρον εὑρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος Ἰδαῖος εὑρε χαλκοῦ κράσιν, ὡς δὲ Ἡσίοδος, Σκύθης.
THE IDAEAN DACTYLS

THE IDAEAN DACTYLS

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

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

¹ Or perhaps "a Scythian."
Μουσάων ᾿Ελικωνιάδων ἀρχώμεθ’ ἀείδειν, αἰθ’ ᾿Ελικόνος ἔχουσιν ὅρος μέγα τε ζάθεόν τε καὶ τε περὶ κρήνην ἱερεῖδα πόσσ’ ἀπαλοίσιν ὀρχεύται καὶ βωμὸν ἔρισθενέος Κρονίωνος.
καὶ τε λοεσσάμεναι τέρενα χρόνα Περμησσοῖο ἦ’ Ἰππον κρήνης ἦ’ Ὅλμειου ζαθείον ἀκροτάτῳ ᾿Ελικόνι χοροὺς ἐνεπούησαντο καλοὺς, ἰμερόεντας’ ἐπερρόσαντο δὲ ποσσίν. ἐνθὲν ἀπορνύμεναι, κεκαλυμμέναι ἥρι πολλῆ, ἐννύχαι στείχοι περικαλλέα ὁσαν ἱεῖσαι, ῥυμαύσαι Δία τ’ αἰγίοχον καὶ πότιαν ᾿Ηρην ᾿Αργείην, χρυσέωςι πεδίλοις ἐμβεβαιῶν, κοῦρὸν τ’ αἰγίόχοιο Δίδω γλαυκόπιν ᾿Αθηνήν Φοίβον τ’ Ἀπόλλωνα καὶ ᾿Αρτέμιν ἱοχέαραν ἂδε Ποσειδάνων γεήχοι, ἄνυσθαγοιν, καὶ Θέμιν αἰδόην ἐλικοβλέφαρόν τ’ ᾿Αφροδίτην ᾿Ηβην τε χρυσοστέφανον καλῆν τε Διώνην Ἀντώ τ’ Ἰαπετῶν τε ἰδὲ Κρόνων ἀγκυλομήτην ἦ’ Ὅῳ τ’ Ἡλίοιν τε μέγαν λαμπράν τε Σελήνην Γαῖαν τ’ Ὀκεανὸν τε μέγαν καὶ Ἕκτα μέλαιναν ἄλλων τ’ ἀθανάτων ἱερὸν γένος αἰέν ἐνυτῶν, αἰ νῦ ποθ’ Ῥησίοδον καλὴν ἐδίδαξαν ἀοιδὴν,
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-glancing 1 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 ποιμαίνωνθ' Ἐλικώνος ὑπὸ ζαθέοιο.
tόνδε δὲ μὲ πρώτιστα θεαὶ πρὸς μῦθον ἔειπον,
Μοὺσαι Ὀλυμπιάδες, κούραι Δίδος αἰγόχοιο.

Ποιμένες ἄγραυλοι, κακ' ἐλέγχεα, γαστέρες οἶον,
ἴδμεν ψεῦδεα πολλὰ λέγειν ἐτύμοισιν ὀμοῖα,
ἴδμεν δ', εὐτ' ἐθέλωμεν, ἀληθέα γηρύσασθαι.

"Ὡς ἐφασαν κούραι μεγάλου Δίδος ἀρτιέπειαι·
καὶ μοι σκῆπτρον ἔδων δάφνης ἐριθηλέος οξὸν
δρέψασι, θητῶν· ενέπνευσαν δὲ μοι ἀνδὴν
θέσπιν, ἵνα κλείσιμοι τὰ τ' ἐσόμενα πρὸ τ' ἔοντα.
καὶ μ' ἐκέλονθ' ύμνεῖν μακάρων γένοις αἰὲν ἐόντων,
σφᾶς δ' αὐτὰς πρῶτον τε καὶ ὑστατον αἰὲν ἀείδειν.
ἀλλὰ τί ἢ μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;

Τύνη, Μουσάων ἀρχώμεθα, ταὶ Δίλ πατρὶ
ὑμνεῖσαι τέρπουσι μέγαν νόσον ἐντὸς Ὀλύμπου,
εἰρεύσαι τὰ τ' ἐόντα τὰ τ' ἐσόμενα πρὸ τ' ἔοντα,
φωνὴ ὁμηρεύσαι· τῶν δ' ἀκάματον ρέει αὐθὴ
ἐκ στομάτων ἱδεῖα· γελά δὲ τε δώματα πατρὸς
Ζηνὸς ἐργυδοῦτοι θεῶν ὑπὶ λειριοέσσῃ
σκυδαμένη· ἥχεί δὲ κάρη νιφόντος Ὀλύμπου
δώματα τ' ἄθανάτων. αἱ δ' ἀμβροτον ὀσσανίεισαι
θεῶν γένοις αἰδοῖον πρῶτον κλείουσιν ἀοιδὴ
ἐξ ἀρχῆς, οὕς Γαία καὶ Ὀυρανὸς εὐρύς ἐτικτεν,
οἳ τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες εὕων.
δεύτερον αὖτε Ζήνα, θεῶν πατέρ' ἥδε καὶ ἄνδρῶν,
ἀρχόμεναι θ' ὑμνεύσαι καὶ ἐκλήγουσαι ἀοιδῆς.

1 Ludwig: θεαὶ λήγουσαι 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

όσον φέρτατός ἐστι θεῶν κράτει τε μέγιστος.
αὕτης δ’ ἀνθρώπων τε γένος κρατερῶν τε Γυγάντων 50
ύμνεύσαι τέρπουσι Δίος νόον ἐντὸς Ὀλύμπου
Μοῦσαι Ὀλυμπιάδες, κοὐραι Δίος αἰγόχοιο.

Τάς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μγείσα
Μνημοσύνη, γουνοῖν Ἑλευθήρος μεδέουσα,
λημμοσύνην τε κακῶν ἀμπαμά με μερμηρᾶν. 55
ἐννέα γάρ οἱ νύκτος ἐμύσγετο μητίετα Ζεὺς
νόσφιν ἀπ’ ἄθανάτων ἱερὸν λέχος εἰσαναβαίνων·
ἀλλ’ ὅτε δὴ ἐναυτὸς ἔην, περὶ δ’ ἔτραπον ὃραι
μηνὶν φθινότων, περὶ δ’ ἡματα πόλλ’ ἐτελέσθη,
ἡ δ’ ἔτεκ’ ἐννέα κούρας ὁμόφρονας, ἦσιν ἀοιδὴ 60
μέμβλεται ἐν στήθεσιν, ἀκηδέα θυμὸν ἐχούσαις,
tυτθὸν ἀπ’ ἀκροτάτης κορυφῆς νυφόεντος Ὀλύμπο-

του.

ἐνθα σφιν λιπαροὶ τε χοροὶ καὶ δῶματα καλά.
πᾶρ δ’ αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκὶ ἔχουσιν
ἐν θαλῆς· ἔρατῆ δὲ διὰ στόμα ὄσσαν ἱεῖσαι 65
μέλπονται πάντων τε νόμους καὶ ἢθεα κεδνά
ἄθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἱεῖσαι.
αἰ τότ’ ἵσαν πρὸς Ὀλυμποῦν ἀγαλλόμεναι ὡπὶ καλῆ,
ἀμβροσίη μολῆ; περὶ δ’ ἰαχε γαλα μέλαινα
ὑμνεύσαις, ἔρατος δὲ ποδῶν ὑπὸ δοῦπος ὁρῷ
tοις νισσομένων πατέρ’ εἰς ὄν’ δ’ ὀὐρανῶ ἐμβασίλευει,
αὐτὸς ἔχων βροντήν ἥδ’ αἰθαλούντα κεραυνόν,
κάρτει νικήσας πατέρα Κρόνον· εὖ δέ ἐκαστα
ἄθανατος διήταξα ὄμῶς καὶ ἐπέφραξε τιμάς.

Ταῦτ’ ἄρα Μοῦσαι ἀειδοῦ, Ὀλυμπία δῶματ’

ἐχούσαιν.

ἐννέα θυγατέρες μεγάλου Δίος ἐκχεγανίαι,
Κλεώ τ’ Ἐντέρητη τε Θάλεια τε Μελπομένη τε
Τερψιχόρη τ’ Ἐρατό τε Πολυμνιά τ’ Ὀυρανίη τε
82
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.
Καλλιότη θ’. ἢ δὲ προφερεστάτη ἐστὶν ἀπασέων.

η γὰρ καὶ βασιλέως ἀμφ’ αἰδολοισν ὅπηδει. 80

όν τινα τιμήσωσι Διὸς κοῦρα μεγάλοιο

gεινόμενον τε ἱδωσι 1 διοτρεφέων βασιλῆων,
tῷ μὲν ἐπὶ γλώσσῃ γλυκερῆν χειουσιν ἕέρσῃ,
tοῦ δ’ ἐπε’ ἐκ στόματος ἑτὶ μειλιχα. οἱ δὲ τε λαοὶ
πάντες ἐς αὐτὸν ὀρώσι διακρίνοντα θέμιστας

ἰδείης δίκησιν δ’ ἀσφαλέως ἀγορεύων
αἰψ’ κε ἃ 2 καὶ μέγα νείκος ἐπισταμένως κατέ-

ταυσεν.

tούνεκα γὰρ βασιλῆες ἐχέφρονες, οὕνεκα λαοῖς
βλαστοτέμονος ἁγορῇ βι μετάτροπα ἔργα τελεύσι
ρημίδως, μαλακοίς παρασάμενοι ὑπέεσσιν.

ἐρχόμενον δ’ ἀν’ ἁγώνα 3 θεὸν δς ἰάσκονται
αἰδοὶ μειλιχῆ, μετὰ δὲ πρέπει ἁγρομένοιο
τοῖῃ 4 Μουσάων ἱερὴ δόσις ἀνθρώποισιν.

ἐκ γὰρ τοι Μουσέων καὶ ἐκβολόν Ἀπόλλωνος
ἀνδρεῖς ἀοιδοὶ ἐσσιν ἐπὶ χθόνα καὶ κυθρισταὶ,

ἐκ δὲ Διὸς βασιλῆες. ὁ δ’ ὀλβιος, ὃν τινα Μοῦσαι
φιλονται. γλυκερῇ οἱ ἀπὸ στόματος ῥέει αὐνή.

εἰ γὰρ τις καὶ πένθος ἔχουν νεκκηδεὶ θυμῷ
ἀζηταὶ κραδίνῳ ἀκαχήμενος, αὐτὰρ ἀοιδὸς
Μουσάων θεράπων κλέεα 5 προτέρων ἀνθρώπων

υμνήσῃ μάκαρας τε θεοὺς, οἳ Ὀλυμπον ἐχουσιν,

αἰψ’ δ’ ἐς δυσφροσυνέων ἐπιλήθεται οὐδὲ τι

κηδέων

μέμνηται ταχέως δὲ παρέτραπε δῶρα θεάων.

Χαίρετε, τέκνα Διός, δότε δ’ ἰμερόσεσαν ἀοιδήν.

1 Themistius, Stobaeus : τ’ ἑσιδωσι or ἑπιδωσι, MSS.
2 A : τε, MSS. 3 A and Scholiasts : ἀνὰ ἄστυ, MSS.
4 A : οἴα τε, MSS. 5 Nauck : κλεῖα, MSS.

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THEOGONY

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.

Hail, children of Zeus! Grant lovely song and

¹ "She of the noble voice": Calliope is queen of Epic poetry.
κλείετε δ' ἀθανάτων ἱερὸν γένος αἰεν ἐόντων,
οἴ Γῆς τ' ἐξεγένσιον καὶ Ὀὐρανοῦ ἀστερόεντος,
Νυκτὸς τε διοφερῆς, οὐς θ' ἁλμυρὸς ἔτρεφε Πόντος.
ἐἴπατε δ', ὡς τὰ πρῶτα θεοὶ καὶ γαῖα γένοντο
καὶ ποταμοὶ καὶ πόντος ἀπείροις, οἰδιματι θυών,¹
ἀστρα τε λαμππετώντα καὶ Ὀὐρανὸς εὐρὰς ὑπερθεν 110
[ο' τ' ἐκ τῶν ἐγένοντο θεοί, δωτῆρες εάων ²]
ὡς τ' ἄφενος δάσσαντο καὶ ὡς τιμᾶς διέλοντο
ἡδὲ καὶ ὡς τὰ πρῶτα πολύπτυχον ἐσχον
'Ολυμπον.
tauτά μοι ἐσπετε Μοῦσαι, Ὀλύμπια δώματ' ἔχουσαι.
ἐξ ἀρχῆς, καὶ εἰπαθ', ὃ τι πρῶτον γένετ' αὐτῶν. 115
'Ἡ τοι μὲν πρώτιστα Χάος γένετ', αὐτάρ ἔπειτα
Γαῦ εὐρύστερος, πάντων ἔδως ἀσφαλὲς αἰεὶ
[ἀθανάτων, οἴ ἔχουσι κάρη νυφόντος Ὀλυμπον,³]
Τάρταρα τ' ἱερόντα μυχῷ χθονὸς εὐρυδείης,
ἡδ' Ἐρος, ὡς κάλλιστος ἐν ἀθανάτοις θεοῖς,
λυσιμελῆς, πάντων δὲ θεῶν πάντων τ' ἀνθρώπων
dάμαται ἐν στήθοις νόον καὶ ἐπίφρονα βουλήν.
ἐκ Χάος δ' Ἐρεβός τε μέλαινα τε Νῦξ ἐγένοντο·
Νυκτὸς δ' αὐτ' Αἰθήρ τε καὶ Ἡμέρῃ ἐξεγένοντο,
οὐς τέκε κυσαμένη Ἐρέβει φιλότητι μυγείσα. 120
Γαῖα δὲ τοι πρῶτον μὲν ἐγείνατο ἵππον ἐαυτῇ ⁴
Οὐρανὸν ἀστερόενθ', ἵνα μιν περὶ πάντα καλύ-
πτοι,

¹ Rzach (cf. l. 131) : θύων, MSS.
² Omitted by A, Theophilus, Hippolytus.
³ Theophilus, Hippolytus, and all MSS. Plato, Aristotle and others do not know the line, which is clearly spurious.
⁴ MSS. : ἐωτῆ, A, Theophilus.
THEOGONY

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

Verily at the first Chaos came to be, but next wide-bosomed Earth, the ever-sure foundation of all \(^1\) 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 \(^2\) 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.
ΗΕΣΙΟΔ

οφθ' εἰη μακάρεσσι θεοὶς ἔδος ἀσφαλὲς αἰεὶ.
γεννατο δ' Ὀὐρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
Νυμφέων, αἰ ναίουσιν ἀν' ὦρεα βησσήνετα. 130
η δὲ καὶ ἀτρύγητον πέλαγος τέκεν, οὐδματι θυίον,1
Πόντων, ἄτερ φιλότητος ἐφιμέρουν· αὐτὰρ ἐπείτα
Οὐρανῷ εὐνηθεῖσα τέκ' Ὀκεανὸν βαθυδήνην,
Κοῖνον τε Κρόνον θ' Ἐπερίονα τ' Ἰαπετόν τε
Θείαν τε Ρείαν τε Θείων τε Μυθομούντες τε
Φοίβην τε χρυσοστέφανον Θηύν τ' ἐρατεινήν.
τοὺς δὲ μεθ' ὀπλότατος γένετο Κρόνος ἀγκυλο-
μήτης,
δευτότατος παίδων: θαλερόν δ' ἥχοθρε τοκία.
Γένατο δ' αὖ Κύκλωπας ὑπέρβιον ἤτορ
ἐχοντας,
Βρόντην τε Στερόπην τε καὶ Ἀργήν ὀβριμό-
θυμον,
οῖ Ζηνὶ βροντὴν τε δόσαν τεῦξαν τε κεραυνόν.
οἵ δὴ τοῖς τὰ μὲν ἄλλα θεοῖς ἐναλύγκιοι ἦσαν,2
μοῦνος δ' ὀφθαλμὸς μέσσῳ ἐνέκειτο μετώπῳ.
Κύκλωπες δ' ὄνομ' ἦσαν ἐπώνυμον, οὖνεκ' ἀρα
σφέων
κυκλοτερῆς ὀφθαλμὸς ἐεις ἐνέκειτο μετώπῳ
ἰσχὺς δ' ἢδ' βίη καὶ μηχανάλ ἦσαν ἐπ' ἐργοῖς.
Ἀλλοι δ' αὐ Γαίης τε καὶ Ὀυρανοῦ ἐξεγένοντο
tρεῖς παῖδες μεγάλοι τε καὶ ὀβριμοί, οὐκ ὅνομαστοί,
Κόττος τε Βραίρεως τε Γυνῆς θ', ὑπερήφανα τέκνα.
τῶν ἐκατὸν μὲν χείρας ἀπ' ὦμων ἀίσσοντο 150
ἀπλαστοι, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
ἐξ ὦμων ἐπέφυκον ἐπὶ στιβαροίς μέλεσσιν

1 A: θόνον, MSS.
2 In place of this line Crates read—
οἵ δ' εἴξ ἀθανάτων θυτοὶ τράφειν αἰδῆειτε.
THEOGONY

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,¹ 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.
ΗΕΣΙΟΔ

ισχὺς δ' ἀπλητος κρατερὴ μεγάλῳ ἐπὶ εἶδει.

ὄσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,

δεινότατοι παῖδων, σφετέρῳ δ' ἡχθοντο τοκῆ

ἐξ ἀρχῆς: καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,

πάντας ἀποκρύπτασκε, καὶ ἐσ φάος οὐκ ἀνίσεσκε,

Γαίης ἐν κευθμόνι, κακῷ δ' ἐπετέρπετο ἔργῳ

Οὐρανός. ἢ δ' ἐντὸς στοναχίζετο Γαία πελώρη

στειωμένη· δολίην δὲ κακήν τ' ἐφράσσατο

tέχνην.

ἀλγα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος

τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν:

εἴπε δὲ θαρσύνοσα, φίλον τετημένη ἔτορ.

Παῖδες ἐμοὶ καὶ πατρὸς ἰτασθάλου, αὖ κ' ἐθέλητε

πείθεσθαι, πατρός κε κακὴν τισαιμεθα λόβην

ǘμετέρου· πρότερος γὰρ ἀεικέα μῆσατο ἔργα.

'Ως φάτο· τοὺς δ' ἄρα πάντας ἔλευν δέος, οὐδὲ

tis autōn

φθέγζατο. θαρσήςας δὲ μέγας Κρόνος ἀγκυλο-

μήτης

ἀψ αὐτίς μύθοις προσηύδα μητέρα κεδυήν.

Μήτερ, ἐγὼ κεν τοῦτο γ' ὑποσχόμενος τελέ-

σαιμι

ἔργον, ἐπεὶ πατρὸς γε δυσωνύμου οὐκ ἀλεγίξω

ἡμετέρου· πρότερος γὰρ ἀεικέα μῆσατο ἔργα.

'Ως φάτο· γῆθησεν δὲ μέγα φρεσί Γαία πελώρη.

ἐἰσε δὲ μιν κρύψασα λόχω· ἐνέθηκε δὲ χερσίν

ἀρτην καρχαρόδουτα· δόλου δ' υπεθήκατο πάντα. 175

'Ἡλθε δὲ νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφι δὲ

Γαίη

ἰμείρων φιλότητος ἐπέσχετο καὶ ρ' ἐτανύσθη
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
HESIOD

πάντη δ δ' ἐκ λοχεοίο πάις ὥρεξατο χειρὶ σκαίη, δεξιτερῆ δὲ πελώριον ἐλλαβεν ἄρπνη μακρὴν καρχαρόδοντα, φίλου δ' ἀπὸ μῆδεα πα-

τρός ἔσσυμένως ἡμησε, πάλιν δ' ἔρρυψε φέρεσθαι ἐξοπίσω· τὰ μὲν οὐ τι ἐτάσσα ἐκφυγε χειρὸς· ὅσαι γὰρ ραθάμυγγες ἀπέσυμθεν αἰματῶςσαι, πάσας δὲξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν ἑώνατ' Ἐρμῖνὸς τε κρατερὰς μεγάλους τε Γίγαν-

teύχεια λαμπρομένους, δολίχ' ἐγχεα χερσὶν ἔχου-

τας, Νύμφας θ' ἂς Μελίας καλέως ἐπὶ ἀπείρονα γαῖαν. μῆδεα δ' ὅς τὸ πρῶτον ἀποτμῆξας ἀδάμαντι καββαλ' ἀπ' ἡπείροιο πολυκλύστρῳ ἐνὶ πόντῳ, ὅς φέρετ' ἀμ πέλαγος πουλὶν χρόνον, ἀμφὶ δὲ λευκὸς ἄφρος ἀπ' ἀθανάτου χρόδως ὀρνυτο. τῷ δ' ἐνι κούρη ἐθρέφη· πρῶτον δὲ Κυθήρουσιν ξαθέουσιν ἐπλητ', ἐνθὲν ἐπεῖτα περίρρυτον ἐκεῖο Κύπρον. ἐκ δ' ἐβη ἀδεόη καλὰ θεός, ἀμφὶ δὲ ποιὴ ποσαὶν ὑπὸ ῥαδινοίσιν ἀεξετο. τὴν δ' Ἀφροδίτῃν 195 [ἀφρογενέα τε θεᾶν καὶ ἐνστέφανον Κυθέρειαν] κικλήσκουσι θεοὶ τε καὶ ἀνέρες, ὁνεκ' ἐν ἀφρφ δρέφθη· ἀτὰρ Κυθέρειαν, ὅτι προσέκυρε σε Κυ-
θήροις:

Κυπρογενέα δ', ὦτι γέντο πολυκλύστρῳ ἐνὶ Κύπρῳ ἑδὲ φιλομυηδέα, ὅτι μηδεὼν ἐξεφαλάνθη. 200

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

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THEOGONY

upon her.\(^1\) Then the son from his ambush stretched forth his left hand and in his right took the great long sickle with jagged teeth, and swiftly lopped off his own father's members and cast them away to fall behind him. And not vainly did they fall from his hand; for all the bloody drops that gushed forth Earth received, and as the seasons moved round she bare the strong Erinyes and the great Giants with gleaming armour, holding long spears in their hands, and the Nymphs whom they call Meliae\(^2\) 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\(^3\) 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 (μελιαι), as Dryads are nymphs of the oak-trees. Cp. note on Works and Days, l. 145.

\(^3\) "Member-loving": the title is perhaps only a perversion of the regular φιλομειδής (laughter-loving).
HESIOD

tη δ' Ἐρος ὁμάρτησε καὶ Ἰμερος ἔσπετο καλὸς
γεινομένη τὰ πρῶτα θεῶν τ' ἐς φύλον ιούσῃ.
tαύτην δ' ἔξ ἀρχής τιμήν ἔχει ἣδ' λέλογχε
μοίραν ἐν ἀνθρώπουι καὶ ἀθανάτουι θεοῖς,
παρθενίους τ' ὀάρους μειδήματά τ' ἕξαπάτας τε
tέρψιν τε γυλυκερῆς φιλότητά τε μειλχήν τε.
Τοὺς δὲ πατήρ Τιτῆνας ἐπίκλησιν καλέσκε
παῖδας νεικείων μέγας Ὅυραιός, οὕς τέκεν αὐτός:
φάσκε δὲ τιταῖνοντας ἀτασθαλίη μέγα δέξαι
ἐργον, τοῖς δ' ἔπειτα τίςν μετόπισθεν ἔσεσθαι.

Νῦξ δ' ἔτεκεν στυγερὸν τε Μόρον καὶ Κήρα
μελαίνα
καὶ Θάνατον, τέκε δ' 'Τπνον, ἐτικτε δὲ φύλον
'Ονείρων·
δεύτερον αὖ Μώμον καὶ 'Οιζῶν ἀλγινόεσσαν
οὐ τις κοιμηθεῖσα θεὰ τέκε Νῦξ ἐρεβεννή, 1
'Εσπερίδας θ', ἦς 2 μῆλα πέρηκ κλυτοῦ 'Ωκεανοίο
χρύσα καλὰ μέλουσι φέροντά τε δένδρα καρπόν.
καὶ Μῶρας καὶ Κήρας ἐγείνατο νηλεοτοίνους,
Κλωθῶ τε Λάχεσιν τε καὶ 'Ατροπον, αἴτε βροτοῖς
γεινομένους διδοῦσιν ἐχεῖν ἄγαθον τε κακον τε,
αἴτ' ἀνδρῶν τε θεῶν τε παραβασίας ἐφέπουσιν.
οὐδὲ ποτε λήγουσι θεὰ δεινοῖ χόλοι,
πρῖν γ' ἀπὸ τῷ δώσωσι κακὴν ὅπιν, ὃς τις ἀμάρτῃ.
tίκε δὲ καὶ Νέμεσιν, πῆμα θυτοῖς βροτοῖς,
Νῦξ ὀλοή: μετὰ τὴν δ' Ἀπάτην τέκε καὶ
Φιλότητα
Γῆρας τ' οὐλόμενον, καὶ 'Ερων τέκε καρτερόθυμον. 225

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1 Schoemann's order.
2 Rzach: ais, MSS.
THEOGONY

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.

1 Clotho (the Spinner) is she who spins the thread of man’s life; Lachesis (the Disposer of Lots) assigns to each man his destiny; Atropos (She who cannot be turned) is the “Fury with the abhorred shears.”
Αὐτὰρ "Ερις στυγερῆ τέκε μὲν Πόνων ἄλγινό- 
εντα
Δήθην τε Διμόν τε καὶ 'Αλγεια δακρυόεντα
Τσμίνας τε Μάχας τε Φόνους τ' Ἀνδροκτασίας
tε
Νείκεα τε ψευδέας τε Δόγους 'Αμφιλλογίας τε
Δυσομίην τ' 'Ατην τε, συνήθεας ἀλλήλησιν, 230
'Ορκον θ', δς δὴ πλείστον ἐπιχθοῦνος ἀνθρώ-
pους
πημαίνει, ὅτε κέν τις ἐκών ἐπὶ όρκον ὁμόσῃ.

Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,
πρεσβύτατον παίδων αὐτὰρ καλέουσι γέροντα,
οὔνεκα νημερτής τε καὶ ἤπιος, ο שקלθεμιστέων 235
λιθεται, ἀλλὰ δίκαια καὶ ἤπια δήμεα οἴδενι
αὐτῶ τ' αὐθαύμαντα μέγαν καὶ ἄγνωστα Φόρκυν
Γαΐη μισγόμενος καὶ Κητῶ καλλιπάρην
Εὔρυβήν τ' αδάμαντος ἐνι φρέσι θυμῶν ἔχουσαν.

Νηρῆος δ' ἐγένουτο μεγήρατα τέκνα θεῶν 240
πόντῳ ἐν ἄγρυγέτῳ καὶ Δωρίδος ἰτυκόμοι,
κούρης 'Οκεανοῦ, τεληεντος ποταμοῦ,
Πλωτῶ 1 τ' Εὐκράντη τε Σαώ τ' Ἀμφιτρίτη τε
Εὐδώρη τε Θέτις τε Γαλήνη τε Γλαύκη τε
Κυμοθή Σπειώ τε Θόη θ' 'Αλή τ' ἔρόεσσα 245
Πασίθεν τ' 'Ερατώ τε καὶ Εὐνίκη ῥόδοπηχυς
καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ 'Αγανὴ
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
Νησαίη τε καὶ 'Ακταίη καὶ Πρωτομέδεια
Δωρίς καὶ Πανόπεια 2 καὶ εὐειδής Γαλάτεια 250
'Ιπποθήν τ' ἔρόεσσα καὶ 'Ιππονόη ροδότηχυς

1 Rzach: Πρωτό, MSS.
2 Hermann: Πανόπη, MSS.
THEOGONY

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

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

And of Nereus and rich-haired Doris, daughter of Ocean the perfect river, were born children,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', ἢ κύματ' ἐν ἑρειδεῖ πόντῳ πνοιάς τε ζαέων ἀνέμων σὺν Κυματολίγγη
ῥέα πρήνει καὶ ἐνυφύρῳ Ἀμφιτρήτῃ,
Κυμώ τ' Ἡλιόν τ' ὑμνεῖ σαφοῦς Ἀλιμήδη 255
Γλαυκονόμῃ τ' ἐν νύμμονες καὶ Ποντοπόρεια
Δηαγόρῃ τ' καὶ Ἑναγόρῃ καὶ Δαμάδεια
Πουλυνό' 2 τ' καὶ Ἀντονό καὶ Δυσιάνασσα
Εὐάρνῃ τ' ἐνυφή τ' ἑρατῇ καὶ εἰδός ἄμυμος
καὶ Ψαμάθη χαρίεσσα δέμαι διή τ' ᾿Μενίππῃ 260
Νησῷ τ' Ἐυτόμπῃ τ' Ὑσμιστῷ τ' Ῥονόῃ τ' Ἡμερτίς ἃ', ἢ πατρὸς ἔχει νόσον ἀθανάτοιο.
αὐτὰς μὲν Ἡρῆς ἄμυμων ἑξεγένυτο
κοῦρα πεντήκοντα, ἄμυμων ἐργὰ ἱδίαι.

'Οσίμας δ' ῞Ωκεανοί βαθύρρειτα τόγατρα
ἡγάγετ' ῾Ηλέκτρην' ἢ δ' ὁκείαιν τέκεν Ἰρυν
ἡμερόμους θ' ᾿Αρπυίας ᾿Αελλό τ' ῞Οκυπτήν τε,
ἀπ' ἅ' ἀνέμων πνοήσι καὶ οἰωνοῖς ἄμ' ἔπονται
ὡκείης πτερύγεσσι: μεταχρόναι γὰρ ἴαλλον.

'Ορκυί δ' αἰ' Ῥητὼ Γραίας τέκε καλλιτάρησος 270
ἐκ γενετής πολιάς, τὰς δὴ Γραίας καλέονσιν
ἀθάνατοι τ' θεοῖ χαμάι ἐρχόμενοι εὐαρθρωποί,
Πεμφρηδὼ τ' ἐντεπλοῦ Ἐνυό τ' κροκοτέπλον,
Γοργούς θ', αἰ' ναίουσι πέρην κλυτοῦ ῞Οκεανοί
ἐσχατίῃ πρὸς Νυκτός, ἵ' ᾿Εσπερίδες λιγύφωνοι,
Σθεννῶ τ' Ἐυρυάλη τ' Μέδουσᾶ τ' λυγρὰ πα-
θοῦσα.

ἡ μὲν ἐνθ θυτή, αἰ' δ' ἀθάνατοι καὶ ἄγηρφ,
αἰ δύο. τῇ δὲ μιᾷ παρελέξατο Κυανοχαίτης
ἐν μαλακῷ λειμώνι καὶ ἀνθεσιν εἰαμινοῖς,
τῆς δ' ὀτὲ δὴ Περσεύς κεφαλὴν ἀπεδειροτόμησεν, 280

1 Bergk: ζαθέων, MSS.
2 Peppmüller: Πουλυνόμη, MSS.
THEOGONY

Hipponoë, and Cymodoce who with Cymatolege¹ and Amphitrite easily calms the waves upon the misty sea and the blasts of raging winds, and Cymo, and Eione, and rich-crowned Alimede, and Glauconome, fond of laughter, and Pontoporea, Leagore, Euagore, and Laomedeia, and Polynoe, 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 Nemertes² 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 One³ 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.
HESIOD

ἐκθορε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
τῷ μὲν ἐπώνυμον ἦν, ὅτε ὦκεανοῦ περὶ πηγᾶς
γένθ', δ' ἄφορχῆσεον ἔχων μετὰ χερσῆν
χῶ μὲν ἀποπτάμενος προλιπῶν χθώνα, μητέρα
μῆλων,

ἵκετ' ἐσ' ἀθανάτους. Ζηνὸς δ' ἐν δῶμασι ναὶει
βροντῆν τε στεροτήν τε φέρων Διὸ μητίοεντι.
Χρυσάωρ δ' ἔτεκεν τρικέφαλον Γηρυννή
μικθεὶς Καλλιρόη κούρη κλυτοῦ ὦκεανοῦ.
τὸν μὲν ἄρ' ἔξενάρικε βῆ 'Ηρακλεῖῃ
βουσὶ παρ' εἰλιπόδεσσι περιφρῶτῳ εἰν Ἐρυθείῃ
ήματι τῷ ὅτε περ βοῖς ἡλάσεν εὐρυμετώπους
Τήρυνθ' εἰς ίερὴν διαβὰς πόρον ὦκεανοῦ
'Ορθὸν τε κτείνας καὶ βουκόλον Εὐρυτίωνα
σταθμῷ ἐν ἱερὸντι πέρην κλυτοῦ ὦκεανοῦ.

'Η δ' ἔτεκε ἄλλο πέλαρον ἄμήχανον, οὐδὲν ἐοικὸς
θητός ἀνθρώποις οὐδ' ἀθανάτοις τεοίς,
στήνει γλαφυροὶ τείνην κρατερόφρον Ἕχιδναν,
ήμανι δὲν νὺμφην ἐλικώτιδα καλλιπάρην,
ήμανι δ' αὐτὸ πέλαρον ὅφεν δεινὸν τε μέγαν τε
αἰόλον ὁμηστὴν ξαθῆς ὑπὸ κεῦθεσι γαίης.

ἐνθὰ δὲ ὅσις ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
τῆλοι ἀπ' ἀθανάτων τε θεῶν θυγήτων τ' ἀνθρώπων
ἐνθ' ἄρα ὁ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.

'ό δ' ἔρυτ' εἰν Ἀρίμωσιν ὑπὸ χθόνι λυγη' Ἕχιδνα,
ἀθανάτος νὺμφη καὶ ἀγήραος ἦματα πάντα.

Τῇ δὲ Τυφάσια φασί μυγημεναι ἐν φιλότητι
dεινῶν θ' ύβριστὴν τ' ἀνομῶν θ' ἐλικώτιδι κούρη·

'Ορθὸν μὲν πρῶτον κύνα γείνατο Γηρυννή·
δεύτερον αὕτης ἐτίκετεν ἄμήχανον, οὐ τι φατεῖον
Κέρβερον ὁμηστὴν, 'Αίδεω κύνα χαλκεόφωνων,

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THEOGONY

head, there sprang forth great Chrysaor and the horse Pegasus who is so called because he was born near the springs (pegae) of Ocean; and that other, because he held a golden blade (aor) in his hands. Now Pegasus flew away and left the earth, the mother of flocks, and came to the deathless gods: and he dwells in the house of Zeus and brings to wise Zeus the thunder and lightning. But Chrysaor was joined in love to Callirrhoë, the daughter of glorious Ocean, and begot three-headed Geryones. Him mighty Heracles slew in sea-girt Erythea by his shambling oxen on that day when he drove the wide-browed oxen to holy Tiryns, and had crossed the ford of Ocean and killed Orthus and Eurytion the 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

πεντηκοντακέφαλον, ἀναιδέα τε κρατερόν τε
τὸ τρίτον "Τόρην αὐτῆς ἐγείνατο λυχνᾶ ἤδιναν
Δερναίην, ἣν βρέψε θεὰ λευκόλευνος" Ἡρῆ
ἀπλητον κοτεύουσα βίη Ἡρακληέη.
καὶ τὴν μὲν Δίως νίδος ἐνήρατο νηλέι χαλκῷ
'Αμφιτριωνιάδης σὺν ἀρημφίλῳ Ἰολάω
˙Ηρακλῆς βουλήσων Ἀθηναίης ἀγελείης.
ἣ δὲ Χίμαιραν ἐτικτε πνέουσαν ἀμαίμακτον πῦρ,
δεινῆς τε μεγάλην τε ποδώκεα τε κρατηρῆν τε. 320
tῆς δ' ἦν τρεῖς κεφαλαὶ· μία μὲν χαρποτοῖο
λέοντος,
ἡ δὲ χιμαίρης, ἡ δ' ὀφίος, κρατεροῖο δράκοντος,
[πρόσθε λέων, ὀπίθεν δὲ δράκων, μέση} δὲ
χίμαιρα,
δεινοῦ ἀποτελοῦσα πυρὸς μένος αἰθομένου.1]
tὴν μὲν Πήγασοσ εἴλε καὶ ἐσθλὸς Βελλεροφόντης. 325
ἣ δ' ἄρα Φικ' ὦλοιν τέκε Καδμέιοις ὀλεθρον
'Ὀρθό ὑποδημθεῖσα Νεμειάλον τε λέοντα,
tὸν ἤ' Ἡρῆ θρέψασα Δίως κυδῆ παράκοιτις
γονοῦσιν κατένασσε Νεμεῖς, πὴμ' ἀνθρώποις.
ἐνθ' ἄρ' ὁ οἰκεῖον ἐλεφαῖρετο φῦλ' ἀνθρώπων,
κοιρανέων Τρητοῖο Νεμεῖς ἦδ' Ἀπέσαντος· 330
ἀλλὰ εἰς ἐκδαμασσε βίης Ἡρακληέης.
Κητώ δ' ὀπλότατον Φόρκυν φιλότητι μυγεῖσα
γείνατο δεινὸν ὄφιν, ὃς ἔρμηνις κεύθεσι γαῖς
πείρασιν ἐν μεγάλοις παγχρύσεα μῆλα φυλάσσει. 335
τούτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἑστώ.
Τῆθις δ' Ἡκεανὴ Παταμοὺς τέκε δινῆντας,
Νεῖλον τ' Ἀλβεῖον τε καὶ Ἡρίδανον βαθυδίνην
Στρυμόνα Μαίανδρον τε καὶ Ἡστρων 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
Φᾶσιν τε 'Ρησόν τ' 'Αχελώϊν τ' ἀργυροδίνην 340
Νέσσον τε 'Ροδίον θ' 'Αλιάκμονά θ' Ἐπτάπορον
te
Γρηγιόν τε καὶ Άισηπον θείόν τε Σιμούντα
Πηνείον τε καὶ "Ερμον ἐυρρεῖτην τε Κάικον
Σαγγαρίον τε μέγαν Λάδωνά τε Παρθενίον τε
Εὐηνόν τε καὶ 'Αρδησκόν θείόν τε Σκόμανδρον. 345
Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἰ κατὰ γαῖαν
ἀνδρας κουρίζουσι σὺν 'Απόλλωνι ἀνακτὶ
cαὶ Ποταμοῖς, ταύτην δὲ Δίος πάρα μοῦραν
ἔχουσι,
Πειθῶ το 'Αδμήτη τη 'Ιάνθη το 'Ἡλέκτρη τε
Δωρίς τε Πρυμνῶ τε καὶ Οὔρανήθ θεοειδῆς 350
'Ιππῶ τε Κλυμένη τε 'Ρόδεια τε Καλλιρόη τε
Ζευξῶ τε Κλυτίς τε 'Ιδυῖα τε Πασιθόν τε
Πληξαύρη τε Γαλαξαύρη τ' ἑρατή τε Διώνη
Μηλόβωσίς τε Θόη τε καὶ εὐειδῆς Πολυδώρη
Κερκής τε φυῖν ἑρατή Πλοῦτω τε Βοώτις
Περσηῆς το 'Ιάνειρά το 'Ακάστη τε Εὐάνθη τε
Πετραῖη τ' ἑρώεσσα Μενεσθώ τ' Ἐυρώπη τε
Μητίς το 'Εὐρυνόμη τε Τελεστῶ τε κροκόπεπλος
Χρυσῆς τ' Ἀσίη τε καὶ ἰμερόεσσα Καλυψώ
Εὐδώρη τε Τύχη τε καὶ 'Αμφίρω 'Οκυρόη τε 360
καὶ Στύξ, ἢ δὴ σφεων προφερεστάτη ἐστίν
ἀπασέων.
αὐτ᾿ δ' 'Οκεανοῦ καὶ Τηθύς ἐξεγένοντο
πρεσβύταται κοῦραι· πολλαὶ γε μὲν εἰσὶ καὶ
ἀλλαί.
τρὶς γὰρ χίλιαὶ εἰσὶ ταυτόσφυροι Ὀκεανοῖν,
αἳ ρὰ πολυσπερέες γαῖαν καὶ βένθεα λίμνης 365
THEOGONY

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

Also she brought forth a holy company of daughters\(^1\) 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, Zeuxo 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."
πάντα ὁμῶς ἐφέπουσιν, θεάων ἀγλαὰ τέκνα
tόσσοι δ’ αὖθ’ ἐτεροι ποταμοὶ καναχῆδα δέοντες,
νιέες Ὀκεανοῦ, τοὺς γείνατο πότνια Τηθύς-
tῶν ὄνωμ’ ἀργαλέον πάντων βροτόν ἄνερ’ ἐνσπεῖν,
οὐ δὲ ἔκαστοι ἴσασιν, οἷς ἂν περιναιετάσσωσιν. 370
Θεία δ’ Ἡλιών τε μέγαν λαμπράν τε Σελήνην
‘Ἡῶ θ’, ἣ πάντεσσιν ἐπιχθονίοισι φαείνει
ἀθανάτους τε θεοῖς, τοῖν οὐρανὸν εὐρύν ἔχουσιν,
γείναθ’ ὑποδμηθεῖσ’ Ἰπερίωνος ἐν φιλότητι.
Κρίω δ’ Ἐυρυβήν τέκεν ἐν φιλότητι μυγείσα
Ἀστραίον τε μέγαν Πάλλαντα τε δίὰ θεάων
Πέρσην θ’, ὃς καὶ πᾶσι μετέπρεπεν ἰδμοσύνησιν.
Ἀστραίοι δ’ ‘Ηῶς ἀνέμους τέκε καρπεροθύμους,
ἄργεστην Ζέφυρον Βορέην τ’ αἰψηροκέλευθον
καὶ Νότον, ἐν φιλότητι θεὰ τεθῶ εὐνηθεῖσα. 380
τοὺς δὲ μέτ’ ἀστέρα τίκτεν ‘Εωσφόρον ‘Ηρεγένεια
ἄστρα τε λαμπτέωντα, τὰ τ’ οὐρανὸς ἐστεφά-
νωται.
Στῦξ δ’ ἐτεκ’ Ὀκεανοῦ θυγάτηρ Πάλλαντι
μυγείσα
Ζηλον καὶ Νίκην καλλίσφυρον ὑν μεγάροισιν
καὶ Κράτος ἧδε Βίην ἀριδείκετα γείνατο τέκνα, 385
τῶν οὐκ ἔστ’ ἀπάνευθε Διὸς δόμος, οὔδε τις ἐδρη,
οὔδ’ ὅδος, ὁππῇ μὴ κείνοις θεός ἡγεμονεύῃ,
ἀλλ’ αἰεὶ πάρ Ζηνὶ βαρυκτύπῳ ἐδρύονται.
ὡς γὰρ ἐβούλευσεν Στῦξ ἀφθιτος Ὀκεανή
ἡματι τῶ, ὅτε πάντας Ὁλύμπιοι ἀστεροπητὴς
ἀθανάτους ἐκάλεσε θεοὺς ἐς μακρὸν Ὁλυμπον,
eἰπε δ’, ὃς ἂν μετὰ εἰς θεῶν Τιτῆσι μάχοιτο,
THEOGONY

are glorious among goddesses. And as many other rivers are there, babbling as they flow, sons of Ocean, whom queenly Tethys bare, but their names it is hard for a mortal man to tell, but people know those by which they severally dwell.

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

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

And Eos bare to Astraeus the strong-hearted winds, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these 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.”

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HESIOD

μή τιν' ἀπορραίσειν γεράων, τιμήν δὲ ἐκαστὸν ἐξέμευ, ἢν τὸ πάρος γε μετ' ἀθανάτοις θεοῖσιν. τὸν δ' ἔφαθ', ὡστὶς ἄτιμος ὑπὸ Κρόνου ᾦδ' ἀγέ-ραστος,

τιμήσει καὶ γεράων ἐπιβησεμένῃ, ᾗ θέμεις ἐστίν.

ήλθε δ' ἁρα ἐν τῇ Στύξ ἄφθιτος Οὐλυμπόνδε σὺν σφόιων παίδεσσι φίλων διὰ μήδεα πατρός.

τὴν δὲ Ζεὺς τίμησε, περισσά δὲ δῶρα δέδωκεν.

αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἐμμεναι ὄρκον,

παίδας δ' ἦματα πάντα ἔσο μεταναίεται εἶναι.

ὁς δ' αὐτῶς πάντεσσι διάμπερες, ὡς περ ὑπέστη,

ἐξετέλεσο'. αὐτὸς δὲ μέγα κρατεῖ ἦδε ἀνάσσει.

Φοῖβη δ' αὐ Κοῖον πολυήρατον ἦλθεν ἐς εὐνήν κυσαμένη δῆ ἐπείτα θεὰ θεοῦ ἐν φιλήτητι.

Λητῶ κυανόπεπλυν ἐγείνατο, μείλιχον αἰεί,

ἡπιον ἀνθρώποισι καὶ ἀθανάτοις θεοῖσι,

μείλιχον εξ' ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλυμποῦ.

γείνατο δ' Ἀστερίην ἐνώμυμον, ἢ ποτε Πέρσης ἔγαγετ' ἐς μέγα δῶμα φίλην κεκλήσθαι ἄκοιτιν.

Ἷ δ' ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων Ζεὺς Κρονίδης τίμησε' πόρεν δὲ οἱ ἄγαλα δῶρα, μοῦραν ἐχειν γαϊς τε καὶ ἀτρυγέτου θαλάσσης.

Ἱ δὲ καὶ ἀστερέυτος ἀπ' οὐρανοῦ ἐμμορε τιμῆς ἄθανάτοις τε θεοῖσι τετιμενή ἐστὶ μάλιστα.

καὶ γὰρ χῦν, ὅτε ποὺ τις ἐπιχοθούς ἀνθρώπων ἔρδων ἱερὰ καλὰ κατὰ νόμον ἰλάσκεται,

κυκλήσκει Ἐκάτην. πολλῇ τ᾽ ὡς ἐσπετο τιμή

ῥεία μάλ', ὃ πρόφρων γε θεὰ ὑποδέξεται εὐχάς,

καὶ τε ὥς ὄλβον ὑπάξει, ἐπεὶ δύναμίς γε πάρ-

εστίν.

ὁσο δ' ἄρ Γαῖς τε καὶ Ὀλυμποῦ ἐξεγένοντο

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

Again, Phoebe came to the desired embrace of Coeus. Then the goddess through the love of the god conceived and brought forth dark-gowned Leto, always mild, kind to men and to the deathless gods, mild from the beginning, gentlest in all Olympus. Also she bare Asteria of happy name, whom Perses once led to his great house to be called his dear wife. And she conceived and bare Hecate whom Zeus the son of Cronos honoured above all. He gave her splendid gifts, to have a share of the earth and the unfruitful sea. She received honour also in starry heaven, and is honoured exceedingly by the deathless gods. For to this day, whenever any one of men on earth offers rich sacrifices and prays for favour according to custom, he calls upon Hecate. Great honour comes full easily to him whose prayers the goddess receives favourably, and she bestows wealth upon him; for the power surely is with her. For she has authority over all those who were born of Earth and Ocean.
HESIOD

καὶ τιμὴν ἔλαχον, τούτων ἔχει αἰσαν ἀπάντων.
oūδε τί μιν Κρονίδης ἐβιήσατο οὐδὲ τ’ ἀπηύρα,
ὁσ’ ἔλαχεν Τιτῆσι μετὰ πρώτως ἥτιν, ἀλλ’ ἔχει,
ὡς τὸ πρῶτον ἀπ’ ἀρχῆς ἔπλετο δασμός,
καὶ γέρας ἐν γαίῃ τε καὶ οὐγανῷ ὡδ’ θαλάσσῃ.
οὐδ’ ὅτι μονογενῆς, ἥτις θεὰ ἔμμορε τιμῆς,
ἀλλ’ ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίτειαν
ἀυτῆν.

ὁ δ’ ἐθέλει, μεγάλως παραγίγνεται ἡδ’ ὄνυνσιν,
ἐν τῇ δίκῃ βασιλεύσῃ παρ’ αἰδοίοις καθίζει,
ἐν τ’ ἄγορῃ λαοίς μεταπρέπει, ὅν κ’ ἐθέλησιν.
ἡδ’ ὁπότ’ ἐσ’ πόλεμον φθεισήνορα θωρήσωσονται
ἀνέρες, ἐνθα θεὰ παραγίγνεται, οἷς κ’ ἐθέλησι
νίκην προφρονέως ὑπάσαι καὶ κύδως ὄρεξαι.

ἐσθλὴ δ’ αὐθ’ ὁπότ’ ἄνδρες ἀεθλεύσωσιν ἁγῶνι,
ἐνθα θεὰ καὶ τοὺς παραγίγνεται ἡδ’ ὄνυνσιν.

νικήσας δὲ βῆ καὶ κάρτει καλὸν ἀεθλον
ρεία φέρει χαίρων τε, τοκεύσι δὲ κύδως ὑπάξει.
ἐσθλὴ δ’ ἐπιπήσοι παρεστάμεν, οἷς κ’ ἐθέλησιν.
καὶ τοῖς, ὅ γλαυκὴν δυσπέρφελον ἐργάζονται,
ἐνχούται δ’ Ἐκάτῃ καὶ ἐρικτύπῳ Ἑυνοσιγαῖφ,
ῥηδίως ἄγορή κυδρὴ θεὸς ὀψάσε πολλὴν,
ρεία δ’ ἀφείλετο φαινομένῃ, ἐθέλουσά γε θυμῷ.
ἐσθλὴ δ’ ἐν σταθμοῖς σὺν Ἐρμῆς λητίοι ἀέξειν
βουκολίας δ’ ἀγέλας τε καὶ αἴπόλια πλατέ’
ἀγῶν

ποίμνας τ’ εἰρωπόκοιν ὦν, θυμῷ γ’ ἐθέλουσα,
ἐξ ὅλησιν βριαῖει καὶ ἐκ πολλῶν μείωνα θήκεν.
οὕτω τοι καὶ μονογενὴς ἐκ μητρὸς ἔούσα

1 Goettling’s order.
2 Schoemann’s order.
3 Koechly: ἁγῶνι ἀεθλεύσωσιν, DGHI: ἀθλεύσωσιν, other MSS.

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

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

πᾶσι μετ’ ἄθανάτουισι τετίμηται γεράσεσσιν.
θῆκε δὲ μὲν Κρονίδης κοινοτρόφοι, οὐ μετ’ ἐκείνην 450
ὀφθαλμοίςιν ἵδουτο φάος πολυδερκέος Ἡνὺς.
οὔτως εἴξ ἄρχης κοινοτρόφος, αὖ δὲ τε τιμαὶ.

Ῥεῖν δὲ δημήθεισα Κρόνῳ τέκε φαίδιμα τέκνα,
Ἰστῖν Δήμητρα καὶ Ὑρην χρυσοπέδιλον
ιφθιμών τ’ Ἀδην, ὅς ὑπὸ χθονὶ δῶματα ναίει
νηλεῖς ἦτορ ἔχων, καὶ ἐρίκτυτον ᾨνυσίγαιον
Ζηνὰ τε μητίδεντα, θεῶν πατέρ’ ἴδε καὶ ἄνδρῶν,
τοῦ καὶ ὕπο βροντῆς πελεμίζεται εὐρεία χθών.
καὶ τοὺς μὲν κατέπινε μέγας Κρόνος, ὦς τις
ἐκαστὸς

νηδύος εἴξ ιερῆς μητρὸς πρὸς γούναθ’ ἵκοιτο,
τὰ φρονέων, ἵνα μὴ τις ἄγανῳ Ὀὐρανιών
ἀλλὸς ἐν ἄθανάτοισιν ἔχοι βασιλικά τιμῆν.
πεῦθετο γὰρ Γαῖς τε καὶ Ὀυρανοῦ ἀστερόεντος,
οὔπερκά οὐ πέπρωτο ἐφ ὑπὸ παιδὶ δαμήναι
καὶ κρατερῷ περ ἐόντι, Δίὸς ἡκαυλάς: 465
τῷ ὦ ἴ ἄρ’, ὦκ ἀλαῖς σκοπηπῆ ἔχεν, ἀλλὰ
δοκεύων

παῖδας ἑως κατέπινε: Ῥεῖν δ’ ἔχε πένθος
ἀλαστον.

 отлича ὑπὸ Δί’, ἐμελλε θεῶν πατέρ’ ἴδε καὶ ἄνδρῶν
tέξεσθαι, τότ’ ἔπειτα φίλους λιπάνευε τοκῆς
tοὺς αὐτῆς, Γαῖῶν τε καὶ Ὀυρανὸν ἀστερόεντα, 470
μῆτιν συμφράσσασθαι, ὥπως λελάθοιτο τεκοῦσα
παῖδα φίλον, πίσαιτο δ’ ἐρινὺς πατρὸς ἔω ἐπαῖδων θ’, ὦς κατέπινε μέγας Κρόνος ἄγκυ-
λομήτης.

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

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

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

1 The goddess of the hearth (the Roman Vesta), and so of the house. Cp. Homeric Hymn 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.
HESIOD

οἶ δὲ θυγατρὶ φίλῃ μάλα μὲν κλῦν ἦδ' ἐπίθυοντο, καὶ οἱ πεφραδέτην, ὅσα περ πέπρωτο γενέσθαι ἄμφι Κρόνῳ βασιληί καὶ νῦε καρτεροθύμῳ. πέμψαν δὲ ἔσε Λύκτων, Κρῆτης ἐς πίονα δήμου, ὀπποτ' ἀρ' ὀπλότατον παίδων τέξεσθαι ἐμέλλε, Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη Κρῆτη ἐν εὐρείῃ τραφέμεν ἀτιταλλέμεναι τε. 475

ἐνθα μὲν ἤκοτο φέρουσα θοὴν διὰ νῦκτα μέλαιναν πρῶτην ἐς Λύκτων· κρύψεν δὲ ἐ χερσὶ λαβοῦσα ἀντρῳ ἐν ἡλιβάτῳ, ζαθής υπὸ κεύθεσι γαϊῆς, Αὐγαίῳ ἐν ὅρει πεπυκασμένῳ ὑλήντην. 480

τὸ δὲ σπαργαίνοσα μέγαν λίθου ἐγγυαλίξεν Ὀὐρανίδῃ μέγ' ἀνακτί, θεῶν προτέρῳ βασιληί. τὸν τόθ' ἐλὼν χεύρεσσιν ἐν ἐσκάτθετο νηδὺν σχέτλιος· οὐδ' ἐνόησε μετὰ φρεατίν, ὡς οἱ ὀπίσσω ἀντὶ λίθου ἐός υίὸς ἀνίκητος καὶ ἀκηδῆς λείπεθ', ὃ μιν τάχ' ἐμέλλε βη καὶ χερσὶ δαμάσ- 485

σασ τημῆς ἐξελάειν, ὃ δ' ἐν ἄθανάτους ἄνάξειν.

Καρπαλίμως δ' ἄρ' ἐπείτα μένος καὶ φαίδιμα γυνία

ηὔζετο τοῦ ἀνακτος· ἐπιπλωμένων δ' ἐνιαυτῶν

Γαϊῆς ἐννεσίης πολυφραδέσσι δολωθεῖς

ὁν γόνων ἂντα ἀνέχει μέγας Κρόνος ἀγκυλομήτης ἐν ἐσκάτθετο νηδὺν τοῦ βασιληίς τηρεύσι βιηφὶ τε παιδὸς ἐσώ. 1) 490

πρῶτον δὲ ἐξέμεσαν λίθου, ὅν πῦματον κατέπινεν. 2) τὸν μὲν Ζεὺς στήριξε κατὰ χθοῦν εὐρυδείς Πυθότ ἐν ἡγαθή γυαλίως ὑπὸ Παρνησίοι σῇμ' ἐμεν ἐξοπίσω, θαῦμα θνητοῖς βροτοῖς. 500

1 Rejected by Heyne as interrupting and disagreeing with the context.
2 Peppmüller: ἐξήμεση (or ἐξήμεσε) λίθου, πῦματον κατα- πλίνων, MSS.

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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.
Λύσε δ' ἐπατείτος καλλίσφυρον Ὄμιεσίνην
ηγάγετο Κλυμένην καὶ ὅμων λέχος εἰσανεβαίνειν. 505
δ' ἐν ἵνα ἀτλαντα κρατερόφρονα γεώνατο παίδα·
tίκτε δ' ὑπερκύδαντα Μενοίτιον ἢδε Προμηθέα
ποικίλον αἰολόμητιν, ἀμαρτίνον τ' Ἐπιμηθέα,
ὅς κακὸν ἦ γένετ' ἀνδράσιν ἀλφηστήσων
πρῶτος γάρ β' Διὸς πλαστὴν ὑπέδεκτο γυναίκα
παρθένον. Ὡβριστὴν δ' Μενοίτιον εὐρύστα Ζεὺς
 eius Ἠρεβος κατέπεμψε βαλῶν ψυλόεως κεραυνῷ
510 εὔνεκ' ἅτασθαλίς τε καὶ ἴμπορέως ὑπερόπλοι.
'Ατλασ δ' οὐρανὸν εὐρύν ἐχει κρατερῆς ὑπ' ἁνάγκης
πείρασιν ἐν γαιῆς, πρόπαρ 'Εσπερίδων λυγυφώνων,
ἔστησες κεφαλὴ τε καὶ ἀκαμάτησε χέρεσιν
ταύτην γάρ οἱ μοῦραν ἐδάσσατο μιθίετα Ζεὺς.
520 δήσε δ' ἀλκυτοπέδησε προμήθεα ποικελόβουλον
dεσμοῖς ἀργαλέοις μέσον διὰ κίον' ἐλάσσας;
cαὶ οἱ ἐν' ἀετὸν ὤσε ταυτόπερον' αὐτάρ ὅ γ' ἦπαρ
νήθην ἅθανατον, τὸ δ' ἀέξετο ἵσος ἀπάντη
νυκτός, ὅσον πρόπαν ἤμαρ ἐδοι ταυτόπερος
ὁμις.
525 τὸν μὲν ἂρ' Ἀλκμήνης καλλισφύρον ἄλκιμος νίδ' Ἡρακλέης ἐκτεινε, κακήν δ' ἀπὸ νοῦς ἄλαλκεν
Ἰαπετίονίδη καὶ ἐλύσατο δυσφροσυγάων
οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος,
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bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunderbolt and lightning: for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

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

όφρ' Ἡρακλῆς Θηβαγενέος κλέος εἴη
πλεῖον ἐτ' ἢ τὸ πάροιδεν ἔπὶ χθόνα πουλυβότειραν.
tαῦτ' ἄρα ἄξομενος τίμα ἀριδεῖκετον νιόν·
καὶ περ χωόμενος παύθῃ χόλου, ὅπ πρὶν ἔχεσκεν,
οῦνεκ' ἐρίζετο βουλας ὑπερμενεὶ Κροιώνι. 535
καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θηντοὶ τ' ἄνθρωποι
Μηκώνη, τότ' ἐπείτα μέγαν βοῶν πρόφρονι θυμῷ
dασσάμενος προεκῆκε, Δίως νόον ἕξαπαφίσκων.
τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα πίναν δημῷ
ἐν ῥυνῷ κατέβηκε καλύψας γαστρὶ βοείᾳ,
tῷ δ' αὐτ' ὀστέα λευκὰ βοῦς δολὴ ἐπὶ τέχνῃ
eὐθετίσας κατέβηκε καλύψας ἀργέτι δημῷ.
δὴ τότε μιν προσέειπε πατὴρ ἄνδρῶν τε θεῶν τε.
Ἰαπετιοῦδη, πάντων ἀριδεῖκεν ἀνάκτων,
ὅ πέπον, ὡς ἐπεροζῆλως διεδάσσακα μορᾶς.
"Ὡς φάτω κερτομέων Ζεὺς ἀφθίτα μῆδεα εἰδῶς. 545
τὸν δ' αὐτὲ προσέειπε Προμηθέεις ἀγκυλομήτης
ἥκ' ἑπιμειδήσας, δολίης δ' οὗ λήθητο τέχνης.
Ζεὺς κύδιστε μέγιστε θεῶν ἀειγενετάων,
tῶν δ' ἔλε', ὀπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγησε.
Φη' ῥα δολοφρονέων. Ζεὺς δ' ἀφθίτα μῆδεα
εἰδῶς
gνῶρ' οὖδ' ἐπηκοινεὶς δόλον· κακὰ δ' ὀσσετο θυμῷ
θνητοὶς ἀνθρώποις, τα καὶ τελεεσθαι ἐμελλεν.
χερσὶ δ' δ' γ' ἀμφοτέρησιν ἀνεῖλετο λευκὸν
ἀλείφαρ.
χόσατο δὲ φρένας ἀμφί, χόλος δὲ μιν ἤκετο θυμόν,
ὡς ἵδεν ὀστέα λευκὰ βοῦς δολὴ ἐπὶ τέχνῃ. 555
ἐκ τοῦ δ' ἄθανάτοισιν ἐπὶ χθονὶ φύλ' ἄνθρωπων
καίουσι' ὀστέα λευκὰ θυγήντων ἐπὶ βωμῶν.
tὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

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THEOGONY

the glory of Heracles the Theban-born might be yet greater than it was before over the plenteous earth. This, then, he regarded, and honoured his famous son; though he was angry, he ceased from the wrath which he had before because Prometheus matched himself in wit with the almighty son of Cronos. For when the gods and mortal men were divided at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to befoul 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:
Ἡσίοδος

ἐπετειονίδη, πάντων πέρι μήδεα εἰδῶς,
ω τέτοιον, ὦκ ἄρα πώ δολίης ἐπιλήθεο τέχνης.

"Ὡς φάτο χαώμενος Ζεὺς ἀφθιτα μήδεα εἰδῶς·
εκ τούτων δὴ ἐπειτα δόλου μεμυημένος αἰεὶ
οὐκ ἐδίδου Μελίσσι, τυρώσεις ἀνθρώπως, οἰ ἔπι χθονὶ ναιειάουσιν.
ἀλλὰ μὲν ἔξαπάτησεν ἐν τοῖς πάνις Ἰαπετοῦ
κλέψας ἀκαμάτου πυρὸς τηλέσκοπον αὐγὴν
ἐν κοῖλῳ νάρθηκο; δάκεν δὲ ἐνειδὶ τυμὸν,
Ζῆν' ὕψιβρεμέτην, ἔχολοσκε δὲ μὲν φίλον ἢτορ,
ὅς ἢδ' ἐν ἀνθρώποις πυρὸς τηλέσκοπον αὐγὴν.

ἀυτίκα δ' ἀντὶ πυρὸς τεύξετε κακὸν ἀνθρώποις

γαῖς γὰρ σύμπλασσε περικλυτὸς Ἀμφιγνύεις
παρθένῳ αἰδοίᾳ ἱκελον Κρονίδεω διὰ βουλάς.

ξώσε δὲ καὶ κόσμησε θεὰ γλαυκότητι Ἀθηνὴ
ἀργυφήν ἐσθήτη· κατὰ κρήθεν δὲ καλύπτερν
δαίδαλῆν χείρεσσι κατέσχεθε, θαῦμα ἰδέσθαι:

[ἀμφὶ δὲ οἱ στεφάνους, νεοθηλέοις ἄνθεα ποίησ,
ἴμερτος περίθηκε καρήατι Παλλᾶς Ἀθηνῆ.]

ἀμφὶ δὲ οἱ στεφάνην χρυσὲν κεφαλῆφιν ἐθηκε,
τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγνύεις

ἀσκήσας παλάμησι, χαριζόμενος Δι' ἀτρί.

τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα

ἰδέσθαι,

κνώδαλ', ὃς ἣπειρος πολλὰ τρέφει ἢδὲ θάλασσα,
τῶν ὡς πόλλ' ἐνέθηκε,—χάρις δ' ἀπελάμπτετο

πολλὴ,—

θαυμάσια, ζῷοισιν ζοικότα φωνήσεσιν.

1 Bergk (after scholiast): μελίσσι, DEGHI: μελίουσι, 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 Melian¹ 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 (μέλαι), that is, the trees." The reference may be to the origin of men from ash-trees: cp. Works and Days, 145 and note.
HESIOD

Δῶταρ ἐπεὶ δὴ τεῦξε καλὸν κακὸν ἀντ᾽ ἁγαθόοιο, 585 ἐξάγαγι, ἐνθα περ ἄλλοι ἔσαν θεοὶ ἦδ᾽ ἄνθρωποι,
κόσμῳ ἁγαλλομένην γλαυκότερος ὀβριμοπάτηρς.
θαύμα δ᾽ ἐχ᾽ αθανάτους τε θεοὺς θυτοὺς τ᾽ ἀνθρώπους,
ὡς εἶδον δόλον αἰττόν, ἀμήχανον ἀνθρώποισιν.

Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτερᾶν, 590
[τῆς γὰρ ὁλίγον ἐστὶ γένος καὶ φύλα γυναικῶν,]
πῷ μὲν οἷον ἀθωτοῖς μετ᾽ ἄνθρακες ναυτάκουσιν
οὐλομένης πενήνθ᾽ οὐ σύμφοροι, ἀλλὰ κόροιο.
ὡς δ᾽ ὥσποτ᾽ ἐν σρῆνεσι κατηρεθέσσι μέλισσαι
κηφήνας βόσκωσι, κακῶν ἠνήγονας ἔργων—
αἱ μὲν τε πρόσαν ἥμαρ ἐς ἡλίον καταδύντα
ἡμᾶται σπεύδουσι τιθεῖσ᾽ τε κηρία λευκά,
οἳ δ᾽ ἐντοσθὲ μένοντες ἐπηρεθέσαι κατὰ σίμβλον
ἀλλότριον κάματον σφετέρην ἐς γαστέρ᾽ ἀμώνται—
ὡς δ᾽ αὐτῶς ἀνδρεσι κακοὸν θυτοὶς γυναῖκας 600
Ζεὺς ὑψιβρεμέτης θῆκεν, ἠνήγονας ἔργων
ἀργαλέως· ἐπερυ θ᾽ ἐὰν κακὸν ἀντ᾽ ἁγαθοῦοο.
ὅσ κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
μῇ γήμαι ἐθέλη, ἄλοιον δ᾽ ἐπὶ γήρας ἱκετο
χήτει γηροκόμωοί· ὦ ὦ οὐ βιότον ἐπιδεινής
ζωεῖ, ἀνθρωπισμὸν δὲ διὰ κτήσιν δατένονται
χηρωστά: ὦ δ᾽ αὐτῆ γάμον μετὰ μοῖρα γένηται,
κεδηγῆ δ᾽ ἐσχεν ἄκοιτον ἄρηριαν πραπίδοντας,
τῷ δὲ τ᾽ ἄπαι ἄῤῥόνως κακὸν ἐσθλὸς ἀντιφέρεται
ἐμμενεῖς· ὃς δὲ κε τέτμη ἀπαρτηροῦ γενέθλης,
ζωεῖ εἴνε στήθεσιν ἐξων ἀλίαστον ἀνίην
θυμῶ καὶ κραδή, καὶ ἀνήχεστον κακὸν ἐστιν.

"Ὡς οὖν ἐστὶ Δίὸς κλέψαι νόου οὐδὲ παρελθεῖν,
οὐδὲ γὰρ Ἰαπετιούνδης ἀκάκητα Προμηθεὺς

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

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

For from her is the race of women and female-kind: of her is the deadly race and tribe of women who live amongst mortal men to their great trouble, no 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
HESIOD

τοῦ γ' ὑπεξήλυξε βαρῶν χόλον, ἀλλ' ὑπ' ἀνάγκης 615 καὶ πολύιδριν ἑόντα μέγας κατὰ δεσμὸν ἔρυκει.

'Οβριάρεψ δ' ὡς πρῶτα πατήρ ὁδύσσατο θυμῷ Κόττω τ' ἥδε Γυν, δῆσεν κρατερῷ ἐνὶ δεσμῷ ἄνορέψῃ ὑπέρποντο ἀγώμενος ἥδε καὶ εἶδος καὶ μέγεθος. κατένασσε δ' ὑπὸ χθονὸς εὐνυδείνῃς. 620 ἐνθ' οἱ γ' ἀλγε' ἐχοντες ὑπὸ χθοὺς ναιετάνουτες εἰατ' ἐπ' ἐσχατὴ, μεγάλης ἐν πείρασι γαῖς, δὴθά μάλ τ' ἄνυμενοι, κραδή μέγα πένθος ἐχοντες. ἀλλὰ σφεας Κρονίδης τε καὶ ἄθανατοι θεοὶ ἄλλοι, οὗς τέκεν ήὕκομος Ἡρῆ Κρόνου ἐν φιλότητι, 625 Γαῖς φραδμοσύνησιν ἁνήγαγον ἔς φάος αὐτοὶ· αὐτὴ γὰρ σφυν ἀπαντά δυνηκέως κατέλεξε σὺν κείνοις νίκην τε καὶ ἀγλαδὸν εὔχος ἀρέσθαι. δηρὸν γὰρ μάραντο πόνον θυμαλγῇ ἐχοντες Τιτηνὲς τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένουτο, 630 ἀντίον ἀλλήλους διὰ κρατερὰς υσμίνας, οὗ μὲν ἄφ' ὑψηλῆς Ὀθρυνος Τιτηνὲς ἁγανοί, οὗ δ' ἁρ' ἀπ' Ὀὐλύμποιο θεοὶ, δωτηρες εὖαν, οὗς τέκεν ήὕκομος Ἡρῆ Κρόνῳς εὐνηθεῖσα. οὗ ῥὰ τότ' ἀλλήλους χόλον θυμαλγῇ ἐχοντες 635 συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτοὺς· οὐδὲ τις τὴν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ οὐδετέρους, ἵσον δὲ τέλος τέτατο πτολέμου. ἀλλ' ὅτε ἡ κείνοις παρέσχεθεν ἀρμενα πάντα, νέκταρ τ' ἀμβροσίην τε, τά περ θεοὶ αὐτοὶ ἔδουσι, 640 πάντων ἐν στήθεσι κέσετο θυμὸς ἀγίωρ. ὡς νέκταρ τ' ἐπάσαντο καὶ ἀμβροσίην ἐρατεινήν, δὴ τότε τοῖς μετέειπε πατὴρ ἄνδρῳν τε θεῶν τε·

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THEOGONY

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:

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HESIOD

Κέκλυτε μεν, Γαίης τε καὶ Οὐρανοῦ ἄγλαᾶ τέκνα,
όφρ’ εἴπω, τὰ μὲ θυμὸς ἐνὶ στθῆσσι κελεῦει. 645
ηδη γὰρ μᾶλα δηρὸν ἐνατίοι αλλήλουσι
νίκης καὶ κράτεος πέρι μαρνάμεθ’ ἤματα πάντα
Τιτηνές τε θεοὶ καὶ ὅσοι Κρόνον ἐκεγενόμεσθα.
ὕμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτουσ
φαίνετε Τιτηνεσσιν ἐναντίοι ἐν δαίλυγρη
μνησάμενοι φιλότητος ἐνηέος, ὅσα παθόντες
ἐς φάος ἀψ ἀφίκεσθε δυσηλεγέος ὑπὸ δεσμοῦ
ἡμετέραις διὰ βουλὰς ὑπὸ ζόφου ἡερόντος.
"Ὡς φάτ’ τὸν δ’ ἐξαύτις ἀμείβετο Κόττος
ἀμύμων."

Δαιμόνι, οὐκ ἀδάντα πιφαύσκεαι· ἄλλα καὶ
αὐτοὶ

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ίδις, ὅ τοι περὶ μὲν πρατιδε, περὶ δ’ ἐστὶ νόημα,
ἀλκτήρ δ’ ἀθανάτοις ἃρῃς γένεω κρυσσερτὸ.
σήσι δ’ ἐπιφροσύνησιν ὑπὸ ζόφου ἡερόντος
ἀψορροὸν δ’ ἐξαύτις ἀμειλίκτων ὑπὸ δεσμῶν
ἡλύθοξον, Κρόνον νιὲ ἀναξ, ἀνάελπτα παθόντες. 660
τῷ καὶ νῦν ἄτενεῖ τε νῶ ν καὶ ἐπίφρονου βουλή
ῥυσόμεθα κράτος ὑμῶν ἐν αἰνὴ δηιοτήτι
μαρνάμενοι Τιτηνιν ἀνὰ κρατερᾶ ὑσμίνας.

"Ὡς φάτ’ ἐπήνεσσαν δὲ θεοὶ, δωτηρὲς εἴων,
μῦθον ἀκούσαντες· πολέμου δ’ ἐλιλιαίετο θυμὸς 665
μᾶλλον ἔτ’ ἦ τὸ πάροιθε· μάχην δ’ ἀμέγαρτον
ἐγείραν
πάντες, θηλειαὶ τε καὶ ἄρσενες, ἦματι κείνῳ,
Τιτηνιὲς τε θεοὶ καὶ ὅσοι Κρόνον ἐξεγένοντο,
οὐς τε Ζεὺς Ερέβεσσην ὑπὸ χθόνος ἥκε φῶσεδε
δεινοὶ τε κρατεροί τε, βίην ὑπέροπλοι έχοντες. 670

1 DEFKLR : Ἐρέβεσσην, GHI.
THEOGONY

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

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

So he said: and the gods, givers of good things, applauded when they heard his word, and their spirit longed for war even more than before, and they all, both male and female, stirred up hated battle that day, the Titan gods, and all that were born of Cronos together with those dread, mighty ones of overwhelming strength whom Zeus brought up to the light from Erebus beneath the earth. An
HESIOD

tῶν ἔκατον μὲν χεῖρες ἀπ' ὄμων ἔσοντο
πᾶσιν ὄμως, κεφαλαὶ δὲ ἐκάστῳ πεινήκοντα
ἐξ ὄμων ἐπέφυκον ἐπὶ στιβαροὶς μέλεσιν.
οὐ τότε Τιτήνεσι κατέσταθεν ἐν δαι λυγρῆ
πέτρας ἡλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες. 675
Τιτήνες δ' ἐτέρωθεν ἐκαρτύνατο φάλαγγας
προφρονέως, χειρῶν τε βίης θ' ἀμα ἐργον ἐφαινον
ἀμφότεροι· δευνὸν δὲ περήχα πόντος ἀπείρων,
γῆ δὲ μέγη ἐσμαράγγεσ' ἐπέστενε δ' οὐρανὸς
eύρυς
σειόμενος, πεδόθεν δὲ τινάσσετο μακρὸς Ὀλυμ-
πος

ριπῆ ὑπ' ἀθανάτων, ἐνοσὶς δ' ἴκανε βαρείᾳ
Τάρταρον ἁρέοντα, ποδῶν τ' αἰπειὰ ἱω' ἀσπέτον ἰωχυμοὸ βολάων τε κρατερῶν'
ὡς ἄρ' ἐπ' ἀλλήλοις λεσαν βέλεα στονόεντα.
φώνῃ δ' ἀμφότερων ἱκετ' οὐρανὸν ἀσπέροντα
κεκλομένοιν· οὐ δὲ τύνισαν μεγάλρο ἀλαλητῷ.

Οὐδ' ἄρ' ἔτι Ζεὺς ἴσχεν ἐν μένος, ἀλλὰ νυ τοῦ γε
εἴθαρ μὲν μένεος πλῆντο φρένες, ἐκ δὲ τε πᾶσαν
φαίνε βίην· ἀμυδίς δ' ἄρ' ἄπ' οὐρανόν ἤδ' ἀπ'
Ὁλυμποῦν
ἀστράπτων ἔστειχε συνωχαδῶν· οὐ δὲ κεραυνοὶ

ἀκταρ ἀμα βρούτῃ τε καὶ ἀστεροπῇ ποτέοντο
χειρῶς ἀπὸ στιβαρῆς, ἱερὴν φλόγα εἰλυφώντεσ
ταρφεῖς· ἀμφὶ δὲ γαίὰ φερόσβιος ἐσμαράγγες
καιομένη, λάκε δ' ἀμφὶ πυρί μεγάλ' ἀσπετος ὤλη.
ἐξεε δὲ χθῶν πᾶσα καὶ Ἄκεανοῖς ῦεθρα
πόντος τ' ἀτρύγετος· τοὺς δ' ἀμφετε πεθεμὸς

ἀυτμὴ
Τιτήνας χθονίους, φλοξ δ' αἰθέρα ¹ διὰν ἴκανεν

¹ Naber: ἱέρα, MSS.
THEOGONY

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

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HESIOD

άσπετος, ὄσσε δ’ ἀμερδε καὶ ἰφθίμων περ ἐόντων
ἀνυή μαρμαροῦσα κεραυνοῦ τε στεροτήσ τε.
καῦμα δὲ θεσπέσιον κάτεχεν Χάος: εἰσατο δ’ ἄντα

οφθαλμοῖς ἰδεῖν ἥδ οὐασ όσσαν ἀκοῦσαι
αὐτως, ὥς εὶ Γαία καὶ Οὐρανός εὐρίς ὑπερθε
πίλνατο· τοῖος γὰρ κε μέγας ὕπο δοῦτος ὁρώει
τῆς μὲν ἑρειπομένης, τοῦ δ’ ὑψὸθεν ἑξεριπόντως,
tόσσος δοῦτος ἐγεντο θεῶν ἐριδὶ ξυνιόντων.

σὺν δ’ ἁνεμοι ἐνοσίν τε κοινὴν τ’ ἔσφαράγιζον
βροντὴν τε στεροτὴν τε καὶ αἰθαλόεντα κεραυνόν,
κῆλα Δίῳς μεγάλοιο, φέρουν δ’ ἱαγχίν τ’ ἐνοπήν τε
ἐς μέσον ἀμφοτέρων· ὃτοβος δ’ ἀπλητος ὁρώει
σμερδαλέας ἐρίδος, κάρτος δ’ ἁνεφαίνετο ἐργων.

ἐκλύθη δὲ μάχη πρὶν δ’ ἀλλήλοις ἐπέχοντες
ἐμμενεῖς ἐμάχοντο διὰ κρατερὰς ὑσμίνας.

Οἱ δ’ ἄρ’ ἐνι πρῶτοις μάχην δριμείαν ἔγειραν
Κόττος τε Βριάρεως τε Γύνης τ’ ἀατος πολέμοιο,
οἱ γὰρ τρηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν
πέμπον ἐπασσυτέρας, κατὰ δ’ ἐσκίασαν βελέσσι
Τιτήνας, καὶ τοὺς μὲν ὑπὸ χονδός εὐρυδεῖς
πέμψαν καὶ δεσμοῖς ἐν ἀργαλείσιν ἐδησαν
χερσῖν νικήσαντες ὑπερθύμους περ ἐόντας,
tόσσον ἐνερθ’ ὑπὸ γῆς, ὅσον οὐρανὸς ἐστ’ ἀπὸ

γαῖς.

τόσσον γὰρ τ’ ἀπὸ γῆς ἐς Τάρταρον ἰερόεντα.
ἐννέα γὰρ νύκτας τε καὶ ἡματα χάλκεος ἄκμων
οὐρανόθεν κατιῶν δεκάτη κ’ ἐς γαῖαν ἴκωντο·
ἐννέα δ’ αὐ νύκτας τε καὶ ἡματα χάλκεος ἄκμων
ἐκ γαίς κατιῶν δεκάτη κ’ ἐς Τάρταρον ἴκων.

τὸν πέρι χάλκεον ἔρκος ἐλθάται: ἀμφὶ δὲ μιν νὺς
προστοιχεί κέχυται περὶ δειρήν: αὖτὰρ ὑπερθεν
THEOGONY

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

And amongst the foremost Cottus and Briareos and Gyes insatiate for war raised fierce fighting: three hundred rocks, one upon another, they launched from their strong hands and overshadowed the Titans with their missiles, and hurled them beneath the wide-pathed earth, and bound them in bitter chains when they had conquered them by their strength for all their great spirit, as far beneath the earth as heaven is above earth; for so far is it from earth to Tartarus. For a brazen anvil falling down from heaven nine nights and days would reach the earth upon the tenth: and again, a brazen anvil falling from earth nine nights and days would reach Tartarus upon the tenth. Round it runs a fence of bronze, and night spreads in triple line all about it
HESIOD

γῆς ρίζαι πεφύασι καὶ ἄτρυγέτου θαλάσσης.
ἐνθα θεὸι Τιτῆνες ὑπὸ ζόφοι ἥροεντι
κεκρύφαται βουλήσι Διὸς νεφεληγερέται
χῶρῳ ἐν εὐρώετν, πελώρης ἔσχατα γαίης.
τοῖς οὐκ ἔξιτόν ἐστὶ. θύρας δ’ ἐπέθηκε Ποσειδέων
χαλκείας, τεῖχος δὲ περοῖχεται ἀμφοτέρωθεν.
ἐνθα Γύνῃς Κόπτος τε καὶ Ὀβριάρεως μεγάθυμος
ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο.

"Ενθα δὲ γῆς δυοφέρης καὶ Ταρτάρου ἥροεντος
πόντον τ’ ἄτρυγέτου καὶ οὐρανοῦ ἄστερεντος
ἔξεις πάντων πηγαί καὶ πείρατ’ ἔσεσιν
ἀργαλε’ εὐρώετα, τὰ τε στυγεόουι θεοὶ περ,
χάσμα μεγ’, οὐδὲ κε πάντα τελεσφόρον εἰς
ἐνιαυτὸν

οὐδας ἵκοι, εἰ πρότα πυλέων ἐντοσθε γένοιτο,
ἐκάθ’ κεν ἐνθα καὶ ἐνθα φέρου πρὸ θύελλα θυέλλῃ
ἀργαλείᾳ δεινὸν δὲ καὶ ἀθανάτοις θεοίς
tοῦτο τέρας. Νυκτὸς δ’ ἐρεβεννής οἰκία δεινὰ
ἔστηκεν νεφέλης κεκαλυμμένα κυνεγήσιν.

τῶν πρόσθ’ Ἰαπετοῦ πάις ἔχει οὐρανὸν εὐρύν
ἔστησ’ κεφαλὴ τε καὶ ἀκαμάτησι χέρεσιν
ἀστεμφέως, ὅθ’ Νῦξ τε καὶ Ἡμέρῃ ἄσσον ιοῦσαι
ἀλλήλας προσείπουν, ἀμειβόμευαν μέγαν οὐδὸν
χάλκεον. ἡ μὲν ἑσσω καταβήσεται, ἡ δὲ θὺραξ
ἔρχεται, οὐδὲ ποτ’ ἀμφοτέρας δόμος ἑντὸς ἑργει,
ἄλλ’ αἰεὶ ἑτέρη γε δόμων ἐκτοσθεν ἐσφά σα
γαίαν ἐπιστρέφεται, ἡ δ’ αὐ δόμου ἑντὸς ἑσφάσα
μίμηι τὴν αὐτῆς ωρὴν ὀδοὺ, ἔστ’ ἀν ἱκηταί,
ἡ μὲν ἐπιχθυνίωσι φάος πολυδερκῆς ἔχουσα,
THEOGONY

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. \(\) ep. note on
line 177.
Η δ' "Τπνον μετὰ χερσί, κασίγυνητον Θανάτοιο, Νῦξ ὁλοή, νεφέλη κεκαλυμμένη ἥροειδεί.

'Ενθα δὲ Νυκτὸς παίδες ἐρεμωθῆς οἴκει ἔχουσιν, Τπνος καὶ Θάνατος, δεινοὶ θεοὶ· οὐδὲ ποτ' αὐτοὺς Ἡέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760

οὐρανὸν εἰς ἀνών οὐδ' οὐρανόθεν καταβαίνων. τῶν δ' ἔτεροι γαϊάν τε καὶ εὐρέα νῶτα θαλάσσης ἰσχυχος ἀνυστρέφεται καὶ μείλιχος ἀνθρώποις,

tού δὲ σιδηρῆ μὲν κραδίθη, χάλκεου δὲ οἱ ἔτορ νηλεῖς ἐν στήθεσσιν· ἔχει δ' ὃν πρῶτα λάβησιν 765 ἀνθρώποιν· ἔχθρος δὲ καὶ ἀθανάτουι θεοῖσι.

'Ενθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήμενες ἰφθίμον τ' Ἀϊδεω καὶ ἐπαινήσεις Περσεφονείς ἐστάσιν, δεινὸς δὲ κώνοι προπάροιθε φυλάσσει

νηλεῖν, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἱόντας σαίνει ὀμός οὐρῆ τε καὶ οὐσιν ἀμφοτέρουςι, ἐξελθείν δ' οὐκ ἄνως ἐὰ πάλιν, ἀλλὰ δοκεύων ἐσθίειν, ὅν κε λάβησιν πυλέων ἐκτοσθεν ἵόντα.

[Ἀφθίμων τ' Ἄϊδεω καὶ ἐπαινής Περσεφονείς.]

'Ενθα δὲ ναιεταὶ στυγερή θεὸς ἀθανάτοις, 775

deinή Στῦξ, θυγάτηρ ἄφωρρον Ὀκεανοῖο

προσβυτάτην· νόσφιν δὲ θεῶν κλυτὰ δώματα ναῖει μακρῆσιν πέτρησι καθηρεφέ· ἀμφὶ δὲ πάντῃ κίοσιν ἄργυρεοις πρὸς οὐρανὸν ἐστήρικται.

παύρα δὲ Θαυμαντὸς θυγάτηρ πόδας ὥκεα Ἰρις 780 ἀγγελῆν πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης. ὀππὸτ' ἔρις καὶ νεῖκος ἐν ἄθανάτουισιν ὄρηται καὶ β' ὀστις ψεῦδηται Ὁλύμπια δῶματ' ἐχόντων, Ζεὺς δὲ τε Ἰριν ἐπεμψε θεῶν μέγαν ὄρκον ἐνεῖκαι τηλόθεν ἐν χρυσῇ προχώ πολυώνυμον υδώρ 785

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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.
ΗΣΙΟΔΟΣ

ψυχρόν, οτ' ἐκ πέτρης καταλείβεται ἵλιβάτοιο υψηλής: πολλὸν δὲ υπὸ χθονὸς εὐρυνοδείας ἐξ ίεροῦ ποταμοῦ ῥέει διὰ νῦκτα μέλαιναν Ὀκεανὸ Κέρας· δεκάτη δ' ἐπὶ μοῖρα διδασταῖν ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῦτα θαλάσσης δίνης ἀργυρῆς εἰλιγμένος εἰς ἀλα πίπτει, ἢ δὲ μὴ ἐκ πέτρης προφέρει μέγα πήμα θεοῦν. οὐς κεν τὴν ἑπτὸρκον ἀπολλείψας ἐπομόσσῃ ἀθανάτων, οὐ ἔχουσι κάρη νυφόεντος Ὀλύμπου, κεῖται νήμησος τετελεσμένοις εἰς ἑναντών· οὐδὲ ποτ' ἀμβροσίας καὶ νέκταρος ἔρχεται ἀσσον βρῶσιος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἀναύδος στρωτοῖς ἐν λεχέσσι, κακὸν δὲ ἐκ ἱμα καλύπτει. αὐτὰρ ἐπεὶ νοῦσον τελέσῃ μέγαν εἰς ἑναντόν, ἀλλος γ' εἴς ἄλλου δέχεται χαλεπώτερος ἄεθλος. εἰναίτες δὲ θεῶν ἀπαμείρεται αἰεὺ ἑόντων, οὐδὲ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαίτας ἐννέα πάντα ἐτεα· δεκάτῳ δ' ἐπιμίσγεται αὐτις εἰρας ἐς ἀθανάτων, οὐ Ὀλύμπια δῶματ' ἔχουσιν. τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἀφθιτον ὑδωρ ῥγὺγιον, τὸ δ' ἵσι καταστυφέλον διὰ χῶρου. Ἑνθα δὲ γῆς δυνοφης καὶ Ταρτάρου ἕρωντος πόντου τ' ἀτρυγέτου καὶ ὀὐρανοῦ ἀστεροεντος ἐξεῖσις πάντων πηγαὶ καὶ πειρατ' ἔασιν ἀργαλέ' εὐρώπεντα, τάτε στυγέουσι θεοί περ. Ἑνθα δὲ μαρμάρεαι τε πῦλαι καὶ χάλκεος οὐδὸς ἀστεμφής, ρίζησι διηνεκέσσιν ἀρηρῶς,
THEOGONY

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 primaevial 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 immovable threshold of bronze having unending roots and it is grown of itself. And

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.
HESIOD

αὐτοφυής· πρόσθεν δὲ θεῶν ἐκτοσθεν ἀπάντων Τιτήνας ναίοντι, πέρην Χάεος ξοφεροῖο.

αὐτάρ ἐρυσμαράγγεο Δίως κλειτοὶ ἐπίκουροι δόματα ναετάουσιν ἐπ’ Ὀκεανοῖ τεμέθλοις, Κόπτος τ’ ἦδε Γύης. Βριάρεων γε μὲν ἦν ἠόντα γαμβρόν ἐν ποίησε βαρύκτυπος Ἐνυσίγαιος, δῶκε δὲ Κυμοπόλειαν ὀπνείειν, θυγατέρα ἦν.

