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Callimachus and Lycophron

Callimachus, Lycophron, Aratus (Solensis.)
CALLIMACHUS
AND
LYCOPHRON
WITH AN ENGLISH TRANSLATION BY
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ARATUS
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LONDON: WILLIAM HEINEMANN
NEW YORK: G. P. PUTNAM'S SONS
MCMXXI
PREFACE

This volume was intended to appear in 1914. The delay occasioned by the war, while it has doubtless enabled improvements to be made in detail, has at the same time made it hard to observe a meticulous consistency.

Such as it is, the hope may be permitted that the book will be found helpful as an introduction to the Alexandrine literature. The scholar will readily understand that the limitations of this series compelled us to partial statement where full discussion was desirable; he will understand, too, that to secure even such statement as we could attempt, we had to study the severest compression. In particular, it may be explained that, to satisfy the limits required for publication, a very considerable amount of work had to be ruthlessly jettisoned. At the same time the translators most cordially and gratefully acknowledge that the Editors of the series have done their utmost, by an unusual concession in the matter of notes, to render the volume useful.

To enumerate the names of the scholars who have at one time or another given us advice on special
points might seem to exaggerate the importance of the book. But, while the translators are alone responsible for their final decisions, they gratefully remember among those who have aided them: the Astronomer Royal, Sir Frank Dyson; Mr. W. T. Vesey; Mr. E. W. Maunder; the Astronomer Royal for Scotland, Professor Sampson; Professor Cossar Ewart; Professor E. T. Whittaker; Mr. F. J. M. Stratton, D.S.O.; Dr. T. G. Smyly; Professor A. S. Hunt; Professor Burnet; Professor Arthur Platt; Professor Phillimore; and among the younger men qui olim memorabuntur, Mr. E. P. Dickie, M.C., and Messrs. A. and N. Porteous for help in revising the proofs.

To the firm of Messrs. R. & R. Clark we owe our cordial thanks. Mr. William Maxwell has shown a warm personal interest in the progress of the work which is in accordance with the best traditions of Scottish printing. To Messrs. Clark's accomplished Reader we desire to offer no merely formal acknowledgement of the vigilance and scholarship by which the book has been materially improved.

A. W. M.

G. R. M.
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INTRODUCTION

1. THE LIFE OF CALLIMACHUS

Our authorities for the life of Callimachus are a notice in Suidas s.v. Ὀλίμαχος and various references in other authors.

Suidas says: "Callimachus, son of Battus and Mesatma, of Cyrene, grammarian, pupil of Hermocrates of Iasos, the grammarian [an authority upon accents, Gr. Lat. iv. 530 f. Keil], married the daughter of Euphrates of Syracuse. His sister's son was Callimachus the younger, who wrote an epic, On Islands. So diligent was he that he wrote poems in every metre and also wrote a great number of works in prose. The books written by him amount in all to more than eight hundred. He lived in the times of Ptolemy Philadelphus [reigned 285-247 B.C.]. Before his introduction to that king he taught grammar in Eleusis, a hamlet of Alexandria. He survived to the time of Ptolemy, surnamed Euergetes, and Olympiad 127 [an error, see below], in the second year of which Ptolemy Euergetes began to reign."

Suidas gives also a notice of his nephew: "Callimachus of Cyrene, epic poet, nephew of the preceding son of Stasenor and Megatima, sister of Callimachus." From this Hemsterhys conjectured that in the first notice also Megatima should be read for Mesatma.
INTRODUCTION TO CALLIMACHUS

The most probable date on the whole for the birth of Callimachus is circ. 310 B.C. We learn from Vit. Arat. i. that Callimachus, both in his epigrams and also ἐν τοῖς πρὸς Πραξιφάνην, referred to Aratus as older than himself. But as they were fellow-students at Athens the difference of age is not likely to have been considerable: we may put the birth of Aratus in 315, that of Callimachus in 310.

Callimachus claimed to be descended from Battus, the founder of Cyrene (Pind. P. iv., v., Hdt. iv. 155 ff.); Strabo xvii. 837 λέγεται δὲ ἡ Κυρήνη κτίσμα Βάττουν πρόγονον δὲ τοῦτον ἐαυτοῦ φάσκει Καλλίμαχος. In any case he belonged to a family of some eminence, and we learn from himself that his grandfather had distinguished himself in military affairs (Epigr. xxiii.).

While still a young man he was, along with Aratus, a pupil of Praxiphanes the Peripatetic philosopher (author of treatises On Poetry, On History, etc.), in Athens (Vit. Arat. i., iv., and the Latin Vit. Arat.) probably circ. 287–281.

Subsequently, as Suidas tells us, he was a teacher in Eleusis, a suburb of Alexandria; afterwards he was introduced to the court of Ptolemy Philadelphus, in whose service he continued—apart from occasional excursions—till his death circ. 235 B.C.

The statement in Suidas that Callimachus παρέτεινε μέχρι τοῦ Ἐυεργέτου κληθέντος Πτολεμαίου [came to the throne in 247], ὀλυμπιάδος δὲ ρκζ, ἦς κατὰ τὸ δεύτερον ἐτος [271 B.C.] ὁ Ἐυεργέτης Πτολεμαῖος ἤρξατο τῆς βασιλείας is manifestly wrong. Merkel proposed to read ρλγ, i.e. 247. Kaibel makes a more elaborate conjecture, reading <ηκμαςε δὲ ἐπὶ τῆς ὀλυμπιάδος ρκζ> καὶ παρέτεινε . . . ὀλυμπιάδος δὲ ρλγ, ἦς κτλ., i.e. his
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"floruit" was in Ol. 127 and he survived to the time of Ptolemy Euergetes, Ol. 133. No passage in his works implying a later date than Ol. 133, that was assumed as the date of his death.

But we read in Suidas s.v. Ἀριστοφάνης Βυζάντιος . . . μαθητής Καλλιμάχου καὶ Ζηνοδότου ἀλλὰ τοῦ μὲν νέος, τοῦ δὲ παῖς ἰκουσε. The natural interpretation here (though some would take the last sentence as a chiasmus) is to understand the first τοῦ as Callimachus, the second as Zenodotus; and hence it is sought to be inferred that Callimachus survived Zenodotus, whose death is put circ. 245-235.

Among the more distinguished pupils of Callimachus were Eratosthenes of Cyrene, Aristophanes of Byzantium, and Apollonius, a native of Alexandria or of Naucratis, but from his sojourn in Rhodes called "the Rhodian." With the last named Callimachus had a quarrel which, purely literary in its origin, developed into a bitter personal feud, and led to Apollonius withdrawing from Alexandria to Rhodes. In the view of Callimachus the day of the Homeric type of epic was past. That spacious type of poetry must now give place to a poetry more expressive of the genius of the age, the short and highly polished poem, in which the recondite learning of the time should find expression. Apollonius, on the other hand, in his Argonautica sought to continue the Homeric tradition. We are not concerned here to decide the dispute, but we can appreciate the two points of view. To Callimachus it may well have seemed that the long epic, written in the traditional epic language with its set phrases and formulae, could hardly be other than a weak and artificial echo of Homer: it could be no expression
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of the living culture of Alexandria: it could have no originality, nothing individual (Callim. Ep. xxx.). To Apollonius, on the other hand, it might seem that for Callimachus romance was dead; and to him, who deserves to be called the first of the romantics, Callimachus might appear even more truly

The idle singer of an empty day,

lifeless and "wooden" and uninspired: cf. A.P. xi. 275.

The true inwardness of the quarrel may not have been apparent to their contemporaries or even to themselves, and it may have seemed to be merely a question of the Small Book v. the Big Book. Athen. ii. 72 λ tells us ὅτα Καλλίμαχος ὁ γραμματικὸς τὸ μέγα βιβλίον ὦν ἐλέγεν εἶναι τῷ μεγάλῳ κακῷ, "that a big book is a big evil." Even if we accept the modern explanation that this refers merely to a papyrus-roll (βιβλίον) of inconvenient size we have the evidence of Callimachus himself in Hymn. Apoll. 105 ff.: "Spake Envy privily in the ear of Apollo: 'I admire not the poet who singeth not songs in number as the sea.' Apollo spurned Envy with his foot, and spake thus: 'Great is the stream of the Assyrian river, but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.'" It might be fanciful to equate the λύματα (schol. Hymn i. 17 λύματα· καθάρματα) and καθαρῆ of this passage with the κάθαρμα of Apollonius' epigram; but in any case the schol. on this passage says expressly: ἐγκαλὴ διὰ τούτων τοὺς σκόπτοντας αὐτὸν μὴ δύνασθαι ποιῆσαι
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méga poíhma, óthn ἦναγκάσθη τοῦτοι τήν Ἐκάλην. Some have supposed that Apollon. Argón. iii. 932 ff. ἀκλείψει δὲ δὲ μάντις δὲ οὐδ᾿ ὅσα παιδεῖς ἴσαςιν ὅδε νῶ ἡράσσασθαι κτλ. was a second edition insertion intended to refer to those words of Callimachus, the crow being Callimachus, Mopsus being Apollonius himself.

Doubtless Callimachus attributed the attitude of Apollonius to envy; he says of himself: ὃ δ᾿ ἦσθεν κρέσσωνα βασικαίς, Epigr. xxiii. 4, cf. Hymn. Apoll. 105; and he wrote a poem called Ibis, "of studied obscurity and abuse on one Ibis, an enemy of Callimachus: this was Apollonius, who wrote the Argonautica" (Suidas s.v. Καλλίμαχος), which served as the model for Ovid’s poem of the same name: Ovid, Ibis, 53 ff. "Postmodo, si perges, in te mihi liber iambus Tincta Lycambeo sanguine tela dabrit. Nunc, quo Battiades inimicum devovet Ibin, Hoc ego devoveo teque tuosque modo. Utque ille, historiis involvam carmina caecis: Non soleam quamvis hoc genus ipse sequi. Illius ambages imitatus in Ibide dicar Oblitus moris iudiciique mei."

To understand the allusion in applying the name Ibis to Apollonius we have only to read the description of the bird in Strabo xvii. 823, where he is speaking of the botany and zoology of Egypt: "Tamest of all is the Ibis, which is like a stork in shape and size, and is of two colours, one storklike [the white or Sacred Ibis], the other all black [the Glossy Ibis]. Every crossing (τρόπος) in Alexandria is full of them, in some respects usefully, in others not usefully. Usefully, because they pick up all sorts of vermin and the offal (ἀποκαθάριμα) in the butchers’ shops and fish-shops (ὀψωπώλια). They
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are detrimental, because they are omnivorous and unclean (πάμφαγον καὶ ἀκάθαρτον) and are with difficulty prevented from polluting in every way what is clean and what is not theirs (τῶν ἄλλοτρίων)."

Callimachus, as we have seen, abhorred the common path (E. xxx. 1 f.), and loved the pure spring (H. Apoll. 110 f.). So his professed disciple Propertius iii. 1. 1 ff. says: "Callimachi Manes . . . Primus ego ingredior puro de fonte sacerdos Itala per graios orgia ferre choros . . . Non datur ad Musas currere lata via . . . opus hoc de monte Sororum Detulit intacta pagina nostra via." To Callimachus Apollonius was a treader in the beaten track, a feeder upon the unclean. Himself he would not have poetry to be

"Like a broad highway or a populous street

Or like some roadside pool, which no nice art
Has guarded that the cattle may not beat
And foul it with a multitude of feet."

2. CALLIMACHUS AND THE ALEXANDRINE LIBRARY

The statement, so unreservedly made in many works on Greek literature, that Callimachus succeeded Zenodotus as librarian of the Alexandrian library, would scarcely concern us here were it not that one observes in some recent writing remarks on the position of Callimachus among his contemporaries which proceed on the assumption that the librarianship of Callimachus is an ascertained fact.

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The genesis of the statement is briefly this. In 1819 F. Osann discovered in a Plautine MS. in Rome a scholium which professed to be based on a note by one Caecius on the Plutus of Aristophanes. Osann communicated the beginning of this scholium to Meineke, who published it in his Quaest. Scen. Spec. iii. p. 3.

A complete copy of the scholium was published by F. Ritschl in his Die alexandrinischen Bibliotheken, Breslau, 1888, pp. 3-4. The MS. in which it occurs is in the library of the Collegio Romano and is a fifteenth-century parchment codex of Plautus in 4to, designated 4.C.39, containing fifteen plays. The scholium occurs on the page where the Poenulus ends and the Mostellaria begins. It runs thus:

"Ex Caecio in commento comoediarum Aristophanis poetae in pluto quam possumus opulentiam nuncupare. Alexander aetolus et Lycochron chalcidensis et Zenodotus ephesius impulsu Regis ptolemaei philadelphi cognomento, qui mirum in modum favebat ingeniis et famae doctorum hominum, graecae artis poeticos libros in unum collegerunt et in ordinem redegerunt; Alexander tragoedias, Lycochron comoedias, Zenodotus vero Homeri poemata et reliquorum illustrium poetarum. Nam Rex ille philosophis affertissimus et caeteris omnibus autoribus claris disquisitis impensa regiae munificentiae ubique terrarum quantum valuit voluminibus opera demetrii phalerii phixa senum duas bibliothecas fecit, alteram extra Regiam, alteram autem in Regia. In exteriore autem fuerunt milia voluminum quadraginta duo et octingenta. In Regia autem bibliotheca voluminum quidem commixtorum volumina quadringenta milia, simplicium autem et digestorum milia nonaginta,
INTRODUCTION TO CALLIMACHUS

sicuti refert Callimacus aulicus Regius bibliothecarius qui etiam singulis voluminibus titulos inscrispsit. Fuit praeterea qui idem asseveret eratosthenes non ita multo post eiusdem custos bibliothecae. hec autem fuerunt omnium gentium ac linguarum quae habere potuit docta volumina quae summa diligentia Rex ille in suam linguam fecit ab optimis interpreteibus converti. Ceterum pisistratus sparsam prius homeri poesim ante ptolemaeum philadelphum annis ducentis et eo etiam amplius sollerti cura in ea quae nunc extant redegit volumina usus ad hoc opus divinum industria quattuor celeberrimorum et eruditissimorum hominum videlicet Concyli Onomacriti atheniæ, Zopyri heracleotae et Orphei crotoniatae. Nam carptim prius Homerus et non nisi difficillime legebatur. Quum etiam post pisistrati curam et ptolemaei diligentiam aristarchus adhuc exactius in homeri eliamandam collectionem vigilavit. Heliodorus multa aliter nugatur quae longo convitio cecius reprehendit. Nam ol’ LXXII duobus doctis viris a pisistrato huic negotio praepositis dicit homerum ita fuisse compositum. Qui quidem zenodoti et aristarchi industria omnibus praelatam comprobarint, quod constat fuisse falsissimum. Quippe cum inter pisistratum et Zenodotum fuerint anni supra ducentos. Aristarchus autem quattuorannis minor fuerit ipso et Zenodoto atque ptolmaeo.”

The unknown Caecius or Cecius W. Dindorf (Rhein. Mus., 1830, iv. p. 232) proposed to identify with John Tzetzes.

In 1839 J. A. Cramer published at Oxford his Anecdota graeca e codd. manuscriptis Bibliothecae Regiae Parisiensis. The first of the Anecdota (vol. i. p. 3 ff.) is a short anonymous treatise Περὶ κωμῳδίας.
INTRODUCTION TO CALLIMACHUS

from cod. 2677, "written apparently in the sixteenth century" according to the Paris catalogue: but Cramer notes that "Catalogi autem confector indicare neglexit, interesse quaedam vacua folia inter caetera quae Codice insunt et opusulum nostrum, quod diversa prorsus manu scriptum videtur et aliquantum recentiori: ut aliunde crediderim in unum volumen cum prioribus coaliisse." Cramer does not quite accept the identification of Cecius = Tzetzes.

The relative portion of this treatise is as follows: ἵστεον ὅτι Ἀλέξανδρος ὁ Ἀἰτωλός καὶ Δυκόφρων ὁ Χαλκιδεὺς ὑπὸ Πτολεμαίου τοῦ Φιλαδέλφου προτραπέντες τὰς σκηνικὰς διώρθωσαν βιβλίους. Δυκόφρων μὲν τὰς τῆς κωμῳδίας, Ἀλέξανδρος δὲ τὰς τῆς τραγῳδίας, ἄλλα δὴ καὶ τὰς σατυρικάς. ὁ γὰρ Πτολεμαῖος, φιλολογῶτατος ὡς, διὰ Δημητρίου τοῦ Φαληρέως καὶ ἐτέρων ἐλλογίμων ἄνδρῶν, δαπάναις βασιλικαῖς ἀπαντάχορεν τὰς βιβλίους εἰς Ἀλέξανδρεῖαν συνήθρουσεν, καὶ δυσὶ βιβλιοθήκαις ταύτας ἐπέθετο. δὲν τῆς ἐκτὸς μὲν ἀριθμὸς τετρακισμύριαι διωχίλιαι ὑκτακόσιαι, τῆς δὲ τῶν ἀνακτῶρων ἐντὸς συμμιγῶν μὲν βιβλίων ἀριθμὸς τεσσαράκοντα μυριάδες, ἀμιγῶν δὲ καὶ ἀπλῶν μυριάδες ἐννέα: δὲν τῶν πίνακας ὡστερὸν Καλλίμαχος ἐπεγράψατο. Ἐρατοσθένει δὲ ἡλικιώτη Καλλιμάχου παρὶ τοῦ βασιλείου τὸ τοιοῦτον ἐνεπιστεύθη βιβλιοφιλάκιον.
(An edition of this anonymous treatise corrected from various MSS. was published by Studemund, Philologus, xlvi. (1886).)


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INTRODUCTION TO CALLIMACHUS

βιβλος 'Αριστοφάνους Τζέτην φορέουσ' ὑποφήτην is followed by two versions of the Prolegomena, the similarity of which to the scholium Plautinum completely confirms Dindorf's conjecture. The relative passages in the two versions are as follows:

I. “Alexander the Aetolian and Lycothron the Chalcidian encouraged by royal bounties revised (διωρθώσαντο) for Ptolemy Philadelphus the scenic books—I mean the books of Comedy, Tragedy, and Satyrical dramas—there being with them and helping in the correction such a librarian of so great a library—Eratosthenes, δυν βιβλων των πίνακων Καλλίμαχος ἀπεγράφατο. Alexander corrected the Tragics, Lycothron the Comics. νεανίας ἦσαν Καλλίμαχος καὶ 'Ερατοσθένης. These revised the scenic books, as the Aristarchuses and Zenodotuses looked over those of the poets.”

II. The second version, after a similar reference to the founding of the library, proceeds to mention the number of books in the two libraries, “whereof the number in the outside library was 42,800; in that within the Court and Palace the number of ‘mixed’ books was 400,000, of ‘simple and unmixed’ books 90,000, ὡς δ' Καλλίμαχος νεανίσκος διὸ τῆς αὐλῆς ὒστερος μετὰ τὴν ἀνόρθωσιν τοὺς πίνακας αὐτῶν ἀπεγράφατο. Eratosthenes, his contemporary, was entrusted by the king with such a great library. ἀλλὰ τὰ Καλλιμάχου καὶ τοῦ 'Ερατοσθένους μετὰ βραχύν των χρόνων ἐγένετο τῆς συναγωγῆς τῶν βιβλων, ὡς
INTRODUCTION TO CALLIMACHUS

ἔφην, καὶ διορθώσεως, καὶ ἐν' αὐτοῦ τοῦ Πτολεμαίου τοῦ Φιλαδέλφου.

Thus the Plautine scholium alone names Callimachus as librarian, and even the phrase “aulicus Regius bibliothecarius” does not necessarily imply that he was Chief Librarian. The words, in fact seem rather to be merely a loose translation of the statement in the second version of Tzetzes.

The Prolegomena of Tzetzes can be consulted conveniently in the Appendix to Nauck’s edition of the Lexicon Vindobonense, St. Petersburg, 1867, or in Kaibel, Comicorum Gr. Frag. (Berlin 1899), p. 18 ff.

3. WORKS

It will be convenient to divide these into two groups.

A. Works mentioned by Suidas s.v. Καλλίμαχος.

His list does not profess to be complete: “among his books are also these.” The list runs as follows:
1. The Coming of Io. 2. Semele. 3. Settlements of Argos. 4. Arcadia. 5. Glaucus. 6. Hopes (Ἐλπίδες). Nothing is known of any of these. They may not have been independent works at all, but merely subsections of the Aitia or other works mentioned below.


Then follows a list of works presumably in prose:
12. Museum. This, of which nothing is known,
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may have been a sub-title of the PINACES. 13. Tables of all those who were eminent in any kind of literature and of their writings (Πίνακες τῶν ἐν πόση παιδεία διαλαμψάντων καὶ δὲν συνέγραψαν) in 120 books. 14. Table and register of dramatic poets chronologically, from the earliest times (Πίναξ καὶ ἀναγραφὴ τῶν κατὰ χρόνους καὶ ἀπ’ ἀρχῆς γενομένων διδασκάλων).

No. 14 is doubtless only a sub-title of No. 13. These tables were a catalogue of the books in the larger Alexandrian Library, i.e. part of the Brycheion near the Museum. Besides giving a list of an author’s works, this catalogue contained a biographical sketch of each author. It would seem that the authors were distributed in at least eight classes: Epic and other non-dramatic poets; Dramatic poets; Legislation (this was Pinax No. 3; Athen. 585 B, νόμων συνστιτικόν. . . ἀνέγραψε δ’ αὐτὸν Καλλίμαχος ἐν τῷ τρίτῳ πίνακι τῶν Νόμων); Philosophy (Diog. Laert. viii. 86; Athen. 252 c); History (Athen. ii. 70 B); Oratory (Athen. 669 ε Καλλίμαχος ἐν τῇ τῶν Ῥητορικῶν ἀναγραφῇ); Miscellaneous (τῶν παντοδαπῶν, Athen. 244 Α). The Pinaces gave also the opening words of each book and the number of lines it contained (Athen. 244 Α, 585 B; Harpocrat. s.v. "Iων").

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No. 24. 20. Περὶ μετονομασίας ἵχθυων. 21. Περὶ ἀνέμων. Probably sub-titles of the Ἐθ. Ὄνομ. (see below). 22. On Birds (Περὶ ὀρνέων). This, cited by Athen. 388 δ as Περὶ ὀρνίθων, may have been a sub-title of the Ἐθ. Ὅνομ. (see below). 23. On the Rivers of the World (Περὶ τῶν ἐν τῇ οἰκουμένῃ ποταμῶν). 24. Collection of marvels in all the earth according to localities (Θαυμάτων τῶν εἰς ἀπασάν τὴν γῆν κατὰ τόπους συναγωγῆ). This was used by Antigonus of Carystus.

B. Works not mentioned in Suidas' list but known of from other sources.


4. THE MSS. OF THE HYMNS

All the extant MSS. descend from a Byzantine sylloge which contained the Hymns of Homer,
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Callimachus, Orpheus, and Proclus. A MS. containing this collection was brought from Constantinople to Venice in 1423 by Ioannes Aurispa (Sandys, Hist. Class. Schol. ii. 36). Neither this MS. nor any immediate copy of it survives, but from it are derived all existing MSS. of the Hymns of Callimachus.

These MSS. are now divided into three families:

E, best represented by

m (Schneider S) = Matritensis Bibl. Nat. N 24, written by Constantine Lascaris at Milan in 1464 (1454 Schn.), containing Musaeus' Hero and Leander, Orpheus' Argonautica and Hymns, the Hymns of Homer and Callimachus, and a collection of ancient epigrams.

q (Schneider Q) = Mutinensis Bibl. Estensis iii. E 11, written by Georgius Valla of Piacenza, who died in 1499 (Sandys ii. 133). Of this MS. Schneider had only an imperfect collation, which he regrets, "nam codex inter meliores est et proxime accedere videtur ad codicis E [i.e. Parisinus 2763] bonitatem."

p = Parisinus suppl. Gr. 1095 (page lost which contained iii. 66-145) olim S. Petri Perusinus (library of S. Pierre de Pérouse (Perugia)).

d (Schneider D) = Laurentianus 32, 45. The part of this MS. which contained Callimachus is now lost, having been torn out to be printed in the editio princeps of Janus Lascaris, Florence 1494, which now represents the lost MS.

Other MSS. of the E-family are Schneider's V, i.e. the MS. from which in 1489 Angelus Politianus
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published his Latin version of the Bath of Pallas (Hymn v.).

Also Schneider's E, i.e. Parisinus 2763, written in the fifteenth century, and containing Orpheus' Argonautica and Hymns, the Hymns of Callimachus with marginal scholia, Homeric Hymns, Moschus' Amor Fugitivus (Ἐρως Δραπέτης), Musaeus' Hero and Leander, Hesiod's Works and Days, Shield, and Theogony, Theocritus' Idylls. This is the only MS. which places the Bath of Pallas after the Hymn to Demeter.

A, best represented by

a (Schneider A) = Vaticanus 1691, fifteenth century, containing Apollonius Rhodius' Argonautica with scholia, Orpheus' Argonautica and Hymns, and the Hymns of Callimachus;

also by Vaticanus 36 (Schneider B), fifteenth century; Venetus Marcianus 480 (Schneider C), which belonged to Cardinal Bessarion and was written by Joannes Rhosus; Urbinas 145 (Schneider K), end of fifteenth century.

F, represented by

r = Athous Laurae 587 (in the Laura monastery on M. Athos), fourteenth century.

f (Schneider F) = Ambrosianus B 98, fifteenth century, containing Apollonius' Argonautica with scholl., Homer's Batrachom., Herodotus' Life of Homer, Hom. Hymns, and Callimachus' Hymns, etc.
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INTRODUCTION TO CALLIMACHUS'S

HYMNS

I.

As a literary form the Callimachean Hymn is the descendant of the Homeric. That Callimachus wrote his Hymnus with a practical purpose, to be recited on real occasions of public or semi-public ceremony, is a very general assumption of modern scholarship. Thus Susemihl, Geschichte d. griech. Litt. in d. Alexandrinerzeit, i. 358: "Sie waren ohne Zweifel bestimmt bei festlichen Gelegenheiten declamirt zu werden"; and to the same effect Couat, La Poésie alexandrine, p. 198: "Les allusions directes qui s’y trouvent prouvent qu’ils étaient composés pour une récitation publique, en vue de circonstances déterminées. Ils ont le plus souvent pour objet de célébrer dans une fête religieuse, sous le nom d’une divinité, la grandeur du prince et la gloire de son règne.”

As to the truth of the assumption one may be permitted to be sceptical, and our scepticism is rather increased by the poverty of the arguments adduced in its favour, and the diversity of the theories advanced as to the particular festival contemplated in a given Hymn. It is, moreover, to be remembered that a poem not intended for ceremonial performance may be none the less alive and pertinent to real events. It is difficult to see how Tennyson’s Ode on the Death of the Duke of Wellington would gain either in poetic merit or in historical value if we knew it to have been actually performed in the Abbey; and it would be a matter rather of personal curiosity than of literary
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interest to discover that Mr. Bridges' *Elegy on a Lady* was sung by a choir of maidens at a real funeral.

II.—HYMN I. TO ZEUS

After announcing his theme—the praise of Zeus—the poet refers to the rival claims of Crete and Arcadia to be the birthplace of Zeus. The Arcadian claim is preferred—Cretans are always liars (1-9). Zeus was born in Arcadia (10-33), thence he was conveyed by Neda to the Cretan cave, where he was cradled by Adrasteia, attended by the Dictaean Meliae, suckled by the she-goat Amaltheia, and fed on honey by the Panacrian bees, while the Curetes danced round him to protect him from Cronus (33-53). The mention of the Dictaean Meliae implies that the cave is on Dicte (cf. Arat. 33), not on Ida. The cult of the Idaean cave seems to have superseded that of Dicte, from perhaps 800 B.C. (cf. A. B. Cook, *Zeus*, i. 150). Zeus speedily exhibits precocious powers, and his elder brothers ungrudgingly yield to him the sovereignty of Heaven (53-59). His supremacy is due to his own prowess, not, as the old poets fabled, to the casting of lots (60-67). Zeus has all the attributes of the supreme king. The king of birds is his messenger, the kings of men derive their power from him, ἐκ δὲ Διὸς βασιλέως—Hesiod, *Th.* 96, they are his peculiar care, above all Ptolemy (67-91). The Hymn ends with the χαιρετισμα, which is the Prayer proper (92-97).

As to the date and destination of the poem, the idea of Richter that it was written for the accession of Ptolemy Philadelphus in 285 B.C. is rejected on the ground that the poem in no way suggests a coronation hymn. A conjecture which finds more favour is that lines 58 f., which tell of the elevation of Zeus over his older brothers, allude to the circumstances of Ptolemy's accession. Ptolemy Soter left five sons of whom Philadelphus was the youngest (Justin. xvi. 2. 7). There is no reason to suppose that they accepted Ptolemy's elevation with equanimity, nor was their fate such as to make any reference
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to them a happy one. Recovery of the Egyptian throne was doubtless the ultimate objective of the stormy career of Ptolemy Ceraunus, who left Egypt for the court of Lysimachus of Thrace, where with Arsinoë II. he compassed the death of the crown prince Agathocles; went thence to Seleucus whom he accompanied to Corupedion (281 B.C.) where Lysimachus fell; next assassinated Seleucus and became king of Thrace, but shortly after (280 B.C.) fell in a battle with the Gauls (Justin. xxiv. 3. 4). His brother Meleagrus who succeeded him was almost immediately deposed. As for the remaining brothers, Pausan. i. 7. 1, after mentioning the marriage of Philadelphus to Arsinoë II., says: δεύτερα δὲ ἀδελφὸν ἀπέκτεινεν Ἀγαθοκλῆς ἐπιβουλεύοντα ὥς λέγεται . . . ἀπέκτεινε δὲ καὶ ἄλλον ἀδελφὸν γεγονότα εἰς Ἐὐρυδίκην, Κυντρίους ἀφιστάντα αἰσθάμενος. It is argued, then, that the Hymn belongs to a time when his brothers had not yet made any move against Philadelphus. But it is difficult to assert that there was any time after the elevation of Ptolemy when their hostility was not obvious. Clearly, too, the reference, if reference there be, may just as well be an admonition, reproving their hostile attitude by appealing to the example of Zeus and his brothers. Wilamowitz, Textgeschichte d. griech. Bukol. p. 55, who thinks it undeniable that lines 58 f. allude to Ptolemy’s succession, considers that the poem is dated by the absence of any reference to the marriage of Ptolemy and Arsinoë II. Couat dated it 280-275. Kaibel on certain metrical grounds put it later than III., V., VI., but earlier than II. and IV.

The preference given to the Arcadian tradition regarding Zeus is made by E. Maass, Hermes xxv. (1890), the basis of a theory of the destination of the poem. We have to do, he says, with a contamination of an originally purely Arcadian (Peloponnesian) saga with an originally purely Cretan saga in such manner that the Arcadian (Peloponnesian) is preferred. Now in the time of Battus II., circ. 570, we hear of a large accession of colonists from all parts of Greece to Cyrene (Herod. iv. 159), and in the
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time of Battus III. troubles, doubtless due to this immigration, caused the Cyreneans to apply to Delphi. On the advice of the oracle they asked Mantinea in Arcadia for a commissioner to arrange their affairs. The Mantineans sent Demonax as καταριστήρ, who distributed the population in three phylae: 1. Theraeans and periocci. 2. Peloponnesians and Cretans. 3. All islanders (νησιώται) (Herod iv. 161). Maass argues that the Peloponnesian-Cretan contamination of the Zeus tradition arose in the 2nd Cyrenean phyle, and for a symposium of private persons belonging to that phyle the Hymn was written. Maass' theory is entirely unnecessary. Everything points to the original Greek settlers of Cyrene having come from the Peloponnesus (Arcadia-Taenarus), partly direct, partly by way of Crete. Thus from the first the Cyrenean settlement would have been precisely of the type which Maass desiderates and finds in the later 2nd phyle.

III.—HYMN II. To Apollo

As to the destination of this Hymn, Couat, p. 235, Susemihl i. p. 361, Maass, Hermes xxv. (1890), agree that it was written for the Carnean festival of Apollo at Cyrene. Maass, it is true, is somewhat troubled by the "Delian" palm. But he gravely conjectures that a scion of the Delian tree was grown in Cyrene and he appeals to Hehn, Kulturpflanzen, p. 224, to show that the palm is easily transplanted. Most readers will probably feel with Malten (Kyrene, p. 52, n. 1) that the conjecture is "zu gesucht!" We entirely agree with Malten—though not quite on the same grounds—that "obwohl er also von den kyrenäischen Karneen handelt, hat Kallimachos seinen Hymnus so wenig als ein sacrales Gedicht für Kyrene gedichtet wie Goethe die Walpurgismahc für den Brocken."

The speaker throughout is the poet, and the occasion imagined is the epiphany of the God. To-day Apollo is to visit his temple. Ere yet the God veritably comes, we perceive the signs of his approach in the quivering of the
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holy laurel, in the trembling of the shrine. It is time for the profane to withdraw. Apollo is at the gate—the Delian palm bows to do him homage, the cry of the swan, Apollo’s sacred bird, is heard on high. Let the doors of themselves roll back! Let the young men declare his praise with voice and harp! To see Apollo is not given unto all: it is the proof and promise of the Elect. That proof and that promise shall be ours. Now Apollo is present in his temple—let the youths sing his praise: so shall their days be long in the land which Apollo gave unto their fathers (1-15). Now the youths raise their song in honour of Apollo. Be silent, all ye faithful, and hearken to that Paean which wins Thetis from her mourning and stays the tears of Niobe—whose monumental grief still proclaims the sorrow and the sin of envy, of war with Heaven. Against Heaven, against my king: against my king, against Apollo! But they who sing the praise of Apollo shall have their reward (16-29). Rich in gold is Apollo, ever beautiful and ever young, his unshorn locks shed dews of healing wheresoever he goes. He is the pattern and patron of the Archer, the Poet, the Prophet, the Physician, nay he is the Pastoral God (Nomios) as well, ever since upon earth he did such service for Admetus. Lastly, he is the Founder of Cities, ever since as a child of four years he built the Altar of Horns in Delos (29-64). Under his guidance was Cyrene founded (65 ff.). Lines 65-96 are occupied with the story of Cyrene, 97-104 with the origin of the cry Hië Paean. Finally 105-113 contain the remarkable parable of Envy.

The scholi. on v. 106 says: "In these words he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the Hecale." It is generally assumed that Phthonos represents Apollonius Rhodius and Apollo perhaps Ptolemy. There is a striking parallel to v. 106 in Apoll. Rh. iii. 932 f. ἄκλειψις δὲ μάντις, δὲ οὐδ' ὅσα πάϊδες ἱσασιν | οἶδε νῦν φράσσομαι. But into the thorny chronology of the quarrel of Callimachus and Apollonius we cannot here enter. We can only say dogmatically that there is no real difficulty in the syntax

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of ὄνημα, that the construction intended is δῶα πῶτος ἁλέης, not ἐστί ἢ the like: that πῶτος is the sea, not the Euxine, as Mr. Smiley, Hermathena xxxix. (1913), following Voss, conjectures: and the "Assyrian river" is, as the schol. says, the Euphrates, not a river—Halys or Iris—in Leucosyria (Smiley, l.c.).

For the student who is interested in the relations of Callimachus and Apollonius we append a list of passages in which he may find, as he pleases, coincidence or "versteckte Kritik": Call. H. i. 15 = A. i. 129; H. ii. 79 = A. i. 431; H. ii. 96 = A. ii. 711 f.; H. ii. 106 = A. iii. 932 f.; H. iii. 45 = A. iii. 881; H. iii. 108 = A. i. 997; H. iii. 176 = A. iii. 1344; H. iii. 182 = A. iv. 961; Call. Hec. i. 1. 12 = A. iv. 217; Hec. i. 2. 11 = A. i. 177; Hec. 4 = A. i. 972; Hec. 5 = A. i. 1116; Hec. 6 = A. iii. 277; Hec. 19 = A. iii. 1226; Call. fr. incert. 9 (a) = A. iv. 1717; 9 (b) = A. ii. 1094; 21 = A. iv. 1323; 64 = A. i. 738; 65 = A. i. 1309; 112 = A. iv. 1614.

As to the date of the poem it is agreed that it must belong to a period when Egypt and Cyrene were friendly, say 258–247 B.C. In vv. 26 and 27 Callimachus speaks of "my king" in the singular. Now we know from official documents that from 267/6 to 260/259 Ptolemy had as co-regent a son named Ptolemy. It is pretty generally agreed that this son was none other than the future Euergetes (Ptolemy III.), the reason for the disappearance of his name from 260/259 being that by his betrothal to Berenice, daughter of Magas, he became virtual king of Cyrene (see introd. and notes to the Lock of Berenice). If this is right, then the Hymn cannot be earlier than 258 B.C. Malten (Kyrene, p. 51) says that if the war between Ptolemy and Cyrene, of which Polyain. viii. 70 speaks, is rightly placed by Niese in 250–247, then the poem cannot be later than 250. The words ἱμετέρους βασιλείαν v. 63 are much disputed. Who are "our kings"? It seems natural to understand the Battiaedae, to whom as a matter of fact the promise was made (oracles in Herod. iv. 155, 157 and Diodor. viii. 29), and so the words are understood by Maass and Studniczka. On the other
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hand it is pointed out that the Battiad rule came to an end with the fall of Arcesilas IV. somewhat between 460 and 450 B.C. Hence it is more usually supposed that the reference is to the Ptolemies generally or more particularly to Philadelphus as king of Egypt and Euergetes as king in Cyrene.

The schol. on v. 26 has βασιλῆι τῷ Πτολεμαίῳ τῷ Ἑυεργέτῃ διὰ δὲ τὸ φιλόλογον αὐτὸν εἶναι ὡς θεὸν τιμᾶ. This is accepted by Studniczka who, proceeding on the equation Apollo=Ptolemy, thinks the king referred to must be young, i.e. not Philadelphus but Euergetes. But Studniczka goes farther. He holds that the scene of Cyrene's lion-slaying was originally Thessaly and that tradition was accepted by Callimachus in the Hymn to Artemis 206-8: between that Hymn and the Hymn to Apollo a new version arose which transferred the scene to Libya: this was an invention of Callimachus intended to represent Cyrene as Berenice, daughter of Magas: the lion is Demetrios ὁ καλὸς whom Berenice slew: and the date of the poem is 247 when Cyrene was united to Egypt by the marriage of Euergetes and Berenice.

IV.—CYRENE

1. The legend of the nymph Cyrene was told in the Eoeae of Hesiod (schol. Pind. P. ix. 6=Hes. fr. 149) from whom Pindar tells the story in P. ix. Cyrene, daughter of Hypseus, is seen by Apollo struggling with a lion near Mount Pelion. In accordance with the prophecy of Cheiron Apollo carries her to Libya where she becomes mother of Aristaeus and eponym of the city of Cyrene. According to Acesandrus of Cyrene the king of Libya at the time was Eurypylus, whose land was being ravaged by a lion. Eurypylus offered his kingdom as a reward for slaying the lion. Cyrene, having performed the feat, received the kingdom. She bare two sons, Autuchus and Aristaeus (schol. Apoll. Rh. ii. 498). According to Phylarchus she came to Libya μετὰ πλείόνων. When her company were sent out to
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hunt she went with them, slew the lion and received the kingdom. She bare to Apollo two sons, Autuchus and Aristaeus. Autuchus remained in Libya, Aristaeus went to Ceos (schol. Apoll. Rh. l.c.). Apollonius's account in ii. 500 ff. does not mention the slaying of the lion. To Nonnus she is essentially the lion-slayer (λεοντοφόνος) 27, 263; 25, 181; 45, 21; 46, 238, etc.

2. The story of the foundation of Cyrene is told in Pindar, P. iv., Herod. iv. 145 ff., Lycophron 886 ff., Apoll. Rh. iv. 1232 ff. The Argonauts on their way home were driven by the wind into the Syrtes, from which they carried their ship overland for twelve days and nights to Lake Tritonis. From this they found no outlet to the sea, till Triton appeared to them, in guise of Euryypylus, son of Poseidon, who, in return for the gift of a tripod, presented Euphemus with a clod of earth and showed them the way out. The clod, which was the earnest of the possession of Libya, fell overboard and landed at Thera. Medea declared that (1) had Euphemus taken the clod home to Taenarus in Laconia, then, in the course of the great migrations from the Peloponnesus in the fourth generation, his descendants would have colonized Libya; (2) as it is, Euphemus will go with the Argonauts to Lemnus where in wedlock with a Lemnian wife he will begot descendants who will come to Thera, whence Battus will lead a colony to Libya and so in the seventeenth generation fulfil Medea's prophecy.

The fulfilment came about in this way. The descendants of Euphemus were driven from Lemnos by the Pelasgians, and came to Laconia where they settled on Taygetus. On the ground of their ancestry they were admitted to citizenship at Sparta, but when they aspired to the kingship they were thrown into prison, from which they escaped again to Taygetus. At this time Theras (see H. ii. 74 n.) was preparing to lead a colony to Calliste (Thera), and he took with him a party of the Euphemid refugees. Finally, by order of the Delphic oracle (for details see Herod. iv. 150 ff.), Battus sets out for Libya with a party of colonists. They reach Plateia, an island

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off the coast of Cyrenaica, where they stay for two years. Things going badly with them, they consult Delphi and learn that they must proceed to Libya itself. They cross to the mainland and settle for six years in Aziris (Azilis), τὸν νάπαι κάλλισται συγκλητοί (Herod. iv. 157, cf. Callim. H. ii. 89). In the seventh year the Libyans conduct them westward, passing Irosa by night, until they reach the κρήνη Ἀπόλλωνος where they settle.

Here was the “Hill of Myrtles,” from which Apollo and Cyrene watched the Theraeans dancing with the Libyan women—the Myrtussa of Callimachus ii. 91, the Μυρτώσιων ἀπὸς of Apoll. Rh. ii. 505. Smith and Porcher, Discoveries at Cyrene (1864), record an inscription (No. 13) found near the temple of Apollo at Cyrene which is dedicated Ἀπόλλων Μυρτῶφ, and they remark (p. 27) on the abundance of myrtles in the place at the present day. Here, too, was the imagined scene of the slaying of the lion by Cyrene (cf. Malten, Kyrene, p. 56).

V.—HYMN III. To ARTEMIS

According to Susemihl (i. 360) the one thing certain about the date of this Hymn is that it was written after 277 B.C., because lines 251-258 presuppose the invasion of Asia Minor by the Gauls in 278/7 B.C., and their raid upon the Ionian towns (Pausan. x. 32. 4), when according to the dubious story of the Rhodian Cleitophon Ephesus was betrayed to them (Plut. Parall. 15, Müller, F. H. G. iv. 367). The assumption is a common one, but without the slightest foundation. Callimachus refers to the burning of the temple of Artemis at Ephesus by the Cimmerians under Lygdamis in the seventh century (Strabo i. 61, Herod. i. 15). To see in this a covert allusion to the Celts as Couat and others do is a perfectly gratuitous extravagance.

Gercke, Rhein. Mus. xlii. (1887), p. 273 ff., sees in v. 130 ff. an allusion to the two Arsinoës who are the εἰκάτερες and γαλάξ: εἰκάτερες because Philadelphus, the husband of Arsinoë I., and Ceraunus, the husband of Arsinoë II., 26
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were (half) brothers, and γαλῶ because Arsinoë I. was the wife while Arsinoë II. was the sister of Philadelphus. This would date the Hymn previous to the repudiation of Arsinoë I. and Philadelphus's marriage to Arsinoë II. Cout, on the other hand, holding that it was written for the festival of Artemis at Ephesus, dates it between 258 and 248 B.C.

E. Maass, Hermes xxv. (1890), propounds a theory for which there is absolutely nothing to be said, namely, that it was written for the Artemis festival of the Third Phyle at Cyrene, which, as we have seen, was made up of the Νησιώται. It is enough to say here that there is not an atom of evidence that the Third Phyle had anything to do with Artemis, and the "surprising fact" from which his theory starts, namely, that Artemis is attended by a choir of Ocean nymphs, is of all things the least surprising. In Homer, Od. vi. 105, Artemis is attended by the nymphs, and though they are there said to be daughters of Zeus, the far more fundamental doctrine is that the nymphs are daughters of Ocean. They are the female counterpart of the Rivers (Ποταμοί)—see Hesiod, Theog. 337 ff., whose doctrine is followed by Callimachus in Hymn i. 35 f. And if the choir of Artemis here needs such a desperate apology, how shall we apologize for Apollonius who (iii. 881 ff.) like Callimachus makes her attended by the nymphs of Amnisus, who are at any rate grand-daughters of Oceanus?

Maass holds that the poem must belong to a time when Alexandria and Cyrene were friendly, thus at earliest circ. 260 B.C. Kaibel on metrical grounds would put it earlier than any of the Hymns except vi. The early date for which Gercke argued is accepted by Studniczka, who thinks the humble rôle assigned to Cyrene in this Hymn implies a time when Alexandria and Cyrene were on such unfriendly terms that a court poet could not well occupy himself with the latter.

The lines referring to Cyrene have been the subject of much dispute: καὶ μὴν Κυρήνην ἔταρσεα, τῇ ποτ' ἐδωκας | αὐτή Θηρήτηρε δύω κόνε, τοῖς ἐνι κούρῃ | Ῥψης παρὰ τόμβον Ἰάκλιον
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εμορ' ἄθλον (206-8). The "Iolcian tomb," according to the schol., is the tomb of Pelias. Studniczka follows Spanheim in thinking that εμορ' ἄθλον refers to Cyrene's slaying of the lion. Meineke thought the reference was to a hunting contest at the funeral games of Pelias. Malten, Kyrene, p. 53, says, "Daß der τύμβος Ἰώλκεος, wo Kyrene an Wettspielen teilnimmt (εμορε, sie ist also nicht die einzige, die dort wettkämpft!), ein Hinweis auf die Grabspiele zu Ehren des Pelias sei, ist eine aus der Natur der Sache ergebende Folgerung Meinekes und Vahlens. Daß in Wettspielen, an denen mehrere beteiligt sind, kein Löwenkampf figurieren kann, ist ebenso natürlich. Also besteht Kyrenes Kunst hier in einem Wettlauf inbinnen (τοῖς εἰν) ihrer Hunde. Darüber kann man sich wundern, aber die Worte besagen dies und nichts anderes." But, apart from the fact that the freak race suggested receives no sort of support from such expressions as Hor. Ep. i. 18. 50 f. cum valeas et vel cursu superare canem, not even Malten's authority can compel us to assign an impossible meaning (1) to τοῖς εἰν, (2) to εμορε, and (3) to ἄθλον. εμορ' ἄθλον means "won the prize," and only on that assumption is τοῖς εἰν, "with which," perfectly natural Greek. Whether the contest was part of the funeral games of Pelias is of course a totally different question.

VI.—HYMN IV. TO DELOS

For dating this Hymn we have the references in the prophecy of Apollo to the extent of the dominion of Ptolemy Philadelphus (165–170) and to the Gauls (171–188).

Apollo, prophesying of Philadelphus, says, "beneath whose crown shall come—not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the limit of the earth is and again whence his swift horses carry the sun." We are immediately reminded of the more detailed account of Ptolemy's dominion in the xvith Idyll of Theocritus, the Ἐγκώμιον  eius Πτολεμαίον, where we read, 86 ff. :

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καὶ μὴν Φοινίκας ἀποτέμνεται Ἀρραβίας τε
καὶ Συρίας Διβίας τε κελαινῶν τ’ Διδοπόλην.
Παμφύλιοι τε πάσι καὶ αἰχμηταῖς Κυλλεσσί
σαμαίνει, Δυκλοὺς τε φιλοποτέμοις τε Καροὶ,
καὶ νάσοις Κυκλάδεσσι, ἐπεὶ οἱ νάσς ἄρστα
πόντον ἐπιπλώοντι, θάλασσα δὲ πάσα καὶ αἰα,
καὶ πτωμοὶ κελαίνοντες ἀνάσονται Πτολεμαῖ.

Into the question of the mutual relations of Theocritus and Callimachus we cannot here enter. Theocritus in his Encomium speaks of Arsinœ II. as still alive, which dates the poem before 270 B.C. Wilamowitz puts it during the First Syrian War—“als der Krieg gegen Syrien, der 274 begonnen hat, guten Fortgang nahm, aber noch im Gange war” (Textgeschichte d. gr. Bukol. p. 152). If we assume the year 271 B.C., the year in which that war ended, as the date of the Hymn to Delos, the dominion of Philadelphus at that date would sufficiently justify the words of Callimachus. It included, outside Egypt, Coele Syria (recovered about 280), Lycia, Caria, Miletus, the island of Cyprus, and the Cyclades.

The reference to the Gallic invasion (see notes on the passage) would suit the supposed date very well. The schol. on v. 175 says: “Brennus, the king of the Gauls, gathered together the Celts and went against Pytho, wishing to plunder the treasures of the god. But when they approached, Apollo destroyed most of them by hail. A few survived, and one Antigonus, a friend of Ptolemy Philadelphus, procured them to serve him as mercenaries, Ptolemy wanting such an army at the moment. But they were equally eager to plunder his treasures. Knowing this he arrested them and brought them to the so-called Sebennytic mouth of the Nile where he drowned them. This is the ‘common struggle’ which he prophesies.” Some regard the Antigonus mentioned above as the king of Macedon, others as merely a recruiting agent. The account of the incident in Paus. i. 7. 2 is: “When Ptolemy was preparing to repel the aggression of Magas he procured mercenaries, among them four thousand Gauls. Finding that these were plotting to seize Egypt,
INTRODUCTION TO THE HYMNS

he conducted them over the river to a desert island, where they perished by each other's hands and by hunger."

It should be remembered, further, that from 308 B.C. there existed the Confederation of the Islanders — Τὸ Κοινὸν τῶν Νησιωτῶν — under the protectorate of Egypt and having its headquarters at Delos. See Dittenberger, Orient. gr. Inscr. Nos. 25, 40, 67, Syll. Nos. 202, 209, 223, 224, 471, 588. The president of the Confederation (μησιαρχὸς) was nominated not by the Islands but by Egypt.

VII.—V. THE BATH OF PALLAS

No one has detected in this poem any reference to contemporary events. It shares with Hymn vi. the peculiarity of being written in the Doric dialect, while it alone forsoaks the heroic for the elegiac metre. On Kaibel's metrical theory it would come third in date, after vi. and iii. As to its destination, Susemihl holds that it was written to order of the Argives for a festival of Pallas in that city. That is the view also of F. Spiro, "Prolog und Epilog in Lykophrons Alexandra," Hermes xxiii. (1888) p. 194 ff., who holds further that it belongs to a period when such commissions were necessary for Callimachus, the period which he pictures in Epigrams xxviii., xxxiv., xlvi., when he was living as a poor schoolmaster in Eleusis, before his introduction to the Alexandrian court. He regards v. 56, μῶθος δ' οὐ ἐμὸν ἀλλ' ἑτέρων, as the announcement by the poet of an artistic dogma which he was afterwards to express in less simple language in the Aitia: βρωτῶν δ' οὖν ἐμὸν ἀλλὰ Δίως, frag. incert. 146 (490). In v. 140 ff. he detects a "versteckte Kritik" of Lykophron, Alex. 1474 σῶξον παλαιὰν Βεβρύκων παγκηλῆαν, which the Hymn therefore according to Spiro presupposes.

It was the custom, we are told by the schol. on v. 1, for the women of Argos on an appointed day to carry the image of Athena and the shield of Diomede to the river Inachus and there to wash them. The image is the Palladium carried off from Troy by Odysseus and Diomede.

"I cannot tell how the truth may be; I say the tale as 'twas said to me," Scott, Lay of the Last Minstrel, ii. 22.

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and by the latter brought to Argos. The shield of Diomedes was dedicated by him in Athena’s temple, cf. Pausan. ii. 24. 2, who mentions a temple of Athena Oxyderces on the Acropolis at Argos dedicated by Diomedes in memory of the day when Athena took the mist from his eyes that he might discern God and man (Il. v. 127 f.).

For the widespread custom of annually bathing the holy image we have to compare the Athenian Plynteria (Xen. Hell. i. 4. 12, Plut. Alc. 34), also Pausan. ii. 10. 4 where, speaking of the temple of Aphrodite at Sicyon, he says ἡς ἄνω σκόπος ἔτεις καὶ παρθένον ἡς ἀνάκοψις, ἀντιπροσώπος τῆς παρθένου ὑπομάζουσα. See further Ovid, Fast. iv. 336 ff., Ammian. Marc. xxiii. 3, Tac. Germ. 40, and for the significance of the practice Manuhardt, Baumkultus chapter vii., Antike Wald u. Feldkulte, chapter v.

VIII.—HYMN VI. TO DEMETER

Nothing can be determined as to the date of this Hymn. On Kaibel’s metrical theory it is the oldest of all. The schol. on v. 1 says: “Ptolemy Philadelphus among other imitations of Athenian customs which he established in Alexandria, instituted the Procession of the Basket (τὴν τοῦ καλλήν πρόδοσαν). For it was the custom in Athens that on a fixed day a basket should be borne upon a carriage in honour of Athena.” The details of this Athenian celebration are entirely unknown, but it may be supposed that it followed more or less closely the model of the Athenian Thesmophoria. In that and in similar festivals there are three essential moments: Anodos (or Cathodos), Nesteia, Calligeneia, as they were called in the Thesmophoria. All that can be clearly distinguished here is that the Basket with its mystic contents is carried in procession to the temple of the goddess, attended by women, some of whom being uninitiated—these, if we may infer from the Athenian Thesmophoria, include the unmarried women—go but part of the way, while access to the temple is confined to the initiated
INTRODUCTION TO THE HYMNS

(v. 118 ff.) ; and, further, that the procession takes place after sunset (v. 7).

IX.—Table of Dates.

B.C.

323. Ptolemy satrap of Egypt.
322. Cyrene conquered and attached to the satrapy of Egypt.
321. Ptolemy marries Eurydice, daughter of Antipater.
320. Ptolemy seizes Coele Syria; establishes protectorate of Cyprus.
319-311. Ptolemy under Polyperchon.
318. Ptolemy marries Berenice.
313. Cyrene under Ophellas revolts from Egypt.
311-305. Ptolemy independent satrap.
308. Establishment of Τὸ Ἐχῖν τῶν Νεκρωτῶν under protectorate of Egypt.
305. Ptolemy II. Philadelphus associated with his father as king; marries Arsinoë I., daughter of Lysimachus.
283. Death of Ptolemy I. Soter.
277. Ptolemy repudiates Arsinoë I. and marries his full sister Arsinoë II.
273-1. First Syrian War; Lycia, Caria, etc., fall to Egypt.
270. Death of Arsinoë II. Philadelphus.
267-3. Chremonidean War.
262. Defeat of Egyptian fleet at Cos.
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258. Death of Magas of Cyrene, who had betrothed his daughter Berenice to Ptolemy, afterwards Ptolemy Euergetes.


247. Death of Ptolemy II. Philadelphus.


221. Death of Ptolemy III.
X.—STEMMA OF THE PTOLEMIES

Antipater

LAOOS

Eurydice
(m. circ. 320)

Ptolemy I. Soter

Berenice I.
(m. circ. 317)

Philippus (Μακεδώνος
μεν, ἄλλως δὲ
ἀγνώστου και ἐνὸς
tου δήμου Παύσ.
i. 7. 1)

Lysimachus
of Thrace

Meleagrus

Argaeus ἄλλος

Arsinoë II.
(m. c. 277,
died 270.)

Ptolemy II.

Arsinoë I.

Magas
of Cyrene

Antiochus
of Syria

Ptolemy Ceraunus
(m. Arsinoë II,
widow of
Lysimachus)

Ptolemy III. Euergetes

Berenice II.
CALLIMACHUS'S HYMNS
ΚΑΛΛΙΜΑΧΟΥ ΤῲΜΝΟΙ

I.—ΕΙΣ ΔΙΑ

Ζηνός ἐσι τί κεν ἀλλῳ παρὰ σπουδῆσον ἀείδειν
λόιον ἢ θεὸν αὐτὸν, ἀεὶ μέγαν, αἰεὶ ἄνακτα,
Πηλαγόνων1 ἐλατήρα, δικαιοτόλον οὐρανίδησι;
πῶς καὶ μν., Δικταίων ἀείσομεν ἢ Δυκαίων;
ἐν δοξῇ μάλα θυμός, ἔπει γένος ἀμφήριον.
Ζεῦ, σε μὲν Ἰδαίοισιν ἐν οὐρεσὶ φασὶ γενέσθαι,
Ζεῦ, σὲ δ’ ἐν Ἀρκαδίῃ πότεροι, πάτερ, ἐφεύσαντο;
"Κρῆτες ἀεὶ ψεύδοται," καὶ γὰρ τάφον, ὦ ἄνα,
σεῖο
Κρῆτες ἐτεκτήναντο· σὺ δ’ οὐ βάνες, ἔσοι γὰρ αἰεὶ.

1 Πηλαγόνων Ε.Μ.; Πηλαγόνων. The reading of the mss.
Πηλαγόνων (πηλαγόνων· ὑπὸ γεγάντων παρὰ τὸ ἐκ πηλοῦ γενέσθαι,
tουτέστι τῆς γῆς schol.) was corrected by Salmasius and
others from Ε.Μ. s.v. Πηλαγόνες· οἱ γεγάντες, Καλλίμαχος
"Πηλαγόνων ἐλατήρα." Cf. Hesych. s.v., Strabo vii. 331,
fr. 40.

a Mountain in Crete.
b Mountain in Arcadia.
c This proverbial saying, attributed to Epimenides, is
quoted by St. Paul, Ep. Tit. i. 12, "One of themselves, a
prophet of their own, said, The Cretans are always liars,
evil beasts, idle bellies" (κακὰ θηρία, γαστέρες ἄργαλ), and
seems to be alluded to by Aratus, Phaen. 30 εἰ ἔτειν δὴ.
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CALLIMACHUS'S HYMNS

I.—TO ZEUS

At libations to Zeus what else should rather be sung than the god himself, mighty for ever, king for evermore, router of the Pelagonians, dealer of justice to the sons of Heaven?

How shall we sing of him—as lord of Dicte\(^a\) or of Lycaeaum\(^b\)? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida\(^a\); others, O Zeus, say in Arcadia; did these or those, O Father, lie? "Cretans are ever liars."

Yea, a tomb,\(^d\) O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

The explanation given by Athenodorus of Eretria \(ap.\) Ptolem. Hephaest. in Photii Bibl. p. 150 Bekk. is that Thetis and Medea, having a dispute as to which of them was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favour of Thetis, whereon Medea said, "Cretans are always liars" and cursed them that they should never speak the truth. The schol. on the present passage says that Idomeneus divided the spoils of Troy unfairly.

\(^a\) The Cretan legend was that Zeus was a prince who was slain by a wild boar and buried in Crete. His tomb was variously localized and the tradition of "the tomb of Zeus" attaches to several places even in modern times, especially to Mount Iuktas. See A. B. Cook, Zeus, vol. i. p. 157 ff.
CALLIMACHUS

ἐν δὲ σε Παρρασίης Ὄρεη τέκεν, ἕχι μάλωτα ἔσκεν ὁρὸς θάμνωσι περισκεπτεῖς. ἐνθὲν ὁ χῶρος ἱερὸς, οὐδὲ τι μιν κεχρημάτων Εἰλείουν ἔρπετόν οὐδὲ γυνὴ ἐπιμίσγεται, ἀλλά ἐ Ὄρεης ὑγνύον καλέσωσα λεχών 'Απιδανῆς. ἔνθα σ' ἔπει μήτηρ μεγάλων ἀπεθήκατο κόλπων αὐτίκα διζητο ρόου ὑδατος, ὃ κε τόκῳ λύματα χυτλώσαιτο, τεῦν δ' ἐνι χρώτα λοέσαι.

Λάδων ἀλλ' οὐπω μέγας ἔρεεν οὐδ' Ὀρύμανθος,

λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦν ἄπασα 'Αρκαδίη. μέλλεν δὲ μᾶλ' εὐδρος καλέσθαι αὖτις. ἐπεὶ τημόδε, Ὅρεη ὅτ' ἐλυσάτο μύτηρν, ἥ πολλὰς ἐφύπερθε σαρωνίδας ύγρος Ἰαών ἱερεν, πολλὰς δὲ Μέλας ὄκχησεν ἀμάξας, πολλὰ δὲ Καρνίωνος ἄνω διεροῦ περ ἔοντος ἱλυνὸς ἐβάλοντο κινώπητα, νίσσετο δ' ἀνήρ πεζὸς ὑπὲρ Κρᾶθιν τε πολυστίων τε Μετώπην δυσαλέος. τὸ δὲ πολλὸν υδωρ ὕπο ποσσίν ἐκεῖτο.

καὶ β' ὑπ' ἀμήχανίης σχομένη φάτο πότνια Ὅρεη.

1 Παρρασίης Lascaris; Παρρασίη.
2 Καρνίωνος Arnaldus, cf. Paus. viii. 34, Plin. iv. 6; Καρνίωνος mss.

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a Arcadia.
b Cf. Apoll. Rh. iv. 1240.
c Goddess of birth.
d The ancient Arcadians (schol.).
e River in Arcadia.

' Melas] Dion. Per. 415 ff. 'Αρκάδες 'Απιδανῆς ύπὸ σκοπῆς Ἒρμανθοῦ, ἐνθα Μέλας, δόθι Κρᾶθις, ἵνα ἐσεὶ ύγρὸς Ἰάων, ἕχι καὶ 38
HYMN I

In Parrhasia it was that Rheia bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted thing that hath need of Eileithyia nor any woman approacheth thereto, but the Apidanians call it the primeval childbed of Rheia. There when thy mother had laid thee down from her mighty lap, straightway she sought a stream of water, wherewith she might purge her of the土壤 of birth and wash thy body therein.

But mighty Ladon flowed not yet, nor Erymanthus, clearest of rivers; waterless was all Arcadia; yet was it anon to be called well-watered. For at that time when Rhea loosed her girdle, full many a hollow oak did watery Iaon bear aloft, and many a wain did Melas carry and many a serpent above Carnion, wet though it now be, cast its lair; and a man would fare on foot over Crathis and many-pebbled Metope, thirst: while that abundant water lay beneath his feet.

And in distress the lady Rheia said, "Dear ωγύιος μηκύνεται ὕδαςι Αδών. Herodot. i. 145 has "Ὦλεος ἐν τῷ Πείρω ποταμὸς μέγας ἐστί. Strabo 386 has "Ὦλεος, παρ' ἐν ποταμὸς μέγας Μέλας where it has been proposed to read παρ' ἐν Πείρω and to omit Μέλας. M. T. Smiley, in Classical Qu. v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Mavro nero) or the Dragon Water. The name Πείρως in any case suggests a connexion with the underworld.

Carnion or Carion, river in Arcadia, Paus. viii. 34.
Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.
Metope, river in Arcadia.
CALLIMACHUS

"Γαῖα φίλη, τέκε καὶ σύ· τεαί δ' ὤδινες ἐλαφραί." ἐσπε καὶ ἀντανύσασα θεῇ μέγαν ὑψόθι πῆχυν πλήξεν ὅρος σκήπτρῳ· τὸ δὲ οἶ δίχα πουλὶ διέστη, ἕκ δ' ἔχεεν μέγα χεῦμα· τόθι χρόα φαιδρύνασα, ἄνα, τεῦν σπείρωσε, Νέδη δὲ σε δῶκε κομίζειν 1 κευθμὸν ἐσώ Κρηταίον, ἵνα κρύφα παιδεύοι, πρεσβυτάτη Νυμφέων αἰ μω τότε μαιώσαντο, 35 πρωτίστη γενεῇ 2 μετὰ γε Στύγα τε Φιλύρην τε. οὐδ' ἄλην ἀπέτεισε θεῇ χάρων, ἀλλὰ τὸ χεῦμα κεῖνο Νέδην ὅνομυνε· τὸ μέν ποθὶ πουλὶ κατ' αὐτὸ Καυκώνων πτολείθρον, δ' Λέπρειον 3 πεφάτσιται, συμφέρεται Νηρῆ, παλαιότατον δὲ μω ὕδωρ νυνωλ 4 πίνουσι Δυκαονῆς ἀρκτοῦ.

ἐντε Θεοίς ἀπέλευπεν ἐπὶ Κνωσοῖ φέρουσα, Ζεὺς πάτερ, ἡ Νῦμφη σε (Θεοί δ' ἐσάν ἐγγύθι Κνωσοῦ),
toutáki tou pése, daímnon, áp' ómfalós· énthen 45

ἐκεῖνο.

"Ομφάλιον μετέπειτα πέδων καλέουσι Κ."δύνες. Ζεῦ, σε δὲ Κυρβάντων ἐτάραι προσεπηχύνατο

1 κομίζειν Α.; κομίζασι other mss.
2 πρωτίστη γενεῇ Schneider.
3 Λέπρειον mss.; corr. Wass.
4 νυνωλ mss.

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a Cf. Paus. iv. 33. 1, "The Messenians say that Zeus was reared among them and that his nurses were Ithome and Neda, after whom the river got its name." Cf. viii. 38 ff.

b Styx, daughter of Oceanus and Tethys, Hesiod, Th. 361.

c Philyra, daughter of Oceanus, mother of Cheiron by Crouus.

d Paus. iv. 20. 2. The river Neda rises in Mount Lycaeon, flows into Messenia and forms the boundary between Messenia and Elis. Cf. Strabo 348 who says it
HYMN I

Earth, give birth thou also! thy birthpangs are light." So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed thy body; and swaddled thee, and gave thee to Neda\(^a\) to carry within the Cretan covert, that thou mightst be reared secretly: Neda, eldest of the nymphs who then were about her bed, earliest birth after Styx\(^b\) and Philyra.\(^c\) And no idle favour did the goddess repay her, but named that stream Neda\(^d\); which, I ween, in great flood by the very city of the Cauconians,\(^e\) which is called Lepreon,\(^f\) mingles its stream with Nereus,\(^g\) and its primeval water do the son's sons of the Bear,\(^h\) Lycaon's daughter, drink.

When the nymph, carrying thee, O Father Zeus, toward Cnosus\(^i\) was leaving Thenae\(^i\)—for Thenae was nigh to Cnosus—even then, O God, thy navel fell away: hence that plain the Cydonians\(^j\) call the Plain of the Navel.\(^k\) But thee, O Zeus, the companions of the Cyrbantes\(^l\) took to their arms, even rises in Lycaeon from a spring which Rheia caused to flow in order to wash the infant Zeus.

\(^a\) A people of Triphylia, Hom. Od. iii. 366.
\(^b\) Herod. iv. 148 says that Lepreon in Triphylia was founded by the Minyae after driving out the Cauconians.
\(^c\) i.e. the sea.
\(^d\) Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon's daughter Callisto who was changed into a bear.
\(^e\) Town in Crete.
\(^f\) Cydonia, town in Crete.
\(^g\) Schol. Nicand. Alex. 7 ὦμφαλὸς γὰρ τόπος ἐν Κρήτῃ, ὡς καὶ Καλλιμαχος...πέτος...Κύδωνες. Diodor. v. 70 tells the story (he says Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.
CALLIMACHUS

Δικταίαι Μελίαι, σὲ δ' ἐκοίμησεν Ἀδρήστεια λίκνω 1 ἐνὶ χρυσέῳ, σὺ δ' ἐθήσασθα πίονα μαζὸν αἰγὸς Ἀμαλθείας, ἑπὶ δὲ γλυκὸ κηρίον ἔβρωσ.

γέντο γὰρ ἔξαπναλα Πανακρίδος ἔμα νελίσσης Ἰδαίου ἐν ὄρεσι, τὰ τε κλείοντι Πάνακρα.

οὕλα δὲ Κούρητες σε περὶ πρύλων ὡρχήσαντο τεύχεα πεπλήγοντες, 2 ἵνα Κρόνος οὐ μασχνὴ ἥχην ἀστίδος εἰσαίου καὶ μῆς σεο κούριοντος.

καλὰ μὲν ἥξευν, καλὰ δ' ἐτραφὲς, οὐράνιε Ζεῦ, ὄξυ δ' ἀνήβησας, ταχύνω δὲ τοι ἰλθὼν ίουλοι. 55 ἀλλ' ἐτι παιδὸς ἐὼν ἐφράσσασο πάντα τέλεια.

τῶ τοι καὶ γνωτοὶ ποτερηγενεῖς περ ἐόντες οὐρανὸν οὔκ ἐμέγχραν ἔχειν ἐπιδαιόσιν οἴκον.

δηναοὶ δ' οὐ πάμπαν ἄλδεθες ἦσαν ἀοιδοῖ.

φάντο πάλον Κρονίδησι διάτριχα δύματα νείμαι. 60 τίς δὲ κ' ἐπ' Οὐλώμπῳ τε καὶ ᾖΔιδ κλῆρον ἐρύσσαι,

δὲ μάλα μὴ νενίλος; ἐπ' ἰσαΐη γὰρ ἐσοκε

πήλασθαι. τὰ δὲ τόσον ὀσον διὰ πλεῖστον ἔχουσι.

ψευδοίμην ἀίνιον α' κεφ τεπίθοιευν ἀκούν.

οὐ σε θεών ἐσσήνα πάλοι θέσαν, ἐργα δὲ χειρῶν, 65

1 λείκνυ mss. 2 v.l. πεπλήγοντες.
HYMN I

the Dictaean Meliae,a and Adrasteia b laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia,c and thereto eat the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra,d appeared the works of the Panacrian bee. And lustily round thee danced the Curetes, a war-dance, f beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation. g The ancient poets spake not altogether truly. For they said that the lot assigned to the sons of Cronus their three several abodes.h But who would draw lots for Olympus and for Hades—save a very fool? for equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener’s ear! Thou wert made sovereign of the gods not by casting of lots but by the deeds of thy

the infant in the cave, beat their shields with their spears that Cronus might not hear the child’s voice.”

f πρὸδας, the Cretan name for the πυρπλήστη (Aristotle fr. 476, schol. Pind. P. ii. 127) or dance in armour (Pollux iv. 96 and 99).

g This has been supposed to refer to the fact that Ptolemy Philadelphus was the youngest of the sons of Ptolemy Soter. See Introduction.

h Homer, II. xv. 187 ff.; cf. Apollodor. i. 7, Pind. O. vii. 54 ff.

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CALLIMACHUS

σὺ τε βίη τό τε κάρτος, δ καὶ πέλας εἴσαο δίφρου.
θήκαο δ' οἰωνῶν μέγ' ύπείροχον ἄγγειλώτην
σὺν τεράων· ἀ τ' ἐμοίου φίλοις ἐνδέξεια φαίνοις.
εἴλεο δ' αἰξημῶν ὅ τι φέρτατον· οὐ σὺ γε νηών
ἐμπεράμους, οὐκ ἄνδρα σακέσπαλον, οὐ μέν ἄοιδόν·
ἀλά τα μὲν μακάρεσσαν ὄλιξοσων αὐθὶ παρῆκας
ἀλὰ μέλειν εἴπηροι, οὐ δ' εξελεο πτολιάρχους
αὐτοῦς, ὃν ἄπο λεῖρα γεωμόρος, ὃν ἰδρις αἰχμής,
ὡν ἐρήτης, ὃν πάντα· τί δ' οὐ κρατέοντος ὑπ' ἵσχυν;
αὐτίκα χαλκῆας μὲν υδείομεν Ἡφαίστου,
τευχησάσι δ' Ἀρησι, ἐπακτήρας δε Χιτώνης
'Αρτέμιδος, Φοίβου δὲ λύρης εὐ εἴδοτας οἰμους·
ἐκ δε Διὸς βαυλῆς, ἐπεὶ Διὸς οὐδὲν ἀνάκτων
θεότερων· τῷ καὶ σφε 1 την ἐκρίναο λάξιν.
δῶκασ δὲ πτολιάθρα φυλασσέμεν, ιζεο δ' αὐτὸς
ἀκροθ' ἐν πολίσου, ἐπόψιος οἴ τε δίκησ
λαῶν ὑπὸ σκολιῆς' οἴ τ' ἐμπαλων ἱθύνουσιν·
ἐν δὲ ρυθηνίην ἐβαλέσι σφίσων, ἐν δ' ἁλις ἀλβόν
πασι μέν, οὐ μάλα δ' ἵσων. ἐνικε δὲ τεκμήρισθαι
ἡμετέρῳ μεδέοντι· περιπρο γὰρ εὐρὺ βεβηκεν.
ἐσπέριος κείνος γε τελεί τά κεν ἄρι νοήσῃ.
ἐσπέριος τὰ μέγιστα, τὰ μείονα δ', εὐτε νοήσῃ.
οί δ' τα μὲν πλειων, τά δ' οὐχ ἐνὶ, τῶν δ' ἀπό
πάμπαν
αὐτός ἁνὴν ἐκόλουσας, ἐνέκλασας δ' μενούνην.
χαίρε μέγα, Κρονίδη πανυπέρτατε, δῶτορ ἐάων, 90

1 σφε Bentley; σφι.
HYMN I

hands, thy might and that strength \( a \) which thou hast set beside thy throne. And the most excellent of birds \( b \) didst thou make the messenger of thy signs; favourable to my friends be the signs thou showest! And thou didst choose that which is most excellent among men—not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler's sway? Thus, smiths, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic,\(^c\) huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus. Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity abundantly; unto all, but not in equal measure. One may well judge by our Ruler,\(^d\) for he hath clean outstripped all others. At evening he accomplisheth that whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

Hail! greatly hail! most high Son of Cronus,

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\( a \) Ptolemy II. Philadelphus, 285–247 B.C.
CALLIMACHUS

dώτωρ ἀπημονίης. τεά δ' ἐργυματα τίς κεν ἀείδοις; οὐ γένετ', οὐκ ἔσται, τίς 1 κεν 2 Διὸς ἐργυματ' ἀείσαι. 3 χαῖρε πάτερ, χαῖρ' αὖθι. δίδου δ' ἀρετήν τ' ἀφενός τε.

οὐτ' ἀρετῆς ἀτερ ὀλβος ἐπισταταί ἀνδρας ἀέζειν
οὐτ' ἀρετή ἀφενόι. δίδου δ' ἀρετήν τε καὶ ὀλβον. 96

1 ἔσται τίς vulg. 2 κεν mss.; καὶ Wilamow. 3 αἴσαι Blomf.; αἴσοι or αἴσει mss.
HYMN I

giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! and grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.
II.—ΕΙΣ ΑΠΟΛΛΩΝΑ

Οἶνον ὁ τῶπολλωνος ἐσείσατο δάφνινος ὄρπης,
oía δ' ὦλον τὸ μέλαθρον· ἐκάς, ἐκάς ὡςτις ἀλητρός.5
kai δὴ ποὺ τὰ θύρετρα καλῶ ποὺδί Φοῖβος ἀράσσει·
oύχ ὄρας; ἐπένευσεν ὁ Δήλιος ἢδυ τι φοῖνιξ
ἐξαπίνης, ὁ δὲ κύκνος ἐν ἱέρι καλὸν ἀείδει.

ἀυτοὶ νῦν κατοχῆς ἀνακλώσθε πυλῶν,
αὐταὶ δὲ κληίδες· ὁ γὰρ θεὸς οὐκέτι μακρὴν
οἱ δὲ νέοι μολῆν τε καὶ ἐσ χορὸν ἐντύνεσθε.

ἀπόλλωνον οὐ παντὶ φαείνεται, ἀλλ' ὁ τις ἐσθλὸς·
ὁ μὲν ἢδη, μέγας οὐτος, ὁς οὐκ ἰδὲ, λιτὸς ἐκείνος.10
ὁφομεθ', ὦ 'Εκάεργε, καὶ ἐσσόμεθ' οὐπτε λιτοὶ.
μῆτε σιωπηλὴν κίθαριν μῆτ' ἀιλοφόν ιχνὸς
τοῦ Φοῖβου τὸς παῖδας ἔχειν ἐπιδημήσαντος,
eἰ τελέειν μέλλουσι γάμον πολιῆν τε κερείσθαι,
ἐστήξειν δὲ τὸ τείχος ἐπ' ἀρχαίοις θεμέθλοις.15

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a The palm-tree by which Leto supported herself when she bare Apollo. Cf. H. Delos 210, Hom. H. Apoll. 117, Od. vi. 162 f., Theogn. 5 f. The laurel and the palm are coupled in Euripides, Hecuba, 458 ff.

b For the association of the swan with Apollo cf. Hymn to Delos 249; Plato, Phaedo, 86; Manilius v. 381 "ipse Deum cygnus condit."

c The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because "it is said in the case of prophetic gods that the deities are sometimes present"
II.—TO APOLLO

How the laurel branch of Apollo trembles! how 
trembles all the shrine! Away, away, he that is 
sinful! Now surely Phoebus knocketh at the door 
with his beautiful foot. See’st thou not? the Delian 
palm a nods pleasantly of a sudden and the swan b 
in the air sings sweetly. Of yourselves now ye bolts be 
pushed back, pushed back of yourselves, ye bars! 
The god is no longer far away. And ye, young men, 
prepare ye for song and for the dance.

Not unto everyone doth Apollo appear, but unto 
him that is good. Whoso hath seen Apollo, he is 
great; whoso hath not seen him, he is of low estate. 
We shall see thee, O Archer, and we shall never be 
lowly. Let not the youths keep silent lyre or noise-
less step, when Apollo visits c his shrine, if they 
think to accomplish marriage and to cut the locks of 
age, d and if the wall is to stand upon its old founda-

(ἐπιδημεῖν), sometimes absent (ἀποδημεῖν), and when they are 
present the oracles are true, when absent false.” Cf. Pind. 
P. iv. 5 ὅκ ἀποδήμοι Ἀπόλλωνος τυχόντος. The Delphians 
celebrated the seventh day of the month Bysios—the birthday 
of Apollo—when he was supposed to revisit his temple, and 
the seventh of the holy month (Attic Anthesterion) was 
celebrated by the Delians when Apollo was supposed to 
return to Delos from the land of the Hyperboreans. 
(W. Schmidt, Geburtstag im Altertum, p. 86.) Cf. Verg. A. 
iii. 91.

d i.e. if they are to live to old age.
CALLIMACHUS

ηγασάμην τούς παίδας, ἔτει χέλυς οὐκέτ' ἀεργός.
eυφημεῖτ' ἄιοντες ἐπ' 'Απόλλωνος ἁοιδή.
eυφημεῖ καὶ πόντος, ὅτε κλείουσιν ἁοίδοι
ἡ κήθαιρα ἡ τόξα, Λυκώρεος ἑνεκα Φοίβου.
οὐδὲ Θέτις Ἀχιλήα κινύρεται αἵλονα μήτηρ,
ὅπποθ' ἢ παιήν ἢ παιήν ἁκοῦση.
καὶ μὲν ὁ δακρύσεις ἀναβάλλεται ἄλγεα πέτρος,
ὅστις ἐνὶ Φρυγίᾳ διερός λίθος ἐστήρικται,
μάρμαρον ἀντὶ γυναικὸς οἰζύρων τι χανοῦσης.
ἡ ς ἡ φθέγγεσθε: κακὸν μακάρεσσιν ἐρίζειν.
ὁς μάχεται μακάρεσσιν, ἐμὸ βασιλῆι μάχοτο
ὅστις ἐμὸ βασιλῆι, καὶ Ἀπόλλωνι μάχοτο.
τὸν χορὸν ὀπόλλων, ὁ τι οἱ κατὰ θυμὸν ἀείδει,
τμῆσει: δύναται γὰρ, ἔτει Διὸ δεξίος ἤσται.
οὐδ' ὁ χορὸς τὸν Φοίβον ἐφ' ἐν μόνον ἠμαρ ἀείσει,
ἐστι γὰρ εὐμνος: τίς ἄν οὐ βέα Φοίβον ἀείδοι;
χρῦσαι τωπόλλων τὸ τ' ἐνδυτὸν ὃ τ' ἐπιπορπί̣ς
ἡ τε λύρη τὸ τ' ἁεμμα τὸ Λύκτων ἢ τε φαρέτρη,
χρῦσαι καὶ τὰ πέδιλα: πολύχρυσος γὰρ Ἀπόλλων.
καὶ δὲ πολυκτέανος: Πυθανί κε τεκμήραιο.
καὶ μὲν ἰ δὲι καλὸς καὶ ἰ νέος: οὐποτε Φοίβου

1 καὶ μὲν ε; other mss. καὶ κεν.

a i.e. the lyre, originally made by Hermes from the shell of a tortoise. ἡγασάμην = Well done!
b Lycőreus, by-name of Apollo, from Lycoreia, town on Parnassus above Delphi: Strabo 418. 3 ὑπέρεκται δ' αὐτῆς ἡ
λυκώρεια ἐφ' οὐ τόπου πρότερον ἔρντο ολ Δέλφοι ὑπὲρ τοῦ λεποῦ.
Legends of its foundation in Pausanias x. 6, 2-3. Φ. Λυκῷρεοι Απολ. Rh. iv. 1490.
c Though ἤ, not ἢ, is the usual form, it is perhaps better here to write the aspirated form to suit the suggested
etymology from τε: "shoot." See vv. 97-104 for the legend.
d Niobe, daughter of Tantalus, had, according to Hom. II. xxiv. 602 ff., six sons and six daughters, who were slain by

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HYMN II

tions. Well done the youths, for that the shell is no longer idle.

Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycoreian Phoebus. Neither doth Thetis his mother wail her dirge for Achilles, when she hears Hië Paeôn, Hië Paeôn.

Yea, the tearful rock defers its pain, the wet stone that is set in Phrygia, a marble rock like a woman open-mouthed in some sorrowful utterance. Say ye Hië! Hië! an ill thing it is to strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightst thou guess. And ever beautiful is he and ever Apollo and Artemis respectively, because she boasted over their mother Leto, who had but two children. Niobe was turned into a stone, and this was identified with a rude rock figure on Mount Sipylos near Smyrna which is still to be seen. The water running down the face of the rock was supposed to be Niobe's tears—ἐνθά λίθος περ ἐσώσα θεών ἐκ κήδεα πέσει, Hom. l.c. 617, cf. "Phrygium silicem," Stat. S. v. 3. 87.

* Ptolemy III. Euergetes, according to the schol. But see Introduction.

Lyctos, town in Crete.
CALLIMACHUS

ηθέλησον ούν δοσον ἐπὶ χνόσις ἤλθε παρειαίς.
αἰ δὲ κόμαι θυσεῦντα πέδω λεϊβουσιν ἑλαιαν.
οὐ λίπος Ἀπόλλωνος ἀποστάξουσιν ἔθειραι,
ἀλλὰ αὐτὴν πανάκειαν. ἐν ἄστεὶ δὲ φός κεν ἐκεῖναι
πρώκες ἐραζε πέσωσιν ἀκήρα πάντη ἐγένοντο.
τέχνη δὲ ἀμφιλαθὴς οὐ τις τόσον δοσον
Ἀπόλλων.

κεῖνος διαστευτὴν ἑλαχ' ἀνέρα, κεῖνος ἀοίδον
(Φοίβῳ γὰρ καὶ τὸξον ἐπιτρέπτεται καὶ ἀοίδη),
κεῖνον δὲ θριαὶ καὶ μάντιες. ἐκ δὲ νυ Φοίβου
ητροὶ δεδάσασιν ἀνάβλησιν θανάτουν.

Φοίβου καὶ Νόμων κυκλήσκομεν ἔξετι κεῖνου,
ἐξὸν ἐπ' Ἀμφρυσσῷ ζευγίτιδας ἔτρεφεν ἰπποὺς
ηθέου ὑπ' ἔρωτι κεκαυμένος Ἀδημήτου.

βεία κε βουβόσιον τελέθοι πλέον, οὐδὲ κεν αἰγὲς
δεύοντο βρεφέων ἐπιμηλάδες. ἦσσιν Ἀπόλλων
βοσκομένης ὀφθαλμὸν ἐπήγαγεν. οὐδ' ἀγάλακτες
οὐες οὐδ' ἀκυθοὶ, πάσαι δὲ κεν εἰεν ὑπάρνοι,
ἡ δὲ κε μουντόκος διδυμητόκος αἰλα γένοντο.

Φοίβῳ δ' ἔστόμενοι πόλιας διεμετρήσαντο
ἀνθρωποι. Φοίβος γὰρ ἄεὶ πολέσσι φιληδεῖ
κτιζομένης, αὕτω δὲ θεμελίω Φοίβος υφαίνει.
τετραάτης τά πρώτα θεμελίω Φοίβος ἐπηξε
καλῆ ἐν Ὀρτυήνη περιγέγες ἐγγύθι λύμης.

*Ἀρτεμις ἀγρώσουσα καρπῆτα συνεχές αἰγῶν
Κυνθιάδων φορέσκει, δ' ἐπλεκε βωμὸν Ἀπόλλων.

1 μεμηλάδες u.l. in schol.; ἐμμηλάδες Schneider, cf.
Hesych. ἐμμηλάδας αἰγας.

* As a personification Panacea appears frequently as the
daughter of Asclepius. In the Hippocratean oath she is
named after Apollo, Asclepius, and Hygieia. Such “all-
healing” virtue was in early times ascribed to various
plants (Πάνακες Χειρώνειον, Ἀσκληπιεῖον, etc.).
HYMN II

young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but very Healing of All.\(^a\) And in whatsoever city those dews fall upon the ground, in that city all things are free from harm.

None is so abundant in skill as Apollo. To him belongs the archer, to him the minstrel; for unto Apollo is given in keeping alike archery and song. His are the lots of the diviner and his the seers; and from Phoebus do leeches know the deferring of death.

Phoebus and Nomius\(^b\) we call him, ever since the time when by Amphrysus\(^c\) he tended the yoke-mares, fired with love of young Admetus.\(^d\) Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

And Phoebus it is that men follow when they map out cities.\(^e\) For Phoebus evermore delights in the founding of cities, and Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia\(^f\) near the round lake.\(^g\)

Artemis hunted and brought continually the heads of Cynthiaan goats and Phoebus plaited an

\(^b\) Cf. Pind. ix. 65.
\(^c\) River in Thessaly where Apollo tended the flocks of Admetus. Cf. Verg. G. iii. 2 "pastor ab Amphyroso."
\(^d\) King of Pherae in Thessaly.
\(^e\) Hence Apollo’s titles ‘Ἀρχηγότης, Κτίστης, etc.
\(^f\) Delos.
CALLIMACHUS

δείματο μὲν κεράσσων ἑδέθλια, πῆξε δὲ βωμῶν ἐκ κεράσων, κεραυνός δὲ πέριξ ὑπεβάλλετο τοῖχους. ὃς ἔμαθεν τὰ πρῶτα θεμελίων Φοῖβος ἐγείρειν. Φοῖβος καὶ βαθύγευος ἐμὴν πόλιν ἔφρασε Βάττῳ καὶ Λιβύην ἐσιόντι κόρας ἡγήσατο λαῷ δεξίος οἰκιστήρι 1 καὶ ὠμοσε τείχεα δώσειν ἡμετέροις βασιλεύσιν. ἀεὶ δὲ εὐρόκος Ἀπόλλων. ὁπολλών, πολλοὶ σε Βοσρόμοι καλέουσι, πολλοὶ δὲ Κλάριον, πάντῃ δὲ τοι οὐνομα πολύλαυταρ ἐγὼ Καρνείων ἐμοί πατρώιον οὐτω. Σπάρητης τοι, Καρνείε, τὸ δὲ πρώτιστον ἐδέθλον, δεὐτερον αὐτὸ Θήρη, τρίτατον γε μὲν ἀστυ Κυρῆς. ἐκ μὲν σπάρητης ἐκτὸς γένους Οἰδιπόδαο ἔγαιε Θηράην ἐς ἀπόκτισιν. ἐκ δὲ σε Θηρής οὐλος Ἀριστοτέλης Ἀθησυθίδι πάρθετο γαίῃ, δεῖμε δὲ τοι μάλα καλὸν ἀνάκτορον, ἐν δὲ πόλιν θῆκε τελεσφορίην ἐπετήσιων, ἦ ἐνι πολλοὶ υπάττην πίπτουσιν ἐπ' ἰσχίον, ὡς ἄνα, ταύροι. ἴῃ ἴῃ Καρνείε πολύλλυτε, σεὶ δὲ βωμοὶ ἀνθεα μὲν φορέουσιν ἐν εἴαρι τόσσα περ "Ωραı

1 oikisthēri Bentley; oikisthēri.

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a The keratōn (Plut. Thes. 21, Dittenb. Syll. 2 No. 588, 172), βωμῶν kerátnos (Plut. Sollert. animal 35), made entirely of horns, was one of the Seven Wonders of the World. Cf. Anon. De incrediū 2; Ovid, Her. 21. 99.

b Battus (Aristoteles), founder of Cyrene, birthplace of Callimachus.

c The raven was one of the birds sacred to Apollo.

d The Battiaei. See Introduction.

e Boëdromius: Εἰ. Μαγ. s.v. Βοσρόμων: διὶ πολέμου συντάντος Ἀθηναίοι καὶ Ἑλευσινῶν συμμαχοῦσαντος "Ιωνος . . . ἐνίκησαν Ἀθηναίοι. ἀπὸ ὅν τὴν στρατεύματος βοῆς τῇ ἓπι τὸ ἀστυ δραμοῦσα δ τε Ἀπόλλων Βοσρόμοι ἐκλήθη καὶ ἡ θυσία καὶ ὁ μὴ, καὶ τὰ Βοσρόμων ἔτελεϊ ἑορτή. According to schol. ἔχρησεν αὐτοῦ ὁ θεὸς μετὰ βοῆς ἐπιθέοθαυ τοὺς πολέμους. Doubtless the
HYMN II

altar. With horns builded he the foundations, and
of horns framed he the altar, and of horns were the
walls he built around. Thus did Phoebus learn to
raise his first foundations. Phoebus, too, it was who
told Battus of my own city of fertile soil, and in
guis of a raven—auspicious to our founder—led his
people as they entered Libya and sware that he
would vouchsafe a walled city to our kings. And
the oath of Apollo is ever sure. O Apollo! many
there be that call thee Boëdromius, and many there
be that call thee Clarius: everywhere is thy name
on the lips of many. But I call thee Carneius; for
such is the manner of my fathers. Sparta, O
Carneius! was thy first foundation; and next
Thera; but third the city of Cyrene. From Sparta
the sixth generation of the sons of Oedipus brought
thee to their colony of Thera; and from Thera lusty
Aristoteles set thee by the Asbystian land, and
builded thee a shrine exceeding beautiful, and in the
city established a yearly festival wherein many a
bull, O Lord, falls on his haunches for the last time.
Hic, Hic, Carneius! Lord of many prayers,—thine
altars wear flowers in spring, even all the pied
flowers which the Hours lead forth when Zephyrus

Athenians associated the name with help given them by
some superhuman champions (βοηδρόμοι = βοαθοὶ, Pind. N.
vi. 31). Mommsen, Feste d. Stadt Athen, p. 171.
Clarius, by-name of Apollo, from Claros near Colophon.
Carneius, by-name of Apollo in many Dorian states, as
Sparta, Thera, Cyrene.
The genealogy is Oedipus—Polyneices—Thersander—
Tisamenus—Autesion—Theras, who led the colony to Thera
and who is sixth descendant of Oedipus according to the
Greek way of reckoning inclusively. Cf. Herod. iv. 147.
Battus.
The Asbystae were a people in the Cyrenaica.
CALLIMACHUS

ποικίλ' ἀγνεῦσι ζεφύρου πνεύοντος ἔρημη, 85
χείματι δὲ κρόκον ἦδυν· ἀεὶ δέ τοι ἁέναον πῦρ,
οὐδὲ ποτὲ χθιζὼν περιβόσκεται ἀνθρακα τέφρη.
ἡ τ' ἐξάρη μέγα Φοίβος, ὅτε ζωτήρες Ἑννοῦσ
ἀνέρες ὠρχήσαντο μετὰ ξανθήσι Διβύσσαις,
τέθμαι εὔπει σφιν Καρνειάδες ἦλυθον ὄραι.
oi δ' οὕτω πηγῆς 1 Κύρης ἐδύναντο πελάσας
Δωριές, πυκνήν δὲ νάταις "Ἀζιλων ἐναιν.
τοὺς μὲν ἀναξ ἵδεν αὐτός, ἐξεὶ ἐπεδείξατο νύμφη ὑθ
στὰς ἐπὶ Μυρτούσης κερατῶδεος, ἢχε λέοντα
Τυψῆς κατέτεφε βοῶν σὺν Εὐρυτύλῳ.
oυ χείμων χορὸν εἴδε 2 θεώτερον ἄλλον 'Ἀπόλλων,
οὐδὲ πόλει τὸς ἐνεμεν ὀφέλσμαι, τόσσα Κυρήνη,
μνωμονος προτέρης ἀρπακτῶς. οὐδὲ μὲν αὐτοὶ 95
Βαττιάδαι Φοίβοι πλέον θεόν ἄλλον ἔτεισαν.

ἐὶ ἑ τει αἰσθήμων, οὐλκεα τοῦτο
Δελφὸς τοι πρώτιστων ἐφύμινον εὐρετο λαὸς,
ἐκοροκληίην χρυσᾶν ἐπεδείκνυσα τόξων.
Πυθό τοι κατιόντι συνήτετο δαιμόνιος θήρ,
ἄνοι δίφεις, τὸν μὲν σὺ κατήρας ἄλλον ἐπ' ἄλλω
βάλλον ὅκην διότον, ἐπηύτησε δὲ λαὸς,
"ἐς ἑ ἐναί συνήτω, κιν βέλος," εὐθὺ σε μῆτηρ
γείνατ' ἀσοστήρα, τὸ δ' ἐξεβεί κεῖθεν ἁείδη.

ὁ Φθόνος 'Ἀπόλλωνος ἐπ' οὐσα λάθρος εἶπεν 105

2 ἐνεμε Α; ἐδειμε ΕΦ.

a Cyrene: stream at Cyrene which after running some
distance under ground reappears at the Temple of Apollo as
the fountain of Apollo (Herod. iv. 158, Pind. P. iv. 294).
b Azilis or Aziris where the Theraeans with Battus dwelt
for six years before they went to Cyrene (Herod. iv. 157 ff.).
c Cyrene.
e Eurypylus: prehistoric king of Libya, who offered his

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HYMN II

breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dori ans approach the fountains of Cyre, a but dwelt in Azilis b thick with wooded dells. These did the Lord himself behold and showed them to his bride c as he stood on horned Myrtussa d where the daughter of Hypseus slew the lion that harried the kine of Eurypylus. e No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

Hië, Hië, Paeëon, we hear—since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake. f And him thou didst slay, shooting swift arrows one upon the other; and the folk cried “Hië, Hië, Paeëon, shoot an arrow!” A helper g from the first thy mother bare thee, and ever since that is thy praise.

Spake Envy h privily in the ear of Apollo: “I kingdom to anyone who should slay the lion which was ravaging his land. Cyrene slew the lion and so won the kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).

f In Strabo 422 Python is a man, surnamed Draco. Pytho was popularly derived from the fact that the slain snake rotted (πόθω) there. i {Εξετήρι} ἒρωτος

i Callimachus seems to adopt the old derivation of δοςνήτρης from δόσα (voice). Thus δοσνήτρης = βοηθός. For ἐξετήρι cf. H. iv. 275.

h See Introduction, p. 22.
CALLIMACHUS

"οὐκ ἀγαμαί τὸν ἄοιδὸν ὃς οὐδ’ ὁσα πόντος ἀείδει."
τὸν Φθόνον ὑπόλλων ποδὶ τ’ ἤλασεν ὃδε τ’ ἕειπεν.·
"Ἀσσυρίου ποταμοῦ μέγας ρόος, ἀλλὰ τὰ πολλὰ
λύματα γῆς καὶ πολλὸν ἐφ’ ὕδατι συρφετὸν ἔλκει.
Δηοὶ δ’ οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μέλισσαί,
ἀλλ’ ἦτις καθαρή τε καὶ ἀχράντος ἀνέρπει
πίδακος εἰς ἱερής ὀλίγη λιβάς ἀκρον ἀωτον."
χαίρε ἀναξ· ὦ δὲ Μῶμος, ἢν ὦ Φθόνος,1 ἐνθα
νέατο.

HYMN II

admire not the poet who singeth not things for number as the sea." a Apollo spurned Envy with his foot and spake thus: "Great is the stream of the Assyrian river, b but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo, c but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters."

Hail, O Lord, but Blame—let him go where Envy dwells!

a Cf. Apoll. Rhod. iii. 992.
b Euphrates.
c Deo = Demeter, whose priestesses were called Melissae (Bees): Porphyry. De antro nympharum 18 καὶ τὰς Δήμητρος ιερείας ὡς τῆς θεᾶς μύστιδας Μελίσσας οἱ παλαιοὶ ἐκάλουν αὐτήν τε τῆν Κόρην Μελιτώδη (Theocr. xv. 94).
III.—ΕΙΣ ΑΡΤΕΜΙΝ

"Αρτεμιν (οὗ γὰρ ἑλαφρῶν ἀειδόντεσσι λαθέοθαι) ὤμνεομεν, τῇ τῶξα λαγῳβολία τε μέλονται καὶ χορὸς ἀμφιλαφής καὶ ἐν οὐρεσιν ἔμιασοθαι, ἄρχμενοι, ὅσ τε πατρὸς ἐφεξομένη γονάτεσσι παῖς ἑτὶ κουρίζουσα τάδε προσέειτε γονὴ 

"δὸς μοι παρθενίῃ αἰώνιον, ἀππα, φυλάσσειν, καὶ πολυνυμίην, ἵνα μὴ μοι Φοίβος ἐρίζῃ. δὸς δ' ἰοὺς καὶ τόξα—ἐα, πάτερ, οὐ σε φαρέτην οὐδ' αἰτέω μέγα τόξον· ἐμοὶ Κύκλωπες ὀιστοὺς αὐτίκα τεχνόσονται, ἐμοὶ δ' ἐὐκαμπτὲς ἄεμμα· ἄλλα φαεσφορίζῃ τε καὶ ἐς γόνυ μέχρι χυτῶν καὶ καλύμνῳ διαλέγων τε, ἵνα ἀγριά θηρία καίνω. δὸς δὲ μοι ἐξήκοντα χροΐτιδας Ὀκεανίνας, πάσας εἰνέτεαι, πᾶσας ἑτὶ παῖδας ἀμίτρους. δὸς δὲ μοι ἀμφιτόλους Ἀμνισίδος εἴκοσι νύμφας, αἱ τὲ μοι ἑνδρομίδας τε καὶ ὀππότε μηκέτι λύγκας μητ' ἑλάφους βάλλομι, θεοὺς κύνας εὔ κομέουειν, δὸς δὲ μοι οὐρεα πάντα· πόλιν δὲ μοι ἤτινα νεκυὸν ἤτινα λῆς· σπαρνον γὰρ ὅτ' "Αρτεμις ἄστυ κάτ- 

1 ἄρχμενοι Blomfield; cf. fr. 9b and now Δίτια iii. 1. 56, Herodian i. p. 471, ii. p. 190 and p. 252 Lentz; ἄρχμενοι or ἄρχόμενοι MSS.

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III.—TO ARTEMIS

Artemis we hymn—no light thing is it for singers to forget her—whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father’s knees—still a little maid—she spake these words to her sire: “Give me to keep my maidenhood, Father, for ever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow—stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be the Bringer of Light and give me to gird me in a tunic with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir—all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the

\[ \text{\footnotesize \( \text{\( \phi \sigma \sigma \phi \rho \rho \)} \) is one of the titles of Artemis; cf. v. 204, Eur. Iph. in T. 21.} \]
\[ \text{\footnotesize \( \text{\( \beta \)} \) See note on v. 225.} \]
\[ \text{\footnotesize \( \text{\( \delta \)} \) Amnisus, river in Crete. Cf. Apoll. Rhod. iii. 877 ff.} \]

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CALLIMACHUS

οὗρεσιν οἶκησών, πόλεσιν δ’ ἐπιμείξομαι ἀνδρῶν μόνον ὃτ’ ὁξεῖσιν ὑπ’ ὑδίνεσσι γυναικεῖς τειρόμεναι καλέοντες βοηθόν, ἦσοι μὲ Μοιρᾶ
γενομένην τὸ πρῶτον ἑπεκλήρωσαν ἀρήγεν, ὅτι μὲ καὶ τίκτουσα καὶ οὐκ ἥλυσε δέρουσα μήτηρ, ἀλλ’ ἀμογητὶ φίλων ἀπεθήκατο γυνών.“
ὁ δ’ Παῖς εἰπόθα γενειάδος ἦθελε πατρὸς ἄμασθαι, πολλὰς δὲ μάτην ἐταυσόσατο χεῖρας,
μέχρις ἱνα ψαύσει. πατήρ δ’ ἐπένευεσα γελάσσας,
φή δὲ καταρρέξων “tiği μοι τοιαύτα θέαναι τίκτοιν, τυθῶν κεν ἐγὼ ξηλήμονος Ἡρῆς
χωμένης ἀλέγουμι. φέρευν, τέκος, ὁσο’ ἐθηλημός αἰτίζεις, καὶ ὃ ἀλλα πατήρ ἔτι μείζονα δώσει.
τρις δέκα τοι πτολεύθρα καὶ οὐχ ἐνα πῦργον ὀπάσσων,
τρις δέκα τοι πτολεύθρα, τὰ μὴ θεῶν ἄλλον ἄξεσιν
eὐστιε, ἄλλα μόνην σὲ καὶ Ἀρτέμιδος καλέοσθαι
πολλὰς δὲ ξυνῇ πόλιας διαμετρήσοσθαι
μεσσόγεως νήσους τε· καὶ ἐν πάσησιν ἔσονται
Ἀρτέμιδος βωμὸ τε καὶ ἀλοεά. καὶ μὲν ἀγναῖς
ἔσσῃ καὶ λιμένεσσιν ἐπίσκοπος.” ὃς ὁ μὲν εἰπὼν
μῦθον ἐπεκρήνην καρήται. βαίνε δὲ κούρη
λευκὸν ἐπὶ Κρηταίον ὀρὸς κεκομημένον ὑλήν·
ἐνθεν ἐπ’ Ὁκεανόν· πολέας δ’ ἐπελέξατο νύμφας,
πάσας εἰνέτεις, πάσας ἐτὶ παῖδας ἀμίτρους.
χαίρε δὲ Καιράτος ποταμὸς μέγα, χαίρε δὲ Τηθύς,
οὔνεκα θυγατέρας Λητωίδη πέμπον ἀμορβοῦς.

1 πέμπων schol. Nicand. Th. 349; πέμπεν οι πέμπεν.

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a Artemis in one aspect is Eileithyia = Lucina. She is said to have been born before Apollo and to have assisted at his birth. Hence her birthday was put on the 6th of Thargelion (Diog. L. ii. 44), while Apollo was born on the 7th. (W. Schmidt, Geburtstag im Altertum, p. 94.)

b Hence her title ἐνοδία, A. P. vi. 199.
HYMN III.

mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pangs of childbirth call me to their aid—a—even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me in her womb, but without travail put me from her body.” So spake the child and would have touched her father’s beard, but many a hand did she reach forth in vain, that she might touch it. And her father smiled and bowed assent. And as he caressed her, he said: “When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee—three times ten cities that shall not know to glorify any other god but to glorify thee only and be called of Artemis; and many cities will I give thee to share with others, both inland cities and islands; and in them all shall be altars and groves of Artemis. And thou shalt be Watcher over Streets and Harbours." So he spake and bent his head to confirm his words. And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caeratus was glad exceedingly, and glad was Tethys that they were sending their daughters to be handmaidens to the daughter of Leto.

As goddess of mariners she is called Euporia, Limenitis etc. So Νησσοῦς, Apoll. Rh. i. 570.

River near Cnossus in Crete, Strabo 476.
CALLIMACHUS

αὖθι δὲ Κύκλωπας μετεκίαθε· τοὺς μὲν ἔτετμε νήσων ἐνὶ Διαρή (Διμάρη νέον, ἀλλὰ τὸν ἐσκεν οὖν μας οἱ Μελιγοννῖς) ἐπὶ ἄκμοσων Ἡφαίστειον ἐσταότας περὶ μύδρον· ἐπείγετο γὰρ μέγα ἔργον· ἐπείθην τετύκοντο Ποσειδάωνι ποτίστηιν. 50

αἱ νῦμφαι δ’ ἐδέειησαν, ὅπως ἠδον-αίνα πέλαρα πρησών 'Οσσαίουσαν ἕοικότα, πᾶσι δ’ ὑπ’ ὀφρὺν φάεα μονόγλυνα σάκει ἵσα τετραβοεῖς δεινὸν ὑπολαύσωσαν, καὶ ὀππότε δοῦπον ἄκουσαν ἄκμοσων ἠχήσαντος ἐπὶ 2 μέγα πολυτί τ’ ἁμα φυσάων αὐτῶν τε βαρών στόνον· αὐε γὰρ Ἁινη, αὔε δὲ Τρωακὴν, Σικανῶν ἔδος, αὐε δὲ γείτων Ἰταλίην, μεγάλην δὲ βοην ἐπὶ Κύρνος αὕτει, εὔθ’ οἱ γε βαιστήρας ἀειράμενοι ὑπὲρ ὠμῶν ἡ χαλκὸν ζειόντα καμινόθεν ἡ σιδήρων ἀμβολαδίς τετυπότες ἐπὶ 3 μέγα μοχθήσειν. 55
tὸ σφέας ὦκ ἐτάλασιν ἀκηδεές Ὄκεανοίναι οὕτ’ ἁντὴν ἰδεέων οὔτε κτύπον οὔασι δεχθαί. οὐ νέμεσις· κείνους γε 4 καὶ αἰ μάλα μηκέτι τυθαὶ οὐδέποτ’ ἀφρικτὶ μακάρων ὄροσωι θυγατρεῖ. 60

ἀλλ’ ὅτε κουράων τις ἀπειθέα μητέρι τεύχοι, μήτηρ μὲν Κύκλωπας ἐῇ ἐπὶ παιδὶ καλοστρεῖ, Ὄργην ἤ Στερόπην· ὣ δὲ δῶματος ἐκ μιχάτω έρχεται Ἐρμείνης σποδιῇ κεχρημένος 5 αἴθη·

1 ὅσσείων (-ησιν); corr. Meineke. 2 ἐπὶ Bentley; ἑπει. 3 ἐπὶ Stephanus, Bentley; ἑπει. 4 κείνου δὲ; corr. Meineke. 5 κεχρημένος in marg. e; κεχρεμένος in marg. T (aurinensis).

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1 Sicily. 2 Corsica.

The author was a heavenly son. The transmission is uncertain. The difficulty arises from the context. 64
And straightway she went to visit the Cyclopes. Them she found in the isle of Lipara—Lipara in later days, but at that time its name was Meligunis—at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia \textsuperscript{a} cried, the seat of the Sicanians, cried too their neighbour Italy, and Cynnos \textsuperscript{b} therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing\textsuperscript{c} the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! on those not even the daughters of the Blessed look without shuddering, though long past childhood's years. But when any of the maidens doth disobedience to her mother, the mother calls the Cyclopes to her child—Arges or Steropes; and from within the house comes Hermes, which the scholiasts interpret usually as either $\texttt{διτο \ προομιον}$ or as $\texttt{" by spurts \"}$ (e.g. Pind. \textit{N.} x. 62, where among other explanations in the scholia one is $\texttt{οτι \ εφεξης \ i.e. \ not continuously}$). The combination of $\texttt{δμβολαδνυ}$ with $\texttt{\zetaιω}$ in Hom. \textit{II.} xxi. 364, Herod. iv. 181 might suggest that here too $\texttt{δμβολαδίς}$ should be taken with $\texttt{\zetaιοντα}$ in the sense of $\texttt{" sputtering,"}$ but the order of words is against that.
CALLIMACHUS

αὐτικά τὴν κοῦρην μορμύσσεται, ἢ δὲ τεκούσης δύνει ἔσω κάλπους θεμένη ἐπὶ φάεσι χείρας. κοῦρα, σὺ δὲ προτέρῳ περ., ἔτι τριήτηρος ἐνοῦσα, εὔτε ἐμολεῖ Λητῶ σε μετ’ ἀγκαλίδεσσι φέρουσα, Ἰηφαίστου καλέοντος ὅπως ὀπτήρια δοῦι, Βρῶντεώ σε στυβαροῖσιν ἐφευσσαμένου γονάτεσσι, στῆθεος ἐκ μεγάλου λασίνης ἐδράξασ ταῖς, ὀλοψας δὲ βίπτης. τὸ δ’ ἄτριχον εἰσέτε καὶ νῦν μεσσάτων στέρνου μενεί μέρος, ὦς ὅτε κόρατην 1 φωτὸς ἐνυδρυθεῖσα κόμην ἐπενειματ’ ἀλώπης.

τῷ μάλα θαρσαλέῃ σφι τάδε προσελέξασ τῆμος. 80 "Κύκλωπες, κήμοι 2 τι Κυδώνιον εἰ δ’ ἄγε τόξον ἧδ’ ἱοὺς κοίλην τε κατακληθίδα βελέμνων τεῦξατε· καὶ γὰρ ἐγὼ Δητωίας ὥσπερ Ἀπόλλων. αἱ δὲ κ’ ἐγὼ τόξοις μοιὸν δάκοες τῇ πέλωρον θηρίον ἀγρεύσω, τὸ δὲ κεν κύκλωπες ἐδοειν.” 85 ἐννεπες· οἴ δ’ ἐτελεσαί. ἀφαρ δ’ ὀμπλίσσαο, ὅιιμον, ἀλὰ δ’ ἐπὶ σκύλακας πάλιν ἔες· ἰκεο δ’ αὖλιν Ἀρκαδικὴν ἐπὶ Πανός. ὦ δὲ κρεά λυγκος ἐτάμινα Μαυναλίς, ἵνα ὦι τοκάδες κύνες εἰδαρ ἐδοειν. τίν δ’ ὅ γενεύτης δύο μὲν κύνας ήμιον πηγοῦς 90

1 κόρατη Vindob. 318, Vossian. 59.
2 κήμοι Meineke; ἢ ἡ μοι.

1 κεκρημένος of mss. is probably correct. This participle in late poetry is used in the vaguest way to indicate any sort of condition.
2 ὀπτήρια, τὰ ὑπὲρ τοῦ ἱδεῖν δώρα (schol.), were gifts given on seeing for the first time a new-born child (schol. Aesch. Eum. 7; Nonn. v. 139). Very similar is the birthday-gift proper, the δώσες γενέθλιοι or γενέθλια: τὰ ἐπὶ τῇ πρώτῃ ἡμέρᾳ δώρα (Hesych.). Phoebe gave the oracle at Delphi as a birthday gift to Phoebus. More usually ὀπτήρια = ἀνακαλυπτήρια, gifts given to the bride by the bridegroom on
stained with burnt ashes. And straightway he plays bogey to the child and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel and Brontes set thee on his stout knees—thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even as when mange settles on a man's temples and eats away the hair.

Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway didst thou array thee, O Goddess, and speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a lynx of Maenalus that his bitches might eat it for food. And to thee the Bearded God gave two dogs black-and-seeing her for the first time; Pollux ii. 59 ὀπτήρια τὰ δῶρα τὰ παρὰ τοῦ πρῶτων ἱδώτων τὴν νύμφην νυμφικόν διδόμενα. Cf. iii. 36 τὰ δὲ παρὰ τοῦ ἄνδρος διδόμενα ἔδωκα καὶ ὀπτήρια καὶ ἀνακαλυπτήρια ἑκάλουν. Moeris 205. 24 ὀπτήρια Ἀττικῶτα, ἀνακαλυπτήρια Ἑλληνικῶς.

The three Cyclopes, sons of Gaia, were Brontes, Steropes, Arges (Hesiod, Th. 140).


b Mountain in Arcadia.

CALLIMACHUS

τρεῖς δὲ παρουαίους ἑνα δ' αἰόλον, οἱ ῥα λέοντας αὐτούς αὖ ἐρύοντες, ὅτε δράξαντο δεράων, εἶλκον ἔτι ζωοντας ἐπ' αὐλίον, ἐπτά δ' ἐδωκε βάσσονας αὐράων Κυνοσωρίδας, αἱ ῥα διώξει ὥκισται νεβροῦς τε καὶ οὐ μύοντα λαγωνόν, καὶ κοίτην ἐλάφου και ὑστερχος ἕνθα καλιαὶ σημήναν, καὶ ζωρκὸς ἐπ' ἵνιον ἡγίσασθαι.

Ἐνθεν ἀπερχομένῃ (μετὰ καὶ κύνες ἐσσεύοντο) εὕρεσ ἐπὶ προμολή όρεος τοῦ Παρρασίου σκαρούσας ἐλάφους, μέγα τι χρέος· αἱ μὲν ἐπ’ ὀχθῆς αἰὲν ἐβουκολέοντο μελαμψίφιδος Ἄναυρον, μάσσωνες ἦ ταῦροι, κεράνων δ’ ἀπελάμπτετο χρυσός· ἐξαπίνης δ’ ἐτοξεύσε τε καὶ ὄν ποτὶ θυμόν ἐειπες “τούτο κεν Ἀρτεμίδος πρωτάγγρον ἄξιον εἶπ.” πέντ’ ἔσαν αἱ πᾶσαι· πίσυρας δ’ ἔλες ὡκα θέουσα δ’ ἐνοφι κυνοδρομίης, ἵνα τοι τὸν ἄρμα φέρωσι. τὴν δὲ μίαν Κελάδωνος ὑπέρ ποταμοῦ φυγοῦσαν Ἡρῆς ἐνεσίησου, ἀέθλιοι Ἡρακλῆς ὑστερον ὁφρα γένοιτο, πάγος Κερύνειος ἔδεκτο.

"Ἀρτεμὶς Παρθενή Τιτυκτόνε, χρύσας μὲν του ἐνετεα καὶ ζώνην, χρύσειν δ’ ἐξεύξακα δίφρον,"

2 εἶλκον e, cf. Nonn. 25. 188; εἶλον A.
3 ὑστερον schol. Apoll. Rh. i. 996; ὑστατον.

The ancients differed as to whether πτηγός meant black or white (Hesych. s.vv. πτηγός and πτηγεσμάλλως).

It is by no means certain that the mss. παρουαίους is wrong, “with hanging ears.” παρουαίους is based upon Hesych. s.vv. παρωάς, πάρως, Aelian, H.A. viii. 12, cf. Arist. H.A. ix. 45, Dem. De cor. 260. Should we read Παρωαίους, i.e. Molossian?

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HYMN III

white, a three reddish, b and one spotted, which pulled down c very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian d bitches swifter than the winds —that breed which is swiftest to pursue fawns and the hare which closes not his eyes e; swiftest too to mark the lair of the stag and where the porcupine f hath his burrow, and to lead upon the track of the gazelle.

Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gambolling—a mighty herd. They always herded by the banks of the black-pebbled Anaurus—larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and saidst to thine own heart: "This would be a first capture worthy of Artemis." Five were they in all; and four thou didst take by speed of foot—without chase of dogs—to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles, g and the Ceryneian hill received her.

Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles,

- a Æρφοντες, common in Oppian and Nonnus, is apparently a misunderstanding of the Homeric aερφοντες (=άνα- 
-Fερφοντες).


c Oppian, Cyneg. iii. 511 f.

d Oppian, ibid. 391 ff.

e Apollodor. ii. 5. 3 "The third labour which he (Eurystheus) imposed on him (Heracles) was to bring the Cerynean hind (Κερνυτίν ηλαφον) to Mycenae alive. This was a hind . . . with golden horns, sacred to Artemis." Cf. Pind. O. iii. 29.

69
CALLIMACHUS

en δ' ἐβάλειν χρύσεια, θεή, κεμάδεσσα χαλινά.  
ποῦ δὲ σε τὸ πρῶτον κεράεις ὄχος ἤρξατ' ἀείρειν;  
Αἴμω ἐπὶ Θρήμικι, τόθεν βορέαο καταῖξ  
ἐρχεται ἀχλαίνουσι δυσσέα κρυμὸν ἄγουσα.  
ποῦ δ' ἔταμες πεύκην, ἀπὸ δὲ φλογὸς ἤμιο ποῖς;  
Μυσῶ ἐν Οὐλήμπῳ, φάεος δ' ἐνέχκας ἄτυχήν  
ἀσβέστου, τὸ ρα πατρὸς ἀποστάζουσι κεραυνοι.  
ποσσάκι δ' ἀργυρέοι, θεή, πειρήσας τόξου;  
πρῶτον ἐπὶ πτελέην, τὸ δὲ δεύτερον ἦκας ἐπὶ δρῦν, 120  
tὸ τρίτον αὐτ' ἐπὶ θῆρα.  
tὸ τέτρατον οὐκέτ' ἐπὶ  
δὴν

ἀλλὰ μὲν εἰς ἀδίκων ἐβαλεῖς πόλιν, οἶ τε περὶ σφέας  
οἶ τε περὶ ξείνους ἀλητήμωνα πολλὰ τέλεσκοι,  
σχέτλιοι: οἷς τῶν χαλεπῶν ἐμμάξει κρητήνιον  
κτήμα τινὰ λοιμὸς καταβόσκεται, ἔργα δὲ τάχυν, 125  
κειροῦνται δὲ γέροντες ἐφ' υιάσων, αἱ δὲ γυναῖκες  
ἡ βληταί βυθόσκουσι λεχωίδες ἥπε φυγοῦσι  
tίκτουσιν τῶν 2 οὐδέν ἐπὶ σφυρὸν ὅρθον ἄνεστη.  
οἷς 4 δὲ κεν εὐμενίδης τε καὶ ἱασός αὐτόασης,  
κείνοις εὗ μὲν ἄρουρα φέρει στάχυν, εὗ δὲ γενέθλη 130  
tετραπόδων, εὗ δ' ὀλβίος ἀξεταί.  
οὐδ' ἐπὶ σῆμα  
ἐρχονται πλὴν εὗτε πολυχρόνιον τὶ φέρωσιν:  
oὐδ' ἄιστασιν τρωῖν γένους, ἢ τε καὶ εὗ περ  
oίκους ἑστημῖτο εἰσίνατο: ταὶ δὲ τυρων  
eινάτερες γαλῶ τε μίαν περὶ δίφρα τίθενται. 135  
pότην, τῶν εὗ μὲν ἐμοῖ φίλος ὡστις ἀληθῆς,  
eὗν δ' αὐτός, ἀνασσα, μέλοι δὲ μοι αἰὲν ἀοιδήν.

1 δὴν Editor; δρῦν. 2 λιμὸς A. 3 τῶν δ' mss.; corr. Cobet. 4 ovs d and Paris. 456.

α εἰνάτερες = wives whose husbands are brothers; γαλῶ = wife and sister(s) of one man. (Hom. Il. vi. 378.) Gercke, Rh. Mus. 70
HYMN III

goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in it the breath of flame unquenchable, which thy Father's bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elm, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time—not long was it ere thou didst shoot at the city of unjust men, those who to one another and those who towards strangers wrought many deeds of sin, froward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning over their sons, and their wives either are smitten and die in childbirth, or, if they escape, bear births whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the fourfooted breed, and abundant waxes their prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race—faction which ravages even well-established houses: but brother's wife and husband's sister set their chairs around one board.\(^a\) Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen, and may song be my study for ever. In that song shall be the

xliii. (1887), p. 273 ff., sees an allusion to Arsinoë I. and Arsinoë II.
CALLIMACHUS

τῇ ἐνὶ μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ αὐ πολλῆ, ἐν δὲ καὶ Ἄπόλλων, ἐν δὲ οἱ σει πάντες ἀεθλοὶ, ἐν δὲ κύνες καὶ τάξα καὶ ἄντυγες, αἱ τε σε ῥεία θητήν φορέωντε, ὅτ' ἐσε Διὸς οἶκον ἑλαύνεις. ἐνθα τοι οἰκονομεῖς ἐνὶ προμολῆσαι δέχονται ὁπλα μὲν Ἐρμείας Ἀκακήσιος, αὐτὰρ Ἀπόλλων θηρίον ὅττι φέρησθα. πάροιβε γέ,1 πρῶν περ ἰκέσθαι καρτερὸν Ἀλκείδην. νῦν δ' οὐκέτι τοῦτον ἀεθλον 145 Φοίβος ἔχει, τοῖσος γὰρ ἀεὶ Γερύνθιος ἀκμὸν ἐστική πρὸ πυλέων ποτιδέγιμον, εἰ τι φέρουσα νεῖαι πὼν ἔδεισα; θεοὶ δ' ἐπὶ πάντες ἔκειν ἀλληκτον γελῶσι, μάλιστα δὲ πενθηρή αὐτή, ταῦτον ὅτ' ἐκ δίφροο μάλα μέγαν ἢ δ' ἐγε 150 κάπρον ὀπισθιδίον φέροι ποδός ἁσπαίροντα, κερδαλέω μῦθω σε, θεῇ, μάλα τῶδε πυνύσκει ἓ 'βάλλε κακοὺς ἐπὶ θήρας, ἵνα θνητοὶ σε βοηθῶν ὡς ἐμὲ κυκλήσασιν.3 ἔα πρόκας ἤδε λαγωνός οὐρα βόσκεσθαι. τί δὲ κεν 4 πρόκες ἤδε λαγωνο 155 ρέειασ; σὺς ἐργα, σὺς φυτὰ λυμαίνονται. καὶ βοῖς ἀνθρώπωι κακὸν μέγα. βάλλε ἐπὶ καὶ τούς.'

ως ἐνεπεν, ταχίνοις δὲ μέγαν περὶ θήρα πονεῖτο. οὐ γὰρ δ' ἐγε Φρυγίη περ ὑπὸ ὅρνι γυῖα θεώθεις

1 γε Blomf. ; δέ.
2 δ' γε δ; ὅτε.
3 κυκλήζασιν F and Voss. 59; -οὐσιν AE.
4 τί κεν.

a Cf. the Homeric epithet of Hermes, Ἀκάκητα, II. xvi. 185, etc.

b Heracles, as son of Amphitryon son of Alcaeus. According to Apollodor. ii. 4. 12, Alcides was the original name of Heracles, the latter name having been bestowed upon him by the Pythian priestess when he consulted the 72
HYMN III

Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes, the Lord of Blessing,\textsuperscript{a} takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides\textsuperscript{b} came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns\textsuperscript{c} stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasing and most of all his own wife's mother\textsuperscript{d} when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this cunning speech, goddess, doth he admonish thee: "Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer or hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those." So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian\textsuperscript{e} oak his oracle after he had gone into exile for the murder of his children. Heracles asked the oracle where he should dwell and he was told to settle in Tiryns and serve Eurystheus for twelve years.

\textsuperscript{a} There is no reason whatever to suppose that ἄκμων here has any other than its ordinary sense of anvil, used metaphorically, as in Aesch. Pers. 52. It has been sometimes supposed to mean unwearied=άκματος.

\textsuperscript{b} Hera, mother of Hebe:

\textsuperscript{c} "Phrygia, a hill in Trachis where Heracles was burnt" (schol.).
CALLIMACHUS

παύσατ’ ἀδηφαγίας· ἔτι οἱ πάρα νηδὺς ἐκεῖνη, 160
τῇ ποτ’ ἀροτριώντι συνήντετο Θειοδάμαντι.

— σοι δ’ Ἀμνυσάδες μὲν ὑπὸ ἔξυγλησφι λυθείσας
ψήχουσιν κεμάδας, παρὰ δὲ σφικὶ πουλῆ νέμεσθαι
"Ἡρης ἐκ λειμῶν ἀμησάμεναι φορέονιν
ωκύθοον" τριπέτηλον, δ’ καὶ Διός ἵπποι ἔδουσιν.
ἐν καὶ χρυσείας ὑποληνίδας ἐπλήσαντο
υδατος, ὁφρ’ ἐλάφοισι ποτὸν θυμάρμενον εἰτη.
αὐτὴ δ’ ἐσ πατρὸς ὁμον ἐρχείται. οἱ δὲ σ’ ἐφ’ ἐδρὴν
πάντες ὁμῶς καλέουσι; σὺ δ’ Ἀπόλλωνι παρίζεισι.

ἡνίκα δ’ αἱ νῦμφαι σε χορῷ ἐνι κυκλώσονται
ἀγχόθι πηγάων Αἰγυπτίου Ἰνωποῦ
ἡ Πιτάνῃς (καὶ γὰρ Πιτάνη σέθεν) ἡ ἐνὶ Λίμναις;
ἡ ἱνα, δαίμον, Ἀλάς Ἀραφηνίδας οἰκήσουσα
ἐλθεις ἀπὸ Σκυθίης, ἀπὸ δ’ εἴπαι τέθημα Ταῦρων,
μη νειὼν τημοῦτος ἔμαί βόες εἶνεκα μισθοῦ
τετράγυνον τέμνοιεν ὑπ’ ἄλλοτριῳ ἀροτῆρι.
ἡ γάρ κεν γυναι τε καὶ αὐχένα κεκμηνίαι

1 ωκύθοον ε., cf. Hesych. s.v.; ωκύθοον.

When Heracles was passing through the land of the Dryopes, being in want of food for his young son Hyllus, he unyoked and slaughtered one of the oxen of Theiodamas, king of the Dryopes, whom he found at the plough. War ensued between the Dryopes and Heracles, and the Dryopes were defeated, and Hylas, son of Theiodamas, was taken as a hostage by Heracles (Apollodor. ii. 7. 7, Apoll. Rh. i. 1211 ff., Ovid, Ἱβ. 488). Hence Heracles got the epithet Bouthoinas, schol. Apoll. Rh. l.c., Gregor. Naz. Or. iv. 123. The Lindian peasant who was similarly treated by Heracles, and who, while Heracles feasted, stood apart and cursed (hence curious rite at Lindos in Rhodes, where, when they
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flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas at the plough.

For thee the nymphs of Amnisus rub down the hinds loosed from the yoke, and from the mead of Hera they gather and carry for them to feed on much swift-springing clover, which also the horses of Zeus eat; and golden troughs they fill with water to be for the deer a pleasant draught. And thyself thou enterest thy Father's house, and all alike bid thee to a seat; but thou sittest beside Apollo.

But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus or Pitane for Pitane too is thine—or in Limnae or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides, renouncing the rites of the Tauri, then may not my kine cleave a four-acred fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come


Inopus in Delos was supposed to have a subterranean connexion with the Nile.

On the Eurotas with temple of Artemis.

This may be the Athenian-Limnae (so schol.); but there was a Limnaean also in Laconia with temple of Artemis and an image supposed to be that carried off by Orestes and Iphigeneia (Paus. iii. 7) from Taurica.

Attic deme between Marathon and Brauron with temple of Artemis (Eurip. Iphig. in T. 1446 ff.).

In the Crimea, where Artemis was worshipped with human sacrifice (Eurip. l.c., Ovid, Trist. iv. 4, Ex Ponto iii. 2, Herod. iv. 103).

The typical heroic field (Hom. Od. xviii. 374, Apoll. Rh. iii. 1344); cf. Od. vii. 113.
CALLIMACHUS

κόπρον ἐπὶ προγένοντο, καὶ εἰ Συμφαύδης εἶνεν εἰναετενόμεναι κεραλκępες, αἱ μέγ’ ἀρισταὶ τέμνειν ὄλκα βαθεῖαι. ἐπεὶ θεός οὐποτ’ ἐκεῖνον ἦλθεν παρ’ Ἡλιος καλὸν χορὸν, ἀλλὰ θεῖται δίφρον ἐπιστήσας, τὰ δὲ φάεα μηκύνασι. τὶς δὲ νῦ τοι νήσουν, ποῖον δ’ ὄρος εὐάδε πλεῖστον, τὶς δὲ λιμῆν, ποίη δὲ πῶλις; τίνα δ’ ἔξοχα νυμφέων φίλαμ, καὶ ποῖος ἥρωιδας ἔσχες ἐταῖρος; εἰπὲ, θείη, σὺ μὲν ἄμμων, ἐγὼ δ’ ἐτέροις ἀείσω. νῆσων μὲν Δολίχη, πολίων δὲ τοι εὐάδε Πέργη, Τηγυντον δ’ ὅρεων, λιμένες γε μὲν Εὐρίπου, ἔξοχα δ’ ἀλλὰς Γόρτυνίδα φίλαμ νύμφην, ἐλλοφόνον Βρυτομάρτην ἐυσκοπον. ἦς ποτε Μίνως πτοιτιθεῖς ὑπ’ ἐρωτὶ κατέδραμεν οὐρα Κρήτης. ἦ δ’ ὅτε μὲν ἱαζότων ὑπὸ δροῦι κρύπτετο νύμφη, ἀλλοτε δ’ εἰσαμενή. ὅ δ’ ἐνέα μὴνα εφοίτα παίπαλα τε κρημνοῦσσε τε καὶ οὐκ ἄνέπαυσε διωκτόν, μέσφ’ ὅτε μαρττομένη καὶ δὴ σχεδὸν ἦλατο πόντον πρηγὼν ἐξ ὑπάτωι καὶ ἐνθορεν εἰς ἄληπων δίκτυα, τὰ σφ’ ἔσασσαν. ὅθεν μετέπειτα Κόδωννες νύμφης μὲν Δικτυναν, ὅρος δ’ ὅθεν ἦλατο νύμφη Δικταῖον καλέουσιν, ἀνεστήσαντο δὲ ὑσμοὺς ἱερά τε ἐρέουσιν. τὸ δὲ στέφος ἣματι κείνῳ ἦ πίτωσ η’ σχίνους, μῦρτοι δὲ χείρες ἄθικτοι.

^ i.e. from Epirus. For the great size of the Ὑπερωτικαὶ βόδες see Aristotle, H.Α. iii. 21, who says that when milking them the milker had to stand upright in order to reach the udder. Both Stymphaeas and Tymphaea seem to be attested, though the latter seems to have the better authority (Steph. Byz. s.v. Τύμφη).

^ Hesiod, W. 436.

^ Doliche: either Euboea (E.M. s.v. Εὐβοῖα), E. Maass, Hermes xxv. (1890), p. 404, or Icaros (Steph. Byz. s.v. "Ικαρός), 76
HYMN III

to the byre, yea even were they of Stymphaean breed, nine years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands Doliche hath found favour with thee, of cities Perge, of hills Taygeton, the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis, slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets (Dictaeon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands

or an island off Lycia (Steph. Byz. s.v. Δολιχή • νήσος πρὸς τῇ Λυκίᾳ, ὡς Καλλίμαχος).

a In Pamphyelia, with temple of Artemis, Strabo 667.
b In Laconia.
c Britomartis or Dictyna, a Cretan goddess sometimes represented as an attendant of Artemis, sometimes regarded as identical with her.
CALLIMACHUS

δὴ τότε γὰρ πέπλουσιν ἐνέσχετο μύρσινος ὄζως
τῆς κούρης, δὲ ἔφευγεν· ὥθεν μέγα χώσατο μῦρτω.
Οὕτω ἀνασσ' εὐώπτη φαεσφόρε, καὶ δὲ σὲ κεῖνης
Κρηταίες καλέουσιν ἐπωνυμίην ἀπὸ νύμφης.
καὶ μὴν Κυρήνην ἔταρίσσαο, τῇ ποτ' ἔδωκας
αὐτὴ θηρητήρε δύω κύνε, τοῖς ἐνι κούρη
'Ὑψής παρὰ τύμβου 'Ἰώλκιον ἐμμορ' ἀέθλου.
καὶ Κεφάλου ξανθὴν ἀλοχον Δημονίδαο,
πότνια, σὴν ὀμόθηρον ἔθηκαο· καὶ δὲ σὲ φασὶ
καλὴν 'Ἀντίκλειαν ἢσον φαέζασι φιλήσαι,
αἰ πρῶται θοὰ τόξα καὶ ἅμιθ' ὄμοισι φαρέτρας
ἰοδόκους ἐφόρησαν· ἀσύλλωτοι δὲ φιλὸν ὄμοι
δεξιέροι καὶ γυμνὸς αἰε παρεφαινέτο μαζός.
ἡμησας δ' ἐτι πάχυν ποδορρώρην 'Ἀταλάντην,
κούρην 'Ἰασίου συοκτόνον 'Ἀρκασίδαο,
καὶ ἐ κυνηλασίην τε καὶ εὐστοχίην ἑδίδαξας.
οὐ μὲν ἐπίκλητοι Καλυδωνίου ἀγρευτῆρες
μέμφονται κάπρᾳ τα γὰρ σημῆνα νίκης
'Ἀρκαδίην εἰσῆλθεν, ἔχει δ' ἐτι θηρός ὀδόντας·
οὔδὲ μὲν 'Τλαίον τε καὶ ἄφρονα 'Ροίκον ἔσπα
οὔδὲ περ ἐχθαίροντας ἐν 'Αἰδι μωμήσασθαι
τοξότων· οὐ γὰρ σφυν λαγόνες συνεπεψεύονται,
τάων Μαιαλίῳ νάεν φόνῳ ἀκρώρεια.
πότνια πουλυμέλαθρε, πολύπτολι, χαίρε Χιτώνη
Μιλήτῳ ἐπίδημε· σὲ γὰρ ποιῆσατο Νηλεύς

a Artemis in Ephesus, Sparta, etc.  b Cyrene.
"The tomb of Pelias" (schol.). See Introduction.
a Procris.  b Mother of Odysseus.
a The ms. ἀσύλ(λ)ωτα is quite unknown. The translation assumes a connexion with ἀσύλλα.
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HYMN III

touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden’s robes; wherefore she was greatly angered against the myrtle. Upis, D O Queen, fairfaced Bringer or Light, thee too the Cretans name after that nymph. Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus b beside the Iolcian tomb c won the prize. And the fair-haired wife d of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the châse; and fair Anticleia, e they say, thou didst love even as thine own eyes. These were the first who wore gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap f and always the right breast showed bare. Further thou didst greatly commend swift-footed Atalanta, g the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus h and foolish Rhoeacus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

Lady of many shrines, of many cities, hail! Goddess of the Tunic, i sojourner in Miletus; for thee

\[\text{Atalanta took a prominent part in the hunt of the Calydonian boar, and received from Meleager the hide and head of the boar as her prize (Paus. viii. 45).}\]

\[\text{Hylaeus and Rhoeacus were two centaurs who insulted Atalanta and were shot by her (Apollod. iii. 9. 2).}\]

\[\text{Chitone, by-name of Artemis as huntress, wearing a sleeveless tunic (χειρών) reaching to the knees.}\]
CALLIMACHUS

ηγεμόνην, ὅτε νησίων ἀνήγετο Κεκροπίηθεν.
Χησύας Ἰμμρασίῃ πρωτόθρονε, σοί δὲ Ἀγαμέμνον
πηδάλιον νῆός σφετέρης ἐγκάτθετο νῆῳ
μείλιον ἀπλοίης, ὅτε οἱ κατεδήσας ἀήτας,
Τευκρῶν ἡνίκα νῆες Ἀχαιόικες ἄστεα κηδεῖν
ἐπλεον ἀμφ᾽ Ἑλένη Ῥαμνοῦιδι θυμωθείας.

ἡ μὲν τοι Προῖτος γε δῶ ἐκαθίσσατο νησώς,
ἀλλὸν μὲν Κορίῆς, ὅτι οἱ συνελέγαο κούρας
οὐρεα πλαζομένας Ἀζήμια, 1 τὸν δὲ ἔνι Λούσιος
'Ἡμέρη, οὖνεκα θυμόν ἀπ᾽ άγριον ἐλεο παιδών.
σοί καὶ Ἀμαζονίδες πολέμου ἐπιθυμητεῖραι
ἐν ποτε παρραλίῃ Ἑφέσῳ βρέτας ἱδρύσαντο
φηγῶ ὑπὸ πρέμυν, τέλεσεν δὲ τοι Ἰπποῦ·
αὐταὶ δ᾽. Οὔπι ἄνασσα, περὶ πρύλων ὠρχήσαντο
πρώτα μὲν ἐν σακκέσσων ἐνόπλων, αὐθί δὲ κύκλῳ
στησάμεναι χορὸν εὐρών. ὑπῆρεισαν δὲ λίγεια
λεπταλέον σύριγγες, ἰνα ῥήσωσιν 2 ὁμαρτῆ.
οὐ γὰρ πω νέβρεια δι᾽ ὀστεά τετρήναιτο,
ἐργον Ἀθηναίης ἑλάφῳ κακόν· ἔδραμε δ' ἤχῳ
Σάρδιας ἐς τε νομὸν Βερεκύνθιον. αἰ δὲ πόδεσσιν
οὐλα κατεκροτάλζουν, ἐπεφόβεον δὲ φαρέτραι.

1 ἄξεινα mss. ; corr. Spanheim.
2 πλῆσ(σ)ως mss. ; πλῆσωσιν Arnaldus ; ῥῆσωσιν de Jan.

a Neleus, son of Codrus, founder of Miletus (Strabo, 633).
b Artemis Hegemone as leader of colonists (Paus. viii. 37).
c i. e. Athens.
d Cape in Samos.
e River in Samos.
f Artemis was worshipped in Ephesus with the title Πρωτοθρόνη (Paus. x. 38. 6). For rock-cut throne on Mount Coressus at Ephesus cf. A. B. Cook, Zeus, i. p. 140 f.
g The ἄπλωσις is sometimes described as a storm, sometimes as a dead calm.
 h Epithet of Helen as daughter of Nemesis, who was worshipped at Rhamnus in Attica.
i King of Argos.
HYMN III

did Neleus a make his Guide, b when he put off with his ships from the land of Cecrops. c Lady of Chesion d and of Imbrarus, e throned f in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather, g when thou didst bind the winds for him, what time the Achaean ships sailed to vex the cities of the Teucri, wroth for Rhamnusian h Helen.

For thee surely Proetus i established two shrines, one of Artemis of Maidenhood for that thou didst gather for him his maiden daughters, j when they were wandering over the Azanian k hills; the other he founded in Lusa l to Artemis the Gentle, m because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo n performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance—first in shields and in armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athene’s handiwork, o a bane to the deer). And the echo reached unto Sardis and to the Bere-cynthian p range. And they with their feet beat loudly and therewith their quivers rattled.

j For their madness and cure cf. Paus. ii. 7. 8, viii. 18. 7 f.
k Azania in Arcadia.
l In Arcadia.
m For the temple of Artemis Hemera or Hemerasia at Lusa cf. Paus. viii. 18. 8.
 nop Queen of the Amazons, no doubt identical with Hippolyte.
o The flute (αἰλός) invented by Athena (Pind. P. xii 22) was often made from fawn bones, Poll. iv. 71. Athen. 182 e, Plut. Mor. 150 e.
p In Phrygia.
CALLIMACHUS

κείνο δέ τοι μετέπειτα περὶ βρέτας εὐριθ᾽ θέμειλον
dωμήθη, τοῦ δ’ οὔτε θεώτερον ὠψεται ἧς
οὗ τε ἀφειτερον᾽ βέα κεν Πυθώνα παρέλθοι. 250
τῷ ρᾶ καὶ ἥλαίνων ἀλαξαζέμεν ἤπείλησε
Δύναμις ύβριστῆς: ἐπὶ δὲ στρατόν ὑπηγόλογων
ήγαγε 1 Κιμιμερίων ψαμάθῳ ἰσον, οἷς ρὰ παρ᾽ αὐτὸν
κεκλιμένοι ναίοις βοῶς πόρον Ἰναχύνης.
δ’ δειλὸς βασιλέως, ὅσον ἠλιθεν‘ οὗ γὰρ ἐμελλεν
οὔτ’ αὐτὸς Σκυθινὸς πολιμπητές οὔτε τὸς ἄλλος
ὅσων ἐν λειμάνι Καὐστρήῳ ἤσσαν ἄμαξα
νοστήσεν. Ἐφέσου γὰρ ἄει τελα τόξα πρόκειται.
πότνια Μονυχίη λιμενοσκόπη, χαίρε Φεραίη.
μὴ τις ἄτμησῃ τὴν Ἀρτέμιν' οὔδε γὰρ Οινεῖ
βωμὸν ἄτμασαντι 2 καλοὶ πόλων ἦλθον ἄγανες.
μηδ’ ἐλαφησολήν μηδ’ εὐστοχίην ἐριδαινεῖν·
οὔδ’ γὰρ Ἀτρείδης ὀλίγῳ ἐπὶ κόμπασε μισθῷ·
μηδ’ των μνάσθαι τὴν παρθένον· οὔδε γὰρ Ὡτος,
οὔδε μὲν Ὑμαρίων ἄγαθον γάμου ἐμνήστευσαν· 265
μηδ’ χορὸν φεύγειν ἐνιαύσιον· οὔδε γὰρ Ἰππό
ἀκλαυτεὶ περὶ βωμὸν ἀπείπατο κυκλώσασθαι.
χαίρε μέγα κρείσσοι καὶ εὐάντησον ἀοιδῇ.

1 ἤλασε Eit. Gud. Et. M. s.v. Ισος.
2 ἄτμασαντι ε and Vindobon. 318; ἄτμασαντι Afr.; ἄτι-
μάσαντι Schneider.

a A people living on the north of the Black Sea.
b The Cimmerian Bosporus, which was named after the
Cow (βοῦς), i.e. Io, daughter of Inachus, king of Argos.
c The Cayster is a river in Lydia.
d Harbour of Athens, where Artemis had a temple
(Paus. i. 1. 4).
e Artemis Pheraia is Artemis as Hecate from Pherae in
Thessaly (Paus. ii. 23. 5).
HYMN III

And afterwards around that image was raised a shrine of broad foundations. Than it shall Dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in his madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians\(^a\) which milk mares, in number as the sand; who have their homes hard by the Straits\(^b\) of the Cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian\(^c\) plain; for thy shafts are ever more set as a defence before Ephesus.

O Lady of Munychia,\(^d\) Watcher of Harbours, hail, Lady of Pherae\(^e\)! Let none disparage Artemis. For Oeneus\(^f\) dishonoured her altar and no pleasant struggles came upon his city. Nor let any contend with her in shooting of stags or in archery. For the son\(^g\) of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo\(^h\) was her refusal to dance around the altar. Hail, great Queen, and graciously greet my song.

\(^f\) King of Calydon in Aetolia, who neglected to sacrifice to Artemis. In anger she sent the Calydonian boar to ravage his land.

\(^g\) Agamemnon, who shot a stag which was sacred to Artemis and boasted of the deed (Soph. *Electr.* 566 ff., Hygin. *Fab.* 98). This led to the *αἰῶνια* at Aulis and the sacrifice of Iphigeneia.

\(^h\) Queen of the Amazons, who founded the temple of Artemis at Ephesus.
IV.—ΕΙΣ ΔΗΛΟΝ

Τὴν ἱερήν, ὅ θυμεῖ, τίνα χρόνον ἡ πότ' ἀείσεις Δῆλον, Ἀπόλλωνος κουροτρόφον; ἡ μὲν ἄπασαι Κυκλάδες, αἱ νῆσων ἱερώταται εἰν ἄλη κεῖται, εὔμνοι. Δῆλος δ᾽ ἐθέλει τὰ πρῶτα φέρεσθαι ἐκ Μουσέων, ὅτι Φοίβον ἀοιδάων μεδέντων λοισέ τε καὶ σπείρωσε καὶ ὡς θεὸν ἤγεσε πρῶτη. ὡς Μοῦσαι τὸν ἀοιδὸν ὅ μὴ Πιμπλειν αἰείσθη. 5 ἐξήθουσιν, τῶς Φοίβος ὃτις Δήλοιο λάθηται. Δῆλῳ νῦν οἶμης ἀποδάσσομαι, ὡς ἂν Ἀπόλλων Κύνθιος αἰνήσῃ μὲ φίλης ἄλεγοντα τιθήνης.

κεῖνη δ᾽ ἤνεμοσσα καὶ ἄτροπος οἷς ἀλιπλήξ αἰθυής καὶ μᾶλλον ἐπίδρομος ἥπερ ἰπποὺς πόντῳ ἐνεστήρικται. δ᾽ ἄμφη ἐπούλος ἐλίσσων Ἰκαρίοι πολλὴν ἀπομάσσεται ὦδατος ἄχνην· τῶν σφε καὶ ἱχθυβολῆς ἀλπίποι ἐννάσσαντο. 15 ἀλλὰ οἱ οὗ νεμεστήν ἐνὶ πρώτῃ λέγεσθαι, ὡπότ᾽ ἐς Ὁκεανὸν τε καὶ ἐς Τιτηνίδα Τῆθ᾽ ὑσσοὶ αὐλλίζονται, αἰεὶ δ᾽ ἕξαρχοι ὁδεύει. ἥ δ᾽ ὅπλευν Φοίνισσα μετ᾽ ἱχνα Κύννος ὀπτηδέι

1 et' ποτ' Reiske. But the text is quite right.
2 ἀείσθη schol. Lycophr. 275; ἀείσθη.

a Fountain in Pieria near Mt. Olympus, sacred to the Muses.
b Cynthos, mountain in Delos.
c The Icarian sea, so called from Icarus, son of Daedalus,
IV.—TO DELOS

What time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades, most holy of the isles that lie in the sea, are goodly theme of song. But Delos, would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia a so Phoebus abhors him who forgets Delos. To Delos now will I give her share of song, so that Cynthia b Apollo may praise me for taking thought of his dear nurse.

Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian c water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whenssoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way. d Behind her footsteps follow Phoenician Cyrrus, e no mean isle, and who fell into it when his father and he attempted to fly from Crete with artificial wings to escape the wrath of Minos. (Strabo 639, Diodor. iv. 77.)

a See Introduction.

b Corsica, colonized by the Phoenicians.
CALLIMACHUS

οὐκ ὄνομη καὶ Μάκρις Ἀβαντιάς Ἐλλοπηγῆν
Σαρδώ θ' ἰμερόεσσα καὶ ἦν ἐπενήξατο Κύπρις
eξ ὑδατὸς τὰ πρῶτα, σαοὶ δὲ μιν ἀντ', ἐπιβάθρων.
κεῖναι μὲν πῦργους περισκεπέσσων ἐρυμναί,
Δήλος δ' Ἀπόλλωνι. τί δὲ στυβαρώτερον ἔρκος;
τείχεα μὲν καὶ λάκες ὑπάὶ ρητῆς κε πέσουν
Στρυμονίου βορέαο. θεὸς δ' ἀεὶ ἀστυφέλικτος·
Δήλε φίλη, τοῖος σε βοηθόος ἀμφιβεθηκεν.

εἰ δὲ λίθοι πολέες σε περιτροχώσαο ἀοίδαί,
ποίη ἐνυπελέξω σε; τί τοι θυμήρες ἀκούσαι;
ἡ ώς τὰ πρῶτοστα μέγας θεὸς οὐρεα θείων
ἀορὶ τριγλῶχων, τὸ οἰ Τελχίνες ἔτευξαν,
νήσους εὐνάλιας εἰργάζετο, νέρθε δὲ πᾶσας
eκ νεάτων ὅχλισε καὶ εἰσεκύλισε θαλάσση;
καὶ τὰς μὲν κατὰ βυσσόν, ὡς ἠπείροι λάθωνται,
πρυμνόθεν ἐρρίζωσε· σε δ' οὐκ ἔθλυψεν ἀνάγκη,
ἀλλ' ἀφετὸς πελάγεσσον ἐπέπλεες, οὐνόμα δ' ἦν σοι
Ἀστερή το παλαιῶν, ἐπεὶ βαθὺν ἦλαι τὰφρον
οὐρανόθεν φεύγουσα Διὸς γάμον ἀστερὰ ἤση.
τόφρα μὲν οὐπω σοι χρυσῇ ἐπεμύγγετο Λητώ,
τόφρα δ' ἔτ τ' Ἀστερή σοι καὶ οὐδέπω ἐκλεοὶ Δήλος.
πολλάκι σε ὁπ' ἕκαθοσοι πολίχνης

1 τοὶ mss. 2 χ' ὡς mss.
3 δὲ πᾶσας mss.; δ' έλάσσας Meineke; δ' ἐπάρας Schneider.
4 πολλάκι σ' εκ marg. Taur.; corr. Meineke; πολλάκις εκ.

-road, which was also called Ellopia from Ellops, son of Ion (Strabo 445, Steph. B. s.v. 'Ελλοπία.)
 b Sardinia.
 c Cyprus (schol.).
 d ἐπιβάθρων (Hom. Od. xiv. 449, Callim. Hec. 31, Apoll. Rh. i. 421) is properly the fee for entering a ship; cf. Eustath. on Hom. l.c., Hesych. s.v. ναῦλον. Here—fee for setting foot in Cyprus. Cf. Nonnus xiii. 457 Πάφον . . . εξ ὑδατῶν ἐπιβαθρῶν ἀνερχομένης Ἀφροδίτης.
 e Strymon, river in Thrace. (άφ' ὁ ὁ βορᾶς· Στρυμονίου βορέαο, Steph. B. s.v.)
HYMN IV

Abantian Macris\(^a\) of the Ellopians, and delectable Sardo,\(^b\) and the isle \(^c\) where Cypris first swam from the water and which for fee\(^d\) of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian \(^e\) Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god \(^γ\) smote the mountains with the three-forked sword which the Telchines\(^g\) fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria,\(^h\) since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen\(^i\) unto Ephyra\(^j\) within

\(^a\) Poseidon.
\(^b\) Mythical artificers, "notique operum Telchines," Stat. T. ii. 274; S. iv. 6. 47.
\(^c\) As if from aster = star. Stat. A. i. 388 "instabili Delo."
\(^d\) Troezen, son of Pelops, founder of Troezen in Argolis (Strabo 374, Paus. ii. 30. 8, Steph. B. s.v.)
\(^e\) Ephyra, old name of Corinth (Paus. ii. 1. 1, Strabo 338, Steph. Byz. s.v.)
CALLIMACHUS

ἐρχόμενοι Ἐφύρην Σαρωνικοῦ ἐνδοθε κόλπου ναῦταὶ ἐπεσκέψαντο, καὶ ἐξ Ἐφύρης ἀνιῶντες οἱ μὲν ἔτ' οὐκ ἴδον αὖθι, σὺ δὲ στεινοῖο παρ’ ὀξὺν ἔδραμες Ἐνυρίπου πόρον καναχηδὰ βέοντος, Ἐκλυκτικὴς δ’ αὐτήμαρ ἀνημίμην ἀλὸς ὕδωρ μέσφ’ ἐς Ἀθηναίων προσενήξαο Σοῦνον ἄκρον ἦ Χίων ἡ νήσου διάβροχον ὕδατι μαστὸν Παρθενίας (οὐπω γὰρ ἐν Σάμος), ἦμι σε νύμφαι γείτονες Ἀγκαίων Μυκαλησίδες ἐξεύςασαν. Ἔκκα δ’ Ἀπόλλωνι γενέθλιοι οὐδας ὑπέσχες, τοῦτο τοι ἀντημομοῦν ἀλόπυοι οὐνομιθεντο, οὐνεκεν οὐκέτ’ ἀδηλὸς ἐπέπλεες, ἀλλ’ ἐνι πόντου κύμασιν Ἀγαίοιο ποδῶν ἐνεθήκακεν ρίζας.

οὐδ’ Ἡρην κοτέοςαν υπέτρεπας· ἢ μὲν ἀπάσας δεινὸν ἐπεμβραμάτο λεχωσίν αἱ Δὶ παῖδας ἐξέφερον, Λητοὶ δὲ διακριδόν, οὐνεκα μοῦνη Ζηνιτεκεὶν ήμελλε φιλαίτερον Ἀρεός νόα. τῷ ρα καὶ αὐτῇ μὲν σκοπητὴν ἐχεν αἰθέρους εἰςω σπερχομενή μέγα δὴ τι καὶ οὐ φατόν, εἰργε δὲ Λητῶ τειρομένην ὅδιςι. δῶν δὲ οἱ εἰατο φιουρολ λαῖαν ἐποπτεύοντες, δ’ μὲν πέδον ἡπείρου ἡμενος υψηλῆς κορυφῆς ἐπὶ Ἐρῆμικος Αἰμοῦ θοῦρος Ἀρης ἐφύλασε σὺν ἐντεσι, τῷ δὲ οἱ ἱππῶν ἐπάμυχοι βορέαο παρὰ σπεός ὑμίζοντο.


a Parthenia, old name for Samos (Steph. Byz. s.v.).

b Mycale lies on the mainland, opposite Samos, of which Ancaeus, son of Zeus or Poseidon and Astypalaia, was the mythical king. Steph. Byz., s.v. Μυκαλησίδος, says έστι καὶ δρος Μυκαλησίδος ἐναντίον Σάμου καὶ Μυκαλησίδος τὰ Θηλυκών.

c Stat. T. viii. 197 “partuque ligatam Delon.”

d Apollo.

88
HYMN IV

the Saronic gulf descry thee, and on their way back
from Ephyra saw thee no more there, but thou hadst
run to the swift straits of the narrow Euripus with
its sounding stream. And the same day, turning
thy back on the waters of the sea of Chalcis, thou
didst swim to the Sunian headland of the Athenians
or to Chios or to the wave-washed breast of the
Maiden’s Isle,\(^a\) not yet called Samos—where the
nymphs of Mycalessos,\(^b\) neighbours of Ancaeus, enter-
tained thee.

But when thou gavest thy soil to be the birth-
place of Apollo, seafaring men gave thee this
name in exchange, since no more didst thou float\(^c\)
obsure (δηλαος) upon the water, but amid the
waves of the Aegean sea didst plant the roots of thy
feet.

And thou didst not tremble before the anger of
Hera, who murmured terribly against all child-
bearing women that bare children to Zeus, but
especially against Leto, for that she only was to bear
to Zeus a son\(^d\) dearer even than Ares. Wherefore
also she herself kept watch within the sky, angered
in her heart greatly and beyond telling, and she
prevented Leto who was holden in the pangs of
child-birth. And she had two look-outs set to keep
watch upon the earth. The space of the continent
did bold Ares watch, sitting armed on the high top
of Thracian Haemus, and his horses were stalled by
the seven-chambered cave\(^*\) of Boreas. And the

\(^a\) Cf. Stat. Th. vi. 100 "Dat gemitum tellus: non sic
eversa feruntur Ismara, cum fracto Boreas caput extulit
antro." The cave of Boreas lay in the far North-east (Plin.
N.H. vii. 10; Soph. Ant. 983, schol.; Apoll. Rh. i. 826; Sil.
It. Prin. viii. 513; Serv. Verg. A. x. 350, xii. 366; [Plutarch],
De fluv. 14. 5).
CALLIMACHUS

ἡ δ' ἐπὶ νησάων ἑτέρη σκοπὸς εὑρεῖας ἥστο κόρη Θαύμαντος ἐπαίξασα Μίμαντι.
ἐνθ' οἱ μὲν πολίσσων ὅσαι ἐπεβάλλετο Λητῶν μίμνον ἀπειλητῆρες, ἀπετρώπων δὲ δέχεσθαι.
φεῦγε μὲν Ἀρκαδίᾳ, φεῦγεν δ' ὅρος Ἴερόν Αὐγής. 70
Παρθένων, φεῦγεν δ' ὁ γέρων μετόπισθε Φενεός. ¹
φεῦγε δ' ὅλη Πελοπῆις ὅσῃ παρακέκλιται Ἰσθμῷ,
epamην Αἰγιαλοῦ τε καὶ Ἄργεως. οὐ γὰρ ἐκεῖνα ἀτραπιτῶς ἐπάτησεν, ἔτει λάχεν Ἰανχον Ἰἱῆ.
φεῦγε καὶ Ἁονίῃ τὸν ἐνα δρόμον, αἱ δ' ἐφέποντο 75
Δήρκη τε Στροφῆι τε μελαμψήφιδος ἔχουσαι Ἰσμηνοῦ χέρα πατρός, δ' εἰπέτο πολλῶν ὅπσοθεν Ἀσσωτῶν βαρύγουνος,
ἔτει πεπάλακτο κεραυνῷ. ἡ δ' ὑποδηνθεὶσα χορὸν ἀπεπάσατο νύμφη
αὐτόχθων Μελίη καὶ ὑπόχλουν ἑστε παρεινή 80
ἡλικος ἀσθμαίνουσα περὶ δρυός, ὡς ἱδε χαίτην
σειομένην Ἐλικώνος. ἐμαί θεαί, εἰπατε Μοῦσαι,
ἡ δ' ἐπεν ἐγένοντο τὸ τότε δρύες ἡνίκα Νύμφαι;
Νύμφαι μὲν χαίρουσιν, ὅτε δρύισι ὁμβρός ἀέξει,
,Νύμφαι δ' αὐ κλαίουσιν, ὅτε δρυίν οὐκέτι φύλλα. 85
tαῖσ μὲν ἐτ' Ἀπόλλων ὑποκόλιποις αἰν' χολωθή,

¹ Φενεός Arnaldus; Φεναίος.

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¹ Iris (Stat. Th. x. 123).
² Mimas, mountain in Ionia opposite to Chios.
³ Auge, daughter of Aleos, king of Tegea. Her father, warned by an oracle that his sons would perish by a
descendant of his daughter, made her a priestess to Athena.
She became, however, mother of Telephus by Heracles and
gave birth to her son on the hill Parthenium in Arcadia
(Diodor. iv. 33. 7 ff.). Cf. Paus. viii. 48. 7, who says at
Tegea Eileithyia was worshipped as Αὐγη ἐν γόνασι because
Auge bare her son there. But he mentions another story
which said Telephus was exposed on Parthenium.
⁴ The autochthonous founder of Pheneos, town in
Arcadia (Paus. viii. 14. 4).
other kept watch over the far-flung islands, even the daughter of Thaumus seated on Mimas, whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge’s holy hill Parthenium, fled after her aged Pheneius, fled all the land of Pelops that lies beside the Isthmus, save only Aegialos and Argos. For on those ways she set not her feet, since Inachus belonged unto Hera. Fled, too, Aonia on the same course, and Dirce and Strophia, holding the hands of their sire, dark-pebbled Ismenus; far behind followed Asopus, heavy-kneed, for he was married by a thunderbolt. And the earth-born nymph Melia wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks to grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother’s womb, was

* Aegialos sometimes denoted the whole district from Sicyon to Buprasium (Steph. Byz. a.v.), i.e. Achaia (Paus. v. 1. 1, vii. 1. 1, Strabo 333), here more strictly the district of Sicyon (which was also called Aegiale, Paus. ii. 6. 5).

† Inachus, river in Argolis.

‡ Aonia = Boeotia.

§ Dirce, river at Thebes.

‖ Strophia, unknown river of Boeotia.

* Ismenos, river of Boeotia.

*k River in Boeotia.

The Meliae or Ash-nymphs were of the same class as the Dryads or Hamadryads. The Melia referred to here was the sister of Ismenus. For the general idea cf. Stat. Silv. i. 3. 59 ff.
CALLIMACHUS

φθέγχατο δ' οὐκ ἀτέλεστον ἀπειλῆσαι ἐπὶ Θῆβη.
"Θῆβη, τίπτε τάλανα τὸν αὐτίκα πότμον ἐλέγχεις;
μήπω μὴ μ' ἄκοντα, βιάζεο μαντεύεσθαι.
οὐπω μοι Πυθώνι μέλει τριποδήμος ἔδρη,
οὐδὲ τί πω τέθνηκεν ὥφις μέγας, ἀλλ' ἔτι κεῖνο
θηρίων αἰγογένειον ἀπὸ Πλειστοῦ καθέρπον
Παρνησοῦ νυφόεντα περιστέφει ἐννέα κύκλοις;
ἀλλ' ἐμπο ϑερ' τι τομάτερον ἢ ἀπὸ δάφνης.
φεύγε πρόσω. ταχινός σε κιχήσωμαι ἀἰματι λούσων
τόξον ἔμον. συ δὲ τέκνα κακογλώσσου γυναικὸς
ἐλλαξας. οὐ σύ γ' ἐμείον φίλη τροφός οὐδὲ Κυθαι-
ρῶν
ἔσσεται: εὐαγέων δὲ καὶ εὐαγέεσσι μελοῖνν." 100
واجب. Ἀρτώ δὲ μετάτροπος αὐτης ἐχώρει.
ἀλλ' ὅτι Ἀχαιῶδε μεν ἀπηρνήσαντο πόλης
ἐρχομένην, Ἐλίκη τε Ποσειδάνιος ἑταῖρη
Βούρα τε Δεξαμενοῦ βοώστασις Οἰκιδανοῦ,
ἀψ δ' ἐπὶ Θεσαλίην πόδας ἔπεπε, φεύγε δ'
"Ἀναυρος
καὶ μεγάλη Λάρισα καὶ αἱ Χειρωνίδες ἄκραι,
φεύγε δ' καὶ Πηνειός ἔλισσόμενος διὰ Τεμπέων.
"Ἡρη, σοὶ δ' ἐτι τίμος ἀνγλαεῖς ἢτορ ἔκειτο
οὐδὲ κατεκλάθης τε καὶ ὦκτισας, ἥνικα πήχεις
ἀμφοτέρους ὀρέγουσα μάτην ἐφθέγχατο τοῖα

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*a The dragon which occupied or watched Delphi and which Apollo slew; cf. Hymn Apoll. 100 ff., Hom. Hymn Apoll. 282 ff.
*b River at Delphi.
*c The laurel of the Pythian priestess at Delphi.
*d Niobe, daughter of Tantalus and wife of Amphion of Thebes, had twelve children—six sons and six daughters—who were slain by Apollo and Artemis because Niobe
HYMN IV

sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent dead, but still that beast of awful jaws, creeping down from Pleistus, wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from the laurel branch. Flee on! swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman. Not thou shalt be my dear nurse, nor Cithaeron. Pure am I and may I be the care of them that are pure." So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came—Helice, the companion of Poseidon, and Bura, the stead of Dexamenes, the son of Oeoeus—she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron; fled, too, Peneius, coiling through Tempe.

But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms boasted of the number of her children as compared with Leto, who had but two.

* Cithaeron, mountain in Boeotia.
‡ Bura, town in Achaia, where Dexamenes a Centaur had great cattle-stalls (schol.). In E.M. s.v. Bovsa he is called E̱g̱á̱ḏí̱os.
* Pelion in Thessaly, home of the Centaur Cheiron.
CALLIMACHUS

“Νύμφαι Θεσσαλίδες, ποταμοῖ φένος, εῦπατε πατρί κοιμήσαι μέγα χεῖμα. περιπλέξασθε γενείων λυσόμεναι τὰ Ζηνός ἐν ὑδατὶ τέκνα τεκέσθαι. Πηνεῖε Ἐθωτα, τί νῦν ἀνέμοισιν ἐρίζεις; ὦ πάτερ, εἰ μὴν ἰππὸν ἄθλιον ἀμφιβεβηκας. ἦ ὅσιος, καὶ ταχυὶ πόδες, ἦ ἐπ᾽ ἐμεῖο μοῦ ἐλαφρίζουσι, πεποίησαι δὲ πέτεσθαι σήμερον ἐξαπίνης;” ὦ δ᾽ ἄνηκοσ. “ὁ ἐμὸν ἄχος, ποῖ σε φέρω; μέλεοι γὰρ ἀπειρηκασι τένοντές. Πηλιὼν ὁ Φιλύρης νυμφήνιον, ἀλλὰ σὺ μείνων, μείνων, ἔπει καὶ θῆρες ἐν οὐρεσὶ πολλάκι σεὶς ἀμοτοκοῦς ὡδίνας ἀπηρείασαντο λέαναι.”

τὴν δ᾽ ἄρα καὶ Πηνείως ἀμείβετο δάκρυα λεῖβων “Ἀητοῖ, Ἀναγκαίη μεγάλη θεός, ὡ γὰρ ἔγογγε πότνα σάς ὡδίνας ἀναίνομαι οἶδα καὶ ἀλλας λουσαμένας ἀπ᾽ ἐμεῖο λεκωίδας. ἀλλὰ μοι Ἡρη δαμιλεῖς ἤπειλησεν. ἀπαύγασαι, οἷος ἐφέδρος οὐρεος ἐξ ὑπάτου σκοπήν ἔχει, ὡς κεί μὲ ρεία βυσσόθεν ἐξερύσσει. τί μήσομαι; ἡ ἀπολέσθαι ἤδυ τί τοι Πηνείων; ἰτο πεπρωμένον ἡμαρ. τλησομαῖ εἶνεκα σεῖο καὶ εἰ μέλλουμι ῥόαων διψαλέν ἀμπιωτιν ἔχων αἰώνιον ἔρρειν καὶ μόνος ἐν ποταμοῖσιν ἀτμιμότατος καλέσθαι. ἤνιδ᾽ ἐγώ τί περισσά; κάλε μόνον Εἰληθυιαν.” ἔπει καὶ ἠρώσθη μέγαν βόου. ἀλλὰ οἱ Ἀρης Παγγαίου προθελυμα καρῆτα μέλλεν ἄειρας ἐμβαλεέων δίνησιν, ἀποκρύψαι δὲ ρέεθρα.

f Among the daughters of Peneios are Iphis, Atrax, Tricca, Menipe, Daphne, and, according to some, Cyrene.

b Cheiron was the son of the union of Cronus and Philyra on Mt. Pelion (Pind. P. iii. 1 f., ix. 30, etc.).

c The reference is to the helplessness and shapelessness of the lion cub at birth. Cf. Aristotle, De gen. animal. iv. 6 94
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and spake in vain: "Ye nymphs of Thessaly, offspring of a river,\(^2\) tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are thy feet always thus swift, or are they swift only for me, and hast thou to-day been suddenly made to fly?" But he heard her not. "O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra,\(^b\) do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth."\(^c\) Then shedding tears, Peneius answered her: "Leto, Necessity is a great goddess. It is not I who refuse, O Lady, thy travail; for I know of others who have washed the soilure of birth in me—but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia." He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum\(^d\) from their base and hurl them in his eddying waters and hide his streams. And from on

\(^2\) The sense of \(\omega\mu\) is precisely that of \textit{crudus} in Stat. \textit{Th. iv. 280} "quercus laurique ferebant Cruda puerperia."

\(^a\) Mountain in Thrace.
CALLIMACHUS

υψόθε δ’ ἐσμαράγγησε καὶ ἀστίδα τύφεν ἄκωκη δούρατος. ἡ δ’ ἐλείλεξεν ἐνόπλιον. έτρεμε δ’ Ὄσσης οὐρα καὶ πεδίων Κραννώνων αἱ τε δυστείς ἐσχατιαὶ Πώλδου, φόβῳ δ’ ὄρχησατο πάσα Θεσσαλίη τοῖς γὰρ ἀπ’ ἀστίδος ἔβρεμεν ἦχος. 140 ὡς δ’ ὅποτ’ Ἀίτναιον ὄρεος πυρὶ τυφόμενοι σείονται μινᾶ πάντα κατούδαιοι γίγαντος εἰς ἐτέρην Βριαρῆς ἐπωμίδα κυμένου, θερμάστραὶ τε βρέμονσιν ὡς Ἡφαίστου πυράγρης ἔργα θ’ ὠμοῖ, δεινὸν δὲ πυρίκιμητοι τε λέβητες καὶ τρίποδας πίπτοντες ἐπ’ ἀλλήλους ἱαχεῦσον τῆμος ἔγενεν ἀράβοις σάκεος τόσος εὐκύκλιος. Πηνεῖος δ’ οὐκ αὕτης ἔχαζε, μίμενε δ’ ὀμοίως καρτερὸς ὡς τὰ πρῶτα, θοᾶς δ’ ἐστήσατο δίνας, εἰσόκε οἱ Κοινῆς ἐκέκλετο “σύζεο χαῖρων, σύζεο. μὴ σὺ γ’ ἔμειο πάθης κακόν εἴνεκα τῆς ἀντ’ ἐλεήμοσύνης, χάριτος δὲ τοι ἔσσετ’ ἁμοιβή.” ἦ καὶ πολλὰ πάροθεν ἐπεὶ κάμεν ἐστίχε νήσους εἰναλίας. αἱ δ’ οὐ μὲν ἐπερχομένην ἐδέχοντο, οὐ λιπαρὸν νῆσον Ἐχινάδος ὥμοιν ἔχουσαι, οὐδ’ ἦτος Κέρκυρα φιλοξενωτάτη ἄλλων, Ἰρις ἐπεὶ πάσην ἐφ’ ὑψηλοίο Μήμαντος ὑπερχομένη μᾶλα πολλῶν ἀπέτραπεν. αἱ δ’ ὑπ’ ὀμοκλήσι πανσυνίῃ φοβεόντο κατὰ ρόον ἦντια τέτμοι.

1 έβρεμαν ε; έβραμεν Α; έβραχεν other mis.
2 θερμάστρα Hesychius; θερμαύστρα.

a Cf. Frazer, G.B., Adonis, Attis, Osiris, i. p. 197: “The people of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other and so causes the ground to quake.” Ibid. p. 200: “The
HYMN IV

high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount of Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder, and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as they fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift eddying streams, until the daughter of Coeüs called to him: “Save thyself, farewell! save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded.”

So she spake and after much toil came unto the isles of the sea. But they received her not when she came—not the Echinades with their smooth anchorage for ships, nor Cercyra which is of all other islands most hospitable; since Iris on lofty Mimas was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came

Tongans think that the earth is supported on the prostrate form of the god Móoí. When he is tired of lying in one posture, he tries to turn himself about, and that causes an earthquake.”

b Leto, daughter of Coeüs and Phoebe.
c At the mouth of the Acheleus.
CALLIMACHUS

ἀγνηγίην δῆπετα Κόσα, Μεροπηδά νῆσον,
ικετο, Χαλκιόπης ἱερὸν μυχὸν ήρωίνης.

ἀλλὰ ἐ παιδὸς ἐρυκὲν ἐποὺ τόδε "μὴ σὺ γε, μὴτερ,
τῇ μὲ τέκοις. οὔτ' οὖν ἐπιμέμφομαι οὔδὲ μεγαίρω
νῆσον, ἐπεὶ λιπαρή τε καὶ εὐβοτος, εἴ νῦ τις ἄλλη.
ἀλλὰ οἱ ἐκ Μοιρέων τις ὀφειλόμενος θεὸς ἄλλος
ἐστὶ, Σαωτήρων ὑπατον γένος. ἢ ὑπὸ μίτην
ἀξεταί οὐκ ἄκουσα Μακηδονί κοιρανεέοθαι
ἀμφοτέρη μεσόγεια καὶ αἱ πελάγεσι κάθεται,
μέχρις ὅποι περάτη τε καὶ ὀππόθεν ὑκέες ἵπποι
'Ἡλιόν φορέουσιν. ὃ δ' εἶσεται ἡδή πατρός.

καὶ νῦ τοτε ξυνὸς τις ἐλεύσεται ἄμων ἀδελθὸς
ὑστερον, ὀππότ' ἄν οἱ μὲν ἐφ' Ἐλλήνεσσι μάχαιـ


1 The best mss. and the Aldine (1513) have only φρούρια
καὶ (177) and καὶ πεδία Κρισσαία καὶ ἡπεροὶ (178). The words
in brackets are a worthless attempt to supply the lacunae
and are found only in the late and inferior mss. (Schneider's
LMNO).

2 καπτὸν mss.; corr. Reiske.

a King of Cos (Steph. Byz. s.vv. Κῶς and Μέροψ).
b Daughter of Euryphas, king of Cos, mother of Thessalos
by Heracles (Apollod. ii. 7. 8).

Ptolemy II. Philadelphus, son of Ptolemy I. Soter and
Berenice, was born in Cos in 310/9 B.C. The date of the
HYMN IV

unto primeval Cos, the isle of Merops, the holy retreat of the heroine Chalciope, but the word of her son restrained her: "Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god, the most high lineage of the Saviours; beneath whose crown shall come—not loth to be ruled by a Macedonian—both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

Yea and one day hereafter there shall come upon us a common struggle, when the Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war, and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky; forts too [and villages of the Locrians and Delphian heights] and Crisaeian plains and [glen of the mainland] be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer

birth of Philadelphus is now settled by the discovery of a new fragment of the Marmor Parium (Athen. Mitth. xxii. [1897]) which has: ἀρχων ἸΘνης Ἰερομνημονος (310/9 B.C.) Πτολεμαίου οὐ ἔν Κῶ ἐγένετο. Cf. Theocrit. xvii. 58 ff.

a Soter, or Saviour, a title of the Ptolemies.

b From 300 B.C. there was a great southward movement of the Celts from the Balkan peninsula. In 280/279 they invaded Greece, where they attacked Delphi, but were miraculously routed by Apollo. It was shortly after this that a body of them settled in the district of Asia afterwards known as Galatia (circ. 240 B.C.).

c The readings here translated are an attempt in the inferior mss. to supply the lacunae. They have no intrinsic value.
CALLIMACHUS

ἀλλ’ ἦδη παρὰ νηὸν ἀπαυγάζοιντο φάλαγγας ¹
dυσμενέων, ἦδη δὲ παρὰ τριπόδεσσιν ἔμειο
φάσγανα καὶ ζωστήρας ἀναίδεας ἐχθρομένας τε ἀσπίδας,
ἀι Γαλάτησι κακὴν ὀδὸν ἄφροι φύλω
ςτήσονται· τέων αἱ μὲν ἔμοι γέρας, αἱ δ’ ἐπὶ Νεῖλῳ
ἐν πυρὶ τοὺς φορέοντας ἀποπνεύσαντας ἱδοῦσαι
κείσονται βασιλῆς ἀέθλια πολλὰ καμόντος.
ἐσσόμενον Πτολεμαῖε, τὰ τοῦ μαντήματοι φαίνω.
αἰνήσεις μέγα δὴ τὶ τὸν εἰσέτη γαστέρι μάντων
ὑστερον ἡματα πάντα. οὐ δὲ ἐμβάλλειο, μὴτερ.
ἐστὶ διειδομένη τις ἐν ὄδατι νήσος ἁραιή,
πλαξομένη πελάγεσσι· πόδες δὲ οἱ οὐχ ἐν χώρῳ,
ἀλλὰ παλιρροιῆς ἐπινήκεται ἀνθήρικος ὡς,
ἐνθα νότος, ἐνθ’ εὔρος, ὅπῃ φορέσοι θάλασσα.
τῇ μὲ φέροις· κεῖνην γὰρ ἐλεύσεαι εἰς ἐθέλουσιν.’
αἱ μὲν τόσσα λέγοντος ἀπέτρεχον εἰν ἄλλη νῆσοι.
’Αστερίη φιλόμολπε, σο δ’ Ἐυβοίηθε κατῆςει,
Κυκλάδας ὄψωμεν περιηγεάς, οὐ τὶ παλαιὼν,
ἄλλ’ ἐτι τοῦ μετόπισθε Γεραιότιον εἰπετο φύκοις·

. . . . . . . . φλεξας ἐπεὶ περικαίεο †πυρί, ²
τλήμων υπ’ ὀδίνεσοι βαρυμομένην ὀρόσσα.
“Ἡρη, τοῦτο μὲ ρέξεν ơ τοι φίλου· οὐ γὰρ ἀπειλᾶς
ὑμετέρας ἐφύλαξα· πέρα, πέρα εἰς ἐμὲ Λητοῦ.”

¹ φάλαγγες mss.; corr. Bentley.
² The better mss. leave a vacant space for line 200 and of
line 201 have only φλέξας ἐπεὶ περικαίεο πυρ (κήρ μ emend.
Bentley). Only the late and inferior mss. (Schneider’s
LMNO) supply ἐστις δ’ ἐν μέσοςι κατουκείρας δε Λητώ | φύκος
ἀπαν κατέφλεξα, or similar words; a very bad attempt to fill
the lacuna. Some verb of speaking seems necessary.

a In the course of the revolt of Magas of Cyrene Ptolemy
Philadelphus had enrolled a body of Gallic mercenaries.

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HYMN IV

by hearsay only; but already beside the temple
behold the ranks of the foemen, and already beside
my tripods the swords and cruel belts and hateful
shields, which shall cause an evil journey to the
foolish tribe of the Galatians. Of these shields
some shall be my guerdon; others, when they have
seen the wearers perish amid fire, shall be set by
the banks of Nile a to be the prizes of a king who
laboured much. O Ptolemy who art to be, these
prophecies I declare for thee. Greatly shalt thou
praise in all the days to be him that prophesied
while yet in his mother’s womb. But mark thou,
mother: there is to be seen in the water a tiny
island, wandering over the seas. Her feet abide not
in one place, but on the tide she swims even as a stalk
of asphodel, where the South wind or the East wind
blows, whithersoever the sea carries her. Thither do
thou carry me. For she shall welcome thy coming.”

When he had spoken thus much, the other islands
in the sea ran away. But thou, Asteria, lover of
song, didst come down from Euboea to visit the
round Cyclades—not long ago, but still behind thee
trailed the sea-weed of Geraestus . . . since thy
heart b was kindled, seeing the unhappy lady in the
grievous pangs of birth: “Hera, do to me what thou
wilt. For I heed not thy threats. Cross, cross
over, Leto, unto me.”

They became rebellious and attempted to make themselves
masters of Egypt. Ptolemy enticed them into a desert
island formed by the branches of the Nile, where he left
them to die by famine and mutual slaughter (Paus. i. 7. 2).
See Bouché-Leclercq, Histoire des Lagides, i. p. 167;
Mahaffy, The Empire of the Ptolemies, p. 124 ff. The date
of the revolt of Magas is round about 278 B.C., and thus
about the same date as the Gallic attack on Delphi.

a Translating κηρυς.

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CALLIMACHUS

ένεπες· η δ' ἀρητόν ἄλης ἀπεπαύσατο λυγρῆς, 205 ἐξετο δ' Ἰωνποίο παρὰ βόσιν, οὑτε βάθυστον γαῖα τὸτ' ἐξανήσων, οὑτε πλῆσιντι ἰθθρῷ. Νεῖλος ἀπὸ κρημνοῦ κατέρχεται Αἰθιοπῆς· λύσατο δὲ ζώνην, ἀπὸ δ' ἐκλίθη ἐμπαλὺς ὀμοιος φοίνικος ποτὶ πρέμμον ἁμηχαῖνης ὑπὸ λυγρῆς τειρομένη νότιοι δὲ διὰ χροὸς ἔρρεεν ἱδρῶς. 

εἰπε δ' ἀλυσθμαίνουσα· "τί μητέρα, κοῦρε, βαρύνεις; αὐτῇ τοι, φίλε, νήσος ἐπιπλώουσα ταλάσση· 

γείνεο, γείνεο, κοῦρε, καὶ ἤπιος ἔξωθι κόλπουν." 

νῦμφα Δίως βαρύςμε, σὺ δ' οὐκ ἀρ' ἐμελλὲς ἀπυστος 215 δὴν ἔμεναι· τοίῃ σε προσέδραμεν ἄγγελωτος, 

εἰπε δ' ἐτ' ἀσθμαίνουσα, φόβω δ' ἀνεμίσγετο μύθος, "Ἡρη τιμήσσα, πολὺ προύχουσα θεάν· 

σῇ μὲν ἔγω, σὰ δὲ πάντα, σὺ δὲ κρείουσα κάθησαι γνησίᾳ Οὐλύμπου, καὶ οὐ χέρα δεῖδιμεν ἄλην 220 θηλυτέρην, σὺ δ', ἀνασσα, τὸν αἰτιον εἰσει ὀργής. 

Λητὼ τοι μίτρην ἀναλύεται ἐνδοθυ νήσου. 

ἄλλαι μὲν πάσαι μιν ἀπέστυγον οὖδ' ἐδέχοντο· 

'Αστερίη δ' ὄνοματι παρέρχομενην ἐκάλεσσεν, 'Αστερίη, πόντοι κακὸν σάρον' οἰσθα καὶ αὐτῆ. 225 ἄλλα, φίλη, δύνασαι γάρ, ἀμίνευν, πότινα, δούλοις ώμετέρους, οἱ σείο πέδων πατέουσιν ἑφετήμη." 

ἡ καὶ ὑπὸ χρύσειον ἐδέθλιον ἦσε κύων ὦσ, Ἀρτέμιδος ἦτε τη, ὅτης οὑτε παύσεται ἄγγος, ἦσε θηρίταινα παρ' ἴχνεαν, οὐσατ' δ' αὐτῆς ὀρθὰ μᾶλ', αἰὲν ἐτούμα θεῆς ὑποδέχθαι ὕμοκλήν· 

τῇ ἰκέλη Θαύμαντος ὑπὸ θρόνων ἴζετο κοὐρη. 

κεύῃ δ' οὐδεπότε σφετέρης ἑπίληξεται ἔδρης, οὐδ' οὑτε οἱ ληθαῖοι ἐπὶ πτερὸν ὑπὸ ὕψος ἔρεισιν, 230 ἀρητὸν Dilthey; ἄρητον.

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¹ See note on Hymn iii. 171. ² See note on Hymn ii. 4. 102
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So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus, which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree, oppressed by grievous distress, and the sweat poured over her flesh like rain. And she spake in her weakness: "Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb." O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake—and her speech was mingled with fear: "Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen, wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by—Asteria, that evil scum of the sea: thou knowest it thyself. But, dear Lady,—for thou canst—defend thy servants, who tread the earth at thy behest."

So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumas sat beside the throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but there by the edge of the
CALLIMACHUS.

ἀλλ’ αυτοῦ μεγάλου ποτὶ γλωχῦνα θρόνοιο
tυτλὸν ἀποκλίνασα καρῆτα λέχριος εὑδει.
oúde pote ζώνην ἀναλύεται oúde ταχείας
ἐνδρομίδας, μή οἱ τι καὶ αἱφνίδιοι ἔπος εἰπη
dεσπότις. ἢ δ’ ἀλεγεινὸν ἀλαστήσασα προσηύδα
"οὔτω νῦν, ὥ Ζηνὸς οὐνείδεα, καὶ γαμεύσωθε
λάθρια καὶ τίκτοιτε κεκρυμμένα, μηδ’ οἳ δειλαί
dυστοκεῖσ μογέουσιν ἀλετρίδες, ἀλλ’ οἳ φῶκαι
eἰνάλαι τίκτουσιν, ἐνὶ σπλάδεσσον ἔρημοι.

'Αστερῆ δ’ οúdeν τι βαρύνομαι εὔνεκα τῆςδε
ἀμπλακίς, οὐδ’ ἔστων ὅπως ἀποθύμα βέξω,
tοσσα δέοι1: μάλα γάρ τε κακῶς ἐχαρίσσατο Δητοὶ:
ἀλλά μιν ἔκπαιγλον τι σεβίζομαι, οὐνεκ’ ἐμείο
δέμινον οὐκ ἐπάτης, Διὸς δ’ ἀνθείλετο πόντον."

ἡ μὲν ἐφὶ κύκνοι δὲ θεοῦ μέλποντες άοιδοὶ
Μηνόνιον Πακτωλὸν ἐκκυκλώσαντο λυπόντες
ἐβδομάκισ περὶ Δήλου, ἐπήεισαν δὲ λοχείῃ
Μουσάων ὀρνθῆς, άοιδότατοι πετεννῶν.
ἔνθεν ὁ παῖς τοσσάδε λύρη ἐνεδήσατο χορδᾶς
ὕστερον, ὁσσάκι κύκνοι ἐπ’ ὡδίνεσσον ἀείσαν.
ὀγδοον οὐκέτ’ ἀείσαν, ὦ δ’ ἔκθορεν, αἳ δ’ ἐπὶ μα-
κρὸν

νύμφαι Δηλιάδες, ποταμῷ γένος ἀρχαίῳ,
ἐπὶ πολ’ Ἐλευθύης ἱερῶν μέλος, αὐτικὰ δ’ αἰθήρ
χάλκεος ἀντήχησε διαπρωσῆν ὀλολυγήν,
oúde Ἡρή νεμέσησεν, ἐπεὶ χόλον ἐξέλετο Ζεὺς.
χρύσεα τοῦ τότε πάντα θεμελία γείνετο, Δήλε,
χρυσῷ δὲ τροχόεσσα πανήμερος ἔρρεε λίμνῃ,
χρύσεων δ’ ἐκόμησε γενέθλιον ἔρνος ἐλαιῆς,
χρυσῷ δὲ πλήμμυρε βαθὺς Ἰωνῶς ἐλιχθεῖς.

1 δὲ οἱ mss.; δὲw Reiske.
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great throne with head a little bent aslant she sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: “So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should—for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea.”

She spake: and with music the swans, a the gods’ own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses’ birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings—seven strings, since seven times the swans sang over the pangs of birth. No eighth time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake b flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

a Apoll. Rhod. iv. 1300 ὅτε καλὰ νάοντος ἐπ’ ὀφρύσι Πακτολού κύκλοι κυήσωσιν ἐδρ μέλος.
b See note on Hymn ii. 59.
CALLIMACHUS

αὐτὴ δὲ χρυσέως ἀπ' οὐδεσ εἶλεο παῖδα,
ἐν δ' ἐβάλευ κόλποις, ἐπος δ' ἐφθέγξαο τοῖον.
“ἀδ μεγάλη πολύβωμε πολύπτουλο πολλὰ φέρουσα,
πίνεμε ἦπιροι τε καὶ αἱ περιναίετε νῆσοι;
αὐτή ¹ ἐγὼ τοιήδε, δυσήροτος, ἀλλ' ἀπ' ἐμεῖο
Δήλιος Ἀπόλλων κεκλήσεται, οὐδὲ τις ἄλλη
γαϊάων τοσσόνδε θεῶ πεφιλήσεται ἄλλω,
οὐ Κερκυὴς κρείοντι Ποσειδάων Λεχαιών,
οὐ πάγος Ἐρμείη Κυλλήνιος, οὐ Δι βριτη,
ὡς ἐγὼ Ἀπόλλων: καὶ ἔσσομαι οὐκέτι πλαγκτή.”
ὡδε συ μὲν κατέλεξας· ὅ δὲ γλυκὺν ἐσσαπε μαζὼν.

τῷ καὶ νησάων ἀγωνάτητ ἐξετε κεῖνον
κλήζῃ, Ἀπόλλωνος κοιροτρόφος· οὐδὲ σ’ Ἐννω
οὐδ’ Ἀίδης οὐδ’ ἱπποι ἑποτεβουσ ‘Αργος.
ἀλλ’ τοι ἀμφιτεῖς δεκατηφόροι αἰὲν ἀπαρχαὶ
pεμπονται, πάσαι δὲ χοροὺς ἀνάγουσι πόλης,
αἰ τε πρὸς ἡοῖν αἱ β’ ἔστερον αἱ τ’ ἀνὰ μέσην
κλήρους ἐστησάντο, καὶ οἱ καθύπερθε βορεῖς
οἰκία θινὸς ἔχουσιν, πολυχρωμάτων αἷμα.
οί μὲν τοι καλάμην τε καὶ ἱερὰ δράγματα πρῶτοι
ἀσταχύων φορέουσιν· ὁ Δωδώνηθι ³ Πελασγοί.

¹ αὕτη Reiske.
² Λεχαίων Hemsterhuis.
³ Δωδώνηθι marg. Taur.; Δωδώνηθε.

• i.e. Cenchreae, one of the harbours of Corinth (“bimaroi Corinthi”), the other being Lechaeum.
• In Arcadia.
• The Hyperboreans, who suffered neither disease nor age (Pind. P. x. 41, O. iii. 16; Hesiod fr. 209; Herod. iv. 32; Diodor. ii. 47; Strabo 341; Plin. N.H. iv. 89, vi. 34 and 55; Mela i. 12 f., iii. 36). There is a useful recent discussion by Otto Schroeder in Archiv f. Religionswissenschaft, viii. (1904–5) p. 69 ff. The meaning of the name is much disputed. Pindar, O. iii. 55, takes it to mean “the people behind Boreas,” the north wind. Modern sugges-
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And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: "O mighty and of many altars and many cities, bounteous Earth! rich continents and ye islands set around lo! I am as thou see'st—hard of tillage; yet from me shall Apollo be called 'of Delos,' and none other among all lands shall be so beloved by any other god: not Cerchnis a so loved by Poseidon, Lord of Lechaem, not Cyllene's hill b by Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle." Thus didst thou speak and the child drew the sweet breast.

Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo's youth. On thee treads not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the Northern shore, a very long-lived race.c These d first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who

tions are ἰπέρ + βόρα, hill, "the people over the hills," or i.q. Περφερέτες, Herod. iv. 33, cf. Hesych. Περφερέτες. θεωροί.

d The version of Callimachus is that the offerings come from the Hyperboreans to Dodona, thence to Malis, then to Euboea, then to Delos. Herodotus says the offerings came from the Hyperboreans to Scythia, then from tribe to tribe till they reached the head of the Adriatic, thence to Dodona, then to Malis, to Carystus in Euboea, then to Andros, then to Tenos, and thence to Delos. Pausanias, i. 31. 2, says the Hyperboreans gave them to the Arimaspi, they to the Issedones, then the Scythians carried them to Sinope, then they passed through Greece to Prasiae in Attica, and were then carried by the Athenians to Delos.

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CALLIMACHUS

τηλόθεν ἐκβαίνοντα 1 πολὺ πρώτιστα δέχονται, γηλεχεῖς θεράποντες ἀσωγήτου λέβητος· δεύτερον Ἰερὸν ἀστυ καὶ οὐρεά Μηλίδος αὐτὸς ἔρχονται· κεῖθεν δὲ διαπλώουσιν Ἀβάντων εἰς ἀγαθὸν πεδίον Δηλάντιον· οὐδὲ ἐτὶ μακρὸς οἱ πλῶς Εὐβοϊθεῖτεν, ἑτεῖ σέο γεῖτονες ὀρμοί. πρῶτα τοι τάδ' ἔνεικαν ἀπὸ ξανθῶν Ἀρμασσῶν Οὐπίς τε Δξῶ τε καὶ εὐαίων Ἕκαεργῆ, θυγατέρες Βορεάο, καὶ ἁρίσσες οἱ τότ' ἁριστοί ηὐβεῖν· οὐδὲ οἱ γε παλμπετεῖς οὐκαδ' ἱκοντο, εὐμοιοι δ' ἐγένοντο, καὶ ἄκλεες οὐποτ' ἐκεῖνοι. ἦ τοι Δηλάδε μὲν, ὅτ' εὐήχης ὑμέναιος ἤθεα κουράων μορμύσσεται, ἡλικα χαίτην παρθενικαῖς, 2 παιδεῖς δὲ θέρος τὸ πρῶτον ιούλων ἁρίσσες ἴθεοισιν ἀπαρχόμενοι φορέουσιν.

'Αστερίη δυνέσσα, σε μὲν περί τ' ἀμφί τε νῆσοι κύκλον ἐποιήσαντο καὶ ὡς χορὸν ἀμφεβάλοντο· οὔτε σωπηλὴν οὔτ' ἄφοφον οὐλος ἑθείρας Ἐσπερος, ἀλλ' ἀιεὶ σε καταβλέπει ἀμφιβόητον. οἰ μὲν υπαείδουσι νόμον Δυκίου γέροντος, ὁν τοι ἀπὸ Ξάνθου θεοπρόπος ἤγαγεν Ὀλήν· αἰ δὲ ποδὶ πλησσοῦσι χορίτιδες ἀσφαλεῖς οὐδας. ἡ τότε καὶ στεφάνωι τιμήντα ἱδὼν ἁγαμα

1 ἐκβαίνοντα Meineke.
2 παρθενικαῖς marg. e; παρθενικαλ.

1 The famous Δωδώναιον χαλκείον (Suid. s.v., Steph. Byz. s.v. Δωδώνη, cf. Strabo, vii. fr. 3) is discussed by A. B. Cook, "The Gong at Dodona" in J.H.S. xxii. (1902) p. 5 ff., who thinks the various allusions may be harmonized if we assume that the original "gong" was the row of resonant tripods round the sacred enclosure, and that later (say 4th century B.C.) these were replaced by a more elaborate gong consisting of two pillars, on one of which was mounted the figure of a boy holding a whip formed of three chains tipped 108
HYMN IV

couch upon the ground, servants of the caldron \(^a\) which is never silent—far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain \(^b\) of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings from the fair-haired Arimaspi \(^c\) were Upis and Loxo and happy Hecaerige, daughters of Boreas, and those who then were the best of the young men. And they returned not home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounding marriage hymn affrights the maidens' quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

Asteria, island of incense, around and about thee the isles have made a circle and set themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia—the very song which the seer Olen \(^d\) brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden

with buttons which, when moved by the wind, beat upon a bronze \(\lambda \varepsilon \beta \gamma \nu\) mounted upon the other pillar. \(Cf.\) Callim. fr. 111.

\(^a\) For the Arimaspi see Herod. iv. 13 ff.

\(^b\) In Boeotia.

\(^c\) Prehistoric poet from Lycia (Xanthos is a river in Lycia); Herod. iv. 35 says he wrote the hymn sung at Delphi in honour of the Hyperborean maidens. \(Cf.\) Paus. ix. 27. 2, Suid. s.v. \(\Omega \varepsilon \gamma \nu\).
CALLIMACHUS

Κύπριδος ἀρχαῖς ἀριθμοῦ, ἦν ποτὲ Θησεύς εἶσατο σὺν παίδεσσαν, ὦτε Κρήτηθεν ἀνέπλει. οὐ χαλέπτων μικρημα καὶ ἄγριον ὕπο φυγόντες Πασιφάες καὶ γναμπτῶν ἑδος σκολιοῦ λαβυρίνθου, πότνια, σὸν περὶ βωμὸν ἐγειρομένου κυθαρίσμου κύκλιον ὧρχήσαντο, χορὸ ὀ ἡγήσατο Θησεύς. ἐνθεν ἀειζωντα θεωρίδος ἱερὰ Φοίβω Κεκροπίδαι πέμπουσι, τοπῆα νηὸς ἐκεῖνης. Ἄστερη πολύβωμε πολύλλιτε, τίς δὲ σε ναύ-

της ἐμπορος Αἰγαίου παρῆλθε νὴθε θεοῦσθι; οὐχ οὐτῳ μεγάλου μιν ἐπιπνείουσιν ἀήται, χρείω δ᾽ ὅτι τάχιστον ἄγει πλόον, ἀλλὰ τὰ λαῖψ ὄκεες ἐστείλαντο καὶ οὐ πάλιν αὐτὶς ἔβησαν, πρὶν μέγαν ἦ 1 σέο βωμὸν ὑπὸ πληγῆς ἐλίξαι ῥησόμενον καὶ πρέμον οδακτάσαι ἄγον ἐλαῖς χεῖρας ἀποστρέψαντας· ἀ Δηλιᾶς εὐρέτο νύμφη παίγνια κουρίζοντι καὶ Ἀπόλλωνι γελαστόν. ἰστὶ ὡ νῆσων εὐέστηε, χαῖρε μὲν αὐτή, χαῖροι δ᾽ Ἀπόλλων τε καὶ ἦν ἐλοχεύσατο 2 Λητώ.

1 μέγαν ἦ (ἡ) mss.; μεγάλη Wilamowitz.
2 ἦν ἐλοχεύσατο mss.; ἦ εἰ. Stephanus; ἦ σφ' εἰ. Meineke; ἦ 'νελ. Schneider; ἦν ἐλοχεύσαμ Wilamow.

• The Minotaur.
• Pasiphaë, daughter of Helios, wife of Minos, king of Crete.
• The ship in which Theseus carried to Crete the seven maidens and seven boys as an offering to the Minotaur.

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with garlands, the famous image of ancient Cypris, whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son⁴ of Pasiphaē⁵ and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship⁶ do the sons⁷ of Cecrops send to Phoebus, the gear of that vessel.

Asteria of many altars and many prayers, what merchant mariner of the Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled thy great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs.⁸ These things did the nymph of Delos devise for sport and laughter to young Apollo.

O happy hearth of islands, hail to thyself! Hail also to Apollo and to her⁹ whom Leto bare!

With the help of Ariadne, Theseus slew the monster (Plato, Phaedo, 58 b).

⁴ The Athenians, who vowed that if Theseus came safely home they would send a thēwpa every year to Delos (Plato, l.c.).

⁵ “In Delos it was the custom to run round the altar of Apollo and to beat the altar and, their hands tied behind their backs, to take a bite from the olive-tree” (schol.).

⁶ Artemis.
V.—ΕΙΣ ΛΟΥΤΡΑ ΤΗΣ ΠΑΛΛΑΔΟΣ

"Οσαί λωτροχόοι τάς Παλλάδος ἐξίτε πᾶσας,
ἐξίτε· τάν ἱππῶν ἀρτι φρυασσομενάν
τάν ἱεράν ἔσακουσα, καὶ ἀ θέος εὐτυκος ἔρπεν 1.
σοῦσθε νυν, ὦ ξανθάι, σοῦσθε Πελασγιάδης.
οὐτοκ’ Ἀθαναία μεγάλως ἀπενύσατο πάχεις
πρὶν κόνων ἱππείαν ἐξελάσαυ λαγόνων,
οὐδ’ ὡκα δὴ λύθρω πεπαλαγμένα πάντα φέροισα
τεῦχεα τῶν ἀδικων ἡμθ’ ἀπὸ γηγενέων,
ἀλλὰ πολὺ πράτιστον ὑφ’ ἀρματος αὐχένας ἱππῶν
λυσαμένα παγαίς ἐκλυσεν Ὀμεινῶ
ἰδρώ καὶ ῥαθάμιγγας, ἐφοίβασεν δὲ παγέντα
πάντα χαλυφάγων ἄφρον ἀπὸ στομάτων.

ὦ ἤτ’ Ἀχαιάδες, καὶ μη μῦρα μηδ’ ἀλαβάστρως
(σορίγγων αἰών ρόγγων ὑπαξοίνων 2)
μη μῦρα λωτροχόοι τῇ Παλλάδι μηδ’ ἀλαβάστρως
(οὔ γὰρ Ἀθαναία χρύματα μεικτὰ φιλεῖ)
οἰστε μηδ’ κάτοπτρον· ἀεὶ καλὸν ὃμμα τὸ τήνας
οὐδ’ ὡκα τὰν Ἰδα. 3 Φρυξ ἐδίκαζεν ἔρων,
οὔτ’ ἐς ὄρειχαλκὸν μεγάλα θεὸς οὔτε Ἱερομῦντων
ἐξελεῖσεν δίκαιον ἐς διαφανομέναν.

1 ἔρπει mss. 2 ὑπαξόνων e; ὑπ’ ἀξοίνων Schneider.
3 Ἰδαν mss.; corr. Bentley.
4 οὐδ’ . . . οὐδὲ mss.; corr. Meineke.
V.—ON THE BATH OF PALLAS

All ye that are companions of the Bath of Pallas, come forth, come forth! I heard but now the snorting of the sacred steeds, and the goddess is ready to go. Haste ye now, O fair-haired daughters of Pelasgus, haste! Never did Athena wash her mighty arms before she drave the dust from the flanks of her horses—not even when, her armour all defiled with filth, she returned from the battle of the lawless Giants; but far first she loosed from the car her horses’ necks, and in the springs of Oceanus washed the flecks of sweat and from their mouths that chased the bit cleansed the clotted foam.

O come, daughters of Achaea, and bring not perfume nor alabasters (I hear the voice of the axlenaves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters a (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian b judged the strife on Ida, the great goddess looked not into orichalce c nor into the transparent eddy of Simois, nor


b Paris.

c First mentioned Hesiod, Shield 122, Hom. H. Aphr. 9. Already to Plato it is only a name (τὸ νῦν ὄνομαξθέμενον μόνον Critias 114 ε, cf. schol. Apoll. Rh. iv. 973). Later it was identified with the mixture of copper and zinc which the Romans called aurichalcum, i.e. brass.
CALLIMACHUS

οὐδ' Ἡρα. Κύπρις δὲ διανυέα χαλκὸν ἐλοίσα
πολλάκι τὰν αὐτὰν δῖς μετέθηκε κόμαν.
ἄ δὲ, δῖς ἐξήκοντα διαθρέξασα διαύλως,
οἳα παρ' Ἐυρώτα τοι Λακεδαιμόνιοι
ἀστέρες, ἐμπεράτως ἐντρίματο 1 λιτά λαβοῖσα 2
χρύματα, τὰς ἱδίας ἐγκυνα φυταλίας.
ὡ κἂραι, τὸ δ' ἔρεθος ἀνέδραμε, πρώιν οἷαν
ἡ ρόδων ἡ σίβδας κόκκος ἑξαιρωταν.
τῷ καὶ νῦν ἄρσεν τι 3 κομίζατε μῶνον 4 ἐλαιον,
ὡ Κάστωρ, ὡ καὶ χρίται Ἡρακλής.
οὶςτε καὶ κτένα οἱ παγχρύσεον, ὡς ἀπὸ χαίταν
πέχται, λιπαρὸν σμαμεμένα πλόκαμον.
ἐξιθ' Ἀθαναία. πάρα τοι καταθύμοις ἢλα,
παρθενικαὶ μεγάλων παῖδες Ἀκεστορίδαν 5.
ὦθανα, φέρεσαι δὲ καὶ Ἄδωμήδεος ἀσπίς,
ὡς ἐθος Ἀργείων τοῦτο παλαιότερου
Εὐμήδης ἐδίδαξε, τεῖν κεχαρισμένος ἱρεύς,
ὅς ποκα βωλευτόν 6 γνοὺς ἐπὶ οἱ τάνατόν
δάμον ἐτοιμάζοντα φυγά τεὸν ἵρον ἀγαλμα
ὡχετ' ἔχων, Κρεῖον δ' εἰς ὅρος ὄκισσατο.
Κρεῖον ὅρος: σὲ δὲ, δαίμον, ἀπορρώγεσον ἐθηκεν
ἐν πέτραις, ἀλ' νῦν οὐνόμα Παλλατίδες.

ἐξιθ' Ἀθαναία περσεπτολι, χρυσεοπήλης,
ἰππων καὶ σακέων ἄδομένα πατάγω.

1 ἐπιθύματο mss.; corr. Meineke.
2 βαλδίσα EF.
3 ti Bergk; τε.
4 κομίζατε Schneider, μῶνον Ernesti; κομίζατε μῶνον.
5 Ἀκεστορίδαν Valckenaer.
6 πότε βουλευτόν mss.

a Tibull. i. 8. 22 "saepeque mutatas disposuisse comas."
b Castor and Pollux, known as stars to Eurip. Hel. 138 ff., 114
HYMN V

did Hera. But Cypris took the shining bronze and
often altered and again altered the same lock. But
Pallas, after running twice sixty double courses, even
as beside the Eurotas the Lacedaemonian Stars, took
and skilfully anointed her with simple unguents, the
birth of her own tree. And, O maidens, the red
blush arose on her, as the colour of the morning rose
or seed of pomegranate. Wherefore now also bring
ye only the manly olive oil, wherewith Castor and
wherewith Heracles anoint themselves. And bring
her a comb all of gold, that she may comb her hair,
when she hath anointed her glossy tresses.

Come forth, Athena! A company pleasing to
thy heart awaits thee, the maiden daughters of
Acestor's mighty sons. And therewithal, O Athena,
is borne the shield of Diomedes, since this is the
Argive custom which in olden days Eumedes taught
them: a priest who found favour with thee: who
on a time, when he knew that the people were
plotting and planning death for him, fled with thy
holy image and dwelt on the Creion hill—dwelt on
the hill of Creion and established thee, O goddess,
on the rugged rocks, whose name is now the Pallatid
rocks.

Come forth, Athena, Sacker of Cities, golden-
helmeted, who rejoicest in the din of horse and
eetc.; their identification with the constellation Gemini was
comparatively late.

"Ακεστοριδᾶς has been unjustly suspected. It is quite
correct and is a mere etymological variant for 'Αρεστοριδᾶς,
since ἀκεσασθαι = ἀρεσασθαι. See Hesych. s.vv.