Αὐτάρ ἐπεὶ Τιτῆνας ἀπ’ ὦρανοῦ ἐξελασεν Ζεὺς,

"]
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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
HESIOD

ποσὶ δ’ ύπ’ ἀθανάτοισι μέγας πελεμίζετ’ Ὄλυμπος

ὁρυμένοιο ἀνάκτος· ἐπεστενάχιζε δὲ γαῖα.

καῦμα δ’ ύπ’ ἀμφοτέρων κάτεχεν ὑσείδεα πόντον

βροντῆς τε στεροπῆς τε; πυρὸς τ’ ἀπὸ τοῖο

πελάρουν,

πρηστήριον ἄνεμων τε κεραυνοῦ τε φλεγέθουτος.

ἐξεε δὲ χθῶν πᾶσα καὶ οὐρανὸς ἢδὲ θάλασσα·

θυίε1 δ’ ἅρ’ ἄμφ’ ἀκτάς περὶ τ’ ἅμφι τε κύματα

μακρὰ

ριπή ύπ’ ἀθανάτων, ἔνοσίς δ’ ἄσβεστος ὅρωρει·

τρέε2 δ’ Ἀἴδης, ἐνέροισι καταφθίμενοισιν ἀνάσσων, 850

Τιτῆρες θ’ ύποταρτάριοι, Κρόνον ἄμφις ἐόντες,

ἄσβεστον κελάδοιο καὶ αἰνής δημοτῆτοις.

Ζεὺς δ’ ἑπεὶ οὐν κόρδυνεν έδὸν μένος, εἶλετο δ’

όπλα,

βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν,

πλήξεν ἀπ’ Ὅλυμποιο ἐπάλμενος· ἁμφὶ δὲ πᾶσας 855

ἔπρεσε θεσπεσίας κεφάλας δεινοῖο πελάρουν.

αὐτὰρ ἑπεὶ δὴ μιν δάμασεν πληγήσων ἰμάσσας,

ηρετε γυνωθείς, στενάχιζε δὲ γαῖα πελώρῃ.

φλοξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἀνακτος

οὐρεως ἐν βῆσσησιν αἰδηῆς 3 παιπαλοέσσης,

πληγέντος. πολλὴ δὲ πελώρῃ καίετο γαῖα

ἀτμῆθεσιν καὶ ἐτήκετο κασσίτερος ὡς

τέχνη ύπ’ αἰζηῶν ἐν ἑυτρήτωις χοάνοις

θαλφθείς, ἥ σίδηρος, ὀ περ κρατερώτατος ἐστίν,

οὐρεος ἐν βῆσσησι δαμαζόμενος πυρὶ κηλεῖω 865

1 R.: θυίε, MSS.
2 Schol.: τρέεσθε, MSS.
3 MSS. and schol.: Ἀινῆς, 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,\(^1\) when he was smitten. A great part of huge earth was scorched by the terrible vapour and melted as tin melts when heated by men's art in channelled\(^2\) crucibles; or as iron, which is hardest of all things, is sortened 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.
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τηκεται εν χθονι δὴ υφ' Ἡфаίστου παλάμησιν.
δὲ ἀρὰ τήκετο γαία σελαὶ πυρὸς αἰθομένοιο.
ρίψε δὲ μιν θυμῷ ἄκακων ἐσ Τάρταρον εὕρυν.
'Εκ δὲ Τυφώεος ἐστ' ἀνέμων μένος ύγρὸν
ἀέντων,
νόσφι Νότου Βορέω τε καὶ ἀργέστεω Ζεφύρωι:
ο' γε μὲν ἐκ θεόφιν γενεί, θυντοίς μέγ' ὀνειαρ,
οὶ δ' ἄλλοι μαψαῦραι ἔπιπνεύουσι θάλασσαν,
αἱ δή τοι πίπτουσαι ἔσ ηρεοείδεα πόντων,
πήμα μέγα θυντοίς, κακῆ θυίουσιν ἀέλλη.
ἄλλοτε δ' ἄλλα ἄεισι διασκιδνασί τε νῆας
ναύτας τε φθείρουσιν, κακοῦ δ' οὔ γίγνεται ἄλκη
ἀνδράσιν, οἱ κείνηι συνάντονται κατὰ πόντων,
αἱ δ' αὖ καὶ κατὰ γαῖαν ἀπείριτον ἀνθεμέοσαν
ἐργ' ἐρατ' φθείρουσι χαραιγενέων ἀνθρώπων
πιμπλείσαι κόνιος τε καὶ ἀργαλέου κολοσυρτοῦ.

Αὐτάρ ἑπεί ὅ πόνον μάκαρες θεοὶ ἑξετέλεσαν,
Τύτνεσοι δὲ τιμάων κρίναντο βηθῆν.
δὴ ὅ τὸτ' ὀτρυνον βασιλευέμευ ἡδὲ ἀνάσσειν
Γαῖης φραδμοσύνησιν Ὄλυμπιον εὐρύστοτα Ζην
ἀθανάτων τ' ὅ ὅ τοίσιν ἐὰς διεδάσσατο τιμάς.

Zeus δὲ θεῶν βασιλεὺς πρώτην ἄλοχον θέτο
Μήτω
πλεῖστα θεῶν εἰδύιαν ἰδὲ θυντῶν ἀνθρώπων.
ἀλλ' ὅτε δὴ ᾠρ' ἔμελλε θεὰν χαλακῶτιν 'Αθήνην
τέξεσθαι, τὸτ' ἑπείτα δόλῳ φρέναις ἐξαπατήσασ
αἴμυλίσει λόγοισιν ἔην ἐκκάτθετο νηδῶν
Γαῖης φραδμοσύνησι καὶ Ὄυρανοῦ ἀστερόεντος.

1 Fick: δή ρα, DGHI: δή ρ', EF: δή ρ' ἐμέλλε, KL.
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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; op. Epigrams of Homer, ix. 2-4.

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tως γάρ οἱ φρασάτην, ἵνα μὴ βασιληίδα τιμήν ἄλλος ἔχωι Δίος ἀντὶ θεῶν αἰειγενετάων.
ἐκ γὰρ τῆς ἐώμαρτο περίφρονα τέκνα γενέσθαι πρώτην μὲν κούρην γλαυκώπιδα Γριτογένειαν ἵσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν. αὐτὰρ ἐπείτ᾽ ἄρα παίδα θεῶν βασίλη καὶ ἀνδρῶν ἦμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα· ἀλλ᾽ ἄρα μιν Ζεὺς προῆθεν ἐγν ἐσκάτθετο νηδύν, ὡς δὴ οἱ φράσσατο θεὰ ἀγαθὸν τε κακῶν τε.

Δεύτερον ἦγάγετο λιπαρὴν Θέμιν, ἦ τέκεν Ὀρας,
Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τεθαλυίαν,
αἰ ἕργ᾽ ὀφεύουσι καταθυτοῖαι βροτοῖς,
Μοῖρας θ′, ἂς πλείστην τιμήν πόρε μητίετα Ζεύς,
Κλωθῶ τε Δάχεσίν τε καὶ Ἄτροπον, αἴτε δι-
δοὺς
θυντοίς ἀνθρώποισιν ἔχειν ἀγαθὸν τε κακῶν τε.
Τρεῖς δὲ οἱ Εὐρυνόμη Χάριτας τέκε καλλι-
παρήσουν,
"Ωκεανοῦ κούρη, πολυήρατοι εἶδος ἔχουσα,
"Αγλαίην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν
tῶν καὶ ἀπὸ βλεφάρων ἔρος εἰβετο δερκομενῶν
λυσιμελής; καλὸν δὲ θ' ὑπ᾽ ὀφρύσι δερκίωνται.
Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἤλθεν,
ἥ τέκε Περσεφόνην λευκώλενον, ἥν 'Αιδώνεὺς
ἡρπασε ἥς παρὰ μητρὸς· ἐδωκε δὲ μητίετα Ζεύς.
Μηνομόνης δ' ἐξαύτις ἐράσσατο καλλικόμου, ἐξ
iens ὅς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένυντο
ἐννέα, τῆς ἄδον θαλά καὶ τέρψης ἄοιδης.
Δητὼ δ' Ἀπόλλωνα καὶ Ἀρτεμίν ισχέαιραν,
ἰμερέντα γόνων περὶ πάντων Οὐρανίων,
γείνατ' ἀρ' αἰγιόχοιο Νίς φιλότητι μυγέισα.
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 Moeræ (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 Aïdoneus 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.
Λοισθοτάτην δ᾽ Ἡρην θαλερήν ποιήσατ' ἀκούτιν.

ἡ δ᾽ Ἡβην καὶ Ἄρης καὶ Εἰλείθυιαν ἔτικτε μιχθείς ἐν φιλότητι θεῶν βασιλῆς καὶ ἀνδρῶν.

Αὐτὸς δ᾽ ἐκ κεφαλῆς γλαυκώπιδα Τριτογένειαν δεινὴν ἑγρεκύδοιμον ἀγέστρατον ἀτρυτώνη

πότιαν, ἦ κέλαδοι τε ἄδον πόλεμοι τε μάχαι τε, Ἡρη δ᾽ Ἡφαιστον κλυτὸν οὐ φιλότητι μυγείσα γείνατο, καὶ ξαμένησε καὶ ἦρισε ὁ παρακοίτη, ἐκ πάντων τέχνησι κεκασμένον Οὐρανίων.

<"Ηρη δὲ ξαμένησε καὶ ἦρισε ὁ παρακόιτη.¹ 929a ἐκ ταύτης δ᾽ ἔριδος ἢ μὲν τέκε φαίδιμον ὕδων Ἡφαιστον, φιλότητος ἄτερ ² Δίου αἰγώχου, ἐκ πάντων παλάμησι κεκασμένον Οὐρανίων αὐτάρ ὦ γ᾽ Ὅκεανοι καὶ Τηθύν ήκόμοιο κούρη νοσφ᾽ Ἡρης παρελέξατο καλλιπαρῆ, ¹ 929a ἐξαπαφὼν Μῆτιν καίτερ πολυδήμεν' ἐνυσαν.

συμμάρψας δ᾽ ὁ γε χερσίν ἐν ἐγκάτθετο νηδὺν δείνας, μὴ τέξῃ κρατερώτερον ἄλλο κεραυνοῦ. τοῦνεκά μιν Κρονίδης υψίξυγος αἰθέρι ναιῶν κατπιεν ἐξαιπίνης. ἡ δ᾽ αὐτίκα Παλλάδ᾽ Ἀθηνήν κύσατο τὴν μὲν ἔτικτε πατήρ ἀνδρῶν τε θεῶν τε πάρ κορυφὴ Τρίτωνος ἐτ᾽ ὃχθησιν ποταμοῖο. Μῆτις δ᾽ αὐτῇ Ζηνοῦ ὑπὸ σπλάγχνους λελαθυία ἡστο, Ἀθηναῖς μήτηρ, τέκταινα δικαίων πλεῖστα θεῶν τε ἰδιὰ καταθυτῶν τ᾽ ἀνθρώπων, ἐνθα θεὰ παρέδεκτο ὦθεν 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 Rzach : τέχνησιν ἄνευ, MSS.
³ Hermann : παρέλεκτο Θέμις, 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,¹ 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 that² whereby she excelled in strength all the death-

¹ i.e. Athena, who was born "on the banks of the river Trito" (cp. l. 929)².

² sc. the aegis. Line 929 is probably spurious, since it disagrees with 929³ and contains a suspicious reference to Athens.
HESIOD

ἀθανάτων ἐκέκασθ᾽ οἱ 'Ολύμπια δόματ᾽ ἔχουσιν, [αἰγίδα ποιήσασα φοβέστρατον ἔντος 'Αθήνης·] σὺν τῇ ἐγείναιτο μιν πολεμήμα τεῦχε' ἔχουσαν. 929

'Εκ δ᾽ 'Αμφιτρίτης καὶ ἐρικτύπου 'Ἐνυσιγναίου 930 Τρίτων εὐρυβίης γένετο μέγας, ὡστε θαλάσσης πυθμέν' ἔχων παρὰ μητρὶ φίλη καὶ πατρὶ ἄνακτι ναίει χρύσεα δῶ, δεινὸς θεός. αὐτὰρ 'Ἀρη Ρινοτόρῳ Κυθέρεια Φόβου καὶ Δείμου ἔτικτε δεινοὺς, οἰτ' ἀνδρῶν πυκνῶς κλονέουσι φάλαγγας

ἐν πολέμῳ κρυόεντι σὺν 'Ἀρη πτολευπόρθῳ, 'Αρμονίην θ', ἣν Κάδμος ύπέρθυμος θέτ' ἀκοιτιν. 935 Ζηνὶ δ᾽ ἁρ' Ἀτλαυτὶς Μαίη τέκε κύδιμον 'Ερμῆν,
κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα. Καδμείη δ᾽ ἁρὰ οἱ Σεμέλη τέκε φαίδιμον νιῦν μιχθείσ' ἐν φιλότητι, Διώνυσον πολυγηθέα, ἀθάνατον θυντή: μήν δ᾽ ἀμφότεροι θεοὶ εἰσιν.

'Αλκμήνη δ᾽ ἁρ᾽ ἔτικτε βίην 'Ηρακληνεύν μιχθείσ' ἐν φιλότητι Δίος νεφεληγερέτασ. Ἀγλαίην δ᾽ 'Ηφαιστος, ἀγακλυτὸς ἀμφιγνήεις, 945 ὀπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἀκοιτιν.

Ϲρυσκόμης δὴ Διώνυσος ξανθήν 'Αριάδνην, κούρην Μίνωος, θαλερὴν ποιήσατ' ἀκοιτιν. τὴν δὲ οἱ ἀθάνατον καὶ ἀγήρω θήκε Κρονίων.

'Ηβην δ᾽ 'Αλκμήνης καλλισφύρου ἀλκιμος νιῶς, 950 ἦς 'Ηρακλῆς, τελέσας στονόεντας ἅθλους, παῖδα Δίος μεγάλοιο καὶ 'Ηρῆς χρυσοπεδίλου, αἰδοῖν θέτ' ἀκοιτιν ἐν Οὐλύμπῳ νυφόεντι, 148
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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 golden-shod Hera his shy wife in snowy Olympus. Happy he! For he has finished his great work and lives
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όλβιος, δ' μέγα ἐργον ἐν ἀθανάτοισιν ἀνύσσας ναίει ἀπήμαντος καὶ ἀγήρας ἠματα πάντα.

'Ἡλιώφ δ' ἀκάμαντι τέκεν κλυτὸς 'Ωκεανίνη
Περσῆς Κύρκην τε καὶ Αιήτην βασιλῆα.
Αιήτης δ' υίος φαεσιμβρότον 'Ηελίου
κούρην 'Οκεανοῦ τελήεντος ποταμοῦ
gῆμεθε θεών βουλήσιν Ἰδυίαν καλλιπάρηον.

ἡ δ' οἱ Μήδειαν εύσφυρον ἐν φιλότητι
γείναθ' ὑποδμηθείσα διὰ χρυσῆν 'Αφροδίτην.

'Tμεῖς μὲν νῦν χαίρετ', 'Ολύμπια δῶματ' ἔχοντες,
νῆσοι τ' ἱππεῖροι τε καὶ ἀλμυρός ἐνδοθι πόντος.
νῦν δὲ θεάων φύλον ἀείσατε, ἡνύεπειαι
Μοῦσαι 'Ολυμπιάδες, κούραι Δίδας αἰγιόχοιο,
ὄσσαι δ' θυντοῖσι παρ' ἀνδράσιν εὐνηθείσαι
ἀθάναται γείναντο θεοῖς ἐπιεκέλα τέκνα.

Δημήτηρ μὲν Πλοῦτον ἑγείνατο, δῖα θεάων,
'Iασίων' ἠρωι μυγείο' ἔρατη φιλότητι
νεώ ἐνι τριπόλως, Κρήτης ἐν πίονι δήμῳ,
ἐσθλόν, δ' εἰσ' ἐπὶ γῆν τε καὶ εὐρέα νῦτα θαλάσσης
πάντη. τῷ δὲ τυχόντι καὶ οὗ κ' ἐσθια κιηται,
τὸν δ' ἀφνείδον ἐθηκε, πολὺν δὲ οἱ ὄπεσεν ὄλβον.

Κάδμῳ δ' 'Αρμονί, θυγάτηρ χρυσής 'Αφρο-

dίτης,
'Ἰνω καὶ Σημέλην καὶ 'Αγαυὴν καλλιτάρρην
Αὐτονόηθ', ἣν γῆμεν 'Αρισταῖος βαθυγαίτης,
γείνατο καὶ Πολύδωρον ἐνυστεφάνῳ ἐνὶ Θήβῃ.

Κούρη δ' 'Ωκεανοῦ, Χρυσάρι καρτεροθύμῳ
μιχθείο' ἐν φιλότητι πολυχρύσου 'Αφροδίτης,
Καλλιρόη τέκε παίδα βροτῶν κάρτιστον ἀπάντων,
Γηρυνέα, τὸν κτείνε βῆ 'Ἡρακληεὶ
βοῶν ἐνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.

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

And Perseis, the daughter of Ocean, bare to unwearying Helios Circe and 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.
Τιθωνός ὁ Ἡώς τέκε Μέμνονα χαλκοκορυστήν, Αἰθιόπων βασιλῆα, καὶ Ἡμαθίωνα ἀνακτα. αὐτάρ ύπαι Κεφάλων φιτύσατο φαίδιμον νιόν, ἱθίμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα. τὸν ὑπὸ νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἦβης παῖδ' ἀταλὰ φρονέοντα φιλομμείδης 'Αφροδίτη ὧρτ' ἀναρεψαμένη, καὶ μιν ξαθέοις ἐνὶ νηὸς νησοπόλον νύχιον ποιήσατο, δαίμονα δίον.

Κούρην δ' Αἴήταο διοτρεφεός βασιλῆος Λισονίδης βουλήσθη θεῶν αἰειγενετάων ἑγε παρ' Αἴήτεω, τελέσας στονόεντας ἀέθλους, τοὺς πολλοὺς ἐπέτελλε μέγας βασιλείας ὑπερήφανον, ύβριστής Πελίς καὶ ἀτάσθαλος, ὁβριμοεργός. τοὺς τελέσας Ιαωλκὸν ἀφίκετο, πολλὰ μογήσας, ὁκείς ἐπὶ νῆες ἄγων ἐλκώπηδα κούρην Λισονίδης, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτων. καὶ ὅ ἦ γε δμηθεῖον ὑπὸ Ἰῆσον, ποιμένι λαῶν, Μήδειον τέκε παίδα, τὸν οὕρεσιν ἐτρεφε Χείρων Φιλιρίδης· μεγάλον δὲ Διὸς νόος ἐξετελείτο. 

Αὐτάρ Νηρῆς κοῦρας, ἀλίοιο γέροντος, ὃ τοῖς μὲν Φώκον Ψαμάθη τέκε διὰ θεάων Λιακοῦ ἐν φιλότητι διὰ χρυσῆν 'Αφροδίτην, Πηλεὶ δὲ δμήθεισα θεὰ Θέτις ἀργυρόπεξα γείνατ' Ἀχιλλῆα ῥήξινορα θυμολέοντα. 

Ἀνείλας δ' ἄρ' ἐτικτεν ἐνστέφανος Κυθέρεια 'Ἀγχισή ἤρωι μυγεῖον ἐρατῇ φιλότητι ἦδης ἐν κορυφῆσι πολυπτύχου ὑλῆσοσι. 

Κίρκη δ', Ὑλίου θυγάτηρ 'Τερεμονίδαο, γείνατ' 'Οδυσσῆος ταλασίφρονος ἐν φιλότητι Ἀγριον ἦδέ Λατῖνον ἀμύμονά τε κρατερόν τε.
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And Eos bare to Tithonus brazen-crested Memnon, king of the Ethiopians, and the Lord Emathion. And to Cephalus she bare a splendid son, strong Phaëthon, a man like the gods, whom, when he was a young boy in the tender flower of glorious youth with childish thoughts, laughter-loving Aphrodite seized and caught up and made a keeper of her shrine by night, a divine spirit.

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

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

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

And Circe the daughter of Helius, Hyperion’s son, loved steadfast Odysseus and bare Agrius and Latinus who was faultless and strong: also she brought forth
ΚΑΤΑΛΟΓΟΙ ΓΤΝΑΙΚΩΝ. ΗΟΙΑΙ

1.

Scholiast on Apollonius Rhodius Arg. iii. 1086. ὁτι Προμηθέως καὶ Προνοίης2 νίδος Δευκάλιων Ἑσίόδος ἐν πρώτῳ Καταλόγῳ φησὶ, καὶ ὁτι Δευκάλιων καὶ Πύρρας Ἑλλην.

2.

Ioannes Lydus,3 de Mens. i. 13. Δατίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἐλληνίζοντας ἐκάλουν ἀπὸ Δατίνου ... καὶ Γραικοὺ τῶν ἀδελφῶν, ὡς φησὶν Ἑσίόδος ἐν Καταλόγοις.

1 Omitted by D, Eustathius, and Laurentian Scholiast on Apollonius Rhodius iii. 200. 2 Sittl: Πανδώρας, 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 Nausithoës and Nausinoës.

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

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

THE CATALOGUES OF WOMEN AND EOIAE

1.

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

2.

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

A catalogue of heroines each of whom was introduced with the words ἥ ὑπό, "Or like her."
HESIOD

κούρη δ' ἐν μεγάροισιν ἀγανοῦ Δευκαλίωνος Πανδώρης Δίω πατρί, θεῶν σημάντορι πάντων, μιχθείσ' ἐν φιλότητι τέκεν Γραῖκον μενεχάμην.

3.

Constantinus Porphyrogenitus,¹ de Them. 2 p. 48 b. Μακεδονία ἡ χώρα (＼νομάσθη) ἀπὸ Μακεδόνος τοῦ Διὸς καὶ Θείας τῆς Δευκαλίωνος, ὦς φησίν Ἡσίοδος:

ἡ δ' ὑποκυσαμένη Δίω γείνατο τερπικεράυνῳ νυὲ δύω Μάγνητα Μακηδόνα θ' ἵππωχάμην, οὐ περὶ Πιερίην καὶ Ὠλυμπον δώματ' ἐναιον.

* * *

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυδεκτεα.

4.

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

"Ελλήνος δ' ἐγένοντο φιλοπτολέμου βασιλῆς Δῶρος τε Ἐοῦθος τε καὶ Αἰόλος ἵππιοχάμης. Αἰόλίδαι δ' ἐγένοντο θεμιστοπόλου βασιλῆς Κρηθεὺς ἢδ' Ἀθάμας καὶ Σίσυφος αἰολόμητις Σαλμωνεὺς τ' ἄδικος καὶ ὑπέρθυμος Περιήρης.

5.

Scholiast on Apollonius Rhodius, Arg. iv. 266. οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβάσιλευον Θεσσαλίας, ὦς φησίν Ἐκαταιος καὶ Ἡσίοδος.

6.

Idem, i. 482. 'Αλωιάδας . . . Ἡσίοδος δὲ 'Αλω-έως καὶ 'Ἰφιμεδείας κατ' ἐπίκλησιν, ταῖς δὲ ἀλη- 156
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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 (begt) 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 Iphimeadea, but in

1 Constantine VII. "Born in the Porphyry Chamber," 905–959 A.D.
HESIOD

θείαις Ποσειδώνος καὶ 'Ιφιμεδέασ ἐφη, καὶ 'Αλών πόλιν Αἰτωλίας ὑπὸ τοῦ πατρὸς αὐτῶν ἐκτίσθαι.

7.

Berlin Papyri 7497 and Oxyrhynchus Papyri, 421.1

[Εὐρυνύμη Νίσον θυγάτηρ Παν]διονύδαο,
[τὴν πάσαν τέχνην ἔδίδ]άξατο Παλλᾶσ 'Αθήνη,
[μήδεα ἱδμοσύνην τ’ ἔπις: οἴδ]ε2 γαρ ἦσα θεοῖσι. 5
[θεσπεσίη δ’ ὄμη παρὰ εἰ]ματος ἄργυφεοῖ
[ὄρνυτο κυμμένης: βλεφάρων] δ’ ἀπὸ εἶδος ἄητο.
[τῆς δ’ ἂρ Γλαύκος 'Αθηναί]ῆς πειρήσατο βουλαῖς,
βοῦς ἔλάσα[ς: ἀλλ’ οὐ τι Δίο]ς νόν αἰγιόχοι
ἐγνω. ὃ μ[ἐν δόροις δις]ήμενον ἦλθε γυναῖκα
βουλῆ 'Αθηναί[ῆς: ὃ δ’ ἀνάξ] νεφεληγερέτα Ζεύ[ς
ἀθανάτων] [ἀνένευε κ]αρήματι μηποτ’ ὁπάτ[ρους 3
ἔσσεσθαι π]αίδας . . . μνου Σιουφίδαο.
η δὲ Ποση[ιδαώνος ἐν] ἀγκοίνησι μιγείσα
Γλαύκον ἐν4 [οὐκὸν ἐτίκτεν] ἀμυμόνα Βελλ[εροφόν-
την

έξοχον ἀνθ[ρώπων . . .]κτῆι ἐτ’ ἀπείρονα π[όντον.
τῷ δὲ καὶ ἦ[λάσκοντι πα]τὴρ πόρε Πήγασο[ν, ὅς

ὦκύτατον [πετρύγεσθη πέρων γέ] μιν ἔπτε[τ’ ἀτειρὴς
πάντη ἄν] [α χθώνα . . . ἐπεὶ ἦτ’ ἂ] ὦται [ἰαλ[λε
σὺν τῷ π]ῦρ πυλέουσαν ἐλῶν κατέπεφυ Χύμειραν, 20
γῆμε δὲ π]αίδα φίλην μεγαλητόρος Ἰοβάτας
αἰόδαυ βασ[ιλῆς

κοίρανος α . . .

η τ[ε][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.
3 ὁπα[τρους, ὁπα]ς, Ox. Pap.
4 Γλαυκών ἐν (not et), Berl. Pap.

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

1 As the price to be given to her father for her: so in Iliad:xviii. 593 maidens are called "earners of oxen." Possibly Glauclus, like Aias (fr. 68, ll. 55 ff.), raided (βοῦς ἐλάσσας) the cattle of others.

2 i.e. Glauclus should father the children of others. The curse of Aphrodite on the daughters of Tyndareus (fr. 67) may be compared.
HESIOD

8.

Scholiast on Apollonius Rhodius Arg. iv. 57. τὸν δὲ Ἐνυμίώνα Ἡσίοδος μὲν Ἀεθλίου τοῦ Δίος καὶ Καλύκης, παρὰ Δίος εἰληφότα τὸ δῶρον ἐν δ' αυτῷ θανάτου ταμίης ὅτε μέλλοι ὀλέσθαι.

9.

Scholiast Ven. on Homer, Il. xi. 750. Ἀκτορίωνε Μολίωνε... Ἡσίοδος Ἀκτορος κατ' ἐπικλήσιν καὶ Μολίωνης αὐτοὺς γεγενεαλόγηκεν, γόνῳ δὲ Ποσειδώνος.

Porphyrius, Quaest. Hom. ad Iliad. pert., 265. Ἀρίσταρχος δὲ διδύμους ἀκούει οὐχ... οὗ ἦσαν καὶ οἱ Διόσκοροι, ἀλλὰ τοὺς διφυές, δύω ἔχοντας σώματα, Ἡσίοδῳ μάρτυρι χρώμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

10.

Scholiast on Apollonius Rhodius, Arg. i. 156. Ἡσίοδος δὲ μεταβληθέντα εἰς τινα τῶν συνήθων μορφῶν ἐπικαθεσθήναι τῷ ὀμφαλῷ τοῦ ξυγοῦ τῶν Ἡρακλέους ἵππων, Βουλόμενον εἰς μάχην καταστήναι τῷ ἢρῳ, τὸν δὲ Ἡρακλέα καρίως αὐτὸν κατατοξεύσαι τῇ Ἀθηνᾶς ὑποδείξασης. φησὶ δὲ οὕτως.

... Περικλύμενον τ' ἄγερωχον ὀλβιον, ὃ πόρε δῶρα Ποσειδᾶων ἐνοσίχθων παντοί, ἀλλοτε μὲν γὰρ ἐν ὄρνιθεσι φάνεσκεν αἰετός, ἀλλοτε δ' αὐτὲ πελέσκετο, θαῦμα ἴδεσθαι, μύρμηξ, ἀλλοτε δ' αὐτὲ μελισσέων ἀγυλὰ φῦλα, ἀλλοτε δ' αῖνος ὄφις καὶ ἀμείλιχος. εἶχε δὲ δῶρα 160
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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 again at another time a dread relentless snake. And he possessed all manner of
11.

Stephanus of Byzantium, s.v. Γερηνία. κτείνε δὲ Νηλής ταλασίφρονος οίκας ἐσθλοὺς ἑνδέκα, δωδέκατος δὲ Γερήνιος ἰππότα Νέστωρ ἑσίων ἑὼν ἐτύχησε παρ’ ἵπποδάμοισι Γερηνίοις.

* * *

Νέστωρ οἰος ἄλυξεν ἐν ἀνθρεμόεντι Γερήνῳ.

12.

Eustathius, Hom. 1796. 39. Τηλεμάχῳ δ’ ἄρ’ ἐτικτεν ἕυζωνος Πολυκάστη, Νέστορος ὀπλοτάτη κούρη Νηληνίαδαο, Περσέπολιν μιχθείσα διὰ χρυσένην ’Αφροδίτην.

13.

Scholiast on Homer, Od. xii. 69. Τυρώ ἡ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσειδόνος, Νηλέα τε καὶ Πελίαν, ἔγημε Κρηθέα, καὶ ἱσχεί παῖδας ἐξ αὐτοῦ τρεῖς, Αἴσονα καὶ Φέριτα καὶ Ἀμινθάονα. Αἴσονος δὲ καὶ Πολυμήδης καθ’ Ἡσίοδον γίνεται Ἰάσων.

Αἴσων, δε τέκεθ’ ύδων Ιήσωνα, ποιμένα λαῶν, ὅν Χήρων ἔθρεψ’ ἐνὶ Πηλίῳ ὑλήνετι.

14.

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gifts which cannot be told, and these then ensnared him through the devising of Athene.”

11.

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

12.

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

13.

Tyro the daughter of 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.”

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Scholiast on Homer, Iliad xxiii. 683. νεώτερος οὖν Ἡσίοδος γυμνὸν εἰσάγων Ἂππομένη ἀγωνιζό-μενον Ἀταλάντη.

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

Τῷ δ’ ἀρ’ ἐπ’ αὐτῷ ἐπείτα τὰνίσφυρ[ος] ὄρνυτο κούρην.

ἔξοχον εἰδὸς ἔχουσαν τολύς δ’ ἄμφισταθ’ ὁμίλος δεῖνὸν δερκομένην. θ’ ἀμβος δ’ ἔχει πάντας ὅρωντας.

τῆς μὲν κιννείνης πνοίης ἐξούροι χιτῶνα σιγαλοῦντ’ ἐλέλειξε περὶ στήθεσσ’ ἀπαλοῦσι. 5[10]

στῇ δ’ αὐθ’ Ἄππομένης. πολλὰς δ’ ἐπεγείρετο λαὸς.

τοῦ δὲ ἀκινήτος Σχόλειον δὲ γέγονε βοήσας.

Κέκλυτέ μεν πάντες ῥυμ]ὲν ν[έ]οι ἦδε γεροντες,

ὁφρ’ εἰπτω τὰ μεθ’ θυμῶν] ἐνι στήθεσσι κελεύει.

[Ἁππομένης μνηστέυει] ἐμὴν ἐλικώπιδα κούρην. 10[15]

μῦθος δ’ ὅσθ’ υψίης νῦν] οἱ εἰρημένοι ἑστῶν

οὗ μν ἀέθλου ἀτερ κεκτήσεται. εἰ δὲ κεν οὔτος

μικῆςας θάνατόν τε φύγῃ καὶ] κῦδος ἄρέσθαι

ἀθάνατοι δώσω’ οἳ Ὁλύμπιας δώματ’ ἔχουσιν, 15[20]

η τοι νοστήσοντι φிலήν εἰς πατρίδα γαῖαν

παῖδα φίλην δώσω, ἔτι δ’ ὤκυ]πόδων σθένος ἐπιπών,

τοῦς βα δόμοντ’ ἄξει κεῖ]μυλία καὶ νῦ κε θυμὸ

τερπθείῃ μὲν ἔχων, αἰεὶ] δ’ ἀνυψών ἀθλοὺν

μεμνεωτ’ εὐφροσύνησι. 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)²'

*   *   *   *   *

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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δεξιτερῆ δ[ . . . . . . . . . . . . . . .
kαὶ μιν ἔπαισσων ἐπ[ . . . . . . . . . . . . . . .

ἡ' υποχωρήσας [ἐπ'] ἀριστερά. [τοῖς δ' ἀμέγαρτον ἀθλον ἐκεῖθ'. ἦ μὲν ρα π[οδώκης δι' Ἀταλάντη

ιετ' ἀναϊνομένη δῶρα [χρυσέης 'Αφροδίτης, 25 [31]

τῷ δὲ περὶ ψυχῆς πέλε[το δρόμος, ἦ μόρον εὐρεῖν

ἡ]ε φυγείν· τῷ καὶ ρα δολ[οφονέων προσέειπε·

'Ω θύγατερ Σχοινήσω, ἀμ[είλιχων ἦτορ ἔχουσα,

δ]έξο τάδ' ἀγλαά δῶρα θε[άς, χρυσέης 'Αφροδίτης

* * * * *

αὐτὰρ δ [ῥίμφα πό]δεσσι μ[ετελθὼν ἦκε τὸ

πρῶτον,

30 [42]

ἡ δ' αἰψ' ὡςθ 'Αρπυια μετ[αστρεφθείσα τὸ μῆλον

ἐμμαρψ'· αὐτὰρ δ' χειρὶ τὸ δεύτερον ἦ[κε χαμᾶξε.

καὶ δὴ ἔχεν δύο μῆλα ποδώκης δι' Ἀτ[αλάντη,

ἐγγὺς δ' ἦν τέλεος· δ' δὲ τὸ τρίτον ἦκε [χαμᾶξε,

σὺν τῷ δ' ἑξέφυγεν θάνατον καὶ κ[ήρα μέλαιναν 35 [47]

ἔστη δ' ἀμπυνεῖων καὶ . . . . . . .

15.

Strabo, i. p. 42.

καὶ κούρην Ἀράβων, τῶν Ἑρμάων ἀκάκητα

γείνατο καὶ Ὑρώνη, κούρη Βήλωο άνακτος.

16.

Eustathius, Hom. 461. 2.

'Αργος ἀνυδρον ἐδών Δαναὸς ποίησεν ἐνυδρον.

17.

Hecataeus 1 in Scholiast on Euripides, Orestes, 872.

ὁ δὲ Αἰγυπτος αὐτὸς μὲν οὐκ ἦλθεν εἰς 'Αργος,

παίδας δὲ [ἀπέστειλεν], ὦς μὲν Ἡσίοδος ἐποίησε, πεντήκοντα.

1 Of Miletus, flourished about 520 B.C. His work, a mixture of history and geography, was used by Herodotus.

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"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 apple¹: 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, viii. p. 370. καὶ 'Απολλόδωρος . . . φησίν . . . Ἡσίοδον μέντοι καὶ 'Αρχίλοχον ἥδη εἶδέναι καὶ 'Ἐλληνας λεγομένους τοὺς σύμπαντας καὶ Πανέλληνας, . . . περὶ τῶν Προιτίδων λέγοντα ὡς Πανέλληνας ἐμνήστευσον αὐτάς.

Apolloedorus, ii. 2. 1. 4. Ἀκρίσιος μὲν Ἀργους βασιλεύει, Προίτως δὲ Τίρυνθος. καὶ γίνεται Ἀκρίσιῳ μὲν ἕξ Ἑυρυδίκης τῆς Δακεδαίμονος Δανής, Προίτῳ δὲ ἐκ Σθενεβοῖας

Λυσίπτη [τε] καὶ Ἰφιώκη καὶ Ἰφιώνασσα αὐταί δὲ . . . ἐμάνησαν, ὡς μὲν Ἡσίοδος φησιν, ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο.

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

Suidas s. v. μαχλοσύνη.

εἶνεκα μαχλοσύνης στυγερῆς τέρεν ὠλεσαν ἀνθος.

Eustathius, Hom. 1746. 7.

καὶ γάρ σφιν κεφαλήσι κατὰ κνύος αἰνόν ἔχενεν ἀλφὸς γαρ χρόα πάντα κατέσχεθεν, ἐκ δὲ νυ χαίται ἔρρεον 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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18.1

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, II. xii. 292. Εὐρώπην τὴν Φοῖνικος Ζεὺς θεασάμενος ἐν τινὶ λειμώνι μετὰ νυμφῶν ἀνὴρ ἀναλέγουσαν ἡράσθη καὶ κατελθὼν ἥλλαξεν ἐαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκων ἐπινευόμενος οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμίγη αὐτῇ· εἰθ’ οὕτως συνφώκισεν αὐτὴν Ἀστερίων τῷ Κρήτῶν βασίλει· γενομένη δὲ ἐγκυος ἐκείνῃ τρεῖς παιδῶν ἐγέννησε, Μίνωα, Σαρπιδώνα καὶ Ἀδάμανθυν. ἡ ἱστορία παρ’ Ἡσίόδῳ καὶ Βακχυλίδη.

20.

Scholiast on Apollonius Rhodius, Arg. ii. 178. ὡς δὲ Ἡσίόδος φησίν, (Φινεύς) Φοῖνικος τοῦ Ἀγήνωρος καὶ Κασσιεῖας.

21.

Apolllodorus,1 iii. 14. 4. 1. Ἡσίόδος δὲ αὐτὸν (Ἀδωνιν) Φοῖνικος καὶ Ἀλφεσιβοίας λέγει.

22.

Porphyry,2 Quaest. Hom. ad Iliad. pert. p. 189. ὡς παρ’ Ἡσίόδῳ ἐν Γυναικῶν Καταλόγῳ ἐπὶ τῆς Ἀγήνωρος παιδὸς Δημοδόκης

[Δημοδόκη] τὴν πλεῖστοι ἐπιθυμοῦν ἀνθρώπων μνήστευν καὶ πολλὰ καὶ ἀγάλα ἄδερ ὀνόματοι ἰφθιμοὶ βασιλῆς, ἀπειράσιον 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.

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19.

Zeus saw Europa the daughter of Phoenix gathering flowers in a meadow with some nymphs and fell in love with her. So he came down and changed himself into a bull and breathed from his mouth a crocus. 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 Hymn ii. lines 8 ff.
**HESIOD**

23. Apollodorus, iii. 5. 6. 2. 'Ησίοδος δὲ δέκα μὲν νίούς, δέκα δὲ θυγατέρας (Ἀμφίωνος καὶ Νιόβης).

Aelian, Var. Hist. xii. 36. 'Ησίοδος δὲ (λέγει) ἐννέα (ἀρρενας) καὶ δέκα (κόρας), εἰ μὴ ἄρα οὐκ ἔστιν Ἡσίόδου τὰ ἑπτα, ἀλλ' ὡς πολλὰ καὶ ἄλλα κατέψευσται αὐτοῦ.

24. Scholiast on Homer, II. xxiii. 679. καὶ Ἡσίοδος δὲ φησιν ἐν Θήβαις αὐτοῦ (Οἰδίποδος) ἀποθανόντος, Ἀργείαν τὴν Ἀδραστοῦ σὺν ἄλλοις ἔλθειν ἐπὶ τὴν κηδείαν τοῦ Οἰδίποδος.


Schol. on Homer, II. ii. 522. ὦτε Διλαίθεν προῖει καλλίρροον ύδωρ.

Strabo, ix. 424. ὦτε παρὲκ Πανοπῆα διὰ Γλήξωνα τ' ἐρυμνην καὶ τε δὲ Ἔρχομενον εἰλιγμένοι εἰσὶ δράκων ὡς.

27. Scholiast on Homer, II. vii. 9. ὁ γὰρ τοῦ Μενεσθίου πατὴρ Ἀρηθῶς Βοιωτῶς ἢν κατοικῶν Ἀρνην ἔστι δὲ αὐτῇ Βοιωτίας, ὡς καὶ Ἡσίοδος φησιν.
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23.

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

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

24.

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

25.

Tityos the son of Elara.

26.

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

27.

For the father of Menesthius, Areithoüs 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.¹ 'Ογχηστός· ἀλσος· . . . κεῖται δὲ ἐν τῇ Ἀλιαρτίων χώρᾳ, ἰδρυθέν δὲ ὑπὸ 'Ογχηστοῦ τοῦ Βουωτοῦ, ὡς φησιν Ἠσίοδος.

29.
Stephanus of Byzantium. Αἰγά . . . ἐστι καὶ Αἰγαῖον πεδίον συνάπτου τῇ Κίρρᾳ, ὡς Ἠσίοδος.

30.
Apollodorus, ii. 1. 1. 5. Ἠσίοδος δὲ τὸν Πελασγὸν αὐτόχθονόν φησιν εἶναι.

31.
Strabo, v. p. 221. τῷ δ' Ἑφόρῳ τοῦ ἐξ Ἀρκαδίας εἶναι τὸ φῦλον τούτο (τοὺς Πελασγοὺς) ἤρξεν Ἠσίοδος· φησὶ γὰρ·

υἱές ἐξεγέρνοντο Λυκάονος ἀντιθέου ὅπνεοτέρα τε καὶ τὸν Πελασγός.

32.
Stephanus of Byzantium. Παλλάντιου· πόλις Ἀρκαδίας, ἀπὸ Πάλλαντος, ἐνὸς τῶν Λυκάονος παίδων, ὡς Ἠσίοδος.

33.
Φέλλον ἐνμεμελήν τέκετο κλειτὴ Μελίβοια.

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

οἱ πρόσθε φανήν ἐντοσθεν ἐκευθον.

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 spearman."

34.
In Hesiod in the second Catalogue:
"Who once hid the torch² within."

¹ Sacred to Poseidon. For the custom observed there, cp. Homeric Hymns iii. 231 ff. ² The allusion is obscure.
HESIOD

35. Herodian, On Peculiar Diction, p. 42. 'Ἡσίόδος ἐν τρίτῳ (Καταλόγῳ)
νοῦθος δὲ ποδῶν ὑπόδουπος ὁρώει.

36. Apollonius Dyscolus,¹ On the Pronoun, p. 125.
σφίν δ᾽ αὐτοῖς μέγα πῆμα.

37. Scholiast on Apollonius Rhodius, Arg. i. 45. οὗτε ὁ "Ομηρος οὗτε Ἡσίοδος . . . λέγουσι τὸν Ἰφικλον σὺν τοῖς Ἀργοναύταις.


39. Scholiast on Apollonius Rhodius, Arg. ii. 181. πεπηρωσθαί δὲ Φινέα φησίν Ἡσίόδος ἐν μεγάλαις Ἡοῖαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν, ἐν δὲ τῷ γ' Καταλόγῳ, ἐπειδή τὸν μακρὸν χρόνον τῆς ἀγεως προέκρινεν.

Ib. παῖδας δὲ φησὶν αὐτῷ γενέσθαι Ἡσίόδος δύο, Θυνὸν καὶ Μαριανδυνόν.

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

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35.
Hesiod in the third Catalogue writes:
"And a resounding thud of feet rose up."

36.
"And a great trouble to themselves."

37.
Neither Homer nor Hesiod speak of 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.

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2 275–195(?) B.C., mathematician, astronomer, scholar, and head of the Library at Alexandria.
HESIOD

Ephorus¹ in Strabo, vii. 302. 'Ησίοδος δ' ἐν τῇ καλουμένῃ γῆς περιόδῳ τὸν Φινέα ὑπὸ τῶν 'Αρτυιῶν ἅγεσθαι—

γλακτοφάγων ἐς γαίαν ἀπῆνας οἰκὶ ἔχοντων.

40.

Αἰθιοπάς τε Λίγυς τε ἴδε Σκύθας ἵππημολογούς.

41.

Apollodorus, i. 9. 21. 6. διωκομένων δὲ τῶν 'Αρτυιῶν ἡ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρην ποταμὸν ἐμπίπτει, ὃς νῦν ἀπ' ἐκείνης 'Αρτυις καλεῖται: ταύτην δὲ οἱ μὲν Νικοθόης, οἱ δὲ 'Αελλόπουν καλοῦσιν. ἡ δὲ ἐτέρα καλουμένη Ὀκυπέτη, ὃς δὲ ἐνιοὶ Ὀκυθόη ('Ησίοδος δὲ λέγει αὐτὴν Ὀκυπόδην), αὐτὴ κατὰ τὴν Προποντίδα φεύγουσα μέχρι Ἐχυνάδων ἧλθε νῆσον, αἳ νῦν ἀπ' ἐκείνης Στροφάδες καλοῦνται.

42.

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

ἐνθ' οἱ γ' εὐχέσθην Αἰνήων υψιμέδοντι. 'Απολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς περὶ Ζήτην 'Ιριν λέγει, Ἡσίοδος δὲ Ἔρμην.

οἱ δὲ Στροφάδας φασίν αὐτὰς κεκλησθαί, καθ' ἐπιστραφέντες αὐτόθι ηὔξαντο 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 Harpyæ 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

tάς 'Αρπυίας. κατὰ δὲ 'Ησίοδον ... οὖ κτείνονται.

43.

Philodemus, On Piety, 10. οὔδ' 'Ησιόδω μή τις ἑγγελά, διὲ ... ἢ καὶ τῶν Κατουδαίων καὶ τῶν Πυγμαίων μνημονεύει.

44.

Strabo, i. p. 43. 'Ησιόδον δ' οὐκ ἀν τις αὐτιάσαιτο ἀγνοοιν 'Ημίκυνας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

45.

Scholiast on Apollonius Rhodius, Arg. iv. 284. 'Ησιόδος δὲ διὰ Φιώσιδος αὐτούς (τοὺς 'Αργοναύτας) εἰσπεπλευκέναι λέγει.

Id. iv. 259. 'Ησιόδος δὲ ... διὰ τοῦ 'Οκεανοῦ ... ἐλθεῖν αὐτοὺς εἰς Λιβύην καὶ βαστάσαντες τὴν Ἀργὼ εἰς τὸ ἥμετέρον πέλαγος γενέσθαι.

46.

Id. iii. 311. φησὶ δὲ 'Απολλώνιος 'Ησιόδω ἔπομενος ἐπὶ τοῦ ἀρματος τοῦ 'Ηλίου εἰς τὴν κατὰ Τυρρηνίαν κειμένην νῆσον τὴν Κήρην ἐλθεῖν: 'Εσπερίαν δὲ αὐτὴν εἰπεν, ἐπεὶ πρὸς δυσμᾶς κεῖται.

47.

Scholiast on Apollonius Rhodius, Arg. iv. 892. ἥκολουθησεν 'Ησιόδω οὕτως ὀνομάζοντι τὴν νῆσον τῶν Σειρήνων—

νῆσον ἐς 'Ἀνθεμώσσαν, ἵνα σφίσῃ δῶκε Κρονίων. ὀνόματα δὲ αὐτῶν, Θελξιόπη ἡ Θελξινόη, Μολπή, Ἀγλαόφωνος.

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

43.

Nor let anyone mock at Hesiod who mentions . . . or even the 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 Hesiod says they (the Argonauts) had sailed in through the Phasis.

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

46.

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

47.

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

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

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

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

Scholiast on Homer, Od. xii. 168. ἐντεύθεν Ἡσίόδος καὶ τοὺς ἀνέμους θέλγειν αὐτὰς ἔφη.

48.

Scholiast on Homer, Od. i. 85. τὴν μὲν γὰρ Ὑγνύγιαν ἐντὸς εἶναι πρὸς ἐσπέραν, τὴν δὲ Ὑγνύλιαν κατὰ Κρήτην Ἡσίόδος φησὶ κεῖσθαι. [πόν]τον δ' Ὑγνύλιον ἢδ' Ὑγνύλιην ... νήσον.

49.

Id. Od. vii. 54. Ἡσίόδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρῆτην υπέλαβεν.

50.

Schol. on Pindar, Ol. x. 46. τὴν δ' Ἀμαρνυκείδης Ἰπποστρατὸς, ὦς Ἀρης, Φυκτέος ἀγλαὸς νίος, Ἐπειὼν ὀρχαμος ἀνδρὸν ...

51.

Apollobdorus i. 8. 4. 1. Ἀλθαίας δὲ ἀποθανούσης ἐγῆμεν Οἰνεύς Περίβοιαν τὴν Ἰππονόου. ταύτην δὲ ... Ἡσίόδος ... εἶ Ὑλένου τῆς Ἀχαίας, ἐφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαρνυκέως, Ἰππόνου τὸν πατέρα πέμψας πρὸς Οἰνέα πόρρω τῆς Ἐλλάδος ὅντα ἐντειλάμενον ἀποκτεῖναι.

φίκεε δ' Ὑλενίην πέτρην ποταμοῖο παρ' ὀχθας εὐρῆς Πεύρου.

52.

Diodorus 1 v. 81. ἠν δ' ὁ Μακαρεύς νίος μὲν Κρινάκοι τοῦ Διός, ὦς φησίν Ἡσίοδος ..., κατοικών δ' ἐν Ὑλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ' Ἀχαίας καλομένης.

1 Diodorus Siculus, fl. 8 b.c., author of an universal history ending with Caesar's Gallie Wars.

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Hence Hesiod said that they charmed even the winds.

48.

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

49.

Hesiod regarded Arete as the sister of Alcinous.

50.

Her Hippostratus (did wed), a scion of Ares, the splendid son of Phycetes, of the line of Amarnyces, 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 Amarnyces 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.

Macarcus 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 tōn Murymídōn Hsíodos mēn oútō phēsīn.

η δ' ὑποκυσαμένη τέκεν Διακὸν ἵπποχάρμην.

αὐτάρ ἐπεὶ β' ἤβης πολυηράτου ἱκετο μέτρον,

μοῦνος ἔων ἥσχαλλε: πατήρ δ' ἄνδρῶν τε θεῶν
tε, ὁσσον ἔσαν μύρμηκες ἐπηράτου ἐνδοθι νήσου,

τοὺς ἄνδρας ποίησε βαθυζώνους τε γυναίκας.

οἱ δ' τοι πρῶτοι ξεῦξαν νέας ἀμφιελίσσας,

πρῶτοι δ' ἰστὶ ἔθεν νησὶ πτερὰ ποντοπόρου.

54.

Polybius v. 2.

Ἄιακίδας πολέμων κεχαρητότας ἦντε δαιτί.

55.

Porphyrius, Quaest. Hom. ad Πιαδ. pertin. p. 93,

συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε μεγίναν οὐκ ἔθελούση, ἀλλ' οὐχ ὅσπερ Ἡσίοδος τὰ περὶ τοῦ

Πηλέως καὶ τῆς Ἀκάστου γυναίκὸς διὰ μακρῶν ἐπεξελθὼν.

56.

Schol. on Pindar, Nem. iv. 95.

ガイド δὲ οἱ κατὰ θυμὸν ἀρίστῃ φαίνετο βουλή,

αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν

καλὴν, ἢν οἱ ἔτευξε περίκλυτος Ἀμφιγνήης,

ὡς τὴν μαστεύνων οἷς κατὰ Πῆλιον αἴτυ

αἴψ' ὑπὸ Κενταύρους ὀρεσκόφησι δαμεῖα.

57.

Voll. Herculaneum. (Papyri from Herculaneum), 2nd Collection, viii. 105. ὀ δὲ τὰ Κύπρια ποιήσας "Ἡρα

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53.

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

54.

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

55.

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

56.

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

57.

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

\(^1\) The first epic in the “Trojan Cycle”: like all ancient epics it was ascribed to Homer, but also, with more probability, to Stasinus of Cyprus.
χαριζομένην (Θέτιν) φεύγειν αυτοῦ (Διὸς) τὸν γάμον. Δία δὲ ὁμοσί τε χολωθέντα διότι θυντὸς συνοικίσει. καὶ παρ᾽ Ἡσιόδῳ δὲ κεῖται τὸ παραπλήσιον.

58.
Strassburg Greek Papyri 55 (2nd cent. A.D.).

59.
Origen, Against Celsus, iv. 79.
κιναὶ γὰρ τότε δαίτες ἔσαν, κινοὶ δὲ θρόκοι ἀθανάτοιοι θεοίσι καταθνητοῖς τ᾽ ἀνθρώποις.

60.
Scholiast on Homer Il. xvi. 175. . . Ἡσιόδου καὶ τῶν ἄλλων Ποιλυδώρην αὐτὴν (τὴν θυγατέρα τοῦ Πηλέως) καλοῦντων.

61.
Eustathius, Hom. 112. 44 sq. ἰστέον δὲ ὅτι τὸν
1 Tzetzes: εἰσαναβαίνεις, Strassburg papyrus.
2 Archbishop of Thessalonica 1175–1192 (?) A.D., author of commentaries on Pindar and on the Iliad and Odyssey.
CATALOGUES OF WOMEN AND EOIAE

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 consume the fruit of the ground.’”

59.¹

“For in common then were the banquets, and in common the seats of deathless gods and mortal men.”

60.

... whereas Hesiod and the rest call her (Peleus’ daughter) Polydora.

61.

It should be observed that the ancient narrative

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

Πάτροκλον ἡ παλαιὰ ἱστορία καὶ συγγενῆ τῷ Ἀχιλλεῖ παραδίδωσι λέγουσα, ὅτι Ἡσίοδος φησὶ Μενοίτιον, τὸν Πατρόκλον πατέρα, Πηλέως εἶναι ἀδελφόν, ὡς εἶναι αὐτανεψίουσ οὕτως ἀμφιτέρους ἀλλήλοις.

62.

Scholiast on Pindar, Ol. x. 83. τινὲς γράφουσι Σήρος Ἀλιρροθίον, οὐ μέμνηται Ἡσίοδος—

ἡ τοι ὁ μὲν Σήρον καὶ Ἀλαξυγον, νιεάς ἔσθλούς.

ἡν δὲ ὁ Σήρος τοῦ Ἀλιρροθίου τοῦ Περιήρου καὶ Ἀλκυόνης.

63.

Pausanias1 ii. 26. 7. οὕτως ὁ χρησμός δῆλοι μάλιστα οὐκ ἄντα Ἀσκληπιόν Ἀρσινόης, ἀλλὰ Ἡσίοδον, ἢ τῶν τινὰ ἐμπεποιηκότων εἰς τὰ Ἡσιόδου, τὰ ἔτη συνθέντα εἰς τὴν Μεσσηνίων χάριν.

Scholiast on Pindar, Pyth. iii. 14. οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος φαιν ἄντων εἶναι.

Ἀσκληπιάδης δὲ φησὶ τὴν Ἀρσινόην Δευκάππου εἶναι τοῦ Περιήρου, ἢς καὶ Ἀπόλλωνος Ἀσκληπιός καὶ θυγάτηρ Ἐριῶπις:

ἡ δ' ἐτεκ' ἐν μεγάροις Ἀσκληπιόν, ὄρχαμον ἀνδρῶν,

Φοίβῳ ὑποδμηθείσα, εὐπλόκαμον τ' Ἐριῶπιν.2 καὶ Ἕλλην ὁμοίως.

Ἀρσινόῃ δὲ μεγείσα Δίδος καὶ Δητός νῦν τίκτ' Ἀσκληπιόν νῦν ἀμύμονά 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."

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64.
Scholiast on Hesiod, Theogony, 142. πῶς γὰρ τοὺς αὐτοὺς (Κύκλωτας) θεοῖς ἐναλλαγκίους λέγει καὶ ἐν τῷ τῶν Δευκιππίδων Καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνηρήσθαι ποιεῖ;  

65.
Scholiast on Pindar, Ol. xi. 79.
Τιμάνδρην Ἐχεμος θαλερὴν ποιήσατ' ἀκοιτῖν.

66.
Scholiast on Pindar, Nem. x. 150. ὁ μὲν Ἡσίοδος ἀμφοτέρους (Κάστορα καὶ Πολυδέυκη) Δίος εἶναι γενεαλογεῖ.
Ib. ὁ μέντοι Ἡσίοδος οὔτε Δήδας οὔτε Νεμεσέως διδωσι τὴν Ἐλένην, ἀλλὰ θυγατρὸς Ὀκεανοῦ καὶ Δίος.

67.
Scholiast on Euripides, Orestes 249. Στησίχορος φησιν, ὡς θύων τοῖς θεοῖς Τυνδάρεως Ἀφροδίτης ἔπελαθετο, διὸ ὄργισθεῖσαν τὴν θεὸν διγάμους τε καὶ τριγάμους καὶ λειψάνδρους αὐτοῦ τὰς θυγατέρας ποιήσαι . . . καὶ Ἡσίοδος δὲ:
Τῇσιν δὲ φιλομμειδὴς Ἀφροδίτη ἡγάσθη προσιδούσα, κακῆ δὲ σφ' ἐμβαλε φήμη. Τιμάνδρη μὲν ἔπειτ' Ἐχεμον προλιποῦσ' ἐβεβήκει,
ἴκετο δ' ἐς Φυλῆ, φίλον μακάρεσσι θεοῖσιν·
δός δὲ Κλυταιμνήστρη προλιποῦσ' Ἀγαμέμνονα δίον
Ἀγιάσθω παρέλεκτο καὶ εἴλετο χείρον' ἀκοῖτην·
δός δ' Ἐλένη ἡμχυνε λέχος ξανθοῦ Μενελάου.

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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 Clytaemnestra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus."
68.

Μνάτῳ Φιλοκτῆτις ἄγος ἀνδρῶν [αἵμα]ητάων
...

ης, πάντων ἀριδε[ἴκετ]ος ἀνδρῶν
βὴ δὲ ἐς Τυνδαρέου λιπαρῆν πόλιν[ν ἓ]νεκη κούρης
'Αργείης ἢ εἰ]δος ἔχεν χρυσέης 'Αφ[ροδί]της
tὴν δ' ... ἔτεκε]ν Χαρίτων ἀμαρ[ύμμ]ατ' ἐξουσαν
Ζηνὸς ἐν ἀγκοίνης καὶ] Τυνδάρεω βασ[ιλή]ος
μιχθείσ' ἐν λαμπ[ρο]ῖσι δόμοις [κούρη] κυανωτίσι
'Ὠκεανοῦ θυγατηρ] μέγ' ἐ[πήρατον εἴδος ἐχούσα

* * *

tοσσαύτας δὲ γυναίκας ἀμύμονα ἔργα ἰδυίας
πάσας χρυσείας φιάλας ἐν χερσὶν ἐχούσας.
καὶ νῦ κε δὴ Κάστωρ τε καὶ οἱ κρατερὸς Πολυ-
δεύκης
γαμβρὸν ποιήσαντο κατὰ κράτος· ἀλλ' Ἀγαμέ-
μονον
γαμβρὸς ἔδων ἐμνάτο κασιγνήτω Μενελάῳ.

Τίῳ δ' Ἀμφιαράον 'Οικλείδαο ἀνακτός
e]']Ἀρ[γε]ος ἐμνώντο μᾶ[λ'] ἕγγυθεν· ἀλλ' ἄρα
καὶ τοὺς
βλάψε]θεῶν [αἴδως μακάρων νέ]μεσίς τ' ἄ[ν-
θρώπων

* * * * *

ἀλλ' οὖκ ἣν ἀπάτης ἔργον παρὰ Τυνδαρίδησιν.
CATALOGUES OF WOMEN AND EOIAE

68.1

"... 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 him² their brother perforce, but Agamemnon, being son-in-law to Tyndareus, wooed her for his brother Menelaus.

And the two sons of Amphiarus the lord, Oecleus' 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 'Hoiai, 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 Ὀδυσσής ἱερὴ ἴς,
νίος Δαέρταο πολύκροτα μήδεα εἰδῶς.
داول μὲν οὖ ποτ' ἑπεμπε ταυνυφύρου εἶνεκα κούρης,
ἥδεε γὰρ κατὰ θυμὸν ὅτι ἕανθος Μενέλαος
νικήσεις κτήνες γὰρ Ἀχαιῶν φέρτατος ἦν
ἀγγελίην δ' αἴει Λακεδαιμονάδε προίαλλε
Κάσ[t]ορ[θ' θ']πποδάμῳ καὶ ἀεθλοφόρῳ Πολυ-
δεύκει.

" Ἐκ Πυλάκης δ' ἐμνώντο δυ' ἄνερες ἔξοχ'
ἀστοι,
νίος τ' Ἰφίκλοιο Ποδάρκης Πυλακίδαο,
ἡς τ' Ἀκτορίδης ύπερήνωρ Πρωτεσίλαος·
ἀμφω δ' ἀγγελίην Λακεδαιμονάδε προίαλλον
Τυνδαρέου π[οτ]: δῶμα δαιφρονος Οἰβαλίδαο
πολλὰ δ' ἐεδὴ[ά δίδον], μέγα γὰρ κλέος [ἔσκε γυ]-
ναικός,
χαλκ
χρυ[σ]

'Αργείης 'Ελένης πόσις ἐμμενα[ἰ ἕνκυμοιο.
'Ἐκ δ' ἄρ' Ἀθηνέων μνᾶθ' νίος Π[ετέω Μενε-
σθεύς,
πολλὰ δ' ἐδεῖνα δίδον' ἑκμήλια γ[ἀρ μάλα πολλὰ

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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\(^1\) 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, Oebealus' 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

ἐκτητο, χρυσῶν τε λέβητάς τε τρίποδας τε,
καλά, τά ρ' ἐνδοθι κεύθε δόμος [Πετεώδο ἀνακτος
οἷς μηθομόν ἀνήκεν ἐεδυσάς[ασθαί ἄκοιτων
πλείστα πορόντ' ἐπεί ο[উ] τίν' ἐέλπε[το φέρτερον]
ἐναι
πάντων]ν ἡρώων κτήνεσσι τε δώ[τίναις τε].
"Ἰκετο δ' Ὀιβα]λιδάο ¹ δόμους κρατερός [Ἀυκο-
μήδης
υνοι]ν ἐκ Κρήτης Ἐλένης ἐνεκ' ἕν[κόμοιο.

*   *   *   *   *

μνάτο· πλειστα δε δώρα μετὰ ξανθον Μενέλαον
μυστήρων ἐδίδου· μάλα δ' ἤθελε ὁν κατά θυμον
Ἀργείης Ἐλένης πόσις ἐμμεναι ἕνυκόμοιο.

Αἰας δ' ἐκ Σαλαμῖνος ἀμώμητος πολεμιστῆς
μνάτο· δίδου δ' ἀρ' ἔεδνα ε[οι]κότα, θαυματὰ ἐργα
οὗ γὰρ ἔχουν Τροιζῆνα καὶ ἀγχίαλον Ἐπίδαυρον
νήσον τ' Ἀἰγιναν Μάσσητα τε κούροι Ἀχαιῶν
καὶ Μέγαρα σκιόεντα καὶ ὀφρύεντα Κόρινθον
Ἐρμίωνην Ἀσίνην τε παρὲξ ἀλα ναιεταώσας,
τῶν ἐφατ' εἰλίποδας τε βόας καὶ ἱφα μῆλα
συμελάσας δώεσιν, ἐκέκαστο γὰρ ἐγχεῖ μακρῷ.

Αὐτάρ ἀπ' Ἔυβοις Ἐλεφὴνωρ, ὀρχαμοὶ ἀνδρῶν,
Χαλκοδοτιάδης, μεγαθύμων ἅρ[χος Ἀβάντων
μνάτο· πλειστα δε δώρα δίδου· μάλα δ'[ήθελε
θυμῳ
Ἀργείης Ἐλένης πόσις ἐμμεναι[ι ἕνυκόμοιο.

'Εκ Κρήτης δ' ἑμνάτο μέγια σθένος[ς Σ]δομ[ὲνής,
Δευκαλίδης Μίνωος ἀγακλειτοίῳ γ[εν]ε[θλῆ,
οὔδε τινα μνηστήρα μετάγγελον ἄλλον ἐπεμψεν,
ἄλλ' αὐτός σὺν νη πολυκλήμιδε μελαίνῃ

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

cauldrons and tripods, fine things which lay hid in the house of the lord Peteös, 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
HESIOD

βὴ ὑπὲρ Ὄμυλίου πῶντοι διὰ κύμα κελαι[νὸν
Τυνδαρέου ποτὶ δῶμα δαίφρονος, ὄφρα [ἴδοιτο
Lambda[γείν] Ἐλένην, μὴδ' ἄλλος ῥ οἱ κατα[γοιτο
κούρην, τῆς κ]λέα πᾶσαν ἐπὶ χθόνα διὰν ἰκανεν.
"Ἰκετο δ' ἔνν]εσίῃ Ζηνός μέγα [μηδομένοιο
(Thirteen lines lost.)

Τυνδάρεος δὲ ἀναξ, ὀποσοι] κ[ίον] εἶνεκα κούρης,
οὔτ' ἀπεπεμψεν ἐκών] οὔτ' [αὐθ'] ἔλε [δωρο]υ ἕκα-
[στον.

πάντας δὲ μνήστηρας ἀπῆτεεν ὄρκ[ια πιστὰ
ὁμνύμεναι τ' ἐκέλευσε καὶ [ἄκρη]τῳ ἅ[ρα]σθαι
σπονδὴ, μη δι' ἔτ' ἄλλον ἄνευ ἐθεν ἄλλα π[ἐνεσθαι
ἀμφί γάμω κούρης ευ[ω]λέουν. δ']ς δὲ κεν ἄνδρων
αὐτὸς ἐλοιτο βῆ νέμεσιν τ' ἀποθεῖτο καὶ αἰδώ,
τὸν μέτα πάντας ἀνωγεν ἀολλέας ὀρμηθήναι
ποινὴν τις ὁμενους. τοι δ' ἀπτερέως ἐπιθυμον
ἐλπόμενοι τελέειν πάντες γάμον. ἀλλ' ἀ[μα πάντας
Ἀτρείδης [νίκησε]υ ἀρηφίλος Μενέλαος
πλείστα πορῶν Χείρων δ' ἐνι Πηλίῳ ὑλῆντι
Πηλείδην ἐκόμιζε πόδας ταχὺν ἐξοχοῦ ἄνδρῶν,
παῖδ' ἔτ' ἐντ'. οὐ γὰρ κεν ἀρηφίλος Μενέλαος
νίκησ' οὐδέ τις ἄλλος ἐπιχθονίων ἄνδρώπων
μηστεύων Ἐλένην, εἰ μιν κίχε παρθένον οὐσαν
ὁικαδὲ νοστῆσας ἐκ Πηλίου ὥκις 'Αχιλλεύς.
ἀλλ' ἀρα τὴν πρῖν γ' ἐσχεν ἀρηφίλος Μενέλαος.

Β

Ἡ τέκεν Ἐρμιόνην καλλίσφυρον ἐν μεγάροις ἅ
ἄλπττον. πάντες δὲ θεοὶ δίχα θυμὸν ἔθεντο
ἐξ ἑρίδος. ἡ γὰρ τότε μήδετο θέσκελα ἔργα

1 ἄλλος οἰνὸν ακ . . . . . Papyrus.
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 (Il. 2-50) probably led up to an account of the Trojan (and Theban?) war, in which,
Ζεὺς ὑψιβρεμέτης, μεῖξαι κατ’ ἀπειρόνα γαίαν
tυρβασίας, ἤδη δὲ γένος μερόπων ἄνθρωπων
πολλῶν ἁιστῶσαι σπεῦδε, πρόφασιν μὲν ὄλεσαί
ψυχᾶς ἤμιθέω[ν ἵνα μὴ δειλοὶς βροτοῖς
τέκνα θεῶν μι[γέη, μόρον ὅφθαιμοισιν ὀρῶντα,
ἀλλ’ οἱ μὲν μάκαρες [καὶ ἐς ὕστερον ὃς τὸ πάρος
περ
χωρὶς ἀπ’ ἄνθρωπων [βίοτον καὶ ἤθε’ ἔχοσιν.
τ[οῖς δὲ] μάλ’ [ἄθα]νάτ[ων τε καὶ ἐκ] θυντῶν
ἄνθρωπων
[γεωμαμένοις ἐπέθηκε πύονον τε κ]αι ἄλγος ἐπ’ ἄλγει
Ζεύ[ς . . . . . . . . . . ἦρ]ως ἔκερσε
(Two lines missing.)
. . . . . . . . . . μηδὲ τις ἄνδρῶν
. . . . . . νηῶν τε] μελαινών ἐπὶ βαίη
. . . . . . χερσίν τε β]ῆφι τε φήρτατος εἶναι
. . . . . . . e καταθυτῶν ἄνθρωπων
ὸσσα τ’ ἐν ὅσα τ’ ἐ[στὶ καὶ ὀππόσα μέλλει
ἔσεσθαι
πάσι θεμοστεύων μέγα]α μὴδει τ ἤθε’ γεραίρει
βουλᾶς πατρὸς ἐῳο], Δίως νεφέληγερέταο
οὐ γάρ τις σάφα ἤθε’] ὅτι φράσασθαί ἐμελλεν
οὐτε θ]εών μακάρων οὔτε θυντῶν ἄνθρωπων
παμπ]όλλας Ἀίδη κεφαλᾶς ἀπὸ χαλκῷ ἰώψειν
ἄνδρῶν ἡρωῶν ἐνὶ δημοτῆς πεσόντων.
ἀλλ’ οὔτω τότε πατρός ἐπησθαύνετο φρενὸς ὀρμήν,
οῖα τε κήρ’ ἀλείφοντες σφητέροις τέκεσσι
τέρποντ’ ἄνθρωπον πρατίδων [δ’] ἐπετερπετ’ ἔρωθ
πατρὸς ἐρισθενέος μεγάλ’ ἄνδράς μηδομένοι.
Πολλὰ δ’ ἀπὸ βλαθρῶν δένδρων ἀμύνοντα
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 aforesight 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."

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χεύετο καλὰ πέτηλα, ῥέεσκε δὲ καρπὸς ἔραζε
πνείοντος Βορέαο περίζαμενες Δίος αἰσὴν·
ἔξεσκεν δὲ θάλασσα, τρόμωσκε δὲ πάντα ἀπὸ τοῦ,
τρύζεσκεν δὲ μένος βρώτεον, μινύθεσκε δὲ καρπὸς
ἀργὴ ἐν εἰαρινῇ, ὅτε τ’ ἀτριχος οὐρεσὶ τίκτει
γαίῃς ἐν κευθμῶι τρίτω ἔτει τρία τέκνα.
ἐάρος μὲν κατ’ ὅρος καὶ ἀνὰ δρυμᾶ πυκνὰ καὶ
ἀλνυν
νόσφι]υ ἀλυσκάζων καὶ ἀπεχθαῖρων πάτον ἀνδρῶν
ἀγκεα καὶ κυμοὺς κατὰ[ναιεται ἐνθέντας.
χειμῶνος δ’ ἐπιύντος ὑπὸ [χθονὶ πυκνὸ ἐν ἀντρῳ
κεῖται πόλλα ἐπιεσσάμενος ἐ]ριθηλέα (?) φῦλλα,
δεινὸς ὀψὶς κατὰ νότα δα[φινὸς στίγμασιν αἰνοὶς.
ἀλλὰ μιν ὑβριστὴν τε καὶ [ἄγριον, οὐ τι φατεῖον,
κῆλα Δίος δαμνᾶ· φῆ [ . . . . . . . .
ψυγῇ τοῦ γ’ ω] ὀίη καταλείπε[ται ἐν χθονὶ δίη.
ἡ δ’ ἀμφ’ αὐτόχυτον θαλάμ[ην τρίξουσα ποτάται
ἡβαιῆν· ἐπὶ θ’ ἱρά κατὰ χθ[ονὸς εὐρυδείης
εἰσιν ἀμαυρωθείσα ποθ[]
κεῖται δὲ

(Traces of 37 following lines.)

69.

Tzetzes, Exeg. Iliad. 68. 19 η. ὅ 'Ἀγαμέμνων,
ὁμοίως δὲ καὶ Μενέλαος καθ’ Ἡσίοδον καὶ 'Αι-
σχύλον Πλεισθένους νῦν Ἀτρέως παῖδες νομί-
ζονται . . . κατὰ δὲ 'Ἡσίοδον . . . Ἀτρέως καὶ
'Αερόπης Πλεισθένης. Πλεισθένους δὲ καὶ Κλέολ-
λας .τῆς Δίαντος 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.

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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 . . . ."

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.

"τέκεθε' Ἐρμώνην δουρικλειτῷ Μενελάων ὀπλότατον δ' ἐτεκεν Νικόστρατον ὡξον Ἀρηος.

71.
Pausanias, i. 43. 1. οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν Καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ Ἀρτέμιδος Ἐκάτηρ εἶναι.

72.
Eustathius, Hom. 13. 44. sq. ἢν δὲ, φασὶ, Βούτης ὑίδος Ποσειδώνος, ὡς Ἡσίοδος ἐν Καταλόγῳ.

73.
Pausanias, ii. 6. 5. . . Ἡσίοδος . . . ἐποίησεν ὡς Ἐρεχθέως εἶν Σικυών.

74.
Plato, Minos, p. 320. d.

ὅς βασιλεύτατος ἐσκε καταθνητῶν βασιλῆων καὶ πλείστων ἦνασσε περικτιῶν ἀνθρώπων Ζηνὸς ἔχων σκῆπτρον τῷ καὶ πολέων βασίλευν.

75.
Hesychius,1 ἐπὶ Εὐρυγύη ἄγων. Μελησαγόρας τὸν Ἀνδρόγεων Εὐρυγύην εἰρήσθαι φησι τὸν Μίνωος, ἐφ' ὡς τὸν ἄγωνα τίθεσθαι ἐπιτάφιον Ἀθηναίιον ἐν τῷ Κεραμεικῷ. καὶ Ἡσίοδος:

Εὐρυγύης δὲ ἐτι κοῦρος Ἀθηνᾶων ἱεράων.

1 Of Alexandria. He lived in the 5th century, and compiled a Greek Lexicon.
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70.
“And she (Helen) bare to Menelaus, famous with the spear, Hermione and her youngest-born, Nicostatus, 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 Eurygyges. Melesagoras says that Androgeos the son of Minos was called Eurygyges, and that a contest in his honour is held near his tomb at Athens in the Ceramicus. And Hesiod writes:

“And Eurygyges,² while yet a lad in holy Athens. . . .”

¹ According to this account Iphigeneia was carried by Artemis to the Tauric Chersones e (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.
76.

Plutarch, Theseus 20. πολλοὶ δὲ λόγοι ... ἐπεὶ τῆς Ἀριάδνης ... ἀπολειφθῆναι δὲ τοῦ Θησέως ἔρωτος ἐπέρας—

dεινὸς γὰρ μὲν ἔτειρεν ἔρος Πανοπτίδος Αἰγήλης.

tούτο γὰρ τὸ ἔπος ἐκ τῶν Ὀσιόδου Πεισίστρατον ἐξελεῖν φησιν Ὄρεας ὁ Μεγαρεύς.

Athenaeus, 1 xiii. 557 a. Ὀσιόδος δὲ φησιν καὶ Ἰππην καὶ Αἰγήλην (τὸν Θησέα νομίμως γῆμαι).

77.

Strabo, ix. p. 393. Κυκρείδης ὁφις· ὃν φησιν Ὀσιόδος τραφέντα ὑπὸ Κυκρέως ἐξελαθῆναι ὑπὸ Ἐυρυλόχου λυμαίνομενον τὴν νήσου, ὑποδέξασθαι δὲ αὐτὸν τῇ Δήμητρα εἰς Ἑλευσίνα καὶ γενέσθαι ταύτης ἀμφίπολον.

78.

Argument I. to the Shield of Heracles. Ἀπολλώνιος δὲ ὁ Ἑρόδος . . . φησίν αὐτοῦ (Ὁσιόδου) εἶναι ἐκ τοῦ χαρακτῆρος καὶ ἐκ τοῦ πάλιν τῶν Ἰόλαον ἐν τῷ Καταλόγῳ εὐρίσκειν ἠμοχθυντα Ἡρακλεῖ.

79.

Schol. on Soph. Trach. 266.

ἡ δ' ὑποκυσαμένη καλλίξωνος Ἐστρατονίκη

"Εὐρυτοῦ ἐν μεγάροις ἐγείνατο θῆραταν νίεν·

tοῦ δ' νεῖσις ἐγένοντο Διδαῖιον τε Κλυτίος τε

tοξεύεσ τ' ἀντίθεος ἰδ' Ἰθιτο, ὅξος Ἀρης·

tοὺς δὲ μεθ' ὀπλοτάτῃ τέκετο ἡμηθν Ἰόλειαν

Ἀντιότη κρείουσα πάλαιον Ναυβολίδαο.

1 Of Naucratis. His Deipnosophistae ("Dons at Dinner") is an encyclopedia of miscellaneous topics in the form of a dialogue. His date is c. 230 A.D.

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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.”

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80.
Herodian.
ἡ τέκεν Ἀυτόλυκόν τε Φιλάμμονα τε κλυτόν αὐθήν
Etymologicum Magnum.
ὅτι κε χερσὶ λάβεσκεν, αἰείδελα πάντα τίθεσκεν.

81.
Apollonius, Hom. Lexicon.
Αἰπτυός αὖ τέκετο Τλησήνορα Πειρίθοον τε.

82.
Strabo vii. p. 322.
ἡ τοι γὰρ Δοκρός Λελέγων ἠγήσατο λαῶν,
tοὺς ρὰ ποτε Κρονίδης Ζεὺς ἀφθιτα μὴδε εἶδος
λεκτοὺς ἐκ γαῖς λᾶς ¹ πόρε Δευκαλίωνι.
ἐκ δὲ λίθων ἐγένοντο βροτοί λαοὶ δὲ καλεύντο.

83.
Tzetzes, Schol. in Exeg. Ilind. 126.
"Ἴλεα, τὸν ῥ’ ἐφίλησε ἀναξ Διὸς νῦς ’Απόλλων
καὶ οἱ τοῦτ’ ὄνομην’ ὄνομ’ ἐμμεναι, οὖνεκα νύμφῃν
εὐρόμενοι ἱλεον μίχθη ἐρατῇ φιλότητι
ἡματὶ τῷ ὅτε τεῖχος ἐνδυμήτωι πόλης
ὑψηλὸν ποίησε Ποσειδάων καὶ ’Απόλλων.

84.
Scholiast on Homer, Od. xi. 326. Κλυμένη Μινύου
τοῦ Ποσειδῶνος καὶ ’Ευρυανάσσης τῆς Ἄπερ-
φαντος γαμηθεῖσα Ψυλάκω τῷ Δηίνονος Ἰφικλοῦν
τίκτει ποδώκη παιδα. τούτου λέγεται διὰ τὴν τῶν

¹ Heyne: ἄλεας, Villebrun: ἄλεως, Strabo. Line 4
(quoted by Scholiast on Pindar, Ol. ix. 68) was added by
Bergk to Strabo’s citation.
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80.
"Who bare Autolycus and Philammon, famous in speech . . . All things that he (Autolycus) took in his hands, he made to disappear."

81.
"Aepytus again, begot Tlesenor and 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 Deión, and bare Iphiclus, a boy fleet of foot. It is said of him that

1 There is a fancied connection between λάς (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, ἴλεός being similar to ἴλεως (complaisant, gracious).
HESIOD

ποδῶν ἄρετὴν συναμίλλασθαι τοῖς ἀνέμοις, ἔπι τε τῶν ἀσταχών διέρχεσθαι . . . ἡ δὲ ἱστορία παρ’ Ἡσιόδῳ

ἄκρον ἐπ’ ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα,
ἀλλ’ ἐπὶ πυραμίνων ἀθέρων δρομάσκε Πόδεσσι καὶ οὐ σινέσκετο καρπὸν.

85.

Choroboscus,¹ i. 123, 22 H.

ἡ δὲ Θόαν τέκεν νῖον.

86.

Eustathius, Hom. 1623. 44. τὸν δὲ Μάρωνα . . .

οὐ τὸν πατέρα Ἐυάνθην Ἡσίοδος Ὄινοπλωνός,

φασιν, ἱστορεῖ νῖοι Διονύσουν.

87.

Athenaeus x. 428 b, c.

οἷα Διώνυσος δῶκ’ ἄνδράσι χώρα καὶ ἄχθος.

όστις ἄδηπ πίνη, οἶνος δὲ οἱ ἐπλετο μάργος,

σὺν δὲ πόδας χείρας τε δέει γλωσσάν τε νόον τε
dεσμοίς ἀφράστουιν φιλεὶ δὲ ε μαλθακὸς ὕπνος.

88.

Strabo ix. p. 442.

Ἡ οὖν Διδύμους ιεροῦ ναίουσα κολώνους

Δωτίῳ ἐν πεδίῳ πολυβότρυνος ἀντ’ Ἀμύροιο

νίψατο Βοιβιάδος λίμνης πόδα παρθένος ἅδμης.

89.

Schol. on Pindar, Pyth. iii. 48.

τὸ μὲν ἄρ’ ἀγγελος ἦλθε κόραξ ιερῆς ἀπὸ δαιτός

Πυθῶ ἐσ ἰγαθένη, φράσσεν δ’ ἀφα ἐργ’ 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

\(^1\) 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.
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Φοίβῳ ἀκερσοκόμῃ ὅτι Ἰσχὺς ἔγημε Κόρωνιν Ἑλλατίδης, Φλεγύαο διογνήτοιο θύγατρα.

90.
Athenagoras,¹ Petition for the Christians, 29. peri δὲ Ἀσκληπιοῦ Ἡσίωδος μὲν—
πατὴρ δ’ ἄνδρῶν τε θεῶν τε χώσατ’, ἀπ’ Οὐλύμπου δὲ βαλῶν ψυλλευτὶ
κεραυνῷ ἐκτανε Λητοῖδην, Φοίβῳ σὺν θυμόν ὀρίῳν.

91.
Philodemus, On Piety, 34. Ἡσίωδος δὲ (λέγει τὸν Ἀπόλλωνα) . . . μέλλειν μὲν εἰς τὸν Τάρταρον ὑπὸ τοῦ Δίως ἐμβληθῆναι, τῆς Λητοῦς δ’ ἱκετευσάσθη, ἄνδρι θητεῦσαι.

92.
Schol. on Pindar, Pyth. ix. 6.
‘Ἡ οἴη Φθίη Χαρίτων ἀπὸ κάλλος ἔχουσα
Πηνειοῦ παρ’ ὕδωρ καλὴ ναίεσκε Κυρήνη.

93.

94.
Scholiast on Vergil, Georg. iv. 361.

at illum
Curvata in montis faciem circumstetit unda.
Hunc versum ex Hesiodi Gynaecon transtulit.

¹ A philosopher of Athens under Hadrian and Antoninus. He became a Christian and wrote a defence of the Christians addressed to Antoninus Pius.
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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 Tartarus¹; but Leto interceded for him, and he became bondman to a mortal.

92.

"Or like her, beautiful Cyrene, who dwelt in Phthia by the water of Peneus and had the beauty of the Graces."

93.

He invokes Aristaeus, that is, the son of Apollo and Cyrene, whom Hesiod calls "the shepherd Apollo."²

94.

"But the water stood all round him, bowed into the semblance of a mountain."

This verse he has taken over from Hesiod’s Catalogue of Women.

¹ Zeus slew Asclepius (fr. 90) because of his success as a healer, and Apollo in revenge killed the Cyclopes (fr. 64). In punishment Apollo was forced to serve Admetus as herdsman. (Cp. Euripides, Alcestis, 1–8.)
² For Cyrene and Aristaeus, cp. Vergil, Georgics, iv. 315 ff.
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95.

Schol. on Homer, Iliad ii. 469.

"Ἡ οἶνον Ὀρίη Βοιωτίη ἔτρεφε κούρην.

96.

Palaephatus,¹ c. 42. περὶ Ζήθου καὶ Ἀμφίονος· ἵστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάρα τὸ τεῖχος τῶν Θηβάων ἔτειχισαν.

97.

Schol. on Soph. Trach. 1167.

"Εστὶ τις Ἑλλοσίη πολυλήμος ἢ ἔνειμων, ἀφνεὶς δὴ ἤλοισι καὶ εἰλιπόδεσσι βόεσσιν. ἐν δὲ ἄνδρες ναίουσι πολύρρηνες πολυβούντα πολλοὶ ἀπειρέσιοι, φυλὰ θυτῶν ἀνθρώπων. ἐνθα δὲ Δωδώνη τις ἐπὶ ἑσχατίῃ πεπόλισται· τὴν δὲ Ζεὺς ἐφίλησε καὶ ὅν χρηστήριον εἶναι τίμιον ἀνθρώποις...

... ναίον δ' ἐν πυθμένι φηγοῦν· ἐνθεν ἐπιχθόνιοι μαντήησαν πάντα φέροντα, ὅς δὴ κεῖθι μολὼν θεοὺ ἄμβροτον έξερεεινη δώρα φέρων τ' ἐλθοῦσα σὺν οἰωνοῖς ἀγαθοῖσιν.

98.

Berlin Papyri, No. 9777.²

ὑσμίν[η . . . θυτῶν δὲ γε τίς κεν ἀνέτλη ἔγχει μάρνασθα[ι καὶ ἐναντίον ὀρμηθήναι, πλὴν γ' Ἡρακλῆ[ος μεγαλήτορος Ἀλκαίοιο; αὐτειατ' ἀρη[ῃ[ιοὺς κρατερὸς Μελέαγρος ἦλθοκόμης ὶ'Οἰνος ἰδ' Ἀλθαίης φίλος νίὸς. τοῦ καὶ ἀπ' ὅφθ[αλμον ἀπελάμπετο θεσπιδαές πῦρ γοργῶν· ὑψη[λ[ῳ δὲ ποτ' ἐν Καλυδῶνι 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 Ellophia 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, Dodona¹; 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.
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\[\theta\rho\rho\prime \delta[\lambda\delta\nu\chi\lambda\omicron\upsilon\upsilon\nu\nu\sigma\nu \alpha\gamma\rho\iota\omicron\upsilon \alpha\rho\gamma\iota\omicron\delta\omicron\nu\omicron\tau\alpha.\]

\text{οὐτὲ τίς ἐν πολέμῳ [οὐτ' αἰνῇ δηνοτήτι ἔτη ἐς ἀντα ἓδ[ῶν σχεδον ἐλθέμεν οúde μᾶχεσθαι 10 ἀνδρῶν ἥρων, ὀπότ' [ἐν προμάχουσι φανεῖν ἅλλ' ὑπ' Ἀπόλλωνος χερ[σὲν βέλεσιν τ' ἐδαμάσθη μαρνάμενος Κού[ρησιν ὑπὲρ Καλυδῶνος ἑρανῆς. τοὺς δ' ἄλλους 'Οινῆ[ι τέκεν, Πορθάωνος νῦτ', Φηρέα θ' ἵππόδαμ[ον 'Αγέλαον τ' ἔξοχον ἄλλων 15 Τοξεά τε Κλύμεν[όν τε καὶ ἀντίθεον Περίφαντα Γόργυν τ' ἕκομον [καὶ ἐπίφρονα Δημάνειραν, ἢ τέχ' ὑποδημηθεὶ[σα βίη 'Ἡρακληεὶ γ' Ἀλλον καὶ Γλήνον καὶ [Κτήσιππον καὶ 'Οδήν τούς τέκε, καὶ δειν[όν ἐν ἀιδρείησιν ἔρεξε 20 ὀπτότε φαρμακό[εν. . . . . . . .

\[\lambda\omega[\rho\sigma] \kappa[h][ρα μέλαιναν ἔχον . . . . . \]

99A.

\text{Schol. on Homer, Iliad. xxiii. 679. καὶ Ἡσίοδος δὲ φησιν ἐν Θήβαις αὐτοῦ ἀποθανόντος, Ἀργείαν τὴν Ἀδράστου σὺν ἄλλους ἐλθεῖν ἐπὶ τὴν κηδείαν τοῦ Οἰδιπόδος.}

99.

\text{Papyri greci e latine, No. 131 (2nd–3rd century).\(^1\) τὸ δ' ἐτεκ' ἐν μεγάροις Ἀλκεμάονα π[οιμέ]να λα[ῶν. τὸν ρ' ὑπὲρ Ἀργεί]ους Καδμηίδες ἐλκεσίπε[πλοι,}

\(^1\) Most of the smaller restorations appear in the original publication, but the larger are new: these last are highly conjectural, there being no definite clue to the general sense.
boar with gleaming tusks. In war and in dread strife no man of the heroes dared to face him and to approach and fight with him when he appeared in the forefront. But he was slain by the hands and arrows of Apollo,\(^1\) while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Porthaon’s son; 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 . . . ,”

99\(^a\).