"Once when the Heracleidae came against the Ores-
tiadae, Eumedes, priest of Athena, was suspected by the
Argives of wishing to betray the Palladium to the Hera-
cleidae. Eumedes, being afraid, took the Palladium and
came to the hill called Creion" (schol.).
CALLIMACHUS

σάμερον ύδροφόροι μή βάπτετε—σάμερον "Αργος πίνετ’ ἀπὸ κρανᾶν μηδ’ ἀπὸ τῷ ποταμῷ,1 σάμερον αἱ δῶλαι τὰς κάλπιδας ἦ ’ς Φυσάδειαν ἦ ἐς ’Ἀμυμώνων οἴσετε τὸν Δαναό.
καὶ γὰρ δὴ χρυσῷ τε καὶ ἄνθειν ὑδάτα μίξας ἦξει φορβαίων "Ιναχος ἐξ ὀρέων τάθανα τὸ λοετρόν ἁγὼν καλόν. ἀλλά, Πελασγε, φράζεο μὴ οὐκ ἐθέλων τὰν βασίλειαν ἢδς.
ὅς κεν ἢδη γυμνῶν τὰν Παλλάδα τὰν πολιούχον, τῷργος ἐσοφείται τούτῳ πανυστάτῳν.
pότνι’ Ἀθαναία τῦ2 μὲν ἐξίθι. μέσοφα δ’ ἐγὼ τι ταίσδ’ ἑρέω. μύθος δ’ οὐκ ἐμός, ἀλλ’ ἐτέρων.

παίδες, Ἀθαναία νύμφαν μίαν ἐν ποκα Θήβαις πουλύ τι καὶ περὶ δὴ φίλατο τὰν ἔταράν, ματέρα Τευρεσίαο, καὶ οὕτοκα χωρίς ἐγεντό· ἀλλὰ καὶ ἄρχαιών εὐτ’ ἐπὶ Θεσπιέων ἦ ’πὶ Κορωνείας ἦ εἰς ’Ἀλίαρτον ἑλαύνοι ἐπίσων, Βοιωτών ἔργα διερχόμενα,

η ’πὶ Κορωνείας,3 ἢν οἱ τεθυμένον ἀλλος καὶ βωμοὶ ποταμῷ κεῖν’ ἐπὶ Κωραλώπολλάκις ἄ δαίμον ων ἐὼ ἐπεβάσατο δίφρος, οὐδ’ ὀραοι νυμφάν οὐδὲ χοροστασίαι ἀδείαι τελέθεσκον, ὅκ’ οὐχ ἀγείτο Χαρικλώ· ἀλλ’ ἐτὶ καὶ τήναν δάκρυα πόλλ’ ἐμενεν, καὶπερ Ἀθαναία καταθύμων ἔσσαν ἑταῖραν.

δὴ ποκα4 γὰρ πέπλων λυσαμένα περόνας ἐπὶ τράνα. Ἐλυκονίδη καλὰ ρεοίσφα λὼντο· μεσαμβρινά δ’ εἰχ’ ὀρος ἄνυχια.

1 τῶν ποταμῶν mss.
2 σὺ mss.
3 There is much uncertainty about the text here. We assume a very bold epanaphora.
4 ποτε mss.

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HYMN V

shield. To-day, ye water-carriers, dip not your pitchers—to-day, O Argos, drink ye from the fountains and not from the river; to-day, ye handmaidens, carry your pitchers to Physadeia, or Amymone, daughter of Danaus. For, mingling his waters with gold and with flowers, Inachus will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drove her steeds towards ancient Thespiae or towards Coroneia or to Haliartus, passing through the tilled fields of the Boeotians—or toward Coroneia where her fragrant grove and altars are set by the river Curalius—often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo did not lead.

Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet

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\[b\] Spring at Argos. \textit{Cf. Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.}

\[c\] Chariclo, wife of Eueres and mother of Teiresias.
CALLIMACHUS

ἀμφότεραι λάωντο, μεσαμβριναὶ δ' ἔσαν ὀραὶ,
pollā δ' ἁσύχια τὴν κατείχεν ὄρος.

Τειρεσίας δ' ἐτὶ μῶνος ἀμᾶ κυψὲν ἀρτὶ γένεια

περκάλων ἱερὸν χώρον ἀνεστρέφετο.

dιμάσσας δ' ἀφατῶν τι ποτὶ ῥόν ἤλυθε κράνας,

σχέτλιοι. οὐκ ἐθέλων δ' εἴδε τὰ μὴ θεμιτὰ.

τὸν δὲ χολωσαμένα περὶ ὁμὸς προσέφασεν Ἀθάνα

"τίς σε, τὸν ὀφθαλμός οὐκέτ' ἀποισόμενον,

ὁ Ἐυηρείδα, χαλεπὰν ὅδὸν ἀγαγε δαίμων;"

ἀ μὲν ἐφα, παιδὸς δ' ὀμματα νῦς ἔλαβεν.3

ἐστάκη 4 δ' ἀφθονγος, ἐκόλλασαν γὰρ ἄναι

γώνατα καὶ φωνὰν ἔσχεν ἀμηχανία.

ἀ νύμφα δ' ἐβόσασ "τί μοι τὸν κώρον ἔρεξας,

πότνα; τουὰται δαίμονες ἐστε φίλαι;

ὀμματὰ μοι τὸ παιδὸς ἀφείλεο. τέκνον ἀλαστε,

εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,

ἀλλ' οὐκ ἄειναν πάλιν ὄψει. ὡ ἐμὲ δειλάν,

ὡ ὀρος, ὡ Ἐλικὼν οὐκέτι μοι παριτέ,

ἡ μεγάλ' ἀντ' ὀλίγων ἐπρέξαο. δόρκες ὀλέσας

καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις."

ἀ καὶ ἄμι 4 ἀμφωτέραισι φίλον περὶ παίδα λαβοῖσα

μάτηρ μὲν γοερὰν οἴτον 5 ἀγνοῦς ὄν

ἀγε βαρὺ κλαίουσα, θεὰ δ' ἐλέησεν ἐταίραν

καὶ νῦν Ἀθαναία πρὸς τὸδ' ἔλεξεν ἐπος

"δία γύναι, μετὰ πάντα βαλεύ πάλιν ὀσα δι'

Ὀργάνον

εἶπας. ἐγὼ δ' οὐ τοι τέκνον ἑδῆκ' ἀλαν.

οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὀμματα παιδῶν

ἀρπάζειν. Κρόνοι δ' ὥδε λέγοντι νῦμοι. 100

1 μῶνος mss.
2 ἔβαλεν Vindob. 318; ἔβαλεν other mss.
3 ἐστάκη Buttmann; ἐστάθη (ἐστάθη).

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HYMN V

held all the hill. Those two were bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the down was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! and unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: "What god, O son of Everes, led thee on this grievous way? hence shalt thou never more take back thine eyes!"

She spake and night seized the eyes of the youth. And he stood speechless; for pain glued his knees and helplessness stayed his voice. But the nymph cried: "What hast thou done to my boy, lady? Is such the friendship of you goddesses? Thou hast taken away the eyes of my son. Foolish child! thou hast seen the breast and body of Athena, but the sun thou shalt not see again. O me unhappy! O hill, O Helicon, where I may no more come, surely a great price for little hast thou exacted. Losing a few gazelles and deer, thou hast taken the eyes of my child."

Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plaint of the mournful nightingale, led him away. And the goddess Athena pitied her comrade and spake to her and said: "Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thing is it for Athena to snatch away the eyes of children. But the laws of Cronus order thus: Whosoever shall behold any

4 ἀ καὶ ἀμ' Editor; ἀ (ἡ) μὲν.
5 ὁκτὸν Stephanus.
CALLIMACHUS

ός κε των' ἀθανάτων, ὁκα μῆ θεὸς αὐτὸς ἐλήται, ἀθρόση, μισθῷ τοῦτον ἰδεῖν μεγάλω.
διὰ γύναι, τὸ μὲν οὐ παλινάγρετον αὖθι γένουτο ἔργον. ἐπεὶ μοιρὰν ὡδ' ἐπένησε τὸ λίνα, ἀνίκα τὸ πρᾶτόν νῦν ἐγείναι· νῦν δὲ κομίζειν, ὅ Εὐηρείδα, τέλθος ὀφειλόμενον.

πόσσα μὲν ἡ Καδμηίς ἐς ὑστερον ἐμπυρὰ καισεῖ, πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενον παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.

καὶ τῆς μεγάλας σύνδρομος Ἀρτέμιδος ἐσσεῖτ. ὅλλ' οὐκ αὐτὸν ὃ τε δρόμος αἰ τ' ἐν ὀρεσσι ῥυσεύνται ἦναι τάμοις ἐκαβολαί, ὅπποκ' ᾧ οὐκ ἐθέλων περ ἰδῃ χαρίεντα λοετρά δαίμονος· ἀλλ' αὐτ'ai τὸν πρὶν ἀνακτα κύνες τουτάκι δειπνησεύντι· τὰ δ' νίεος ὡστέα μάτηρ λεξεύται δρυμῶς πάντας ἐπερχομένα· ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι, εἲ ὡρέων ἀλαύν ἀπίδ' ὑποδεξαμένων.

𝜔 ἐτάρα, τῷ μῆ τι μινύρεο· τῷ δὲ γὰρ ἀλλα τεῖ χάριν εἲ ἐμέθεν πολλὰ μενεύντι γέρα. μάντιν ἐπεὶ θησῶ νῦν αἰόδιμον ἐσσομένους, ἦ μέγα τῶν ἄλλων δῆ τι περισσότερον.

γνωσεῖται δ' ὁρυχᾶς, ὃς άινος οἰ τε πέτονται ἦλθα καὶ πῶν οὐκ ἀγαθαὶ πτέρνυες. πολλὰ δὲ Βουιτοτοί θεοπρότα, πολλὰ δὲ Κάδμω χρησεῖ, καὶ μεγάλοις ὑστερα Λαβδακίδαις.

δωσῶ καὶ μέγα βάκτρον, ὃ οἱ πόδας ἐς δεόν ἄξεῖ, δωσῶ καὶ βιώτω τέρμα πολυχρόνιον.

1 ἐπένησε Spanheim, Bentley; ἐπένευε. 2 ὅπτοταν mss. ἀποδεξαμέναν Meineke; an absolute solecism, but accepted by Wilamowitz and others.

" Autonoë.

b Actaeon, son of Aristaeus and Autonoë, was torn to
HYMN V

of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thing that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him at the first; but now, O son of Everes, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus burn in the days to come? how many Aristaeus?—praying that they might see their only son, the young Actaeon, blind. And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beauteous bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall then gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills—blind. Therefore, O comrade, lament not; for to this thy son—for thy sake—shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent far than any other. He shall know the birds—which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only, when he dies,

pieces by his—own dogs because he had seen Artemis bathing in Parthenius in the Gargaphian valley. Apollod. iii. 4, 4, Nonn. v. 287 ff., Ovid, Met. iii. 131 ff.

* Hom. Od. x. 494 f.
CALLIMACHUS

καὶ μόνος, εὔτε θάνη, πεπνυμένος ἐν νεκύεσσι
φοιτάσεϊ, μεγάλωι τίμιος Ἄγεσίλα."

ὡς φαμένα κατένευσε· τὸ δ’ ἐντελὲς ὦ κ’ ἐπὶ νεύση ¹
Παλλᾶς, ἐπεὶ μῶνα Ζεὺς τὸ γε θυγατέρων
dῶκεν Ἄθαναίᾳ, πατρώια πάντα φέρεσθαι,
λωτροχόοι, μάτηρ δ’ οὕτις ἔτικτε θεάν,
ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινεύει
ψεῦδεα <κούδε Διὸς ψεῦδετ> ²αι <ἄ> θυγάτηρ.

ἐρχετ’ Ἄθαναίᾳ νῦν ἀτρεκές· ἀλλὰ δέχεσθε
τὰν θεόν, ὁ κώραι τῶργον ³ ὀσαίς μέλεται,
σὺν τ’ εὐαγορίᾳ σὺν τ’ εὐγμασίᾳ σὺν τ’ ὀλονυγαῖς.
χαῖρε θεά, κάδεν δ’ Ἄργεος Ἰναχίω.
χαῖρε καὶ ἔξελάοισα, καὶ ἐς πάλιν αὐτὶς ἐλάσσαις
ἵππως, καὶ Δαναῶν κλάρον ἀπαντα σάω.

¹ ἐπι νεύσῃ Wilamowitz; ἐπινεύσῃ.
² lacuna supplied by the Editor.
³ τῶργον Boissonade; τῶργος.
HYMN V

shall walk among the dead having understanding, honoured of the great Leader of the Peoples. a"

So she spake and bowed her head; and that word is fulfilled over which Pallas bows; since to Athena only among his daughters hath Zeus granted that she should win all things that belong to her sire, O companions of the Bath, and no mother bare that goddess, but the head of Zeus. The head of Zeus bows not in falsehood, and in falsehood his daughter hath no part.

Now comes Athena in very deed. O maidens, whose task it is, receive ye the goddess with pious greeting and with prayer, and with the voice of thanksgiving. Hail, goddess, and have thou Inachian Argos in thy keeping! Hail when thou drivest forth thy steeds, and home again mayst thou drive them with joy, and do thou preserve all the estate of the Danaans.

a Hades. The title Ἀγεσίλαος, which was used of Hades by Aeschylus also (Athen. iii. 99 b), refers to his character as host of the dead (οἱ πολλοὶ, οἱ πλειονεῖς) and is to be compared with his titles Πολυδέγγυς (Hom. H. Đem. 17, 31, 430), Πολυδέκτης (ib. 9), Πολυσμάντωρ (ib. 31), Πανδοκεύς (Lycophr. 655).
VI.—ΕΙΣ ΔΗΜΗΤΡΑ

Τώ καλάθω κατίόντος ἐπιφθέγξασθε, γυναίκες, "Δάματερ μέγα χαίρε πολυτρόφε πουλυμέδιμεν." τὸν καλαθον κατίοντα χαμαί θασεύσθε βέβαλοι,1 μηδ' ἀπὸ τῷ τέγεος μηδ' υψόθεν αὐγάσσησθε μὴ παῖς μηδε γυνά μηδ' ἀ κατεχεύατο χαίταν, μηδ' ὦκ' ἄφ' αὐαλέων στομάτων πτώσμες ἀπάστοι. Ἔσπερος ἐκ νεφέων ἐσκέπαστο πανίκα νείται, Ἔσπερος, ὅστε πιείν Δαμάτερα μᾶνον ἐπείσεν, ἀρταγίμιος ὦκ' ἀποστα μετέστιχεν ἰχνα κώρας. πότυνα, πῶς σε δύναντο πόδες φέρεν ἐστ' ἐπὶ δυθμάς, ἐστ' ἐπὶ τῶς μέλανας καὶ ὅσα τὰ χρύσεα μᾶλα; οὐ πίεσ οὔτ' ἄρ' ἔδεις τῇνυ χρόνου οὐδὲ λοέσσα. τρίς μὲν δὴ διἐβας Ἀχελώοιον ἀργυροδίναν, τοσσάκι δ' ἀνέναιον ποταμῶν ἐπέρασας ἐκαστον, 10

1 Schol. Plato, Symp. 218 b καὶ εἰ τις ἄλλος ἐστὶ βέβηλος τῇ καὶ ἄγροικος, πίλας παμμεγάλας τοῖς ωσὶν ἐπίθεσθη ἐνεύθεν παραβδὴς Καλλίμαχος ἐν ὑμῳ Δήμητρος καλάθου τὸ θύρας δ' ἐπίθεσθε βέβηλοι.

κατιόντος might mean "comes home" but probably it is safer to take it as "comes in procession." Cf. κάθοδος Herondas i. 56.

i. e. dedicated on arriving at puberty. Or "hath her hair unbound," i. e. a maiden unwed. Cf. schol. μηδ' ἦτις ἄγαμος ἐστί. Scott, Heart of Midlothian chap. 22, says of Effie Deans on her trial: "Her . . . tresses . . . which, 124
VI.—TO DEMETER

As the Basket comes, a greet it, ye women, saying "Demeter, greatly hail! Lady of much bounty, of many measures of corn." As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft—child nor wife, nor maid that hath shed her hair b—neither then nor when we spit from parched mouths fasting. c Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter. d

Lady, how were thy feet able to carry thee unto the West, unto the black e men and where the golden apples f are? Thou didst not drink nor didst thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on according to the custom of the country, unmarried women were not allowed to cover with any sort of cap, and which, alas! Effie dared no longer confine with the snood or riband which implied purity of maiden fame, now hung unbound."

* The second day of the Thesmophoria was a day of fasting, Nesteia.
* Persephone.
* The Aethiopians (schol.).
* The garden of the Hesperides.
CALLIMACHUS

τρὶς δ’ ἐπὶ Καλλιχόρῳ 1 χαμάδις ἐκαθίσασα φητὶ
αὐσταλέα ἀποτόσε τε καὶ οὐ φάγες οὐδὲ λοέσσα.

µὴ µὴ ταῦτα λέγωμες ἀ δάκρυνον ἀγαγε Δηοὶ:
κάλλιον, ὡς πολίεσσων ἐαδότα 2 τέθμα δώκε
κάλλιον, ὡς καλάμων τε καὶ ἑρὰ δράγματα πράτα
ἀσταχύων ἀπέκοψε καὶ ἐν βόας ἤκε πατήσαι,
ἀνίκα Τριπτόλεμοι ἀγαθὰν ἑδιδάσκετο τέχναν:
κάλλιον, ὡς, ἵνα καὶ τις ὑπερβασίας 3 ἀλέηται,
π... . . . . . ιδέσθαι 4

οὐπω τὰν Κνιδίαν, ἔτι Δώτιον ἴρον ἔναιον,
τὶν δ’ 5 αὐτὰ καλὸν ἄλσος ἐποιήσαντο Πελαγοὶ
δένδρεσσι ἀμφιλαφές. διὰ κεν µόλις ἤθεν ὠιστός:
ἐν πίτυς, ἐν μεγάλαι πτελέας ἔσαν, ἐν δὲ καὶ ὄχιναι,
ἐν δὲ καλὰ γλυκύμαλα. τὸ δ’ ὠστ’ ἀλέκτρων ὑδωρ
ἐξ ἀμαράν ἀνέθυε. θεὰ δ’ ἐπεμαίνετο χώρῳ
ὅσον Ἐλευσῖν, Τριόπτω θ’ ὅσον, ὀκκόσον Ἐννα. 30

ἀλλ’ ὥκα Τριπτίδαιοι ο δεξίος ἅχθετο δαύμων,
tουτάκις ἃ χείρων Ἐρυσίκθονος ἄφατο βωλά-
σεύτ’ ἐξων θεράποντας ἐξίκοσι, πάντας ἐν ἀκμᾶ,
pάντας δ’ ἀνδρογίγαντας ὅλαι πόλων ἀρκίοις ἄραι,
 ἀμφότερον πελέκεσσι καὶ ἄξιναις ὀπλίσσας,
ἐς δ’ τὸ τᾶς Δάματρος ἀναίδεις ἐδραμον ἄλσος.

ἡς 7 δὲ τις αὐγειρο, μέγα δένδρον αἰθέρι κῦρον,
tῷ δ’ ἐπὶ ταῖ νύμφαι ποτὶ τῶνδιον ἐψινωτο,

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1 τρὶς δ’ ἐπὶ καλλι... only is preserved in A; the lacuna
is supplied in F and late mss.
2 πτολέσσων ἐα... A; lacuna supplied in F.
3 ὑπερβα... A; lacuna supplied in F etc.
4 ιδέσθαι pd.
5 τὶν δ’ mss.; teid’ Schneider.
6 τριόπτω θ’ LM; τριόπτωδ’ Schneider; τριόπτωδ’ AF;
    τριόπτω θ’ d.
7 ἡς d: ἤν.

126
HYMN VI

the ground beside the fountain Callichorus, a parched
and without drinking, and didst not eat nor wash.

Nay, nay, let us not speak of that which brought
the tear to Deo b! Better to tell how she gave to
cities pleasing ordinances; better to tell how she
was the first to cut straw and holy sheaves of corn-
ears and put in oxen to tread them, what time
Triptolemus c was taught the good craft; better to
tell—a warning to men that they avoid transgression
—how [she made the son of Triopas hateful and
pitiful] d to see.

Not yet in the land of Cnidus, e but still in holy
Dotium f dwelt the Pelasgians and unto thyself
they made a fair grove abounding in trees; hardly
would an arrow have passed through them. Therein
was pine, and therein were mighty elms, and therein
were pear-trees, and therein were fair sweet-apples;
and from the ditches gushed up water as it were of
amber. And the goddess loved the place to madness,
even as Eleusis, as Triopum g as Enna. h

But when their favouring fortune became wroth
with the Triopidae, then the worse counsel took
hold of Erysichthon. i He hastened with twenty
attendants, all in their prime, all men-giants able to
lift a whole city, arming them both with double
axes and with hatchets, and they rushed shameless
into the grove of Demeter. Now there was a poplar,
a great tree reaching to the sky, and thereby the
nymphs were wont to sport at noontide. This poplar

a Callichorus, well (φρέαρ) at Eleusis, Paus. i. 38. 6.
b Demeter.
c Son of Celeus, was taught agriculture by Demeter.
d The lacuna is supplied in LM: <θήκατο Τριοπίδην ἔχθρον
kal ὀλκρήν>. e In Caria.
f In Thessaly.
g i.e. Triopium in Caria. h In Sicily. 1 Son of Triopas.

127
CALLIMACHUS

ἀ πράτα πλαγείσα κακὸν μέλος ίαχεν ἄλλας.
φαθετο Δαμάτηρ, ὅτι οἱ ξύλον ἱερὸν ἀλγεῖ, 40
εἴπε δὲ χωσαμένα "τίς μοι καλὰ δένδρα κόπτει;
αὐτίκα Νικίππα, τὰν οἱ πόλεις ἀράτειραν
dαμοσῦν ἔστασαν, ἔεσσοτο, γέντο δὲ χειρὶ
stέμματα καὶ μάκκωνα, κατωμαδίαν δὲ ἔχε κλάδα.
φὰ δὲ παραψφύκησα κακὸν καὶ ἀναιδέα φῶτα 45
"τέκνον, οὗτος τὰ θεόις ἀνειμένα δένδρα κόπτεις,
tέκνον ἑλίνυσον, τέκνον πολύθεστο τοκεῦσιν,
pαύειο καὶ θεῦρποντας ἀπόπτρεπε, μὴ τι χαλεβθῇ
πότνια Δαμάτηρ, τὰς ιερὰν ἐκκεραίζες.
ταῦτα δ' ἀρ' ὑποβλέψας χαλεπώτερον ἡ κυναγὸν
ἀρέσειν ἐν Τμαρίουσιν ὑποβλέπει ἀνδρὰ λέαινα
ὡμοτόκος, τὰς φαντὶ πέλεων βλοσυρώτατον ὄμωμα,
"χάζευ," ἐφα,' μὴ τοι πέλεκυς μέγαν ἐν χροὶ πάξω.
tαῦτα δ' ἐμὸν θησεὶ στεγανὸν δόμον, ὡ ἐν δαίτας
αἰὲν ἔμοις ἐτάροισιν ἄδην θυμαρέας ἄξω." 55
εἴπεν ο παῖς, Νέμεσις δὲ κακὰν ἑγράψατο φωνάν.
Δαμάτηρ δ' ἀφατόν τι κοτέσσατο, γείνατο ἐν δ' ἀρ' θεῦς
ἴθματα μὲν χέρσω, κεφαλὰ δὲ οἱ ἄψατ 'Ολυμπω.
iοι μὲν ἀρ' ἡμιθνῆτες, ἐσεὶ τὰν πότνιαν εἶδον,
εξαύταις ἀπόρουσαν ἐνὶ δρυοὶ παλὸν ἁφάντες
ἀ δ' ἄλλως μὲν ἐασεν, ἀναγκαῖα γὰρ ἐπονοῦν
dεσποτικὰν ὑπὸ χειρὰ, βαρὺν δ' ἀπαμείσατ' ἀνακτα
"ναὶ ναὶ, τεύχεο δῶμα, κυνὸν, κυνὸν, ὡ ἐν δαίταις

1 γείναται mss. γείνετο Schneider. 2 ἀ mss.; ad Bergk.

a "As priestess" (schol.).
b Tmarus, mountain near Dodona in Epirus.
c For strict sense of ὑμοτόκος see note on Hymn iv. 120. Here it is no more than τοκᾶς "with cubs" as in Eur. Med. 187 τοκάδος δέρημα λέωντος.
d Nemesis takes note of presumptuous acts and words, Plato, Laws 717 d. Nonn. Dion. i. 481 imitates Callimachus. 128
HYMN VI

was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she was angered and said: "Who cuts down my fair trees?" Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key. And she spake to soothe the wicked and shameless man and said: "My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents' many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate." But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus—a lioness with new-born cubs, whose eye they say is of all most terrible—he said: "Give back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions." So spake the youth and Nemesis recorded his evil speech. And Demeter was angered beyond telling and put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus. And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone—for they followed by constraint beneath their master's hand—but she answered their angry king: "Yea, yea, build thy house, dog, dog," that thou art, wherein

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* From Homer, II. iv. 443 "Ερις οὐρανῷ ἐστήξε κάρη καὶ ἐπὶ χθονὶ βαλεῖ. Cf. Verg. A. iv. 177, x. 767, Nonn. xxix. 329.

† Cf. Aitia iii. 1. 4.
CALLIMACHUS

ποιησείς· θαμναὶ γὰρ ἐς ύστερον εἰλαπίναι τοι."  
ά μὲν τόσον εἰποῦν 'Ερυσίγθων τεῦχε πονηρά.  
αὐτίκα οἱ χαλεπὸν τε καὶ ἄγριον ἐμβαλε λιμὸν  
αἴθωνα κρατερὸν, μεγάλα δ' ἐστρεύγετο νουσῶ.  
σχέτλος, ὅσα πάσαι τόσαν ἔχειν ἱμερος αὕτις.  
eἰκατι δαίτα πένοντο, δυώδεκα δ' ὄινον ἀφυσον·  
tόσα Διώνυσον γὰρ ἀ καὶ Δάματρα χαλέπτει·  
καὶ γὰρ τὰ Δάματρι συνωργίσθη Διώνυσος.  
οὔτε νῦν εἰς ἐράνως οὔτε ἐνδείπνια πέμπουν  
αἰδόμενοι γονέες, προχανά δ' εὑρίσκετο πᾶσα.  
.HTTP. Ἰτωνάδος νῦν 'Αθαναίας ἐπ' ἄεθλα  
'Ορμενίδαι καλέοντες· ἀπ' ὅν ἀρνήσατο μάτηρ  
"οὐκ ἔνδοι, χθιζός γὰρ ἐπὶ Κρανύνων βέβαιε  
tέλθος ἀπαίτησών ἐκατόν βοᾶς." ἦθε Πολυξώ,  
μάτηρ Ἀκτορίωνος, ἐπεὶ γάμον ἄρτυε παιδί,  
ἀμφότερον Τρίωπαν τε καὶ νεά κυκλήσκωσα.  
τὰν δὲ γυνὴ βαρύθυμος ἀμεῖβετο δάκρυ χέουσα  
"νεῖται τοι Τριώπας, 'Ερυσίγθωνα δ' ἤλασε κάτρος  
Πίυδον ἄν' εὐάγκειαν, ὃ δ' ἐννέα φάεα κεῖται."  
dεωλαία φιλότεκνε, τί δ' οὐκ ἐφεύσαμ, ματέρ;  
δαίμων εἰλαπίναν τις· "ἐν ἀλητρίως 'Ερυσίγθων."  
ἄγετο τὸς νύμφαν· "'Ερυσίγθωνα δίσκος ἐτυφεν,"  
ἡ "ἐπεος' ἐξ ἰππων," ἡ "ἐν 'Οθρυϊ ποίμνι ἀμήβης."  
edόμυχος δηπύτε πανάμερος εἰλαπναστὰς  
ἡσθε νυμία πάντα· κακὰ δ' ἐξάλλετο γαστήρ  
αἰεὶ μᾶλλον ἔδοντι, τὰ δ' ἐς βυθὸν οἰα θαλάσσας  
ἀλεμάτως ἀχάριστα κατέρρεεν εἴδατα πάντα.  
ὡς δὲ Μίμαντι χών, ὡς ἀελίῳ ἐνι πλαγών,  

1 ἀμήβης Ruhnken, Valckenae; ἀμ' A, ἀμ' E, ἀριθμεῖ d; ἀμέλγει F.

a Eponymous king of Ormenion in Thessaly.
b So called from her cult at Itone in Thessaly.

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thou shalt hold festival; for frequent banquets shall be thine hereafter.” So much she said and devised evil things for Erysichthon. Straightway she sent on him a cruel and evil hunger—a burning hunger and a strong—and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus came to bid him to the games of Itonian Athene. Then his mother refused the bidding: “He is not at home; for yesterday he is gone unto Crannon to demand a debt of a hundred oxen.” Polyxo came, mother of Actorion—for she was preparing a marriage for her child—inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: “Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days.” Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast: “Erysichthon is abroad.” One was bringing home a bride: “A quoit hath struck Erysichthon,” or “he hath had a fall from his car,” or “he is counting his flocks on Othrys.” Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas,* as a wax doll in the sun, yea, even more

* Unknown.

* Hymn iv. 67 n.

d Mountain in Thessaly.

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CALLIMACHUS

καὶ τούτων ἔτι μεῖζον ἔτάκετο μέσφ’ ἐπὶ νευρᾶς·
δειλαιώς ἤνες τε καὶ ὅστα μύων ἔλειψθεν.
κλαίε μὲν ἀ μάτηρ, βαρῦ δ’ ἐστενον αἰ δῦ’ ἀδελφαί
χῶ μαστὸς τὸν ἐπινεκρεία καὶ αἰ δέκα πολλάκι δῶλαι. 95
καὶ δ’ αὐτὸς Τριόπας πολιαῖς ἐπὶ χείρας ἔβαλλε,
τοία τὸν οὐκ ἄλοντα Ποσειδάωνα καλιστρέων·
"ψευδοπάτωρ ἰδὲ τόνδε τεοῦ τρίτων, εἴπερ ἐγὼ μὲν
σεῖ τε καὶ Αἰολίδος Κανάκας γένος, αὐτὰρ ἐμεῖο
τοῦτο τὸ δείλαιον γένετο βρέφος· αἴθε γὰρ αὐτὸν
βλητὸν ὑπ’ Ἀπόλλωνος ἐμαῖ χέρεσ ἐκτερέξαν·
νῦν δὲ κακὰ βούβρωστις ἐν ὀφθαλμοὶ κάθηται.
ἡ οἳ ἀπόστασον χαλεπὰν νόσον ἢ νῦν αὐτὸς
βόσκε λαβὼν· ἀμαῖ γὰρ ἀπειρήκαντί τράπεζαι.
χῆρα μὲν μάνδραι, κεναὶ δὲ μοι αὐλίας ἔδη
τετραπόδων, ἠδή γὰρ ἀπαρνήσαντο μάγειροι."

ἀλλὰ καὶ οὐρῆς μεγαλὰν ὑπέλυσαν ἀμαξῶν,
καὶ τὰν βῶν ἔβαλεν, τὰν Εὐστία ἔτρεψε μάτηρ,
καὶ τὸν ἀεθλοφόρον καὶ τὸν πολεμήσαν ἔπιπον,
καὶ τὰν ἀιλουρον, τὰν ἔμεβε θηρία μικκά.

μέσφ’ ὁκα μὲν Τριόπασ δόμοις ἐν χρήματα κέιτο,
μῶνοι ἀρ’ οἰκεῖοι θάλαμοι κακὸν ἥπιόταντο.
ἀλλ’ ὁκα τὸν βαθὺν οίκον ἀνεξήραναν ἕδοντες,
καὶ τὸχ’ ὁ τῶ βασιλῆς ἐνι τρίῳ δοῦσιν καθῆκοτο
αιτίζων ἀκόλους τε καὶ ἐκβολα λύματα δαιτσό.

1 ἀνεξήραναν Ernesti; ἀνεξήρανων mss.

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a Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. v. 61, Apollod. i. 7, iii. 4).
b This rendering, which takes βούβρωστις as abstract for concrete, seems better than "gluttony sits in his eyes."
c The Greek μάγειρος is butcher as well as cook.
d At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth.

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HYMN VI

than these he wasted to the very sinews: only
sinews and bones had the poor man left. His mother
wept, and greatly groaned his two sisters, and the
breast that suckled him and the ten handmaidens
over and over. And Triopas himself laid hands on
his grey hairs, calling on Poseidon, who heeded not,
with such words as these: "False father, behold this
the third generation of thy sons—if I am son of thee
and of Canace, a daughter of Aeolus, and this hapless
child is mine. Would that he had been smitten by
Apollo and that my hands had buried him! But
now he sits an accursed glutton before mine eyes. b
Either do thou remove from him his cruel disease or
take and feed him thyself; for my tables are already
exhausted. Desolate are my folds and empty my
byres of four-footed beasts; for already the cooks c
have said me "no."

But even the mules they loosed from the great
wains and he ate the heifer that his mother was
feeding for Hestia d and the racing horse and the war
charger, and the cat at which the little vermin
trembled.

So long as there were stores in the house of
Triopas, only the chambers of the house were aware
of the evil thing; but when his teeth dried up the
rich house, then the king's son sat at the crossways,"
begging for crusts and the cast out refuse of the

Hence the proverb ἀφ' Ἐστίας ἄρξεσθαι, which sometimes
approaches the sense of τὴν ἄφ' ἱερὰς κυνεῖν, indicating a last
desperate move, or something thorough-going (cf. Germ.
"von Hause aus." Plato, Euthyphr. 3 λ, etc.).

* There seems to be a reference to the disposal of rubbish
at the crossways, Aesch. Cho. 97 with schol., and offerings
made to Hecate there, Aristoph. Plut. 594 with schol.
Harpocr. s.v. δευθύμα. It seems possible that Hecate's name
Eucoleine is a euphemism for Acoline (ἀκολού).
CALLIMACHUS

Δάματερ, μη τήνος εμίν φίλος, ὃς τοι ἀπεχθής, 
εἴη μηδ’ ὁμότοιχος· ἐμοὶ κακογείτονες ἔχθροι.

Ἄσατε 1 παρθενικαί, καὶ ἐπιφάνεσθε τεκοῖσαι
"Δάματερ μέγα χαιρέ πολυτρόφε πολυμέδιμω." 120
χώς αἱ 2 τὸν κάλαθον λευκότριχες ὅποιον ἅγοντι
tέσσαρες, ὃς ἀμίν μεγάλα θεὸς εὐρύνασσα
λευκὸν ἔαρ, λευκὸν δὲ θέρος καὶ χείμα φέροισα
怿εἴ καὶ φθινόπτωρον, ἔτος δ’ εἰς ἄλλο φυλαζεί.

ὡς δ’ ἀπεδίωτοι καὶ ἀνάμπυκες ἀντί πατείμεσς,
ὡς πόδας, ὃς κεφαλὰς παναπτήρεάς ἔξομες αἰεὶ.

ὡς δ’ αἱ 3 λυκνοφόροι χρυσῶ πλέα λίκνα φέροντι,
ὡς ἀμες τὸν χρυσὸν ἀφειδέα πασαίμεσθα.

μέσατα τὰς πόλεις πρυτανήμα τὰς ἀτελέστως,
τὰς δὲ τελεσφορέας 4 ποτὶ τὰν θεὸν ἄχρις ὅμαρτείν,
αἰτινες ὑξίκοντα κατώτεραι: αἱ δὲ δὲ 5 βαρεῖαι
χάτις ʹΕλεπθυία τείνει χέρα χάτις ἐν ἄλγει,
ὡς ἁλις, ὃς αὐτάν ἰκανὸν γόνυ: ταῖς δὲ Δην̄ω
δώσει πάντ’ ἐπίμεστα καὶ ὃς ποτὶ ναὸν ἱκωνται.

χαιρέ θεὰ καὶ τάνδε σάω πόλιν ἐν θ’ ὅμοιαν
ἐν τ’ εὐπελία, φέρε δ’ ἀγρόθι νόστιμα πάντα:
φέρβε βόας, φέρε μάλα, φέρε στάχνων, ὦσε θερισμόν,
φέρβε καὶ εἰράναν, ἵν’ ὃς ἁροσε τήνος ἀμάσῃ. 6

Ιλαθί μοι τριλίστε μέγα κρείωσα θεάων.

1 Ἄσατε F; om. AE.
2 χώς αἱ Stephanus; χώσαι.
3 ὡς αἱ mss.; corr. Meineke.
4 τελεσφοραὶ mss.; corr. T. Bentley.
5 αἱ τε mss.; corr. Ernesti.
6 ἀμάσῃ Stephanus; ἀμάσ(ἢ) mss., which may be right, cf. fr. incert. 16.
HYMN VI

feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

Sing, ye maidens, and ye mothers, say with them: "Demeter, greatly hail! Lady of much bounty, of many measures of corn." And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come bringing white spring and white harvest and winter and autumn, and keep us to another year. And as unsandalled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans\(^a\) full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess—as many as are under sixty years. But those that are heavy\(^b\) and she that stretches her hand to Eileithyia and she that is in pain—sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

Hail, goddess, and save this people in harmony and in prosperity, and in the fields bring us all pleasant things! Feed our kine, bring us flocks, bring us the corn-ear, bring us harvest! and nurse peace, that he who sows may also reap. Be gracious, O thrice-prayed for, great Queen of goddesses!

\(^a\) λικνα, skull-shaped baskets, used for offering first-fruits to the gods (cf. Hesych. s.v. λεικνα), also for winnowing corn and for cradles. Equivalent to Latin vannus, whence our "van" and "fan."

\(^b\) βαρεῖα has the ambiguous sense of heavy with age (Soph. O.T. 17) or heavy with child—Lat. gravida.
ΕΠΙΓΡΑΜΜΑΤΑ

I.

Ξεῖνος Ἀταρνείτης της ἀνείρετο Πιττακὸν οὖτω τὸν Μυτιληναίον, παῖδα τὸν Ἐρράδιον.

"ἄττα γέρον, δούς με καλεῖ γάμος· ἥ μία μὲν δὴ νύμφη καὶ πλοῦτω καὶ γενεὴ κατ' ἐμὲ, ἡ δ' ἐτέρη προβέβηκε· τί λώιν; εἰ δ' ἀγε σῶμ μοι δ' βουλένσον, ποτέρην εἰς ὑμέναιον ἄγω.

εἶπεν· ὅ δὲ σκίπωνα, γεροντικὸν ὅπλον, ἀείρας,

"ἡμίδε, κείνοι σοι πὰν ἐρέουσιν ἑπος."


ταὐτ' ἀιῶν ὃ ξεῖνος ἐφείσατο μείζονος οὐκον δράζοσθαι, παῖδων κληδόνα 

1 Ἐρράδιον Schneider; Ἐρράδιον. 

2 κληδόν Diog.

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* In Mysia.

b One of the Seven Wise Men.

c The peculiar Aeolic form of patronymic in -άδιος is attested by the Greek grammarians (Bekker, *Anecd.* ii. 634, Cramer, *Anecd.* Ox. iv. 326, etc.), who mention that Pittacus
EPIGRAMS

I.

A stranger from Atarneus a thus asked Pittacus b of Mytilene, the son of Hyrrhas c: "Reverend Father, two marriages invite me. One lady is my equal in wealth and blood: the other is above my station. Which is better? Come advise me whether of those I should lead to the altar."

So he spake: and Pittacus lifted up his staff, the old man's weapon, and said: "Lo! these yonder shall tell thee all." Now these were boys who at a wide crossing were spinning their swift tops with blows of the lash. "Follow their tracks," saith he. And the stranger stood by them: and they were saying: "Keep your own rank! d" When the stranger heard the words, he laid to heart the saying of the boys and spared to grasp at the greater estate. Now, was called Hyrrhadius as son of Hyrrhas. But it is very likely that 'Ὑπαδίου is right here.

* The phrase τὴν κατὰ σαυτὸν ἐλα = "drive your own line," or "path" was a proverb. Suidas s.v., who gives not quite a correct rendering ("Seem to be what you are"), says some attributed it to the Pythian oracle, some to Solon, some to Chilon. It is hinted at by Aesch. *Prom.* v. 887 ff., where schol. A attributes it to Pittacus. It is imitated Aristoph. *Clouds* 25 ἐλαμίε στὸν σαυτό ἄρμον. A. Hauvette—"c'est-à-dire pousse la toupie qui est à ta portée, à ta hauteur"—quite misunderstands the phrase.
CALLIMACHUS

τὴν δ' ὀλύγην ὥς κεῖνος ἐς οἰκίον ἤγετο νύμφην. 15
οὐτω καὶ σὺ γ' ἵων τὴν κατὰ σαυτὸν ἔλα.

A.P. vii. 89, Diog. Laert. i. 79 f.

II.

Εἰπὲ τις, Ἡράκλειτε, τεον μόρον, ἐς δὲ με δάκρυ
ηγαγεν, ἐμνήσθην δ' ὀσσάκις ἀμφότεροι
ἡλιον ἐν λέαχη κατεδύσαμεν· ἀλλὰ σὺ μὲν ποι,
ζειν' Ἀλκαρνησεύ, τετράπαλαι σποδηή· 5
αἱ δὲ τει δζώουσιν ἄθδόνες, ἦσων ὁ πάντων
ἀρπακτής Ἀίδης οὐκ ἐπὶ χεῖρα βαλεὶ.

A.P. vii. 80, Diog. Laert. ix. 17.

III.2

["Οξειαί πάντη περὶ τον τάφον εἰσιν ἄκανθαι
καὶ σκόλοπες· βλάψεις τοὺς πόδας, ἡν προσίης."]
Τίμων μισάνθρωπος ἐνοικεὼν. ἀλλὰ πάρελθε
οἰμόζεων εἰπας πολλά, πάρελθε μῶνον.

A.P. vii. 320, where it is attributed to Hagesippus. Plut.
Ant. 70 quotes the last distich as τὸ περιφερόμενον Καλλι-
μάχειον.

IV.2

Μὴ χαίρειν εἰπής με, κακὸν κέαρ, ἀλλὰ πάρελθε· 5
Ἰσον ἐμοι χαίρειν ἐστί τὸ μὴ σὲ γελᾶν.3

A.P. vii. 318.

1 γ' ἵων A.P. ; Διόν Diog.
2 Rejected by Wilamowitz. Other epigrams on Timon
A.P. vii. 313 ff.
3 γελᾶν mss.; πελᾶν Jacobs.
EPIGRAMS

even as he led home the humble bride, so go thou
and keep thine own rank.

II. a

One told me, Heracleitus, of thy death and
brought me to tears, and I remembered how often
we two in talking put the sun to rest. b Thou,
methinks, Halicarnasian friend, art ashes long and
long ago; but thy nightingales live still, whereon
Hades, snatcher of all things, shall not lay his hand.

III.

[All about my grave are sharp thorns and stakes:
thou wilt hurt thy feet if thou comest nigh:]
I, Timon, c hater of men, inhabit here; but go
thou by; curse me as thou wilt, but go.

IV.

Bid me not "farewell," evil heart, but go by. It
is well with me if thou refrain from laughter.

a Quoted Diog. Laert. ix. 17, where he gives a list of
persons called Heracleitus: τριτος ἔλεγειας ποιητής Ἀλικαρ-
νασσέως, εἰς δὲ Καλλιμαχος πεποίηκεν οὖντος, Εἴπε τις . . . βαλεῖ.
Strabo, xiv. 656, mentions among notable men of Hali-
carnassus Ἡράκλειτος ὁ ποιητής ὁ Καλλιμάχου ἑταῖρος. An
epitaph by him is A.P. viii. 465 (imitated by Antip. Sid.
A.P. vii. 464). The epigram of Callimachus is translated in
Ionia (1858, rep. 1891) by Wm. Cory (Johnson).

b Verg. E. ix. 51 f. "saepè ego longos Cantando puerum
memini me condere soles."

c On Timon, the Athenian misanthrope, cf. Aristoph.
Birds 1549, Lys. 809 ff.; Lucian, Timon; Diog. Laert. ix.
112; Plut. Anton. 70. Schneider assigns the first distich to
Hegesippus, the second to Callimachus.
CALLIMACHUS

V.

Τίμων, οὐ γὰρ ἔτ’ ἔσσι, τί τοι, σκότος ἢ φάος ἐχθρόν;
“τὸ σκότος· ύμέων γὰρ πλείως εἰν ᾲδής.”

A.P. vii. 317.

VI.

Κόγχος ἐγὼ, Ζεφυρῖτι, παλαιότερος ἡ ἄλλὰ ς υν νε, ¹
Κύπρι, Σελεναῖης ἀνθεία πρῶτον ἔχεις,
ναυτίλος ² δς πελάγεσσων ἐπέπλεον, εἰ μὲν ἂνται,

τεῖς οἰκείων λαίφος ἀπὸ προτόνων,
εἰ δὲ Γαληναίη, λυπαρὴ θεός, οὐλὸς ἐρέσσων

ποσσὶ νῦν ³, ὥστ’ ἔργω τούνομα συμφέρεται,

ἔστ’ ἐπέσον παρὰ θῶνας Ἰουλίδας, ὄφρα γένωμαι

σοί τὸ περίσκεπτον παίγνον, Ἀρσινόη,

¹ πάλαι τέρας Schneider. ² ναυτίλος; corr. Kaibel.
³ ποσσίν ὑ’; corr. Hermann.

¹ of πλείωνες, as we say The Great Majority = the Dead: Aristoph. Eccl. 1073; A.P. vii. 731, xi. 42; Suid. πλείωνων τῶν νεκρῶν.
² On a nautilus shell dedicated to Arsinoë Aphrodite of Zephyrium (of. epigr. of Poseidippus in Athen. vii. 318) by Selenea, daughter of Cleinias, who, we may suppose, on the way from Smyrna to Egypt had obtained the shell at Iulis in Ceos. For Zephyrium cf. Steph. Byz. s.v. ἑστι καὶ ἀκρα τῆς Δηλίωπτον ἄφ’ ἥς ή Ἀφροδίτη καὶ Άρσινόη Ζεφυρῖτις ως Καλλιμαχος. See W. Deonna, Rev. Arch. 1917, Rev. de l’histoire d. relig. 80 (1919).

The epigram is quoted by Athenaeus apropos of Aristotle’s description (fr. 316) of the nautilus: “The so-called nautilus (i.e. sailor) is not a polypus but resembles the polypus in the matter of tentacles. It has a testaceous back. In emerging from the water it keeps the shell atop so as not to carry
EPIGRAMS

V.

Timon (for thou art no more), which is hateful to thee—Darkness or Light? "The Darkness, for there are more of you in Hades."

VI.

An old shell am I, O Lady of Zephyrium, but now, Cypris, I am thine, a first offering from Selenaea: I the nautilus that used to sail upon the sea, if there were wind, stretching my sail on my own forestays, if Calm, that bright goddess, prevailed, rowing strongly with my feet—so that my name befits my deed!—till I fell on the shores of Iulis, that I might become thy admired toy, Arsinoë, and that in my chambers may water. Then it turns over and floats on the surface, holding erect two tentacles which have a membrane between them, similar to the skinny web seen between the toes of fowls. Other two tentacles it lets down into the sea to serve as rudders. When frightened by the approach of anything it draws in its feet, fills itself with sea water and submerges quickly." This is the Argonaut or Paper nautilus.

* Arsinoë II. Philadelphus, who died, as we now know from a new fragment of the Mendes stele, in July 270 B.C., received divine honours and had, among others, a temple at Zephyrium, a promontory between Alexandria and the Canopic mouth of the Nile, dedicated by Callicrates (Poseidippus ap. Athen. vii. 318) of ἀνάρροχος, where she was worshipped as Arsinoë Aphrodite (Strabo 800), i.e. Aphrodite as patroness of sea-faring (Εὐπλοία, Πελαγία).

* Galenaia, or Galene, a Nereid (Hes. Th. 244), was the goddess of Calm, cf. Eurip. Hel. 1457; Paus. ii. 1. 8. But the word is frequently used in the sense of the "calm sea," e.g. Hom. Od. vii. 319 ἐλάυσι γαλήνην; which justifies us in taking νῦν here to be the sea; cf. νήσοιν ἐρέσσεται... ὅπωρ Α.Π. iv. 35, 30.
CALLIMACHUS

μηδὲ μοι ἐν θαλάμησιν ἔθ᾽ ὡς πάρος, εἰμὶ γὰρ ἀπνοὺς,
tίκτηται νοτερῆς ᾧον ἀλκυόνης.  
Κλεινίων ἀλλὰ θυγατρὶ δίδον χάρων. οἶδε γὰρ ἐσθλὰ ῥέζειν καὶ Σμύρνης ἐστίν ἂν ἀπ᾽ Ἀιολίδος.

Athen. vii. 318.

VII.

Τοῦ Σαμίου ² πόνος εἰμὶ δόμω ποτὲ θείων ἀοιδῶν ³
deξιμένου, κλείω ⁴ δ᾽ Ἐὐρυτον, ὅσοι ἐπαθεν,
καὶ ξανθήν 'Ἰόλεαν, 'Ομήρειον δὲ καλεῦμαι
γράμμα· Κρεωφύλω, Ζεῦ φίλε, τοῦτο μέγα.

Dion. Thrac. p. 163 (except the last four words).

VIII.

Στήλην μητρυῆς, μικρὰν ⁵ λίθου, ἐστεφε κοῦρος,
ὡς βιον ἄλλαχθαι καὶ τρόπον οἱμένος·
ἡ δὲ τάφω κλινθέντα κατέκτανε παίδα πεσοῦσα·
φεύγετε μητρυής καὶ τάφον οἱ πρόγονοι.

A.P. ix. 67 anonym. but attributed to Callim. by Planud.

¹ νοτερῆς ᾧον ἀλκυόνης Kaibel.
² Τοῦ Σαμίου Strabo; Κρεωφύλων schol. Dion. Thrac. and
Sext. Emp.
³ ἀοιδῶν Sext. Emp.; ὁμήρου Strabo.
⁴ κλείω Sext. Emp.; κλαίω Strabo.
⁵ μικρὰν Bentley, but cf. Suid. s.v. Κυνήγιον... εἴδεν
ἐκεῖσε στήλην μικρὰν τῷ μήκει καὶ πλατείᾳ καὶ παχεῖαν πάνν... 
παρευθύνει τεσσεῖν τὴν στήλην ἐκ τοῦ ἐκεῖσε υψος καὶ κρούσαι τὸν
'Iμερίον καὶ θανατώσαι.

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EPIGRAMS

no more be laid, as erstwhile—for I am dead—the eggs of the water-haunting kingfisher. But give thou grace to the Daughter of Cleinias; for she knows to do good deeds and she is from Aeolian Smyrna.

VII.

I am the work of the Samian, a who once received the divine singer in his house; and I celebrate the sufferings of Eurytus b and of fair-haired Ioleia; but I am called the writing of Homer. Dear Zeus, for Creophylus this is a great thing.

VIII. c

A youth was garlanding the grave-pillar of his step-mother, a short stone, thinking that with change of life her nature too was changed. But as he bent over the grave, the stone fell and killed the boy. Ye step-sons, shun even the grave of a step-mother.

a Strabo xiv. 638 "To Samos belonged also Creophylus who is said to have entertained Homer and received from him as a gift the inscription of the poem called ‘The Taking of Oichalia’ (Οἰχαλία: Άλωσις). But Callimachus in an epigram asserts the contrary and implies that Creophylus wrote the poem while Homer was reputed to be the author on account of the alleged entertaining.” Then he quotes the epigram.

b Eurytus, king of Oechalia, variously localized in Thessaly (II. ii. 730), Messenia, and Euboea. He offered to wed his daughter Iole, or Ioleia (Hesiod ap. schol. Soph. Tr. 263), to him who should defeat him in archery. Heracles defeated him, but he refused to give Iole to Heracles, who thereupon destroyed Oechalia, killed Eurytus, and carried off Iole.

c The unkindness of the step-mother to the first family (πρόγονοι, so A.P. ix. 68) is proverbial in the Greek and Latin poets, A.P. ix: 68 and 69.
CALLIMACHUS

IX.

*Ηλθε Θεαίτητος καθαρήν ὅδον. εἰ δ' ἐπὶ κισσόν
tὸν τεόν οὐχ αὐτῇ, Βάκχε, κέλευθος ἀγεί,
ἀλλων μὲν κήρυκες ἐπὶ βραχὺν οὐνομα καίρον
φθέγξονται, κεῖνον δ' Ἑλλάς ἀεὶ σοφίην.

A.P. ix. 565.

X.

Μικρὴ τις, Διόνυσε, καλὰ πρήσσοντι ποιητῇ.
ῥήσις. ο μὲν "νικῶ" φησί τὸ μακρότατον,
ι δὲ σοὶ μὴ πνεύσης ἐνδέξιος; ἡν τις ἐρηται
"πῶς ἐβαλεῖς"; φησί "σκληρά τὰ γυνόμενα."
τῷ μεριμνήζαντι τὰ μὴ "νικα τοῦτο γένοιο
τοῦτος. ἐμοὶ δ', ὡναξ, ἡ βραχυσελβήθ.

A.P. ix. 566.

XI.

Τῆδε Σάων ὁ Δίκωνος Ἀκάνθιος ιερὸν ὑπνὸν
κομμᾶται. θνήσκειν μὴ λέγε τοὺς ἁγαθοὺς.


XII.

"Ἡν διζῆ Τίμαρχον ἐν "Αιδὸς, ὅφρα πύθηαι
η τι περὶ ψυχῆς ἢ πάλι πῶς ἔσεαι,
διζέσθαι φυλῆς Πτολεμαίδος νιέα πατρὸς
Παυσανίου. δὴ εἰς δ' αὐτὸν ἐν εὐσεβεῖς.

A.P. vii. 520.

1 ἐπιδέξιος Kaibel.

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* Theaetetus was the author of several extant epigrams, Diog. Laert. iv. 25, viii. 48; A.P. vii: 444, 499, 727. We 144
EPIGRAMS

IX.

Theaetetus\textsuperscript{a} travelled a splendid path. If that path, Bacchus, leads not to thine ivy wreath—other men’s names the heralds will voice a little while, but his skill Hellas will voice for ever.

X.

Short is the speech, Dionysus, of the successful poet: “Won,” says he, at most. But if thou breathe not favourably and one ask, “What luck?” “’Tis a hard business,” he says. Be these the words of him who broods injustice; but mine, O Lord, the monosyllable!

XI.

Here Saon of Acanthus, son of Dicon, sleeps the holy sleep. Say not that the good die.\textsuperscript{b}

XII.

If thou seekest Timarchus\textsuperscript{c} in the house of Hades to learn aught of the soul, or how it shall be with thee hereafter, seek the son of Pausanias of the Ptolemaic tribe,\textsuperscript{d} and thou shalt find him in the abode of the righteous.

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\textsuperscript{a} may perhaps infer from \textit{A. P.} vii. 49, which is on Ariston of Cyrene, that he belonged to that town. The reference of \textit{καθαρήν ὅνω} is obscure: \textit{cf. Pind. Isth. iv. (v.) 23, Ol. vi. 23 and 73.} Hauvette has “T. est entré dans une voie nouvelle.”

\textsuperscript{b} J. Montgomery: When the good man yields his breath—for the good man never dies (\textit{Wanderer of Switz. v.}).

\textsuperscript{c} Diog. Laert. vi. 95 mentions a philosopher Timarchus of Alexandria.

\textsuperscript{d} This Athenian tribe was so named in honour of Ptolemy Philadelphus, Paus. i. 6. 8.
CALLIMACHUS

XIII.

Σύντομος ἦν ὁ ξεῖνος· ὁ καὶ στίχος οὐ μακρὰ λέξων
“Θῆρις Ἀρισταίου Κρής” ἔπε έμοι δολιχός.

Α.Π. vii. 447.

XIV.

Κύρικον ἦν ἕλθης, ὀλίγος πόνος Ἰππακὸν εὑρεῖν
καὶ Διδύμην· ἀφανῆς οὐ τι γάρ ἡ γενεή.
καὶ σφιν ἀνήρον μὲν ἔρεις ἔπος, ἕμπα δὲ λέξαι
τοῦθ', ὅτι τὸν κεῖνων ὥδ' ἐπέχω Κριτήν.

Α.Π. vii. 521.

XV.

Ἡ ρ' ὑπὸ σοὶ Χαρίδας ἀναπαύεται; “εἰ τὸν Ἀρίμμα
τοῦ Κυρηναίου παιδα λέγεις, ὑπ' ἐμοί.”
ὁ Χαρίδα, τί τὰ νέρθε; “πολὺ σκότος.” αἰ δὲ
ἀνοδοι τί;

“ψεῦδος.” ὁ δὲ Πλούτων; “μῦθος.” ἀπωλό-
μεθα.

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a It seems best to take σύντομος as short of stature, cf. Ovid, Amor. ii. 7. 59 f. “Ossa tegit tumulus, tumulus pro corpore magnus, Quo lapis exiguus par sibi carmen habet”; but some understand it as short of speech or swift of foot. The interpretations are various:

1. The deceased was small of stature, the monument was small, so that the inscription, though of the shortest, was yet too long to be written in one line (Wilamowitz).

2. The Planudean gives the epigram as one of several els ἀγωνιστάς. Hence Meineke reads ὑπ' ἐμοὶ, δόλιχον (i.e. the long race) in the sense “Theris lies under me (the tombstone), <victor> in the long race.” Statzmüller reads ἐπ' ἐμοί δόλιχον.

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EPIGRAMS

XIII.

Short was the stranger: wherefore the line, though brief its tale: "Theris, son of Aristaeus, Cretan," is long for [upon] me.

XIV.

If thou goest to Cyzicus, it will be small trouble to find Hippacus and Didyme: for not obscure is their family. And a painful message thou wilt tell them, yet tell them this, that I here cover Critias, their son.

XV.

Doth Charidas rest under thee? "If thou meanest the son of Arimmas of Cyrene, under me." O Charidas, what of the world below? "Much darkness." And what of the upward way? "A lie." And Pluto? "A fable." We are undone. "This

3. Others, taking σύντομοι as concise in speech, read λέξις and ἐξουσία, δολιχόσ. "Th. was brief of speech: so shall the verse be: I shall not say much: Th., etc., rests under me:" too long still!

b For the name Hippacus cf. Pittacus, Astacus, Buttacus, Pyrrhacus. Ajax in his last words (Soph. Aj. 845 ff.) appeals to the Sun to carry the news of his death to his father and mother. Epigrams in which this last appeal is made by the epitaph on the tomb to the passenger are numerous in the Anthology: A.P. vii. 499, 500, 502, 540, 544, 569, 589, 631. Hauvette refers to C.I.A. i. 463; iv. 477e, 477h.

c On Charidas, son of Arimmas of Cyrene. Arimmas is a short form of Ἀρίμμαχος and is found in Arr. Anab. iii. 6. 8 (Hoffmann, Die Makedonen, p. 193).
CALLIMACHUS

"οὗτος ἐμὸς λόγος ὑμιν ἀληθινὸς· εἰ δὲ τὸν ἥδυν 5 
βούλει, Πελλαίων βοῶς μέγας εἰν 'Ἀΐδη."  
A.P. vii. 524.

XVI.

Δαίμονα τίς δ' εὖ οἴδε τὸν αἴριον; ἀνίκα καὶ σὲ 
Χάρμη, τὸν ὀφθαλμοὺς χαίζουν ἐν ἀμετέρου 
τα ἐτέρα κλαύσαντες θάπτομεν· οὖδὲν ἐκεῖνον 
eἰδέ πατὴρ Διοφῶν χρῆμ' ἀνιαρότερον. 
A.P. vii. 519.

XVII.

"Τιμονόη." τίς δ' ἐσσί; μα δαίμονας, οὐ σ' ἀν 
ἐπέγνων, 
eι μη Τιμοθέου πατρὸς ἐπήν ὄνομα 
στήλη καὶ Μήθυμνα, τεῇ πόλις. ἢ μέγα φημὶ 
χήρον ἀνιᾶσθαι σὸν πόσων Εὐθυμένη.
A.P. vii. 522.

XVIII.

Κρηθίδα τὴν πολύμυθον, ἐπισταμένην καλὰ παίζειν 
δίζημαι Σαμίων πολλάκι θυγατέρες, 
ἡδίστην συνέριθον ἀεὶ λάλον. ἢ δ' ἀποβρίζει 
ἐνθάδε τὸν πάσας ὑπνόν ὀφειλόμενον.  
A.P. vii. 459.

—a The cheapness of things in Hades seems to have
been proverbial. Cf. Callim. Iamb. i. 2 ἐκ τῶν δικοῦ βοῶν
κολλύβου πιερήσκουσιν and Phot. ὅβολοῦ χιμαρα · ἐν Αἰδοῦ.
Coins of Pella had ox as type (Head, Hist. Numm. p. 212,
cf. schol. Ambros. Theocr. i. 26) and hence may have been
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that I say to you is the true tale, but if thou wouldst have the pleasant tale, a great ox costs but a copper in Hades." 

XVI.

Who knows aright to-morrow's fortune? When even thee, Charmis, whom we saw with our own eyes yesterday, next day we laid in the grave with tears. Than that thy father Diophon hath seen nothing more painful.

XVII.

"Timonoë." Who art thou? By the gods I had not known thee, were not the name of thy father Timotheus on thy tombstone, and Methymna, thy city. Great, methinks, is the sorrow of thy widowed husband Euthymenes!

XVIII.

Crathis, of many tales, skilled in pretty jest, do the daughters of the Samians oft-times seek—their sweetest companion, always talking; but she sleeps here the sleep that is due to all.

known as βός Πελλαίων, as Attic drachmas were called γλαύκες λαυρεωτικαλ (Aristoph. Ἀρν. 1106) or Πελλάδες (Eubulus ap. Poll. ix. 76), and the Corinthian coins with figure of Pegasus were called πωλοι (Eurip. fr. 675 = Poll. ix. 75). The meaning will then be that in Hades a real βοῦς μέγας costs only a βοῦς Πελλαίων. Cf. Kaibel, Hermes xxxi. (1896).

b Wilamowitz' τὸν Ἀθριού is incredible. There is no such deity.

c Kaibel (Hermes xxxi. (1896)) suggests that the epigram implies an epitaph in the form Τιμωνία Τιμοθέου Μηθυμναίου, γυνὰ δὲ Εὐθυμένεος.
CALLIMACHUS

XIX.

"Ωφελε μηδ' εγένοντο θοαί νέες· οὐ γὰρ ἂν ἡμεῖς παιδᾶ Διοκλείδου Σώπολυν ἐστένομεν. νῦν δ' ὃ μὲν εἰν ἀλί που φέρεται νέκυς, ἀντὶ δ' ἐκείνου οὔνομα καὶ κενεὸν σῆμα παρερχόμεθα.

A.P. vii. 271.

XX.

Νάξιος οὖν ἐπὶ γῆς ἔθανεν Δύκοσ, ἀλλ' ἐνι πόντῳ ναῦν ἀμα καὶ ψυχήν εἶδεν ἀπολλυμένην, ἐμπόροις Αἰγίνηθεν ὅτε ἐπλεε. χω μὲν ἐν ύγρῇ νεκρός, ἐγὼ δ' ἄλλως οὖνομα τύμβος ἔχων κηρύσσων πανάληθες ἐπος τὸ δὲ "φεῦγε θαλάσσῃ συμμίσχειν ἐρίφων, ναυτίλε, δυομένων."

A.P. vii. 272.

XXI.

Δωδεκέτῃ τὸν παῖδα πατήρ ἀπέθηκε Φίλιππος ἐνθάδε, τὴν πολλὴν ἐλπίδα, Νικητέλην.

A.P. vii. 453.

XXII.

Ἡρωί Μελάνιππον ἐθάπτομεν, ἦλιον δὲ δυομένου Βασιλῶ κάθανε παρθενικῇ αὐτοχερί· ζωεὶς γὰρ ἀδελφῶν ἐν πυρί θεία στὰς οὐκ ἐτηλ. διδυμὸν δ' οἶκος ἐσείδε κακῶν

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XIX.\textsuperscript{a}

Would that swift ships had never even been! So should we not be mourning Sopolis, son of Diocleides. But now he floats somewhere in the sea, a corpse, and, in his stead, his name and empty tomb we pass by.

XX.\textsuperscript{b}

Not on land did Lycus of Naxos, but at sea he saw ship and life perish together, when sailing as a merchant from Aegina. And he in the wet sea is a corpse, while I, the tomb that holds only his name, proclaim this message of utter truth: Flee the company of the sea, O mariner, when the Kids are setting!

XXI.

Here the father laid his twelve-year son: here Philippus laid his great hope—Nicoteles.

XXII.

At morn we buried Melanippus: as the sun set the maiden Basilo died by her own hand; for she could not endure to lay her brother on the pyre and live; and the house of their father Aristippus

\textsuperscript{a} Cp. A.P. vii. 496.
\textsuperscript{b} For the cosmical setting of the Kids in December bringing storm, as also their heliacal rising in May, cf. Plin. N.H. xviii. 69 "haec (tempestates) ab horridis sideribus exunt veluti Arcturo, Orione, haedis." Hor. C. iii. 1. 28; Verg. A. ix. 668. Similarly Capella, Ovid, Fast. v. 113, M. iii. 594; Arat. Ph. 158 f.; Theocr. vii. 53.
CALLIMACHUS

πατρὸς Ἀριστίππου, κατηφησεν δὲ Κυρήνη
πᾶσα τὸν εὐτεκνὸν χήρον ἱδοῦσα δόμον.

Ἀ.Π. vii. 517.

XXIII.

"Ὅστις ἐμὸν παρὰ σήμα φέρεις πόδα, Καλλιμάχου με
ἰσθι Κυρήναιον παίδα τε καὶ γενέτην.
eἰδείης δ’ ἀμφω κεν· ὅ μὲν κοτε πατρίδος ὅπλων
ήξεν, δ’ δὲ ἤεισεν κρέσσωνα βασκανίης·
οὐ νέμεσις. Μοῦσαι γὰρ ὅσους ἱδον ὃμματι παίδας 5
μὴ λοξῷ, πολιοῦς οὖκ ἀπέθεντο φίλους.

Ἀ.Π. vii. 525.

XXIV.

Ἀστακίδην τὸν Κρήτα τὸν αἰτόλον ἔρτασε Νῦμφη
ἐξ ὀρεος, καὶ νῦν ἱερὸς Ἀστακίδης.
oὐκέτι Δικταῖσιν ὑπὸ ὅρνοιν, οὐκέτι Δάφνων
ποιμένες, Ἀστακίδην δ’ αἰὲν ἄεισόμεθα.

Ἀ.Π. vii. 518.

XXV.

Εἶπας ""Ηλιε χαίρε"" Κλεόμβροτος Ὀμβρακιώτης
ἡλιατ’ ἀφ’ ύψηλοῦ τείχεος εἰς Ἁδην,

——

a On Battus, son of Callimachus the General and father of Callimachus the Poet.

b Cf. Hes. Th. 81 f.; Hor. Od. iv. 8. 1.

c i.e. is become a hero. Cf. Wilamowitz, Die Textgeschichte der griechischen Bukoliker, p. 176.

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EPIGRAMS

beheld a twofold woe; and all Cyrene bowed her head to see the home of happy children made desolate.

XXIII.\(^a\)

Whosoever thou art who walkest past my tomb, know that I am son and sire of Callimachus of Cyrene. Thou wilt know them both. For the one once led the arms of his fatherland, the other sang songs beyond the reach of envy. Naught in this is there to surprise; for on whom as children the Muses look\(^b\) with no sidelong glance, those they do not reject as friends when their heads are grey.

XXIV.

Astacides, the Cretan, the goat-herd, a nymph carried off from the hill, and now Astacides is made holy.\(^c\) No more beneath the oaks of Dicte, no more of Daphnis shall we shepherds sing, but always of Astacides.

XXV.\(^d\)

Farewell, O Sun, said Cleombrotus of Ambracia and leapt from a lofty wall into Hades. No evil

\(^a\) A.P. vii. 471, cf. xi. 354. Cleombrotus of Ambracia was a pupil of Plato. He was in Aegina at the time of Socrates' death, Plato, Phaedo 59 c. For his suicide cf. Lucian, Philopatr. i. ἀλλὰ κατὰ κρημνῶν ὅθοιμην ἀν ἐπὶ κεφαλῆς σκοτοδινῆς, εἰ μὴ ἐπέκραζάς μοι, ὦ τάν, καὶ τὸ τοῦ Κλεομβρότου πῆθμα τοῦ Ἀμβρακιῶτου ἐμυθεύθη ἐπὶ ἐμοὶ. The work of Plato is the Phaedo, or On the Soul. Cf. Th. Sinko in Eos xi. (1905), pp. 1 f.
CALLIMACHUS

αξιον ουδεν ιδων θανατου κακον, αλλα Πλατωνος
εν το περι ψυχης γραμμη αναλεξαμενος.


XXVI.

"Ηρως Ἦπειρωνος ἐπισταθμος Ἀμφιπολίτεως
δρυμαι μικρω μικρος ἐπὶ προθύρω
λοξον ὄφων καὶ μοῦνον ἕχων ἱφος. ἀνδρὶ δ᾽ Ἰππείῳ
θυμωθεῖσ πεζὸν καὶ παρψκίσατο.

A. P. ix. 336.

XXVII.

"Ωμοσε Καλλίγνωτος Ἰωνίδη μήποτ' ἐκείνης
ἐξεν μήτη φίλον κρέσσονα μήτη φίλην.
ὑμοσεν ἀλλὰ λέγουσιν ἀληθεὰ τοὺς ἐν ἔρωτι
ὄρκους μη δύνειν οὐατ' ἐς ἄβανάτων.
νῦν δ᾽ ὁ μὲν ἀρσενικὸς θέρεται πυρὶ. τῆς δὲ ταλαίνης
νύμφης ὃς Μεγαρέων οὐ λόγος οὐδ᾽ ἄριθμος.

A. P. v. 6.

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a Heroes were characteristically represented armed and on horseback and attended by a snake (indicating their chthonian nature). Eëtion is a typical Trojan (cf. Eëtion father of Andromache) who hates the idea of a horse in consequence of the wooden horse made by Epeius (Od. viii. 493), and so has a hero at his door who is represented on foot. ἀνδρὶ(ἡρως is a mortal. Cf. Pind. O. ii. 2 τιν' ἦρως, τίνα δ᾽ ἄνδρα;

b Instability of lovers’ vows; cf. Ovid, Ars am. i. 683 "Iuppiter ex alto periuria ridet amantium."

c The Megarians: the concluding words τῆς . . . ἄριθμος are 154
EPIGRAMS

had he seen worthy of death, but he had read one writing of Plato’s, *On the Soul*.

XXVI.

I, a Hero, am set by the doors of Eétion of Amphipolis—a small statue by a small vestibule, with coiling snake and a sword—no more: Wroth with the man Epeius he has set me also by his house on foot.

XXVII.

Callignotus swore to Ionis that he would never hold man or woman dearer than her. He sware: but what they say is true—that lovers’ oaths enter not the ears of the immortals. And now his flame is a man, while of poor Ionis there is, as of the Megarians, “nor count nor reckoning.”

quoted from “Callimachus in his Epigrams” by Suidas s.v. ὑμεῖς ὧ Μεγαρεῖς, where the explanation of the proverb is given: “Mnaseas relates that the Aegians in Achaea, having defeated the Aetolians at sea and captured from them a pentecoster, dedicated a tithe at Pytho and inquired who were the best of the Greeks. The Pythian priestess gave them the oracle quoted above. A Thessalian mare, a Lacedaemonian woman, the men who drink the water of fair Arethusa . . . ὑμεῖς δ’, Ἀιγύπτες οὗτε τρίτοι οὗτε τέταρτοι, οὗτε δυωδέκατοι, οὗτ’ ἐν λόγῳ οὗτ’ ἐν ἀριθμῷ. Ion also says the oracle was given to the Aegians. But some think it was spoken to the Megarians, and quote ὑμεῖς δ’ ὧ Μεγαρεῖς κτλ., as Callimachus in his Epigrams, etc.” Cf. Suid. s.vv. Αἴγυπται and Μεγαρέων, Steph. Byz. s.v. Αἴγιον, etc.

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XXVIII.

Εἶχον ἀπὸ σμικρῶν ὀλίγον βίον οὖτε τι δεινὸν ῥέζων οὔτε ἀδικῶν οὐδένα. Γαῖα φίλη, Μικύλος εἰ τι πονηρὸν ἐπήνεσα, μήτε οὐ κούφη γίνεο μήτ' ἄλλοι δαίμονες οἱ μ' ἔχετε.

_Α.Π. vii. 460._

XXIX.

'Ησώδον τὸ τ' ἄεισμα καὶ ὁ τρόπος· οὐ τὸν ἄοιδὸν ἔσχατον, ἀλλ' ὁκνέω μὴ τὸ μελιχρότατον τῶν ἔπεσων ὁ Σολεύς ἀπεμάζατο· χαίρετε λεπταὶ ῥήσιες, Ἀρήτου σύντονος ἁγρυπνίη.

_A.Π. ix. 507. Arati Vit. iii. (West. p. 54)._  

XXX.

'Εχθαίρω τὸ ποίημα τὸ κυκλικόν, οὐδὲ κελεύθω χαίρω τίς πολλοὺς ὢδε καὶ ὢδε φέρει, μισῶ καὶ περίφοιτον ἔρωμεν, οὐδ' ἀπὸ κρήνης πίνω· σικχαϊνω πάντα τὰ δημόσια. Λυσανίη, σὺ δὲ ναιχί καλὸς καλὸς—ἀλλὰ πρὶν εἰπείν τοῦτο σαφῶς Ἡχώ, φησί τις "ἄλλος ἔχει."

_A.Π. xii. 43._

a The name Micýlus occurs as the name of a Macedonian general in Diodor. xix. 88. 5. It is chosen here probably as suiting the context (Mīcýlus = small).

b On the Phaenomena of Aratus. If ἄοιδὸν of all mss. is right, the interpretation adopted (Kaibel, Hermes xxix. (1894), p. 120) seems best. It would be hazardous to take τ. ἡ ἐσχ. as = τ. ἐσχ. ἀ., and in that sense it would be better to read ἄοιδὼν.

c "Odi profanum vulgus et arceo," Hor. Od. iii. 1. 1.
EPIGRAMS

XXVIII.

With little means I led a humble life, doing no dreadful deed nor injuring any. Dear Earth, if I, Micylus, have praised any evil thing, be not thou light to me, nor light ye other Spirits which have me in your keeping.

XXIX.

Hesiod’s is the theme and Hesiod’s the manner. I misdoubt that not to the utter end but only the most honeysweet of his verses has the poet of Soli copied. Hail subtle discourses, the earnest vigil of Aratus.

XXX.

I hate the cyclic poem, nor do I take pleasure in the road which carries many to and fro. I abhor, too, the roaming lover, and I drink not from every well; I loathe all common things. Lysanias, thou art, yea, fair, fair: but ere Echo has quite said the word, says someone, “He is another’s.”

Echo is the companion of Pan, Eros, etc. (Plut. Qu. Symp. viii. 711 e) and mother of Lynx, the Love Charmer (Callim. ap. schol. Theocrit. ii. 17). Her function is to repeat the last word or words of a sentence—here καλός. Cf. Ovid, Metam. iii. 368 “tamen haec in fine loquendi Íngeminat voces auditaque verba reportat,” and ib. 380 “dixerat, Ecquis adest, et Adest responderat Echo.” The repeated καλός as part of the lover’s language occurs as early as Pind. P. ii. 72 καλός τοι πίθων (pet name for πίθηκος) παρά παῖσιν ἀεὶ καλός, and Attic vases frequently exhibit such forms as ὅ παῖς ναυχί καλός, καλός νεανίας, ὅ παῖς καλός, ναυχί καλός, Δωρόθεος καλός, ναυχί καλός.

The punctuation after ᾫχόν was first proposed by E. Petersen in 1875. The old punctuation, after σαφῶς, gave the words ἀλλος ἔχει to Echo. * Cf. Theogn. 959 ff.*
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XXXI.

"Εγχει καὶ πάλιν εἶπέ "Διοκλέος." οὐδ’ Αχελώος κεῖνον τῶν ἱερῶν αἰσθάνεται κυάθων.
καλὸς δ’ παῖς, 'Αχελώε, λίπν καλὸς, εἰ δὲ τις οὐχὶ φησίν—ἐπισταίμην μοῦνος ἐγὼ τὰ καλά.

A.P. xii. 51.

XXXII.

Θεσσαλικὴ Κλεόνικε, τάλαν, τάλαν, οὐ μὰ τὸν ὅξυν ἥλιον, οὐκ ἔγνων· σχέτλιε, ποῦ γέγονας; ὁστέα σοι καὶ μούνον ἐτί τρίχες· ἢ ρᾷ σε δαίμων ὁμός ἔχει, χαλεπὴ δ’ ἤντεο θευμορίη; ἔγνων· Εὐξίθεος σε συνήρπασε, καὶ οὐ γὰρ ἔλθὼν 5 τὸν καλόν, ὡ μοχθήρ, ἔβλεπες ἀμφοτέροις.

A.P. xii. 71.

XXXIII.

'Ωγρευτῆς, 'Επίκυδε, ἐν οὐρεσὶ πάντα λαγωνὸν διφά καὶ πάσης ἱξια δορκαλίδος στείβῃ καὶ νυφετῶ κεχρημένος, 1 ἢν δὲ τις εἶπῃ "τῇ, τὸδε βέβληται θηρίον," οὐκ ἔλαβεν. χοῦνδος ἐρως τοιόσδε· τὰ γὰρ φεύγοντα διώκειν 5 οἶδε, τὰ δ’ ἐν μέσῳ κείμενα παρπέτεται.

A.P. xii. 102.

1 κεχαρημένος Bentley.

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a For the custom of drinking to a person in unmixed wine cf. A.P. v. 136, 137. For Achelous = water cf. Verg. Georg. i. 9 "Poculaque inventis Acheloia miscuit uvis."
EPIGRAMS

XXXI.

Fill the cup and say again "To Diocles!" And Achelous\(^a\) knows not of his sacred cups. Fair is the boy, O Achelous, and very fair: and if any denies it, may I alone know how fair he is!

XXXII.

Cleonicus of Thessaly, poor youth! poor youth! nay, by the scorching sun I knew thee not. Where, poor wretch, hast thou been? Thou hast but bones and hair.\(^b\) Hath then the same doom overtaken thee as me, and hast thou met a hard dispensation of the gods? I know—Euxitheus hath caught thee too: for thou, too, didst come and gaze upon the fair one, poor youth, with both thine eyes.

XXXIII.\(^c\)

The hunter on the hills, O Epicydes, searches out every hare and the tracks of every roe, beset by frost and snow. But if one say, "Lo! here is a beast shot" he takes it not. Even such is my love: it can pursue what flees from it, but what lies ready it passes by.

\(^b\) Cf. Theocr. ii. 89.

\(^c\) This epigram is paraphrased by Horace, Sat. i. 2. 105 ff. "Leporem venator ut alta In nive sectatur, positum sic tangere nolit," Cantat et apponit: 'meus est amor huic similis, nam Transvolat in medio posita et fugientia captat.'"

The sentiment is a common one, cf. Ovid, Amor. ii. 9. 9 "Venator sequitur fugientia, capta relinquuit Semper et inventis ulteriora petit"; cf. ii. 19. 35; Sappho, frag. 1. 21 kal γὰρ αἱ φεύγει ταχέως διώξει.
CALLIMACHUS

XXXIV.

Οἶδ᾽ ὁτί τοὺς πλοῦτου κεναὶ χέρες, ἄλλα, Μένιππε, μὴ λέγε πρὸς Χαρίτων τοῦμον ὄνειρον ἐμοὶ. ἀλγεῖσ τὴν διὰ παντὸς ἔπος τὸδε πικρὸν ἀκοῦὼν ναὶ φίλε, τῶν παρὰ σοῦ τοῦτ’ ἀνεραστότιταν.

Α.Π. xii. 148.

XXXV.

"Ἀρτεμί, τίν τόδε ἄγαλμα Φιληρατίς εἰσατο τῇδε: ἄλλα σὺ μὲν δέξαι, πότνια, τὴν δὲ σάω.

Α.Π. vi. 347.

XXXVI.

Τίν με, λεωντάγχ’ ὄνα συνοκτόνε, φήγωνον οίχον θῆκε "τίς;" Ἀρχίνος. "ποῖος;" ὁ Κρής. "δέχομαι."

Α.Π. vi. 351.

XXXVII.

Βαπτιάδεω παρὰ σῆμα φέρεις πόδας εὐ μὲν ἀοιδήν εἰδότος, εὐ δ’ οἶνω καίρια συγγελάσαι.

Α.Π. vii. 415.

XXXVIII.

"Ὁ Λύκτιος Μενίτας
tὰ τόξα ταῦτ’ ἐπειπών

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EPIGRAMS

XXXIV.

Empty of wealth, I know, are my hands. But, for the Graces' sake, Menippus, tell not "my own dream to me." a Pained through and through am I, when I hear this bitter saying. Yes, my friend, of all I have had from thee this is the most unloverlike.

XXXV.

Artemis, to thee Phileratis set up this image here. Do thou accept it, Lady, and keep her safe.

XXXVI.

To thee, O Lord, Strangler of the Lion, b Slayer of the Boar, I, a branch of oak, am dedicated—"By whom?" Archinus. "Which?" The Cretan. "I accept."

XXXVII.

'Tis the tomb of Battus' son that thou art passing—one who was well skilled in poesy and well skilled in season to laugh over the wine.

XXXVIII.

Menitas of Lyctus dedicated this bow with these

a Proverbial of what one knows well; cf. xlix. 6.
b The Strangler of the Lion (λεοντάγχης; cf. κυνάγχης of Hermes, Hippon. fr. 1) is Heracles strangling the Nemean lion, a frequent type in art, e.g. on the throne at Amyclae Ἀγχων Ἡρακλῆς τὸν λέοντα (Paus. iii. 18. 15). He is Slayer of the Boar, i.e. the Berymanthian Boar (Paus. viii. 24. 5).
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εθηκε "τη, κερας τοι
διδωμ και φαρέτρην,
Σάραπι· τους δ' διστοὺς
έχουσιν 'Εσπερίται.”

A.P. xiii. 7.

XXXIX.

Τὰ δώρα τάφροδὶτη
Σίμων ἡ περὶφοιτος, εἰκόν’ αὐτῆς,
εθηκε τὴν τε μίτρην
ἡ μαστοὺς ἐφίλησε τὸν τε πανόν,
αὐτοὺς θ’ οὖς ἐφόρει τάλανα θύρσους. 1

A.P. xiii. 24.

XL.

Δήμητρι τῇ Πυλαίᾳ,
τῇ τούτον οὐκ Πελασγῶν
"Ακρίσιος τὸν νηὸν ἐδείματο, ταῦθ' ὁ Ναυκρατήτης
καὶ τῇ κάτω θυγατρὶ
tὰ δῶρα Τιμόθεος
εἰσατο τῶν κερδέων δεκατεύματα· καὶ γὰρ εὐξαθ’
οὕτως.

A.P. xiii. 25.

XLI.

"Ιερὴ Δήμητρος ἐγὼ ποτε καὶ παλίν Καβεῖρων,
ἄνερ, καὶ μετέπειτα Δινδυμήνης

1 θύρσους Bentley; αὐτοὺς . . . ἐφόρει Editor; καὶ τοὺς
αὐτοὺς ὅρη τάλανα θάρσους A.P.

a Steph. Byz. s.v. Ἐσπερίς’ πόλις Διβύης, ἡ νῦν Βερολίκη.
μίς Ἐσπερίτης. Καλλίμαχος ἐν τοῖς Επιγράμμασιν.
b Cf. Hephaest.
¢ Acrisius, son of Abas of Argos (οὐκ Πελασγῶν). The
shrine referred to seems to be implied to be at Ther-
mopylae, cf. Strabo ix. 420 Ἀκρίσιος δὲ τῶν μνημονευμένων
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EPIGRAMS

words: "Lo! I give to thee horn and quiver, Sarapis; but the arrows the men of Hesperis have."

XXXIX.

These gifts to Aphrodite did Simon, the light o' love, dedicate: a portrait of herself and the girdle that kissed her breasts, and her torch, yea, and the wands which she, poor woman, used to carry.

XL.

To Demeter of the Gates, to whom Pelasgian Acrisius built this shrine, and to her daughter under earth, Timodemus of Naucratis dedicated these gifts as a tithe of his gains. For so he vowed.

XLI.

Priestess, Sir, of old was I of Demeter and again of the Cabeiri and afterward of Dindymene—I the πρῶτος διατάξαι δοκεῖ τὰ περὶ τοῦ 'Αμφικτύωνα (the Delphic Amphictyony) . . . τὴν δὲ συνόδον Πυλαιαν ἐκάλουν . . . ἐπειδὴ ἐν Πύλαιας σωφρονεῖτο, δὲ καὶ Θερμοκτόνας καλοῦσιν ἐθνον δὲ τῇ Δήμητρι οἱ πυλαγόρει. As Πυλαίος was an epithet of Hermes as warden of the gates of Hades (schol. Hom. II. ii. 842, cf. τυληδόκον Hom. H. Herc. 15) and the leader of the Pelasgians from Larissa was called Pylæus (Hom. II. i.e.), the exact significance of the epithet is somewhat difficult.

a Naucratis, town in Egypt, founded by the Milesians, Strabo xvi. 801.

b Dindymene = Cybele, from Mt. Dindymus in Phrygia, at the foot of which lay Pessinus, the early centre of her worship, cf. Steph. Byz. s. v. Δινδύμα . . . ἀφ' ἐν Δινδυμῇ ἄν 'Ρεα, and Catull. lxiii. 13 "Dindymenae dominae."

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CALLIMACHUS

η γρήγος γενόμην, η νυν κόνις, η 'υν [ὁτλος 'Ελευθούς]
πολλών προστασία νέων γυναικῶν.
καὶ μοι τέκν' ἐγένοντο δυ' ἄρσενα, κηπέμυο'
ἐκεῖνων
ἐν γήρως ἐνὶ χερσίν. ἔρπε χαίρων.
A.P. vii. 728.

XLII.

"Ημιού μεν ψυχῆς ἔτι τὸ πνεόν, ἡμιού δ' οὐκ οἴδ' εἶτ' "Ερος εἶτ' 'Αίδης ἤρπασε, πλὴν ἄφανές.
ἡ ρά τιν' ἐς παίδων πάλιν ζυχεῖτο; καὶ μὲν ἀπείπων
πολλάκι "τὴν δρῆτων μὴ ὑποδέχεσθε νέοι."
οδ τοίς συνδιφήσον. ἐκεῖσε γάρ ἡ λιθόλευστος
κείνῃ καὶ δύσερως οἴδ' ὅτι ποὺ στρέφεται.
A.P. xii. 73.

XLIII.²

Εἰ μὲν ἐκών, 'Ἀρχίν', ἐπεκώμασα, μυρία μέμυφον,
εἰ δ' ἄκων ἥκω, τὴν προπέτειαν ἕα.

¹ Supplement by Editor.
² This epigram was found on a wall in a house on the Esquiline in Rome (Kaibel, Herm. x. 1 ff.); cf. Kaibel, Ep. Gr. e lap. conc. p. 502.

"Aulus Gellius, N.A. xix. 9, has preserved an imitation
of this by Q. Catulus: "Auffigit mi animus. credo, ut solet,
ad Theotimum Devenit. sic est: perfugium illud habet.
Qui, si non interdixem, ne illum fugitivum Mitteret ad se
intro, sed magis eiceret? Ibimus quaesitum. verum, ne
ipsi teneamur, Formido. quid ago? da, Venus, consilium."

⁵ Cf. A.P. xii. 166.
⁶ The language of this epigram is that of the Stoic logic.
προπέτεια, "rashness," is opposed to ἀπροπτωσία, cf. Diog. L.
vii. 46 τὴν τε ἀπροπτωσίαν ἐπιστήμην του πότε δεὶ συγκατατἰθεσθαι
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old woman who am now dust, I who in the travail of Eleutho was the friend of many young wives. And two male children were born to me and in a ripe old age I closed my eyes in their arms. Go thy way and farewell!

XLII.

Half of my soul still lives, but half I know not whether Love or Death hath stolen: only it is vanished. Has it gone again to where the boys are? and yet I forbade them often: “O youths, receive not the runaway!” There help me, some one, to search; for there somewhere of a surety flits that lovesick one, worthy to die by stoning.

XLIII.

If of my free will, Archinus, I serenaded thee, blame me ten thousand times; but if I came unwillingly, away with rashness! Wine and Love con-
CALLIMACHUS

"Ἀκρητος καὶ Ἐρως μ' Ἰνάγκασαν, ὥς ὁ μὲν αὐτῶν ἐλκεν, ὁ δ' οὐκ εἶα τὴν προπέταιαν ἔαν.́ 1 ἔλθων δ' οὐκ ἐβόησα, τίς ἦ τίνος, ἀλλ' ἐφίλησα τὴν φλήνειεν· εἰ τοῦτ' ἐστ' ἀδίκημ' ἀδικέω.

A.P. xii. 118; Cramer, Anecd. Par. iv. 384.

XLIV.

"Ἐλκος ἔχων δ' ἕξεινος ἑλάνθανεν· ὡς ἀνηρὸν πνεῦμα διὰ στηθέων (εἶδε;) ἀνηγάγετο, τὸ τρίτον ἤνικ; ἐπινικ, τὰ δὲ ῥόδα φυλλοβολεύντα τῶνδρος ἀπὸ στεφάνων 2 πάντ' ἐγένοντο χαμάι· ὑπητητα μέγα δὴ τι· μὰ δαῖμονα σούκ ἀπὸ ρυσμοῦ 5 εἰκάζω, φωρος δ' ἰχνα φύρ ἐμαθον.

A.P. xii. 134.

XLV.

"Ἐστι τι ναὶ τὸν Πᾶνα κεκρυμμένον, ἔστι τι ταῦτῃ ναὶ μὰ Διώνυσον πῦρ ὑπὸ τῇ σποδῇ· οὐ δαρσεω. μὴ δὴ μὲ περίπλεκε. πολλάκι λήθη τοῖχον ὑποτρώγων ἵστομος ποταμός· τῷ καὶ νῦν δειδοικα. Μενέξενε, μὴ μὲ παρεισδύς 5 οὔτος ὁ σιγέρπης 3 εἰς τὸν ἔρωτα βάλη.

A.P. xii. 139.

1 σώφρονα θυμῶν ἔχειν A.P.
2 ἀπὸ στεφάνων Athen. xv. 669 who quotes τὰ δὲ ῥόδα ... χαμαί; ἀπὸ στομάτων A.P.
3 ὁ σιγέρπης Bentley; ὀσειγαρνῆς.

a With this epigram cf. Asclepiades, A.P. xii. 135.
b Cf. A.P. 135. 4 χω σφυγμαδες οὐκ ἔμεσε στέφανος.
c The sense seems to be that the poet, for whom the fire
EPIGRAMS

strained me; whereof the one dragged me, the other allowed me not to away with rashness. And when I came, I did not shout thine or thy father's name, but kissed the doorpost. If this be wrong, then I have done wrong.

XLIV.a

The stranger had a wound and we knew it not. How painful a sigh, marked you? he heaved when he drank his third cup, and the roses, shedding their petals, fell from his garlands all upon the ground. He is badly burnt, by the gods, my guess is not amiss—a thief myself I know the tracks of a thief.

XLV.c

There is something hidden, by Pan, there is, yes, by Dionysus, some hidden fire beneath these ashes. No confidence have I: embrace me not. Oft-times the quiet river undermines the wall unmarked. So now I fear, Menexenus, lest this fawning gypsy slip in and whelm me in love.

of love has burnt out, misdoubts that "still in the ashes live the wonted fires," and so rejects the advances of a flatterer. The language of v. 3 is curiously like Pind. P. ii. 82 διαπλέκει. όβ οί μετέχω θράσεος.

a Hor. Od. ii. 1. 7 "ignes suppositos cineri doloso."

c συγέρπης Bentley from Hesych. συγέρπης λαθροδάκτης, used of a dog which fawns only to bite. "Gypsy" may render the word, cf. Theocr. xv. 48.

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XLVI.

"Δηθήσει, περίφευγε, Μενέκρατες" εἶτα Πανήμου εικάδι, καὶ Δώιον τῇ τίνι; τῇ δεκάτῃ ἦλθεν οἱ βοῦς ὑπ’ ἄρτοτρον ἐκοῦσιος. εὖ γ’ ἐμὸς Ἕρμης,
• εὖ γ’ ἐμὸς. οὐ παρὰ τὰς εἰκοσὶ μεμφομέθα.

A.P. xii. 149.

XLVII.

'Ως ἀγαθὰν Πολύφαμος ἀνεύρετο τὰς ἐπαυδᾶν τῶραμένων. καὶ Γᾶν, οὐκ ἁμαθῆς ὁ Κύκλωψ· αἰ Μοῦσαι τὸν ἔρωτα κατισχυόμενι, Φίλιππε· ἦ πανακές πάντων φάμακον ἀ σοφία.
τοῦτο, δοκεῖ, χά λιμὸς ἔχει μόνον ἐς τὰ πονηρὰ τῶγαθὸν. ἐκκόπτει τὰς φιλόπαιδα νόσον.
ἐσθ’ ἀμῖν χάκαστά σ’ ¹ ἀφειδέα ποτὶ τῶν Ἐρωτά· "τοῦτι, παί, ² κείρειν τὰ περὰ παιδάριον, ὀὐδ’ ὅσον ἀντάραγων τὸν δεδοίκαμε· αἰ γὰρ ἐπωδαὶ ὁικοὶ τῶν χαλεπῶν τραύματος ἀμφότεραι."

A.P. xii. 150.

¹ χάκαστα σ’ Editor: χάκαστας. ² τοῦτ’ εἶπαι Kaibel.

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¹ Πάνημος = Macedonian Πάναμος (Hoffmann, Die Makedonen, p. 103) was originally the 9th month of the Macedonian year which began with the autumnal equinox and in which the months were: 1. Δίος; 2. Ἀπελλαῖος; 3. Λυδαῖος; 4. Περίτιος; 5. Δύστρος; 6. Ξανθικός; 7. Ἀρτεμίσιος; 8. Δαλίος; 9. Πάναμος; 10. Δώιος; 11. Γορτιαῖος; 12. Τερπερεταῖος. 168.
EPIGRAMS

XLVI

"Thou wilt be caught! flee and save thyself, Menecrates!" said I on the 20th of Panemos, and on Loios the—what?—the 10th, the ox came to the plough unbidden. Well done, my Hermes, well done! with the twenty days' interval I find no fault.

XLVII.

How excellent was the charm that Polyphemus discovered for the lover. By Earth, the Cyclops was no fool! The Muses, O Philippus, reduce the swollen wound of love. Surely the poet's skill is sovereign remedy for all ill. Methinks hunger, too, hath this good and this alone in regard to evil: it drives away the disease of love. We have both remedies against thee, remorseless Love: "There, boy; have thy wings cut, little boy! We fear thee, not a jot; for we have in store both charms for thy cruel hurt."

Panemos occurs in the calendar of Boeotia, Corinth, Ephesus, etc., and Loios (Homoloios in Thessaly) is also widely found. In the Alexandrian calendar in the time of the Ptolemies Panemos = June, Loios = July, approximately.

b God of luck.

c For the love of Polyphemus see Theocr. xi. The ms. reading in v. 7 seems merely to need right punctuation, σ(ε) and ἔκαστα being in apposition and ἐκάστα being loosely used for ἐκάστα.

d The Muse.

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XLVIII.

Την ἄλην Εὐδημος, ἐφ' ἦς ἁλα λυτὸν ἐπέσθων χειμώνας μεγάλους ἐξέσυνεν δανέων, θηκε θεοίς Σαμοθραξὶ λέγων ὅτι τήνδε κατ' εὐχήν, ὅ λαοί, σωθεὶς ἐξ ἄλος ὅδ' ἐθετο.

A.P. vi. 301.

XLIX.

Εὐμαθίην ᾦτεῖτο διδοὺς ἐμὲ Σίμος ὦ Μίκκου

1 ἐφ' ἦς Bentley; ἐφ' ἦς Blomfield.

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*a* With this epigram should be compared the inscription found at Kuft in 1883, now in the Cairo museum (Dittenberger, Orient. Graec. Inscr. Select. No. 69): Θεοὶς μεγάλους Σαμοθραξὲς Ἀπολλώνιος Σωσιβίον Θραῖος ἄγευν τῶν ἔως τάξεων σωθεὶς ἐγ μεγάλων κυνδυνῶν ἐκπλήσσαι ἐκ τῆς Ἐρυθρᾶς βαλάσας εὐχήν.

The epigram is a series of puns, based on the ambiguous sense of ἄλις as meaning either "sea" or "salt." As the sailor saved from the sea and its storms would dedicate an offering—a model perhaps of his ship—to the gods of Samothrace, so Eudemos, having escaped the storms of debt by frugal living, dedicates his salt-cellar because he is saved from salt.

*b* The Cabeiri, Herodot. ii. 51. Their worship reached its highest point under the Diadochi, when Samothrace became an asylum, e.g. for Arsinoë Philadelphos, for Perseus of Macedon (Gnaeus Octavius προσφυγμένου τῷ Σαμοθράκη τήν μὲν ἄσυλιαν παρεῖχε τῷ Περσεί διὰ τοῦ θεοῦ, Plut. Αθην. 26). Juv. iii. 144 "iures licet et Samothracum Et nostrorum aras." Hence "πιι Samothrace," Statius, A. i. 832. As gods who protected sailors, Apoll. Rh. i. 915 ff., Theophr. Char. 25, Diodor. iv. 43. 1.

*c* (1) Bentley’s idea that v. 4 referred to the letter Τ, which Pythagoras of Samos is said to have used to denote the divergence of the paths of virtue and vice (Persius, Sat. iii. 56), and that the mask of Dionysus was set up beside a representation of that letter in a boys’ school, has long been exploded.
EPIGRAMS

XLVIII.a

The salt-cellar, whereon, by eating frugal salt for relish; he escaped the mighty storms of debt, Eudemus dedicated to the gods of Samothrace, saying, According to my vow, O people, saved from salt, I dedicated this here.

XLIX.c

Simus, son of Miccus, offered me to the Muses,

(2) Since Bernhardy (1822) compared Aelian, N.A. vii. 48 and Plin. N.H. viii. 58, it has been seen that the reference is to the Samian Δίωνυσος κεχηρώς or Gaping Dionysus. Pliny, who gives the fuller account, says that one Elpis of Samos landed in Africa and near the shore he saw a lion gaping threateningly (hiatu minaci). Elpis got up a tree, meanwhile invoking father Liber (i.e. Dionysus). The lion made no attempt to pursue, but lay down before the tree and seemed to solicit pity. Elpis then discovered that the threatening gape was due to a bone which had got stuck in the beast’s jaws and that the poor animal was perishing of hunger. At last he ventured to descend from the tree and remove the bone. The lion showed its gratitude by supplying him with game during his stay on the shore. For which cause Elpis consecrated a temple in Samos to father Liber, which from that circumstance the Greeks called the temple of κεχηρώς Δίωνυσος. The epigram is now interpreted to mean that a schoolboy, in fulfilment of a vow, set up in the school a mask or bust of Δίωνυσος κεχηρώς, in which his gape was so exaggerated, either intentionally (Bergk) or through lack of skill on the part of the artist—“the best he could make or pay for” (Kaibel)—as to be “twice that of the Samian Δ. κ.” Here Dionysus listens to the boys repeating ad nauseam ierōs ὁ πλόκαμος—i.e. reading the Bacchae of Euripides, the quotation (Bacch. 494) being used to denote the play as we might use “Arma virumque” to indicate the Aeneid.

(3) G. Kaibel in Hermes xxxi. (1896) disputes the use of δνειαρ for δνειρον. Comparing (with Benndorf) the similar
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ταῖς Μοῦσαις· αἱ δὲ Γλαύκος ὡκὼς ἔδοσαν ἀντί ὀλύγον μέγα δῷρον. ἔγω δ’ ἀνὰ τὴν ἑκατον κεῖμαι τοῦ Σαμίου διπλόν ὁ τραγικὸς παιδαρίων Διόνυσος ἐπήκοος· οἱ δὲ λέγουσιν “ιερὸς ὁ πλοκαμος” τοῦμὸν ὁνειαρ ἐμοί.

A.P. vi. 310.

L.

Τῆς 'Αγοράνακτος μὲ λέγε, ξένε, κωμικοῦ ὄντως ἀγκείσθαι νίκης μάρτυρα τοῦ 'Ροδίου Πάμφιλου, οὐχ ἐν’ ἐρωτὶ δεδαγμένον, ἦμου δ’ ὀπτῇ ἴσχίδι καὶ λύχνους Ἰσίδος εἰδόμενον.

A.P. vi. 311.

LI.

Τὴν Φρυγιῆν Αἱσχρῆν, ἀγαθὸν γάλα, πᾶσιν ἐν ἐσθλοῖς

1 τὴνε; corr. Bergk. 2 οὐκ ἐν; corr. Editor.

epigram of Asclepiades in A.P. vi. 308, of which the last distich is κάμε χάριν Μοῦσαις τὸν κωμικὸν δὲ Χάρητα | προσβύτηθην δορύθω όθ' ἐκατον παιδαρίων, he emends Χάρητα to χαρέντα and thus makes the “comic old man” enjoy the din of the school. He thus reaches the conclusion that ὁνειαρ has here its ordinary epic sense. Dionysus says he finds his “pleasure” in the recitation of the line, whether it be in the Bacchae as a whole or the particular scene from which the line is taken or in the fact that the boys have still to read the play.