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,\(^3\) 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. 99\(^a\) 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.
Argument to the Shield of Heracles, i. τῆς Ἀσπίδος ἡ ἄρχῃ ἐν τῷ τετάρτῳ Καταλόγῳ φέρεται μέχρι στίχων ν’ καὶ τ’.  

1 ηταφο[ν (?)], original publication.
2 For scansion cf. Shield, 11. 16, 82.
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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 οίη προλιπούσα δόμους καὶ πατρίδα γαῖαν ἦλθεν ἐς Θήβας μετ᾽ ἀρήνων Ἀμφιτρύώνα Ἀλκμήνη, θυγάτηρ λασσόδου Ἡλεκτρύώνος· ἦ ῥα γυναικῶν φύλον ἐκαίνυτο θηλυτεράων εἴδει τε μεγέθει τε· νόον ὑμέν οὐ τις ἐρίζε τάων, ὡς θυηταὶ θυητοῖς τέκον εὐνιθεῖσαι. τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ᾽ ἀπὸ κυναεῶν τοῖον ἀπῆ ὁ ὅν τε πολυχρύσου Ἀφροδίτης. ἦ δὲ καὶ ὅς κατὰ θυμὸν ἐὰν τίς ἄκοιτην, ές οὐ πώ τις ἐτίπτε γυναικῶν θηλυτεράων· ἦ μὲν οἱ πατέρ᾽ ἐσθλὸν ἀπέκταυε θῇ δαμάσσας, χωσάμενος περὶ βουσί· λιπὼν δ᾽ ὁ γε πατρίδα γαῖαν ἐς Θήβας ἴκετευσε φερεσσακέας Καδμείους.

ἐνθ᾽ ὁ γε δόματ᾽ ἐναι σὺν αἰδοὺ παρακολοίμος ἀτερ φιλότητος ἐφιμέρου, οὐδὲ οἱ ἦν πρὶν λεχέων ἐπιβήναι ἐνσφύρου Ἡλεκτρύώνης, πρὶν γε φόνον τίσαιτο κασιγνήτων μεγαθύμων ἢς ἀλόχου, μαλερῷ δὲ καταφλέξαι πυρὶ κόμας ἀνδρῶν ἤρων Ταφίων ἔδε Τηλεβοϊώι.

τῶς ἂρα ὁι διέκειτο, θεός δ᾽ ἐπὶ μάρτυροι ἰσαν τῶν ὁ γ᾽ ὀπίζετο μῆνιν, ἐπέγεντο δ᾽ ὅτι τάχιστα ἐκτελέσαι μέγα ἔργον, ὦ οἱ Διὸθεν θέμις ἢν. τῷ δ᾽ ἀμα ἵμενοι πολέμωι τε φυλότιδος τε Βοιωτός πλήξιπτοι, ὑπὸ ρακέων πνεύμοτες, Λοκροὶ τ᾽ ἀγχέμαχοι καὶ Φωκῆς μεγάθυμοι ἐσποντ᾽ ἢρχε δὲ τοῖς εὖς πάϊς Ἀλκαίοι κυδίων λαοίς. πατὴρ δ᾽ ἀνδρῶν τε θεῶν τε

1 Α: ὡς, 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

ἀλλην μῆτιν ὑφανε μετὰ φρεσίν, ὡς ὧν θεοῖς
ἀνδράς τ’ ἀλφηστήσιν ἀρῆς ἀλκτήρα φυτεύσαι.
ἀρτο δ’ ἀπ’ Οὐλύμπου δόλον φρεῖλ βυσσοδομεύων, 30
ἵμειρων φιλότητος ἐνζώνοιο γυναικός,
ἐννύχιος τάχα δ’ ἵπε Τυφαόνων τόθεν αὕτης
Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεύς.
ἐνθα καθεξόμενος φρεῖλ µήδετο θέσκελα ἐργα:
αὐτὴ µὲν γὰρ νυκτὶ ταυνσφύρου Βελεκτρώνης 35
eύη καὶ φιλότητι µύη, τέλεσεν δ’ ἀρ’ ἔλθωρ:
αὐτὴ δ’ Ἀµφιτρύων λαοσσός, ἄγλαος ἦρως,
ἐκτελέσας µέγα ἔργον ἀφίκετο ὅλεθρο δύοµεν.
οὐδ’ δ’ ἵ ἐπὶ δµῶς καὶ ποιµένας ἀγροῖτας
ἀρτ’ ἵναι, πρὸν γ’ ἥς ἀλόχου ἐπιβῆµεναι εὔης:
τοῖς γὰρ κραδίνη πόθος αἰνύτῳ ποιµένα λαῶν.
ὡς δ’ ὅτ’ ἀνήρ ἀσπαστὸν ὑπεκπροφύγη κακότητα
νοῦσον ὑπ’ ἀργαλέης ἦ καὶ κρατεροῦ ὑπὸ δεσµοῦ,
ὡς ὧν τὸτ’ Ἀµφιτρύων χαλεπὸν πόνον ἐκτο-
λυτεύσας
ἀσπασίως τε φίλως τε ἐνὸν δόµον εἰσαφίκανεν. 40
παννύχιοι δ’ ἀρ’ ἔλεκτο σὺν αἰδοὶς παρακοίτι
τερπόμενοι δῷροις πολυχρῦσου ΛΑφροδίτης.
ἡ δὲ θεῶ διηθεῖσα καὶ ἀνέρι πολλοῦ ἀρίστῳ
Θήβη ἐν ἐπταπύλῳ διδυμάονε γείνατο παίδε,
οὗ καθ’ ὁµὰ φρονεόντες: κασιγνήτω γε µὲν ἠστην
τὸν µὲν χειροτερὸν, τὸν δ’ αὐ µέγ’ ἁµείνονα φώτα,
δεινὸν τε κρατερὸν τε, βίην Ἡρακληείην
τὸν µὲν ὑποδιηθεῖσα κελαινεféι Κρονίωνι,
τὸν δ’ ἄρα Ἰφικλής δορυσόνω 1 Ἀµφιτρύων,
κεκριµένη γενεήν τὸν µὲν βροτὸν ἀνύρι µηγέσα,
τὸν δὲ Δι’ Κρονίωνι, θεῶν σηµάντορι πάντων. 55

1 λαοσσόφ, 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 Typho-nium, and from there again wise Zeus went on and trod the highest peak of Phicium¹: 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 φηξ).
ΗΕΙΩΙΟΔ

"Ος καὶ Κύκνος ἐπεφνεν, Ἀρητιάδην μεγάθυμον. εὗρε γὰρ ἐν τεμένει ἐκατηβόλου 'Απόλλωνος αὐτὸν καὶ πατέρα δὲν Ἀρης, ἀστατὸν πολέμου, τεύχεσι λαμπρομένους σέλας ὡς πυρὸς αἰθρομένου, ἐσταὸτ' ἐν δίφρω. χόνα δ' ἐκτυποῦν ὄκεες ἵπποι νύσσοντες χηλήσι, κόμος δὲ σφ' ἀμφιδέξῃ κοπτομένη πλεκτοῖσιν ὑφ' ἁρμασὶ καὶ ποσίν ἵππων. ἄρματα δ' εὐποίητα καὶ ἀντυγραμμένα ἀμφαράβιζον ἵππων ἰεμένων: κεχάρητο δὲ Κύκνος ἀμύμων, ἐλπόμενος Δίως νύν ἀρήμων ἤνιοχόν τε χαλκῷ δηνώσει καὶ ἀπὸ κλυτὰ τεύχεα δύσειν. ἀλλὰ οἱ εὐχωλέων οὖκ ἔκλυνε Φοίβος 'Απόλλωνος αὐτῶς γὰρ οἱ ἐπώροσε βίνυν Ἡρακληένιν. πάν δ' ἄλος καὶ βωμὸς 'Απόλλωνος Πουγασάιον λάμπετιν ὑπὸ δευνὸ θεοῦ τευχέων τε καὶ αὐτῶν τὺρ δ' ὡς ὀφθαλμῶν ἀπελάμπτετο. τίς κεν ἐκείνων ἐτηθής θυντος ἐὼν κατεναντίον ὀρμηθῆναι πλὴν γ' Ἡρακλῆς καὶ κυδαλιόμου Ἰδαλοῦ. κείνων γὰρ μεγάλη τε βίη καὶ χείρες ἀσποτοῖ εξ ὠμον ἐπέφυκον ἐπὶ στιβαροὶς μέλεσίν. οὐ δὲ τὸθ' ἤνιοχον προσέφη κρατερὸν Ἰδαλοῦν ὁΡως δ' Ἰδαλε, βροτῶν πολὺ φίλτατε πάντων, ἡ τε μέγ' ἀθανάτους μάκαρας, τοι Ὁλυμπον ἔχουσιν, ἣλισεν Ἀμφιτρύων, ὃτ' ἐνστέφασεν ποτὶ Θηβην ἢλθε λιπὼν Τίρυνθα,1 ἐνκτήγευσαν πτολεόθρου, κτεῖναι Ἡλεκτρύωνα βοῦν ἐνεκ' εὐρυμετώτων ικετο δ' ἐς Κρεόντα καὶ Ἡνόχην ταυτύπελον, οὗ βα μιν ἱσπάζοντο καὶ ἁρμενα πάντα παρεῖχον, ἡ δ' ἔσθ' ἱκέτησι, τίον δὲ ἐ' 2 κηρόθι μᾶλλον.

1 M: τίρυνθα, GHI: Τίρυνθα, most MSS.: τήρυνθα, B.  
2 Ranke: δὲ γε, GHI: δ' ἄρα, other MSS.

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And he slew Cyenus, 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 Cyenus 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 Pagasaean 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
ΗΕΣΙΟΔ 

ζωε δ' ἀγαλλόμενος σὺν ἐνυφύρῳ Ἡλεκτρυώνῃ, 
ἠ ἀλόχρω τάχα δ' ἀμμες ἐπιπλομένων ἐνιαυτῶν 
γενόμεθ' οὔτε φυὴν ἐναλίγκιοι οὔτε νόημα, 
σὸς τε πατὴρ καὶ ἐγὼ· τοῦ μὲν φρένας ἐξέλετο 
Ζεύς, 
δὲ προλιπῶν σφέτερον τε δόμον σφετέρους τε 
tοκῆς 
ἀμετέξο, τιμησών ἀλητήμενον Εὐρυσθήνα, 
χέτλιος· ἦ πού πολλὰ μετεστεναχίζετ ὑπίσω 
ἡν ἀτην ὥχεων· ἦ δ' οὐ παλινάγρετος ἐστίν. 
αὐτάρ ἔμοι δαίμων χαλεποῦς ἐπετέλετ' ἀέθλους.
'Ὤ φίλος, ἀλλὰ σὺ θάςσον ἐξ' ἤνια φωικόεντα ἑπτῶν ῥολοῦτ' μέγα δὲ φρεσί τάρσος ἀέξων ἰδὼς ἤχειν ψόν ἅρμα καὶ ῥολοῦτ' σθένος ὑπτὼν, 
μηδὲν ὑποδέεσας κύττων 'Ἀρεος ἀνδροφόνοιο, 
ὅς νῦν κεκληργὼς περιμαίνεται ἱερὸν ἓλσος 
Φοίβου 'Ἀπόλλωνος, ἵκατηβελέται ἰἀκτος·
ἡ μὴ καὶ κρατερός περ ἑών ἀπαίται πολέμοιο.
Τὸν δ' αὐτὲ προσέειπεν ἄμωμήτος 'Ἰόλαος· 
ἡθεί, ἦ μάλα δὴ τι πατὴρ ἀνδρῶν τε θεῶν τε 
tιμᾶ σὺν κεφαλῇ καὶ ταύρεος 'Ἐνυσώγαιοι, 
ὅς 'Οὔβης κρήδημυνο ἤχει ρύεται τε πόληα· 
οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε 
σὰς ἐς χεῖρας ἀγνουσιν, ἵνα κλέος ἐσθόλυν ἅρηαι.
ἀλλ' ἄγε δύσεο τεῦχε' ἀρήμα, ὅφρα τάχιστα 
δίφρον εὑρελάσαντες 'Αρηὸς θ' ἑμέτερον τε 
μαρνόμεσθ', ἐπεὶ οὐ τοι ἀτάρβητον Δίὸς νῦν 
οὐδ' Ἰφικλείδην δείδεται, ἀλλὰ μιν ὅιων 
φεύξεσθαι δύω παῦδας ἀμύμωνος 'Αλκείδαο, 
οἶ δὴ σφὶ σχεδὸν εἴσι, λιπαίμενοι πολέμου 
φυλόπιδα στήσαι, τὰ σφὶν πολὺ φίλτερα θοίνης.

1 BCDF: ἀχέων, 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
fleeting 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 Ἦρακληείη 115
θυμῷ γηθήσας· μάλα γὰρ νῦ ὦ ἀρμενὰ εἶπεν·
καὶ μὲν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
"Ἦρως δ᾽ Ἰόλαε, διοτρεφός, οὐκέτι τήλου
ὑσμῖνη τρηχεία· σὺ δ᾽ ὥς πάρος ζῆσθα δαίφρων,
ὡς καὶ νῦν μέγαν ὕππον Ἀρίωνα κυανοχαίτην
πάντη ἁναστρωφᾶν καὶ ἀρηγέμεν, ὡς κε δύναι.
"Ως εἶπὼν κυμίδας ὅρειχάλκου φαεινοῦ,
"Ἡφαίστου κλυτὰ δῶρα, περὶ κυνῆμασιν ἔθηκεν·
δεύτερον αὐθώρηκα περὶ στήθεσιν ἐδυνε
καλὸν χρύσειον πολυδαίδαλον, ὅν ὦ ἐδωκε
Παλλάς Ἀθηναίη, κούρη Δίως, ὅπποτ᾽ ἐμέλλε
τὸ πρῶτον στοιχέσας ἐφοριμήσεσθαι ἀέθλους.
θήκατο δ᾽ ἀμφ᾽ ὄμοιοιν ἄρης ἀλκήρα σίδηρον
δεινὸς ἀνήρ· κοίλην δὲ περὶ στήθεσις φαρέτην
καββάλετ' ἐξόπιθεν· πολλοὶ δ᾽ ἐντοσθεν ὦστοι
ρυηλοὶ, θανάτοιο λαθιφθόγγοι δοτῆρες.
πρόσθεν μὲν θανάτοι τ᾽ ἐίχον καὶ δάκρυσι μῦρον,
μέσσοι δὲ ἐκεῖδο, περιμήκες, αὐτὰρ ὤπωθε
μόρφυοι φλεγόμε καλυπτόμενοι πτερύγεσσιν.
ἐιλέτο δ᾽ ὄβριμον ἐγχος, ἀκαχμένον αἴθοπι
χαλκῷ,
κρατὶ δ᾽ ἐπ᾽ ἱφθίμῳ κυνέην ἐντυκτον ἔθηκε,
δαιδαλέην ἀδάμαντος, ἐπὶ κροταφὼς ἀρανίαι,
ἤτ᾽ εἰρυτο κάρη Ἦρακλῆος θείοιο.
Χερσὶ γε μὴν σάκος εἶπε παναίολον, οὐδὲ τις
αὐτὸ
οὗτ᾽ ἔρρηξε βαλῶν οὐτ᾽ ἔθλασε, θαῦμα ἰδέσθαι. 140
πᾶν μὲν γὰρ κύκλῳ τυίανο λευκὸ τ᾽ ἐλέφαντι
ἡλεκτρῳ θ᾽ ὑπολαμμῆς ἔην χρυσῷ τε φαεινῷ

1 Hermann: ἰεσαυ· δ δ', MSS.
SHIELD OF HERACLES

So he said. And mighty Heracles was glad in heart and smiled, for the other's words pleased him well, and he answered him with winged words:

"O hero Iolaus, heaven-sprung, now is rough battle hard at hand. But, as you have shown your skill at other times, so now also wheel the great black-maned horse Arion about every way, and help me as you may be able."

So he said, and put upon his legs greaves of shining bronze, the splendid gift of Hephaestus. Next he fastened about his breast a fine golden breast-plate, curiously wrought, which Pallas Athene the daughter of Zeus had given him when first he was about to set out upon his grievous labours. Over his shoulders the fierce warrior put the steel that saves men from doom, and across his breast he slung behind him a hollow quiver. Within it were many chilling arrows, dealers of death which makes speech forgotten: in front they had death, and trickled with tears; their shafts were smooth and very long; and their butts were covered with feathers of a brown eagle. And he took his strong spear, pointed with shining bronze, and on his valiant head set a well-made helm of adamant, cunningly wrought, which fitted closely on the temples; and that guarded the head of god-like Heracles.

In his hands he took his shield, all glittering: no one ever broke it with a blow or crushed it. And a wonder it was to see; for its whole orb was a-shimmer with enamel and white ivory and electrum, and it glowed with shining gold; and there were
Λαμπόμενον, κυάνου δὲ διὰ πτύχες ἠλήλαντο.
ἐν μέσῳ δ' ἀδάμαντος ἐν Φόβοις οὐ τι φατεῖος,
ἔμπαλιν ὄσσοισιν πυρὶ λαμπομένοισι δεδορκώς. 145
tοῦ καὶ ὅδοιτων μὲν πλήτῳ στόμα λευκὰ θεόντων,
δεινῶν ἀπλήτων, ἐπὶ δὲ βλοσυροί μετόποι
δεινὴ Ἐρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,
σχετλή, ἥ ῥα νόον τε καὶ ἐκ φρένας εἶλετο φωτῶν,
oίτινες ἀντιβίθην πόλεμον Δίος νῦν φέροιεν. 150
tῶν καὶ ψυχαῖ μὲν χθόνα δύμενα "Δίδος εἰσώ
κάκκιον," ὡστέα δὲ σφι περὶ μίνωο σαπείσης
Σειρῖον ἀξαλέοιο μελαίνη πῦθεται αἷρ.
Ἐν δὲ Προοίξις τε Παλιώξις τε τέτυκτο,
ἐν δ' "Ομαδός τε Φόβοι τ' Ἀνδροκτασίη τε δεδήει, 155
ἐν δ' Ἐρις, ἐν δὲ Κυδοιμός ἑθύνεον, ἐν δ' ὀλοῇ Κηρ
ἀλλον ξωὸν ἔχουσα νεούτατον, ἀλλον ἄοντον,
ἀλλον θενιῶτα κατὰ μόθου ἐλκε ποδοῖν.
εἶμα δ' ἔχ' ἀμφ' ὀμοιοί δαφοινέον αὑματὶ φωτῶν,
δεινῶν δερκομένη καναχῆσι τε βεβρυχία. 160
Ἐν δ' ὁφῖων κεφαλαί δεινῶν ἔσαν, οὗ τι φατεῖον,
δώδεκα, ταῖ φοβέεσκον ἐπὶ χθοῖν φύλ ἀνθρώπων,
οἳ τινες ἀντιβίθην πόλεμον Δίος νῦν φέροιεν
τῶν καὶ ὅδοιτων μὲν καναχῆ πέλεν, εὔτε μάχοιτο
Ἀμφιτρουνιάδης, τὰ δ' ἔδαιετο θαυματὰ ἔργα. 165
στύγματα δ' ὡς ἐπέφαντο ἑδεῖν δεινοὶς δράκουσιν
κυάνοι κατὰ νῆτα, μελάνθησαν δὲ γένεια.

1 Schol.: δὲ δράκουστος, MSS.
2 (=κατέκιον: επ. I. 254), Tr.: αὐτῶν, MSS.
SHIELD OF HERACLES

zones of cyanus\(^1\) drawn upon it. In the centre was Fear worked in adamant, unspeakable, staring backwards with eyes that glowed with fire. His mouth was full of teeth in a white row, fearful and daunting, and upon his grim brow hovered frightful Strife who arrays the throng of men: pitiless she, for she took away the mind and senses of poor wretches who made war against the son of Zeus. Their souls passed beneath the earth and went down into the house of Hades; but their bones, when the skin is rotted about them, crumble away on the dark earth under parching Sirius.

Upon the shield Pursuit and Flight were wrought, and Tumult, and Panic, and Slaughter. Strife also, and Uproar were hurrying about, and deadly Fate was there holding one man newly wounded, and another unwounded; and one, who was dead, she was dragging by the feet through the tumult. She had on her shoulders a garment red with the blood of men, and terribly she glared and gnashed her teeth.

And there were heads of snakes unspeakably frightful, twelve of them; and they used to frighten the tribes of men on earth whosoever made war against the son of Zeus; for they would clash their teeth when Amphitryon’s son was fighting: and brightly shone these wonderful works. And it was as though there were spots upon the frightful snakes: and their backs were dark blue and their jaws were black.

\(^1\) Cyanus was a glass-paste of deep blue colour: the “zones” were concentric bands in which were the scenes described by the poet. The figure of Fear (l. 44) occupied the centre of the shield, and Oceanus (l. 314) enclosed the whole.
HESIOD

'Εν δὲ συνών ἀγέλαι χλούνων ἔσαν ἥδε λεοντῶν ἐς σφέας δερκομένων, κοτεόντων θ' ιεμένων τε. τῶν καὶ ὄμιληδὸν στίχες ἦσαν· οὐδὲ νυ τώ γε οὐδέτεροι τρεῖτην φρίσσον γε μὲν αὐχένας ἁμφω. ἣδη γάρ σφιν ἐκείτο μέγας λίς, ἀμφὶ δὲ κάπροι δοιοί, ἀπουράμενοι ψυχάς, κατὰ δὲ σφι κελαινὸν αἱμ' ἀπελείβετ' ἔραξ'· οἳ δ' αὐχένας ἐξεριπώντες κείατο τεθυνῶτες ὑπὸ βλοσυροῖς λέουσιν. τοῖ δ' ἐτί μᾶλλον ἐγειρέσθην κοτέοντες μάχεσθαι, ἀμφότεροι, χλούναι τε σὺς χαροποί τε λέοντες.

'Εν δ' ἦν ύσμινη Λαπιθάων αἰχμητάων Καινέα τ' ἀμφὶ ἄνακτα Δρύαντα τε Πειρίθοον τε 'Οπλέα τ' Εξαδίον τε Φάληρον τε Πρόλοχον τε Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὄζου Ἀρηος, Θησέα τ' Ἀιγήδην, ἐπιείκελον ἄθανάτωσιν ἀργύρεοι, χρύσεια περὶ χροί τεύχε' ἔχοντες. Κένταυροι δ' ἔτερωθεν ἐναντίοι ἔγερθοντο ἀμφὶ μέγαν Πετραϊον ἦς 'Ασβολον οἰωνιστὴν Ἀρκτον τ' Οὐρείον τε μελαγχαίτην τε Μίμαντα καὶ δύο Πευκεῖδας, Περιμήδεα τε Δρύαλῶν τε, ἀργυρέοι, χρυσέας ἔλατας ἐν χεροὶν ἔχοντες. καὶ τε συναιώδην ὡς εἰ ζωοὶ περ ἑόντες ἐγχεσιν ἦδ' ἐλάτης αὐτοσχεδὸν ὁργίνοντο.

'Εν δ' Ἀρεος βλοσυροί ποδόκες ἐστασαν ὑπ' χρύσεοι, ἐν δὲ καὶ αὐτὸς ἐναρσόφορος οὐλίος Ἀρης αἰχμὴν ἐν χείρεσιν ἔχων, προλέεσσι κελεύων, αἰματι φοινικόεις, ὡς εἰ ζωοὶ ἐναρίζων δίφρου ἐπεμβεβαῖος· παρὰ δὲ Δείμος τε Φόβος τε ἐστασαν ἴεμενοι πόλεμον καταδύμεναι ἄνδρῶν.

'Εν δὲ Δίος θυγάτηρ ἀγελείη Τριτογένεια,
SHIELD OF HERACLES

Also there were upon the shield droves of boars and lions who glared at each other, being furious and eager: the rows of them moved on together, and neither side trembled but both bristled up their manes. For already a great lion lay between them and two boars, one on either side, bereft of life, and their dark blood was dripping down upon the ground; they lay dead with necks outstretched beneath the grim lions. And both sides were roused still more to fight because they were angry, the fierce boars and the bright-eyed lions.

And there was the strife of the Lapith spearmen gathered round the prince Caeneus and Dryas and Peirithöüs, 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
HESIOD

τῇ ἱκέλῃ ὡς εἴ τε μάχην ἔθελουσα κορύσσειν, ἔγχος ἔχον α' ἐν χερσίν ἰδὲ χρυσήν τρυφάλειαν αἰγίδα τ' ἀμφ' ὁμοίως. ἐπὶ δ' ὥχετο φύλοτιν ἀϊνήν. 200
'Εν δ' ὡς ἄθανάτων ἱερὸς χορὸς· ἐν δ' ἀρα μέσω
ἵμερόν καθάριζε Δίως καὶ Δητούς νίδος χρυσείη φόρμυγη. [θεόν δ' ἔδος ἄγνος Ὀλυμπὸς· ἐν δ' ἀγορῇ, περὶ δ' ὀλβος ἀπείρους ἑστεφάνωτο ἄθανάτων ἐν ἀγώνι.] 1] θεαὶ δ' ἔζηρχον ἀοιδῆς
Μούσαι Πιερίδες, λιγνὶ μελπομένης έικνίαι.
'Εν δὲ λιμὴν ἕσρμος ἀμαμακέτοι θαλάσσης κυκλοτερῆς ἑτέτυκτο πανέβθου κασσιτέρου κλυξομένω ἱκελοφ. [πολλοὶ γε μὲν ἄμμενον αὐτοῦ δελφίνες τῇ καὶ τῇ εθύνεοι ἱχθυάντες 210
νηχομένως ἱκελοφ. 2] δοῖω δ' ἀναφυσώντες ἄργυροι δελφίνες ἔθωνόντ' ἐκλοπάς ἱχθύς. τοῖς δ' ὑπὸ χάλκεοι τρέον ἱχθύες· αὐτάρ ἐπ' ἀκταῖς ἤστο ἄνηρ ἀλεύς δεδοκημένος· εἴχε δὲ χερσὶν ἱχθύσιν ἄμφιβληστρον ἀπορρίφουτε ἐσκός.
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'Εν δ' ὡς ἡμικόμου Δανάῆς τέκος, ἑπτότα Περσεύς, οὐτ' ἄρ' ἐπεισάων σάκεος ποσάν οὐδ' ἐκας αὐτοῦ, θαῦμα μέγα φράσσασθ', ἔπει οὐδαμῇ ἐστήρικτο. τῶς γὰρ μιν παλάμαις τεῦξεν κλυτὸς Ἀμφιγνυῆς χρύσεου· ἀμφὶ δὲ ποσόν ἔχειν πτερόεντα πέδιλα. 220 ὡμοίωσι δὲ μιν ἄμφι μελανδετον ἀνέρ ἐκείτο χαλκεόν εκ τελαμώνος· δ' δ' ὡς τε νόμῳ ἐποτάτο.

1 ll. 203–5 are clearly intrusive and are rejected by Baumeister.
2 ll. 209–11 are not found in Q, and are rejected by Peppmüller. They appear to be an alternative version of ll. 211–212.
3 Ranke: ἐφοίνευν, Q: ἐφοίβον, F: ἐφοίτων, 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.
HESIOD

πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῦ πελώρου,
Γοργοῦς· ἀμφὶ δὲ μιν κίβισις θέε, θαῦμα ἰδέσθαι,
ἀργυρέη· θύσαι δὲ κατηχορεύντο φαεινοὶ
χρύσεων· δεινὴ δὲ περὶ κροτάφουσιν ἀνακτὸς
κεῖτ' Ἀιδος κυνέῃ νυκτὸς ξόφου αἰών ἔχουσα.
αὐτὸς δὲ σπεύδοντι καὶ ἔρρηγοντί ἐοικὸς
Περσεὺς Δαναΐδης ἐτιταίνετο. ταῦ δὲ μετ' αὐτὸν
Γοργόνες ἀπλητοί τε καὶ οὐ φαταὶ ἐρρώντο
ἵμεναι ματέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος
βαινουσέων ἰάχεσε καὶ σάκος μεγάλῳ ὄρυμαγδῷ
ὄξεα καὶ λυγέως· ἐπὶ δὲ ζωνῆσι δράκοντε
δοιώ ἀπησαίν' ἐπικυρτώντε κάρημα.
λίχμαζον δ' ἄρα τῶ γε μένει δ' ἐχάρασσον ὄδόντας
ἀγρία δερκομένω. ἐπὶ δὲ δευνοῖς καρήνοις
Γοργείοις ἐδονεῖτο μέγας Φόβος. οὐ δ' ὑπὲρ αὐτέων
ἀνδρες ἐμαρνάσθην πολεμήμα τεύχε' ἔχοντες,
tοι μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκῆν
λογιῶν ἀμύνοντες, τοι δὲ πραθέεις μεμαθτες.
πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
μάρμανθ'. αἱ δὲ γυναῖκες ἐυδήμητων ἐπὶ πύργων
χαλκέων ὦξυ βών, κατὰ δ' ἐδρύπτουντο παρεῖας,
ξωῆσι ἴκελαι, ἐργα κλυτοῦ Ἡφαίστοιο.
ἀνδρεῖς δ', οἱ πρεσβῆς ἔσαν γῆρας τε μέμαρπεν,
ἀθρόοι ἐκτοσθέννυ πυλέων ἔσαν, ἄν δὲ θεοὶ
χεῖρας ἔχον μακάρεσσι, περὶ σφετέρους σέκεσι
δεινοῖς· τοι δ' αὐτε μάχην ἔχον. αἱ δὲ μετ'
αὐτοὺς
Κηρεῖς κυάνει, λευκοὺς ἀραβεύσαι ὄδόντας,
δεινοὶ βλόσυραι τε δαφοῦσαι τ' ἀπληταὶ τε
δῆριν ἔχον περὶ πιπτόντων· πᾶσαι δ' ἀρ' ἔντο
αἴμα μέλαν πιέειν· ὅν δὲ πρῶτον μεμάποιεν

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SHIELD OF HERACLES

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.
HESIOD

κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ βάλλ᾽ ὄνυχας μεγάλους, ψυχῇ δ᾽ Ἀιδόσσει κατῆκεν Τάρταρον ἐς κρυόενθ᾽. αἱ δὲ φρένας εὑτ᾽ ἀρέσαντο 255 αἴματος ἀνδρομέου, τὸν μὲν ρίπτασκον ὀπίσω, ἄψ δ᾽ ὀμαδον καὶ μῶλον ἐθύνεον αὐτῖς ιοῦσαι. Κλωθὼ καὶ Δάχεσις σφιν ἐφέστασαν ἢ μὲν υφίσσων

'Ατροπος οὐ τι πέλεν μεγάλη θεός, ἀλλ᾽ ἄρα ἦ γε τῶν γε μὲν ἀλλάων προφερῆς τ᾽ ἂν πρεσβυτάτῃ τε. πᾶσαι δ᾽ ἀμφ᾽ ἐνι φωτὶ μάχὴν ὁμιλεῖαν ἔθεντο. 261
dεινὰ δ᾽ ἐς ἀλλήλας δράκον ὄμμασι θυμήνασαι, ἐν δ᾽ ὄνυχας χειράς τε θρασείας ἵσώσαντο. πάρ δ᾽ Ἄχλυς εἰστήκει ἐπισμυγηρῇ τε καὶ αἰνῇ, χλωρῇ ἀνωτάλη λιμῷ καταπεττημα, 265
gουνοπαχής, μακροὶ δ᾽ ὄνυχες χείρεσσιν ὑπῆσαν.
tῆς ἐκ μὲν ρινῶν μύξαι πέον, ἐκ δὲ παρεῖδον ἀἱμ' ἀπελειβέτ' ἔραξ'. ἦ δ᾽ ἀπλητὸν σεσαρνία εἰστήκει, πολλὴ δὲ κόνις κατενήμοθεν ὅμου, δάκρυσι μυδαλέῃ. παρὰ δ᾽ εὐπυργος πόλεις ἀνδρῶν.

χρύσειαι δὲ μιν εἰχον ὑπερθυρίοις ἀραρυδαι ἐπτὰ πύλαι: τοῖ δ᾽ ἀνδρεῖς ἐν ἅγιαίης τε χοροῖς τε τέρψιν ἔχον. τοῦ μὲν γὰρ ἐνσωτρου ἐπ᾽ ἀπήνης ἕγοντ' ἀνδρὶ γυναίκα, πολὺς δ᾽ ὑμέναιος ὄρφει τῆλε δ᾽ ἀπ᾽ αἰθομένων δαίδων σέλας εἰλύφαξε 275
χερσιν ἐνι δμωδ᾽ ταὶ δ᾽ ἅγιαίῃ τεθαλαυαὶ πρόσθ᾽ ἔκιον, τῆσιν δὲ χοροὶ παίξοντες ἔποντο. τοῖ μὲν ὑπὸ λιγυρὸν συρίγγων ἱεσαν αὐδὴν ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἅγιυτο ἡχῶ. αἱ δ᾽ ὑπὸ φορμίγγων ἁναγον χορὸν ἰμερόεντα. 280
ἐνθεν δ᾽ αὖθ᾽ ἐτέρωθε νεοὶ κώμαξον 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 Dark-
ness 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 festivi-
ties and dances; some were bringing home a bride to
her husband on a well-wheeled car, while the bridal-
song swelled high, and the glow of blazing torches
held by handmaidens rolled in waves afar. And
these maidens went before, delighting in the festival;
and after them came frolicsome choirs, the youths
singing soft-mouthed to the sound of shrill pipes,
while the echo was shivered around them, and the
girls leading on the lovely dance to the sound of
lyres. Then again on the other side was a rout of
young men revelling, with flutes playing; some
HESIOD

τοί γε μὲν ἄν παίζοντες ὑπ᾽ ὀρχηθμῷ καὶ ὠιδῆ
tοί γε μὲν ἄν γελώντες ὑπ᾽ αὐλητῷ ἐκαστος
πρόσθ’ ἐκιον. πᾶσαν δὲ πόλιν θαλιαῖ τε χοροῖ τε
ἀγλαια τ᾽ εἶχον. τοὶ δ’ αὐτ’ προτάροιθε πόλης

νῶθ’ ἦπτων ἐπιβάντες ἐθύνεον. οἱ δ’ ἀροτῆρες
ἡμεῖκον χθόνα δίαιν, ἐπιστολάδην δὲ χιτώνας
ἐστάλατ’, αὐτάρ ἐν βαθὺ λήιον. οἱ γε μὲν ἡμῶν
ἀιχμῆς ὀξείηι κορωνώσαντα πέτηλα,

βριθόμενα σταχύων, ὡς εἰ Δημήτερος ἀκτήν;

οἱ δ’ ἀρ’ ἐν ἐλλεδανοῖς δέον καὶ ἐπιτυνο ἀλκάντ’,
οἱ δ’ ἐπρύγων οίνας δρεπάνας ἐν χερσίν ἔχουσεν,
οἱ δ’ αὐτ’ ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητῆρων
λευκοὺς καὶ μέλανας βότρυνας μεγάλων ἀπὸ ὦρχων,

βριθομένων φύλλοις καὶ ἀργυρέας ἐλίκεσσειν.

οἱ δ’ αὐτ’ ἐς ταλάρους ἐφόρευν. παρὰ δέ σφισιν

ἄρχος

χρύσεος ᾗν, κλυτὰ ἔργα περίφρονοι ’Ηφαίστοιο,

σειόμενος φύλλοις καὶ ἀργυρέας κάμαξι,

βριθόμενος σταφυλήσι, μελάνθησάν γε μὲν αἰδὲ.

οἱ γε μὲν ἐπράπεον, τοὶ δ’ ἦμουν. οἱ δ’ ἐμάχοντο

πῦξ τε καὶ ἐλκηδὼν. τοὶ δ’ ἀκύπτοδας λαγός ήρευν

ἀνδρές θηρευταὶ, καὶ καρχαρόδοντε κύνε πρό,

ἰέμενοι ματέεν, οἱ δ’ ἱέμενοι ὑπαλύξαι.

Παρ δ’ αὐτοὶ ἦπιπῆς ἔχον πόνοι, ἀμφὶ δ’ ἀέθλῳ

dήρων ἔχουν καὶ μόχθον. ἐνπλεκέσων δ’ ἐπὶ δίφρων

ἡμιοχοι βεβαώτες ἐφίεσαν ὦκεας ἦπτων

ῥυτὰ χαλαίνοντες, τὰ δ’ ἐπικροτέοντα πέτουτο

1 GH have the alternative reading ἐπιπλον.

298 τοὶ γε μὲν ἄν παίζοντες ὑπ’ αὐλητήρι ἐκαστος

This line, which is perhaps an alternative for II. 282–3

and may have once stood at the foot of a MS. page, is

omitted by many MSS.!
SHIELD OF HERACLES

frolicking with dance and song, and others laughing all in time with the flute player as they went along. And the whole town was filled with mirth and dance and festivity.

285 Others again were mounted on horseback and galloping before the town. And there were ploughmen breaking up the good soil, clothed in tunics girt up. Also there was a wide 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 gathering the vintage, while others were taking from the reapers into baskets white and black clusters from the long rows of vines which were heavy with leaves and tendrils of silver. Others again were gathering them into baskets. Beside them was a row of vines in gold, the splendid work of cunning Hephaestus: it had shivering leaves and stakes of silver and was laden with grapes which turned black.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 eked out with some makeshift additions.
HESIOD

ἀρματα κολλήειν, ἐπὶ δὲ πλῆμμα μέγ' αὐτευν. οἱ μὲν ἀρ' αἰδιον εἰχον πόνον οὐδὲ ποτὲ σφιν νίκη ἐπηνύσθη, ἀλλ' ἀκριτον εἰχον ἂθολον.

τοῖσιν δὲ προέκειτα μέγας τρίτος ἐντὸς ἀγώνος,

χρύσειος, κλυτὰ ἔργα περίφρονος Ἡφαίστοιο.

'Αμφὶ δ' ἵτυν ρέειν Ὀκεανὸς πλῆθοντι ἐοικώς,

πάν δὲ συνεῖχε σάκος πολυδαίδαλον, οἱ δὲ κατ'

αὐτὸν

κύκνοι ἀερσίπτοται μεγάλ' ἠπνον, οἱ μᾶ τε πολλοὶ

νῆχον ἔπ' ἀκρον ὕδωρ· παρὰ δ' ἱχθῦες ἐκλο-

νέοντο.

Θαύμα ἱδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὐ διὰ

βουλᾶς

"Ηφαιστος ποίησε σάκος μέγα τε στιβαρόν τε,

ἀρσάμενος παλάμησι. τὸ μὲν Δίως ἅλκιμος νίδος

πάλλεν ἐπίκρατεός· ἐπὶ δ' ἱππείου θόρε δίφρον,

eἰκελος ἀστεροπὴ πατρὸς Δίως αἰγίθοχοι,

κοῦφα βιβάς· τὸ δ' ἱψίχος κρατερὸς Ἰόλαος

δίφρον ἐπεμβεβαῶς ιθύνετο καμπύλον ἁρμα.

ἀγχίμολον δὲ σφ' ἤλθε θεὰ γλαυκόπτης Ἀθήνη,

καὶ σφεας θαρσύνουσα ἐπεα πτερόεντα προσηῦδα·

Χαίρετε, Δυγκῆσο γενεὴ τηλεκλειτοῖο·

νὺν δὴ Ζεὺς κράτος ἤμμι διδοὶ μακάρεσσιν ἀνάσσων

Κύκνον τ' ἔξεναρείν καὶ ἀπὸ κλυτὰ τεῦχεα δύσαι.

ἀλλο δὲ τοῖ τί ἐπος ἔρεω, μέγα φέρτατε λαῶν·

ἐντ' ἄν δὴ Κύκνον γλυκερῆς αἰώνος ἀμέρης,

tὸν μὲν ἐπειτ' αὐτοὶ λιπεῦν καὶ τεῦχεα τοῖο,

αὐτὸς δὲ βρωτολογοῦν Ἀρην ἐπὶοντα δοκεύσας,

ἑνθα κε γυμνωθέντα σάκευς ὑπο δαιδαλέοιο

ὁφθαλμοῖς ἔδης, ἐν' οὐτάμεν ἰξ' χαλκοφ' ἀν

d' ἀναχάσασθαι· ἐπεὶ οὖ νῦ τοι αἰσιμόν ἐστίν

οὐθ' ἱπποὺς ἐλέειν οὐτε κλυτὰ τεῦχεα τοῖο.
SHIELD OF HERACLES

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 Cynenus and to strip off his splendid armour. Yet I will tell you something besides, mightiest of the people. When you have robbed Cynenus 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.”

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HESIOD

"Ως εἰποῦσ᾽ ἐς δίφρον ἐβήσατο δία θεάων,
νίκην ἀθανάτης χερσίν καὶ κύδος ἕχουσα,
ἐσσυμένως. τότε δὴ ἑα διόγνητος Ἡόλαος
σμερδαλέου ἵπποισιν ἐκέκλετο τοὶ δ ὑπ᾽ ὦμοκλῆς
ῥῆμφ᾽ ἐφερον θοῦν ἄρμα κονίοντες πεδίοιο.
ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκώπις Ἁθήνη
αὐγίδ᾽ ἀνασσείσασα περιστονάχθη σὲ γαία.
τοὶ δ᾽ ἀμυδις προγένουν ἵκελοι πυρὶ ἥ θυέλλη,
Κύκνος θ᾽ ἵππόδαμοι καὶ Ἀρης ἁκόρητος ἄντης.
τῶν ἵππωι μὲν ἐπειθ᾽ ὑπεναυτίοι ἀλλήλουςιν
ὀξεῖα χρέμμασιν, περὶ δε σφίσιν ἄγνυτο ἥχω.
τὸν πρὸτερος προσέειπτε βῆ Ἡρακληείη.
Κύκνε πέπον, τί νυ νῶι ἐπίσχετον ὅκεας
ἵππους
ἀνδράσιν, ὡ τε πόνου καὶ ὦιάδος ἠδρίες εἰμεν;
ἀλλὰ παρεξ ἔχε δίφρον ἔξοιον ἥδε κελεύθου
εἰκε παρεξ ἵναι. Τρηχίνα δε τοι παρελαύω
ὡς Κήνικα ἀνακτα. δ γάρ δυνάμι τε καὶ αἰδοῦ
Τρηχίνος προβέβηκε, σου δ᾽ ευ μάλα οἴσθα καὶ
ἀντος;
τοῦ γὰρ ὄπνεις παῖδα Θεμιστοῦνη κυανόπιν.
ὡ πέπον, οὐ μὲν γὰρ τοι Ἀρης θανάτοιο τελευτήν
ἀρκέσει, ει δὴ νωὶ συνοισόμεθα πτολεμίζειν.
ἡδη μὲν τε ἐφιμι καὶ ἄλλοτε πειρηθήναι
ἐγχεος ἥμετέρου, δϑ᾽ ὑπὲρ Πύλου ἡμαθόντος
ἀντίος ἐστη ἐμεῖο, μάχης ἄμοτον μενεαίνων.
τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἠρείσατο γαίῃ
οὐταμένου σάκεος, το δὲ τέτρατον ἥλασα μηρὸν
παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἀραξα.
πρηνῆς δ᾽ ἐν κονιῆς χαμαὶ πέσευν ἐγχεος δρμῆ.
ἔνθα κε δὴ λωβητὸς ἐν ἄθανάθοισιν ἐτύχη
χερσίν ὑφ᾽ ἥμετέρησι λιπῶν ἐναρα βροτῶντα. 244
SHIELD OF HERACLES

So said the bright-eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Ioiaus 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 ἐφατ' οὐδ' ἄρα Κύκνος ἐυμμεληθης ἐμενοίνα τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματα ἱπποὺς. δὴ τότ' ἀπ' εὐπλεκέων δίφρων θόρον αἱ' ἐπὶ γαίαν παῖς τε Διός μεγάλου καὶ Ἑυναλίου ἀνακτόσ. ἥμισοχοι δ' ἐμπλην ἐλασαν καλλίτριχας ἱπποὺς· τῶν δ' ὑπὸ σευμένων κανάχιζε πόσ' εὐρεῖα χθόν. ὦς δ' ὄτ' ἀφ' ὑψηλῆς κορυφῆς ὅρεος μεγάλοιο πέτραι ἀποθρόσκωσιν, ἔτ' ἀλλήλης δὲ πέσωσι, 375 πολλαὶ δὲ δρῦς ψίκομοι, πολλαὶ δὲ τε πεῦκαι αὐγειροὶ τε ταυνύρριζοι ῥήγωνται ὑπ' αὐτέων ρίμβα κυλισμένων, εἰὼς πεδίου ἀφίκωνται, ὦς οἰ ἐπ' ἀλλήλοισι πέσιν μέγα κεκλήγοντες. πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτῇ τ' Ἰαωλκὸς 380 Ἀρνη τ' ἡδ' Ἐλίκη Ἀνθειά τε ποιήσασα φωνῇ ὑπ' ἀμφότερων μεγάλ' ἵαχον· οἱ δ' ἀλαλητῷ θεσπεσίᾳ σύνισαν· μέγα δ' ἔκτυπε μητέτα Ζεὺς, καὶ δ' ἀρ' ἀπ' οὐρανοθεν ψιάδας βάλεν αἴματοεσσας, σῆμα τιθεὶς πολέμων ἔῳ μεγαθαρσεὶ παιδί. 385 Οἶνος δ' εὖ βήσης ὅρεος χαλεπὸς προϊδέσθαι κάπρος χαυλιόδων φρονεῖς θυμῷ μαχάσασθαι ἀνδράσι κηρευτής, θῆγει δὲ τε λευκὸν ὀδόντα δοχυμωθείς, ἀφρός δὲ περὶ στόμα μαστιχώντι λείβεται, ὅσε δὲ οἱ πυρὶ λαμπτέωντι ἔκτενον, ὀρθᾶς δ' εὖ λοφὶ φρίσσει τρίχας ἀμφὶ τε δειρήν· τῷ ἵκελος Δίος νίδος ἀφ' ἅπειου θόρε δίφρου· ὦμος δὲ χλοερῷ κυανοπττερος ἥχετα τεττίξ ᾠζῳ ἐφεξομενος θέρος ἀνθρώπωσιν αἰείδειν ἀρχεται, ὃ τε πόσις καὶ βρῶσις θῆλυς ἑρήσῃ, 395 καὶ τε πανημερίοις τε καὶ ἠώιος χέει αὐθὴν ἰδεῖ εὖ αἰνοτάτῳ, ὅτε τε χρόνα Σειρίος ἀξεῖ,
SHIELD OF HERACLES

So said he. But Cynus 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
ΗΕΣΙΟΔ

tήμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι
tοὺς τε θέρει σπείρουσιν, ὦτ' ὅμφακες αἰόλλονται,
οῖα Διώνυσος δῶκ', ἀνδράσι χάρμα καὶ ἄχθος.

τὴν ὀρθὴν μάρνατο, πολὺς δ' ὀρυμαγδὸς ὄρωρει.
ὡς δὲ λέοντε δύω ἄμφι κταμένης ἐλάφοιο
ἀλλήλοις κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
δεινὴ δὲ σφ' ἵαχη ἀραβῶς θ' ἀμα γύρνετ' ὀδόντων,
οἳ δ' ὡς τ' ἁγυντοὶ γαμψύωνυχες, ἀγκυλοχεῖλαι,
πέτρη ἐφ' ὑψηλῆ μεγάλα κλάζοντε μάχονται
ἀγγός ὀρεσσινὸμον ἢ ἀγροτέρης ἐλάφῳ
πίονος, ἢν τ' ἐδάμασσε βαλῶν αἴξημος ἀνήρ
ἰῷ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλήσεται ἄλλη
χώρου ἄδρις ἐὼν· οἳ δ' ὀτραλέως ἐνόησαν,
ἐσυμένως δὲ οἱ ἄμφι μᾶχην δριμειῶν ἐθεντο·
ὡς οὐ κεκλήγοντες ἐπ' ἄλληλοισιν ὀροῦσαν.

'Ενθ' ἦ τοι Κύκνος μὲν ὑπεμενέως Δῖος νῦν
κτεινέμεναι μεμαδ' σάκει ἐμβαλε χάλκεον ἔγχος,
οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δώρα θεοῖο.

'Αμφιτρυωνιάδης δὲ, βίη Ἡρακληεῖν,
μεσσηνίς κροῦθος τε καὶ ἀστίδος ἔγχει μακρῆ
αὐχένα γυμνωθέντα θῶς ὑπένερθε γενείου
ἡλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
ἀνδροφόνοις μελή· μέγα γὰρ σθένος ἐμπεσε φωτός.

ἡριτ' ὑμείς ὅτε τις δρῶς ἤριτεν ἢ ὅτε πεύκῃ
ἡλίατος, πληγεῖσα Δῖος ψολέωτι κεραυνῷ·
ὡς ἔρπ'· ἄμφι δὲ οἱ βραχὲ τεύχεα ποικίλα χαλκῷ.

Τὸν μὲν ἔπειτ' εἰᾶσε Δῖος ταλακάρδιος νῦν,
αὐτὸς δὲ βροτολογοῦν 'Αρην προσίοντα δοκεύσας,
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dεινόν ὄρῳν ὁσσοίσι, λέων ὡς σῶματι κύρσας,
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\(^1\) on either side of a slain deer spring
at one another in fury, and there is a fearful snarling
and a clashing also of teeth—, like vultures with
crooked talons and hooked beak that fight and
scream aloud on a high rock over a mountain goat or
fat wild-deer which some active man has shot with
an arrow from the string, and himself has wandered
away elsewhere, not knowing the place; but they
quickly mark it and vehemently do keen battle
about it—, like these they two rushed upon one
another with a shout.

Then Cyncus, 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 Cyncus
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 Cyncus
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

\(^1\) 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

ός τε μάλ’ ἐνδυκέως ρινὸν κρατεροῖς ὅνυχεσσι
σχίσσας ὅτι τάχιστα μελάφρονα θυμὸν ἀπηύρα.
ἐμ μένεος1 δ’ ἁρα τού γε κελαίων πίμπλαται ἦτορ:
γλαυκίων δ’ ὀσσοις δεινὸν πλευρᾶς τε καὶ ὀμοὺς 430
οὐρὴ μαστίων ποσσίν γλάφει, οὐδὲ τις αὐτὸν
ἐτῆ ἐς ἀντα ἱδών σχεδὸν ἐλθέμεν 2 ὀνούδε μάχεσθαι:
τοῖς ἀρ’ Ἀμφιτριωνιάδης, ἀκόρητος αὐτῆς,
ἀντίς ἔστη Ἀρης, ἐνὶ φρεσὶ θάρσος ἄεξων,
ἐσσυμένως: ὃ δὲ οἱ σχεδὸν ἤλυθεν ἀχνύμενοι κήρ,
ἀμφότεροι δ’ ἱάχοντες ἐπ’ ἀλλήλουσιν ὄρουσαν.

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ως δ’ ὅτ’ ἀπὸ μεγάλου πέτρη πρηώνος ὄρουση,
μακρὰ δ’ ἐπιθρήσκουσα κυλώντεται, ἢ δὲ τ’ ἱχὴ
ἔρχεται ἐμμεμαία, πάγος δὲ οἱ ἀντεβόλησεν
ὑψῆλός: τῷ δὴ συνενείκεται, ἐνθὰ μιν ἴσχει:
tοσσὴ δ’ μὲν ἰαχὴ βρισάματος οὐλίος Ἀρης
κεκληγὼς ἐπόρουσεν: ὁ δ’ ἐμματέως ὑπέδεκτο.

440

Αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
ἀντί ἤλθεν Ἀρης ἔρεμήν αἰγίδ’ ἐχούσα·
derαι δ’ ὑπόδρα ἰδούσα ἐπεα πτερόεντα προσηῦδα: 445
Ἀρες, ἐπίσεχε μένος κρατερὸν καὶ χεῖρας
ἀλατοὺς:

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οὐ γὰρ τοις θέμις ἐστίν ἀπὸ κλυτὰ τεῦχεα δῦσαι
Ἡρακλέα κτέιναντα, Διὸς θρασυκάρδιον νιὼν:
ἀλλ’ ἀγε παῦε μάχην, μη’ ἀντίος ἱστασ’ ἐμεῖο.

:"Ως ἔφατ’ ἀλλ’ οὐ πείθ’ Ἀρεος μεγαλήτορα
θυμόν,
ἀλλὰ μέγα ἱάρων φλογῆ εἰκελά τ’ ἐγχεα πάλλων
carpalímws ἐπόρουσε βίη Ἡρακλησῆ
κακτάμεναι μεμαώς· καὶ ρ’ ἐμβαλε χάλκεουν ἐγχος,

1 Dindorf, Meyer: ἐμμενέως, MSS.
2 A: ἐλθεῖν, MSS.
SHIELD OF HERACLES

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
HESIOD

σπερχνον παιδος έσον κοτέων πέρι τεθυνότος,
εν σάκειι μεγάλω. άπο δε γλαυκώπος 'Αθήνη
έγχεος ορμήν ετραπ' ορεξαμένη ἀπο δίφρου.
δριμν δ' Ἀρνήν αχος είλε' ερυσσάμενος δ' άορ άξυ
έσσυν' εφ' Ἦρακλεα κρατερόφρωνα. τόν δ' ἐπίδοτα
'Αμφιτυρνιάδης, δεινής ἀκόρητος άυτής,
μηρον γυμνωθέντα σάκευς ὑπο δαιδαλέοιο
ούτασ' ἐπικρατέως. διὰ δε μέγα σαρκὸς ἄραξε
doύρατε νωμήσας, ἐπὶ δε χθονί κάββαλε μέσην.
τῷ δὲ Φόβος καὶ Δείμος εὔτροχον ἀρμα καὶ ἱππον ηλασαν αἰς' εγγύς, καὶ ἀπὸ χθονὸς εὐρυδείης
ἐς δίφρον θήκαν πολυδαίδαλον. αἰψα δ' ἐπείτα
ἱππος μαστιετήν' ἱκόντο δὲ μακρῶν 'Ολυμπον.
Τίὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλεύσαντες ἀπ' ὁμον τεύχεα καλὰ
νίσσουν'. αἰψα δ' ἐπείτα πολιν Τρηχίνος ἱκόντο
ἱππος ὀκυπόδεσσιν. ἀτὰρ γλαυκώπος 'Αθήνη
ἐξίκετε' Ὀυλυμπόν τε μέγαν καὶ δώματα πατρός.
Κύκνον δ' αὐ Κηνὺς θάπτεν καὶ λαὸς ἀπείρων,
oi' ρ' εγγύς ναὸν πόλιας κλειτοῦ βασιλῆς
'Ανθην Μυρμιδόνων τε πολιν κλειτῆν τ' Ἰαωλκὸν
'Αρνην τ' ἡδ' Ἐλίκην· πολλὸς δ' ἤγειρετο λαὸς,
tιμώντες Κήνα, φίλον μακάρεσσι θεοῖς.
τοῦ δὲ τάφου καὶ σῆν' αἰῶνες ποίησεν 'Αναυρος
ομβρο χειμερίῳ πλήθων τῶν γὰρ μοι Ἀπόλλων
Λητοῦδης ἦμωξ, ὅτι ῥα κλειτᾶς ἐκατόμβας
όστις ἄγοι Πυθοίδε βίν σύλασκε δοκεύων.
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 Alemena 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, Čeyx 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 Čeyx, 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.
HESIOD

ΚΗΤΚΟΣ ΓΑΜΟΣ

1.

Scholiast on Apollonius Rhodius, Arg. i. 1289. Ἅσιόδος ἐν τῷ Κήνκος γάμῳ ἐκβάντα φησίν αὐτὸν ἐφ᾽ ὑδατος ζήτησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφετᾶς καλουμένας ἀπολει-φθήναι.

2.

Zenobius,¹ ii. 19. οὕτως Ἅσιόδος ἐξρήσατο τῇ παροιμίᾳ, ὡς Ἡρακλέους ἐπιφοιτήσαντος ἐπὶ τὴν οἰκίαν Κήνκος τοῦ Τραχύνιου καὶ οὕτως εἰπόντος· αὐτόματοι δ᾽ ἀγαθοὶ ἀγαθῶν ἐπὶ δαίτας ἰένται.

3.

Schol. on Homer, Il. xiv. 119. ἰδὼν δ᾽ ἵππηλάτα Κῆνξ.

4.

Athenaeus, ii. p. 49 b. Ἀσιόδος ἐν Κήνκος γάμῳ—κἂν γὰρ γραμματικῶν παιδεῖς ἀποξενῶσι του ποιητοῦ τὰ ἐπὶ ταῦτα, ἀλλ᾽ ἔμοι δοκεῖ ἄρχαια εἶναι—τρίποδας τὰς τραπέζας φησί.

5.

Gregory of Corinth, On Forms of Speech (Rhett. Gr. vii. 776).

αὐτὰρ ἐπεί δαιτὸς μὲν ἔισης ἐξ ἔρον ἐντο, [δὴ τόθ' οὗ ἐξ ὕλης τὴν] μητέρα μητρὸς ἀγοντο ἀναλένεν τε καὶ ὀπταλένεν σφετέροις τέκεσσι τεθνάμεναι.

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).
ΠΑΥΣΑΝΙΑΣ, ii. 26. 3. Ἐπίδαυρος δὲ ἄφ᾽ ὦ τὸ ὄνομα τῇ γῇ ἐτέθη . . . κατὰ δὲ Ἀργεῶν δόξαν καὶ τὰ ἐπὶ τὰς Μεγάλας Ἡοίας ἢν Ἐπιδαύρῳ πατήρ Ἀργος ὁ Διός.

2.

Anonymous Comment. on Aristotle, Nicomachean Ethics, iii. 7. καὶ ὅτι, φασί, τὸ πονηρὸς ἐπὶ τοῦ ἐπιπόνου τάττεται καὶ δυστυχῶς, ἰκανὸς Ἡσίοδος παραστήσαι ἐν ταῖς Μεγάλαις Ἡοίαις τὴν Ἀλκμήνην ποιῶν πρὸς τὸν Ἡρακλέα λέγουσαν ὁ τέκος, ἢ μάλα δὴ σε πονηρότατον καὶ ἀριστὸν Ζεὺς τέκνωσε πατήρ. καὶ πάλιν

αἱ Μοῖραι σε πονηρότατον καὶ ἀριστὸν.

3.

Σχολιαστὸν Πινδαρίου, Ἰσθμ. v. 53. εἴληται δὲ ἐκ τῶν Μεγάλων Ἡοίων ἡ ἱστορία. ἐκεῖ γὰρ εὑρίσκεται ἐπίξενοῦμενος ὁ Ἡρακλῆς τῷ Τελαμῶνι καὶ ἐμβαίνων τῇ ὁρᾷ. καὶ εὐχόμενος καὶ οὕτως ὁ διόπομπος αἰετός, ἄφ᾽ ὦ τὴν προσωνυμίαν ἔλαβεν Αίας.

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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 *poneros* (bad) has the same sense as "laborious" or "ill-fated"; for in the Great Eoiae he represents Alcmena 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 (*aëtos*).
4.

Pausanias, iv. 2. 1. . . . ἀλλὰ Ἡλλον μὲν τοῦ Ἡρακλέους θυγατρὶ Ἑνάχυμη συνοικῆσαι Πολυκάόνα νῦν Βοῦτον λεγοῦσας τὰς Μεγάλας οἶδα Ἦοιας.

5.

Pausanias, ix. 40. 6.
Φύλας δ᾽ ὀπτυιεν κούρην κλειτοῦ Ἰολάου Δειπεφίλην, ἢ εἶδος Ὀλυμπιάδεσσιν ὅμοιή, Ἰπποτάδην τὲ οἱ νῦν ἐνὶ μεγάρουσιν ἔτικτε Ἐθρὼ τ᾽ εὐείδεα, ἰκέλην φαέσσι σελήνης. Ἐθρὼ δ᾽ Ἀτόλλωνος ἐν ἀγκοίνησι πεσοῦσα γείνατο Χαίρωνος κρατερόν μένος ἵπποδάμῳ.

6.

Schol. on Pindar, Pyth. iv. 35.
Ἡ οὖν Ἕρυξ πυκνόφρων Μηκιονίκη, ἢ τέκεν Συφήμην γαίηχω Ἐνυσιγαῖῳ μιχθεῖο ἐν φιλότητι πολυχρύσου Ἀφροδίτης.

7.

Pausanias, ix. 36. 7.
"Τηττος δὲ Μόλουρον Ἀρίσβαντος φίλον νῦν κτείνας ἐν μεγάροις εὐνῆς ἐνεχ᾽ ἢς ἀλόχοι οἴκον ἀποπροληπτὸν φεῦγ᾽ Ἄργεος ἵπποβότοιο, ἦξεν δ᾽ Ὀρχόμενον Μινυήν καὶ μιν ὃ γ᾽ ἦρως δέξατο καὶ κτείνων μοίραν πόρεν, ὡς ἐπιεικές.

8.

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

9.

Pausanias, ii. 16. 4. ταύτην (Μυκήνην) εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος τὰ ἔτη 258
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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 Leiopheile the daughter of famous Iolaus; and she was like the Olympians in beauty. She bare him a son Hippotades in the palace, and comely Therò who was like the beams of the moon. And Therò lay in the embrace of Apollo and bare horse-taming Chaerone 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 Orchemenus. 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 ἃ δὴ "Ελληνες καλοῦσιν Ἡοῖας Μεγάλας· ἀπὸ ταύτης οὖν γεγονόται καὶ τὸ ὄνομα τῇ πόλει φασίν.

10.

Pausanias, vi. 21. 10 sq. ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάου κατὰ τὰ ἐπὶ τὰς Μεγάλας Ἡοῖας Ἀλκάθους ὁ Πορθάονος, δεύτερος οὗτος ἐπὶ τῷ Μάρμακ, μετὰ δὲ Ἀλκάθουν Ἐυρύαλος καὶ Ἐὐρύμαχος τε καὶ Κρόταλος. . . . τὸν δὲ ἀποθανόντα ἐπὶ αὐτοῖς Ἀκρίαν τεκμαίροιτο ἀν τὶς Λακεδαιμονίων τε εἶναι καὶ οἰκιστὴν Ἀκριῶν. ἐπὶ δὲ τῷ Ἅκρια Κάπετον φασίν ὑπὸ τοῦ Οἰνομάου φοινυθῆναι καὶ Δυκούργος Δάσιον τε καὶ Χαλκώδοντα καὶ Τρικόλωνον . . . Τρικόλωνον δὲ ύστερον ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεὼν Ἀριστόμαχόν τε καὶ Πρίαντα, ἔτι δὲ Πελάγοντα καὶ Αἰώλιον τε καὶ Κρόνιον.

11.

Scholiast on Apollonius Rhodius, Arg. iv. 57. ἐν δὲ ταῖς Μεγάλαις Ἡοῖαις λέγεται τῶν Ἐνδυμίων ἄνενεχθῆναι ὑπὸ τοῦ Δίως εἰς οὐρανόν ἐρασθήντα δὲ Ἡρᾶς εἰδώλω τιμαλογισθῆναι νεφέλης καὶ ἐκβληθέντα κατελθεὶν εἰς "Αἰδοῦ.

12.

Scholiast on Apollonius Rhodius, Arg. i. 118. ἐν δὲ ταῖς Μεγάλαις Ἡοῖαις λέγεται ως ἢρα Μελάμπους φίλτατος ὁν τῷ Ἀπόλλωνι ἀποδημήσας κατέλυσε παρὰ Πολυφάντη. βοὸς δὲ αὐτῷ τεθυμένου δράκοντος ἀνερπύσαντος παρὰ τὸ θύμα διαφθείραι

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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: Alcathōus the son of Porthaon next after Marmax, and after Alcathōus, Euryalus, Eurymachus and Crotaulus. The man killed next after them, Acrias, we should judge to have been a Lacedemonian and founder of Acria. And after Acrias, they say, Capetus was done to death by Oenomäus, and Lycurgus, Lasius, 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 l’isa 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.
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αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπτίγνατος [καὶ ἀποκτείναντος], τοῦ Μελάμπωδα λαβεὶν καὶ θάψαι. τὰ δὲ τοῦτον ἔγγονα τραφέντα ὑπὸ τοῦτον λείχειν τὰ ὁτα καὶ ἐμπνεὺσαι αὐτῷ τὴν μαντικὴν. διόπερ κλέπτοντα αὐτὸν τὰς βόας τοῦ Ίφίκλου εἰς Αἰγίναν τὴν πόλιν περιληθέντα δεθῆναι καὶ τοῦ οἴκου μέλλοντος πεσεῖν ἐν φῶς ἢν ὁ Ἰφίκλος, τῇ διακόνιῳ πρεσβυτίδι μηνύσαι τοῦ Ίφίκλου καὶ τοῦτον χάριν ἀφεθῆναι.

13.

Scholiast on Apollonius Rhodius, Arg. iv. 828. ἐν δὲ ταῖς Μεγάλαις Ἡοίαις Φόρβαντος καὶ Ἐκατης ἡ Σκύλλα.

14.

Scholiast on Apollonius Rhodius, Arg. ii. 181. πεπηρώσθαι δὲ Φινέα φησιν Ἰσίοδος ἐν Μεγάλαις Ἡοίαις, ὅτι Φρίξῳ τὴν ὄδον ἐμήνυσεν.

15.

Scholiast on Apollonius Rhodius, Arg. ii. 1122. "Ἄργος" εἰς τῶν Φρίξου παῖδων οὖτος. τοῦτος δὲ Ἰσίοδος ἐν ταῖς Μεγάλαις Ἡοίαις φασίν ἐξ Ἰοφώσης τῆς Αἰήτου. καὶ οὗτος μὲν φησίν αὐτοὺς τέσσαρας, "Ἀργον Φρόντιν Μέλανα Κυ-τίσσωρον.

16.

Antoninus Liberalis, xxiii. Βάπτος: ἰστορεῖ ὁ Ἰσίοδος ἐν Μεγάλαις Ἡοίαις. . . . Ἄργον τοῦ Φρίξου καὶ Περιμήλης τῆς Ἀδρι-τοῦ θυγατρὸς ἐγένετο Μάγνης. οὗτος φησιν

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destroyed his servants. At this the king was angry and killed the serpent, but Melampus took and buried it. And its offspring, brought up by him, used to lick his ears and inspire him with prophecy. And so, when he was caught while trying to steal the cows of Iphiclus and taken bound to the city of Aegina, and when the house, in which Iphiclus was, was about to fall, he told an old woman, one of the servants of Iphiclus, and in return was released.

13.

In the Great Eoiae Scylla is the daughter of Phoebus and Hecate.

14.

Hesiod in the Great Eoiae says that Phineus was blinded because he told Phrixus the way.\(^1\)

15.

Argus. This is one of the children of Phrixus. These . . . Hesiod in the Great Eoiae says were born of 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.
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ἐγγὺς Θεσσαλίας καὶ τὴν γῆν ταύτην ἄπ' αὐτοῦ Μαχησίαν προσηγόρευσαν οἱ ἄνθρωποι. ἐγένετο δ' αὐτῷ παῖς περίβλεπτος τὴν ὄψιν Ἄμεναιος. ἔπει δὲ Ἀπόλλωνα ἰδόντα ἔρως ἔλαβε τοῦ παῖς καὶ οὐκ ἐξελίμπανε τὰ οἰκία τοῦ Μάγνητος, Ἐρμής ἐπιβουλεύει τῇ ἀγέλη τῶν βοῶν τοῦ Ἀπόλλωνος. αἱ δὲ ἐνέμοντο, ἵνα περ ἦσαν αἱ Ἀδμήτου βόες. καὶ πρώτα μὲν ἐμβάλλει ταῖς κυσίν, αἱ ἐφύλαττον αὐτὰς, λήθαργον καὶ κυνάγχην. αἱ δὲ ἐξελάθουν τῶν βοῶν καὶ τὴν ὑλακὴ ἀπόλεσαν· εἶτα δ' ἰππελαύνει πόρτια δόδεκα καὶ ἐκατὸν βοῦς ἀξίγας καὶ ταῦρον, ὅς ταῖς βουστῖν ἐπέβαινεν. ἐξῆττε δὲ ἐκ τῆς οὐρας πρὸς ἐκαστον ὑλην, ὡς ἄν τὰ ἱχνη τῶν βοῶν ἀφανίσῃ. καὶ ἤγεν αὐτάς ἐλαύνων διὰ τε Πελασγῶν καὶ δι’ Ἀχαιᾶς τῆς Φθιώτιδος καὶ διὰ Δοκρίδος καὶ Βοιωτίας καὶ Μεγαρίδος καὶ ἐντεύθεν εἰς Πελοπόννησον διὰ Κορίνθου καὶ Λαρίσσης ἀχρι Τεγέας. καὶ ἐντεύθεν παρὰ τὸ Λύκαιον ὅρος ἐπορευόταν καὶ παρὰ τὸ Μαινάλιον καὶ τὰς λεγομένας Βάττου σκοπιάς. ὥσχοι δὲ ὁ Βάττος οὕτως ἐπ’ ἀκρῷ τῷ σκοπέλῳ καὶ ἔπει τῆς φωνῆς ἡκουσε παρελάυνοι τῶν μόσχων, προελθὼν ἐκ τῶν οἰκίων ἐγνω περὶ τῶν βοῶν ὅτι κλοπιμαίας ἦγεν καὶ μισθὸν ἦτησεν ἦνα πρὸς μηδένα φράσῃ περὶ αὐτῶν. Ἐρμῆς δὲ δώσει ἐπὶ τούτως ὑπέσχετο, καὶ ὁ Βάττος ὦμοσε περὶ τῶν βοῶν πρὸς μηδένα κατερεῖν. ἔπει δὲ αὐτᾶς Ἐρμῆς ἐκρυψεν ἐν τῷ πρηδοι παρὰ τὸ Κορυφάσιον εἰς τὸ στήλαριν εἰσελάσας ἄντικρος Ἰταλίας καὶ Σικελίας, αὐθίς ἀφίκετο πρὸς τὸν Βάττον ἀλλάξας ἑαυτὸν καὶ πειρώμενος, εἰ αὐτῷ συμμένει ἐπὶ τοῖς ὀρκίοις 264
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lived in the region of Thessaly, in the land which men called after him Magnesia. He had a son of remarkable beauty, Hymenaeus. And when Apollo saw the boy, he was seized with love for him, and would not leave the house of Magnes. Then Hermes made designs on Apollo's herd of cattle which were grazing in the same place as the cattle of Admetus. First he cast upon the dogs which were guarding them a stupor and strangles, so that the dogs forgot the cows and lost the power of barking. Then he drove away twelve heifers and a hundred cows never yoked, and the bull who mounted the cows, fastening to the tail of each one brushwood to wipe out the footmarks of the cows. He drove them through the country of the Pelasgi, and Achaea in the land of Phthia, and through Locris, and 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 himself and came again to Battus and tried whether he would be true to him as he had vowed. So, offering
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ἔθελει. διδοὺς δὲ μισθὸν χλαίναν ἐπυνθάνετο παρ’ αὐτοῦ, εἰ μὴ κλοπιμαίας βοῦς ἔγινω παρελαθεῖσας. ὁ δὲ Βάττος ἔλαβε τὴν χλαμύδα καὶ ἐμήνυσε περὶ τῶν βοῶν. Ἐρμῆς δὲ χαλεπήνας, ὡς διχόμυθος ἦν, ἐρράπισεν αὐτὸν τῇ βάσθῳ καὶ μετέβαλεν εἰς πέτρον. καὶ αὐτὸν οὐκ ἐκλείπει κρύος οὐδὲ καῦμα.

ΜΕΛΑΜΠΟΔΕΙΑ

1.

Strabo, xiv. p. 642. λέγεται δὲ ὁ Κάλχας ὁ μάντις μετ’ Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῇ δεύο ἀφικέσθαι, περιτυχών δὲ έαυτοῦ κρείττον μάντει κατὰ τὴν Κλάρον Μόσῳ τῷ Μαντοῦς τῆς Τειρεσίου θυγατρός, διὰ λύπην ἀποθανεῖν. Ἡσίόδος μὲν οὖν οὕτω πῶς διασκευάζει τὸν μῦθον: προτείναι γὰρ τι τοιοῦτο τῷ Μόσῳ τὸν Κάλχαντα:

 Thetaμα μ’ ἔχει κατὰ θυμὸν, ἐρινεός ὀσσον ὀλύνθων
 σῶτος ἔχει μικρὸς περ ἐὼν’ εἵποις ἀν ἄριθμόν;
 τὸν δὲ ἀποκρίνασθαι:

 Μύριοι εἶσιν ἄριθμόν, ἀτὰρ μέτρον ὡς μέδιμνος·
 εἰς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύνατο.
 "Ως φάτο: καὶ σφιν ἄριθμὸς ἔτητυμος εἶδετο μέτρου:
 καὶ τότε δὴ 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.

Τζέτζες ον Λυκοφρών, 682. . . νῦν δὲ τὸν Τειρεσίαν λέγει, ἐπειδὴ φασίν αὐτὸν ἐπτὰ γενεὰς ζῆσαι· ἀλλοι δὲ ἐννέα· ἀπὸ γὰρ Κάδμου ἦν καὶ κατωτέρω Ἐπεοκλέους καὶ Πολυνείκους, ὦς φησὶ καὶ ὁ τῆς Μελαμποδίας ποιητής· παρεισάγει γὰρ τὸν Τειρεσίαν λέγοντα·

Τεῦ πάτερ, εἴθε μοι ἦσσον ἔχειν αἰῶνα βίοιο ὀφελλέα δοῦναι καὶ ἵσα [φρεσὶ] μὴδεα ὑδιεν θηντοῖς ἀνθρώποις· νῦν δ’ ουδὲ με τυτθόν ἐτισας, ὦς γέ με μακρόν ἔθηκας ἔχειν αἰῶνα βίοιο ἐπτά τ’ ἐπὶ ζῶειν γενεὰς μερόπων ἀνθρώπων.

3.

Σκολιαστ ὁν Ημερ, Οδύςσει, κ. 494. φασίν ὡς δράκοντας δύο ἐν Κιθαιρώνι μυγυμένους ἱδὼν (Τειρεσίας) ἀνείλε τὴν θήλειαν καὶ οὕτως μεταβέβληται εἰς γυναῖκα, καὶ πάλιν τὸν ἄρρενα καὶ ἀπέλαβε τὴν ἰδίαν φύσιν. τούτον Ζεὺς καὶ Ἡρα κρίτην εἶλοντο, τὸσ μᾶλλον ἦδεται τῇ συνουσίᾳ, τὸ ἄρρεν ἢ τὸ θῆλυν· ὦ δὲ εἰπεν·

οὔν μὲν μῷραν δέκα μοιρέων τέρπεται ἄνήρ, τὰς δέκα δ’ ἐμπτύπησε γυνὴ τέρπουσα νόημα.

διόπερ ἢ μὲν Ἡρα ὀργυσθεῖσα ἐπήρωσεν, ὦ δὲ Ζεὺς τὴν μαντείαν δωρεῖται.

4.

ἡδὶ [μέν] ἐστ’ ἐν δαιτὶ καὶ εἰλαπίην τεθαλυκὴ τέρπεσθαι μῦθοισιν, ἐπὴν δαιτὸς κορέσωνται, ἡδὶ δὲ καὶ τὸ πυθέσθαι, ὅσα θηντοῖσιν ἐνειμαν ἄθανατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἐναργεῖς.
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 Polynices, 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 Μάρης θῶς ἠγελος ἦλθε δὶ' οἶκου πλῆσας δ' ἀργύρεων σκύπφον φέρε, δῶκε δ' ἀνακτὶ.

6.

Ib. b.

καὶ τότε Μάντης μὲν δεσμὸν βοῦς αἰνυτο χερσίν, Ἰφικλος δ' ἐπὶ νῦτ' ἐπεμαίετο. τῷ δ' ἐπ' ὁπισθεν σκύπφον ἔχων ἔτερη, ἔτέρη δὲ σκῆπτρον ἀείρας ἐστειχεν Φύλακος καὶ ἐνὶ δμώεσσιν ἔειπεν.

7.

Athenaeus, xiii. p. 609 e. Ἡσίοδος δ' ἐν τρίτῳ Μελαμπωδίας τὴν ἐν Εὐβοία Χαλκίδα καλλιγύναικα ἔειπεν.

8.

Strabo, xiv. p. 676. Ἡσίοδος δ' ἐν Σόλοις ὑπὸ Ἀπόλλωνος ἀναρεθῆναι τὸν Ἀμφίλοχον φησιν.

9.

Clement of Alexandria, Stromateis, v. p. 259. μάντις δ' οὐδεὶς ἔστιν ἐπιχθονίων ἀνθρώτων ὅστις ἀν εἰδείη Ζηνός νόον αἰγιόχοιο.

ΑΙΓΙΜΙΟΣ

1.

Scholiast on Apollonius Rhodius, Arg. iii. 587. ὁ δὲ τὸν Αἰγίμιον ποιῆσας διὰ [τὸ] δέρας αὐτὸν αὐθαίρετος φησὶ προσδεχῆται. λέγει δὲ ὃτι μετὰ τὴν θυσίαν ἀγνίσας τὸ δέρας οὖτως κωδας ἔχων ἐστειχεν ἐς Αἰήταο μέλαθρα.¹

¹ Restored by Schenkl.
AEGIMIUS

5.
"And Mares, swift messenger, came to him through the house and brought a silver goblet which he had filled, and gave it to the lord."

6.
"And then Mantes took in his hands the ox's halter and Iphiclus 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 Amphilochos 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.
HESIOD

2.
Scholiast on Apollonius Rhodius, Arg. iv. 816. ὁ τὸν Αἰγύμον ποιήσας ἐν δευτέρῳ φησὶν ὅτι ἡ Θέτις εἰς λέβητα ὑδατος ἔβαλλεν τοὺς ἐκ Πηλέως γεννωμένους, γνώναι βουλομένη εἰ θνητοὶ εἰσιν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτησαι τὸν Πηλέα καὶ κωλύσαι τὸν Ἀχιλλέα ἐμβληθήναι εἰς λέβητα.

3.
Apolloedorus, ii. 1. 3. 1. Ἡσίοδος δὲ καὶ Ἀκούσιλαος Πειρήνος αὐτήν (Ἰώ) φασιν εἶναι. ταύτην ἱερωσύνην τῆς Ἡρας ἔχουσαν Ζεὺς ἐφθειρε. φωραθεὶς δὲ ὑφ’ Ἡρας τῆς μὲν κόρης ἀφάμενος εἰς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ ταύτη μὴ συνελθεῖν. διὸ φησιν Ἡσίοδος οὐκ ἐπιστᾶσαι τὴν ἀπὸ τῶν θεῶν ὀργήν τοὺς γινομένους ὅρκους ὑπὲρ ἔρωτος.

ἐκ τοῦ δ’ ὀρκου ἔθηκεν ἀποίμων ἀνθρώποις νοσφίδιων ἔργων πέρι Κύπριδος.

4.
Herodian in Stephanus of Byzantium.

νήσῳ ἐν Ἀβαντίδι δὴ, τὴν πρὶν Ἀβαντίδα κίκλησον θεοὶ αἰὲν ἐόντες, Εὐβοιαν δὲ βόστ τὸτ’ ἐπώνυμων ὁνόμασεν Ζεὺς.

5.
Schol. on Euripides Phoen. 1116.

καὶ οἱ ἐπίσκοπον Ἀργον ἱεὶ κρατερόν τε μέγαν τε, τέτρασιν ὀφθαλμοῖσιν ὁρῶμεν ἐνθα καὶ ἐνθα’ ἀκάματον δὲ οἱ ὄρσε θεὰ μένος, σύδε οἱ ὑπνὸς πῖπτεν ἐπὶ βλεφάροις, φυλακὴν δ’ ἔχεν ἐμπεδον αἰεὶ.

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AEGIMIUS

2.

The author of the Aegimius says in the second book that Thetis used to throw the children she had by Peleus into a cauldron of water, because she wished to learn whether they were mortal. . . . And that after many had perished Peleus was annoyed, and prevented her from throwing Achilles into the cauldron.

3.

Hesiod and Acusilaus say that she (Io) was the daughter of Peiren. While she was holding the office of priestess of Hera, Zeus seduced her, and being discovered by Hera, touched the girl and changed her into a white cow, while he swore that he had no intercourse with her. And so Hesiod says that oaths touching the matter of love do not draw down anger from the gods.

"And thereafter he ordained that an oath concerning the secret deeds of the Cyprian should be without penalty for men."

4.

"(Zeus changed Io) in the fair island Abantis, which the gods, who are eternally, used to call Abantis aforetime, but Zeus then called it Euboea after the cow." ¹

5.

"And (Hera) set a watcher upon her (Io), great and strong Argus, who with four eyes looks every way. And the goddess stirred in him unwearying strength: sleep never fell upon his eyes; but he kept sure watch always."

¹ Euboea properly means the "Island of fine Cattle (or Cows)."

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HESIOD

6.
Scholiast on Homer, II. xxiv. 24. 'Αργειφώντην . . . κατὰ τοὺς Ἱσίόδου μύθους τὸν βουκόλον Ἰοὺς ἐφόνευσεν (Ἤρμῆς).

7.
Athenaeus, xi. p. 503 d. καὶ ὁ τὸν Αἰγίμιον ποιήσας, εἴθ' Ἱσίόδος ἔστιν ἡ Κέρκωψ ὁ Μιλησίος,
ἐνθα ποτ' ἔσται ἐμὸν ψυκτήριον, ὅρχαμε λαῶν.
8.
Etym. Gen. Ἱσίόδος δὲ διὰ τὸ τριχῇ αὐτοὺς οἰκῆσαι,
πάντες δὲ τριχαίκες καλέονται,
τρισσῆν οὖνεκα γαῖαν ἐκαὶ πάτρης ἐδάσαντο.
τρία γὰρ Ἑλληνικὰ ἔθνη τῆς Κρήτης ἐποικῆσαι,
Pelasgoús, Ἀχαιούς, Δωριές. οὖς τριχαίκας κεκλήκασι.

INCERTAE SEDIS FRAGMENTA

1.
Diogenes Laertius, viii. 1. 25.
Οὐρανίη δ' ἀρ' ἔτικτε Δίνον πολυήρατον νῦν, ὅν δὴ, ὃςοι βροτοὶ εἰσιν ἀοίδαί καὶ κιθαρισταί, πάντες μὲν θρηνεῖσιν ἐν εἰλαπίναις τε χοροῖς τε, ἀρχόμενοι δὲ Δίνον καὶ λήγοντες καλέοντιν
Clement of Alexandria, Strom. i. p. 121.
παντοίης σοφίας δεδακτά.

2.
Schol. on Homer, Odyssey, iv. 232.
eἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτοιο σαώσαι ἡ αὐτὸς Παιήνων, δε 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 Pelasgi, Achaeans and DORians. And these have been called Three-fold People.

FRAGMENTS OF UNKNOWN POSITION

1.
“So Urania bare Linus, a very lovely son: and him all men who are singers and harpers do bewail at feasts and dances, and as they begin and as they end they call on Linus * * * who was skilled in all manner of wisdom.”

2:
“Unless Phoebus Apollo should save him from death, or Paean himself who knows the remedies for all things.”
αὐτὸς γὰρ πάντων βασιλεὺς καὶ κοινανός ἐστιν ἀθανάτων τέ οὐ τις ἐρήμισται κράτος ἄλλος.

δῶρα θεῶν μακάρων πλῆσθαι χθονί.

5. Clement of Alexandria, Strom. i. p. 123. 
Μουσάων, αὖτ' ἀνδρα πολυφραδέοντα τιθείσι θέσπιον αὐδήεντα.

[τάων δ'] οὐρειαί Νύμφαι θεαὶ ἔξεγένυτο καὶ γένος οὐτίδανῶν Σατύρων καὶ ἀμηχανοεργῶν Κουρητές τε θεοὶ φιλοπαιγμονες ὀρχηστῆρες.

7. Schol. on Apoll. Rhod. Arg. i. 824. 
θεσσάμενος γενεὴν Κλεοδαίου κυδαλίμοιο.

8. Suidas, s.v. ἀλκή. 
ἀλκήν μὲν γὰρ ἐδωκεν ἘΟλυμπιος Αἰακίδησι, νοῦν δ' Ἀμυθαοῦδαις, πλοῦτον δ' ἐπορ' Ἀτρείδησιν.

τήδε γὰρ ἀξιλή κατεπύθετο κίλεα νηῶν.

οὖκέτι δὴ βαίνουσι λαροῖς ποσίν.

11. Schol. on Homer, Iliad, xxiv. 624. 
ἀπτῆσαν μὲν πρώτα, περιφραδέως δ' ἐρύσαντο. 
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FRAGMENTS OF UNKNOWN POSITION

3.
"For he alone is king and lord of all the undying gods, and no other vies with him in power."

4.
"(To cause ?) the gifts of the blessed gods to come near to earth."

5.
"Of the Muses who make a man very wise, marvellous in utterance."

6.
"But of them (sc. the daughters of Hecaterus) were born the divine mountain Nymphs and the tribe of worthless, helpless Satyrs, and the divine Curetes, sportive dancers."

7.
"Beseeching the offspring of glorious Cleodaeus."

8.
"For the Olympian gave might to the sons of Aeacus, and wisdom to the sons of Amythaon, and wealth to the sons of Atreus."

9.
"For through this lack of wood the timber of the ships rotted."

10.
"No longer do they walk with delicate feet."

11.
"First of all they roasted (pieces of meat), and drew them carefully off the spits."
12. Chr. sippus, Fragg. ii. 254. 11.
τοῦ γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισιν.

13. Ib. 15.
οἶνον ἐνὶ στήθεσσι χόλον θυμαλγῇ ἔχουσα.

Δωδώνην φηγόν τε, Πελασγῶν ἔδρανον, ἤεν.

πίσσης τε δυνοφερῆς καὶ κέδρου νηλέι καπνῶ.

αὐτὸς δ’ ἐν πλήσμησι διαπετέος ποταμοῖο.

17. Stephanus of Byzantium, Παρθένιος.
ως ἀκαλὰ προρέων ως ἀβρὴ παρθένος εἰσιν.

18. Schol. on Theocritus, xii. 75.
νήπιος, ὡστις ἔτοιμα λυπῶν ἀνέτοιμα διώκει.

ἐργα νέων, βουλαὶ δὲ μέσων, εὐχαὶ δὲ γερόντων.

ὡς κε πόλις ρέξησί, νόμοι δ’ ἀρχαῖος ἄριστος.

21. Schol. on Nicander, Theriaca, 452.
χρή δὲ σε πατρὶ . . . κτίλον ἐμμεναι.
FRAGMENTS OF UNKNOWN POSITION

12. “For his spirit increased in his dear breast.”

13. “With such heart-grieving anger in her breast.”

14. “He went to Dodona and the oak-grove, the dwelling place of the Pelasgi.”

15. “With the pitiless smoke of black pitch and of cedar.”

16. “But he himself in the swelling tide of the rain-swollen river.”

17. (The river) Parthenius
   “Flowing as softly as a dainty maiden goes.”

18. “Foolish the man who leaves what he has, and follows after what he has not.”

19. “The deeds of the young, the counsels of the middle-aged, and the prayers of the aged.”

20. “Howsoever the city does sacrifice, the ancient custom is best.”

21. “But you should be gentle towards your father.”
HESIOD

22.

Plato, Epist. xi. 358.

"δ ἐπόντος μὲν ἐμεῖο

φαῦλον κεν δόξειεν ἐμεύν, χαλεπτὸν δὲ νοῆσαι.

23.

Bacchylides, v. 191-3. Βοιωτῶς ἀνὴρ τάδε

φώ[ησεν γλυκεῖαν] Ἡσίοδος πρόπολος | Μουσᾶν,

δν <ἀν> ἀθάνατοι τιμῶσι, τούτῳ καὶ βροτῶν

φήμαν ἐπ[εσθαί.

FRAGMENTA DUBIA

1.

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

καὶ τότε δὴ στηθέων Ἀθάμα φρένας ἔξελετο Ζεὺς.

2.

Schol. on Homer, Od. vii. 104.

ἀλετρευόντι μύλης ἐπὶ μήλοπα καρπόν.

3.

Schol. on Pindar, Nem. ii. 1.

ἐν Δήλῳ τότε πρῶτον ἐγώ καὶ ὁμηρὸς ἀιδοὶ

μέλπομεν, ἐν νεαροῖς ὑμνοῖς ράψαντες ἀιδῆν,

Φοῖβον Ἀπόλλωνα χρυσάρον, ὅν τέκε Λητῶ.

4.

Julian, Misopogon, p. 369 b.

χαλεπτὸς δ’ ἐπὶ δράγματι λιμός.

5.