(4) But in answer to Kaibel it has to be said: (1) The use of ὁνειαρ=dream is sufficiently attested by A.P. vii. 42. 1 where it is probably intended to be a quotation of Suid. s.v. ὁνειαρ, Eustath. Hom. Od. 1877. 64, etc. (2) If ὁνειαρ means “pleasure” there is no point in τοῦμὸν . . . ἐμοι. The poet must have written ἐμὸν (or τοῦμὸν) or ἐμοι but not both. On the other hand the combination τοῦμὸν . . . ἐμοι is an essential thing in the proverb; thus Plato, Rep. 563 ν, Callim. Ep. 172
praying for ease of learning. And they, like Glaucus a gave him a great gift for a small. And here I am set, gaping twice as widely as the Samian (Dionysus), the tragic Dionysus, hearkening to children as they say "Sacred is the lock of hair," b repeating "my own dream to me."

L.

Say, Stranger, that I am set up as a witness of the victory of Agoranax of Rhodes, a comic witness c indeed—Pamphilus, not a single love-worn face but half of it like roasted figs and the lamps of Isis.

LI. d

Phrygian Aeschra, his good nurse, so long as she
34. 2, Suid. s.v. ἕπαρ, Cic. Ad Attic. vi. 9. 3. (3) But the last objection is decisive. It is universally assumed that the mask is a mask of a Διόνυσος κεχηρώς. But that would be utterly out of place, and we are expressly told it was ὁ τραγικὸς Διόνυσος. The mask was an ordinary mask of Dionysus. What is meant is that he is so weary of the "damnable iteration" (Shakespeare) of the schoolroom that he yawns more widely than the Gaping Dionysus himself. It is needless to illustrate this use of κεχηρα (Latin oscito) to express boredom, e.g. Aristoph. Ach. 30.

a Hom. II. vi. 234 ff. where Glaucus "exchanged armour with Diomedes, golden armour for armour of bronze, the price of a hundred oxen for the price of nine."

b Eurip. Bacch.

c For the proverbial "comic witness" cf. Cic. Ad famil. ii. 13 "mea vero officia ei non defuisse tu es testis, cui iam κωμικὸς μάρτυς, ut opinor, accedit Phania."

Pamphilus appears as a character in the Andria and Hecyra of Terence; Pamphilus in Menander, Epitrep. 508 f. and in Terence, Eunuchus and Adelphi.

For the mask with double face cf. Pollux iv. 141, Quintilian xi. 3. 74.

d Very similar to this is A. P. vii. 663.
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Μίκκος καὶ ζωὴν οὐσαν ἐγηροκόμει καὶ φθιμένην ἀνέθηκεν ἐπεσομένεοις ὁρᾶσθαι, ἥ γρήγος μαστῶν ὡς ἀπέχει χάριτας.

A. P. vii. 458.

LII.

Τέσσαρες αἱ Χάριτες· ποτὲ γὰρ μιὰ ταῖς τρισὶ τήνας ἄρτι ποτεπλάσθη κῇτι μύροισι νοτεῖ.
ἐυαίων ἐν πᾶσιν ἀρίζαλος Βερενίκα,
δὲ ἄτερ οὖθ’ αὐταί ταῖς Χάριτες Χάριτες.

A. P. v. 146.

LIII.

Τὸν τὸ καλὸν μελανεῦντα Θεόκριτον, εἰ μὲν ἔμ’ ἔχθει,
τετράκι μισοῖς, εἰ δὲ φιλεῖ, φιλεῖς·
ναίχι πρὸς εὐχαίτεως Γανυμήδεος, οὐράνιε Ζεῦ,
καὶ σὺ ποτ’ ἡράσθης—οὐκέτι μακρὰ λέγω.

A. P. xii. 230.

LIV.

Καὶ πάλιν, Εἰλήθια, Δυκαϊνίδος ἐλθὲ καλεύσῃς
ἐὐλοχὸς ὕδινων ὥδε οὖν εὐτοκίη,
ὡς τὸδε νῦν μὲν, ἀνάσσα, κόρης ὑπερ, ἀντὶ δὲ παιδὸς
ὕστερον εὐώδης ἄλλο τι νηὸς ἔχοι.

A. P. vi. 146.

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a Berenice, daughter of Magas of Cyrene, and Apame; she is the wife of Ptolemy III. Euergetes and the heroine of the Rape of the Lock (Βερενίκης πλόκαμος). Cf. Wil.-Moell. Die Textgeschichte d. gr. Bukoliker, p. 52 f.

b Theocr. xvii. 57.

c That the Theocritus of this epigram is the poet of the

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lived, Miccus cared for in her old age with all good things, and when she died, he set up her statue for future generations to see, so that the old woman has received thanks for her nursing breasts.

LII.

Four are the Graces; for beside those three another has been fashioned lately and is yet wet with perfume. Happy Berenice a and resplendent b among all—without whom even the Graces themselves are not Graces.

LIII.

If Theocritus c with finely darkening cheek hates me, four times as much mayst thou hate him, or if he loves me, love. Yea, by Ganymede of the fair locks, O Zeus in heaven, thou too hast loved. d I say no more.

LIV.

Even so again, Eileithyia, come thou when Lycaenias calls, to bless her pains with easy birth; so may thy fragrant shrine have, as now this offering for a girl, some other offering hereafter for a boy.

*Idylls* is supported by what seem to be echoes of his poetry. (1) The adverbial use of τὸ καλὸν is rare in pre-Christian times, but occurs in Theocritus iii. 3 and 18, cf. Herod. i. 54, *A.P.* vii. 219, ps.-Lucian, *Amor.* iii. 26. (2) v. 4 is an echo of Theocr. *Idyl.* viii. 59 οὗ πάτερ ὁ Ζεῦ, ὅ ὡς μόνος ἴππος ἀθροῦκα καὶ τὸ γυναικοφίλια. Further μελανεῦντα would imply that Theocritus was still young when he wrote *Idylls* iii. and viii. and made the acquaintance of Callimachus.

* Cf. *A.P.* v. 166.
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LV.

Τὸ χρέος ὡς ἀπέχεις, Ἄσκληπιε, τὸ πρὸ γυναικὸς
Δημοδίκης Ἀκέσων ὤφελεν εὐξάμενος,
γυνώσκειν ἦν δ' ἄρα λάθη, <πάλι> καὶ μιν ἀπαιτής,
φησὶ παρέξεσθαι μαρτυρίην ὁ πίναξ.

Α.Π. vi. 147.

LVI.

Τῷ μὲ Κανωπίτη Καλλίστιον εἰκοσὶ μύξαις
πλούσιον ὁ Κριτίου λύχνον ἔθηκε θεφῷ
εὐξαμένα περὶ παιδὸς Ἀπελλίδος. ἐς δ' ἐμὰ φέγγῃ
ἀθρήσας φάσεις "Ἐσπερε πῶς ἐπεσες;"

Α.Π. vi. 148.

LVII.

Φησὶν δ' ὡς στήσας Εὐαίνετος (οὐ γὰρ ἐγὼν ἡ
γυνώσκω) νίκης ἀντὶ με τῆς ἰδίης
ἀγκείσθαι χάλκειον ἀλέκτορα Τυνδαρίδησιν
πιστεύω Φαίδρου παιδί Φιλοζενίδεω.

Α.Π. vi. 149.

LVIII.

Ἰναχίης ἐστι ἐν Ισιδος ἢ Θάλεω παῖς
Αἰσχυλίς Εἰρήνης μητρὸς ὑποσχεσίῃ.

Α.Π. vi. 150.

LIX.

Τίς, ξένος ὧ ναυγῆς; Λεόντιχος ἐνθάδε νεκρὸν

a i.e. Sarapis, cf. Paus. ii. 4. 6 δῦο (τεμένη) Σαράπιδος, ἐν
Καμύβῳ καλουμένου τὸ ξερον.

b Identified here, as often, with Io, daughter of Inachus.

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LV.

Know, Asclepius, that thou hast received the debt which Aceson owed thee by his vow for his wife Demodice. But if thou dost forget and demand payment again, the tablet says it will bear witness.

LVI.

To the god\(^a\) of Canopus did Callistion, daughter of Critias, dedicate me—a lamp enriched with twenty nozzles: a vow for her child Apellis. Looking on my light thou wilt say, “Hesperus, how art thou fallen?”

LVII.

Evaenetus, who set me up, says—for I know not—that in return for a victory of his I am offered—a bronze cock—to the Tyndaridae: I believe the son of Phaedrus, son of Philoxenides.

LVIII.

In the temple of Isis,\(^b\) daughter of Inachus, is set the statue of Aeschylis, daughter of Thales, in fulfilment of the vow of her mother, Eirene.

LIX.

Who art thou, O shipwrecked stranger?\(^c\) Leontichus found thee here a corpse upon the

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\(^a\) For the order of words cf. Hes. Sh. 78; A.P. vi. 267. 1.

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CALLIMACHUS

eckev en ’ep’ aiγualou, χωσε δε τωδε ταφω
δακρυσας επικηρον εων βιον· ουδε γαρ αυτως
ησυχων, αιθυιη δ’ ίσα θαλασσοπορει.

A.P. vii. 277.

LX.

Ευδαιμων οτι ταλλα μανεις ωρχαιος ορέστας
. Δευκαρετα των μαν ειμανη μανιαν
ουδ’ έλαβ’ εξετασιν τω Φωκεος ατις ελεγχει
των φιλων· άλλ’ αι χην δραμ’ εδiδαξε μονων,
η ταχα κα των έταιρων απώλεσω τουτο ποησας—
κηγω τως πολλως ουκετ’ εχω Πυλαδας.

A.P. xi. 362.

LXI.

Οιτυνες ’Αλειον παρερπετε σήμα Κιμωνος,
ιστε των ’Ιηπαιον παιδα παρερχομενοι.

A.P. vii. 523.

LXII.

Αινιε και συ γαρ οδε Μενεκρατες ουκ έπι πουλυ
ξυα. τι σε, ξεινων λωστε, κατεργασατο;
ημα το και Κενταυρον; "ο μοι πεπρωμενος ονως
ξηθεν, δε τλημων οινος έχει πρopalων."

A.P. vii. 725.

LXIII.

Κυνθιαδες θαρσειτε, τα γαρ του Κρητος ’Εχεμμα
κειται εν ’Ορτυγη τοξα παρ’ ’Αρτεμιδι,

a For the gull as typical of the seafarer cf. Callim. Aitia
i. 1. 34; A.P. vii. 295. 2; Arat. Ph. 296.

b The reading and interpretation here given were proposed
to Dr. Rouse and others (Prof. Henry Jackson, Wilamowitz,
etc.) by the Editor in March 1913. Almost the same inter-
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EPIGRAMS

beach, and covered thee in this tomb, with tears for his own hazardous life. For no quiet life is his either, but restless as the gull he roam the sea.

LX.

Happy was Orestes of old who, mad in all else, yet was not mad with the madness of Leucaretas, nor tried the Phocian by the one test which proves the friend; nay, had he produced but one drama, soon would he by so doing have lost his comrade—even as I have no more my many Pyladae.

LXI.

Whosoever ye be who pass the tomb of Cimon of Elis, know that ye pass the son of Hippaeus.

LXII.

Menocrates of Aenus—for thou, it seems, wert not to be here for long—what, best of friends, made an end of thee? Was it that which was the undoing of the Centaur? "Twas the destined sleep that came to me, but wretched wine has the blame."

LXIII.

Ye goats of Cynthus, be of good cheer! for now the bow of Cretan Echemmas is laid up in Ortygia in the temple of Artemis,—that bow wherewith he
CALLIMACHUS

οἷς ὑμὲων ἐκένωσεν ὄρος μέγα· νῦν δὲ πέπαυται,
ἀλγεῖς, ἔπεις σπονδᾶς ἡ τῆς ἔργαστο.
A.P. vi. 121; vv. 1-2 Suidas s.v. Κωνθάδες.

LXIV.

Οὗτως ὑπώσασις, Κωνθάδε, ὅς ἐμὲ ποιεῖς
κοιμᾶσθαι ψυχροῖς τοῖσδε παρὰ προθύροις.
οὗτος ὑπώσασις, ἀδικωτάτη, ὅς τὸν ἐραστὴν
κοιμῶσεις, ἐλέου δ’ οὐδ’ ὄναρ ἡμέρας.
γείτονος οἰκτείροντι, σὺ δ’ οὐδ’ ὄναρ. ἡ πολιτείᾳ δὲ τὸ
αὐτὸν ἀναμνήσει ταῦτα σε πάντα κόμη.
A.P. v. 23.
EPIGRAMS

made the great hill empty of you. But now he hath ceased, ye goats, since the goddess hath wrought a truce.

LXIV.\textsuperscript{a}

So mayst thou sleep, Conopion, as thou makest thy lover lie by this cold porch; so mayst thou sleep, O most unkind, as thou makest thy lover lie; but pity thou hast not met even in a dream. The neighbours pity, but thou not even in a dream. But the grey hair will presently remind thee of all these things.\textsuperscript{b}

\textsuperscript{a} This is a \textit{παρακλαυσίθυρον} or Lament at the door of the beloved, cf. Plut. \textit{Mor.} 753\textit{b} τὸς ὁ κωλὼν ἐστὶ κωμάζειν ἐπὶ θύρας, ἀδείω τὸ παρακλαυσίθυρον, ἀναδείω τὰ εἰκόνια, παγκρατιάζειν πρὸς τοὺς ἀντεραστᾶς; ταῦτα γὰρ ἐρωτικά.

\textsuperscript{b} Cf. \textit{A.P.} v. 20; Hor. \textit{Od.} iv. 10.
THE FRAGMENTS

Aitia

Introduction

The Aitia was an elegiac poem in four books. The title Aitia, i.e. Causes, corresponds to the Latin Origines, the name of a work of M. Porcius Cato ("Senex historiae scribere instituit. Earum sunt libri septem. Primus continet res gestas populi Romani, secundus et tertius unde quaeque civitas orta sit Italica. Ob quam rem omnes Origines videtur appellasse" C. Nepos, Cato iii.). It is probable that Cato modelled his work upon the Aitia of Callimachus. Among the writings which Suidas ascribes to Callimachus is one On the wonderful and paradoxical things in the Peloponnesus and Italy. It cannot be a coincidence that Cato "in iisdem exposuit quae in Italia Hispaniisque aut fierent aut viderentur admiranda." Attempts, like that of O. Schneider, to reconstruct the detailed plan of the work are rather futile. All that can safely be said is that the Aitia treated in a series of elegiac episodes all sorts of aetiological legends connected with Greek history, customs, and rites. The setting of the work was given in the form of a dream in which the poet imagined himself to be carried by the Muses from Libya to Helicon, where in answer to his questions they instructed him in all manner of legendary lore. The idea is borrowed by the Roman Callimachus, Propertius iv. 3. 1 "Visus eram molli recubans Heliconis in umbra," etc.; cf. iii. 26. 31f. "Tu satius memorem Musis (Μούσαις μεμελημένον) imitere Philetam Et non inflati somnia Callimachi."
AITIA

TESTIMONIA

1. Apollonius (Rhodius), A.P. xi. 275.
Καλλίμαχος τὸ κάθαρμα, τὸ παίγνιον, ὁ ξύλων νοῦς,
aίτιος ὁ γράφας Αἴτια Καλλιμάχου.\(^1\)

2. Diodorus, A.P. vii. 42.
"Α μέγα Βαττιάδαο σοφοῦ περὶπυστον ὄνειαρ,
ἡ β’ ἐτεὸν κεράων οὐδ’ ἐλέφαντος ἔης.
τοῖα γὰρ ἁμμὶν ἔφηνας, ἄτ’ ὁδ πάρος ἀνέρες ἑμὲν,
ἀμφὶ τε ἀθανάτος ἀμφὶ τε ἡμιθέους,
εὐτέ μιν ἐκ Λιβύης ἀναείρας εἰς Ἑλληκῶν
ήγαγες ἐν μέσσαις Πιερίδεσσι φέρων.
αἱ δὲ οἱ εἰρομένω ἀμφ’ ἁγγυλῶν ἥρων
Αἴτια καὶ μακάρων εἴρον ἀμειβόμεναι.
Vv. 1-2 Suidas s.v. ὄνειαρ.

3. Martial x. 4. 9 ff.
Non hic Centauros, non Gorgonas Harpyiasque
Invenies: hominem pagina nostra sapit.

\(^1\) Καλλίμαχος Bentley.

\(^a\) The punctuation and consequently the meaning of this distich is wholly uncertain.

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AITIA

TESTIMONIES

1. Callimachus is the cause—the scapegoat, the sport, the wooden mind—who wrote the Causes of Callimachus.\footnote{The reference is to the famous passage in Odyssey xix. 562 ff. where Penelope says: "Two Gates there be of Phantom Dreams, these fashioned of horn and those of ivory. Now the Dreams which come through sawn ivory they deceive (ἐλεφαίρωνωι) men with words without fulfilment; but those which come forth through the polished horns bring true fulfilment (καλύπτοντοι) for the mortal who beholds them"; cf. Verg. Aen. vi. 894 ff., Hor. Od. iii. 27. 41, Stat. Silv. v. 3. 288.}

2. O greatly renowned Dream of the wise son of Battos, surely thou wert of horn, not of ivory.\footnote{The reference is to the famous passage in Odyssey xix. 562 ff. where Penelope says: "Two Gates there be of Phantom Dreams, these fashioned of horn and those of ivory. Now the Dreams which come through sawn ivory they deceive (ἐλεφαίρωνωι) men with words without fulfilment; but those which come forth through the polished horns bring true fulfilment (καλύπτοντοι) for the mortal who beholds them"; cf. Verg. Aen. vi. 894 ff., Hor. Od. iii. 27. 41, Stat. Silv. v. 3. 288.} For thou didst reveal to us such things as hitherto we mortals have not known, both about the immortals and about the demigods, what time thou didst carry him away from Libya to Helicon and didst take and set him in the midst of the Pierides. And they in answer to his questions told him the Causes, both touching the primeval heroes and touching the blessed gods.

3. Here you will not find Centaurs nor Gorgons and Harpies: our pages savour of humanity. But
CALLIMACHUS

Sed non vis, Mamurra, tuos cognoscere mores
Nec te scire: legas Aetia Callimachi.

4. Clem. Alex. Strom. v. 511 c Eυφορίων ο
ποιητῆς καὶ Καλλιμάχου Ἰβίς καὶ τὰ Αἰτία καὶ
ἡ Δυκόφρονος Ἀλεξάνδρα καὶ τὰ τούτων παρα-
πλήσια γυμνάσιων εἰς ἑξήγησιν γραμματικῶν
ἐκκειται παισίν.

καὶ τῶν μεγίστων Αἰτίων τὴν τετράδα.

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*a Euphorion of Chalcis in Euboea, born 276 B.C., elegiac
and epic poet, some of whose poems were translated by
Cornelius Gallus. Cf. Verg. Ecl. x. 50, Quintil. x. 1. 56.
His obscurity was notorious: "Ille vero nimis etiam obs-
scurus Euphorion," Cic. De divin. ii. 64.

*b παισίν seems a certain correction of the ms. ἀπασίν.

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I. 1

Grenfell and Hunt, Oxyrhynchus Papyri xi. (1915), 1362,
"Zu attischen Dionysosfesten," Rhein. Mus. lxxi. (1916),
pp. 575-578. M. P. Nilsson, "Die Anthesterien und die

The identification of this fragment as the work of
Callimachus is established by the coincidences with extant
fragments, as noted below. From Athenaeus, xi. 477 c
Καλλιμάχου δ᾽ έοικε διαμαρτάνειν ἐν τῇ συγχώσει τῶν ὀνομάτων
λέγων ἐπὶ τοῦ οἰκείου ('Iκλ. Grenfell and Hunt) ξένου τοῦ
παρὰ τῷ 'Αθηναίῳ Πόλλιοι συνεστιαθέντος αὐτῷ καὶ γὰρ ὁ
Θρηκίην . . . τὸ τρίτον (= frag. 109, vv. 11-12) and from
the poem itself we gather that Callimachus was the guest
in Egypt of Pollis, an Athenian who had settled in that
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AITIA

you, Mamurra, do not wish to know your own character nor to "know yourself": you should read the Aitia of Callimachus.

4. The poet Euphorion,* the Ibis and the Aitia of Callimachus, the Alexandra of Lycophron, and similar works are given as an exercise in exegesis to the "sons of the grammarians." b

5. And the Four Books o of the greatest Aitia.

The phrase "sons of the grammarians," as a sort of slang term for "students," "scholars," occurs in Athenaeus 359 d.

o What had been previously inferred from citations of the Aitia—that it was in four books—is now proved by Oxyrhynchus Papyrus 1011 which contains the conclusion of the poem, followed by the inscription Καλλιμάχου [Αἴτια]ων δ.

country. In his new home Pollis scrupulously celebrated the festivals of his native Athens. On this particular occasion the festival celebrated was that of the Aiora, which was instituted (Hygin. Astron. ii. 4) in connexion with the epidemic of suicide among the women of Attica after Erigone, daughter of Icarius, hanged herself: "qualis Marathonide Silva Flebilis Erigone caesi prope funera patris Questibus absumptis tristem iam solvere nodum Coeperat et fortes ramos moritura ligabat," Stat. Th. xi. 644 ff.; cf. Silv. v. 3. 74 ff. Among the guests of Pollis was a merchant Theogenes from the little island of Icos (Strabo 436), one of the Magnesian islands. Him Callimachus questions about the cult of Peleus in Icos and the relations of that island with Thessaly.
CALLIMACHUS

Fr. 1, col. i.

ἡῶς οὐδὲ πιθογίς ἐλάνθανεν οὐδ’ ὅτε δοῦλοις ἦμαρ Ὀρέστειοι λευκὸν ἄγουσι χόεσ. Ἰκαρίου καὶ παιδὸς ἄγων ἔπετειον ἄγιοτύν, Ἀθήναν οἰκτίστη, σὸν φάος, Ἡραγόνη ἐσ δαίτην ἐκάλεσεν ὑμηθέας, ἐν δὲ νὺ τοῖσι ξεινον ὅσ Ἀ[ἰ]γύπτῳ καυνὸς ἀνεστρέφετο μεμβλυκὼς ἤδιόν τι κατὰ χρέος ἦν δὲ γενέθλην Ἰκιος, ὁ ἠγαθὸν εἶχον ἐγὼ κλισίν ὁμὸ τιτάξ, ἀλλ’ ἄλος Ὀμηρικός, αἰὲν ὁμοιον ὡς θεός, οὗ ψευδής, ἐσ τὸν ὁμοιον ἄγει. καὶ γὰρ ὁ Θρηκίκην μὲν ἀπέστυγε χανδὸν ἄμυστων

1 ἡῶς πιθογίς, i.e. the Pithoigia, first day of the Anthesteria. For ἡῶς = day of. Hom. Od. xix. 571, etc.
2 Ὀρέστειοι χόεσ, the Feast of Pitchers, second day of the Anthesteria, which was celebrated on the 11th (Pithoigia), 12th (Choes), and 13th (Chyтроι) of the month Anthesterion (Harpocr. s.v.). At the Choes it was the custom that each guest should drink by himself: καθὰ περ ἐν τοῖσ Χονοτιν ἐνωχουνται μὲν γὰρ κατ’ ἴδιον, Athen. vii. 276 c. The aetiological legend was that, when the matricide Orestes came to Athens during the celebration of a public festival, Demophon or Pandion, king of Athens, wishing to be hospitable but unwilling for religious reasons that an unpurified murderer should eat and drink with others, ordered a pitcher (χῶς) of wine to be given to each guest separately. Hence was established the Choes or Feast of Pitchers (Athen. x. 437 c, Suid. s.v. χόεσ, Eur. I.T. 947 ff.).
3 δοῦλοις . . . λευκὸν, because on the day of the Choes slaves enjoyed great licence, Athen. x. 437 E. For similar occasions of licence for slaves of id. iv. 139 f, 149 c, xiv. 639.
4 Ἰκαρίου παιδός, i.e. Erigone, daughter of Icarius. Icarius was an Athenian who was taught the knowledge of the vine by Dionysus. He was killed by some peasants to whom he had given wine. His daughter Erigone or Aletis (i.e. wanderer), guided by her dog Maera, found his grave on Hymettus. In her grief she hanged herself on a tree over her father's grave. Erigone became the constellation Virgo, 188
Nor did the morn of the Broaching of the Jars pass unheeded, nor that whereon the Pitchers of Orestes bring a white day for slaves. And when he kept the yearly festival of Icarius' child, thy day, Erigone, lady most sorrowful for Attic women, he invited to a banquet his familiars, and among them a stranger who was newly visiting Egypt, whither he had come on some private business. An Ician he was by birth, and I shared one couch with him—not by appointment, but not false is the saw of Homer that God ever brings like to like; for he, too, abhorred the wide-mouthed Thracian draught

her father became Arcturus or Boötes, Maera became Sirius. Dionysus caused a plague of madness to fall upon the Athenian women, who hanged themselves as Erigone had done. To end the plague the festival of the Aiora ("which they call Eudeipnos," E.M. s.v. αἰώρα) was founded. A song sung on these occasions was called ἀλήτις, Athen. xiv. 618 ε, Poll. iv. 55. Cf. Apolod. iii. 14. 7, and Hesych. s.vv. αἰώρα and ἀλήτις, Aelian, N.A. vii. 28.

5 Icos, an island off the coast of Thessalian Magnesia (Strabo ix. 436) where Peleus died. Cf. A.P. vii. 2 κεῖθεν καλ Ὁ Θεός γαμέτην ἡ βραχύβουλος Ἡκος. Ἡκο should be read for Κώ in schol. Pind. P. iii. 167, and schol. Eur. Tr. 1128, and Ἡκο for ὤρκελον, Athen. xi. 477 c.


7 αῖνος Ὄμηρου: Hom. Od. xvii. 218 ὡς αἰεὶ τὸν ὅμοιον ἄγει θεός ὃς τὸν ὅμοιον.

8 11–14 = fr. 109, cited καλ γάρ τὸ τρίτον, Athen. xi. 477 c ἀνήρατο . . . ἥρωποστεῖν: 11–12 cited Athen. x. 442 θέστην . . . ὥρωποστεῖν, cf. Athen. xi. 781 δ (ὁρωποστεῖν), Macrob. Sat. v. 21. 12 άνήρατο . . . ἥρωποστεῖν.

9 ἄμυστος is the draught or custom of drinking ἄμυστόν or ἀνευστό, cf. Eur. Rh. 419, 438, Poll. vi. 25, Anacr. fr. 64, Cratin. fr. 291, Epicharm. fr. 34, etc. There is no clear case of ἄμυστός = drinking-cup.
CALLIMACHUS

οἶνοποτείν, ὀλύω δ' ἢδετο κισσυβίω. ¹
τῷ μὲν ἐγὼ τάδ' ἐλέξα περιστείχοντο ἀλείσον ²
to τρίτον, εὑρ' ἐδάνην οὖνομα καὶ γενεήν.
³*Η μάλ' ἔπος τὸν ἀληθεὶς ὅ τ' οὐ μόνον ἢδατος
αἰσαν

ἀλλ' ἔτι καὶ λέσχης οἶνος ἔχειν ἠθέλει·
tὴν ἡμείς, οὐκ εἰν γ[ά]ρ ἀρυστὴρεσσι ⁴ φορεῖται
οὔδε μιν εἰς ἀ[τενίς] ὀφρύας οἰνοχών
αἰτήσεις ὄρον [ν] ὅτ' ἐλεύθερος ἀτμένα ⁵ σαίνει,
βάλλωμεν χαλεπῶ φάρμακον ἐν πόματι,
Θεύγενες, δοσ[ά] δ' ἐμείο σ[ε]θεν πάρα θυμός
ἀκούσαι

Μυρμιδόνων ἐσσήνα ⁷ τ' [ι] πάτριον υ[μ]ιμε σέβεσθαι
Πηλέα, καὶ 'Ἰκώ ἤν[ὰ τὰ Ἐσσαλι] κά,'
tεῦ δ' ἐνεκεν γήτειν ⁹ ὅ[...]υτ[...]ρτον ¹⁰ ἔχουσα ⁵

¹ ὀλύω κισσυβίω: all sorts of cups might be provided and
the guest took his choice (Lucian, Cronosolon 18). It was
usual to proceed from smaller cups to larger, Diog. L. i.
104 "Εἰλήνες ἄρχομενα μὲν ἐν μικροῖς τίνους, πληθέντες δὲ
ἐν μεγάλοις, Cic. In Verr. ii. 1. 66 "fit sermo inter eos et
invitatio ut Graeco more bibetur. hortatur hospes,
poscunt maioribus pocusi." But the use of small cups was
regarded as characteristically Greek, Athen. xi. 432 ξ, 
cf. Xen. Symp. ii. 26, Athen. xi. 461 ff. For Thracian
drinking cf. Hor. C. i. 27. 1 ff.

² Different modes of circulating the cup in Athen. xi.
463 ὅ δ' Ἀττικὸς ἐκ μικρῶν ἐπιδέξα, ὅ δὲ Θεσσαλικὸς ἐκκύματα
προτινεὶ δ' ἄν βουλονται μέγαλα.

³ 15–16: cited anonymously, Athen. i. 32 ά, with a line
of Simonides (hence the three lines appear as Simonides fr.
ἀλλ' τι. ἡσχης] λειχης Athen. (except L).

⁴ ἄρυστηρεσσι: δ' ἄριστον ὃν ὁ οἶνος ἀρυστρα, ἀρυστήρ, Poll.
vi. 19; cf. x. 75. With it the cup-bearers fill the individual
cups from the κρατήρ.

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of wine and liked a little cup. To him I said, as the beaker was going round for the third time, when I had learnt his name and lineage: "Verily this is a true saying, that wine wants not only its portion of water but also its portion of talk. So—

for talk is not handed round in ladles, nor shalt thou have to ask for it, looking to the haughty brows of the cup-bearers, on a day when the free man fawns upon the slave—let us, Theogenes, put talk in the cup to mend the tedious draught; and what my heart yearns to hear from thee, do thou tell, me in answer to my question. Wherefore is it the tradition of thy country to worship Peleus, king of the Myrmidons? What has Thessaly to do with Icos? And why with a leek and . . . loaf does a

\[ \text{Et. Flor. p. 51 Miller } \text{άτμην} \cdot \text{δούλος} \text{Kalλίμαχος (fr. 538), cf. E.M. s.v. } \text{άτμην, } \text{άτμενες,} \text{schol. Nicandr. } \text{Alex. 172} \text{and 426. The form } \text{άτμενος} \text{(cf. fr. 538) is recognized by Hesych. s.v. } \text{άτμενον} \cdot \ldots \text{oίκετης, and Eustath. Od. 1750. 62 (Od. xiv. 63). Verb } \text{άτμενεν,} \text{Nicandr. } \text{Alex. 172;} \text{noun } \text{άτμενη,} \text{Manetho vi. 59;} \text{A.P. ix. 764;} \text{and obscure adjective, } \text{άτμενος,} \text{Nicandr. } \text{Alex. 178 and 426.} \]

\[ \text{λχανει: only here, } l\text{χαναι, cf. } l\text{χανάσθη(ε)} \text{Herondas vii. 26.} \]

\[ \text{Mυρμιδώνων } \text{έσσηρα }= \text{fr. 508 (Herodian. De monad. p. 17. 6 Dindorf) } \text{έσσηρ} \cdot \text{ό } \text{οίκετης, Mυρμιδώνων } \text{έσσηρα, Kalλίμαχος.} \]

\[ \text{Θεσσαλικά E. Lobel, cf. fr. 372 (Πηλεϊς } \text{ἐν } \text{Κώ (leg. } \text{Ικώ) τῇ } \text{νήσῳ } \text{άτυχοσ } \text{τὸν } \text{βλον } \text{οίκτρως } \text{καί } \text{ἐπωδύνως } \text{ἀπέθανεν, ώς καί } \text{Kalλίμαχος μαρτυρεῖ,} \text{schol. Pind. } \text{P. iii. 167}, \text{and schol. Eurip. } \text{Tr. 1128 καί } \text{προσελθεῖν (σε } \text{τὸν Πηλέα) διὰ } \text{χειμῶνα τῇ } \text{<I>κώ } \text{τῇ } \text{νήσῳ } \text{καί } \text{ξενισθέντα } \text{ἐπὶ } \text{Μόλωνδος } \text{τίνος } \text{Αβαντος } \text{ἐκεῖ } \text{καταλύει } \text{τῶν } \text{βλων.} \]

\[ \text{γήτευον: Athen. 372 a mentions the leek at the Theozenia in Delphi.} \]

\[ \text{ἐπ’ } [\text{Δαλτίνυ } \text{ἄρτον Malten, cf. Hesych. ἔλλυτος } \text{πλακοὺς} \text{τίς, cf. ἔλλυτης, Cramer, Anecd. Gr. ii. 44, and I.G. xii. 3. 330 ἔλλυται } \text{καί } \text{ἄρτον.} \]
CALLIMACHUS

col. ii.

ηρως κα[θ]όδου πα[ίς] 1
εἶδότες ὡς ἐνέπου[σι] 
κείνην ἦ περὶ σὴν [ 
οὐθ' ἐτέρην ἔγνωκα· τ']
οὐατα μυθεῖσθαι βο[2] 
τ[αυτ'] ἐμέθεν λέξαντο[ς] 
τ[ρισ]μάκαρ, 3 ἢ παύρων ὃ[λβιός ἕσσι μέτα, 
[ναυτι]λίθης εἰ νήν ἐ[χεις βίον· ἀλλ'] ἐμὸς αἴων 
[κύμασιν αἰ]θνίης 4 μᾶ[λλον ἐσφκίσσατο

1 26 ff. The sense cannot be made out. κάθοδος may mean 'procession,' as in Herond. i. 56, so ἦρ. κάθ., procession in honour of a hero.
AITIA

girl . . . at the procession in honour of the hero? As those who know say . . . that or about thine . . . and I know no other. . . .” When I had said this [the stranger answered and said]: “Thrice blessed, verily thou art happy as few are, if thou hast a life that is ignorant of sea-faring. But my life is more at home among the waves than is the sea-gull.”

\[32-34=fr. 111. 2-4, Stobaeus, Serm. lix. 10. 11. The first line of fr. 111, which Stobaeus l.c. cited separately, is now shown to have no connexion with lines 2-4. ἀλλ' ἐμὲ . . . ἐσφάγατο is quoted as by Callimachus in schol. Arat. 294. ναυτιλήτου ἕν, Stobaeus; Bentley corrected ναυτιλής δὲ νῆων; Nauck el for ἕ.

4 ἀλθύης: the gull is the type of the seafarer; Callim. Ep. lix. ἀλθύη δ' ἵσα θαλασσοπορεῖ, Aelian, Epp. Rust. 18 ἐπικυματίζει καὶ λάρον βλού ἥ; cf. Aratus 296.
The subject of this fragment is the story of Linos. According to Pausan. i. 43 Psamathe, daughter of Crotopus, king of Argos, became mother of Linos by Apollo. In fear of her father she exposed the child who was killed by her father's dogs. Apollo sent Poine to punish the Argives. Poine carried away the children from their mothers, until she was slain by Coroebus. A second plague came upon Argos, and Coroebus went voluntarily to Delphi to atone for the slaying of Poine. The Pythia forbade him to return to Argos, and told him to take a tripod from the temple, and, wherever he should let it fall, there to build a temple to Apollo and to dwell there. He dropped the tripod near Geraneia in the Megarid, where he founded the town of Tripodisci. His grave was in the agora at Megara, cf. A.P. vii. 154.

Conon 19 (Phot. Bibl. p. 133 f. Bekker) gives a somewhat different account, according to which Linos was reared as his own child by the shepherd to whom he was given. When he was torn to pieces by the dogs, the secret of his birth became known to Crotopus, who condemned his daughter to death. In anger Apollo sent a plague upon Argos. When the Argives consulted the Delphic oracle they were told that they must propitiate Psamathe and Linos. So they honoured them in other ways and sent women and maidens to lament (θρησκία) Linos. These mingling lamentations with prayers bewailed the fate of Psamathe and Linos and themselves. Thus arose the Linos-song. "And they named a month Lamb-month (Ἀρνεῖος) because Linos had been reared with the lambs (Ἀρνεῖος) and they hold a sacrifice and a Lamb-
festival (ἐορτή ἄρνις), on which day they kill any dogs that they find.” Cf. Κυνοφόντιν ἐορτήν, Athen. iii. 99 ε and Clearchus ap. Aelian, N.A. xii. 34 ἐν δὲ ταῖς ἡμέραις ἀσ καλούσιν ἄρνηδας οἱ αὐτοὶ, εὰν κὼς εἰς τὴν ἀγορὰν παραβάλη, ἀναιροῦσιν αὐτοῦ. As the plague did not cease, Crotopus in accordance with an oracle left Argos and founded a city in the Megarid which he called Tripodiscion and there dwelt. Cf. Ovid, Ibis, 573 ff.; Stat. Theb. i. 562 ff., Silv. v. 5. 55.
CALLIMACHUS


ἀρνείος Μ
ἀρνή<ι>δας
καὶ θάνε
τοῦ μὲν ἂ
1 καὶ τὸν ἔπ [ἰ ράβδω μῦθον ύφαινόμενον
ἀνέρες ε
πλαγκτῶν
ἡνεκὰς ἄε [ίδω δειδεγμένος]
οὐδὲ μεν α
νύμφης αι
παιδοφόνω
ἡ κεν ἐπ’ Ἀρ[γείους]
ἡ σφεων
μητέρας [ἐξεκένωσεν ἐκούφισθεν δὲ τιθῆναι.2
οὐχ οὖτω
"Ἀργος ἀνα.

γηράσκει δὲ γέρων κεῖνος ἐλαφρότερον,
κοῦροι τὸν φιλέοντον, ἐδὲ μὲν ὅτα γονὴ
χειρὸς ἐπ’ ὀικείην ἀχρὶς ἄγουσι θύρην.
Stobaeus, Serm. cxv.; cf. Lucian, Amor. 48,

ἀπ’ ὀστλίγγων αἰὲν ἄλειφα ῥέει.
E.M. s.v. ὀστλίγγω, schol. Apoll. Rhod. i. 1297.

1 5, 8 = frag. 138, schol. Pind. N. 2. 1 τοῦ ραψωδοῦσ οἱ
μὲν ραψωδοῦσ ἐτυμολογοῦσι διὰ τὸ μετὰ ράβδον δηλούντι τὰ
Ομήρου ἐπὶ δειεῖσαι. Καλλιμαχος καὶ τὸν ἔπι ράβδω μῦθον
ὑφαινόμενον ἡνεκὰς ἄειδω δειδεγμένος (corr. Bentley); cf.
Eustath. Hom. II. p. 6. 18 Καλλιμάχου εἰπόντι τὸν ἔπι ράβδω
μῦθον ύφαινόμενον.

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AITIA

I. 2

[There is a month named] Arneios [after him and the days thereof are named] the Arneid days. And [Linos] died [torn by dogs]: and his [untimely fate as sung by minstrel] men and the wandering [of Crotopus . . .] I sing right on as I received it. Nor [did Apollo remain unheeding for ever] of his bride [of hapless fate, but to expiate a child’s death] by the death of children [Poine, an avenger of grievous wrath] came against the Argives, who [leapt upon their homes] and made empty-armed the mothers and lightened the burden of the nurses. Not so . . . in Argos. . . .

I. 3 (11)

That man finds old age lighter whom boys love and, as if he were their father, lead by the hand unto his own door.

I. 4 (12)

And from his (Apollo’s?) locks unguent ever flows.

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CALLIMACHUS


tετράενον Δαμάσου παίδα Τελεστορίδην. Is. Lydus, De mensibus, iv. 1, E.M. s.v. ἄφενος.

Schol. ADL II. viii. 48 τρία δὲ εἰσὶν ἀκρωτήρια τῆς Ἰδης, Δεκτόν, Γάργαρον, Φαλάκρη. τούτου μνημονεύει Καλλίμαχος ἐν πρώτῳ Αἰτίων.

Schol. AD II. xiii. 66 Ἀθηνᾶ . . τους Δοκροὺς ἡνάγκασεν ἐπὶ χίλια ἑτη εἰς Ἰλιον ἐκ κλήρου παρθένους πέμπειν. ἡ ἱστορία παρὰ Καλλιμάχῳ ἐν α' Αἰτίων.

Schol. A.P. vii. 154 Κόροιβον, οὗ μέμνηται Καλλίμαχος ἐν α' Αἰτίων.

Steph. Byz. s.v. Τριτοδίσκος . . . κώμη τῆς Μεγαρίδος . . . Καλλίμαχος δ' ἐν <α'> Αἰτίων πόλιν αὐτῆν εἶναι φησι.

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a Asbystian means African. Triton refers either to Lake Tritonis, or more probably perhaps to the Nile; cf. Lycochron, Alexander 576 Ἀγύπτιον Τριτώνος ἑλκούντες ποτόν, Apoll. Rhod. iv. 269 ποταμὸς Τρίτων. In Lycochr. 848 the Nile is called ρείδρον Ἀσβύσταο.

b The Locrian maiden-tribute, Lycochron 1141–1173. "A plague having come on Locris through the assault of Aias upon Cassandra, the god (Apollo) told them by an oracle that for a thousand years they must send
AITIA

I. 5 (13)
And as <she> by the waters of Asbystian Triton . . .

I. 6 (13a)
Telestorides, the four-year-old child of Damasus.

I. 7 (15c)
There are three peaks of Ida, Lectum, Gargarum. Phalarca. The last Callimachus mentions in Aitia i.

I. 8 (13d)
Athena . . . compelled the Locrians for a space of a thousand years to send to Ilios maidens selected by lot. The story in Callimachus, Aitia i.

I. 9 (13e)
Coroebus, whom Callimachus mentions in Aitia i.

I. 10 (4)
Tripodiscus . . . a village of the Megarid . . . Callimachus calls it a city in Aitia i.

maidens every year to Troy for Athena. When they arrived they were slain by the Trojans who met and stoned them. Any who escaped made their way secretly to the temple of Athena and became for the future her priestesses. Those who were killed were burnt with fruitless and wild wood. Their bones were thrown into the sea from Mount Traron at Troy and the Locrians sent others in their stead” (schol. Lycopehr. 1141).

* This probably belongs to the Linos story, Ait. i. 2.

* See Ait. i. 3 (Introduction).
CALLIMACHUS

καὶ γὰρ ἔγω τὰ μὲν ὃσα καρῆσατι τῆμον ἐδώκα
ξανθὰ σὺν εὔδομοις ἀβρὰ λίπῃ ὁπεφάνοις,
ἀπνοα πάντ' ἐγένοντο παραχρήμα· ὃσα τ' ὀδόντων
ἐνδοθεὶ νειαίρην τ' εἰς ἀχάριστον ἔδω,
καὶ τῶν οὐδὲν ἐμεινεν ἐς αὐριον· ὃσα δ' ἀκουαίς 5
εἰσεθέμην, ἐτί μοι μοῦνα πάρεστι τάδε.
Stob. Flor. lxxxi. 8.

ἡ μὲν ἀερτάζουσα μέγα τρύφος Ἰψιζώρου
ἀστυρον εἰσανέβαιν'.
Et. Mag. s.v. ἀστυρον.

ὡς τε Ζεὺς ἐράτιζε τρικοσίους ἐνιαυτοὺς.
Schol. AD II. i. 609.

οὖνεκεν οἰκτεῖρεν οἶδε μόνῃ πολίων.
Schol. Soph. O.C. 258 Καλλίμαχος . . ἐν τῷ
τέλει τοῦ β' τῶν Αἰτίων.

Τάμμεω θυγατέρως.
Schol. AD II. ix. 193.

Τzetzes, Lycophr. 869 τὸ δρέπανον παρὰ Σικελοῖς
ζάγκλον καλεῖται. μέμνηται δὲ καὶ Καλλίμαχος
ἐν δευτέρῳ Αἰτίων.

1 ἀβρὰ λίπῃ B ; ἀκραλίπῃ A ; ἀκραλιπῇ S.

a Athena.
b Hypsizorus, mountain in Chalcidice (Plin. N.H. iv. 36).
c The reference is to the lepōs γάμος or secret marriage of Zeus and Hera, first mentioned in Iliad xiv. 294 ff., 346 ff.; cf. Theocrit. xv. 64, Callim. Ait. iii. 1. 4.

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II. 1 (106)

For whatsoever I bestowed in that hour upon my head, the delicate yellow unguents with the sweet-smelling wreaths, all lost their fragrance straightway; and whatsoever entered within my teeth and into the ungrateful belly, thereof naught remained until the morrow; but what I laid within my hearing ears, these things alone still abide for me.

II. 2 (19)

And she a lifted the great fragment of Hypsizorus b and went up into the city.

II. 3 (20)

And how Zeus loved for three hundred years. c

II. 4 (21)

Since she d alone among cities knows to pity.

II. 5 (21a)

The daughter e of Athamas.

II. 6 (22)

The sickle is called among the Sicilians zanclon. f Callimachus mentions this in Aitia ii.

a The city of Athens. Paus. i. 17. 1 “In the market-place of Athens... is an altar of Pity to whom... alone of the Hellenes the Athenians render honours.”

b Hella. The phrase is quoted to illustrate an Ionicism whereby “Athamas” becomes “Tammas.”

c Thucyd. vi. 4 “The original name given to Sicily by the Sicels was Zancla, from its sickle-shape... the Sicels call the sickle zanclon.”
CALLIMACHUS

Steph. Byz. frag. s.v. Δωδώνη: ὤνόμασται . . ., ὡς Ἐπαφρόδιτος ὑπομηματίζων τὸ β' Αἰτίων, ἀπὸ Δωδώνης μιᾶς τῶν Ὄκεανίδων νυμφῶν.

Αἰγυπτος προπάροιθεν ἐπ' ἐννέα κάρφετο ποίας...1

τὴν κεῖνον Φάλαρις πράξειν ἄπεπλάσατο, πρῶτος ἐπεὶ τὸν ταῦρον ἐκαίνισεν ὡς τὸν ὀλθρόν ἐβρεῖ τὸν ἐν χαλκῷ καὶ πυρὶ γιγνόμενον. 5


a The combination of frags. 25, 119, 194, was first made by Ruhnken; frag. 182 was added by Porson. The
AITIA

II. 7 (24)

Dodona: it gets its name, according to Epaphroditus in his commentary on Aitia ii., from Dodona, one of the Oceanid nymphs.

II. 8 (25)

Egypt formerly suffered drought for nine seasons:

His conduct Phalaris imitated when he who invented the death by bronze and fire was the first to handsel the bull.

story of Phalaris, tyrant of Agrigentum, and the brazen bull invented by Perillus is familiar to everyone. Callimachus represents Phalaris as imitating Busiris, king of Egypt. The legend was that when Egypt had suffered from drought for nine years, Thrasius of Cyprus, a seer, told the king that the drought would cease if he would sacrifice a stranger every year to Zeus. Busiris took his advice and began the series by sacrificing Thrasius himself. Ovid, Ars amat. i. 647 ff., follows Callimachus closely: "Dicitur Aegyptos caruisse iuvantibus arva Imbribus atque annos sicca fuisse novem, Cum Thrasius Busirin adit monstratque piari Hospitis effuso sanguine posse Iovem. Ili Busiris: 'fies Iovis hostia primus,' Inquit, 'et Aegypto tu dabis hospes aquam.' Et Phalaris tauro violenti membra Perilli Torruit: infelix imbut auctor opus. Iustus uterque fuit, etc." Cf. Trist. iii. 11. 39 ff., especially 48: "Mugiet et veri voxerit illa bovis" (cf. Plutarch. l.c.) and 51 f.: "poenae mirande repertor, Ipse tuum praesens imbue,' dixit, 'opus.'"
CALLIMACHUS

Apart from Callimachus our authorities for the story of Acontius and Cydippe are first and foremost Aristaenetus, Ep. i. 10, who closely follows Callimachus, Ovid, Heroides 20 and 21, Tristia iii. 10. 73 ff., Antoninus Liberalis i. where the story of Hermocharis and Ctesylla is a duplicate of that of Acontius and Cydippe, Plutarch, Aet. Graec. 27.

Briefly the story is this. Acontius, a handsome youth of Ceos, saw Cydippe with her nurse at the yearly festival at Delos. Falling in love at sight, he followed her to the temple of Artemis, where he threw in the way of

III. 1


ηδη και κούρω παρθένος ευνάσατο, 1
tέθμον ώς ἐκέλευε προνύμφιον2 ὑπ'νον ιαῦσαι
ἀρσεν τὴν τάλιν 3 παιδί σου ἄμφιθαλεὶ. 4
"Ἡρμη γάρ κοτέ φασί — κύων, κύων, ἵσχεο, λαυδρέ
θυμέ, σὺ γ' ἀείση καὶ τά περ ὀνύ ὀσίην. 5
ἐξ ἀν ἐπεί5 καὶ τῶν ἦργηγε ἱστορήν.
ἡ πολυπρέπη χαλεπὰν κακὸν ὀστὶς ἀκαρτεὶ 6

1 1 ff. Cf. schol. Townl. Hom. II. xiv. 296 eis εὐνὴν
φοιτώντε φίλους λήβοντε τοίχας. . . . διὸ καὶ μέχρι νῦν
ὑπόμνημα φυλάσσεσθαι παρὰ Ναξίως καὶ τὸν ἄμφιβαλή γῆ τῆλι
συγκατατεθέουσαν. Ἀλλαὶ τὸν Δια φαίν έν Σάμῳ λάθρα τῶν
γονέων διαπαρθενεύσατι τὴν "Ἡρμῆν. οὖν Σάμων ζῆλῳ τῆς θεοῦ
μυστικωθεῖτε τὰς κόρας λάθρα συγκομιζοῦσιν, εἶτα παρρησίᾳ
τῶν γάμων θύσος.
2 προνύμφιον only here.
3 = Callim. fr. 210 = schol. Soph. Antig. 629 τάλις λέγεται
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AITIA

her attendant an apple inscribed with the words "I swear by Artemis to marry Acontius." The attendant handed the apple to Cydippe who read the inscription and, realizing the oath by which she was unintentionally binding herself, threw it away. The father of Cydippe arranged a different marriage for his daughter; but always when the time for the marriage arrived, Cydippe was seized by a mysterious illness. Three times this happened, but the fourth time the father went to Delphi to consult Apollo, and learnt that the whole mystery was due to the oath by which his daughter had unwittingly bound herself. By the advice of Apollo Cydippe's father fulfilled her vow

III. 1

And already the maid had been bedded with the boy, even as ritual ordered that the bride should sleep her prenuptial sleep with a male child both whose parents were alive. Yea, for they say that once on a time Hera—a—thou dog, thou dog, refrain, my shameless soul! thou wouldst sing of that which it is not lawful to tell. It is a good thing for thee that thou hast not seen the rites of the dread goddess: else wouldst thou have uttered their story too. Surely much, knowledge is a grievous thing for him who

a Cf. Ait. ii. 3. b The mysteries of Demeter.

παν Αιώλευσιν ἡ ὁνομαστείσαι (? μηστευείσαι) τινι νύμφῃ. Καλλίμαχος οὔτε ἀνδρὴν (sic) τὴν ταλιν κτλ.

1 ταῖς ἀμφιθαλῆς is a boy or girl both of whose parents are alive; cf. Pollux iii. 40, etc. Herwerden, Lex. Graec., adds Dittenberger, Syll. 353. 20, 21.

2 The reading is due to A. E. Housman. The papyrus has εζενέσεω, but the first hand wrote εζανέσει.

3 ἀκαπτεῖ = ἀκατεῖ only here.
CALLIMACHUS

γλώσσης· ώς ἔτεον παῖς ὁδε μαυλιν ἔχει. 1
ηῷοι μὲν ἐμελλον ἐν ὑδατι θυμον ἄμυζειν
οἱ βοῖες ὀξειάν δερκόμενοι δορίδα,
δειλινῆς τὴν δ’ εἰλε κακὸς χλόος, εἴλε δε νοῦσος,
ἀγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα, 2
ψευδόμενοι δ’ ἐιρήνη φημίζουμεν 3. ἢ τὸτ’ ἀνυγρή
tην κούρην 4 Α[θ]’εω μέχρις ἐτηζε δόμων.
δεύτερον ἐστόρνυντο τὰ κλησία, 4 δεύτερον ἡ
τα[τ]σ
ἐπτά τεταρταῖς μήνας ἐκαμε πυρί.
tὸ τρίτον ἐμνήσαντο γάμου κοτῆ, τὸ τρίτον αὐτ[ις]
Κυδίππην ὁλος κρυμὸς ἐσῳκισατο.
tέτρατον [ὁ]υκτῆ ἐμευε πατήρ ἐς Δελφιόν 5 ἄρας 20
Φοῖβον· ὁ δ’ ἐννύχιον 6 τοῦτ’ ἐπος ἕνδασατο.
“Ἀρτέμιδος τῇ παύδι γάμου βαρύς ὥρκος ἐνκλαβά.
Λύγδαμων οὐ γάρ ἐμὴ τῇ〈μοσ〉 ἐκηδε κᾶσιν,
oὐδ’ ἐν Ἄμυκλαιῳ βρ<υ>ον 8 ἐπλεκεν οὐδ’ ἀπὸ
θήρης
ἐκλυζεν ποταμῷ λύματα Παρθενῶ.

1 Cf. the proverb μη παιδι μάχαιραν, Parosm. Gr. Gaisford, p. 77, etc.
2 Cf. Hesych. s.v. κατ’ αγγας ἀγρασ· παρομα καλαμένη
eis ἀγρασ αγγας τρέσαν τᾶς νόσους, μάλιστα δὲ τὴν λεπάν. Suid.
s.v. κατ’ αγγας ἀγρασ. Parosm. Gr. Gaisford, p. 197 (ὁμοια τῇ
3 Ψευδόμενοι . . . φημίζουμεν = Callim. fr. 276, ι.σ. schol.
Apoll. Rhod. i. 1019 τὰ μεγάλα τῶν παθῶν ἐυφήμοις λεπά καὶ
cαλά φαμεν . . . καὶ τὴν λοιμικὴν νόσου λεπα, ὡς καὶ Καλλιμαχος .
Ψευδόμενοι κτλ.
4 κλησία only here. Brinkmann suggests accenting
κλησία; cf. θεσμία, μύχα, λόχιμα, etc.
5 Δελφικάκι α? Αριστεαν. i. 10 τρίτου ὁμολογοῦν 
παχείη τῇ παίδι, ὃ δὲ πατήρ τετάρτην οὐκ ἀνεμένη νόσων, ἀλλ’
ἐπιθέτο τοῦ Πυθλού τίς ἀρα θεῶν τὸν γάμον ἐμποδίζει τῇ 
κόρη.
δ’ δὲ ’Ἀπόλλων πάντα σαφώς τὸν πατέρα διδάσκει, τὸν νέον, τὸ
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controls not his tongue: verily this is a child with a knife.

In the morning the oxen were to tear their hearts in the water,\(^a\) seeing before them the keen blade. But in the afternoon an evil paleness seized her: seized her the disease which we banish to the goats of the wild and which we falsely call the holy disease.\(^b\) And then that ill sickness wasted the girl even to the gates of death. A second time the couches were spread: a second time the maid was sick for seven months with a quartan fever.\(^c\) A third time they betought them again of marriage: a third time a deadly chill settled on Cydippe. A fourth time her father abode it no more but set off to Delphian Phoebus, who in the night spake and said, "A grievous oath by Artemis thwarts thy child's marriage. For my sister was not vexing Lygdamis,\(^d\) neither in Amyclea's shrine\(^e\) was she weaving rushes, nor in the river Parthenius\(^f\) was she washing her stains after the hunt: nay, she was at

\(^a\) The oxen were to be bathed in the morning for the prenuptial sacrifice, but on the previous afternoon Cydippe fell ill.
\(^b\) Epilepsy. We possess a Hippocratean treatise on it.
\(^d\) Lygdamis, a king of the Cimmerians who burnt the temple of Artemis at Ephesus, *circ.* 670 B.C.
\(^e\) Paus. iii. 18. 9.

\(\text{μῆλον, τὸν ὄρκον, καὶ τῆς Ἀρτέμιδος τὸν θυμὸν} \) καὶ παραμείνῃ τᾶττων ἐδόθησι ἀποφήμαι τὴν κόρην.

\(\text{ἐξοχίον!} \) cf. Hesych. *s.v.* ἐφυχίων χρύπτεις ... τινές δὲ ἐξοχίων, ἐν τῷ μυχῷ.

\(\text{The punctuation is due to Prof. A. Platt. τῆμος Platt;}\)

\(\text{τῆρον Παπυροῦ.} \)

\(\text{θρόνον Hunt; θρόνον Papyrus.} \)
CALLIMACHUS

Δ[ή]ω ῥω δ’ ἦν ἐπίδημος, Ἀκόντιον ὀππότε σή παῖς ὀμοσεὶ, οὐκ ἄλλον, νυμφίον ἐξέμεναι. ἄκηρπος’ ἂλλ’ ἦν μ’ ἑθέλ<γ>ς συμφράδμονα θέσθαι,

[πά]ντα τελευτῆσεις ὀρκια θυγατέροις.

ἀργυρόν οὐ μολίβῳ γάρ ᾧ Ἀκόντιον ἄλλα φαεινῷ ἢλεκτρὸν χρυσῷ φημὶ σε μυζέμεναι.

Κοδρεῖς, ὁ γ’ ἀνωθεν ὁ πενθερός, αὐτὰρ ὁ Κεῖος

γαμβρὸς Ἀρισταίου [Ζη]νὸς ἀφ’ ἱερ<έ>ων Ἰκμίου, οἰοῦ μέ[ι]νεν ἐπ’ οὔρεος ἀμβώνεσσιν

πρηνύειν χαλ[ε]πτὴν Μαίραν ἀνερχομένην, αἰτεῖσθαι τὸ δ’ ἄμμα παραὶ Διός, ὧ τε θαμαίνοι πλήσονται λυνέας ὀρτυγες ἐν νεφέλαις.’

ἃ θεός. αὐτὰρ ὁ Νάξον ἔβα πᾶλιν, εἰρετὸ δ’ αὐτὴν κούρην, ἡ δ’ ἄν<ά> τῷ πᾶν ἐκάλυψεν ἔροι. κήν αὐ σῶς. ὁ τ[ε] λουπόν, Ἀκόντιε, σεῖο μετελθεῖν

1 ἀκήρπε’, ἢσ. ἀ ἐκήρυξε. Callimachus affects such inverted order.
2 ἀργυρῷ οὐ μολίβῳ γάρ? Aristaeet. i. 10 “ἄλλως τε,” φησι, “Κυδίππην Ἀκοντίῳ συνάπτων οὐ μολίβῳ δεν συνεπιμέλειαι ἀργυρῷ, ἄλλ’ ἐκατέρωθεν ὁ γάμος ἔσται χρυσός.”
3 [Ζη]νὸς ἀφ’ ἱερ<έ>ων Housman; ... τιοσαμφίερων (μ apparently deleted) Papyrus.
4 ἐπ’ οὔρεος ἀμβώνεσσιν = frag. anon. 70 Schneider, ἢσ. Ἐ.Μ. ν. ν. ἀμβων ... λέγονται δὲ καὶ οἱ δρενοι καὶ υψηλοι τόποι οἰον ἐπ’ ... ἀμβώνεσσι.
5 πλήσονται ... ἐν = ἐμπλήσονται, cf. Hom. Od. xxii. 468 f. ὑς δ’ ἥτ’ ἄν ἢ κίχλαι τανυσίπτεροι ἥ τέλειαι | ἐρκε’ ἐνπληξον, τὸ θ’ ἐστήκη ἐνι θάμνῳ, Oppian, Hal. iii. 117.
7 ἀν τῷ Brinkmann; anetos Papyrus.
8 κηνανος Papyrus. The punctuation is due to Schwister.

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home in Delos when thy child sware\(^a\) that she would have Acontius, none other, for her bridegroom. But if thou wilt take me for thy adviser, thou wilt fulfil all the oath of thy daughter even as she announced.\(^b\)

For I say that Acontius shall be no mingling of lead with silver, but of electrum\(^c\) with shining gold. Thou, the father of the bride, art sprung from Codrus\(^d\): the Cean bridegroom springs from the priests of Zeus Aristaeus\(^e\) the Lord of Moisture: priests whose business it is upon the mountain-tops to assuage stern Maera\(^f\) when she rises and to entreat from Zeus the wind whereby many a quail is entangled in the linen mesh.” So spake the god. And her father went back to Naxos and questioned the maiden herself; and she revealed to him the whole matter. And she was well again. For the rest, Acontius,

\(^a\) Aristaenet. i. 10 says the inscription on the apple was \(Μά τὴν Ἀρτεμιν Ἀκοντίῳ γαμοῦμαι.\) Note that the ancients habitually read aloud.

\(^b\) The reading of the beginning of the line is quite uncertain.

\(^c\) Not amber here, but the metallic alloy of gold and silver.

\(^d\) The last king of Athens.

\(^e\) Aristaeus, son of Apollo and Cyrene (Pind. P. ix. 64 ff.). When Ceos was suffering from pestilence owing to the heat of the dogstar, Aristaeus went there and built an altar to Zeus Icmaeus or Icmius, i.e. Zeus as god of Moisture, and established an annual sacrifice for him and Sirius on the hills of the island. Ever after Zeus caused the Etesian winds to blow for forty days after the rise of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus (Apoll. Rhod. ii. 516 ff.; Nonnus v. 269 ff.).

\(^f\) The hound of Erigone: as a star=Sirius (Hesych. s.v., Lycochron 334) or Procyon (Hygin. Astr. ii. 4, etc.).

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For the phrase cf. Lucian, Lexiphan. 12 ταύτη προσπεσάντες δὲ Δαμασίας καὶ ἡ γυνὴ αὐτοῦ ... ἰκέτευον ἐλέησαι σφᾶς: ἡ δὲ αὐτίκα ἐπένευσε, καὶ σῶσ ἦν. Hesych. s.v. ἤγησ᾽ ... σῶσ.
CALLIMACHUS

ἔσται τὴν ἰδίην ἐς Διονυσίαδα.
χῇ θεὸς εὐφορκεῖτο καὶ ἤλικες αὐτίχ' ἐταιρῆς ἐνάπον ὑμναῖοι σὺν ἀναβαλλόμενοι.
οὐ σε δοκέω τῇς ἡμέρας, Ἀκόντιε, νυκτὸς ἐκεῖνης ἀντὶ κε, τῇ μίτρῃ ἡμῖν παρθενίτις,
οὐ σφυρὸν Ἰφίκλειον ἐπιτρέχον ἀσταχύσεως οὐδ' ἀνείσαι ἐκτεάτιστο ὕδης ἐπικυρίαν
δεξαομαι, ψῆφου δ' ἂν ἐμὴς ἐπιμάρτυρας εἰεν οἰνίνες οὐ χελεποῦ νησίδες ἐσι θεοῦ.
ἐκ δὲ γάμου κείνου μέγ' οὖν ομομα μέλλε νέεσθαι.
δὴ γὰρ ἔθοις ὑμέτερον φύλον Ἀκοντιάδαι
ποῦλυ τι καὶ περίτημον Ἰουλίδι ναιετάουσιν,
Κείε, τεὸν δ' ἠμείς ἤμερον ἐκλύομεν
τόνδε παρ' ἀρχαῖον Ἑνομῇδεὸς ὃς <κ>οτε πάσαν
νήσον ἐνι μνήμη κάθετο μυθολόγοι,
ἀρχιμενος ὡς νύμφησα [ν ἐ] ναίετο Κωρυκήσι,
τὸς ἀπὸ Παρνησσοῦ λίς ἐδίωξε μέγας,

2 ἐνάπον Wilamowitz; εἴδου Papyrus, cf. Aristaenet. i. 10 ἐνεργόν ὑμέναιον ἦδον, οὐκ ἀναβαλλόμενον ἐτί.
3 τῇ Gilbert Murray; τῆς Papyrus. Aristaenet. i. 10 ἔσται δ' οὖν δως βραδύνεων ἐδοκεῖ τῷ Ἀκοντίῳ, καὶ οὕτω ἠμέραν εἴκενης ἐνήμασε μακροτέραν ἐδοκεῖ τῷ βραχυτέραν τῷ νυκτὸς εἴκενης, ὅς οὐκ ἂν ἠλάζατο τὸν Μίδου χρυσόν, οὐδὲ τὸν Ταυτάλου πλούτον ἱσοτάσιον ἢγεῖτο τῇ κόρῃ.
4 σφυρὸν Ἰφίκλειον = Callim. fr. 496, i.e. Cramer, Anecd. Oxon. iv. 329. 6 (Herodian ii. p. 861 Lentz) διὸ καὶ μέμφοται τὸν Ζηρώδοτον ἐπειδὴ τὸ ἄρνων ἐκ κεφαλῶν κτητικῶν ἔλεγε καὶ τὸν Καλλίμαχον "χείρ ἡ Πολυδευκέη" καὶ "σφυρὸν Ἰφίκλειον." Schneider wrongly combined the two phrases as one quotation.

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it will be her business to go with thee to her own Dionysias. 

So faith was kept with the goddess, and her fellows straightway sang their comrade’s marriage hymn, deferred no longer. Then I deem, Acontius, that for that night, wherein thou didst touch her maiden girdle, thou wouldst not have accepted either the ankle of Iphicles \(^b\) who ran upon the corn-ears nor the possessions of Midas \(^c\) of Celaenae. And my verdict would be attested by all who are not ignorant of the stern god. And from that marriage a great name was destined to arise. For, O Cean, your clan, the Acontiadae, still dwell, numerous and honoured, at Iulis. \(^d\) And this thy passion we heard from old Xenomedes, \(^e\) who once enshrined all the island in a mythological history: beginning with the tale of how it was inhabited by the Corycian \(^f\) nymphs whom a great lion drave from Parnassus: wherefore also they

\(^a\) i.e. Naxos, Diodor. v. 52.

\(^b\) Iphicles or Iphiclus, son of Phylacus, father of Podarces and Protesilaus, was proverbial for his speed of foot. He could run over a cornfield without bending the ears (Hesiod fr. 143 ap. Eustath. Il. ii. 693, Nonnus xxviii. 284 f., etc.).

\(^c\) Midas of Celaenae in Phrygia, proverbial for his wealth.

\(^d\) In Ceos, birthplace of Simonides and Bacchylides.


\(^f\) Nymphs of the Corycian cave on Parnassus, cf. Ovid, Her. xx. 221 f. (Acontius to Cydippe) “Insula Coryciis quondam celeberrima nymphis Ćingitur Aegaeo, nomine Ćea, mari.”

\(^5\) Aristaenetus i. 10 has ἀλ σὺμψηφόν πάντες ἐνολ, δοσι μὴ καθάπαξ τῶν ἐφωτικῶν ἄμαθείς.

\(^6\) περίτιμον only here.

\(^7\) ἀρχενος ὧς. Cf. Hymn Artem. 4 and fr. 90.
CALLIMACHUS

‘Υδρούσαν τῷ καὶ μν ἐφήμισαν, ὡς τε Κιρῳ . . . 1
[·]ο . . . θυσ[·]το . . . φικευ έν Καρύας.
[ῶ]ς τὲ μν ἐνάσσαντο τέων Ἀλαλάξιος αἰεὶ 60
Ζεὺς ἐπὶ σαλπίγγων ἵρα βοη ἄνευται
Κάρες ὀμοῦ Λελέγεσσι, μετ’ οὖνομα δ’ ἄλλο
βαλέσθαι
Φοίβοι καὶ Μελής Ἰνις ἔθηκε Κέως.
ἐν δ’ ὤβριν θάνατον τε κεραύνον, ἐν δὲ γόητας.
Τελχίνας μακάρων τ’ οὐκ ἀλέγοντα thew 65
ἡλεά Δημώνακτα γέρων ἐνεθήκατο δέλτ[οις,
καὶ γρηγοῦς Μακελός μητέρα Δεξιθέσης,
ἀς μονάς ὅτε νήσον ἀνέτρεπον εἰνεκ’ ἀλ[ι]τ[ρῆς
οὐβριος ἀσκηθεὶς ἐλλιπον ἀθάνατοι
τέσσαρας ἄς τε πόλης ὁ μὲν τείχους Μεγα-
κ[λῆς]
Καρθαίαν, Χρ<ν>σοῦς 2 δ’ Εὔπυλος ἰμιθέας
eυκρήνου πτολέμεθον Ἰουλίδος, αὐτὰρ Ἄκαι . . .
Ποίησαν Χαρίτων ἢδρυμ’ 3 ἐνπλοκάμων,
ἀστυρον Ἀφραστος δὲ Κ<σ>ρῆ[σ]ιον, εἰπε δὲ, Κεῖε,
ἔγγκραθέντ’ αὐταῖς ὄξυν ἔρωτα σέθεν 75
πρέσβυς ἐτητυμῆ ἐμελημένοις, ἐνθεν δ’ παιδὸς
μῦθος ἐς ἢμετέρην ἔδραμε Καλλιώτην.
οὐ γάρ τὰς πολίων οἰκήσιας ἄσομαι ἡθη’
ἐστὶ γε Πισσίου Ζηνὸς ὑπὸς π . . . ἴθην.
ἀλλ’ ἅ . . ης. κρούτουν . . . . . . . . . . . . . . . . . . . . . . s. 80

1 Κιρῳ . . . κτλ. The reading is quite uncertain. No connexion is known between Cios and any of the towns called Caryae (in Laconia, Arcadia, and Lycia).
2 Χρεσιος, apparently, Papyrus.
3 ἢδρυμ’. The reading is doubtful, the noun not being found elsewhere with υ short.

α Heraclid. Peri politeiwn ix. (Müller, F.H.G. ii. p. 214) εκαλείτο μὲ 'Τρούσα ἡ νήσος. λέγονται δὲ οἰκίσει Νύμφαι πρότερον αὐτήν· φοβησάντος δὲ αὐτᾶς λεόντος εἰς Κάρυστον διαβήναι. διδ 212
called it Hydrussa, and how... dwelt in Caryae. 
And how they dwelt in it whose offerings Zeus of 
the War-Cry evermore receives to the sound of 
trumpets—Carians and Leleges together; and how 
Ceos, son of Phoebus and Melia, caused it to take 
another name. Withal the insolence and the light-
ning death and therewith the wizard Telchines and 
Demonax, who foolishly regarded not the blessed 
gods, did the old man put in his tablets, and aged 
Maceo, mother of Dexithea, whom alone the death-
less gods left scathless, what time for sinful insolence 
they overturned the island. And how of its four 
cities Megacles built Carthaea, and Eupylus, son of 
the heroine Chryso, the fair-fountained city of Iulis, 
and Acae... Poeëssa, seat of the fair-tressed 
Charites, and how Aphrastus built the city of 
Coresus. And blent therewith, O Cean, that old 
man, lover of truth, told of thy fierce love: whence 
came the maiden's story to my muse. For now I 
shall not sing of the foundations of cities...

καὶ ἀκρωτήριον τῆς Κέως Λέων καλεῖται. Κέως δ' ἐκ Ναυπάκτου 
διαβᾶς φύσις, καὶ ἄπ' αὐτοῦ ταῖτρην ὁμόμασαν.

b Herodot. v. 119 says "the Carians alone of all people 
that we know offer sacrifice to Zeus Stratios."

c Our chief authorities for the legend referred to here are 
Pindar, Paeans, iv. 42 ff., Bacchylides i., Ovid, Ibis 
and scholia. 
The story in outline is that the Telchines, mythical crafts-
men and wizards, provoked the wrath of the gods. So Zeus 
and Poseidon "sent the land and all the host of the people 
into the depths of Tartarus" (Pind. l.c.), but spared Dexithea 
and her sisters, daughters of Damon (here called Demonax), 
because they had entertained Zeus and Apollo. Maceo in 
the Ibis scholia is called sister of Dexithea, not mother. 
Dexithea became mother of Euxantius by Minos of Crete. 
See Jebb, Bacchylides, pp. 443 ff.

d The names of the founders of the cities of the Cean 
tetrapolis are otherwise unknown. For the towns see 
Steph. Byz. s.v.
CALLIMACHUS

μέμβλετο δ' εἰσπνήλαις, ὅπποτε κοῦρος ίοι
ϕωλεόν ἢ λειτρών.

Ε.Μ. s.v. εἰσπνήλης. That this belongs to the
Cydippe episode may be inferred from Aristaenet. i. 10
οί δὲ φιλοθέαμονες τοῦ κάλλους εἰς διδασκάλου
προϊόντα περιευκόπουν συνωθούντες ἀλλήλους.

πολλοὶ καὶ φιλέοντες Ἀκόντιον ἥκαν ἔραξε
οἰνοπόται Σικελάς ἐκ κυλίκων λάταγας.
Athenaeus xv. 668 b; cf. 668 e.

ἀγρᾶθε τῷ πάσησιν ἐπὶ προχάνησιν ἐφοίτα.
Schol. Soph. Antig. 80. Cf. Aristaenet. i. 10 καὶ
εἰς ἀγρῶν ἐπὶ πάση προφάσει τὸν πατέρα φεύγων
ἐφοίτα.

ἀλλ' ἐνὶ δὴ φλοιώσι τὸσσα φέροιτε
γράμματα Κυδίππην ὅσο' ἐρέουσι καλῆν.
Schol. Aristoph. Achk. 144 ἵδιον ἐραστῶν ἢν τὰ
τῶν ἐρωμένων ὄνοματα γράφειν ἐν τοῖς τοίχοις
ἡ δένδρος ἡ φύλλοισα οὔτως· ὁ δὲ ἱνα καλός· καὶ
παρὰ Καλλιμάχῳ· ἀλλ' κτλ.; cf. Aristaenet. i. 10
ἐθεὶ, ὦ δένδρα, καὶ νοῦς ὑμῖν γένοιτο καὶ φωνή,
ὅπως ἂν εἴποιτε "Κυδίππη καλή," ἡ γοῦν τοσάθτα

1 φλοιώσι Bentley; φύλλωσι.

1 E. M. s.v. εἰσπνήλης . . . ὁ ὑπὸ τοῦ ἔρωτος εἰσπνεύμενος.
Παραπλημύνως γὰρ εἰσπνεόν φασί τὸ ἔρων. Cf. E. M. s.v. ἀῖτης;
scho. Theoer. xii. 13 εἰσπνεοις ὁ ἔρασθς, ἀῖτης ὁ ἐρωμένος.

b. Hesych. s.v. φωλεόν· διδασκαλεῖον. Suid. s.v. φωλεόν· τὸ
παιδευτήριον· Ιων. Cf. E. M. s.v. ἀποφόλιος and Pollux iv. 19
and 41, ix. 41.

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III. 2 (169)

And the youth attracted lovers\(^a\) whenever he went to school\(^b\) or bath.

III. 3 (102)

And many for love of Acontius when they drank the wine poured from their cups upon the ground Sicilian heel-taps.\(^c\)

III. 4 (26)

Wherefore upon every pretext\(^d\) he went to the country. *Cf.* Aristaenet. i. 10 and on every excuse he went to the country.

III. 5 (101)

But graven on your bark\(^e\) may ye bear such writing as shall declare "Cydippe beautiful."

Schol. Aristoph. *Ach.* 144: It was the peculiar custom of lovers to write the names of the beloved upon walls, trees, leaves: "Beautiful So-and-so." So in Callimachus: But etc.; *cf.* Aristaenet.: Would, O trees, that you had understanding and voice, so that you might say "Beautiful Cydippe"; or might

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\(^{a}\) The reference is to the game of *cottabos* (see *Dict. of Ant.* for various ways of playing it). It is said to be a Sicilian invention, Athen. xv. 668.

\(^{b}\) Hesych. *s.v.* προχάνη, σκήψις, πρόφασις, και καλύπτρα, Callim. *Hymn* vi. 74.

\(^{c}\) For the custom of writing the name of the beloved upon trees *cf.* Theoc. 18. 47, Verg. *Ecl.* 10. 53, Propert. i. 18. 22, Ovid. *Her.* 5. 21, etc.
CALLIMACHUS

κατὰ τῶν φλοιῶν ἐγκεκολαμμένα φέροιτε γράμματα ὅσα τὴν Κυδίππην ἐπονομάσει καλὴν.

λιρὸς ἐγὼ, τί δὲ σοι τόνδ´ ἐπέθηκα φόβου;
Hesych. s.v. λειριόσεντα. Probably from the Cydippe episode, cf. Aristaenetus i. 10 τί δὲ σοι τούτον ἐπῆγον τὸν φόβου;

τῶς μὲν ὁ Μνησάρχειος ἔφη ἔξονος, ὡδε συνανώ.
Priscian, Inst. Gramm. ii. 12; cf. i. 11 and 30; Hephæstion i. 8.

E.M. s.v. βρέφος, τὸ νεωγνὸν παιδίον. κυρίως ἐπὶ ἀνθρώπου. Καλλίμαχος ἐν τρίτῳ τῶν Αἰτίων καὶ ἐπὶ σκύμνου τίθησιν.

IV.

In the restoration given it is assumed that the goddess invoked is Aphrodite who is closely associated with the Graces. The "queen" of v. 2 is taken to be Berenice, wife of Ptolemy Euergetes, who was the "fourth of the Graces," Callimach. Ep. 52. "Ἀρην in v. 1 may be a veiled allusion to the Syrian war. In v. 6 the allusion may be to some lost passage of Hesiod in praise of Aphrodite. For other restorations see Hunt and Platt, l. c.


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at least carry, graven on your bark, words to call Cydippe beautiful.

III. 6 (229)

Shameless me! why did I set such fear upon thee?\(^a\)

III. 7 (27)

As the guest of Mnesarchus\(^b\) said, so I agree.

III. 8 (28)

Brephos, the newly born child; properly of a human being. Callimachus in *Aitia* iii. applies it also to a whelp.

\(^a\) Acontius expresses remorse for having exposed Cydippe to the anger of Artemis.

\(^b\) The father of Pythagoras was called Mnesarchus, but the reference here is unknown.
CALLIMACHUS

ἀοιδὸς
κεῖνος. 4 τῷ Μοῦσαι πολλὰ νέμοντι βοτὰ 5 σὺν μύθοις ἐβάλοντο παρ᾽ ἵνα[ι]αν οἴεος ἵππου· χαῖρε, σὺν εὐεργεῖ δ᾽ ἐρχεο. λυτέρη.
χαῖρε, Ζεῦ, μέγα καὶ σύ, σάω δ᾽ [όλον]ν οἶκον ἀνάκτων·
αὐτὰρ ἑγὼ Μουσέων πεζὸς [ἐ]πεμυ νομὸν.

Steph. Byz. s.v. Δεσπιασ, κἀμὴ Θεσσαλίας περὶ Λάρισαν, ὅποι νοι τὸν Ἀπόλλωνα δεσπιήσαι πρώτον ὅτε ἐκ τῶν Τέμπεων καθαρθεὶς ὑπε- στρεψεν· καὶ τῷ παιδὶ τῷ διακομιστῇ τῆς δάφνης

1 ἀρνῃ Papyrus. The letter following Μοῦσα is very doubtful. Hunt takes it for τ. We might read τ[θ'].
2 μαία Hunt.
3 ψευδόμυος with short antepenult does not seem to occur, but cf. ψευδόνειρος. Cf. Hesych. ψευδόμυοι δνείροι: ψευδόλογοι.
4 Hunt gives κεῖνῳ, but there are signs of correction. The reference is to Hesiod whom the Muses visited, Hes. Theog. 22 f., Ovid, Fast. vi. 13. Cf. Fronto, Ep. ad Marc. i. 2 "Hesiodum pastorem . . . dormientem poetam ait factum. At enim ego memini olim apud magistrum me legere : ποιμένι μὴλα νέμοντι παρ᾽ ἵχνιον οἴεος ἵππου | Ἡσίόδῳ, Μουσέων ἔσμοι δτ' ἱπτασεν."

a Hippocrene, Hesiod, Th. 6, a spring on Helicon, feigned to have been caused by the hoof of Pegasus, the winged horse of Bellerophon: hence called Πηγασίς κρήνη, 218
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IV. 1

... When some day my Muse shall propitiate War. Surely, O thou who didst assist at the birth of the Graces and who didst bring to birth my Queen, not with lying lips did the minstrel call thee of perfect excellence and of perfect fulfilment; that minstrel with whom as he herded many sheep the Muses held converse beside the footprint of the swift Horse. a Hail to thee and do thou come with prosperous b weal. Hail, greatly hail to thee also, O Zeus! do thou save all the house of our kings! and I will visit the haunt of the Muses on foot. c

IV. 2 (32)

Deipnias, a village of Thessaly near Larissa, where Apollo is said to have dined first on his return from Tempe after purification. d And it was the custom


b λωτέρη: the comparative is hardly to be rendered in English. The phrase is a ritualistic one, e.g. we know from extant tablets that a usual form of inquiry at the oracle at Dodona was "A. asks . . . whether if he do so and so, it will be for him λόην καλ ἄμεινον." The antique nature of the word is noticed by Lucian, Lexiphan. 21 ἡ δ' ὅσι καὶ ἄμηγέμη καὶ λύστε.

c Callimachus will henceforth devote himself to prose writing.

d After slaying the Python Apollo had to go into banishment till he was purified of the murder. He went to Tempe (Plut. Aet. Gr. 12) where he was purified by Carmanor of Crete (Paus. x. 7. 2). This was commemorated by a solemn pilgrimage to Tempe every ninth year when a branch of laurel was carried home by a boy called daphnephoros.
CALLIMACHUS

ἔθος εἰς τὴν δε παραγενομένου δεισπυείν. Καλλίμαχος

tetártos.

Δεισπυεῖς ἐνθεν μιν δειδέχεται.

viii. p. 124 τιμάται δέ τις καὶ Φαληροῖ κατὰ
πρόμναν ἡρως] . . . ὃ δὲ κατὰ πρόμνας ἡρως
Ανδρόγεως ἐστιν, οὐδ' Μίναος, οὕτως ὄνομασθεῖς
ὅτι κατὰ πρόμνας τῶν νεῶν ἤδρυτο, ὁς Καλλίμαχος
ἐν δ' τῶν Λιτίων μέμνηται.

Harpocration s.v. *Ἀκτία ἁγωνὶ παλαιὸς ἡν ὃς
δήλον ποιεῖ Καλλίμαχος ἐν τῷ περὶ ἁγώνων.

Cf. Suid. s.v. *Ἀκτία, Bekker, Anecd. 373. 80. The
Περὶ ἁγώνων being otherwise unknown, this prob-
ably belongs to the Aitia.

Chronicon Paschale iii., Migne, Patrol. Gr. xcii.
293 τὸν δὲ ἱππωκον ἁγώνα ὁ Ἑννάλως ἁρμασι
διπόλοις ἐφεῦρε, καθὼς συνεγράφατο Καλλίμαχος
. . . ἐν τοῖς Αἰτίοις αὐτοῖ.

viii. 117 *Ἀρτεμίῳ Ἀρκάδῃς Ἀπαγχομένην καλοῦ-
μένην προστρέπονται, ὃς φησὶ Καλλίμαχος ἐν
Αἰτίοις.

* Paus. viii. 23. 6 “About a furlong from Caphyae
(in Arcadia) is a place Condylea, where there is a grove
and temple of Artemis—anciently called ‘Artemis of
Condylea,’ but they say her name was changed for the
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for the boy who brought the laurel to dine when he arrived at this village. Callimachus [Aitia] iv. Whence Deipnias receives him.

IV. 3 (33b)

A certain Hero-at-the-stern is honoured at Phalerum] . . . this is Androgeos, son of Minos, so named because he was set up on the sterns of ships, as Callimachus tells in Aitia iv.

FROM UNCERTAIN BOOKS

1

The Actia was an ancient games' meeting, as Callimachus shows in his work on Games.

2

The equestrian contest with two-horse cars was invented by Enyalios, as Callimachus has written . . . in the Aitia.

3

The Arcadians worship Artemis under the title of Artemis Hung, as Callimachus says in the Aitia. following reason. Some children who were playing about the temple—how many they do not say—found a rope, which they tied round the throat of the image of the goddess, saying 'Artemis is being hung.' When the people of Caphyae found out what the children had done, they stoned them to death. Whereupon an epidemic of miscarriage attacked their women, until the Pythian
CALLIMACHUS

Schol. AD Hom. Il. ii. 145 καταπεσόντος δὲ τοῦ παιδὸς τὸ ὑποκείμενον πέλαγος Ἱκάριον μετωνομάσθη . . . ἱστορεῖ . . . Ἀλλημαχὸς ἐν Ἀιτίοις.

Probus on Vergil, Georg. iii. 19 Molorchi mentio est apud Callimachum in Αἰτίων libris.

Servius on Vergil, A. i. 408 Cur dextrae iungere dextram Non datur] maiorum haec fuerat salutatio, cuius rei τὸ αἰτίον, i.e. causam, Varro Callimachum sequutus exposuit, asserens omnem eorum honorem dextrarum constitisse virtute. Ob quam rem hac se venerabantur corporis parte.

Schol. Ovid, Ibis 475 sacerdos Apollinis Delii Anius fuit, ad quem quem venisset per noctem Thasus a canibus laniatus est, unde nullus canis Delon accedit auctore Callimacho.

priestess told them to bury the children and make yearly offerings to them (ἐναγγέλειν αὐτοῖς κατὰ έτος), as they had been put to death unjustly. The Caphyans carry out the injunction of that oracle to this day and—what was also enjoined in the oracle—they have ever since called the goddess at Condylea 'Artemis Hung.'

a Icarus, son of Daedalus.

b Molorchus (Molorcus), a peasant of Cleonae, who entertained Heracles when he came to slay the Nemean lion. The story is connected with the foundation of the Nemean
AITIA

4 (5)

His boy* having fallen, the underlying sea had its name changed to the "Icarian" sea, as Callimachus tells in the Aitia.

5 (6)

Molorchus* is mentioned by Callimachus in the Aitia.

6 (8)

Why is it not granted me to join right hand to right hand?] This was our ancestors' manner of salutation, the αἰτίαν of which Varro has explained, following Callimachus, asserting that all their honour lay in the strength of their right hands; wherefore they paid respect to one another with that part of the body.

7 (9)

Anius* was priest of Apollo at Delos. Thasus, visiting him at night, was torn by dogs; hence no dog has access to Delos, according to Callimachus.


* The reference of this to the Aitia is pure conjecture. For Anius cf. schol. Lycophr. 580. Thasus was his son, Hygin. 247. A similar story of the exclusion of horses from the temple of Artemis on account of the death of Hippolytos is said, by Servius on Verg. Aen. vii. 778, to have been mentioned by Callimachus in the Aitia (fr. 7 Schneider).
THE LOCK OF BERENICE

Our knowledge of this poem is derived mainly from the translation by Catullus, who in his 65th poem tells Ortalus that, his brother's death having made it impossible for him to write poetry, he is sending him a translation from Callimachus:

Sed tamen in tantis maeroribus, Ortale, mitto
Haece expressa tibi carmina Battiaeae.

The translation referred to may well be the 66th poem of our editions, the *Coma Berenices*. We have small means of judging whether the poem is a strict translation or only a paraphrase.

Berenice was the daughter of Magas, King of Cyrene, who was a son of Berenice I., wife of Ptolemy I. Though long betrothed to Ptolemy III., she does not appear to have actually become his wife till after his accession to the throne of Egypt (which was at latest in 246 B.C.); cf. Callim. lxvi. 11 "novus auctus hymenaeo." About the time that Ptolemy III. came to the throne his sister Berenice, daughter of Ptolemy Philadelphus, who had become the wife of Antiochus II. of Syria, was murdered, as was Antiochus himself, by Laodice, the divorced wife of Antiochus, who caused her own son Seleucus II. Callinicus to be proclaimed king. Thus broke out the Λαοδίκειος πόλεμος (*CIG.* 2905) or Third Syrian War.

On the departure of her husband for the war Berenice vowed to the gods for his safety a lock of her hair, which upon his return was dedicated in the temple of Arsinoé Aphrodite at Zephyrium. The lock mysteriously disappeared. Thereupon Conon, the court astronomer, pre-
THE LOCK OF BERENICE

tended to identify it with the delicate group of stars, thenceforth known as Coma Berenices, lying within the circle formed by Ursa Major, Boötes, Virgo, and Leo; cf. Catull. lxvi. 65 ff. "Virginis et sævi contingens namque Leonis Lumina, Callisto iuncta Lycaoniae, Vertor in occasum, tardum dux ante Booten, qui vix sero alto mergitur Oceano"; cf. Hygin. Astron. ii. 24, Hesych. s.v. Βερενίκης πλόκαμος. The title of the poem is conjectural and the fragments are assigned to it on the evidence of Catullus.
ΒΕΡΕΝΙΚΗΣ ΠΛΟΚΑΜΟΣ

ηδὲ Κόνων μ’ ἐβλεψεν ἐν ἥρι, τὸν Βερενίκης
βόστρυχον, ὅν κεῖνη πάσιν ἔθηκε θεοῖς.

Schol. Arat. 146 Κόνων ὁ μαθηματικὸς Πτολε-
μαῖω χαριζόμενος Βερενίκης πλόκαμον ἐξ αὐτοῦ
[sc. λέοντος] κατηστέρισε. τοῦτο καὶ Καλλίμαχος
ποὺ φησιν’ ἦδὲ Κόνων ἐβλεψεν . . . ὅν τ’
ἀρα . . . θεοῖσι. The text is that of Muretus but
it is quite uncertain whether the words of the schol.
are a continuous quotation. Catullus lxvi. 7 ff. Idem
me ille Conon caelesti in lumine vidit E Bereniceo
vertice caesariem Fulgentem clare, quam cunctis
illa deorum Leviang transidens brachia pollicita est.

Catullus lxvi. 25 f. at te ego certe Cognoram a

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a The epithet used by Callimachus was probably
μεγάδυμος, less likely μεγαλώψυχος. Hygin. Astron. ii. 24
says that Callimachus called her great-souled (magnanima)
because when her father Ptolemy (sic) was terrified by a
multitude of enemies and sought safety in flight, Berenice,
being accustomed to riding, mounted a horse, rallied the
rest of the army, slew several of the enemy, and put the
rest to flight. He mentions, too, Callimachus and others
as saying that she kept horses and sent them to the Olympic
games. But the epithet “great-souled” has reference
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THE LOCK OF BERENICE

1 (34)

And Conon beheld me in the sky, me the curl of Berenice which she dedicated to all the gods.

Schol. Arat. 146 Conon the mathematician, to please Ptolemy, made a constellation, "The Lock of Berenice," out of the Lion. That is what Callimachus means: "And Conon," etc.

2 (35)

But thee certainly from a little maiden I knew to be great-souled.α

rather to the episode of Demetrius the Beautiful (ὁ καλός), brother of Antigonus Gonatas and son of Demetrius Poliorcetes and, through his mother Ptolemais, grandson of Ptolemy Soter. Apama (Asinoë according to Justin), widow of Magas, wishing to break off the betrothal arranged by Magas between Berenice and the future Ptolemy III., invited Demetrius to Cyrene with a view to his marriage with Berenice. Unfortunately he bestowed his affections rather on his prospective mother-in-law; this coupled with his haughty bearing offended both the soldiers and the populace; in the end he was slain in Apama's room: "quo
CALLIMACHUS

σήν τε κάρην ὁμοσα σόν τε βίον.
E.M. s.v. θηλαμών . . . εἰρηται καὶ θηλυκῶς κάρη, ὡς παρὰ Καλλιμάχως ἦν (sic) τε κτλ.
Catullus lxvi. 39 f. Invita, O regina, tuo de vertice cessi, Invita, adiuro teque tuumque caput.

Χαλύβων ὡς ἀπόλοιτο γένος,
γειώθεν ἀντέλλοντα κακὸν φυτὸν οἳ μὲν ἐφηναν.
Schol. Apoll. Rh. ii. 373 (cf. i. 1323) Χάλυβος . . . μέμνηται αὐτῶν καὶ Καλλιμάχος· Χαλύβων κτλ.
Catullus lxvi. 48 ff. Iuppiter, ut Chalybon omne genus pereat, Et qui principio sub terra quaeere venas Institit ac ferri fingere duritiem!

πρὶν ἀστέρι τῷ Βερενίκης.
Catullus lxvi. 80 ff. Non prius unanimis corpora coniugibus Tradite . . . Quam iucunda mihi munera libet onyx.

interfecto Beronice et stupra matris salva pietate ulta est et in matrimonio sortiendo iudicium patris secuta" (Justin xxvi. 3). This is strongly supported by the next words of Catullus: "Anne bonum oblita est facinus, quo regium adepta es Coniugium, quo non fortius ausit alis?"

a The Lock protests that it was reluctant to leave Berenice's head.
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THE LOCK OF BERENICE

3 (35 b)

I swear by thy head a and by thy life.

4 (35 c)

Perish the race of the Chalybes who brought to light that evil plant which springs b from the earth!

5 (35 d)

[Do not ye new-wed brides enter the bridal bed] till to the star of Berenice [ye have offered perfumes c].

a With αὐτῆλλοντα supply σιδηρον (iron). The Lock protests that it could not help itself against the iron shears:

"Quid facient crines cum ferro talia cedant?" Catull. lxvi. 47, cf. "Sed qui se ferro postulet esse parem?" lxvi. 42, and invokes a curse upon the Chalybes, the renowned iron-workers in Pontus (Strabo 549 f., Xen. Anab. v. 5. 1, Dion. Per. 768, Apoll. Rh. ii. 1001 f.).

c Athenaeus xv. 689 a speaks of Berenice's fondness for perfumes: ἥμαζε δὲ καὶ ἐν Ἀλεξανδρεία (μῦρα) διὰ πλοῦτον καὶ διὰ τὴν Ἀραβίας καὶ Βερενίκης σπουδὴν, ἐγνεοῦ δὲ καὶ ἐν Κυρηνή ρώδινῳ χρηστάτατον καθ' ὕδωρ χρόνων ἐξ Ἡβερενίκη ἡ μεγάλη. Cf. Catull. lxvi. 77 f. "Quicum ego, dum virgo quondam fuit, omnibus expers Unguentis, una milia multa bibi."
CALLIMACHUS

ἐσχατὴν ὑπὸ πέζων ἐλεύθη αὐτὸ λέοντος.

Ε.Μ. s.v. ἐλεύθης. ὁ Δέων. ἐσχατὴν κτλ. Hecker was probably right in referring this to the Βερ. Πλ. of Callimachus; cf. Catullus, lxvi. 65 f. Virginis et saevi contingens namque Leonis Lumina.

\[a\] This describes the position in the sky of the Coma Berenices.

ВРАГХОС

Branchus, son of a Delphian Smicrus and a Milesian mother, was beloved of Apollo (in one version he was Apollo’s son) who gave him the gift of prophecy. He founded at Didyma or Didymi near Miletus a temple of Apollo with cult similar to that of the Delphic oracle. Its oracle was consulted by Croesus (Herod. i. 46), who dedicated offerings in the temple (Herod. i. 92, v. 36), by the Cumaeans (Herod. i. 157), and Necos, king of Egypt,

Hephaest. p. 30. 19 Consbruch: (Περὶ χοριαμβικοῦ). καὶ τῷ πενταμέτρῳ δὲ Καλλίμαχος ὅλων ποίημα τὸν Βράγχον συνέθηκε. Δαίμονες εὐμνότατοι Φοίβε ¹ ὑπὲρ καὶ Ζεῦ, Διδύμων γενάρχα.²

¹ E.Μ. s.v. Διδύμων quotes the last six words; cf. Terent. Maur. 1885 ff. “De choriambco: Nec non et memini pedibus quater his repetitis Hymnum Battiadem Phoebo cantasse Iovique Pastorem Branchum: quem captus amore pudico Fatidicas sortes ducit depromere Paian.”
² γενάρχα E.Μ.; γενάρχαι Hephaest.

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THE LOCK OF BERENICE

6 (fr. anon. 88)

By the utmost verge of the fervid Lion.\textsuperscript{a}

The obscure word \(\varepsilon\lambda\varepsilon\eta\tau\eta\eta\) is derived according to the \textit{E.M.} "either from \(\varepsilon\lambda\eta\)=heat, which is called \(\varepsilon\lambda\eta\), with the addition of iota, or from \(\varepsilon\lambda\alpha\sigma\)=marsh, because before being made a constellation they dwelt in marshes." The reference, in any case, of \(\varepsilon\lambda\varepsilon\eta\tau\alpha\alpha\) and certainly of Catullus's "\(\text{saevi}\)" is to the heat at the time when the sun enters Leo in July, cf. Arat. 150 f.

BRANCHUS

dedicated there the dress in which he had won some notable victories (Herod. ii. 159). See further Paus. vii. 2, 4, Strabo 421, Conon \textit{ap. Phot. Bibl.} pp. 136 and 140. The temple was pillaged and burnt by the Persians in 494 B.C. (Herod. vi. 19, Strabo 634), but was rebuilt on a scale so huge that it remained unroofed (Strabo \textit{l.c.}). The remains have been excavated in modern times by Haussoullier and later by Wiegand.

And Callimachus has composed a whole poem, "Branchus," in the (choriambic)\textsuperscript{a} pentameter: \textit{e.g.} "\(\text{GÎ³ds who are wÎ£l wÎ³rthy of sÎ¶ng, PhoÎµbus and ZeÎµs, DÎ³idyma's Î³ncient founders.}\"

\textsuperscript{a} Hephaestion in this chapter explains that a choriambic line may consist of pure choriambics or be combined with iambi: as a general rule, when the line is catalectic, it ends in an iambic \textit{clausula} (\(\kappa\alpha\tau\acute{\acute{k}}\kappa\lambda\epsilon\iota\iota\)), \textit{i.e.} in an amphibrach (\(\gamma-\)) or bacchius (\(\gamma--\)), the last syllable being indifferent (\(\delta\delta\dot{i}\dot{i}d\phi\rho\rho\iota\sigma\alpha\mu\iota\nu\sigma\omega\\alpha\nu\epsilon\o\iota\rho\alpha\)).

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ΕΠΙΓΡΑΜΜΑΤΑ

The following fragments are quoted by various writers from the Epigrams of Callimachus. There is some ground for supposing that Callimachus published a separate volume under this title. Thus Suidas s.v. 'Αρχιβιος, 'Απολλωνίων, γραμματικώς. Τὸν Καλλιμάχου Ἐπιγραμμάτων ἐξήγησον seems to imply such a volume. Cf. Plin. Ep. iv. 3. And Suid. s.v. Μαρίανδος tells us that Marianus, among other iambic paraphrases of the poets (Theocritus, Apollonius, Aratus, etc.), wrote “a paraphrase of Callimachus's Hecale, Hymns, Aitia, and Epigrams in 6810 iambics.” Incidentally it may be noted that Suidas says the paraphrase of Aratus (our text, including the Dissemeia, gives 1154 lines) occupied 1140 iambics.

αὐτὸς ὁ Μῶμος
ἐγραφεν ἐν τοῖχοις "ὁ Κρόνος ἐστι σοφός.
ἥνιδε κοῦ κόρακες τεγέων ἐπὶ κοῦ, συνήπταν
κρώζονσαν καὶ κώς αὐθὶ γενησόμεθα.

Diog. Laert. ii. 111 Διόδωρος 'Αμεινίου 'Ιασεύς,
καὶ αὐτὸς Κρόνος ἐπίκλην [i.e. as well as Apollonius], περὶ ὧν φησι Καλλιμάχος ἐν ἐπιγραμμάσιοις.
"αὐτὸς . . . σοφός." Sextus Empir. Adv. math. i. 309
ὅτε καὶ τὸ τυχὸν ἐπιγράμματιν ὧν οἴοι τὲ εἶσιν
νοήσαι, καθάπερ καὶ τὸ ὑπὸ τοῦ Καλλιμάχου εἰς
Διόδωρον τὸν Κρόνον συγγραφέον, "ἡνίδε . . . γενη-
σόμεθα." Bentley was probably right in combining
the two fragments as one.

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EPIGRAMS

1 (70)

Blame himself wrote upon the walls: "Cronus is wise." Behold the crows upon the roof are croaking, "What is a Co-nex Sentence?" and "What is the proof of Immortality?"

The reference is to Diodorus of Iasos, one of the later philosophers of the Megaric school. The nickname Cronus —indicating an "old foggy"—is said to have been applied in the first instance to his teacher Apollonius of Cyrene and from him applied to his pupil; Strabo 658 and 638, cf. Diog. Laert. l.c., who says that in the presence of Ptolemy Soter certain dialectical questions were put to him by Stilpon and being unable to answer them offhand, ὑπὸ τοῦ βασιλέως τὰ τε ἄλλα ἐπτειμήθη καὶ δὴ καὶ Κρόνος ἠκούσεν ἐν σκῶματος μέρει. His doctrines, the epigram implies, were so current that the very crows upon the roof discussed them. κοια συνήπτα, ἵνα τοῖ δὲ ἄξιωμα συνημένα, refers to the classification of sentences or propositions ("profata" or "proloquia" (Varro), "pronuntiata" (Cicero)) into simple (ἀπλὰ), adjunct (συνημένα), and complex (συμπεπλεγμένα). If one says "γράφει," the absence of the subject makes this what the Stoics called a κατηγορία; if one says γράφει Σωκράτης, we have an ἄξιωμα because it is now complete in itself (αὐτοτελές), Diog. Laert. vii. 63, cf. Aulus Gellius xvi. 8. 4 "redimus igitur necessario ad Graecos libros. ex quibus accepsimus ἄξιωμα esse his verbis: λεκτὸν αὐτοτελές" 233
CALLIMACHUS

οὐδὲ τὸ γράμμα
ηδέσθη τὸ λέγον μ᾽ ὑπὸ Δεσπρέπεος
κεῖσθαι Κῆμον ἄνδρα . . .

οὐδ᾽ ὑμέας, Πολύδευκε, ὑπέτρεσεν, οἱ μὲ μελάθρου ὑ
μέλλοντος πίπτειν ἐκτὸς ἐθεσθὲ ποτὲ
δαιμόνων ἀπὸ μοῦνον, ὅτε Κραννώνος, αἰαῖ,
ἀλλισθὲν μεγάλους οἴκος ἐπὶ Σκοπάδας.