Servius on Vergil, Aen. iv. 484. Hesiodus has

Hesperidas ... Noctis filias ultra Oceanum mala

aurea habuisse dicit.

Ἄγγελη τ’ ἦδ’ Ἐρύθεια καὶ Ἐσπερέθουσα βοωτῖς.1

1 Cf. Scholion on Clement, Protrept. i. p. 302.
DOUBTFUL FRAGMENTS

22.
“And if I said this, it would seem a poor thing and hard to understand.”

23.
Thus spake the Boeotian, even Hesiod, servant of the sweet Muses: “whomsoever the immortals honour, the good report of mortals also followeth him.”

DOUBTFUL FRAGMENTS

1.
“And then it was Zeus took away sense from the heart of Athamas.”

2.
“They grind the yellow grain at the mill.”

3.
“Then first in Delos did I and Homer, singers both, raise our strain—stitching song in new hymns—Phoebus Apollo with the golden sword, whom Leto bare.”

4.
“But starvation on a handful is a cruel thing.”

5.
Hesiod says that these Hesperides . . . , daughters of Night, guarded the golden apples beyond Ocean.
“Aegle and Erythea and ox-eyed Hesperethusa.”

1 cp. Hes. Theog. 81 ff. But Theognis 169, “Whomso the gods honour, even a man inclined to blame praiseth him,” is much nearer.
HESIOD

6.

Plato, Republic, iii. 390 e.
dωρα θεούς πείθει, δῶρ' αἰδολόους βασιλῆς.

7.¹

Clement of Alexandria, Strom. v. p. 256.
ἐβδομάτη δ' αὕτης λαμπρόν φάος ἥλιοιο.

8.

Apollonius, Lex. Hom. Φοίβος.
φοίβον ύδωρ ἐπάγων κέρασ' Ἡκεανόιο ῥόησι.

9.

Stephanus of Byzantium.
'Ασπληδῶν Κλύμενός τε καὶ Ἀμφίδοκος θεοειδής.

10.

Schol. on Pindar, Nem. iii. 64.
Τελαμῶν ἀκόρητος αὐτῆς
ἡμετέροις ἐτάροισι φῶς πρώτιστος ἔθηκε
κτείνας ἀνδρολέτειραν ἀμώμητον Μελανίπτην,
αὐτοκασυγνήτην χρυσοζώνοιο ἀνάσσης.

¹ This line may once have been read in the text of Works and Days after l. 771.
Doubtful Fragments

6.

“Gifts move the gods, gifts move worshipful princes.”

7.

“On the seventh day again the bright light of the sun . . . .”

8.

“He brought pure water and mixed it with Ocean’s streams.”

9.

“Aspledon and Clymenus and god-like Amphidocus” (sons of Orchomenus).

10.

“Telamon never sated with battle first brought light to our comrades by slaying blameless Melanippe, destroyer of men, own sister of the golden-girdled queen.”
I

ΕΙΣ ΔΙΩΝΤΣΩΝ

1

οἱ μὲν γὰρ Δρακάνως σ’, οἵ δ’ Ἰκάρων ἴμεμοέσση φάσ’, οἵ δ’ ἐν Νάξῳ, δίον γένος, εἱραφιώτα, οἵ δὲ σ’ ἔπ’ Ἀλφειῷ ποταμῷ βαθυδινῆντι κυσαμένην Σεμέλην τεκέειν Διὶ τερπικεραύνων ἄλλοι δ’ ἐν Θηβάσιν, ἀναξ, σε λέγουσι γενέσθαι, 5 ψευδόμενον. σὲ δ’ ἐτικετε πάτηρ ἀνδρῶν τε θεῶν τε πολλῶν ἀπ’ ἀνθρώπων, κρύπτων λευκόλενον Ἡρην.

ἔστι δὲ τὸς Νύση, ὑπατον ὄρος, ἀνθέων ὕλη, τηλοῦ Φοινίκης, σχέδον Αἰγύπτου ῥοάων,

καὶ οἱ ἀναστήσουσιν ἀγάλματα πόλις ἐνι νηόις. 10 ὡς δὲ τὰ μὲν τρία, σοὶ πάντως τριετηρίσιν αἰεὶ ἄνθρωποι ἐξεοῦσι τελησσας ἐκατόμβας.

Ἡ καὶ κυνάνεαν ἐπ’ ὀφρύοι νεῦσε Κρονίων· ἀμβρόσιαι δ’ ἄρα χαῖται ἐπερρόσαντο ἀνακτὸς κρατὸς ἀπ’ ἄθανάτουο. μέγαν δ’ ἐλέλιξεν Ὁλυμ-πον.

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

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I

TO DIONYSUS

*    *    *    *

For some say, at Dracanum; and some, on windy Icarus; and some, in Naxos, O Heaven-born, Insewn\(^1\); 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\(^2\) many offerings in her shrines. And as these things are three,\(^3\) 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

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\(^1\) Dionysus, after his untimely birth from Semele, was sewn into the thigh of Zeus.

\(^2\) \textit{sc.} Semele. Zeus is here speaking.

\(^3\) The reference is apparently to something in the body of the hymn, now lost.
THE HOMERIC HYMNS

ὅς εἴπὼν ἐπένευσε καρήατι µητέτα Ζεῦς.

"Ἰληθ', εἰραφίωτα, γυναικανές· οἴ δέ σ' ἀοιδοὶ ἄδομεν ἄρχόμενοι λήγοντες τ'· οὐδὲ πὴ ἐστι σεὶ ἐπιληθοµένῳ ἰερῆς µεµνήσθαι ἀοιδῆς.

καὶ σὺ µὲν οὔτω χαῖρε, Διώνυσ' εἰραφίωτα, σὺν µητρὶ Σεµέλη, ὥν περ καλέουσι Θυώνην.

II

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήµητρ' ἡ' νόκοµον, σεµνὴν θεόν, ἄρχοµ' αἰείδειν, αυτὴν ἢδε θύγατρα ταυύσφυρον, ἢν 'Αιδώνεις ἠρπαξέν, δῶκεν δὲ βαρύκτυπος εὐρύστα Ζεῦς, νόσφιν Δήµητρος χρυσαόρου, ἀγλαοκάρπον, παῖζουσαν κούρησι σὺν Ὥκεανοῦ βαθυκόλποις ἀνθεά τ' αἰνυμένην, ρόδα καὶ κρόκον ἢδ' ἵα καλὰ λειµῶν' ἀµ µαλακὸν καὶ ἀγαλλίδας ἢδ' ύακινθον νάρκισσον θ', δὲν φύε ὅλον καλυκώτιδι κούρη Γαία Δίος Βουλῆσι χαριζοµένη Πολυδέκτη, θαυµαστὸν γανόωντα· σέβας τὸ γε πᾶσιν ἰδέσθαι ἀθανάτοις τε θεοῖς ἢδὲ θυντοῖς ἀνθρώποις· τοῦ καὶ ἀπὸ µίς ἐκατὸν κάρα ἐξεπεφύκει· κῶδι' ἤδιστ' ὀδµή, πᾶς τ' οὐρανὸς εὐρὺς ὑπερθεν γαΐά τε πᾶσ' ἐγέλασσε καὶ ἀλµυρὸν οἴδµα θαλάσσης.

ἡ δ' ἄρα θαµβήσασ' ὑρέξατο χερσίν ἀµ' ἁµωφ καλὸν ἄθυρµα λαβεῖν· χάνε δὲ χθῶν εὐρυάγυια

1 Allen: ἐπιλαθόµενοι, Μ. 2 Tyrrell: κῶδις τ' ὀδµή, Μ.
II.—TO DEMETER, 1–16

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 Aïdoneus 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

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THE HOMERIC HYMNS

Νύσιον ἄμ πεδίον, τῇ ὄρουσεν ἀναξ Πολυδέγμων ὑπ'ποις ἄθανάτοις, Κρόνου πολυώνυμος νίός.

ertoire δ' ἄκουσαν ἐπὶ χρυσόεισιν όχοισιν ἦγ' ὀλοφυρομένην. ιάχησε δ' ἅρ' ὄρθια φωνῇ,
κεκλομένη πατέρα Κρονίδην ὑπατον καὶ ἄριστον.
οὐδὲ τις ἄθανάτων οὐδὲ θυητῶν ἄνθρώπων ἦκουσεν φωνῆς, οὐδ' ἀγλαόκαρποι ἐλαίαι
ei μη Περσαίου θυγάτηρ ἄταλα φρονέουσα ἀμεν ἔξ ἄντρου, Ἐκάτη λιπαροκρίδεμνοι,
'Ηέλιος τε ἀναξ', ὁ περίονος ἀγλαὸς νίος,
κούρης κεκλομένης πατέρα Κρονίδην. ὁ δ' νόσφων ἦστο θεῶν ἀπάνευθε πολυλίστῳ ἐνὶ νηφ,
δέγμενοι ιερὰ καλὰ παρὰ θυητῶν ἄνθρώπων.
τὴν δ' ἀκαζομένην ἑγεν Διὸς ἐννεσίγησι
πατροκασίγνητος, Πολυσημάντωρ Πολυδέγμων,
ὑπτοίς ἄθανάτοις, Κρόνου πολυώνυμος νίός.

'Οφρα μὲν οὖν γαῖαν τε καὶ οὐρανὸν ἀστερόεντα λεύσσε θεὰ καὶ πόντου ἀγάρρον ἤθυπεντα
ἀγγάς τ' ἥλιον, ἐτι δ' ἥλπετο μητέρα κεδυὴν ῥέσθαι καὶ φύλα θεῶν αἰειγενετάων,
τόφρα οἱ ἐκτὸς ἐθέλγε μέγαν νόον ἀρχυμένης περ.

* * * * * *

ἡχησαν δ' ὄρεων κορυφαὶ καὶ βένθεα πόντου
φωνῆ ὑπ' ἄθανάτη. τῆς δ' ἔκλυε πότυνι μήτηρ.

'Οξὺ δ' μὲν κραδίνην ἄχος ἐλλαβεν, ἀμφὶ δὲ
χαίταις
ἀμβροσίαις κρήδεμνα δαὶξετο χερσὶ φίλησι,

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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.¹

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 ὁ διάβολος or our “Evil One.”
κυάνεον δὲ κάλυμμα κατ’ ἀμφοτέρων βάλετ’ ὠμων, σεύατο δ’ ὁστ’ οἰωνός, ἔπι τραφερὴν τε καὶ ύγρὴν μαιομένην. τῇ δ’ οὔτις ἐτήτυμα μυθήσασθαι ἦθελεν οὔτε θεῶν οὔτε θητῶν ἄνθρωπων, οὔτ’ οἰωνῶν τις τῇ ἐτήτυμος ἀγγελος ἦλθεν. εὐνήμαρα μέρι ἐστεῖτα κατὰ χθόνα πότνια Δηνω στρωφάτ’ αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα, οὐδὲ ποτ’ ἀμβροσίης καὶ νέκταρος ἑυπότοιον πάσσατ’ ἀκηχεμένη, οὐδὲ χρόα βάλλετο λουτροῖς. 50 ἀλλ’ ὅτε δὴ δεκάτη οἱ ἐπηλυθε φαινολίς ἦσε, ἤμετοι οἱ Ἑκάτη, σέλας εὖ χεῖρεσσιν ἔχουσα καὶ ρά οἱ ἀγγελέουσα ἐπος φάτο φώνησεν τε.

Πότνια Δημήτηρ, ὠρηφόρε, ἀγιαόδωρε, τίς θεῶν οὐρανῶν ἡ θητῶν ἄνθρωπων ἤρπασε Περσεφόνην καὶ σὺν φίλον ἦκαχε θυμόν; φωνὴς γὰρ ἢκουσ’, ἀτὰρ οὗκ ἴδον ὀφθαλμοῖς, ὡστὶς ἐὴν’ σοι δ’ ὥκα λέγω νημερτέα πάντα.

"Ὡς ἄρ’ ἔφη Ἑκάτη τὴν δ’ οὐκ ἢμεῖβετο μῦθῳ 'Ρείης ἦκομον θυγάτηρ, ἀλλ’ ὥκα σὺν αὐτῇ' ἦξι’ αἰθομένας δαίδας μετὰ χερσὶν ἔχουσα.

’Ἡλιον οὖ Ικοντο, θεῶν σκοπον ἦδε καὶ ἄνδρων, στὰν δ’ Ἰττων προπόροιε καὶ εἴρετο δία θεών.’

’Ἡλί’, αἰδέσσαι με θεῶν σὺ περ,’ εἰ ποτε δὴ σεν ἡ ἐπεὶ ἢ ἔρημο κραδῆν καὶ θυμὸν ἤμαν: κούρην τὴν ἐτεκον, γλυκερὸν θάλοσ, εἰδεί κυνρήν, τῆς ἀδυνῆν ὅπ’ ἄκουσα δι’ αἰθέρος ἀτρυγέτου δικτεί βιαζομένης, ἀτὰρ οὐκ ἴδον ὀφθαλμοῖς.

ἄλλα, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόντον αἰθέρως ἐκ δὴς κατάδερκεαι ἀκτίνεσσι, νημερτέως μοι ἐνιστε φίλον τέκος, εἰ που ὅπωτας,

Ludwicb : θέαν ὅπερ, 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
THE HOMERIC HYMNS

όστις νόσφιν ἐμεῖο λαβῶν ἀέκουσαν ἀνάγκη
οἴχεται ἦθεων ἦ καὶ θυητῶν ἀνθρώπων.

"Ως φάτο· τὴν δ' Ἀπειρονίδης Ἰμεῖβετο μύθω·
Ῥείης ἕκκομοι θύγατερ, Δήμητρα ἀνασσα,
eἰδήσεις· δὴ γὰρ μέγα σ' ἡξομαί ἓ τ' ἔλεαιρω
ἀχνυμένην περὶ παιδὶ ταυσφύρω· οὔδὲ τις ἄλλος
αὐτίος ἄθανάτων, εἰ μὴ νεφεληγερέτα Ζεῦς,
ὁς μιν ἔδωκ· 'Αἰδήθ θαλερὴν κεκλήσθαι ἄκοιτων
αὐτοκασιγνήτω· δ' δ' ὑπὸ ξόφον ἦροεντα
ἀρπάξας ἦπποισιν ἄγεν μεγάλα ἰάχουσαν.

ἀλλα, θεῶ, κατάπαυε μέγαν γόνω· οὔδὲ τί σε χρη
μᾶς αὐτῶς ἀπλητόν ἔχειν χόλον· οὐ τοι ἀεικῆς
gαμβρὸς ἐν ἄθανάτωι Πολυσημάντωρ 'Αἰδώνεύς,
αὐτοκασίγνητος καὶ ὁμόσπορος· ἀμφὶ δὲ τιμὴν
ἐλλαχεν ὡς τὰ πρῶτα διάτριχα δασμὸς ἐτύχθη,
tοῖς μεταναιετάειν, τὸν ἐλλαχε κοίρανοι εἶναι.

"Ως εἰπὼν ἦπποισιν ἐκέκλετο· τοι δ' ὑπ' ὀμοκλῆς
ρίμφα φέρον θὸν ἄρμα ταυύτηροι ὡςτ' οἴωνοι.

Τὴν δ' ἄχοι αἰνύτερον καὶ κῦντερον ἱκετο θυμών'
χωσαμένη δὴ ἔπειτα κελαινεφέι Κρονίων
νοσφισθεῖσα θεῶν ἠγορὴς καὶ μακρὸν 'Ολυμπον
ἀχτε' ἐπ' ἀνθρώπων πόλιας καὶ πίνων ἐργα
εἴδος ἀμαλδύνουσα πολὺν χρόνον· οὔδὲ τις ἄνδρῶν
eἰσορῶν γίγνωσκε βαθυζώνων τε γυναικῶν,
πρὶν γ' ὅτε δὴ Κελεοίο δαίφρονος ἱκετο δῶμα,
ὁς τότ' Ἑλευσίνους θυνόσσης κοίρανοι ἦεν.
ἐξετο δ' ἐγγυς ὁδοῖο φίλον τετημένη ἤτορ,
Παρθενίω φρέατι, ὅθεν ὕδρευόντο πολίταιι,

1 Puntoni: μετά ναλεται, M.
child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off.”

So said she. And the Son of Hyperion answered her: “Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father’s brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aëdoneus, 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
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ἐν σκιᾷ, αὐτὰρ ὑπερθει πεφύκει θάμνος ἔλαις,
γρηγοραγενεί ἐναλύγκιος, ὡς τόκοιο
εἰρηγηταί δώρων τε φιλοστεφάνου Ἀφροδίτης,
οὐλαὶ τε τρωφοὶ ἑσὶ θεμιστοπόλων βασιλῆων
παίδων καὶ ταμίαι κατὰ δῶματα ἡχήντα.

τὴν δὲ ἰδον Κελεοῦ Ἑλευσινίδαο θύγατρες
ἐρχόμεναι μεθ' ὕδωρ εὐηρυτοῦ, ὅφρα φέροιεν
κάλπισι χαλκείσι φίλα πρὸς δώματα πατρός,
tέσσαρες, ὥστε θεαί, κουρήιον ἄνθος ἔχουσαι,
Καλλιδική καὶ Κλεισιδική Δημώ τ' ἐρόεσσα
Καλλιθόγο θ', ἣ τῶν προγενεστάτη ήεν ἀπασών
οὐδ' ἔγνων.1 χαλεποὶ δὲ θεοὶ θυτοῦσιν ὥρασθαι.
ἀγχοῦ δ' ἱστάμεναι ἐπεα πτερόεντα προσηύδων.

Τὸς πόθεν ἐσσί, γρηγόρ, παλαιγενεῖν ἀνθρώπων;
tίτπτε δὲ νόσφι πόλης ἀπέστιχες, οὐδὲ δόμοισι
πιλνασαι; ἐνθα γυναικεῖς ἀνὰ μέγαρα σκιόντα

τηλίκαι, ὡς σὺ περ ὃδε καὶ ὄπλοτεραι γεγάσων,
αἷ κέ σε φιλωνται ἡμέν ἐπει ἦδε καὶ ἔργο.

"Ὡς ἐσαν ἢ δ' ἐπέεσσιν ἀμείβετο πότνα θεάων
tέκνα φίλ', αἰ τινές ἐστε γυναικῶν θηλυκτερῶν,
χαῖρετ' ἐγὼ δ' ὑμῖν μυθήσομαι· οὖ τοι ἀεικὲς

υμῖν εἰρομένην ἀληθεὰ μυθήσασθαι.

Δώσω 2 ἐμοὶ γ' ὄνομε ρ' εστί· τὸ γὰρ θέτο πότνια
μῆτηρ.


νὰν αὖτε Κρήτηθεν ἐπ' εὐρέα νῦτα θαλάσσης

ηλυθον οὐκ ἔθέλουσα, βὴ δ' ἄεκουσαν ἀνάγκη

άνδρες ληστῆρες ἀπήγαγον. οὗ μὲν ἐπεῖτα

νηθ' θοῇ Θάρικόνδε κατέσχεθον, ἐνθα γυναικὲς

ηπειροῦ ἐπέβησαν ἀολλέες ἢδε καὶ αὐτοί,

δείπνον τ' ἐπερτύνοντο παρὰ πρυμνήσια νήος·


ἀλλ' ἐμοὶ οὗ δόρπου μελίφρονος ἑρατο θυμὸς·

1 Cobet: ἔγνων, M.  2 Passow: Δώς, 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
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λάθρη δ' ὀρμηθεῖσα δι' ἥπερροιο μελαίνης 130
φεῦγον ὑπερφιάλους σημάντορας, ὃφρα κε μῆ με
ἀπριάτην περάσαντες ἐμῆς ἀποναίατο τιμῆς.
οὕτω δέιρ' ἱκόμην ἀλαλμενή, οὐδὲ τι οἶδα,
ἡ τις δὴ γαῖ ἐστι καὶ οὐ τινες ἐγγεγάσιν.
ἀλλ' ὑμῖν μὲν πάντες 'Ολυμπία δῶματ' ἔχοντες
δοίεν κουριδίους ἄνδρας, καὶ τέκνα τεκέσθαι,
ὡς ἐθέλουσι τοκῆσι· ἐμὲ δ' αὐτ' οἴκτείρατε, κοῦραι.
[τούτο δὲ μοι σαφέως ὑποθήκατε, ὃφρα πῦθωμαι,1] 137
προφρονέως, φιλα τέκνα, τέων πρὸς δῶμαθ'
ἰκωμαι
ἀνέρος ἢδε γυναικός, ἵνα σφίσιν ἐργάζωμαι
πρόφρων, οἶνα γυναικὸς ἀφήλικος ἔργα τέτυκται·
καὶ κεν παῖδα νεογυνὸν ἐν ἀγκοῖνησιν ἔχουσα
καλὰ τιθηνόμην καὶ δῶματα τηρήσαιμι
καὶ κε λέχος στορέσαιμι μυχῶθαλάμων εὐπήκτων
dεσπόσυνον καὶ κ' ἐργα διδασκήσαιμι γυναῖκας.

Φή ῥα θεά· την δ' αὐτίκ' ἀμείβετο παρθένος
ἀδώμης,
Καλλιδίκη, Κελεοῦ ϑυγατρῶν εἶδος ἀρίστη·
Μαία, θεῶν μὲν δώρα καὶ ἀχνύμενοι περ ἀνάγκη
tετλαμεν ἀνθρωπόν· δὴ γὰρ πολὺ φέρτεροι εἴσι.
ταῦτα δὲ τοι σαφέως ὑποθήσομαι ἵδ' ἀνομήμω
ἀνέρας οἰς ἐπεστὶ μέγα κράτος ἐνθάδε τιμῆς
dήμου τε προῦχουσιν ἵδε κρίδεμα πόλης
εἰρύταται βουλῆσι καὶ θείησι δίκησιν·
ἡμὲν Τριπτολέμου πυκκιμήδεος ἢδ' Διόκλου
ἡδ' Πολυξείνου καὶ ἀμύμονος Εὐμόλπου
καὶ Δολίχου καὶ πατρὸς ἀγήνορος ἡμετέρου,
τῶν πάντων ἀλοχοι κατὰ δῶματα πορσαίνουσιν
tάων οὐκ ἀν τίς σε κατὰ πρότιστον ὅπωτην

1 Allen,

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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 Diocclus 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 δέξωνται· δή γὰρ θεοείκελός ἦσσι.
εἰ δὲ ἑθέλεσις, ἐπίμεινον, ἣν πρὸς δώματα πατρὸς
ἐλθομεν καὶ μητρὶ βαθυζώνῳ Μετανείρῃ
eἵπτομεν τάδε πάντα διαμπερές, αἱ κέ σ’ ἀνώγῃ
ἡμέτεροῦ· ἱέναι μηδ’ ἄλλων δώματ’ ἑρεννάν.
τηλύγετος δὲ οἱ υἱὸς ἐνι μεγάρῳ εὐπήκτῳ
ὄψιγνονος τρέφεται, πολυέχετος ἀσπάσιος τε.
εἰ τὸν γ’ ἐκθρέψαι καὶ ἦβης μέτρον ἴκοντο,
ῥεῖ ἄ κ’ τις σε ἰδοὺσα γυναικῶν θηλυτεράων
ξηλώσαι· τόσα κέν τοι ἀπὸ θρεπτῆρια δοῖ.
‘Ὡς ἐφαθ’· ἦ δ’ ἐπένευσε καρήπατι· ταὶ δὲ φαεινά
πλησάμεναι ὕδατος φέρον ἀγγεια κυδιάουσαι.
ρύμφα δὲ πατρὸς ἴκοντο μέγαν δόμον, ὁκα δὲ
μητρὶ
ἐννεπον, ὡς εἶδὸν τε καὶ ἐκλυνον. ἦ δὲ μάλ’ ὁκα
ἐλθοῦσας ἐκέλευς καλεῖν ἐπ’ ἀπείρονι μυσθῷ.
αἰ δ’ ὡστ’ ἠ ἐλαφοὶ ἣ πόρτιες εἰάρος ὥρῃ
ἄλλοιν’ ἀν λειμῶνα κορεσσάμεναι φρένα φορβῇ,
ὡς αἰ ἐπισχόμεναι ἑανῶν πτύχας ἰμεροέντων
ἡξαιν κοίλην κατ’ ἀμαξίτον· ἀμφὶ δὲ χαίται
ὤροις ἀισόσπιτο κροκήλῳ ἀνθεί ὀμοίαι.
τέτμον δ’ ἐγγύς ὦ δοῦ κυδρὴν θεόν, ἐνθὰ πάρος περ
κάλλιπον· αὐτὰρ ἐπειτα φίλον¹ πρὸς δώματα
πατρὸς
ἡγεύθ’· ἦ δ’ ἀρ’ ὀπισθε φίλον τετιμμένη ἦτορ
στείχε κατὰ κρῆθεν κεκαλυμμένη· ἀμφὶ δὲ
πέτλος
κυάνεος ῥαδινοῦσι θεάς ἐλελίζετο ποσσίν.
Ἄγια δὲ δώμαθ’ ἴκοντο διοτρεφέος Κέλεῳ,
βὰν δὲ δι’ αἰθούσης, ἐνθὰ σφίσι πότυνια μήτηρ
¹ Matthiae: φίλα, Μ.
II.—TO DEMETER, 158–185

had seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father’s house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing.”

So she spake: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father’s great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless hire. As hinds or heifers in spring time, when sated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their
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ήστο παρὰ σταθμοὺν τέγεος πύκα ποιητοῖο
παῦο ὑπὸ κόλπῳ ἱχουσα, νέον θάλος· αἱ δὲ παρ
αὐτὴν
ἐδραμοῦν· ἢ ὅ ἄρ᾽ ἐπ᾽ οὐδόν ἐβῆ ποσὶ καὶ ῥα
μελάθρου
κυρε κάρη, πλήσειν δὲ θύρας σέλαος θείου.
τὴν δ᾽ αἰδώς τε σέβας τε ἵδε χλωρὸν δέος εἶλεν·
εἰξε δὲ οἱ κλισμοῖο καὶ ἐδριάσθαι ἄνωγεν.
ἀλλ᾽ οὐ Δημήτηρ ὄρηφόρος, ἀγλάδωρος,
ἥθελεν ἐδριάσθαι ἐπὶ κλισμοῖο φαενοῦ,
ἀλλ᾽ ἀκέασσο ἀνέμιμνε κατ᾽ ὁμματα καλὰ βαλοῦσα,
πρίν γ᾽ ὅτε ὅι ἐθηκεν 'Ἰάμβη κέδυ' εἰδύια
πηκτὸν ἐδος, καθύπερθε δ᾽ ἐπ᾽ ἀργύφεον βάλε
κὼς.

ἐνθα καθεξομένη προκατέσχετο χερσὶ καλύπτρην·
δηρον δ᾽ ἄφθονος τετιμένη ἡστ᾽ ἐπὶ δίφρου,
οὐδὲ τιν᾽ οὐτ᾽ ἐπεὶ προσπτύσετο οὕτε τὶ ἔργῳ,
ἀλλ᾽ ἀγέλαστος, ἀπαστὸς ἐδητύος ὅδε ποτήτος
ἡστο πόθῳ μωνύθουσα βαθυζώνοιο θυγατρός,
πρίν γ᾽ ὅτε ὅι χλεύησ μιν 'Ἰάμβη κέδυ' εἰδύια
πολλὰ παρασκωπτοὺ' ἐτρέψατο πότιναν ἀγνήν,
μειδήσαι γελάσαι τε καὶ ἔλαοι σχεῖν θυμῶν.

ἡ δ᾽ οἱ καὶ ἔπειτα μεθύστερον εὐαδεν ὀργαῖς.

τῇ δὲ δέπασ Μεσάνειρᾳ δίδου μεληθέος οὖν
πλήσασ' ἢ ὅ ἀνένευο· οὐ γὰρ θεμίτον οἱ ἐφασκε
πίνειν οἶον ἑρυθρῶν· ἄνωγε δ᾽ ἄρ′ ἀλφι καὶ ὦδορ
δοῦναι μίξασαν πιέμεν γλήξων περείη.

ἡ δὲ κυκέω τεῦξασα θεᾶ πόρεν, ὡς ἐκέλευν·
δεξαμένη δ᾽ ὀσίης ἐνεκεν πολυπότην Δηνό
* * * *
queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament

1 Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.

2 An act of communion—the drinking of the potion (κυκέδυ) 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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tησι δε μύθων ἦρχεν εὖξωνος Μετάνειρα·
Χαίρε, γύναι, ἐπεὶ οὐ σε κακῶν ἀπ’ ἔολπα
tοκήνων
ἐμμεναί, ἀλλ’ ἀγαθῶν· ἐπὶ τοι πρέπει ὄμμασιν
αἰώνας
καὶ χάρις, ὡς εἰ πέρ τε θεμιστοπόλων βασιλῆων. 215
ἀλλά θεών μὲν δόρα καὶ ἄχυμενοι περ ἀνάγκη
tέτλαμεν ἀνθρωποι· ἐπὶ γὰρ ξυγὸς αὐχέει κεῖται.
νῦν δ’, ἐπεὶ ἰκεο δεῦρο, παρέσσεται ὅσα τ’ ἐμοί
περ.
παίδα δὲ μοι τρέφε τόνδε, τὸν ὄψιγονον καὶ
ἀελπτον
ὠπασαν ἀθάνατοι, πολυάρητος δὲ μοί ἐστιν.
εἰ τὸν γε θρέφαιο καὶ ἡβης μέτρον ἵκουτο,
ῥεία κε τίς σε ἱδούσα γυναικῶν θηλυτεράων
ζηλώσαι· τόσα κεν τοι ἀπ’ θρεπτήρια δοίην.
Τὴν δ’ αὐτε προσειπεν ἐστέφανος Δημήτηρ·
καὶ σύ, γύναι, μάλα χαίρε, θεοί δὲ τοι ἐσθλὰ
πόροιεν.

παίδα δὲ τοι πρόφρων ὑποδέξομαι, ὡς με κελεύεις,
θρέψω κού μιν, ἔολπα, κακοφραδίσι τιθήνας
οὐτ’ ἀρ’ ἐπηλυσίη δηληστηι οὐθ’ ὑποτάμμων
οίδα γὰρ ἀντίτομον μέγα-φέρτερον ὕποτόμωι,
οίδα δ’ ἐπηλυσίας πολυπόμονος ἐσθλὸν ἐρυσμόν. 230

’Ὤς ἀρὰ φωνήσασα θυώδει δέξατο κόλπῳ
χείρεσσ’ ἀδανύτητι· γεγίθει δὲ φρένα μῆτηρ.
ὡς ἡ μὲν Κελεοίδα δαίφρωνες ἀγλαὸν υἱὸν
Δημοφόρθι, ὅν ἐτικτεὶ εὖξωνος Μετάνειρα,
ἐτρεφεν ἐν μεγάροις· δ’ ἀλέξετο δαίμονι ἴσος,
οὐτ’ οὖν σῖτον ἔδωκ, οὐ θηραμένοις [γάλα μητρός
ἡματιὴ μὲν γὰρ καλλιστέφανος 2] Δημήτηρ 235

1 Hermann’s restoration.  2 Voss’ restoration.

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II.—TO DEMETER, 212-236

And of them all, well-girded Metaneira first began to speak: “Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perform what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of woman-kind that sees you will straightway envy you, so great reward would I give for his upbringing.”

Then rich-haired Demeter answered her: “And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter: for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft.”

When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoön, wise Celeus’ goodly son whom well-girded Metaneira bare. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with

1 Undercutter and Woodcutter are probably popular names (after the style of Hesiod’s “Boneless One”) for the worm thought to be the cause of teething and toothache.
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χρίεσκ' ἀμβροσίη ὤσεί θεοῦ ἐκγεγαώτα
ηδὺ καταπνεύουσα καὶ ἐν κόλποισιν ἔχουσα·
νύκτας δὲ κρύπτεσκε πυρὸς μένει ἦπτε δαλὸν
λάθρα φίλων γονέων τοῖς δὲ μέγα θαύμ',
ἐτέτυκτο,
ὡς προθαλῆς τελέθεσκε· θεοῖς γὰρ ἄντα ἐφ' ἱκεί.
καὶ κέν μιν ποίησεν ἀγήρων τ' ἀθάνατὸν τε,
εἰ μὴ ἄρ' ἄφραδίησιν εὐπωνος Μετανεῖραι
νύκτ' ἐπιτηρήσασα θυόδεος ἐκ θαλάμῳ
σκέψατε· κώκυσεν δὲ καὶ ἄμμος πλήζατο μηρῶ.
δείσατ' ὅ περι παιδὶ καὶ ἄϊσθη μέγα thetaμ'
καὶ ἡ' ὀλοφυρμενὴ ἐπεξαι πτερόντα προσθοῦδα·
Τέκνων Δημοφώνω, ξείνῃ σε πυρὶ ἔνι πολλῷ
κρύπτει, ἤμοι δὲ γόου καὶ κήδεα λυγρὰ τίθεναι.
'Ὡς φάτ ὀδυρομένη· τῆς δ' ἀιε δίὰ θεάων.
τῇ δὲ χυλωσαμένη καλλιστέφανος Δημήτηρ
παίδα φίλου, τῶν ἀελπτον ἐνι μεγάρουσιν ἔτικτε,
χειρεσ' ἀθανάτησιν ἕπο ἐθεν ἣκε 2 πέδουδε,
ἐξανελοῦσα πυρῶς, θυμῷ κοτέσασα μᾶλ' αἰνῶς,
καὶ ἡ' ἀμυνις προσέειπεν εὐξωνον Μετάνειραν.

Νήδις ἀνθρωποί καὶ ἀφράδμονες οὕτ' ἀγαθοὶ
αἰσαν ἐπερχομένον προγνώμεναι οὕτε κακοῖς
cαὶ σὺ γὰρ ἀφραδίησι τεῖς νήκεστον ἀάσθης.
ἔστω γὰρ θεοῦ ὄρκος, ἀμείλικτον Στυγγός ὅδωρ,
ἀθανατὸν κέν τοι καὶ ἀγήραυν ἠματὰ πάντα
παίδα φίλων ποίησα καὶ ἄφθιτον ὀπάσα τιμῆν.
νῦν δ' οὐκ ἔσθ' ὡς κεν θάνατον καὶ κήρας ἀλύξαι·
tιμῆ δ' ἄφθιτος αἶν' ἐπέσσεται, οὔνεκα γούνων

1 Μ: πυρῆ ἐν πολλῇ, Berlin Papyrus 44.
2 Cobet: ἔο θήκε, 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 ἀγκοίνησιν ἴαυσεν. 265
ἀρησιν δ' ἄρα τῷ γε περιπλομένων ἐναυτῶν
παιδεῖς Ἐλευσινίων πόλεμον καὶ φύλοπιν αἰώνιν
αἰὲν ἐν ἀλλήλοις συνάξουσ' ἡματα πάντα.
eἰμὶ δὲ Δημήτηρ τιμάοις, ὡτε μέγιστον
ἀθανάτοις θυντοῖς τ' ὄνεαρ καὶ χάρμα τέτυκται.
ἀλλ' ἄγε μοι νηὸν τε μέγαν καὶ βωμὸν ὑπ' αὐτῷ
τευχόντων πᾶς δῆμος ὑπαλ πόλιν αἰτύ τε τεῖχος
Καλλιχόρον καθύπτεθεν ἑπὶ προύχοντι κολώνῳ.
ὀργα δ' αὐτῇ ἑγὼν ὑποθήσομαι, ὡς ἂν ἐπειτα
ἐναγέως ἐρδόντες ἐμὸν νόον ἰλάσσοισθε.

'Ως εἰποῦσα θεὰ μέγεθος καὶ εἴδος ἀμειψε
γῆρας ἀπωσαμένη: περὶ τ' ἀμφὶ τε κάλλος ἀντο-
δὴμὴ δ' ἰμερόσσα θυνέντων ἀπὸ πέπλων
σκίδνατο, τῆλε δὲ φέγγος ἀπὸ χρῶς ἀθανάτων
λάμπεθα θεᾶς, ξανθαί δὲ κόμαι κατενήνοθεν ὡμοις,
αὐγῆς δ' ἐπλήσθη πυκνώς δόμος ἀστεροπῆς ὡς:

βῆ δὲ διέκ μεγάρων τῆς δ' αὐτίκα γούνατ' ἐλυντο,
δηρὸν δ' ἄφθογγος γένετο χρόνον, οὔδε τι παιδὸς
μηχαντο τηλυγέτου ἀπὸ δαπέδου ἄνελέσθαι.

τοῦ δὲ κασίμηται φωνὴν ἐσάκουσαν ἔλεινήν,
καὶ δ' ἀρ' ἀπ' εὐστρώτων λεχέων θόρον· ἦ μὲν
ἐπειτα

παιδ' ἀνὰ χερσίν ἐλούσα ἕω ἐγκάθετο κόλπῳ·
ἡ δ' ἄρα πῦρ ἀνέκαι· ἦ δ' ἐσσοῦτο πόσοσ' ἀπαλοῖοι
μητέρ' ἀναστήσουσα θυώδεος ἐκ βαλάμου.
ἀγρόμεναι δὲ μιν ἄμφις ἐλούεον ἀσπαίροντα
ἀμφαγαπαξόμεναι· τοῦ δ' οὐ μεελίσσετο θυμός·

χειρότεραι γὰρ δὴ μιν ἔχουν τροφοῦ ἦδε τιθήναι.

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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 Callichoros. 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.
παννύχιαν κυδρήν θεον ἱλάσκουντο
deίματι παλλόμεναι, ἀμα δ᾽ ἡοὶ φαινομένηφιν
eὐρυβίθη Κελεό νημερτέα μυθήσαντο,
ὡς ἐπέτελλε θεά, καλλιστέφανος Δημήτηρ.

αὐτάρ ὁ γ᾽ ἐις ἀγορὴν καλέσας πολυπείρωνα λαὸν
ἡνων ἡνκόμῳ Δημήτερ πίονα νηὸν
ποίησαι καὶ βωμὸν ἐπὶ προῦχοντι κολωνφ.

οἱ δὲ μᾶλ’ αἴψ’ ἐπιθοντο καὶ ἐκλυνοι αὐθήσαντος,
teuchos δ’, ὡς ἐπέτελλ’. δ’ ἄεξετο δαίμονι ἴσος.1

Αὐτάρ ἐπεὶ τέλεσαν καὶ ἐρώθησαν καμάτοιο,
βάν ρ’ ἤμεν οἴκαδ’ ἐκαστος. ἀυτὰρ ξανθὴ Δημήτηρ
ἐνθα καθεξομένη μακάρων ἀπὸ νόσφιν ἀπάντων
μίμε πόθῳ μινύθουσα βαθυζώνου θυγατρός.

αἰνότατον δ’ ἐνιαυτὸν ἐπὶ χθόνα πουλυβότειραν

ποίησ’, αὐθρώποις καὶ κύντατον’ οὐδὲ τι γαία
σπέρμα άνιει, κρύπτει γὰρ ἐνυστέφανος Δημήτηρ;
pollα δὲ καμπύλ’ ἀροτρα μάτην βόες εἴλκον
αὐράναις:

πολλῶν δὲ κρῆ λευκοῦν ἐτῶσον ἐμπεσε γαίη’
καὶ νῦ κε πάμπαν ὀλέσσε γένος μερόπων ἀνθρώπων
λμοῦ ὑπ’ ἀργαλέης, γεραῖων τ’ ἐρικυδέα τιμῆ
καὶ θυσίων ἤμερσεν ‘Ολυμπία δόματ’ ἐχοῦσας,

‘Ιριλ δὲ πρῶτον χρυσόπτερον ὄρσε καλέσσαι
Δήμητρ’ ἡνκόμου, πολυήρατον εἰδος ἐχοῦσαν.

ὡς ἐφαθ’. ἢ δὲ Ζηνὶ κελαίνεθεί Κρούων
πείθετο καὶ τὸ μεσημ’ διέδραμεν ὡκα πόδεσσιν.

ἐκετο δὲ πτολείθρου ‘Ελευσίωνος θυοέσσης,
ἐλεεν δ’ ἐν νηὸ Δημήτερα κυνὸτεπλόν
καὶ μιν φωνήσασ’ ἐπεα πτερόετα προσηῦδα.

1 Tr. (cp. 235): δαίμονος αἰσχ, MSS.
II.—TO DEMETER, 292-320

All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

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Δήμητρε, καλέει σε πατήρ Ζεὺς ἀφθιτα εἰδὼς ἐλθέμεναι μετὰ φύλα θεῶν αἰειγενετῶν.

ἀλλ' ἵθι, μηδὲ ἀτέλεστον ἐμὸν ἔτοσ ἐκ Δίῳς ἔστω.

'Ος φάτο λισσομένη· τῇ δ' οὐκ ἐπεπείθετο θυμός. αὐτὶς ἐπείτα πατήρ μάκαρας θεοὺς αἰὲν ἕοντας πάντας ἐπιπροϊάλειν ἀμοιβηθίς δὲ κιόντες κύκλησκον καὶ πολλὰ δίδον περικαλλέα δῶρα τιμάς θ', ἕας κ' ἐθέλοιτο μετ' ἀθανάτοισιν ἐλέσθαι.

ἀλλ' οὔτις πείσαι δύνατο φρένας οὐδὲ νόημα θυμῶ χωρομένης· στερεῶς δ' ἦναίνετο μῦθοις.

οὐ μὲν γὰρ ποτ' ἔφασκε θυώδεος Οὐλύμπῳ πρὶν γ' ἐπιβήσεσθαι, οὐ πρὶν γῆς καρπὸν ἀνήσειν, πρὶν ἴδοι οὐθαλμοίσιν ἐκν εὐώτιδα κούρην.

Αὐτὰρ ἐπεὶ τὸ γ' ἀκουσε βαρύκτυπος εὐρύσπα Ζεὺς,

εἰς 'Ερεβος πέμψε χρυσόρραπιν 'Αργειφόντην, ὁφρ' 'Αδην μαλακοὶ παραιφάμενοι ἐπέεσσιν ἀγνῆν Περσεφόνειαν ὑπὸ ξόφου ἡρόεντος ἐς φάος ἔξαγάγοι μετὰ δαίμονας, ὄφρα ἐ μήτηρ οὐθαλμοίσιν ἔδοσα μεταλῆξει χόλιοι.

'Ερμῆς δ' οὐκ ἀπίδησεν, ἀφαρ δ' ὑπὸ κεύθεα γαῖης ἐσομενώς κατόρουσε λυπῶν ἔδος Οὐλύμποιο.

tέτμε δὲ τὸν γε ἀνακτα δόμων ἐντοσθεν ἕόντα, ἥμενον ἐν λεχέσσι σὺν αἰδοὶ παρακοίτι, πόλλ' ἀεκαζομένῃ μητρὸς πόθω· ἕτερος ἀποτηλοῦν.

ἔργοις θεῶν μακάρων [δεινῆν] μητίσετο βουλήν. 2

ἀγχοῦ δ' ἵσταμενος προσέφη κρατὺς 'Αργειφόντης.

1 Ilgen: ἐπ' ἀτλήτων, M. 2 Voss: βουλή, M.
II.—TO DEMETER, 321–346

"Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unobeyed."

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:
"Αδή κυλονχαίτα, καταφθιμένουσιν ἀνάσσων, 350
Zeús με πατήρ ἦνωγεν ἀγανήν Περσεφόνειαν ἐξαγαγείν Ἐρέβευσφι μετὰ σφέας, ὄφρα ἐ μῆτηρ ὀφθαλμοῖς ἱδούσα χόλου καὶ μήνιος αὐὴς ἀθανάτους λῆξειν ἐπεὶ μέγα μῆδεται ἔργον, φθίσαι φῦλ ἀμενηνα καμαιγενεῶν ἀνθρώπων, σπέρμα ὑπὸ γῆς κρύπτουσα, καταφθινύθουσα δὲ τιμᾶς ἀθανάτων ἢ δ' αἰνὸν ἔχει χόλου, οὐδὲ θεοῖς μύσχται, ἀλλ' ἀπάνευθε θυώδεος ἐνδοθι νηὸν ἦσται Ἑλευσῖνος κραναυν πτόλεθρον ἔχουσα. 355
"Ως φάτο: μείδησεν δὲ ἀναξ ἑνέρων 'Αιδώνευς ὀφρύσων, οὐδ' ἀπίθησε Δίος βασιλῆς ἐφετμῆς ἐσσυμένως δ' ἐκέλευσε δαιφρον Περσεφονεῖ' Ἐρχεο, Περσεφόνη, παρὰ μιτέρα κυανότεπλον 360 ἤπιον ἐν στήθεσιν μένος καὶ θυμὸν ἔχουσα, μηδὲ τι δυσθύμανε λίην περιώσιον ἀλλων ὁυ τοι ἐν ἀθανάτοισιν ἀεικῆς ἔσσομ' ἀκοΐτης, αὐτοκασίγνητος πατρὸς Δίος' ἔνθα δ' ἐνύσα δεσπόσσεις πάντων ὅποσα ξόει τε καὶ ἔρπει, τιμᾶς δὲ σχήσησθα μετ' ἀθανάτοισι μεγίστας. 365 τὸν δ' ἅδικησάντων τίς ἔσσεται ἡματα πάντα, οἳ κεν μὴ θυσίησι τεόν μένος ἰλάσκωνται εὐαγέως ἐρδοῦτες, ἐναίσιμα δῷρα τελοῦντες.
"Ως φάτο: γήθησεν δὲ περίφρων Περσεφόνεια, 370 καρπαλήμως δ' ἀνόρους ὑπὸ χάρματος: αὐτὰρ ὁ γ' αὐτὸς ῥοϊς κόκκον ἐδωκε φαγεῖν μελιδέα λάθρῃ, ἀμφὶ δὲ νομήσας, ἵνα μὴ μένοι ἡματα πάντα αὐθι παρ' αἰδοὶ Ἡμήτερι κυανοπέπλω. ἱπποὺς δὲ προπάροιβεν ὑπὸ χρυσεόσιον ὀχέσφιν 375 ἐντυεν ἀθανάτους Πολυσημάντωρ 'Αιδώνευς.
"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 Aëdoneus, 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 Aëdoneus 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' ὠχέων ἐπέβη, πάρα δὲ κρατὺς Ἀργειφόντης
ήνια καὶ μάστιγα λαβῶν μετὰ χερῶν φίλησι
σεῦ διέκ μεγάρων· τῶ δ' οὖκ ἄεκοετε πετέσθην. 380
ρύμφα δὲ μακρὰ κέλευθα διηύνουσαν· οὖδὲ θάλασσα
οὔθ' ὕδωρ ποταμῶν οὐτ' ἄγκεα ποιήνατα
ἵππων ἄθανάτων οὐτ' ἀκρείς ἔσχεθον ὀρμήν,
ἀλλ' ὑπὲρ αὐτῶν βαθὺν ἑρα τέμνων ιόντες.
στῆσε δ' ἄγων, ὅθε μίμαις ἐνστέφανος Δημήτηρ,
νηπίο προπάροιθε θυώδεος· ἦ δὲ ἱδοῦσα
ἡξ', ἴτο μαίνας ὀρος κάτα δάσκιον ὤλῃ.
Περσεφόνη δ' ἐτέρ[ωθεν ἐπεὶ ἴδεν ὠματα καλὰ] 385
μητρὸς ἐγς κατ' [ἀρ' ἦ γ' ὀχεα προλιποῦσα καὶ
ἵππουσ] 400
ἀλτο θεε[ν, δειρὴ δὲ οἱ ἐμπεσὲ ἀμφιχυθεία·]
tὴ δὲ [φιλὴν ἔτι παῖδα ἐγς μετὰ χερῶν ἐχοῦση] 390
ἀ[ἴσοι δόλον θυμός τιν' ὀίσατο, πρέσσε δ' ἄρ' αἰνῶς] 403
πανομ[ἐνη φιλότητος, ἀφαρ δ' ἔρεινετο μύθῳ·] 400
τέκνου, μή ῥά τι μοι σύ γ' γε πᾶσασα νέρθεν ἐόουσα]
βρώμης; ἐξαῦδα, μ[ὴ κεῦθ', ίνα εἴδομεν ἀμφω']
ἄσ μὲν γάρ κεν ἐόουσα π[αρὰ στυγεροῦ 'Αίδαο] 395
καὶ παρ' ἐμοὶ καὶ πατρὶ κελ[αἰνεφεῖ Κρονίων]
ναιετάοις πάντεσι τετι[μἐνη ἀθανάτοι]σιν. 400
εὶ δ' ἐπάσω, πάλιν αὐτὶς ἱοὺς ὑπ[ὸ κεῦθεσι γαῖς]
οικήσεις ὄρεων τρίτατων μέρ[ος εἰς ἐναντον,]
tὰς δὲ δύω παρ' ἐμοὶ τε καὶ [ἀλλοις ἄθανα]σισιν. 400
ὁππότε δ' ἂνθεσι γαί' εὐώδε[σι] εἰαρινο[σι]
παντοδαποῖς θάλλη, τόθ' ὑπὸ ξόφου ἱερόντος
αὐτίς ἄνει μέγα θαῦμα θεοῖς θυνητοῖς τ' ἀνθρώποις. 403
[εἰπὲ δὲ πῶς σ' ἤρπαξαν ὑπὸ ξόφου ἱερόντα]
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.
and the strong Slayer of Argus took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: "My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year: yet for the two parts you shall be with me and the other deathless gods. But when the earth shall bloom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?"
Τὴν δ’ αὐ Περσεφόνη περικαλλής ἀντίον ηὔδα: 405
touγαρ ἐγὼ τοι, μήτερ, ἔρεω νημερτέα πάντα:
evτέ μοι Ἐρμῆς ἢλθ’ ἐριούνιοι ἀγγέλοις ὕκυς
πάρ πατέρος Κρονίδαο καὶ ἄλλων Οὐρανώωνων,
ἐλθεῖν ἔξ Ἐρέβευς, ὑνα μ’ ὀφθαλμοίοις ἵδουσα
λῆξαι ἀθανάτοισι χόλου καὶ μήνιοις αἰνής,
αὐτίκ’ ἐγὼν ἄνορουσ’ ὑπὸ χάρματος· αὐτὰρ δ’
λάθρη
ἐμβαλέ μοι ῥοῖς κόκκον, μελιηδε’ ἐδωδήν,
ἀκουσαν δὲ βίη με προσηνάγκασασε πάσασθαι.
ὡς δὲ μ’ ἀναρπάξας Κρονίδεω πυκνίνην διὰ μήτιν
φχετο πατρὸς ἐμοῖο, φέρων ὑπὸ κεύθεα γαίης,
ἐξερέω, καὶ πάντα διέξομαι; ὡς ἐρεύνεις.
ἡμεῖς μὲν μάλα πᾶσαι αὖ ἵμερτὸν λειμῶνα,
Δευκιππῆ Φαινὼ τε καὶ Ἡλέκτρη καὶ Ἰάνθη
καὶ Μελίτη Ἰάχη τε ῾Ρόδειά τε Καλλιρόη τε
Μηλόβοσις τε τυχῆ τε καὶ Ὀκυρόῃ καλυκόπτις
Χρυσῆς τ’ Ἰάνειρά τ’ Ἀκάστη τ’ Ἀδμήτη τε
καὶ ῾Ροδόπη Πλοῦτῳ τε καὶ ἰμερόεσσα Καλυψῷ
καὶ Στυξ Οὐρανίῃ τε Γαλαξάυρη τ’ ἐρατεινή
Παλλάς τ’ εγρεμάχη καὶ Ἀρτεμίς ἀσχέαιρα,
pαιζομεν ἦδ’ ἄθεα δρέπομεν χείρεσσ’ ἔροντα,
μῦδα κρόκον τ’ ἀγανὸν καὶ ἀγαλλίδας ἦδ’ ὕκαινθον
καὶ ῥοδίας κάλυκας καὶ λείρια, θαῦμα ἱδέσθαι,
ναρκισσοῦν θ’, ὅν ἔφυσ’ ὡς περ κρόκον εὐρεία χθῶν.
aὐτὰρ ἐγὼ δρεπόμην περὶ χάρματι· γαία δ’ ἐνερθε
χώρησεν τῇ δ’ ἐκθορ’ ἄναξ κρατερὸς Πολυδέγμων· 430
βῆ δὲ φέρων ὑπὸ γαῖαν ἐν ἀρμασὶ χρυσείοις
πόλλ’ ἀεκαζομένην· ἔβοησα δ’ ἀρ’ ὀρθαὶ φωνή
ταῦτα τοι ἀχυμένη περὶ ἀληθεά πάυτ’ ἀγορεύω.

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II.—TO DEMETER, 405-433

Then beautiful Persephone answered her thus: "Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Leucippe¹ and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodea and Callirhoë and Melobosis and Tyche and Ocyrhoe, 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 nectariss 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.
THE HOMERIC HYMNS

Ως τότε μὲν πρόπαν ἡμαρ ὀμόφρωνα θυμὸν ἔχουσαι
πολλὰ μάλ’ ἀλλήλων κραδίνη καὶ θυμὸν ίαινον ἀμφαγαπαξόμεναι ἀχέων δ’ ἀπεπαύνετο θυμὸς.
γηθοσύνας δ’ ἐδέχοντο παρ’ ἄλληλων ἐδιδόν τε.
τῆσιν δ’ ἐγγύθεν ἦλθ’ Ἐκάτη λιπαροκρήδεμνος:
πολλὰ δ’ ἀρ’ ἀμφαγάπησε κόρην Δημήτερος ἀγνὴν ἐκ τοῦ οἱ πρόπολος καὶ ὀπάων ἐπλετ’ ἄνασσα.

Ταῖς δὲ μετ’ ἄγγελον ἤκε βαρύκτυπος εὐρύστα
Ζεὺς

'Ρείην ἡύκομον, Δημήτερα κυανότετπλον
ἀξέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτο δὲ τιμᾶς
δωσέμεν, ἃς κεν ἔλοιπο μετ’ ἀθανάτοις θεοῖς
νεύσε δὲ οἱ κούρην ἔτεος περιηλλομένου

τὴν τριτάτην μὲν μοῖραν ὑπὸ ξόφου ήροέντα,
τὰς δὲ δύω παρὰ μητρὶ καὶ ἄλλους ἀθανάτοισιν.
ὡς ἐφατ’ οὐδ’ ἀπίθησε θεᾶ Διὸς ἄγγελιάων.
ἐσυμένως δ’ ἦμε κατ’ Οὐλύμπου καρήνων,

ἐοὶ δ’ ἀρὰ 'Ράριον ξε, φερέσβιον οὐθαρ ἀρούρης

τὸ πρίν, ἄταρ τότε γ’ οὔτι φερέσβιον, ἄλλα

ἐκῆλον
ἐστήκει πανάφυλλον ἐκευθε γ’ ἀρα κρὶ λευκῶν
μήδεν Δήμητρος καλλισφύρου· αὐτὰρ ἐπειτὰ
μέλλει αἴφαρ τανασίωι κομῆσειν ἀσταχύσεσιν

ἡρος ἀεξομένοιο, πεδὼ δ’ ἀρα πίνους οἴμοι

βρισέμεν ἀσταχύων, τὰ δ’ ἐν ἐλλεδανοίσι δεδέσθαι.

ἐνθ’ ἐπέβη πρῶτοιον ἀ’ αἴθέρος ἀτρυγέτοιο.

ἀσπασίως δ’ ἵδον ἄλληλας, κεχάριντο δὲ θυμῷ.

τὴν δ’ ὅδε προσεέπε π’ Ῥέη λιπαροκρήδεμνος.

Debe τέκος, καλεῖ σε βαρύκτυπος εὐρύστα

Ζεὺς

ἐλθέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτο δὲ τιμᾶς.
II.—TO DEMETER, 434–461

So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness.

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as 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
THE HOMERIC HYMNS

[δωσέμεν, ἃς κ' ἥθέλησθα] μετ' ἀθανάτωσι θεοῖς. 1
[νεύσε δὲ σοι κοὐρήν ἔτεος π]εριτελλομένου
[τὴν τριτάτην μὲν μοῖραν ὑπὸ ξόφον ἦ]ερόντα,
[τας δὲ δύω παρὰ σοὶ τε καὶ ἄλλους] ἀθανάτωσιν. 465
[ὡς ἡρ' ἐφὴ τελε]εσθαι· ἐφ' δ' ἐπένευσε κάρητι.
[ἀλλ' ἰθι, τέκνον] ἐμόν, καὶ πείθεο, μηδὲ τι λίην
[ἀ[ηχὴς μεν]έαυε κελαινεφέξ Κρονίων.
α[ίψα δὲ κα]ρπῶν ἄεξε φερέσβιον ἀνθρώποισιν.
 "Ω[ς ἔφατ'. οὐ]δ' ἀπίθησεν ἐνστέφανος Δημήτηρ. 470
αἵσα δὲ καρπῶν ἄνηκεν ἀροῦραν ἐριβῶλοι πᾶσα δὲ φύλλοισιν τε καὶ ἄνθεσιν εὐρεία χθῶν ἐβρισ'. ἦ δὲ κιοῦσα θεμιστοπόλοις βασιλεύσι δεῖξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξεῖππῳ
Εὐμόλπου τε βήγ Κελεβὸ θ' ἡγήτορι λαόν
475 δρησμοσύνην θ' ἵερών καὶ ἐπέφραδεν ὅργα πᾶσι,
Τριπτολέμῳ τε Πολυξέινῳ, ἐπὶ τοῖς δὲ Διοκλεῖ
σεμνὰ, τὰ τ' οὔπως ἐστὶ παρεξίμενοι οὔτε πυθέσθαι οὔτ' ἀχέειν: μέγα γάρ τι θεῶν σέβας ἵσχανει
αὐθήν.

όλβιος, ὃς τάδ' ὅπως εἰπτοχοιών ἀνθρώπων. 480
δὲ ο' ἀτελῆς ἱερῶν ὃς τ' ἄμμορος, οὔποθ' ὀμοίων
αἰσαν ἤξει φθίμενος περ ὑπὸ ξόφῳ ἦρεσεῦτι.

Αὐτὰρ ἐπειδὴ πάνθ' ὑπεθήκατο διὰ θεῶν,
βάν ρ' ἤμεν Οὐλυμπόνδε θεῶν μεθ' ὀμήγυρῳ
ἀλλῶν.

ἔνθα δὲ ναιετάουσι παραὶ Δι' τερπικεραύνῳ
σεμναὶ τ' αἰδοῖαι τε' μέγ' ὀλβίος, ὅν τιν' ἐκεῖναι
προφρονεῖσι φίλωνται εἰπτοχοιών ἀνθρώπων.
ἀίψα δὲ οἱ πεῖπτουσιν ἐφέστιον Εσ' μέγα δῶμα
Πλούτων, ὃς ἀνθρώπως ἄφενος θυντοῖσι δίδωσιν.

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

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among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life."

So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and 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 Polyxenus 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.
THE HOMERIC HYMNS

'Αλλ' ἄγ' Ἐλευσίνος θυνέσσης δήμον ἔχουσα 490
καὶ Πάρον ἀμφιρύτην Ἀντρῶνά τε πετρήεντα,
πότνια, ἀγλαδώρφ, ὥρηφόρε, Δηνὶ ἀνασᾶ,
ἀυτῇ καὶ κούρῃ περικαλλῆς Περσεφόνεια·
πρόφρονες ἄντ' ὧδῆς βλοτον θυμήρε' ὁπαζε.
ἀυτάρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς. 495

ΠΙΙ

ΕΙΣ ΑΠΟΛΛΩΝΑ [ΔΗΔΙΟΝ]

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἑκάτοιο,
ὅτε θεοί κατὰ δῶμα Διὸς τρομέουσιν ἱόντα·
καὶ ρὰ τ' ἀναίσσουσιν ἔπι σχέδον ἐρχομένου
πάντες ἀφ' ἔδρας, ὦτε φαίδιμα τόξα τιταίνει.
Δητὼ δ' οὔ εἰμί παρά Διὶ περτικεραύνῳ,
η ρὰ βιόν τ' ἕχαλασσε καὶ ἔκλησσε φαρέτρην,
καὶ οἳ ἀπ' ἰβθίμων ὠμον χείρεσσιν ἔλούσια
tόξα κατεκρέμασε πρὸς κίονα πατρὸς ἐοίο
πασσάλου ἐκ χρυσέου· τὸν δ' ἐς θρόνον ἐλέειν
ἄγονσα.

τῷ δ' ἄρα νέκταρ ἐδωκέ πατὴρ δεπαὶ χρυσεός
δεικνύμενος φίλον νυόν· ἐπείτα δὲ δαιμόνες ἄλλοι
ἐνθα καθίζουσιν· χαίρει δὲ τε πότνια Δητώ,
οὖνεκα τοξοφόρον καὶ καρτερὸν νυὸν ἐτίκετε.
χαίρε, μάκαρ' ἢ Δητοῖ, ἐπεί τέκες ἀγλαὰ τέκνα,
Ἀπόλλωνά τ' ἀνακτα καὶ Ἀρτεμίνι ἰοχέαίραν,
τὴν μὲν ἐν Ὄρτυνγῃ, τὸν δὲ κραναῖ ἐνὶ Δήλῳ,
κεκλεμένη πρὸς μακρὸν ὀρος καὶ Κύνθιον ὅχθον,
ἀγχοτατω φοβικὸς, ἐπ' Ἰωνωποῖο πρεδροῖς.

1 Ruhnken: ἄλλα θελευσίνος, Μ.

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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.
THE HOMERIC HYMNS

Πῶς τ’ ἀρ σ’ ὑμνήσω πάντως εὐχημον ἑόντα; 20
πάντη γὰρ τοι, Φοιβε, νόμοι βεβλήσατ’ αιώνοις,
ἡμὲν ἀν’ ἥπειρον πορτιπρόφον ἥδ’ ἀνὰ νῆσους;
πάσαι δὲ σκοπιαὶ τοι ἁδὸν καὶ πρόφονες ἄκροι
ὑψηλῶν ὀρέων ποταμοὶ θ’ ἀλαδε προφέντες
ἀκταὶ τ’ εἰς ἀλα κεκλιμέναι λιμένες τε θαλάσσης.
ἡ δὲ σε πρῶτον Δητῶ τέκε, χάρμα βρωτοῖς,
κλινθείσα πρὸς Κύθνου ὄρος κραναῇ ἐνὶ νῆσῳ,
Δῆλῳ ἐν ἀμφίρυτη; ἐκάτερθε δὲ κύμα κελαίνῳν
ἐξήι χέρσουδε λυγυπνοῖοις ἀνέμοισιν,
ἐνθεν ἀπορνύμενος πᾶσι θυντοῖσιν ἀνάσσεισ.
ὅσσους Κρήτη τ’ ἑντὸς ἐχεί καὶ δήμος Ἄθηνῶν
νῆσος τ’ Αἰγύπτη ναυσικλειτή τ’ Ἐὔβοια,
Αὐγαί, Πειρεσίαι 1 τε καὶ ἀγχιάλη Πεπάρθθος
Θερμίκιος τ’ Ἀδώνος καὶ Πηλίου ἅκρα κάρηνα
Θρημίκη τε Σάμους Ἰδῆς τ’ ὅρεα σκίόντα,
Σκύρος καὶ Φώκαια καὶ Αὐτοκάνη ὄρος αἰτύ,
Ἅμβρος τ’ ἐνκτιμένη καὶ Δῆμος ἀμυχθαλόεσσα
Λέσβος τ’ ἄραθεν, Μάκαρος ἐδος Διολίωνος,
καὶ Χίος, ἡ νῆσος λιπαρωτάτη εἶν ἀλλ’ κεῖται,
παυσαλοῖς τε Μίμας καὶ Κωρύκου ἅκρα κάρηνα
καὶ Κλάρος ἀγγλησσα καὶ Αἰσαγένη ὄρος αἰτύ
καὶ Σάμοις ὑδρηλὴ Μυκάλης τ’ αἰπτείνα κάρηνα
Μίλητος τε Κώς τε, πόλις Μερόπων ἀνθρώπων,
καὶ Κυνίδος αἰπτείνῃ καὶ Κάρπαθος ἤμιούεσσα
Νάξος τ’ ἥδε Πάρος Ρήναια τε πετρήσσα,
tόσσον ἐπὶ ὀδινουσα Ἐκηθόλου ἱκετο Λητῶ,
ei τις οἱ γαϊέων νιεὶ θέλοι οἰκία θέσθαι,
αἱ δὲ μάλ’ ἐτρόμεον καὶ ἐδείδισαν, οὔδε τις ἔτλη
Φοῖβον δέξασθαι, καὶ πιοτέρη περ ἐοῦσα:

1 Ruhnken: τ’ Εἰρεσίαι, MSS.
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 Pepare-thus 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 Minas 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
πρίν γ' ὁτε δή ῥ' ἐπὶ Δήλου ἐβήσατο πότινα

Δητῶ
καὶ μιν ἀνειρομένη ἔπεα πτερόεντα προσηύδα:

Δήλ', εἰ γάρ κ' ἐθέλοις ἔδος ἔμεναι νίδος ἐμοῖο,
Φοίβου 'Απόλλωνος, θέσθαι τ' ἐν πίονα νηῦν,—
ἀλλὸς δ' οὔτις σείο ποθ' ἀψεται, οὔδε σε λήσει:
οὔδ' εὐβων σὲ γ' ἔσεσθαι οἴομαι οὔτ' εὑμῆλον,
οὔδε τρύγην οἴσεις οὔτ' ἂρ φυτὰ μυρία φύσεις.
εἰ δὲ κ' 'Απόλλωνος ἐκαέργου νηῦν ἔχησθα,
ἀνθρωποί τοι πάντες ἀγωνίσου ἐκατόμβας
ἐνθαδ' ἀγειρόμενοι, κυίσση δὲ τοι ἄσπετος αἰεὶ
δημοῦ ἀναξεῖ βοσκήσεις θ' οἴ κέ σ' ἔχωσι
χειρὸς ἀπ' ἀλλοτρίησ, ἐπεὶ οὐ τοι πιάρ ὕπ' οὐδας.
δις φάτο· χαίρε δὲ Δήλος, ἀμείβομένη δὲ προσ-

Ητοι, κυδίστη θύγατερ μεγάλου Κοίοιο,
ἀστπαίη κεν ἐγώ γε γονὴν ἐκάτου ἀνάκτος
δεξαίμην· αἰὼς γὰρ ἔτητυμόν εἰμι δυσηχής
ἀνδράσιν· ὧδε δὲ κεν περιτμήσεσα γενοίμην.

άλλα τόδε τρομέω, Δητοί, ἔπος, οὔδε σε κεύσω·
λίνη γάρ τινα φασίν ἀτάσθαλον 'Απόλλωνα
ἔσσεσθαι, μέγα δὲ πρυτανεύσεμεν ἄθανατοις
καὶ θυντόηι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν.
τῷ β' αἰὼς δειδοικα κατὰ φρένα καὶ κατὰ θυμόν,

μη, ὅποτ' ἂν τὸ πρῶτον ἵδη φάος ἥελιοι,
νήσου ἄτιμῆςα, ἔπει ἢ κραναθπεδός εἰμι,
ποσι καταστρέψας ὡς ιλός ἐν πελάγεσσιν,
ἐνθ' ἐμὲ μὲν μέγα κύμα κατὰ κρατός ἂλις αἰεὶ
κλύσει· ὃ δ' ἄλλην γαῖαν ἀφίξεται, ἢ κεν ἄδη οἴ,

τεύξασθαι νῆν τε καὶ ἀλσεᾳ δενδρήεντα·
πουλυπόδες δ' ἐν ἐμοί θαλάμας φῶκαί τε μέλαιναι
οἰκία ποιήσουται ἀκηδεά, χήτει λαῦν.

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III.—TO DELIAN APOLLO, 49-78

Phoebus, until queenly Leto set foot on Delos and uttered winged words and asked her:

"Delos, if you would be willing to be the abode of my son Phoebus Apollo and make him a rich temple--; for no other will touch you, as you will find: and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of 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
THE HOMERIC HYMNS

ἀλλ’ εἰ μοι τλαίης γε, θεά, μέγαν ὄρκον ὄμοσσαι,
ἐνθάδε μιν πρῶτον τεύξεων περικαλλέα νηὸν
ἔμμεναι ἀνθρώπων χρηστήριον, αὐτάρ ἐπείτα
[τεύξασθαι νηοὺς τε καὶ ἀλος τα δεδρηντα] 1
πάντας ἐπ’ ἀνθρώπους, ἐπεὶ ἡ πολυώνυμος ἔσται.

"Ὡς ἀρ’ ἑφ’ Δητῶ δὲ θεῶν μέγαν ὄρκον ὄμοσσε·
ιστον νῆν τάδε Γαία καὶ Οὐρανὸς εὐρὺς ὑπερθεν
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὡστε μέγιστος
ὄρκος δεινοτάτος τε πέλει μακάρεσσι θεοῖσιν·
ἡ μὲν Φοίβου τῆς θυάτης ἔστεται αἰεὶ
βωμὸς καὶ τέμενος, τίσει δέ σε γ’ ἐξοχα πάντων.

Αὐτάρ ἐπεὶ ρ’ ὄμοσέν τε τελεύτησέν τε τῶν
ὄρκον,

Δῆλος μὲν μάλα χαίρε γονῇ 2 ἐκάτοιο ἄνακτος·
Δητῶ δ’ ἐννημάρ τε καὶ ἐννέα νῦκτας ἀέλπτοις
ὡδίνεσσι πέπαρτο. θεαὶ δ’ ἑσαν ἐνδοθι πᾶσαι,
ὁσσαί ἀριστάε ἔσαι, Διόψη τε Ἡπίῃ τε
Ἰχναὶ τε Θέμις καὶ ἀγάστους Ἄμφιτρητη
ἀλλαὶ τ’ ἀθάναται νόσφιν λευκωλένου"Ηρης·

ἡστὸ γὰρ ἐν μεγάροισι Δίος νεφεληγερέταις
μοὐτῇ δ’ οὐκ ἐπέτυμο το μογοστόκος Εἰλείθυια·
ἡστο γὰρ ἄκρω Ολύμπῳ ὑπὸ χρυσέωις νέφεσσιν,
"Ηρης φραδμοσύνης λευκωλένου, ἡ μὲν ἔρυκε
ζηλοσύνῃ, ὅτ’ ἄρ’ νῦν ἀμύμονα τε κρατερὸν τε
Δητῶ τέξασθαι καλλιπλόκαμοι τὸτ’ ἐμελλεν.

Αἰ δ’ Ἰριν προὐπέμψαν ἐνκτιμένης ἄπο νῆσου,
ἀξέμεν Εἰλείθυιαν, ὑποσχόμεναι μέγαν ὄρμον,
χρυσεῖοις λάνοισιν ἐρμένουν, ἐννεάτηχυν
νόσφιν δ’ ἱὼν γονα καλέειν λευκωλένου"Ηρης,
μὴ μὲν ἐπεῖτ ἐπέεσσιν ἀποστρέψειν ἱοῦσαν.
αὐτάρ ἐπεὶ τὸ γ’ ἀκουσε ποδήνεμος ὁκέα Ἦρις,

1 Allen. 2 Franke: γόνφ, MSS.
you will but dare to sware a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men; for surely he will be greatly renowned.

So said Delos. And Leto sware the great oath of the gods: “Now hear this, Earth and wide Heaven above, and dropping water of Styx (this is the strongest and most awful oath for the blessed gods), surely Phoebus shall have here his fragrant altar and precinct, and you he shall honour above all.”

Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond wont. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnaea and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto’s trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera’s contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great necklace strung with golden threads, nine cubits long. And they bade Iris call her aside from white-armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run; and
THE HOMERIC HYMNS

βη ἰα θέειν, ταχεῶς δὲ διήνυσε πᾶν τὸ μεσημβρ. αὐτὰρ ἐπείρ ἅ' ἦκαν θέεων ἔδος, αἰτὸν "Ολυμπόν, αὐτίκον ἂρι Εἰλείθυιαν ἀπέκ μεγάρου θύρας ἐκπροκάλεσσαμένη ἔπεα πτερόντα προσήνδα, πάντα μάλ', ὡς ἐπέτελλον Ἰνομπια δόματ' ἐξοῦσαι.

τῇ δ' ἄρα θυμὸν ἐπειθεὶν ἐνι στήθεσσι φίλοιοιν: βὰν δὲ ποσὶ τρήρωσι πελειάσιν ἦμαθ' ὀμοίαι. ἐντ' ἐπὶ Δῆλον ἔβαινε μογοστόκος Εἰλείθυια, δὴ τότε τὴν τόκος ἐίλε, μενοῦντεν δὲ τεκέσθαι. ἀμφὶ δὲ φοίνικε βάλε πῇχεε, γοῦνα δ' ἔρεισε λειμωνι μαλακή· μείδησε δὲ γαῖ' ὑπένερθεν ἐκ δ' ἔθορε πρὸ φώσσε· θεῖα δ' ὀλόλυξαν ἀπασαι.

"Ενθὰ σὲ, Ἱη Φοῖβε, θεία λόγον ύδατι καλὸν ἀγνὸς καὶ καθαρὸς, στάρξαν δ' ἐν φάρει λευκὸ, λεπτῷ, νηγατέφι· περὶ δὲ χρύσου στρόφων ἦκαν.

Οὐδ' ἂρ' Ἀπόλλωνα χρυσάδορα θήσατο μῆτηρ, ἀλλὰ Θέμις νέκταρ τε καὶ ἀμβροσίαν ἐρατεύνην ἄθανάτησαν χερσὶν ἐπῆρξατο· χαίρε δὲ Δητῶ, 125 οὔνεκα τοξοφόρον καὶ καρτερὸν ύπὸν ἐτίκτεν. αὐτὰρ ἐπεὶ δη', Φοῖβε, κατέβρως ἀμβροτον εἶδαρ, οὐ σὲ γ' ἐπειτ' ἵσχυν χρύσου στρόφοι ἀσπαί-ροντα,

οὐδ' ἐτὶ δέσματ' ἔρυκε, λύσοντο δὲ πεῖρατα πάντα. αὐτίκα δ' ἄθανάτησι μετηύδα Φοῖβος Ἀπόλλων· 130 Εἴῃ μοι κήδαρις τε φίλα καὶ καμπύλα τόξα, χρῆσω δ' ἀνθρώποις Δίὸς νημερτέα βουλὴν. "Ως εἰπὼν ἐβίβασκεν ἐπὶ χθονὸς εὐρυδεῖς 

Φοῖβος ἀκερσεκόμης, ἐκατηβόλος· αὖ δ' ἄρα 

πᾶσαι

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quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth; so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses raised a cry. Straightway, great Phoebus, the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phoebus, you could no longer then be held by golden cords nor confined with bands, but all their ends were undone. Forthwith Phoebus Apollo spoke out among the deathless goddesses:

"The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus."

So said Phoebus, the long-haired god who shoots afar and began to walk upon the wide-pathed earth;
θάμβεον ἀθάναταί: χρυσῷ δ' ἀρα Δήλος ὑπασα. [Βεβρίθει, καθορωσά Διὸς Αἰτώς τε γενέθλην, γηθοσύνη, ὅτι μιν θεὸς εἴλετο οἰκία θέσθαι νήσων ἥπειροι τε, φίλησε δὲ κηρόθι μᾶλλον.] ἦνθα', ὥς ὅτε τε μίον οὐρεος ἀνθέσθιν ὑλῆς.

Αὐτὸς δ', ἀργυρύτοξε, ἄναξ ἐκατηβόλ' 'Ἀπόλλων, ἀλλοτε μὲν τ' ἐπὶ Κύνθου ἐβήσαο παιταλόντως, ἀλλοτε δ' ἀν νήσους τε καὶ ἀνέρας ἡλίσκαζε. πολλοὶ τοι νηοί τε καὶ ἀλσεα δευδρήντα: πᾶσαι δὲ σκοπιαί τε φίλαι καὶ πρώονες ἀκροὶ υψηλῶν ὀρέων ποταμοί θ' ἀλαδε προρέοντες. ἀλλὰ σὺ Δήλῳ, Φοίβε, μάλιστ' ἐπιτέρπει δὴτο, ἤτιν τοι ἐλκεχήτωνε Ίάνους ἤγρεθούνται αὐτοῖς σὺν παίδεσι καὶ αἴδοις ἀλόχουσιν. οἱ δὲ σε πυγμαχίᾳ τε καὶ ὀρχηθμῷ καὶ ἀοιδῇ μνησάμενοι τέρπουσιν, ὅτ' ἀν στήσωνται ἀγώνα. φαίη κ' ἄθανάτους καὶ ἀγήρως ἐξεμεναι αἰεί, ὅς τόθ' ὑπανιάσει', ὅτ' 'Ἰάνους ἄθροίδοι εἶνεν πάντων γάρ κεν ἵδειτο χάριν, τέρψατο δὲ θυμὸν ἀνδρας τ' εὐσαρών καλλιξύνους τε γυναῖκας νήμας τ' ὁκείας ἂν' αὐτῶν κτήματα πολλά. πρὸς δὲ τοδὲ μέγα φαῦνα, δόου κλέος οὐπτοτ' ὀλείται, κοῦραι Δηλιάδες, ἐκατηβελέταο θεράπτναι: αἰ τ' ἐπιεὶ ἄρ πρῶτον μὲν 'Ἀπόλλων' ὑμνήσωσιν, αὐτοὶ δ' αὖ Δητώ τε καὶ 'Αρτεμίν ιοχέαραν, μνησάμεναι ἀνδρῶν τε παλαιῶν ὦδ' γυναικῶν ὑμνον ἀείδουσιν, θέλουσι δὲ φυλ' 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.
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.] blossoomed 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 βαμβαλιαστῶν 1 μυμείσθ' ἱσασιν' φαίη δὲ κεν αὐτὸς ἕκαστος φθέγγεσθ'. οὕτω σφιν καλὴ συνάρητεν ἀοιδή.

'Αλλ' ἄγεθ' ἵληκοι μὲν 'Απόλλων 'Αρτέμιδι ξυν,

χαίρετε δ' ὑμεῖς πᾶσαι· ἔμεεὶ δὲ καὶ μετόπισθεν μνήσασθ', ὅπποτε κέν τις ἐπιχθονῶν ἀνθρώπων ἐνθάδ' ἀνείρηται ξείνοις ταλαπείριοι ἐλθὼν· ὦ κοῦραι, τίς δ' ὑμιν ἄνηρ ᾧδιστὸς ἀοιδῶν ἐνθάδε πωλεῖται, καὶ τέω τέρπεσθε μάλιστα;

ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθαι ἀφήμως· τυφλὸς ἄνηρ, οἷκεὶ δὲ Χίῳ ἐνι παιπαλοέσση τοῦ πᾶσαι μετόπισθεν ἀριστεύσουσιν ἀοιδαί.

ἡμεῖς δ' ὑμετέρον κλέος οἴσομεν, ὅσον ἐπ' αἶαν ἀνθρώπων στρεφόμεσθα πόλεις εὐ ναιετώσας· οὐ δ' ἐπὶ δὴ πεῖσονται, ἐπεὶ καὶ ἐτήτυμὸν ἐστιν. αὐτὰρ ἐγὼν οὐ λήξω ἐκηβόλον 'Απόλλωνα ὑμνέων ἀργυρότοξον, δὲν ἡκομος τέκε Λητώ.

[ΕΙΣ ΑΠΟΔΛΩΝΑ ΠΣΘΙΟΝ]

'Ω ἄνα, καὶ Δυκίνη καὶ Μηνηίνα ἐρατεὶν καὶ Μίλητον ἔχεις, ἐναλὼν πόλιν ἰμερόεσσαν, αὐτὸς δ' αὖ Δήλοιο περικλῦστης μεγ' ἀνώσσεις.

Εἰσὶ δὲ φορμίζων Λητοῦς ἐρῴκυδεος ύίος φόρμων γλαφυρη πρὸς Πυθῶν πετρήσσαν, ἀμβροτα εἴματ' ἐχων τεθυμένα· τοῖο δὲ φόρμων γχρυσον υπὸ πληκτρον καναχίν ἐχει ἰμερόεσσαν. 185 ἐνθεὼν δὲ πρὸς Ἑλιμπόντον ἀπὸ ὑκονος, ὡστε νόημα, εἰσὶ θέος πρὸς δώμα θεῶν μεθ' ὀμήγυρυν ἄλλων.

1 ETLP: krebabaliasm, other MSS. The former word is connected with baμβαλειν = to chatter with the teeth, and is usually taken to mean "castanet-playing"; but since imita-
III.—TO PYTHIAN APOLLO, 162–187

tongues of all men and their clattering speech: each would say that he himself were singing, so close to truth is their sweet song.

And now may Apollo be favourable and Artemis; and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you: "Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight?"

Then answer, each and all, with one voice: "He is a blind man, and dwells in rocky Chios: his lays are evermore supreme." As for me, I will carry your renown as far as I roam over the earth to the well-placed cities of man, and they will believe also; for indeed this thing is true. And I will never cease to praise far-shooting Apollo, god of the silver bow, whom rich-haired Leto bare.

TO PYTHIAN APOLLO

O lord, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over Delos you greatly reign your own self.

Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods: then straightway

ion of castanet playing would hardly be worthy of mention as a feat of skill, it seems more likely that the stammering or harsh dental pronunciation of foreigners is to be understood.

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THE HOMERIC HYMNS

αὐτίκα ὃ ἀθανάτοις μέλει κλθαρίς καὶ ἀοιδῇ·
Μοῦσαι μὲν θ' ἀμα πάσαι ἀμειβόμεναι ὁπλι καλὴ
υμνεύσιν ῥᾷ θεῶν δῶρ᾽ ἀμβροτα ἦδ᾽ ἀνθρώπων
tλημοσύνας, ὃς ἑχοντες ὑπ᾽ ἀθανάτοις θεοῖς
ζῶουν ἀφραδεῖς καὶ ἁμήχανοι, οὐδὲ δύνανται
eυρέμεναι θανάτοι τ᾽ ἅκος καὶ γῆρας ἀλκαρ.
αὐτάρ εὐπλόκαινοι Χάριτες καὶ εὐφρόνες Ὄραι
Ἅρμονίὴ θ᾽ Ἰῆθη τε θυγάτηρ τ᾽ Ἀφροδίτη
ἑρχεῖτο ἀλλίλων ἐπὶ καρπῷ χεῖρα ἔχουσαι
τήσι μὲν ὀὔτ᾽ αἰσχρῇ μεταμελέστηται οὔτ᾽ ἐλάχεια,
Ἀρτέμις ἴσχεαρα ὁμότροφος Ἀπόλλων.

ἐν ὃ αὐ τήσι "Αρης καὶ ἐὔσκοπος Ἀργειφόντης
παῖζουσ᾽· αὐτάρ ὁ Φοῖβος Ἀπόλλων ἑγκυθαρίζει
καλὰ καὶ ὑψι βιβᾶς· ἀγγὴ δὲ μιν ἀμφιφαιεῖν
μαρμαρωντες ποδῶν καὶ ἐν κλωστοῖ ξυτῶνος.
οὶ δ᾽ ἐπιτέρπονται θυμῶν μέγαν εἰσορώντες
Λητῶ τε χρυσοπλόκαινος καὶ μητέρα Ζεὺς
νὰ φίλον παῖξοντα μετ᾽ ἀθανάτοις θεοῖς.

Πῶς τ᾽ ἄρ σ᾽ ὑμνήσω πάντως εὐμυρὸν ἔοντα;
ἡ' ἄνει μνηστήρυσι 1 ἀείδῳ καὶ φιλότητι,
ὀπτως μωσόμενος 2 ἐκείς Ἀζαντίδα κούρην
Ἰσχυρ' ἄμ' ἀντιθέω, Ἡλατιονίδη εὐππως;
ἡ' ἁμα Φόρβαντι Τριοπέρω 3 γένος, ἡ' ἁμ' Ἐρευνῆι;
ἡ' ἁμα Δευκίππω καὶ Δευκίππων δώμαρτι

pektos, δ' δ' ἱπποισιν' οὐ μὴν Τριστός ὑ' ἐνέλειπεν.
ἡ ὡς τὸ πρώτον χρυστήριον ἀνθρώποις
ζητεύον κατὰ γαλάς ἐβης, ἐκατηβόλ' Ἀπόλλων;

1 Martin: μηστῆσιν, MSS.
2 Martin: ὁπτοταν ἱμενος, M: the other MSS. are still more corrupt.
3 Allen-Sikes: τριόπω, τριστό and τριστό, MSS.

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III.—TO PYTHIAN APOLLO, 188–215

the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and feathly 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 Ereuteus, 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

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Πυρίνην μὲν πρὸτον ἀπ’ Οὐλύμπου κατήλθες·
Δέκτον τ’ ἡμαθοέντα παρέστιχες ἢδ’ Ἐνυήνας¹
καὶ διὰ Περραϊβοῦς· τάχα δ’ εἰς ’Ἰαωλκὸν ἴκανες,
Κηνάιον τ’ ἐπέβης ναυσικλειτῆς Εὐβοῖς,
στῆς δ’ ἐπὶ Δηλάντῳ πεδίῳ· τό τοι οὐχ ἂδε θυμῷ 220
τεῦξασθαί νην τε καὶ ἄλσεα δευδρήντα.
ἐνθὲν δ’ Ἐυρυτὸν διαβάς, ἐκατηβόλ’ Ἀπόλλον,
βῆς ἀν’ ὅρος ξάθεου, χλωρῶν τάχα δ’ ἱξες ἀπ’ αὐτοῦ
ἐς Μυκαλησόν ἱών καὶ Τεμυρσόν λεχεποίνη.
Θήβης δ’ εἰσαφίκανες ἔδος καταεμένου υλῆ· 225
οὐ γὰρ πώ τις ἕναε βροτῶν ιερὴ ἐνὶ Θήβῃ,
οὐδ’ ἀρα πω τότε γ’ ἥσαν ἀταρπιτοῖ οὐδὲ κέλευθοι
Θήβης ἀμ πεδίον πυρηφόρον, ἀλλ’ ἔχεν υλῆ.
"Ενθὲν δὲ προτέρῳ ἐκιες, ἐκατηβόλ’ Ἀπόλλον,
’Ογχηστὸν δ’ ἱξες, Ποσίδημον ἄγλαδν ἄλσος· 230
ἐνθὰ νεομῆς πόλος ἀναπνεῖει ἀχθομενός περ
ἐλκὸν ἄρματα καλά· χαμαί δ’ ἐλατήρ ἄγαθός περ
ἐκ δίφροιο θερῶν ὁδὸν ἐρχεται· οὐ δὲ τέως μὲν
κεῖν’ ὧχεα κροτέουσι ἄνακτορίῃ ἀφίνετες.
εἰ δὲ κεν ἁρματ’ ἀγῆσιν ἐν ἄλσεὶ δευδρήντη,
ἵππους μὲν κομέουσι, τὰ δὲ κλίναντες ἐδώσιν· 235
ὅς γὰρ τὰ πρῶτισθ’ ὀσίῃ γένεθ’· οὐ δὲ ἀνακτὶ
eὔχονται, δίφρον δὲ θεοῦ τότε μοῦρα φυλάσσει.
"Ενθὲν δὲ προτέρῳ ἐκιες, ἐκατηβόλ’ Ἀπόλλον.
Κηφισσοῦν δ’ ἄρ’ ἐπέετα κιχήσαο καλλιρέεθρον, 240
ὅς τε Διλαίθεν προχεί καλλύρρους ὑδωρ.
τὸν διαβάς, Ἐκάεργη, καὶ Ὀκαλένην πολύπυργον
ἐνθέν ἄρ’ εἰς ’Ἀλίαρτον ἀφίκεο ποιήνετα.
Βῆς δ’ ἐπὶ Τελφούσης· τόθι τοι ἂδε χῶρος ἀπήμων
τεῦξασθαί νην τε καὶ ἄλσεα δευδρήντα· 245
στῆς δὲ μᾶλ’ ἄγχ’ αὐτῆς καὶ μιν πρὸς μῦθον ἔειπες·
¹ Matthiae: Ἐγνήνας, M.
first you went down from Olympus and passed by sandy Lectus and Enienae and through the land of the Perrhaebi. Soon you came to Iolcus 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 φρονεῖν περικαλλέα νην ἄνθρωπον τεῦξαι χρηστήριον, οἴτε μοι αἰεὶ ἐνθάδ' ἀγνώσσοι τεληέσσας ἐκατόμβας, ἢμὲν ὅσοι Πελοπόννησον πέιραν ἔχουσιν ἥδ ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νῆσους, χρησόμενοι τοῖσιν δὲ κ' ἐγὼ νημερτέα βουλήν πάσι θεμιστεύομι χρέων ἐνί πίοιν νηῆ.