Suid. s.v. Συμωνίδης. Ἄκραγαντίνος στρατηγὸς
ἡν ὄνομα Φοῖνξ. Συρακοσίως δὲ ἐπολέμουν οὗτοι,
οὐκοῦν ὅτε ὁ Φοῖνξ διαλύει τὸν τάφον τοῦ Συμωνί-
δου . . . καὶ ἐκ τῶν λίθων τῶν ἀνίστησι
πύργον, καὶ κατὰ τούτον ἐάλω ἡ πόλις. ἔστικ
δὲ καὶ Καλλίμαχος τούτως ὁμολογεῖν ὑικτίζεται
γοῦν τὸ ἄθεσμον ἔργον καὶ λέγοντά γε αὐτὸν ὁ
Κυρηναῖος πεποίηκε τὸ γλυκὰν ποιητὴν ἴνα
οὐδὲ τὸ γράμμα ηδέσθη τὸ λεγόμενον ὑπὸ Θεοπρεποῦς
κεῖσθαι Κῆμον ἄνδρα"· καὶ ἐπὶ ἄττα ἐπιλέγει·
"οὐδ᾽ ὑμέας, Πολύδευκε, ὑπέτρεσεν, οἱ μὲ μελά-
θρου μέλλοντος πίπτειν ἐκτὸς ἐθεσθὰ ποτὲ
δαιμόνων ἀπὸ μοῦνον, ὅτε Κραννώνος αἰαῖ
ἀλλισθὲ
μέγας οἴκος ἐπὶ Σκοπάδας. Cf. Quintilian xi. 2. 11,
Cicero, De orat. ii. 86. Simonides, writing in
honour of the Scopadae, went out of his way to
praise the Dioscuri. As the banquet at Cram
began, he was told that two strangers wished to
speak to him, but, going out, he saw no one.
Then the hall fell.

ἀπόθαρτον δοὺν ἐφ᾽ αὐτῷ. . . . sed M. Varro . . ita finit:
Proloquium est sententia, in qua nihil desideratur.” Gellius
goes on to define and illustrate συνημμένον and συμπεπλεγμένον:
§ 9 f. "sed quod Graeci 'συνημμένον ἄξιωμα' dicunt, alii
234
And he (Phoenix) respected not the inscription which declared that “I the son of Leoprepes of Ceos lie here,” neither did he tremble before you, Polydeuces [and thy brother Castor], who, when the hall was about to fall, set me outside, alone of all the banqueters, when the house at Crannon, ah! me, tumble on the mighty sons of Scopas.

The argument for Immortality was connected with Diodorus’ denial of the possibility of motion. “That which moves, moves either in the place where it is or in the place where it is not. Neither of these is possible; therefore nothing moves. But if nothing moves, it follows that nothing perishes. For, by the same reasoning as before, since a living creature does not die in the time in which it lives nor in the time in which it does not live, it does not die at all. Therefore we shall always be alive and shall be born again” (ἀδηλή γεννησόμεθα). Sext. Empir. Adv. math. i. 309.

The restoration of this epigram is a good example of Bentley’s genius. The Scopadæ were a distinguished Thessalian family who had their seat at Crannon and Pharsalus. Scopas II. in whose honour Simonides of Ceos, son of Leoprepes (Paus. vi. 9. 9), wrote an opinicion, lost his life by the sudden fall of his house at Pharsalus or Crannon during a banquet. Cf. Valer. Max. i. 8.

στρατ. vi. 9. 9). Wrote an opinicion, lost his life by the sudden fall of his house at Pharsalus or Crannon during a banquet. Cf. Valer. Max. i. 8.
CALLIMACHUS

θεὸς δὲ οἱ ἱερὸς ὑκῆς.
Athen. vii. 327 a. In 284 c Athen. quotes the same fragment as ἱερὸς δὲ τοι ἱερὸς ὑκῆς.

ἐς Δύμην ἀπιόντα τὴν Ἀχαῖ[ας].

Λύδη καὶ παχὺ γράμμα καὶ οὐ τορόν.
EPIGRAMS

3 (72)
A god to him is the holy hyces.\textsuperscript{a}

4 (73)
Departing to Dyme in Achaia.

5 (74b)
The Lyde\textsuperscript{b} is a dull writing and not clear.

\textsuperscript{a} Red mullet (?). But see Galateia (37 Schn.).

\textsuperscript{b} The Lyde was an elegiac poem by Antimachus of Colophon (contemporary with Plato), in which he sought to console his grief for the death of his wife Lyde by writing of similar cases.
ΓΑΛΑΤΕΙΑ

ἡ μᾶλλον χρύσειον ἐπ' ὁφρύσιν ἱερὸν ἵθυν,
ἡ πέρκας ὡσα τ' ἄλλα φέρει βυθὸς ἀσπετὸς ἄλμης.

Athenaeus vii. 284 c Καλλίμαχος δ' ἐν Γαλατείᾳ
τὸν χρύσοφρυν. ἡ μᾶλλον κτλ.

1 ἐπ' Meineke, cf. Plutarch, Mor. 981 ν.; ἐν.

a Nothing is known of this beyond the one quotation in
Athenaeus. It is natural, especially in view of the nature
of the quotation, to think of the love-story of the Nereid
Galateia and the Cyclops Polyphemus, which was a

ΓΡΑΦΕΙΟΝ

εἶλκυσε δὲ δρμῦν τε χόλον κυνὸς ὀξὺ τε κέντρον
σφηκός· ἀπ' ἀμφοτέρων ἵνα ἔχει στομάτων.1

Grammaticus in cod. Ambros. 222 μαρτυρεῖ δὲ
. . . καὶ . . . Καλλίμαχος· καὶ γὰρ περὶ τοῦ
'Αρχιλόχου λέγων ἐν τῷ Γραφείῳ φησὶν οὕτως·
εἶλκυσε κτλ.

1 στομάτων] στόματος Schneider.

a The title of this poem is exceedingly obscure. It is
known to us by the following fragment only. Susemihl
thinks it was a series of "Dichterporträte" or brief
characterizations of poets. Dilthey compared the Imagines
of Varro.

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GALATEIA

. (37 Schneider)

Or rather the gilthead, holy fish, or perches and others that the infinite depth of the sea produces.

favourite theme of the Alexandrine poets and their imitators. Theocrit. xi. etc.

b The discussion in Athenaeus is about the identity of the "holy fish." In this quotation it is identified with the gilthead (Chrysophrys aurata), so named from the crescent-shaped yellow mark between the eyes.

GRAPHEUM

(37a Schneider)

And he drank the bitter wrath of the dog and the sharp sting of the wasp: he has venom from the mouth of both.

b Archilochus of Paros circ. 650 B.C., famous for the bitterness of his lampoons or iambi. The Ambrosian grammarian derives iambus from los = poison, hence the quotation. There is a very similar anonymous epigram A.P. ix. 185 'Αρχιλόχου τάδε μέτρα καὶ ἡχηντες ιαμβοὶ, θυμοῦ καὶ φοβερῆς λός ἐπεσβολῆς. The same comparison of Archilochus to a mad dog underlies Hor. A.P. 79 "Archilochum proprio rabies armavit iambo."
HECALE

The story of Hecale is told by Plutarch, *Theseus* ch. 14: "Theseus, wishing to be actively employed, and at the same time to win the favour of the people, went out against the Marathonian bull, which was causing no small annoyance to the inhabitants of the Tetrapolis, and he overcame the bull and drove it through the city to exhibit it, after which he sacrificed it to Apollo Delphinius. Hecale and the legend of her reception and entertainment (of Theseus) seem to be not quite without some portion of truth. For the *demes* round about used to meet and hold a Hecalesian festival in honour of Zeus Hecalus, and honoured Hecale, whom they called by the pet name Hecaline, because when she entertained Theseus, who at the time was quite young, she addressed him as an old woman would and greeted him with that sort of pet names. When Theseus was setting out to the contest she vowed in his behalf to offer a sacrifice to Zeus if he came back safe. She died, however, before his return, and received the above mentioned honours, in return for her hospitality, by order of Theseus, as Philochorus relates." Cf. Steph. Byz. s.v. "Εκάλης ἔμενος τῆς Λεωντίδος φυλῆς. ἐπὶ διηρύσσεις Εκάλιος τὰ τοπικά Ἑκάληθεν, Ἑκάληνδε καὶ Ἑκάλιος Ζεύς. Hesych. s.v. "Εκάλειος Ζεύς· ἐπὶ Ἑκάλη ἑρώεσται.

It is obvious from the fragments that Hecale was represented as very old and very poor, and in both regards she became proverbial. *Priapea*, xii. 1 ff. (Baehrens, *Poet. Lat. Min.* i. p. 61) "quaedam annosior Hectoris parente Cumaeae soror, ut puto, Sibyllae, Aequalis tibi, quam domum revertens Theseus repperit in rogo iacentem." Ovid, *Rem. Amor.* 747 f. "Cur nemo 240
HECALE

est Hecalen, nulla est quae ceperit Iron? Nempe quod alter egens, altera pauper erat." Statius, Th. xii. 582 "nec fudit vanos anus hospita fietus." Julian, Ep. 41 oúde τῆς Ἐκάλης ὃ Θησεὺς τοῦ δείπνου τὸ λιτὸν ἀπηξίωσεν, ἀλλ' ἤδει καὶ μικρὸι ἐσ τὸ ἀναγκαῖον ἀρκεῖσθαι.

It may be inferred further that the poem contained references to the birth of Theseus. The story was that Aegeus, king of Athens, being childless, consulted the oracle at Delphi. To interpret the oracle which he received he went to consult Pittheus of Troezon. Here he became father of Theseus by Aethra, daughter of Pittheus. Leaving Troezon before the birth of Theseus, Aegeus hid his sword and shoes under a rock, telling Aethra that if and when their son was able to raise the rock and remove the sword and shoes, she was to send him to Athens with these tokens of recognition. This duly took place and Theseus was recognized as the son of Theseus (Plut. Thea. 3 ff.).

THE RAINER FRAGMENTS OF THE HECALE

These important additions to our knowledge of the Hecalex are preserved on a piece of a wooden tablet now in the papyri collection of the Archduke Rainer in the Royal Library at Vienna, and were first published by Prof. Theodor Gomperz in vol. vi. of the Mitteilungen aus d. Sammlung d. Papyr. Erzherzog Rainer, Vienna, May 1893 (printed separately).

On the reverse side of the tablet are written two columns from the Phoenissae of Euripides. From the amount of the Phoenissae which is missing between these two columns it would seem that about three-fifths of the board have been lost by the breakage. That nothing is lost at the top is proved by the fact that the upper border is marked by two indented lines. Traces of a similar marking appear also at the side ends. The general character of the tablet and its contents—"a wooden tablet inscribed with part of a messenger’s speech from
CALLIMACHUS

one of the three most read dramas of Euripides and a
part, rich in mythological allusions, of one of the most
celebrated works of Callimachus”—leaves no doubt that
it was intended for school use.

For these and other details the reader is referred to
"Aus der Hecale des Kallimachos," where in an Excursus
J. Zingerle discusses palaeographical details. The
character of the writing, according to Wessely, assigns
the tablet to the 4th century A.D. Two different hands
are distinguished, one of which wrote Columns I. and IV.,
the other Columns II. and III. From the nature of the
subject matter, as well as certain palaeographical indica-
tions, Zingerle concludes that the columns were not
written in their present order. Thus Column I. was
written after Columns II. and III. and is a palimpsest.

The identification of the fragments was first made by
Dr. W. Weinberger, who was associated with Dr. Zingerle
in the examination of the tablet.

Clearest of all is the identification of Column IV. Of
this v. 12 was already known from schol. Aristoph. Frogs,
1297, where it is assigned to Callimachus, and Suidas s.v.
λμαίων, where it is assigned to the Hecele. Moreover γάλακτι
=γάλακτι v. 3, λύχνα v. 11, and a large part of v. 13
were already attested as belonging to Callimachus (fr.
Rhod. respectively.

As to Column I., internal evidence alone would be
sufficient to refer it to the Hecele—the reference to
Theseus and the Marathonian bull, etc., but, further,
v. 6, apart from the first word, was already known from
Suidas s.v. ἀστυρυς, where it is assigned to Callimachus (fr.
288), and had already been referred to the Hecele. Also,
the end of v. 14 occurs, with the addition of two more
words, in Suidas s.v. στροφικες, and had already been
referred by Ruhnken and others to the Hecele (fr.
anon. 59).

The identification of Columns II. and III. does not
rest on any ancient citation. But the general character
HECALE

of the style, the nature of the contents—the story of Erichthonius, which is the subject of Column II., is known from a scholium on Iliad ii. 547 to have been treated in the Hecale, and in one form of the story a crow played a prominent part, which apparently is the theme of Col. III.—and the context in which they appear, leave no doubt as to the source of the fragments.

BIBLIOGRAPHY


ΕΚΑΔΗ

ΤΕΣΤΙΜΟΝΙΑ

1. Crinagoras, A.P. ix. 545:
Καλλιμάχου τὸ τορευτὸν ἐποσ τόδε· δὴ γὰρ
ἐπ᾽ αὐτῷ
ὁνὴρ τοὺς Μουσέων πάντας ἐσεισε κάλως.
ἀείδει δ᾽ Ἐκάλης τε φιλοξείνου καλήν
καὶ Θησεί Μαραθῶν ὅσι ἐπέθηκε πόνους·
τοῦ σοὶ καὶ νεαρῶν χειρῶν σθένος εἰη ἄρεσθαι,
Μάρκελλε, κλεινοῦ τ᾽ αἶνον ἵσον βιώτου.

τούτων τοὺς σκώπτοντας αὐτὸν μὴ δύνασθαι
ποιήσαι μέγα ποίημα, οἶδεν ἣναγκάσθη ποιήσαι τὴν
Ἐκάλην.

3. E.M. s.v. Ἐκάλη· ἡ ἤρωις, εἰς ὑπὲρ καὶ ποίημα
ἐγραψε Καλλιμάχος· ἡ πρὸς ἐαυτὴν πάντας
καλοῦσα. ταύτην Ἐκάλην (leg. Ἐκαλίνην) ἔλε-
γον οἱ παλαιοὶ ὑποκοριζόμενοι. ἔθυνον δὲ αὐτὴ
diὰ τὸ ἕξεισαι Θησέα. Cf. Suid. s.v. Ἐκάλη.

4. Petronius 135:
Qualis in Actaea quondam fuit hospita terra

a Crinagoras presents a copy of the Hecale to M. Claudius

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HECALE

Testimonies

1. This is the chiselled work of Callimachus; for on it, indeed, he shook out every reef of the Muses. It sings the cabin of hospitable Hecale and the toils that Marathon imposed on Theseus. His young strength of hand may it be thine to win, Marcellus, and equal praise of glorious life!

2. In these words he rebukes those who jeered at him as not being able to write a big poem: which taunt drove him to write the Hecale.

3. Hecale, the heroine, on whom also Callimachus wrote a poem: she who called (καλεῖν) all to her. The ancients called her by the pet name of Hecaline. And they offered sacrifice to her on account of her having entertained Theseus.

4. Such as the hospitable woman who was of old Marcellus 43–23 B.C., nephew of Augustus, whose early death was much lamented; Verg. Aen. vi. 884.

b ὅπῃ ἀγαμαὶ κτλ. : words put in the mouth of Envoy.
CALLIMACHUS

Digna sacris Hecale, quam Musa loquentibus annis
Battiadae veteris mirando tradidit aevum.

5. Epigr. Anonym. Bern. 5 f.:

μέλτω δὲ γραμμὸς τῆς πολυζένου τρόπους ¹
καὶ τὴν τελευτὴν Θησεώς τε τῆν ἄγραν.

1. 1.

[kουλεδὼν εἰς] ἐτέρην ² περίαπτε καὶ εἰν ἀορ ἤκεν·
ὡς ἵδων, ο[ὲ δ'] ³ ἀμα πάντες ὕπ[έτρ]εσ[α]ν ἦδ᾽
[ἐλίασ]θεν
ἀνδρα μέγαν καὶ θῆρα πελώριον ἀντ[α ἵ]δεσθαι,
μέσῳ οτὲ δὴ Θησεύς φίλω ἀπόπροθε μακρὸν ἄνσε·
μιμνητε θαρσήντες, ἐμῶ δὲ [τ']ις Ἀιγεῖ πατρὶ ⁵
νεύμενον ὅς τ' [ὁ]κιστὸς ἐς ἄστυρον ἀγγελιώτης ⁴
ὡς ἐνεύσω—πολέων κεν ἀναλύσει μεριμνέων—
"Θησεύς οὐχ ἐκάς οὔτος, ἀπ' εὐόθυρον Μαραθώνος ⁶
[ἑ]ων ἄγων τὸν ταῦρον." ὦ μὲν φάτο, τοὶ ⁸
ἀίοντες
[τ']άντες "[ἡ] παιῆν ἦν ἀνέκλαγον, ἀθῇ δὲ μίμων. ¹⁰
οὐχὶ νότος τόσσην γε χύσω κατεχεύτω φύλλων,
οὐ βορέης οὐδ' αὐτὸς δτ. ἐπλετο φύλλοχος μ[ε]ίσ,
[δ']σα τὸτ' [ἀ]γ[ρ]ωσται περὶ [τ'] ἀμφὶ [τ'] ἐ
Θησεί βάλλον,

¹ τρόπους Politian; τρόπων.
² κουλεδὼν els Editor: <ὁδ σειρὴν> ἐτέρη Piccolomini, <ἀψ τελαμῶν> ἐτέρη or δεσμὴν ἔτερην Polack. According to vase representations Theseus had laid aside his sword and fastened it to a tree.
³ ο[ὲ δ']: ὡς ?
⁴ ὅς τ' . . . ἀγγελιώτης quoted by Suidas s.v. ἄστυρον (fr.
⁵ 246
HECALE

in the land of Acte (i.e. Attica), Hecale worthy of worship, whose story and her marvellous age the Muse of the ancient son of Battus told to the eloquent years.¹

5. And I sing the ways of the old woman of many guests and her death, and Theseus’ capture.

1. 1.

On the other side [Theseus] fastened [the sheath] and therein put his sword. And when they beheld it, they all trembled before him and shrank from looking face to face on the great man and the monstrous beast, until Theseus called to them from afar: “Have courage and abide, and let the swiftest go unto the city to bear a message to my father Aegaeus—so shall he relieve him from many cares:—‘Lo! Theseus is at hand, bringing alive the bull from watery Marathon.’” So spake he, and, when they heard, they all shouted “Iē Paieon” and abode there. Not the South wind sheds so great a fall of leaves, not the North wind even in the month of falling leaves, as those which in that hour the rustics threw around and over Theseus—the rustics who

¹ There seems to be some corruption in this text of which no solution has yet been found.

288), as from Callimachus. The fragment was assigned by Naeke to the Hecale; ὅ & τ’ Suidas; ὃς & τ’ Rainer tablet.

ους οὖς Rainer tablet; Gomperz thinks τ in έκτάσ is really ά; ὅφος Polack.

εὖδρον Μαραθώνος] cf. Suid. s.v. Μαραθών· Ἔτοιν Καλλιμαχος εὖνύσιον λέγει, τουτέστι δινυρον ᾑ εὖνύρων (=fr. 114, assigned by Naeke to the Hecale).
CALLIMACHUS

[οὶ μὲν ἐκυκλώσα]ντο περιστά[δ]όν, 1 αἱ δὲ γυναῖκες . . . στόρνησιν ἀνέστεφον. 2

1 2.

καὶ ρὺ ὄτε ἐποφ . . . ἐφ′ ()? ὄν ἄν τῳ ἐκαστοῦ Ὀυρανίδαι ἐπάγοιεν ἐμῷ πτ[ε]ρῷ, ἄλλα ἐ Παλλᾶς τῆς μὲν ἔσω δηναῖ(ὁ)ν 3 (?). ἀφῆ 4 δρ[ό]σον 5 Ἰημαίστοιο,

μέσον ὅτε Κεκροπιδῆσιν ἐπ᾽ Ἀκτῆ 6 θήκατο λᾶν, λάθριον ἄρρητον, γενεὴν δ᾽ ὤτε οὐδὲ νῦν ἐγνωμ. 7 5 οὐτ᾽ ἐδάνην, φήμη 8 δὲ κατ᾽ ἡγυρίους (?) ἐφαν [α]νταί 9

οἰνονύσ, ὡς δὴθεν ύφ᾽ Ἰημαίστω τεκέν Ἁια. τ[ο]νακ 10 ὅ ὁ μὲν ἔης ἔρυμα χθονὸς ὀφρα βαλότου, τῆν ῥα νέον ψῆφω [τ]ε Δίος δύ [ο]παίδεκα τ᾽ ἄλλων ἀθανάτων ὀψί᾽ τε κατέλλαβε μαρτυρίησον, 10

1 Cf. Quint. Smyrn. xii. 362 μέσον ἐκυκλώσαντο περισταδόν.
3 δηναῖων Rainer tablet.
4 ἀφῆ seems to be a hitherto unknown form of 3rd sing. 2nd aor. indic. of ἀφῆμ. Polack proposes δη νάσσεν ἀφῆ coll. Hesych. ἀφῆς: ἀδύνατος, ἄλος [λεγ. ἀλαός].
6 Ἀκτῆ Diels and others; Ἀκτῆ.
7 Gomperz takes ἐγνώμ and ἐδάνη as 3rd plurals. οὐδέ: οὔτε?
8 φήμη Rainer tablet; φήμαι Crusius.
9 ἐφαν αὐταί τεφάνισται!
10 ταυτακε Ῥ.τ.

a The reference is to the birth of Erichthonius, son of Athena and Hephaestus. Athena wished to rear him secretly. She therefore "shut him up in a chest (κλητή) and gave him to the daughters of Cecrops, Agraualus, Pandorus, and Herse, with orders not to open the chest until she herself came. Having gone to Pellene she was bringing a hill in order to make a bulwark (ἐρυμα) in front of 248
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encircled him about, while the women crowned him with garlands.

1. 2.

But Pallas laid him, the ancient seed of Hephaestus within the chest, until she set a rock in Acte (Attica) for the sons of Cecrops: a birth mysterious and secret, whose lineage I neither knew nor learnt, but they themselves [i.e. the daughters of Cecrops] declared, according to report among the primeval birds, that Earth bare him to Hephaestus. Then she, that she might lay a bulwark for the land which she had newly obtained by vote of Zeus and the twelve other immortals and the witness of the Snake, the Acropolis, when two of Cecrops’ daughters opened the chest and beheld two serpents with Erichthonius. As Athena was bringing the hill which is now called Lycabettus, a crow (κορώνη) met her and told her that Erichthonius was discovered. Athena, when she heard it, threw down the hill where it now is, and she told the crow that, for her bad news, she must never enter the Acropolis” (Ameleasantoras ap. Antig. Caryst. Hist. Mirab. c. xii., cf. Apollodor. iii. 14, Óvid, Met. ii. 551 ff., Hygin. Fab. 166). The reference in v. 10 f. is to the story of the contest between Athena and Poseidon for possession of Attica. Poseidon smote a rock on the Acropolis and produced a salt pool (θάλασσα). Then Athena, calling Cecrops to witness her possession (κατάληψις), produced an olive. Finally Zeus appointed the twelve gods as arbiters who decided in favour of Athena, Κέκροτος μαρτυρήσαντος δι’ πρώτη τὴν ἐλαίαν ἐφύτευσεν, Apollodor. iii. 14. 1. Cecrops is called here the Snake, because he was represented as having the lower part of his body in snake form, in sign of his being earth-born: Κέκροψ αὐτόχθων, συμφυεῖς ἔχων σώμα ἀνδρός καὶ δράκωντος, τῆς Ἀττικῆς ἐβασίλευσε πρῶτος (Apollodor. l.c.). The speaker appears to be the crow.

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CALLIMACHUS

Πελλήνην ἔφικανεν Ἀχαϊδα· τόφρα δὲ κοῦραί
αἱ φυλακοὶ κακὸν ἔργον [ἐ]πεφράσσαντο τελέσσαι
κείστης . . . . . δεσμὰ τ' ἀνείσαι

1. 3.

'Aθήνης

. . . μοῦναι δὲ παραπτυ[όμεσθα] κορώναι
[δαιμόσυν. οὐ γὰρ ἐγώγε] τεὸν ποτε, πότνια,
θυμόν,
. . . [οὐ] πολλὰ παραίσια μὴποτ' ἐλαφροὶ
[ἐ]ςῳμεν οἰωνοὶ, τότε δ' ὡφελον [ἐ]ιναι ἀναυδος]· 5
οὕτως ἡμετέρην μὲν ἀπέπτυσεν, οὐδὲ γενέθλην
ἡμετέρην ἐ καλεῖν [μάλ'] ἐπιτρέπει· ἄλλα πέσοις οὐ
μηδέποτ' ἐκ θυ[μοὶ]ο· βαρὺς χόλος αἰεν Ἀθήνης·
αὐτὰρ ἐγὼ τυθός παρέ[ἴ]ναγὺς· [ὁ]γυδ[ο]άτ[η]
γὰρ
ηδὴ μοι γενεὴ πέλ[εται], δεκάτη δὲ τοκεῦσι.

[δεί]ελος ἄλλ' ἡ νὺξ ἡ ἐνδίος 3 ἡ ἔσετ' ἦσσι,
εὐτε κόραξ, [ὁ]ς νῦν γε καὶ ἂν κύκνουσιν ἐρίζω

1 δεσμὰ τ' ἀνείσαι or δέσματ' ἀνείσαι.] Wessely now thinks he can read ΔΑΚΑ, in place of δεσμά, which he completes as [πῦν]δακα.

2 The text is so uncertain that any plausible restoration seems hopeless. The supplements are mainly due to Wessely. In v. 7 μάλ' ἐπιτρέπει is suggested by the present editor, as also πέσοις οὐ for Piccolomini's πέσοιο which is impossible.

3 Cf. Hom. II. xxi. 111. ἐνδίος as in Hymn vi. 39, but ἐνδίος fr. incert. 20 (124).

The subject of this fragment seems to be the banishment of the crow from the Acropolis as a punishment

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came unto Pellene in Achaea. Meanwhile the maidens that watched the chest bethought them to do an evil deed . . . and undoing the fastenings of the chest . . .

1. 3 col. iii.

. . . but we crows alone are rejected [of the gods: for never did I (vex)] thy heart, O Lady . . .

. . . but I would that I had been [voiceless then]. So much she abhors our voice and [suffers not] our race to call upon her name. [Mayst thou] never [fall] from her favour: ever grievous is the anger of Athene. But I was present only as a little child; for this is my eighth generation [but the tenth for my parents].

1. 4a

"But evening it shall be or night or noon or morn when the raven, b which now might vie for

for bringing to Athena the news of the sin of Cecrops' daughters. The speaker appears to be a crow. The reference in the last two lines will be to the longevity of the "many-wintered" crow. Cf. Hesiod, fr. 171 (183), Ovid, M. vii. 274 "novem cornicis saecula passae."

b The reference of the opening lines is to the turning of the raven's plumage from white to black as a punishment for the news which it brought to Apollo regarding Coronis who, being with child by Apollo, sinned with Ischys, son of Elatos (Pind. P. iii. 8 ff.). For story of the raven bringing the news to Apollo cf. Hesiod, fr. 123 (148) = schol. Pind. P. iii. 48; Ovid, M. ii. 598.

In v. 10 στριβήσει must refer to the frost of early morning, not, as Gomperz thinks, to the frost of age.

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CALLIMACHUS

καὶ γάλακτι εἷς καὶ κύματος ἀκρω ᾧ ὧτοι, κυνάεινον φη πίσσαν ἐπὶ πτερον οὐλον ἔξει, ἄγγελης ἐπίχει αρα τα οἱ ποτε Φοίβος ὑπάσσει, ὅ οππότε καὶ Φλεγάλιο Κορώνιδος ἀμφί θυγατρὸς Ἰσχυρι πληξίων σπομένης μερόν τι[ν] πύθηται. τὴν μὲν ἀρ’ ως φαμένην ὕπνοι λάβε, τὴν δ’ ἀτουσαν’ καδδραθέτην δ’ οὐ πολλὸν ἐπὶ χρόν[ου], αἵα γὰρ ἔλθεν στιβήσεις ἀγχούρος οὗτ’, οὐκέτι χεῖρες ἔπαγροι φιλητέων ήδη γὰρ ἐωθινὰ λύχνα φαείνει. καὶ ποὺ τις ἀνήρ οὐδηγὸς ὑμαῖον ἐγερε καὶ τυ’ ἔχοντα παρ’ αὐτὸ πλὸν οἰκίων ἁξίων τετριγών ὑπ’ ἀμαζαν, ἀναίζοντι δέ πυκνοὶ χαλκῆς κωφώμενοι ἐν τὸς ἀκουν’.

tὸν δὲ εὶ πάντες ὁδίται ἢρα φιλοξενίης ἔχε γὰρ τέγος ἀκλήμετον.


2 κύματος δ. α. = frag. anon. Schneider 40, i.e. Suid. κύματος ἀκρών ἀωτόν, ὁ ἀφρός.
3 ἔξει] ἔσσει, i.e. ἐφέσσει Gomperz.
4 μερόν Kaibel, Epigr. Gr. 336. 4.
5 καδδραθέτην ... χρόνον = Hom. Od. xv. 494; πολλὸν ... ἔλθε = Hom. Od. xii. 407.
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colour with swans, or milk, or the foam that tips the wave, shall put on a sad plumage black as pitch, the guerdon that Phoebus shall one day give him for his news, when he learns terrible tidings of Coronis, daughter of Phlegyas, even that she has gone with knightly Ischys." While she spoke thus sleep seized her and seized her hearer. They fell asleep but not for long; for soon came a frosty neighbour: "Come, no longer are the hands of thieves in quest of prey: for already the lamps of morn are shining; many a drawer of water is singing the Song of the Pump and the axle creaking under the wagon wakes him that hath his house beside the highway, while many a thirled smith, with deafened hearing, torment the ear.

2 (41)

And all wayfarers honoured her by reason of her hospitality; for she kept an unbarred house.

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6 στιβής hitherto only in Suidas.
7 λύχνα φαείνει=frag. 255 (Schneid.), i.e. E.M. s.v. λύχνος . . . λύχνα παρὰ Καλλιμάχῳ: λύχνα φαείνη (sic).
8 =fr. 42, i.e. schol. Aristoph. Ran. 1297, Suid. s.v. ιμαῖον.
9 =fr. 278 (Schneid.), i.e. schol. Apoll. Rh. iii. 1150 περιπλομένας: παρισιά, ἐπεὶ καὶ πλόος λέγεται ἢ ἄδος: Καλλιμάχος: ἔγρει καὶ τῷ ἔχοντα περὶ πλόον.
10 κωφώμενον Herwerden.
11 ἐν[τός] Wessely thinks a c is visible before ἀκούην.
CALLIMACHUS

αἰθ' ὄφελες θανέειν ἡ ὑστατον ὀρχήσασθαι.

Suid. s.v. (Gaisf. i. 1096) αἰθ' κτλ. ἐπειδὴ τὴν γλαύκα ὅταν λάβωσι τὰ παιδία περιάγουσιν, ἡ δὲ μὴ βλέπουσα δι' ἡμέρας ὠσπερ ὀρχεῖται. ἡ ὅταν πληγῇ, τελευτῶσα στρέφεται ὠσπερ ὤρχου-μένη. Καλλίμαχος ἐν Ἐκάλη λέγει περὶ αὐτῆς.

ἀρμοὶ που κάκειν ἐπέτρεχεν ἄβρος ἵουλος.

Suid. s.v. ἀρμοὶ που . . . Καλλίμαχος ἐν Ἐκάλη. ἀρμοὶ κτλ. Cf. E.M. s.v. ἀρμῷ.

Νηπεῖς ἦ τ' ἄργος, ἀοίδιμος Ἀδρήστεια.

Schol. Apoll. Rh. i. 1116.

βουσσόν, οὖν τε μύωπα βοῶν καλέουσιν ἄμορβοι.

Suid. s.v. μύψη, . . . λέγεται παρὰ Καλλιμάχῳ ἐν Ἐκάλῃ: βοῦς σῶος (sic) μύψη, ὁ τὰς βοῦς σοβῶν καὶ διώκων, but the whole line is quoted more or less correctly schol. Odysse. xii. 299 and elsewhere, where it is attributed to Callimachus.

1 πανύστατον (πανύξιον C) Suid.; corr. Bentley.
2 ἄβρος Suid.; λεπτὸς E.M.; cf. Apoll. Rh. i. 972.
3 ἦ τ' schol.; corr. Bentley.

* The reference is to the owl's helplessness in the daytime, when it becomes the prey of other birds, and hence was used by fowlers as a decoy, a practice known to Aristotle, H.A. ix. 1, etc., and still employed, Afalio, N.H. of Brit. Isles, p. 206. "The professional bird-catcher is . . . 254
HECALE

3 (43)

Would that thou hadst died or danced thy last dance! a

Suidas . . . "Since when boys catch an owl they lead it about, and it, being unable to see, dances—so to say; or, when struck, as it is dying, it twists as if dancing. Callimachus mentions it in the Hecale.

4 (44)

The soft down of manhood was just springing on his cheek. b

5 (45)

Where is the plain of Nepeia, Adrasteia theme of song. c

6 (46)

The ox-driving (gadfly) which herdsman call the goad of oxen. d

content to use the blinking bird, dead or alive, as a decoy." For its method of defence, Plin. N.H. x. 39 "resupinae pedibus repugnant." The crow, which is the natural enemy of the owl (Aristot. l.c.), may here be the speaker. γλαίξ was the name of a "funny" dance (Athenae. 629, Hesych. s.v.).

b Reference is probably to Theseus. Cf. Paus. i. 19. 1 ἄροντο [Θησέα] σὺν χλεοασία δὶ δὴ παρθένος ἐν ὤρᾳ γάμου πλανᾶται μόνη.

c 'Αδραστεία or 'Αδραστέλας πεδίον was the name given to the district about Cyzicus, Strabo 588. For ἄργος=plain cf. Strabo 372 ἄργος δὲ καὶ τὸ πεδίον λέγεται παρὰ τοῖς νεωτέροις . . . μάλιστα δ' οἶνου τοῖς Μακεδωνικῶν καὶ Θεταλικῶν εἶναι. Cf. Eustath. on Dion. Perieg. 419, Apoll. Rh. l.c.

d Cf. Apoll. Rh. iii. 276 f. οἶστρος . . . δὲ τε μύσι βοῶν κλείσθαι νομίζει.
CALLIMACHUS

οππότε λύχνου
δαιομένου πυρόντες ἄδην ἐγένοντο μύκητες.
Choerobosc. in Theodos. (Bekker, Anecd. p. 1399); cf.

οἱ νῦν καὶ Ἀπόλλωνα παναρκέος Ἡλέιον
χωρὶς διατμήγουσι καὶ εὔποδα Δησίων
Ἀρτέμιδος.

Schol. Pind. N. i. 3 Καλλίμαχος ἐν Αἰκάλη
(sic). οἱ νῦν κτλ.

ναὶ μᾶ τὸ ῥικνὸν
σύφαρ ἔμον, ναὶ τοῦτο τὸ δένδρεον αὐν ἐὼν περ.
Suid. s.v. σύφαρ. So s.v. ναὶ μᾶ τὸ. Schol.
Apoll. Rh. i. 669.

γεργέρμον πίτυριν τε καὶ ἧν ἀπεθήκατο λευκὴν
ἐὼν ἀλλ’ νήχεσθαι φθινοπωρίδα.

Athenaeus ii. 56 Καλλίμαχος δ’ ἐν τῇ Ἰκάλη
γένη ἔλαῶν καταλέγει. γεργέρμον πίτυριν τε.

1 χωρὶ Herwerden, Lex. Gr. Suppl.; χωρὶ Bentley (χωρὶ
diατμήγουσι Apoll. Dyse. De adverb. p. 549, etc.,
without name of author); χωρὶν schol. Pind.

b i.e. Persephone, daughter of Deo=Demeter.
c The speaker is doubtless Hecale. The tree probably
is merely her staff. Cf. Hom. Il. i. 234 ναὶ μᾶ τὸδε σκῆπτρον
τὸ μὲν οὖσ φύλλα καὶ δίκους φύσει κτλ.
d If this is a single quotation from the Hecale, it would
seem that we have three sorts of olive mentioned with which
Hecale entertained Theseus: (1) γεργέρμον, (2) πίτυρις, (3)
λευκὴ φθινοπωρίς. The first of these Suidas tells us was the
olive ripened on the tree; cf. Hesych. s.v. γεργέρμον, Athen.
l.c., Suid. s.v. δρυπητῆς, etc. As to πίτυρις Athen. l.c. says
that according to Philemon the πίτυρις is the φαυλα olive;
which, according to Hesych. s.v., is “the κότυνος (wild
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HECALE

7 (47)

When on the burning lamp fiery snuff gathers abundantly.\textsuperscript{a}

8 (48)

Who distinguish Apollo from all powerful Helios and fair-footed Deoïne\textsuperscript{b} from Artemis.

9 (49)

Nay, by my wrinkled hide, nay by this tree withered as it is!\textsuperscript{c}

10 (50)

The ripened olive and the wild olive and the white olive which she put away to swim in brine in autumn.\textsuperscript{d}

Athen.: Callimachus in the *Hecale* gives a list of olives. "The ripened olive . . ." Suid. s.v. γεργέριμον, olive), or simply a species of olive." As to the λευκή and its treatment, see *Geopon.* ix. 30, Cato, *Agricuit.* 117, 118. It is quite clear that these olives were crushed before being pickled. On the other hand the κολυμβᾶς, which Suidas says is the φηνοσωρίς, is not crushed, *Geopon.* ix. 33. Pollux (vi. 45), too, enumerates four sorts, apparently, δρυσεῖς ἐλαίαι, ἀλμάδες, νηκτίδες, κοτυνάδες. It is tempting to find four sorts corresponding to these in Callimachus, i.e. γεργέριμος = δρυτ., λευκή = ἀλμ., φηνοσωρίς = νηκτ., πίτυρις = κοτ. It may or it may not (Maass, *Hermes,* xxiv. (1889), p. 529) be significant that Nonnus connects the phrase εἰν ἄλι νηχ. φθω. with Molorcuas, not Hecale. If, however, we do take λευκή φθω. together, should we compare Cato, *Agricuit.* 118 "oleam albam quam secundum vindemiau uti voles, sic condito”?
CALLIMACHUS

Suid. s.v. γεργέρμον, τὴν ἐν τῷ δένδρῳ πεπανθεὶσαν ἐλαίαν, πίτυριν τε καὶ ἤν ἀπεθήκατο λευκὴν, τουτέστι τὴν συνθλασθεὶσαν καὶ οὕτως ἀποτεθεὶσαν ἐλαίαν, εἰν ἁλὶ δὲ νήχησαί φθινοπωρίδα, τὴν κολυμβάδα λέγει. Cf. Nonnus xvii. 54 f. χύδην δ' ἐπέβαλλε τραπέζῃ | εἰν ἁλὶ νηχομένης φθινοπωρίδος ἀνθὸς ἐλαίης | Βρόγγος ἔχων μίμημα φιλοστόργου νομής [i.e. Molorcos who entertained Heracles].


Plin. N.H. xxvi. 82 eadem vis crethmo ab Hippocrate admodum laudato. est autem inter eas quae eduntur silvestrium herbarum. hanc certe apud Callimachum adponit rustica illa Hecale. !

δινομένην ὑπὸ 1 βουσίν ἐμὴν ἐφύλασσον ἄλωα.


1 ὑπὸ Suid.; περὶ.

* Philemon Holland’s rendering of these words is worth quoting as a specimen of how translation was done in the spacious times of Elizabeth: “Moreover, the Sowthistle is 258
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the olive ripened on the tree, "the wild olive . . ." i.e. the olive bruised and so put away; "to swim . . ." he means the κολυμβᾶς. Cf. Nonnus: "And abundantly did Brongus put on the table the flower of autumn olive swimming in brine, imitating the kindly herdsman (Molocrus)."

11 (63)

The sow-thistle is also eaten—seeing that in Callimachus Hecale serves it to Theseus—both white and black.\(^a\)

12 (64)

(a) Crethmon, a vegetable; for Callimachus mentions it in the Hecale.

(b) "Of the same power is Sampier [marg. Or Crestmarine], so highly commended by Hippocrates: now is this one of the wild woorts which are usually eaten in salads: and certes, this is that very hearbe which the good countrey wife Hecale forgat not to set upon her bourd in a feast that she made (as we may read in Callimachus the Poet)." (Holland.)

13 (51)

. . . watched my threshing-floor trodden by the oxen.

an hearbe for to be eaten: for we read in the Poet Callimachus, That the poore old woman Hecale, at what time as prince Theseus fortuned upon necessitie to take his repast in her simple cottage, made him a feast, and set before him a principall dish of Sowthistles. Two kinds there bee of them, the white, and the blacke."

\(^b\) Samphire (i.e. (herbe de) Saint Pierre, St. Peter's herb) or sea-fennel is said to make an excellent pickle.
CALLIMACHUS

ηνικα μὲν γὰρ ταῦτα φαίνεται ἀνθρώπωσιν,
aυτὸι μὲν φιλέουσ', αὐτοὶ δὲ τε πεφρίκαςιν·
ἐστέριον φιλέουσιν, ἀτὰρ στυγέουσιν ἐὼν.

Olympiodorus in Meteor. Aristot. p. 12 ὅτι γὰρ ὁ
αὐτὸς ἐστὶ καὶ ἐὼς καὶ ἐστέριος, δῆλοι καὶ Καλ-
λίμαχος λέγων ἐν Αἰκάλῃ [sic]. ηνικα μὲν γὰρ
ἀποστυγέουσιν ἐὼν. Eustath. II. 1271. 35 ὡς καὶ
Καλλιμάχω δοκεῖ ἐνθα φησίν ὡς ἐστέριον φιλέουσιν,
ἀτὰρ στυγέουσιν ἐὼν. So the last line is given

ἡ δ’ ἐκόψεν

tοὖνεκεν Αἰγέος ἔσκε.

Ammonius, De simil. et diff. voc. p. 139 Valck.,
13, Suid. s.v. ἐκόψεν.

πολυπτώκες τε Μέλαιναι.

Etym. Gud. 300. 11 παρὰ Καλλιμάχῳ πολυ. κτλ.
Steph. Byz. Μελαινεῖς, δήμος τῆς Ἀντιοχίδος φυλῆς.
Καλλιμάχος δὲ Μελαινᾶς φησὶ τὸν δήμον ἐν
Ἐκάλῃ.

Steph. Byz. s.v. Τρινεμεῖς, δήμος τῆς Κεκροπίδος
φυλῆς. . . . Καλλιμάχος Ἐκάλῃ Τρινέμειαν.

a The reference is to the planet Venus, otherwise known
as the Evening or Morning Star, the identity of which is
said to have been first recognized by Pythagoras (Plin. N.H.
ii. 37), as it also was by Parmenides (Aét. Plac. ii. 15. 4
Παρμενίδης πρῶτον μὲν τάττει τὸν ἐὼν τὸν αὐτὸν δὲ νομιζόμενον
ὑπ’ αὐτοῦ καὶ ἐστεροῦ). It is natural to connect this passage
with Hecale i. 4, and the reference will be to the workman
260
HECALE

14 (52)

For while it is the same thing that appears to men, the selfsame people love and loathe: at eventide they love it, but in the morn abhor.

Olympiodorus: The identity of the morning and evening star is shown by Callimachus when he says in the Hecale “For while,” etc.

15 (53)

But she knew that he was the son of Aegeus.  

16 (56+528)

And Melaenae abounding in hares.

17 (57)

Trinemeis, a deme of the Cecropid tribe. . . . Callimachus in the Hecale calls it Trinemeia.

who welcomes the evening star and hates the morning star. So of the thief, Catull. lxxii. 34 f., of the bride [Verg.] Cir. 349 ff.

5 "She" is probably Hecale and "he" is Theseus. Ammonius notes the use of ῥπεκενίαδης, which he says is doubly wrong: (1) it should be ῥπεκα, (2) even if ῥπεκα could be used for ῥπεκα, ῥπεκενίαδης could not.

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Hesych. s.v. γηφάγοι· πένητες, ἀποροι, ὡς τὰς ἐκ γῆς βοτάνας συνιζόμενοι τροφῆς ἀμοιροῦντες. Καλλίμαχος ἐν 'Εκάλη.

οστάδιον δὲ ὑφέστο κυτώνα.

Schol. Apoll. Rhod. iii. 1226 τινὲς δὲ στάδιον ὡς εὐπαγῆ, ὅν καὶ Καλλίμαχος λέγει· στάδιον κτλ.
Suid. s.v. στάδιον· . . . καὶ στάδιος χυτῶν, ὁ ποδή-
ρης, ὁ τελειός, παρὰ Καλλιμάχῳ ἐν 'Εκάλη.

ἐν μὲν γὰρ Τροιζήνι κολουραῖα ὑπὸ πέτρῃ
θήκε σὺν ἀρπίδεσσι.

Suid. s.v. κολουραία πέτρα.

ἐὕτ' ἄν ὁ παῖς ἀπὸ μὲν γυαλὸν λίθον ἀγκάσσασθαι
ἀρκιος ἢ χειρεσσὼν ἐλῶν Αἰθήψιον ἄρο.¹

Λύμναιῳ δὲ χοροστάδας ἥγους ἐορτάς.

Λύμναι.

¹ Schol. A Hom. II. v. 99 τὸ γυαλὸν δταν ἐπίθετον ἢ
dὲ τιμᾶται ἐὕτ' ἄν . . . ἀγκάσσασθαι. This anonymous fragment
should most probably be combined with Steph. Byz. s.v.
Αἴθηψιος, . . . καὶ Καλλίμαχος 'Εκάλη. ἄρκιος ἢ [σις] χειρεσσὼν ἐλῶν
Αἰθήψιον ἄρο (Schneider 51 a).

* It is clear that the meaning of στάδιος χυτῶν was
doubtful in antiquity. The explanation of the E.M. is
adopted in view of Paus. i. 19 ὀτα δὲ χυτῶν ἐξοντος αὐτῶν
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18 (58)

Earth-eaters: i.e. poor, needy; implying that for lack of food they eat herbs from the earth.

19 (59)

And he had, underneath, a tunic reaching to his feet.\(^a\)

Schol. Apoll. Rhod. l.c.: Some take στάδιος as "well-compacted," as Callimachus says, etc.

20 (66)

For in Troezen under a hollow rock he put (his sword) together with his shoes.\(^b\)

21 (fr. anonym. 331 + fr. 51 a)

When the boy should be able to lift with his hands the hollow rock, taking the Aedepsian\(^c\) sword. . . .

22 (66 a)

And they held choral festivals in honour of the god of the Marshes.\(^d\)

[i.e. Theseus] ποδήρη. In Apollonius the reference is to the θῶρης στάδιος, a breastplate of stiff plates of armour as opposed to the θῶρης ἀλυσίδωτος, a breastplate of chain armour, lorica annulata. But the στάδιος (ἀρθαστάδιος) χιτών is merely an ungirt tunic reaching to the feet.

\(^a\) For the legend of Aegaeus see Introduction.

\(^b\) Aedepsus in Euboea, Strabo lx. 425, 455, notable for its hot springs, cf. Plutarch, Mor. 667 c, 487 r, Aristot. Meteor. 366 a 29, Plin. N.H. xxxi. 29. Euboea in general was famous for iron work.

\(^d\) Dionysus.
CALLIMACHUS

touto gar ayt

kowmhtai kaloeon perithyes. ¹

Suid. s.v. kowmhtai· kai oi geitones . . . Kal-
límachos 'Ekalh· touto ktl.

palaibeta kalà kathre.

Etym. Paris. 2720 (Cramer, Anec. Par. iv. 58) Kal-
límachos 'Ekalh· palaibeta ktl. Cf. Suid. s.v.
kala palaibeta.

vaì ma tòn.

Suid. s.v. vaì ma tòn· . . . kai 'Ekalh eípe "vaì
ma tòn" kai oukèti epáuge tòn theon, rthmiçei dé
o logos pros eostheian.

ou gar moi pevnh patrwòs, ou'd' atop pàppwn
eimi liperhnìs· bále moi, bále to trítou eín.

E.M. s.v. liperhnìs (cod. Vossianus Gaisford).

Schol. Eurip. Hippol. 32 pétran dé Palladós
phsì to en tì 'Aptikh Gnaukòpiov, ou Kallimachos
en 'Ekalh mémenh.

¹ ayt . . . periaqyes Suid.; corr. Toup.

¹ Cf. Plut. Thes. 14 oi perék dìmoi . . . tìn 'Ekalh
ètimòn 'Ekalhìn épokoridhmenoi. For perithées cf. Callim. 
Hymn. iv. 198.
² Hecale entertaining Theseus takes down the fire-
HECALE

23 (66b)
For so the villagers round about called her.ª

24 (66c)
(She) took down the long-stored logs.ª

25 (66d)
Nay, by the (god).
Suid.: And Hecale said "nay by the . . . ," without adding the name of the god, a form of speech accommodated to piety.

26 (66e)
I do not inherit poverty from my fathers nor am I needy from my ancestors. I would, I would I had the third!ª

27 (66f)
By the Rock of Pallas he means the Glaucopion d in Attica which Callimachus mentions in the Hecale.

wood which had been laid up to dry above the chimney: ὑπὲρ καπνοῦ Hesiod, W. 45.
ª The natural sense seems to be that Hecale wishes that she had a third of the wealth of her ancestors. Schneider takes Hecale to wish that, in addition to good birth and a reasonable competence, she had the third thing, i.e. children.
ª For the Glaucopion cf. Strabo vii. 299.
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Suid. s.v. Κωλιάς· ναὸς ἐστὶ τῆς Ἀφροδίτης οὗτω καλούμενος. . . . μέμνηται καὶ Καλλίμαχος ἐν Ἑκάλῃ.

Schol. Euseb. Praep. Evang. iv. 16 οὐ τὴν πρὸς ταῖς Ἀθηναίων Σαλαμίνα λέγει. αὕτη γὰρ Κούλουριος τάλαι ἐλέγετο, ὡς καὶ Καλλίμαχος ἐν Ἑκάλῃ 
φησίν, ἀλλὰ τὴν κατὰ Κύπρον Σαλαμίνα λέγει.

ἰδί, πρηξεία γυναικῶν, 
tὴν οὖδὸν ἢν ἀνίαι θυμαλγέες οὐ περόσων. 
πολλάκι σεῖο <δῆ>, ¹ μαία, φιλοξενοῦ καλλῆς 
mνησόμεθα. ξυνὸν γὰρ ἑπαύλιον ἔσκεν ἀπασίν.

Suid. s.v. ἑπαύλιον δε μονή. περὶ Ἑκάλης θανοῦ-
σης· ἵθι κτλ. Cf. E.M. s.v. θάνατος. . . . ἵθι . . . 
περόσωι, Καλλίμαχος.

tοὺνεκα καὶ νέκυες πορθμητῶν οὐ τι φέρονται 
μονὴ ἐνι πτολίων, ὦ τε τέθμον οἰσέμεν ἄλλους.
ἐν στομάτεσσι νεώς Ἀχεροντείας ² ἐπίβαθρόν
(δανάκην).

E.M. s.v. δανάκης νομίσματος ἦστιν ὄνομα βαρ-
βαρικών, πλέον ὁμολοῦ, ὦ τοῖς νεκροῖς ἐν τοῖς
στομασίων ἐτίθεσαν. Καλλίμαχος· τοὺνεκα κτλ.

¹ <δῆ> Editor; πολλάκι σεῖο μαία Σuida.
² Ἀχεροντείας Casaubon; Ἀχεροντείαs.

[a] Theseus addresses Hecale whom he finds dead on his return from his capture of the Marathonian bull.
[b] The reference is to Hermione. The district about Hermione in Argolis was associated with the worship of Demeter and Persephone and it was there that Demeter
HECALE

28 (66g)

Colias, name of a temple of Aphrodite . . . mentioned by Callimachus in the Hecale.

29 (66h)

He does not mean the Salamis off Athens, for that was ancienly called Culuris, as also Callimachus says in the Hecale, but Salamis in Cyprus.

30 (131)

Go, kind among women, on that journey where aching sorrows do not pass; but often, mother, shall I remember thy hospitable cabin; for it was an inn open to all.a

31 (110)

Wherefore only in that city the dead carry not a fee for the ferry, such as it is the custom for others to carry in the mouth to pay their passage on the ship of Acheron (a doit).b

E.M.: Danaces, a barbarous coin, more than an obol, which used to be put in the mouth of the dead; Callimachus: "Wherefore, etc." Cf. Suid. s.v. πορ-

first got news of her lost daughter. Here was the district called Aegialus mentioned by Suidas, cf. Paus. ii. 34. 9. So Strabo viii. 373 παρ' Ἐρμονευσί δὲ τεθρύληται τὴν εἰς Αἰδον κατάβασιν σύντομον εἶναι. διὰ τρὶς οὐκ ἔντιθέσθων ἐνταῦθα τοῖς νεκροῖς ναῦλοι. As the same district—Hermione to Troezen—was associated with the birth of Theseus and his recovery of the gnorismata (Paus. ii. 34. 6), it seems that the passage may be safely referred to the Hecale.
CALLIMACHUS

Cf. Suid. s.v. πορθμηζόν, ὁ μυσθὸς τοῦ ναῦτον. Καλλίμαχος· τοῦνεκα...φέρονται. ἐν Αἰγιαλῷ γὰρ καταβάσισιν ἑστὶν Ἀιδοῦ, εἰς ὁ ἀπελθοῦσα ἡ Δημήτηρ ἔμαθε παρὰ τῶν περιοίκων περὶ τῆς κόρης. καὶ ἐδωρήσατο αὐτοῖς, ὡς λέγει, ἀφεσιν τοῦ πορθμηζόν. Cf. Suid. s.v. Ἀχερονσία and δανάκη, Pollux ix. 6.

ἀλλὰ θεῆς, ἦτος μὲ διάκτορον ἐλλαχε Παλλᾶς.

Ε.Μ. s.v. διάκτορος...τοῦ γὰρ 'Ερμοῦ ἐπίθετον...παρὰ δὲ τοὺς ἄλλους ποιητάς ἀπλῶς ἐπὶ τοῦ διακόνου τίθεται. Καλλίμαχος ἐπὶ γλαυκὸς τὸ ἐπίθετον...ἀλλὰ θεῆς κτλ.

ὁ μὲν εἶλκεν, ὁ δ' εἶπετο νωθρὸς ὀδίτης.

Schol. Apoll. Rhod. i. 1162 καὶ Καλλίμαχος ἐπὶ τοῦ ταύρου ἡττηθέντος φησίν· ὁ μὲν κτλ.

πέδιλα, τὰ μὴ πῦσε νῆχυτος εὐρώς.

Suid. s.v. εὐρώς· ὑγρότης σεσηπνία. Καλλίμαχος· πέδιλα κτλ. Cf. id. s.v. νῆχυτος ἔρως [sic].

ἐκ δ' ἄρτους συνύθεθεν ἄλλας κατέθηκεν ἔλούσα.


\[a\] The fact that the owl is the speaker points to this being from the \textit{Hexaem.}

\[b\] The reference to the bull seems to assign this to the \textit{Hexaem.}

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θυμήον, a sailor's hire; Callimachus: "Wherefore," etc. In Aegialus is a descent to Hades, where Demeter got news of her daughter, and, it is said, she granted them a remission of the ferryman's fee.

32 (164)

But of the goddess, even Pallas who hath me for her appointed messenger.\(^a\)

E.M.: διάκτροπος; epithet of Hermes. In other poets used simply as "messenger." Callimachus has the epithet of an owl. "But . . ."

33 (275)

He haled and the other [i.e. the bull] followed, a sluggish traveller.\(^b\)

Schol. Apoll. Rhod.: Callimachus uses it of the defeated bull: "He . . ."

34 (313)

The sandals which the abundant mould had not rotted.\(^c\)

35 (454)

And from the bin she took loaves in plenty and set them down.

\(^a\) It is natural to assume that the reference is to the sandals of Aegaeus and that the fragment belongs to the Hecale. For νήχυτος cf. schol. Apoll. Rh. iii. 530 νήχυτον ὅδωρ; τὸ πολύχυτον; τὸ γὰρ νῆ καὶ στέρησιν ἀθανασίας καὶ ἐπίτασιν καὶ ἀχύσεων ὅδωρ [Nicand. Alex. 174], τὸ πολύ, κατὰ Ἰωνας καὶ Σικελιώτας. Cf. Musaeus 247, Hesych. s.v. νήχυτον; πολύ.
IAMBI

INTRODUCTION

That Callimachus was the author of a poetic work entitled Iambi—though it is not included in the list of his works by Suidas—was known from various citations referring to Καλλίμαχος ἐν Ἰάμβοις or ἐν Χωλιάμβοις. Our knowledge of this work is now considerably increased by the discovery of the Oxyrhynchus Papyri 1011 (ed. A. S. Hunt, 1910) and 1363 (ed. B. P. Grenfell and A. S. Hunt, 1915). The latter, it is true, extends but to thirty lines, none of which is preserved entire, and nearly all of which are beyond restoration. Yet even so it is able to confirm an ingenious conjecture of Bentley (see Iamb. 5 (86) below). But the former preserves for us a considerable fragment of the Iambi, and, though large portions of it are in a state of hopeless mutilation, we are able to gain from it some knowledge of the nature and method of the work.

Metrically, the Papyrus makes it clear that the work was written not only in Iambic Trimeters and Choliambic (Scazon) Trimeters but also in Trochaic Tetrameters—not apparently in Trochaic Tetrameters Scazon (i.e. ending in −−|− instead of −−|−), which were sometimes written by Hipponax (Diog. Laert. i. 84). As to Callimachus’ management of those metres we learn various details, e.g. that in his Choliambcs he did not permit a spondee in the 5th foot but did allow an anapaest in the 2nd and 4th; and that he frequently neglected the caesura in his Trochaic Tetrameters.

As to the contents of Papyrus 1011, it preserves for us the opening lines of the Iambi and proves the truth of what was previously only a conjecture, that Callimachus appears in the character of the New Hipponax or Hipponax redivivus who returns from Hades not to pursue his quarrel with Bupalus, but to sing a new song.

Two episodes are preserved in sufficient completeness to give us quite a good idea of the style and character of the work—the episode of the Cup of Bathycles and that of the Quarrel of the Olive and the Laurél. The latter explains itself, but a word of explanation is perhaps necessary in regard to the first.

Diogenes Laertius i. 27 ff. gives us, in his life of Thales, various versions of the legend. Certain Ionian youths
IAMBI

bought from some fishermen of Miletus their "shot" (βόλος). A tripod being fished up, a dispute ensued, until the Milesians sent to Delphi to consult Apollo, who declared the tripod to belong to "him who is first of all in wisdom." So it was given to Thales, who passed it on to another, and he to a third, and so on until it came to Solon, who declared that "the god was first in wisdom" and sent the tripod to Delphi. "A different version of the story," says Diogenes Laertius, "is given by Callimachus in his Iambi, which he took from Maenandrius of Miletus (author of Μηλινακά, a work on the antiquities of Miletus). According to this version Bathycles, an Arcadian, left a cup (φαλη) with instructions that it be given τῶν σοφῶν τῶν δημοτῶν. It was presented to Thales, and in the course of its circuit to Thales again. He sent it to Apollo at Didymi with the dedication, according to Callimachus: Θαλής με τῷ μεδεύtau Νειλεών δήμου τίδωσι, τούτο δίś λαβὼν ἀριστείων. The prose inscription is: Θαλής Ἐξαμίον Μιλήσιον Ἀπόλλωνι Δελφών Ἐλλήνων ἀριστείων δίς λαβών. The son of Bathycles who carried round the cup was called Thyrrion, according to Eleusis, On Achilles, etc." Diogenes gives other versions of the story. According to one, the prize was a golden cup presented by Croesus; according to another it was a tripod offered by the Argives; or it was a tripod belonging to a ship of Periander, which was wrecked on its way to Miletus, the tripod being recovered by some fishermen; or, finally, it was a tripod wrought by Hephaestus and given by him as a wedding-present to Pelops, from whom it passed to Menelaus. When Paris carried off Helen, he took the tripod also, but Helen threw it into the sea off Cos, prophesying that it would be a bone of contention. So it came to pass afterwards that some men of Lebedos bought the draught of some Coan fishermen, who, when they fished up the tripod, refused to fulfil their bargain. The Lebedeans appealed to their metropolis Miletus, which declared war on Cos. After many on both sides had fallen, an oracle told them to "give it to the wisest." Both parties agreed to give it to Thales who, after circulating it, dedicated it to Apollo at Didymi.
IAMBOS 1


Fol. 2 verso


Fol. 2 recto

ὡπολλον . . . . . . . s par' αἰτόλω μυῖαι
.. φεικες 'πο θύματος Δελφοῦ
'.. αμιν . . . . . . . . w w 'κάτη πλήθευς
.. ἱλος ἐν . . . . . . . πυνὴν ἀναλώσει 100

1 = Callim. fr. 92 Schneider, i.e. Hephaestion v. 4, schol. Aristoph. Nub. 232, Ran. 58, Suid. s.v. ὡ γὰρ ἄλλα.
2 = Callim. fr. 85 Schneider, i.e. Pollux ix. 72 εἰς δ' ἂν καὶ κόλλυβον λεπτὸν τι νομοσμάτιον. Καλλιμάχος γονέων ἑφη, περὶ τῶν ἐν ἄδου λέγων, 'Ἐκ τῶν κτλ., ὁ ὡς ἂν εἶποι τις τοῦ προστυχόντος.
I AMBI

Hear ye Hipponax! Nay indeed I come from that place where they sell an ox for a penny; bringing an iamb which sings not the quarrel with Bupalus, but news [such as a dead man might have for the living].

O Apollo! [they throng] like flies beside a goat-herd or [many as] the wasps [that buzz about the priest] after a Delphian sacrifice. O Hecate! what a crowd! [On you, poor wretches, Charon] will

a Callimachus is a Hipponax redivivus, who comes from Hades where things are proverbially cheap (see note on Epigr. xv. 6). Hipponax of Ephesus circ. 550 B.C., famous iambographer and reputed inventor of the choliambic metre. Especial objects of his satire were the sculptors Bupalus and Athenis of Clazomenae, whither he had retired when Athenagoras became tyrant of Ephesus.

b The restoration assumes that Hipponax redivivus expresses amazement at the crowd of shades on the hither bank of Acheron, whom Charon has to ferry over to the ripa ulterior. A "Delphian sacrifice" was proverbial, cf. Paroem. Gr. Gaisford, p. 130: "If you sacrifice at Delphi, you will eat no meat yourself: Of those who spend much and get no benefit; since sacrificers at Delphi, on account of the number of the guests, got nothing to eat themselves." The reference of 111 f. is unknown.

καὶ νῦν εἶναι δοκεῖ ὡς "φέρων έλμβον οὐ μάχην ἄείδουντα τὴν Βουτάλειον."

4 The schol. just quoted suggests that the word after Βουτάλειον is καὶ νά: perhaps something like καὶ χαὶ ὀλ’ ἀν ἄνθρωπος | θανῶν δύναντο τοῖς ξοοῦσιν ἀγγέλλειν.
CALLIMACHUS

καὶ τῆς Ἀμάξης ἔλεγετο σταθμήσασθαι
τοὺς ἀστερίσκους, ἡ πλέουσι Φοῖνικες.

εδρευν δὲ ὁ προυσέληνος [s] αἰσίω σήτη
ἐν τῷ Δίδυμος τὸν γέροντα κώνις[εἰ]ψ
ξύνοντα τὴν γῆν καὶ γράφοντα τὸ σχῆμα

1 The provisional restoration which we translate is:

[ώπολλων, [ὁχλεύωθ’ ὃ]ς παρ’ αἰτόλω μιαί [ἡ σ]φ<η>κες [ἀμφ’
tρίβωνα γυμνώσας]. σωτὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν,
ἀνὴρ Βασικλῆς Ἀρκάς—οὐ μακρήν ἄξω [ὁδὸν] [λ<δ>γων σ’, ὃ
ξε]πνε, καὶ γὰρ οὐδ’ αὐτὸς μέγα σχολάζ[ων] εἰμὶ παρ’ μέσον δινεῖν
pά[ντα δ’ εἶχεν οἷον ἀνθρώπως θεοὶ τελευ[τὼν τὰς χάριτας
ἐπιστανται. In the last line τελευτῶν εὐτυχίας might be read.

2 v. 113 quoted anonymously in Ε.Μ. σ.ν. ἀλινδῶ τὸ
kυλων οἰον μελλοντας κτλ.

3 These, with the two preceding lines, constituted formerly

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expend his breath, baring his [napless] coat. Let there be silence and write down my tale.

One Bathycles an Arcadian—I will not lead you, Sir, by a long [path of words]; for I myself have no great leisure to tarry hard by the stream of Acheron—was [one of the rich from of old] and he had all those things wherewith the gods know to [perfect their favours] to men.

Some here, some there he set the spindles; for a string held them ready for the maidens to twirl.

He a sailed to Miletus; for the victory fell to Thales, b who was a man of clever mind in general and who was said to have mapped out the little stars of the Wain c by which the Phoenicians sail. And the prelunar d visitor by happy luck found the old man in the temple of Apollo of Didymi e scratching the ground with a cane and drawing the figure which

a. Thyrion, son of Bathycles.

b. Thales of Miletus, the earliest Greek philosopher. His most famous feat in astronomy was his prediction of the solar eclipse of 28th May 585 B.C.

c. Ursa Minor, the Lesser Bear, by which the Phoenicians sailed, while the Greeks sailed by Ursa Major. Arat. 57 ff. Sir T. Heath, Aristarchus of Samos, p. 23 renders ἑσταμένασθαι etc. as “used as a standard, i.e. for finding the Pole, the small stars of the Wain,” but the Greek merely means that he mapped out the constellation; cf. Pind. O. xi. 45.

d. i.e. Arcadian. The primitive character of the Arcadians was indicated by the saying that they were older than the moon (Aristot. fr. 591, Apoll. Rh. iv. 264, Lycochr. 482).

e. See critical notes on Branchus.

frag. 94= Achilles on Aratus, Phaen. i., cf. Diog. Laert. i. 23 Καλλιμάχος αὐτῶν (sc. Θάλητα) οίδεν εὐρετὴν τῆς ἀρκτοῦ τῆς μικρᾶς, λέγων ἐν τοῖς ἱδάμβοις οὕτως καὶ τῆς . . . Φολνίκες.

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touxeuro' o Proux Eunofo[r]b[os], otdias anbropos
tr[yg]wna kai sk[ayn]a prwotos e[r][a]pe
kai kukoion e[t]a[mike], hde nstrateun
wv ekmpneov[v]wn e[thev] o'i de' uphkonoun
ou pantes, al' ovs elcuen [o]nteros da[imwv].
prou de' [mu]v odo' efhse.[
kek[vou] toulochryson eg[.]
o[modos] pathefeito tou[
douv[nai] tis umewn wv sof[avn] onmiothos

1 Diog. Laert. i. 24 paraphrasis 
Aeupixioi galwmetai maebanta
oi de' Pithagorov fasiw, ton
Estrin 'Apolloydoros o logistikos.
othos prorhagven epi plleistov
a fhesi Kalimachos en tois 'Iambois Eudorforon evyrein ton Pryan,
oion skalvna kai trigna kai dea 
grammikhs exetai thewrias.
Diodor. Sic. x. 6 oti Kalimachos espir perik Pithagorov, 
diste wv en galwmetai prblamata 
ma ev ebre, ta de ek this Aeupixioi 
prwotos eis tovs 'Ellinas fexegken, ev ois br' efhse [touxeuro']
pru Eudorforos oti ans anbropos trigna kai skalvna kai kukoion
epstramikhe didaxe nstrateun wv ekmpnevonta, oti tad' odo' uphkonoun
pantes. Schol. Pind. P. iii. 64 Kalimachos de fheso ou pantes
al' ods eixcen etepeos daimwv.

2 Diog. Laert. i. 28 epitkhyai douvai tov sofow nymiotw.
douv[nai] tis Housman, coll. Hymn iv. 185, Evng. xxx. 2,
frag. 272, Ait. iii. 1. 60. Add (according to present Editor) 
Hymn i. 93. The reading seems to be confirmed by the
oracle given to the Miletians: tis sofhe pantos prwotos, tov'tov
trigno' avdov (Diog. Laert. i. 28).

a Euphorbus was a Trojan slain by Menelaus (Hom. II.
xvii. 59) of whom Pythagoras of Samos declared himself
to be a reincarnation, Diog. Laert. viii. 4 f., Aul. Gell. iv.
11. 14. The mathematical achievements here attributed
to Pythagoras are referred to with such brevity that the
meaning is exceedingly obscure. The figure which Thales
is found drawing appears to be the describing of a circle
about a right-angled triangle, which was attributed to Thales
or Pythagoras (Diog. Laert. i. 24), in other words the demon-
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the Phrygian Euphorbus recovered: who first of men drew triangles and scalenes and the seven-length circle and who bade men abstain from eating living things: and his teaching was hearkened to, not by all but by some misguided men.

To him he spake thus: "... that cup of solid gold my father enjoined me to give to him who is stration of the theorem that "the angle in a semicircle is a right angle." The words τριγώνα καὶ σκαληνά—the καὶ which was suspect in Diog. Laert. σκαληνά καὶ τριγώνα and Diodorus's τριγώνα καὶ σκαληνά is now confirmed by the Papyrus—can apparently mean only "triangles and scalene triangles." Dr. T. G. Smyly of Trinity College, Dublin, suggests that there may be a reference to the theorem that "the sum of the angles of a triangle is two right angles," which, according to Geminus, was proved first for equilateral, next for isosceles, and lastly for scalene triangles (the most difficult case); or to the theorem that "the square on the hypotenuse of a right-angled triangle is equal to the sum of the squares on the sides." Such triangles must, if the sides are commensurable, be scalene. Were it not for the context it would be tempting, as Professor E. T. Whittaker suggests, to take the phrase to refer to triangular numbers and scalene numbers, especially in view of the arithmetical bent of Pythagoras; and it is, of course, possible that Callimachus has confused numbers with geometrical figures. What is meant by κύκλου οκταμήχης remains an unsolved problem. The interesting suggestion is made by Dr. Smyly that there may be a reference to the distances of the seven planets and the original form of the theory of the "harmony of the spheres" (see Heath, Aristarchus of Samos, p. 107 ff.).

According to some Pythagoras enjoined abstention from all animal food—εἷμαιχων ἀπέχεσθαι Onesicritus ap. Strabon. 716, Porphyry. De abstin. i who quotes Eudoxus as saying that he refused even to associate with butchers (μάγειροι) and hunters. According, however, to Aristoxenus he limited his abstinence to the ploughing ox and the ram (Diog. Laert. viii. 20, Aul. Gall. iv. 11).

dαλμών ἔρεως, euphemism for an "evil genius"; Pind. P. iii. 34, Plato, Phaedo 114 e, Plut. Mor. 369 e.
CALLIMACHUS

[Θάλης δὲ τώ] σκίπτων τοῦδα[φός πλήξας]
[kai τ]ὴν ὑπήνην τήτερην [λαβὼν χειρί]
ἐξέει[π]ε· τὴν δόσιν μὲν [οὐκ ἀπαρνεύμαι]
σὺ δἐ· ἐ[ . . . ]· εὕνοσ μὴ λό[]
Βί<α>σ[2] [. . . . . . . . . .] εἰλ[

Fol. 3 recto

ἀλλ' ἦν ὅρη τις, "οὕτος Ἀλκμέων" φήσειν,
καὶ "φεύγε, βάλλει, φεύγε,'" ἐρεῖ· "τὸν ἄνθρωπον

τὴν γλώσσαν ε<ί>λών ώς κύων οὖν πίνη.

. . . . . . τὰ τρά]χηλα γυμνάζει.3

. . . . . . . χλωρά σύκ[α . . .

Fol. 4 verso

ταπί Κρόνου· τοῖς ἄντιτ' ἄ[λλ]οτ' [ἡλλαξεν,
λέγουσι, καὶ κως [ο]ὐ[κ ὁ]νημέναις [ὄργαις]
δίκαιος ὁ [Ze]ῦς,4 οὐ δίκα[α] δ' αἰσθμῶν
τῶν ἐρπτῶν [μ]ὲν ἐξέκοψε τὸ φθέ[γμα,

[3] = fr. 98 Schneider, i.e. Ε.Μ. s.v. κέλευθος ... γίνεται
γάρ μεταβολὴ γένους εἰς ἑτερον γένος, ὡς ἀπὸ τοῦ τραχηλοῦ τὸ
τραχηλοῦ· ένθείν πληθυντικῶς παρὰ Καλλιμάχω· τὰ τραχηλὰ
γυμνάζει. Cf. schol. A Hom. Il. i. 312, etc.

a Thales apparently suggests that the cup should be offered
to Bias of Priene (Diog. Laert. i. 82 ff.).
b Alcmaeon, son of Amphiaraurus and Eriphyle, is the
typical matricide; cf. Dio Cass. lxi. 16.
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Iambi

best of you, the Seven Wise Men. And I present the prize to thee.” Then Thales smote the ground with his staff and taking his chin in one hand he said: The gift[a] [I do not refuse,] but if thou . . . Bias . . .

Fol. 3 recto

But anyone who sees him will say “There is Alcmeon[b]” and “Flee! he’s going to strike!” he’ll cry, “flee from the man!

rolling his tongue, like a dog when he drinks

exercises his throat.c

. . . green figs[d] . . .

Fol. 4 verso

. . . in the reign of Cronus." [But anon,) they say, Zeus [changed all things] to the contrary [and in no happy mood], Zeus, the just, dispensing injustice, he robbed four-footed things of speech and,

b Bentley’s conjecture that these words referred to a bull is now proved to be wrong.

c Cf. Athen. 80 b.

d The reference is to some legend of a reversal of the order of nature whereby animals were changed into human beings, cf. Semonides’ lamb upon Women. Andronicus, some unknown person whom the poet addresses. Aesop, according to our earliest notice of him, Herod. ii. 134, was the slave of Iadmon of Samos in the time of Amasis circ. 550 B.C., which is quite consistent with his being a native of Sardis. For the legend of his death at the hands of the Delphians cf. Suid. s.v. ἔσσεν· καὶ περὶ τοῦ Ἀλσάπου· οἱ Δελφοὶ ἔσσαν αὐτὸν κατὰ κρημνοῦ μάλα.
CALLIMACHUS

γένος δὲ τοῦτ' ἀν[νυ]ρόν, ὡσπερ οὐ κάρτος ἡμέων ἐχόντων χάτεροις ἀπάρξασθαι,
οι [δὲ] τραγῳδοὶ τῶν θάλασσαν οἱ [κεῦντων ἐχο[ν]σι φωνῆν· οἱ δὲ πάντες ὁμοροθοὶ
καὶ ποὺ[λ]ύμιοι καὶ λάλοι πε[φύκασιν ἐκεῖθεν, ἀνδρόνικε, ταῦται δ' Α[ἰσω]πος
ὁ Σαρδιῆν<ὁ>ς εἴπεν, ὄντων οἱ Δελφοὶ
ἀδοντα μῦθον οὐ καλῶς ἐδέξαντο.

. . . . . . . . ἦ] ζηῆ μετέσπραπται . . . 1

Fol. 4 recto

κρηγύς ἐπαιδεύθην 196

. . . . καὶ θεοὺς ἀπρηγεῦτας 2
. . . . μοχθηρὸς ἔξεκνήμωσε 3
. . . . ἀν ἢν ὄνήσ[το]ς

ἀκου[ε] δὴ τὸν αἶνον· ἐ[ν κοτέ Τμώλῳ
δάφνῃν ἐλαΐη νείκος οἱ πάλαι Λυδοὶ
λέγουσι θέσαι· καὶ γὰ[ρ] ἢν ταυστορθὸν
καλὸν τε δένδρο[ν
σείσασ[α] τοὺς ὀρπηκ[ας

. . . . 215

1 The supplements in 160-161 are by the Editor; the rest of the text is that of Prof. A. Platt in Class. Qu. iv. (1910) 205, except that in place of ἄνθρωποι in v. 169, we suggest ὁμορόθοι. In 172 the Papyrus has Σαρδιῆνες, which is clearly wrong. vv. 171-3 ταῦτα . . . ἐδέξαντο, quoted 280
as if we had not strength enough even to bestow on others, he changed this hapless race to human kind. And the empty-witted people [chatter] more than the dainty-loving parrot: the tragedians have the voice of them who make the sea their home; and all the [hymnists,] garrulous and wordy, have their birth therefrom, Andronicus. This is the tale of Aesop of Sardis, whom, when he sang his story, the Delphians received in no kindly wise.

... life is turned topsy-turvy...

Fol. 4 recto

... I had a good education.

... and gods inactive.

... wickedly destroyed.

... would have been the best.

Hear now a the tale. Once upon a time on Tmolus, b [the ancient Lydians] say, the Laurel had a quarrel with the Olive. For she was a [long-branched] and beautiful tree, ... shaking her boughs...

a The regular formula of the story-teller, Plato, Gorg. 523α.

b Mountain in Lydia.

anonymously by Apollon. Sophist. s.v. ἄειδε, had previously been assigned to Callimachus by Schneidewin and Ahrens.

2 ἀπρηγεύντας Housman; ἀπρηγεύνται Hunt.

3 Cf. Hesych. ἐξεκινμῶθη· ἐξεφθάρη.

4 The supplement is a suggestion by Wilamowitz.
CALLIMACHUS

Fol. 5 verso

ἀριστερὸς μὲν λευκὸς ὡς ὑδροῦ γαστήρ,
ο' δ' ἠλιόπληθ' ὡς τὰ [π]ολλὰ γυμνοῦται.
τὸς δ' οἶκος οὔτερ οὗ [κ] ἑγὼ παρὰ φλῆθ;
τὸς δ' οὖ με μάντις ἡ τίς οὗ θυτήρ ἐλκεί;
καὶ Πυθή γὰρ ἐν δάφνῃ μὲν ἱδρυται,
δάφνη δ' ἀείδει 2 καὶ δάφνην ὑπέστρωται.
ἀφρων ἐλαία, τοὺς δὲ παῖδας οὐ Βράγχως
τοὺς τῶν Ἴωνων, οἷς οὗ Φοῖβος οὗ [ργίσθη,
δάφνη τε κρούων κῆπος οὐ τὸ [ν]ω τρανε] ἦ
δις ἡ τρίς ε[ἰ]πών ἀρτεμέας ἐποίη [σε;
[κ] ἡγὼ μὲν ἡ πτί δαίτας ἡ ἤ' χορὸν φ[ο]τε
τὸν Πυθαῖστήν, γίνομαι δὲ καθελον,
οἱ Δωρίης δὲ Τεμπόθεν με τέμνοντον
ἀτρέων ἀπ' ἄκρων καὶ φέρουσιν ἐς Δελφοὺς,
ἐπίθν τὰ τῶπόλλωνοι ἵνα γίνηται.
ἀφρων ἑλα[ἰ]τη, πῆμα δ' οὐχὶ γυμνόσκω,
οὐδ' οἷδ' ὅκ [οἰ]ην οὐλαφῆφορος 4 καμπτεί,
ἀ[γν]ή γὰρ εἴμι. κοῦ πατεσί πυ' ἄνθρωποι,

1 ἠλιόπληθ only here.
2 ἀείδει] ? ἀείδει = chews.
3 οὐ τὸ [ν]ω τρανε] is the Editor's suggestion in reference to the name Branchus (βράγχος = hoarseness).
4 Cf. Hesych. οὐλαφῆφορεῖ · νεκροφορεῖ.

a The left is the Westward or sheltered side, the right is the Eastward side (Plato, Legg. 760 d) which is exposed to the sun, cf. Hom. Il. xii. 239 f. εἴ τ' ἐπὶ δεῖξι λωσι πρὸς ἥω
τ' ἠλιόπληθ' τε, εἴ τ' ἐπὶ ἁριστερὰ τοῖς θεί πολι ἱδρυν ἑρβεντα and
schol. Α there. The reference is to the olive and the difference
of colour between the upper and under surface of the leaves.
τὰ πολλὰ refers to the peculiarity which the olive shares with
the lime, elm, and white poplar, of inverting its leaves after
the summer solstice, καὶ τοὐτῷ γυμνῶσαν οὐ τι γεγένηται
<α> τροπαί Theophrast. H.P. i. 10 ; cf. Nicander 678 ff. ἤ καὶ
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I AMBI

Fol. 5 verso

. . . The left a side white as the belly of a water-snake, the other, which is mostly exposed, smitten by the sun. But what house is there where I am not beside the doorpost? What seer or what sacrificer carries me not with him? Yea, the Pythian priestess hath her seat on laurel, laurel she sings and laurel hath she for her bed. O foolish Olive, did not Branchus, b when Phoebus was wroth with the sons of the Ionians, make them whole by striking them with laurel and uttering twice or thrice in no clear tone his spell?

And I go to feasts or Pythian dance, and I am made the prize of victory. c The Dori ans cut me on the hill-tops of Tempe d and carry me to Delphi, whenever the holy rites of Apollo are celebrated. O foolish Olive! sorrow I do not know, nor wot I the path of him that carries the dead, for I am pure; and men tread not on me, for I am holy. But with

a ἥλιοι τροπαῖς ἵωνυμον ἔρως Ἡ θ' 'Τερεμονίδαο παλιοστρέπτου κελεύθους τεκμαρεῖ γλαυκόσιν ἰοῦν πετάλοισιν ἑλαίης, where schol. has καὶ αὐτή γὰρ ἡ ἐλαία τὰ γλαυκὰ τῶν φύλλων ἀνω ἔχει ἐν θέρους ὄρη, τὰ δὲ μέλαια χειμώνοις. The masculine noun to be supplied is probably λοβός.

b For the story cf. Clem. Alex. Strom. v. 8. 48 Απολλόδωρος ὤ τοι Κερκυραίοι τοῦς στίχους τοῦτους ὑπὸ Βράγχων ἀναφωνηθῆναι τοῦ μάντεως λέγει Μιλησίους καθαίρωσις ἀπὸ λοιμοῦ. ὦ μὲν γὰρ ἐπιρραίνω τὸ πλῆθος δάφνης κλάδοις προκατήρχετο τοῦ δικοῦ ὃδε πῶς μέλπητε, ὦ παιδε, ἔκάργαν καὶ ἔκαργαν ὄς ἐστίν ὁ λαὸς βέθυ, ζάψ, χθόμ, πλήκτρον, σφίγξ, κναξίβιχ, θόντης, φλεγμό, ὀρῶς. μέμνηται τῆς ἱστορίας καὶ Κάλλιμαχος ἐν Ἰδμοσ (=Schneider's fr. 75, probably our present passage).

c The crown at the Pythian games was originally of oak-leaves, afterwards of laurel to commemorate the purification of Apollo (Frazer, G.B. iv. 80 ff.).

CALLIMACHUS


... τῶν ἀριστέων οἱ κα... ν... [ἐγὼ δ]ὲ λευκὴν ἑνίκ’ ἐσ τάφον τῆθην φέρο[υσι] παιδες ἢ γέροντα Τιθωνόν, αὐτο[ὶς δ]’μαρτέω κηπί τὴν ὁδὸν κείμαι, ἄρκ[ε] [δοσ]α. 5 πλειον ἡ σοὶ τοῖς ἀγινεσσιν ἐκ τῶν σε Τεμπέων. ἀλλ’ ὅτεν γὰρ ἐμνήσθησ, καὶ τούτο κἀς ἀεθλον οὐκ ἔγω κρέσσων σεῦ; καὶ γ[ἄρ] <ω>γῶν οὖν Ὀλυμπίη μέζων ἡ ν το[ί]σι Δελφοῖς. ἀλλ’ ἀριστον ἢ σωπῆ.

ἔγω μὲν οὔτε χρηστὸν οὔτε σε γρῦξ ἀπηνές οὐδὲν, ἀλλ’ α[λ]ηθες 7 ορινθες [ἐ]ν τοῖσ[ι] φύλλοις ταῦτα τινδρίζουσαι

1 [κηπί]ταξ is Wilamow’s suggestion, cf. Ait. i. 1. 9. But the sense κατ’ ἐπιταγμα is not very appropriate here. The statement in E.M. s.v. ἐπιτάξε... εἰς δὲ τὸ ῥητορικόν λεξικὸν εὑρον τὴν λέξιν σημαίνειν συντόμως, κωμικῶς. Ὀστὶς τῆς ἔδοι ἡγήσεται σοι τὴν ἐπιτάξε· οὐχ ὡς οἱ τραγικοί, μακρῶς, ἢ very puzzling, and there is some evidence for another word ἐπιτάξε (cf. Hesych. s.v. ἐπιτάξε, etc.) in the sense of “finally,” which might be read here. The sense would be very nearly that of εἰδάπαξ, which Hunt suggests.
2 ἀπῆμ[υ]νε is very doubtful; ἀπῆμ[ὴ]ςε would be better, but the accusative is then a difficulty.
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Iambi

thee, whenever men are to burn a corpse or bestow it in the grave—with thee they wreath themselves and thee they strew by ordinance under the sides of him who breathes no more."

Thus she, boasting. But the mother of oil answered her very quietly. "O altogether barren of that I bear, Laurel, like the swan, thou singest sweetest at the end. Do I not know my part in those things? I help to speed those whom Ares slays and [I attend the funeral] of chieftains who [nobly die]. And when the children carry to the tomb a white-haired grandmother or some aged Tithonus, it is I who go with them, it is I who am strewn upon their path, doing them a greater service than thou to those who bring thee from Tempe. And as to the matter whereof thou spakest, even in that am I not greater than thou? For the festival at Olympia is greater than that at Delphi. But silence is best. For my part I say nothing of thee either good or unkind, but indeed the birds among the leaves have long

\[a\] The swan was supposed to sing its sweetest song just before its death.
\[b\] We translate χήπι τὰς ταφὰς φοιτώ τὰς τῶν ἄμυστῶν οἰ καλῶς τεθνήκασιν.
\[c\] Tithonus, type of extreme longevity. (Arist. Ach. 688).
\[d\] ἄνθεσ, "unwontedly," could only refer to the strangeness of birds talking.

3 ἀκυδε, if right involves ἀκῦδος as against ἀκύδος in Hymn ii. 53.
4 The supplements are by the Editor.
5 [ἄρκες] [ὑσα] Editor.
6 σεμαίνει ρογωφηλομυτὴ Ἀπορία; 
7 ὄληθες Editor; ἄνθεσ (but i erased) Papyrus; ἄνθεσ 
Hunt.
CALLIMACHUS

πάλαι κάθηται κωτίλ[οις] ὁμηρ[εύοι]σι. 1
"τίς δ' εὑρε δάφνην; γαία [τήν γ'] ἐφίτιν]σ[εν, 2

Fol. 5 recto

ὡς πρώνων, ὡς δρῶν, ὡς κύπερων, ὡς ὑλῆ. 3
tίς δ' εὑρ' ἑλαίην; Παλλάς, ἤμοσ ἦ[ρ]ίζ[ε]
tῷ φυκιόκῳ κῆδικαζέν ἀρχαῖος
ἀνὴρ ὁφὺς τὰ νέρθην ἄμφι τῆς 'Ακτῆς.
ἐν ἡ δάφνη πέπτωκε. τῶν δ' ἀειζώνων
tίς τήν ἑλαίην, τίς δὲ τὴν δάφνην τμαδ.;
δάφνην 'Απόλλων, ἢ δὲ Παλλᾶς ἤν εὗρεν.
ξυνὸν τόδ' αὐταῖς; θεοὺς γὰρ οὐ διακρίνω.
τ[ῆσ] τῆς δάφνης ὁ καρπός; ἐς τὶ χρήσωμαι;
μὴτ' ἑσθε μητε πίνε μητ' ἐπιχρίσησ.
δ. τῆς δ' ἑλάιης ἐώδε πόλλ', ἐσω 4 μάσταξ
ὡς ε[νθεο]ν καλεῦσων, ἃν δὲ τὸ κρίμα
ἐν[ῇ, κο]λυμβά[σ], ἢν ἔπα[ὑρε] χω Θησεύς.
[τὸ δ']εὐ[τερον]ν τίθημι τῇ δάφνῃ πτώμα.
tεῦ γὰρ [τὸ] φύλλον οἱ ἤκεται προτεῖν[ο]νυ[σί;]
tὸ τῆς ἑλαίης. τὰ τρί' ἡ δάφνη κεῖται.
φεῦ τῶν ἀτρύτων οια κωτιλίζουσι.
λαδρῇ κορώνη, κὼς τὸ χείλος οὐκ ἂλγεις;
[τεῦ γ']ἀρ τὸ πρέμνον Δήλου φυλάσσουσι;
[τὸ τ']ῆς ἑλαίης, ἢ κ[αθείσ]ε 6 τῆν Λητώ.

2 Supplement by Editor.
3 ὑλῆ] τεύκρην Papyrus in marg., probably rightly.
4 ἐσω] the Papyrus has apparently it written over the ω.
5 The supplements are by the Editor.
6 κ[αθείσ]ε was suggested by Wilamowitz. Hunt says λ might be read for κ. Possibly λ[όχευσ]ε.

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IAMBI

while been muttering such things, as they sit chattering together: 'Who discovered the laurel? 'Twas the earth that gave her birth, as she gave birth to the ilex, the oak, the galingale, or other shrub. Who discovered the olive? Pallas when she contended with the Dweller among Seaweed for Acte, and the ancient man, a snake in his lower parts, acted as judge. That is one fall against the Laurel. Who of the ever-living ones honours the Olive, who the Laurel? Apollo honours the Laurel, Pallas the Olive which she herself discovered. This bout is even, for I distinguish not between gods.

What is the Laurel's fruit? For what shall I use it? Eat it not nor drink it nor use it to anoint. The Olive's fruit pleases in many ways: inwardly b it is a mouthful as they call a snack; with the oil in it, it is the preserved olive which Theseus also enjoyed. I count this the second fall against the Laurel. Whose is the leaf that suppliants extend? The Olive's. Three falls against the Laurel!' Oh! the endless babblers, how they chatter! Shameless crow, how does thy lip not ache? 'Whose trunk do the Delians preserve? The Olive's which gave a seat to Leto.'"

a For the story of the contention of Athena and Poseidon for Attica (Acte) see Hecale i. 2.

b If ἐσω is right, we should expect ἄν δὲ κτλ., to refer to an external application. Hence Hunt thinks that κολυμβά... etc. refers to the famous dive of Theseus told in Bacchylid. xvi. and suggests ἐσ[τ]ιν κολυμβάν ἢν ἐπάλτο. The reading in the text takes the reference to be to the κολυμβάς ῥαλα which Hecale served to Theseus (see Hecale, fr. 54 with note). The objections are that (1) this reading provides no antithesis to ἐσω, (2) ἐπαύρε would naturally take a genitive. For ἐνθεαν see Hesych. s.v., Telecleid. and Pherecrat. ap. Athen. vi. 268.

* There were three holy trees at Delos, all connected with the birth of Apollo—the palm, the laurel, the olive: cf. 287
CALLIMACHUS

ὁς εἶπε, τῇ δ' ὁ θυμὸς ἁμφὶ τῇ ῥήσει ἡληγησε,1 μέζον δ' ἢ τὸ πρῶθεν ἢ[σχαλ]εν. 29
[φεῦ] φεῦ, τὸ λοιπὸν εἰκο. εστονοῦτ . . . 3
. ατα .... 5 ἢ χῦτ' εἶχε . . . τρ . . . . να
ἔλεξεν, ἢν γὰρ οὐκ ἀπώθε τῶν δεύδρων·
"οὐκ, ὥ τάλαναι, παυσόμεσθα, μὴ λίπην
γεν' ὡς ἀμβῇ ἐκθραί; μὴ λέγωμεν ἀλλήλας
ἀνολβά: ναὶ . . . ἀλλὰ ταῦτ' ὢ . . . μ. να."
τὴν δ' ἄγρι[ο]ς φανεῖσα ταῦτος ἡ δάφνη
ἔβλεψε καὶ τὰς εἶπεν. "Ὤ κακὴ λώβη,
ἢς δὴ μ' ἠμέων καὶ σὺ μὴ με ποιησαι
eὐστεκτὸν3. ἡ γὰρ γειτονεῦσ' ἀποπνύγεις.

Fol. 6 verso

. . . α[οίδος ἐκ κέρας τεθύμωται. 32
τὴν εὖην ἀνακρίνει

ἲν δοῦλον εἰναὶ φησί καὶ παλίμπρητον.
"Εφεσον οθὲν πῦρ οἱ τὰ μέτρα μέλλοντες
tὰ χωλὰ τίκτειν μὴ μαθῶς ἐναύονται.

Fol. 6 recto

λαλοῦσ[ι . . . . 35

Ὑστὶ καὶ Δωριστή καὶ τὸ σύμμικτον.

1 "At the beginning of the line the first hand wrote something like ηγης or ἤςης, which the corrector apparently wished to convert into ἡληγης" (Hunt). Wilamowitz proposed <ψῆς> and ἡληγης at the end of the line. The text is the Editor's suggestion.

2 elōs év tὸν ὀθοσμὸν !

3 εὐστεκτόν, if right, is a new word.

Εὐριπ. Ἰφ. in Taur. 1098 f. Ἀρτεμῖν ὀλβίαν ἀ παρὰ Κύνθιον
οχθὸν οἶκει φωλικα θ' ἀβροκίων ἀδήμαν τ' εὔφρενα καὶ γλαυκάς
θαλλὰν ἰρὸν ἑλαίας, Δατοῦς ὀδίνα φιλαν, Catull. 34. 7 "(Latonia)
quam mater prope Deliam Deposivit olivam."

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IAMBI

So she spake. And the heart of the other was
pained by her speech, and she was angrier than before.
Alas! Alas! next a it is likely [they would have come
to blows], had not . . . Who was not far from the
trees, said: "Wretches! let us cease, lest we become
too embittered. Let us not speak evil of one another!
Nay, even these things. . . ." Then the Laurel,
like a wild bull, glared b at her and said: "O evil
thing of shame, do not thou bid me be patient, as
if thou wert one of us. Verily thy neighbourhood
stifles me."

Fol. 6 verso

the minstrel rages horn-wise. c

He examines the stranger who, he declares, is a
slave and a thing of sale.

Ephesus whence they who would write the halting d
metres not unwisely light their torches.

Fol. 6 recto

They talk in Ionic and Dorian and a mixture of
the two.

a The strife of the Laurel and the Olive is apparently
interrupted by someone, but who the would-be peace-
maker is cannot be made out.

b Cf. ταυρηδυβλέπειν (Arist. Ran. 804), δέργμα ἀπωκαυροῦσθαι
(Eur. Med. 188).

c This curious phrase, properly of an angry bull, occurs
Eurip. Bacch. 743 ταύροι δ᾽ ἵβρισται κὰς κέρας θυμοθμένοι and
is imitated by Vergil, Georg. iii. 232 "et tentat sese atque
irasci in cornua discit Arboris obnixus trunco."

d Writers of choliambics or scasons take Hipponax of
Ephesus as their model.

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CALLIMACHUS

Σόλων· ἐκεῖνος δ' ὡς Χίλων' ἀπέστειλεν.

Choeroboscus ap. Cramer. Anecd. Ox. ii. 277. 10
Χίλων . . εὑρηται καὶ ἐγ συστολῇ παρὰ Καλλι-
μάχω, οἶνον Σόλων κτλ.

πάλιν τὸ δῶρον ἐς Θάλητ' ἀνώλισθεν.

Θάλης.

Θάλης με τῷ μεδεῦντι Νείλεω δήμου
δίδωσι, τοῦτο δις λαβὼν ἀριστεῖον.

Diog. Laert. i. 29.

ἐς τὸ πρὸ σεῖχες ἰδὸν ἀλέες δεύτε,
οὐ τὸν πάλαι Παγχαῖον ὁ πλάσας Ζάνα
γέρων ἀλάζων ἀδικα βιβλίᾳ ψῆχει.¹

Plutarch. De plac. philos. i. 7 (Moral. 880 ε) τὸν
δ' Εὐήμερον καὶ Καλλίμαχος ὁ Κυρηναῖος αἰνίτ-
τεται ἐν τοῖς Ἰάμβοις γράφων· εἰς τὸ πρὸ κτλ.
E.M. s.v. ἄλες, etc.

¹ πάλαι Παγχαῖον . . . ψῆχες Bentley; πάλαι χαλκε(ι)ον
. . . ψῆχε (ψῆχων Sext. Empir. Adv. dogmatic. iii. 51).
Bentley's emendation is now confirmed by Oxyrhynchus
Papyrus 1363 (ed. Grenfell and Hunt. 1915) which has
πάλαι Πάγχαιον[ν]. Also this papyrus supports ψῆχει as
against ψῆχων (Schneider from Sext. Empir.) in so far as it
proves that a new sentence begins the next line.

a The reference, as in the next two fragments, is
to the Cup of Bathycles. Chilon was an ephor at Sparta
circ. 560 B.C., where after his death he was venerated as a
hero, Paus. iii. 16. 4. Life in Diog. Laert. i. 68 f. Renowned
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Iambi

2 (89)
Solon; and he sent it to Chilon.

3 (96)
Again the gift returned to Thales.

4 (95)

Thales presents me to the Lord of the people of Neileus, having twice received this prize.

5 (86)

Come hither all together to the temple before the wall, where the old impostor who feigned the ancient Panachaean Zeus scrapses his unrighteous scriptures.

as one of the Seven Wise Men, cf. Herod. i. 59, vii. 235. Plutarch. De poet. aud. 35 f.

b Neileus = Neleus, son of Codrus of Athens, founder of Miletus, cf. Strabo 633. The Lord of Miletus is Apollo of Didymi or Ἐν Βραγχίδαις, cf. Strabo 634. The prose version of the inscription on the Cup of Bathycles was, according to Diog. Laert. i. 29, θαλῆς ἐξαμύνος Μυλήσιος Ἄππλλωνι Δελφινω Ελλήνων ἀριστεῖον δίς λαβὼν.

c Euhemerus of Messana in Sicily was a friend of Cassander (311–297) at whose request he undertook various journeys to the far south. He wrote a work entitled Ἱερὰ ἀναγραφὴ in which he pretended to have reached an island Panchaea in the Indian Ocean where he found a temple of Triphylian Zeus in which was a pillar whereon Zeus had recorded the deeds of himself and his predecessors Uranus and Cronus, showing that all three were originally human kings. The “rationalizing” of Euhemerus has given rise to the modern term “Euhemerism.”
CALLIMACHUS

τὴν ὄγαμέμνων, ὡς ὁ μῦθος, εἰσατο,
τῇ καὶ λίπουρα καὶ μονωπαθεῖται.

Schol. Aristoph. Av. 873 Ἐὐφρόνιος δὲ φησιν ὅτι
ἐν Ἀμαρίνθω ἢ Κολωνίς διὰ τὸ τὸν Ἀγαμέμνονα
θύσαι αὐτῇ ἐκ τοῦ κηροῦ κριόν κόλον· ἐπὶ ταύτης
dὲ Καλλίμαχος λέγει· τὴν κτλ.

οὐ γὰρ ἐργάτων τρέφω
τὴν Μοῦσαν, ὡς ὁ Κεῖος Ἰλλίχου νέπους.

ἡν κεῖος οὐναυτός, ὃ τὸ τε πτηνὸν
καὶ τοῦν θαλάσση καὶ τὸ τετράποιν οὐτως
ἐφθέγγεθ' ὡς ὁ πηλὸς ὁ Προμήθειος.

Clem. Alex. Sirom. v. p. 707 Pott. γῆνον μὲν οἱ
φιλόσοφοι ἐστὶ τὸ σῶμα ἀναγορεύοντι... Καλ-
λίμαχος δὲ διαρρήκτην γράφει· ἢν κτλ.

ἐγὼ φαύλη

dένδρων ἀπάντων εἰμί.

Pseudo-Tryphon, Περὶ τρόπων (Walz, Rhet. Gr.
vi. 760) παρὰ δὲ Καλλιμάχῳ ἀστειοζομένη ἢ
ἐλαία φησίν· ἐγώ φαύλη πάντων τῶν δένδρων
εἰμί.

καὶ τῶν νεήκων εὐθὺς οἱ τομώτατοι.

Ε.Μ. s.v. κόχλος... ὡς παρὰ τὸ ἱερὸς γίνεται
ιέρας καὶ νέος νέας, ὡς παρὰ Καλλιμάχῳ καὶ
tῶν κτλ.

a An aetiological legend to explain the by-name Κολωνίς
under which Artemis was worshipped at various places,
Paus. i. 31, Aristoph. Av. 873, as if from κολός, “docked,”
“hornless” or the like.

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IAMBI

6 (76)
Whom Agamemnon, as the legend tells, established—the goddess to whom the tailless and the one-eyed are sacrificed.

Schol. Aristoph.: Euphronius says that in Amarynthus (in Euboea) Artemis was worshipped as Colaenis ("hornless"), because Agamemnon sacrificed to her a hornless ram made of wax. In reference to her Call. says, etc.

7 (77)
For no hireling Muse do I cherish, like the Cean descendant of Hyllichus.

8 (87)
It was that year when the winged fowl and the dweller in the sea and the four-footed creature talked even as the clay of Prometheus.

Clem. Alex.: The philosophers call the body earthy . . . Callimachus says expressly, "It was, etc."

9 (93 b)
I am the meanest of all trees.

Pseudo-Tryphon.: In Callimachus the olive ironically says, "I am, etc."

10 (78)
And straightway the sharpest of the youths.

i.e. Simonides of Ceos of whose mercenary muse many tales are told.

Reference to some legend of a time when the lower animals could speak like "the clay of P.", i.e. human beings.

Quoted to illustrate ἀστείον, a pleasantry or urbanity, here almost irony.

Possibly there is a pun on νεκτής, "newly sharpened."
CALLIMACHUS

κοῦχ ὡδ' Ἄρειον τωπέαντι παρὶ Διὶ ἔθυσεν Ἀρκας ἱππος.