"Ὡς εἴπὼν διέθηκε θεμεῖλα Φοῖβος Ἀπόλλων εὐρέα καὶ μάλα μακρὰ διηνεκῆς· ἦ δὲ ἴδούσα· 250
Τελφοῦσα κραδίην ἐχολώσατο εἰπὲ τε μύθον·

Φοῖβε ἀναξ ἐκάρρυ, ἔπος τι τοι ἐν φρεσὶ θήσω. ἐνθάδ' ἐτεῖ φρονεῖες τεῦξαι περικαλλέα νην ἔμμεναι ἄνθρωποις χρηστήριοιν, οἴτε τοι αἰεὶ ἐνθάδ' ἀγνώσσοι τεληέσσας ἐκατόμβας· 260
ἀλλ' ἐκ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλει τό ἁσιένας, πημανεῖν σ' αἰεὶ κτύπος ἵππων ὥκειαν ἀρδόμενοι τ' οὐρῆς ἐμῶν ἱερῶν ἀπὸ πηγέων ἐνθα τις ἄνθρωπων βουλήσεται εἰςορίασθαι ἀρματά τ' εὔποιητα καὶ ἁκυπόδων κτύπον ἵππων 265 ἢ νηὸν τε μέγαν καὶ κτήματα πόλλ' ἐνεούτα.
ἀλλ' εἰ δὴ τι πίθοιο, σὺ δὲ κρείσσων καὶ ἄρείων ἔσσι, ἀναξ, ἐμέθεν, σεῦ δὲ σθένος έστὶ μέγιστον, ἐν Κρίση ποίησαι υπὸ πτυχὲ Παρνησίου.
ἐνθ' οὖθ' ἀρματα καλὰ δονήσεται οἴτε τοι ἵππων 270 ἁκυπόδων κτύπον ἕσται εὐδήμητον περὶ βωμῶν, ἀλλά τοὶ ὅσ προσάγουν Ἰηπαίηου δώρα ἄνθρωπων κλυτὰ φύλα· σὺ δὲ φρένας ἄμφιγε—

γνήθωσ
dέξαι ιερὰ καλὰ περικτιόνων ἄνθρωπων.
ὡς εἰπὼν Ἦκατον πέπιθε φρένας, ὅφρα οἱ αὐτὴν 275
Τελφοῦσῃ κλέος εἰή ἐπὶ χθονί, μηδ' Ἦκατοιο.

"Ενθέν δὲ προτέρω έκιεῖς, ἐκατηβόλ' Ἀπολλον'
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

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THE HOMERIC HYMNS

ἐξες ὁ Ἐφελύτων ἀνδρῶν πόλιν ὕβριστάων,
ὁ Διὸς οὐκ ἄλεγοντες ἐπὶ χθοῦν ναιετάσκον
ἐν καλῇ βῆσῃ Κηφισίδος ἐγγύθι λίμνης.

ἐνθεν καρπαλίμως προσεβής πρὸς δειράδα θύων
ἰκεό ὁ Ἐρίσην ὑπὸ Παρνησοῦν νυφόεντα,
κυμοὶ πρὸς Ζέφυρον τετραμμένον, αὐτὰρ ὑπερθεν
πέτρη ἐπικρέμαται, κοῦλῃ ὁ ὑποδέδρομε βῆσα,
τρηχεῖ. ἐνθα ἀνάξ ἐκμήρατο Φοῖβος Ἄπολλωνος


νηὸν ποιήσασθαι ἐπήρατον εἰπέ τε μύθον.

'Ενθάδε δὴ φρονέω τεῦξαι περικαλλέα νηὸν
ἐμμεναι ἀνθρώπους χρηστήριον, οίτε μοι αἰεὶ
ἐνθάδε ἀγνησουσί τελησέσσας ἐκατόμβας, 290
ἡμὲν ὁσοὶ Πελοπόννησον πίειραν ἐχουσίων,
ἡδ' ὁσοὶ Εὐρώπην τε καὶ ἀμφίρυτας κατὰ νῆσους,
χρησίμουν· τοῖσιν δ' ἀρ' ἐγὼ νημερτέα Βουλὴν
πᾶσι θεμιστεύομι χρέων εῦλ πίονυ νηῷ.

'Ως εἶπὼν διέθηκε θεμεῖλια Φοῖβος Ἄπολλωνος
εὐρέα καὶ μᾶλα μακρὰ διηνεκὲς· αὐτὰρ ἐπ' αὐτοῖς


λάινων οὐδὸν ἔθηκε Τροφώνιος ἡδ' Ἀγαμήδης,


νιέεις Ἑρυρνοῦ, φίλοι ἀθανάτοις θεοῖσιν
ἀμφὶ δὲ νηὸν ἐνασπαν ἀδέσφατα φυλ' ἀνθρώπων
ξεστοίσιν λάεσσιν, ἀοίδιμον ἐμμεναι αἰεὶ.

'Αγχοῦ δὲ κρήνη καλλίρροος, ἐνθα δράκαναν
κτείνεν ἀναξ, Διὸς νῖος, ὑπὸ κρατεροῦ βιῶο,
ζατρεφέα, μεγάλην, τερας ἀγριον, ἢ κακὰ πολλὰ


ἀνθρώπους ἐρδεσκεν ἐπὶ χθοῖν, πολλὰ μὲν αὐτοῖς,
πολλὰ δὲ μήλα ταναῦπῳ, ἐπεὶ πέλε πῆμα
dαφοῖνων.

καὶ ποτε δεξαμένη χρυσοθρόνον ἐτρεφεν Ἠρης


deινὸν τ' ἄργαλέον τε Τυφάονα, πῆμα βροτοίσιν


ον ποτ' ἀρ' Ἠρη ἐτικτε χολωσαμένη Διὸ πατρί,

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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

ήμικ' ἄρα 1 Κρονίδης ἐρικυδέα γεῖνατ Ἄθηνην ἐν κορυφῇ ἡ δ' αἴσα χολώσατο πότνια Ἡρη ἕδε καὶ ἀγρομένοις μετ' ἀθανάτοισιν ἐείπε. 310
Κέκλυτε μεν, πάντες τε θεοὶ πᾶσαί τε θέαναι, ὡς ἔμ' ἀτιμάζειν ἄρχει νεφεληγερέτα Ζεὺς πρῶτος, ἐπεὶ μ' ἀλοχον ποιήσατο κέδυ εἰδυίαν καὶ νῦν νόσφιν ἐμείδο τέκε γλαυκότιν Ἄθηνην, ἡ πάσιν μακάρεσσι μεταμετρέπει ἀθανάτοισιν αὐτάρ ὁ γ' ἡτηδανὸς γέγονεν μετὰ πᾶσι θεοίς παῖς ἐμὸς Ὁφαιστός, πικνὸς πόδας, ὅν τέκων αὐτή· [αἰσχοὶς ἐμὸι καὶ οὐνείδος ἐν οὐρανῷ ὄντε καὶ αὐτή 2] 315

ῥήσ' ἀνὰ χερσίν ἐλούσα καὶ ἐμβαλὼν εὐρέι πόντῳ ἀλλὰ ἐν Ἡρηνὸς θυγάτηρ Θέτις ἀργυροπέμα δέξατο καὶ μετὰ ἄτι χασιγμήτησι κόμισεν. 320
ὡς ὀψελ' ἄλλο θεοίς χαρίζεσθαι μακάρεσσι. σχέτλει, ποικιλομῆτα, τὸ νῦν μπτίσεαι ἄλλο; πῶς ἐτής οἰος τεκέειν γλαυκότιν Ἄθηνην; οὐκ ἂν ἐγώ τεκόμην; καὶ σή κεκλημένη ἔμπης ἡρ 3 ἐν ἀθανάτοισιν, οὐ δ' ὑπανων εὑρόν ἔχουσι. 325
φράζεο νῦν μὴ τοῖ τι κακὸν μητίσωμ' ὄπισσω. καὶ νῦν μέντοι ἐγώ τεχνήσομαι, ὡς κε γένηται παῖς ἐμὸς, ὡς κε θεοίς μεταπρέποι ἀθανάτοισιν, οὔτε σον αἰσχύνας' ἱερὸν λέχος οὔτ' ἐμὼν αὐτῆς. οὐδέ τοι εἰς εὑρήν πωλήσομαι, ἀλλ' ἀπὸ σεῖο τηλὸθ' ἐσόδα 4 θεοίς μετέσσομαι ἀθανάτοισι. 330

"Ὡς εἰποῦσ' ἀπὸ νόσφι θεῶν καὶ χωμένη κήρ. αὐτίκ' ἐπείτ' ἣράτῳ βοώπις πότνια Ἡρη, χειρὶ καταπρηνεῖ δ' ἐλασε χῦνα καὶ φάτο μῦθον."

1 Allen-Sikes: ἕνεκ' ἄρα, M.
2 Suggested by Allen-Sikes to fill up the lacuna,
3 Matthiae: ἡ β', MSS.
4 Hermann: τηλόθεν οὐσα, MSS.
III.—TO PYTHIAN APOLLO, 308–333

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, Γαία καὶ Οὐρανὸς εὖρις ὑπερθεν
Τυτηνές τε θεοὶ, τοί ὑπὸ χθονὶ ναιετάοντες
Τάρταρον ἀμφὶ μέγαν, τῶν ἕξ ἄνδρες τε θεοὶ τε·
αὐτοὶ νῦν μὲν πάντες ἄκοὐσατε καὶ δότε παῖδα
νόσφι Δίος, μηδὲν τι βήν ἐπιδενέα κέινον·
ἀλλ’ ὁ γε φέρτερος ἔστω, ὅσον Κρόνου εὐρύστα Ζεύς.
ὅς ἄρα φωνήσασ’ ἰμασε χθόνα χειρὶ παχεῖν·
kίνηθη δ’ ἄρα Γαία φερέσβιος. ἥ δὲ ἰδοὺς
τέρπετο διὶ κατὰ θυμὸν, ὅλετο γὰρ τελευσθαι.
ἐκ τούτου δὴ ἐπείτα τελεσφόρον ἐἰς ἑνιαυτὸν
οὔτε πότ’ εἰς εὐνήν Δίος ἤλθε μετιόεντος,
οὔτε πότ’ ἐς θόκων πολυδαίδαλον, ὡς τὸ πάρος
περ

αὐτῷ ἐφεξομενὶ πυκναὶς φράζεσκετο βουλαῖς·
ἀλλ’ ἢ γ’ ἐν νησίῳ πολυλίστοις μένουσα
τέρπετο οἶς ἱεροίς βοῶπις πότινα Ἡρη.
ἀλλ’ ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεύντο
ἀν περιτελλομένον ἔτεος καὶ ἐπῆλυθον ὄραι,
ἤ δ’ ἔτεκ’ ὄυτε θεοὶς ἐναλίγκιον ὄυτε βροτοίς,
δεινὸν τ’ ἀργαλέον τε Τυφάονα, πῆμα βροτοίσιν.
αὐτίκα τόνδε λαβοῦσα βοῶπις πότινα Ἡρη
δῶκεν ἐπείτα φέρονσα κακῷ κακῶν. ἥ δ’ ὑπεδέκτο.
ὅς κακὰ πόλλ’ ἐρδεσκεν ἀγακλυτὰ φῦλ’ ἀνθρώ-

πων’

ὅς τῇ γ’ ἀντιάσειε, φέρεσκε μιν αἰσιμον ἡμαρ,
πρὸν γέ οἱ ἰδὸν ἐφήκε ἀναξ ἐκάστης Ἀπόλλων καρτερὸν. ἥ δ’ ὀδύνησιν ἐρεχθομένη χαλεπῆς
κεῖτο μεγ’ ἀσθμαίνουσα κυλινδομένη κατὰ χώρον.
θεσπεσιή δ’ ἐνοπτῇ γένετ’ ἀσπετος. ἥ δὲ καθ’

ṕη

1 Allen-Sikes: ἐστὶν, Μ.

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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 aforesight 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

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πυκνά μάλ' ένθα καὶ ένθα ἐλίσσετο, λείπε δὲ θυμὸν
φοινοῦ ἀποπνείουσ'. δ' δ' ἐπηήξατο Φοῖβος Ἀπόλλων.
'Ενταυθοὶ νῦν πῦθεν ἐπὶ χθονὶ βωτιανείρῃ
οὑδὲ σὺ γε ζώνος κακὸν δήλημα βροτοῖσιν
ἔσσεαι, οἱ γαῖς πολυφόρῳ καρπῷ ἐδοντες
ἐνθάδ' ἀγινήσουσι τελησσας ἐκατόμβας.
οὐδὲ τι τοι θάνατον γε δυσηλεγε' οὔτε Τυφων
ἀρκέσει οὔτε Χίμαιρα δυσώνυμος, ἀλλὰ σὲ γ' αὐτοῦ
πῦσει Γαία μέλαινα καὶ ἥλεκτωρ Ττερίων.
'Ὄς φάτ' ἐπευχόμενος' τὴν δὲ σκότος ὅσσε
κάλυψε. 365
τὴν δ' αὐτοῦ κατέπυς' ἱερὸν μένος Ἡλίοιο,
ἐξ οὖ νῦν Πυθὼ κικλήσκεται: οἱ δὲ ἀνακτὰ
Πύθιον ἀγιαλεούσιν ἐπωνύμου, οὖνεκα κεῖθι.
αὐτοῦ πῦσε πέλωρ μένος ὀξέος Ἡλίοιο.
Καὶ τὸτ' ἄρ' ἔγνῳ ἦσιν ἐνὶ φρεσὶ Φοῖβος
Ἀπόλλων,
οὖνεκά μην κρῆνη καλλίρροοος ἑξαπάφησεν.
βη δ' ἐπὶ Τελφοῦση θεολομένοις, αἰφσα δ' ἱκανε.
στῇ δὲ μάλ' ἀγχ' αὐτῆς καὶ μιν πρὸς μῦθον ἔστε.
Τελφοῦσ', οὖκ ἄρ' ἔμελλες ἔμοι νῦν ἑξαπαφοῦσα
χῶρον ἔχουσι' ἔρατον προφέων καλλίρροον ὑδώρ. 380
ἐνθάδε δὴ καὶ ἐμοὶ κλέος ἔσσεται, οὐδὲ σὸν οἶης.
'Ἡ καὶ ἐπὶ ρίου δοὺς ἀναξ ἐκαέργος Ἀπόλλων
πετραῖς προχυήσιν, ἀπέκρυψεν δὲ ρέεθρα
καὶ βωμὸν ποιήσατ' ἐν ἄλσει δευτρήντι,
ἀγχι μάλα κρῆνης καλλιρροόουν ἐνθάδ' ἀνακτή
πάντες ἐπικλησιν Τελφούσιοι εὐχετόωνται,
οὖνεκα Τελφοῦσης ἱερῆς ἤσχυνε ρέεθρα.
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1 Hermann: Πῦθιον καλέοσιν, MSS.
III.—TO PYTHIAN APOLLO, 364-387

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.

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THE HOMERIC HYMNS

Καὶ τότε δὴ κατὰ θυμὸν ἐφράζετο Φοῖβος
Απόλλων,

οὕστινα ἀνθρώπους ὀργείονας εἰςαγάγοιτο,
οἱ θεραπεύσονται Πυθοὶ ἔνι πετρήσῃ·

ταῦτ' ἄρα ὀρμαίων ἐνόησ' ἐπὶ οὖντι πόντῳ

νῆα θοῖν· ἐν δὲ ἀνδρεὶς ἔσαν πολέες τε καὶ ἐσθλοὶ,

Κρήτες ἀπὸ Κυνσοῦ Μινώου, οἱ ὅταν ἀνακτὶ

ιερὰ τε ἰέπενται καὶ ἀγγέλουσι θέμιστας

Φοῖβοιν Ἀπόλλωνος χρυσαόρουν, ὅτι κεν εἴπη

χρείων ἐκ δάφνης γυάλων ὑπὸ Παρνησοῦν.

οἱ μὲν ἐπὶ πρῆξιν καὶ χρῆματα νῆι μελαίνῃ

ἔδε Πύλον ἡμάθεοντα Πυλοισινέας τ' ἀνθρώπους

ἐπλεον' αὐτὰρ ὁ τοῖς συνήντετο Φοῖβος Ἀπόλλων

ἐν πόντῳ δ' ἐπόρουσε δέμας δελφίνων ἐοίκως

νῆι θοῖ καὶ κεῖτο πέλαρ μέγα τε δεινῶν τε

τῶν δ' οὕτως κατὰ θυμὸν ἐπεφράζασθ' ὅστε νοῆσαι

[ἐκβάλλειν δ' ἐθελον δελφίν' ὁ δὲ νῆα μέλαινατ]

πάντοσ' ἀνασεῖσασκε, τίνασσε δὲ νῆα δουρα.

οἱ δ' ἀκέων ἐνὶ νῆι καθῆσο τεθαίνοντες

οὔδ' οἱ γ' ὀπλ' ἐλυνον κοίλην ἀνὰ νῆα μέλαιναν,

ουδ' ἐλυνον λαῖφος νῆος κυνοπρόφοροι,

ἀλλ' ὡς τὰ πρῶτιστα κατεστήσαντο βοεῦς,

ὡς ἐπλεον' κραινυνος δὲ Νότος κατόπισθεν ἐπευγε

νῆα θοῖν· πρῶτον δὲ παρημεῖβοντο Μάλειαν,

πάρ δὲ Λακωνίδα γαϊάν ἀλιστέφανον πτολεθρον

ἐξον καὶ χώρον τερψιμβρότου Ἡλίωον,

Ταῖναρον, ἐνθα τε μῆλα βαθύτριχα βόσκεται αἰεὶ

Ἰνδίων ἀνακτος, ἔχει δ' ἐπιτερπέα χώρον.

οἱ μὲν ἀρ' ἐνθ' ἐθελον νῆα σχεῖν ἦδ' ἀποβάντες

1 Tr.: ἐπεφράζασθα νοῆσαι, M. For the absolute use of ἐπεφράζασθα cp. Herodotus iv. 200 δη ἐπεφράςασθεῖς. ἦστε νοῆσαι expresses the natural result of reflection.

2 Allen-Sikes’s supplement.

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Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos,\(^1\) the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them: in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand\(^2\); but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and making the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to 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

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\(^1\) Inscriptions show that there was a temple of Apollo Delphinius (cp. ll. 495–6) at Cnossus and a Cretan month bearing the same name.

\(^2\) sc. that the dolphin was really Apollo.
THE HOMERIC HYMNS

φράσσασθαι μὲγάθαιµα καὶ ὁφθαλµοῖς ἵδεσθαι, 415 ἐὰν μενεὶ νηὸς γλαφυρῆς δαπέδουσι πέλωρον ἢ εἰς οἴδη ἀλιὸν πολυῖξθον αὕτως ὀροῦσει. ἀλλ' οὐ πηδαλίωσιν ἐπείθετο νηὸς ἑυρήγης, ἀλλὰ παρὲκ Πελοπόννησον πίειραν ἤχουσα ἢ' ὀδὸνι πνοῆ δὲ ἀναξ ἐκάεργος Ἀπόλλων ῥηιδίως ἵθυν' ἢ δὲ πρῆσσουσα κέλευθον Ἄρηνην ἵκανε καὶ Ἀργυφέην ἐρατείνην καὶ Θρόνον, Ἀλφειοῦ πόρον, καὶ ἐὐκτιτὼν Δίπτω καὶ Πύλον ὑμαθύεντα Πυλογειέας τ' ἀνθρώπους. βῆ δὲ παρὰ Κρονοῦς καὶ Χαλκίδα καὶ παρὰ Δύμην 425 ἢδὲ παρ' Ἡλιδα δίαν, θὰ κρατέουσιν Ἐπειοῦ.

"Ενθ' Ερας ἔπεβαλλεν, ἀγαλλομένη Δίως οὐρω, καὶ σφυν ὕπεκ νεφέων Ἰθακῆς τ' ὀρος αἰτὸν πέφαυτο Δουλιχὼν τε τῆ Σάμη τε καὶ ὑλήσσα Ζάκυνθος. ἀλλ' ὅτε δὴ Πελοπόννησον παρενίσατο πᾶσαν 430 καὶ δὴ ἐπὶ Κρίσης κατεβαῖνε κόλπος ἀπείρων, ὅτε διέκε Πελοπόννησον πίειραν ἐγρεύει ἦλθ' ἀνέμοι Ζέφυρος μέγας, αἰθρός, εκ Δίως αἰσθη, λάβρος ἐπαινίζων ἐξ αἰθέρος, ὁφρα τάχιστα νηὸς ἀνύσειθεν ὑθεῦσα θαλάσσης ἀλμυρὸν ὑδωρ. 435 ἄφωροι δὴ ἐπείτα πρὸς ὡ τ' ἥλιον τε ἐπλεοῦν' ἤγεμόνεν δ' ἀναξ Δίως νῦς Ἀπόλλων ἰξον δ' ἐς Κρίσην εὐδειέλον, ἀμπελόεσθαι, ἐς λιμέν'. δὴ ἀμαδζοισιν ἐχρίμυσατο ποντοπόρος νῆος.

"Ενθ' ὅ τοι νηὸς ὀροῦσε ἀναξ ἐκαέργος Ἀπόλλων, 440 ἀστέρι εἰδόμενωσ μέσῳ ἦματ' τοῦ δ' ἀπὸ πολλὰς σπινθαρίδες πωτῶτο, σέλας δ' εὶς οὐρανῶν ἤκεν· ἐς δ' ἄδυτον κατέδυσε διὰ τριπόδων ἐρυτίμων. ἐνθ' ἄρ' ὅ γε φλόγα δαίει πυφαυςκόμενος τὸ ἀ κῆλα·

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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 price-
less tripods, and there made a flame to flare up
bright, showing forth the splendour of his shafts, so
πᾶσαν δὲ Κρίσην κάτεχεν σέλας: αἰ̄ δ' ὀλόλυξαν 445
Κρισαίων ἄλοχοι καλλίζωνοι τε θύγατρες
Φοίβου ὑπὸ ῥίπης· μέγα γὰρ δέος ἐμβαλ' ἐκάστῳ.
ἐνθεν δ' αὐτ' ἐπὶ νηα νύμη' ὅς ἀλτο πέτεσθαι,
ἀνέρι εἰδόμενοι αἰζηφ' τε κρατέρῳ τε,
πρωθήβη, χαίτης εἰλυμένος εὐρέας ὠμοις·
καί σφεας φωνήσας ἔπεα πτερόεντα προσηύδα:

*Ω̣ ξείνοι, τίνες ἐστε; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
ἡ τι κατὰ πρήξιν ἡ μαψιδίως ἀλάλησθε
οία τε ληστήρες ὑπείρ ἅλα, τοῖ τ' ἀλώνωνται
ψυχᾶς παρθέμενοι, κακδον ἀλλοδαποίσι φέροντες; 455
τίθ' οὔτως ἱσθον τετηνότες, οὐδ' ἐπὶ γαῖαν
ἐκβητ', οὕδε καθ' ὤπλα μελαίνῃ νήσος ἔθεσθε;
αὐτὴ μέν γε δίκη πέλει ἀνδρῶν ἀλφηστάνων,
ὅπποτ' ἄν εκ πόντοιο ποτὶ χθοὺ τη μελαίνῃ
ἐλθὼσιν καμάτω ἄδηκότες, αὐτίκα δὲ σφεας
σίτοιο γλυκεροῖο περὶ φρένας ἵμερος αἱρεῖ.

*Ως φάτο καί σφιν θάρσος εἰ̣ν̣ στῆθεσσιν ἔθηκε,
τὸν καί ἄμειβόμενος Κρητῶν ἀγὸς ἀντίον ἡμᾶ·
ξείν', ἔπει οὗ μεν γάρ τι καταθνητοῖσι ἐσικας,
οὗ δέμας οὔδε φυήν, ἀλλ' ἄθανατοισι θεοῖσιν,
οὔλε τε καὶ μέγα χαίρε, θεοὶ δὲ τοὶ ὅλβια δοκεῖν.
καὶ μοι τοὔτ' ἀγόρεσον ἐτήτυμον, ὦφ' εὐ εἰδώ·
tίς δῆμος; τίς γαῖα; τίνες βροτοὶ ἐγγεγάσιν;
ἀλλή γὰρ φρονέοντες ἐπεπλέομεν μέγα λαίτμα
ἐς Πύλον ἐκ Κρήτης, ἐνθεν γένος εὐχομεθ' εἶναι

νῦν δ' ὄδε ξὺν νη' κατήλθομεν οὗ τι ἐκόντες,
νόςτου ἵμενοι, ἀλλήν ὄδόν, ἀλλα κέλευθα·
ἀλλά τις ἄθανάτων δεῦρ' ἤγαγεν οὐκ ἐθέλοντας.

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that their radiance filled all Crisa, and the wives and well-girded daughters of the Crisaeans 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 otherwise, we were sailing over the great sea to Pylos from Crete (for from there we declare that we are sprung), but now are come on shipboard to this place by no means willingly—another way and other paths—and gladly would we return. But one of the deathless gods brought us here against our will."
Τοῦς δ’ ἀπαμειβόμενος προσέφη ἐκάεργος
'Απόλλων.

ξείνοι, τοι Κυνωσοὺν πολυδένδρεον ἀμφενέμεσθε 475
tο πρίν, ἀτὰρ νῦν οὐκ ἔθ’ ὑπότροποι αὐτὶς ἔσεσθε
ἐς τε πόλιν ἔρατὴν καὶ δώματα καλὰ ἐκαστὸς
ἐς τε φίλας ἀλόχους. ἀλλʼ ἐνθάδε πίονα ἡνὸν
ἐξετʼ ἐμὸν πολλοίσιν τετιμένον ἀνθρώποισιν.

εἰμὶ δ’ ἐγὼ Βιός νιός, 'Απόλλων δ’ εὔχομαι εἶναι: 480
ὑμεᾶς ὁ Ἰαγαγον εὐθάδʼ ὑπὲρ μέγα λαῖτμα θαλάσσης,
οὐ τι κακὰ φρονέων, ἀλλʼ ἐνθάδε πίονα νηνὸν
ἐξετʼ ἐμὸν πάσιν μάλα τίμιον ἀνθρώποισιν,
βουλάς τ’ ἀθανάτων εἰδήσετε, τῶν ἱστητὶ
αἰεὶ τιμήσεσθε διαμπερές ἥματα πάντα.

ἀλλʼ ἄγεθ’, ὡς ἄν ἔγω εἰπὼ, πείθοςε τὰχιστα·
ιστία μὲν πρῶτον κάθετον λύσαντε βοείας,
νηα δ’ ἐπειτα θοὴν μὲν ἐπʼ ἑπείρου ἐρύσασθε,
ἐκ δὲ κτήμαθ’ ἐλεοῦθε καὶ ἐνετα νηὸς ἐίσης
καὶ βωμὸν ποιῆσατʼ ἐπὶ ῥηγμίνθ χαλάσσης.

πῦρ δ’ ἐπικαῖοντες ἐπί τ’ ἀλφίτα λευκὰ θύοντες
ἐυχεσθαί δὴ ἐπειτα παριστάμενοι περὶ βωμὸν.

ὡς μὲν ἔγω τὸ πρῶτον ἐν ἑροειδὲ πόντῳ
εἰδόμενος δελφίνι θοῆς ἐπὶ νηὸς ὄρουσα,

ὡς ἐμοὶ εὐχεσθαὶ Δελφινίων· αὐτὰρ ὁ βωμὸς

αὐτὸς Δελφίνιος καὶ ἐπόγυος ἐσσεταί αἰεὶ.

δειπνῆσαι τ’ ἄρ’ ἐπειτα θοὴ παρὰ νη ἐλαίνη
καὶ στείρας μακάρεσσι θείας, οἰ "Ολυμπὸν
ἐχοῦσιν.

αὐτὰρ ἐπὶ τοῖς εὐλήρονοι ταῦτα ἔρευν ἴσθε,
ἐρχεσθαί θ’ αὖ ἔμοι καὶ ἵπτανθ’ ἀείδειν,

ἐῖς δ’ κε χώρον ἱκηθοῦν, ἵν’ ἔξετε πίονα νηὸν.

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III.—TO PYTHIAN APOLLO, 474–501

Then far-working Apollo answered them and said: "Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus; Apollo is my name: but you I brought here over the wide gulf of the sea, meaning you no hurt; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea: light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray: and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as Apollo Delphinius; also the altar itself shall be called Delphinius and overlooking\(^1\) 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'. οὐ δ' ἄρα τοῦ μᾶλα μὲν κλύον ἦδ' ἐπίθοντο.

ιστία μὲν πρῶτον κάθεσαν, λύσαν δὲ βοεῖας, 505
ιστὸν δ' ἱστοδόκη πέλασαν προτόνοιςιν υφέντεσιν.  
ἐκ δὲ καὶ αὐτὸι βαίνουν ἐπὶ ῥηγμῖν θαλάσσης.

ἐκ δ' ἀλὸς ἡπειρόνδε θοὴν ἀνὰ νῆ ἐρύσαντο  
ὕψου ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσαν  
καὶ βωμὸν ποίησαν ἐπὶ ῥηγμῖν θαλάσσης.

πῦρ δ' ἐπικαίοντες ἐπὶ τ' ἀλφίτα λευκὰ θύοντες  
eὐχονθ', ὡς ἐκέλευε, παριστάμενοι περὶ βωμὸν. 510

δόρπον ἐπειδὴ εἰλοντο θῇ παρὰ νη ἡ μελαίνῃ  
καὶ στείσαν μακάρεσσι θεοίς, οὐ 'Ολυμπον  
ἐχουσιν.

αὐτὰρ ἐπει τόσιοι καὶ ἐδητύοι ἐξ ἔρον ἐντο,  
βάν ῥ' ἤμεν ἦρχε δ' ἀρα σφιν ἀναξ Δίδις νίδος  
'Απόλλων.

φόρμυγγ' ἐν χείρεσιν ἔχων, ἔρατον κιθαρίζων, 515
καλὰ καὶ υψί βιβάς. οὐ δὲ ρήσουντες ἐποντο  
Κρῆτες πρὸς Πυθῶ καὶ ἰηπαίήν' ἄειδουν,  
oioi τε Κρητῶν παίησεν, oioi τε Μοῦσα  
eῖν στήθεσιν ἔθηκεθεῖα μελώγηρον ἀοίδην.

ἀκμητοὶ δὲ λάφων προσέβαν ποσίν, αἴσθα σε  
Παρνησσὸν καὶ χώρον ἐπήρατον, ἐνθ' ἄρ' ἐμελλον 520
οἰκήσει πολλοίςιν τετιμένοι 1 ἀνθρώποιςιν  
δεῖξε δ' ἀγών ἀδυτούν ζάθεον καὶ πίονα νηῶν.

Τῶν δ' ὦρινετο θυμὸς ἐνι στήθεσι φιλοισιν  
tοῦ καὶ ἀνευρόμενος Κρητῶν ἁγὸς ἀντίον ηὔδα. 525

'Ω ἁνα, εἰ δὴ 2 τῆλε φίλων καὶ πατρίδος αἰὸς  
ὕγαγες' ὀυτοι που τῷ σῷ φίλων ἐπιλετο θυμῷ.

1 Pierson: ἐμελλεν . . . τετιμένοι, MSS.
2 Hermann: ὁ ἂν ἐπειδῆ, MSS.
III.—TO PYTHIAN APOLLO, 502-527

So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and feitly. 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
THE HOMERIC HYMNS

πῶς καὶ νῦν βιόμεσθα; τὸ σε φράζεσθαι ἄνωγμεν. οὔτε τρυγηφόρος ἤδε γ' ἐπήρατος οὔτ' εὐλείμων, ὡστ' ἀπὸ τ' εὖ ζωείν καὶ ἀμ' ἀνθρώποισιν ὀπάζειν.

Τοὺς δ' ἐπιμείδήσας προσέφη Διὸς νίδος 'Απόλλων· Νῆπιοι ἀνθρωποί, δυστλήμονες, οὐ μελεδώνας βούλεσθ' ἀργαλέους τε πόνους καὶ στείνεα θυμό· ῥηίδιον ἔτος ὑμμ' ἐρέω καὶ ἐπὶ φρεσὶ θῆσω, δεξιτερῇ μάλ' ἔκαστος ἔχων εὖ χειρὶ μάχαιραν, σφάζειν αἰεὶ μῆλα· τὰ δ' ἁφθονα πάντα παρέσται, ὅσα τ' ἐμοὶ κ' ἀγάγωσι περικλυτα φῦλ' ἀνθρώπων νὴν δὲ προφύλαξθε, δεδεχθε δὲ φῦλ' ἀνθρώπων ἐνθάδ' ἀγειρομένων καὶ ἐμὴν ἰδύν τε μάλιστα.

[δείκνυσθε θυητοῦσι· σὺ δὲ φρεσὶ δέξοθε κέμεστα.]

ei δὲ τις ἀφραδίς οὐ πείσεται, ἀλλ' ἀλογησει 1] 539b

η̣ὲ τι τηύσιον ἔτος έσσεται ή̣ὲ τι ἐργον ὅβρις θ', ἢ̣ θέμις έστι καταθνητῶν ἀνθρώπων, ἄλλοι ἐπειθ' ὑμίν σημάντορες ἀνδρεις ἐσονται, τῶν ὑπ' ἀναγκαῖη δεδμῆσεσθ' ἡματα πάντα. εἴρηται τοι πάντα· σὺ δὲ φρεσὶ σήσι φῦλαξαι.

Καὶ σὺ μὲν οὔτω χαίρε, Διὸς καὶ Δητοῦς νίει αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοίδῆς.

IV

ΕΙΣ ΕΡΜΗΝ

'Ερμῆν ὑμεῖς, Μοῦσα, Διὸς καὶ Μαίαδος νίον, Κυλλήνης μεδεόντα καὶ Ἀρκαδίς πολυμήλου, ἀγγελον ἀθανάτων ἐρμούνοι, ὅπ τέκε Maia, 545

1 Allen suggests these two lines to fill the lacuna.

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IV.—TO HERMES, 1–3

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

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νύμφη ἐυπλόκαμος, Δίος ἐν φιλότητι μυγείσα,
αἰδοῖη· μακάρων δὲ θεῶν ἧλευαθ' ὁμιλοῦν,
ἀντρον ἔσω ναιόουσα παλισκίον, ἐνθά Κρονίων
νύμφη ἐυπλοκάμῳ μυσγεσκετο νυκτὸς ἁμολγῷ,
όφρα κατὰ γυνικὸς ὑπὸσ ἱχοι λευκώλευον"Ηρην,
λήθων ἀθανάτους τι θεοῦς θυντοὺς τ' ἀνθρώπους.
ἀλλ' ὅτε δὴ μεγάλοιο Δίος νόος ἔξετελεῖτο,
τῇ δ' ἡδὴ δέκατος μεί ύπαρυφ' ἐστήρικτο,
εἰς τε φῶς ἀγανεν ἀρίστημα τὲ ἔργα τέτυκτο,
καὶ τὸτ' ἐγείνατο παῖδα πολύτροπον, αἱμυλομήτην,
λυιστήρ', ἐλατήρα βωών, ἐγνήτορ' ὀνείρουν,
νυκτὸς ὅπωπτήρα, πυληδόκου, ὅς τὰχ' ἔμελλεν
ἀμφανεῖν κλυτά ἔργα μετ' ἀθανάτουισι θεοῖσιν.
ἡφος γεγονὼς μέσῳ ἡματί ἐγκακάρζειν,
ἐσπέριος βοὺς κλέφεν ἐκῆβολον Ἀπόλλωνος
tετράδι τῇ προτέρῃ, τῇ μυν τέκε πότνια Μαια.
ὅς καί, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θόρε γυνῶν,
οὐκέτι δηρὸν ἐκεῖτο μένων ἱερὸ ἐνι λίκνῳ,
ἀλλ' ὁ γ' ἄναιξας ζῆτει βόας Ἀπόλλωνος
οὐδὸν ὑπερβαίνων ὑψηρεφέος ἀντροίο.
ἐνθὰ χέλουν εὐρῶν ἐκτήσατο μυρίον ὀλβον
Ἐρμής τοι πρώτιστα χέλουν τεκτήνατι ἄοιδόν.
ἡ ρ' οἱ ἀντεβάλλοσιν ἐπ' ἀυλείσι θύρησι
βοσκομένη προπάροιθε δόμων ἐρθηλέα ποίην,
σαῦλα ποσίν βαίνουσα. Δίος δ' ἐριούνιος νίς
ἀθρήσας ἐγέλασε καὶ αὐτίκα μῦθον ἔειπε.
Σύμβολον ἡδὴ μοι μέγ' ἀμησιμον' οὐκ ἐνοτάξω.
χαίρε, φυῆ ἑρόεσσα, χοροῖτυπε, δαιτὸς ἑταίρη,
ἀσπασία προφανείας. πόθεν τὸδε καλὸν ἀθυρμα
αιόλον ὀστρακον ἔσσο ¹ χέλους ὄρεσι ζώουσα;
ἀλλ' οὐσο δ' ἔσ δῶμα λαβὼν' ὄφελος τι μοι ἐσση,
οὐδ' ἀποτιμήσω. σὺ δὲ με πρώτιστον ὑνήσεις.

¹ Tyrrell: ἔσσι, MSS.

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IV.—TO HERMES, 4-35

love with Zeus,—a shy goddess, for she avoided
the company of the blessed gods, and lived within a
deep, shady cave. There the son of Cronos used to
lie with the rich-tressed nymph, unseen by deathless
gods and mortal men, at dead of night that sweet
sleep might hold white-armed Hera fast. And when
the purpose of great Zeus was fulfilled, and the
tenth moon with her was fixed in heaven, she was
delivered and a notable thing was come to pass.
For then she bare a son, of many shifts, blandly cun-
nning, 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
οίκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν· ἡ γὰρ ἐπηλυσίς πολυπήμονος ἔσσεαι ἔχμα ξώους· ἦν δὲ θάνης, τότε κεν μᾶλα καλὸν ἄειδοις. 40

"Ὡς ἀρ' ἐφη· καὶ χερσὶν ἀμ' ἀμφοτέρησιν ἀείρας ἂν εἴσω κλὸν ψέρων ἔρατεινών ἁθυμα. ἐνθ' ἀναπηρώσας ἑλυφάνῳ πολιοῖο σιδήρου αἰῶν' ἐξετάρησεν ὀρεσκάωο χελώνης.

ὡς δ' ὅποτ' ὁκον νόημα διὰ στέρνοιο περίσσῃ ἀνέρος, ὅν τε θαμειαὶ ἐπιστρωφὸςι μέριμναι, ἢ ὅτε δινηθῶσιν ἀπ' ὀφθαλμῶν ἀμαρναῖ,

ὡς ἀμ' ἐπος τε καὶ ἔργων ἔμηδετο κύδιμος 'Ἐρμῆς· πῆξε δ' ἂρ' ἐν μέτρους ταµῶν δόνακας καλάµοιο

πειρήμας διὰ νοτα διὰ πνεύμου χελώνης.

ἀμφὶ δὲ δέρμα τάνυσσε βοὸς πραπτείσσοσιν ἐγεῖν καὶ πῆξες ἐνέδηκ', ἐπὶ δὲ ξυγὸν ἔραρεν ἀμφοίν,

ἐπτὰ δὲ θηλυτέρων ὅιων ἐτανύσσαστο χορδάς. αὐτὰρ ἐπεὶ δὴ τεῦξε λύρην, ἐρατεῖνων ἁθυμα,

πλήκτρῳ ἐπειρήματι κατὰ μέρος· ἡ δ' ὑπὸ χειρὸς σμερδαλέουν κονάβησε· θεὸς δ' ὑπὸ καλὸν ἀειδεῖν

ἐξ αὐτοσχεδίας πειρώμενος, ἣτε κοῦροι ἡβηται θάλησι παραιβόλα κερτομέουσιν· ἀμφὶ Δία Κροῦδαν καὶ Μαιάδα καλλιτέδιλου, ὡς πάρος ύπερσείκον ἐταιρεῖς φίλότητι,

ἡν τ' αὐτοῦ γενεῖν οὐκοκλυτόν ἐξοισομάξων ἀμφιπόλους τε γέραιρε καὶ ἀγαλα δόματα νύμφης 60

καὶ τρίποδας κατὰ οἶκον ἐπητανους τε λέβηταις.

Καὶ τὰ μὲν οὖν ἤειδε, τὰ δὲ φρεσὶν ἄλλα μενοίνα.

καὶ τὴν μὲν κατέθηκε φέρων ἱερῷ ἐνὶ λίκνῳ,

1 Tr.: ἀναπηρώσας, MSS.
2 Antigonus Carystius: συμφάνως, MSS.
3 Guttmann: φέρων, MSS.
of all you must profit me. It is better to be at home: harm may come out of doors. Living, you shall be a spell against mischievous witchcraft; but if you die, then you shall make sweetest song.”

Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. And when he had finished the lyre, a lovely play-thing, he took it and proved each string in turn with the key. At the touch of his hand it sounded marvelously; 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.
THE HOMERIC HYMNS

φόρμιγγα γλαφυρὴν· ὃ δ' ἄρα κρειῶν ἐρατίζων ἀλτὸ κατὰ σκοπίην εὐώδεος ἐκ μεγάρῳ ὀρμαίνων δόλον αἰτῶν ἐνι φρεάτιν, οὐ τε φῶτες φηληταί διέπουσι μελαίνης νυκτὸς ἐν ὀργῇ.

'Ηέλιος μὲν ἔδυνε κατὰ χθονὸς 'Οκεανόνδε αὐτοῖσιν θ' ὑπαίωσι καὶ ἁρμασίων αὐτὰρ ἀρ' Ἀρμής Πιερίης ἀφίκανε θέων ὅρεα σκίδεντα, ἐνθά θεῶν μακάρων βόες ἀμμροτοι ἀυλών ἔχεσκον βοσκόμεναι λειμῶνας ἀκηρασίους, ἐρατεινοὺς. τῶν τότε Μαιάδος υἱός, ἑύςκοπος Ἀργειφόντης, πεντήκοντα ἀγέλης ἀπετάμνετο βοῦς ἐρυμύκους. πλανοδίας δ' ἠλαυνε διὰ ψαμμαθώδεα χώρον ἵχνι ἀποστρέψας· δολίς δ' οὐ λήθετο τέχνης ἀντία ποιήσας ὀπλάς, τὰς πρόσθεν ὑπισθεν, τὰς δ' ὑπιθεν πρόσθεν· κατὰ δ' ἐμπαλιν αὐτῶς ἐβαινε.

σάνδαλα δ' αὐτῖκα ῥυζὶν ἕπτι ψαμάθοις ἀλήσιν, ἀφραστ' ἦδ' ἀνόητα διέπλεκε, θαυματὰ ἔργα, συμμίσγων μυρίκας καὶ μυρσινοεῖδες ὄζους.

τῶν τότε συνήθεια τεοθηλέοις ἀγκαλον ὀλης ἀβλαβέως ὑπὸ ποσσίν ἐδήσατο σάνδαλα κούφα αὐτοῖσιν πετάλουσι τὰ κύδιμος Ἀργειφόντης ἐσπασε Πιερίηθεν ὁδοπορίην ἀλεγύνων, 2

οἶα τ' ἑπειγόμενος δολικὴν ὅδον, αὐτοτροπήσας.†

Τὸν δὲ γέρων ἐνόησε δέμων ἀνθοῦσαν ἀλωῆν ἱέμενον πεδίονδε δι' Ὀγχηστὸν λεχεποιήν.

1 Postgate : ἐρψεφ, MSS.
2 Windisch : ἀλεεῖνων, MSS.
lyre and laid it in his sacred cradle, and sprang from
the sweet-smelling hall to a watch-place, pondering
sheer trickery in his heart—deeds such as knavish
folk pursue in the dark night-time; for he longed to
taste flesh.

The Sun was going down beneath the earth towards
Ocean with his horses and chariot when Hermes
came hurrying to the shadowy mountains of Pieria,
where the divine cattle of the blessed gods had their
steads and grazed the pleasant, unmown meadows.
Of these the Son of Maia, the sharp-eyed slayer of
Argus then cut off from the herd fifty loud-lowning
kine, and drove them straggling-wise across a sandy
place, turning their hoof-prints aside. Also, he
bethought him of a crafty ruse and reversed the
marks of their hoofs, making the front behind and
the hind before, while he himself walked the other
way.¹ Then he wove sandals with wicker-work by
the sand of the sea, wonderful things, unthought
of, unimagined; for he mixed together tamarisk
and myrtle-twigs, fastening together an armful of
their fresh, young wood, and tied them, leaves and
all securely under his feet as light sandals. That
brushwood the glorious Slayer of Argus plucked in
Pieria as he was preparing for his journey, making
shift² as one making haste for a long journey.

But an old man tilling his flowering vineyard saw
him as he was hurrying down the plain through

¹ Hermes makes the cattle walk backwards way, so that
they seem to be going towards the meadow instead of leaving
it (op. 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

tòn πρότερος προσέφη Μαίης ἐρικυδέος νίός·
"Ω γέρον, ὡστε φυτὰ σκάπτεις ἐπικαμπύλος ὁμοὺς,
ἡ πολυνυήσεις, εὔτ' ἂν τάδε πάντα φέρῃ,
[eι' κε πίθη, μάλα περ μεμνημένος ἐν φρεσὶ σὴσι ¹] 91α
καὶ τε ἰδῶν μή ἰδῶν εἶναι καὶ κωφὸς ἄκουσας,
καὶ συγάν ὁτε μή τι καταβλάπτη τὸ σὸν αὐτὸν.

Τόσσον φὰς συνέσευε ² βοῶν ἰφθιμα κάρηνα,
pολλὰ δ' ὅρη σκίόειτα καὶ αὐλῶνας κελαδείνους
καὶ πεδί' ἀνθεμόειτα διῆλασε κύδιμος Ἐρμής.
ὁρφαίη δ' ἐπίκουρος ἐπαύετο δαμονίη νύξ,
ἡ πλείων, τάχα δ' ὀρθρος ἐγίγνετο δημομεργός·
ἡ δέ νέον σκοπηὴν προσεβήσατο δία Σελήνη,
Pάλλαντος θυγάτηρ Μεγαμηδείδαο ἀνακτός.

τήμος ἐπ' Ἀλφείδον ποταμὸν Διὸς ἄλκιμος νίὸς
Φοίβου Ἀπόλλωνος βοῦς ἡλασεν εὑριμετῶπουσ.
ἀκμῆται δ' ἰκανον ἐπ' αὐλιον ύψιμέλαθρον
καὶ ληνοὺς προπάροιθεν ἁριτρεπέος λειμῶνοι.
ἐνθ' ἐπεῖ εὐ βοτάνης ἐπεφόρβει βοῦς ἐριμύκους
καὶ τὰς μὲν συνέλασσεν ἐς αὐλιον ἀθρόας οὖσας,
λωτῶν ἐρπτομένας ἢδ' ἔρσηντα κύπειρουν
σὺν δ' ἐφόρει ξύλα πολλά, πυρὸς δ' ἐπεμαιετο
τέχνην.

dάφνης ἀγλαδὸν ὅζουν ἐλὼν ἀπέλεψε σιδήρῳ

* * *

ἀρμενον ἐν παλάμη: ἄμπυτο το θερμὸς ἄντωθὴ
'Ερμής τοι πρωτίςτα πυρήμα πῦρ ' τ' ἀνέδωκε.
pολλὰ δὲ κάγκανα κάλα κατουδαίῳ ἐν βόθρῳ
οὕλα λαβὼν ἐπέθηκεν ἐπηεταιν' λάμπετο δὲ
φλόξ
tηλόσε φύσαν ἴεσα πυρὸς μέγα δαιμένοιο.

¹ Translator. ² Demetrius: φασίν ἔσευε, MSS.
IV.—TO HERMES, 89-114

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 galangal, 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.
"Ofra de πυρ ἀνέκαιε βη κλυτοῦ Ἑφαίστοιο, τόφρα δ' ὑποβρύχους ἐλικας βοῦς εἶλκε θύραξ δοιᾶς ἀγχὸς πυρὸς· δύναμις δὲ ὁ ἔσπετο πολλή. ἰμφοτέρας δ' ἐπὶ νῦτα χαμαὶ βάλε φυσιώσας· ἰγκλίνων δ' ἐκύλινδε δ' αἰώνας τετορῆσας. ἔργῳ δ' ἐργον ὅπαξε ταμὸν κρέα πίονα δημὸν. ὅπτα δ' ἀμφ' ὀβελοῦσι πεπαρμένα δουρατέους σάρκας ὅμοι καὶ νῦτα γεράσμα καὶ, μέλαν αἰμα ἐργμένου ἐν χολάδεσοι τ' ὁ αὐτοῦ κεῖτ' ἐπὶ χώρης.

μνοὺς δ' ἔξετάνυσσε καταστυφέλῳ ἐνὶ πέτρῃ, ὡς ἐτὶ νῦν τὰ μετάσσα σολυχρόνωι πεφύσει, δηρὸν δὴ μετὰ ταύτα καὶ ἀκριτον· αὐτάρ ἐπείτα Ἐρμῆς χαρμόφρων εἰρύσατο πίονα ἔργα λείῳ ἐπὶ πλαταμώνι καὶ ἔσχισε δῶδεκα μοίρας κληροπαλείς· τέλεον δὲ γέρας προσέθηκεν ἐκάστῃ. ἐνθ' ὅσις κρεάων ἤράσσατο κύδιμος Ἐρμῆς· ὀδὴ γάρ μιν ἔτειρε καὶ ἄθανατον περ ἐστα ἕξετε. ἀλλ' οὐδ' ὡς οἱ ἐπείθετο θυμὸς ἀγνώρ, καὶ τε μᾶλ' ἰμέροντι, περηντ' ἱερής κατὰ δειηρῆς. ἀλλὰ τὰ μὲν κατέθηκεν ἐς αὐλιῶν ὑψιμέλαθρων, δημῶν καὶ κρέα πολλά, μετήρα δ' αἰψ' ἀνάειρε, σῆμα νέος φορής· ἐπὶ δὲ ξύλα κάγκες ἀγείρας 2 οὐλόποδ', οὐλοκάρηνα πυρὸς κατεδάμνατ' ἀντιμῆ.

1 Gemoll: ἰγκλίνων, MSS.  2 Ilgen: ἀείρας, MSS.

1 The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbones.

2 O. Müller thinks the "hides" were a stalactite formation in the "Cave of Nestor" near Messenian Pylos,—though the cave of Hermes is near the Alpheus (l. 139). Others
And while the strength of glorious Hephaestus was beginning to kindle the fire, he dragged out two lowing, horned cows close to the fire; for great strength was with him. He threw them both panting upon their backs on the ground, and rolled them on their sides, bending their necks over, and pierced their vital chord. Then he went on from task to task: first he cut up the rich, fatted meat, and pierced it with wooden spits, and roasted flesh and the honourable chine and the paunch full of dark blood all together. He laid them there upon the ground, and spread out the hides on a rugged rock: and so they are still there many ages afterwards, a long, long time after all this, and are continually. Next glad-hearted Hermes dragged the rich meats he had prepared and put them on a smooth, flat stone, and divided them into twelve portions distributed by lot, making each portion wholly honourable. Then glorious Hermes longed for the sacrificial meat, for the sweet savour wearied him, god though he was; nevertheless his proud heart was not prevailed upon to devour the flesh, although he greatly desired. But he put away the fat and all the flesh in the high-roofed byre, placing them high up to be a token of his youthful theft. And after that he gathered dry sticks and utterly destroyed with fire all the hoofs and all the heads.

suggest that actual skins were shown as relics before some cave near Triphylian Pylos.

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 ἐπεὶ τοι πάντα κατὰ χρέος ἦνυσε
dai'mon,
σάνδαλα μὲν προέχεκεν ἐς Ἀλφείων βαθυδίνην
ἀνθρακίην δ' ἐμάρανε, κόνιν δ' ἀμάθυνε μέλαιναν 140
παυνύχιοι· καλὸν δὲ φῶς κατέλαμπε Σελήνης.
Κυλλήνης δ' αἴσ' αὖτις ἀφίκετο διὰ κάρημα
ὄρθροις, οὐδὲ τί οἱ δολιχῆς ὀδοῦ ἀντεβόλησεν
οὔτε θεόν μακάρων οὔτε θυντῶν ἀνθρώπων,
οὐδὲ κόυνες λελάκοντο· Δίὸς δ' ἐριούμοις Ἐρμῆς
145
doxmωθεῖς μεγάρῳ διὰ κληθρον ἐδυνεν
αὐρή ὀπωριμῆ ἐναλυκίοις, ἢντ' ὀμίχλη.
ἰθύσας δ' ἄντρου ἐξίκετο πίονα νηδον
ήκα ποσὶ προβιβῶν· οὐ γὰρ κτύπεν, ὦσπερ ἐπ'
οὐδει.

ἐσσυμένωσ δ' ἀρα λίκνου ἐπὶ κέχετο κύδιμος Ἐρμῆς 150
στάργανον ἀμφ' ὀμοίς εἰλυμέννος, ἢντε τέκνον
νήπιον, ἐν παλάμησι περ' ἤγνυσι λαῖφος ἄθυρων
κεῖτο, χέλυν ἐρατήν ἐπ' ἀριστερὰ χειρὸς ἐέργων.
μητέρα δ' οὔκ ἀρ' ἐλήθε θεῶν θεὸς εἴπε τε μῦθου.

Τίππε σὺ, ποικιλομῆτα, πόθεν τόδε νυκτὸς ἐν
ἄρῃ

ἐρχχ, ἀναιδείνη ἐπιειμένει; νῦν σε μάλ' οὐω
ἡ τάχ' ἀμήχανα δεσμὰ περὶ πλευρῆσιν ἔχοντα
Λητοίδου ὑπὸ χερσὶ διέκ προθύρωι περήσειν
ἡ σε φέροντα μεταξὺ κατ' ἄγκεα φηλητέσειν.
ἐρρε πάλιν· μεγάλην σε πατὴρ ἐφυτευεσ μέριμναν 160
θυντοῖς ἀνθρώπους καὶ ἀθανάτους θεοίς.

Τὴν δ' Ἐρμῆς μύθουσιν ἀμείβετο κερδάλεοισιν
μήτερ ἐμῆ, τί με τάυτα δεδίσκεαι, ἢντε τέκνον
νήπιον, ὃς μάλα παῦρα μετὰ φρεάτων αἰσυλα οίδε,

1 Pierson: τίτυσκεαί, MSS.

374
IV.—TO HERMES, 138-164

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

tarbáleov, kai μητρός ὑπαίθειδοικεν ἐνπᾶς; 165
αὐτὰρ ἐγὼ τέχνης ἐπιβήσομαι, ἥ τις ἀρίστης,
βουκολέων 1 ἐμὲ καὶ σὲ διαμπερέσ: οὐδὲ θεόισι
νῶι μετ' ἀθανάτοις ἀδώρητοι καὶ ἄλιστοι
αὐτοῦ τῇδε μένοντες ἀνεξόμεθ', ὡς σὺ κελεύεις.
βέλτερον ἡματα πάντα μετ' ἀθανάτοις ὁρὰζειν,
πλούσιον, ἀφνεῖν, πολυλήμιον, ἢ κατὰ δῶμα
ἀντρῷ ἐν ἑρόεστι ϑαασσέμεν· ἀμφ' ἰδὶ τιμῆς,
κάγῳ τῆς σώς ἐπιβήσομαι, ἥς περ Ἀπόλλων.
eἰ δὲ κε μὴ δώσι πατὴρ ἔμος, ἦ τοι ἐγώγη
πειρήσω, δύναμαι, φηλητέων ὄρχαμος εἶναι.
170
eἰ δὲ μ' ἐρευνήσει Δητοῦς ἔρικυδεός νῦός,
ἀλλο τί οἱ καὶ μεῖζον οἴομαι ἀντιβολήσεων.
eἰμι γάρ ἐς Πυθώνα μέγαν δόμον ἀντιτορήσων
ἐνθεν ἄλις τρίποδας περικαλλέας ἤδε λέβητας
πορθήσω καὶ χρυσόν, ἁλὸς τ' αἰθώνα σίδηρον
175 καὶ πολλὴν ἐσθῆτα: σὺ δ' ὤφεαι, αἱ κ' ἐθέλεσθα.

'Ὡς οἱ μέν ῥ' ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
νῦός τ' αἰγόχοιο Δίδος καὶ πότνια Μαία.
'Ἡδς δ' ἡριγένεια φῶς θυτοῖς φέροντα
ἀρνυτ' ἀπ' Όκεανοῦ βαθυρρόουν' αὐτὰρ Ἀπόλλων
'Ογχηστόνῳ ἀφίκανε κιών, πολυνήρατον ἄλσος
176 ἀγνον ἐρισφαράγου Γαίηθοχον' ἔνθα γέροντα
κνώδαλον εὑρε νέμοντα παρ' ἔξοδου ἐρκεος αὐλῆς. 2
tón πρότερον προσέβη Δητοῦς ἔρικυδεός νῦός:

'Ὡ γέρον, 'Ογχηστόιο βατοδρόπε ποιήντως,
βοῦς ἀπὸ Πιερίης δίζημενος ἐνθάδ' ικάνω,
πάσας θηλείας, πάσας κεράσεσιν ἐλκτάς,
ἐξ ἀγέλης: ὦ δὲ ταύροις ἐβόσκετο μοῦνοι ἅπ' ἄλλων

1 Ludwig: bouleūn, MSS.
2 Tr.: παρέξ ὀδοῦ ἐρκος ἀλοῦς, MSS.
IV.—TO HERMES, 165-193

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 unfée'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, weeder of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest,

1 Lit. "thorn-plucker."
κυάνεος· χαροπολ δε κύνεσ κατόπισθεν ἕποντο
tέσσαρες, ἥυτε φώτες, ὀμόμφονες· οἳ μὲν ἔλειφθεν, 195
οἳ τε κύνεσ ὁ τε ταῦρος· ὁ δὲ περὶ θαῦμα τέτυκται·
tαι δ' ἐβαν ἥλιοι νέον καταδυναμένου
ἐκ μαλακοῦ λειμώνος ἀπὸ γλυκεροῦ νομοῦ.
tαυτά μοι εἰπέ, γεραίε παλαιγενές, εἰ που ὅπωπας
ἀνέρα ταῖσδ' ἐπὶ βουσι διαπρήσσοντα κέλευθον. 200
Τὸν δ' ὁ γέρων μῦθοισιν ἀμειβόμενος προσεειπεν
ὁ φίλος, ἀργαλέον μέν, ὃς' ὀφθαλμοῖσιν ἱδοιτο,
pάντα λέγειν· πολλοὶ γὰρ ὄδον πρῆσσοσουν ὅδιται,
tῶν οἳ μὲν κακὰ πολλὰ μεμαίτες, οἳ δὲ μάλ' ἐσθλὰ
φοιτῶσιν· χαλεπὸν δὲ δαίμοναί ἑστὶν ἐκαστὸν. 205
αὐτὰρ ἐγὼ πρόπαν ἦμαρ ἐς ἱέλιον καταδύντα
ἐσκαπτον περὶ γούνον ἀλώνης οἰνοπέδου·
παῖδα δ' ἐδοξα, φέροστε, σαφὲς δ' οὐκ οἶδα, νοήσαι,
ὅς τις ὁ παῖς, ἀμα βουσιν ἐυκραίνησιν ὁπῆδει
νήπιος, εἰχε δὲ βάσδων· ἐπιστροφάδην δ' ἐβάδιξεν. 210
ἐξοπίσω δ' ἀνέργης, κάρη δ' ἔχειν ἀντίον αὐτῷ.
Φῇ ρ' ὁ γέρων· ὁ δὲ θάσσον ὄδον κίε μύθον
ἀκοῦσας·
οἰωνὸν δ' ἐνοεὶ ταυσίπττερον, αὐτίκα δ' ἐγὼν
φηλητὴν γεγαβντα Διὸς παῖδα Κρονίωνοι.
ἐσσυμένος δ' ἤξεν ἀναξ Διὸς νίεσ Ἀπόλλων
ἐς Πύλον ἤγαθαν διξέμενοι εἰλίποδας βοῦς,
πορφυρῆ νεφέλη κεκαλυμμένοι εὐρέας οἴμους·
ἰχναί τ' εἰσενοίησεν Ἐκηβόλος εἰπέ τε μύθον·
'Ο πόσοι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν
ὁρώμαι·
ἰχνα μὲν τάδε γ' ἐστὶ βοῶν ὀρθοκραιράων,
ἀλλὰ πάλιν τέτραπται ἐς ἀσφοδελὸν λειμώνα·
βήματα δ' οὔτ' ἀνδρὸς τάδε γίγνεται οὔτε γυναικὸς
378
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 πολίων οὔτε ἄρκτων οὔτε λεόντων
οὔτε τί Κενταύρου λασιαύχενος ἐλπομαί εἴναι,
ός τις τοία πέλωρα βιβά ποσι καρπαλίμοισιν
αἰνὰ μὲν ἐνθεν ὀδοῖο, τὰ δ’ αἰνότερ’ ἐνθεν ὀδοῖο.
"Ὡς εἵπων ἤξεν ἀνὰς Διὸς υίός Ἀπόλλων.
Κυλλήνης δ’ ἀφίκανεν ὄρος καταείμενον ὕλη,
πέτρης ἐς κευθῆων βαθύσκιον, ἐνθα τε νῦμφῃ
ἀμβροσίη ἐλόχευσε Διὸς παῖδα Κρονίωνος.

οἴμη δ’ ἰμερώσεσσα δ’ οὐρεος ἤγαθεοίο
κίδυατο, πολλὰ δὲ μῆλα ταναύφοδα βόσκετο ποίην.
ἐνθα τότε σπεύδων κατεβήσατο λάινον οὐδὸν
ἀντρον ἐς ἑρόεν ἐκατηβόλος αὐτὸς Ἀπόλλων.

Τὸν δ’ ὡς οὖν ἐνόησε Διὸς καὶ Μαυάδος υίὸς
χωρίμενον περὶ βουσιν ἐκηβόλον Ἀπόλλωνα,
σπάργαν ἔσω κατέδυνε θυήντ’ ἥντε πολλὴν
πρέμων ἀνθρακίνῃ ὕλῃς σποδὸς ἀμφικαλύπτει,
ὅς Ἐρμῆς Ἐκαέργην ἰδὼν ἀνέειλεν1 ἑαυτῶν.
ἐν δ’ ὀλίγῳ συνέλασσε κάρη χεῖράς τε πόδας τε,
φῇ ἵπνα νεβλούτος, προκαλεύμενος ἡδυμον ὑπνον,
ἐγρήσσων ἐτεὸν γε’ χέλυν δ’ ὑπὸ μασχάλη εἴχε.

γνώ δ’ οὐδ’ ἁγνοίησε Διὸς καὶ Λητοῦς υἱὸς
νύμφην τ’ οὐρείην περικαλλέα καὶ φίλον υἱὸν,
παῖδ’ ὀλίγοι, δόλης εἰλυμένου ἐντρόπησι.

παπτήρας δ’ ἀνὰ πάντα μυχὸν μεγάλου δόμου τρεῖς ἀδύτους ἀνέφυε λαβὼν κληθὲνα φαεινήν
νέκταρος ἐμπλείονος ἦδ’ ἀμβροσίης ἑρατείνης
πολλὸς δὲ χρυσὸς τε καὶ ἄργυρος ἐνδὸν ἔκειτο,
πολλὰ δὲ φοινικόεντα καὶ ἄργυφα εἴματα νύμφης, 250
οὶα θεῶν μακάρων ἱερῷ δόμου ἐντὸς ἐξουσίων
ἐνθ’ ἐπεί ἐξερεύνει μυχοὺς μεγάλου δόμου
Αλτοίδης, μύθοις προσηύδα κύδιμον Ἐρμῆν.

1 Lohse: ἀλέεινε, MSS.

380
IV.—TO HERMES, 223–253

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:
THE HOMERIC HYMNS

"Ω παῖ, ὃς ἐν λίκνῳ κατάκειαι, μήνυε μοι βοῶς θάσσον ἐπεὶ τάχα νῦν διουσόμεθ' οὐ κατὰ κόσμουν. 255 ῥίψω γάρ σε λαβὼν ἐς Τάρταρον ἥροεντα, ἐς ξύφον αἰνόμορον καὶ ἀμήχανον· οὗδέ σε μήτηρ ἐς φάος οὗδέ πατὴρ ἀναλύσεται, ἀλλ' ὑπὸ γαῖη ἐρρήσεις ὀλύγοισι μετ' ἀνδράσιν ἱγμοκεῦνων.

Τὸν δ' Ἐρμῆς μύθοισιν ἀμείβετο κερδαλέουσιν. 260 Ἀντοίδη, τίνα τούτον ἀπηνέα μῦθον ἔειπας; καὶ βοῶς ἀγραύλους διξήμενος ἐνθάδ' ἰκάνεις; οὐκ ἦδον, οὐ πυθόμην, οὐκ ἄλλου μῦθον ἀκουσά: οὐκ ἂν μηνύσαιμ', οὐκ ἂν μῆνυτρον ἀνρήμην· οὗδε βοῶν ἑλατήρι, κραταιῷ φωτ', έοικα. 265 οὐκ ἐμὸν ἔργον τούτω, πάρος δὲ μοι ἄλλα μέμηλεν· ὑπνος ἐμὸι γε μέμηλε καὶ ἡμετέρης γάλα μητρὸς σπάργανα τ' ἀμφ' οἴμοισιν ἔχειν καὶ θερμὰ λοετρά. μή τις τούτο πῦθοιτο, πόθεν τὸ δέ νείκος ἐτύχθη· καὶ κεν δὴ μέγα θαῦμα μετ' ἀθανάτοισι γένοιτο, 270 παῖδα νέον γεγαώτα διεκ προθύρου περίσσαι βουσίν ἐπ' ἀγραύλοισι· τὸ δ' ἀπρεπέως ἀγορέυεις. χθὲς γενόμην, ἀπαλοὶ δὲ πόδες, τρηχεία δ' ὑπὸ χθών.

ei δ' ἔδειλεις, πατρὸς κεφαλὴν μέγαν ὅρκον ὁμοῦμαι.

μή μὲν ἐγὼ μήτ' αὐτὸς ὑπίσχομαι αἰτίος εἶναι, 275 μήτε τιν' ἄλλον ὀπώστα βοῶν κλοπὸν ὑμετέραν, αἰ τίνες αἰ βόες εἰσί; τὸ δὲ κλέος οἶον ἄκοιν.

"Ως ἂρ' ἔφη καὶ πυκνὸν ἀπὸ βλεφάρων ἀμαρύσσων ὀφρὺς ῥιππάξεσκεν ὅρῳμενος ἐνθα καὶ ἐνθα,

1 Schneidewin: μετ', MSS.
IV.—TO HERMES, 254–279

"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.

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μάκρ’ ἀποσυρίζων, ἂλιον τὸν μῦθον ἄκουόν.

Τὸν δ’ ἀπαλὸν γελάσας προσέφη ἐκάεργος
‘Απόλλων.

ὁ πέτων, ἦτεροπευτά, δολοφραδές, ἢ σὲ μάλ’ οἴων
πολλάκις ἀντιτοροῦντα δόμους εὐ ναιετάοντας
ἐνυνχον οὐχ ἔνα μούνον ἑπ’ οúdeι φῶτα καθίσσαι,
σκενάζοντα κατ’ οίκον ἀτερ ψόφου, οἴ’ ἄγορευεις. 285
πολλοὺς δ’ ἀγραύλους ἀκαχήσεις μηλοβοτήρας
οὐρεος εὖ βῆσσης, ὅποτ’ ἄν κρειών ἐρατίζων
ἀντάς βουκολίους καὶ εἰροπόκοις ὄιεσιν.

ἀλλ’ ἄγε, μὴ πῦματὸν τε καὶ ὑστατον ὑπνον ἰαύσης,
ἐκ λίκνου κατάβανε, μελαίνης νυκτὸς ἑταίρε. 290
τοῦτο γὰρ οὖν καὶ ἐπείτα μετ’ ἀθανάτοις γέρας
ἐξεις.

ἀρχὸς φηλητέων κεκλήσεαι ἦματα πάντα.
‘Ως ἄρ’ ἔφη καὶ παῖδα λαβὼν φέρε Φοῖβος
‘Απόλλων.

σὺν δ’ ἄρα φρασσάμενος τότε δὴ κρατὺς Ἀργεῖο-
φόντῃ

οἶωνὸν προέκειν ἀειρόμενος μετὰ χερσί, 295
tλῆμονα γαστρὸς ἔριθον, ἀτάσθαλον ἀγγελιώτην,
ἐσσυμένως δὲ μετ’ αὐτὸν ἐπέπταρε· τοῦ δ’ ‘Απόλλων
ἐκλυνεν, εὰν χειρῶν δὲ χαμαι βάλε κύδιμον Ἑρμῆν.
ἐξετὸ δὲ προπάροιθε καὶ ἐσσύμενος περ ὁδοίο
’Ἑρμῆν κερτομέων καὶ μιν πρὸς μὺθον ἔειπε·

Θάρσει, σπαργανώτα, Δίως καὶ Μαίαδος νίε
εὐρήσω καὶ ἐπείτα βοῶν ἱφθιμα κάρηνα
tούτοις οἴωνοισι· σὺ δ’ αὐθ’ ὀδὸν ἤγεμονεύσεις.
‘Ως φάθ’. δ’ δ’ αὐτ’ ἀνόρουσε θοῶς Κυλλήνιος
’Ἑρμῆς,
IV.—TO HERMES, 280-304

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,\(^1\) 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."
σπουδὴ ἰῶν· ἄμφω δὲ παρ’ οὐτα χερσὶν ἐώθει
σπάργανον ὁμφ’ ὁμοισιν ἑελμένοις, εἰπὲ δὲ μοῦθων·
Πη με φέρεις, Ἐκάεργε, θεδών ξαμενέματε πάντων;
ἡ μὲ βοῶν ἐνεχ’ ὠδὲ χολούμενος ὤρσολοπεύεις;
ὡ πότοι, εἰδ’ ἀπόλοιτο βοῶν γένος· οὐ γὰρ ἐγὼ γε
ὑμετέρας ἐκλεψα βόας οὐδ’ ἄλλον ὀπτωπα,
αἰτίνες αἰ βόες εἰςί· τὸ δὲ κλέος οἰον ἄκοινω.
δὸς δὲ δίκην καὶ δέξο παρὰ Ζηρί Κρονίων.
Αὐτὰρ ἐπεὶ τὰ ἑκαστα διαρρήδην ἐρίδαινον
Ἐρμῆς τ’ οἰοπόλος καὶ Δητοῦς ἀγλαὸς νίος,
ἀμφίς θυμὸν ἔχοντες. ο μὲν ημερτέα φωνὴν

οὐκ ἄδικος ἐπὶ βουσὶν ἐλάζυτο κόδιμον Ἐρμῆν,
αὐτὰρ ὁ τεχνησίν τε καὶ αἰμυλίοις λόγοισιν
ἡθελεν ἐξαπατᾶν Κυλλήνιος Ἀργυρότοξον.
αὐτὰρ ἐπεὶ πολύμητις ἔδων πολυμήχανον εὔρεν,
ἐσυμμενῶς δὴ ἐπείτα διὰ ψαμάθου βάδιζε
πρόσθεν, ἀὐτὰρ κατόπισθε Διός καὶ Δητοῦς νίος.
αἰφα δὲ τέρθρον ἤκοντο θυώδεος Οὐλύμποιο
ἐς πατέρα Κρονίωνα Διός περικαλλέα τέκνα·
κεῖθι γὰρ ἀμφοτέρους δίκης κατέκειτο τάλαντα.
οὐμιλίη 1 δ’ ἔχ’ Ὀλυμπον ἀγάννιφον, ἀθάνατοι δὲ 325
ἀφθιτοὶ ἥγερθοντο μετὰ χρυσόθρονον Ἡώ.2

"Εστησαν δ’ Ἐρμῆς τε καὶ ἀργυρότοξος Ἀτόλλων
πρόσθε Διός γούνων· δ’ ἀνείρετο φαίδιμον νίον
Ζεὺς ψυβρεμέτης καὶ μιν πρὸς μῦθον ἐείπτε.
Φοιβε, πόθεν ταῦτα μενοεικέα ληπ’ ἐλαιύεις, 330
παῖδα νέον γεγαώτα, φυνή κήρυκος ἔχοντα;
σπουδαίον τόδε χρήμα θεών μεθ’ ὀμήγγυριν ἠλθε.

1 Allen’s (Oxf. Text) suggestion: εὐμιλίη, M: εὐμυλίη, other MSS.
2 E and L (in margin): ποτὶ πτόχας Οὐλύμποιο, other MSS.
IV.—TO HERMES, 305-332

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."

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THE HOMERIC HYMNS

Τὸν δ’ αὐτὸ προσέειπεν ἀναξ ἐκάριγος Ἀπόλλων, 335
ὁ πάτερ, ἥ τἀγα μῦθον ἀκούσεαι οὐκ ἀλαπαδνόν,
κερτομέων ὡς οἶος ἐγὼ φιλολήμος εἶμι.
pαιδὰ τιν’ εὐρον τόνδε διαπρύσιον κεραῖστην
Κυλλήνης ἐν ὄρεσιν, πολὺν διὰ χῶρον ἀνύσσας,
kέρτομον, οἶον ἐγὼ γε θεῶν οὐκ ἄλλον ὅπωπα
οὐδ’ ἀνδρῶν, ὁπόσοι λησίμβροτοί εἰσ’ ἐπὶ γαῖη.
κλέψας δ’ ἐκ λειμῶνος ἔμας βοῦς ὤχετ’ ἐλαύνων
ἐσπέριος παρὰ θίνα πολυφλοίσβοιο θαλάσσης,
eὐθὺ Πύλον’ ἐλάων—τὰ δ’ ἄρ’ ἱχνα δοῖα πέλωρα,
οἶα τ’ ἀγάσσασθαί, καὶ ἀγανοῦ δαίμονος ἐργα. 340
tῆσιν μὲν γὰρ βουσίν ἐς ἀσφοδελὸν λειμῶνα
ἀντία βῆματ’ ἱχνουσα κόνις ἀνέφαινε μέλαινα.
ἀυτὸς δ’ ἐκτὸς ὀδοὺ, τις ὅμηχανος, οὔτ’ ἄρα ποσοῖν
οὔτ’ ἄρα χερσίν ἐβαίνε διὰ ψαμαθόδεα χῶρον:
όλλ’ ἄλλην τινὰ μῆτιν ἱχνὸν διέτριβε κελευθα
tοῖα πέλωρ’ ὡς εἰ τις ἀραιῆσι δρυσὶ βαίνοι.
ἀφρα μὲν οὖν ἐδίωκε διὰ ψαμαθόδεα χῶρον,
ῥεία μάλ’ ἱχνα πάντα διεπρεπεν ἐν κοινῆσιν:
ἀυτὰρ ἐπεὶ ἴσαμαθόδοι μέγαν στίβον ἔξετέρησεν,
ἀφραστος γένετ’ ὄκα βοῶν στίβος ἦδε καὶ αὐτοῦ
χῶρον ἄνα κρατερόν’ τὸν δ’ ἐφράσατο βροτὸς ἅνηρ
ἐς Πύλον εὐθὺς ἐλώντα βοῶν γένος εὐρυμετώπων. 350
ἀυτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἁσυχιᾷ κατέερξε
καὶ διαπυρπαλάμησεν ὄδοι τὸ μὲν ἐνθα, τὸ δ’ ἐνθα,
ἐν λίκνῳ κατέκειτο μελαίνη νυκτὶ ἑοίκως,
ἀντρῳ ἐν ἱερόετι κατὰ ζῷον’ οὔδε κεν αὐτῶν
αιτός ὅξν λάων ἐσκέψατο’ πολλὰ δὲ χερσίν
ἀγας ὁμόργαζε δολοφροσύνην ἀλεγύνων.
aὐτός δ’ αὐτικά μῦθον ἀπηλεγέως ἀγόρευεν.

1 Translator: οἴτος δ’ ἐκτός, MSS.

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IV.—TO HERMES, 333–362

Then the lord, far-working Apollo, answered him: "O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite; for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself—bewildering creature—crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way—wonder of wonders!—as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: 'I have not seen them: I have not
THE HOMERIC HYMNS

οὐκ ἵδον, οὐ πυθόμην, οὐκ ἄλλον μῶθον ἀκούσα
οὐδὲ κε μηνύσαιμ', οὐδ' ἄν μηνυτρον ἀροῖμην.

'Η τοι ἀρ' ὃς εἰπὼν κατ' ἀρ' ἐξέτο Φοῖβος
'Απόλλων:

'Ἐρμής δ' αὖθ' ἐτέρωθεν ἀμειβόμενος ἐπος ηῦδα, 1
δείξατο δ' ἐς Κρονίωνα, θεῶν σημάντορα πάντων.

Ζεῦ πάτερ, ἦ τοι ἐγὼ σοι ἀληθείνα καταλέξων

ημερήτης τε γάρ εἰμί καὶ οὐκ οἶδα ψεύδεσθαι.

ἥλθεν εἰς ἡμετέρου διηζήμενος εἰλίποδας βοῦς

σήμερον ἡλίοιο νέον ἐπιτελλομένοιο:

οὐδὲ θεῶν μακάρων ἄγε μάρτυρας οὐδὲ κατόπτας,
μηνύειν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς,
πολλά δέ ήπείλησε βαλεῖν ἐς Τάρταρον εὕρων,
οὔνεχ' δ' μὲν τέρεν ἄνθος ἔχει φιλοκυδέοις ἥθης,

αὐτάρ ἐγὼ χαίδεος γενόμην, τὰ δὲ τ' οἴδε καὶ αὐτός,
οὔτε βοῶν ἐλατήρι, κραταίῳ φωτί, ἐοικώς.

πεῖθεον καὶ γάρ ἐμείοι πατηρ φίλος εὐχείαι εἶναι,

ὡς οὐκ οἶκαδ' ἐλασσα βόας, ὡς ὀλβίοις εἴην,

οὐδ' ὑπέρ οὐδόν ἔβην· τὸ δὲ τ' ἀτρεκέως ἀγορεύω.

'Ηλιον δὲ μάλ' αἰδέομαι καὶ δαίμονας ἄλλους,
καὶ σε φιλῶ καὶ τοῦτον ὀπίζομαι· οἴσθα καὶ αὐτός,

ὡς οὐκ αὐτίος εἰμι· μέγαν δ' ἐπιδίωσομαι 2 ὀρκον,

οὔ ταῦτ' ἄθανάτων εὐκόσμητα προβάρατα,

καὶ που 3 ἐγὼ τουτῷ τίσῳ ποτὲ νηλέα φώρην,

καὶ κραταρῷ περ ἐδυν' σὺ δ' ὀπλοτέροισιν ἄρηγε.

'Ως φάτ' ἐπιλλίζων Κυλλήνιος Ἀργειφόντης
καὶ τὸ στάργανον εἰχεν ἐπ', ὀλένη οὐδ' ἀπέβαλλε.

Ζεὺς δὲ μέγ' ἐξηγέλασεν ἰδὼν κακομηδέα παίδα

1 Most MSS.: ἄλλον μῦθον ἐν ἄθανάτοις ἐπεπεν ("told another story among the immortals"), E and L (in margin).
2 Barnes: ἐπιδιώχμαι, M: ἐπιδιάλομαι, other MSS.
3 Hermann: ποτ', MSS.
IV.—TO HERMES, 363–389

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

ευ καὶ ἐπισταμένως ἀρνεύμενον ἀμφὶ βόεσσιν. 390
ἀμφοτέρους δ' ἐκέλευσεν ὁμόφρονα θυμὸν ἔχοντας
ξητεύειν, Ἐρμῆν δὲ διάκτορον ἤγεμονεύειν
καὶ δεῖξαι τὸν χόρον ἐπ' ἀβλαβητίσει νόοιο,
ὅπτῃ δὴ αὐτ' ἀπέκρυψε βοῶν ἰφθιμα κάρηνα.
νεύσεν δὲ Κρονίδης, ἐπεπείθετο δ' ἄγγλας Ἐρμῆς: 395
ῥηδίως γὰρ ἔπειθε Δίδος νόος αἰγιόχοιο.

Τῶ δ' ἄμφω σπεῦδοντε Δίδος περικαλλέα τέκνα
ἐς Πύλον ἡμαθόεντα ἐπ' Ἀλφειόθ τόρον ἱξον,
ἀγροὺς δ' ἐξίκοντο καὶ αὐλον ὑψιμέλαθρον,
ἡχοῦ 1 δὴ τὰ χρήματ' ἀτάλλετο νυκτὸς ἐν ὥρῃ. 400
ἐνθ' Ἐρμῆς μὲν ἐπείτα κιὶν παρὰ λαίνον αὐτρον
ἐς φῶς ἔξηλαυνε βοῶν ἰφθιμα κάρηνα.

Δητοῖδης δ' ἀπάτερθεν ἱδών ἐνύσης βοείας
πέτρη ἐπ' ἠλιβάτῳ, τάχα δ' εἴρετο κύδιμον Ἐρμῆν.

Πῶς ἐδύων, δολομῆτα, δύω βοῦς δειροτομῆσαι, 405
οὐδὲ νεογνὸς ἐὼν καὶ νήπιος; αὐτὸς ἐγὼ γε
θαυμαίνω κατόπισθε τὸ σὸν κράτος· οὐδὲ τί σε χρὴ
μακρὸν ἀέξεσθαι, Κυλλήνιε, Μαίαδος νιὲ.

'Ως ἅ' ἐφη καὶ χερσὶ περίστρεφε καρτερὰ δεσμὰ
[ἐνδήσαι μεμάδως Ἐρμῆν κρατεραίης λύγοισι.] 409a
tὸν δ' ὅνυκ ἵσχανε δεσμά, λύγοι δ' ἀπὸ τηλόσε
πιπτὸν 3] 409b
ἀγνο. ταὶ δ' ὑπὸ ποσσὶ κατὰ χθονὸς αἰγα φύντο
αὐτόθεν, ἐμβολὰδην ἐστραμμέναι ἀλλήλησι, 411
ῥεῖα τε καὶ πάσησιν ἐπ' ἄγραϋλουσι βόεσσιν,
'Ἐρμῶ βουλήσι κλεψφήνοις· αὐτὰρ Ὄππλλω
θαύμασεν ἀθρῆσας. τότε δὴ κράτος Ἀργειφόντος
χώρων υποβλήθην ἑσκέψατο, πῦρ ἀμαρύσσων, 415

* * * * *

1 Fick: ἕχ' οὗ and ἕχ' οὗ, MSS: ἕχου, M.
2 Allen.
3 Hymn to Dionysus, 13.
evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head: and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once:

"How were you able, you crafty rogue, to slay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cyllennian, 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 νίυν ἥεια μάλ’ ἐπρήνυσεν ἐκηβόλου, ὡς ἔθελ’ αὐτὸς, καὶ κρατερὸν περ ἑοντα· λαβὼν δ’ ἐπ’ ἀριστερὰ χειρὸς πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἦ δ’ ὑπὸ χειρὸς σμερδαλέων κονάβησε· γέλασσε δὲ Φοῖβος Ἀπόλλων γηθήσας, ἔρατὴ δὲ διὰ φρένας ἥλυθ’ ἱωθ’ 421 ἑσπερείης ἐνοτής καὶ μιν γλυκὸς ἵμερος ἥρει θυμῷ ἄκουαζοντα· λύρῃ δ’ ἱρατῶν κιθαρίζον πτητ’ ὅ γε θαρσήσας ἔπ’ ἀριστερά Μαιάδος νίδος Φοῖβοι Ἀπόλλωνος· τάχα δὲ λυγέως κιθαρίζον γηρύετ’ ἀμβολάδην—ἔρατῃ δὲ οἱ ἐσπετο φωνῇ— κραίνων ἄθανάτους τε θεοὺς καὶ γαῖαν ἐρεμνήν, ὡς τὰ πρώτα γένυοντο καὶ ὡς λάχε μοιρὰν ἐκαστος. Μνημοσύνην μὲν πρῶτα θεῶν ἐγέραιρεν ἄοιδη, μητέρα Μουσάων· ἦ γὰρ λάχε Μαιάδος νίων 430 τοὺς δὲ κατὰ πρέσβιν τε καὶ ὡς γεγάσασθι ἐκαστὸς ἄθανάτους ἐγέραιρε θεοὺς Δίδος ἄγλαδος νίδος, πάντ’ ἐνέπων κατὰ κόσμον, ἐπωλένιον κιθαρίζον· τὸν δ’ ἔρος ἐν στήθεσιν ἄμήχανος αἰνυτο θυμόν, καὶ μιν φωνήσας ἐπεα πτεροῦντα προσήθαγ Βουφώνη, μηχανιώτα, πονεύμενε, δαιτὸς ἔταϊρε, πεντήκοντα βοῶν ἀντάξια ταύτα μέμηλας. ἰσυχίος καὶ ἐπείτα διακρινέοθαι ὅιων· νῦν δ’ ἁγε μοι τόδε εἰπέ, πολύτροπε Μαιάδος νιέ, ή σοι γ’ έκ γενετής τάδ’ ἀμ’ ἐσπετο θαυματὰ ἔργα 440 ἢ τις ἄθανάτων ἢ θυντῶν ἄνθρωπων δώρου ἄγαυν έδωκε καὶ ἐφρασε θέσπιν ἄοιδην; θαυμασίην γὰρ τύῳ νεήφατον ὄσσαν ἄκουο, ἤν οὐ πότε φημι δαιμονεῖν οὔτε τιν’ ἄνδρῶν οὔτε τιν’ ἄθανάτων, οὗ ’Ολυμπία δῶματ’ ἐχουσί, νόσφι σέθεν, φηλήτα, Δίος καὶ Μαιάδος νιέ.
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

tis technē, tis mou sa amēchanēon melēdoynon, tis tríbōs; ātrekéwos gar āma tría pantā párēstw, eūphrosynēv kai ērōta kai ἕδυμον ὑπνον ἐλέσθαι. kai gar ēgō Moúnshsin Ολυμπιάδεσσιν ὁπηδός, tēsi xoroi te mélousi kai āglyadōs oimōs 1 āoidēs kai molptē tebαλυia kai ĵermōēs brōmos aulōn; āll' oui pō tī mou òde metā fressēn álllo mēlēsēn, òia néon thalēs ēnēdēia ērγa pēlōntai.

θαυμάζω, Δios niè, tād', òs ėrātōn kítharēzēs. νῦν δ' ēpeĩ oũn ὀλγγοσ perei avō klutα mēdea oīdas, ἰζε, pēpou, kai múthou 2 ēpāiine preōsbvτērois: νῦν gār toi κlēos ēstai ēn ēthanatōisi theōisi soi t' āvτō kai mētrī. tō δ' ātrekēwos āgoreusōv: nai μa tōdē kranēnoun ākōntion, ἡ mēn ēgō se kυvdrōn ēn ēthanatois kai ὄλβον ἡγεμόν εἰσω 3 δōsō t' āglya dōra kai ēs tēlos ouk āpαtήsw.

Tōn δ' Ἐρμῆς μύθoison āmeibetō kērdalēsiois: eirōtās μ', Ἐκάργy, pεrιφραδές; aυtār ēgō soi tēchnēs ἕμετέρης ēpibēmēnai ou tī meγαῖrōw. σήmeron eîdēseis: ēthelō dē tōi ἥπioσ ēinai bouλῆ kai μύθoisi. sū dē fressai pānt' euv oīdas: prōtos gār, Δios niē, met' ēthanatōisi thāsēseis, ἣn tē kratepōs te: filēi dē se μητίēta Ζέυς ēk pāsēs ὀσῆs, ēporevn dē tōi āglya dōra. κai tīmās sē γέ fasi daîmēnai ēk Δios ὀμφῆs 

1 Most MSS: ὁμοσ, M with E and L (margin).
2 Ruhnken: θυμῶν, M. 3 Tyrrell: ἧγεμονεύσω, MSS.
4 Translator: ἑγώγε παίδ' ἀφνεύον, 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

ἀλλ' ἐπεὶ οὖν τοῦ θυμὸς ἐπιθύει κιθαρίζειν, 475
μέλπεο καὶ κιθάριζε καὶ ἀγλαίας ἀλέγυνε
dέγμενος ἢ ἐμέθεν· σὺ δὲ μοι, φίλε, κύδος ὁπάζε.
eὐμόλπετε μετὰ χερσῖν ἔχων λυγύφωνον ἑταίρην,
καλὰ καὶ εὑ κατὰ κόσμον ἐπιστάμενος ἀγορεύειν.
εὐκηλος μὲν ἐπείτα φέρειν ἐς δαίτα θάλειαν
καὶ χορὸν ἰμερόεντα καὶ ἐς φιλοκυδέα κόμων
ἐφροσύνην νυκτὸς τε καὶ ἦματος. ὥς τις ἄν αὐτὴν
tέχιν καὶ σοφὴ δεδαιμένος ἐξερεύνη,
φθεγγομένη παντοῦν νύχ χαρέντα διδάσκει
ῥέια συνηθείσῃν ἄθυρομένη μαλακῆσιν,
ἐργασίνι φεύγουσα δυνήθαθον· ὅς δὲ κεν αὐτὴν
νῆς ἐὼν τὸ πρῶτον ἐπιζαφελῶς ἐφερεύη,
μᾶφ αὐτῶς κεν ἐπείτα μετήρορά τε θρυλλίζοι.
σοὶ δ' αὐτάγρετον ἔστι δαίμονα, ὅτι μενοώς.
καὶ τοῖς ἔγω δόσῳ ταύτην, Διὸς ἀγλαέ κούρη·
ημεῖς δ' αὔτ' ὀρεός τε καὶ ἱπποβότον πεδίου
βουνὶ νομοῦς, Ἐκάεργε, νομεύσομεν ἀγραύλουσιν.
ἐνθεν ἄλις τέξουσι βῶς ταύρους μιγείσαι
μᾶγδην θηλείας τε καὶ ἄρενας· οὐδὲ τί σε χρὴ
kερδαλέον περ ἐόντα περιξαμενὸς κεχολοῦσθαι. 495

'Ὡς εἰσών ὅρεξ',· ὃ δ' ἐδέξατο Φοῖβος Ἀπόλλων,
'Ἐρμῆ δ' ἐγγυαλίζεν ἐκὼν μάστιγα φαεινῦν,
βουκολίας τ' ἐπέτελλεν' ἐδέκτο δὲ Μαιῶνος νῖός
γηθῆσας· κιθαρίν δὲ λαβὼν ἐπ' ἀριστερὰ χειρὸς
Λητῶς ἀγλαός νῖός, ἀναξ ἐκάεργος Ἀπόλλων,
πλῆκτρῳ ἐπειρήτιζε κατὰ μέρος· ἡ δ' ὑπένερθε
σμερδαλέουν κονάβησε· θεος δ' ὑπὸ καλὸν ἀείσεν.
'Ενθα βῶς μὲν ἐπείτα ποτὶ ξάθεον λειμώνα
ἐτραπέτην· αὐτὸδ ὃς, Διὸς περικαλλέα τέκνα, 500

1 Martin: ἐχων, MSS. 2 M: ἰμερόν, 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,
"Αψορροὶ πρὸς Ὀλυμπον ἀγάννυφον ἐρρώσαντο 505
tερπόμενοι φόρμυγγι· χάρῃ δ' ἀρα μητιέτα Ζεύς,
ἀμφῶ δ' ἐς φιλότητα συνήγαγε· καὶ τὰ μὲν Ἐρμῆς
Λητοίδην ἐφίλησε διαμπερὲς ὡς ἔτι καὶ νῦν,
σήματ' ἔτει κιθαρίν μὲν Ἑκηβόλῳ ἐγγυάλιζεν
ἴμερτην, δεδαῶς, δ' ἐπωλένιον κιθάριζεν·
αὐτὸς δ' αὖθ' ἐτέρης σοφίς ἐκμάσσατο τεχνῆν·
sυρίγγων ἐνοπτῷ ποιήσατο τηλὸθ' ἀκουστήν.

Καὶ τὸτε Λητοίδης Ἐρμῆν πρὸς μύθον ἔειπε·
δείδια, Μαιάδος νῖε, διάκτορε, ποικιλομῆτα,
μὴ μοι ᾅμα κλέψης κιθαρίν καὶ καμπύλα τόξα·
515
τιμήν γὰρ πάρ Ζηνὸς ἔχεις ἐπαμοίβια ἔργα
θῆσειν ἀνθρώποις κατὰ χόνα ποιλυβότειραν.
ἀλλ' εἰ μοι τλαίης γε θεῶν μέγαν ὅρκον ὁμόσαι,
ἡ κεφαλὴ νεύσας ἢ ἐπὶ Στυγός ὀβριμον ὁδῷ,
πάντ' ἄν ἐμῷ θυμῷ κεχαρισμένα καὶ φίλα ἔρδοις.
520
Καὶ τὸτε Μαιάδος νῖος ὑποσχόμενος κατέευθυς,
μὴ ποτ' ἀποκλέψειν, ὅσ' Ἐκηβόλος ἐκτεάτισταί,
μηδὲ ποτ' ἐμπελάσειν πυκνῷ δόμῳ· αὐτὰρ
Ἀπόλλων
Λητοίδης κατέευθυς ἔπ' ἀρθμῷ καὶ φιλότητι,
μὴ τινα φίλτερον ἄλλον ἐν ἄθανάτοισι ἔσεσθαι,
525
μήτε θεῶν μήτ' ἄνδρα Δίως γόνων· ἐκ δὲ τέλειον
[αἰετὸν ἦκε πατήρ· ὁ δ' ἐπώμοσεν· ἡ σεμάλ' οἴον] 526
ὁμβολον ἀθανάτων ποιήσομαι ἢ δ' ἀμα πάντων,
πιστῶν ἐμῶ θυμῷ καὶ τίμιον· αὐτὰρ ἐπείτα
ἀλβοῦ καὶ πλούτου δόσω περικαλλέα ράβδων,
χρυσεῖν, τρυπῆτηλον, ἀκῆριον ἦ σε φυλάξει
530
πάντας ἐπικεραίνουσ' ἀθλοὺς ἑπέων τε καὶ ἐργῶν
τῶν ἄγαθῶν, ὅσα φημὶ δαίμοναι ἐκ Δίως ὀμφῆς.

1 Allen's supplement. 2 Sikes: θεός, MSS.
IV.—TO HERMES, 505-532

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 sware 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 δε, φέριστε, διοτρέψε, ἵνα ἐρεείνεις, οὔτε σὲ θέσφατόν ἐστι δαίμοναί οὔτε τιν’ ἄλλον ἄθανάτων τὸ γὰρ οἶδε Δίως νόος· αὐτὰρ ἐγὼ γε πιστώθεις κατένευσα καὶ ὅμοσα καρτερὸν ὀρκον, μή τινα νόσφην ἔμειο θεῶν αἰειγενετάων ἄλλον γ’ εἴσεσθαι Ζηνὸς πυκνόφρονα βουλήν. καὶ σὺ, κασίγνητε χρυσόρραπι, μή με κέλευν θέσφατα πιθαύνκειν, ὁσα μηδεταί εὐρύστα Ζεὺς. 540 ἀνθρώπων δ’ ἄλλον δηλήσομαι, ἄλλον ὄνησω, πολλὰ περιτροπέων ἀμεγάρτων φυλ’ ἀνθρώπων. καὶ μὲν ἐμὴς ὄμφης ἀπονήσεται, ὅς τις ἂν ἔλθῃ φωνῇ καὶ πτερύγεσσι τεληέντων οἰωνῶν· οὗτος ἐμὴς ὄμφης ἀπονήσεται, οὐδ’ ἀπαθήσω. 545 ὅς δὲ κε μαγιλόγουσι πιθήσας οἰωνοίσι μαντείην ἐθέλησι παρέκ νόον ἐξερείνειν ἡμετέρην, νοεῖν δὲ θεῶν πλέον αἰὲν ἔσοντων, φήμ’, ἀλήθ’ ὄδον εἰσίν. ἐγὼ δὲ κε δῶρα δεχοῦμην.

"Αλλο δέ τοι ἐρέω, Μάης ἐρικυδέος υἱὲ καὶ Δίως αἰγιόχου, θεῶν ἔριονυίν δαὶμον· σεμναὶ γὰρ τινες εἰσὶ, κασίγνηται γεγανίαι, παρθένοι, ἀκείησιν ἀγαλλόμεναι πτερύγεσσι, τρεῖς· κατὰ δὲ κρατός πεπαλαμέναι ἄλφιτα λευκά, οἰκία ναιετάουσιν ύπὸ πτυχῆ Παρυησοῦ, 555 μαντείης ἀπάνευθε διδάσκαλοι, ἥν ἐπὶ βουοὶ παῖς ἐτ’ ἐων μελέτησα· πατήρ δ’ ἐμὸς ὁυκ ἀλέγιζεν, ἐντεύθεν δη ἐπειτα ποτόμεναι ἄλλοτε ἄλλη κηρία βοσκοῦνται καὶ τε κραίνουσιν ἐκαστα.
IV.—TO HERMES, 533-559

sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all-seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idly-chattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey; yet his gifts I would take.

But I will tell you another thing, Son of all-glorious Maia and Zeus who holds the aegis, luck-bringing genius of the gods. There are certain holy ones, sisters born—three virgins ¹ gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey-comb

¹ The Thriae, who practised divination by means of pebbles (also called ὀπαλ). 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

560 αἳ δ' οὖν μὲν θυώσιν ἐδηδύαι μὲλι χλωρόν, προφρονέως ἔθελουσιν ἀληθεὶν ἀγορεύειν· ἦν δ' ἄπονοσφισθῶσι θεῶν ἥδειαν ἐδωδὴν, ψεύδονται δὴ ἔπειτα δι' ἀλλήλων δονέουσαι.  

τάς τοι ἔπειτα δίδωμι· σὺ δ' ἅτρεκέως ἐρεείων σήν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτὸν ἄνδρα δαείης,

πολλάκι σῆς ὁμφῆς ἐπακούσεται, αἰ' κε τύχησι. ταῦτ' ἔχε, Μαίαδος νίε, καὶ ἀγραύλους ἐλικας βοῦς ἵππους τ' ἄμφιπόλευς καὶ ἡμίόνους ταλαεργοῦς. ἦν ἔφατ' οὐρανόθεν δέ πατήρ Ζεὺς αὐτὸς ἐπέσει.  

565 [ὡς ἔφατ' οὐρανόθεν δὲ πατήρ Ζεὺς αὐτὸς ἐπέσει 568 θήκε τέλος· πᾶσιν δ' ἀρ' ὁ γ' οἰωνοίς κέλευσεν 2] 568 καὶ χαροποίσι λέονσι καὶ ἀργιόδουσι σύεσσι καὶ κυσὶ καὶ μήλοισιν, ὡς τρέφει εὐρεῖα χθών, 570 πάσιν δ' ἐπὶ προβάτωσιν ἀνάσσειν κύδιμον Ἐρμήν, οἶνον δ' εἰς 'Αίδην τετελεσμένον ἀγγελον εἶναι, ὡς τ' ἅδοτὸς περ ἐὼν δῶσει γέρας οὐκ ἑλαχιστόν.

575 Οὔτω Μαίαδος νιὸν ἀναξ ἐφίλησεν Ἀπόλλων παντοῖη φιλότητι· χάριν δ' ἐπέθηκε Κρονίων.  

πάσιν δ' ὁ γε θυτοῦσι καὶ ἀθανάτωσιν ὦμιλεί. παύμα μὲν οὖν ὀνίνησι, τὸ δ' ἀκριτον ᾑπεροπεύει νύκτα δι' ὀρφαίην φύλα θυτῶν ἀνθρώπων.

Καὶ σὺ μὲν οὖτω χαίρε, Δίως καὶ Μαίαδος νιε' αὐτάρ ἐγὼ καὶ σείο καὶ ἀλλὴ μνήσομ' ἄοιδῆς.  

1 E and L: πειρώνται δὴ ἔπειτα παρέξ δῶν ἤγεμονεθείν ("Then they try to lead men aside out of the way"), other MSS. 

2 Allen's supplement.
and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response—if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules.'"

So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship: and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozen the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.
THE HOMERIC HYMNS

V

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μοῦσά μοι ἐννέπε ἔργα πολυχρῶσου Ἀφροδίτης, Κύπριδος, ἦτε θεοίσιν ἐπὶ γλυκῶν ἵμερον ὄρσε καὶ τ' ἐδαμάσσατο φύλα καταθνητῶν ἄνθρωπων σῶν τε τε διστέας καὶ θηρία πάντα, ἢμεν ὦς ἂπειρος πολλὰ πρέπει ἢδ' ὦςα πόντος· πᾶσιν δ' ἔργα μέμηλεν ἐνστεφάνων Κυθερείης.

Τρισσάς δ' οὐ δύναται πεπιθεῖν φρένας οὐδ' ἀπατήσαι·
κούρην τ' αἰγιόχοιο Δίος, γλαυκώπων Ἀθήνην· οὐ γὰρ οἳ οὐθεδεν ἔργα πολυχρῶσον Ἀφροδίτης, ἀλλ' ἄρα οἳ πόλεμοι τε ἅδον καὶ ἔργον Ἀρης ὑσμίνα τε μάχαι τε καὶ ἄγλα ἐργ' ἀλεγνύειν. πρότη τέκτονας ἄνδρας ἐπιχθοινοὺς ἐδίδαξε ποιῆσαι σατίνας τε καὶ ἄρματα ποικίλα χαλκῷ. ἤ δὲ τε παρθενίκας ἀπαλόχροας ἐν μεγάροισιν ἄγλα ἐργ' ἐδίδαξεν ἐπὶ φρεσὶ θεία ἐκάστη. οὐδέ ποτ' Ἀρτέμιδα χρυσηλάκατον, κελαδεινὴν δάμνατα ἐν φιλότητι φιλομμειδῆς Ἀφροδίτη. καὶ γὰρ τῇ ἄδε τόξα καὶ οὐρεσὶ θῆρας ἐναίρειν, φόρμιγγες τε χοροὶ τε διαπρύσιοι τ' ὀλονυγαῖ ἀλσάτα σε κείσεται δικαίων τε πτόλεις ἄνδρὼν. οὐδὲ μὲν αἰδοίη κούρη ἄδε ἔργ' Ἀφροδίτης, Ἰστή, ἦν πρώτῃ τέκετο Κρόνος ἀγκυλομήτης, αὐτις δ' ὀπλοτάτην, βουλὴ Δίος αἰγιόχοιο, 406
V.—TO APHRODITE, 1–23

TO APHRODITE

Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all that the sea: all these love the deeds of rich-crowned Cytherea.

Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one’s mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite’s works. She was the first-born child of wily Cronos and youngest too,¹ by will of Zeus who holds the aegis,—a queenly maid whom both

¹ Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be disgorged, and so was at once the first and latest born of the children of Cronos. Cp. Hesiod Theogony, ll. 495-7.
THE HOMERIC HYMNS

πότνιαν, ἢν ἐμνόντο Ποσειδάων καὶ Ἀπόλλων
ἡ δὲ μαλ’ οὐκ ἔθελεν, ἀλλὰ στερεῶς ἀπέειπεν
ὠμοσε δὲ μέγαν ὅρκον, ὦ δὴ τετελεσμένος ἔστιν,
ἄφαμὲν κεφάλής πατρὸς Διὸς αἰγόχοιο,
παρθένοις ἐσσεσθαί πάντ’ ἡματα, δία θεῶν.
τῇ δὲ πατὴρ Ζεὺς δῶκε καλὸν γέρας ἀντὶ γάμῳ
καὶ τε μέσῳ οὐκ ὅτ’ ἀρ’ ἔξετο πᾶρ ἐλούσα.
πᾶσιν δ’ ἐν νηοῖς θεῶν τιμάοχος ἔστι
καὶ παρὰ πᾶσι βροτοῖς θεῶν πρέσβειρα τέτυκται.

Τάων οὐ δύναται πεπιθεὶν φρένας οὐδ’ ἀπατησαί
τῶν δ’ ἀλλῶν οὐ πέρ τι πεφυγμένου ἔστ’ Ἀφροδίτην
οὔτε θεῶν μακάρων οὔτε θυντῶν ἄνθρωπῶν.
καὶ τε παρὲκ Ζηνὸς νόον ἔγαγε τερπικεραύνον,
οἴστε μέγιστός τ’ ἐστὶ μεγίστης τ’ ἔμμορε τιμῆς.
καὶ τε τοῦ, εὕτ’ έθελοι, πυκνὰς φρένας ἔξαπαφοῦσα
ῥηδίως συνέμειξε καταθνητῆσι γυναιξίν,
"Ἡρῆς ἐκκελαθοῦσα, κασιγνήτης ἁλόχου τε,
ἡ μέγα εἴδος ἀρίστη ἐν ἄθανάτησι θεῆς.
κυδίστην δ’ ἀρα μιν τέκετο Κρόνος ἀγκυλομήτης
μήτηρ τε Πρέιῃ. Ζεὺς δ’ ἀφίτια μῆδεα εἴδος
αιδοίην ἁλόχου ποιήσατο κέδυ’ εἰδύναι.

Τῇ δὲ καὶ αὐτῇ Ζεὺς γυλκίνῳ ἐμβαλε θυμῷ
ἀνδρὶ καταθνηiptables μιχθήμεναι, οφρα τάχιστα
μηδ’ αὐτῇ βροτέης εὐνῆς ἀποεργεμένη ἔη,
καὶ ποτ’ ἑπενεξαμένη εἴπῃ μετὰ πᾶσι θεοῖσιν
ἡδὺ γελοιότασα, φιλομμειδῆς Ἀφροδίτη,
ὡς ῥα θεῶν συνέμειξε καταθνητῆσι γυναιξί,
καὶ τε καταθνητοὺς νιεῖς τέκουν ἄθανάτοισιν,
ὡς τε θεὰς ἀνέμειξε καταθνητοῖς ἄνθρωποισ.
V.—TO APHRODITE, 24–52

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 whencsoever 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 mocking 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 ήμερον ἐμβαλε θυμῷ,
ὅς τὸτ' ἐν ἀκροπόλοις ὅρεσιν πολυπιδάκου Ἰδῆς
βουκολέσκεν βοῦς δέμας ἀδανάτοιςιν ἐουκὼς.
τὸν δὴ ἔπειτα ἰδοὺσα φιλομειδής Ἀφροδίτη
ἡράσατ', ἐκπαγός δὲ κατὰ φρένας ήμερος εἶλεν.
ἐσ Κύπρον δὲ ἐλθοῦσα θυώδεα νηὸν ἐδύνεν,
ἐσ Πάφων· ἐνθα δὲ οἱ τέμενος βωμός το θυώδης.
ἐνθ' ἡ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινᾶς·
ἐνθα δὲ μιν Χάριτες λοῦσαν καὶ χρίσαν ἑλαίῳ
ἀμβρότῳ, οὐ θεοὺς ἐπενήμοθεν αἶεν ἐόντας,
ἀμβρόσιῳ ἐδανφ, τό ρά οἱ τεθνωμένον ἦν.
ἐπομένη δ' εὐ πάντα περὶ χροὶ εἴματα καλὰ
χρυσῷ κοσμηθεῖσα φιλομειδής Ἀφροδίτη
σειατ' ἐπὶ Τροίς προλιτοῦσ' εὐώδεα Κύπρον,
ὑψι μετὰ νέφεσιν ρίμφα πρήσουσα κέλευθον.
'Ἰδῆν δ' ἰκανεν πολυπίδακα, μητέρα θηρῶν,
βῇ δ' θεὸς σταθμοῦ δι' οὔρεος· οὐ δὲ μετ' αὐτὴν
σάινοτες πολιοί τε λύκοι χαροτοὶ τε λέοντες,
ἀρκτοί παρδαλίες το θοαλ προκάδων ἀκόρητοι
ἡσαν· δ' ὁ ὅρωσα μετὰ φρεσὶ τέρπετο υμῶν
καὶ τοῖς ἐν στῆθεσι βάλ' ἴμερον· οὐ δ' ἀμα πάντες
σύνων κοιμήσατο κατὰ σκίζενται ἐναύλους.

Αὐτῇ δ' ἐς κλισίας εὐποιήτους ἀφίκανε·
τὸν δ' εὐρε σταθμοῖσα λελειμμένον οἰον ὕπ' ἄλλων
'Αγχίσῃν ἤρωα, θεὼν ἀπο κάλλος ἐχοντα.
οἱ δ' ἀμα θυασίν ἐποντο νομοὺς κατὰ ποιήντας
πάντες· δ' δὲ σταθμοῖσα λελειμμένος οἰον ὕπ' ἄλλων
πολείτ' ἐνθα καὶ ἐνθα διαπρύσιον κιθαρίζων.

στῇ δ' αὐτοῦ προπάροιβο Δίος θυγατηρ 'Ἀφροδίτη
παρθένο ἄδμητη μέγεθος καὶ εἰδος ὀμοίᾳ,
V.—TO APHRODITE, 53–82

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
THE HOMERIC HYMNS

μὴ μιν ταρβῆσειν ἐν ὀφθαλμοῖς νοήσας.

'Αγχίσης δ' ὄρων ἐφράζετο θαύμαινέν τε εἴδος τε μέγεθός τε καὶ εἶματα συγαλάεντα.

πέπλου μὲν γὰρ ἔστο φαεινότερον πυρὸς ἄυγής, καλὸν,

χρύσειον, παμποίκιον οὔς δὲ σελήνη

στῆθεσιν ἀμφ' ἀπαλοίσιν ἑλάμπετο, θαύμα ἰδέσθαι.

εἰχε δ' ἐπηγχαμπτάς ἐλικάς κάλυκας τε φαεινάς.

ὦρμοι δ' ἀμφ' ἀπαλῆ δειρῆ περικαλλέες ἔσαν.

'Αγχίσην δ' ἔρος εἶλεν, ἔπος δὲ μιν ἀντίον ἦδα.

χαῖρε, ἄνασσ', ἦ τις μακάρων τάδε δόμαθ' ἰκάνεις,

'Αρτεμις ἡ Δητῷ ἡ Γρυσεῖν Ἀφροδίτῃ

ἡ Θέμις ἡγείνης ἡ γλαυκώπις Ἀθηνή,

ἡ ποὺ τις Χαρίτων δεῦρ' ἡλυθες, αἴτε θεοῦσι

πάσιν ἕταρξισι καὶ ἀθάνατοι καλέονται,

ἡ τις Νυμφών, αἴτ' ἀλσεα καλὰ νέμονται

ἡ Νυμφών, αἰ τελον ὅρος τόδε ναιστάονς

καὶ πηγάς ποταμὸν καὶ πίσεα ποιῆντα.

σοὶ δ' ἐγὼ ἐν σκοπηῇ, περιφαίνομεν ἐνι χώρῃ,

βωμὸν ποιῆσω, ἡξὼ δὲ τοι ἑρα καλὰ

ὁρησιν πᾶσῃσι. σοὶ δ' εὐφρονα θυμὸν ἔχουσα

δός με μετὰ Τρόκασσιν ἀριστρεπτ' ἐμμεναι ἄνδρα,

ποίει δ' ἐξοπίσω θαλερὸν γόνων, αὐτὰρ ἐμ' αὐτὸν

δηρὸν ἐν ξώειν καὶ ὅραν φάοις ἥλιοιο,

ὁλβιον ἐν λαοῖς, καὶ γῆραοι οὐδὸν ἰκέσθαι.

Τὸν δ' ἡμεῖσθε' ἐσείτα Δῖος θυγατὴρ Ἀφροδίτῃ

'Αγχίσησι, κύδιστε χαμαγγενέων ἀνθρώπων,

οὐ τις τοι θεός εἰμι· τί μ' ἀθανάτης εἰςκεῖς;

ἀλλὰ καταθυτῆ γη, γυνὴ δὲ με γείνατο μῆτηρ.

'Οτρεὺς δ' ἐστὶ πατὴρ ὅνομακλυτός, εἰ που ἄκουεις,

1 Wakefield, καλοὶ 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
THE HOMERIC HYMNS

δς πάς Φρυγίς εύτειχήτουι ανώσει.
γλώσσαν δ' ύμετέρην τε καὶ ύμετέρην σάφα οίδα.
Τρωάς γὰρ μεγάρῳ με τροφὸς τρέφεν' ἢ δὲ διαπρὸ σμικρὴν παῖδ' ἀτίταλλε, φίλης παρὰ μητρὸς ἐλούσα.

ὁς δὴ τοι γλώσσαν γε καὶ ύμετέρην εὖ οίδα.
νῦν δὲ μ' ἄνηρπαξε χρυσόρραπις Ἀργειφόντης ἐκ χοροῦ Ἀρτέμιδος χρυσηλακάτου, κελάδεινῆς.
πολλαὶ δὲ νύμφαι καὶ παρθένοι ἀλφεσίβοιαι παῖζομεν, ἀμφὶ δ' ὀμίλος ἀπείροτος ἐστεφάνωτο.

ἐνθὲν μ' ἄνηρπαξε χρυσόρραπις Ἀργειφόντης.
πολλὰ δ' ἔτ' ἠγαγεν ἔργα καταθνητῶν ἄνθρωπων,
πολλὰ δ' ἀκληροῦ τε καὶ ἀκτίτοιο, ἢν διὰ θῆρες ὀμοφάγοι φοιτῶσι κατὰ σκιώντας ἑναύλους.

οὐδὲ ποσὶ ψαύσειν ἐδόκοις φυσιξόον αἴγης.

Ἀγχίσεω δὲ με φάσκε παραὶ λέχεσιν καλέσθαι κουριδίην ἄλοχοι, σοὶ δ' ἄγλαλα τέκνα τεκείσθαι.

αὐτὰρ ἐπεὶ δὴ δείξε καὶ ἐφρασέν, ἢ τοι ὃ γ' αὕτης ἄθανάτων μετὰ φυλ' ἀπέβη κρατὺς Ἀργειφόντης.
αὐτὰρ ἐγὼ σ' ἱκόμην, κρατερὴ δὲ μοι ἐπλετ' ἀνάγκη.

ἀλλὰ σε πρὸς Ζηνὸς γονυάζομαι ἢδὲ τοκῆν ἐσθλῶν· οὐ μὲν γὰρ κε κακοὶ τοιὸνδε τέκοιεν· ἀδμήτην μ' ἀγαλμῶν καὶ ἀπειρῆτην φιλότητος πατρὶ τε σῷ δείξον καὶ μητέρι κέδν' εἰδυίη σοῖς τε κασιγνήτοις, οὐ τοι ὁμόθεν γεγάσασιν.

οὐ σφιν ἀείκελην νῦνδ' ἐσσομαι, ἀλλ' εἰκὺία. 1

πέμψαι δ' ἀγγελῶν ὅκα μετὰ Φρύγας αἰολοτούλους εἰπεῖν πατρὶ τ' ἐμῷ καὶ μητέρι κηδομένη περ'

1 MELP give the alternative verse:

εἰ τοι ἀείκελην γυνὴ ἐσσομαὶ ἡ ἔ και οὐκλ.

("to see whether I shall be an ill-liking wife for you or no.")

414
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.
THE HOMERIC HYMNS

οἶ δὲ κέ τοι χρυσὸν τε ἄλως ἐσθήτα θ' ύφαντην πέμψουσιν· σὺ δὲ πολλὰ καὶ ἅγια δέχθαι ἀποωνα. ταῦτα δὲ ποιήσας δαίνυ γάμον ἀμερέντα, 141
tίμων ἀνθρώποις καὶ ἀθανάτους θεοίσιν.
'Ως εἶποῦσα θεά γλυκύν ἴμερον ἐμβαλε θυμῷ.
'Αγχίσην δ' ἔρος εἶλεν ἔπος τ' ἐφατ' ἐκ τ' ὀνόμαζεν.
Εὶ μὲν θυητὴ τ' ἐσσί, γυνὴ δὲ σε γείνατο μήτηρ, 145
'Οτερέως δ' ἐστὶ πατὴρ ὀνομακλυτός, ὡς ἀγορέεις, ἀθανάτου δὲ ἐκητὶ διακτόρου ἐνθάδ' ἰκάνεις
'Ἐρμέω, ἐμὴ δ' ἄλοχος κεκλήσεαι ἦματα πάντα:
οὐ τις ἐπειτα θεῶν οὔτε θυητῶν ἀνθρώπων ἐνθάδε με σχῆσει, πρὶν σῇ φιλότητι μιγῆαι 150
ἀυτίκα νῦν· οὐδ' εἴ κεν ἐκηβόλος αὐτὸς Ἀπόλλων
τόξου ἀπ' ἀργυρέον προῖα βέλεα στονόεντα.
Βουλοίμην κεν ἐπειτα, γίναι ἐκυνία θῆσι,
σῆ εὖνῆς ἐπιβάς δύναι δόμου' Ἀιδὸς εἴσω.
'Ως εἴπων λάβε χεῖρα· φιλομμείδης δ' Ἀφροδίτη
ἐρπε μεταστρεφθεῖσα κατ' ὄμματα καλὰ βαλοῦσα 156
ἐς λέχος εὐστρωτον, ὅθι περ πάρος ἐσκεν ἀνακτὶ
χλαίνησιν μαλακῆς ἐστρωμένου· αὐτὰρ ὑπερθεν
ἀρκτῶν δέρματ' ἐκεῖτο βαρυφθόγγων τε λεόντων,
τοὺς αὐτὸς κατέπεφθεν ἐν ύψίσειν ψηλοῖσιν.
οὶ δ' ἐπέι οὖν λεχέων εὐποιητῶν ἐπέβησαν, 160
κόσμουν μὲν οἱ πρότων ἀπὸ χρῶς εἶλε φαινόν,
πόρτας τε γναμπτᾶς θ' ἐλικας κάλυκας τε καὶ
ὀρμοὺς.

λύσε δὲ οἱ ζώνην ὅδε εἴματα σιγαλόεντα
ἐκδυν καὶ κατέθηκεν ἐπὶ θρόνου ἀργυροῦλον
'Αγχίσης· δ' ἐπειτα θεῶν ἰότητι καὶ αἰσὴ
ἀθανάτῃ παρέλεκτο θεᾶ βροτός, οὐ σάφα εἰδὼς.
'Ημος δ' ἀψι εἰς αὐλῶν ἀποκλίνουσι νομῆς
βοῦς τε καὶ ἱφία μήλα νομῶν ἐξ ἀνθεμοέντων.

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V.—TO APHRODITE, 139–169

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

tήμος ἀρ’ Ἀγχίση μὲν ἐπὶ γλυκὺν ὑπνοῦν ἔχει 170
νῆδυμον, αὐτῇ δὲ χροὶ ἐννυτὸ εἰματα καλά.
ἐσσαμένη δ’ εὐ πάντα περὶ χροὶ διὰ θεάων
ἐστὶ πάρ’ κλίσι’’, κευποιήτοιο2 μελάθρον
κύρε κάρη’ κάλλος δὲ παρειάων ἀπέλαμπτεν
ἀμβροτον, οἶον τ’ ἐστὶν ἐνυστέϕάνου Κυθερείς, 175
ἐξ ὑπνοῦ τ’ ἀνέγειρεν ἐπος τ’ ἐφατ’ ἐκ τ’ ὕνωμαξεν.

"Ὀρσεο, Δαρδανίδη τί νυ νήγρετον ὑπνοῦν ιαύεις;
καὶ φράσαι, εἰ τοι ὁμοίῃ ἔγιον ἤνδαλλοιμα εἶναι,
οὐν δὴ με τὸ πρῶτον ὑν ὀφθαλμοῖν νόησας;

"Ὡς φάθ’ δ’ εὐ ὑπνοῖο μάλ’ ἐμμαρτέω ὑπάκουσεν.
ὡς δὲ ἰδεν δειρήν τε καὶ ὁμματα καλ’ Ἀφροδίτη,
181 τάρβησιν τε καὶ ὄσε παρακλίδουν ἐτραπεν ἄλλης
ἀν δ’ αὕτις χλαύη τε καλύψατο καλὰ πρόσωπα
καὶ μιν λισσόμενος ἐπεα πτερόνται προσηύδα:

Ἀπτίκα σ’ ὡς τὰ πρῶτα, θεά, ἵδον ὀφθαλμοῖν, 185
ἐγγυων ὡς θεὸς ἢσθα. σὺ δ’ οὐ νημερτές ἐχετες.
ἄλλα σε πρὸς Ζηνοὺς γουνάζομαι αἰγιόχοιο,
μή με ζωντ’ ἀμειηνὸν ἐν ἀνθρώποισιν ἑάσης
ναἰειν, ἄλλ’ ἐλέαιρ’ ἐπει οὐ βιοθάλμως ἀνήρ
γύγεται, ὦς τε θεαῖς εὑνάζεται ἀθανάτησι.

Τὸν δ’ ἡμεῖς βετ’ ἐπειτα Διὸς θυγατὴ Αφροδίτη
Ἀγχίση, κύδιστε καταθήτων ἀνθρώπων,
θάρσει, μηδὲ τι σήτα μετὰ φρεσὶ δείδιει λήνη
οὐ γάρ τοι τι δεός παθέειν κακὸν ἐξ ἐμέθεν γε,
οὐδ’ ἀλλῶν μακάρων ἐπει τ’ ϕίλος ἐσοὶ θεοῖσι. 195
σοι δ’ ἐσται ϕίλος νῖός, ὃς ἐν Τρώεσσιν ἀνάξει
καὶ παῖδες παίδεσοι διαμπερὲς ἐκγεγάνοντες3
τῷ δὲ καὶ Αἰνειας ὄνομ’ ἐσσεται, οὐνεκά μ’ αἰνὸν

1 Stephanus: ἄρα, MSS. 2 Sikes.
3 Baumeister: ἐγγεγάνωται, MSS.

418
V.—TO APHRODITE, 170-198

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-crowneded Cytherea. Then she aroused him from sleep and opened her mouth and said:

“Up, son of Dardanus!—why sleep you so heavily?—and consider whether I look as I did when first you saw me with your eyes.”

So she spake. And he awoke in a moment and obeyed her. But when he saw the neck and lovely eyes of Aphrodite, he was afraid and turned his eyes aside another way, hiding his comely face with his cloak. Then he uttered winged words and entreated her:

“So soon as ever I saw you with my eyes, goddess, I knew that you were divine; but you did not tell me truly. Yet by Zeus who holds the aegis I beseech you, leave me not to lead a palsied life among men, but have pity on me; for he who lies with a deathless goddess is no hale man afterwards.”

Then Aphrodite the daughter of Zeus answered him: “Anchises, most glorious of mortal men, take courage and be not too fearful in your heart. You need fear no harm from me nor from the other blessed ones, for you are dear to the gods: and you shall have a dear son who shall reign among the Trojans, and children’s children after him, springing up continually. His name shall be Aeneas," because

1 The name Aeneas is here connected with the epithet ainos (awful); similarly the name Odysseus is derived (in Od. i. 62) from ὀδύσσομαι (I grieve).
THE HOMERIC HYMNS

ἔσχεν ἄχος, ἑνεκα βροτοῦ ἀνέρος ἐμπεσον εὐνη· ἀγχίθεοι δε μάλιστα καταθυτών ἀνθρώπων αἰεὶ ἄφ' ὑμετέρησ γενεῆς εἴδος τε φυήν τε.

Ἡ τοι μὲν ξανθὸν Γανυμήδα μητιέτα Ζεὺς ἦρπασε δυ διὰ κάλλος, ίν' ἀθανάτοις μετείη καὶ τε Διὸς κατὰ δῶμα θεοῖς ἐπιοινοχεύοι, θαῦμα ίδειν, πάντεσσι τετιμένοι ἀθανάτοισι, χρυσέου ἐκ κρητήρος ἀφύσσων νέκταιρ ἐρυθρὸν. 

Τρῶα δὲ πένθος ἄλαστον ἔχε φρένας, οὐδὲ τι ἤδει, ὅππη οἱ φίλοι νῖον ἄνηρπασε θέστις ἀελλατοῦν δὴ ἐπειτα γύασκε διαμπερὲς ἢματα πάντα καὶ μιν Ζεὺς ἑλησε, δίδου δὲ οἱ νῖος ἄποινα, ἰπποὺς ἀρσίποδας, τοὶ τ' ἀθανάτους φορέουσι. 

τοὺς οί δῶρον ἐδωκεν ἔχειν· εἴπεν δὲ ἐκαστα Ζηνὸς ἐφημοσύνησι διάκτορος Ἀργειφόντης, ὡς οὐι ἀθάνατος καὶ ἀγάρως ἵσα θεοίσιν. 

αὐτὰρ ἐπειδὴ Ζηνὸς ὁ γ' ἐκλυεν ἀγγελιαίων, οὐκέτ' ἐπειτα γύασκε, γεγήθει δὲ φρένας ἐνδον, γηθόσυνοι δ' ἰπποίσων ἀελλωπόδεσσιν ὑχεῖτο. 

"Ὡς δ' αὐ Τιθωνὸν χρυσόθρονοι ἦρπασεν Ἦώς, ὑμετέρης γενεῆς, ἐπιεἴκελον ἀθανάτοισι.

βὴ δ' ίμεν αἰτήσουσα κελαίνεφεά Κρονίωνα, ἀθάνατον τ' εἶναι καὶ ζώειν ἢματα πάντα· 

τῇ δὲ Ζεὺς ἐπένευε καὶ ἐκρήηνεν ἐέλδωρ. 
νηπία, οὐδ' ἐνόησε μετὰ φρεσὶ πότνια Ἦώς ἤβην αἰτήσαι ξύσαι τ' ἀπο γῆρας ὅλοιον. 

τὸν δ' ἥ τοι εἰώς μὲν ἔχεν πολυήρατος ἤβη, Ἦώς τερπόμενος χρυσοθρόνω, ἤργενειῃ

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V.—TO APHRODITE, 199–226

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 Ganymedes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus—a wonder to see—, honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simple was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams

¹ Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymedes and Tithonus.
THE HOMERIC HYMNS

ναίε παρ’ Ὠκεανοῖο ῥῆς ἐπὶ πείρασι γαίῆς; 230
αὐτὰρ ἐπεὶ πρῶται πολιαὶ κατέχυντο ἔθειραι
καλῆς ἐκ κεφαλῆς ἐνγραμμὸς τε γενέλου,
tοῦ δ’ ἦ τοι ἐνυής μὲν ἀπεῖχετο πόντια Ἦώς,
αὐτὸν δ’ αὐτ’ ἀτίταλλεν ἐνὶ μεγάροισιν ἐξούσα,
σίτω τ’ ἀμβροσίῃ τε καὶ εἴματα καλὰ διδόσα.
ἀλλ’ ὅτε δὴ πάμπαν στυγερὸν κατὰ γῆρας ἔπειγεν,
οὐδὲ τι κινήσαι μελέων δύνατ’ οὐδ’ ἀναείραι,
ἡδε δὲ οἱ κατὰ θυμὸν ἀρίστῃ φαῦνετο βουλή.
ἐνθαλάμῳ κατέθηκε, θύρας δ’ ἐπέθηκε φαεινάς.
tοῦ δ’ ἦ τοι φωνὴ ῥέει 1 ἀσπετος, οὐδὲ τι κόκυς
ἔσθ’, οἵ πάροι ἔσκεν ἐνὶ γναμμπτοῖσι μελέσσιν.

Οὐκ ἂν ἐγὼ γε σὲ τοῖον ἐν ἀθανάτουσιν ἐλοίμην
ἀθάνατον τ’ ἐναὶ καὶ ζωεὶς ἦματα πάντα. 240
ἀλλ’ εἰ μὲν τοιὸτοι ἑων εἰδὸς τε δέμας τε
ζώοις ἠμέτερος τε πόσις κεκλημένος ἐι’ς,
οὐκ ἂν ἐπειτά μ’ ἄχος πυκνᾶς φρένας ἀμφικα-
λύπτηι.

νῦν δὲ σὲ μὲν τάχα γῆρας ὅμοιον ἀμφικαλύψει
νηλεῖς, τὸ τ’ ἐπειτα παρίσταται ἀνθρώποισιν,
οὐλομένου, καματηρὸν, ὅτε στυγεοῦσι θεοὶ περ.

Αὐτὰρ ἐμοὶ μέγ’ ὀνειδὸς ἐν ἀθανάτουι θεοῖς
ἐσσεταὶ ἦματα πάντα διαμπερὲς εἰνὲκα σεἰο,
οὶ πρὶν ἐμοὺς ὀἄρους καὶ μήτιας, ἀῖς ποτὲ πάντας
ἀθανάτους συνέμειξα καταθυπῆσ’ γυναιξί’, 250
τάρβεσκοι. πάντας γὰρ ἐμὸν δάμναςκε νόημα.
νῦν δὴ δὴ οὐκέτι μοι στόμα χείσεται 2 ἕξονομήναι
tούτο μετ’ ἀθανάτουσιν, ἐπεὶ μάλα πολλὸν ἀόσθην,
σχέτλιον, οὐκ ὄνοταστῶν, 3 ἀπεπλάγχθην δὲ νόοιο,
pαίδα δ’ ὑπὸ ζώην ἔθεμην βροτῷ εὑνθεῖσα.

1 Wolf: ῥέι, MSS. 2 Martin: στοναχῆσεται, MSS. 3 Clarke: ὄνοταστῶν, MSS.

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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 ἄναμβων. L. and S. give = δύναται, "common to all."
τὸν μὲν, ἐπὶν δὴ πρῶτον ἵδυ φάος ἥελιοιο,
Νῦμβρας μὲν θρέψουσιν ὀρεσκῶι βαθύκολποι,
αἰ τὸδε ναετὰνουν ὅρος μέγα τε ζαθεῶν τε·
αἰ ρ' οὔτε θυντοις οὔτ' ἀθανάτοισιν ἐπονται.
ὁηρόν μὲν ξώουνι και ἀμβροτον εἰδαρ ἐδουσι
καὶ τε μετ' ἀθανάτοισι καλὸν χορὸν ἐρρώσαυτο.
τῆςι δὲ Σειληνοὶ καὶ εύσκοπος Ἀργειφώνης
μύσγοντ' ἐν φιλότητι μυχῶ ὕπειρων ἐροέντων.
τῆςι δ' αμί' ἡ ἑλάται ἡ ὑδρὲς ὕψικάρηνοι
γεινομένησιν ἐφυσαν ἐπὶ χθονὶ βοτιανείρη,
καλαί, τηλεθάουσαι, ἐν οὐρσεων ύψηλοισιν.
ἐστασ' ἡλίβατοι, τεμένη δὲ ἐς κικλησκουσιν
ἀθανάτων· τὰς δ' οὔ τι βροτοι κείρουσι σιδήρων·
ἀλλ' ὅτε κεν δὴ μοῖρα παρεστήκηθανάτοι,
ἀζάνεται μὲν πρῶτον ἐπὶ χθονὶ δένδρεα καλά,
φλοῖος δ' ἀμφιπεριφθιωθὲς, πίπτουσι δ' ἀπ' ὦξοι,
τῶν δὲ θ' ὦνοι ψυχὴ λείπει φάος ἡελίοιο.
αἰ μὲν ἐμὸν θρέψουσι παρὰ σφίσιν υὶὸν ἐχουσαι.
τὸν μὲν ἐπὶν δὴ πρῶτὸν ἔλῃ πολυhurstos ἦβη,
ἀξουσὶν σοι δεύρο θεαὶ δείξουσι τε παῖδα.
σοὶ δ' ἐγὼ, ὥρα κε ταῦτα μετὰ φρεσὶ πάντα
διέλθω,
ἐς πέμπτον ἐτος αὕτω εἰλεύσομαι υἰὸν ἄγουσα.
tau μὲν ἐπὶν δὴ πρῶτον ἱδης θάλαθα ὀμθαλμοῖς,
γῆθεσις ὁρῶν· μᾶλα γὰρ θεοεἰκέλος ἐσται·
ἀξεῖς δ' αὐτίκα νιν ποτὶ Ἰλιον ἰμμοὸσαν.
ἡν δὲ τις εἰρηται σε καταθνητῶν ἀνθρώπων,
ἡ τις σοι φίλον υἰὸν υπὸ σῶθη θέτο μήτηρ,
τῷ δὲ σὺ μυθεῖς θαμ μεμυκμένος, ὡς σε κελεύω·
φάσθαι τοι Νῦμφης καλυκάπιδος ἐγχογον εἶναι,
αἰ τὸδε ναετάουσιν ὅρος καταειμένον ὕλη.

1 Matthiae : φαοί, MSS.
V.—TO APHRODITE, 256–285

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
THE HOMERIC HYMNS

εἰ δὲ κεν ἐξεῖπτης καὶ ἐπεύξεαι ἄφροιν θυμῷ
ev filóttiti miγήνai ένυστεφάνω Κυθερείης,
Zeús se χολωσάμενος βαλεῖει ψολωευτi κεραυνῷ.
eiρηταί τοι πάντα· σὺ δὲ φρεσὶ σήσι νοήσας,
'ίσχεο μήδ' ονόματε, θεῶν δ' ἐποπίςεο μήμιν.
"Ὡς εἰποῦν' ἦξε πρὸς οὐρανὸν ἤμεμόντα.
Χαίρε, θεά, Κῦπροιο εὐκτιμένης μεδέουσα·
σεῦ δ' ἐγώ ἀρξάμενος μεταβήσομαι ἄλλον ἐς
ὕμνον.

VI

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Αἴδοιην, χρυσοστέφανον, καλὴν 'Αφροδίτην
ἀσομαὶ, ἡ πάσης Κῦπρου κρήδεμνα λέλογχεν
eιναλής, ὦθι μιν Ζεφύρου μένου ὕγρον ἀέντος
ἡνεκεν κατὰ κῦμα πολυφλοίσβοιο θαλάσσης
ἄφρῳ ἔνι μαλακῶ· τὴν δὲ χρυσάμπτυκες Ωραί
δέξαντ᾽ ἀσπασίως, περὶ δ' ἄμβροτα εἵματα ἔσσαν
κρατὶ δ' ἐπ' ἀθανάτου στεφάνην εὗτοκτὸν ἔθηκαν
καλὴν, χρυσεῆν· εὖ δὲ τρητοίσι λοβοῖσιν
ἀνθέβι ὀρειχάλκιον χρυσοῖό τε τιμήτως·
δειρῇ δ' ἄμφρ' ἀπαλῇ καὶ στίζθειν ἀργυφέοισιν
ὁμοιοὶ χρυσέοισιν ἑκόςμεον, οἴσι περ αὐταὶ
"Ωραί κοσμεῖσθην χρυσάμπτυκες, ὄπτότ' ίοιεν
ἐς χρόνων ἰμερέεντα θεῶν καὶ δώματα πατρός.
αὐτὰρ ἐπείδῃ πάντα περὶ χροὶ κόσμον ἔθηκαν,
ηγον ἐς ἀθανάτους· οἷ δ' Ἡσταῖοντο ἰδόντες
χερσὶ τ' ἐδεξίοντο καὶ ἰρήσαντο ἐκαστος
eῖναι κουριδῆν ἄλοχον καὶ οἶκαδ' ἀγεσθαι,
εἶδος θαυμάζοντες ἐνυστεφάνου Κυθερείης.

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

Χαῖρε ἐλικοβλέφαρε, γλυκμείλιχε· δὸς δ’ ἐν ἀγώνι
νύκην τὸδε φέρεσθαι, ἐμὴν δ’ ἐντυνον ἄοιδήν.
αὐτάρ ἐγὼ καὶ σείο καὶ ἄλλης μυήσου ἄοιδής.

VII

ΕΙΣ ΔΙΟΝΤΣΟΝ

᾿Αμφὶ Διώνυσον, Σεμέλης ἐρικυδέος νιόν,
μυήσομαι, ὡς ἐφάνη παρὰ θῷ ἄλος ἀτρυγέτου ἀκτῇ ἐπὶ προβλήτη νεφίῃ ἄνδρι ἔσκόως,
πρωθήβης· καλαί δὲ περισσεύοντο ἕθειραι,
κυάνεαί, φάρος δὲ περὶ στιβαροῖς ἔχεν ὠμοί
πορφύρεον· τάχα δ’ ἄνδρες ἐυσσέλμου ἀπὸ νηὸς
λησταί προγένατο θοῶς ἐπὶ οἴνοπα πόντον,
Τυρσηνῶ· τοὺς δ’ ἤγε κακὸς μόρος· οὐ δὲ ἑδόνες
νεῦσαν ἐς ἄλληλους, τάχα δ’ ἐκθερον. αἰσχρὰ δ’
ἐλόντες
εἴςαν ἐπὶ σφετέρης νηὸς κεχαρημένοι ἦτορ.
νιῶν γάρ μιν ἔφαντο διοτρεφέων βασιλῆων
ἐναι καὶ δεσμοῖς ἔθελον δεῖν ἀργαλέοις.
τοῦ δ’ οὐκ ἵσχανε δεσμᾶ, λύγοι δ’ ἀπὸ τηλὸσε
πίπτον
χειρῶν ἢδε ποδῶν· δ’ δὲ μειδιάων ἐκάθητο
ὁμασί κυνέοις· κυβερνήτης δὲ νοήσας
αὐτίκα οἷς ἑταροῖς ἐκέκλετο φῶνησέν τε·
Δαιμόνιοι, τίνα τόνδε θεόν δεσμευθ’ ἑλόντες,
καρτερόν; οὐδὲ φέρειν δύναταί μιν νηὸς εὐεργῆς.
ἡ γὰρ Ζεὺς ὡδε γ’ ἔστιν ἡ ἀργυρότοξος Ἀπόλλων
ἡ Ποσειδών· ἐπεὶ οὐ θνητοῖσι βροτοῖσιν

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VII.—TO DIONYSUS, 1-20

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 1 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

eίκελος, ἀλλὰ θεοίς, οἱ Ὁλύμπια δώματ᾽ ἐχουσίν.
ἀλλ’ ἀγετ’, αυτὸν ἀφῶμεν ἐπ’ ἥπειροιο μελαίνης.
αὐτικα ἡμῶν ἐπὶ χείρας ἱάλλετε, μὴ τι χολωθείς
ὅρᾳ ἐπὶ ἄργαλεοὺς τ’ ἰνέμους καὶ λαίλατα πολλήν.
‘Ὡς φάτο τὸν δ’ ἀρχὸς στυγερὸ ἴνιππατε μύθῳ 25
δαμόνι, οὐρὸν ὅρα, ἀμα δ’ ἰστιον ἐλκεο νήδος
σύμπανθ’ ὀπλα λαβών οδε δ’ αὐτ’ ἀνδρεσσι μελῆσει.

Εἶπομαι, ἡ Αἰγυπτον ἀφίξεται ἡ δ’ γε Κύπρον
ἡ ἑς Τερπβρέοσν ἡ ἐκαστέρω. ἐς δὲ τελευτήν
ἐκ ποτ’ ἐρεί αὐτοῦ τι φίλου καὶ κτήματα πάντα 30
οὺς τε καστρωτοὺς, ἐτεί ἡμῶν ἐμβαλε δαίμων.
‘Ὡς εἰπὼν ἱστόν τε καὶ ἰστιον ἐλκετο νήδος.
ἐμπνευσεν δ’ ἀνέμος μέσου ἱστίον ἀμφι δ’ ἀρ’ ὀπλα
κατάνυσασ τάχα δὲ σφιν ἐφαίνετο θαυμάτα ἔργα.
οίνος μὲν πρωτίστα θοὴν ἀνά νήδα μέλαιναν
ἑδύπωτος κελάρυς εὐώδης, ὤρυντο δ’ ὄδμη
ἀμβροσία ναύτας δὲ τάφος λάβε πάντας ἱδόντας. 35
αὐτικα δ’ ἀκρότατον παρὰ ἱστίον ἐξετανύσθη
ἀμπελος ἐνθα καὶ ἐνθα, κατεκρημονότο δὲ πολλοι
βότρυες ἀμφ’ ἱστον δὲ μέλας εἰλίσσετο κισσός,
ἀνθεσι τηλεβάων, χαρίεις δ’ ἐπὶ κάρπος ὀρόφεων
πάντες δὲ σκάλμοι στεφάνους ἔχουν οἱ δὲ ἱδόντες,
νὰ 1 ἥνὴ τὸτ’ ἐπείτα κυβερνήτην ἐκέλευν
γη’ πελάαιν. δ’ ἀρα σφι λέων γένετ’ ἐνδοθι νῆδος
dεινὸς ἐπ’ ἀκροτάτης, μέγα δ’ ἐβραχεν, ἐν δ’ ἀρα
méssae

ἀρκτον ἐποίησεν λασιαύχενα, σήματα φαίνων.
ἀν δ’ ἐστη μεμανία. λέων δ’ ἐπὶ σέλματος ἀκρον
dεινὸν ὑπόδρα ἱδών οἱ δ’ ἐσ πρύμνην ἐφοβηθεν,

1 Hermann: μὴ δ’ ἡν, M (other MSS. are further corrupted).

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who dwell on Olympus. Come, then, let us set him free upon the dark shore at once: do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls.”

So said he: but the master chid him with taunting words: “Madman, mark the wind and help hoist sail on the ship: catch all the sheets. As for this fellow we men will see to him: I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or 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

ἀμφὶ κυβερνήτην δὲ σαόφρονα θυμὸν ἔχοντα ἔσταν ἄρ’ ἐκπληγέντες· δ’ ἐξαπίνησ ἐπορούσας ἀρχὸν ἐλ’, οὐ δὲ θύραζε κακὸν μόρον ἐξαλώντες πάντες ὁμῶς πτήσαν, ἐπεὶ ἵδον, εἰς ἀλα δίαν, δελφίνες δ’ ἐγένοντο· κυβερνήτην δ’ ἐλεήσας ἔσχεθε καὶ μιν ἔθηκε πανόλβιον εἰπέ τε μῦθον.

Θάρσει, τὸ δὲ κάτωρ†, τῷ ἐμῷ κεχαρισμένε θυμῷ· ἐμὶ δ’ ἐγὼ Διώνυσος ἐρίβρομος, ὃν τέκε μήτηρ Καμηῆς Σεμέλη Δίδ έν φιλότητι μνείσα.

Χαίρε, τέκος Σεμέλης εὐώπιδος· οὐδὲ τῇ ἐστι σειό γε ληθόμενον γλυκερὴν κοσμήσαι ἀοιδίην.

VIII

ΕΙΣ ΑΡΕΑ

*Ἀρεὶ ὑπομενέντα, βρισάρματε, χρυσεοπήληξ, ὄβριμόθυμε, φέραστι, πολισσόε, χαλκοκορυστά, καρτερόχειρ, ἀμώγητε, δορισθενές, ἔρκος Ὁλύμπου, Νίκης εὐπολέμοιο πάτερ, συναρωγὲ Θέμιστος, ἀντιβλοὶσι τύραννε, δικαιοτάτων ἀγέ φωτῶν, ἡνορῆς σκηπτοῦχε, πυρανγέα κύκλων ἐλίσσων αἰθέρος ἐπταπόρους ἐνι τείρεσιν, ἐνθα σε πόλοι ζαφλεγέες τριτάθης ύπὲρ ἄντυγος αἰεὶ ἔχουσιν κλύθι, βροτῶν ἐπίκουρε, δοτὴρ εὐθαρσέος ἡβης, πρην καταστίλβων σέλας υψίθεν ἐσ βιότητα ἡμετέρην καὶ κάρτους ἁρῆνο, ὡς κε δυναίμην σενασθαι κακότητα πικρὴν ἀπ’ ἐμοὶο καρῆνο, καὶ ψυχῆς ἀπατηλὸν ὑπογνάμψαι φρεσὸν ὅρμην,

1 Μ: εὐθαλεός “flourishing,” ET.
VIII.—TO ARES, 1-13

stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

"Take courage, good . . .; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus."

Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

VIII

TO ARES

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, un-wearying, 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

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THE HOMERIC HYMNS

θυμοῦ τ' αὐ μένος ὃξυ κατισχέμεν, ὃς μ' ἐρέθησι
φυλόπιδος κρυπερής ἐπιβαίνεμεν· ἀλλὰ σὺ θάρσος
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσί θεσμοῖς
δυσμενέων προφυγόντα μόθον Κηρᾶς τε βιαίους.

IX

ΕΙΣ ΑΡΤΕΜΙΝ

'Αρτεμιν ύμαι, Μοῦσα, κασινήτην Ἑκάτοιο,
παρθένον ἰοχέαιραν, ὅμότροφον Ἀπόλλωνος,
ἡθ' ἵππους ἀρσασα βαθυσχοίνοιο Μέλητος
ρίμφα διὰ Σμύρνης παγχρύσεον ἁρμα διώκει
ἐς Κλάρου ἀμπελόσεσαν, οθ' ἀργυροτοξός Ἀπόλλων
ησται μιμνάξων ἐκατηθόλοιο ἰοχείραιραν.

Καὶ σὺ μὲν οὕτω χαῖρε θεά θ' ἀμα πᾶσαι ἀοιδὴν
αὐτὰρ ἐγὼ σε πρῶτα καὶ ἐκ σέθεν ἀρχομ' ἀείδειν,
σεῦ δ' ἐγὼ ἀρξάμενος μεταβήςομαι ἄλλον ἐς ύμνον.

X

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Κυπρογενὴς Κυθέρειαν ἡείσομαι, ήτε βροτοῖσι
μείλιχα δῶρα δίδωσιν, ἐφ' ἰμερτῷ δὲ προσώπῳ
αιεὶ μειδιάει καὶ ἐφ' ἰμερτῶν θεεὶ ἀνθος.

Χαῖρε, θεά, Σαλαμίνος ἕνεκτιμενής μεδέουσα
εἰναλίης τε Κύπρου· δὸς δ' ἰμερόεσσαν ἀοιδὴν.
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδῆς.

1 All MSS. save M which has χαῖρε μάκαρα, Κυθήρης,
"hail, blessed one, (queen of) Cythera."

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X.—TO APHRODITE

also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

IX

TO ARTEMIS

Muse, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Claros where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

X

TO APHRODITE

Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

Hail, goddess, queen of well-built Salamis and sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.
ΤῈΕ ῴΟΜΕῬΙϹ ὝΤΜΝΣ

XI

ΕΙϹ ΑΘΗΝΑΝ

Πάλλαδ’ ΄Αθναίην ἐρυσίπτολιν ἄρχομ’ αἰείδειν, δεινήν, ἡ σὺν ΄Ἀρηι μέλει πολεμῆα ἔργα περθόμεναί τε πόλης ἀὐτῆ τε πτόλεμοί τε, καὶ τ’ ἔρρωσατο λαῶν ἱόντα τε νισσόμενοι τε. Χαϊρε, θεά, δὸς δ’ ἄμμι τύχην εὐθαίμονίην τε. 5

XII

ΕΙϹ ΗΡΑΝ

Ἡρην ἀείδω χρυσόθρονον, ἡν τέκε ΄Ῥείη, ἀβανάτων 1 βασίλειαν, ὑπεῖροχον εἶδος ἐχουσαν, Ζηνὸς ἐρυγδούπτου κασιγνήτην ἄλοχον τε, κυδρίν, ἡν πάντες μάκαρες κατὰ μακρὸν Οὐλυμπον ἄζομενοι τίουσιν ὁμῶς Διὶ τερπικεραύνῳ. 5

XIII

ΕΙϹ ΔΗΜΗΤΡΑΝ

Δημήτηρ’ ἦκοκομον, σεμνὴν θεᾶν, ἄρχομ’ αἰείδειν, αὐτὴν καὶ κούρην, περικαλλέα Περσεφόνειαν. Χαϊρε, θεά, καὶ τήνδε σάου πόλιν· ἀρχε δ’ ἀοιδῆς.

1 Matthiae: ἀβανάτην, MSS.
XIII.—TO DEMETER

XI

TO ATHENA

Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

Hail, goddess, and give us good fortune with happiness!

XII

TO HERA

I sing of golden-throned Hera whom Rhea bare. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus,—the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

XIII

TO DEMETER

I begin to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

Hail, goddess! Keep this city safe, and govern my song.
THE HOMERIC HYMNS

XIV

ΕΙΣ ΜΗΤΕΡΑ ΘΕΩΝ

Μητέρα μοι πάντων τε θεών πάντων τ’ ἀνθρώπων ὑμνεῖ, Μούσα λόγεια, Δίως θυγάτηρ μεγάλου οίκος, η̄ κροτάλων τυπάνων τ’ ἰαχή σύν τε βρόμος αὐλῶν ἐναδεί ἡ̄δε λύκων κλαγηγή χαροπῶν τε λεόντων οὐρεά τ’ ᾨχήνητα καὶ ὑλήνετες ἐναυλοί. 5
Καὶ σὺ μὲν οὖτω χαίρε θεαὶ θ’ ἀμα πᾶσαι ἀοιδῆ.

XV

ΕΙΣ ΗΡΑΚΛΕΑ ΛΕΟΝΤΟΘΥΜΩΝ

’Ηρακλέα, Δίως νιῶν, ἀείσομαι, δὺ μέγ’ ἀριστον γείνατ’ ἐπιχθονίων Θήβης ἐνί καλλιχόροισιν Ἀλκμήνη μικθείσα κελαινεφεί Κρονίων. δὸς πρὶν μὲν κατὰ γαῖαν ἀθέσφατον ἡ̄δε θάλασσαν πλαξόμενος πομπῆσιν ὑπ’ Εὐρυσθῆνος ἀνακτὸς 1 πολλὰ μὲν αὐτὸς ἔρεξεν ἀτάσθαλα, πολλὰ δ’ ἀνέτλη. 2
νῦν δ’ ἡ̄δη κατὰ καλὸν ἔδος νιφόεντος Ὀλύμπου ναίει τετραμένος καὶ ἔχει καλλίσφυρον Ὁ βην. Χαίρε, ἄναξ, Δίως νιέ’ δίδου δ’ ἄρετὴν τε καὶ ὦλβον.

1 Most MSS.: πημαίνει τ’ ἀεθλεύων <δε> κραταιῶς, Μ.
2 Most MSS.: ξύοχα ἐργα, Μ.

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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

ΕΙΣ ΑΣΚΛΗΠΙΟΝ

'Ηητήρα νόσων Ἀσκληπιίδον ἄρχομ' αἰείδειν, νιόν Ἀπόλλωνος, τὸν ἐγείνατο διὰ Κορωνίς Δωτίῳ ἐν πεδίῳ, κούρῃ Φλεγόου βασιλῆος, χάρμα μέγ' ἀνθρώποισι, κακῶν θελκτήρ' ὄδυνάων. Καὶ σὺ μὲν οὐτὸ χαίρε, ἀναξ: λίτομαι δὲ σ' ἀοίδῃ.

XVII

ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

Κάστορα καὶ Πολυδεύκε ἀέισεο, Μοῦσα λίγεια, Τυνδαρίδας, οἱ Ζηνὸς 'Ολυμπίοι εξεγένοντο· τοῦ ὑπὸ Τηύγέτου κορυφῆς τέκε πότνια Δήδη λάθρη ὑποδμηθείσα κελαινεφεί Κρονίων.
Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτορος ὑππων. 5

XVIII

ΕΙΣ ΕΡΜΗΝ

'Ερμήν αἰείδω Κυλλήνιον, Ἀργειφόρτη, Κυλλήνης μεδέοντα καὶ Ἀρκαδίης πολυμήλου, ἄγγελον ἄθανάτων ἐριούνιον, ὑν τέκε Μαία, Ἄτλαντος θυγάτηρ, Δίος ἐν φιλότητι μυγείσα, αἰδοίη· μακάρων δὲ θεῶν ἀλέεινεν ὁμίλον, ἀντρω ναιετάουσα παλισκίω· ἐνθα Κρονίων νύμψῃ ἐνπλοκάμῳ μισγέσκετο νυκτὸς ἄμολυφι, 440
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 Taýgetus 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

eúte kata γλυκῶς ὑπὸνος ἔχοι λευκώλευν Ἡρην λάνθανε δ' ἄθανάτους τε θεοὺς θυτοὺς τ' ἀνθρώπους.
Kai σὺ μὲν οὕτω χαίρε, Δίως καὶ Μαίαδος νῦε σευ δ' ἐγὼ ἀρξάμενος μεταβῆσομαι ἄλλον ἐς ὕμνων.
[χαίρ', 'Ἑρμῆς χαριδῶτα, διάκτορε, δώτορ εάων.]

XIX

ΕΙΣ ΠΑΝΑ

'Αμφὶ μοι 'Ερμείαο φίλον γόνον ἐννεπε, Μοῦσα, αἰγιπτὸν, δικέρωτα, φιλόκροτον, ὡστ' ἀνὰ πίση δευδρήντ', ἀμυνᾶς φοιτᾶ χορογηθέσι νύμφαις, αἳ τε κατ' αἰγιλίπος πέτρης στείβουσι κάρηνα Πάν' ἀνακεκλόμεναι, νόμων θεόν, ἀγλαέθειρον, αὐχμήνθ', δὲ πάντα λόφον νυφόντα λέλογχε καὶ κορυφᾶς ὀρέων καὶ πετρήντα κάρηνα. φοιτᾶ δ' ἐνθά καὶ ἐνθά διὰ ρωπῆια πυκνά, ἄλλοτε μὲν ἐείθροισιν ἐφελκόμενοι μαλακοῖσιν, ἄλλοτε δ' αὖ πέτρησιν ἐν ἡλιβάτοισι διοίχει, ἀκροτάτην κορυφὴν μηλοσκόπων εἰσαναβαίνων. πολλάκι δ' ἀργυνόντα διέδραμεν οὔρεα μακρά, πολλάκι δ' ἐν κυνηοῦσι διήλασε θῆρας ἐναίρων, ὅθε αδερκόμενοι. τότε δ' ἐσπερος ἐκλαγεν οἴον ἀγρης ἐξαινών, δονάκων ὑπο μοῦσαν ἀθύρων νῆδυμων. οὐκ ἀν τὸν γε παραδράμοι ἐν μελέσσιν ὄρνης, ἣτ' ἐάρος πολυανθέος ἐν πετάλοισι θρίον ἐπιπροχέουσ' ἀχεί 2 μελίγηριν ἀοιδήν. σὺν δὲ σφιν τότε Νύμφαι ὀρεστιάδες λυγύμολποι

1 This line appears to be an alternative to ll. 10-11.
2 Ilgen: ἐπιπροχέουσα χέει, MSS.

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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!

Muse, tell me about Pan, the dear son of Hermes, with his goat's feet and two horns—a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen-eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody—that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move
THE HOMERIC HYMNS

φοιτώσαι πῦκα ποσσίν ἐπὶ κρήνη μελανύδρῳ 20
μέλπονται· κορυφὴν δὲ περιστένει οὐρεός 'Ηχῶ·
δαίμων δ' ἐνθα καὶ ἐνθα χορῶν, τοτὲ δ' ἐς μέσον
ἐρπων,
pυκνὰ ποσσίν διέπει, λαῖφος δ' ἐπὶ νῶτα δαφωνῶν
λυγκὸς ἐχεῖ, λυγυρήσεις ἀγαλλόμενος φένα μολταῖς
ἐν μαλακῷ λειμῶν, τόθι κρόκος ἡ δ' ὕάκινθος 25
εὐώδης θαλέθου καταμίσχεται ἀκριτα ποίη.
Τμεῦσιν δὲ θεοὺς μάκαρας καὶ μακρὸν 'Ολυμπον·
οἶον θ' Ἐρμείην ἐριούινον ἔξοχον ἄλλων
ἐννεπον, ὡς ὃ γ' ἀπασί θεοὶς θὸδος ἀγγελός ἔστi,
καὶ ὅ' ὃ γ' ἐς 'Αρκαδίην πολυπίδακα, μητέρα
μῆλων,
ἐξίκετ', ἐνθα τε οἱ τέμενος Κυλληνίου ἐστίν.
ἐνθ' ὃ γε καὶ θεοὶ ὁν ψαφαρότριχα μῆλ' ἐνόμευεν
ἀνδρὶ πάρα θυτῷ· θὰλε γὰρ πόθος ὕγρὸς ἐπελθὼν
νύμφῃ ἐνπλοκάμῳ Δρύοπος φιλότητι μιγῆναι·
ἐκ δ' ἐτέλεσε γάμου θαλερὸν. τέκε δ' ἐν με-
γάρωτιν
'Ἐρμείη φίλον ϊόν, ἀφαρ τερατωπὸν ἱδέσθαι,
αἰγιπόδην, δικέρωτα, φίλόκροτον, ἡδυγέλωτα·
φεῦγε δ' ἀναίξασα, λίπεν δ' ἀρα παῖδα τιθήνη.
δεῖσε γάρ, ὡς ἰδεν ὄψιν ἀμείλιχον, ἡγύνειον.
τὸν δ' ἀψ' 'Ἐρμείας ἐριούινος εἰς χέρα θῆκε
δεξάμενος, χαίρεν δὲ νόῳ περιώσια δαίμων.
μίμφα δ' ἐς ἄθανάτων ἔδρας κὶ παῖδα καλύψας
δέρμασιν ἐν πυκνοίσιν ὄρεσκιόιο λαγωῦ·
πᾶρ δὲ Ζηνὶ καθίζε καὶ ἄλλοις ἄθανάτουηι,
δείξε δὲ κούρον ἕον· πάντες δ' ἀρα θυμὸν ἐπερφθεν 45
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XIX.—TO PAN, 20-45

with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and sweet-smelling hyacinths blossom 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

άθάνατοι, περίαλλα δ' ο Βάκχειος Δίόνυσος:
Πάνα δέ μιν καλέσκον, ὅτι φρένα πᾶσιν ἔτερψε.
Καὶ σὺ μὲν οὖτω χαίρε, ἄναξ, ἰλαμαὶ δέ σ' ἀοιδῇ:
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μυὴσμ' ἀοιδῆς.

XX

EIS ΗΦΑΙΣΤΟΝ

"Ἡφαιστὸν κλυτόμητιν ἀείσεο, Μοῦσα λύγεια,
δὲ μετ' Ἀθηναῖς γλαυκώπιδος ἀγλαὰ ἔργα
ἀνθρώπων ἐδίδαξεν ἐπὶ χθονός, οὗ τὸ πάρος περ
ἀντρος ναετάσκον ἐν οὐρεσιν, ἥυτε θῆρες.


"Ἡφαιστὸν κλυτοτέχνην ἔργα δαέντες ῥηιδίως αἰῶνα τελεσφόρον εἰς ἐνιαυτὸν
εὐκηλοὶ διάγονυιν ἐνὶ σφετέροις δόμοισιν.

'Αλλ' ἵληθ', 'Ἡφαιστε δίδου δ' ἀρετὴν τε καὶ
δλβον.

XXI

EIS ΑΠΟΛΛΩΝΑ

Φοῖβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λίγ'
ἀείδει,
οὐχὶ ἐπιθρόσκων ποταμῶν πάρα δινήεντα,
Πηνείων· σὲ δ' ἀοιδὸς ἔχων φόρμυγγα λύγειαν
ήδεπής πρωτὸν τε καὶ ὑστατον αἰὲν ἀείδει.

Καὶ σὺ μὲν οὖτω χαίρε, ἄναξ, ἰλαμαὶ δὲ σ'
ἀοιδῇ.
XXI.—TO APOLLO

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! I seek your favour with my song.

¹ The name Pan is here derived from πᾶν “all.” Cp. Hesiod, Works and Days 80–82, Hymn to Aphrodite (v) 198, for the significance of personal names.
THE HOMERIC HYMNS

XXII
ΕΙΣ ΠΟΣΕΙΔΩΝΑ

"Αμφί Ποσειδάωνα, μέγαν θεόν, ἄρχομ' ἁείδειν, γαῖς κινητήρα καὶ ἀτρυγέτου θαλάσσης, πόντιον, ὅσθ' Ἐλικώνα καὶ εὐρείας ἔχει Αἰγάς. δικθά τοι, 'Ἐννοσίγατε, θεοὶ τιμήν ἐδάσαντο, ἵππων τε διμητηρ' ἔμεναι σωτηρά τε νηῶν.
Χαῖρε, Ποσείδαον γαϊήοιχε, κυνοχαῖτα, καὶ, μάκαρ, εὔμενες ἦτορ ἔχων πλώουσιν ἀρηγε.

XXIII
ΕΙΣ ΤΙΠΑΤΟΝ ΚΡΟΝΙΔΗΝ

Ζῆνα θεῶν τὸν ἄριστον ἀείσομαι ἢδε μέγιστον, εὐρύστα, κρείοντα, τελεσφόρουν, ὡστε Θέμιστι ἐγκλιδὸν ἐξομένῃ πυκνών ὀάρους ἀριζεί. "Ἰληθ', εὐρύστα Κρονίδη, κύδιστε μέγιστε.

XXIV
ΕΙΣ ἙΣΤΙΑΝ

"Εστίη, ἦτε ἀνακτος Ἀπόλλωνος ἐκάτοιο Πυθοὶ ἡγαθέρ ιέρον δόμον ἁμφίπολεύεις, αἰεὶ σῶν πλοκάμων ἀπολεῖβεται ὑγρὸν ἐλαιον ἔρχεο τόνδ' ἀνὰ οἶκον, ἐν' ἔρχεο1 θυμὸν ἔχουσα σὺν Δίῳ μητιόεντι· χάριν δ' ἄμ' ὀπασσον ἄοιδῆ.

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 twofold 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 ΑΠΟΔΩΝΑ

Μουσάων ἄρχωμαι Ἀπόλλωνός τε Δίος τε·
ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος
ἀνδρεὶς άοιδοί έαςιν ἔπὶ χθονὶ καὶ κυθαρισταὶ,
ἐκ δὲ Διός βασιλῆς· δ' ὤλβιος, ὲν τίνα Μούσαι
φίλωνται· γλυκερή οἱ ἀπὸ στόματος ρέει αὐὴ.
Χαίρετε, τέκνα Δίος, καὶ ἐμὴν τιμῆσατ' ἀοιδὴν·
αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

XXVI

ΕΙΣ ΔΙΟΝΤΣΩΝ

Κυσσοκόμην Δίωνυσον ἐρίβρομον ἄρχομ' ἀείδειν,
Ζηνὸς καὶ Σεμέλης ἐρίκυδεός ἀγαλαυνοῦν,
ἐν τρέφον ἕνωκοι Νύμφαι παρὰ πατρὸς ἀνακτός
deξάμεναι κόλποισι καὶ ἐνδυκέως ἀτίταλλον
Νύσης ἐν γνάλοις· δ' ἀέξετο πατρὸς ἐκητὶ
ἀντρῶν ἐν εὐώδει μεταρύθμοις ἀθανάτοισιν.
αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολύμυμων ἐθρεψαν,
δὴ τοῦτο φοιτίζεσκε καθ' ὑλήντας ἐναύλους,
κισσῷ καὶ δάφνῃ πεπυκασμένος· αἱ δ' ἀμ' ἐποντο
Νύμφαι, δ' ἐξηγεῖτο· βρόμος δ' ἔχεν ἀσπετον
ὑλὴν.
Καὶ σὺ μὲν οὖτω χαίρε, πολυστάφυλ' ὁ
Διόνυσε·
δὸς δ' ἡμᾶς χαίροντας ἐς ὡρας αὕτης ἰκέσθαι,
ἐκ δ' αὐθ' ὑράων εἰς τοὺς πολλοὺς ἐνιαυτοὺς.

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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
EIS ARTEMIN

Αρτεμίνιν ἄειδω χρυσηλάκατου, κελαδεινήν, παρθένον αἰδούην, ἐλαφηβόλον, ἵοχεϊραν, αὐτοκασιγνήτην χρυσαόρου Ἀπόλλωνος, ἢ κατ’ ὅρη σκιόντα καὶ ἀκριας ἡμεροέσσας ἀγρη τερπομένη παγχρύσα τόξα τιταίνει πέμπτουσα στονόεντα βέλη τρομεῖ δὲ κάρηνα ἤψηλων ὅρεων, ἵαχει δ’ ἐπὶ δάσκιος ύλη δεινὸν ὑπὸ κλαγγῆς θηρῶν, φρίσσει δὲ τε γαίᾳ πόντος τ’ ἵχθυνει: ἢ δ’ ἀλκιμὸν ἦτορ ἔχουσα πάντῃ ἐπιστρέφεται θηρῶν ὠλέκουσα γενέθλην. αὐτὰρ ἐπὴν τερφθῇ θηροσκόπος ἱσχεϊρα, εὔφρηνὴ δὲ νόσιν, χαλάσασ’ εὐκαμπτεά τόξα ἔρχεται ἐς μέγα δῶμα κασιγνήτου φίλου, Φοίβον Ἀπόλλωνος, Δελφῶν ἐς πῖονα δήμου, Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἀρτυνέουσα. ἐνθα κατακρεμάσασα παλίντουν τόξα καὶ ἱοὺς ἤρεῖται χαρίεντα περὶ χροὶ κόσμον ἔχουσα, ἐξάρχουσα χοροῦ: αἰ δ’ ἀμβροσίην ὅπ’ ἰείσαι ὑμνεύσιν Δητῶ καλλίσφυρον, ὡς τέκε πάιδας ἀθανάτων βούλῃ τε καὶ έργασαι ἔξο χ’ ἄριστοις. Χαίρετε, τέκνα Δίος καὶ Δητῶς ἕνκομωι: αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνῆσορ’ ἀοιδῆς.

XXVIII
EIS AΘΗΝAN

Παλλάδ’ Ἀθηναίην, κυδρῇ θεόν, ἄρχομ’ ἄειδειν γλαυκῶπιν, πολύμητιν, ἀμείλιχον ἦτορ ἔχουσαν,

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XXVIII.—TO ATHENA

XXVII

TO ARTEMIS

I sing of Artemis, whose shafts are of gold, who cheers on the hounds, the pure maiden, shooter of stags, who delights in archery, own sister to Apollo with the golden sword. Over the shadowy hills and windy peaks she draws her golden bow, rejoicing in the chase, and sends out grievous shafts. The tops of the high mountains tremble and the tangled wood echoes awesomely with the outcry of beasts: earth quakes and the sea also where fishes shoal. But the goddess with a bold heart turns every way destroying the race of wild beasts: and when she is satisfied and has cheered her heart, this huntress who delights in arrows slackens her supple bow and goes to the great house of her dear brother Phoebus Apollo, to the rich land of Delphi, there to order the lovely dance of the Muses and Graces. There she hangs up her curved bow and her arrows, and heads and leads the dances, gracefully arrayed, while all they utter their heavenly voice, singing how 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

παρθένου αἰδοίην, ἐρυσιπτόλιν, ἀλκήσσαν, Τριτογενῆ, τῇν αὐτὸς ἐγείνατο μητίετα Ζεὺς σεμνής ἐκ κεφαλῆς, πολεμήμα τεῦχε ἕχοσσαν, χρύσεα, παμφανώνυτα· σέβας ὃ ἔχε πάντας ὀρῶντας ἀθανάτους· ἢ δὲ πρόσθεν Δίος αἰγιόχοιο ἑσυμένως ὄρουσεν ἀπ' ἀθανάτοιο καρήνου, σείσαο' ἐξὺν ἀκούτα· μέγας δ' ἐλελίζετ' Ὀλυμπὸς δεινὸν ὑπὸ βρίμης γαλακτώδιος· ἀμφὶ δὲ γαῖα σμερδαλέον ἱάχθεν· ἐκυψήθη δ' ἀρὰ πάντος, κύμασι πορφυρέοις κυκώμενος· ἔκχυτο δ' ἀλμῆ ἐξαπίνης· στῆσεν δ' Ἡπείρους ἀγλαὸς υἱὸς ἰπποὺς ὀκύποδας δηρὸν χρόνων, εἰσότε κουρή εἰλετ' ἀπ' ἀθανάτων ὦμων θεοεικέλα τεῦχῃ Παλλὰς Ἀθηναῖή· γῆθησε δὲ μητίετα Ζεὺς. Καὶ σὺ μὲν οὔτω χαίρε, Δίος τέκος αἰγιόχοιο· αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσσου· ἀοίδης.

XXIX

ΕΙΣ ΕΣΤΙΑΝ

'Ἐστὶν, ἢ πάντων ἐν δῶμαισιν ὑψηλοῖσιν ἀθανάτων τε θεῶν χαμάι ἐρχομένων τ' ἀνθρώπων ἐδρην ἀίδιον ἑλαχεῖς, προσβηίδα τιμῆν, καλὸν ἕχοσσα γέρας καὶ τίμουν· οὐ γὰρ ἀτερ σοῦ εἰλαπίναι θυτοίσιν, ἵν' οὐ πρῶτη πυμάτῃ τε 'Ἐστὶν ἀρχόμενος στείβει μελιηδέα σῶν· καὶ σὺ μοι, Ἀργειφόντα, Δίος καὶ Μαιάδος νεῖ, ἀγγελε τῶν μακάρων, χρυσόρραπτι, δῶτορ εῶν, Ἴλαιος ὧν ἐπάρηγε σὺν αἰδοίη τε φίλη τε.

1 Baumeister: ἐσχέτο, MSS.

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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
THE HOMERIC HYMNS

ναίετε δώματα καλά, φίλα φρεσίν ἄλληλοισιν εἰδότες ἢ μφότεροι γὰρ ἐπιχοθούνοι ἄνθρωπων εἰδότες ἐργματα καλὰ νόῳ θε ἐσπεσθε καὶ ἤβη.

Χαίρε, Κρόνοι θύγατερ, σύ τε καὶ χρυσόρραπις Ἐρμῆς. αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἁοιδῆς.

XXX

ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαῖαν παμμήτειραν ἀείσομαι, ἦνθεμεθλον, πρεσβίστην, ἡ φέρβει ἐπὶ χθονὶ πάνθ' ὤπόσ' ἐστίν, ἦμεν ὅσα χθόνα διὰν ἐπέχεται ἦδ' ὅσα πόντῳ ἦδ' ὅσα πωτῶνται, τάδε φέρβεται ἐκ σέθεν ὦλβου. ἐκ σέο δ' εὐπαιδέσ τε καὶ εὐκαρτοι τελέσουσι, πότυνα, σεύ δ' ἔχεται δοῦναι βίον ἦδ' ἀφελέσθαι θυντοῖς ἄνθρωποισιν δ' ὄλβιος, ὃν κε σὺ θυμῷ πρόφρων τιμήσῃς τῷ τ' ἀφθονα πάντα πάρεστι. βρίθει μέν σφίν ἄροιρα φερέσβιος ἢδε κατ' ἀγροὺς κτήνεσιν εὕθητε, οἶκος δ' ἐμπίπλαται ἐσθλῶν. αὐτοῖ δ' εὐνομίησι πόλιν κάτα καλλογύναια κοιρανέουσι, ὦλβος δὲ πολὺς καὶ πλοῦτος ὄπηδεὶ παίδεσ δ' εὐφροσύνη νεοθηλεί κυδιόωσι παρθενικαὶ τε χοροῖς πολυναθέσιν εὔφρουι θυμῷ παίξουσιν σκαίρουσι κατ' ἀνθεα μαλθάκα ποίης, οὕς κε σὺ τιμήσῃς, σεμνὴ θεά, ἀφθονε δαίμον.

Χαίρε, θεῶν μῆτερ, ἄλοχ' Ὄὐρανοῦ ἀστερόεντος, πρόφρων δ' ἀντ' ὃδῆς βίοτον θυμήρε' ὄπαξε αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἁοιδῆς.

1 Translator: Ἐστή, 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.

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THE HOMERIC HYMNS

XXXI

ΕΙΣ ΗΛΙΟΝ

"Ηλιον ύμνείν αὖτε Διὸς τέκος ἀρχεο Μοῦσα,
Καλλιότη, φαέθοντα, τὸν Εὐρυφάεσσα βοῶπις
γείνατο Γαῖς παιδί καὶ Οὐρανοῦ ἀστερόεντος;
γήμε γὰρ Εὐρυφάεσσαν ἄγακλειτην Ἄπεριών,
ἀὐτοκασιγνήτην, ἢ οἵ τέκε κάλλιμα τέκνα,
Ἡ ὁ τε βαμμέτηχεν ἐνυπλόκαμον τε Σελήνην
'Hελιόν τ' ἀκάμαντ', ἐπιείκελον ἀθανάτουσιν,
ὅς φαίνει θυντοῖς καὶ ἄθανάτουσι θεοῖσιν
ἵπποις ἐμβεβαώς: σμερδυνὸν δ' ὑ γε δέρκεται ὄσσος
χρυσές ἐκ κόρυθος λαμπραί δ' ἀκτίνες ἀπ' αὐτοῦ 10
ἀγιλήν στιλβοῦσι παρὰ κροτάφων δὲ τ' ἔθειραι
λαμπραί ἀπὸ κρατός χαρίεν κατέχουσι πρόσωπον
τηλαυγές: καλὸν δὲ περὶ χρόνο πάλμπεται ἐσθος
λεπτουργεῖς, πνοὴν ἀνέμου· ὑπὸ δ' ἀρσενες ὕπποι.
ἐνθ' ἀρ' ὁ γε στήσας χρυσόζυγον ἄρμα καὶ Ἵπποις,
[αὐτοθι παύεται ἄκρου ἐπ' οὐρανοῦ, εἰσόκευν αὐτίς] 15
θεσπέσιοι πέμπησι δι' οὐρανοῦ Ὀκεανόνδε.

Χαίρε, ἀναξ, πρόφρων δὲ βίον θυμήρε' ὁπαξε.
ἐκ σέο δ' ἀρράμενος κλήσις μερότων γένος ἀνδρῶν
ἡμιθέων, ὃν ἔργα θεῖαι θυντοίσιν ἐδείξαν.

XXXII

ΕΙΣ ΣΕΛΗΝΗΝ

Μήνην ἄείδειν ταυναίπττερον ἐσπετε, Μοῦσαι,
ἤδυπεῖς κοῦρα Κρονίδεω Δίος, ἱστορεῖς ὄδης.

1 Matthiaeae: τε παρειαί, MSS.
XXXII.—TO SELENE

XXXI

TO HELIOS

And now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaëssa, the far-shining one, bare to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaëssa, his own sister, who bare him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face: a rich, fine-spun garment glows upon his body and flutters in the wind: and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

Hail to you, lord! Freely bestow on me substance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

XXXII

TO SELENE

And next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged\(^1\) Moon.

\(^1\) The epithet is a usual one for birds, 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."

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THE HOMERIC HYMNS

ης ἀπὸ αἰγλη γαῖαν ἐλίσσεται οὐρανόδεικτος
κρατός ἀπ’ ἀθανάτωι, πολύς δ’ ὑπὸ κόσμος ὥρωρεν
αἰγλης λαμποῦσης: στίλβει δὲ τ’ ἀλάμππετος ἀηρ
χρυσέου ἀπὸ στεφάνου, ἀκτίνες δ’ ἐνδιάονται,
εὔτ’ ἀν ἀπ’ Ὀκεανοῦ λοεσσαμένη χρόα καλὸν,
εἰματα ἐσσαμένη τηλαῶνε σὲ Μελή, ἡ
ζευξαμένη πώλους ἐριαύχενας, αἰγλήνετας,
ἐσσυμένως προτέρως ἐλάσυ καλλήτριχας ὑποὺς,
ἐσσπερίθη, διχόμονος: ὁ δὲ ὁ πλῆθει μέγας ὁγμὸς
λαμπρότατατ' αὐγαὶ τὸτ’ ἀεξομένη τελέθουσιν
οὐρανόθην τέκμωρ δὲ βροτοὶς καὶ σῆμα τέτυκται.

Τη ῥά ποτε Κρονίδης ἐμίγη φιλότητι καὶ εὐνή:
ἡ δ’ ὑποκυσσαμένη Πανδείην γεῖνατο κούρην,
ἐκπρεπὲς εἰδος ἔχουσαν ἐν ἀθανάτωι θεωισι.
Χαῖρε, ἀνασά, θεᾶ λευκάλενε, δία Σελήνη,
πρόφρον, ἐνπλόκαμος: σέο δ’ ἀρχόμενος κλέα
φωτὸν
ἀσομαὶ ἱμιθέων, ὅν κλείονος ἐργατ’ ἀοιδοί,
Μουσάων θεράποντες, ἀπὸ στομάτων ἐροέντων.

XXXIII

ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

Ἀμφὶ Δίὸς κούρους, ἐλικώπιδες ἔσπετε Μοῦσαι,
Τυνδαρίδας, Λήδης καλλισφύρου ἄγλαα τέκνα,
Κάστορά θ’ ἱππόδαμον καὶ ἀμώμητον Πολυδέκα,
τοὺς ὑπὸ Ταύγητον κορυφὴ ὀρεος μεγάλοιο
μιχθείσ’ ἐν φιλότητι κελαίνεφεῖ Κρονίωνι
σωτήρας τέκε παίδας ἐπικεθοῦν ἀνθρώπων
ὡκυπόρων τε νεῶν, ὅτε τε σπέρχωσιν ἄελλαι

1 Baumeister: ὁ 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, whenever 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 Taïgetus,—children who are deliverers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen
κχειμερινα κατα πόντον ἀμείλιχου· οἳ δ' ἀπὸ νηῶν εὐχόμενοι καλέουσι Διὸς κοῦρονς μεγάλοιο ἁρνεσσίν λευκοίσιν, ἐπ' ἀκρωτήρια βάντες
πρύμνης· τὴν δ' ἀνεμός τε μέγας καὶ κύμα θαλάσσης θῆκαν ὑποβρυχίνην· οἳ δ' ἐξαιτίης ἐφάνησαν
ξονθῆσι πτερύγεσσι δι' αἰθέρος αἰξάντες,
αὐτίκα δ' ἀργαλέων ἀνέμων κατέπαυσαν ἄελλας,
κύματα δ' ἐστόρεσαν λευκῆς ἄλος ἐν πελάγεσσι, σήματα καλά, πόνου ἀπονοσφίσιν· οἳ δ' ἰδόντες
γῆθησαν, παύσαντο δ' οἰξυροῖ πόνοιο.
Χαίρετε, Τυνδαρίδαι, ταχέων ἐπιβήτητορες ἱππον·
αὐτὰ ἐγὼν ὑμέων τε καὶ ἅλλης μυθήσομ' ἀοιδῆς.