Steph. Byz. s.v. Ἀπέσας . . ἀφ' οὗ Ζεὺς Ἀπε- σάντιος [Paus. ii. 15. 3]. Καλλίμαχος δὲ ἐν τοῖς Ἰάμβοις τὸ ἑθυκόν Ἀπέσας φησι' κοῦχ κτλ.

αὐτοῦμεν εὑμάθειαν Ἐρμᾶνὸς δόσων.
Εἰ. Florent. s.v. ὡ τάν.

τὰς Ἀφροδίτας (ἡ θεός γὰρ οὐ μία) πάσας ὑπερβεβλήκε τῷ καλῶς φρονείν ἡ Καστνήτης. ἦδε γὰρ χαίρει μόνη θυσίαις υἱείς.

Strabo ix. 438 Καλλίμαχος μὲν οὖν φησιν ἐν τοῖς Ἰάμβοις τὰς Ἀφροδίτας (ἡ θεός γὰρ οὐ μία) τὴν Καστνήτην ὑπερβάλλεσθαι πάσας τῷ φρονείν ὅτι μόνη παραδέχεται τὴν τῶν υἱῶν θυσίαν. We give the above restoration as one more among many: to recover the words of Callimachus with certainty is of course impossible.

Μοῦσαι καλαὶ κάπολλον οἷς ἐγώ ὑπένδω.


a Areion is the famous horse of Adrastus, reputed to be the offspring of Poseidon and Demeter when she in equine form was seeking her daughter near Thelpusa in Arcadia, Paus. viii. 25. 5 ff. Apesas is a hill near Nemea.

b Aphrodite Castnia (Lycophr. 403 and 1234) is Aphrodite as worshipped at Aspendos in Pamphylia, so called from Castnion, a hill near Aspendos. As Aspendos was a colony from Argos (Strabo xiv. 667), Aphrodite Castnia is simply Aphrodite as worshipped at Argos to whom swine were sacrificed: Athen. 96. λ δι' δ' ἄντως Ἀφροδίτη ὑδ. 294.
IAMBI

11 (82)

And not so sped Areion, the Arcadian horse, beside the shrine of Apesantian Zeus.

12 (82 a)

We ask the boon of learning easily, the gift of Hermes.

13 (82 b)

All the Aphrodites—for the goddess is not one goddess only—are excelled in wisdom by Aphrodite of Castnion; for she alone rejoices in sacrifice of swine.

Strabo: Callimachus says in his iambi that Aphrodite of Castnion excels all the Aphrodites (for she is not a single goddess) in wisdom since she alone accepts sacrifices of swine.

14 (83 c)

O Muses fair and Apollo to whom I make libation.

* Quoted to illustrate preference of masculine to feminine in concord, whereas Homer, Il. l.c. gives the preference to the feminine. In Hom. Od. l.c. and Soph. l.c. the masculine is preferred as in Callimachus.
CALLIMACHUS

οὐ πρщение μὲν ἦμῖν ὁ τραγῳδός ἥγειρεν.
Suid. s.v. πραῖ. Cf. Herodian i. 494. 7 Lentz.

ἡ τις¹ τραγῳδός μοῦσα ληκυθίζουσα.

τὰ νῦν δὲ πολλὴν τυφεδώνα λεσχαίνεις.
Herodian, Περὶ λέξ. μον. ii. p. 914 Lentz.

λίχνος εἰμὶ καὶ τὸ πνεύμθσαι.

ἐβηξαν οἶνον ἀλίβαντα² πίνοντες.
E.M. s.v. ἀλίβας· ὁ νεκρός. . . . σημαίνει δὲ καὶ ὦξος ὡς παρὰ Καλλιμάχοι. ἐβηξαν κτλ.

τὸ πῦρ δ’ ὀπερ ἀνέκαυσας ἐς πολλὴν φλόγα
πρόσω κεχώρηκε . . . . . . .
. . . . . . . ἵσχε δὲ δρόμον
μαργῶντας ἵππουσ μηδὲ δευτέραν κάμψης

¹ ἡ τις] ἡ τις. Oxyrhynch. Papyr. 1363. 13 reads . . . ὠδοὶ μοῦσα τ . . . which might be identified with this line. The letter after μοῦσα is uncertain.
² ἀλίβαντα] ἀλίβαντα, i.e. οἱ ἀλ., Schneider, as one would expect the first syllable of ἀλίβ. to be short.

—a Meaning and context quite unknown. πρщение would naturally be =πρήπην, but ἥγειρεν suggests that Callimachus used it in the sense of πραῖ.
—b For ληκυθοὶ, ληκυθίζειν in this sense cf. ampullae, ampullari

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I AMBI

15 (84)
Not early for us did the tragedian wake. . . . a

16 (98 c)
Some tragic muse with her tropes. b . . .

17 (98 b)
But now thou talkest much vapour. c

18 (98 d)
I am greedy of getting information. d

19 (88)
They coughed as if drinking vinegar.

20 (98 a)
The fire which thou didst kindle has gone on to be a great flame. . . . Restrain thy steeds eager for the race nor run a second turn . . . lest on the

and the commentators on Aristoph. Ran. 1200 ff., Hor. Ep. i. 3. 141, A. P. 97.

The line is quoted to illustrate τυφεδῶνα metri gr. for τυφεδώνα. τυφεδῶν is here = τῦφος, vapouring talk, cf. λῆρειν καὶ τετυφώσθαι (Demosth.); "inflammation" (L. & S.) is quite wrong.

Quoted to illustrate the metaphorical use of one sense for another: λίχνος properly of greediness for food, here for information. The reference of Strabo ix. 438 καὶ μὴν πολυιστωρ [sc. Καλλιμαχος] εἰ τις ἄλλος καὶ πάντα τῶν βιών, ὥς αὐτὸς εἰρήκη, τὸ ταῦτα μυθεῖσθαι βουλόμενος may be to this passage, but Schneider's attempted restoration is futile.

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CALLIMACHUS

... μὴ παραὶ νύσσῃ δίφρον ἀξίωσιν, ἐκ δὲ κύμβαχος κυβιστήσῃ.


χαῖρε Εὐκολίνη.


"These quotations, which need not be supposed to be consecutive, are used to illustrate Allegory: "Allegory is a form of language which expresses one thing while it suggests the idea of another. It is fittingly employed when prudence or modesty forbids frank expression, as by
IAMBI

turning-post they wreck the car and thou come tumbling down.a

21 (82 d)

Hail, Euoline b!

Callimachus in his Iambi” (Tryphon, l.c.). This suggests that the “fire” referred to is the passion of love. The mysteries ἐρως which in Cramer l.c. follows ἄνεκανος may be ἐρως, a gloss on πῦρ.

b This euphemistic by-name for Hecate is not otherwise known. Bentley, reading Ἐκάλη for Ἐκάρη, referred the fragment to the Hecale, cf. Plutarch, Thes. 14.
kaiv µov 'Alhetiádai paulo gegoviotepov
toúde parv Aivóiwnv thév teléontes ágwna
thésouan víkhs sómbolov 'Iothmádos,
ζήλw tón Néméthc, πótvn d' ápotoymhsouw,
η' prín ágwniostas tósteve tów 'Ephýrê.
Plutarch, Quaest. Conviv. v. 677 b.

oi mèn ep' 'Illiúricoöp pórón svchásantec éretmá
láa pára xánvhs 'Armoníhs dóbos
ásturov èktíssanto, tó mèn Phugáðwn tis énísou
Γráikóv, ãtarp keiónwv glwós' ónýmhen Pólase.
Strabo, i. 46, cf. v. 216.

1 For γέγειος cf. fr. incert. 135 and 136, Suid. s.v. γέγειαι βδες.

a The original prize at the Isthmian games in honour of Poseidon (Aegaeon) had been a wreath of pine (πítvn), but later the wreath of wild celery (σélimou) was introduced from Nemea.

b Aletes, great-grandson of Heracles, was the founder of Corinth; cf. Pind. O. xiii. 14.

c Corinth.

d Strabo quotes Callimachus for the tradition that some of the Colchians sent by Aeëtes in pursuit of Iason and Medea reached the head of the Adriatic where they founded Pola or Polai. Cf. Apoll. Rh. iv. 516 ol d' áp' ét' 'Illiúricoöp melambathéos potamoö, tímës ín 'Armoníhs Kádhmoö te póýgon 300
FRAGMENTS OF UNCERTAIN LOCATION

1 (103)

And it a (the wild celery) shall the sons of Aletes, b when in the presence of the god Aegaeon they celebrate a festival more ancient by far than this, appoint to be the token of victory in the Isthmian games, in rivalry of those at Nemea; but the pine they shall reject, which aforetime crowned the combatants at Ephyra. c

2 (104)

Some by the Illyrian waters stayed their oars and beside the stone of fair-haired Harmonia, become a snake, they founded a town, which a Greek would call the city of Exiles, but their tongue named it Polae. d

ἐδείμαν, ἀνδράσιν Ἑγχελώεσσιν ἐφέστω; Lycophr. 1021 ff. Cadmus with his wife Harmonia was driven from Thebes, and came to Illyria where they were changed into snakes. M. Arnold, Empedocles on Aetna, "The Adriatic breaks in a warm bay Among the green Illyrian hills . . . And there, they say, two bright and aged snakes, Who once were Cadmus and Harmonia, Bask in the glens," etc. If the "stone" is not here—"tomb," it must refer to the δύο πέτραι (Dion. Per. 395), λίθοι ([Scylax] 24 f., Geog. Gr. Min. i. p. 31), two rocks in or off Illyria called the rocks of Cadmus and Harmonia. Dion. Per. l.c. clearly distinguishes the tomb (390) from the two rocks (395). Cf. Athen. 462 β, Ovid, M. iv. 563 ff.
CALLIMACHUS

ουπω Σκέλμιον ἔργον έύξοιον, ἀλλ’ ἐτι τεθμῆ
δηναίω γλυφάνων άξοος ἢσθα σάνης.

ἀδε γὰρ ἰδρύνοντο θεοὺς τότε· καὶ γὰρ Ἀθήνης
ἐν Λίνδω Δανάως λεῖον ἐθηκεν ἐδώσ.

Plutarch. ap. Euseb. Praep. Ev. iii. 8 Ἡρας δὲ
καὶ Σάμιοι ξύλων εἶχον εἴδος [l. ἐδώσ], ως φησι
Καλλίμαχος· οὕτω Σκέλμιον ἔργον κτλ.

κουφοτέρως τότε φῶτα διαθλίβουσιν ἀνίαι
ἐκ δὲ τριηκόντων μοῖραν ἀφεῖλε μίαν,

ἡ φιλον ὃ ότ’ ἐσ ἄνδρα συνέμπορον ἢ ὅτε κωφαὶς
ἀλγεα μαφαίραις ἐσχατον ἐξερέφη.

Stobaeus exiij. 6, E.M. s.v. δυσίν. Καλλίμαχος
ἐν ἅτοις Ἔλεγείοις· ἐκ δὲ . . . μίαν. As no
separate work called Elegies is known, we include the
fragment here.

αἰθε γὰρ, ὡς κούροισιν ἐπ’ ὅμματα λίχανα φέροντες

'Ἐρχίος ὡς ὤμων ἠρίσε παιδοφίλειν,

ἀδε νέων ἐράοιτε, πόλιν κ’ εὐανδρὸν ἔχοιτε.

Lucian, Amor. 49.

1 Clemens Alex. Protrept. 41 τὸ δὲ ἐν Σάμῳ τῆς Ἡρας
ξῆλον Συμίλικ. Ἐυκλείδου πεποίηθαι 'Ολυμπίχος ἐν Σαμικοὶς
ἰστορεῖ. id. ibid. 40 καὶ τὸ τῆς Σαμίλας Ἡρας, ὡς φησιν 'Αδελθίος,
πρότερον μὲν ἤν σάνις, ὕστερον δὲ ἐπὶ Πρόκλεος ἀρχοντος
ἀνδραυτοίδες ἔγενετο; cf. Arnob. vi. 11. Paus. vii. 4. 4
ἐίναι δ’ οὖν τὸ λείψαν θυτό [sc. τὸ ἐν Σάμῳ τῆς Ἡρας] ἐν τοῖς
μάλιστα ἀρχαίοις οὐχ ἠκίστα ἀν τις καὶ ἐπὶ τῷ ἁγάλματι
τεκμαίρουτο· ἐστὶ γὰρ δὴ ἀνδρὸς ἔργον Δικαίωτον Συμίλιδος τοῦ
Εὐκλείδου. οὕτως ὁ Συμίλας ἐσώ τικλω κατὰ Δαίδαλον, δόξης δὲ
οὐκ ἐσ τὸ ἱσον ἀφίκετο. Cf. schol. Paus. l.c. (ed. F. Spiro
in Hermes xxix., 1894, p. 148) Συμίλας Ἡρας ἐγνάτα τοῦ Δαίδαλος κατὰ τὸν αὐτὸν
χρόνον γεγονὼς· ὁ δὲ Καλλίμαχος Σκέλμιον ἀντὶ Συμίλιδος φησι.

2 λείον] λιτὸν Voss; κίον’ Bentley. But λείον is absolutely
right.

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FRAGMENTS OF UNCERTAIN LOCATION

3 (105)

Not yet the polished work of Scelmis a wert thou, but still according to ancient custom only a board unpolished by the carver's knife. For in such wise did they in those days establish their gods: yea, in Lindos also did Danaus set up for Athene an un-sculptured board. b

4 (67)

More lightly do his sorrows press upon a man—of thirty parts it takes one part away—when to a friend or fellow traveller, or to the unheeding idle winds at least, he tells his griefs. b

5 (107)

O ye who cast greedy eyes upon the youths, would that ye would love the young as Erchius c defined for you that youth should be loved; so should ye possess a city of goodly men.

a Scelmis (cf. Celmis, one of the Idaean Dactyls) seems to be an etymologizing substitute (cf. σκάλμη· μάχαιρα Θρακία Hesych.) for Smilis (from σμίλη), cf. Wilamow. Hermes l.c. p. 245. Hera as bride is a Samian coin-type representing, it seems, the image attributed to Smilis. Cf. Varr. ap. Lact. Inst. i. 17. For the Lindian Athena and her image cf. Apollod. ii. 13 προσσῳχων δὲ Ῥόδων τὸ τῆς Δινδιᾶς γάλαμα Ἀθηνᾶς ἱδρύσατο (Δαναός); Diodor. v. 58. But Herod. ii. 182, Strabo 655 attribute the foundation of the temple at Lindos to the daughters of Danaus.


c Erchius is not known.
CALLIMACHUS

τῇ μὲν ἀρισκυκῆς εὖνις ἀνήκε Δίως
"Ἀργος ἔχειν, ὡδίν περ ἐόν λάχος, ἄλλα γενέθλη
Ζηνὸς ὅπως σκοτίη τρῆχες ἄεθλος ἔοι.
Schol. Pind. N. x. 1.

ἐνθ’ ἀνέμων μεγάλων κύμα διωλύγιον.
Stobaeus, Serm. lix. 10.

Καλλίστη τὸ πάροιθε, τὸ δ’ ὀστερον οὐνομα Θήρη,
μήτηρ εὐτύπου πατρίδος ἦμετέρης.
iv. 459 (for v. 1), Strabo x. 484 (for v. 2).

(a) Αἰγλήτην Ἀνάφην τε Λακωνίδη γειτόνα Θήρη.
(b) ἄρχυμενος ὡς ἔρωσ ἀπ’ Αἴηταο Κυταίου
αδικε ἐις ἄρχαίην ἐπλεον Αἰμονίν.
Strabo i. 46 quotes both (a) and (b), in x. 484 he
again quotes (a).

ἄ ναῦς, ἄ τὸ μόνον φέγγοσ ἐμίν τὸ γλυκό τᾶς ζοᾶς
ἀρπαξας, ποτὶ τε Ζανος ἰκνεύμαι λιμενοσκόπω. . . .
A.P. xiii. 10.

For ἄρχυμενος cf. Hymn iii. 4, Aitia iii. 1. 56.

Heracles.
Cyrene was a colony from Thera: εὐτύπου . . . Κυράνας
Pind. P. iv. 2.
Both fragments refer to the Argonautic expedition. (a)
A terrible darkness fell upon the Argonauts in the wide gulf
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FRAGMENTS OF UNCERTAIN LOCATION

6 (108)

To whom the wrathful spouse of Zeus gave Argos to keep, albeit it was her own possession, to the end that it might be a stern labour for the bastard offspring* of Zeus.

7 (111)

Where the tremendous wave raised by mighty winds . . .

8 (112)

Calliste in former times, but afterwards named Thera, mother of our fatherland of goodly horses.\textsuperscript{b}

9 (113 a, b)\textsuperscript{c}

(a) (Apollo) Aegletes, and Anaphe nigh to Laconian Thera.
(b) Beginning with the story how the heroes sent by Aeëtes of Cyta sailed again to ancient Haemonia.

10 (114)

Ship that hast carried away from me my only light, the sweet light of my life, I entreat thee by Zeus, Watcher of Havens . . .

of Crete. Iason prayed to Apollo who caused to appear before them the little island of Anaphe near Thera. There the Argonauts anchored and made a temenos and altar for Apollo, calling him "Aegletes" because of his radiance, and the island Anaphe because Apollo caused it to appear: Αἰγλήτην μὲν . . . ἐνεκέκριναι ἄγλη|ς Φοῖβον κεκλώμενοι. Ἀνάφην δὲ τε λισάδα νῆσον | Ιακοὺ δ ἰπυ Φοῖβος μν ἀνυσόμενος ἀνέφηνεν (Apoll. Rh. iv. 1714 ff.).

For (b) see note on frag. incert. 2.

x 305
CALLIMACHUS

ἐρχεται πολύς μὲν Αἰγαίον διαμήξας ἀπ' οίνηρῆς Χίου ἀμφορεύσ, πολύς δὲ Λεσβίης ἀωτὸν νέκταρ οἰνάνθης ἄγων.
Α.Π. xiii. 9; v. 1 also Hephaestion vi. 2.

ἔνεστ' Ἀπόλλων τῷ χορῷ τῆς λύρης ἀκούων καὶ τῶν Ἐρώτων ἡσθόμην ἦστι κἀφροδίτη.
Hephaestion xv. 17.

Ἐρμᾶς ὦ περ Φεραῖος αἴνει θεός,
ἐμμὶ τῷ φυγαίχμα.
Hephaest. vi. 3.

ἡ παις ἡ κατάκλειστος,
τὴν οἱ φασὶ τεκόντες
eὐναίους οἰομοὺς
ἐχθεῖν ἵσον ὀλέθρῳ.
Hephaest. De poem. i. 3.

χαίρε βαρυσκίπων, ἐπίτακτα μὲν ἔξακι δοιά,
ἐκ δ' αὐτάγαρεινς πολλάκι.πολλὰ καμὼν.
Schol. Pind. N. iii. 42.

ἐλλατε νῦν, ἐλέγοις ὃ' ἐνυψησαθε λιπώσας
χείρας ἐμοῖς, ίνα μοι πουλύ μενοῦσιν ἐτος.
Schol. Pind. N. iv. 10.

*a Meaning and reference are a matter of conjecture. Φεραῖος may refer to Pherae in Thessaly, where Ερμαιός appears as a month-name. Some take the word as =Φαραῖος, 306
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11 (115)

Comes many a jar across the Aegean from Chios rich in wine, and many a jar that brings nectar, the flower of the Lesbian vine.

12 (116)

Apollo, too, is in the choir; I hear the lyre; I note the presence of the Loves; Aphrodite, too, is here.

13 (117)

As Hermes, god of Pherae, agrees, I belong to the fugitive.a

14 (118)

The cloistered maiden, who, her parents say, hates marriage talk even as perdition.

15 (120)

Hail! thou of the heavy staff,b who by command c didst perform labours six times two, but of thine own undertaking many times many.

16 (121)

Be ye d gracious now and lay your anointed hands upon my elegies, that they may endure for me many a year.


a Heracles in reference to his club.
b of Eurystheus. c The Muses, or possibly the Charites.
CALLIMACHUS

καὶ παρ’ Ἄθηναίων γὰρ ἐπὶ στέγοις ἱερὸν ἦταν κάλπιδες, οὗ κόσμου σύμβολον ἄλλα πάλης.
Schol. Pind. N. x. 64.


νηφαλιὰς ¹ καὶ τῆςν ἀεὶ μελιηδέας ὄμπας
λήτειρα καὶ εἰς ἔλλαχον Ἡσυχίδες.
Schol. Soph. O.C. 489.

ἀμφὶ δὲ οἱ κεφαλῆς νέων Λιμονίθην
μεμβλωκὸς πίλημα περίτροχον ἄλκαρ ἕκειτο
ηθὸς ἐνδίοιο. ²

ἐπρεπέ τοι προέχουσα καρής εὑρεία καλύπτρη,
πομενικὸν πίλημα, καὶ ἐν χερὶ χαῖον ἔχουσα. . .
Schol. Apoll. Rh. iv. 972.

① δέσποιναι Λιβύης ἣρωίδες αἱ Νασαμώνων

¹ νηφαλί' αἰ Schneider, cf. Stengel, Opferbräuche d. Griechen, p. 132.
² Schol. Soph. O.C. 314 περισσοὶ ἦσαν οἱ Θεσσαλικὸι πίλοι, ὡς καὶ Καλλιμάχος: εἴθεος ἀμφὶ δὲ οἱ κεφαλῆς νέων Λιμονίθην
μεμβλωκὸς πίλημα πέτρου ἄλκαρ ἑκείτο. The text is due to
Toup who restored περίτροχον from Suid. πίλημα περίτροχον·
περιφερές σκέπασμα and Naeke who, from Hesych. εἴθεος
ἐνδίοιο· καύματος μεσημβρινοῦ, restored ηθὸς ἐνδίοιο as the end
of the quotation.

" At the Panathenaea jars of olive oil were given as prizes
(Pind. l.c.).

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17 (122)

For among the Athenians also beside the holy dwelling pitchers sit, a symbol not of ornament but of wrestling.a

18 (123)

And evermore to burn for them honey-sweet cakes is the duty of the sober priestesses, daughters of Hesychus. b

19 (124)

And about his head was set a round felt cap, newly come from Haemonia, a defence against the noontide heat. c

20 (125)

There stood out from her head her broad head-gear, a shepherd cap, and holding in her hand a shepherd’s staff . . . d

21 (126)

Ye Heroines, queens of Libya, who look upon the

b The Hesychides, who claimed descent from the Athenian hero Hesychos, had charge of the worship of the Eumenides, who received wineless offerings (Aesch. Eum. 107).

c Prob. from Hecale, in reference to Theseus, whose head-gear is the broad Thessalian (Haemonian) felt πέτασος. Cf. Soph. l.c. κρατὶ δ’ ἡλιοστερῆς ἑκάτης ἀνθρακιού σωματός τοῦ Θησείου τίν Σύμβολον ἀμπέλει; Theophr. H.P. iv. 8. 7.

d Reference probably to Hecale. The χαῖρων = properly the shepherd’s crook. Amerias (the Macedonian, author of a Glossary (γλώσσαι), Athen. iv. 176, etc.) seems to have given it as merely = ὀδύβος.
CALLIMACHUS

αὐλία¹ καί δολιχὰς θίνας ἐπιβλέπετε,
mητέρα μοι ζωόνησαν ὀφέλλετε.²

Nasamōnes.

ἀρνες τοι, φίλε κοῦρε, συνήλικες,³ ἀρνες ἑταῖροι ἔσκον, ἑναυθήμοι δ' αὐλία καί βοτάναι.

ὁστὶς ἁλυτροῦς

αὐγάζειν καθαραῖς οὐ δύναται λογάσων.

E.M. s.v. λογάδες, ἐπὶ τῶν ὀφθαλμῶν τὰ λευκὰ.
Καλλίμαχος: ὡστὶς κτλ. Cf. Melet. ap. Cramer,
Anecd. Oxon. iii. 69. 6.

εἰ σε Προμηθεὺς

ἐπλάσε καὶ πηλοὺ μη ἕτεροι γέγονας.
xiii. 13.

ἀλλὰ θέοντων,

ὡς ἀνέμων, οὔδεὶς εἰδεν ἀματραχίας.
Porphyrius, Quaest. Hom. iii.

¹ αὐλία Scaliger; αὐλίν.
² ὀφέλλετε Valckenaer.
³ συνήλικες Wernicke; ὀμήλικες.

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¹ The Heroines are the ἡρώσαι Διβόης τιμήρου Apoll. Rh.
iv. 1309 = χθονίης . . . νύμφαις at Διβόην ἐνέμοντο id. ii. 504 f.
into whose keeping Apollo gave Cyrene. “My mother” is
no doubt Cyrene as the native city of Callimachus. So Pind.
Isth. i. 1 μᾶτερ ἐμὰ . . . Θῆβα.
² Possibly from the episode of Linos, Ait. i.
³ Cf. Habakkuk i. 13, Thou that art of purer eyes than
to behold evil and canst not look on iniquity.
⁴ What seems a reminiscence of this fragment occurs in
an inscription from Pisidia in vol. iii. of the publications of
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folds of the Nasamones and the long sands, bless ye my mother in her life.\textsuperscript{a}

22 (127)

Lambs, dear boy, were the companions of thy youth, lambs were thy comrades and thy sleeping-place the sheepfolds and the pastures.\textsuperscript{b}

23 (132)

Who with pure eyes cannot look upon sinners.\textsuperscript{c}

24 (133)

If Prometheus fashioned thee and thou art not made of other clay.\textsuperscript{d}

25 (135)

But, as they sped like the winds, none saw the track of the wheels.\textsuperscript{e}


\textsuperscript{e} Porphyrius finds fault with Callimachus for confusing ἀματροχιά with ἀματροχιά. He defines the two words thus: \textit{ἐστι δὲ ἀματροχιά τὸ ἀμα τρέχειν καὶ μὴ ἀπολείπεσθαι, . . . ἀματροχιά δὲ τῶν τροχῶν τὸ ἱχνος. In Hom. Il. xxiii. 423 ἀματροχιᾶς ἀλεεῖνω, the meaning of ἀματροχιά is “collision,” but the old lexicons recognize the other use: \textit{E.M. s.v. ἀματροχιά gives the same distinction as Porphyrius, quoting Il. xxiii. 423 for ἀματροχιά and xxiii. 505 for ἀματροχιά, but s.v. ἀματροχιά: παρ’ Ὁμήρῳ ἢ τῶν τροχῶν σύγκρονοις, παρὰ τοῖς νεωτέροις δὲ ὁ τῶν τροχῶν ἐν γῆ τύπος. Cf. Suid. s.v. ἀματροχιά, Hesych. s.v., Nicandr. \textit{Ther.} 263 with schol.}
CALLIMACHUS

ἐκλυε... τῶν μηδὲν ἐμοῦς δι’ ὀὐδέντας ὀλίσθοι,
Πηλεύς.

Schol. Pind. N. v. 25 οἴδεν οὖν ὁ Πίνδαρος τὸν
Φῶκου βάναυτον, ἀλλ’ ἐκτρέπεται εἰπεῖν. μήποτε
δὲ καὶ τὸ παρὰ Καλλιμάχῳ, ἐκλυε κτλ., οὔτως
ἀποδοτέον, ὃτι αἱ γυναίκες ἄνειδιζον αὐτῷ τὸν
Φῶκου βάναυτον.

ei theon oiotha,
ισθ’ ὃτι καὶ ρέξαι δαίμον πᾶν δυνατόν.
Plutarch, Mor. 880 f.

καὶ τριτάτη Περσῆς ἐπώνυμος, ἦς ὀρόδαμνον
Ἀγίωπτω κατέπηξε.

ἀμφὶ τε κεβλὴν
ἐφραμένος ἀγλίθων οὐλὸν ἔχει στέφανον.
Schol. Nicand. Alex. 433.

ἐγὼ δ’ ἤμυησα Λυκείου
καλὸν ἄει λιτόωντα κατὰ δρόμον Ἀπόλλωνος.

a Peleus and Telamon, sons of Aeacus and Endeis, slew
their half-brother Phocus, son of Aeacus and Psamathe.
The reluctance of Callimachus to speak of the deed seems
to be an echo of Pindar’s treatment of the same theme in
Nem. v. 14 ff. αἰθέομαι μέγα εἰπεῖν κτλ.

b The reference is to the perséa which Schweinfurth has
now, by examination of the material of perséa wreaths from
tombs, identified as Minusops schimperi, a native of
Abyssinia. The legend was that it was introduced into
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26 (136)

Things were said of Peleus, whereof may none slip through my teeth! 

Schol. Pind.: So Pindar knows of the death of Phocus but avoids speaking of it. Probably the passage in Callimachus should be rendered in the same way: "Things were said . . ."—because the women reproached him with the death of Phocus.

27 (137)

If thou knowest God, thou knowest that everything is possible for God to do.

28 (139)

And third the tree which is named after Perseus, whereof he planted a scion in Egypt.

29 (140)

And, wreathed about his head, he wears a curly garland of garlic.

30 (141)

And I met (him) beside the field of Apollo Lyceios that always shines fair with oil.

Egypt from Persia by Perseus, and that while it had been poisonous in Persia it was edible in Egypt, Dioscorides i. 129, schol. Nicander, Ther. 764, Plin. N.H. xv. 45, Diodor. Sic. i. 34, Columella x. 405 ff. See also Theophr. H.P. iv. 2. 1, and for a discussion of the persea and its confusion in ancient authors with the peach (μῆλον Περσικὸν) see W. T. Thiselton-Dyer, Journal of Philology, xxxiv. 67 (1915), p. 87 ff.

"The Lyceum is a gymnasion at Athens where Apollo is worshipped" (schol. Soph. l.c.). λιπόωντα refers to the oil used by athletes, cf. λιπαράς παλαιόπτρας Theocr. ii. 51.
CALLIMACHUS

tο δὲ σκύλος ἀνδρὶ καλύπτηρι
gυγνόμενον, νιφετοῦ καὶ βελέων ἕρυμα.

ος β’ ἐφυγεν μὲν
‘Ἀρκαδήν, ἡμῖν δὲ κακὸς παρενάσσατο γείτων.

ηρνεόμην Θανάτοιο πάλαι καλέοντος ἀκοῦσαι
μή μετὰ δὴν ἦνα καὶ σ’ ἐπιθρηνήσαμεν θανόντα.
Suidas s.v. μή’ . . . μή τὸ ἀπαγορευτικὸν ἀντὶ
tοῦ ὦ κεῖται παρὰ Καλλιμάχῳ ηρνεόμην . . .
μεταδὴν. τούτεστιν’ οὔκ ἀπέθανον πρὸ τοῦτον,
ἤνα οὔ μεταδὴν καὶ ἐπὶ σοὶ θρηνήσω ἀποθανόντος.
We restore as above.

ἄλλα λευκείης ἐκρυμμένην ἐνετήσων.1
E.M. s.v. ἄλλας. Cf. Suid. s.vv. ἄλλας and

πολλάκι καὶ κανθὼν ἤλαιον ἅρων ἄπο.
E.M. s.v. ἅρως.

1 ἐνετήσω Suid. s.v. ; ἐνετήσω.

a The reference is to the λεοντέλα δόρα, the hide of the
Nemean lion worn by Heracles.

b The reference is to Cercyon, son of Agamedes and
Epicaste. Agamedes with Cercyon and Trophonius, son of
Epicaste by a previous marriage, robbed the treasury of
Augeas in Elis. Agamedes was caught in a trap and to
avoid discovery Trophonius cut off the head of Agamedes
and fled with Cercyon to Orchomenus and from there
Trophonius to Lebadeia, Cercyon to Athens. Cf. the story
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31 (142)

And the hide that becomes headgear for a man, a defence against snow and missiles.\(^a\)

32 (143)

Who fled from Arcadia and settled beside us, an ill neighbour.\(^b\)

33 (144)

I refused to hearken to Death who called me long ago, that—not long after—I should mourn thee dead.\(^c\)

Suidas: \(\mu\eta\) as prohibitive particle is found in Callimachus in place of \(o\nu\). "I refused . . .," i.e. I did not die before this so that not long after I should lament thy death.

34 (149)

A cloak fastened with buckles of gold.

35 (150)

And often I drave sleep from my eyes.\(^d\)

in Paus. ix. 37. This Cercyon is identified sometimes with Cercyon, son of Poseidon, e.g. Plutarch, Thes. 2, who killed strangers whom he forced to wrestle with him until Theseus killed him. Hence this fragment almost certainly belongs to the Hecale.

\(^*\) This passage might be referred to the Hecale, if we suppose that Hecale is trying to dissuade Theseus from going against the Marathonian bull. As it happened, he returned safe to find her dead. The passage is quoted by Suidas to indicate an apparent use of \(\mu\eta\) for \(o\nu\), i.e. the negation is confined to \(\mu\eta\ \delta\eta\) and does not extend to \(\epsilon\pi\iota\rho\). Cf. Hom. Od. iv. 684 f.

\(^a\) Cf. Hesych. \(\alpha\sigma\rho\sigma\cdot \alpha\nu\pi\nu\sigma\cdot \ comport.\)

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CALLIMACHUS

ἐν δὲ Πάρῳ καλαὶ τε καὶ αἵλα βεῦδε ἑχουσαι.
E.M. s.v. βεῦδος. Καλλίμαχος. ἐν δὲ Πάρῳ κτλ. σημαίνει δὲ τὰ ποικίλα ἡ πορφυρὰ ἴματια.

οἷον βωνίτησιν ἐνικρύπτουσι γυναῖκες.

γαιοδόται καὶ σπάρτα διηνεκὲς εὕτε βάλωνται.

καὶ γλαρίδες σταφύλη τε καθιεμένη τε μολυβδῖς.
E.M. s.v. γλαρίς. Cf. Hesych. s.v. σταφύλη.

ξέινος ἐχιδναῖον νέρθεν ἄγων δάκετον.
E.M. s.v. δάκετον.

μηδ' ἀπ' ἐμεῖ διφάτε μέγα ψοφέονσαν ἀοιδὴν.
E.M. s.v. διφώ.

1 ἐν δὲ Πάρῳ E.M.; ἐν Παρῳ δὲ; cf. schol. Aristoph. Wasps 1189 ἐν Παρῳ ψυχρόν μὲν ὅδωρ καλαὶ δὲ γυναῖκες.
2 καλαί Bentley; καλά.
3 ἐνικρύπτουσι Bentley; ἐνι κρύπτουσι.
4 γαιοδόται] γαιοδάται Sturz (Bentley had suggested γεωδαίται).

a The reference is to bread baked in the ashes: ἄρτος ἐγκρυφίας, panem subcinericum quem Bannokam nostri appellabant (Io. Maior, De Gestis Scotorum i. 2); Hesych. s.v. ἐγκρυφίας. ἄρτου εἶδος ὁ ἐν σπόδο γενόμενος τῷ μῆ εἶναι κλήματι; Athen. 110 a b, 115 e.
5 E.M. s.v. σταφυλή (2nd article, p. 742. 44 Sylburg)
FRAGMENTS OF UNCERTAIN LOCATION

36 (155)

In Paros are women fair and robed in shining raiment.

37 (157)

Such loaves as women bake in the ashes for herdsman.

38 (158)

And land-surveyors when they cast their ropes from end to end.

39 (159)

Chisels and level and lead that is let down.

40 (161)

The guest bringing from the underworld the snaky beast.

41 (165)

And seek not from me a loud-sounding lay.

confuses this with the μολιβδίς : σταφυλὴ δεξιάται καὶ βαρύνεται, ὡς φησὶ Πτολεμαῖος [? of Ascalon, in his work Περὶ διαφορᾶς λέξεων]. τὸ μὲν γὰρ βαρυνόμενον ὄνομα ἐπὶ τῆς καθίεμένης μολίβου παρὰ τοῖς ἀρχιτέκτοσι τίθεται, τὸ δὲ βαρυνόμενον ἐπὶ τῆς ὀπίφρας.

c  The 12th labour of Heracles was to bring from Hades Cerberus whose mother was Echidna. Cerberus had three dog's heads, the tail of a serpent, and on his back all manner of snake heads (Apollodorus ii. 122). Whose guest Heracles became, is a matter of conjecture; possibly the king of Troezen, where he ascended from Hades (Apollodorus. ii. 126).

c Cf. Ovid, Rem. 381 "Callimachi numeris non est dicendus Achilles."
CALLIMACHUS

δύπται τ' ἐξ ἄλος ἐρχόμενοι
εἴδιοι¹ καύκηκες.

E.M. s.v. δύπτης· δύπται λέγονται αἱ αἰθνιαὶ.
Cf. schol. Apoll. Rh. i. 1008 δύπτειν ἔστι τὸ δύνειν.

ὁ δ' ἥλεος οὗτ' ἐπὶ σίτην
βλέψας.

ήλεια μὲν ῥέξας, ἐχθρὰ δὲ πεισόμενε.
- E.M. s.v. ἥλεος.

εἴδυιαν φάλιον ταῦρον ἠλεμίσας.

αὗτις ἀπαιτίζουσαν ἔην² εὐεργέα λάκτων.
E.M. s.v. λάκτων.

αἱεὶ³ τοῖς μικκοῖς μικκὰ⁴ διδοῦσι θεοί.
Artemidor. Oneirocrit. iv. 80 ὀρθῶς γοῦν καὶ τὸ
Καλλιμαχεῖον ἔχει· αἱεὶ κτλ., E.M. s.v. μικκοῦ.

² ἔην (which Casaubon had conjectured) Et. Florent.;
ἐκνον E.M.
³ αἱεὶ om. E.M.
⁴ μικροῖς μικρὰ Artem.

It seems clear that, in the poets at least, various birds
of the gull sort were not very clearly distinguished. Thus
Hesych. s.v. κῆς, ὁ λάρος κατὰ Ἀπίωνα (time of Augustus to
Claudius, successor of Theon as head of the Alexandrine
School). λέγεται δὲ καὶ καύκης, τινὲς δὲ καὶ αἰθνιαὶ ἀποδιδόσαιν,
479 some say the κῆς is the λάρος, some say the αἰθνια. E.M.
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42 (167)
And diver gulls coming forth from the sea at noon.\(^a\)

43 (173)
But he being foolish and regarding no omen.\(^b\)

44 (174)
O thou that hast wrought folly and shalt suffer hateful things.

45 (176)
Skilled to bewail the white-flecked bull.\(^c\)

46 (178)
Asking back again her own well-wrought stirrer.\(^d\)

47 (179)
Always the gods give small things to the small.\(^e\)

\(^a\) Lit. the nuthatch, a bird of omen. Cf. Iambi i. 121.
\(^b\) Apis, the sacred bull, worshipped at Memphis in Egypt. Though φάλαιρος is said usually by the old lexicographers to mean white (e.g. E.M. s.v. φαλακρός), it rather means with white spots. Hesych. s.v. φαλίκτουν... φάλαιρο γὰρ ὁ λευκόμετωπος. Herod. iii. 28 describes him as black with a white square on the forehead, and the monumental evidence agrees with this. Tibullus seems to translate this line i. 7. 28 "Memphitem plangere docta bovem."
\(^c\) There seems to be a play upon ἑφρηγη or εὐφρηγη = τορόνη, Pollux vi. 88.
\(^d\) Artemidorus quotes this apropos of dreams. The good or evil indicated by dreams is proportionate to the rank of the dreamer.
CALLIMACHUS

καὶ ρά παρὰ ἕκτας οὐκ ἔφθειον ὀλπίν. 
E.M. s.v. ὀλπίς.

Σκύλλα γυμνή κατάκασσα καὶ οὐ ψύθος οὖνοι ἔχουσα. 
E.M. s.v. ψύθυρ. Cf. Suid. s.v. ψύθος.

Βρυλήσου λαγόνεσσιν ὄμούριον ἐκτήσαντο.²
Galen, De praesagius ex puls. iii. 6 μῆτε τῶν λαγόνων, ὡς σύνηθες, ἀλλ᾽ οὖν ὅτως φάσκει λαγόνων ἀκούειν, ώς ἐπὶ τοῦ ὄρους Βρυλήσου Καλλίμαχος εἰρήκε. Βρυλήσου λαγόνες εἰσὶ νόμοι ὃν ἐκτήσαντο.

Ποῖδος ὃπερδρέοις ὄννων ἐπιτέλλεται ἴροῖς.

τέρπουσιν λιπαρᾶς Ποίδον ὄνοσφαγίας.

δείελον αὐτάριοις, ἄγουσι δὲ χείρας ἀπ᾿ ἄργου. 

Μηκώνη, μακάρων ἐδρανον, αὕτης ἰδεῖν,³

¹ παρὰ] κατὰ Meineke.
² The text is due to Bentley, who did not decide between ἐκτήσαντο and ἐκτήσαντο.
³ Μηκώνη . . . ἰδεῖν schol. Pind. N. ix. 23.

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ἀδπη (ἀδπίς) usually = λήκυθος, oil-flask, but see Athen. 495 c τὴν δὲ ἀδπην Κλειταρχος Κορυθίους μὲν φησι καὶ Βυζαντίους καὶ Κυπρίους τὴν λήκυθον ἀποδιδόναι. Θεσσαλοῦ δὲ τὴν προχώνν. 
² Scylla, daughter of Nisus, king of Megara. When Minos attacked Megara, he corrupted Scylla, who cut from the 320
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48 (181)
And on the left arm a full flask.a

49 (184)
Scylla, b a lecherous woman and not falsely named

50 (185)
They founded (a city) nigh to the flanks of Brilesos.c
Galen: λαγόνες is to be understood not in the usual sense but as Callimachus uses it of Mt. Brilessos.

51 (187)
Phoebus visits the Hyperborean sacrifices of asses.

52 (188)
Fat sacrifices of asses delight Phoebus.d

53 (190)
They ask their evening meal and stay their hands from work.

54 (195 + 465)
To behold again Mecone, seat of the Blessed,

head of her sleeping father the purple or golden lock on which his life or his success depended, thus betraying her fatherland to the enemy. Hence she was true to her name Scylla (σκυλέω, "to despoil").


c Cf. Pind. P. x. 30 ff. where Perseus is said to have found the Hyperboreans sacrificing κλείτας διών ἐκατόμβας to Apollo.

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CALLIMACHUS

ἡχι πάλους ἐβάλοντο, διεκρίναντο δὲ τιμὰς
πρῶτα γιγαντείου δαίμονες ἐκ πολέμου. ¹

Ἀραΐνος, ὁ ξεῖνε, γάμου καταβάλλομ' ἀείδεω.
Schol. Pind. N. ii. 1.

Ἐργίνος Κλημένου ἕξοχος ἐν σταδίῳ.
Schol. Pind. O. iv. 32.

Ἡλω ἀνάσσεσθαι, Διὸς οἶκιον, ἐλλπε Φυλεῖ.
Schol. Pind. O. x. (xii.) 55.

πολλάκι δ' ἐκ λύχνου πῖον ἐλεύθαι ἔρ.

Ῥήγιον ἄστυ λιπῶν Ἰοκάστου Αἰολίδαο.
Tzetzes, Lycophr. 54 and 739.

αἰ δὲ βοσκρανοῦ παρ' ἁγκυλον ἵχνος Ἀραϊθου.
Schol. Lycophr. 409.

¹ ἡχι ... πολέμου schol. Vat. Eurip. Hec. 467.

¹ There seems every reason to cast the two fragments. Mecone was the old name of Sicyon (Strabo, 389). For the casting of lots at Mecone cf. Hesiod, Th. 535 ff.
² Arsinoë II. (Philadelphus), married to her brother Ptolemy Philadelphus circ. 277 B.C., certainly not later than 274/3 (Pithom stele).
³ Erginus, an Argonaut, who took part in games in Lemnos, where the women scoffed at his prematurely grey hair.
FRAGMENTS OF UNCERTAIN LOCATION

where first the gods cast lots and apportioned their honours after the war with the giants.\textsuperscript{a}

55 (196)

O stranger, I begin to sing the marriage of Arsinoë.\textsuperscript{b}

56 (197)

Erginus, son of Clymenus, excellent in the (short) footrace.\textsuperscript{c}

57 (198)

He left Elis, the abode of Zeus, to be ruled by Phyleus.\textsuperscript{d}

58 (201)

And often they drank rich oil from the lamp.

59 (202)

Leaving Rhegium, the city of Iocastus \textsuperscript{*} son of Aeolus.

60 (203)

And some by the crooked track of the ox-headed Araethus.\textsuperscript{f}

\textsuperscript{a} Phyleus, son of Augeias, bore witness against his father when he refused to reward Heracles for cleaning his stables. For this Augeias banished him, but afterwards Heracles slew Augeias and gave the kingship of Elis to Phyleus (Apollod. ii. 141).

\textsuperscript{b} Reputed founder of Rhegium, \textit{cf.} Diodor. v. 8.

\textsuperscript{c} Araethus here and Lycophr. 409 = Aratthus, river in Epirus (Strabo 325). Rivers were often represented as tauriform or bull-headed, \textit{cf.} Soph. \textit{Trach}. 13.
CALLIMACHUS

καὶ κρίμνον κυκεώνος ἀποστάζοντος ἔραξε.  

τὴν μὲν ὁ γ' ἐσπέρμηνεν Ἕρωις Τιλφωσαίη.  
Schol. Lycophr. 1225 (cf. 153).

Φωκαέων μέχρις κε μένη μέγας εἰν ἀλλ' μύδρος.  

θηρὸς ἀερτάζων δέρμα κατωμάδιον.  
Schol. Apoll. Rh. i. 1243 κυρίως οἱ ποιηταὶ τὸν  
λέοντα φασὶ θῆρα, ὡς καὶ Καλλίμαχος.

καὶ τὰ μὲν ὡς ἑμελλε μετὰ χρόνον ἐκτελέσθαι:  
= Apoll. Rh. i. 1309, where the schol. says Καλ-  
λιμάχου ὁ στίχος.

ἀντὶ γὰρ ἐκλήθης Ἰμβρασε Παρθενίων.  
Schol. Apoll. Rh. ii. 867 (cf. i. 187); schol. Pind.  
O. vi. 149.

(άκαιναν)  
ἀμφότερον κέντρον τε βοῶν καὶ μέτρον ἀροῦρης.  
Schol. Apoll. Rh. iii. 1323 ἄκαινα δὲ ἐστὶ μέτρον  
dεκάποιν Θεσαλῶν εὐρεμα. ἡ ράβδος πομενικὴ  
παρὰ Πελασγοῖς ηὔρημεν; περὶ ὧς Καλλίμαχος  

a Probably from the Hescale. Both schol. Lycophr. and  
E.M. recognize two senses of κρίμνον, (a) a kind of barley:  
tο παχὺ τοῦ ἀλεύρου (E.M.), (b) τὸ ἀπόσταγμα τοῦ κυκεῶνος.

b Tilphosa = Telphusa = Thelpusa on the river Ladon in  
Arcadia, where Demeter had the cultname of Erinyes.  
"He" is Poseidon, "her" is Despoina, i.e. Persephone.  
See for the legend Paus. viii. 25, where the daughter of  
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FRAGMENTS OF UNCERTAIN LOCATION

61 (205)
And groats of pottage dripping on the ground.\textsuperscript{a}

62 (207)
Her he begat with Eriny of Tilphosa.\textsuperscript{b}

63 (209)
So long as the Phocaeans' mighty mass of metal remains in the sea.\textsuperscript{c}

64 (211)
Hanging on his shoulders the hide of the beast.\textsuperscript{d}

65 (212)
And these things were thus to be fulfilled in after time.

66 (213)
For in place of Parthenius thou wert called Imbrasus.\textsuperscript{e}

67 (214)
(The rod), at once a goad for oxen and a measure of land.\textsuperscript{f}

Demeter and Poseidon is left nameless—\textit{θυγατέρα ή τὸ νομα ἐς ἀτελέστους λέγειν ὁ νομίζον; cf. Iamb. 9.}
\textsuperscript{a} Herod. i. 165 tells how the Phocaeans under Persian pressure determined to emigrate to Corsica. They invoked terrible curses on anyone who remained behind and in addition \textit{μύδρου σιδήρων κατεπόντωσαν καὶ ὄμοσαν μή πρὶν ἐς Φώκαιαν ἤξειν πρὶν ἦ τὸν μύδρον τοῦτον ἀναφανής.}
\textsuperscript{b} Heracles and the Nemean lion.
\textsuperscript{c} Imbrasus, river in Samos, formerly called Parthenius (Strabo 457).
\textsuperscript{d} So our own "rod," "pole," "perch," and the Roman \textit{as} = \textit{asser.}
CALLIMACHUS

'Ριπαίον πέμπουσιν ἀπ' οὐρέος, ἦχι μάλιστα . . .
Schol. Apoll. Rh. iv. 284.

σὺν δ' ἀμνίδιος φορυτόν τε καὶ ἰπνια λύματ' ἀειρεν.

Κυπράθει Σιδόνιόσ με κατήγαγεν ἐνθάδε γαῦλος.
Schol. Aristoph. Av. 598.

οὐδ' ἔτι τὴν Φθίων εἶχεν ἀνακτορίην.
'Ammonius, Περὶ λέξ. διαφ. 143.

τεθναίην, ὥστ' ἐκεῖνον ἀποπνεύσαντα πυθοῦμην.

χὴ Παλλάς. Δελφοὶ νῦν ὅθ' ἱδρύοντο Προναίην.

μέσφα Καλαυρείης ἦλθεν ἐς ἀντίδοσιν.

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1 The mythical Rhipaean mountains, where the Danube was supposed to rise, formed the south boundary of the Hyperboreans (Alcman fr. 58, Aesch. fr. 197, Strabo 295 and 299).
2 Probably refers to Heracles cleaning the stables of Augecias.
3 Reference probably to Peleus, cf. Ait. i. 1. 23f.
4 The title Pronaia refers to the position of her image
FRAGMENTS OF UNCERTAIN LOCATION

68 (215)

They send from the Rhipaean mountain where chiefly . . .

69 (216)

Together he took litter and filth of the midden.

70 (217)

A Sidonian galley brought me here from Cyprus.

71 (218)

And no longer did he hold the sovereignty of the Phthians.

72 (219)

Let me die when I hear that he has breathed his last.

73 (220)

And Pallas when the Delphians established her as Pronaia.

74 (221)

Until he came (it came) to the exchange of Calaureia.

before the temple of Apollo (E.M. s.v. etc.), cf. Paus. ix. 10. 2. This title was sometimes confused with her title of Pronoia, cf. Paus. x. 8. 6, Aeschin. iii. 108.

The myth was that Pytho originally belonged to Poseidon, who exchanged it with Apollo for Calaureia, an island off Troezen (Paus. ii. 33. 2, x. 5. 6). Strabo 373-4 says Poseidon gave Delos to Leto for Calaureia and Pytho to Apollo for Taenarum.
CALLIMACHUS

τοῦ 'τε μεθυπλήγος φρούμων 'Αρχιλόχου.¹

ἐπενος κανετάντος ἀπ' Εὐρώταο κομίσσαι.

ἔσκεν ὅτ' ἀξωστός χάτερόπορπος ἐτι.

εἰμὶ τέρας Καλυδώνος, ἄγω δ' Ἀιτωλῶν Ἀρη.
Schol. Eurip. Phoen. 134 Ἀρη δ' Αιτωλῶν. ώς
ἐχοντος αὐτοῦ ἐπὶ τῆς ἀσπίδος τὸν περὶ τοῦ σώς
πόλεμον. Καλλίμαχος εἰμὶ κτλ.

μὴ σὺ γε, Θεϊόγενες, κόψης χέρα Κιλλικώντος.
Suid. s.v. Κιλλικῶν.

¹ 'Ἀρτιλόχου; corr. Ruhnken.

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¹ Archilochus of Paros circ. 650 b.c., famous for his
"hymns of hate," or iambic lampoons, cf. Athen. 628 λ,
where Archilochus boasts of his skill in writing dithyrambs
ὀλυμ συγκεραννωθεὶς φρένας.
² Quoted apropo of the v.l. καταέσσαν (Zen.), for κητώεσσαν,
which some interpreted as καλαμουθώδη = abounding in mint, cf.
Hesych. s.v. καλατα, others as full of pits (καλαταί), cf. Strabo 367.
³ The Lacedaemonian girls were ἀξωστοι καὶ ἀχίτωνες, ungirdled and without a tunic, ἴματιον μοῖχον ἐπὶ θάτερα ἐπίστε-
FRAGMENTS OF UNCERTAIN LOCATION

75 (223)
The hymn of wine-smitten Archilochus.a

76 (224)
To bring horses from the Eurotas abounding in mint.b

77 (225)
When she was still ungirdled and her mantle pinned on one shoulder.c

78 (226)
I am the Wonder of Calydon and I bring Aetolian war.d

Schol. Eur. Phoen.: Aetolian war: because he had on his shield the battle of the (Calydonian) boar.

79 (227)
Theogones, cleave not thou the hand of Cillicon.e


a Eurip. l.c. says of Tydeus, son of Oineus, king of Calydon in Aetolia, Ἀρη δ' Αιτωλῶν ἐν στέρνοις ἔχει, i.e. the device on his shield is a representation of the Hunt of the Calydonian Boar. For Tydeus as the Boar of Calydon cf. Lycochr. 1066, Eur. Phoem. 411, etc.

e Cillicon betrayed Miletus to Priene. Afterwards he entered the shop of one Theogones to buy meat. Theogones asked him to point out where he wanted it cut and, when he stretched out his hand, cut it off, saying, "With this hand thou shalt never betray another city," schol. Aristoph. and Suid. l.c.
CALLIMACHUS

ἐρπτα, τῶν αἰεὶ τετράφαται λοφιαί.

Schol. Nicand. Alex. 611 περὶ τῆς σμίλου φησίν Ἀνδρέας περὶ Αὐτωλίαν πληθύνει καὶ τοὺς ἐγκομιηθέντας αὐτῇ ἀποθνήσκειν. ὄ δὲ Θεόφραστος [H.P. iii. 10. 2] περὶ μὲν τῶν ἀνθρώπων οὐδὲν εἴρηκεν, αὐτὸ δὲ μόνον ὅτι τὰ λόφουρα τῶν ζώων γεννάμενα ἀποθνήσκει, λόφουρα δ᾽ εἰσὶ βοῖς ἡμῖνοι. Καλλίμαχος δὲ· ἐρπτα κτλ.

Cf. Aelian, De animal. ix. 27 μισῶ μὲν σκορπίους, φιλῶ δὲ ἀνθρώπους. Καλλίμαχος δὲ ἀρα ἐν τῇ γῇ τῇ Τραχυίᾳ ἂδει δέδρον τὶ φύεσθαι καὶ καλεῖσθαι σμίλον ὅ τὰ ἐρπτα γεννάμαστα καὶ παραφαύσαντα ἁρχὴν εἶτα ἀποθνήσκειν.

εἰκαίην τῆς οὐδὲν ἀπέβασε φαύλῳ ἀλετρίς.


Ἰπὸν τ᾽ ἀνδίκτην τε μάλ' εἴδότα μακρὸν ἀλέσθαι.
ἐν δ᾽ εἶθεὶ παγίδεσσιν ὀλέθρια δείλατα δοιάις.

Pollux x. 156. Cf. E.M. s.vv. ἀνδίκτης, δέλεαρ.

τὸν μὲν ἐπ’ ἀσκάντα κάθισεν.

E.M. s.vv. ἀσκάντης.

* According to Bentley τῶν ... λοφιαί is a paraphrase of λόφουρα, i.e. bushy-tailed. It must be said that in this case αἰεὶ is strange, and λοφιαί, which should refer to the mane or neck, if we must here refer it to the hair of the tail, is awkward, in spite of λόφουρα. It seems at least possible that λοφιαί here means "necks," and that the ms. τετράφαται is right: i.e. "animals whose necks are always bruised," i.e. beasts of burden, ἐρπτα λόφουρα. It is not necessary to give λοφιᾷ the sense of λόφος in λόφουρος, and this rendering gives meaning to αἰεὶ. Bentley supposes 330

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FRAGMENTS OF UNCERTAIN LOCATION

80 (228)

Animals whose brushes are always well grown. a

Schol. Nicandr.: Andreas says of the yew that it abounds in Aetolia, and that those who sleep on it die. Theophrastus says nothing of human beings, but only that bushy-tailed animals die if they eat of it. By bushy-tailed animals he means oxen or mules. . . .

Aelian: I hate scorpions but I love men. Callimachus sings of a tree growing in Trachis called "yew," which, if four-footed things approach and eat at all, they die.

81 (232)

Ordinary meal, from which the mill-woman has sifted nothing coarse. b

82 (233 + 458)

Trap and spring well skilled to leap afar; and in the two snares (she c) put deadly bait.

83 (237)

(She) made him sit upon a stool. d

Aelian l.c. to confuse ἔρπετά, meaning "animals" generally (Hesych. s.v.), with ἔρπετα in special sense of "serpents." Schneider defends Aelian by assuming that he is referring to some other (possibly prose) passage of Callimachus. M. Wellmann, Hermes xxiv. (1889), p. 542, agrees with Bentley.

b The antecedent to εἰκάλη might be κριθήν or ἁλφίτου ἄκτην. What is meant is whole meal unbolted (αὔστος) and "having everything in it" (Athen. 114 ε), as opposed to κριθής καθαρὼς ἡσυχέμανα πάντα (Athen. 111 ε). Probably from the Hecale.

c Probably Hecale.

d Reference probably to Hecale and Theseus.
CALLIMACHUS

δέκα δ’ ἀστριας αἰώντο λάτρουν.

ζορκός τοι, φίλε κοῦρε, Λιβυστίδος αὐτίκα δώσω πέντε νεοσμήκτους ἀστριας.

δὸςον βλωμοῦ πίονος ἥράσατο.
E.M. s.v. βλωμός.

τὴν δὲ γενήν οὐκ οἶδα.
E.M. s.v. γενέθλη.

γράμματα δ’ οὐχ εἰλισσεν ἀπόκρυφα.

eἰ δὲ ποτὲ προφέροντο ¹ διάσματα, φάρεων ἀρχήν.

τὸ δ’ ἐκ μέλαν ἔλαρ ἐλαττεν.
E.M. s.v. ἔλαρ.

θηρὸς ἐρωτήσας ὅλον κέρας.
E.M. s.v. ἔρωτη. Cf. Suid. s.v. ἔρωτες.

¹ προφοροῖντο Schneider, cf. Poll. vii. 32 στήσαι τὸν στήμονα ἡ τὰ στημνία, καί προφορεῖσθαι οὕτω γάρ ἔλεγον οἱ Ἀττικοὶ τὸ νῦν διάξεσθαι.

α ἀστρις, as E.M. rightly explains, is a υποκοριστικὸν or pet name for ἀστράγαλος. b Cf. Theophrast. Char. v. 4.

c Reference probably to Heracles and Theiodamas.
FRAGMENTS OF UNCERTAIN LOCATION

84 (238)
And ten dice (he) took for fee.a

85 (239)
I will give thee straightway, dear boy, five newly-polished dice made from a Libyan antelope.b

86 (240)
As much as he loved the rich morsel.c

87 (241)
His birth I know not.d

88 (242)
And he did not unroll secret writings.e

89 (244)
And if ever they cast the warp, the beginning of the robe.f

90 (247)
And lapped therefrom the dark blood.

91 (249)
Staying the deadly horn of the beast.g

a Reference to Nile?
b Quoted to show use of γράμματα = συγγράμματα, "writings," not "letters."
c Cf. ιστόν στήσατο γυνὴ προβάλλουσι τε έργον, Hesiod, W. 779.
d Reference probably to Theseus and the bull of Marathon.

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CALLIMACHUS

ον τε¹ μάλιστα βοῶν ποθέουσιν ἐχῖνοι.
E.M. s.v. ἐχῖνος.

ἀξονται δ' οὐχ ἢππον ἄθλιον, οὐ μὲν ἐχῖνον 
βουδόκον.
E.M. s.v. ἐχῖνος; Et. Flor. p. 138 ἀξονται .. 
βουδόκον, so Et. Sorb. etc.

ἡ ρ' ὅτι, τῶς ὁ γέγειος ἔχει λόγος.

ἡχι γέγεια

ἀνθευ μηκωνός τε . . .
E.M. s.v. γέγειος.

τῷ ἱκελοῦ τὸ γράμμα τὸ Κῴου.
E.M. s.v. Κῴος.

τέρπνιστοι δὲ τοκεῦσι τὸθ' υἱὲς . . .
E.M. s.v. τέρπνιστος.

πτέρνη θ' ἢππος ἐλαυνόμενος.
Schol. Pind. O. xiii. 27.

αὐτώρης ὅτε τοῖσιν ἐπέφραδε.
Schol. Pind. P. iv. 104 ἐνθευ δη καὶ αὐτώρης ὁ 
τρίπους, ὡς Καλλίμαχος· αὐτώρης κτλ.

¹ ὅν τε E.M.; ὅτε or ὅτι the other Etymologies.

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92 (250 a)
Which most of all the bellies of cattle desire.

93 (250 b)
And they will carry off (as prize) not a racehorse
nor a cup that would hold an ox. a

94 (252 a)
Or, as the old tale is, that . . .

95 (252 b)
Where old flowers of poppy and . . .

96 (254)
Like thereto is the writing of the man of Cos. b

97 (256)
And sweetest then to parents are their sons . . .

98 (263)
And horse urged by the rider's heel.

99 (264)
When the tripod of its own motion declared to
them.c

a Reference probably to Philitas (Philetas) of Cos, famous
scholar and elegiac poet, teacher of Ptolemy Philadelphus.
b Battus consulted the Pythian oracle about his stammer-
ing voice, but the oracle took no regard to his question, but
told him to lead a colony to Libya. Cf. αὐτομάτῳ κελάδῳ Pind.
P. iv. 60.
CALLIMACHUS

ἡ ὑπὲρ αὐσταλέων¹ Χαρίτων λόφον.

ἐν δὲ θεοῖσιν ἐπὶ φλογὶ καλέμεν ὡμπας.²
Schol. Nicandr. Alex. 450.

ὑπείρ ἀλα κεῖνος ἐνάσθη
‘Αλκάθουν τίς ἀπνυστος.
Schol. Soph. O.C. 3 τίς οὐ πνευματικῶς ἀλλ’
ἀντὶ τοῦ ἄρθρου. ὅτι δὲ τῷ τίς ἀντὶ τοῦ ἄρθρου
χρώνται, Καλλίμαχος φησιν οὕτως: ὑπείρ . . .
ἀπνυστος [sic; corr. Bentley].

τί δάκρυνοι εὔδον ἐγείρεσι;
Schol. Soph. O.C. 510, Suid. s.v. δεινόν.

μαστύος ἀλλ’ ὄτ’³ ἐκαμνον ἀλητύ.
Schol. Apoll. Rh. i. 1353.

Τυρσηνῶν τείχισμα Πελαργικόν.
Schol. Arist. Av. 832.

³ ἀλλ’ ὄτ’ Editor; ἀλλοτ’.

¹ The Hill of the Graces, from which the Cinyps flows,
lies between the Greater and Lesser Syrtis. The epithet
αὐσταλέως, incomptus, seems to correspond exactly to
Herodotus’ description of it (iv. 175): δασὸς ίδησιν. The
metaphor is the same as θρός κεκομημένον ιγθη, Hymn iii. 41.
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FRAGMENTS OF UNCERTAIN LOCATION

100 (266)
Or over the unkempt Hill of the Charites.\textsuperscript{a}

101 (268)
And withal to burn in the flame wheaten cakes to the gods.

102 (272)
He settled beyond the sea who unwittingly \textit{slew} Alcathous.\textsuperscript{b}

Schol. Soph.: \textit{τίς}, not interrogative but for the article. For \textit{τίς} as article cf. Callimachus: "He" etc.

103 (273)
Why wakest thou the sleeping tear?

104 (277)
But when they were weary with wandering in search.

105 (283)
The Pelargic wall of the Tyrrhenians.\textsuperscript{c}

\textsuperscript{a} Quoted to illustrate use of \textit{τίς} = \textit{ὁς}. Alcathous, brother of Oeneus, was slain by his nephew Tydeus, who was therefore banished (Apollod. i. 76).

\textsuperscript{b} For the \textit{Πελαργικὸν} or \textit{Πελαργικῶν} lying below the Acropolis at Athens cf. Paus. i. 28. 3, Thuc. ii. 17, Strabo 221. The Tyrrheni came from Lydia, Strabo 219: Pelasgus was son of Niobe, daughter of Tantalus of Lydia. Hence Tyrrhenians = Pelasgians. The Pelasgic wall was supposed to have been built by the Pelasgians. \textit{Ε.Μ.} s.v. \textit{Πελαργικὸν} has: \textit{τὸ ὑπὸ Τυρρηνῶν κατασκαφὸς τεῖχος κτλ.}
CALLIMACHUS

ἀ πάντως ἵνα γῆρας
ἀδίκ τὸδ’ ἐκδύομι.


εἴνεκεν οὖχ ἐν ἄεισμα <διηνεκές>¹ ἦνυσα.

ἐλλετε, βασκάνης ὁλον γένος.

τὰ μὴ πατεοῦσιν άμαξι,
τὰ στείβειν, ἐτέρων δ’ ἵχνα μὴ καθ’ ὅμα.


δύην ἀπόθεστον ² ἀλάλκοι.

Suid. s.v. δύη.

² ἀπόθεσθ᾿ ἔσσ.; corr. Porson.

— The Editor ventures to combine these two fragments.

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FRAGMENTS OF UNCERTAIN LOCATION

106 (323 + 286)

Ah! verily, that I might strip off again this old age!*

107 (287)

That I did not make one continuous poem.*b

108 (292)

Plague upon you, baleful children of envy!

109 (293)

To walk in paths where no wheel comes and not to follow the tracks of others.

Olympiodorus: And it was a Pythagorean precept to avoid the highways, like the precept (of Callim.) “To walk,” etc.c

110 (302)

And ward off unenviable woe.d

Schneider suggested that the object of ἐκδύομαι might be γῆρας; cf. Aristoph. Pax 336.

*b Possibly refers to the sort of criticism implied in the schol. on Hymn ii. 106 (see Introd. to that Hymn).

c In spite of kal in Olymp. these two quotations seem to belong together; cf. Verg. G. iii. 292 “iuvat ire iugis qua nulla priorum Castaliam molli divertitur orbita clivo.”

d ἀπόθεστος = ἀπευκτός, deprecandus was by some derived from ποθέω. So Suid. here, ἥν οὐδεὶς ποθεῖ.
CALLIMACHUS

μὴ με τὸν ἐν Δωδώνι λέγοι μόνον οὐνεκα χαλκὸν ἡγείρον.


Schol. Apoll. Rh. iv. 1614 ἀλκαία λέγεται ἢ τοῖς λεόντοις οὐρά . . . Καλλίμαχος δὲ κακῶς ἐπὶ τῶν μυῶν τέθεικεν· ἀλκαίας αφείσαν.²

φθέγγεο, κυδίστη, πλειοτέρη φάρυγι.


Suid. s.v. Μαραθών . . . τοῦτον Καλλίμαχος ἐννότιον λέγει, τούτου δίνῃρν ἢ ἐνυδρον.

μεῖν µαρ ἄντως Τρωίλος <γ> ἐδάκρυσεν ᾧ Πρίαμος.

Plutarch, Consol. ad Apoll. xxiv. 114 α; cf. Cic. Tusc. Qu. i. 39 “Non male ait Callimachus multo saepius lacrimasse Priamum quam Troilum.”

δράκαιναν

Δελφύνην.

Schol. Apoll. Rh. ii. 706.

1 μυῶν Bent.; μυῶν or μηρῶν.
2 αφείσαν Ed.; αφυσα.

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FRAGMENTS OF UNCERTAIN LOCATION

111 (306)

Lest one say of me that I did but wake the brazen gong at Dodona. a

112 (317)

άλκαία is properly said of the lion's tail, but Callimachus uses it improperly of mice:

They singed b their tails.

113 (331)

Speak, most glorious one, with fuller c throat.

114 (350)

Marathon is called by Callimachus ἐννότιος, i.e. moist or watery. d

115 (363)

For truly Troilus e wept less than Priam.

116 (364)

The dragoness Delphyne.

b Bentley wrongly compared Hesych. ἰϕυσάμην· ἐφειλκυσάμην, which refers, of course, to Hom. Od. vii. 286 ἀμφὶ δὲ φύλλα ἰϕυσάμην.

c πλείστερος not, as E.M., compar. of πλεῖος but double compar. from πλείων. Such forms (όλιξτερος, μεῖστερος, etc.) are common in post-classical poetry.


e Troilus, youngest son of Priam, slain, while still a boy, by Achilles in the temple of Apollo Thymbraeus.
CALLIMACHUS

τριγλώχων ὄλοφ νῆσος ἐπ’ Ἕγκελάδῳ.

ἐπεὶ θεὸς οὐδὲ γελάσσαι ἀκλαυτὶ μερόπεσσων ὄξυροίσιν ἔδωκε.
Schol. Gregor. Naz. Or. Stelit. i. 70.

πιπράσκει δ’ ὁ κακὸς πάντα πρὸς ἀργύριον.
Schol. Thuc. vii. 57.

Μοῦσαι μὴν ἐοὶς ἐπὶ τυνὸν ἐθεντὸ θοῦνασιν.

ἀγνωστὸν δὲ φίλω μηθὲν ἐχομὶ καλὸν.
Theoph. Simoc. Qu. Phys. 7; Eustath. Il. 743. 7; 987. 57; Od. 1684. 40.

ἐκ με Κολωνάων τις ὁμέστιον ἦγαγε δαίμων τῶν ἐτέρων.

οὶ κεν βρωσείοντες ἐμὸν παράλως ἀρωτρόν.
Apollon. Soph. Lex. s.v. ὄψείοντες.

* Sicily, under which is buried the giant Enceladus.
FRAGMENTS OF UNCERTAIN LOCATION

117 (382)
The three-forked island\(a\) (that lies) upon deadly Enceladus.

Schol. Pind.: Pindar says that Aetna lies upon Typhon, Callimachus says upon Enceladus.

118 (418)
For God hath not granted to woeful mortals even laughter without tears.

119 (419)
The base man sells all for silver.

120 (420)
The Muses set him when a little child upon their knees

121 (422)
Let me have no good thing unknown to a friend.

122 (428)
To share (whose) hearth some evil fate brought me from Coloni.

123 (435)
Who anhungered pass my plough.\(^b\)

CALLIMACHUS

οἱ δ’ ὤστ’ ἐξ ὀχεῖς ὄφις αἰώλος αὐχέν· ἀνασχαῖν . . .
Orion. Etym. p. 165. 2.

ἀμάρτυρον οὐδὲν ἄειδω.
Schol. Dion. Per. i. p. 318 Bernh.

οὐς Βρέννος ἀφ’ ἐσπερίοιο θαλάσσης
ἡγαγεν Ἔλληνων ἐπ’ ἀνάστασιν.¹
Schol. Dion. Per. 74.

οὐδ’ οἶδεν οἶδεν ὄδευε
θητὸς ἀνήρ.
Schol. Dion. Per. 221.

καὶ τόσον ὀφθαλμοὶ γὰρ ἀπευθεῖς ὅσον ἀκοῦῃ
ἐιδυλίσ.
Et. Gud. p. 163. 22, etc.

ἀ βάλε μηδ’ ἀβόλησαι.
Schol. ms. in Dionys. Thrac. (Ernesti).

Μουσέων δ’ οὐ μάλα φειδὸς ἐγώ.

πάλαι δ’ ἐτὶ Θεσσαλὸς ἀνήρ
μιστάζει φθιμένων ἀμφὶ τάφων φονέας.
Proclus on Plato, Rep. p. 391; cf. schol. AB
Leid. Hom. II. xxii. 397.

¹ ἐπ’ ἀνάστασιν Ruhnken; els ἐπανάστασιν.
FRAGMENTS OF UNCERTAIN LOCATION

124 (438)

And they, even as a coiling snake lifting its neck from its lair . . .

125 (442)

I sing naught that hath not its witness.

126 (443)

Whom Brennus from the Western sea . . . brought for the overthrow of the Hellenes.ª

127 (445)

And no mortal man knoweth whence he ‡ travels.

128 (451)

For the eyes are as ignorant as the ears are knowing.

129 (455)

Ah! would that they had never even met!

130 (460)

Not parsimonious of the Muses am I.

131 (466)

And even from of old the Thessalian hales the slayers of the dead around their tomb.

ª Brennus was leader of the Gallic invasion of 279 B.C.
‡ The river Nile.
CALLIMACHUS

Καλλιχόρῳ ἐπὶ φρητὶ καθέζει παιδὸς ἄπνοιος.

οἱ δ', ἐνεκ' Ἑυρυνόμη Τιτνιάς, ἐπιον, ἐτυκτε.
Schol. V. Hom. Il. xviii. 399; cf. Apollon. Dysc. De
conjunct. p. 505. 17.

ἀλλ' ἀντὶ βρεφέων πολίων, νέων, εἰρενα, μέσσοιν.
Choerob. in Theodos. ap. Bekk. Anecd. p. 1193,

Ἀτράκιον δηπειτα λυκοστάδα πῶλον ἐλαύνει.

ἐστιν ὅδος καὶ γαῖα καὶ ὄπτητερα κάμινος.

πάσχωμεν ἁστηνοι· τὰ μὲν οἴκοθε πάντα δέδασται.
Et. Florent. s.v. ἁστηνος ὁ δυστυχὴς καὶ πένης·
Καλλήμαχος· πάσχομεν κτλ.

αὐτίκα Κενθῖππην τε πολύκρημνῶν τε Πρόσυ-
μναν.
Et. Florent. s.v. Κενθῖππη.

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a Demeter.
b Persephone.
c Eurynome, daughter of Tethys and Oceanus (Hes. Th. 358) and wife of Ophion (Apol. Rh. i. 503), was mother of
Charis or the Charites (Hes. Th. 907).
d Perhaps from the Linos episode (Ait. i. 2). ἐτήνη =
youth of twenty years (Laconia).
e Atracian= Thessalian (Lycophr. 1309, Stat. Th. i. 106, 346
FRAGMENTS OF UNCERTAIN LOCATION

132 (469)
By the well of Callichorus thou a didst sit, having no tidings of thy child. b

133 (471)
Some said that Titanian Eurynome c was her mother.

134 (473)
But, for infants, the grey-haired and the child, the young man and the middle-aged. d

135 (474)
Then he drives a wolf-bitten Atracian colt. e

136 (475)
Water there is and earth and the baking kiln.

137 (476)
We suffer in misery; all at home is expended. f

138 (477)
Straightway Centhippe g and many-cliffed Prosymna.

Propert. i. 8. 25, Val. Fl. vi. 447) from Atrax, town in Thessaly. Thessalian horses were proverbially good (Strabo 449). ἀλκοστάς as epithet of horses indicates excellence or speed. An explanation is indicated in θεορ. xv. 1. 5 ἐποὺ ὑπὸ λύκου βρωθεὶς [v.l. δηχθεὶς] ἀγαθός ἐσται καὶ ποδώκης. g Cf. Hom. II. i. 125.

So called as the place where Bellerophon first used the spur (κεντεῖω) to Pegasus. For Prosymna in Argolis cf. Strabo 373, Paus. ii. 17. 1, Stat. Th. iv. 44.
CALLIMACHUS

Δην ὁποιο Κλυμένου τε πολυζείνοιο δάμαρτα.
Et Florent. s.v. Κλύμενος.

μὴ μετρεῖν σχοίνων Περσίδι τὴν σοφίτην.
Plutarch, De exil. 10, p. 602.

ὁ προίμης ὁρῆς θηρίων οὐ λέγεται.
Galen in Hippocr. De fract. iii. 51 ὁ ἡλίθιος
εὔθης ὁμοίως λέγεται τῇ τε γλυκεῖᾳ καὶ τῷ
καλλίᾳ, γλυκεῖαν μὲν τὴν σὺν ὀνομαζόντων τῶν
ἀνθρώπων ὅταν θύηται τοῖς θεοῖς εὐφημίας
ἐνεκα, καλλίαν δὲ τῶν πίθηκον, ἐπειδὴ καὶ τούτου
τῆς προσογορίας φυλάττοντες λέγουσιν, ὡσπερ καὶ

Cf. Lucian, Amor. 39 εἰ γοῦν ἀπὸ τῆς νυκτέρου
κοίτης πρὸς ὀρθρόν ἣν ἵδοι τις ἄνυσταμένας γυναικές,
αισχίους νομίσει θηρίων τῶν πρωΐς ὃς
ὀνομαζόνται δυσκληδονίστων.

Περσίδι ἂς θ' ἐνεκεν πένθος ἀπωμόσαιτο.

ἄρχόμενοι μανίην ἡξυτάτην ἐχομεν.

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* Demeter.  
* Persephone.  
* Clymenus: by-name of Hades especially in Hermione, cf. Athen. 624 ε.  
* Hades is πολυδέκτης Hom. H. v. 9, πολυσήμαντωρ πολυ-
  δέγμων id. 31, παιδοκεύς Lycothr. 655, πολυζεινος Aesch. fr.
  229.

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139 (478)
Where (they worship) Deo a and the spouse b of Clymenus, c host of many guests d.

140 (481)
Measure not wisdom by a Persian chain. e

141 (482)
The beast which is not mentioned in the early hours.

Galen: The foolish person is called εὖθης (lit. of good character, decent, honest) in the same way that men call the pig "sweet" by way of euphemism when it is sacrificed to the gods, and the ape "pretty"—for the ape also people avoid calling by its own name, as Callimachus says "The beast," etc.

Lucian: At any rate if one were to see women when they rise in the morning after a night in bed, he would think them uglier than the beasts whom it is ill-omened to name in the early hours.

142 (485)
And the perseus, g for which she foreswore her mourning.

143 (487)
In the beginning we have keenest rage.

* The schoenus as a (Persian) measure of length was variously reckoned from 30 to 60 stades, cf. Strabo 804.
† For the ape cf. Pind. P. ii. 72 καλός τοι πίθων, παρὰ παισὶν αἰεί καλὸς, and for εὖθης see Thuc. iii. 83 τὸ εὐθης, οὐ τὸ γενναίων πλείων μετέχει καταγελασθέν ἡφανεροθή.
§ Referring probably to Isis and Osiris. For perseus see fr. incert. 28 η.

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CALLIMACHUS

Choerob. Dict. in Theod. i. 15 ἐπειδὴ κατὰ τὸν Θουκυδίδην (ii. 8) "ἀρχόμενοι πάντες ἀξίωσαν ἀντιλαμβάνονται" καὶ Καλλίμαχος δὲ τὸ αὐτὸ τοῦτο λέγει, "ἀρχόμενοι" κτλ.

νήδες οἱ Μουσῆς οὐκ ἐγένοντο φίλοι.
Choerob. ibid. p. 193; Hephaest. xv.

παῖς ἄτε,1 τῶν δ’ ἐτέων ἡ δέκας οὐκ ὀλίγη.
Hephaest. xv.

τίκτεσθαι, βροντᾶν δ’ οὐκ ἔμοι ἄλλα Διός.
Hephaest. xv. Cf. Plutarch. Mor. 54 ν εὐφυής εἰμὶ ποιητὴς καὶ στίχον οὐ φαυλότατον γράφων, βροντᾶν δ’ κτλ.

<ἄτερ αὐλῶν>

ῥέξεω καὶ στεφέων εὐαδε τῷ Παρίῳ.
Hephaest. xv.

tέμνοντα σπορίμην αὐλακα γειομόρον.
E.M. s.v. γειομόρος. Et. Flor. p. 75.

ὁ δ’ ἐκ Λοκρῶν τείχεος Ἰταλικοῦ

. . . . . . ἤκεν ἀμύντωρ.
Schol. Hom. Il. xxii. 56.

1 παῖς ἄτε Gaisf.; παῖσατε.

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1 Cf. A.P. v. 282. 4.
2 Combined by Dilthey with fr. incert. 41.
3 When Minos was sacrificing in Paros to the Charites, he heard of the death of his son Androgeos; he stripped off his garland, stopped the flute, etc. Hence the Parians sacrifice to the Graces without flutes or garlands. Apollod. iii. 210. 350
FRAGMENTS OF UNCERTAIN LOCATION

Choeroboscus: Since according to Thucydides “in the beginning all are keener to take part” and Callimachus also says the same thing, “In the beginning” etc.

144 (488)

Friends who were not ignorant of the Muse.

145 (489)
Like a child, yet the tale of her years is not small.a

146 (490)
To produce, but to thunder belongs not to me but to Zeus.

Cf. Plutarch: I am a clever poet and write not bad verse, but “to thunder” etc.b

147 (491)
The Parian is pleased to sacrifice <without flutes> and garlands.c

148 (491 b)
A farmerd cutting the seed-furrow.

149 (493)
And he came from the Italian walled town of the Locrians as their defender.e

b When Odysseus came to Temesa in Bruttium, one of his crew, Polites, was stoned to death by the inhabitants. His ghost in the shape of an evil demon preyed upon Temesa, until Euthymus, a famous boxer, came from Locri and overcame him. Paus. vi. 6, Strabo 255, cf. Plin. N.H. vii. 153 (=fr. 399 Schn.).
CALLIMACHUS

"Ἡρησ ἀγνὸν ύφαινέμενα τῇς μέμηλε πάτος.

οἶτε βιοπλανὲς ἀγρὸν ἀπ᾿ ἀγροῦ 
φοιτῶσιν.

ὁ δρόμος ἱερὸς οὗτος Ἀνοῦβιδος.
Strabo xvii. p. 805.

ὑλαθί μοι φαλαρίτι, πυλαμάχε.

αἷμα τὸ μὲν γενεῆς Εὐξαντίδος.
Thrac. p. 850. 26, etc.

νυμφίε Δημοφόρων, ἀδικε ἥνε.
Anecd. p. 1361 B.

μέσσαβα βοῦς ὑπὸδυς.

a Cf. Hesych. πάτος . . . ἐνδύμα τῆς "Ηρας.
b From Strabo's account of Heliopolis in Egypt.
\[\text{Athena.}\]
\[\text{Euxantius was son of Minos and Dexithea (Apollod.}\]
\[\text{iii. 7, cf. Ait. iii. 1. 67) and father of Miletus, the eponymus}\]
\[\text{of that town (schol. Apoll. Rh. i. 185).}\]
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150 (493)
Whose task it is to weave the sacred robe of Hera.ª

151 (497)
Who in their wandering life roam from field to field.

152 (501)
This is the holy course of Anubis.ª

153 (503)
Be gracious Lady ª of the Helmet, Fighter in the Gate.

154 (504)
By blood partly of the race of Euxantiud.ª

155 (505)
Bridegroom Demophoon, unrighteous guest.ª

156 (513)
An ox under the yoke.ª

Demophoon, son of Theseus, on his way home from Troy married Phyllis, daughter of the Thracian King Sithon. He left his newly made bride, promising to return to her soon, but broke his promise (Tzetz. Lycothr. 494, Apollog. Epit. Vat. p. 221 Wagner, Ovid, Her. 2).

Both Procl. and Tzetz. explain μεσσαβα as being αι του γυγο γλυφαι, apparently the part of the yoke which rests on the neck of the ox (ἐνθα αι αἰχένες των βοῶν διεδευται, Tzetz.).
CALLIMACHUS

<Γαύδων> ... ὡλίγην νησίδα Καλυψώς.
Ammon. De different. p. 103.

Μουσέων κεῖνος ἀνὴρ ἀτέει.

Φιλαδελφείων ἀτμενος ἢ δόμων.

ἀστήρ

αὐλιος δ' δυθμην εἰσι μετ' ἡλίου.

δς τ' Ἰταλὴν ἐφράσαθ' ἄρμονίην.

πρώκιον ἐνυκέως

εἴδαρ εἴδων.
Schol. Theocr. iv. 16.

ὁ δ' ἀείδων Μαλὸς ἦλθε χῦρός.

^ Referring to Ptolemy Philadelphus and Arsinoë Philadelphus.
^ The Evening Star.
^ Xenocritus of Locri Epizephyrii invented the "Locrian" musical mode (ἄρμονία Λοκριστὶ προσαγορευομένη schol. Pind. l.c.).
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157 (524)
(Gaudos) . . Calypso's little isle.

158 (537)
That man is heedless of the Muses.

159 (538)
I was a servant of the house of the Philadelphi. a

160 (539)
The star b that bids the shepherd fold, which passes to his setting with the sun.

161 (541)
Who devised the Italian harmony. c

162 (542)
Eagerly eating his dewy food. d

163 (543)
The choir of Apollo Maloeis e came singing.

a The grasshopper was supposed to feed on dew. Theocr. iv. 16, Verg. E. v. 77.

b Maloeis (Callim. Maloës) was a by-name of Apollo in Lesbos, cf. Thuc. iii. 3 'Απόλλωνος Μαλόντος ἐξώ τῆς πόλεως ἑορτή, ἐν ᾗ πανδημεὶ Μυτιληναίων ἑορτάζουσι.
THE PHAENOMENA
OF ARATUS
INTRODUCTION

1. The Life of Aratus

Authorities.—Suidas s.v. Ἀρατός and four ancient Vitae. (A. Westermann, Biographoi, Brunswick, 1845, p. 52 ff.)


This life, once supposed to be by Achilles Tatius, author of the romance of Leucippe and Cleitophon (circ. fourth cent. A.D.), is shown by E. Maass, Aratea, Berlin, 1892, p. 16, to be by one Achilles, a grammarian, who lived towards the end of the second or beginning of the third cent. A.D. It is printed in Buhle ii. p. 429 ff.; Maass, Comment. in Arati Reliquias p. 76 ff.

Vita II., first published by Iriarte in Catal. bibl. Matrit. i. p. 201 from cod. Matritensis lxvi. written by Constantinus Lascaris in A.D. 1465. This ms., which has also Vita IV., divides Aratus into four books (1) 1–450, (2) 451–732, (3) 733–818, (4) 819–end. Maass suspects that this Life is the work of Sporos of Nicaea (circ. A.D. 200), who commented on Aratus (Leont. Περὶ κατασκευῆς 'Αρατης σφαίρας ὡς φησὶ Σπόρος ὁ ὑπομνηματικῆς; cf. schol. Arat. 541, 1091). It is printed in Buhle ii. p. 442 ff.; Maass, Comment. in Arat. Reliq. p. 323 f.

Vita III., first ed. by Ruhnken from cod. Barocciianus in Ernesti’s edition of Callimachus i. p. 590; then by Iriarte from cod. Matritensis lxvii. in Catal. bibl. Matrit. p. 239. This life is also given in cod. Vindobonensis.
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This, which is the best Life, is expressly attributed in cod. Mediolan. C 263 to Theon (Θέωνος Ἀλεξάνδρεως γένος Ἀράτου) and Maass has shown that this ascription is correct (Analecta Eratosth. Berlin, 1883, in Kiessling u. Wilamowitz, Philol. Untersuch. vi.). There exists a translation of this in bad Latin (ed. Breysig, Erfurt, 1870) which occasionally fills up gaps in the Greek text. Buhle ii. 444 ff.

Vita IV., first published by Aldus Manutius, and thenceforth the Vita usually prefixed to editions of Aratus (e.g. Buhle, Bekker). It is the most worthless of the Vitae. Maass, Comment. in Arat. Reliq. p. 324 ff.

There is so much similarity between the Vitae that they may be assumed to be all derived ultimately from the same original Life, possibly that of the Stoic Boëthus of Sidon (circ. 150 B.C.) who wrote upon Aratus (Vita II.) in at least four books (Geminus Isag. 14 θεν καὶ Βόθος ὁ φιλόσοφος ἐν τῷ τετάρτῳ βιβλίῳ τῆς Ἀράτου ἐξηγήσεως κτλ., Cicero, De divin. i. 8. 13 "Atque his rerum praesensio-
nibus Prognostica tua refera sunt. Quis igitur elicere causas praesensionum potest? Etsi video Boëthum Stoicum esse conatum, qui hactenus aliquid egit, ut earum rationem rerum explicaret, quae in mari caelo

Aratus of Soli in Cilicia—as distinct from Soli in Cyprus—was the son of Athenodorus and Letophila (Lenodora, Vita IV.). His family was one of some dis-
tinction in war and in other fields (Vita II.). He was an older contemporary of Callimachus (Vita I. μέμνηται γούν αὐτοῦ καὶ Καλλίμαχος ὃς πρεσβυτέρου ὁ γόων ἐν τοῖς ἐπιγράμ-
μασιν ἀλλὰ καὶ ἐν τοῖς πρὸς Πραξιφάνη, πάνυ ἐπαινῶν αὐτὸν ὡς πολυμαθῆ καὶ ἀριστον ποιητῆν; the relation is reversed in Vita IV. γραμ. δὲ τῷ Κυρηναῖῳ ἐπεβάλετο, παρ' οὐ καὶ ἐπιγράμ-
ματος ἡξιώτητι, and his birth may be put about 315 B.C.

He was a pupil (ἀκούστη), Suidas says, of the gram-
marian Menecrates of Ephesus and of the philosophers Timon and Menedemus.

Menecrates was author of an Ἐργα or poem on agri-
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culture, apparently in the manner of Hesiod (E.M. s.v. ἡθυόμ. Cf. Varro, R.R. i. 1. 9 “easdem res etiam quidam versibus, ut Hesiodus Ascreaus, Menocrates Ephesius,” and iii. 16. 18; Pliny N.H. Ind. viii. and xi.; and xi. § 17). From Varro, R.R. iii. 16. 18 and the last two references in Pliny it appears that he was an authority upon bees and the flowers on which they fed (schol. Nicand. Alex. 172). It appears from schol. Eurip. Rhes. 529 that he also wrote on astronomy (Diels, Poet. Philos. Fr. p. 171). We may fairly assume that it was at Ephesus and in his earliest years that Aratus was his pupil.

Timon of Phlius (Life by Diog. Laert. ix. 12), sceptic, philosopher, and syllogist, lived circ. 320–circ. 230 B.C. Accidentally making the acquaintance of Pyrrho, he went to Elis and became his disciple. Afterwards he made his living as a peripatetic teacher in the towns about the Hellespont and Propontis, and finally settled in Athens—some time after 276—where he spent the rest of his life, with the exception of a short sojourn in Thebes.

Two statements in Diog. Laert. l.c. are of interest for Aratus: (a) § 110 ἐγνώσθη (sc. Τίμων) δὲ καὶ Ἀντιγόνῳ τῷ βασιλεῖ καὶ Πτολεμαῖῳ τῷ Φιλαδέλφῳ, ὡς αὐτὸς ἐν τοῖς οίμβοις αὐτοῦ μαρτυρεῖ. (b) § 113 φασὶ δὲ καὶ Ἄρατον πυθέσθαι αὐτοῦ πώς τὴν Ὁμήρου ποίησιν ἀσφαλῶς κτῆσαι τοῖς ἄρχαιοι ἀντιγράφοις ἐντυχεῖν καὶ μὴ τοῖς ἴδιοι διωρθωμένοι.

It would not be relevant to discuss here the question whether Timon personally visited the court of Philadelphus, though some colour is given to that view by the jesting reference by Timon to the Museum which is preserved in Athen. i. 22 d. That Timon visited the Macedonian Court is more generally accepted, in which case the conversation between Timon and Aratus will have taken place there circ. 276 B.C., the rash emendation, against which Aratus is warned, referring to the recent edition of Zenodotus.

The third teacher of Aratus mentioned by Suidas is Menedemus of Eretria (Life by Diog. Laert. ii. 18), founder of the Eretrian School of philosophy, who died
ARATUS

some time not long after 278, at the age of seventy-four (Diog. Laert. l.c. 18). Diog. Laert. l.c. 10 says: ἡσπάζετο (sc. Μενέδημος) δὲ καὶ Ἀρατὸν καὶ Λυκόφρονα τὸν τῆς τραγῳδίας ποιητὴν καὶ τὸν Ῥόδιον Ἀνταγόραν. This would seem clearly to belong to the time when Aratus was studying in Athens, to which period also would belong his acquaintance with Callimachus, with the stoic philosopher Persaeus (Vita IV. probably wrongly says Persaeus was his teacher), with Praxiphanes the Peripatetic (Susemihl i. 144 ff. who puts his association with Aratus and Callimachus circ. 291–287).

The VIIth Idyll of Theocritus, the scene of which is laid in Cos, introduces an Aratus (98 ff.) as one apparently of the group of poets whose central figure was Philetas of Cos. It has been very generally assumed that this Aratus to whom Theocritus also addresses Idyll VI. is the author of the Phaenomena (so too the schol.). Against the identification it is pointed out (1) that the name Aratus was a common one in Cos, occurring on coins a and in inscriptions b of this period. (2) That in Theocritus Ἀρατός has the first syllable short, whereas Ἀρατός of the Phaenomena has always in Greek the first syllable long.

Of those who accept the identification some put the Coan sojourn of Aratus before his residence in Athens (Susemihl i. 286), others put it after (Croiset v. 225).

At some date, probably circ. 291, Aratus came to Athens where he made the acquaintance of his somewhat younger contemporary Callimachus, and with him apparently attended the lectures of the peripatetic philosopher Praxiphanes, but afterwards attached himself to Zeno of Citium, founder of the Stoic School of philosophy.

At this time too he made the acquaintance, as we have seen, of Menedemus. Zeno was on friendly terms with Antigonus Gonatas who may have become acquainted with Aratus in Athens. It is likely then that it was at the request of Antigonus himself that Aratus went to the Macedonian court along with his fellow students Persaeus

a Paton and Hicks, Inscriptions of Cos, pp. 309, 313, 318.

b Paton and Hicks, Nos. 10 c 58 and 81.

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and Philonides soon after Antigonus became king of all Macedonia in 276 B.C. It has been suggested that the occasion was the marriage of Antigonus with Phila, daughter of Seleucus and Stratonice, and it was then probably that Aratus produced his Hymn to Pan in honour of Antigonus’ victory over the Celts at Lysimachea in 277 B.C., allusion being made to the panic fear which had seized the enemy in that battle.

The Macedonian court was then the home of an active literary circle.

Here Aratus wrote at the instigation of Antigonus his Phaenomena, following the prose work of Eudoxus which bore the same name (Vita III. τῶν Εὐδόξου Φαινομένων) or was (Vita I.) entitled Κάτωπτρον. This must have been between 276–274, because in the latter year this literary circle was broken up by the invasion of Pyrrhus, and it was not till 272 that Antigonus was restored.

The legend that Aratus and Nicander of Colophon were contemporaries and that at the request of Antigonus Aratus wrote the Phaenomena, though he had no astronomical attainments while he knew about medicine: that Nicander, on the other hand, who knew astronomy, wrote by request of Antigonus the Theriaca and Alexipharmaca, is ridiculed on chronological grounds by Vita I. and Vita IV. It is alluded to by Cicero, De oratore i. 69, cf. G. Knaack in Hermes xxiii. (1888), p. 313.

Upon the invasion of Pyrrhus, Aratus went to the Court of Antiochus I. (Soter), son of Seleucus, where he lived for some time and where he completed an edition of the Odyssey of Homer. It appears that Antiochus wished him to edit the Iliad as well, but this apparently he did not do. Subsequently Aratus returned to the court of Antigonus at Pella, where he died at some date previous to the death of Antigonus (who died 240–239 B.C.).

A monument was erected to him at Soli and his portrait appears on coins of that town.

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a "Εὐπτροπος, Hipparch. i. 2. 2.

ARATUS

2. The Mss.

1. The two oldest mss. of the Phaenomena are:

M = Marcianus 476, containing Aratus (no life or title) with scholia and prefaces, and Lycophron with scholia. This ms. was written for his own use by Nicetas diaconus whom Maass identifies with the distinguished Bishop of Serrhai (Seres) in the eleventh century. It belonged to the library of Cardinal Bessarion and contains some annotations by him. Maass distinguishes a second hand (about thirteenth cent.) and a third, and lastly Bessarion himself (fifteenth cent.). This is both the oldest and best ms. of Aratus and represents, in all probability, the recension of Theon of Alexandria (fourth cent. A.D.) father of Hypatia and the last known member of the Alexandrian Museum, a distinguished philosopher and mathematician, author of commentaries on Aratus, Euclid, and Ptolemy. Theon’s choice of readings was influenced by his apologetic tendency in favour of Aratus which led him to adopt the conjectures of Attalus of Rhodes and possibly to make conjectures of his own with a similar purpose. Some variants noted by Nicetas from another ms. may, as Maass thinks, represent the text of Sporus.

V = Vaticanus 1307 (no life, title Ἀράτου Φαυνήματα supplied by a later hand), containing Lycophron with scholl. and Aratus with scholl. The similarity of writing shows that this ms. was written about the same date as M. The two mss. agree closely even in minutiae. Bekker believed V to be the older of the two, but Maass, from a comparison of the scholia and on the ground that V is in general more corrupt than M, decides in favour of M and holds that V is derived either from M or from the archetype of M.

2. Later mss. These, dating from the thirteenth to the fifteenth century, are of two classes.

(a) Interpolated mss., i.e. containing the interpolated lines of Maximus Planudes, a monk of Constantinople (fourteenth cent.). His interpolations, intended to bring Aratus into conformity with the Almagest or Megale
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Syntax of Claudius Ptolemaeus (2nd cent. A.D.), consist of 16 lines to follow Phaen. v. 480, 10 lines to follow v. 501, 14 lines to follow v. 514 (printed in Bekker's edition Berlin 1828).

These are: Barberinus i. 43, saec. xv.; Bodleianus inter Baroccianos 78, saec. xv.; Bodleianus inter Baroccianos 109, saec. xv.; Laurentianus xxviii. 37, written at Florence in 1464 by Joannes Scutariotes and once belonging to Angelo Poliziano, the famous humanist (1454–1494); Vindobonensis 127 (Lambecius) 341 (Nessel). v. Buhle ii. p. 377, Grodeck, Epist. Crit. in Arati Phaen., etc. The Planudean recension is of no independent value.

(b) Non-interpolated mss.—Maass mentions (1) with scholia: Casanatensis G V 5, saec. xiv.; Vaticanus, 1910, s. xiii. vel xiv.; Vaticanus, 1692, s. xiii. vel xiv.; Vaticanus 121, s. xv.; Vaticanus 199, s. xv.; Marcianus 480, s. xv.; Ambrosianus C 32, sup. s. xv.; Ambrosianus H 42, sup. s. xv.; Parisinus 2841, s. xiii.; Parisinus 2726, s. xv.; Parisinus 2403, s. xiii. vel xiv.; Parisinus 2842; written 1475; Butlerianus Brit. Mus. Add. mss. 11886, s. xv. vel xvi.; Burneianus Brit. Mus. 63, s. xv.; Mosquensis (scholia printed in Buhle i. p. 269 ff.).

(2) Without scholia: Laurentianus xxxi. 32, s. xv.; Palatinus (inter Vaticanos) 137, s. xv.; Neapolitanus bibl. nat. ii. F 37, s. xv.; Marcianus 465, s. xv.; Marcianus 317, s. xv.; Parisinus 2728, s. xv.; Parisinus 2860, s. xv.; Parisinus 2843, s. xv.; Palatinus 40, s. xiv.; Rhedigeranus 35, s. xv.

Some of these have an independent value. Maass selects for his apparatus criticus two which he holds are not derived from M or V, though, like these, they derive from the recension of Theon; Parisinus 2403 (A) and Parisinus 2728 (C).

It is to be added that vv. 1-9, 10-12, 778-817, 822-891 of the Phaenomena are preserved in the Eclogae of Joannes Stobaeus (sixth century).
ARATUS

3. THE SCHOLIA

The Scholia imply in general the same text as the Marcianus. Mainly, no doubt, they are founded on the commentary of Theon, but they contain also notes from the commentary of Sporos (schol. Arat. 541, 1091) and others.

4. BIBLIOGRAPHY

*Editio princeps.* — Aldine, Venice, October 1499 (in *Astronomi veteres*, with scholl. and Latin version, along with the *Aratea* of Cicero, Germanicus, and Avienus; the *Astronomica* of Firmicus and Manilius; *Procli diadochi Sphaera* with version by T. Linacre).

This was followed by a close succession of editions of Aratus either separately or along with kindred works (detailed account in edn. of J. T. Buhle i. xv. ff.); Gr. and Lat. with preface by Phil. Melanchthon, Wittenberg, 1521; another (?) Basel, 1523; Ceporinus, Basel, 1534; I. Mycillus, Basel, 1535; in *Sphaera. atque astrorum coelestium ratio, natura et motus*, Basel, 1536; with Cicero’s *Aratea* supplemented from Vergil, Germanicus, and Avienus, Joachim Perionius, Paris, 1540 (rep. Basel, 1540); c. scholl., Ceporini, Cologne, 1543; ap. Henr. Petri, Basel, 1547; ap. Guil. Morelhum, Paris, 1559, 1596; *Arati Phaen. Latinis versibus reddita a Nicolaio Aleno, Essexiano Anglo*, Paris, 1561; H. Stephanus (in *Poet. Graec. principes heroici carminis*), Paris, 1566 (a new recension of the text, which became the vulgate).

In 1567 appeared the *editio princeps* of the Greek commentators on Aratus (Hipparchus and Achilles [Tatius] with the scholl. and Life of Aratus), by Petrus Victorius, Florentiae, In offic. Juntarum, Bernardi filiorum.

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*Aratea* with the lacunae supplied in the same metre by Grotius, the *Aratea* of Germanicus, for which he used a ms. from the library of Jacobus Susius (Suys) of Grysenoordt; plates of the constellations from that ms.; notes on Aratus, Cicero, and Germanicus; and Avienus with short marginal notes. Grotius' references to mss. are very vague—"manuscriptus," "alii codices," etc.; Buhle says he used codex Palatinus—presumably Palatinus 40.

Aratus was included in the *Poet. Gr. veteres carminis her. scriptores* of Jacob. Lectius, Aureliae Allobrogum 1606; also in a collection of (mainly) astronomical works, Lyons, 1608. Other edd. are E. Schedius, Gustrou, 1631; John Fell, afterwards Bishop of Oxford, Oxford, 1672 (text mainly founded on Morel); A. M. Bandini, Florence, 1765 (with Italian verse trans. by A. M. Salvini). Buhle's judgement of Bandini is worth quoting: "In Arati editione textum Grotianum cum omnibus vitis et mendis repetit, ut adeo labores, de quibus conquiritur, non nisi mendacii fingendis, quibus Florentinae ecclesiae Sublecano imponeret, contineretur... Qui tandem factum est, ut putidissimus homo celeberrimae Italiae bibliothecae praeficeretur?"

The first volume of the edition of Io. Theophilus Buhle appeared at Leipzig (Weidmann) in 1793 (the preface is dated Göttingen, 21st Feb. 1793). The mss. on which he relies are Barberinus, Rhedigeranus, Mosquensis, and the Augustanus Eclogarum Stobaei for the lines quoted by the latter from Aratus. Vol. i. contains Life of Aratus (iv.); Hypothesis; the *Phaen.* and *Diosem.* with Latin prose version facing the text and the *scholia vulgata* at the foot of the page; Leontius *De Sphaer.* *Aratea*; "scholia Theonis" from cod. Mosquensis; and lastly critical animadversions. Vol. ii. (same place and publisher) appeared in 1801 and contains the *Aratea* of Cicero, Germanicus (with scholl.), Avienus; notes on these; ep. crit. of G. E. Grodeck. Lives of Aratus I., II., III. and the notice in Suidas; with an essay on the life and writings of Aratus and his Latin interpreters.
ARATUS


\[^a\] Rhein. Mus. xlviii. (1893).
\[^b\] Hermes xxix. (1894).
INTRODUCTION TO THE PHAENOMENA

I.

Eudoxus of Cnidos, on whose prose work Aratus based his poem, lived circa 390–337 B.C. He was a pupil of Plato and a very distinguished mathematician. Proclus attributes to him the Fifth Book of Euclid's Elements, and among other achievements he is said to have solved the so-called "Delian problem" and to have determined the volume of the pyramid and the cone by the method of exhaustion. According to Hipparchus i. 2. 2, "two books on the phenomena [i.e. the starry sphere] are attributed to Eudoxus, which, with very few exceptions, are in almost all points concordant. One of his books is entitled Enoptron, the other Phaenomena; it is on the latter that Aratus bases his poem."

Hipparchus, whose three books of commentary "on the Phaenomena of Aratus and Eudoxus" we possess, belonged to Nicaea in Bithynia and lived circa 190–120 B.C. His most famous achievement is his discovery of the Precession of the Equinoxes.

The poem of Aratus found many commentators, the most careful of whom, in the opinion of Hipparchus, was Attalus of Rhodes: ἔξηγεν μὲν ὁδὸν Ἀράτου Φαινομένων καὶ ἄλλη πελάνας συντεθέσας ἐπιμελέσατα δὲ δοκεῖ πάντων Ἀτταλος ὁ καθ' ἡμᾶς μαθηματικὸς τὸν περὶ αὐτῶν πεποιηθησαί λόγον (Hipp. i. 1. 3). Besides the commentary of Hipparchus we possess the Introduction of Geminus of Rhodes (first century B.C.), that of Achilles (circa A.D. 200), and lastly, the work of Leontius (circa A.D. 600 (?)) περὶ κατασκευῆς Ἀρατιοῦ σφαιρᾶς.

a i.e. the duplication of the cube (διπλασιασμὸς κύβον).
ARATUS

II.

Out of many the following testimonia may be quoted. Hipparchus i. 1. 7 ἡ γὰρ τῶν ποιημάτων χάρις ἔξισσισταν τινα τοῖς λεγομένοις περιτίθησι [cf. Pind. Ο. i. 30]. καὶ πάντες σχεδὸν οἱ τὸν ποιητὴν τούτον ἐξηγοῦμενοι προστίθενται τότε ὑπʼ αὐτοῦ λεγομένοις.

Dionysius Thrax (Vita III. p. 59 W.): συναγορεύει δὲ αὐτῷ [i.e. Hipparchus] καὶ Διονύσιος ἐν τῷ "περὶ συγκρισεως Ἀράτου καὶ Ὄμηρου" περὶ τῶν μαθηματικῶν, δισερ γέ φησιν: "οὐ τίθεμεν αὐτὸν λατρόν εἶναι γράφαντα τὰς λατρικὰς δυνάμεις, οὐδὲ μαθηματικὸν θῆμοσεν οὐδὲν ξένωκείπόντα τῶν Εὐδόξου.

Leontius (Buhle i. 257 f.): ἠστέον δὲ δι τὰ περὶ τῶν ἀστρων τῷ Ἀράτῳ εἰρημένα οὐ πάνυ καλῶς ἔξηγον, ὡς ἔστω ἐκ τε τῶν Ἰσπαρχῶν καὶ Πτολεμαίων συντελεσμένων περὶ τούτων μαθεῖν. αὐτοῖς δὲ πρῶτον μὲν, ἐπεὶ καὶ τὰ Εὐδόξου, οἱ μάλιστα ἥκολοθρούσεν ὁ Ἀράτου, οὐ λιαν ὀρθῶς ἔλησεν, ἐκεῖα δὲ δι’ αὐτὸ καὶ οὐ πρὸς τὸ ἄκροβεν, ὡς φησὶ Σπόρου ὁ ὑπομνηματιστῆς [commentator], ἀλλὰ τὸ χρῆσιμον τοῖς ναυτιλλομένοις ταῦτα οὕτω διαγράφαται.

Cicero, De re publ. 14: "Dicebat enim Gallum sphaerae illius alterius solidae atque plenae vetus esse inventum, et eam a Thalete Milesio primum esse tornatam, post autem ab Eudoxo Cnidio ... eandem illum astrisstellisque quae caelo inhaererent esse descriptam; cuius omnem ornatum et descriptionem sumptam ab Eudoxo multis annis post non astrologiae [i.e. astronomy], sed poetica quadam facultate versibus Aratum extulisse."

Cicero, De orat. i. 15: "si constat inter doctos hominum ignarum astrologiae ornatisimis atque optimis versibus Aratum de caelo stellisque dixisse."

Theon, i.e. Vita III. p. 59 W.: οθὲν τινὲς ... ἐδοξάν μὴ μαθηματικὸν εἶναι τῶν "Ἀράτου" ὑπελαβόν γὰρ μηδὲν ἔτερον τῶν Εὐδόξου Φαινομένων ποιήσαντα αὐτὸν εἰς τὸ σύγγραμμα θεῖναι ... βίαζονται δ᾽ οὐ μετρώς: ἢ γὰρ καὶ τὸ εἰδέναι μεταφράσαι ἐμπειρίας μαθηματικής: εὑρήσομεν δὲ αὐτὸν καὶ ἐπιμελέστερον τὰ πλεῖστα τοῦ Εὐδόξου ἐπιτάθεμον.


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Callimachus, E. xxix.
Leonidas of Tarentum (contemporary of Aratus), A.P. ix. 25:

Γράμμα τόδ' Ἀρήτου δαήμονος, δι ποτε λεπτῇ
φρουτίδι δεηκούσι αστέρας εφράσατο,
ἀπλανᾶς τ' ἀμφω καὶ ἀλήμονας, οἷοι ἐναργήσι
ἐλλομένοι κύκλοι οὐρανος ἐνδέδεται,
ἀνεισθο δ' καὶ καὶ μέγα καὶ Δίος εἶναι
δεύτερος, δυσεθήκ' ἄστρα φαευόστερα.

Meleager, A.P. iv. 49: ἄστρων τ' ἱδρυν Ἄρατιον.

Epietr. by Πτολεμαίοις ὢ βασιλεύοις in Vita I.

Πάνθε' Ἡγησίας τε καὶ Ἐρμιτόκος τὰ κατ' ἅλθην
tεῖρεα καὶ πολλοὶ ταῦτα τὰ φαινόμενα
βεβηλίος ἐγκατέθεντο, ἀακοόκοι δ' ἀφάμαρτον,
ἄλλα τὸ λεπτολόγου σκήπτρον Ἄρατος ἔχει.

C. Helvius Cinna (Müller p. 87, Baehrens, Fr. Rom. Poet. 324):

Haec tibi Arateis multum vigilata lucernis
Carmina, quis ignes novimus aetherios,
Levis in aridulo malvae descripta libello
Prusiacae vexi munera navicula.

Ovid, Amor. i. 15. 6:

"Cum sole et luna semper Aratus erit."

Quintilian, Inst. x. 1. 55: "Arati materia motu caret,
ut in qua nulla varietas, nullus adfectus, nulla persona,
nulla cuiusquam sit oratio; sufficit tamen operi cui se
parem credidit."

III.

Among Roman writers Aratus attracted much attention
and his influence upon Lucretius and Vergil need only be
mentioned. His poem was translated by Cicero in his
early youth ("admodum adulescentulus," De nat. d. ii. 41;
cf. Ad Attic. ii. 1. 11 (June 60 B.C.) "prognostica mea cum
oratiunculis propediem expecta"); as Cicero was then fortysix
years of age, this would seem to imply that at first he
had translated only the Phaenomena so-called, i.e. 1–732).
ARATUS

Of his translation we possess some 670 lines. Some part at least of the poem was translated by P. Terentius Varro (82–37 B.C.), surnamed Atacinus from the river Atax in his native Gallia Narbonensis, who "nomen est adsecutus interpres operis alieni," Quintil. Inst. x. 1. 87 (he translated also the Argonautica of Apoll. Rhod.). Some fragments are preserved by Servius on Verg. G. i. 375, 397. We have also some 857 lines of the translation of Germanicus Caesar (15 B.C.–A.D. 19), the nephew of Tiberius. We possess further the paraphrase in 1878 lines by Rufus Festus Avienus (proconsul of Africa A.D. 366). The Astronomica of Manilius (under Tiberius) also owes much to Aratus.

IV.

After the Proemium (1–8) Aratus mentions the Axis of the stellar sphere terminating in the North and South Poles (21–26). He now proceeds to enumerate the constellations.

A. 26–318

The Northern constellations, i.e. those North of the Zodiac but including the zodiacal signs themselves. His method is to start with the Bears and to work Southward to the Zodiac, then return to the Bears and again work South to the Zodiac, proceeding round the Pole from East to West. Thus 1 and 2. The Bears, Ursa Minor and Ursa Major, also known as The Wains. The modern derivation of ἀυραξā is ἀμα + ἀξων, and something of the sort seems to be alluded to by Aratus in v. 27. 3. Draco. Hipparchus i. 4. 2 ff. objects that the leading stars in Ursa Minor are nearly parallel with the tail of Draco, so that it is incorrect to say with Eudoxus and Aratus that Ursa Minor is in the coil of Draco; incorrect, too, to say with Aratus 47 that the Bears are on either side of the coil, when they are really on either side of his tail. More interesting is the remark of Hipparchus i. 4. 4 ff. that Aratus should have said not right temple, but left temple. He adds an important remark: "To say, as Attalus does, 372
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that Aratus conceives the head of Draco to be turned the other way and not turned towards the inside of the sphere, is quite unplausible. For all the constellations are formed with reference to our point of view and turned towards us, except when one of them is in profile (κατάγραφον). This is made clear by Aratus repeatedly; for whenever he mentions the right or left portion of a constellation, his statement agrees with this assumption." Hipparchus seems to imply that Draco is not conceived in profile (as he usually is in star-maps) and he holds that not the right temple but the left (γ’ Draconis) is in a straight line with the tongue of Draco and the end of the tail of the Great Bear. It may be noted that German. 58 and Avien. 162 follow Aratus in saying right temple.

4. Engonasin, the Phantom on his knees, who, according to the later interpretation, represents Hercules at the moment when he slew the Dragon which guarded the apples of the Hesperides. Hipparchus i. 4. 9 points out that Eudoxus and Aratus are guilty of an oversight in saying that Engonasin has his right foot on the head of Draco (69 f.), whereas it should be his left. Attalus attempted to exculpate Aratus by reading μέσον δ’ ἑφύπερθε καρφίνω δεξιτεροῦ, i.e. on the middle of the right side of Draco’s head—which Attalus imagines to be turned away from us (ἐξω τοῦ κόσμου). But it is shown by Hipparchus that this assumption (see above) is contrary to the practice of Aratus. Moreover it is more an oversight (παρόδραμα) than an error (ἀμάρτημα) on the part of Aratus, as is shown by his other references to Engonasin 270 ff., 612 ff., 591 ff. Hipparchus is here clearly right. Heracles has his club in his right hand: the advanced knee must therefore be the left. So he is described in [Eratosth.] Catast. 4 and Hyginus, Astr. s.v. Engonasin, German. 68; but Avienus 192 follows Aratus in saying right foot. It is to be said, further, that the confusion of right and left is not only extremely natural but is also as a matter of fact extremely common in ancient accounts of the constellations. Moreover, many mss. of Germanicus actually represent Engonasin as Hercules with the lion’s skin

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over his right arm, his club in his left, the left leg bent to the ground, the right advanced. (Boll, *Sphaera*, p. 102.)


6. Ophiuchus, Serpentarius, Anguilenens, the figure of a man holding in his hands a serpent (Anguis, Serpens). He was sometimes identified with Asclepius; [Eratosth.], *Cat.* i. 6.

7. Scorpio, the Eighth Sign of the Zodiac.

8. The Claws of Scorpio, the Seventh Sign of the Zodiac; also known as Ζυγὸς, Libra, the Balance, the sign which the Sun enters at the Autumnal Equinox.

9. Arctophylax or Boötes with his brightest star Arcturus.

10. Virgo, the Maiden, the Sixth Sign of the Zodiac, identified with Dikē (Justice) or Astraea. In token of rustic simplicity she carries in her hand a corn-ear—represented by the bright star Spica (α Virginis). Usually this is said to be carried in her left hand [Eratosth.] *Cat.* i. 9; German. 95. Protrygeter, Vindemitor, a star on the right wing of Virgo; [Eratosth.] *l.c.*, Hygin. *s.v.* Virgo. This line 138 is given by ACM, but it is not translated by German. 141 nor Avien. 353. The schol. on 137 mentions *protrygeter*, but it is not clear whether he read it.

11. Gemini, the Twins, Castor and Pollux, Third Sign of the Zodiac.

12. Cancer, the Crab, Fourth Sign of the Zodiac.

13. Leo, the Lion, Fifth Sign of the Zodiac.

14. Auriga, the Charioteer, including the Goat, Capella (α Aurigae) and the Kids, Haedi (η, ζ Aurigae).

15. Taurus, the Bull, the Second Sign of the Zodiac, including the Hyades.


20. Aries, the Ram, First Sign of the Zodiac. 21.
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Deltoton (i.e. Δ-shaped) or Trigonon, Triangulum. 22. Pisces, the Fishes, Twelfth sign of the Zodiac. 23. Perseus. 24. Pleiades in the constellation of Taurus, here treated separately on account of their importance as seasonal signs. 25. Lyra, the Lyre.

26. The Bird, the Swan (opp. to Iovis ales = Aquila, Manil. i. 350).

27. Aquarius, the Water-Carrier, Eleventh Sign of the Zodiac.

28. Capricorn, the Goat, Tenth Sign of the Zodiac.

29. Sagittarius, the Archer, Ninth Sign of the Zodiac.

30. Sagitta, the Arrow. 31. Aquila, the Eagle. 32. Delphinus, the Dolphin.

This ends the Northern constellations: Haec sunt Aquilonia signa (Manil. i. 379).

B

CONSTELLATIONS SOUTH OF THE ECLIPTIC


This ends the Fixed Stars.

C

Next Aratus refers to the Five Planets which he declines to discuss. He does not name them but he means, of course, Saturn or Cronus, Jupiter or Zeus, Mars or Ares, Venus or Aphrodite, Mercury or Hermes.
ARATUS

D

Aratus next describes the Circles of the Celestial Sphere (454-461).
1. Gala, the Galaxy or Milky Way, a Great Circle of the Celestial Sphere.
2. The Tropic of Cancer, an imaginary circle 23½° North of the Equator, marking the extreme Northern limit of the Sun's annual path.
3. The Tropic of Capricorn, an imaginary circle 23½° South of the Equator, marking the extreme Southern limit of the Sun's annual path.
4. The Equator, a Great Circle of the Celestial Sphere, its plane being perpendicular to the axis of the Celestial Sphere. It is called λειμερίνης κύκλος, or the Equinocial, because when the Ecliptic or annual path of the Sun cuts it (1) when the Sun enters Aries (circa March 21), and again (2) when the Sun enters Libra (circa September 23), day and night are equal all over the globe.
5. The Zodiac, used sometimes generally in the sense of the Ecliptic, a Great Circle of the Celestial Sphere, representing the apparent annual path of the Sun among the stars. The plane of the Ecliptic is inclined to the plane of the Equator at an angle of (roughly) 23½°. This so-called “obliquity of the Ecliptic” is what causes variation in the length of day and night at different seasons and in different latitudes. When the Zodiac is used more strictly, it means the belt of sky extending some 6 to 12 degrees on either side of the Ecliptic and comprehending the so-called zodiacal signs or constellations. In the Ecliptic lie the apparent paths of the Sun, Moon, and chief planets, and it gets its name from the fact that the Moon must be in or near the plane of the Ecliptic when an eclipse takes place.

E. 559-732

Aratus next deals with the συναναγολαι and ἀντικατασθάσεις of the constellations, i.e. what stars rise with a given zodiacal sign or set when the zodiacal sign is rising. The order in which he enumerates the signs of the Zodiac is 376
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from the Summer Solstice onward: Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini.

Since in modern editions of the Classics statements about the rising and setting of stars are notoriously untrustworthy, it seems desirable to explain what exactly is meant by the rising and setting of a star. The early Greek writers on the matter distinguish the real or imperceptible rising and setting from the apparent or perceptible rising and setting. We thus have: (A) Real Risings and Settings. (1) The true Cosmical Rising, i.e. Star and Sun rise together (the star, though above the horizon, being invisible on account of its proximity to the Sun). (2) The true Cosmical Setting, i.e. the Star sets as the Sun rises (the star again being invisible because before it actually reaches the W. horizon it is obscured by the light of the rising Sun). (3) The true Acronychal Rising, i.e. the Star rises as the Sun sets (again the star is invisible as it emerges from the E. horizon because the light of the departed Sun still illuminates the sky). (4) The true Acronychal Setting, i.e. Star and Sun set together (the Star being therefore invisible).

But corresponding to these we have: (B) The Perceptible Risings and Settings which are of more practical importance. And these are: (1) The Heliачal rising, i.e. the first visible appearance of a star on the E. horizon before sunrise. The star is just sufficiently in advance of the Sun to be visible for a moment. (2) The Heliачal Setting, i.e. the last visible setting of a star in the evening (next night it will have reached the West while there is still too much light for it to be seen). (3) The (apparent) Acronychal Rising, i.e. the last visible rising of a star in the evening (next night it will have risen while there is still too much light for its emergence above the E. horizon to be seen). (4) The (apparent) Cosmical Setting, i.e. the first visible setting of a star in the morning (the previous night it does not quite succeed in reaching the West before sunrise; every morning thereafter the interval between its setting and sunrise increases).
ARATUS

The Rising of a Star normally means its HeliacaII Rising; the Setting of a Star its Cosmical Setting.

Hipparchus ii. 1. 1 ff. remarks that Aratus in treating the signs of the Zodiac is concerned with the actual constellations, not with the ideal divisions of the Zodiac, and is therefore bound to be relatively inaccurate, since those constellations are sometimes less, sometimes larger than the twelfth part (δυδεκατημόριον) which they are supposed to occupy. Some of them, moreover, do not lie wholly in the Zodiac but considerably North of it, e.g. Leo and the more northerly of the two Fishes. He notes further (ii. 1. 16) that Aratus in his division of the Zodiac begins with the solstitial and equinoctial points, and so makes those points the beginnings of the signs, while Eudoxus makes those points the middle of the signs, the solstices occurring in the middle of Cancer and Capricorn, the equinoxes in the middle of Aries and Libra.

The Weather Signs, it is now generally agreed, are an integral part of the poem. The separate title given by some grammarian to this part of the poem is Διοσημαί or Διοσημείαι, not Διοσημεῖα. For διοσημαί in the sense of some significant phenomenon of the weather cf. Aristoph. Ach. 170 f. λέγω δ' ὑμῖν δή | διοσημαί ὑστι καί βραίνει ἐμε, Plut. Mor. 419 ε σύγχυσιν μεγάλην περὶ τῶν ἀερά καὶ διοσημαί πολλάς γενέσθαι, Poll. viii. 124 ἀνίστατο δὲ τὰ δικαιότθεα εἰ γένοισαι διοσημαί · ἔγγηται δὲ ἐκάλυτο ὁι τὰ περὶ τῶν διοσημῶν καὶ τὰ τῶν ἄλλων ἔρημων διδάσκοντες. Cf. Suid. s.v. διοσημαί and Diodor. v. 40, speaking of the Etruscans: γράμματα δὲ καὶ φυσιολογιάν καὶ θεολογιάν ἔξεπδυνεαν ἐπὶ πλέον, καὶ τὰ περὶ τὴν κεραυνοσκοπίαν μάλιστα πάνω ἀνθρώπων ἐξειργάσαντο · διδ καὶ μέχρι τῶν νῦν χρόνων οἱ τῆς οἰκουμένης σχέδια δής ἡγούμενοι θαυμάζοντο τε τῶν ἄνδρας καὶ κατὰ τὰ ἐν τούς κεραυνοῖς διοσημαίς τούτοις ἔγγηταις χρώνται.

A vexed question is the relation of the Weather Signs to the little work Περὶ σημείων which passes under the name of Theophrastus. On the one hand Maass (Introd. 378
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to his edition, p. xxv) thinks that both are based upon an original written in Ionic. On the other hand Kaibel ("Aratea" in Hermes xxix. (1894)) is of opinion that the Περί σημειών was written after the publication of the poem of Aratus and that the work shows indications of disarrangement due to subsequent additions from Aratus and other sources. As these additions agree in style and language with the rest of the work Kaibel holds that they were made by the author himself.

The details of the Metonic Cycle referred to in 752 ff. cannot be discussed here, but a few words must be said. The problem is to find a cycle which will contain a whole number of solar years and at the same time a whole number of synodical months. Meton found that 235 lunations amount practically to nineteen solar years. He therefore made a Cycle of 6940 days, made up of nineteen years with seven intercalated months. The chief relevant texts are Theophr. Περί σημ. 4, Diod. xii. 36, Geminus 37 d (Petav.). The words of Aratus 754 ff. have been the subject of much controversy. They appear to refer to the Metonic Calendar as distinguished from the Metonic Cycle. In his Parapegma a or Calendar the first phenomenon seems to have been the rise of Orion's Belt, then the rest of Orion, up to his foot; then Sirius; and all the other stars, whether governing terrestrial things mainly (the stars of Zeus) or mainly nautical affairs (the stars of Poseidon). But Ideler i. 327 thinks the reference is to the first and last phenomena recorded in the Metonic Calendar. E. Müller supposed the Belt of Orion to denote the beginning, while Sirius denoted the end of the stellar year.

a It was usual for early astronomers to "fix up," παραπηγοῦναι, their calendars on pillars in a public place (Aelian, V.H. x. 7); hence παράπηγμα, affiche, comes to mean "calendar." Meton's calendar appears to have begun with 16th Scirophion (27th June), 432 B.C., his first New Moon falling on 16th July.
ΑΡΑΤΟΤ ΦΑΙΝΟΜΕΝΑ

'Εκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ' ἀνδρὲς ἐὼμεν ἀρρητον. μεστὰ δ' Διὸς πᾶσαι μὲν ἀγνωαί, πᾶσαι δ' ἀνθρώπων ἄγοραι, μεστή δ' θάλασσά καὶ λυμένες. πάντη δ' Διὸς κεχρήμεθα πάντεσ. τοὺ γάρ καὶ γένος εἰμέν. δ' ήτιοι ἀνθρώπους δεξιά σημαίνει, λαοὺς δ' ἐπὶ έργον ἐγείρει, μμνήσκον βιότοι, λέγει δ' οτε βῶλος ἀρίστη βουσί τε καὶ μακέλησι, λέγει δ' οτε δεξια ὧραι καὶ φυτὰ γυρώσαι καὶ σπέρματα πάντα βαλέσθαι. αὐτὸς γάρ τά γε σήματ' ἐν οὐρανῷ ἐστήριξεν, ἀστρα διακρίνασ, ἐσκέψατο δ' εἰς ἐναυτόν ἀστέρας οί κε μάλιστα τετυγμένα σημαίνοιεν ἀνδράσιν ὁμάς, ὃς ἐμπεδό πάντα φύσεται. τῶ μν αἰε πρῶτον τε καὶ θυσιας ἐλάσκονται. χαῖρε, πάτερ, μέγα θαῦμα, μέγ' ἀνθρώπους ὄνειαρ, αὐτὸς καὶ προτέρη γενεή. χαίροιτε δὲ Μοῦσαι μελίχαι μάλα πᾶσαι. ἐμοὶ γε μὲν ἀστέρας εἴπεν ἡ θέμις εὐχομένως τεκμηριάτε πᾶσαν αὐοίθην.

Οἱ μὲν ὁμοὶοι πολεῖς τε καὶ ἄλλωσ ἄλλοι ἐόντες

1 lón̂̄̕eres codd. recce., cf. schol.

b N.T. Acts xvii. 28.
c Cicero ap. Priscian. x. 11.
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From Zeus let us begin; a him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring; b and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, c and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race d! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

They, e all alike, many though they be and other

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a The Elder or Earler Race is variously interpreted in the scholia as (1) = Zeus (ἐτελεῖ αὐτῶς ἐκ καὶ ἑ προτέρα γένεθ); (2) = Titans; (3) = the brothers of Zeus; (4) = the earlier astronomers; (5) = the heroes. 

* Cicero, De nat. d. ii. 41.
οὐρανῶν ἐλκονται πάντ' ἕματα συνεχές αἰεί· 20
αὐτάρ ὁ γ' οὐδ' ὀλγον μετανίσσεται, ἀλλ' μᾶλ' αὐτώς
ἀξων αἰεν ἄρην, ἔχει δ' ἀτάλαντον ἀπάντη
μεσσηγῆς γαῖαν, περὶ δ' οὐρανον1 αὐτὸν ἄγινει.
καὶ μιν πειράνουσι δύω πόλοι ἀμφοτέρωθεν· 25
ἀλλ' ὃ μὲν οὐκ ἐπίστοτος, ὃ δ' ἀντίος ἐκ βορέαο
ὑφόθεν ώκεανοίο· δύω δὲ μιν ἀμφίς ἔχουσαι
ἈΡΚΤΟΙ ἀμα τροχώσι, τὸ δὴ καλέονται 'ἈΜΑΕΑΙ·
αἱ δ' ἦτοι κεφαλὰς μὲν ἐπ' ἰξύαις αἰεν ἔχουσιν
ἀλλήλων, αἰεί δὲ κατωμάδια διορέονται,
ἐμπαλιν εἰς ἄμυνσς τετραμμέναι. εἰ ἔτεον δὴ, 30
Κρήτηθεν κεῖναι γε Διὸς μεγάλον ἱόντι
οὐρανόν εἰσανέβησαν, ὦ μιν τὸτε κουρίζοντα
Δίκτων ἐν εὐώδει, ὅρεος σχεδὸν Ἰδαίου,
ἀντρὶ ἐγκατέβεντο καὶ ἐτρεφόν εἰς ἐναυτόν,
Δικταιοὶ Κούρητες οὔτε Κρόνον ἐμεύόντο. 35
καὶ τὴν μὲν ΚΤΩΝΟΥΡΑΝ ἐπίκλησαν καλέοντι,
τὴν δ' ἑτέρην Ἐλικην. Ἐλίκη γε μὲν ἄνδρες
Ἀχαιοὶ
eἰν ἀλλ' τεκμαίρονται ἵνα χρή νησα ἄγινειν,
τῇ δ' ἄρα Φοίνικες πίσωνοι περόωσι θάλασσαν.
ἀλλ' ἂ μὲν καθαρὴ καὶ ἐπιφράσσοσθαι ἐτοίμῃ 40
πολλῆς φαυνομένη 'Ἐλίκη πρώτης ἀπὸ νυκτὸς·
ἡ δ' ἑτέρη ὀλίγη μὲν, ἀταρ ναύτησιν ἀρείῳν
μειοτέρη γὰρ πάσα περιστρέφεται στροφάλγυν·
τῇ καὶ Σιδῶνοι θυντάτα γαυτίλλονται.

1 οὐρανον M ; οὐράνος AC.

a Ocean here = horizon, as usual in Aratus.
b The Greater and the Lesser Bear.
c Cic. De nat. d. ii. 41. The translation of ἐμπαλιν κτλ.
is too disputed to be discussed here.
d Dicton, apparently a by-form of the usual Dicte. It is,
of course, not near Ida, as Strabo points out: καὶ γὰρ ἡ
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star in other path, are drawn across the heavens always through all time continually. But the Axis shifts not a whit, but unchanging is for ever fixed, and in the midst it holds the earth in equipoise, and wheels the heaven itself around.

On either side the Axis ends in two Poles, but thereof the one is not seen, whereas the other faces us in the north high above the ocean. Encompassing it two Bears wheel together—wherefore they are also called the Wains. Now they ever hold their heads each toward the flank of the other, and are borne along always shoulder-wise, turned alternate on their shoulders. If, indeed, the tale be true, from Crete they by the will of mighty Zeus entered up into heaven, for that when in olden days he played as a child in fragrant Dicton, near the hill of Ida, they set him in a cave and nurtured him for the space of a year, what time the Dictaean Curetes were deceiving Cronus. Now the one men call by name Cynosura and the other Helice. It is by Helice that the Achaians on the sea divine which way to steer their ships, but in the other the Phoenicians put their trust when they cross the sea. But Helice, appearing large at earliest night, is bright and easy to mark; but the other is small, yet better for sailors: for in a smaller orbit wheel all her stars. By her guidance, then, the men of Sidon steer the straightest course.

Δίκτη πλησίον (τῆς Πρᾶσου), οὐχ ὡς Ἀρατὸς ὁ δρεος σχεδὸν Ἰδαίων.” καὶ γὰρ χιλιον ἡ Δίκτη τῆς Ἰδαίς ἀπέχει (Strabo 418). Zenodotus of Mallos understood δίκτον as δικτάμον, the plant “dittany,” hence the epithet “fragrant” (schol.).

* Ovid, Trist. iv. 3. 1-2 “Magna minorque ferae, quarum regis altera Graias, Altera Sidoniae, utraque sicca, ratas.”

* The Great Bear (Ursa Major).

* The Phoenicians.
ΑΡΑΤΟΣ

Τὰς δὲ δί’ ἀμφοτέρας οἶν ποταμοῖο ἀπορρωξὶ
eἰλεῖται μέγα θαύμα, ΔΡΑΚΩΝ, περὶ τ’ ἀμφὶ τ’
ἐγὼς
μυρίος: αἴ δ’ ἀρα οἱ σπείρης ἐκάτερθε φέρονται
“Ἀρκτοὺς, κυανέου πεφυλαγμέναι ωκεανῶ.”
αὐτὰρ δ’ γ’ ἀλλην μὲν νεάτη ἐπιτείνεται οὐρῆ,
ἀλλην δὲ σπείρη περιτείμενται. ἢ μὲν οἱ ἄκρη
οὐρῆ πάρ κεφαλῆν Ἐλίκης ἀποπαύεται “Ἀρκτοὺς
σπείρης δ’ ἐν Κυνόσουρα κάρη ἔχει. ἢ δὲ κατ’ αὐτὴν
ἐιλεῖται κεφαλήν καὶ οἱ ποδὸς ἐρχεται ἄρχεις,
ἐκ δ’ ἄτης παλίνορους ἀνατρέχει. οὐ μὲν ἐκείνη
οἰόθεν οὐδ’ ολος κεφαλῇ ἐπιλάμπεται ἀστήρ,
ἀλλὰ δύο κροτάφους, δύο δ’ ὀμμασιν. εἰς δ’ ὑπ’
ἐνερθὲν.
ἐξαντῆν ἐπέχει γέννοι δεινοὶ πελώρων,
λοξῶν δ’ ἐστὶ κάρη, νεύοντι δὲ πάμπαν ἐοικεν
ἄκρην εἰς Ἐλίκης οὐρῆν: μάλα δ’ ἐστὶ κατ’ ἱδ’
καὶ στόμα καὶ κροτάφου τὰ δεξία νεάτῳ οὐρῆ.
κεῖνη που κεφαλῆς τῇ νίσσεται, ἥχει περ ἄκραι
μίσγονται δύσιν τε καὶ ἀντολαί ἀλλήλησιν.
Τῆδ’ αὐτοῦ μογέθαι κυλίνδεται ἄνδρὶ ἐοικὸς
ἐνδώλου. τὸ μὲν οὐτὶς ἐπίσταται ἀμφαδὸν εἰπεῖν,

a Draco.
b i.e. never set for Northern latitudes.
c Cynosura (Ursa Minor).
d Hipparchus says it should be left temple.
e Cic. De nat. d. ii. 42 “Et reliquum quidem corpus
Draconis totis noctibus cernimus: ‘Hoc caput hic paulum
sese subito aequore condit, Ortus ubi atque obitus partem
admiscetur in unam.’” At latitude x° a star x° from Pole
would just touch the horizon at its lowest point. The head of
Draco lies between 33° and 39° from the Pole (34½° – 37°,
Hipparch. i. 4. 8), and hence about lat. 37° it would just
touch the horizon at its lowest point, i.e. it lies within the
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Between them, as it were the branch of a river, circles in wondrous way the Dragon, winding infinite around and about; on either side of his coil are borne along the Bears, that shun evermore the blue sea. Now towards the one he stretches the end of his tail, but with the coil he intercepts the Lesser Bear. The tip of his tail ends by the head of Helice, but in the coil Cynosura has her head. For his coil circles past her very head and comes near her feet, but again, turning back, runs upward. Not one lone star shines on his head, but on his brows are two stars lit, and two in his eyes, and one beneath is set upon the chin-point of the dread monster. Aslant is his head, and he seems most like as if he were nodding to the tip of the tail of Helice; his mouth and right temple straight confront the end of her tail. That head wheels near where the limits of setting and rising blend.

Right there in its orbit wheels a Phantom form, like to a man that strives at a task. That sign no circle of perpetual visibility (ὁ δὲ φανερὸς κύκλος); cf. Hipparch. l.c., who refutes Attalus who said it lay somewhat south of this. In other words, a star so situated that it rises nearly due North will set nearly due North, and the interval between setting and rising will be very short: setting and rising blend; cf. Scott's Last Expedition (Smith, Elder & Co., 1913), chap. ix. April 23, "The long mild twilight which like a silver clasp unites to-day with yesterday; when morning and evening sit together hand in hand beneath the starless sky of midnight." Homer's remarks upon the Laestrygones, Od. x. 82 ff., especially ἐγγός γὰρ νυκτὸς τε καὶ ἤματος εἰς κέλευθος, point, as Crates rightly saw (schol. Arat. 62), to a people of the Far North.


2 ć 385
οὔτε ὅτινι κρέμαται κείνος πόνῳ, ἀλλὰ μὲν αὐτῶς ἐγγόναςιν καλέουσιν. τὸ δ’ αὐτ’ ἐν γούνασι κάμνου ὀκλάζοντι ἐοικεν. ἀπ’ ἀμφότερων δὲ οἱ ωμοὶ χεῖρες ἀείρονται. τάνυται γε μὲν ἄλλως ἄλλῃ ὅσον ἐσ ὀργυίῃ. μέσων δ’ ἐφύπερπε καρῆνῳ δεξιτερῶν ποδὸς ἄκρον ἔχει σκολιοῦ Δράκοντος.

Αὐτοῦ κάκεων Ἐπέφανος, τὸν ἁγανός ἐθηκεν σῆμ’ ἐμεναι Δίονυσος ἀποιχομένης Ἀριάνιης, νώτω ὑποστρέφεται κεκμητός Εἰδώλου.

Νώτω μὲν Στέφανος πελάει, κεφαλῆ γε μὲν ἄκρη σκέπτει τὰρ κεφαλῆ Ὀφιοῦχεον, ἐκ δ’ ἀρ’ ἐκεῖνης αὐτῶν ἐπιφράσσαιον φαενόμενον Ὀφιοὐχον. τοῖοι οἱ κεφαλῆ ὑποκείμενοι ἀγλαοὶ ωμοὶ εἶδονται: κείνοι γε καὶ ἀν διχόμην σελήνη εἰσωποὶ τελέθοιεν. ἀτὰρ χέρες οὐ μάλα Ἰσαι. λεπτή γὰρ καὶ τῇ καὶ τῇ ἐπιδέδρομεν αἴγλη. ἀλλ’ ἐμπὶς κάκεινα ἐπόψαι: οὐ γάρ ἐλαφραί. ἀμφότερα δ’ Ὁφιος πεπονήμαται, ὡς ρά τε μέσον δινεύει Ὀφιοῦχον. δ’ ἐμμενες εὖ ἐπαρηγός ποσόν ἐπιθίβει μέγα θηρίον ἀμφότερους, ἕκριον, ὀβθαλμῷ τε καὶ ἐν θώρηκι βεβηκὼς ἄρθός. ἀτὰρ οἱ Ὁφίς γε δῦν στρέφεται μετὰ χερσίν, δεξιτέρῃ ὀλγος, σκαοῦ γε μὲν ὑψὸθι πολλὸς.

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*a* Engonasin, *Ingeniculus*: later supposed to be Heracles at the moment when he slew the dragon (Draco) which guarded the apples of the Hesperides (Avien. 169 ff.); also called Gnyx, *i.e.* On his knees A. 591, 615; or *Eidolon*, here and 64. By Roman poets called Nixus, *Effigies*, *Imago*. *Cf.* Avien. 631, Germ. 271.

*b* Hipparchus in *Arat. et Eudox. Phaen.* i. 2. 6 points out that both Eudoxus and Aratus say “right foot,” whereas it should be “left foot.”

*c* Corona Borealis. *Cic.* *l.c.* “Hic illa eximio posita est fulgore Corona.”

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man knows how to read clearly, nor on what task he is bent, but men simply call him On His Knees. a
Now that Phantom, that toils on his knees, seems to sit on bended knee, and from both his shoulders his hands are upraised and stretch, one this way, one that, a fathom's length. Over the middle of the head of the crooked Dragon, he has the tip of his right foot. b

Here too that Crown, which glorious Dionysus set to be memorial of the dead Ariadne, wheels beneath the back of the toil-spent Phantom.

To the Phantom's back the Crown is near, but by his head mark near at hand the head of Ophiuchus, d and then from it you can trace the starlit Ophiuchus himself: so brightly set beneath his head appear his gleaming shoulders. They would be clear to mark even at the midmonth moon, but his hands are not at all so bright; for faint runs the gleam of stars along on this side and on that. Yet they too can be seen, for they are not feeble. Both firmly clutch the Serpent, e which encircles the waist of Ophiuchus, but he, stedfast with both his feet well set, tramples a huge monster, even the Scorpion, f standing upright on his eye and breast. Now the Serpent is wreathed about his two hands—a little above his right hand, but in many folds high above his left.

a Cic. l.c., "Atque haec quidem a tergo, propter caput autem Anguitanens, 'Quem claro perhibent Ophiuchum nomine Graii. Hic pressu duplici palmarum continet Anguem, Atque eius ipse manet religatus corpore torto; Namque virum medium serpens sub pectora cingit. Ille tamen nitens graviter vestigia ponit Atque oculos urget pedibus pectusque Nepaâ [=Scorpio]."" Cic. ap. Priscian. xiv. 52
b "Huic supera duplex humeros affixa videtur Stella micans tali specie talique nitore."
c Serpens.
d Scorpio.
ARATUS

Καὶ δὴ οἱ Στεφάνῳ παρακέκλιται ἄκρα γένεια, νεότιθι δὲ σπείρησ μεγάλας ἐπιμαίεο χλαξ.
ἀλλ’ αἱ μὲν φαέων ἐπιδεενέες, οὐδὲν ἁγαναί.

’Εξὸπθεν δ’ Ἐλίκης φέρεται ἐλαύντι ἐσκώς ἀρκτοφταλὲς, τὸν ὢ’ ἄνδρες ἐπικλείουσι βοώθν, ὀὖν ἀμαξίης ἐπαφώμενος εἰδεται “Ἀρκτοῦ.
καὶ μάλα πᾶς ἀριθήλος ὑπὸ ζώνη δὲ οἱ αὐτὸς ἐξ ἄλλων ἀρκτοτροχος ἔλισσεται ἀμφαδὸν ἀστήρ.

’Αμφοτέροις δὲ ποσοῖν ὑπὸ σκέπτου βοώτεων παρθενον, ἦ’ ὦν χερσὶ πέρει Στάχυν οἰγλήντα ἐκτ’ οὖν ’Αστραίου κείνῃ γένους, ὁν βὰ τε φασιν ἀστρων ἄρχαιον πατέρ’ ἐμμεναι, εἰτε τεν ἄλλου, εὐκηλος φορέουτο· λόγος γε μὲν ἐντρέχει ἄλλος ἀνθρώπους, ὡς δὴθεν ἐπιχθονή πάρος ἤκελθεν ἑκάθητο καὶ ἀκάθατη χρείασθαι.
καὶ Εί Δίκην καλέσσον, ἄγερμην ἀνελευθερώστας, ἠ’ που εἰν ἄγορα ἐν ἐφρουχόρῳ ἐν ἀγυνή, ὑμιτέρας ἤιδεν ἐπισπερχοῦσα δέμοστας.
οὔπω λεγώλεον τότε νείκεος ἡπίσταντα οὐδὲ διακρίσιος πολυμεμφέος οὐδὲ κυδομοῦ ἀντιος δ’ ἐξων’ ἀλεπι’ δ’ ἀπέκειτο θάλασσα, καὶ βλεν ὅπω νής ἀπότροθεν ἠγώνσκουν ἀλλὰ βοὺς καὶ ἄροτρα καὶ αὐτή, πότινα λαὼν, μνήμα πάντα παρείχε Δίκη, δύσευρα δικαίων.

τόφρ’ ἦν, ὡφρ’ ἐπι γαία γένος χρύσεων ἔφερθεν ἀργυρεύ’ δ’ ὅλιγη τε καὶ οὐκέτι πάμπαν ἐτοίμῃ ὁμοίλη.

1 Scorpion’s Claws.or Libra.
2 Boötes. Cic. l.c. “Septentriones autem sequitur ‘Arctophylax, vulgo qui dicitur esse Bootes, Quod quasi temoni adiunctam prae se quatit Arctum.’ Dein quae sequuntur. 388
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Toward the Crown leans the Serpent’s jaw, but beneath his coiling form seek thou for the mighty Claws; they are scant of light and nowise brilliant.

Behind Helice, like to one that drives, is borne along Arctophylax whom men also call Boötes, since he seems to lay hand on the wain-like Bear. Very bright is he all; but beneath his belt wheels a star, bright beyond the others, Arcturus himself.

Beneath both feet of Boötes mark the Maiden, who in her hands bears the gleaming Ear of Corn. Whether she be daughter of Astræus, who, men say, was of old the father of the stars, or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but mingling with them took her seat, immortal though she was. Her men called Justice; but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgements kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention, or din of battle, but a simple life they lived. Far from them was the cruel sea and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need. Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only

Huic enim Booti ‘subter præcordia fixa videtur Stella micans radiis, Arcturus nomine claro.’”


Spica.
ἈΡΑΤΟΣ

ὦμίλει, ποθέουσα παλαίων ἣθεα λαῶν.
ἀλλ' ἐμμην ἐτὶ κεῖνο κατ' ἀργύρεον γένος ἦνν.
เหรχετο δὲ έξ όρεών ὑποδείελος ἡρηντῶν
μονάξ, οὐδὲ τεω ἐπεμιγνετο μελιχίουσιν.
ἀλλ' ὅπτε ἀνθρώπων μεγάλας πλήσαιο τολώνας,
ηῆελε δὴ ἐπείτα καθαπτομένη κακότητος,
οὑδ' ἐτ' ἐφη εἰςώτως ἐλευσοσθαι καλέουσιν.
"οὐνθ' χρύσειοι πατέρες γενεήν ἐκλποτο
χειροτέρην" ὑμεῖς δὲ κακώτερα τεξείεσθε.
καὶ δὴ που πόλεμοι, καὶ δὴ καὶ ἀνάρσιον αἴμα
ἐσσεται ἀνθρώπουι, κακῶν δὲ ἐπικεισται ἄλγος.
ὡς εἰποῦσ' ὀρέων ἐπεμαίετο, τοὺς δ' ἀρα λαούς
 eius αὐτήν ἐτι πάντας ἐλίμπανε παπταίνοντας.
ἀλλ' ὅτε δὴ κακείνοι ἐτέθνασαν, οἱ δ' ἐγένοντο,
χαλκείν γενεή, προτέρων ὀλοώτεροι ἄνδρες,
οἱ πρώτοι κακόργον ἐξαλκεύοντα μάχαιραν
εἰνόδην, πρώτοι δὲ βοῶν ἐπάσαν ἀροτήρων,
καὶ τότε μοισάσασα Δίκη κείνων γένος ἀνδρῶν
ἐπταθ' ὑπορανίην ταῦτην δ' ἀρα νάσασατο χώρην,
ἡχὶ περ ἐνυχιή ἐτι φαίνεται ἀνθρώπουιον
Παρθένοις, ἔγγος έουσα πολυσκέπτου Βοώτεω.

Τὴς ύπερ ἀμφοτέρων ἁμων εἰλίσσεται ἁςτήρ
[δεξίετρῇ πτέρυγι: προτρίγηθηρ δ' αὐτὲ καλεῖται ὧν]
τόσος μὲν μεγεθεί, τοῖς δ' ἐγκείμενος αἰγύλῃ,
οἷς καὶ μεγάλης ὑπόρη ὑποφαίνεται ἁἈρκτοῦ.
δευὴ γὰρ κεῖνη, δεῦοι δὲ οἱ ἐγγύθεν εἰς ἅν
ἀστέρες. οὐκ ἂν τοὺς γε ἰδὼν ἐπιτεκμηριω

1 ACM ; but not translated by Germ. or Avienus.

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1 Cic. De nat. d. ii. 63 "Quibus [bubus], cum terrae
subigerentur fissione glebarum, ab illo aureo genere, ut
poetae loquuntur, vis nulla unquam adferabatur. 'Ferrea
tum vero proles exorta repente est Ausaque funestum prima
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PHAENOMENA

a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at even-tide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man. "Behold what manner of race the fathers of the Golden Age a left behind them! Far meaner than themselves! but ye will breed a viler progeny b! Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them." Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Boötes.

Above both her shoulders at her right wing wheels a star, whereof the name is the Vintager c—of such size and with such brightness set, as the star that shines beneath the tail of the Great Bear. For dread is the Bear and dread stars are near her. Seeing them thou needest not further conjecture est fabricarier ensem Et gustare manu vinctum domitumque iuvencum.'"

b Cf. Hor. C. iii. 6. 46 "Aetas parentum, peior avis, tulit Nos nequiros, mox daturos Progeniem vitiosiorem."

c Vindemiaror.
ARATUS

[oai miw pasaw dopsewen elisoomevwi typoawin,] 1 142
oi sos oai pro podow fevetai kalow te megas te
eiw men upomaiw, eis d' eivodevei kataiow, 145
allos d' ouraiois upo gouvswv. all' ara pantes
aplooi allodevei allos anwvumh fpevowai.

Krat: de oai diatmoi, meoogy d' upo karakinow
esteiv.
pooisi d' opathoteroi leon upo kala faeinei.

Eda men heliow theiretaia eissi kulebou:
a de pou astachwv keneai fainontai arowrav
heliow ta prwta synexomenvou Leonti.

thmos kai kaladontes etheiai eurei pountw
abrooi emiptpouov, o de plowos ouketo kowais
owmos. euretai moi areskoivn tote vhes,
eis anemov de tata pheida kuberaiphrhes ekoen.

Ei de tois 'hnioxon te kai asteroas 'Hnioxoi
sketpsevai dokeei, kai tois fatias hluw ev aigos
autw hs d' eriow, ois t' eiv al prorforouge
pollaris eskeiauto ketaimenvous anbropous,
autov men men apanta megan Diwumov epit laia
ekliumenv othwes: 'Elites de oai akra karhna
autia dieweive. skaiw d' epelhelata owmow
ai' ierh, tin men te logos Dii malow upoxeiv,
'Oleniwh de miw Aiga Dios kalxovou upofhetai.

1 Read only in later mss. Cf. v. 171.

a Cic. ap. Priscian. Gramm. vi. "Tertia sub caudam ad

genius ipsum lumina pandit."

b Gemini. Cic. De nat. d. ii. 43 "Et natos Geminow

inives sub caput Arcti: Subiectus mediae est Cancer,
pedibusque tenetur Magni' Leo tremulam quatiens e corpore
flammam."  

c Cancer.  
d Leo.

* About 23rd July the Sun enters the zodiacal sign Leo:

cf. Hipparch. ii. 1. 18 who, after quoting Aratus 149-151,

remarks: "For the greatest heat occurs about the time
PHAENOMENA

what stars beyond them model all her form. Such stars are borne along, beautiful and great, one in front of her forefeet, one on her flank, and one beneath her hind knees. But all singly one here, one there, are wheeled along without a name.

Beneath the head of Helice are the Twins; beneath her waist is the Crab; beneath her hind feet the Lion brightly shines. There is the Sun’s hottest summer path. Then the fields are seen bereft of corn-ears, when first the Sun comes together with the Lion. Then the roaring Etesian winds fall swooping on the vasty deep, and voyaging is no longer seasonable for oars. Then let broad-beamed ships be my choice, and let steersmen hold the helm into the wind.

But if it be thy wish to mark Charioteer and his stars, and if the fame has come to thee of the Goat herself and the Kids, who often on the darkening deep have seen men storm-tossed, thou wilt find him in all his might, leaning forward at the left hand of the Twins. Over against him wheels the top of Helice’s head, but on his left shoulder is set the holy Goat, that, as legend tells, gave the breast to Zeus. Her the interpreters of Zeus call the Olenian when the Dog-Star rises, which is as nearly as possible thirty days after the summer solstice. At that date, according to Aratus, the Sun is in the beginning of Leo. The sun, therefore, at this (the summer) solstice occupies the beginning of the Crab (Cancer)."

The Etesian or trade-winds which blow every year in the Mediterranean during the summer, mostly from the North, begin at the rising of the Dog-Star, being preceded by the prodromi which, also from the North, begin eight days before the rising of the Dog-Star. The Etesian winds blow for some fifty days.  

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ARATUS

ἀλλ' ἦ μὲν πολλή τε καὶ ἀγλαή· οἱ δὲ οἱ αὐτοῦ λεπτὰ φαείνονται Ἐριφοὶ καρπὸν κάτα χειρός.

Πάρ ποσὶ δ' Ἡνύχου κεραυν πεπτηθοτα τατρον μαίεσθαι. τὰ δὲ οἱ μᾶλ' εὐκότα σήματα κείται· τοῖς οἱ κεφαλὴ διακέκριται· οὐδὲ τὰς ἄλλας σήματι τεκμήριαι κάρη βοὸς, οἶδα μὲν αὐτοὶ ἀστέρες ἀμφοτέρωθεν ἔλιασόμενοι τυπῶσον. καὶ λίθην κείσων ὅνου, εἰρεταί, οὐδὲ τοι ἄντως ἴκουστοι Τάδες. ταί μὲν τ' ἐπί παντὶ μετόπῃς Ταῦρον βεβλέαται· λαιοῦ δὲ κεράτος ἄκρον καὶ πόδα δεξίτερον παρακευμένου Ἡνύχου εἰς ἀστὴρ ἔπεχεν· σωληνάλαμου δὲ φέρονται, ἀλλ' αἰεὶ Ταῦρος προφερέστερος Ἡνύχου εἰς ἐτέρην καταβήναι, ὁμηλυσία περ ἄνοιθαν.

Οὐδ' ἀρά Κηφήνος μογερόν γένος Ἰοσίδαο 

αὐτὸς ἄρρητον κατακείσεται· ἀλλ' ἀρά καὶ τῶν 

οὐρανῶν εἰς ὅνου ἤλθεν, ἐπεὶ Διὸς ἐγνύθην ἤςαν. 

αὐτὸς μὲν κατόπισθεν ἐὼν Κυνοσουρίδος Ὀρκτοῦ 

κηφεῖς ἀμφοτέρας κείρας ταῦτον ἐς ἐωκώς· 

ἰς οἱ στάθμη νεάτης ἀποτείνθετοι ὕρης 

ἐς πόδας ἀμφοτέρους, ὅσσοι ποδός ἐς πόδα τείνει.

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a Amalthea: Olenian as being on the arm (ἐλεύθ) of Auriga or as daughter of Olenus or from Olenus or Olene in Achaia (Strabo 387, who quotes Aratus). Cf. “Nascitur Oleniae signum pluviale Capellae,” Ovid, F. v. 113, “Oleniae sidus pluviale Capellae,” Ovid, M. iii. 594.

b The participle πεπτηθῆσα occurs five times in Aratus, here of Taurus, 318 of the bright stars in the Dolphin, 324 of Orion, 353 of Andromeda, 369 of certain nameless stars. The mss. of Homer confuse the perfect participle active of πιπτω with that of πτήσω (Leaf on Il. xxi. 503). There seems reason to think that in some cases, e.g. 324, Aratus treated πεπτηθῆσα as from πιπτημι, πετάνυμι, in the sense of “extended,” “spread.”

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PHAENOMENA

Goat. Large is she and bright, but there at the wrist of the Charioteer faintly gleam the Kids.

At the feet of Charioteer seek for the crouching horned Bull. Very lifelike are his signs; so clear defined his head: not by other sign would one mark the head of an ox, since in such wise those very stars, wheeling on either side, fashion it. Oft-spoken is their name and not all unheard-of are the Hyades. Broadcast are they on the forehead of the Bull. One star occupies the tip of his left horn and the right foot of the Charioteer, who is close by. Together they are carried in their course, but ever earlier is the Bull than the Charioteer to set beneath the West, albeit they fare together at their rising.

Nor all unnamed shall rest the hapless family of Iasid Cepheus. For their name, too, has come unto heaven, for that they were near akin to Zeus. Cepheus himself is set behind the Bear Cynosura, like to one that stretches out both his hands. From her tail-tip to both his feet stretches a measure equal to that from foot to foot. But a little aside

c Taurus.
d Hyades in the constellation of Taurus.
e τρεπή may refer to West, as here, and 279, 659, or to East, 571, 617, 726, always according to the context.
f The Bull sets sooner because he is farther South than Auriga (schol.). For criticism of this passage cf. Hipparch. i. 5. 14 ff.
g Cepheus, King of Aethiopia, father of Andromeda by Cassiopeia. He was descended from Io whose father, according to one version, was Jasus, son of Argos (Apollod. ii. 5).
h As descended from Io.
i Aratus i. 2. 12 says that this remark, in which Aratus agrees with Eudoxus, is not true, the distance between the feet of Cepheus being less than that from either foot to the tip of Cynosura's tail.
ARATUS

αὐτὰρ ἀπὸ ζώνης ὀλίγον κε μεταβλέψειας
πρώτης ἵμενος καμπῆς μεγάλου Δράκοντος.
Τοῦ δ’ ἀρα δαμονίη προκυλύνεται οὐ μάλα
πολλὴ νυκτὶ φαεινομένη παμμήνιδι ΚΑΣΣΙΕΠΕΙΑ·
οὐ γὰρ μὲν πολλοὶ καὶ ἐπιμοβοὶ γανώσων
ἀστέρες, οἱ μὲν πᾶσαν ἐπιρρήδην στιχώσων.
οἷς δὲ κληῖδι θύρην ἐντοσθ’ ἀραρνίαν
δικλίδ’ ἐπιπλήσσαντες ἀνακρούσων ὀχής,¹
τοῖοί οἱ μουναξ ὑποκείμενοι ὑδάλλονται
ἀστέρες. η  δ’ αὐτῶς ὀλίγουν ἀποτείνεται ὧμων
ὀργυνῆν. φαῖς κεν ἀναίζειν ἐπὶ παιδὶ.

Ἀυτοῦ γὰρ κάκεινο κυλύνεται αὐτὸν ἀγαλμα
ΑΝΔΡΟΜΕΔΗΣ ὑπὸ μυτρὶ κεκασμένον. οὐ σε μάλ’ οἰών
νῦκτα περισκέψασθαι, ἵν’ αὕτικα καίλλον ἰδηαί·
τοῖ οἱ κεφαλῆ, τοῖοι δὲ οἱ ἀμφοτέρωθεν
 numberWith the Nereids by vying with them in beauty. Hence Poseidon sent a sea-monster (Cetus) against Aethiopia.

¹ The W-shaped constellation of Cassiopeia is a familiar spectacle in the sky. It is probably unnecessary to suppose that more is meant than that C. presents roughly the same
from his belt look to find the first coil of the mighty Dragon.

Eastward his hapless wife, Cassiepeia,† gleaming when by night the moon is full, wheels with her scanty stars. For few and alternate stars adorn her, which expressly mark her form with lines of light. Like the key ‡ of a twofold door barred within, wherewith men striking shoot back the bolts, so singly set shine her stars. But from her shoulders so faint she stretches a fathom’s length. Thou would’st say she was sorrowing over her daughter.¶

For there, too, wheels that woeful form of Andromeda, enstarred beneath her mother. Thou hast not to wait § for a night, I ween, whereon to see her more distinct! So bright is her head and so clearly marked are both the shoulders, the tips of her feet and all her belt. Yet even there she is racked, with arms stretched far apart, and even in Heaven bonds are her portion. Uplifted and outspread there for all time are those hands of hers.

Beneath her head is spread the huge Horse,‖ touching her with his lower belly. One common star gleams on the Horse’s navel and the crown of her head. Three other separate stars, large and bright, at equal distance set on flank and shoulders, trace a square †† upon the Horse. His head is not so brightly aspect as that presented by the bars of a folding-door, where one half-door acts as door-post to the other and vice versa. If these two bars were secured by a drop-bar passing through the two, the resemblance would be clearer still.

* Andromeda, who was exposed to the Sea-Monster being chained to a rock until she was rescued by Perseus.

† i.e. She can be seen any night.

‡ Pegasus, the winged horse of Bellerophon.

†† The Great Square of Pegasus, made up of α, β, γ Pegasi with α Andromedae.
ARATUS

οὐδ’ αὐχὴν δολιχὸς περ ἐὼν. ἀτὰρ ἐσχατὸς ἀστὴρ
ἀιθομένης γέννοι καὶ κεν προτέροις ἐρίσειν
τέτρασιν, οἷς μὲν ἔχουσι περίσκεπτοι μάλ’ ἑόντες.
οὐδ’ ὁ γε τετράπος ἐστίν’ ἀπ’ ὁμφαλὸν γὰρ ἄκρον
μεσσόθεν ἡμιτελὴς περιτελλεται ἱερὸς Ἰππος.
κείνον δὴ καὶ φαινετ’ ὑψηλοὶ Ἐλκώνοι
καλὸν ὕδωρ ἀγαγεῖν εὐαλδέος Ἰππουκρήνης.
οὐ γὰρ πω Ἐλκών ἄκρος καταλείβετο πηγαῖς,
ἀλλ’ Ἰππος μὲν ἔτυψε· τὸ δ’ ἀθρόον αὐτόθεν ὕδωρ
ἐξέχυτο πληγῇ προτέρου ποδός· οἱ δὲ νομῆς
πρῶτοι κείνο ποτόν διεφήμισαν Ἰππουκρήνην.
ἀλλὰ τὸ μὲν πέτρης ἀπολείβεται, οὐδὲ ποτ’ αὐτῷ
Θεσπέειν ἀνδρῶν ἐκάς οὔνει. αὐτὰρ δ’ Ἰππος
ἐν Διὸς εἰλεῖται καὶ τοῦ πάρα θηράσθαι.

Αὐτοῦ καὶ Κριοῖο θωταται εἰςι κέλευθοι,
ὅς δὴ τε καὶ μήκιστα διωκόμενοι περὶ κύκλα
οὐδὲν ἀφαυρότερον τροχάει Κυνοσουρίδος Ἀρκτοῦ,
αὐτὸς μὲν νωθής καὶ ἀνάστερος οἷα σελήνη
σκέψαθαι, ζωνὶς δ’ ἂν ὅμως ἐπιτεκμῆραι
Ἀνδρομέδης. ὀλίγων γὰρ ὑπ’ αὐτὴν ἑστήρικται.
μεσσοθι δὲ τρίβει μέγαν οὐρανόν, Ἦχι περ ἄκραι
χήλαι καὶ ζώνῃ περιτελλεται Ὀρίωνος.

"Εστὶ δὲ τοι καὶ ἔτ’ ἀλλο τετυγμένον ἐγγύθη σῆμα
νειδέν Ἀνδρομέδης, τὸ δ’ ἐπὶ τριῶν ἐστάθμηται
δελτῶτον πλευρῆσιν, ἰσαιομένησιν οὐκὸς
ἀμφοτέρος. ὡς δ’ οὕτι τόση, μάλα δ’ ἐστὶν ἑτοίμη
eὐρέσθαι· περὶ γὰρ πολέων εὐάστερος ἐστὶν.
τῶν ὀλίγων Κριοῦ νοτίωτεροι ἀστέρες εἰσίν.

a The constellation of Pegasus is only a προτομή or bust, showing head and forefeet and half the body.

b A fountain on Helicon, near Thespiae in Boeotia, said to have been caused by the hoof of Pegasus, the winged Horse of Bellerophon (Paus. ix. 31. 3).

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marked, nor his neck, though it be long. But the farthest star on his blazing nostril could fitly rival the former four, that invest him with such splendour. Nor is he four-footed. Parted at the navel, with only half a body, wheels in heaven the sacred Horse.\(a\) He it was, men say, that brought down from lofty Helicon the bright water of bounteous Hippocrene.\(b\) For not yet on Helicon’s summit trickled the fountain’s springs, but the Horse smote it and straightway the gushing water was shed abroad at the stamp of his forefoot, and herdsmen were the first to call that stream the fountain of the Horse. From the rock the water wells and never shalt thou see it far from the men of Thespiae; but the Horse himself circles in the heaven of Zeus and is there for thee to behold.

There too are the most swift courses of the Ram,\(c\) who, pursued through the longest circuit, runs not a whit slower than the Bear Cynosura—himself weak and starless as on a moonlit night, but yet by the belt of Andromeda thou canst trace him out. For a little below her is he set. Midway he treads the mighty heavens, where wheel the tips of the Scorpion’s Claws and the Belt of Orion.

There is also another sign, fashioned near, below Andromeda, Deltoton,\(d\) drawn with three sides, whereof two appear equal but the third is less, yet very easy to find, for beyond many is it endowed with stars. Southward a little from Deltoton are the stars of the Ram.

\(c\) The Ram, Aries, situated on the Equator, which is a Great Circle of the celestial globe, completes his circuit of the heavens in the same time that Ursa Minor completes her smaller circle.

\(d\) Triangulum.
ARATUS

Οἱ δ᾽ ἂρ᾽ ἔτι προτέρω, ἔτι δ᾽ ἐν προμολύσει νότοιο, ἰχθεῖς. ἀλλ' αἰεὶ ἔτερος προφερόστερος ἄλλου, καὶ μάλλον βορεάς νέον κατιόντος ἀκούει. ἀμφότερων δὲ σφεων ἀποτείνεται ἣτοι δεσμὰ οὐραίων ἐκάρηθεν ἐπισχερῶ εἰς ἐν ἱόντων. καὶ τὰ μὲν εἰς ἀστῆρ ἐπέχει καλὸς τέ μέγας τε, ὅν Ῥά τε καὶ σύντειχος ὑπούραυος καλέων. 245

'Ανδρομέδης δὲ τοι ὁμοὶ ἀριστερὸς Ἰχθύος ἐστὶν σῆμα βορειοτέρου μάλα γάρ νῦ οἱ ἐγγύθεν ἑστὶν. Ἀμφότεροι δὲ πόδες γαμμαρὰ ἐπισμαίνοιεν περσεοῖ, οἱ ρᾷ οἱ αἰεὶν ἐπιμάδιοι φορέονται. 250

αὐτὰρ ἃ γ᾽ ἐν βορέω φέρεται περιμήκητος ἄλλων. καὶ οἱ δεξιερὰ μὲν ἔτι κλισμὸν τετάνωντα πενθερίου δίφρου ἕτα δ᾽ ἐν ποιον ὁν διώκων ἱχνα μηκύνει κεκοιμένος ἐν Διὶ πατρί. 255

'Αγχι δὲ οἱ σκαίης ἐπιγουνίδος ἡλίθα πᾶσαι παλιάδες φορέονται. ὃ δ᾽ οὐ μάλα πολλὸς ἀπάσας 260

χῶρος ἔχει, καὶ δ᾽ αὐταὶ ἐποικεῖσοσθαὶ ἄφαυρα. ἐπτάποροι δὴ ταῖ γε μετ᾽ ἀνθρώπων ὑδέονται, ἐξ οἷα περ ἔονται ἐπόμεναι ὄρθιον. οὐ μὲν πως ἀπόλωλεν ἀπευθής ἐκ Διὸς ἀστῆρ, ἐξ οὗ καὶ γενέθθεν ἀκούομεν, ἀλλὰ μάλι' αὐτῶς εἰρεται. ἐπτὰ δ᾽ ἐκείναι ἐπιρρήσειν καλέονται 'Αλκυόνη Μερόπη τε Κελανῳ τ᾽ Ἡλέκτρη τε καὶ Στερόπη καὶ Τηγύνη καὶ πότνων Μαία. αἱ μὲν ὃμώς ὀλγάναι καὶ ἄφεγγεις, ἀλλ’ ὄνομασται ἥρι καὶ ἐσπέραι, Ζεὺς δ᾽ αὐτοὺς, εἰλίσσονται, 265

a Pisces. Hipparchus i. 6. 8 f. points out that not both but only one of the Fishes is south of the Ram. The schol. takes Aratus to mean south of Triangulum.

b a Piscium, the knot of the band of stars joining the tails of the two Fishes.
PHAENOMENA

Still farther in front of the Ram and still in the vestibule of the South are the Fishes.\(^a\) Ever one is higher than the other, and louder hears the fresh rush of the North wind. From both there stretch, as it were, chains, whereby their tails on either side are joined. The meeting chains are knit by a single beautiful and great star, which is called the Knot of Tails.\(^b\) Let the left shoulder of Andromeda be thy guide to the northern Fish, for it is very near.

Her two feet will guide thee to her bridegroom, Perseus,\(^c\) over whose shoulder they are for ever carried. But he moves in the North a taller form than the others. His right hand is stretched toward the throne of the mother\(^d\) of his bride, and, as if pursuing that which lies before his feet, he greatly strides, dust-stained, in the heaven of Zeus.

Near his left thigh move the Pleiades, all in a cluster, but small is the space that holds them and singly they dimly shine. Seven are they in the songs of men, albeit only six are visible to the eyes.\(^f\) Yet not a star, I ween, has perished from the sky unmarked since the earliest memory of man, but even so the tale is told. Those seven are called by name Halcyone, Merope, Celaeno, Electra, Sterope, Taygete, and queenly Maia. Small and dim are they all alike, but widely famed they wheel in heaven at morn and eventide, by the will of Zeus,

\(^a\) Perseus, son of Zeus and Danaë, who rescued Andromeda.
\(^b\) Cassiepeia, mother of Andromeda.
\(^c\) Hipparch. i. 6. 12 criticizes this: "The left knee of Perseus is a long way from the Pleiades."
\(^d\) The missing Pleiad is sometimes said to be Merope, sometimes Electra. Hipparch. i. 6. 14 says that by looking carefully on a clear moonless night seven stars can be seen.
ο σφισι καὶ θέρεσι καὶ χείματος ἀρχομένου
σημαινένει ἐκελευσένε ἐπερχομένου τ’ ἄρτοιοι.

Καὶ χειλεῖ, ἦτ’ ὀλίγη· τὴν δ’ ἄρ’ ἔτι καὶ
παρὰ λίκνω

Ἐρμείης ἐτόρρησε, ἀτρην δὲ μιν εἰπὲ λέγεσθαν.
καὶ δ’ ἔθετο προπάροιθεν ἀπευθεῖος Ειθώλου
οὐρανὸν εἰσαγαγών. τὸ δ’ ἐπὶ σκελεσσὶ πέτηλον
γοῦναι ὦ σκαριῶ πελαῖε. κεφάλη γε μὲν ἀκρὴ
ἀντιπέρην Ὀρνιθὸς ἐλίσσεται. ἢ δὲ μεσημύ
ὄρνιθεός κεφαλῆς καὶ γοῦνατος ἐστήρκται.

Ἡτοι γὰρ καὶ Ζηνὶ παρατρέχει τοῖς ὀρνιξ.

ἀλλ’ ὦ μὲν ἀρέσεις, τὰ δὲ οἱ ἐπὶ τετρήχυνται
ἀστράσιν οὔτι λίνη μεγάλως, ἀτάρ οὐ μὲν ἀφαυροῖς.
αὐτάρ δ’ ἂ γ’ εὐθώμωντι ποτὴν ὀρνιθί ἐοῖκος
οὐριός εἰς ἐτέρην φέρεται, κατὰ δεξία χειρῶς
Κηθείης ταρσοῦ τὰ δεξία πεῖρατα τεῖνων,

λαίῃ δὲ πτέρυγι σκαρθίμος παρακέκλιται Ἰπποῦ.

Τὸν δὲ μετασκαίροντα δὺ’ Ἰχθύες ἀμφιεμοῦνται

Ἰπποῦ· πάρ δ’ ἅρα οἱ κεφαλῆς χεῖρ ἡμιοξοοοί
δεξιερὴ τετάνυσθ’· ὦ δ’ ὀπίστερος Αἰγοκερῆς
tέλλεται. αὐτάρ δ’ ὑπὸ πρότερος καὶ νειλῇ μᾶλλον
κέκλιται Αἰγοκερῆς, ἢν τε τρέπετ’ ἱελίου ἵπ
μῆ κεῖνης ζυ ημὶ περικλύσοι βαλάσσῃ
πεπταμένῳ πελάγει κεχρημένου. οὔτε κεν ἢο
πολλὴν πειρήμεος, ἐπεὶ ταχυώτατα ἔισιν.

οὔτ’ ἀν τοι νυκτὸς πεφοβημένῳ ἐγγύθεν ἦν
ἐλθοι καὶ μᾶλα πολλὰ βωμένῳ. οἱ δ’ ἀλεγενοὶ

a Their heliacal rising (ἐφα ἀνατολή) in May was the sign of harvest; their cosmical setting (ἐφα δύσις) in November the sign of the sowing-season; cf. Hesiod, W. 383 ff. So Theophrast. De sign. i. 6 διχοτομεῖ δὲ τῶν μὲν ἐνιαυτῶν Πλεῖας
tε δυσμένη καὶ ἀνατέλλουσα.

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who bade them tell of the beginning of Summer and of Winter and of the coming of the ploughing-time.\footnote{hom. H. Herm. 39 ff.}

Yonder, too, is the tiny Tortoise,\footnote{Engonasin; cf. v. 66 n.} which, while still beside his cradle, Hermes pierced for strings and bade it be called the Lyre: and he brought it into heaven and set it in front of the unknown Phantom.\footnote{Cygnus, the Swan.} That Croucher on his Knees comes near the Lyre with his left knee, but the top of the Bird's head wheels on the other side, and between the Bird's head and the Phantom's knee is enstared the Lyre.

For verily in heaven there is outspread a glittering Bird.\footnote{Aquarius, the Water-bearer.} Wreathed in mist is the Bird, but yet the parts above him are rough with stars, not very large, yet not obscure. Like a bird in joyous flight, with fair weather it glides to the west, with the tip of its right wing outstretched towards the right hand of Cepheus, and by its left wing is hung in the heavens the prancing Horse.

Round the prancing Horse range the two Fishes. By the Horse's head is stretched the right hand of Hydrochous.\footnote{Capricorn.} He is behind Aegoceros,\footnote{Tropic of Capricorn, so called because the Sun enters the zodiacal sign of Capricorn at the winter solstice, i.e. 22nd December.} who is set in front and further down, where the mighty Sun turns.\footnote{\(\mu\eta \ldots \theta\alpha\lambda\alpha\sigma\sigma\gamma \) quoted by [Longin.] De sublim. xxvi. 1.} In that month use not the open sea\footnote{hom. H. Herm. 39 ff.} lest thou be engulfed in the waves. Neither in the dawn canst thou accomplish a far journey, for fast to evening speed the dawns; nor at night amid thy fears will the dawn draw earlier near, though loud and instant be thy cry. Grievous then is the crash-
ARATUS

τήμος ἐπιρρήσουσι νότου, ὅποτ' Ἀιγοκερηῆ συμφέρετ' ἥλιος. τότε δὲ κρύος ἐκ Διὸς ἔστιν ναύτη μαλκιώντος κακώτερον. ἀλλὰ καὶ ἐμπις ἡδὴ πάντ' ἐναυτὸν ὕπο στείρησι βαλάσσαν

πορφυρὶς. ἰκελοὶ δὲ κολυμβίσων αἰκνίσων πολλάκις ἐκ νηών πέλαγος περιπαπήνοντες ἦμεθ' ἐπ' αἰγαλοῦς τετραμμένοι· οἱ δ' ἐτὶ πόρσω κλύζονται. ὅλίγον δὲ διὰ ξύλον "Αἰδ' ἔρυκει.

Καὶ δ' ἂν ἐπὶ ἕτερῳ γε, βαλάσσῃ πολλὰ πεπονθήσω, 300

Τόξον ὅτ' ἥλιος καίει καὶ ρώτορα Τόξου, ἑσπέριος κατάγων, πεπονθῆς οὐκέτι νυκτῆ. 305

σήμα δὲ τοῦ κένης ᾧρης καὶ μνημὸς ἕκεινον Σκορπίος ἀντέλλων εἰς πυμάτης ἐπὶ νυκτῶ. ἢτοι γὰρ μέγα τόξον ἀνέλκεται ἐγγύθι κέντρου τοιαῦτης· ὅλίγον δὲ παροιτέρος ἱσταται αὐτοῦ Σκορπίος ἀντέλλων, ὁ δ' ἀνέρχεταί αὐτίκα μᾶλλον. τήμος καὶ κεφαλὴ Κυνοσουριδὸς ἀκρόθι νυκτῶς ὑψι μάλα τροχάει, ὃ δὲ δύεται ἠῶθι πρὸ ἀθρόου Ζώρων, Κηφεὺς δ' ἄπο χειρῶς ἑπὶ ζύν.

"Εστὶ δὲ τις προτέρῳ βεβηλησμένος ἀλλος οἰστὸς αὐτὸς ἀτέρ τόξου. ὃ δὲ οἱ παραπέπτοται "Ορνὶς ἀσσότερον βορέω. σχέδοθεν δὲ οἱ ἄλλοι ἀτήται οὐ τόσοος μεγέθει, χαλεπὸς γε μὲν ἐξ ἀλὸς ἐλθεῖν νυκτὸς ἀπερχομένης· καὶ μιν καλέοσιν ἀTEM. 310

ΔΕΛΦΕῖ δ', οὐ μάλα πολλὸς, ἐπιτρέχει Ἀιγο- κερηῆ

1 ἐτὶ ζ.; ῥαδὶ ἐτὶ προτέρω?

[Longin.] De subl. x. 5–6 contrasts this passage of Aratus, ὅλιγον... ἔρυκει, with Hom. Il. xv. 624–628 (ending τυθὸν γὰρ ὑπὲκ θανάτῳ φέρονται), and awards the palm for sublimity to Homer.

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ing swoop of the South winds when the Sun joins Aegoceros, and then is the frost from heaven hard on the benumbed sailor. Not but that throughout the year's length the sea ever grows dark beneath the keels, and, like to diving seagulls, we often sit, spyeing out the deep from our ship with faces turned to the shore; but ever farther back the shores are swept by the waves and only a thin plank staves off Death.a

But even in the previous month,b storm-tossed at sea, when the Sun scorches the Bow and the Wielder c of the Bow, trust no longer in the night but put to shore in the evening. Of that season and that month let the rising of Scorpion at the close of night be a sign to thee. For verily his great Bow does the Bowman draw close by the Scorpion's sting, and a little in front stands the Scorpion at his rising, but the Archer c rises right after him. Then, too, at the close of night Cynosura's head runs very high, but Orion just before the dawn wholly sets and Cepheus from hand to waist.d

Further up there is another Arrow e shot—alone without a bow. By it is the Bird f outspread nearer the North, but hard at hand another bird g tosses in storm, of smaller size but cruel in its rising from the sea when the night is waning, and men call it the Eagle (Storm-bird).h

Over Aegoceros floats the Dolphin i with few

a November, when the Sun enters Sagittarius.
b Sagittarius.
c Vv. 303 ff. are discussed by Hipparc. i. 7. 1-18.
d Sagitta. e Cygnus. f Aquila, Eagle.
h Aëtos, here derived from ἀεταῖ, "is blown."
i Delphinus.
ARATUS

μεσσόθεν ἥροεσιν· τὰ δὲ οἱ περὶ τέσσαρα κεῖται γλήνεα, παρβολάδην δύο πάρ δύο πεπτηώτα.

Καὶ τὰ μὲν οὐν βορέω καὶ ἀλήσιος ἥλιος μεσσηγής κέχυται· τὰ δὲ νεώθι τέλλεται ἄλλα
πολλὰ μεταξὺ νότου καὶ ἥλιοιο κελεύθου.

Δοξὸς μὲν Ταῦροι τομη ὑποκέκλιται αὐτὸς

ΑΡΙΩΝ. μὴ κείνων ὅτις καθαρῇ ἐνὶ νυκτὶ
ψυχὶ πεπτηώτα παρέχεται ἄλλα πεποίθου καὶ ἔσανδοι προφεροσταρα θησαυραί.

Τοῖς οἷς καὶ φρουρὸς ἀειρομένῳ ὑπὸ νότων
φαίνεται ἀμφοτέροις κτατ᾽ ὑπὸ ποσαὶ βεβηκῶν,
ποικίλος, ἀλλ᾽ οὐ πάντα πεφασμένος· ἄλλα κατ᾽

αὐτὴν

γαστέρα κυάνεος περιτέλεται, ἀ γει σευτερὶβλεντα δεινή γένεις, ὅς ὅ ῥα μάλιστα

αξέα σειράει· καὶ μὲν καλέουσαι ἀνθρωποῖς ἁλὶποι

ΣΕΙΡΙΟΝ. οὐκετί κείνων ἁμή ἤλιων ἀνιόντα

φυταλιά θευόνται ἀναλεία φυλιῶσαι.

ῥεῖα γὰρ ὁμ γε κρίνε διὰ στίχας ὁξεῖς ἁτεῖς,
καὶ τὰ μὲν ἐρρωσεν, τῶν ἀ ὄ φλοιον ὠλεσε πάντα.

κείνων καὶ κατιόντων ἀκοῦομεν· οἱ δὲ δὴ ἄλλοι

σῆμα ἐμεῖναι μελεσσων ἑλαμφότεροι περίκεινται.

Ποσσὶν δ᾽ Ὑρίωνος ὑπ᾽ ἀμφοτέρους λαγμοὺς

ἐμμενες ἦματα πάντα διώκειται. αὐτὰρ ὃ γ᾽ αἰεὶ

Σείριος ἐξόπιθεν φέρεται μετιόντε ἐοικῶς,
καὶ οἱ ἐπαντέλλει, καὶ μὲν κατιόντω δοκεῖει.

'Ἡ δὲ Κυνὸς μεγάλου κατ᾽ οὐρῆν ἐλκεται ἀργώ

a The Ecliptic or apparent path of the Sun among the stars.

b As the constellation of Taurus represents only the fore-
quarters of the Bull it is natural to take τομὴ=προτομή, “forequarters.” The schol., however, takes it as “section,” i.e. the section of the Zodiac represented by the Bull.

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bright stars and body wreathed in mist, but four
brilliants adorn him, set side by side in pairs.

Now these constellations lie between the North
and the Sun's wandering path, but others many in
number rise beneath between the South and the
Sun's course.

Aslant beneath the fore-body of the Bull is set
the great Orion. Let none who pass him spread
out on high on a cloudless night imagine that, gazing
on the heavens, one shall see other stars more fair.

Such a guardian, too, beneath his towering back
is seen to stand on his hind legs, the Dog star-
enwrought, yet not clearly marked in all his form,
but right by his belly he shows dark. The tip of
his terrible jaw is marked by a star that keenest of
all blazing with a searing flame and him men call
Seirius. When he rises with the Sun, no longer do
the trees deceive him by the feeble freshness of their
leaves. For easily with his keen glance he pierces
their ranks, and to some he gives strength but of
others he blights the bark utterly. Of him too at
his setting are we aware, but the other stars of the
Dog are set round with fainter light to mark his legs.

Beneath both feet of Orion is the Hare pursued
continually through all time, while Seirius behind is
for ever borne as in pursuit. Close behind he rises
and as he sets he eyes the setting Hare.

Beside the tail of the Great Dog the ship Argo is

\(^{c}\) Canis Major, the Great Dog. \(^{d}\) Sirius, \(\alpha\) Canis Majoris.
\(^{e}\) In July. \(^{f}\) In the end of November. \(^{g}\) Lepus.
\(^{h}\) "At Canis ad caudam serpens prolabitur Argo \(\text{Con}-\)
versam prae se portans cum lumine puppim," Cic. \(\text{De nat.}\)
d. ii. 44; cf. Eratosth. \(\text{Catast.}\) 35 eis \(\delta\) \(\text{t}a\) \(\text{\acute{a}}\)\(\text{st}a\) \(\text{\acute{a}}\)\(\text{nt}h\) \(\text{t}o\)
el\(\text{\beta}h\)λ\(\text{\varphi}h\) o\(\text{\iota}h\) δ\(\text{lo}n\) a\(\text{v}\)\(\text{t}h\)s, \(\delta\) \(\text{\iota}a\)κ\(\text{e}h\)s \(\text{e}h\)\(\text{\upsilon}h\) \(\text{e}w\) \(\text{t}o\)\(\text{i}o\)\(\text{t}o\)i \(\text{\upsilon}h\) \(\text{t}o\)\(\text{i}\)\(\text{\eta}d\)\(\text{a}l\)h\(\text{i}o\)s.

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ARATUS

πρυμνόθεν: οὐ γὰρ τῇ γε κατὰ χρέος εἰσὶ κέλευθοι, ἀλλ' ὁπλίθεν φέρεται τετραμμένη, σὰ καὶ αὐταί νῆσε, ὥστε Ὄδηγε ναῦται ἐπιστρέψωσι κορώνην ὁμον ἑσερχόμενοι. τὴν δ' αὐτίκα πᾶς ἀνακόπτει νῆα, παλαρροθίν δὲ καθάππεται ἣτείροιο. ὦς ἡ γε πρόμυθεν Ἰησοῦς ἔλκεται Ἀργώ. καὶ τὰ μὲν ἡρία καὶ ἀνάστερος ἄχρι παρ' αὐτὸν ἱστόν ἀπὸ πρώρης φέρεται, τὰ δὲ πᾶσα φαευνὴ. καὶ οἱ πτηδάλων κεχαλασμένον ἐστήριται ποσίν ὑπ' οὐράιου Κυνὸς προτάροθεν ἴωντος. 345 350 360

Τὴν δὲ καὶ οὐκ ὀλίγον περ ἀπόπροθι πεπτηρίαν Ἀνδρομέδην μέγα κιντὸς ἑρεχόμενον κατεπείγει. ἡ μὲν γὰρ Ὀρθίκος ὑπὸ πνοὴ βορέασι κεκλημένη φέρεται, τὸ δὲ οἱ νότοι ἐχθρὸν ἀγινεὶ κήτος, ὑπὸ Κριῶ τε καὶ Ἰχθύων ἀμφοτέρους, βαιῶν ὑπὲρ Ποταμοῦ βεβλημένων ἀστερόεντος. 355

Οἶον γὰρ κάκειν θεῶν ὑπὸ ποσίς φορεῖται λείψανον Ηριανοῦ, πολυκλαύτου ποταμοῦ. καὶ τὸ μὲν Ὀρίωνος ὑπὸ σκαλοῦ πόδα τεῖνει. δεσμοὶ δ' οὐραίοι, τοῖς Ἰχθύες ἂκροι ἔχονται, ἀμφώ συμφορέονται ἀπ' οὐραίων κατιόντες. Κητείς δ' ὁπλίθεν λοφίς ἐπιμίξ φορέονται εἰς ἐν ἐλαυνόμενοι. εἴν' δ' ἀστερί περαιώνονται Κῆτεος, ὃς κείνον πρώτη ἐπίκειται ἀκάνθη. 365

Οἱ δ' ὀλίγῳ μέτρῳ ὀλίγη δ' ἐγκείμενοι αὐγή

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[a] Hipparch. i. 8. 1 criticizes this: the bright stars, κ on the deck, β on the keel, lie considerably East of the Mast.
[b] See note on 167.
[c] Cetus.
[d] Hipparch. i. 8. 5.
[e] Eridanus, Flumen, the River, sometimes called the Nile. The Eridanus was identified with the river Po, into which Phaëthon fell and where his sisters, the Heliades, wept for 408
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hauling stern-foremost. For not hers is the proper course of a ship in motion, but she is borne backwards, reversed even as real ships, when already the sailors turn the stern to the land as they enter the haven, and every one back-paddles the ship, but she rushing sternward lays hold of the shore. Even so is the Argo of Jason borne along stern-foremost. Partly in mist is she borne along, and starless from her prow even to the mast, a but the hull is wholly wreathed in light. Loosed is her Rudder and is set beneath the hind feet of the Dog, as he runs in front.

Andromeda, though she cowers b a good way off, is pressed by the rush of the mighty Monster c of the Sea. For her path lies under the blast of Thracian Boreas, but the South wind drives against her, beneath the Ram and the Pair of Fishes, the hateful Monster, Cetus, set as he is a little above the Starry River. d

For alone are those poor remains of Eridanus, e River of many tears, also borne beneath the feet of the Gods. He winds beneath Orion’s left foot, but the Shackles, wherewith the Fishes’ tails are held, reach from their tails and join together, and behind the neck of Cetus they mingle their path and fare together. They end in a single star of Cetus, set where meet his spine and head.

Other stars f mean in size and feeble in splendour, him; ‘poor remains,’ because Eridanus was partly burnt up. Aratus is the first to call the River Eridanus.

f Stars lying between Argo and Cetus and the Hare, which were not grouped as a constellation and given a special name. Hipparch. i. 8. 2 f. says the “nameless stars” really lie between the River and the Helm of Argo.
ARATUS

μεσοθι πηδαλίου καὶ Κήτεος εἰλίσσονται,
γλαυκοῦ πεττήττες ὑπὸ πλευρῆς Λαγωῦν
νάνυμοι· οὐ γὰρ τοῖς γε τετυγμένον εἰδώλου
βεβλέαται μελέσσουν έουκότες, οἷὰ τε πολλὰ
ἐξείης στιχώντα παρέχεται αὐτὰ κέλευθα
ἀνομένων ἔτεων· τὰ τὶς ἀνδρῶν οὐκέτ' ἔόντων
ἐφράσατ' ὥτ' ἐνόησεν ἀπαντ' ὅνομαστὶ καλέσσαι
ἡλία μορφώσας. οὐ γὰρ κ' ἐδυνήσατο πάντων
οἰόθι κεκριμένων οἶνοις εἰπεῖν, οὐδὲ δαὶμαι.
pολλοὶ γὰρ πάντη, πολέων δ' ἐπὶ ἰσα πέλονται
μέτρα τε καὶ χροή, πάντες γε μὲν ἀμφιέλικτοι.
τῶ καὶ ὅμηγεράς οἱ εἰσίοντο ποιήσονθαι
ἀστέρας, ὁφρ' ἐπιτάξ ἀλλω παρακείμενος ἀλλος
εἴδεα σημαίνουν. ἀφαρ δ' ὅνομαστα γένοντο
ἀστρα, καὶ οὐκέτι νῦν ὑπὸ θαύματι τέλλεται ἀστήρ.
ἀλλ' οἱ μὲν καθαρῷς ἑναρηρότες εἰδώλους
φαίνονται· τὰ δ' ἐνερθῇ διωκόμενοι Λαγωῦν
πάντα μᾶλ' ἤρθεντα καὶ οὐκ ὅνομαστὰ φέρονται.

Νειόθι δ' Αἰγοκέρης, ὑπὸ πνοήσει νότοιο,
ιχτεῖς ἐς Κήτος τετραμμένοι αἰωρεῖται
ὁὸς ἀπὸ πρωτέρων, notion δὲ ἐ κυκλήσκουσιν.

"Ἀλλοι δὲ, ὁπαράκιν ὑποκείμενοι Ὑδροχώη,
Κήτεος αἰθερίοις καὶ Ἐχθυὸς ἠρέθονται
μέσσοι νυχέλες καὶ ἀνώνυμοι· ἐγνύθι δὲ σφενῶν,
δεξιερῆς ἀπὸ χειρὸς ἄγανον Ὑδροχώον,
οὴ τὶς τοῦ ὀλίγης χύσις ἑδατος ἐνθα καὶ ἐνθα
σκιδιαμένου, χαρτοῦ καὶ ἀναλδεῖες εἰλίσσονται.
ἐν δὲ σφιν δύο μᾶλλον ἐειδόμενοι φορέονται

a Hipparch. i. 8. 8 ff. discusses 367–385. As against Attalus who accused Aratus of redundancy and obscurity, Hipparchus thinks Aratus has given a masterly exposition (κεκρατημένως ἀποδεκωκέναι) of what was in his mind, namely,
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wheel between the Rudder of Argo and Cetus, and beneath the grey Hare's sides they are set without a name. For they are not set like the limbs of a fashioned figure, such as, many in number, fare in order along their constant paths, as the years are fulfilled—stars, which someone of the men that are no more noted and marked how to group in figures and call all by a single name. For it had passed his skill to know each single star or name them one by one. Many are they on every hand and of many the magnitudes and colours are the same, while all go circling round. Wherefore he deemed fit to group the stars in companies, so that in order, set each by other, they might form figures. Hence the constellations got their names, and now no longer does any star rise a marvel from beneath the horizon. Now the other stars are grouped in clear figures and brightly shine, but those beneath the hunted Hare are all clad in mist and nameless in their course.a

Below Aegoceros before the blasts of the South wind swims a Fish, facing Cetus, alone and apart from the former Fishes; and him men call the Southern Fish.b

Other stars, sparsely set beneath Hydrochoüs,c hang on high between Cetus in the heavens and the Fish, dim and nameless, and near them on the right hand of bright Hydrochoüs, like some sprinkled drops of water lightly shed on this side and on that, other stars wheel bright-eyed though weak. But among them are borne two of more lustrous form, that he who first grouped the stars in constellations decided to group and name only those stars which spatially belonged together, neglecting those which did not naturally form a group or figure.

a Piscis Australis.  
b Aquarius.
ARATUS

ἀστέρες, οὕτε τι πολλὰν ἀπήρου, οὕτε μόλις ἐγγύς·
εἰς μὲν ὑπὰ ἁμφοτέρους ποσιν καλὸς τε μέγας τε
Ὑδροχόου, δὲ κυανέου ὑπὸ Κήτεος οὐρὴ.
τοὺς πάντας καλέουσιν 'ταξι. οἵ λόγιοι γε μὲν ἄλλοι
νεῶθι Τοξευτήρας ὑπὸ προτέρουι πόδεσιν

δυνατοί κύκλῳ περιγέιες εἰλίσσονται.

Αὐτὰρ ὑπ’ αἰθομένως κέντρῳ τέφαοι μεγάλῳ
Σκορπίοι, ἄγχο νότοιο, Θυτηρίων αἰωρεῖται.
τοῦ δ’ ἦτοι οἵ λόγιοι περ ἐπὶ χρόνων ύψόθ’ ἐόντος
πεύσεαι· ἀντιπέρην γὰρ ἀείρεται Ἀρκτούροιο.
καὶ τοῦ μὲν μάλα πάγχυ μετήροι ἔστι κέλευθοι
Ἀρκτούρῳ, τὸ δὲ θάσσεσσιν ὕψ’ ἐσπερηῖν ἄλα νεῖται.

ἀλ’ ἀρα καὶ περὶ Θυτηρίων ἄρχαι Νυξ,
ἀνθρώπων κλαίουσα πόνον, χειμῶνος ἐθηκέν
εἰναλλὸν μέγα σῆμα. κεδαίμεναι γὰρ ἐκεῖνη

νῆς ἀπὸ φρενὸς εἰσὶ, τὰ δ’ ἄλλοθεν ἄλλα πυφαῦ-


σκεῖ

σῆματ’, ἐποικτεῖρουσα πολυρροθίους ἄνθρωποις.
τὰ μη μοι πελάγει νεφέων εἰλυμένων ἄλλων
eὔχεο μεσόθι κεῖνο φανήμεναι οὐρανῷ ἀστρον,
ἀυτὸ μὲν ἀνέφελον τε καὶ ἄγλαον, ὕψι δὲ μᾶλλον
κυμαίνοντι νέφει πεπιεσμένον, οἳ τε πολλὰ
θλίβετ’ ἀναστελλόντος ὀπωρινοῦ ἀνέμου.

πολλάκι γὰρ καὶ τοῦτο νότω ἐπὶ σῆμα τιτυσκει
Νυς αὐτῇ, μογεροῖς χαριζμένη ναύτησοι.

οἱ δ’ εἰ μὲν κε πίθωνται ἐναίσμα σημανοῦση


\[a\] This is not Sagittarius but the Centaur, usually
identified with Cheiron. Both being regarded as centaurs
they are often confused. Even the name Cheiron is some-
times used of Sagittarius, e.g. Germanicus, Arat. 668.

\[b\] These form Corona Australis, the Southern Crown,
Στέφανος Νότιος.
not far apart and yet not near: one beneath both feet of Hydrochoüs, a goodly star and bright, the other beneath the tail of dark-blue Cetus. This cluster as a whole men call The Water. But others low beneath the forefeet of the Archer (Centaur), turned in a circled ring, go wheeling round the sky.

Below the fiery sting of the dread monster, Scorpion, and near the South is hung the Altar. Brief is the space thou wilt behold it above the horizon: for it rises over against Arcturus. High runs the path of Arcturus, but sooner passes the Altar to the western sea. But that Altar even beyond aught else hath ancient Night, weeping the woe of men, set to be a mighty sign of storm at sea. For ships in trouble pain her heart, and other signs in other quarters she kindles in sorrow for mariners, storm-buffeted at sea. Wherefore I bid thee pray, when in the open sea, that that constellation wrapt in clouds appear not amidst the others in the heavens, herself unclouded and resplendent but banked above with billowing clouds, as often it is beset when the autumn wind drives them back. For often Night herself reveals this sign, also, for the South Wind in her kindness to toiling sailors. If they heed her favouring signs and

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Ara, fabled to be the altar on which the gods swore when Zeus proceeded against Cronus: “Inde Nepae [i.e. Scorpion] cernes propter fulgentis acumen | Aram quam flatu permulcet spiritus austri,” Cic. De nat. d. ii. 44. “Neve sinister pressam rota ducat ad Aram,” Ovid, M. ii. 139.

i.e., according to the interpretation of Hipparhus and Attalus, the Altar is as far from the South Pole (νότιος πόλος, ἄφανὴς πόλος) as Arcturus is from the visible Pole (ὁ ἀπὸ φανερὸς πόλος). This, says Hipparhus, is not true, as Arcturus is 59° from the North Pole, while α, the bright star in the middle of the Altar, is only 46° from the South Pole (Hippar. i. 8. 14 f.).
ARATUS

αβά τε κουφά τε πάντα καὶ ἅρτα ποιήσωνται, ἀπτίκε ἐλαφρότερος πέλεται πόνος. εἰ δὲ κε νητὶ υψὸθεν ἐμπλήξῃ δεινή ἀνέμου θεῦλλα αὖτως ἀπρόφατος, τὰ δὲ λαίφεα πάντα ταράξῃ, ἄλλοτε μὲν καὶ πάμπαν ὑπὸβρυχα ναυτίλλονται, ἄλλοτε ὅ, τι ἀνεκάτοχος ὅμως πάλιν ἐσκέψαντο ἀλλήλους ἐπὶ νητὶ. νότον δὲ ἐπὶ σήματι τούτῳ δεῖδιθι, μέχρι βορᾶς ἀπαστράψαντος ἰθηκα. εἰ δὲ κεν ἐσπερῆς μὲν ἀλὸς κεντατροῦ ἀπείθ 

YNAMOS ὅσον προτέρη, ὡμήν δὲ μην ἐκεῖνο αἰχλός αὐτῶν, ἀτὰρ μετόπισθεν ἐοικότα σήματα τεῦχοι 

Νῦξ ἐπὶ παμφανωντι Θυγαρίω, οὗ σε μάλα χρη ἐς νότον ἀλλ’ εὐρωποι περισκοπέειν ἀνέμου. 

Δήεις δ’ ἀστρον ἐκεῖνο δύω ὑποκεῖμενον ἀλλοὶ. 

τοῦ γάρ τοι τὰ μὲν ἄνδρὶ ἐοικότα νεώθι κεῖται 

Σκορπίου, ἵπποῦραι δ’ ὑπὸ σφίσι Χηλαὶ ἐρυνοῦν. 

ἀντάρ ὁ δεξιερὴς αἱε ταυνυτοι οὐκεν 

ἀντία δυνωτό Θυγαρίου, ἐν δὲ οἱ ἀπρίξ 

ἀλλο μᾶλ’ ἐσφήκαται ἐλημένου διὰ χειρὸς 

ΘΡΙΩΝ. ὡς γάρ μὴν πρότεροι ἐπεθημίζαντο.

a For the gen. after ἰθηκα cf. Aristoph. Frugs 815.
b i.e. when the shoulder of the Centaur culminates (μεσουρανεὶ). Hipparch. i. 8. 19 ff. complains that Aratus does not specify which shoulder, which is not a matter of indifference, as they would not both culminate at the same time.
d Hipparch. i. 8. 21 f. says Aratus is wrong here, since nearly the whole of the Centaur lies under Virgo, only his right hand and the forelegs of the horse stretching below the Claws.

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quickly lighten their craft and set all in order, on a sudden lo! their task is easier: but if from on high a dread gust of wind smite their ship, all unforeseen, and throw in turmoil all the sails, sometimes they make their voyage all beneath the waves, but at other times, if they win by their prayers Zeus to their aid, and the might of the north wind pass in lightning, after much toil they yet again see each other on the ship. But at this sign fear the South Wind, until thou see'st a the North Wind come with lightning. But if the shoulder of Centaur is as far from the western as from the eastern sea, b and a faint mist veils it, while behind Night kindles like signs of storm upon the gleaming Altar, thou must not look for the South, but bethink thee of an East Wind.

The constellation of Centaur c thou wilt find beneath two others. For part in human form lies beneath Scorpio, but the rest, a horse’s trunk and tail, are beneath the Claws. d He ever seems to stretch his right hand e towards the round Altar, but through his hand is drawn and firmly grasped another sign—the Beast f for so men of old have named it.

* Hipparch. i. 8. 23 objects that between his right hand and the Altar lies the whole of the Beast (Θηρίου) and most parts of the Scorpion; cf. v. 402 f.

Fera or the Wolf. Manilius i. 440 confuses the Beast with the Cetus of Andromeda. The Centaur was represented as holding in his left a thrysus with a Hare hung upon it, in his right a Thrium, of what nature the ancients did not define; cf. Cic. Arat. 211 “Hic dextram porgens quadrupes qua vasta tenetur | Quam nemo certo donavit nomine Graium.” Frequently the Beast is confused with the Hare, but in later times it is generally known as the Wolf. Cf. [Eratosth.]

Catast. 40 ἐχει δὲ καὶ ἐν ταῖς χερσὶ τὸ λεγόμενον Θηρίον . . . τινὲς δὲ ἀσκόν φασιν αὐτῷ εἶναι οὕνω, ἐξ οὗ σπένδει τοῖς δεοῖς ἐπὶ τὸ Θυτήριον. ἐχει δὲ αὐτῷ ἐν τῇ δεξίᾳ χειρὶ, ἐν δὲ τῇ ἀριστερᾷ θύρασιν. 415
'Αλλ' ἐτί γάρ τε καὶ ἄλλο περαιόθεν ἐλκεταὶ ἀστρον·
ταρνή μων καλέονσι. τὸ δὲ ζῷοντι ἕοικὸς ἥνεκες εἰλεῖται· καὶ οἱ κεφαλῆς ὑπὸ μέσσον
Καρκίνων ἰκνεῖται, σπείρη δ’ ὑπὸ σώμα Λέοντος,
οὐρὴ δὲ κρέμαται ὑπὲρ αὐτοῦ Κενταύρου.
μέση δὲ σπείρη κρητῆρ, πυμάτη δ' ἐπίκειται
εἰδώλων κορακος σπείρην κόπτοντι ἕοικός.
Καὶ μῆν καὶ προκταν Διδύμων ὑπὸ καλὰ
φαείνει·
Ταῦτά κε θηρίων παρερχομένων ἐναυτῶν
ἐξεῖσθα παλίνωρα· τὰ γάρ καὶ πάντα μᾶλ' αὐτῶς
οὐρανῷ εὖ ἐνάρρησεν ἀγάλματα νυκτὸς οὐσίας.
Οἳ δ' ἐπεμίξ ἄλλοι πέντ' ἀστέρες, οὐδὲν ὀμοίου,
pαντόθεν εἰδώλων δυναίδεκα δινεύονται.
οὐκ ἂν ἐτ' εἰς ἄλλους ὄροις ἐπιτεκμήραιο
κείνους ἥχου κέουται. ἐπεὶ πάντες μετανάσται,
μακρὸν δὲ σφεων εἰσὶν ἐλισσομένων ἐναυτοί,
μακρὰ δὲ σήματα κεῖται ἀπόπροθεν εἰς ἐν ἱόντων.
οὐδ' ἐτὶ θαρσάλεος κείσων ἐγὼ· ἀρκίους εἰην
ἀπλανέων τὰ τε κύκλα τὰ τ' αἰθέρι σήματ' ἐνοπεῖν.