1 Bury: ναῦταις σήματα καλὰ, πόνου σφίσιν, 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
ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΑΤΑ

I
Αἴδεισθε ξενίων κεχρημένων ἢδε δόμοιο,
οὶ πόλιν αἰπτεινήν, Κύμην ἐριώπιδα κούρην,
ναίετε, Σαρδήνης πόδα νείατον ὑψικόμοιο,
ἀμβρόσιον πίνοντες ὕδωρ θείου ποταμοῖο,
"Ερμοῦ δινήγατός, ὅν ἀθάνατος τέκετο Ζεὺς." 5

II
Αἴψα πόδες με φέροιεν ἐς αἰδοιων πόλιν ἀνδρῶν·
τῶν γαρ καὶ θυμὸς πρόφρων καὶ μῆτις ἀρίστη.

III
Χαλκέη παρθένος εἰμί, Μίδεω δ’ ἐπὶ σήματι
κεῖμαι:
ἐστ’ ἄν ὕδωρ τε νάη ἕν καὶ δένδρα μακρὰ τεθῆλη,
ἡλιος τ’ ἀνιῶν λάμπῃ λαμπρὰ τε σελήνη,
καὶ ποταμοῖ γε ἔτωσιν ἀνακλύζῃ δὲ θάλασσα,
ἀυτοῦ τῆς μένουσα πολυκλαύτου ἐπὶ τύμβου
ἀγγελέω παριόνει, Μίδης ὅτι τῆς τέθαπται. 5

IV
Οἰη μ’ αἰσθή δῶκε πατὴρ Ζεὺς κυρμα γενέσθαι,
νήπιον αἰδοίης ἐπὶ γούνασι μητρὸς ἀτάλλων.
ἡν ποτ’ ἐπύργωσαν βουλὴ Δίως αἰγιόχοιο

1 Plato, Diogenes, Contest of Homer: πέη, pseudo-Herodotus.

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HOMER’S EPIGRAMS

I

Have reverence for him who needs a home and stranger’s dole, all ye who dwell in the high city of Cyme, the lovely maiden, hard by the foothills of lofty Sardene, ye who drink the heavenly water of the divine stream, eddying Hermus, whom deathless Zeus begot.

II

Speedily may my feet bear me to some town of righteous men; for their hearts are generous and their wit is best.

III

I am a maiden of bronze and am set upon the tomb of Midas. While the waters flow and tall trees flourish, and the sun rises and shines and the bright moon also; while rivers run and the sea breaks on the shore, ever remaining on this mournful tomb, I tell the passer-by that Midas here lies buried.

IV

To what a fate did Zeus the Father give me a prey even while he made me to grow, a babe at my mother’s knees! By the will of Zeus who holds the

1 The Epigrams are preserved in the pseudo-Herodotean Life of Homer. Nos. III, XIII, and XVII are also found in the Contest of Homer and Hesiod, and No. I is also extant at the end of some MSS. of the Homeric Hymns.
HOMER'S EPIGRAMS

λαοὶ Φρίκωνος, μάργρων ἐπιβήτορες ὑπ' ὑπνῶν, ὀπλότεροι μαλεροῦ πυρὸς κρίνοντες Ἀρη, 
Αἰολίδα Σμύρνην ἄλγείτονα, ποντοτίνακτον, ἢμτε δ' ἀγλαδὸν εἶσιν ὑδῷ εἰρεῖν Μέλητος. 
ἔνθεν ἀπορνύμεναι κοῦραι Διός, ἀγιαὶ τέκνα, 
ἡθελέτην κλῆσαι διὰν χθάνα καὶ πόλιν ἀνδρῶν. 
oi d' ἀπαννασθην ἀρη ὦτα, φήμιν ἀουδῆς, ἀφραδίης τῶν μὲν τε παθῶν τις φράσσεται αὐτίς, 
ὅς σφιν ὅνειδεσσιν τὸν ἐμὸν διεμῆσατο πότμον. 
κήρα δ' ἐγώ, τὴν μοι θεὸς ὀπασε γεινομένῳ περ, 
πλήσομαι ἀκράαντα φέρων τετληότι θυμῷ: 
oiδὲ τί μοι φίλα γυνα μένεν ἱεραίς ἐν ἁγυαις 
Κύμης ὅρμαύνουσι, μέγας δέ με θυμὸς ἐπείγει 
δήμον ἐς ἀλλοδαπῶν ἵναι, ὀλίγου περ ἐόντα.

V

Θεστορίδη, θυντοίσιν ἀνωίστων πολέων περ, 
oiδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισιν.

VI

Κλῦθι, Ποσείδασθε, μεγαλοσθενεῖς, ἐνυσίγαια, 
εὔρυχόρου μεδέων ἢδε ξανθοῦ Ἐλικώνος, 
δός δ' οὔρον καλὸν καὶ ἀπίμονα νόστον ἰδέσθαι 
ναῦταις, οὐ νηθὸς πομπὸι ἦδ' ἄρχοι ξασι. 
dós δ' ἐς ὑπορείνην ψειρήμνου Μῆμαντος 
αιδοίων μ' ἐλθόντα βροτῶν ὁσίων τε κυρήσαι, 
φῶτα τε τισαίμην, δ' ἐμὸν νόου ἡπεροπεύςας 
ὡδύσατο Ζηνα ξένιον ξείνη τε τράπεζαν.
EPIGRAMS IV—VI

aegis the people of Phricon, riders on wanton horses, more active than raging fire in the test of war, once built the towers of Aeolian Smyrna, wave-shaken neighbour to the sea, through which glides the pleasant stream of sacred Meles; thence\(^1\) arose the daughters of Zeus, glorious children, and would fain have made famous that fair country and the city of its people. But in their folly those men scorned the divine voice and renown of song, and in trouble shall one of them remember this hereafter—he who with scornful words to them\(^2\) contrived my fate. Yet I will endure the lot which heaven gave me even at my birth, bearing my disappointment with a patient heart. My dear limbs yearn not to stay in the sacred streets of Cyme, but rather my great heart urges me to go unto another country, small though I am.

V

Thestorides, full many things there are that mortals cannot sound; but there is nothing more unfathomable than the heart of man.

VI

Hear me, Poseidon, strong shaker of the earth, ruler of wide-spread, tawny Helicon! Give a fair wind and sight of safe return to the shipmen who speed and govern this ship. And grant that when I come to the nether slopes of towering Mimas I may find honourable, god-fearing men. Also may I avenge me on the wretch who deceived me and grieved Zeus the lord of guests and his own guest-table.

\(^1\) sc. from Smyrna, Homer’s reputed birth-place.

\(^2\) The councillors of Cyme who refused to support Homer at the public expense.
VII
Πότνια Γη, πάνδωρε, δότευρα μελίφρονος ὄλβου, 
ὡς ἄρα δὴ τοῖς μὲν φωτῶν εὐοχθὸς ἔτύχθης, 
tοῖς δὲ δύσβωλος καὶ τρηχεῖ, οἷς ἔχολώθης.

VIII
Ναῦται ποντοπόροι, στυγερή ἐναλίγκιοι ἀτη 
πτωκάσιν αἰθυίσηι, βίον δύσηλον ἔχοντες, 
aἰδεῖσθε ἕξινοι Δίος σέβας ψυμέδουτος. 
δεινὴ γὰρ μὲτ ὅπις ἥξινοι Δίος, ὃς κ’ ἀλήτηται.

IX
Τιμέας, ὁ ἥξινοι, ἀνεμος λάβεν ἀντίς ἐλθὼν, 
ἀλλ’ ἐμὲ νῦν δέξασθε, καὶ ὁ πλόος ἐσσεται νῦν.

X
"Ἀλλή τίς σεν πεύκη ἀμείνονα καρπον ἰησῳν 
Ἰδης ἐν κορυφῆι πολυπτύχου ἱμεοέσσης, 
ἐνθα σίδηρος." Ἀρης ἐπιχθονίοις βροτοῖσιν 
ἐσσεται, εὐτ’ ἀν μὲν Κεβρῆνιοι ἄνδρες ἐχωςι.

XI
Γλαύκη, βοτῶν ἐπίσπτα, ἐπος τί τοι ἐν φρεσὶ 
θῆσων.
πρῶτον μὲν κυσὶ δεῖπνον ἐπ’ αὐλείησι θύρησι 
δούναι τῶν γὰρ ἅμενον. ὃ γὰρ καὶ πρῶτον ἁκοῦει 
ἀνδρὸς ἐπερχομένου καὶ ἐσ ἐρκεα θῆρος ἱόντος.

1 Restored to metrical form by Barnes.
2 Kuester : πέπον, 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\(^1\) than you upon the heights of furrowed, windy Ida. For there shall mortal men get the iron that Ares loves, so soon as the Cebrenians shall hold the land.

XI

Glaucus, watchman of flocks, a word will I put in your heart. First give the dogs their dinner at the courtyard gate, for this is well. The dog first hears a man approaching and the wild-beast coming to the fence.

\(^1\) The “better fruit” is apparently the iron smelted out in fires of pine-wood.
HOMER'S EPIGRAMS

XII

Κλυθί μεν εὐχομένου, Κουροτρόφε, δὸς δ' ἡγναίκα τήνυδε νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὐνήν· ἢ δ' ἐπιτερπέσθω πολιοκροτάφοις γέρουσιν, ὣν ὀρη μὲν ἀπήμβλυνται, θυμὸς δὲ μενοῦα.

XIII

'Ανδρὸς μὲν στέφανος παίδες, πῦργοι δὲ πόλης, ἵπποι δ' αὐ τεῦχος κόσμος, νῆς δὲ θαλάσσης, χρήματα δ' αὐξεὶ ὁίκον, ἀτὰρ γεραροὶ βασιλῆς ἦμενοι εἰν ἀγορῇ κόσμος λαοῖς τριῶν ὁ δ' ὅρασθαι· αἴθομένου δὲ πυρὸς γεραρώτερος ὁίκος ἰδέσθαι ἦματι χειμερίῳ, ὅποτ' ἀν νύφησι Κρονίων.

XIV

Εἶ μὲν δώσετε μισθὸν ἀείσω, ὅ κεραμῖς. δεῦρ', ἀγ', 'Ἀθηναί καὶ ὑπέρχεθε χεῖρα καμίνων. εὖ δὲ περανθεῖν κότυλοι καὶ πάντα κάναστρα φρυχθήναι τε καλῶς καὶ τιμῆ ων ἀρέσθαι, πολλὰ μὲν εἰν ἀγορῇ πωλεύμενα, πολλὰ δ' ἀγναιάς, 5 πολλὰ δὲ κερδήναι, ἥμιν δὲ δῆ, ὡς σφιν ἀείσαι. ἥν δ' ἐπ' ἀναίδευτον τρεφθέντες πευδ' ἀρησθε, συγκαλέω δὴ ἐπειτα καμίνων δηλητήρας, Σύντριβ' ὑμὲς Σμάραγγον τε καὶ ἴσβετον ἴδε
Σαβάκτην

'Ωμόδαμόν τ', δς τῇδε τέχνη κακὰ πολλὰ πορίζων 10 πέρθε πυραιθοῦσαν καὶ δώματα, σὺν δὲ κάμινος πάσα κυκηθεία κεραμεόν μέγα κωκύσαντων. ὡς γνάθος ἵππειν βρύκει, βρύκοι δὲ κάμινος,

1 Ruhnken: τ' ἀλλοιωσιν, Sources : The Contest of Homer adds the verse:

λαδὶ δ' εἰν ἀγορῇς καθήμενος εἰσοράσθαι.

9 Pollux: μελανθοίεν, μελανθείεν, Life of Homer.

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EPIGRAMS XII—XIV

XII

Goddess-nurse of the young, 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 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

1 Hecate: cp. Hesiod, Theogony, 450.
2 i.e. in protection.
HOMER’S EPIGRAMS

πάντ’ ἐντοσθ’ αὐτῆς κεραμία λεπτὰ ποιοῦσα.  
δεῦρο καὶ Ἡλίου θύγατερ, πολυφάρμακε Κίρκη,  
ἄγρια φάρμακα βάλλε, κάκου ὁ αὐτούς τε καὶ ἔργα.  
δεῦρο δὲ καὶ Χείρων ἀγέτω πολέας Κενταύρους,  
οἷθ’ Ἡρακλῆς χείρας φύγον οἰν’ ἀπόλοντο,  
tύπτοιεν τάδε ἔργα κακῶς, πίπτοι δὲ κάμινος·  
αὐτοὶ δ’ οἰμώξοντες ὅρφατο ἔργα πονηρά.  

γηθήσω δ’ ὄροων αὐτῶν κακοδαίμονα τέχνην·  
δὲ δὲ χ’ ὑπερκύψῃ, πυρὶ τοῦτο πᾶν τὸ πρόσωπον  
φλεχθείη, ὥς πάντες ἐπίστωτ’ αἰσιμα βέζειν.

XV

Δὼμα προσετραπόμεσθ’ ἀνδρὸς μέγα δυναμένου,  
ὅς μέγα μὲν δύναται, μέγα δὲ πρέπει ¹ ὄλβιος αἰεί.  
αὐταὶ ἀνακλίνεσθε θύραι· Πλοῦτος γὰρ ἐσεῖς  
πολλὸς, σὺν Πλοῦτῳ δὲ καὶ Εὔφροσύνῃ τεθαλαίᾳ  
Εὐρήνῃ τ’ ἀγαθῆ· ὁσα δ’ ἄγγεα, μεστὰ μὲν εἷς,  
kυρβαίη δ’ αἰεὶ κατὰ καρδότον ἔρποι μᾶξα.  

νῦν μὲν κριθαίην, εὐώπιδα, σησαμόεσσαν

*     *     *

Τοῦ παιδὸς δὲ γυνὴ κατὰ δίφραδα βῆσεται ὑμιν’  
ήμινοι δ’ ἄξουσι κραταίποδες ἐσ’ τόδε δῶμα·  
αὐτὴ δ’ ἱστὸν υφαίνοι ἐπ’ ἥλεκτρῳ βεβαιὰ.  

Νεῦμαί τοι, νεῦμαι ἐνιαύσιος, ὡστε χελιδὼν  
ἐστηκ’ ἐν προθύροις ψιλῆ πόδας· ἀλλὰ φέρ’ αἵρα  
†πέρσαι τῷ Ἀπόλλωνοι γυναῖδος.†

¹ Ilgen: βερεμει, MSS.
EPIGRAMS XIV—XV

powder all the pots inside. And you, too, daughter of the Sun, Circe the witch, come and cast cruel spells; hurt both these men and their handiwork. Let Chiron also come and bring many Centaurs—all that escaped the hands of Heracles and all that were destroyed: let them make sad havoc of the pots and overthrow the kiln, and let the potters see the mischief and be grieved; but I will gloat as I behold their luckless craft. And if anyone of them stoops to peer in, let all his face be burned up, that all men may learn to deal honestly.

XV

Let us betake us to the house of some man of great power,—one who bears great power and is greatly prosperous always. Open of yourselves, you doors, for mighty Wealth will enter in, and with Wealth comes jolly Mirth and gentle Peace. May all the corn-bins be full and the mass of dough always overflow the kneading-trough. Now (set before us) cheerful barley-pottage, full of sesame . . .

Your son's wife, driving to this house with strong-hoofed mules, shall dismount from her carriage to greet you; may she be shod with golden shoes as she stands weaving at the loom.

I come, and I come yearly, like the swallow that perches light-footed in the fore-part of your house. But quickly bring . . .

1 This song is called by pseudo-Herodotus Ἐιρησιώνη. 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 (Χελιδόνιομα), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenaeus, viii. 360 b.
HOMER'S EPIGRAMS

XVI
Εἰ μὲν τι δῶσεις· εἰ δὲ μὴ, οὐχ ἐστὶξομεν·
oὐ γὰρ συνοικήσοντες ἐνθάδ' ἥλθομεν.

XVII
ΟΜΗΡΟΣ
"Ἀνδρεὶς ἄγρης ἡλίης ἡ θηρήτωρες, ἥ ἡ εἴχομέν τι;

ἈΛΙΕΙΣ
"Οσσ' ἔλομεν, λιπόμεςθ'· ὁσα δ' οὐχ ἔλομεν,
φερόμεςθα.

ΟΜΗΡΟΣ
Τοῖων γὰρ πατέρων ἐξ αἵματος ἐκγεγάσθε,
οὐτε βαθυκλήρων οὐτ' ἀσπετα μῆλα νεμόντων.

1 Koechly: ἀπ' 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. Ἄρχεται μὲν (ὁ ἐπικός κύκλος) ἐκ τῆς Οὐρανοῦ καὶ Γῆς μυθολογουμένης μίξεως, ἐξ ἡς αὐτῷ καὶ τρεῖς παιδὰς ἐκατοντάχειρας καὶ τρεῖς γεννῶσι Κύκλωπας.

2. Anecdota Oxon. (Cramer) i. 75. Αἰθέρος δ'( νήδος Οὐρανός, ὡς ὁ τὴν Τιτανομαχίαν γράφας.


4. Athenaeus, vii. 277 d. ὁ τὴν Τιτανομαχίαν ποιῶσας εἰτ' Εὐμηλὸς ἐστιν ὁ Κορίνθιος ἢ Ἀρκτίνος . . . ἐν τῷ δευτέρῳ οὔτως εἰρηκέν· ἐν δ' αὐτῇ πλωτοὶ χρυσώπιδες ἴχθυες ἔλλοι νήχουσε παίζουσι δι' ὕδατος ἀμβροσίοιο.

5. Athenaeus, i. 22 c. Εὐμηλὸς . . . τὸν Δία ὀρχοῦμενον πον παράγει λέγων· μεσοσίων δ' ὀρχεῖτο πατήρ 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 Γυγαντομαχίαν ποιήσας φησίν ὅτι Κρόνος μεταμορφώθηκε εἰς ἱππον ἐμίγη Φιλύρα τῇ Ὀκεανοῦ, διότερ καὶ ἵπποκένταυρος ἐγεννήθη ὁ Χείρων τούτον δὲ γυνὴ Χαρικλώ.

7.

Αθηναῖος, x. 470 ν. Θεόλυτος... ἐπὶ λέβητος φήσων αὐτοῦ διαπλέσαι, τούτῳ πρῶτον εἰπόντος τοῦ τὴν Τιτανομαχίαν ποιήσαντος.

8.

Philodemus, On Piety. ὁ δὲ τὴν Τιτανομαχίαν, τὰ μὲν μῆλα φυλάττειν...

OIΔΙΠΟΔΕΙΑ

1.

C.I.G. Ital. et Sic. 1292: ii. 11. ... τὴν Οἰδιποδείαν τὴν ὑπὸ Κιναῖθωνος τοῦ ... ἐπὶ όνοσαν ἔχ.

2.

Paus. ix. 5. 10. παῖδας δὲ ἐξ αὐτῆς (Ἰοκάστης) οὗ δοκῶ οἱ γενέσθαι μάρτυρι Ὀμήρῳ Χρόμενος ... ἐξ Εὐρυγανείας δὲ τῆς Τπέρφαντος ἐγενόντος δηλοῖ δὲ καὶ ὁ τὰ ἐπὶ ποιήσας ἐὰν Οἰδιπόδια ὄνομάζουσιν.

3.

Schol. on Eur. Phoen. 1750. οἱ τὴν Οἰδιπόδιαν γράφοντες ... περὶ τῆς Σφιγγός ἀλλ' ἐτὶ κάλλιστον τε καὶ ἰμεροέστατον ἄλλων παῖδα φίλον Κρείοντος ἀμύμονος Λέοντα δίον ...

1 Odyssey, xii. 271–4.
THE STORY OF OEDIPUS

6.

The author of the War of the Giants says that Cronos took the shape of a horse and lay with Philyra, the daughter Ocean. Through this cause Cheiron was born a centaur: his wife was 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 Ὑμηρός . . . περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαίδα, ἔπη ἥ, ἤς ἡ ἀρχὴ Ἀργοὺς ἀείδε θεᾶ πολυδίψιον ἐνθέν ἀνακτεῖς.

2. _Athenaeus, xi. 465 E._

αὐτὰρ ὁ διογενής ἦρως ξανθὸς Πολυνείκης πρῶτα μὲν Ὀλυμπόδη καλὴν παρέθηκε τράπεζαν ἄργυρεῖν Κάδμου θεόφρονος· αὐτὰρ ἐπείτα χρύσεον ἐμπλησεν καλὸν δέταις ἡδεος οἶνον. αὐτὰρ δ’ ἡ ἡ δράσθη παρακείμενα πατρὸς ἕωι τιμήντα ἄργα, μέγα οἱ κακὸν ἐμπεσε θυμῶ. αἶνα δὲ παιαίν ἐοίι σε μετ’ ἀμφότεροισιν ἐπαράς ἀργαλέας ἧρατο· θεῶν δ’ οὐ λανθάν’ ἐρινύν. ὥς οὐ οἱ πατρώι’ ἐν ἡθείῃ φιλότητι δάσσαντ’ ἀμφότεροισι δ’ ἅει πόλεμοι τε μάχαι τε . . .

3. _Schol. Laur. on Soph. O.C. 1375._

ἰσχίον ὡς ἐνύψει χαμαὶ βάλε ἐπὶ τε μῦθον· ὁμοὶ ἐγὼ, παῖδες μὲν ὄνειδεῖοντες ἐπεμψαν

*     *     *     *

εὐκτο δὐ βασιλῆι καὶ ἄλλος ἀθανάτους χερσίν ὑπ’ ἀλλήλων καταβῆμεν τ’ Αἴδοις εἰσώ.

4. _Paus. viii. 25. 8._ ὁ Ἀδραστος ἐφευρεν ἐκ Θηβῶν εἶματα λυγρὰ φέρων σὺν Ἀρείοι κυνοχαίτη.

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THE THEBAID

THE THEBAID

1.
Homer travelled about reciting his epics, first the Thebaid, in seven thousand verses, which begins: "Sing, goddess, of parched Argos, whence lords . . ."

2.
"Then the heaven-born hero, golden-haired Polyneices, first set beside Oedipus a rich table of silver which once belonged to Cadmus the divinely wise: next he filled a fine golden cup with sweet wine. But when Oedipus perceived these treasures of his father, great misery fell on his heart, and he straightway called down bitter curses there in the presence of both his sons. And the avenging Fury of the gods failed not to hear him as he prayed that they might never divide their father's goods in loving brotherhood, but that war and fighting might be ever the portion of them both."

3.
"And when Oedipus noticed the haunch¹ he threw it on the ground and said: 'Oh! Oh! my sons have sent this mocking me . . .' So he prayed to Zeus the king and the other deathless gods that each might fall by his brother's hand and go down into the house of Hades."

4.
Adrastus fled from Thebes "wearing miserable garments, and took black-maned Areion² with him."

¹ The haunch was regarded as a dishonourable portion.
² The horse of Adrastus, offspring of Poseidon and Demeter, who had changed herself into a mare to escape Poseidon.
THE EPIC CYCLE

5.1

επτὰ δ’ ἐπειτα τελεσθέντων νεκύων ἐν Ὡὴβῃ, οἵμωξεν Ταλαῖονίδης μετέειπε τε μῦθον. ὦμοι ἔγω· ποθέω γὰρ ἐμοῦ στρατοῦ ὅμμα φαεινὸν, ἀμφότερον μάντιν τ’ ἀγαθὸν καὶ δουρὶ μάχεσθαι.

6.

Ἀπολλодόρος, i. 74. ἔγγεμεν Οἰνεὺς Περίβοιαν τὴν Ἰππονόου. ταύτην δὲ ὁ μὲν γράψας τὴν Ὡηβαίδα πολεμηθεῖσης Ἡλέουν λέγει λαβεῖν Οἰνέα γέρας.

7.

Παυσανίας, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος ἑστὶν Ἀσφοδίκου καὶ ὁ Ἀσφόδικος οὗτος ἀπέκτεινεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείους Παρθένουαίον τὸν Ταλαοῦ καθὰ ὃ Θηβαῖοι λέγουσιν, ἐπεὶ τὰ γε ἐν Θηβαίδι ἐπὶ τὰ ἐς τὴν Παρθένουαίου τελευτὴν Περικλύμενον τὸν ἀνελόντα φησίν εἶναι.

ΕΠΙΓΟΝΟΙ

1.

Contest of Homer and Hesiod. εἶτα Ἑπιγόνους, ἐπὶ Ἑ, ἦς ἡ ἀρχή

νῦν αὐθ’ ὀπλοτέρων ἀνδρῶν ἄρχόμεθα Μοῦσαι.

2.

Photius, Lexicon. Τευμησία: περὶ τῆς Τευμησίας ἀλώπεκοι οἱ τὰ Θηβαῖκα γεγραφηκότες ικανῶς

1 Restored from Pindar Ol. vi. 15 who, according to Asclepiades, derives the passage from the Thebaïs.

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THE EPIGONI

5.

"But when the seven dead had received their last rites in Thebes, the Son of Taläus 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.

Teumessia. 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 . . . ἐπιτεμφθῆναι μὲν γὰρ ὑπὸ θεῶν
tὸ θερίον τοῦτο τοῖς Καδμείοις· διὸ τῆς βασιλείας
ἐξέκλειον τοὺς ἀπὸ Κάδμου γεγονότας. Κέφαλον
δὲ φασὶ τῶν Δηνίων Ἀθηναίοις ὡντα καὶ κύνα
κεκτημένον ὅπως διέφευγεν τῶν θερίων, ὡς
ἀπέκτεινεν ἄκων τὴν ἑαυτοῦ γυναῖκα Πρόκριν,
καθηράστων αὐτῶν τῶν Καδμείων, διότι καὶ τὴν
ἀλώπεκα μετὰ τοῦ κυνός· καταλαβομένους δὲ περὶ
tῶν Τευμησόνων λίθους γενέσθαι τὸν τε κύνα καὶ
tὴν ἀλώπεκα. εἰλήφασι δ᾽ οὕτως τὸν μῦθον ἐκ τοῦ
ἐπικοῦ κύκλου.

3.

Schol. on Ap. Rhod. i. 308. οἱ δὲ τὴν Θηβαΐδα
gεγραφότες φασίν ὅτι ὑπὸ τῶν Ἑπιγονῶν ἀκρο-
θίνου ἀνετέθη Μαντῶ ἡ Τειρεσίου θυγάτηρ εἰς
Δελφοὺς πεμφθείσα, καὶ κατὰ χρησμὸν Ἀπόλ-
λανος ἐξερχομένη περιέπεσε Ῥακίω τῷ Δέβητος
νῖῳ Μυκηναίῳ τὸ γένος. καὶ γημαμένη αὐτὸ—
tοῦτο γὰρ περιείχε τὸ λογίον, γαμεῖσθαι ὃν ἀν
συναντήσῃ—[καὶ] ἐλθοῦσα εἰς Κολοφῶνα καὶ
eκεῖ δυσθυμήσασα ἐδάκρυσε διὰ τὴν τῆς πατρίδος
πόρθησιν.

ΚΤΠΡΙΑ

1.

Proclus, Chrestomathy, i. Ἐπιβάλλει τούτων τὰ
λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἐνδεκα.
... τὰ δὲ περιέχοντα ἐστὶ ταύτα.

Ζεὺς βουλεύεται μετὰ τῆς Θέμιδος περὶ τοῦ
Τραϊκοῦ πολέμου παραγενομένη δὲ Ἑρις εὐωχο-
μένων τῶν θεῶν ἐν τοῖς Πηλέως γάμοις, νεῖκος
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THE CYPRIA

They relate that the creature was sent by the gods to punish the descendants of Cadmus, and that the Thebans therefore excluded those of the house of Cadmus from the kingship. But (they say) a certain Cephalus, the son of Deion, an Athenian, who owned a hound which no beast ever escaped, had accidentally killed his wife Procris, and being purified of the homicide by the Cadmeans, hunted the fox with his hound, and when they had overtaken it both hound and fox were turned into stones near Teumessus. These writers have taken the story from the Epic Cycle.

3.

The authors of the Thebaïs say that Manto the daughter of Teiresias was sent to Delphi by the Epigoni as a first fruit of their spoil, and that in accordance with an oracle of Apollo she went out and met Rhacius, the son of Lebes, a Mycenaean by race. This man she married—for the oracle also contained the command that she should marry 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 (?).
ΤΟΙΟ:" Ηρα καὶ Ἀφροδίτη, αὖ πρὸς Ἀλέξανδρον ἐν Ἰώδη κατὰ Δίως προσταγῇ ὑφ' Ἔρμοῦ πρὸς τὴν κρίσιν ἀγονταί· καὶ προκρίνει τὴν Ἀφροδίτην ἐπαρθεῖς τοῖς Ἐλένης γάμοις Ἀλέξανδρος.

"Επείτα δὲ, Ἀφροδίτης ὑποθεμένης, ναυηγεῖται, καὶ Ἐλενὸς περὶ τῶν μελλόντων αὐτῷ προθεσπίζει. καὶ Ἀφροδίτη Αἰνείαν συμπλεῖν αὐτῷ κελεύει. καὶ Κασσάνδρα περὶ τῶν μελλόντων προδηλοὶ. ἐπιβὰς δὲ τῇ Λακεδαιμονίᾳ Ἀλέξανδρος ἥγεσθαι παρὰ τοῖς Τυνδαρίδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάῳ καὶ Ἐλένη παρὰ τὴν εὐωχίαν δίδωσι δόρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενέλαος εἰς Κρήτην ἐκπλεῖ, κελεύσας τὴν Ἐλένην τοῖς ξένοις τὰ ἐπιτήδεια παρέχειν ἐως ἄν ἀπαλλαγῶσιν. ἐν τούτῳ δὲ Ἀφροδίτη συνάγει τὴν Ἐλένην τῷ Ἀλέξανδρῳ. καὶ μετὰ τὴν μίξιν τὰ πλεῖστα κτήματα ἐνθέμενοι, νυκτὸς ἀποπλέουσι. χειμῶνα δὲ αὐτοῖς ἑφίστησιν Ἡρα. καὶ προσενέχθεις Σίδωνι ὁ Ἀλέξανδρος αἴρεῖ τὴν πόλιν. καὶ ἀποπλέευσας εἰς Ἡλιον γάμοις τῆς Ἐλένης ἐπέτελεσεν.

Ἐν τούτῳ δὲ Κάστωρ μετὰ Πολυδεύκους τὰς Ἰδα καὶ Λυγκέως βοῦς ὑφαιροῦμενοι ἑφωράθησαν, καὶ Κάστωρ μὲν ὑπὸ τοῦ Ἰδα ἀναιρεῖται, Λυγκέως δὲ καὶ Ἰδας ὑπὸ Πολυδεύκους. καὶ Ζεὺς αὐτοῖς ἐτερήμερον νέμει τὴν ἀθανασίαν.

Καὶ μετὰ ταῦτα Ἰρις ἀναγγέλλει τῷ Μενελάῳ τὰ γεγονότα κατὰ τὸν οἶκον. ὁ δὲ παραγενόμενος περὶ τῆς ἑπ' Ἡλιον στρατεύεται βουλεύεται μετὰ τοῦ ἀδελφοῦ, καὶ πρὸς Νέστορα παραγινεῖται.
THE CYPRIA

Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hermes at the command of Zeus to 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 Idas by Polydeuces. Zeus gave them immortality every other day.

Iris next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, and then goes on

1 sc. Paris.

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Μενέλαος. Νέστωρ δὲ ἐν παρεκβάσει διηγεῖται αὐτῷ ὡς Ἐπωπεὺς φθείρας τὴν Δύκου θυγατέρα ἐξεπορθῆθη, καὶ τὰ περὶ Οἰδίπουν καὶ τὴν Ἡρακλέους μανίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδνην. ἔπειτα τοὺς ἡγεμόνας ἀθροίζουσιν ἔπελθόντες τὴν Ἐλλάδα. καὶ μαίνεσθαι προσποιησάμενον τὸν Ὀδυσσέα ἐπὶ τῷ μὴ θέλειν συντρατεύεσθαι ἐφώρασαν, Παλαμήδους ὑποθεμένου τὸν νίκον Τηλέμαχον ἐπὶ κόλασιν ἐξαρπάσαντες.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδα θυνόσυν καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στρουθοὺς γενόμενα δεὶκνυται, καὶ Κάλχασ περὶ τῶν ἀποβησόμενων προλέγει αὐτοῖς. ἔπειτα ἀναχέντες Τενδρανία προσίσχουσι καὶ ταύτην ὡς Ἰλιον ἐπόρθουν. Τήλεφος δὲ ἐκβοηθήσας Θερσανδρόν τε τῶν Πολυνείκους κτείνει καὶ αὐτὸς ύπὸ Ἀχιλλέως τιτρώσκεται. ἀποπλέουσι δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπιπλέπτει καὶ διασκεδάζουσι. Ἀχιλλέας δὲ Σκύρῳ προσσχῶν γαμεῖ τὴν Δυκομήδους θυγατέρα Δηιδάμειαν. ἔπειτα Τήλεφον κατὰ μαντεῖαν παραγενόμενον εἰς Ἀργος ἱάται Ἀχιλλέας ὡς ἡγεμόνα γενησόμενον τοῦ ἐπ᾽ Ἰλιον πλοῦν.

Καὶ τὸ δεύτερον ἠθροισμένον τοῦ στόλου ἐν Αὐλίδι, Ἀγαμέμνονον ἐπὶ θῆρας βαλὼν ἐλαφον, ὑπερβάλλειν ἐφησε καὶ τὴν Ἀρτέμιν. μηνίσασα δὲ ἡ θεὸς ἐπέσχεν αὐτοῖς τοῦ πλοῦ χειμῶνας ἐπιτέμπουσα. Κάλχαντος δὲ ἐπίτοντος τὴν τῆς θεοῦ μὴν καὶ Ἰφυγενείαν κελεύσαντος θύειν τῇ Ἀρτέμιδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεῖ μετα-

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to Nestor. Nestor in a digression tells him how Epopeus was utterly destroyed after seducing the daughter of Lycur, 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 Polyneices, and is himself wounded by Achilles. As they put out from Mysia a storm comes on them and scatters them, and Achilles first puts in at Scyros and marries Deiadeia, 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. \textit{Iliad} ii, 299 ff.
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πεμψάμενοι, θύειν ἐπιχειροῦσιν. Ἀρτέμις δὲ αὐτὴν ἐξαρπάσασα, εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ: ἔλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ.

Ἕπειτα καταπλέουσιν εἰς Τένεδον. καὶ εὐωχομένων αὐτῶν Φιλοκτῆτης ὑφ’ ὕδρου πληγείς διὰ τὴν δύσοσμίαν ἐν Δήμῳ κατελείφθη, καὶ Ἀχιλλεύς υπέρτροφον κληθεῖς, διαφέρεται πρὸς Ἀγαμέμνονα. Ἕπειτα ἀποβαίνουται αὐτοὺς εἰς Ἰλιον εἴργουσιν οἱ Τρώες, καὶ θυνήσει Πρωτεσίλαιος ὑφ’ Ἐκτόρος. Ἕπειτα Ἀχιλλεύς αὐτοὺς τρέπεται ἀνέλων Κύκνον τὸν Ποσειδῶνος. καὶ τοὺς νεκροὺς ἀναίρονται, καὶ διαπρεσβεύονται πρὸς τοὺς Τρώας, τὴν Ἑλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὡς δὲ σὺν υπήκουσαν ἐκεῖνοι, ἐνταῦθα δὴ τειχομαχοῦσι. Ἕπειτα τὴν χώραν ἐπεξελθόντες πορθοῦσι καὶ τὰς περιοίκους πόλεις. καὶ μετὰ ταῦτα Ἀχιλλεύς Ἑλένην ἐπιθυμεῖ θεάσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸ Ἀφροδίτη καὶ Θέτις. εἶτα ἀπονοστεῖν ὕμημένους τοὺς Ἀχαιοὺς Ἀχιλλεύς κατέχει. καὶ πειτα ἀπελαύνει τὰς Αἰνείου βόες, καὶ Δυρνησὺν καὶ Πηδασον πορθεὶ καὶ συγχάσ τῶν περιοικίδων πόλεων, καὶ Τρωίους φοιεῖς. Δυνάμενα τε Πάτροκλος εἰς Δήμον ἀγαγὼν ἀπεμπολά, καὶ ἐκ τῶν λαφύρων Ἀχιλλεύς μὲν Βρισηήδα γέρας λαμβάνει, Χρυσήδα δὲ Ἀγαμέμνων. Ἕπειτα ἐστὶν Παλαμήδους θάνατος, καὶ Δίὸς βουλὴ ὅπως ἐπικούφισθη τοὺς Τρώας Ἀχιλλέα τῆς συμμαχίας τῆς Ἑλληνικῆς ἀποστήσας, καὶ κατάλογος τῶν τοῖς Τρώσι συμμαχησάντων.
for marriage with Achilles. Artemis, however, snatched her away and transported her to the Tauri, making her immortal, and putting a stag in place of the girl upon the altar.

Next they sail as far as Tenedos: and while they are feasting, Philoctetes is bitten by a snake and is left behind in Lemnos because of the stench of his sore. Here, too, Achilles quarrels with Agamemnon because he is invited late. Then the Greeks tried to land at Ilium, but the Trojans prevent them, and Protesilaus is killed by Hector. Achilles then kills Cycenus, the son of Poseidon, and drives the Trojans back. The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refusing, they first assault the city, and then go out and lay waste the country and cities round about. After this, Achilles desires to see Helen, and Aphrodite and Thetis contrive a meeting between them. The Achaeans next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks 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 Briseïs as a prize, and Agamemnon Chryseïs. 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.
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2.

Τzetzes, Chil. xiii. 638.
Στασίνος ὁ τὰ Κύπρια συγγράμματα ποιήσας ἀπερ οἱ πλείους λέγουσι Ὅμηρον πεφύκεναι ἐς προῖκα δὲ σὺν χρήμασί δοθηναι τῷ Στασίνῳ.

3.

Schol. on Homer, Il. i. 5.
ἡν ὅτε μυρία φύλα κατὰ χθόνα πλαζομένων περ [ἀνθρώπων ἐβάρυνε] βαθυστέρων πλῶτος αὐτῆς, Ζεὺς δὲ ἓδων ἐλέησε καὶ ἐν πυκναῖς πραπίδεσσι σύνθετο κοσφίσαι ἀνθρώπων παμβώτορα γαῖαν, ῥπίσσας πολέμου μεγάλην ἔριν Ἰλιακοῖο ὄφρα κενώσειν θανάτου βάρος· οἱ δ’ ἐνὶ Τροίῃ ἥρωες κτείνοντο· Διὸς δ’ ἐτελείετο βουλή.

4.

Volumina Herculan. ii. viii. 105. ὁ δὲ τὰ Κύπρια ποιήσας Ὅμηρα χαριζομένην φεύγειν αὐτοῦ τὸν γάμον, Δία δὲ ὁμόσαι χολωθέντα διότι θυντὸ συνοικίσει.

5.

Schol. on Il. xvii. 140. κατὰ γὰρ τῶν Πηλέως καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ Πήλιον ἐπ’ εὐωχία ἐκόμιζον Πηλεῖ δῶρα, Χείρων δὲ μελιαν εὐθαλῆ τεμών εἰς δόρυ παρέσχεν. φαβὲ μὲν Ἀθηναῖν ἐξέσαι αὐτό, Ἡφαιστον δὲ κατασκευάσαι . . . ἡ ἱστορία παρὰ τῷ τὰ Κύπρια ποιήσατι.

6.

Athenaeus, xv. 682 d, f. ἀνθῶν δὲ στεφανωτικῶν μέμνηται ὁ μὲν τὰ Κύπρια πεποιηκὼς Ἡγησίας ἡ 496
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 ἔστιν ὁ ποιήσας αὐτὰ ἐν τῷ α’ οὖτωσι.’

εἴματα μὲν χροὶ ἔστο τὰ οἱ Χάριτες τε καὶ Οραι ποιήσαν καὶ ἔβαψαν ἐν ἄνθεσιν εἰριμοίσιν, οὐλα φοροῦσ’ Οραι, ἐν τε κρόκῳ ἐν θ’ ὑκίνθῳ ἐν τε ἵω θαλάθοντι ρόδου τ’ ἐν ἄνθεὶ καλῷ ἣδει νεκταρέῳ ἐν τ’ ἀμβροσίαις καλύκεσοι ἄνθεσι ναρκίζουν καὶ λειρίου τοῖ’ Ἀφροδίτη ὥραις παντοῖαις τεθυμένα εἴματα ἔστο.

*    *    *    *

ἡ δὲ σὺν ἀμφιπόλοισι φιλομειδής Ἀφροδίτη πλεξάμεναι στεφάνους εὐώδεας, ἄνθεα γαῖς, ἀν κεφαλαίων ἐθεντο θεαι λιπαροκρήδεμοι Νύμφαι καὶ Χάριτες, ἁμά δὲ χρυσῆ Ἀφροδίτη, καλὸν ἀείδουσαι κατ’ ὅρος πολυπτιδάκου ᾽Ἰδης.

7.

Clement of Alexandria, Protrept ii. 30. 5.
Κάστωρ μὲν θυντός, θανάτου δὲ οἱ αἷσα πέπρωται αὐτὰρ δ’ ὑ’ ἀθάνατος Πολυδεύκης, ὁξός Ὄρης

8.

Athenaeus, viii. 334 b.

τοὺς δὲ μετὰ τριτάτην Ἐλεύθην τέκε, θαῦμα βροτοῖσιν, τὴν ποτε καλλίκομοσ Νέμεσις φιλότητι μυγείσα Ζηνὶ θεῶν βασιλῆι τέκε κρατερῆς ὑπ’ ἀνάγκης: φεύγε γάρ, οὐδ’ ἐθελεν μιχθήμεναι ἐν φιλότητι πατρὶ Δι’ Κρονιών: ἐτείρετο γάρ φρένας αἰδοί καὶ νεμέσει: κατὰ γῆν δὲ καὶ ἀτρύγετον μέλαιν ὕδωρ

1 Meineke: καλλιερφόν δ’ οἴ’, MS.

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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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φεύγε, Ζεὺς δ’ ἐδίωκε· λαβεῖν δ’ ἐλιλαίετο θυμῷ.
ἄλλοτε μὲν κατὰ κῆμα πολυφλοῖσβοιο θαλάσσης,
ἄλλοτ’ ἀν’ Ὡκεανοῦ ποταμῶν καὶ πεῖρατα Γαίης,
ιχθὺν εἰδομένη πόντων πολὺν ἔξοροθυνεν,
ἄλλοτ’ ἀν’ ἥπειρον πολυβώλακα· γίγνετο δ’ αἰεὶ
θηρὶ ὁδ’ ἥπειρος αῖνα τρέφει, οὕρα φῦγοι νυν.

9.

· Schol. on Eur. Andr. 898. ὁ δὲ τὰς Κυπριακὰς
ἱστορίας συντάξας Πλεισθένην φησί, μεθ’ οὗ εἰς
Κύπρον ἀφίχθαι, καὶ τὸν ἐξ αὐτῆς τεχθέντα
"Ἀλέξανδρῳ Ἀγανον.

10.

Herodotus, ii. 117. ἐν μὲν γὰρ τοῖς Κυπρίοις
εἰρηταί ὁς τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπί-
κετο ἐς τὸ Ἰλιον ἄγων Ἐλενην, εὐαεὶ τε πνεύματι
χρησάμενος καὶ θαλάσση λείη.

11.

Schol. on Il. iii. 242. ἐπειδὴ προτέρως ὑπὸ
Θησέως ἠρπάσθη . . . διὰ γὰρ τὴν τὸτε γενομένην
ἀρπαγήν "Ἀφιδνα πόλις Ἀττικῆς πορθεῖται, καὶ
τιτρώσκεται Κάστωρ ὑπὸ Ἀφιδνοῦ τοῦ τὸτε βα-
σιλέως κατὰ τὸ δεξίον μηροῦ. οἱ δὲ Διόσκουροι
Θησέως μὴ τυχόντες λαϕυραγωγοῦσι τὰς Ἀθῆνας.
ἡ ἱστορία παρὰ . . . τοῖς κυκλικοῖς . . .

Plutarch, Thes. 32. Ἰρέας δ’ ὑπὸ Θησέως αὐτοῦ
περὶ Ἀφιδνας ἀποθανεῖν τὸν Ἀλυκον ἱστόρηκε,
καὶ μαρτύρια ταυτὰ τὰ ἐπὶ παρέχεται . . .

τὸν ἐν εὐρυχόρῳ ποτ’ Ἀφιδνη
μαρνάμενον Θησεὺς Ἐλενης ἐνεκ’ ἕνκομοιο
κτείνεν.1


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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.

Hereas relates that Alycus was killed by Theseus himself near Aphidna, and quotes the following verses in evidence:

"In spacious Aphidna Theseus slew him in battle long ago for rich-haired Helen's sake."

\(^1\) i.e. Stasinus (or Hegesias: cp. fr. 6): the phrase "Cyprian histories" is equivalent to "The Cypria."
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αἰσχρὸς ἡ Λυγκεῖς
Ταῦγετον προσέβαινε ποσὶν ταξιέσσοι πεποιθώς.
ἀκρότατον δ’ ἀναβας διεδέρκετο νῆσου ἀπασαν
Ταυταλίδου Πέλοπος, τάχα δ’ εἴσιδε κύδιμος ἦρως
dεινοῖς ὀφθαλμοῖσιν ἐσώ δρυὸς ἄμφω κοίλης
Κάστορα δ’ ἵπποδαμον καὶ ἀεθλοφόρον Πολυ-
δεύκεα.

Philodemus, On Piety. Κάστορα δὲ ὑπὸ Ἰδα
τοῦ Ἀφάρεω κατηκοντίσθαι γέγρα[φε . . .

13. Athenaeus, 35 c.
oinον τοι, Μενέλαε, θεοὶ ποίησαν ἄριστον
θυητοὶς ἀνθρώποισιν ἀποσκεδάσαι μελεδώνας.


ἡ Ὁμήρῳ ἀκολουθεὶ εἰρηκότι τὰς τρεῖς θυγατέρας
tοῦ Ἀγαμέμνονος, ἢ ὡς ὁ τὰ Κύπρια, δ’ φησίν,
Ἰφιγένειαν καὶ Ἰφιάνασσαν.

15.1

Contest of Homer and Hesiod.
dος οἱ μὲν δαίμοντο πανήμεροι οὐδὲν ἔχοντες
οἰκοθεν, ἀλλὰ παρεῖχεν ἀναξ ἄνδρῶν Ἀγαμέμνων.

16. Louvre Papyrus.

οὐκ ἐφάμην Ἀχιλῆι χολωσέμεν ἄλκιμον ἦτορ
ὡς μαλ’ ἐκπάγωσ, 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 Aphareus.

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. ο δὲ τὰ ἔτη ποιήσας τὰ Κύπρια Πρωτεσιλάου φησίν, ὃς ὄτε κατὰ τὴν Τρωάδα ἔσχον "Ελλήνες ἀποβηνία πρῶτος ἐτόλμησε, Πρωτεσιλάου τούτου τὴν γυναῖκα Πολυδώραν μὲν τὸ ὄνομα, θυγατέρα δὲ Μελεώγρου φησίν εἶναι τοῦ 'Ὀινέως.

18.

Eustathius, 119. 4. ἵστοροῦσι δὲ τινες ὑπὲρ τῶν 'Τποπλακίων Θηβῶν ἡ Χρυσῆς ἐλήφθη, οὔτε καταφυγοῦσα ἐκεῖ, οὔτ' ἐπὶ θυσίαν 'Αρτέμιδος ἔλθοσα, ὡς ὁ τὰ Κύπρια γράψας ἐφη, ἀλλὰ πολιτις ... 'Ανδρομάχης οὔσα.

19.

Pausanias, x. 31. 2. Παλαμήδην δὲ ἀποτυγχῆναι προελθόντα ἐπὶ ιχθύων θήραν, Διομήδην δὲ τὸν ἀποκτείναντα εἶναι καὶ Ὀδυσσέα ἐπιλεξάμενος ἐν ἐπεσίᾳ οἶδα τοῖς Κυπρίοις.

20.

Plato, Euthyphron, 12 Α. Ζήσα δὲ τὸν τ' ἐρξαντα καὶ ὅς τάδε πάντ' ἐφύτευσεν οὐκ ἔθελες εἰπεῖν· ἵνα γὰρ δέος ἐνθα καὶ αἰδῶς.

21.

Herodian, On Peculiar Diction. τῶ δ' ὑποκυσιμένη τέκε Γοργώνας αἰνὰ πέλωρα, αἰ Σαρπηδόνα ναίον ἐπ' Ὀκεανῷ βαθυδίνη, νῆσον πετρήσασαν.

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17.

The poet of the Cypria says that the wife of Protesilaus—who, when the Hellenes reached the Trojan shore, first dared to land—was called Polydora, and was the daughter of Meleager, the son of Oeneus.

18.

Some relate that Chryseis was taken from Hypopolacian Thebes, and that she had not taken refuge there nor gone there to sacrifice to Artemis, as the author of the Cypria states, but was simply a fellow townswoman of Andromache.

19.

I know, because I have read it in the epic Cypria, that Palamedes was drowned when he had gone out fishing, and that it was Diomedes and Odysseus who caused his death.

20.

"That it is Zeus who has done this, and brought all these things to pass, you do not like to say; for where fear is, there too is shame."

21.

"By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus."

1 sc. the Asiatic Thebes at the foot of Mt. Plaicius.
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22.
Clement of Alexandria, Stromateis vii. 2. 19. πάλιν Στασίνου εἰπόντος
νήπιος ὃς πατέρα κτείνας παίδας καταλείπει.

ΑΙΘΙΟΠΙΣ

1.
Proclus, Chrestomathia, ii. Ἐπιβάλλει δὲ τοῖς προειρήμενοι (sc. Κυπρίοις) ἐν τῇ πρὸ ταύτης βιβλικῷ Ἰλιᾶς Ὀμῆρου, μεθ' ἣν ἐστὶν Ἀιθιόπιδος βιβλία εἰ Ἀρκτίνου Μιλησίου περιέχοντα τάδε. Ἀμαζῶν Πενθεσίλεια παραγίνεται Τρώσι συμμαχήσουσα, Ἀρεως μὲν θυγάτηρ, Ὀρᾶσσα δὲ τῷ γένος· καὶ κτείνει αὐτὴν ἀριστεύουσαν Ἀχιλλεύς, οἳ δὲ Τρώες αὐτὴν θάπτουσι. καὶ Ἀχιλλεύς Θερσίτην ἀναρεῖ λοιδορηθεῖς πρὸς αὐτοῦ καὶ ὀνειδισθεῖς τὸν ἐπὶ τῇ Πενθεσίλειᾳ λεγόμενον ἔρωτα. καὶ ἓκ τούτου στάσις γίνεται τοῖς Ἀχαιοῖς περὶ τοῦ Θερσίτου φόνου. μετὰ δὲ ταῦτα Ἀχιλλεύς εἰς Λέσβου πλεῖ, καὶ θύσας Ἀπόλλωνι καὶ Ἀρτέμιδι καὶ Δητοῖ καθαίρεται τοῦ φόνου ὑπ' Ὀδυσσέως.

Μέμων δὲ ὁ Ἡδὺς νῦς ἐχὼν ἡφαιστότευκτον πανοπλίαν παραγίνεται τοῖς Τρώοι βοηθήσων· καὶ Θέτις τῷ παιδὶ τὰ κατὰ τὸν Μέμωνα προλέγει. καὶ συμβολῆς γενομένης Ἀντίλοχος ὑπὸ Μέμωνος ἀναρεῖται, ἐπείτα Ἀχιλλεύς Μέμωνα κτείνει. καὶ τοῦτῳ μὲν Ἡδὺς παρὰ Δίῳς αἰτησάμενη ἅθανασίαν δίδωσι· τρεψάμενος δ' Ἀχιλλεύς τοὺς Τρώας καὶ εἰς τὴν πόλιν συνεισπέσων ὑπὸ 506
THE AETHIOPIS

22.

Again, Stasinus says:

"He is a simple man who kills the father and lets the children live."

THE AETHIOPIS

1.

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
THE EPIC CYCLE

Πάριδος ἀναιρεῖται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἰσχυρᾶς μάχης "Ἀιας ἀνελώμενος ἐπὶ τὰς ναῦς κομίζει, Ὀδυσσέως ἀπομαχομένου τοῖς Τρωσίν. ἔπειτα Ἀντίλοχον τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως 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 Λευκήν Νήσον διακομίζει. οἷς δὲ Ἀχαιων τὸν τάφον χώσαντες ἄγωνα τιθέασιν, καὶ περὶ τῶν Ἀχιλλέως ὀπλῶν Ὀδυσσεῖ καὶ Αἴαντι στάσις ἐμπίπτει.

2.
Schol. on II. xxiv. 804. τινὲς γράφουσιν· ὃς οἱ γ' ἀμφίποτε τάφον "Εκτορος. ἦλθε δ' Ἀμαξῶν Ἄρης θυγάτηρ μεγαλήτορος ἀνδροφόνου.

3.
Schol. on Pindar, Isth. iii. 53. ὁ γὰρ τὴν Ἀιθιοπίδα γράφων περὶ τὸν ἄρθρον φησὶ τὸν Αἴαντα ἑαυτὸν ἀνελεῖν.

ΙΛΙΑΣ ΜΙΚΡΑ

1.
'Εξῆς δ' ἐστιν Ἰλιάδος μικρὰς βιβλία τέσσερα λέοντα ἐπιέχοντα τάδε. ἡ τῶν ὀπλῶν κρίσις γίνεται καὶ Ὀδυσσεῖς κατὰ βοῦλησιν Ἀθηνᾶς λαμβάνει. Αἴας δ' ἐμμανής γενόμενος τὴν τε λείαν τῶν Ἀχαίων λυμαίνεται καὶ ἑαυτὸν ἀναιρεῖ. μετὰ ταῦτα Ὀδυσσεῖς λοχήσας 508
THE LITTLE ILIAD

them, is killed by Paris and Apollo. A great struggle for the body then follows, Aias taking up the body and carrying it to the ships, while Odysseus drives off the Trojans behind. The Achaeans then bury Antilochnus 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
THE EPIC CYCLE

Ελευθ. λαμβάνει, καὶ χρήσαντος περὶ τῆς ἀλώ-
σεως τούτου, Διομήδης ἐκ Δήμου Φιλοκτῆτην
ἀνάγει. ἵκεθες δὲ οὖν οὕτω Μαχαόνος καὶ
μονομαχίσας 'Αλεξάνδρῳ κτείνει· καὶ τὸν νεκρὸν
ὑπὸ Μενελάου κατακινθέντα ἀνελόμενοι θάπ-
tουσιν οἱ Τρώες. μετὰ δὲ ταῦτα Δηήροβος
'Ελένην γαμεῖ, καὶ Νεοπτόλεμον Ὀδυσσεὺς
ἐκ Σκύρου ἴωγαῖον τὰ ὅπλα δίδωσι τὰ τοῦ πατρὸς·
cαὶ Ἀχιλλεύς αὐτῷ φαντάζεται.

'Ευρύπυλος δὲ ὁ Τηλέφου ἐπίκουρος τοῖς Τρώσι
παραγίνεται, καὶ ἄριστεύοντα αὐτὸν ἀποκτείνει
Νεοπτόλεμος, καὶ οἱ Τρώες πολυρκοῦνται. καὶ
Ἐπειδὸς κατ' Ἀθηνᾶς προαιρεσίν τὸν δούρειον
ἲππον κατασκεύαζει, Ὀδυσσεὺς τε αἰκισάμενος
ἐαυτὸν κατάκοπος εἰς Ἰλιὸν παραγίνεται, καὶ
ἀναγνωρισθεὶς ὑφ' Ἐλένης περὶ τῆς ἀλώσεως τῆς
πόλεως συντίθεται, κτείνας τὲ τινὰς τῶν Τρώων
ἐπὶ τὰς ναῦς ἀφικνείται. καὶ μετὰ ταῦτα σὺν
Διομήδει τὸ παλλάδιον ἐκκομίζει ἐκ τῆς Ἰλιοῦ.
ἐπειτα εἰς τὸν δούρειον ἲππον τοὺς ἄριστους
ἐμβιβάζαντες τὰς τε σκηνὰς καταφλέξαντες, οἱ
λοιποὶ τῶν Ἕλληνων εἰς Τένεδον ἀνάγονται. οἱ
δὲ Τρώες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι,
tὸν τε δούρειον ἲππον εἰς τὴν πόλιν εἰσδέχονται,
dιελόντες μέρος τι τοῦ τείχους, καὶ εὐωχοῦνται ὡς
νενικηκότες τοὺς Ἕλληνας.

2.

Herodotus, Life of Homer.

'Ἰλιον ἅειδω καὶ Δαρδανήν εὐπωλοῦν
ἣ πέρι πολλὰ πάθον Δαναι θεράποντες Ἀρηος.
THE LITTLE I LIAD

prophesies as to the taking of Troy, and Diomedes 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 besiegéd; 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."

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3.

Schol. on Aristoph. Knights 1056 and Aristo-
phanes ib. ἡ ἱστορία τούτον τὸν τρόπον ἔχει.
ὅτι διεφέροντο περὶ τῶν ἀριστείων ὁ τε Ἀιας
καὶ ὁ Ὄδυσσεὺς, ὡς φησίν ὁ τὴν μικρὰν Ἰλιάδα
πεποιηκώς. τὸν Νέστορα δὲ συμβουλεύσαι τοῖς
"Ελλησι πέμψαι τινὰς ἐξ αυτῶν ὑπὸ τὰ τεῖχη
τῶν Τρῶων ὡτακουστήσοντας περὶ τῆς ἀνδρείας
tῶν προειρημένων ἥρωων. τοὺς δὲ πεμφθέντας
ἀκούσαι παρθένων διαφερομένων πρὸς ἄλληλας,
ὅν τὴν μὲν λέγειν ὡς ὁ Ἀιας πολὺ κρείττων ἐστὶ
tοῦ Ὄδυσσέως, διερχομένην οὖτως.

Ἀιας μὲν γὰρ ἀειρε καὶ ἐκφερε δημοτῆτος
ἤρω Πηλείδην οὐδ' ἦθελε δῖος Ὄδυσσεὺς.
τὴν δ' ἔτέραν ἀντειπεῖν Ἀθηνᾶς προνοία;
πῶς ἐπεφωνήσω; πῶς οὐ κατὰ κόσμουν ἔειπες
ψεύδος; . . .
καὶ κε γυνὴ φέροι ἄχθος ἐπεὶ κεν ἀνήρ ἀναθείη,
ἄλλ' οὐκ ἂν μαχέσαιτο. χέσειτο γὰρ εἰ μαχέσαιτο.

4.

Eustathius, 285. 34. ὁ τὴν μικρὰν Ἰλιάδα γρά-
ψας ἱστορεῖ μηδὲ κανθήμαι συνήθως τὸν Ἀιαντα,
tεθήμαι δὲ οὕτως ἐν σορῷ διὰ τὴν ὀργὴν τοῦ
βασιλέως.

5.

Eustathius on Homer, Π. 326. ὁ δὲ τὴν μικρὰν
Ἱλιάδα γράψας ἀναζευγνύντα αὐτὸν ἀπὸ Τηλέφου
προσομισθήμαι ἐκεῖ.

Πηλείδην δ' Ἀχιλῆα φέρε Σκυρόνδε θύελλα,
ἐνθα γ' ἐς ἀργαλεόν λιμέν' ἴκετο 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.
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THE LITTLE ILIAD

6.

"About the spear-shaft was a hoop of flashing gold, and a point was fitted to it at either end."

7.

"... The vine which the son of Cronos gave him as a recompense for his son. It bloomed richly with soft leaves of gold and grape clusters; Hephaestus wrought it and gave it to his father Zeus: and he bestowed it on Laomedon as a price for Ganymedes."

8.

The writer of the epic Little Iliad says that Machaon was killed by Eurypylus, the son of Telephus.

9.

"He disguised himself, and made himself like another person, a beggar, the like of whom was not by the ships of the Achaeans."

The Cyclic poet uses "beggar" as a substantive, and so means to say that when Odysseus had changed his clothes and put on rags, there was no one so good for nothing at the ships as Odysseus.

10.¹

And Homer put forward the following verses as Lesches gives them:

"Muse, tell me of those things which neither happened before nor shall be hereafter."

¹This fragment comes from a version of the Contest of Homer and Hesiod widely different from that now extant. The words "as Lesches gives them (says)" seem to indicate that the verse and a half assigned to Homer came from the Little Iliad. It is possible they may have introduced some unusually striking incident, such as the actual Fall of Troy.
THE EPIC CYCLE

υπεκρίνατο δὲ Ἡσίοδος:

ἀλλ’ ὅταν ἀμφὶ Δίδος τύμβῳ καναχήτοδες ὑποί ἁρματα συντρίψωσιν ἐπειγόμενοι περὶ νίκης.
καὶ διὰ τὸ τοῦτο λέγεται μάλιστα θαυμασθείς τοῦ τρίποδος τυχεῖν.

11.
Schol. Lycophr. 344. ὁ Σίνων ὡς ἦν αὐτῷ συντεθειμένον, φρυκτὸν ὑποδείξας τοῖς Ἑλλησίων ὡς ὁ Λέσχης φησίν ἴνικα
νῦς μὲν ἑνὶ μέσῃ, λαμπρὴ δ’ ἐπέτελλε σελήνη.

12.
Pausanias x. 25. 5. τέτρωται δὲ τὸν βραχίονα ὁ Μέγης, καθὰ δὴ καὶ Λέσχεως ὁ Αἰσχυλίνου Πυρραῖος ἐν Ἰλίου Πέρσιδι ἐποίησε τρωθήναι δὲ ὑπὸ τὴν μάχην τοῦτον ἦν ἐν τῇ νυκτὶ ἐμακέσαντο οἱ Τρῶες ὑπὸ Ἀδμητοῦ φησὶ τοῦ Ἀιγείου. γέγραται δὲ καὶ Λυκορήθης . . . ἔχον τραίμα ἐπὶ τῷ καρπῷ. Λέσχεως δ’ οὕτω φησίν αὐτῶν ὑπ᾽ Ἀγήφωρος τρωθήναι. (ib. 26. 4) Ἀστύνου δὲ, οὐ δὴ ἐποιήσατο καὶ Λέσχεως μνήμην, πεπτωκότα ἐς γόνυν ὁ Νεοπτόλεμος ξίφει παῖει. (ib. 26. 8) Λέσχεως δὲ τετραμένον τὸν Ἐλικάνα ἐν τῇ νυκτομαχίᾳ γνωρισθηκαί πετὸ ὁδυσσέως καὶ ἐξαχθήναι ζωντα ἐκ τῆς μάχης φησίν. (ib. 27. 1) καὶ αὐτῶν Λέσχεως Ἁιονέα ὑπὸ Νεοπτόλεμου, τὸν δὲ ὑπὸ Φιλοκτήτου φησίν ἀποθανεῖν τὸν Ἀδμητον . . . Πρίμομο δὲ οὐκ ἀποθανεῖν ἐφὶ Λέσχεως ἐπὶ τῇ ἐσχάρᾳ τοῦ Ἐρκείου, ἀλλὰ ἀποσπασθέντα ἀπὸ τοῦ βασιλου πάρεργον τὸ Νεοπτόλεμῳ πρὸς ταῖς τῆς οἰκίας γενέσθαι θύραις . . . Ἀξίουν δὲ παιδὰ εἶναι Πρίμον Λέσχεως καὶ ἀποθανεῖν αὐτῶν ὑπὸ 516
THE LITTLE ILIAD

And Hesiod answered:
"But when horses with rattling hoofs wreck chariots, striving for victory about the tomb of Zeus."
And it is said that, because this reply was specially admired, Hesiod won the tripod (at the funeral games of Amphidamas).

11.

Sinon, as it had been arranged with him, secretly showed a signal-light to the Hellenes. Thus Lesches writes:—

"It was midnight, and the clear moon was rising."

12.

Meges is represented 1 wounded in the arm just as Lescheos the son of Aeschylinus of Pyrrha describes in his Sack of Ilium where it is said that he was wounded in the battle which the Trojans fought in the night by Admetus, son of Augeias. Lycomedes too is in the picture with a wound in the wrist, and Lescheos says he was so wounded by Agenor . . . Lescheos also mentions Astynoïs, and here he is, fallen on one knee, while Neoptolemus strikes him with his sword . . . The same writer says that Helicaon was wounded in the night-battle, but was recognised by Odysseus and by him conducted alive out of the fight . . . Of them, 2 Lescheos says that Eion was killed by Neoptolemus, and Admetus by Philoctetes . . . He also says that Priam was not killed at the hearth of Zeus Herceius, but was dragged away from the altar and destroyed offhand by Neoptolemus at the doors of the house . . . Lescheos says that Axion was the son of Priam and

1 i.e. in the paintings by Polygnotus at Delphi.
2 i.e. the dead bodies in the picture.
THE EPIC CYCLE

Ἐυρυτύλου τοῦ Ἐναίμονος φησὶ. τοῦ Ἀγήνορος
de kατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτόχειρ
ἐστὶ.

13.

Aristoph. Lysistr. 155 and Schol.

ὁ γὰς Μενέλαος τὰς Ἐλένας τὰ μᾶλλα πα
gυναῖκες παραυίδων ἔξεβαλ’ οἶδ’ τὸ ξίφος.

... τὰ δ’ αὐτὰ καὶ Λέσχης ὁ Πυρραῖος ἐν τῇ
μικρᾶ Ἰλιάδι.

Pausanias x. 25. 8. Λέσχεως δὲ εἰς τὴν Αἴθραν ἔποιησεν ἡμῖκα ἡλίσκετο Ἰλιον ὑπεξελθοῦσαν εἰς
τὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἑλλήνων
καὶ ὑπὸ τῶν παίδων γυμνωσθῆναι τῶν Ἡσέως, καὶ
ὡς παρ’ Ἀγαμέμνονος αὐτής ἄμα κοροφῶν αὐτὴν.
ὁ δ’ ἐκεῖνος μὲν ἔθελεν χαρίζεσθαι, ποιήσειν δὲ οὐ
πρῶτον ἔφη πρὶν Ἐλένην πείσαι ἀποστείλαντι
dε αὐτῷ κήρυκα ἔδωκεν Ἐλένη τὴν χάριν.

14.

Schol. Lycophr. Alex. 1268.

αὐτὰρ Ἀχιλλῆος μεγαθύμονος καὶ ζᾶμος
Ἔκτοτεν ἀλοχὸν κάταγεν κοίλας ἐπὶ νῆσιν
παῖδα δ’ ἐλὼν ἐκ κόλπου ἐνυπλοκάμους τιθήμης
ρίζας ποδὸς τεταγών ἀπὸ πύργῳ τὸν δὲ πεσόντα
ἐξαβεῖ πορφύρεος θάνατος καὶ μοῖρα κραταίη.
ἐκ δ’ ἐλευ Ἀνδρομάχην, ἦξιονα παράκοιτον
”Εκτορος, ἵπτες οἱ αὐτῶν ἅριστῆς Παναχαῖῶν
δῶκαν ἔχειν ἔπεργον ἀμειβόμενοι γέρας ἀνδρὶ,
αὐτὸν τῷ Ἀγχίσαο κλαυτὸν γόνων ἰππόδαμοι
Ἄινεᾶν ἐν νησὶν ἐβήσατο ποιητῷ πορίσαος
ἐκ πάντων Δαναῶν ἄγεμεν γέρας ἔξοχον 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,\(^1\) 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

ΙΔΙΟΥ ΠΕΡΣΙΣ

1.
"Επεται δὲ τούτοις Ἰλίου Πέρσιδος βιβλία Ἄρκτίνου Μιλησίου, περιέχοντα τάδε. ώς τὰ περὶ τὸν ἤππον οἱ Τρῶες ὑπόπτων ἔχοντες περιστάντες βουλεύονται ὅ τι χρῆ ποιεῖν. καὶ τοῖς μὲν δοκεῖ κατακρημνίσαι αὐτὸν, τοῖς δὲ καταφλέγειν. οἱ δὲ ἱερὸν αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾶς ἀνατεθῆναι. καὶ τέλος νικᾶ ἡ τούτων γνώμη. τραπέντες δὲ εἰς εὐφροσύνην εὐωχοῦνται ὡς ἀπηλλαγμένοι τοῦ πολέμου. ἐν αὐτῷ δὲ τούτῳ δύο δράκοντες ἐπιφανέντες τὸν τῇ Δασκόωντα καὶ τὸν ἔτερον τῶν παιδών διαφθείρουσιν. ἐπὶ δὲ τῷ τέρατι δυσφορήσαντες οἱ περὶ τὸν Αἰνείαν ὑπεξῆλθον εἰς τὴν Ἰδην καὶ Σύων τῶν πυρσοῦς ἀνίσχει τοῖς Ἀχαιοῖς, πρότερον εἰσελθήσαις προσπόητος. οἰ δὲ ἐκ Τενέδου προσπλεύσαντες καὶ οἱ ἐκ τοῦ δουρείου ἤππον ἐπιπίπτουσι τοῖς πολεμίοις, καὶ πολλοὺς ἀνελόντες τὴν πόλιν κατὰ κράτος λαμβάνουσιν. καὶ Νεοπτόλεμος μὲν ἀποκτείνει Πρίαμον ἐπὶ τῶν τοῦ Διὸς τοῦ Ἐργείου βωμὸν καταφυγόντα. Μενέλαος δὲ ἀνευρὼν Ελένην ἐπὶ τὰς ναῦς κατάγει, Δηνοβοῦν φονεύσας. Κασσάνδραν δὲ Άλας ὁ Ἡλεώς Πρὸς βλάν ἀποσπῶν συνεφέλκεται τὸ τῆς Ἀθηνᾶς ξόανον· ἐφ' ὃ παροξυσθέντες οἱ Ἑλληνες καταλεύσαι βουλεύονται τοῦ Λιαντα, ὃ δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν καταφεύγει καὶ διασφέζεται ἐκ τοῦ ἐπικειμένου

1 So MSS. This form is confirmed (as against Heyne's Ἡλεέως) by Hesiod, Catalogues, frag. 83.

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THE SACK OF ILIUM

THE SACK OF ILIUM

1.

Next come two books of the *Sack of Ilium*, by Arctinus of Miletus with the following contents. The Trojans were suspicious of the wooden horse and standing round it debated what they ought to do. Some thought they ought to hurl it down from the rocks, others to burn it up, while others said they ought to dedicate it to Athena. At last this third opinion prevailed. Then they turned to mirth and feasting believing the war was at an end. But at this very time two serpents appeared and destroyed Laocoon and one of his two sons, a portent which so alarmed the followers of Aeneas that they withdrew to Ida. Sinon then raised the fire-signal to the Achaeans, having previously got into the city by pretence. The Greeks then sailed in from Tenedos, and those in the wooden horse came out and fell upon their enemies, killing many and storming the city. Neoptolemus kills Priam who had fled to the altar of Zeus Herceius\(^1\); 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 (ἐπκόσ) of a house. Cp. Homer, *Odyssey* xxii. 334–5.
THE EPIC CYCLE

κυνδύνου. ἐπειτα ἐμπρήσατε τὴν πόλιν Πολυ-ξεῖνην σφαγιάζουσιν ἐπὶ τοὺς τοῦ 'Αχιλλέως τάφουν. καὶ Ὁδυσσέως Ἀστυάνακτα ἀνέλοντος Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ τὰ λοιπὰ λάφυρα διανέμονται. Δημοφῶν δὲ καὶ Ἀκάμας Αἴθραν εὐρόντες ἀγούσι μεθ' ἑαυτῶν. ἐπειτα ἀποπλέουσιν οἱ Ἐλληνες καὶ φθορὰν αὐτοῖς ἡ Αθηνᾶ κατὰ τὸ πέλαγος μηχαναται.

2.

Dionysius Halicarn. Rom. Antiq. i. 68. Ἀρκτίνος δὲ φησιν ὑπὸ Διὸς δοθήναι Δαρδάνῳ παλλάδιον ἐν καὶ εἶναι τοῦτο ἐν Ἰλώι τέως ἡ πόλις ἢ λίσκετο κεκρυμμένον ἐν ἀβάτῳ, εἰκόνα δ' ἐκείνου κατεσκευασμένην ὡς μηδὲν τῆς ἀρχητύπου διαφέρειν ἀπάτης τῶν ἐπιβουλευόντων ἐνεκα ἐν φανερῷ τεθῆναι καὶ αὐτὴν Ἀχαιούς ἐπιβουλεύσαντας λαβεῖν.

3.

Schol. on Eur. Andromache 10. καὶ τὸν τὴν Πέρσηδα συντεταχότα κυκλικῶν ποιητὴν ὅτι καὶ ἀπὸ τοῦ τείχους ῥιθεὶν (sc. Ἀστυάναξ).

4.

Schol. on Eur. Troades 31. μηδὲν γὰρ εἰληφέναι τοὺς περὶ Ἀκάματα καὶ Δημοφῶντα ἐκ τῶν λα- φύρων ἄλλα μόνην τὴν Αἴθραν, δι' ἦν καὶ ἄφικοντο εἰς Ἰλιον, Μενεσθέως ἤγομμένου. Δυσίμαχος δὲ τῶν τὴν Πέρσηδα πεποιηκότα φησὶ γράφειν οὕτως:

Θησείδαις δ' ἔπορεν δώρα κρείων Ἀγαμέμνων ἦδε Μενεσθῆι μεγαλήτορι ποιμένι λαῶι.

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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 Achaeeans 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. ἐνιοὶ δὲ φασὶν ὡς
οὐδὲ ἐπὶ πάντας τοὺς ἱατροὺς ὁ ἐπανοῦσοι οὕτῳς
ἔστι κοινὸς, ἀλλὰ ἐπὶ τὸν Μαχάονα, διὸ μόνου
χειρουργεῖν τίνες λέγουσι· τὸν γὰρ Ποδαλείριον
dιαιτᾶσθαι νόσους . . . τοῦτο ἔσοικε καὶ Ἀρκτῖνος
ἐν Ἡλίου Πορθήσει νομίζειν ἐν οἷς φησὶ

αὐτὸς γὰρ σφιν ἐδωκε παθήρ κλυτὸς Ἐννοοσίγαιος
ἀμφοτέροις, ἔτερον δ’ ἔτερον κυδίου ἔθηκε·
tῶ μὲν κουφοτέρας χεῖρας πόρεν ἢ κ τὸ βέλεμα
σαρκὸς ἔλειν τμῆξαι τε καὶ ἔκεκα παντ’ ἀκέσασθαι,
tῶ δ’ ἄρ’ ἀκριβεῖα πάντα ἐνὶ στήθεσιν ἔθηκεν
ἀσκοπά τε γυνοῖ καὶ ἀναλθέα ἱςασθαι·
ός ὡς ἀκαντος πρῶτος μάθε χωμένου
ὅμματα τ’ ἀστράπτοντα βαρυνόμενον τε νόημα.

6.

Diomedes in Gramm. Lat. i. 477.

ὁ Ἰαμβός
ἐξ ὁλίγου διαβὰς προφόρῳ ποτὶ ὀφρ’ οἱ γυία
τεινόμενα ρώοιτο καὶ εὐσθενὲς εἰδὸς ἔχῃ.

ΝΟΣΤΟΙ

1.

Proclus, Chrestomathy. Συνάπτει δὲ τούτοις τὰ
τῶν Νόστων βιβλία ε’ Ἀγίου Τροιξηνίου περι-
ἐχοντα τάδε. Ἀθηνᾶ Ἀγαμέμνονα καὶ Μενέλαον
eis ἐρίν καθίστηκα περὶ τού ἐκπλου. Ἀγαμέμνων
μὲν οὖν τοὺ τῆς Ἀθηνᾶς ἔξιλασόμενος χόλον
ἐπιμένει, Διομήδης δὲ καὶ Νέστωρ ἀναχθέντες

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THE RETURNS

5.

Some say that such praise as this\(^1\) 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 t'n oikeian diasofzoekontai. meuth' oux ekpleusas
o Menelaos, metà peintne neon eis Aigion ton para-
ginei, ton loipton diafharieison neon en to' pelaygei. oidei perì Kalhanta kai Leontea kai
Polyptitnu pexi poteruventes eis Kolofona, Tei-
reisian entaitha teleteisantas taptousoi. ton de
perì ton 'Agamemonon apoptelounton 'Achillew
eidwlon epifanein peiratai diakoluyin prolegon
ta sumpisoumena. eto r perì tas Kaferidas
peteras dhloutai xeimwn kai h Aiانتos fthorat
to Doko. Neoptolemos de Theidos upothemenvhs
pexi poieita t'n poriean, kai parageneumenos eis
Thorakhyn Odyssia katalambanei en t'h Marwneia,
kai to loipton anui t'h odou, kai teleteisanta
Phoinika taptel. autous de eis Molossous afikou-
mevnon anagairizeitai Pilee. eteita 'Agamemonon
upo Aigios kai Klutaimnistoras anairetento
upo 'Oreston kai Pvladou tirmoria, kai Menelaeon
eis t'n oikeian anakovimene.

2.

Argument to Eur. Medea.
auntika d' Aisona theke filon koron hbyownta
gyras apoxusasa idynisi prapidesosi,
farimaka poll' ephou' eti crusiesiosi lebhsin.

3.

Pausanias, i. 2. 'Hrakleia Themiskyran poli-
orokouonta t'n eti Theom педагonti eliein mh
dynasto, Thesew de erezedeisan 'Avtipn—strateusai
gar ama 'Hrakleia kai Tesea—paradoynai to
xwrió. tade meun 'Hgias pepoinkev.
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. ὅ δὲ τοὺς Νόστους ποιήσας Κολοφῶνιος Τηλέμαχον μὲν φησὶ τὴν Κήρκην ὕστερον γῆμαι, Τηλέγοιον δὲ τὸν ἐκ Κήρκης ἀντιγῆμαι Πηνελόπτην.

5.

Clement of Alex. Strom. vi. 2. 12. 8.

δῶρα γὰρ ἀνθρώπων νοῦν ἡπαφεν ἠδὲ καὶ ἔργα.¹

6.

Pausanias, x. 28. 7. ἢ δὲ Ὀμήρου ποιήσις . . . καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἄιδον καὶ τῶν ἐκεί δειμάτων ἔστιν—ἐσασιν οὐδένα Εὔρυνομον δαίμονα.

Athenaeus, 281 b. ὁ γοῦν τὴν τῶν Ἀτρειδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συνδιατρίβοντα ἔξουσίας τυχεῖν παρὰ τοῦ Δίος αἰτήσασθαι ὅτου ἐπιθυμεῖ. τὸν δὲ πρὸς τὰς ἀπολαῦσεις ἀπλήστως διακειμένου, ὕπερ αὐτῶν τε τούτων μνείαν ποιήσασθαι καὶ τοῦ θύμι τὸν αὐτὸν τρόπον τοὺς θεοὺς ἐφ’ ὅλας ἀγανακτήσαντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ἀπολαῦῃ τῶν παρακειμένων ἀλλὰ διατελῇ ταραττόμενος, ὑπὲρ τῆς κεφαλῆς ἐξήρτησεν αὐτὸ πέτρον, δι’ ὃν οὐ δύναται τῶν παρακειμένων τυχεῖν οὐδενός.

¹ Clement attributes this line to Augias: probably Agias is intended.
THE RETURNS

4.

The Colophonian author of the Returns says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

5.

"For gifts beguile men's minds and their deeds as well."

6.

The poetry of Homer and the Returns—for here too there is an account of Hades and the terrors there—know of no spirit named Eurynomus.

The writer of the Return of the Atreidae¹ 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.
ΤΗΛΕΓΟΝΙΑ

1.

Proclus, Chrestomathy. Μετὰ ταῦτα ἐστὶν ὁμήρου ὁδύσσεια: ἔπειτα Τηλέγονίας βιβλία δύο ἕυγάμμωνου Κυρήναίου, περιέχοντα τάδε. οἱ μνήμετρει ὑπὸ τῶν προσηκόντων θάπτονται καὶ ὁδύσσεις θύσαις Νύμφαις εἰς Ἡλίου ἀποπλεῖ ἐπισκεψόμενος τὰ βουκόλια καὶ ἕπειτα παρὰ Πολυξένῳ δῷρον τε λαμβάνει κρατῆρα, καὶ ἐπὶ τοῦτο τὰ περὶ Τροφώνιον καὶ Ἀγαμήθην καὶ Ἀγαρίαν. ἔπειτα εἰς Ἰδάκην καταπλεύσας τᾶς ὑπὸ Τερεσίου ῥήθεισας τελεί ἤυόιας. καὶ μετὰ ταῦτα εἰς Ἰσθμίονος ἀφικνεῖται καὶ γαμεῖ Καλλιδίκην βασιλίδα τῶν Θεσπρωτῶν. ἔπειτα πόλεμος συνέσταται τοῖς Θεσπρωτοῖς πρὸς Βρούγους. ὁδύσσεως ἡγούμενοι ἐνταῦθα Ἀρήσ τοὺς περὶ τὸν ὁδύσσεα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τούτους μὲν Ἀπόλλων διαλύει μετὰ δὲ τὴν Καλλιδίκης τελευτήν, τὴν μὲν βασιλείαν διαδέχεσται Πολυποίτης ὁδύσσεως ύός, αὐτὸς δὲ εἰς Ἰδάκην ἀφικνεῖται καὶ τοῦτο τῆς Ἰσθμίονος ἐπὶ ξήτησιν τοῦ πατρὸς πλέων, ἀποβαίνεις εἰς τὴν Ἰδάκην τέμνει τὴν νήσον ἐκβοηθήσας δὴ ὁδύσσεως ὑπὸ τοῦ παιδὸς ἀναφέρεται καὶ ἄγνοιαι. Ἰσθμίονος δὲ ἐπηγονοῦ τὴν ἀμαρτίαν τὸ τοῦ πατρὸς σώμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν. ἡ δὲ αὐτοῦ ἀδανάτους ποιεῖ, καὶ συνοικεῖ τῇ μὲν Πηνελόπη Τηλέγονος, Κύρη δὲ Τηλέμαχος.
1.

After the Returns comes the Odyssey of Homer, and then the Telegony in two books by Eugammon of Cyrene, which contain the following matters. The suitors of Penelope are buried by their kinsmen, and Odysseus, after sacrificing to the Nymphs, sails to Elis to inspect his herds. He is entertained there by Polyxenus and receives a mixing bowl as a gift; the story of Trophonius and Agamedes and Augeas then follows. He next sails back to Ithaca and performs the sacrifices ordered by Teiresias, and then goes to Thesprotis where he marries Callidice, queen of the Thesprotians. A war then breaks out between the Thesprotians, led by Odysseus, and the Brygi. Ares routs the army of Odysseus and Athena engages with Ares, until Apollo separates them. After the death of Callidice Polypoetes, the son of Odysseus, succeeds to the kingdom, while Odysseus himself returns to Ithaca. In the meantime Telegonous, 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. Telegonous, on learning his mistake, transports his father's body with Penelope and Telemachus to his mother's island, where Circe makes them immortal, and Telegonous marries Penelope, and Telemachus Circe.
AMΦΙΑΡΑΟΤ ΕΞΕΛΑΣΙΣ

Pseudo-Herodotus, Life of Homer. κατήμενος ἐν τῷ σκυτείῳ ... τῇ τε ποίησιν αὐτοῖς ἐπεδείκυτο Ἁμφιαράον τε τῇ ἐξελασίᾳ τῇ ἐς Θήβας καὶ τοὺς ὑμνοὺς τοὺς ἐς θεοὺς πεποιημένους αὐτῷ.

OΙΧΑΛΙΑΣ ΑΛΩΣΙΣ

1.

Eustathius 330. 41. εἴρηται δὲ καὶ περὶ Εὐρυτοῦ ἐκεῖ καὶ τῆς αὐτοῦ θυγατρὸς Ιόλης δι᾽ ἣν ἐπόρθησεν Ἡρακλῆς τὴν Οἰχαλίαν. εἰς ἢν δοκεῖ γράψαι καὶ Ὄμηρος ὡς δηλοῖ ὁ ἱστορήσας ὅτι Κρεώφυλος ὁ Σάμιος ξενία ποτὲ δεξάμενος τὸν Ὅμηρον ἔλαβε δῶρον ἐξ αὐτοῦ τὴν ἐπιγραφὴν τοῦ ποιήματος ὁ καλοῦσιν Οἰχαλίας Ἀλωσὶν ... τινὲς δὲ ἀνάπαλιν φασὶ Κρεώφυλον μὲν γράψαι, Ὅμηρῳ δὲ ἐπιγραφὴν τὸ βιβλίον διὰ τὴν ξενίαν· διὸ καὶ Καλλίμαχος·

τοῦ Σαμίου πόνος εἰμὶ, δόμῳ ποτὲ θείου Ὅμηρον δεξαμένου· κλείω δ’ Εὐρυτοῦ ἁσσ’, ἔπαθεν· καὶ ξανθῆν Ιόλειαν, Ὅμηρειον δὲ καλεῦμαι γράμμα· Κρεώφυλῳ, Ζεὺς φίλε, τούτῳ μέγα.
THE TAKING OF OECHALIA

2.

The author of the Telegony, a Cyrenaean, relates that Odysseus had by Calypso a son Telegonus or Teledamus, and by Penelope Telemachus and Acusilaus.

THE EXPEDITION OF AMPHIARAUS

Sitting there in the tanner's yard, Homer recited his poetry to them, the Expedition of 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, τὰ καὶ αὐτὸς ἐν ὄφθαλμοῖσιν ὀρηαι. τοῦτο δὲ εὐρήσομεν καὶ ἐν τῇ Οἰχαλίας ἀλώσει.

3.
Schol. on Soph. Trach. 266. διαφωνεῖται δὲ ὁ τῶν Εὐρυτιδῶν ἀριθμὸς: Ἡσίόδος μὲν γὰρ δ' φησιν ἐξ Εὐρύτου καὶ Ἀντιόχης παῖδας οὗτως, Κρεώφυλος δὲ β'.

4.
Schol. on Eur. Medea, 273. Δίδυμος δὲ ... παρατίθεται τὰ Κρεώφυλου ἔχοντα οὕτως: τὴν γὰρ Μήδειαν λέγεται διατρίβουσαν ἐν Κορίνθῳ τὸν ἄρχοντα τότε τῆς πόλεως Κρέοντα ἀποκτείναι φαρμάκοις. δείσασαν δὲ τοὺς φίλους καὶ τοὺς συγγενεῖς αὐτοῦ φυγεὶν εἰς Ἀθῆνας, τοὺς δὲ νιόσαν, ἐπεὶ νεώτεροι ὄντες οὐκ ἦδυναντο ἀκολουθείν, ἐπὶ τὸν βωμὸν τῆς Ἀκραίας Ἡρας καθίσαι νομίσασαν τὸν πατέρα αὐτῶν φροντεῖν τῆς σωτηρίας αὐτῶν. τοὺς δὲ Κρέοντος οἰκείους ἀποκτείνας αὐτοὺς διαδοθοῦντο λόγων ὅτι ἡ Μήδεια οὐ μόνον τὸν Κρέοντα ἄλλα καὶ τοὺς ἐαυτῆς παῖδας ἀπέκτεινε.

ΦΩΚΑΙΣ

Pseudo-Herodotus, Life of Homer. διατρίβων δὲ παρὰ τῷ Θεσπορίδῃ ποιεῖ Ἰλιάδα τὴν ἐλάσσω ... καὶ τὴν καλομνεῖν Φωκαίδα, ἦν φασιν οἱ Φωκαιεῖς "Ομηρον παρ' αὐτοῖσι ποιήσαι. "

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THE PHOCAIS

2.

"Ragged garments, even those which now you see." This verse (Odyssey xiv. 343) we shall also find in the Taking of Oechalia.

3.

There is a disagreement as to the number of the sons of Eurytus. For Hesiod says Eurytus and Antioche had as many as four sons; but Creophylus says two.

4.

Didymus contrasts the following account given by Creophylus, which is as follows: while Medea was living in Corinth, she poisoned Creon, who was ruler of the city at that time, and because she feared his friends and kinsfolk, fled to Athens. However, since her sons were too young to go along with her, she left them at the altar of Hera 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 Thestorides, Homer composed the Lesser Iliad and the Phocais; though the Phocaeanes say that he composed the latter among them.
THE EPIC CYCLE

ΜΑΡΓΙΤΗΣ

1.
Suidas. Πίγρης. Καρ ἀπὸ Ἀλικαρνασσό, ἀδελφὸς Ἀρτεμισίας τῆς ἐν τοῖς πολέμοις δια-
φανοῦς, Μαυσόλου γυναικὸς ¹ . . . ἔγραψε καὶ
τὸν εἰς Ὄμηρον ἀναφερόμενον Μαργίτην καὶ
Βατραχομυμαχίαν.

2.
Atilius Fortunatianus, p. 286, Keil.
ἡλθὲ τις εἰς Κολοφώνα γέρων καὶ θείος ἀοιδός,
Μουσάων θεράπων καὶ ἐκηβόλου Ἀπόλλωνος,
φίλης ἐχὼν ἐν χερσίν εὐφθογγον λύραν.

3.
Plato, Alcib. ii. p. 147 a.
πολλ' ἡπίστατο ἔργα, κακῶς δ' ἡπίστατο πάντα.

τὸν δ' οὔτ' ἄρ' σκαπτήρα θεοὶ θέσαν οὔτ' ἀροτήρα
οὔτ' ἀλλώς τι σοφόν. πάσῃς δ' ἡμάρτανε τέχνης.

4.
Schol. on Aeschines in Ctes. § 160. Μαργίτην
φησίν ἀνθρωπὸν γεγονέναι δὲ ἐτῶν πολλῶν
γενόμενος οὐκ ἢδη ὡστὶς αὐτὸν ἔτεκεν, πότερον
ὁ πατήρ ἢ ἡ μήτηρ, τῇ δὲ γαμητῇ 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

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
THE EPIC CYCLE

dediēnai γὰρ ἔλεγε μὴ διαβάλλοι αὐτὸν πρὸς τὴν μητέρα.

5.

Zenobius, v. 68.
πόλλ' οἶδ' ἀλώπηξ ἀλλ' ἐχῖνος ἐν μέγα.1

KERKOPES

Suidas. Κέρκωπες· δύο ἄδελφοι ἦσαν ἑπὶ γῆς, πᾶσαν ἀδικίαν ἐπιδεικνύμενοι, καὶ ἔλεγοντο Κέρκωπες, ἐκ τῆς τῶν ἔργων δεινότητος οὕτως ἐπονομαζόμενοι. ὁ μὲν γὰρ αὐτὸν Πάσσαλος ἔλεγετο, ὁ δὲ Ἀκμών. ἡ δὲ μήτηρ Μεμνοῦσα ταῦτα ὅροσα ἔλεγε μὴ περιπτυχεῖν Μελαμπύγω· τουτέστι τῷ Ἡρακλεῖ. οὕτωι οἱ Κέρκωπες Θείας καὶ Ὀκεάνου. οὐς φασιν ἀπολιθωθῆναι διὰ τὸ ἐγχειρεῖν ἀπαθήσαι τὸν Δία

ψεύστας, ἡπεροπῆς, ἀμήχανα τ' ἔργα δαέντας,2 ἐξαπατητήρας· πολλὴν δ' ἐπὶ γαῖαν ἱόντες ἀνθρώπους ἀπάτασκον, ἀλώμενοι ἥματα πάντα.

1 Attributed to Homer by Zenobius, and by Bergk to the Margites.  
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."
ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ

'Αρχόμενος πρώτου Μουσών χορόν ἔξε Ἐλικώνος ἐλθεῖν εἰς ἔμοι ἦτορ ἐπεύχομαι εἶνεκ' ἀοιδής, ἦν νέον ἐν δέλτοισιν ἐμοῖς ἐπὶ γούνας θῆκα, δήριν ἀπειρεῖν, πολεμόκλονον ἔργον Ἁρησ, εὐχόμενος μερόπεσιν ἐν οὕσα πᾶσι βαλέσθαι, πῶς μύς ἐν βατράχοις ἀριστεύωντες ἔβησαν, γηγενέων ἀνδρῶν μιμούμενοι ἔργα Γυγάντων, ὡς ἔπος ἐν θυτοίσιν ἐν τοῖς δ' ἔχεν ἀρχήν.

Μὺς ποτε διψαλέος, γαλέης κίνδυνον ἀλύξας, πλησίον ἐν λίμνῃ ἀπάλον προσέθηκε γένειον, ὑδατι τερπόμενος μελιθεῖν. τὸν δὲ κατείδειν λιμνοχαρῆς πολύφημος, ἐπος δ' ἐφθέγξατο τοῖον.

Ξέινε, τίς εί; πόθεν ἠλθες ἐπ' ἰόνα; τίς δὲ σ' ὁ φύσας; πάντα δ' ἀλήθευσον. μὴ ψευδόμενον σε νοήσω. εἰ γάρ σε γηροῖν φίλον ἄξιον, ἐς δόμον ἄξω. δώρα δὲ τοι δώσω ξεινήμα πολλά καὶ ἐσθλά. εἴμι δ' ἐγὼ βασιλεὺς Φυσίγναθος, ὃς κατὰ λίμνην τιμῶμαι βατράχοιν ἤγούμενον ἡμάται πάντα. καὶ με πατήρ Πηλεὺς ἀνεθρέψατο, 'Τδρομεδούση μικθεῖς ἐν φιλότητι παρ' ὀχθας 'Ηριδανοῖο. καὶ σὲ δ' ὄρῳ καλὸν τε καὶ ἀλκιμὸν ἔξοχον ἄλλων, σκηπτούχον βασιλῆα καὶ ἐν πολέμωι μαχητῆν ἐμμεναι. ἀλλ' ἄγε θάσσον ἐὴν γενεὴν 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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BATTLE OF FROGS AND MICE

Toûn δ' αὐ Ψιχάρπαξ ἀπαμείβετο φώνησεν τε·
típte gévos toûmôn ζητεῖς; δῆλον δ' ἐν ἀπασίν
ἀνθρώποις τε θεοῖς τε καὶ οὐρανίοις πετεννοῖς.
Ψιχάρπαξ μὲν ἐγὼ κικλῆσκομαι· εἰμὶ δὲ κοῦρος
Τρωξάρταο πατρός μεγαλήττορος· ἢ δὲ νυ μήτηρ
Λευχομύλη, θυγατήρ Πτερνοτρώκτου βασιλῆς.
γείνατο δ' ἐν καλύβῃ με καὶ ἐξεθρέψατο βρωτοῖς,
σύκοις καὶ καρυοῖς καὶ ἐδέσμασε παντοδαποῖς.
πώς δὲ φίλον ποιή με, τὸν ἐς φύσιν οὐδὲν ὁμοῖον;
σοὶ μὲν γὰρ βίος ἐστίν ἐν ὑδασίᾳ· αὐτὰρ ἐμοίηγε,
ὥσσα παρ᾽ ἀνθρώποις, τρώγειν ἐθος· οὐδὲ με λήθει
ἀρτος δισκοπάνιστος ἀπ᾽ εὐκύκλιον κανέοιο,
οὐ πλακόεις τανύπεπλος ἐχὼν πολὺ σησαμότυρον,
οὐ τόμος ἐκ πτέρνης, οὐχ ἢπατα λευκοχιτώνα,
οὐ τυρός νεόπηκτος ἀπὸ γλυκεροῖ γάλακτος,
οὐ χρηστὸν μελίτωμα, τὸ καὶ μάκαρες ποθέουσιν,
οὐδ᾽ ὅσα πρὸς θόινας μερόπων τεῦχοντι μάγειροι,
κοσμοῦντες χύτρας ἀρτύμασι παινοδαποῖσιν.
[οὐδὲποτ' ἐκ πολέμοιο κακὴν ἀπέφευγον ἀντήν,
ἀλλ᾽ ιδίς μετὰ μῶλον ἰῶν προμάχοισιν ἐμίχθην.
οὐ δέδι ἀνθρωπον καὶπερ μέγα σῶμα φοροῦντα,
ἀλλ᾽ ἐπὶ λέκτρον ἰῶν καταδάκων δάκτυλον ἄκρον,
καὶ πτέρνης λαβόμην, καὶ οὐ πόνος ἄνδρα ἵκανεν,
νῦνμοι σοικ ἀπέφευγεν ὑπὸνος δάκτυλος ἐμεῖο.
ἀλλὰ δύω πάντων μάλα δείδια πᾶσαν ἐπ᾽ αἰαν,
κήρκον καὶ γαλέην, οὐ μοι μέγα πένθος ἄγουσιν,
καὶ παγίδα στονόεσσαν, ὅπου δολόεις πέλε πότμος·
πλείστον δὴ γαλέην περιδέιδια, ἔτος ἄριστη,
ἡ καὶ τρωγλοδύοντα κατὰ τρώγλην ἐρεεῖνει.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-kneed 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."
ΒΑΤΛΕ ΟF ΡΟΓK ΛΝΕΣ

οὐ τρόγω ῥαφάνας, οὐ κράμβας, οὐ κολοκύντας,
οὐ πράσσοις χλωρίδοις ἐπιβόσκομαι, οὐδὲ σελίνοις
ταῦτα γὰρ ὑμετέρ ἐστὶν ἐδέσματα τῶν κατὰ λίμνην.

Πρὸς τάδε μειδίασας Φυσιγναθὸς ἀντίον ἤδα:

ζείνε, λίνη αἰχεῖς ἐπὶ γαστέρι· ἐστὶ καὶ ἡμῖν
πολλὰ μάλ' ἐν λίμνῃ καὶ ἐπὶ χθονὶ θαύματ' ἰδέσθαι.
ἀμφίβιον γὰρ ἐδώκε νομὴν βατράχοις Κρούνων,
[στοιχείοις διττοῖς μεμερισμένα δώματα ναίειν,]

σκιρτήσαι κατὰ γῆν καὶ ύφ' ὑδασι σῶμα καλύψαι.

εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, εὐχερές ἔστιν.

βαϊνέ μοι ἐν νότοις, κράτει δὲ με, μῆπτον ὀληνα,

ὦς ἄρ' ἐφη καὶ νῦτ' ἐδίδου· ὁ δ' ἐβαίνε τάχιστα

χείρας ἐχων τρυφεροῖο κατ' αἰχένοις ἀλματι κοῦφῳ.

καὶ τὸ πρῶτον ἔχαιρεν, ὃτ' ἐβλεπε γείτονας ὀρμοὺς,

νῆζει τερπόμενος Φυσιγνάθου· ἀλλ' ὅτε δὴ ὑμ

κύμασι πορφυρέοισιν ἐκλύζετο, πολλὰ δακρύων

ἀχρηστον μετάνοιαν ἐμέμφετο, τίλλε δὲ χαῖτας,

καὶ πόδας ἐσφυγγεν κατὰ γαστέρα, ἐν δὲ οἱ ἦτορ

πάλλετ' ἀνθείζη, καὶ ἐπὶ χθόνα βούλεθ' ἰκέσθαιν·

δεινὰ δ' ὑπεστονάχξε φῶς βροῦντος ἀνάγκη.

[οὐρήν μὲν προπέτασσεν ἐφ' ὑδασιν, ἥπτε κόπην

σύρων, εὐχόμενος τε θεοῖς ἐπὶ γαῖαν ἰκέρεςη

Ὑδασι πορφυρέοισιν ἐκλύζετο, πολλὰ δ' ἐβῶσεν·

καὶ τοῖον φάτο μύθον ἀπὸ στόματις τ' ἀγόρευσεν.

Οὐχ οὕτω νώτοισιν ἐβάστασε φόρτον ἔρωτος

ταῦρος, ὅτ' Ἐνυρώπην διὰ κύματος ἔγερ' ἐπὶ Κρήτην,

ὡς ἔμ' ἐπιπλώσας ἐπινωτίον ἤργεν ἐς οἴκον

βατράχος ἀμπετάσας ὄχρον δέμας ὑθατι λευκῷ.

"Τὸρος δ' ἐξαίφης ἀνεφαίνετο, δευνὸν ὀραμα

πᾶσιν ὄμος· ὅρθον δ' ὑπὲρ ὑδατος εἴχε τράχηλον.

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BATTLE OF FROGS AND MICE, 53-83

I gnaw no radishes and cabbages and pumpkins, nor feed on green leeks and parsley; for these are food for you who live in the lake."

Then Puff-jaw answered him with a smile: "Stranger you boast too much of belly-matters: we too have many marvels to be seen both in the lake and on the shore. For the Son of Cronos has given us Frogs the power to lead a double life, dwelling at will in two separate elements; and so we both leap on land and plunge beneath the water. If you would learn of all these things, 'tis easy done: just mount upon my back and hold me tight lest you be lost, and so you shall come rejoicing to my house."

So said he, and offered his back. And the Mouse mounted at once, putting his paws upon the other's sleek neck and vaulting nimbly. Now at first, while he still saw the land near by, he was pleased, and was delighted with Puff-jaw's swimming; but when dark waves began to wash over him, he wept loudly and blamed his unlucky change of mind: he tore his fur and tucked his paws in against his belly, while within him his heart quaked by reason of the strangeness: and he longed to get to land, groaning terribly through the stress of chilling fear. He put out his tail upon the water and worked it like a steering oar, and prayed to heaven that he might get to land. But when the dark waves washed over him he cried aloud and said: "Not in such wise did the bull bear on his back the beloved load, when he brought Europa across the sea to Crete, as this Frog carries me over the water to his house, raising his yellow back in the pale water."

Then suddenly a water-snake appeared, a horrid sight for both alike, and held his neck upright above
τοῦτον ὑδὼν κατέδυ Ψυσίγναθος, οὕτι νοήσας, ὦ ἔταϊρον ἐμελλέν ἀπολλύμενον καταλείπειν. δὺ δὲ βάθος λίμνης καὶ ἀλεύατο κήρα μέλαιναι. κεῖνος δ' ὡς ἀφέθη, πέσεν ὑπτίας εὐθὺς ἐφ' ὕδωρ, καὶ χείραι ἐσφυγγε καὶ ὀλλύμενος κατέτριζε. πολλάκι μὲν κατέδυνεν ὑφ' ὕδατι, πολλάκι δ' αὐτὲ λακτίζων ἀνέδυνε· μόρον δ' οὐκ ἦν ὑπαλύξαι. δευόμεναι δὲ τρίχες πλεῖστον βάρος ἦσαν ἐπ' αὐτῷ· ὡστατα δ' ὀλλύμενοι τοίους ἐφθάγεισατο μύθους· Οὐ λήσεις δολίως, Ψυσίγναθε, ταῦτα ποιήσας, ναυγηγὸν ρίψας ἀπὸ σῶματος, ὡς ἀπὸ πέτρης. οὐκ ἄν μου κατὰ γαίαν ἀμείων ἡθα, κάκιστε, παγκρατίῳ τε πάλη τε καὶ εἰς δρόμον· ἀλλὰ πλανήσας εἰς ὕδωρ μ' ἐρρυψας. ἔχει θεὸς ἐκδικον ὄμμα. ἡ ποινὴ τίσεις σὺ μυὸν στρατῷ, οὐδ' ὑπαλύξεις.

"Ώς εἰπὼν ἀπέπνευσεν ἐφ' ὕδατι· τὸν δὲ κατείδειν Λειχοπίναξ ὁχθησιν ἐφεξόμενος μαλακῆσιν· δεινὸν δ' ἔξολολυξε, δραμὼν δ' ἤγγειε μῦσσων. ὡς δ' ἔμαθον τὴν μοίραν, ἔδω χόλος αἰνός ἀπαντας. καὶ τότε κηρύκεσσον ἐοῖς ἐκέλευσαν ὑπ' ὄρθρον κηρύσσεως ἀγωρήνδ' ἐς δόματα Τρωξάρταο, πατρὸς δυστήνου Ψιχάρταγος, ὃς κατὰ λίμνην ὑπτίοις ἐξήπτωτο νεκρὸν δέμας, οὐδὲ παρ' ὁχθαίς ἦν ἡδὴ τλήμων, μέσσω δ' ἐπενίχετο πόντω. ὡς δ' ήλθον σπεύδοντας ἀμ' ἤοι, πρὸτος ἀνέστη Τρωξάρτης ἐπὶ παιδὶ χολούμενος, εἰπὲ τε μύθον· Ω φίλοι, εἰ καὶ μοῦνος ἐγὼ κακὰ πολλὰ πεπώθειν ἐκ βατράχων, ἥ πείρα κακὴ πάντεσσι τέτυκται. 548.
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
BATTLE OF FROGS AND MICE

eἰμὶ δὲ νῦν ἐλεεινός, ἔπει τρεῖς παῖδας ὀλεσσα. καὶ τὸν μὲν πρῶτον γε κατέκτανεν ἀρπάξασα ἐχθριστὸς γαλέη, τρὼγγις ἐκτοσθεν ἐλούσα. τὸν δ' ἄλλον πάλιν ἄνδρες ἀπηνεές ἐς μόρον εἶλξαν 115 καυνοτέραις τέχναις ξύλινον δόλον ἐξευρόντες, ἤν παγίδα καλέουσι, μνὸν ὁλέτειραν ἐσύναν. ὦ τρίτος ἤν, ἀγαπητὸς ἐμοὶ καὶ μητέρι κεδυῇ, τοῦτον ἀπέπνιξεν Ψυχίγναθος ἐς βυθὸν ἄξας. ἀλλ' ἀγεθ' ὀπλισόμεσθα καὶ ἐξέλθωμεν ἐπ' αὐτοὺς 120 σώματα κοσμήσαντες ἐν ἐντεσὶ δαιδάλεοισιν.

Ταῦτ' εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἀπαντας. καὶ τοὺς μὲν ῥ' ἐκόρυσσεν ἀρρητοι πολέμου μεμηλῶς, κυμῆδας μὲν πρῶτον ἐφημίσαν εἰς δύο μοίρας ῥέξαντες κυάμους χλωροῦς, κυμάς δ' ἐκάλυπτον, 125 οὐς αὐτοῖ διὰ νυκτὸς ἐπιστάντες κατέτρωξαν. ὥρηκας δ' εἰχον καλαμοστεφέων ἀπὸ βυρσῶν, οὐς γαλέην δείραντες ἐπισταμένως ἐποίησαν. ἀσπίς δ' ἤν λύχυν τὸ μεσόμφαλον· ἢ δὲ νυ λόγχη εὐμήκεις βελώνα, παγχάλκεου ἔργου Ἀρρητοῖς 130 ἢ δὲ κόρυς τὸ λέπτορον ἐπὶ κροτάφοις ἐρεβύνθουν.

Ωὐτο μὲν μύες ἦσαν ἐν ὅπλοις· οἷς δ' ἐνόησαν βάτραχοι, ἐξανέδυσαν ἀρφ' ὦδατος, ἢ δ' ἐνα χώρον ἐλθοῦντες βουλὴν ξύναγου πολέμῳ κακοῖς, σκεπτομένων δ' αὐτῶν, πόθεν ἡ στάσις, ἢ τῖς οὐ νομός,

κηρυξ ἐγγύθει ἠλθε φέρων ράβδου μετὰ χερσίν, Τυρογλύφου υὸς μεγαλήτορος Ἑμβασίχυτρος, ἀγγέλλων πολέμιοι κακὴν φάτιν, εἰπὲ τε τοῖς· 135 Ὡ βάτραχοι, μῦες ὑμεῖς ἀπειλήσαντες ἐπεμψαν εἰπεῖν ὀπλίζεσθαι ἐπὶ πτόλεμον τε μάχην τε. εἶδον γὰρ καθ' ὑδωρ Ψυχάρτταγα, ὀντερ ἐπεφευν

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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
ΒΑΤΤΛΕ ΟΦ ΡΟΓΡΟΣ ΑΝΔ ΜΙΚΖ

ὑμέτερος βασιλεὺς Φυσίγναθος. ἄλλα μάχεσθε, οὕτως ἐν βατράχουσιν ἀριστῆς γεγάσθε.

"Ὡς εἰπὼν ἀπέφηνε λόγος δ' εἰς οὐατ' ἀμύμων εἰσελθὼν ἑταράξε φρένας βατράχου ἁγερώχων. 145
μεμφομένων δ' αὐτῶν Φυσίγναθος εἴπεν ἀναστάς.

"Ὡ κρίνω, οὐκ ἐκτεινὸν ἐγὼ μὴν, οὐδὲ κατείδου ὁλλύμενον. πάντως δ' ἐπινύῃ παῖζον παρὰ λίμνην,
νήξιες τὰς βατράχους μιμούμενος. οἶ δὲ κάκιστοι νῦν ἐμὲ μέμφονται τὸν ἀναίτιον. ἀλλ' ἄγε βουλὴν 150
ξητήσωμεν, ὅπως δολίους μῦς ἑξολέσομεν.

τουγάρ ἐγὼν ἐρέω, ὡς μοι δοκεῖ εἶναι ἄριστα.

σώματα κοσμήσαντες ἐν ὀπλοῖς στῶμεν ἄπαντες ἀκροὺς πάρ χείλεσσιν, ὅπου κατάκρημνος ὁ χώρος-

رضى δ' ὁμηθέντες ἐφ' ἡμέας ἑξέλθωσιν.

δραξάμενοι κορύθων, ὡστε σχεδὸν ἀντίος ἐλθείς,
ἐς λίμνην αὐτοὺς σύν ἐκείναις εὐθὺ βάλωμεν.

οὕτω γὰρ πνίξαντες ἐν ὑδασὶ τοὺς ἀκολύμβους

στήσομεν εὐθύμως τὸ μυκτόνων ὑδε τρόπαιον.

"Ὡς εἰπὼν ἀνέπεισε καθοπλίξεσθαι ἄπαντας.

φύλλοις μὲν μαλαχῶν κυμας ἐὰς ἀμφικάλυψαν,

θόρρακας δ' εἰχον καλὸν χλοερῶν ἀπὸ σεύτλων,

φύλλα δὲ τῶν κραμβῶν εἰς ἀσπίδας εὖ ἡσκήσαν,

ἔγχος δ' ἐξύσχγοις ἐκάστῳ μακρὸς ἀρήσει,

καὶ τὰ κέρα κοχλίων λεπτῶν ἐκάλυπτε κάρηνα.

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φραξάμενοι δ' ἐστησάν ὑπ' ἄγθυς ὑψηλῆς

σεῖντες λόγχας, θυμοῦ δ' ἐμπληντο ἐκαστος.

Ζεὺς δὲ θεοὺς καλέσα τε ὀυρανοῦ ἀστερόεντα,

καὶ πολέμοι πληθνί δεῖξας κρατεροὺς τε μαχητὰς,

πολλοὺς καὶ μεγάλους ἡδ' ἐγχεα μακρὰ φέροντας, 170

οἰς Κενταύρων στρατὸς ἔρχεται ἡδὲ Γυγαντων,
BATTLE OF FROGS AND MICE, 142-171

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-bobs¹ 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.”
BATTLE OF FROGS AND MICE

ηδ’ γελών ερέεινε· τίνες βατράχοισιν ἄρωγοι ἡ μυσίν ἀθανάτων; καὶ Ἀθηναίην προσέειπεν· Ἄθηνη, θύγατερ, μυσίν ἡ βοηθήσουσα πορεύσῃ; καὶ γὰρ σοι κατὰ νηὸν ἄει σκιρτῶσιν ἀπαντείς κνίσσῃ τερπόμενοι καὶ ἐδέσμασι παυτοδαπώσιν.

‘Ως ἄρ’ ἐφη Κρονίδης· τὸν δὲ προσέειπεν Ἀθηνή, ὁ πάτερ, οὐκ ἀν πώποτ’ ἐγὼ μυσὶ τειρομένοισιν ἐλθοῖν ἐπαρωγός, ἐπεὶ κακὰ πολλὰ μ’ ἔσων στέμματα βλάπτοντες καὶ λύχνους εἶνεκ’ ἐλαίου. ταῦτο δὲ μου λήν ἐδακε φρένας, οἴον ἔρεξαν.

πέπλων μου κατέτρωξαν, ὃν ἐξύφανα καμοῦσα ἐκ βοδάνης λεπτῆς καὶ στήμωνα λεπτῶν ἐνσα, καὶ τρώγλας ἐτέλεσαν· ὃ δ’ ἡπητής μοι ἐπέστη καὶ πράσσει με τόκον· τὸ δὲ βίγιον ἀθανάτους. χρησάμενη γὰρ ὑφανα καὶ οὐκ ἔχω ἀνταποδοῦναι.

ἄλλ’ οὖδ’ ὃς βατράχοισιν ἀρηγέμεν οὐκ ἔθελήτω. εἰσὶ γὰρ οὖδ’ αὐτοῖ φρένας ἐμπεῦοι, ἀλλὰ με πρώην ἐκ πολέμου ἀνιοῦσαν, ἐπεὶ λίθη ἐκοπάθην, ὑπνοῦ δευομένην οὐκ εἰασαν θορυβοῦντες

οὖδ’ ὄλγον καταμύσαν· ἡγὼ δ’ ἀντίνοι κατεκέιμην, τὴν κεφαλὴν ἀλγοῦσα, ἔως ἐβοσαν ἀλέκτωρ. ἀλλ’ ἀγε παυσόμεσθα, θεοί, τοῦτοισιν ἄργεων, μὴ νῦ τις ἡμείως τροθῇ βέλει διούσιν· εἰσὶ γὰρ ἀγχεμαγοί, καὶ εἰ θεÓς ἀντίνοι ἔλθοι· πάντες δ’ οὐρανόθεν τερπόμεθα δὴριν ὀρῶντες.

‘Ὡς ἄρ’ ἐφη· τῇ δ’ αὐτ’ ἐπεπείθοτο θεοὶ ἀλλοι, πάντες ὦμῶς δ’ εἰσήλθον ἄολλες εἰς ἕνα χῶρον.

Καὶ τότε κώωντες μεγάλας σάλπιγγας ἔχοντες δεινοῦν ἑσαλπιγγάν πολέμου κτύπον· οὐρανόθεν δὲ Ζεὺς Κρονίδης βρόντησε, τέρας πολέμου κακοῖο.

Πρῶτος δ’ Ἱψίβοας Δεικήνορα οὕτασε δουρὶ
and the Giants. Then he asked with a sly smile; “Who of the deathless gods will help the Frogs and who the Mice?” And he said to Athena; “My daughter, will you go aid the Mice? For they all frolic about your temple continually, delighting in the fat of sacrifice and in all kinds of food.”

So then said the son of Cronos. But Athena answered him: “I would never go to help the Mice when they are hard pressed, for they have done me much mischief, spoiling my garlands and my lamps too, to get the oil. And this thing that they have done vexes my heart exceedingly: they have eaten holes in my sacred robe, which I wove painfully spinning a fine woof on a fine warp, and made it full of holes. And now the money-lender is at me and charges me interest which is a bitter thing for immortals. For I borrowed to do my weaving, and have nothing with which to repay. Yet even so I will not help the Frogs; for they also are not considerate: once, when I was returning early from war, I was very tired, and though I wanted to sleep, they would not let me even doze a little for their outcry; and so I lay sleepless with a headache until cock-crow. No, gods, let us refrain from helping these hosts, or one of us may get wounded with a sharp spear; for they fight hand to hand, even if a god comes against them. Let us rather all amuse ourselves watching the fight from heaven.”

So said Athena. And the other gods agreed with her, and all went in a body to one place.

Then gnats with great trumpets sounded the fell note of war, and Zeus the son of Cronos thundered from heaven, a sign of grievous battle.

First Loud-croaker wounded Lickman in the belly,
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ἐσταὸτ' ἐν προμάχοις κατὰ γαστέρα ἐς μέσον ἡπαρ· κάδ ὡ ἐπεσεν προηγῆς, ἀπαλᾶς δ’ ἐκόνισεν ἑθεῖρας. [δούπησεν δὲ πεσόν, ἀράβησε δὲ τεῦχε ἐπ’ αὐτῷ.] 205 Τρωγλοδύτης δὲ μετ’ αὐτὸν ἀκόνισε Πηλεώνα, πήξευ δ’ ἐν στέρνῳ στιβάρδον δόμῳ τὸν ὀ ἐ π ε σ ω ντα ἐ ἵ λε μέλας θάνατος, ψυχή στόματος δ’ ἐξέπτη. Σευτλαῖος δ’ ἀρ ἐ πεφυ βαλῶν κέαρ Ἐμβασίχυτρον. Ἀρτοφάγος δ’ ἔ Πολύφωνον κατὰ γαστέρα τύψεν. 210 ἦριτε δὲ προηγῆς, ψυχῇ δὲ μελέων ἐξέπτη. Διμύχαρις δ’ ὡς εἶδεν ἀπολλύμενον Πολύφωνον, Τρωγλοδύτην ἀπαλῶν δ’ αὖχένος [τρώσεν ἐπιθθᾶς πέτρῳ μυλείδει: τὸν δὲ σκότος ὄσσε κάλυψε 1] 213 Οκμίλευν δ’ ἄχος εἶλε καὶ ἠλάσεν ὀξεί σχοινῷ οὐδ’ ἐξεσπασέν ἐγχος ἐναντίον’ ἦριτε δ’ εὐθείς. 215 Λειχήνωρ δ’ αὐτοῖο τιτύσκετο δουρὶ φαινώ καὶ βάλεν, οὐδ’ ἀφάμαρτε, καθ’ ἦπατος· ὡς δ’ ἐνόησε Κοστοφάγον φεύγοντα, βαθείας ἐμπεσεν ὀχθαις· ἀλλ’ οὐδ’ ὡς ἀπέληψε μάχης, ἀλλ’ ἠλάσεν αὐτόν· κάπτεσε δ’, οὐδ’ ἀνένευσεν· ἐβάπτητο δ’ αἴματι λίμνῃ πορφυρῷ, αὐτὸς δ’ παρ’ ἦτοιν’ ἐξετανύσθη χορδῆσιν λυπαρῆσί τε πειρόμενος λαγόνεσσιν. Τυροφάγον δ’ αὐτῆσιν ἐπ’ ὀχθαῖς ἐξενάριξεν.

* * *

Πτερνογλύφον δ’ ἐπιδών Καλαμίνθιος ἐς φοβον ἦλθεν, ἠλατο δ’ ἐς λίμνην φεύγων, τὴν ἀσπίδα ῥίψας. 225 Φιλτραῖον δ’ ἄρ’ ἐπεφνεν ἀμύμων Ἐμβασίχυτρος. [Τρόχαρις δὲ τ’ ἐπεφνεν Πτερνοφάγον βασιλῆα.] χερμαδῷ πλήξας κατὰ βρέγματος· ἐγκέφαλος δὲ ἐκ ῥυμῶν 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 Troglyde 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 Troglyde 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

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Δειχοπίνακα δ' ἐπεφευν ἀμύμων Βορβοροκοίτης, 230 ἐγχει ἐπαίξας: τὸν δὲ σκότος ὅσσε κάλυψεν. Πρασσαῖος δ' ἐπιδῶν ποδὸς εἶλκυσε νεκρὸν ἐντα, ἐν λίμνῃ δ' ἀπέτυχε κρατήσας χειρὶ τένοντα. Ψιχάρπαξ δ' ἠμυν' ἔταρων περὶ τεθνευτῶν καὶ βάλε Πρασσαῖον μῆτω γαῖης ἐπιβάντα· 235 πίπτε δὲ οἱ πρόσθεν, ψυχὴ δ' Ἀιδόσδε βεβήκει. Κραμβοβάτης δ' ἐσιδῶν πηλοῦ δράκα ρίψεν ἐπ' αὐτόν, καὶ τὸ μέτωπον ἐχρισε καὶ ἐξετύφλου παρὰ μικρὸν. ὀργίσθη δ' ἁρ' ἐκεῖνος, ἐλών δὲ τε χειρὶ παχείᾳ κείμενον ἐν πεδίῳ λίθου ὀμβρίμου, ἄχθος ἀρούρης, 240 τῷ βάλε Κραμβοβάτην ὑπὸ γούνατα· πᾶσα δ' ἐκλάσθη κνήμη δεξιστῆ, πέσε δ' ὑπτιος ἐν κονίσθαι. Κραμγασίδης δ' ἠμυνε καὶ αὖθις βαίνεν ἐπ' αὐτόν, τύψε δὲ μιν μέσην κατὰ γαστέρα· πᾶς δὲ οἱ εἰσο δεξιούχων ἔδυνε, χαμαί δ' ἐκχυντὸ ἀπαντα 245 ἐγκατ' ἐφελκομένῳ ὑπὸ δούρατι χειρὶ παχείᾳ. Τρογυλούτης δ' ὡς εἴδεν ἐπ' ὀχθησιν ποταμοῖο, σκάζων ἐκ πολέμου ἀνεχάζετο, τείρετο δ' αἰνῶς· ἡλατο δ' ἐς τάφρους, ὀππῶς φῦγη αἰτίων ὀλεθρον. Τραχάρτης δ' ἐβαλεν Φυσίγναθον ἐς πόδα ἄκρον. 250 ἐσχάτα δ' ἐκ λίμνης ἀνεδύσατο, τείρετο δ' αἰνῶς·

* * *

Πρασσαῖος δ' ὡς εἴδεν ἐθ' ἠμίτυνου προπεσόντα, ἦλθε διὰ προμάχων καὶ ἀκόντισεν ὃξει σχοίνῳ· οὐδ' ἔρρηξε σάκος, σχέτο δ' αὐτοῦ δουρὸς ἀκωκή. τοῦ δ' ἐβαλε τρυφάλειαιν ἀμύμονα καὶ τετράχυτρον 255 δῖος Ὀρυγάνων, μμούμενος αὐτοῦ "Αρη, [ὃς μόνος ἐν βατράχοισιν ἀρίστενεν καθ' ὁμίλον·]

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with blood. Faultless Muck-croucher 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 Troglogyte saw the deed, as he was limping away from the fight on the river bank, he shrank back sorely moved, and leaped into a trench to escape sheer death. Then Bread-nibbler hit Puff-jaw on the toes—he came up at the last from the lake and was greatly distressed . . . And when Leeky saw him fallen forward, but still half alive, he pressed through those who fought in front and hurled a sharp reed at him; but the point of the spear was stayed and did not break his shield. Then noble Rueful, like Ares himself, struck his flawless head-piece made of four pots—he only among the
BATTLE OF FROGS AND MICE

ἀρμήσεν δ' ἀρ' ἐπ' αὐτόν· ὁ δ' ὡς ἰδεν, οὐχ ὑπε- 260
μεινεν
ήρωα κρατερόφρον', ἔδυ δ' ἐν βένθει λίμνης.

Ἡν δὲ τις ἐν μύσιν Μεριδάρπαξ, ἔξοχος
ἀλλων,

Κναίσσωνος ¹ φίλος υίὸς ἀμύμωνος Ἀρτετίβούλου,
οίκαί ἱὼν πολέμῳ μετασχεῖν παῖδ' ἐκέλευσεν
αὐτὸς δ' ἐστήκει γαυρούμενος ὡς κατὰ λίμνην.

οὔτος ἀναρπάξαι βατράχων γενεῖν ἐπαπείλει,
καὶ ῥήξας καρύν μέσησιν ῥάχιν εἰς δύο μοίρας

φράγην ἀμφοτέροισιν ἐν ὕμωι χείρας ἔθηκεν.

οἱ δὲ τάχος δείσαντες ἐβαν πάντες κατὰ λίμνην

καὶ νῦ κεν ἐξετέλεσεν, ἐπεὶ μέγα οἱ σθένος ἦν,
εἰ μὴ ἀρ' ὄξυ νόησε πατήρ ἀνδρῶν τε θεῶν τε

καὶ τὸτ' ἀπολλυμένους βατράχους ὑκτειρε Κρονίων

κινήσας δὲ κάρη τοῦν ἐφθέγξατο φωνήν ἡ

Ωι πότοι, ἡ μέγα ἔργον ἐν ὀφθαλμοῖσιν ὀρὸμαι:

οὐ μικρὸν ἐκπλήσσει Μεριδάρπαξ, ὡς κατὰ λίμνην

ἀρπαξ ἐν βατράχωιν ἀμείβεται· ἀλλὰ τάχιστα

Παλλάδα πέμψωμεν πολεμόκλονον, ἡ καὶ Ἄρηα, 275

οἱ μιν ἐπισχύσωσι μάχις κρατερόν περ ἐόντα.

"Ως ἂρ' ἐφή Κρονίδης· "Ἡρη δ' ἀπαμείβετο μῦθον

οὕτ' ἄρ' Ἀθηνάιης, Κρονίδη, σθένος, οὕτε "Ἄρηος

ἰσχύσει βατράχωισιν ἂφηγέμεν αἰτίν ὀλεθρον.

ἀλλ' ἄγε πάντες ῥωμεν ἂρηγόνες· ἦ τὸ σὸν ὄπλον 280

κινεῖσθω μέγα Τιτανοκτόνων ὀβριμοεργόν,

ὡ ποτε καὶ Καπανίᾳ κατέκτανες ὄβριμον ἀνδρα

καὶ μέγαν Ἐγκέλαδον καὶ ἄγρια φύλα Γιγάντων,

κινεῖσθω· ὄπω τῷ γὰρ ἀλώσεται, ὅστις ἄριστος.

¹ Κροέωνος, 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."

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Battle of Frogs and Mice

"Ως άρ’ ἐφη· Κρονίδης δ’ ἔβαλε ψολόεντα κεραυνόν. 285
πρῶτα μὲν ἐβρόντησε, μέγαν δ’ ἐλέλιξεν Ὀλυμπον, ἀντάρ ἔπειτα κεραυνόν, δειμαλέου Διὸς ὄπλον, ἥκ’ ἐπιδινήσας· ὁ δ’ ἄρ’ ἐπτατό χειρὸς ἀνακτος. πάντας μὲν ἐφόβησε βαλῶν ἐπὶ τούσδε [κεραυνόν·] ἀλλ’ οὖν’ ὑπ’ ἀπέληγε μνῷν στρατός, ἀλλ’ ἔτι μᾶλλον.

ἐξετεο πορθήσειν βατράχων γένοις αἰχμητάων, εἰ μὴ ἀπ’ Οὐλύμπου βατράχους ὕκτειρε Κρονίων, ὡς ῥα τότ’ ἐν βατράχοισιν ἀρωγοὺς εὐθὺς ἐπεμψεν. "Ηλθον δ’ ἐξαἰφνης νωτάκμονες, ἀγκυλοχῆλαι, λοξοβάται, στρεβλοί, ψαλιδόστομοι, ὀστρακό-δερμοι,

ὀστοφυές, πλατύπωτοι, ἀποστήλβοντες ἐν ὀμοίς, βλαιοί, χειροτένοντες, ὕπ’ στέρμων ἐσορῶντες, ὀκτάποδες, δικέραιοι, ἀτειρέες, οἱ δέ καλεῖνται καρκίνοι, οἱ ῥα μνῷν οὐρὰς στομάτεσσιν ἐκοπτον ἥδε πόδας καὶ χειρας· ἀνεγνάμπτοντο δὲ λόγχαι. 300 τοὺς δὴ ὑπέδδεισαν πάντες μῦς, οὖν’ ἔτ’ ἔμειναν, ἐς δὲ φυγὴν ἐτράπτοντο· ἐδύσετο δ’ ἥλιος ἡδη, καὶ πολέμου τελετὴ μονομήρου ἐξετελέσθη.
BATTLE OF FROGS AND MICE, 285-303

So said Hera: and the Son of Cronos cast a lurid thunderbolt: first he thundered and made great Olympus shake, and then cast the thunderbolt, the awful weapon of Zeus, tossing it lightly forth. Thus he frightened them all, Frogs and Mice alike, hurling his bolt upon them. Yet even so the army of the Mice did not relax, but hoped still more to destroy the brood of warrior Frogs. Only, the Son of Cronos, on Olympus, pitied the Frogs and then straightway sent them helpers.

So there came suddenly warriors with mailed backs and curving claws, crooked beasts that walked sideways, nut-cracker-jawed, shell-hided: bony they were, flat-backed, with glistening shoulders and bandy legs and stretching arms and eyes that looked behind them. They had also eight legs and two feelers—persistent creatures who are called crabs. These nipped off the tails and paws and feet of the Mice with their jaws, while spears only beat on them. Of these the Mice were all afraid and no longer stood up to them, but turned and fled. Already the sun was set, and so came the end of the one-day war.
OF THE ORIGIN OF HOMER AND HESIOD, AND THEIR CONTEST
ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ
ΚΑΙ ΤΟΤ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΑΤΤΩΝ

313  "Ομηρον καὶ Ἡσίοδος τοὺς θειοτάτους ποιητὰς
πάντες ἀνθρωποί πολίτας ἴδιους εὐχονται γενέ-
σθαι. ἂλλ', Ἡσίοδος μὲν τὴν ἴδιαν ὄνομάσας
πατρίδα πάντας τῆς φιλονεικίας ἀπήλλαξεν εἰπὼν
ὡς ὁ πατὴρ αὐτοῦ. 2

 eiusato δ' ἀγχ' Ἐλικώνος ὄξυρη ἐνὶ κώμῃ
"Ἀσκρη, χείμα κακῆ, θέρει ἄργαλη, οὐδὲ ποτ' ἐσθλῇ.

"Ομηρον δὲ πᾶσαι ὡς εἰπεῖν αἱ πόλεις καὶ οἱ
ἀποικοὶ αὐτῶν παρ' ἑαυτοῖς γεγενήσθαι λέγουσιν.
καὶ πρῶτοι γε Σμυρναῖοι Μέλητος ὄντα τοῦ παρ' αὐτοῖς ποτάμου καὶ Κρηθηνίδος νῦμφης κεκλησθαί
φασι πρότερον Μέλησιγένη, ὕστερον μὲντοι τυ-
φλωθέντα "Ομηρον μετονομασθήναι διὰ τὴν παρ'
αὐτοῖς ἐπὶ τῶν τοιούτων συνήθη προσηγορίαν.
Χιοὶ δὲ πάλιν τεκμηρίᾳ φέρουσιν ἴδιου εἶναι
πολῖτην λέγουσε καὶ περισσο̂ζεσθαί τινας ἐκ τοῦ
γένους αὐτοῦ παρ' αὐτοῖς Ὀμηρίδας καλομένους.
Κολοφόνιοι δὲ καὶ τόπον δεικνύουσι, ἐν δὲ φασιν
αὐτὸν γράμματα δεδάσκοντα τῆς ποιήσεως ἀρ-
ξαθαι καὶ ποιῆσαι πρῶτον τὸν Μαργίτην.
Περὶ δὲ τῶν γονέων αὐτοῦ πάλιν πολλῇ δια-
φωνία παρὰ πᾶσιν ἑστιν. Ἐλλάνικος μὲν γὰρ

1 Goettling's paging.  2 Works and Days, 639 f.

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OF THE ORIGIN OF HOMER AND HEIOSOD, 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
καὶ Κλεάνθης Μαίονα λέγουσιν, Εὐγαίων δὲ Μέλητα, Καλλικλής δὲ Μυσαγόραν, Δημόκριτος δὲ ὁ Τροιζήνιος Δαήμονα ἔμπορον, ἐνιοὶ δὲ Θαμύραν, Ἀιγύπτιοι δὲ Μενέμαχον ἱερογραμματέα, εἰς δὲ, οἱ Τηλέμαχος τῶν Ὀδυσσέως μητέρα δὲ οἱ μὲν Μῆτιν, οἱ δὲ Κρηθηίδα, οἱ δὲ Θεμίστην, οἱ δὲ Εὐνυθώ, ἐνιοὶ δὲ Ἰθακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, ὁ δὲ Καλλιότην τὴν Μοῦσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

Ἐκαλεῖτο δὲ Μέλης, ὡς δὲ τινὲς φασὶ, Μελησιγένης, ὡς δὲ ἐνιοὶ, "Ἀλτῆς. ὅνομασθήναι δὲ αὐτὸν φασὶ τινες "Ομηρον διὰ τὸ τῶν πατέρα αὐτοῦ ὄμηρον δοθήναι ὑπὸ Κυπρίων Πέρσαις, οἱ δὲ διὰ τὴν πῆρωσιν τῶν ὄμμάτων παρὰ γὰρ τοῖς Αἰολεύσιν οὗτος οἱ πηροὶ καλοῦνται. ὅπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ Ὀμήρου, ἔκθεσόμεθα. τοῦ γὰρ βασιλέως πυθομένου, πόθεν "Ομηρος καὶ τίνος, ἀπεφοίβασε δὲ ἦξαμεντρού τόνδε τὸν τρόπον·

"Ἀγνωστὸν μ᾽ ἔρεαι γενεῆ καὶ πατρίδα γαῖαν ἀμβροσίου σειρήνος; ἔδος δ᾽ Ἰθακησίος ἐστιν, Τηλέμαχος δὲ πατήρ καὶ Νεστορέη Ἐπικάστῃ μήτηρ, ὃ μὲν ἔτικτε βροτῶν πολὺ πάνσοφον ἀνδρα.

οἷς μάλιστα δεῖ πιστεύειν διὰ τὸ τῶν πυθομένου καὶ τῶν ἀποκρινάμενον, ἀλλὰς τε οὕτως τοῦ ποιητοῦ μεγαλοφυῶς τῶν προπάτορα διὰ τῶν ἐπῶν δεδοξακότος.

1 Rzach: Ταμύραν, Flach.
CONTEST OF HOMER AND HESIOD

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, Melesiggenes 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 αὐτῶν προγενέστερον Ἡσίόδου φασίν εἶναι· τινὲς δὲ νεώτερον καὶ συγγενῆ· γενεαλογούσι δὲ οὕτως· 'Ἀπόλλωνός φασί καὶ Αἰθούσης τῆς Ποσειδόνος γενέσθαι Λίνον, Λίνου δὲ Πίερον, Πιέρου δὲ καὶ νῦμφης Μεθώνης Οἰαγρον, Οἰαγρον δὲ καὶ Καλλιόπης 'Ορφέα, 'Ορφέως δὲ Δρήν, [τοῦ δὲ Εὐκλέα 1], τοῦ δὲ Ιαδμονίδην, τοῦ δὲ Φιλοτέρπην, τοῦ δὲ Εὐφήμον, τοῦ δὲ 'Επιφράδην, τοῦ δὲ Μελάνωπον, τοῦτον δὲ Δίων καὶ 'Απελλήν, Δίου δὲ καὶ Πυκιμήδης τῆς 'Ἀπόλλωνος θυγατρὸς Ἡσίόδου καὶ Πέρσην· 'Ἀπελλοῦ δὲ Μαίονα, Μαίονος δὲ καὶ θυγατρὸς Μέλητος ποταμοῦ "Ομηρον.

Τινὲς δὲ συνακμάσαι φασίν αὐτοὺς ὡστε καὶ ἀγωνίσασθαι ὁμόσε ἐν Χαλκίδι τῆς Εὐβοίας. 2 ποιήσαντα γὰρ τὸν Μαργύτην "Ομηρον περιέρχεσθαι κατὰ πόλιν ραψῳδοῦντα, ἔλθόντα δὲ καὶ εἰς Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πυνθάνεσθαι, τίς εἴη, τὴν δὲ Πυθίαν εἴπειν·

ἐστιν Ἰος νῆσος μητρὸς πατρίς, ἢ σε θανόντα δέξεται· ἅλλα νέων παίδων αἰνιγμα φύλαξαι.

τοῦ δὲ ἀκούσαντα περιώστασθαι μὲν τὴν εἰς Ἰον ἄφιξιν, διατρίβειν δὲ περὶ τὴν ἐκεῖ χώραν. κατὰ δὲ τοῦ αὐτοῦ χρόνου Γανύκτωρ ἐπιτάφιον τοῦ πατρὸς 'Ἀμφιδάμαντος, βασιλεῖς Εὐβοίας, ἐπιτελῶν πάντας τοὺς ἐπισήμους ἀνδρας οὐ μόνον ρώμη καὶ τάχει, ἅλλα καὶ σοφία ἐπὶ τῶν ἁγώνων μεγάλαις δωρεαῖς τιμῶν συνεκάλεσεν. καὶ οὕτω οὖν ἐκ τύχης, ὡς φασί, συμβαλόντες ἄλληλοις

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1 Goettling’s supplement.
2 Nietzsche: ἐν Ἠν Ἀυλίδι τῆς Βουστλας, MSS.

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CONTEST OF HOMER AND HESIOD

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.”

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.
'(fr̓)h̓θ̓[ν] eis tʰ[ν] Xa[λk̓]ída. tòu dé áγ̓ωνος ἀλλοι τὲ
ti̓νες tòw ἑπισήμων Xalκiδεῶν ἐκαθέζοντο κριταὶ
cαὶ μετ’ αὐτῶν Πανείδης, ἀδελφὸς ὁν τοῦ τετελευ-
τηκότος. ἀμφοτέρων δὲ τῶν ποιητῶν θαυμαστῶς
ἀγωνισμένων νικῆσαι φασὶ τῶν 'Hsίοδον τὸν τρό-
πον τοῦτον προειδοντα γὰρ eis τὸ μέσον πυν-
θάνεσθαι τοῦ 'Oμήρου καθ’ ἐν ἐκαστον, τὸν δὲ
'Oμηρον ἀποκρίνασθαι. φησίν oὐν 'Hsίοδος:

Τιὲ Μέλητος,”Ομηρε, θεὸν ἀπὸ μῆδεα εἰδὼς,
eîp' ἄγε μοι πάμπρωτα, τὶ φέρτατόν ἐστὶ
βροτοῖσιν;

ΟΜΗΡΟΣ

'Αρχὴν μὲν μὴ φῦναι ἐπιχοθονοίσιν ἀριστῶν,
φῦντα δ’ ὅπως ὁκιστα πῦλας ‘Αἴδαο περῆσαι.

316 'Hsίοδος τὸ δεύτερον

Εἰπ’ ἄγε μοι καὶ τοῦτο, θεοῖς ἐπιεἰκελ’”Ομηρε,
tί θυντοῖς κάλλιστον ὀδεῖ αἰν ἑρεῖν εἶναι;

ὁ δὲ

‘Οππίττων ἄν εὐφροσύνη μὲν ἔχῃ κἀτα δῆμον
ἀπαντα,
δαιτυμόνες δ’ ἀνὰ δώματ’ ἀκονύζωνται ἀοιδοῦ
ἡμενο ἔξεις, παρὰ δὲ πληθωσὶ τράπεζαι
σίτου καὶ κρεέσων, μέθω δ’ ἐκ κρητήρος ἅφυσσων
οἰνοχοῦς φορέσῃ καὶ ἐγχείῃ δεπάσσων.
τοῦτο τί μοι κάλλιστον ἐνὶ φρέσιν εἴδεται εἶναι.

Ῥηθέντων δὲ τούτων τῶν ἐπῶν, ὅτων σφοδρῶς
φασὶ θαυμασθῆναι ὑπὸ τῶν Ἐλλήνων τοὺς στί-
χους ὡστε χρυσῶς αὐτοὺς προσαγορευθῆναι, καὶ
ἐτὶ καὶ νῦν ἔν ταῖς κοιναῖς θυσίαις πρὸ τῶν δει-
πνων καὶ σπονδῶν προκατεύχεσθαι πάντας. ὁ δὲ

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CONTEST OF HOMER AND HESIOD

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


CONTEST OF HOMER AND HESIOD

'Ησιόδος ἀχθεσθεὶς ἐπὶ τῇ Ὀμήρου εὐημερίᾳ ἐπὶ τὴν τῶν ἀπόρων ὀρμησεῖν ἐπερώτησιν καὶ φησὶ τούσδε τοὺς στίχους:

Μοῦο' ἄγε ἕν τά τ' ἐόντα τά τ' ἐσσόμενα πρὸ τ' ἐόντα,
τῶν μὲν μηδὲν ἀείδε, σὺ δ' ἀλλής μνῆσαι ἀοιδῆς.
ὁ δὲ 'Ομήρος, βουλόμενος ἀκολούθως τὸ ἀπορον λύσαι, φησίν.

Οὕδε ποτ' ἀμφὶ Διὸς τῷ μβῳ καναχήποδες ἵπποι ἀρματα συντρίψουσιν ἐρίζοντες περὶ νίκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τάς ἀμφιβόλους γνώμας ὀρμησεν ὁ 'Ησιόδος, καὶ πλείονας στίχους λέγων ἥξιον καθ' ἑνα ἐκαστὸν συμφώνως ἀποκρίνασθαι τὸν 'Ομηρον. ἔστιν οὖν ο μὲν πρῶτος 'Ησιόδου, ὁ δὲ ἔξις 'Ομηρον, ἐνίοτε δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιουμένον τού 'Ησιόδου.'

ΣΧΙΩΔΟΣ

Δεῖπνον ἐπειθ' εἰλοντο βοών κρέα, καυχένας ἵππων

ΟΜΗΡΟΣ

'Εκλυν ἐδρώντας, ἐπεὶ πολέμοιο κορέσθην.

ΣΧΙΩΔΟΣ

317 Καὶ Φρύγες, οἱ πάντων ἀνδρῶν ἐπὶ νησίν ἀριστοὶ

ΟΜΗΡΟΣ

'Ανδράσι ληστήρσιν ἐπὶ ακτῆς δόρπον ἐλέσθαι.

ΣΧΙΩΔΟΣ

Χέρσι βαλέων ιοὺς ἱσοὶς οὐλῶν κατὰ φύλα

γιγάντων

1 MSS. : ἄ γε μοι, Flach. 2 Nietzche : ιοῖσιν, MS. 3 Rzach : ἄλλοι, MS.

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CONTEST OF HOMER AND HESIOD

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\(^1\): he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod's and the next Homer's: but sometimes Hesiod puts his question in two lines.

HESIOD

"Then they dined on the flesh of oxen and their horses' necks—"

HOMER

"They unyoked dripping with sweat, when they had had enough of war."

HESIOD

"And the Phrygians, who of all men are handiest at ships—"

HOMER

"To filch their dinner from pirates on the beach."

HESIOD

"To shoot forth arrows against the tribes of cursed giants with his hands—"

\(^1\) The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Ήρακλῆς ἀπέλυσεν ἀπ’ οἴμων καμπύλα τόξα.

ΗΣΙΟΔΟΣ
Οὕτως ἄνηρ ἄνδρός τ’ ἀγαθοῦ καὶ ἀνάλκιδὸς ἔστι

ΟΜΗΡΟΣ
Μητρός, ἔπει πόλεμος χαλεπὸς πάσης γυναικείων.

ΗΣΙΟΔΟΣ
Αὐτὰρ \[\text{1}\] σοί γε πατὴρ ἐμίγη καὶ πότνια μήτηρ

ΟΜΗΡΟΣ
Σώμα τὸ γε \[\text{2}\] σπείραντε διὰ χρυσῆν Ἄφροδίτην.

ΗΣΙΟΔΟΣ
Αὐτὰρ ἔπει δμήθη γάμῳ Ἀρτέμις ἱοχέαιρα

ΟΜΗΡΟΣ
Καλλιστὸν κατέπεφνεν ἀπ’ ἀργυρέου βιοί.

ΟΜΗΡΟΣ
Ὡς οἵ μὲν δαίμοντο πανήμεροι, οὐδὲν ἔχοντες

318 Οἶκοθεν: ἀλλὰ παρείχεν ἀναξ ἄνδρῶν Ἀγαμέμνον.

ΟΜΗΡΟΣ
Δεῖπνον δειπνήσαντες ἐνὶ σποδῷ αἴθαλοέσσῃ

ΟΜΗΡΟΣ
Σύλλεγον ὀστέα λευκὰ Δίος κατατεθνηώτος

ΟΜΗΡΟΣ
Παιδὸς ὑπερθύμου Σαρπηδόνος ἀντιθέωι.

ΟΜΗΡΟΣ
لزمazines δ’ ἄμν πεδίον Σιμοεύτιον ἤμενοι αὐτῶς

ΟΜΗΡΟΣ
ἰόμεν ἐκ νηών ὡδὸν ἀμφ’ ὄμοισιν ἔχοντες

1 Ludwig: οὔτ’ ἄρ, MS. 2 τότε, Flach.
CONTEST OF HOMER AND HESIOD

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 Simoës, forth from the ships let us go our way, upon our shoulders—”

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CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Φάσγανα κωπήνετα καὶ αἰγανέας δολιχάυλονς.

ΗΣΙΟΔΟΣ
Δὴ τότ’ ἁριστῆς κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ
'Ασμενοι ἑσυμένως τε ἀπείρυσαν ὁκύαλον ναῦν.

ΗΣΙΟΔΟΣ
Κολχίδ’ ἔπειτ’ ἱγοντο καὶ Αἰήτην βασιλῆα ¹

ΟΜΗΡΟΣ
Φεῦγον, ἔπει γίγνωσκον ἀνέστιον ἠδ’ ἀθέμιστον.

ΗΣΙΟΔΟΣ
Αὐτὰρ ἔπει σπείας ἅμα τε καὶ ἐκπιον οἴδιμα
θαλάσσης

ΟΜΗΡΟΣ
Ποντοπορεῖν ἥμελλον ἑυσέλμων ἐπὶ νηών.

ΗΣΙΟΔΟΣ
319 Τοῖσιν δ’ Ἀτρεῖδης μεγάλ’ εὖχετο πᾶσιν
ολέσθαι ²

ΟΜΗΡΟΣ
Μηδέποτ’ ἐν πόντῳ, καὶ φωνήσας ἔποις ἠῦδα·

ΗΣΙΟΔΟΣ
Ἐσθιετ’, ὥς ξείων, καὶ πίνετε. μηδὲ τις ὑμέων
οικαδε νοστήσειε φίλην ἐς πατρίδα γαῖαν

ΟΜΗΡΟΣ
Πημανθεῖς, ἀλλ’ αὐτίς ἀπήμονες οἰκαδ’ ἵκοισθε.

Πρὸς πάντα δὲ τοῦ Ὀμήρου καλῶς ἀπαντήσαντος
πάλιν φησιν ὁ Χισίδος·

¹ Flach follows Nietzsche in transposing this and the following verse and in reading ἔπειθ’ ἵκοντο.
² Goettling’s arrangement: Flach assigns the three following verses also to Hesiod.
CONTEST OF HOMER AND HESIOD

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

Τούτο τι δή μοι μονόν ἕιρομένω κατάλεξον, πόσοι ΄Αμην "Ατρείδησιν ἐς Ὂλον ἠλθον Ὀλυμπιαίον.
ὁ δὲ διὰ λογιστικοῦ προβλῆματος ἀποκρίνεται οὕτως.

Πεντήκοντ' ἦσαν πυρὸς ἔσχαρι, ἐν δὲ ἑκάστῃ πεντήκοντ' ὅβελοί, περὶ δὲ κρέα πεντήκοντα.
τρίς δὲ τριηκόσιοι περὶ ἐν κρέας ἦσαν Ὀλυμπιαίοι.
Τούτο δὲ εὐρίσκεται πλήθος ἀπιστοῦ τῶν γὰρ ἔσχαρῶν οὐσῶν πεντήκοντα, ὅβελισκοι γίνονται
πεντακόσιοι καὶ χιλιάδες β', κρέων δὲ δεκαδύο
μυριάδες . . . .

Κατὰ πάντα δὴ τοῦ Ὀμήρου ὑπερτεροῦντος
φθονοῦν ὁ Ἡσίοδος ἀρχεται πάλιν

320 Τίς Μέλητος "Ὀμηρ', εἰπερ τιμῶσι σε Μοῦσαι,
ὦς λόγοις, ὑψίστοιο Διὸς μεγάλαιον θύγατρες,
ἐξον μέτρον ἐναρμόζων, ὁ τι δὴ θυντοίσι
κάλλιστον τε καὶ ἔχθιστον ποθέω γὰρ ἀκοὐσαι.
ὁ δὲ φησι:

''Ἡσίοδ', ἐκγονεῖς Δίου, ἐκόντα με ταῦτα κελεύεις
εἰπείν' αὐτάρ ἐγὼ μάλα τοι πρόφρων ἀγορεύσω.
κάλλιστον μὲν τῶν ἀγαθῶν ἔσται μέτρον εἶναι
αὐτῶν ἑαυτῷ τῶν δὲ κακῶν ἔχθιστον ἀπάντων.¹
ἀλλο δὲ πᾶν, ὃ τι σῷ ὑμῖν φίλον ἔστιν, ἔρωτα.

ἩΣΙΟΔΟΣ

Πῶς ἂν ἀριστ' ὀίκοιντο πόλεις καὶ ἐν ἰδεῖσι
ποίοις;

¹ Flach, following Nietzsche, marks a lacuna after this line.

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CONTEST OF HOMER AND HESIOD

"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?"
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἔθελοιν, οἴ δ' ἠγαθὸι τιμῶντο, δίκη δ' ἄδικοισιν ἐπείη.

ΗΣΙΟΔΟΣ
Εὐχεσθαι δὲ θεοῖσι τί πάντων ἐστίν ἄμεινον;

ΟΜΗΡΟΣ
Εὔνουν εἶναι έαυτῷ ἀεὶ χρόνον ἐς τὸν ἀπάντα.

ΗΣΙΟΔΟΣ
Ἐν δ' ἐλαχίστῳ ἀριστον ἔχεις δ' τι φύτειν εἴπεῖν;

ΟΜΗΡΟΣ
Ὡς μὲν ἔμη γυώμη, φρένες ἐσθλαὶ σῶμασιν ἀνδρῶν.

ΗΣΙΟΔΟΣ
Ἡ δὲ δικαιοσύνη τε καὶ ἀνδρεία δύναται τί;

ΟΜΗΡΟΣ
Κοινὰς ὕφελίας ἰδίους μόχθοισι πορίζειν.

ΗΣΙΟΔΟΣ
Τῆς σοφίας δὲ τί τέκμαρ ἐπὶ ἄνθρώποισι πέφυκεν;

ΟΜΗΡΟΣ
321 Πιγνώσκειν τὰ παρόντ' ὀρθῶς, καιρῷ δ' ἄμ' ἐπεσθαί.

ΗΣΙΟΔΟΣ
Πιστεύεσαι δὲ βροτοῖσ ποίον χρέος ἄξιον ἐστίν;

ΟΜΗΡΟΣ
Οἷς αὐτῶς κίνδυνος ἐπὶ πραξθείσιν ἐπηται.

ΗΣΙΟΔΟΣ
Ἡ δ' εὐδαιμονίη τί ποτ' ἄνθρωποισι καλεῖται;

ΟΜΗΡΟΣ
Δυνηθέντ' ἐλαχίστα θανεὶν ἡσθέντα τε πλείστα.

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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.”
CONTEST OF HOMER AND HESIOD

'Ρηθέντων δὲ καὶ τούτων, οἱ μὲν Ἐλληνες πάντες τὸν Ὄμηρον ἐκέλευσαν στεφανοῦν, ὁ δὲ βασιλεὺς Πανείδης ἐκέλευσεν ἔκαστον τὸ κάλλιστον ἐκ τῶν ἱδίων ποιημάτων εἴπειν. Ἡσίοδος οὖν ἔφη πρῶτος:

Πλημάδων Ἀτλαγενέων ἐπιτελλομενάων ἄρχεσθ' ἀμήτου, ἀρότοιο τε δυσομενάων αἶ δή τοι νῦκτας τε καὶ ἡματα τεσσαράκοντα κεκρύφαται, αὐτίς δὲ περιπλομένου ἐναντοῦ φαίνονται, τὰ πρώτα χαρασσομένου σιδήρου. οὐτὸς τοι πεδίων πέλεται νόμος, οἳ τε θαλάσσης ἐγγύθι ναιετάουος, οἳ τ' ἁγκεα βησσήνεντα πόντου κυμαίνοντος ἀπόπροθι, πίονα χῶρον ναίουνιν γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν γυμνὸν τ' ἀμάειν, ὅταν ὁρια πάντα πέλονται.

Μεθ’ δι' Ὅμηρος:

'Αμφὶ δ' ἄρ' Αἴαντας δοιοῦι ἵσταντο φάλαγγες καρτεραί, ὃς οὔτ' ἄν κεν Ἀρης όνόσαιτο μετελθων οὔτε κ' Ἀθηναὶς λαοσσόος. οἳ γὰρ ἁριστοὶ κριθέντες Τρῶς τε καὶ Ἐκτορά δῖον ἐμίμουν φράζαντες δόρυ δουρί, σάκος σάκει προθελύμων ἀστὺς ἄρ' ἀσπίδ' ἑρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ, ψαύνον δ' ἰπτόκομοι κόρυθες λαμπροίσι φάλουσι νευόντων ὅς πυκνοὶ ἐφιεστασαν ἀλλήλουσιν. ἐφριζὲν δὲ μάχῃ φθισίμβροτος ἐγχείρησε μακραῖς, ὃς εἴχον ταμεσίχροας, ὃς όσ' ἁμερδεῖν αὐγὴ χαλκεῖν κορύθων ἀπὸ λαμπομενάων θωρίκων τε νεοσμήκτων σακέων τε φαεινῶν ἔρχομένων ἄμωδις. μάλα κεν θρασυκάρδιος εὖ, ὃς τότε γηθήσειν ὃδ᾽ πόνον οὖδ' ἀκάχοιτο.
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, began\(^1\) as follows:

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep: strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer\(^2\):

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads: so close they stood together. The murderous battle bristled with the long, flesh rending spears they held, and the flash of bronze from polished 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 Ὁμήρον οἱ Ἐλληνες ἐπῆνον, ὡς παρὰ τὸ προσήκον γεγονότων τῶν ἑπῶν, καὶ ἐκέλευσαν διδόναι τὴν νίκην. οὗ δὲ βασιλεὺς τὸν Ἡσίοδον ἐστεφάνωσεν εἰπὼν δίκαιον εἶναι τὸν ἐπὶ γεωργίαν καὶ εἰρήνην προκαλοῦμεννικὰν, οὐ τὸν πολέμου καὶ σφαγὰς διεξίσταν. τῆς μὲν οὖν νίκης οὐτῳφασὶ τυχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖν ταῖς Μούσαις ἐπιγράψαντα·

Ἡσίοδος Μούσαις Ἐλληνικαὶ τόνδ᾽ ἀνέθηκεν ὑμῖν νικήσας ἐν Χαλκίδι θείον Ὁμήρον.

Τοῦ δὲ ἀγώνος διαλυθέντος διέπλευσεν ὁ Ἡσίοδος εἰς Δελφοὺς χρησάμενος καὶ τῆς νίκης ἀπαρχὰς τῷ θεῷ ἀναθῆσαν. προσερχομένος δὲ αὐτοῦ τῷ ναῷ ἐνθεον γενομένην τὴν προφήτην φασιν εἰπεῖν·

Ολβίος οὗτος ἄνηρ, δὴ ἐμὸν δόμον ἀμφιπολεύει, Ἡσίοδος Μούσης τετιμένος ἀθανάτησιν τοῦ δὴ ἦτοι κλέος ἔσται, ὅσον τ᾽ ἐπικινδυναί ἦσε. ἄλλα Δίως πεφύλαξε Νεμείου κάλλιμον ἄλογος· κεῖθι δὲ τοι τανάτοι τέλος πεπρωμένον ἐστιν.

Ὁ δὲ Ἡσίοδος ἁκούσας τοῦ χρησμοῦ, τῆς Πελοποννήσου μὲν ἄνεχόρει νομίσας τὴν ἔκει Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνοῦν τῆς Δοκρίδος ἐλθὼν καταλύει παρ᾽ Ἀμφιφάνει καὶ Γανύκτορι, τοῖς Φηγέως παισίον, ἀγνοήσας τὸ μαντεῖον. οὐ γὰρ τόπος οὗτος ἀπας ἐκαλεῖτο Δίως Νεμείου 323 ἱερόν. διατριβῆς δὲ αὐτῶ τπλεονος γενομένης ἐν τοῖς Οἰνοεύσιν, ὑπονοήσαντες οἱ νεανίσκοι τὴν ἀδελφὴν αὐτῶν μοιχεύειν τὸν Ἡσίοδον, ἀποκτεῖ-586
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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 Ganymctor 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
CONTEST OF HOMER AND HESIOD

ναστει εἰς τὸ μεταξὺ τῆς 'Αχαιᾶς καὶ τῆς Δοκρίδος πέλαγος κατεπόντισαν. τοῦ δὲ νεκροῦ τριταίον πρὸς τὴν γῆν ὕπο δελφίνων προσενεχθέντος, ἔορτης τινος ἐπιχωρίου παρ’ αὐτοῖς οὔσης Ἀριαδνείας, πάντες ἐπὶ τὸν αἰγιαλὸν ἔδραμον καὶ τὸ σώμα γνωρίσαντες, ἔκεινο μὲν πενθήσαντες ἔθαψαν, τοὺς δὲ φονεῖς ἄνεξήτων. οἱ δὲ φοβηθέντες τὴν τῶν πολιτῶν ὅργην κατασπάσαντες ἀλευτικὸν σκάφος διέπλευσαν εἰς Κρήτην· οὐς κατὰ μέσον τοῦ πλοῦν ὁ Ζεύς κεραυνώσας κατεπόντισεν, ὡς φησιν Ἀλκιδάμας ἐν Μουσείῳ. Ἀρατοσθένης δὲ φησιν ἐν Ἡσιόδος Κτίμενον καὶ Ἀντιφον τοὺς Γανύκτορος ἐπὶ τῇ προειρημένῃ αἰτίᾳ ἑνάλοντας σφαγιασθῆναι θεοῖς τοῖς ξενίοις ὑπ’ Ἐὐρυκλείου τοῦ μάντεως· τὴν μέντοι παρθένου, τὴν ἀδελφὴν τῶν προειρημένων, μετὰ τὴν φθορὰν ἐαυτὴν ἀναρτήσαν· φθαρῆτε δὲ ὑπὸ τίνος ξένου συνόδου τοῦ Ἡσιόδου Δημώδους ὅνομα· ὅτι καὶ αὐτὸν ἀναίρεθηναι ὑπὸ τῶν αὐτῶν φησιν. Ὁστερον δὲ Ὅρχομένιοι κατὰ χρησμὸν μετενέγκαντες αὐτὸν παρ’ αὐτοῖς ἔθαψαν καὶ ἐπέγραψαν ἐπὶ τῷ τάφῳ·

"Ἀσκρῆ μὲν πατρὶς πολυλήμος, ἀλλὰ θανόντως ὀστέα πληξίππος γῆ Μινυᾶς κατέχει Ἡσιόδου, τοῦ πλείστων ἐν ἀνθρώποις κλέος ἐστὶν ἀνδρῶν κρινομένων ἐν βασάνω σοφίας. Καὶ περὶ μὲν Ἡσιόδου τοσαῦτα: ὅ δὲ Ὅμηρος

1 Westermann: Εὔβολας, MS.
2 So MS.: '就来看看 Ἀνειας, Flach (after Nietzsche).
3 Goettling: ἑνήπαδω, MS.
4 Friedel: ἀνελόντας, MS.; ἀνελθόντας, 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 Ganycitor, 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
CONTEST OF HOMER AND HESIOD

ἀποτυχῶν τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαίδα, ἔπη ᾽Η, ἦ δὲ ἄρχὴ:

324 Ἄργος ἀείδε, θεά, πολυδύσιον, ἐνθευ ἄνακτες· εἰτα Ἐπιγόνοις, ἔπη ᾽Η, ἦ δὲ ἄρχῃ·

νῦν αὖθ᾽ ὀπλοτέρων ἀνδρῶν ἄρχωμεθα, Μοῦσαι.

φασί γὰρ τινας καὶ ταῦτα ὄμηρον εἶναι. ἀκούσατε δὲ τῶν ἐπὸν οἱ Μίδου τοῦ βασιλέως παιδεῖς, Ἐάνθος καὶ Γόργος, παρακαλοῦσιν αὐτὸν ἐπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν ἐφ᾽ οὗ ὥν παρθένος χαλκή τὸν Μίδου θάνατον οἰκτιζομένη. καὶ ποιεῖ οὕτως·

Χαλκήν παρθένος εἰμί, Μίδων δ᾽ ἐπὶ σήματος ὑμαί.

ἐστ᾽ ἂν ὑδῷ τε νῆς καὶ δένδρα μακρὰ τεθῆλη καὶ ποταμῶ πλήθωσι, περικλύζῃ δὲ θάλασσα, ἥλιος δ᾽ ἀνωθο φαίη λαμπρὰ τε σελήνη, αὐτοῦ τῇδε μένουσα πολυκλαύστῳ ἐπὶ τύμβῳ σημανέω παριοῦσι, Μίδης οτὶ τῇδε τέθαται.

Δαβὼν δὲ παρ᾽ αὐτῶν φιάλην ἄργυραν ἀνατιθησιν ἐν Δελφοῖς τῷ Ἀπόλλωνι, ἐπιγράψας·

Φοίβε ἀναξ, δῶρόν τοι Ὄμηρος καλὸν ἐδώκα σήζων ἐπιφροσύναις· σὺ δὲ μοι κλέος αἰεὶ ὁπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν Ὅδύσσειαν, ἔπη Μῆθ᾽, πεποιηκὼς ἤδη τὴν Ἰλιάδα ἐπὼν Μῆφ᾽. παραγενόμενον δὲ ἐκεῖθεν εἰς Ἀθήνας αὐτὸν ξενισθήμαλ φασὶ παρὰ Μέδοντι τῷ βασιλεῖ τῶν Ἀθηναίων. ἐν δὲ τῷ βουλευτηρίῳ ψύχους ὄντος καὶ πυρὸς
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victory, went from place to place reciting his poems; and first of all the 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.
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καιομένου σχεδιάσαι λέγεται τούσδε τοὺς στίχους.

'Ανδρός μὲν στέφανοι παίδες, πύργοι δὲ πόλησιν, ἵπποι δ' αὐτ' πεδίον κόσμοσιν, νῆσοι δὲ θαλάσσησιν, λαδὸς δ' εἰνάγοντι καθήμενος εἰσοράσθαι. αἰθομένου δὲ πυρὸς γεραφώτεροι οἶκοι ἱδέσθαι ἤματι χειμερῴῳ, ὅπως ἄν νεῖφῃς Κρονίων.

325 Ἐκείθεν δὲ παραγενόμενοι εἰς Κόρινθον, ἔρραφθει τὰ ποιήματα. τιμηθεὶς δὲ μεγάλως παραγίνεται εἰς Ἀργος καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ ἐπτάδε.

Οἱ δ' Ἀργος τ' εἶχον Τίρυνθα τε τειχῶσαν Ἐρμώνην, τ' Ἀσίνην τε, βαθύν κατὰ κόλπον ἐχοῦσας,
Τροίζην Ἡμώνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον νήσον τ' Αἰγίναν Μάσητα τε κοῦρον Ἁχαιῶν,
τῶν αὐθ' ἠγεμόνευ ἄθην ἀγαθὸς Διομήδης Τυδείδης, οὐ πατρὸς ἔχων μένος Οἰνείδαο,
καὶ Θένελος, Κασανῆς ἀγαλματίου φίλος υἱὸς τοῖς δ' ἀμ' Εὐρύπυλος τρίτατος κίεν, ἱσόθεος φῶς,
Μηκιστέως υἱὸς Ταλαιπώδαν ἀνακτός,
ἐκ πάντων δ' ἠγείτο βοὴν ἀγαθὸς Διομήδης,
τοῖς δ' ἀμ' ὄγδοκοιτα μέλαινα νῆσος ἐποιτό·
ἐν δ' ἄνδρες πολέμων δαμιόνος ἐστιχώντω Ἀργείου λινόθωρηκες, κέντρα πτολέμοιο.1

Τῶν δὲ Ἀργείων οἱ προεστηκότες, ὑπερβολῇ χαρέντες ἐπὶ τῷ ἐγκωμίαξον τὰ γένος αὐτῶν ὕπο τοῦ ἐνδοξοτάτου τῶν ποιητῶν, αὐτῶν μὲν

1 This and the preceding line are not found in the received text.
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and a fire was burning there, he threw off the following lines:

"Children are a man's crown, and towers of a city, horses are the ornament of a plain, and ships of the sea; and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow."

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the *Iliad*:

"The sons of the Achaeans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eions, 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 ii. 559–568 (with two additional verses).
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πολυτελέσι δωρεαίς ἑτίμησαν, εἰκόνα δὲ χαλκῆν ἀναστήσαντες ἐψηφίσαντο θυσίαν ἐπιτελεῖν Ὄμηρος καθ' ἕμεραν καὶ κατὰ μῆνα καὶ κατ' ἐνιαυτόν, καὶ ἄλλην θυσίαν πενταετηρίδα εἰς Χίον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς εἰκόνος αὐτοῦ:

Θείος Ὅμηρος ὦδ' ἐστίν, ὡς Ἑλλάδα τὴν μεγάλανχον
πᾶσαν ἐκόσμησεν καλλιπεπὶ σοφία,
ἔξοχα δ' Ἀργείοις, οὗ τὴν θεοτείχεα Τροίην ἦρειψαν, τοινὴν ἤκουον Ἐλένη.
οὐ χάριν ἐστησεν δῆμος μεγαλόπτολες αὐτοῦ ἐνθάδε καὶ τιμαῖς ἀμφέπει ἄθανάτων.

'Ενδιατρίψας δὲ τῇ πόλει χρόνον τινὰ διέπλευσεν εἰς Δῆλον εἰς τὴν πανήγυριν. καὶ σταθεῖσ ἐπὶ τὸν κεράτιον βωμὸν λέγει ὕμνον εἰς Ἀπόλλωνα, οὐ ἡ ἀρχή.

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο.

ῥηθέντος δὲ τοῦ ὕμνου οἱ μὲν Ἰονεῖς πολέτην αὐτὸν κοινὸν ἐποιήσαντο, Δήλου δὲ γράψαντες 326 τὰ ἐπὶ εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθείσης ὁ ποιητὴς εἰς Ἰον ἐπέλευσε πρὸς Κρεώφυλον κάκει χρόνον διέτριβε πρεσβύτης ὑπ' ἰδὴ. ἐπὶ δὲ τῆς θαλάσσης καθήμενος παῖδων τινῶν ἀφ' ἀλείας ἔρχομένων, ὡς φασὶ, πυθόμενος

"Ἄνδρες ἄγρης ἀλής 1 θηρήτορες, ἥρ' ἕχομεν τι;

1 Koechly: ἀπ' Ἀρκαδίας, MS. (so Flach).
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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 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.
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eιπόντων δὲ ἐκείνων'

"Οσο' ἐλομεν λιπόμεσθ', ὡσα δ' οὐχ ἐλομεν
φερόμεσθα,

οὐ νοῒσας τὸ λεχθὲν, ἥρετο αὐτοὺς ὡ τι λέγοιεν.
οὶ δὲ φασίν ἐν ἀλείᾳ μεν ἀγρεῦσαι μηδέν, ἐφθει-
ρίσθαι δὲ, καὶ τῶν φθειρῶν οὐς ἐλαβον καταλι-
πείν, οὐς δὲ οὐκ ἐλαβον ἐν τοῖς ἴματιοις φέρειν.
ἀναμνησθεὶς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ
ἡκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἑπί-
γραμμα. ἀναχωρῶν δὲ ἐκεῖθεν, ὅντος τηλοῦ,
ὀλισθῶν καὶ πεσῶν ἐπὶ τὴν πλευράν, τρίταιος,
ὡς φασί, τελευτᾷ. καὶ ἐτάφη ἐν 'Ἰφ. ἔστι δὲ τὸ
ἐπίγραμμα τόδε:

'Ενθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαία καλύπτει,
ἀνδρῶν ἱρῶν κοσμήτορα, θεῖον"Ομηρον.

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To this they replied:

"All that we caught, we left behind, and carry away all that we did not catch."

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph:

"Here the earth covers the sacred head of divine Homer, the glorifier of hero-men."
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dau., daus. = daughter, daughters.
f. = father.  s. = son.  k. = king.
n. = note.  w. = wife.

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APPENDIX

ΗΣΙΟΔΟΤ ΚΑΤΑΛΟΓΟΙ ΓΤΝΑΙΚΩΝ

19A.

Oxyrhynchus Papyri 1358 fr. 1

..........................ε[πέρησε δ' ἄρ' ἄλμυρόν ὑδρω
τηλόθεν εἰς Κρήτην,] Διὸς διμηθείσα δόλοισιν
τὴν ῥὰ λαθῶν ἣρπαξε] πατῆρ καὶ δῶρον ἐδώκεν
ὁμοίως χρύσειον δύ"Η[φαίστος κύνοτέχνης
ποιησέν ποτ' ἀγαλμα ἰδυί]ησιν πραπίδεσσι
καὶ κτέανον πόρε πατρὶ] φέρων· ὁ δ' ἐδέξατο
δῶρον.

αὐτὸς δ' ἅρ δῶκεν κούρην] Φιλινκ[ός] ἄγανοῦ.
αὐτάρ ἐπεὶ οὕτω τ]ήλε ταυσισφύρῳ Εὐρωπε[ῖ]η
μίχθη θ' ἐν φιλότητι] πατήρ ἀνδρῶν τε θεό[ν] τε,
αὐτίς ἐπείτ' ἀπέβη νυ] μφής παρὰ καλλικόμ[οιο.

ἡ δ' ἁρα παῖδας ἐτίκτεν ὑπερμενέि Κρονί[ώνι,
κυδαλίμους εὐήφη] νεῶν ἥγητόρας ἄνδ[ρῶν,
Μίνω τε κρείόντα] δίκαιον τε Ὀδάμαν[θν]
καὶ Σαρπηδόνα δίων ἀμύμωνα τε κρατερ[όν τε

ἡτοί ὁ μὲν Λυκίς εὐρ[είς] ἰφι ἁνασσὲ
παμπολέας τ' ἱθὺνε πό]λεις εὐ ναιετάωσας

1 For the restoration of ll. 1-16 see Ox. Pap. pt. xi. pp.
46-7 : the supplements of ll. 17-31 are by the Translator (ep.

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APPENDIX

HESIOD, CATALOGUES OF WOMEN ¹

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.
ζηνός ἔχων σκῆπτρον· πολλὴ δ’ ἐστετο τιμῇ,
tὴν οἱ δῶκε πατήρ μεγαλή]τορι ποιμένι λαῶν·
tρεῖς γὰρ ἐπὶ ξωεῖν γενεὰς μερόπων ἀνθρώπων
μηδ’ ἀπογνώρασκεν ἐνετεῖ]λατο μητίετα Ζεὺς·
πέμπτε δὲ μὲν Τροιῆνε. πολλ[υν δὲ] ἐκρίνατο λαῶν,
λεκτοὺς ἐκ Δυκίς φῶτας, Τρ[ώσος ἐπίκουρος·
tοὺς ἀγε Σαρπηδῶν κροεροῦ]ν πολέμοιο δαήμων.
ουρᾶνθεν δὲ οἱ ἦκεν ὁ γ’ ἀστέρα, σήματα φαίνων
νόστοιν θ’ νῦν φίλω, Ζεὺς] ἀφθιτα μηδεα εἰδῶς.

― . . . . . . . . . . [ατοι ἀμφιβαλοῦσας
eύ γὰρ ἐνι φρεσὶ οἴδ’ ὅτι ἡ] Δίοθεν τέρας ἤεν.
ἡ μέγ’ ἀρίστευσέν τε μεθ’ “Εκτ]ορος ἀνδροφόνοιο
καὶ τεῖχος ἥξεν Δαναοῖς] δὲ κηδε’ ἔθηκεν. 30
ἀλλ’ ὅτ’ ἀρ’ ἐμπυνυσέν κρατερῶν μένοι]ς Ἀργε[ι]οὺς
[Πάτροκλος . . . ]κα[ 40A.

(Cp. 43 and 44.)

(Slight remains of 7 lines.)

Μασσαγετῶν τ’ ἐπὶ ἔργα καὶ Ἡ[μικύνων ἀγε-
ρῶχων
ηδὲ Κατουδ[αίων καὶ Πυγ[μαίων ἀμενηνῶν,
φύλα τ’ ἀπε]ρεσίων Μελανο[χρώτων Διβύων τε
τοὺς Ἐπάφω] τέκε Γαία πελώ[ρη χρησμολόγ-
νως τε
μαντοσύν]ας τε πανομφαίο[ν Δίος εἰδότας αἰσθ,
ψεύστας δ’, ὃ][vρα θεοῦν υφε[μ.]ένοι ἀταρ[θῶσ]ν

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. Quanti. x. (1916) pp. 67–69.

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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 Black-skins 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
APPENDIX

ἀνθρωποί,] τῶν μὲν τε νόσος [γλ]ωσσῆς καθ[ὑπ]-
ερθεν;
'Αιθιοπάς] τε Λίβυς τε ἵδε Σκύ[θ]ας ἵππη-
μο[λγού]ς.

ἡ ὄ ὁτοι Επαφος γ]ένεθ' νιὸς ἵππερ[μ]ένεος Κρονίωνος.
τοῖο Λίβυς] μέλανες τε καὶ Ἀι[θ]όπες μεγάθυμοι
ἵδε Κατου][δαίοι καὶ Πυγμαί[οι] ἀμενήνοι.
οἱ πάντες κρείοντος Ἐρικτύπου εἰσὶ γενέθλη.
kαὶ τούτου]ς πέρι κύκλ[φ] ἐθύνεον αἰσθοῦντες

]με[α μ. [...] Ὁ]περβορέων ἐνίππων,
οὐς τέκε Γῆ] φέρβουσα π[ο]λύνερεάς πολύ-
φορβος
tῆλε παρ Ἡρδανο[ί]ο βα[θυρ][δου]ν ἀ[ἰπὰ ἰ[εθρα]
] πρ. [...] ἥλεκτρο[υ.

Νεβρῶδες τ' ὄρος] ἀιτὼ κ[αὶ Αἰτν]ὴν παπαλό-
εσσαν,

νήσων ἐπ' Ὁρτυγίνη, Δαιστ[ρυγο]ῦν τε γεν-

ἐθλην,


τὴν πάρα δ[ὺ]ς πόλεσαν περὶ τ' ἀμφὶ τε κυκλώ-
scoped

ἀμενο[ῦ] μάρψαι· ταί δ' ἐκφυγεῖν καὶ ἀλῦξαι
ἐς τε Κεφαλλή]νην ἀγερώχων φύλου ὄρουσαν,

[δῆμον Ὁ]δυσσής τάλασίφρων, ὃν μετέπειτα] 1

εἰργε Ποσείδ[ά]ώνοι Καλύψω πότνια νύμφη.

ἐνθ' ἰ[κόντ'] ἐπὶ γ]αί[αν Ἀρητιάδαο ἀνακτος

]μ[...]α κλύνον· ἀλλ' ἄρα καὶ τὰς

ἀἰ[εν ὀμὼς ἐδίωκον ἐπὶ]Χρονίοις πόδεσσι.

αἰ δ' ἄρ' ἅπερ πόντο]ν διὰ τ' αἰθέρος ἀτρυγέτοιο 35

1 The restoration of the apparent lacuna is by Mr. Lobel:
see Ox. Pap. pt. xi. p. 51.
HESIOD, CATALOGUES OF WOMEN

utterance¹ 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.)

(Slight remains of 8 lines.)

[Uncertain Position.]

Oxyrhynchus Papyri 1359 frs. 2 and 3 (early 3rd cent. A.D.).

(Remains of 4 lines.)

HESIOD, CATALOGUES OF WOMEN

[Uncertain Position.]

. . . 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 Achaean 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 deadliness were brought low . . .

[Uncertain Position.]

. . . 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[ἐν φλογερῷ δάμασεν πληχθέντα κεραυνῷ

' Ητέωνα [χολοσάμενος νεφεληγερέτα Ζεύς,
οὔνεκα Δ[ήμητρ' ἥυκόμῳ ἐπὶ χεῖρας ἐβαλλεν.
αὐτὰρ Δά[ρδανος ἤλθεν ἐπὶ ἄκτην ἠπείροιον·
ἐκ τοῦ Ἐρ[ιχθόνιος καὶ Τρώς μετέπειτα γένοντο
"Ἰλος [τ' Ἀσσάρακός τε καὶ ἀντίθεος Γαυμήδης

υη[ [πολυκληϊδί λιπὼν ἱερήν Σαμοθράκην

* * * * *

... ... ... ... ] Κλεο[πάτρη 1
... ... ... ... ] δαι θυγατ[ρ

Ζηνὶ δ' ἀνήρπαξεν Γαυμήδης Ἐρ[ι]χθονίοιο
αιτός, οὔνεκ' ἀρ' ἀθανάτως περ[ι] κάλλος ἐ[μίςε.

ἐνπλ[όκομον Δ[ιομ.] ἦδ[ὴν]

ἡ δ' Ῥάκινθου γείνατ' ἀμῦ[μονά τε κρατερόν τε
]

α· τὸν ῥά ποτ' αὐτὸς

Φοῖβος ἄιδρείψι κατέκτανε νηλ[ε]ί δίσκῳ.

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.
HESIOD, CATALOGUES OF WOMEN

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 Diomedes; and she bare Hyacinthus, the blameless one and strong . . . whom, on a time Phoebus himself slew unwittingly with a ruthless disk . . .
PA 4009 .A2 1914a c.3 SMC

Hesiod
Hesiod, the Homeric hymns