Ητοι μὲν τὰ γε κεῖτα ἀλλικα διωτοῦσιν
τέσσαρα, τῶν κε μάλιστα πόθη ὄφελος τε γένοιτο

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a περαιόθεν occurs four times in Aratus, here and 606, 645, 720. In the last three cases it means "from the Eastern horizon." The schol. on the present passage says "either from the East or from a quarter beyond and farther than the Centaur.

b Crater, the Cup.

c Corvus, the Crow. Both these small constellations lie on the back of Hydra.

d Procyon or Canis Minor.

e The Fixed Stars.

f The Planets.

g The reference, as the scholiast says, is to the "great Platonick yeere" (Herrick), the μέγας or τέλεος ἐναυτῶς, when

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Another constellation trails beyond, which men call the Hydra. Like a living creature it winds afar its coiling form. Its head comes beneath the middle of the Crab, its coil beneath the body of the Lion, and its tail hangs above the Centaur himself. Midway on its coiling form is set the Crater, and at the tip the figure of a Raven that seems to peck at the coil.

There, too, by the Hydra beneath the Twins brightly shines Procyon.

All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed in the heavens to be the ornaments of the passing night.

But of quite a different class are those five other orbs that intermingle with them and wheel wandering on every side of the twelve figures of the Zodiac. No longer with the others as thy guide couldst thou mark where lies the path of those, since all pursue a shifty course, and long are the periods of their revolution and far distant lies the goal of their conjunction. When I come to them my daring fails, but mine be the power to tell of the orbits of the Fixed Stars and Signs in heaven.

These orbits lie like rings, four in number, chief in interest and in profit, if thou wouldst mark the there is a general reversion of nature to the position at the beginning of the period, a so-called ἀποκατάστασις. Then the planets moving in different orbits and with different speeds complete their orbits together (Plato, Timaeus 39).

The four rings are the Great Circles of the Equator and the Ecliptic and the smaller circles of the Tropic of Cancer and the Tropic of Capricorn. Thus in size the Equator is equal to the Ecliptic, while the two Tropics are equal to one another.
μέτρα περισκοπέοντι κατανομένων ἐνιαυτῶν.  
σήματα δ' εὗ μάλα πᾶσιν ἐπιρρήθην περίκειται  
pολλά τε καὶ σχεδόθεν πάντη συνεεργήμενα πάντα.  
αὐτοὶ δ' ἀπλανέες καὶ ἀρρητός ἀλλήλων  
pάντες· ἀτὰρ μέτρῳ γε δύω δυσὶν ἀντιφέρονται.

Εἴ ποτε τοι νυκτὸς καθαρῆς, ὅτε πάντας  
ἀγανούς  
ἀστέρας ἀνθρώποις ἐπιδείκνυται οὐρανίῃ Νύξ,  
οὕτε τις ἀδρανέων φέρεται διχόμην σελήνη,  
ἀλλὰ τὰ γε κνέφαος διαφαίνεται ὄξεα πάντα—  
eἴ ποτε τοι τημόσθε περὶ φρένας ἱκετο θαύμα,  
sκεψαμένῳ πάντη κεκεασμένῃ πυρεῖ κύκλῳ  
ουρανοῦ, ἥ καὶ τῖς τοι ἐπιστάς ἄλλος ἐδείξεν  
κεῖνο περιγλυφὸς θροχαλόν, γαλά μιν καλέωςν·  
τῷ δ' ἦτοι χρονῷ μὲν ἀλίγκιον οὐκέτι κύκλος  
δυναταί, τὰ δὲ μέτρα τόσοι πισὺρων περὶ ἑότων  
οἱ δύο, τοῖ δὲ σφέων μέγα μείονες εἰλίσσονται.

Τῶν ὦ μὲν ἐγγύθεν ἔστι κατερχομένου βορέαο.  
ἐν δὲ οἱ ἀμφότεροι κεφαλαὶ Διδύμων φορέονται,  
ἐν δὲ τε γούνατα κεῖται ἀρρήτος Ἡνύχου,  
λαὴρ δὲ κνήμη καὶ ἀριστερὸς ὄμος ἐπ' αὐτῷ  
Περσέως, Ἀνδρομήδης δὲ μέσην ἄγκων ὑπέθεν  
δεξιέρῃ ἐπέχει· τὸ μὲν οἱ θέναρ ὑψόθεν κεῖται,  
ἀστότερον βορέαο, νότῳ δ' ἐπικέκλιται ἄγκων·  
ὅπλα δ' Ἔπτεωι, καὶ ὑπαύχουν Ὀρνιθεον  
ἀκρὰ σὺν κεφαλῇ, καλοὶ τ' Ὀφιούχεοι ὄμοι,  
ἀυτὸν διενύονται ἐλπὶδάμενοι περὶ κύκλον·  
ἡ δ' ὀλίγον φέρεται νοτιωτέρη, οὐδ' ἐπιβάλλει,  
Παρθένοι· ἄλλα Λέων καὶ Καρκίνοι· οἱ μὲν ἄρ'  
ἀμφω.

ἐξείσης κέαται βεβλημένοι, αὐτὰρ ὦ κύκλος

* Hipparch. i. 9. 1 ff. reads ἀπλατέες, i.e. without breadth,  
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measures of the waning and the waxing of the Seasons. On all are set beacon lights, many in number, all every way closely penned together. The circles are immovable, and fitted each to other, but in size two are matched with two.

If ever on a clear night, when Night in the heavens shows to men all her stars in their brightness and no star is borne faintly gleaming at the mid-month moon, but they all sharply pierce the darkness—if in such an hour wonder rises in thy heart to mark on every side the heaven cleft by a broad belt, or if someone at thy side point out that circle set with brilliants—that is what men call the Milky Way. A match for it in colour thou wilt find no circle wheel, but in size two of the four belts are as large, but the other two are far inferior.

Of the lesser circles one is nigh to Boreas at his coming, and on it are borne both the heads of the Twins and the knees of the stedfast Charioteer, and above him are the left shoulder and shin of Perseus. It crosses Andromeda's right arm above the elbow. Above it is set her palm, nearer the north, and southward leans her elbow. The hoofs of the Horse, the head and neck of the Bird and Ophiuchus' bright shoulders wheel along this circle in their course. The Maiden is borne a little to the South and does not touch the Belt, but on it are the Lion and the Crab. Thereon are they both established side by side which he defends against ῥαδε, which was preferred by Attalus.


Hipparch. i. 10 disputes these statements; cf. i. 2.

Hipparch. i. 10. 6.

Hipparch. i. 10. 7. * Hipparch. i. 10. 9.

Virgo, cf. Hipparch. i. 10. 10.
ἈΡΑΤΟΣ

τὸν μὲν ὑπὸ στήθος καὶ γαστέρα μέχρι παρ’ αἰδῶ τέμνει, τὸν δὲ διηνεκέως ὑπένερθε χελείον
Καρκίνον, ἵππι μάλιστα διχαίομενὸν κε νοῆσαι
ὅρθων, ἦν' ὀφθαλμοὶ κύκλου ἐκάρπεθεν ίοιεν.
τοῦ μὲν, ὅσον τε μάλιστα, δι’ ὥκτῳ μετρηθέντος,
πέντε μὲν ἐνδια στρέφεται καθ’ ὑπέρτερα γαίης,
τὰ τρία δὲ ἐν περάτῃ. θέρεος δὲ οἱ ἐν τροπαὶ εἰσών.
ἀλλ’ ὁ μὲν ἐν βορεώ περὶ Καρκίνον ἑστήμεται.

"Ἀλλος δ’ ἀντιώντι νότῳ μέσον Ἐγγοκερήδε
τέμνει καὶ πόδας ´Ηδροχόου καὶ ῾Κῆτεος οὐρήν
ἐν δὲ οἱ ἐστὶ Λαγωνός. ἀτὰρ Κῦνος οὐ μάλα πολλὴν
ἀνυναι, ἀλλ’ ὅποσὴν ἔπεχε ποσὶν. ἐν δὲ οἱ
’Αργῷ,
καὶ μέγα Κενταῦροι μετάφρενον, ἐν δὲ τε κέντρον
Σκορπίον, ἐν καὶ Τόξον ἀγαυοῦ Τοξευτήροι.
τὸν πύματον καθαροῦ παρερχόμενος βορέαο
ἐς νότον ἡλίους φέρεται. τρέπεται γε μὲν αὐτοῦ
χειμέριος. καὶ οἱ τρία μὲν περιτελλεία ὕψοι
τῶν ὥκτῳ, τὰ δὲ πέντε κατώρυχα διωνύται.
Μεσσόθι δ’ ἀμφοτέρων, ὅσος πολυῖο Γά-
λακτος,
γαῖαν ὑποστρέφεται κύκλος διώχωντι ἐοίκως.
ἐν δὲ οἱ ήματα νυξίν ἵσαιεται ἀμφοτέρησιν,
φθινοντος θέρεος, τοτὲ δ’ εἰαροὶ ἰσταμένοιν.
οῆμα δὲ οἱ Κριός Ταύροι τε γούνατα κεῖται.
Κριός μὲν κατὰ μῆκος ἐπιλάμηνες διὰ κύκλου,
Ταῦρον δὲ σκελείων ὅσον περιφαίνεται ὀκλάζε.
ἐν δὲ τε οἱ ζώνη εὐφεγγεῖος Ὀρίωνος

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a Hipparch. i. 3. 5 ff, i. 9. 10.
b Summer Solstarch, the longest day, 22nd June.
c Tropic of Capricorn, Hipparch. i. 2. 21, i. 10. 16.
da Winter Solstarch, the shortest day, 22nd December.
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side, but the circle cuts the Lion beneath breast and belly lengthwise to the loins, and the Crab it cuts clean through by the shell where thou canst see him most clearly cut, as he stands upright with his eyes on either side of the Belt. The circle is divided, as well as may be, into eight parts, whereof five in the daytime wheel on high above the earth and three beneath the horizon. In it is the Turning-point of the Sun in summer. This circle is set round the Crab in the North.

But there is another circle to match in the South. It cuts through the middle of Aegoceros, the feet of Hydrochoïs, and the tail of the sea-monster, Cetus, and on it is the Hare. It claims no great share of the Dog, but only the space that he occupies with his feet. In it is Argo and the mighty back of the Centaur, the sting of Scorpio, and the Bow of the bright Archer. This circle the sun passes last as he is southward borne from the bright north, and here is the Turning-point of the sun in winter. Three parts of eight of his course are above and five below the horizon.

Between the Tropics a Belt, peer of the grey Milky Way, undergirds the earth and with imaginary line bisects the sphere. In it the days are equal to the nights both at the waning of the summer and the waxing of the spring. The sign appointed for it is the Ram and the knees of the Bull—the Ram being borne lengthwise through it, but of the Bull just the visible bend of the knees. In it are the Belt of the well-starred Orion and the coil of the

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*e The κύκλος τημερών or Equator, a Great Circle like the Milky Way.

† Spring and Autumn Equinoxes, Hipparch. i. 9. 9.

‡ Hipparch. i. 10. 18 ff.
καμπή τ’ αἰθομένης. Τοίρης. εἶν οἱ καὶ ἐλαφρὸς ἐν δὲ Κόραξ, εἶν δ’ ἀστέρες οὐ μᾶλα πολλοί.
Χηλάων. εἰν τῷ δ’ Ὀφιούχεα γοῦνα φορεῖται. οὐ μὴν Αἰγήτων ἀπαμείρεται, ἀλλὰ οἱ ἔγγυς
Ζηνὸς ἀητεῖται μέγας ἁγγελός. ἢ δὲ κατ’ αὐτὸν ἵππει κεφαλή καὶ ὑπαύχευν εἰλίσσονται.
Τοὺς μὲν παρβολάδην ὀρθοὺς περιβάλλεται ἄξων
μεσσόθι πάντας ἑκών. δ’ δὲ τέτρατος ἐσφήκωται λοξὸς ἐν ἀμφοτέροις, οἱ μὲν ρ’ ἐκατέρθεν ἑχουσιν ἀντιπέρην τροπικόλ, μέσος δὲ ἐ μεσσοθί τέμνει.
οὐ κεν Ἀθηναίης χειρῶν δεδιδαγμένος ἁνήρ
Ἀλλη κολλήσατο κυλινδόμενα τροχάλεια
toία τε καὶ τόσα πάντα περισσαρηθὸν ἐλίσσων,
ὡς τὰ γ’ ἑναιθερία πλαγίως συναρηρότα κύκλω
ἐξ ἠώς ἐπὶ νύκτα διώκεται ἡματα πάντα.
καὶ τὰ μὲν ἀντέλλει καὶ αὐτικὰ νεοῖθι δύνει
πάντα παραβλήθην. μία δὲ σφεών ἔστων ἐκάστου
ἐξεἰς ἐκατέρθε κατηλυσθή τ’ ἀνοδός τε.
αὐτὰρ δ’ γ’ ὅκεανοῦ τόσον παραμεῖβεται ὑδωρ,
ὁσον ἀπ’ Ἀιγοκερήσος ἀνερχομένοι μάλιστα
Καρκίνων εἰς ἀνόντα κυλίνδεται. ὁσον ἀπάντη
ἀντέλλων ἐπέχει, τόσον γε μὲν ἀλλόθι δύνων.
ὁσον δ’ ὀφθαλμοῦ ροής ἀποτέμνεται αὐγή,
ἐξάκις ἂν τόσον μὲν υποδράμοι. αὐτὰρ ἐκάστῃ
φυτεύεσα δύσω περιτέμνεται ἀστρα.
Ζωίδων δὲ ἐ κύκλων ἐπικλήσων καλέουσιν.

a Or "is blown"; ἀητεῖται is ἃπ. λεγ., see v. 315.
c Ecliptic, κύκλος λοξός, circulus obliquus, the apparent path of the Sun in the heavens.
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gleaming Hydra: in it, too, the dim-lit Crater and the Crow and the scanty-starred Claws and the knees of Ophiuchus are borne. But it has no share in the Eagle, but near it flies a the mighty messenger of Zeus. Facing the Eagle wheel the head and neck of the Horse.

These three Belts b are parallel, and at right angles to the Axis which they surround and which is the centre of them all, but the fourth c aslant is fixed athwart the Tropics: they on opposite sides of the Equator support it at either limit, but the Equator bisects it. Not otherwise would a man skilled in the handicraft of Athena join the whirling Belts, wheeling them all around, so many and so great like rings, just as the Belts in the heavens, clapsed by the transverse circle, hasten from dawn to night throughout all time. The three Belts d rise and set all parallel but ever single and the same is the point where in due order each rises or sets at East or West. But the fourth circle passes over as much water of ocean e as rolls between the rising of Aegoceros, and the rising of the Crab: as much as it occupies in rising, so much it occupies in setting. As long as is the ray cast to heaven from the glance of the eye, six times as long a line would subtend this Belt. Each ray, measured of equal length, intercepts two constellations. f This circle is called the Belt of the Zodiac.

a Hipparch. ii. 1. 17.
* The distance between the point of the horizon (ocean) where the Sun rises at Mid-Winter and the point where he rises at Mid-Summer.

f Each side of a regular hexagon inscribed in a circle is equal to the radius of the circle (Euclid iv. 15). If the earth be regarded as the centre of the celestial sphere, the ray cast from the eye of the observer to the vault of heaven
ARATUS

Τῷ ἐνὶ Καρκίνῳ ἔστι, Λέων δ’ ἐπὶ τῷ, καὶ ὑπ’ αὐτὸν
Παρθένος· αὖ δ’ ἐπὶ οἱ Χηλαι καὶ Σκορπίως αὐτὸς,
Τοξευτής τε καὶ Ἀιγόκερως, ἐπὶ δ’ Ἀιγόκερηδ’ Ἡδροκός· δύο δ’ αὐτὸν ὑπ’ Ἰχθύες ἀστερώνται·
τοὺς δὲ μέτα Κριός, Ταῦρος δ’ ἐπὶ τῷ Δίδυμοι τε.
ἐν τοῖς ἠέλιοις φέρεται δυσκαίδεκα πᾶσιν
πάντι ἐνιαυτὸν ἄγων, καὶ οἱ περὶ τοῦτον οἴντι
κύκλον ἀείζονται πάσαι ἐπικάρπιοι ὄραι.

Τοῦ δ’ ὅσσον κοίλου κατ’ ὠκεανὸν δύνηται,
τόσον ὑπὲρ γαίης φέρεται· πάση δ’ ἐπὶ νυκτὶ
ἐξ αἰεὶ δύνουσι δωδεκάδες κύκλου,
τόσοι δ’ ἀντέλλουσι. τόσον δ’ ἐπὶ μῆκος ἐκάστη
νὺξ αἰεὶ τετάνουσαι, ὅσον τε περὶ ἡμοῦ κύκλον
ἀρχομένης ἀπὸ νυκτὸς ἀείρεται ὑψόθι γαίης.

Οὐ κεν ἀπόβλητον δεδοκημένως ἦματος εἴῃ
μοιράων σκέπτεσθαι ὅτ’ ἀντέλλησι ἐκάστῃ
αἰεὶ γὰρ τάς, γε μῆ ὁμοιὸρεχηται αὐτὸς ἡμέλιος.
τὰς δ’ ἄν κε περισκέπασα μάλιστα
εἰς αὐτὰς ὀρῶν· ἀτὰρ εἰ νεφέεσσαι μελαναι
γίνουτ’ ἡ ὀρεος κεκρυμμέναι ἀντέλλουει,
σῆματ’ ἐπερχομένησιν ἁρητότα ποιήσασθαι.

Αὐτός δ’ ἂν μᾶλα τοις κεράων ἐκάτερον ἂδιδοί
Ὡκεανός, τὰ τε πολλὰ περιστρέφεται ἐοὶ αὐτῷ,
νειόθεν ὄπτημοι κεῖσσιν φορέσασιν ἐκάστην.

Οὔ οἱ ἄφαυρότατοι, ὅτε ΚΑΡΚΙΝΟΣ ἀντέλλησιν,
ἀστέρες ἀμφότερων ἔλισσόμενοι περίκεινται,

is the radius of the sphere, and six lines of that length will
give the inscribed regular hexagon. Each of those sides
will subtend an arc of the sphere containing two signs of the
Zodiac. Bisect each side, and each half side will correspond
to one sign. This method of describing the Zodiac is what
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In it is the Crab; after the Crab the Lion and beneath him the Maiden; after the Maiden the Claws and the Scorpion himself and the Archer and Aegoceros, and after Aegoceros Hydrochoüs. Beneath him are enstarred the Two Fishes and after them the Ram and next the Bull and the Twins. In them, twelve in all, has the sun his course as he leads on the whole year, and as he fares around this belt, all the fruitful seasons have their growth.

Half this Belt is set below the hollow of the horizon, and half is above the earth. Every night six constellations of this circle’s twelve set and as many rise; as long is each night ever stretched as half the belt rises above the earth from the fall of night.

Not useless were it for one who seeks for signs of coming day to mark when each sign of the Zodiac rises. For ever with one of them the sun himself rises. One could best search out those constellations by looking on themselves, but if they be dark with clouds or rise hidden behind a hill, get thee fixed signs for their coming. Ocean himself will give thee signs at either horn—the East or the West—in the many constellations that wheel about him, when from below he sends forth each rising sign.

Not very faint are the wheeling constellations that are set about Ocean at East or West, when the Crab

Vergil refers to in Ecl. iii. 40 ff. “In medio duo signa, Conon et—quis fuit alter Descripsit radio totum qui gentibus orbem, Tempora quae messor, quae curvus arator haberet?” Our “ray” is, of course, derived from radius.

- The Zodiac is a Great Circle and therefore is bisected by any other Great Circle, e.g. the horizon. Now day lasts while the Sun is above the horizon. When the Sun is setting a half circle of the Zodiac has risen since his rising, i.e. six zodiacal signs.

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ARATUS

toi μὲν δύοντες, τοι δ' ἐξ ἐτέρης ἀνιόντες.
δύνει μὲν Στεφάνος, δύνει δὲ κατὰ ράχιν Ἰλθύς.
ἡμιον μὲν κεν ἴδιον μετήρον, ἡμιον δ' ἴδι
ἐσχαταὶ βάλλουσι κατερχομένον Στεφάνοιο.

αὐτὰρ ὅ γ' ἐξοπίθευν τετραμμένος ἄλλα μὲν οὐπω 571
γαστέρι νειαρή, τὰ δ' ὑπέρτερα νυκτὶ φορεῖτα.
τὸν δὲ καὶ εἰς ὦμος κατάγει μογερὸν Ὄμιοιχον
Καρκίνος ἐκ γονάτων, καταγεί δ' Ὄμιοι αὐχένος
ἐγγύς.

οὖν ἄν ἔτ' Ἀρκτοφύλαξ εἴη πολὺς ἀμφοτέρωθεν,
μείων ἡμῖνος, τὸ δ' ἐπὶ πλεόν ἐνυχος ἤθη.

τέτρας γὰρ μοῖραις ἀμφιδις κατιόντα Βοώτην
'Ωκεανὸς δέχεται. ὅ δ' ἐπὶν φάεος κρέσηται,
βουλτώ ἐπέχει πλεὺν δίχα νυκτὸς ἰόνθη,
ἡμος δ' ἱελίῳ κατερχομένῳ δύτα.

κεῖναὶ οἱ καὶ νύκτες ἔπι ὀψε δύοντι λέγονται.

ὡς οἱ μὲν δύονσιν, ὃ δ' ἀντίος, οὐδὲν ἄνεικής,
ἄλλ' εὖ μὲν ζωή, εὖ δ' ἀμφοτέρουσι φαινόν
ὕμοις Ὄμιῶν, ξίφεος γε μὲν ἰθί πεποιθώς,
πάντα φέρων Ποταμών, κέρας παρατενεται ἄλλου.

'Ερχομένων δὲ λεοντὶ τὰ μὲν κατὰ πάντα
φέροντα

Καρκίνω ὃς' ἐδύνοντο, καὶ Αἰετός. αὐτὰρ ὅ γε

Γνυς

a i.e. facing the East; or reversed, i.e. standing upon his head, cf. 620 (Hipparch. ii. 16), 669. Hence in later times he is also θεός τις κατακέφαλα κείμενος. The peculiarity of his rising feet-foremost and setting head-foremost (Hygin. Astr. iii. 5 "Hic occidens capite prius quam reliquo corpore devenit ad terram; qui cum totus occidit ut pendere pedibus ex Arctico circulo videatur, exoriens ante pedibus quam reliquis membris") is referred to by Manilius v. 645 ff. He who is born under this constellation—"Nixa genu species et
PHAEONOMENA

rises, some setting in the West and others rising in the East. The Crown sets and the Southern Fish as far as its back. Half the setting Crown is visible in the sky but half already sinks beneath the verge. Of Engonasin, backward turned, the waist is still visible but his upper parts are borne in night. The rise of the Crab brings down from knee to shoulder the wretched Ophiuchus and Ophis to the neck. No longer great on both sides of the horizon is Arctophylax but only the lesser portion is visible, while the greater part is wrapt in night. For with four signs of the Zodiac Boötes sets and is received in the bosom of ocean; and when he is sated with the light he takes till past midnight in the loosing of his oxen, in the season when he sets with the sinking sun. Those nights are named after his late setting. So these stars are setting, but another, facing them, no dim star, even Orion with glittering belt and shining shoulders and trusting in the might of his sword, and bringing all the River, rises from the other horn, the East.

At the coming of the Lion those constellations wholly set, which were setting when the Crab rose, and with them sets the Eagle. But the Phantom Graio nomine dicta Engonasi (ignota facies sub origine constat)—will be plotter and a footpad, or—a tight-rope walker: "Et si forte aliquid animis exsurget in artes | In praerupta dabit studium vendetque periculo | Ingenium. Ac tenues ausus sine limite grassus | Certa per extentos ponet vestigia funes, At caeli meditatus iter vestigia perdet | Paene sua et pendens populum suspendet ab ipso."

b Hipparch. ii. 19.

c Boötes takes a long time to set because he sets in a perpendicular position, while he rises quickly (608) because he is in a horizontal position (Hipparch. ii. 17 ff.).

d Eridanus.
Δημενος ἄλλα μὲν ἦδη, ἀτὰρ γόνυ καὶ πόδα λαίου
οὐπω κυμαίνοντος ὑποστρέφει ὑκεανοίο.
ἀντέλλει δὲ Ὑδρης κεφαλῆ χαροτός τε Λαγώδος
καὶ Προκύων πρότεροι τε πόδες Κυνὸς αἰθομένου.

Οὐ μὲν θην ὄλγους γαῖης ὑπὸ νείατα βάλλει
παρθένος ἀντέλλουσα. Λύρη τότε Κυλληναίη
καὶ Δελφίς δύνουσι καὶ εὐποίητος Ὀιστός.
σὺν τοῖς Ὀρευθος πρώτα πτερὰ μέσφα παρ᾽ αὐτὴν
οὐρῆν καὶ Ποταμόω παρηριά σκιώνται.
δύνει δ᾽ Ἡππείη κεφαλῆ, δύνει δὲ καὶ αὐχῆν.
ἀντέλλει δὲ Ὑδρη μὲν ἔπι πλέον ἀχρὶ παρ᾽ αὐτὸν
Κρητῆρα, φθάμενος δὲ Κύων πόδας αἰνυτα ἄλλους,
ἐλκων ἐξοπίθευν πρύμνην πολυτειρέως Ἀργοὺς.
ἡ δὲ θείη γαῖης ἵστων δίχωσα κατ᾽ αὐτὸν,
Παρθένος ᾧμος ἀπασα περαοθεν ἄρτῃ γένηται.

Οὐδ᾽ ἃν ἐπερχόμεναι χηλαί, καὶ λεπτὰ φάουσαι,
ἄφραστοι παρίοιεν, ἐπεὶ μέγα σήμα Βοώτης
ἀθρόος ἀντέλλει βεβολημένος Ἀρκτούροιο.
Ἀργῷ δ᾽ ἐσ᾽ μάλα πᾶσα μετήρος ἔσσεται ἦδη.
ἀλλ᾽ Ὕδρη, κέχυται γὰρ ἐν οὐρανῷ ἦλιθα πολλή,
οὐρῆς ἄν δεύοτο. μόνην δ᾽ ἐπὶ Χηλαι ἄγουσι
δεξιέρην κνήμην αὐτῆς ἐπιγοννίδους ἀχρις
αἰεὶ Γνὺς, αἰεὶ δὲ Λύρη παραπεπτηθὸς,
ἀντι τοῦτον αἰτοτον ὑπουρανίων εἰδώλων
ἀμφότερον δύνοντα καὶ ἐξ ἐτέρης αἰνυτα
πολλάκις αὐτονυκεθε θηεύμεθα. τοῦ μὲν ἄρ᾽ οἰῆ
κνήμη σὺν Χηλῆς φαείνεται ἀμφοτέρησιν
αὐτὸς δ᾽ ἐς κεφαλῆν ἐτι που τετραμμενος ἄλλῃ
Σκορπίων ἀντέλλοντα μένει καὶ ρύτορα Τόξου.

1 ἐν Hipparch. cod. L ii. 2. 42. Cf. Cic. Arat. 396
"Totaque iam supera fulgens prolabitur Argo"; German.
617 "Celsaque puppis habet"; Avien. 1133 "iam celso
Thessala puppis Aethere subvehit"; ὅ ἐν ACM and schol.
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PHAENOMENA

On His Knees sinks all save knee and left foot beneath the stormy ocean. Up rises the Hydra's head and the bright-eyed Hare and Procyon and the forefeet of the flaming Dog.

Not few, either, are the constellations which the Maiden at her rising sends beneath the verge of earth. Then set the Cyllenian Lyre, the Dolphin and the shapely Arrow. With them the wing-tips of the Bird up to her very tail and the farthest reaches of the River are overshadowed. The head of the Horse sets, sets too his neck. The Hydra rises higher as far as Crater, and before her the Dog brings up his hind feet, dragging behind him the stern of Argo of many stars. And she rises above the earth, cleft right at the mast, just when the whole of the Maiden has risen.

Nor can the rising Claws, though faintly shining, pass unremarked, when at a bound the mighty sign of Boötes rises, jewelled with Arcturus. Aloft is risen all of Argo, but the Hydra, shed as she is afar over the heavens, will lack her tail. The Claws bring only the right leg as far as the thigh of that Phantom that is ever On his Knees, ever crouching by the Lyre —that Phantom, unknown among the figures of the heavens, whom we often see both rise and set on the selfsame night. Of him only the leg is visible at the rising of both the Claws: he himself head-downward on the other side awaits the rising Scorpion and the Drawer of the Bow. For they bring him:

a Cygnus.  b Pegasus.  c See 585 n.

The brightest star in Boötes (a Bootis).

Cf. 575.

Sagittarius.

613 δευτὸν ἐφεστηκότα 'Ὀφιοχέα τοῦ μὲν ἐπείτα A; om. CM.

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ARATUS

οι γάρ μων φορέουσιν, δ' μέν μέσον ἄλλα τε πάντα,
χειρα δέ οΣ σκαίην κεφαλήν θ' ἁμα Τόξων ἄγνει.
ἄλλ' δ' μέν ὡς τρίχα πάντα καταμελεῖτι φορεῖται.
ήμουν δε Στεφάνων καὶ αὐτήν ἔσχατον οὐρήν
Κενταύρου φορέουσιν ἀνερχόμεναι ἔτι Χηλαί.
τήμος ἀποφυγόμενη κεφαλὴν μέτα δυνται Ἰππος,
καὶ προτέρου Ὀμιθὸς ἐφέλκεται ἔσχατος οὐρή.
δύνει δ' Ἀνδρομέδης κεφαλῆς τὸ δὲ οἱ μέγα δείμα
Κήτεος ἥροῖς ἐπάγει νότος. ἀντία δ' αὐτὸς
Κηφεύς εκ βορέω μεγάλη ἀνὰ χειρὶ κελεύει.
καὶ τὸ μὲν ἐς λοφὴν τετραμμένον ἅριν παρ' αὐτήν
dύνει, ἀτὸρ Κηφεύς κεφαλῆς καὶ χειρὶ καὶ ὁμη.
Καμπαί δ' ἡν Ποτάμων καὶ αὐτίκ' ἐπερχομένου
σκορπιού ἐμπίπτονεν εὐρόρου ὠκεανοῦ.
ὅς καὶ ἐπερχόμενος φοβεῖται μέγαν Ὄμιώνα.
"Ἀρτέμις ἦλθην προτέρων λόγος, οὐ μὲν ἑβαίνει
ἔλκησε πέπλου, Χίω ὡς τηρία πάντα
καρτέρος Ὄμιών στεβαρῆ ἐπέκοπτε κορύνη,
θηρῆς ἀρμύμενος κεῖνω χάρῳ Οὐνοτίων.
ἡ δὲ οἱ ἐξαυτῆς ἐπετείλατο θηρίον ἄλλο,
νήσου ἀναρρήξασα μέσας ἐκάτερθε κολώνας,
Σκορπίον, ὡς ρά μων οὐτα καὶ ἐκτανε πολλον ἐόντα
πλείότερος προφανεις, ἡπεὶ Ἄρτεμις ἦκαχεν αὐτήν.
τούνεκα δὴ καὶ φασι περαιοθεν ἐρχομένου
Σκορπίου Ὄμιών περὶ χθόνος ἐσχατα βεύγει.
οὐδὲ μὲν, Ἀνδρομέδῆς καὶ Κήτεος ὅσο ελέειτο,
κεῖνον ἐτ' ἀντέλλοντος ἀπευθεῖς, ἀλλ' ἁρα καὶ τοῖ
πανοδίῳ βεύγουσιν. ὦ δὲ ζώνη τότε Κηφεύς
γαίαι ἐτείσει, τὰ μὲν ἐς κεφαλήν μάλα πάντα
βάπτων ὠκεανοῦ, τὰ δ' οὐ θέμις, ἀλλὰ τὰ γ'
αὐταί
"Ἀρκτοί κωλύοντι, πόδας καὶ γοῦνα καὶ ἰζων.

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PHAENOMENA

Scorpion brings his waist and all aforesaid; the Bow his left hand and head. Even so in three portions is he all brought up piecemeal above the horizon. Half the Crown and the tip of the Centaur’s tail are upraised with the rising Claws. Then is the Horse setting after his vanished head, and dragged below is the tail-tip of the Bird, already set. The head of Andromeda is setting and against her is brought by the misty South the mighty terror, Cetus, but over against him in the North Cepheus with mighty hand upraised warns him back. Cetus, neck downward, sets to his neck, and Cepheus with head and hand and shoulder.

The winding River will straightway sink in fair flowing ocean at the coming of Scorpion, whose rising puts to flight even the mighty Orion. Thy pardon, Artemis, we crave! There is a tale told by the men of old, who said that stout Orion laid hands upon her robe, what time in Chios he was smiting with his strong club all manner of beasts, as a service of the hunt to that King Oenopion. But she forthwith rent in twain the surrounding hills of the island and roused against him another kind of beast—even the Scorpion, who proving mightier wounded him, mighty though he was, and slew him, for that he had vexed Artemis. Wherefore, too, men say that at the rising of the Scorpion in the East Orion flees at the Western verge. Nor does what was left of Andromeda and of Cetus fail to mark his rise but in full career they too flee. In that hour the belt of Cepheus grazes earth as he dips his upper parts in the sea, but the rest he may not—his feet and knees and loins, for the Bears themselves forbid. The

* Cygnus.  
* Eridanus.
ARATUS

η δε και αυτη παιδος επειγεται ειδωλοιο
δειλη Καισισειπεια. τα δ' ουκετι οι κατα κοσμου
φαινεται έκ διφροιο, ποδες και γουιαθ' υπερθεν,
αλλ' η γ' εσ κεφαλην ιση δυετ' αρνευτηρι
μειρομενη γονατων, επει ουκ άρ' εμελευν εκεινη
Δωρίδι και Πανατη μεγαλων ατερ ισωσασθαι.
η μεν άρ' εις έτερην φερεται· τα δε νεοθεν άλλα
ουρανος άνυφερει, Στεφανου τε δευτερα κυκλα
"Τυρης τ' εσχατην, φορεει τ' επι Κενταυρου
σωμα τε και κεφαλην και Θηριον δ' εν χειρι
dexiterη Κενταυρος έχει. τοι δ' αυθη μενουσων
τοζου επερχομενον προτερου ποδες ιπποτα Φηροσ.

ΤΩξω και σπειρη "Όφιος και σωμ' Όφιουχου
αντελλει επιοτη· καρητα δ' αυτος αγινει
Σκορπιος αντελλων, αναγει δ' αυτας 'Οφιουχου
χειρας και προτερην "Οφιος πολυτετεναι αγην.
τοι γε μεν 'Εγγονασιων, περι γαρ τετραμμενος αει
αντελλε, τοτε μεν περατης εξερχεται άλλα,
χωντε και ζωνη και στηθεα παντα και άκινδυνος
dexiterη συν χειρι· καρη δ' έτερης μετα χειρος
ΤΩξω ανερχονται και τοσοτη αντελλοντι.

συν τοις 'Ερμαιη τε Δινη και στηθεος αξιως
Κηφειεως ήκων παρελαιυνται οεκανων,
ημος και μεγαλου Κυνος πασαι αμαρηνα
δυνουν, και παντα κατερχεναι Όριωνων,
παντα γε μεν ατελεστα διωκομενου Δαγωδο.
αλλουσι 'Ηνωχω 'Εριφοι ουδ' 'Ολενη Αλξ
ευθως ανερχονται· τα δε οι μεγαλην ανα χειρα

1 άγην (with v erased) Μ; αυγήν AC.

a Andromeda.
b Nereids, whom Cassiepeia offended by vying with them in beauty.

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PHAENOMENA

hapless Cassiepeia herself too hastes after the figure of her child.\(^a\) No longer in seemly wise does she shine upon her throne, feet and knees withal, but she headlong plunges like a diver, parted at the knees; for not scatheless was she to rival Doris and Panope.\(^b\) So she is borne towards the West, but other signs in the East the vault of heaven brings from below, the remaining half of the Crown\(^c\) and the tail of the Hydra, and uplifts the body and head of the Centaur and the Beast that the Centaur holds in his right hand. But the fore-feet of the Centaur-Knight\(^d\) await the rising of the Bow.

At the coming of the Bow up rises the coil of the Serpent and the body of Ophiuchus. Their heads the rising of the Scorpion himself brings and raises even the hands of Ophiuchus and the foremost coil of the star-bespangled Serpent. Then emerge from below some parts of Engonasin, who ever rises feet-foremost,\(^e\) to wit, his legs, waist, all his breast, his shoulder with his right hand; but his other hand and his head arise with the rising Bow and the Archer. With them the Lyre of Hermes and Cepheus to his breast drive up from the Eastern Ocean, what time all the rays of the mighty Dog are sinking and all of Orion setting, yea, all the Hare, which the Dog pursues in an unending race.

But not yet depart the Kids of the Charioteer and the Arm-borne (Olenian) Goat\(^f\); by his great hand

\(^a\) i.e. of Corona Borealis (cf. 625), as Hipparchus, who agrees with the statement, interprets τῷ λοιπῶν τῶν Στεφάνων. Grotius wrongly supposed the words to mean Corona Australis—which was unknown to Aratus under that name. See 401 n.
\(^b\) Φήρ of the Centaur, as in Pind. P. iv. 119, iii. 6, etc.
\(^c\) Cf. 620 n.
\(^d\) Cf. 164 n.
ΑΡΑΤΥΣ

λάμπουνται, καὶ οἱ μελέων διακέκριται ἄλλων κυνῆσαι χειμώνας ὅτε ἥλιῳ συνίσωσι.

‘Αλλὰ τὰ μὲν, κεφαλήν τε καὶ ἄλλην χεῖρα καὶ ἱέρον,

αἰγόκερας ἀνώνυμον κατάγει. τὰ δὲ νεῖάτα πάντα

αὐτῷ Τοξευτήρι κατέρχεται. οὐδὲ τι Περσεύς

οὐδὲ τὸ ἀκρα κόρυμβα μὲν πολυτείρεος Ἀγγυνᾶς.

ἄλλ’ ἦτοι Περσεύς μὲν ἄτερ γουνός τε ποδὸς τε

dεξιεροῦ δύνεται, πρύμνης δ’ ὅσον ἐσ περιαγήν’

αὐτῇ δ’ Ἀγγυκρηξί κατέρχεται ἀντέλλουντι,

ὁμος καὶ Προκύπτων δύνεται, τὰ δ’ ἀνέρχεται ἄλλα,

’Ορνις τ’ Αἰτέτος τε τὰ τε πτερόεντος ’Οὐσκτον

tείρεα καὶ νοτῷο Θυτηρίου ἱερὸς ἑδη.

’Ιππος δ’ ’Ιδροκοοιο νέον περιτελλομένου

πονεῖ τε καὶ κεφαλή ἀνελίσσεται. ἀντία δ’ ’Ιππος

ἔξ οὐρῆς Κενταύρων ἐφέλκεται ἀστερίᾳ Νύξ.

ἄλλ’ οὗ οἱ δύναται κεφαλὴν οὐδ’ εὐρέας ὁμοὺς

αὐτῷ σὺν θώρυκι χαδείν. ἄλλ’ αἰθόσας ’Ιδρῆς

ἀυχενίην κατάγει σπείρην καὶ πάντα μέτωπα.

ἡ δὲ καὶ ἑξόπθεν πολλῇ μένει. ἄλλ’ ἁρα καὶ τὴν

αὐτῷ Κενταύρῳ, ὅποτ’ ἵκετες ἀντέλλοσιν,

ἀθρόον ἐμφέρεται. δ’ ἔπ’ ’Ιχθύσιν ἐρχεται ’Ιχθύς

αὐτῷ κυνάεως ὑποκείμενος Αἰγυκρηξί,

οὐ μὲν ἄθην, ολίγων δὲ δυσδεκάδ’ ἀμείνει ἄλλην.

οὔτω καὶ μογερὰς χεῖρες καὶ γούνα καὶ ἄμου

’Ανδρομέδης δίχα πάντα, τὰ μὲν πάρος, ἄλλα δ’

ὀπίσω,

tεῖνεται, ὄκεανοι νέον ὅποτε προγένωνται

’Ιχθύες ἀμφότεροι. τὰ μὲν οἱ κατὰ δεξιὰ χειρὸς

αὐτοὶ ἐφέλκονται, τὰ δ’ ἀριστερὰ νεώθεν ἐλκεῖ

κριός ἀνερχόμενος. τοῦ καὶ περιτελλομένου

ἐσπερόθεν κεν ἵδοιο Θυτήριον. αὐτὰρ ἐν ἄλλῃ

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they shine, and are eminent beyond all his other limbs in raising storms, when they fare with the sun.

His head, hand and waist set at the rising of Aegoceros: from waist to foot he sets at the rising of the Archer. Nor do Perseus and the end of the stern of jewelled Argo remain on high, but Perseus sets all save his knee and right foot and Argo is gone save her curved stern. She sinks wholly at the rising of Aegoceros, when Procyon sets too, and there rise the Bird and the Eagle and the gems of the winged Arrow and the sacred Altar, that is established in the South.

When Hydrochoüs is just risen, up wheel the feet and head of the Horse. But opposite the Horse starry Night draws the Centaur, tail-first, beneath the horizon, but cannot yet engulf his head and his broad shoulders, breast and all. But she sinks beneath the verge the coiling neck and all the brow of the gleaming Hydra. Yet many a coil of the Hydra remains, but Night engulfs her wholly with the Centaur, when the Fishes rise; with the Fishes the Fish which is placed beneath azure Aegoceros rises—not completely but part awaits another sign of the Zodiac. So the weary hands and knees and shoulders of Andromeda are parted—stretched some below and others above the horizon, when the Two Fishes are newly risen from the ocean. Her right side the Fishes bring, but the left the rising Ram. When the latter rises, the Altar is seen setting in the West, while in the

- Capricorn.  
- Cygnus.  
- Aquarius.  
- The Southern Fish, Piscis Australis.  
- Aries.
ἈΡΑΤΟΣ

Περσέος ἀντέλλοντος δοσὺν κεφαλήν τε καὶ ὤμους.

Αὐτῇ δὲ ζώνη καὶ κ´ ἀμφήριστα πέλοιτο
η Κριὼ λήγοντι φαείνεται ἥ ἐπὶ τατρνί,
σὺν τῷ πανσυδή ἀνέλισσεται. οὐδ’ ὃ γε Ταύρου
λείπεται ἀντέλλοντος, ἐπεὶ μάλα οἱ συγαρῆρως
Ἡνίοχος φέρεται· μοιρῇ γε μὲν οὐκ ἐπὶ ταύτῃ
ἀθρόος ἀντέλλει, Δίδυμοι δὲ μιν οὖλον ἁγουσιν.
ἀλ’ Ἑριφοῖ λαυὸν τε θέναρ ποδὸς Αἰγίλ σὺν αὐτῇ
Ταύρῳ συμφορέονται, οτὲ λοφίτη τε καὶ οὐρῆ
Κήτεος αἰθερίου περαιόθεν ἀντέλλωσιν.

dύνει δ’ Ἀρκτοφύλαξ ἤδη πρώτη τότε μοιρῇ
τάων, αἰ πίσυρεις μιν ἄτερ χειρὸς κατάγουσιν
λαυῆς. ἢ δ’ αὐτῷ μεγάλη ὑποτέλεσαι Ἀρκτω.

Ἀμφότεροι δὲ πόδες καταδυομένου Ὀφιούχου,
μέσῳ αὐτῶν γονάτων, διάτμοις ἐπὶ σῆμα τετυχθο
ἐκ ἐτέρης ἁνοικίοι. τότ’ οὐκέτι Κήτεος οὐδὲν
ἐλκεται ἀμφοτέρωθεν, ἀλὼν δὲ μιν ὄθεαν ἤδη.

ἡ δ’ καὶ Ποταμοῦ πρώτην ἄλος ἐξανοιώσαν
ἀγὴν ἐν καθαρῶ πελάγει σκέψαυτό κε ναύτης,
αὐτὸν ἐν Ὀρίῳνα μένων, εἰ οἴ ποθι σῆμα
ἡ νυκτὸς μέτρων ἣ πλόου ἄγγειλεν.

πάντη γὰρ τὰ γε πολλὰ θεοὶ ἀνδρεσσὶ λέγουσιν.

ΔΙΟ-

Οὐχ ὅρας; ὅλῃ γη μὲν ὅταν κεράσοι σελήνη
ΣΗΜΙΑΙ ἑσπερόθεν φαινήται, ἀξομενοῦ διδᾶσκει
μηνός· ὅτε πρώτη ἀποκιδναται αὐτόθεν αὐγῆ.
δοσόν ἐπισκιαίειν, ἐπὶ τέτρατον ἡμαρ ἱώσα.

ὀκτώ δ’ ἐν διχάσει· διχόμηνα δὲ παντὶ προσώπῳ.

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a Taurus.
b Gemini.
c Cf. 581.
d Eridanus.
PHAENOMENA

East may be seen rising as much as the head and shoulders of Perseus.

As to his belt itself disputed might it be whether it rises as the Ram ceases to rise or at the rising of the Bull, with whom he rises wholly. Nor lags behind the Charioteer at the rising of the Bull, for close are set their courses. But not with that sign does he rise completely, but the Twins bring him wholly up. The Kids and the sole of the Charioteer’s left foot and the Goat herself journey with the Bull, what time the neck and tail of Cetus, leviathan of the sky, rise from below. Now Arctophylax is beginning to set with the first of those four constellations of the Zodiac that see him sink wholly, save his never setting left hand that rises by the Great Bear.

Let Ophiuchus setting from both feet even to his knees be a sign of the rising of the Twins in the East. Then no longer is aught of Cetus beneath the verge, but thou shalt see him all. Then, too, can the sailor on the open sea mark the first bend of the River rising from the deep, as he watches for Orion himself to see if he might give him any hint of the measure of the night or of his voyage. For on every hand signs in multitude do the gods reveal to man.

Markest thou not? Whenever the Moon with slender horns shines forth in the West, she tells of a new month beginning: when first her rays are shed abroad just enough to cast a shadow, she is going to the fourth day: with orb half complete she proclaims eight days: with full face the mid-day of the
ARATUS

aiēi δ' ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα
eiēi οποσταῖη μηνὸς περιτέλλεται ἡώς.

"Ἀκρα γε μὴν νυκτῶν κείναι δυνοκαίδεκα μοίραι
ἀρκιαὶ ἔξειπεῖν. τὰ δὲ που μέγαν εἰς ἐνιαυτὸν,
ὡρη μὲν τ' ἀρόσαι νεοὺς, ὥρη δὲ φυτεύσαι,
ἐκ Διὸς ἡδή πάντα πεφασμένα πάντοθε κεῖται.
καὶ μὲν τις καὶ νηί πολυκλύστου χειμῶνος
ἐφράζατ' ἢ δεινοῦ μεμνημένον 'Ἀρκτοῦροι
ἡ τεων ἄλλων, οί τ' ὁκεανοῦ ἀρώνται
ἀστέρες ἀμφιλύκης, οί τε πρῶτης ἐτί νυκτός.

Ητοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν
ζέλιος μέγαν ὕγμιον ἑλαύνων, ἀλλοτε δ' ἄλλω
ἐμπλησίε, τοτὲ μὲν τ' ἀνιῶν τοτὲ δ' αὐτικα δύνων.

ἄλλος δ' ἄλλοιν ἀστήρ ἐπιδέρκεται ἢώ.

Γ hènωσκεῖς τάδε καὶ σύ, τὰ γὰρ συναείδεται ἡδη
ἐνεακαΐδεκα κύκλα φαινοῦ θελίου,
ὅσα τ' ἀπὸ ζώνης εἰς ἔσχατον 'Ὀρίωνα
Νῦς ἐπιδινεῖται Κῦνα τε θραυν' Ὀρίωνος,
οί τε Ποσειδάωνος ὀρῶμενοι Ἡ Δίως αὐτοῦ
ἀστέρες ἀνθρώπουι τετυγμένα σημαίνουσιν.

τῶ κεῖνων πεπόνησο. μέλοι δὲ τοι, εἰ ποτε νηῖ
πιστεύεις, εὑρέθω ὁσα που κεχρημένα κεῖται
σήματα χειμερίου ανέμοις ἡ λαίλαπι πόντου.

μόχθος μὲν τ' ὄλιγος, τὸ δὲ μυρίων αὐτίκ' ὀνειρ
γίνετ' ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρί.

αὐτὸς μὲν τὰ πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
παρειτῶν ὄνησεν, δὴ ἔγγυθεν ὁροε χειμῶν.

Πολλάκι γὰρ καὶ τίς τε γαληναῖο ὕπο νυκτὶ

a Both the (heliacal) rising (in September) of Arcturus and his (cosmical) setting (in March) brought stormy weather. In the Rudens of Plautus the Prologue is spoken by Arcturus who says (70 f.) "Nam signum Arcturus omnium sum acerrimum: Vehemens sum exoriens, quom
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month; and ever with varying phase she tells the date of the dawn that comes round.

Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they to mark the great year—the season to plough and sow the fallow field and the season to plant the tree—are already revealed of Zeus and set on every side. Yea, and on the sea, too; many a sailor has marked the coming of the stormy tempest, remembering either dread Arcturus\(^a\) or other stars that draw from ocean in the morning twilight or at the first fall of night. For verily through them all the Sun passes in yearly course, as he drives his mighty furrow, and now to one, now to another he draws near, now as he rises and anon as he sets, and ever another star looks upon another morn.

This thou too knowest, for celebrated by all now are the nineteen cycles\(^b\) of the bright Sun—thou knowest all the stars wheeled aloft by Night from Orion's belt to the last of Orion and his bold hound, the stars of Poseidon, the stars of Zeus, which, if marked, display fit signs of the seasons. Wherefore to them give careful heed and if ever thy trust is in a ship, be it thine to watch what signs in the heavens are labouring under stormy winds or squall at sea. Small is the trouble and thousandfold the reward of his heedfulness who ever takes care. First he himself is safer, and well, too, he profits another by his warning, when a storm is rushing near.

For oft, too, beneath a calm night the sailor occido vehementior"; cf. Hor. C. iii. 1. 27 f. "saevus Arcturi cadentis Impetus."

\(^b\) The nineteen-year cycle of Meton. For this and following lines see Introduction, p. 379.
ἈΡΆΤΟΣ

νῆα περιστέλλει πεφοβημένος ἦμι θαλάσσης.
ἀλλοτε δὲ τρίτον ἥμαρ ἐπιτρέχει, ἀλλοτε πέμπτον,
ἀλλοτε δ’ ἀπρόφατον κακῶν ἱκετό· πάντα γὰρ οὕτω
ἐκ Διὸς ἀνθρώπων γυνώσκομεν, ἀλλ’ ἐτι πολλὰ
κέκρυπται, τῶν αἰ̂ κε θέλη καὶ ἑσυντικά δῶσει
Ζεύς· ὅ γὰρ οὖν γενεῆν ἀνθρώπων ἀναφανδὸν ὄφελλε,
πάντοθεν εἰδόμενος, πάντη δ’ ὅ γε σήματα φαίνων.
ἀλλὰ δὲ τοι ἐρέει ἦτον διχόωσα σελήνη
πληθὺς ἀμφοτέρωθεν ἡ αὐτικὰ πεπλήθυνα·
ἀλλὰ δ’ ἀνερχόμενος, τοτὲ δ’ ἀκρὴ νυκτὶ κελεύων
ἡέλιος· τὰ δὲ τοι καὶ ἀπ’ ἄλλων ἐσσεται ἄλλα
σήματα καὶ περὶ νυκτί καὶ ἢματι ποιήσασθαι.

Σκέπτεο δὲ πρῶτον κεράων ἐκατέρθει σελήνην.
ἀλλοτε γὰρ τ’ ἀλλη μὲν ἐπιγράφει ἐσσερος αὐγή,
ἀλλοτε δ’ ἀλοίαι μορφαί κερόσωι σελήνην
εὐθὺς ἀεξομάνην, αἰ μὲν τρίτη, αἰ δὲ τετάρτη·
tῶν καὶ περὶ μῆνος ἐφεσταῖος κε πῦθοιο.
λεπτή μὲν καθαρῆ τε περὶ τρίτον ἥμαρ ἐσύσα
εὐθὺς κ’ εἰὴ· λεπτή δὲ καὶ εὶ μᾶλ’ ἐρεύθης
πνευματίη· παχίων δὲ καὶ ἀμβλείῃσι κεραίας
τέτρατον ἐκ τριτάτου φῶς ἀμενηνὸν ἔχουσα
ἡ νότω ἀμβλυνται ἡ ὑδατος ἐγγὺς ἐόντος.
εἰ δέ κ’ ἀπ’ ἀμφοτέρων κεράων, τρίτον ἥμαρ
ἀγουσα,
μῆτ’ ἐπινευστάξῃ μῆθ’ ὑπτιώσα φαείνῃ,
ἀλλ’ ὁρθαὶ ἐκατέρθει περιγνάμπτωσι κεραιαί,
ἐστέρωι κ’ ἀνεμοι κεῖνη μετὰ νύκτα φέροντο.
εἰ δ’ αὐτῶς ὅρθη καὶ τέτρατον ἥμαρ ἀγνεί,
ἡ τ’ ἀν χειμῶνος συναγειρομένοι διδάσκοι.

* Verg. Georg. i. 424-435, Plin. N.H. xviii. 347 “Proxima sint iure lunae praesagia,” etc. For this part of Aratus the reader should consult the whole of Plin. N.H. xviii. § 218–end. 440
shortens sail for fear of the morning sea. Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen. For not yet do we mortals know all from Zeus, but much still remains hidden, whereof, what he will, even hereafter will he reveal; for openly he aids the race of men, manifesting himself on every side and showing signs on every hand. Some messages the Moon will convey with orb half-full as she waxes or wanes, others when full: others the Sun by warnings at dawn and again at the edge of night, and other hints from other source can be drawn for day and night.

Scan first the horns on either side the Moon. For with varying hue from time to time the evening paints her and of different shape are her horns at different times as the Moon is waxing—one form on the third day and other on the fourth. From them thou canst learn touching the month that is begun. If she is slender and clear about the third day, she heralds calm: if slender and very ruddy, wind; but if thick and with blunted horns she show but a feeble light on the third and fourth night, her beams are blunted by the South wind or imminent rain. If on the third night neither horn nod forward or lean backward, if vertical they curve their tips on either side, winds from the West will follow that night. But if still with vertical crescent she bring the fourth day too, she gives warning of gathering storm.

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b Theophr. De signis 51 καὶ ὁ μεῖς ἐὰν τριταῖος ὁ ἔν λαμπρὸς ὑ, ἐκδιεινῦν.

c Theophr. 12 ἐὰν μὲν ὡς πυρῶδης, πνευματώδη σημαίνει τὸν μήνα, ἐὰν δὲ ζωοφῶδη, υδατώδη.

d Theophr. 38 χειμῶνος δὲ τάδε ... τὸ σηλήνιον ἐὰν ὅρθον ὑ μέχρι τετράδος καὶ εἰ εὐκυκλον, χειμάσει μέχρι διχοτόμου. 441
ARATUS

ei dé ke oí kereán w to metheión ev épineúth, deideixi ae borew. 800, hev ó upiathsi, nóto. autár épín tritoison ólos peri kúklos elóso. pánthi éreuvómeinos, mála kev tóté xeiýemos euy. meióni dé av xeiýōvno purótera foinísousto. sképteo dé eis plēthyn te kai amφateron 795
dichóswan, 75 ŋmèn aeósménh hí dé eis kéras aðhús ióswan, kai oí épi xroú thékmairop miðós ékāstou. pánthi gár katharh ke mál eúdia tékmērathio. pánthi dé éreuvómeénh dokéw ánémouo kelleúthous. állothi dé állo melainoménh dokéan útōio. stēmata dé ou mála páswn ép' hímas pántha tétwktaí. 805 ál' osa mèn tritáth tē tétratáth tē péloanai, méswa dichaiménhs, dichádos ge mèn áxris ép' authī. sthaínai dichómyhyn, atár pálivn ek dichómyhyn éis dichádha fthiménh. 76 éxetai dé oí autíka tétrás miðós apsichóymenou, tī dé tritáth épíontos. eī dé kē mwn peri páswan álwaí kuklóswnnai hí treis hē dūw perikeymenvi hē mi' oíh, tī mèn hí ánemouo galhnhhyn tē dokéwun, bηgnyménh ánemouo, marwoménh dé galhnhh.

a Theophr. 27 εστι δε σημεία εν ήλιῳ καὶ σελήνῃ τὰ μὲν 800 μέλανα ὤδατος τὰ δ’ ἑρυθρὰ πνεύματος. ἐὰν δὲ ὁ μεῖζ βορέαων όντος ἔρθῃς εἰσατήκης, ζήφυροι εἰώθασιν ἐπιπνεῖν καὶ ὁ μὴν χειμερινὸς διατελεῖ. δένταν μὲν ἡ κεραία (ἡ ἄνω) τοῦ μηνᾶς ἐπικύπτῃ, βορέας ὁ μεῖς. δέντα δὲ ἡ κάτωθεν νύτιος. ἐὰν δὲ ὀρθὸς καὶ μὴ καλῶς ἐγκεκλημένος μέχρι τετράδος καὶ εὐκυκλος εἰώθε χειμάζειν μέχρι διχομηνιάς. σημαίνει χρόνῳ μὲν ὁν ὕδωρ, πυρόδηθος δὲ πνεύμα.

b Theophr. 8 ὡς δ’ αὐτῶς ἔχει καὶ πέλ τὸν μὴν ἔκαστον 810 διαχωρομία διὰ τοῦ πανθέλνην καὶ αἱ ὀγδοάκα τοὺς τετράδες, ὡστε ἀπὸ νοομηνην ὑπὸ ἀρχῆς δεὶ σκοπεῖν, μεταβάλλει γάρ ὡς ἐπὶ τὸ 805 442
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If her upper horn nod forward, expect thou the North wind, but if it lean backward, the South. But when on the third day a complete halo, blushing red, encircles her, she foretells storm and, the fierer her blush, the fiercer the tempest.

Scan her when full and when half-formed on either side of full, as she waxes from or wanes again to crescent form, and from her hue forecast each month. When quite bright her hue, forecast fair weather; when ruddy, expect the rushing wind; when dark stained with spots, look out for rain. But not for every day is appointed a separate sign, but the signs of the third and fourth day betoken the weather up to the half Moon; those of the half Moon up to full Moon; and in turn the signs of the full Moon up to the waning half Moon; the signs of the half Moon are followed by those of the fourth day from the end of the waning month, and they in their turn by those of the third day of the new month. But if halos encircle all the Moon, set triple or double about her or only single—with the single ring, expect wind or calm; when the ring is broken, wind; when faint and fading, calm;

πολύ ἐν τῷ τετράδι, ἡν ἰδε μῆ, ἐν τῷ ὀψάθα, εἱ ἰδε μῆ, πανσεληψι, ἀπὸ δὲ πανσελήψιν εἰς ὀψάθα φθινοντος, καὶ ἰπὸ ταύτης εἰς τετράδα, ἀπὸ δὲ τετράδος εἰς τὴν νομημαίαν.

άλως (άλως), lit. “threshing-floor.” Seneca, N. Q. i. 2 “coloris variis circumul hunc Graeci halo vocant, nos dicere coronam aptissime possimus... tales splendores Graeci areas vocaverunt, quia fere terendis frugibus destinata loca rotunda sunt.”

Theophr. 51 ἀλώς δὲ ἰδον ὁμαλῶς παγῆ καὶ μαρανθῆ, εὐδίαιν σημαινεῖ.

Theophr. 31 αἱ ἄλωνες περὶ τὴν σελήνην πνευματώδεις μᾶλλον ἢ περὶ ἡλίων... σημαινούσι δὲ πνεύμα βαγεῖσαι περὶ ἄμφω, καὶ ἐὰν βαγῇ, ταύτη πνεύμα.
ARATUS

tai dwo δ' an cheimōn peri τροχάοντο σελήνην· meizon de δ' an cheimōna ferōi τριέλεκτος ἄλων, kai māllon melaneūsa, kai ei γηγυνατο μάλλον. kai tā mēn oun epit μηνι σεληναίης ke πύθοιο.

'Helious dé toι meleítov ekáterbev iōntos.

'heλiow kai māllon eükōta sēmata keitai, ἀμφότερον δύνοντι κai ēk peraτhēs ἀνιόντι.

μή oĩ poikiloioto vēon bάllontos ároφras kúklos, ὦτ εὐθύνου κεχρημένου ήματος εiης, μηδὲ tis sēma ferou, fainouito dé litoś ἀπαντη. ei δ' auτous katharōn mēn exoi boulύsioσ ʔηρη, δυνοi δ' ἀνέφελος μαλακὴν ὑποδείλος αὐγήν, kai kēn ἑπερχομενῆς ᾦος ἐθ' ὑπεύνιον ειη.

ἀλλ' oūχ ὄπποτε κοίλος ἕιδομένοις περιτέλλη, οὔτ' ὀπότ' ακτίνον αἱ μὲν νότον αἱ δὲ βορήα συγκόμεναι βᾶλλωσι, τα δ' αὐτ περὶ μέσα φαινη,

ἀλλα πον ἤ ὑπεύοι διέρχεται ἢ ἀνέμου.

Σκέπτεο δ', ei ke toι auγαἱ ὑπείκωσ' ἦλιοιο, auτον ες ἦλιον· τοι γὰρ σκοπιαὶ και ἀρισταί·

ei ti oι ήπον ἑρευθος ἑπιτρέχει, ολα τε πολλα ἐλκομενων νεφεων ἑρυθηται ἀλλοθεν ἀλλα,

η ei που μελανει· kai tοι τα μὲν υδατος ἐστω σήματα μέλλοντος, τα δ' ἑρεύθεα πάνταν ἀνέμου.

ei γε μὲν ἀμφότεροις αμνίδες κεχρημένοις ειη.

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a Verg. G. i. 438 ff. “Sol quoque et exoriens et cum se condet in undas, Signa dabit; solem certissima signa sequuntur, Et quae mane reperit et quae surgentibus astris. Ille ubi nascentem maculis variaverit oratum, Conditus in nubem, medique refugerit orbe, Suspecti tibi sint imbes; namque urguet ab alto Arboribusque satissi Nutos pecorique sinister.”

b Theophr. 50 ήλιος μὲν ἄνιων λαμπρὸς καὶ μῆ καυματίας καὶ μή ἐχων σημείων μηδὲν ἐν έαντή εὔθυν σημαινει.

c Theophr. 50 καὶ δυόμενος ήλιος χειμώνως εἰς καθαρῶν εὔθεινως, 444
two rings girding the Moon forebode storm; a triple halo would bring a greater storm, and greater still, if black, and more furious still, if the rings are broken. Such warnings for the month thou canst learn from the Moon.

To the Sun's a march at East and West give heed. His hints give even more pertinent warning both at setting, and when he comes from below the verge. May not his orb, whenever thou desirest a fair day, be variegated when first his arrows strike the earth, and may he wear no mark at all but shine stainless altogether.b If again thus all pure he be in the hour when the oxen are loosed, and set cloudless in the evening with gentle beam, he will still be at the coming dawn attended with fair weather.c But not so, when he rises with seemingly hollow disk, nor when his beams part to strike or North or South, while his centre is bright. But then in truth he journeys either through rain or through wind.d

Scan closely, if his beams allow thee, the Sun himself, for scanning him is best, to see if either some blush run over him, as often he shows a blush or here or there, when he fares through trailing clouds, or if haply he is darkened. Let the dark stain be sign to thee of coming rain, and every blush be sign of wind. But if he is draped both black and red at


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καὶ κεν ὑδωρ φορέω καὶ ὑπηνέμοις τανύστω.
εἰ δὲ οἱ ἡ ἄνωτος ἡ αὐτίκα δυομένου
ἀκτίνες συνίωσι καὶ ἀμφ' ἐν πεπλήθωσιν,
ἡ ποτε καὶ νεφέων πεπισμένος ὅ ὁ γ' ἔσ ἢ ὥ
ἐρχεται παρὰ νυκτός, ἡ ἔξ ἡούς ἐπὶ νύκτα,
ὦδατι κεν κατὸντι παρατρέχοι ἡματα κεῖνα.
μηδ' ἀτε οἱ ὅλη γεφείλη πάρος ἀντέλλησιν,
τὴν δὲ μέτ' ἀκτίνων κεχρημένος αὐτὸς ἀερθῇ,
ἀμησετεὶν ὑετοῖο. πολὺς δ' ὃτε οἱ περὶ κύκλος
οἶνον τηκομένων ἐναλίγκιος εὐρίθηται
πρῶτον ἀνερχομένων, καὶ ἂς ἐπὶ μείων ἠγαί,
εὐδίος κε̣ φέροιτο. καὶ εἰ ποτε χεύματος ὄρη
ὡρήκαν κατιῶν. ἀτὰρ ὑδατος ἡμερινοὶ
γινομένου κατόπισθε περὶ νέφεα σκοπεέσθαι
καὶ δὴ δυομένου τετραμένος ἥελιος.
ἡν μὲν ὑποσκιάσε μελαιωμένη εἰκονία
ἥσιον νεφέλη, ταὶ δ' ἀμφί μν ἐνθα καὶ ἐνθα
ἀκτίνες μεσσιγνὸς ἐλισσόμεναι διχώνται,
ἡ τ' ἀν ἔτ' εἰς ἡ ὑπ' σκέπαςος κεχρημένος ἐϊς.
εἰ δ' ὁ μὲν ἀνέφελος βάπτοι ῥόου ἐσπερίου,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ' οἰχομένου
πλησίαι ἐστίκωσον ἐρευνάσσε, οὐ σε μάλα χρὴ
ἀυριον οὖ' ἐπὶ νυκτὶ περιτρομέων ὑετοῖο.
ἀλλ' ὅποτ' ἥελιον μαραινομένης ὁμοία
ἐξαπίνη ἀκτίνες ἀπ' οὐρανόθεν τανύστω,
οἶνον ἀμαλδύνοντα ὅτε σκιάσῃ κατ' ἰδ' ἵον
ἰσταμένη γαῖς τε καὶ ἥελιον σελήνη.

* Verg. G. i. 450 ff. "Hoc etiam emenso cum iam deedit Olympo, Profuerit meminisse magis; nam saepe videmus Ipsius in vultu varios errare colores: Caeruleus pluviam denuntiat, igneus Euros; Sin maculae incipient rutilo immiscerier igni, Omnia tum pariter vento nimbusque videbis 446
PHAENOMENA

once, he will bring rain and will strain beneath the wind. But if the rays of the rising or setting Sun converge and crowd on one spot, or if he go from night to dawn, or from dawn to night, closely beset with clouds, those days will run in company with rushing rain. Nor be thou heedless of rain, what time before him rises a thin mist, after which the Sun himself ascends with scanty beams. But when a broad belt of mist seems to melt and widen before the rising Sun and anon narrows to less, fair will be his course, and fair too, if in the season of winter his hue wax wan at eventide. But for to-morrow's rain face the setting Sun and scan the clouds. If a darkening cloud overshadow the Sun and if around that cloud the beams that wheel between the Sun and it part to either side of the cloud, thou shalt still need shelter for the dawn. But if without a cloud he dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near him blushing red, neither on the morrow nor in the night needst thou be over-fearful of rain. But fear the coming rain when on a sudden the Sun's rays seem to thin and pale—just as they often fade when the Moon overshadows them, what time she stands straight between the earth and Fervere. non illa quisquam me nocte per altum Ire neque ab terra moneat convellere funem"; cf. Theophr. 27.

b Verg. G. i. 446 ff. "ubi pallida surget Tithoni croceum linquens Aurora cubile, Heu male tum mitis defendet pampinus uvas."

o Theophr. 50 καὶ ἐὰν δύνων χειμῶν ὀξυτὸς ἦ, εὐθέαν σημαίνει.

a Theophr. 11 καὶ ἐὰν καταφερομένον τοῦ ἅλιου ὅψητηται νέφος ὧτ' οὐ ἐὰν σχίζωντοι αἱ ἀκτίνες, χειμερινὴν τὸ σημεῖον.

o Theophr. 13 καὶ θην ἀνισχυτος τοῦ ἅλιου αἱ αὐγας οἶον ἐκκειθοντος χρῶμα ἱσχωσίν, θ' ἔδατος σημείον.

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ARATUS

οὐδ’, ὅτε οἱ ἐπέχοντι φανήμεναι ἦῳθι πρὸ

φαίνονται νεφέλαι ὑπερευθὲς ἄλλοθεν ἄλλαι,

ἀρραντοι γίνονται ἐπ’ ἢματι κεῖνῳ ἄρουραι.

μηδ’ αὕτως, ἐτ’ ἐόντι πέρην ὅπότε προταθήκασι

اكتινες φαίνονται ἐπίσκιοι ἦῳθι πρὸ,

ὑδατος ἡ ἀνέμων κατοικουμένου λελαθέσθαι.

ἀλλ’ εἰ μὲν κεῖναι μᾶλλον κνέφαος φορέωντω

اكتινες, μᾶλλον κεν ἐφ’ ὑδατι σημαίνουν.

εἰ δ’ ὄλιγος τανῦοιτο περὶ δύνοφοις ἀκτίνεσσιν,

οἰόν πον μαλακαὶ νεφέλαι φόρεουσι μάλιστα,

ἡ τ’ ἃν ἐπερχομένου περίδυνοφεώντ’ ἀνέμου.

οὐδὲ μὲν ἡλιόν σχεδόθεν μελανεύῳ ἀλώαι

ἐνδιοί: ἄσσοτεραι δὲ καὶ ἀστεμφῆς μελανεύονται

μᾶλλον χειμέραι: δῶ τ’ ἃν χαλεπώτεραι εἶν.

Σκέπτεο δ’ ἡ ἀνάωντος ἡ αὐτίκα δυομένοιο,

εἰ ποὺ οἱ νεφέων τὰ παρῆλα κικλῆζονται

ἡ νότου ἢ’ βορήσα ἐρεύθεται ἢ ἐκάτερθεν,

μηδ’ οὕτω σκοτήσῃ ταύτῃ ἀμενήνα φυλάσσεσιν.

οὐ γὰρ, ὅτ’ ἀμφοτέρωθεν ὁμοῦ περὶ μέσου

ἐχοιοι

ἡλιόν κεῖναι νεφέλαι σχεδόν ὑκεανοίο,

γίνεται ἀμβολίη διόθεν χειμόνοις ἴδντος.

εἰ γε μὲν ἐκ βορέαο μὴ’ οἶν φοινίσσουσιν,

ἐκ βορέω πνοιάς κε φέροι, νοτίῇ δὲ νότῳ,

ἡ καὶ που ραθάμυγγες ἐπιροχώδω ὑετότο.

‘Εσπερίος καὶ μᾶλλον ἐπάττρετε σήμασι τούτοις.

ἐσπερόθεν γὰρ ὁμοὺς σημαίνεται ἐμμένες αἱεί.

a Cicero ap. Priscian. x. 11 "Ut cum Luna means Hyperionis officit orbi, Stinguuntur radii caeca caligine tecti."

b Theophr. 10 ὅσας μὲν οὖν σημεῖα τὰ τοιαῦτα δοκεῖ εἶναι.

ἐναργεστῶν μὲν οὖν τὸ ἐσωθῖνον, δηλαν πρὸ ἡλίου ἀνατολῆς φαίνεται ἐπιφανισσέν οὐ σημεὶον’ ἡ γὰρ αὐθημερον ἐπισημαίνει ἡ ὁμοῖα ἤμερον ὑπ’ ἐπ’ τὸ πολύ.

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PHAENOMENA

Sun: nor are the fields unwetted on that day, when before the dawn, as the Sun delays to shine, reddish clouds appear here or there. Be not heedless either of wind or rain to come, when, while the Sun is still below the verge, his precursor beams shine shadowy in the dawn. The more those beams are borne in shadow, the surer sign they give of rain, but if but faint the dusk that veils his beams, like a soft mist of vapour, that veil of dusk portends wind. Nor are dark halos near the Sun signs of fair weather: when nearer the Sun and dark without relief, they portend greater storms: if there are two rings, they will herald tempests fiercer still.

Mark as the Sun is rising or setting, whether the clouds, called parhelia, blush (on South or North or both), nor make the observation in careless mood. For when on both sides at once those clouds gird the Sun, low down upon the horizon, there is no lingering of the storm that comes from Zeus. But if only one shine purple to the North, from the North will it bring the blast; if in the South, from the South; or down pour the pattering raindrops.

With even greater care mark those signals when in the West, for from the West the warnings are given ever with equal and unfailing certainty.

* Theophr. 11 καὶ ἐὰν ἐκ νεφελῶν ἀνέχῃ, ὕδατικὸν, καὶ ἐὰν ἀκτίνες ἀνίσχοντος ἀνατείλωσι πρὸς ἀνατειλαί, κοινὸν ὅπως ἰδειον καὶ ἀνέμου.

* Theophr. 23 καὶ ἄλως αἱ μέλαιναι ὕδατικον, καὶ μᾶλλον αἱ δείης.

* So-called "mock suns," "imagines solis" (Seneca, N.Q. i. 11).

* Theophr. 23 καὶ παρῆλθοι δύο γένονται, καὶ ὃ μὲν νοτόθεν, ὁ δὲ βορράθεν, καὶ ἄλως ἀμα, ὅπως διὰ ταχέως σημαίνοντο; cf. Seneca, N.Q. i. 12.

* Theophr. 29 παρῆλθος ὅπωθεν ἄν, ὅπως ἅ ἀνέμον σημαίνει.
ΑΡΑΤΟΣ

Σκέπτεο καὶ φατνήν. ἢ μὲν τ' ὀλγή ἐκυῖα
ἀξλοῦ βορράιη ὑπὸ Καρκίνῳ ἕγγισει·
ἀμφὶ δὲ μὲν δύο λεπτὰ φαεινόμενοι φορέονται
ἀστέρες, οὐτε τι πολλὸν ἀπῆροι, οὐτε μάλ' ἐγγύς,
ἀλλ' ὄσον τε μάλιστα πυγοῦσιν οἴσασθαι·
eἰς μὲν πάρ βορέαο· νότῳ δ' ἐπικέκλιται ἄλλος.
καὶ τοι μὲν καλέονται ονοὶ· μέσῃ δὲ τε Φάτνη.
ἡτε καὶ ἐξαιτής πάντη Δίος εὐδύωντος
γίνετ' ἄφαντος ὅλη· τοι δ' ἄμφοτέρωθεν ἰόντες
ἀστέρες ἀλλήλων αὐτοσχεδὼν ἱνδάλλονται·
οὐκ ὀλίγως χείμαρρω τὸτε κλύζονται ἄρουραι.
eἰ δὲ μελανήτην, τοι δ' αὐτίκ' ἐοικότες ὅσων
ἀστέρες ἀμφότεροι, περὶ χ' ὑδατι σημαίνοιεσ.
eἰ δ' δὲ μὲν ἐκ βορέως Φάτνης ἀμενῆνα φαεῖνοι
λεπτὸν ἑπαχλῆν, νότιος δ' "Ονος ἀγλαὸς εὖῃ,
δειδέχαι ἀνέμου νότου· βορέω δὲ μάλα χρή
ἐμπαλων ἀκλυὸνται φαινομένῳ τε δοκεὶνεν.

Σῆμα δέ τοι ἀνέμου καὶ οἰδαίνουσα θάλασσα
gινέσθω καὶ μακρὸν ἐπ' αἰγιαλοί βοώντες,
ἀκταὶ τ' εἰναλιοί ὅπτοτ' εὕνους ἡχησαί
γίνονται, κορυφαὶ τε βοῦμενοι οὐρεοὶ ἄκραι.

Καὶ δ' ἀν ἐπὶ ξηρὴν δτ' ἐρωδίδος οὐ κατὰ κόσμον
ἐξ ἄλος ἑρχιται φωνῇ περιτοπλα λεληκόω,
κινυμένον κε θάλασσαν ὑπερ φορέουτ' ἀνέμου.
καὶ ποτε καὶ κέποιο, ὅπτοτ' εὐδίοι ποτέονται,
ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται.
πολλάκι δ' ἀγριάδες νήσσαι ἡ εἰναλίδων.

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a Cicero ap. Priscian. xvi. 16 and xviii. 172 "Ast autem tenui quae candet lumine Phatne.
b Praesepae; Theophr. 23 ἐν τῷ καρκίνῳ δύο ἀστέρες εἰσιν, οἱ καλοῦμενοι δύο, ὡς τὸ μεταξὺ τὸ νεφέλιον ἡ φάτνη καλομένη. τούτῳ ἔναν ζωφύδες γίνεται, ὑδατικών. Plin. N.H. xviii. 353. 450
PHAENOMENA

Watch, too, the Manger. Like a faint mist in the North it plays the guide beneath Cancer. Around it are borne two faintly gleaming stars, not far apart nor very near but distant to the view a cubit’s length, one on the North, while the other looks towards the South. They are called the Asses, and between them is the Manger. On a sudden, when all the sky is clear, the Manger wholly disappears, while the stars that go on either side seem nearer drawn to one another: not slight then is the storm with which the fields are deluged. If the Manger darken and both stars remain unaltered, they herald rain. But if the Ass to the North of the Manger shine feebly through a faint mist, while the Southern Ass is gleaming bright, expect wind from the South: but if in turn the Southern Ass is cloudy and the Northern bright, watch for the North wind.

A sign of wind be the swelling sea, the far sounding beach, the sea-crags when in calm they echo, and the moaning of the mountain crests.

When, too, the heron in disordered flight comes landward from the sea with many a scream, he is precursor of the gale at sea. Anon, too, the stormy petrelcs when they flit in calm, move in companies to face the coming winds. Oft before a gale the wild

§ Theophr. 43 ἡ τοῦ ὅνου φάτνη εἶ συνιστάται καὶ ἰσοφέρα γίνεται, χειμώνα σημαίνει.
§ Verg. G. i. 356 ff.; Theophr. 29 θάλασσα οίδούσα, καὶ ἀκταὶ βοῶσαν καὶ αἰγιαλὸς ἡχῶν ἀνεμώδης; cf. 31; Cic. De div. i. 8; Plin. N.H. xiii. 359 ff.
§ Theophr. 28 ἄθυαι καὶ νῆται καὶ ἄγραι καὶ τιβασάι ὑδρω μὲν σημαίνουσι δυσμενεῖ, πτερυγίζουσι δὲ ἀνεμόν. οἱ κέρατοι εὐδίας ὄσθης διὸν δὲ πετώνται ἄνεμον προσημαίνουσι. . . . ἐρωθίδιος ἀπὸ ταλάττης πετόμενος καὶ βοῶν πνεύματος σημεῖν ἔστι, καὶ ὅλως βοῶν μέγα ἀνεμώδης.
ARATUS

αἴθυαι χερσαία τινάσσονται πτερύγεσσων. ἡ νεφέλη ὤρεος μηκύνεται ἐν κορυφῆσιν. ἡ δὲ καὶ πάπποι, λευκῆς γηρειων ἀκάνθης, σῆμι' ἐγένοντ' ἀνέμου, κωφῆς ἀλὸς ὀππότε πολλοὶ ἀκρον ἐπιπλώσω, τὰ μὲν πάρος, ἀλλὰ δὲ ὀπίσως.

Καὶ θέρεσι βρονταῖ τε καὶ ἀστραπὰς ἐνθεὶ ὦσιν, ἐνθὲν ἐπερχομένῳ περισκοπεῖν ἀνέμου. καὶ διὰ νύκτα μέλαιναν ὅτ᾽ ἀστέρεσι ἀίωσον ταρφέα, τοι δ᾽ ὁπιθὲν ρύμοι ὑπολευκαίνωνται, δειδεχοί κείνους αὐτὴν ὁδὸν ἐρχομένου πνεύματος. ἦν δὲ καὶ ἄλλοι ἐναντίοι αἴωσον, ἄλλοι δ᾽ ἐς ἄλλων μερέων, τότε δὴ πεφύλαξο παντοῖων ἀνέμων, οἳ τ᾽ ἀκριτοὶ εἰσὶ μάλιστα, ἀκριτα δὲ πνεύσουν ἐπ᾽ ἀνδρᾶς τεκμήριασθαι.

Αὐτάρ ὅτ᾽ ἐς εὐροῦ καὶ ἐκ νότου ἀστράπτησιν, ἄλλοτε δ᾽ ἐκ ζεφύρου, καὶ ἄλλοτε πάρ βορεάς, δὴ τότε τις πελάγει ἐνι δειδε ναυτὸς ἀνὴρ, μὴ μῖν τῇ μὲν ἐχθα πέλαγος τῇ δ᾽ ἐκ Δίος ὦδωρ. ὑδατι γὰρ τοσσάδε περὶ στεροπαι φορέονται. πολλάκι δ᾽ ἐρχομένων υπεύνυν νέφεα προπάροιβεν оἵα μάλιστα πόκοισιν ἐοικότα ἰδαλλονται.

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a Theophr. 34 πρὸς κορυφῆσι βροντὶς ὁπόθεν ἐν νεφέλῃ μηκύνηται, ταῦτη ἀνεμός πνευσεῖται; cf. Theophr. 45.
c Theophr. 38 θέρεσι δὲν ἀστραπαῖ καὶ βρονταῖ γίνονται, ἑντεύθεν πνεύματα γίνεται ιαχυάτα. εὰν μὲν σφόδρα καὶ ιαχυρὰν ἀστράπτῃ, θάττον καὶ σφοδρότερον πνεύμουσιν, εὰν δ᾽ ἤρεμα καὶ μηνός, κατ᾽ ὅλγον.
d Theophr. 13 ἀστερεῖς πολλοὶ διάττοντες ὕδατος ἢ πνεύματος, καὶ δὲν ἀν διάττωσιν, ἑντεύθεν τὸ πνεῦμα ἢ τὸ ὦδωρ; 34 οἱ κομίται ἀστερεῖς ὦς τὰ πολλὰ πνεύματα σημαίνοντο; 37 δὲν 452
ducks or sea-wheeling gulls beat their wings on the shore, or a cloud is lengthwise resting on the mountain peaks. Marked, too, ere now as sign of wind have been the withered petals, the down of the white thistle, when they abundant float, some in front and others behind, on the surface of the silent sea.

From the quarter whence come the peals of summer thunder and the lightning flash, thence expect the onset of the gale. When through the dark night shooting stars fly thick and their track behind is white, expect a wind coming in the same path. If other shooting stars confront them and others from other quarters dart, then be on thy guard for winds from every quarter—winds, which beyond all else are hard to judge, and blow beyond man's power to predict.

But when from East and South the lightnings flash, and again from the West and anon from the North, verily then the sailor on the sea fears to be caught at once by the waves beneath and the rain from heaven. For such lightnings herald rain. Often before the coming rain fleece-like clouds appear or

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Verg. G. i. 365 ff.

"Saepe etiam stellas, vento impendente, videbis Praecipites caelo labi, noctisque per umbram Flammarum longos a tergo alberscere tractus."


Theophr. 13 δὲν νεφέλαι πόκους ἔριων ὄμοιαι ὄσιν, ὦδωρ σημαίνει. Varro Atac. ap. Serv. on Verg. G. i. 397 "nubes <ceu> vellera lanae Stabunt"; cf. Verg. i.c.
ἈΡΑΤΟΣ

ἡ διδύμη ἔξωει διὰ μέγαν οὐρανὸν Ιρις,
και ποῦ τις ἄλωα μελανομένην ἤχει ἀστήρ.
Πολλάκι κυμάται ἦ εἰνάλαι ὄρνιθες
ἀπληστον κλύζουνται ἕνεμεναι ὑδάτεσσον,
ἡ λίμνη περὶ δηθὰ χελιδόνες άτσινται
γαστερί τύπτουσαι αὐτῶς εἴλυμένον ὑδωρ,
ἡ μᾶλλον δειλαί γενεάι, ὕδρουσιν ὄνειαρ,
αὐτόθεν εἴς ὅδατος πατέρες βοῶσιν γυρνών,
ἡ τρύζει ὄρθρινον ἐρημαίῃ ὄλονυγνω,
ἡ πον καὶ λακέρυζα παρ᾽ ἤμοιν προὔχουση
χεῖματος ἐρχόμενον χέρσων ὑπέτυφε κορώνη,
ἡ ποι καὶ ποταμῷ ἐβάματο μέχρι παρ᾽ ἄκρους
ἄμοις ἐκ κεφάλης, καὶ μᾶλα πᾶσα κολυμβᾶ,
ἡ πολλὴ στρέφεται πάρ᾽ ὑδωρ παχέα κρωζοῦσα.
Καὶ βος ἡδη τοι πάροι ὃδατος ἔνδοιο
οὐρανὸν εἰςανιδώντες ἀπ᾽ αἰθέρος ψαφήσαντο:
καὶ κοίλης μύριμηκες ὅξης εἴς ὅπα πάντα
θάσσον ἀνυγέκαντο καὶ ἀθρόις ὑφθεν ιουλο
τείχη ἀνέρποντες, καὶ πλαζόμενωι σκώληκες
κεύοι, τοὺς καλέουσι μελαίνης ἐντερα γαίης.

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1. Theophr. 22 ἐὰν τε πολλαὶ τριδες γέρωνται, σημαίνει ὑδωρ ἐπὶ πολυ.  
2. Cf. Theophr. l.c. ἄλως αἱ μελαναὶ ύδατικῶν.  
5. Theophr. 15 χελιδώνες τῇ γαστρὶ τύπτουσαι τὰς λίμνας ὑδώρ σημαίνουσι.
6. Theophr. 15 βάτραχοι μᾶλλον ἁδοντες σημαίνουσιν ὑδωρ. Cic. De div. i. 9; Verg. G. i. 378.
7. Theophr. 42 ὄλονυγνά ἁδοναι σμήνη ἄκρωπιας (early morn)
PHAENOMENA

a double rainbow girds the wide sky or some star is ringed with darkening halo. Often the birds of lake or sea insatiably dive and plunge in the water, or around the mere for long the swallows dart, smiting with their breasts the rippling water, or more hapless tribes, a boon to watersnakes, the fathers of the tadpoles croak from the lake itself, or the lonely tree-frog drones his matin lay, or by jutting bank the chattering crow stalks on the dry land before the coming storm, or it may be dips from head to shoulder in the river, or even dives completely, or hoarsely cawing ruffles it beside the water.

And ere now before rain from the sky, the oxen gazing heavenward have been seen to sniff the air, and the ants from their hollow nests bring up in haste all their eggs, and in swarms the centipedes are seen to climb the walls, and wandering forth crawl those worms that men call dark earth's in-

χειμέρων; cf. Theophr. 15 ὁ χλωρός βάτραχος ἐπὶ δένδρων ὁδὸν ὕδωρ σημαίνει. According to one interpretation in the schol. the δρακών is "a bird like a turtle-dove" (τρυγών). Cic. De div. i. 8 translates it by acredula, apparently = owl. In Theocr. vii. 139 δρακών is now taken to be the tree-frog (green frog), not, as some supposed, the nightingale.

a Theophr. 16, Cic. De div. i. 8 "Fuscaque non nunquam cursans per litora cornix Demerit caput et fluctum cervice recepit"; Verg. G. 388 f. "Tum cornix plena pluviam vocat improba voce Et sola in sicca secum spatiatur arena."

b Varro Atac. l.c. "Et bos suspiciens caelum, mirabile visu, Naribus aerium patulis decerpsit odorem"; cf. Cic. De div. i. 9; Verg. G. i. 375 f.


d Theophr. 19 τουλοὶ πολλοὶ πρὸς τοῖς ἔρποντες ὕδατικον.

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καὶ τιθαὶ ὄρνθες, ταῖς ἀλέκτοροις ἐξεγένοντο, 960
εὐ ἑφθειρίσαντο καὶ ἐκμωρίαν μᾶλα φωνῆ, 230
οἷὸν τε σταλάσθαν ψοφέει ἐπὶ ὦδατι ὦδωρ.

Δή ποτε καὶ γενεὰ κοράκων καὶ φύλα κολοῦν ὦδατος ἐρχομένου δίως πάρα σήμερον ἐγένοντο, 965
φαινόμενοι ἀγεληδὰ καὶ ἱρήκεσσοι ὁμοῖον φθεγξαμενοι. καὶ ποὺ κόρακες δίός σταλαγμοῦς φωνῆ ἐμμεσάσαν σύν ὦδατος ἐρχομένου.
ης ποτε καὶ κραξάντες βαρέας δισάκαλος φωνῆ 235
μακρὸν ἐπηροξεύει τινᾶξαμενοι πτερὰ πυκνὰ· καὶ νῆσασαν οἰκουροὶ ὑπωρφοῖοι τε κολοῦν ἐρχομένου κατὰ γείσα τινᾶσονται πτερύγεσσιν, 970
ης ἐπὶ κύμα διώκει ἐρωτιος ὄξιν ληλικωσ.

Τῶν τοι μηδὲν ἀπόβλητον πεφυλαγμένω ὦδωρ γνέσθω: μηδὲ εἰ κεν ἐπὶ πλέον ης παραδεχα δάκνωσιν μνίαν καὶ ἐφ' αἴματος ἵμερωνται, 975
ης λύχνου μύκητες ἀγείρωνται περὶ μῦζαν νῦκτα κατὰ σκοτῆν: μηδ' ἦν ὑπὸ χείματος ωρὴν
λύχνων ἂλλοτε μὲν τε φάος κατὰ κόσμον ὄρωρῃ, 245
ἀλλοτε δ' αἰσθῶσαν ἀπὸ φλόγες θυεῖ κοῦφαι πομφόλυγες, μηδ' εἰ κεν ἐπ' αὐτοῦ μαρμαρωσών ἀκτίνες, μηδ' ἦν θέρεος μέγα πεπταμένον

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a Theophr. 42 γῆς ἐνέρα πολλὰ φαινόμενα χειμῶνα σημαίνει. 960
b Theophr. 17 δως δὲ ὄρνθες καὶ ἀλεκτρυόνες φθειρίζομεν ὦδατικόν σημεῖον καὶ θαν μεμώνται ὦδωρ ως δον. 230
c Theophr. 16 κόραξ πολλὰς μεταβάλλειν εἰωθώς φωνᾶς τούτων ἐὰν ταχὺ δις φθέγγεται καὶ ἐπηροξήθη καὶ τινῶς τὰ πτερὰ, ὦδωρ σημαίνει. καὶ ἐὰν υπερ βλεπὼν πολλὰς μεταβάλλῃς φωνᾶς . . . καὶ 245
d Theophr. 18 καὶ ὡς νῆτα ἰμερος ἐὰν ὑποίστα ὑπὸ τὰ γείσα ἀποτελεύζηται, ὄδωρ σημαίνει, ὁμοίως δὲ καὶ κολοῦν καὶ ἀλεκτρυνεῖ, ἐὰν τε ἐπὶ λίμνῃ ἢ θαλάσσῃ ἀποτελεύζωσι, ώς νῆτα ὄδωρ σημαίνει. καὶ ἐρωτιος ὑβριδον φθεγγόμενος ὄδωρ ἢ 456
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testines (earthworms). Tame fowl with father Chanticleer well preen their plumes and cluck aloud with voice like noise of water dripping upon water.

Ere now, too, the generations of crows and tribes of jackdaws have been a sign of rain to come from Zeus, when they appear in flocks and screech like hawks. Crows, too, imitate with their note the heavy splash of clashing rain, or after twice croaking deeply they raise a loud whirring with frequent flapping of their wings, and ducks of the homestead and jackdaws which haunt the roof seek cover under the eaves and clap their wings, or seaward flies the heron with shrill screams.

Slight not aught of these things when on thy guard for rain, and heed the warning, if beyond their wont the midges sting and are fain for blood, or if on a misty night snuff gather on the nozzle of the lamp, or if in winter’s season the flame of the lamp now rise steadily and anon sparks fly fast from it, like light bubbles, or if on the light itself there dart quivering rays, or if in height of summer the

πνεύμα σημαίνει, καὶ ἐὰν ἐπὶ θάλατταν πετόμενος βοᾶ μᾶλλον ὀδατος σημείων ἢ πνεύματος καὶ δλως βοῶν ἀνεμώδης; cf. Verg. G. i. 363 f. “notasque paludes Deserit atque altam supra volat ardea nubem.”

Theophr. 23 καὶ τὸ σημάδιον τὸ περὶ τὰς μυλας λεγόμενον ἀληθῶς ὅταν γὰρ δάκωσι σφόδρα, ὀδατος σημείων. f Verg. G. i. 390 ff. “Ne nocturna quidem carpentes pensa puellae Nescivere hiemem, testa cum ardente viderent Scintillare oleum et putris concrescere fungos.” Theophr. 14 οἱ μύκητες ἐὰν νότια ἢ, ὅθωρ σημαίνουσι, σημαίνουσι δὲ καὶ ἄνεμον κατὰ λόγον ὡς ἄν ἔχουσι πλῆθος καὶ μεγέθους, σμικρὸν δὲ καὶ κερκρώδεις καὶ λαμπρὸν ὅθωρ καὶ ἄνεμον. καὶ ὅταν χειμῶνος τὴν φλόγα (ὁ λύχνος) ἀπωθῇ διαλυτῶν σού πομφλυγας, ὀδατος σημείων, καὶ ἔὰν πηδῶσιν αἱ ἀκτίνες ἐπ’ αὐτὸν καὶ ἔὰν σκιωθῆς ἐπιγέννωται; 34 μύκητες ἐπὶ λύχνου νότιον πνεύμα ἢ ὅθωρ σημαίνουσι.
νησαιοί ὄρνθες ἑπασοῦτεροι φορέωνται. 
μηδὲ σὺ γ’ ἡ χύτρης ἡ τρίποδος πυριμήτεως, 
πυθῆρες ὅτ’ ἔωσι πέρι πλέονες, λελαβέοντο.
μηδὲ κατὰ σποδινή ὑπὸτ’ ἄνθρακος αἰθομένου 
λάμπηται πέρι σήματ’ ἐοικότα κεγχρείονων, 
ἀλ’ ἐπὶ καὶ τὰ δόκευε περισκοπέων υπετόο.

Εἰ γε μὲν ἡρόεσσα παρέξ ὅρεος μεγάλου 
πυθμένα τείνεται νεφέλη, ἀκραι δὲ κολώνα 
φαίνονται καθαρά, μάλα κεν τόθ’ ὑπεύθεος εἰς. 
εὐδίος κ’ εἰς καὶ ότε πλατέος παρὰ πόντου 
φαίνεται χθαμαλῆ νεφέλη, μηδ’ ὑψόθι κύρη, 
ἀλ’ αὐτοῦ πλαταμωνὶ παραθλίβηται ὅμοιον.

Σκέπτεο δ’ εὐδίος μὲν ἔων ἐπὶ χείματι μάλλων,
ἐς δὲ γαληναίνχ χείμωνόθεν, εὔ’ δὲ μάλα χρή 
ἐς Φάτνην ὄρασιν, τὴν Καρκίνος ἀμφιελίσσει,
πρὸτα καθαιρομένην πᾶς ὑπένερθεν ὀμίχλης:
κείνη γὰρ φθίνοντι καθαίρεται ἐν χειμώνι.

Καὶ φλόγες ἴσωχια λύχνων καὶ νυκτερίη γλαυξ 
ἐσυχούν ἀείδουσα μαραθομένου χειμῶνος 
γυνέοθω τοι νόμα, καὶ ἔσπερα πουκίλλουσα 
ἄρχε ἐν ἐσπερίη κρώξει πολύφωνα κορώνη. 
καὶ κόρακες μοῖνοι μὲν ἐρημαιοί δοσάντες 
δισάκις, αὐτὰρ ἐπετεὶ μετ’ ἄθροα κεκλήγοντες-
πλειότεροι δ’ ἀγεληθῶν, ἐπὴν κούτου μέδωνται,

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a Theophr. 19 χύτρα σκυνθρίζουσα πᾶσα περιπλεος ὑδατος σημείων.
b Theophr. 25 φασί δε τινες και ει σὲ ἄνθραξι λαμπρὰ χάλαξα ἐπιφαίνεται,
χάλαξαν προσπαίνενειν ὡς τὰ πολλά ἐὰν δὲ ὅσπερ 
κέγχροι μικρὸι λαμπροὶ πολλοὶ, ἀνέμου μὲν δυτὸς εὐδίαν, 
μὴ ανέμου δε ὑδωρ ἢ ἀνεμον; σφ. 42.
c Theophr. 51 Ὀλυμπος δὲ καὶ Ἀθώς καὶ δλως τὰ ὅρη τὰ 
σηματικά οὗν τὰς κορυφὰς καθαρὰς ἔχωσιν, εὐδίαν σημαίνει. καὶ 458
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island birds are borne in crowding companies. Be not heedless of the pot or tripod on the fire, if many sparks encircle it, nor heedless when in the ashes of blazing coal there gleam spots like millet seed, but scan those too when seeking signs of rain.

But if a misty cloud be stretched along the base of a high hill, while the upper peaks shine clear, very bright will be the sky. Fair weather, too, shalt thou have, when by the sea- verge is seen a cloud low on the ground, never reaching a height, but penned there like a flat reef of rock.

Seek in calm for signs of storms, and in storm for signs of calm. Scan well the Manger, whereby wheels the Crab, when first it is freed of every covering cloud. For its clearing marks the waning tempest.

Take for sign of storm abating the steady-burning flame of the lamp, the gentle hooting of the owl at night, and the crow if with gentle varying note she caw at eventide, and the rooks, when singly they utter two lonely notes followed by frequent rapid screams, and when in fuller company they διαν τὰ νέφη πρὸς τὴν θάλασσαν αὐτὴν παραγωγήν, εὐδιεινόν; cf. Verg. G. i. 401.

Theophr. 51 ἡ τοῦ δνου φάτης θε ἀν καθαρὰ καὶ λαμπρὰ φάσινηται, εὐδιεινόν.

Theophr. 54 λύχνους χειμώνος καιδεμένας ήσυχαίος εὐδιαν σημαίνει.

Theophr. 52 γλαίξ ήσυχαίον φθεγγομένη ἐν χειμώνι εὐδίαν προσημαίνει. καὶ νυκτῶρ χειμώνος ἄσυστα. Verg. G. i. 402 f. “Solis et occasum servans de culmine summo Nequiquam seros exercet noctua cantus.”

Theophr. 53 κορώνη ἐωθεν εὐθὸς ἑαυτόν κράζῃ τρῖς, εὐδιαν, καὶ ἐσπέρας χειμώνος ἄσυστα.

Theophr. 52 κόραξ δὲ μόνος μὲν ἄσυστον κράζων, καὶ ἑαυτὸ τρῖς κράζῃ, μετὰ τούτῳ πολλάκις κράζῃ, εὐδιεινός.
ARATUS

φωνής ἐμπλεούσε χαϊρείν κέ τις οὐσαίτο, 275
οἷα τὰ μὲν βοῶσι λυγαιμνέοντας ὀμοῖα,
polla δὲ δεινορεῖον περὶ φλόου, ἀλλοτ' ἐπ' αὐτοῦ, 280
ἡχί τε κείονται καὶ υπότροποι ἀπερύονται.
καὶ δ' ἂν που γέρανοι μαλακὴς προπάροιθε
γαλήνης

ἀσφαλέως τανῦσαιν ἐνα δρόμον ἴλθα πάσαι, 1010
οὐδὲ παλιρρόθιοι κεν ὑπεύθιοι φορέωντο.

"Ημος δ' ἀστερόθεν καθαρὸν φάος ἀμβλύνναι,
οὐδὲ ποθεν νεφέλαι πεπιεσμέναι ἀντιώσων,
oüde pothén nephélai pepeiæménai antiósow, 1015
oüde pothén zófous állos ὑποτρέχῃ oüde selíny,
allá tā γ' εξαπίνης αὐτώς ἀμενηρα φέρωνται,
μηκέτι τοι τόδε σήμα γαληναῖς ἐπικείσθω,
allē' épi kéima dôkevei kai ὑπότο ταί μὲν ἑωσιν
aūtē' én χώρῃ νεφέλαι, tāi δ' allai ὑπ' αὐταίς
taí mēn ἀμειβόμεναι, tāi δ' εξάπθθεν φορέωνται.

Καὶ χήνες κλαγγηδὸν ἐπειγόμεναι βρωμοῖο
χειμῶνος μέγα σήμα, καὶ ἐννεάγηρα κορώνη

νῦκτερον ἀείδουσα, καὶ ὄψε βωώντε κολοίοι,
kai spínōs ἧδα spízou, kai órnea pánta
ék pelágous feúontai, kai ὄρχεις ἠ καὶ ἐρίθεις
dúnwes ἐς koīmas ὥχες, καὶ φύλα κολοίων
ék nomou érhómea trapherou épti ὄψιν αὐθῆ.

oüd' ἂν ἐπιζοῦθαι μεγάλου χειμῶνος ἵντοσ

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a Verg. Georg. i. 410 ff. "Tum liquidas corvi presso ter
gutturate voces Aut quater ingeminant, et saepes cubilibus
altis, Nescio qua praeter solitum dulcedine laeti, Inter se in
foliis strepitant; iuvat imbribus actis Progeniern parvam
dulcisque revisere nidos."

b Theophr. 52 ὅταν γέρανοι πέτωνται καὶ μὴ ἀνακάμπτωσι,
euðían sēmatειν: οὖ γὰρ πέτωνται πρὶν ἂν πετόμενοι καθαρὰ

tīσων. Contrast the sign of storm, Theophr. 38 ἐὰν ὑποστρα-
φώσι (γέρανοι) πετόμενοι, χειμῶνα σημαίνουσι. Verg. G. i. 373 ff.
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bethink them of the roost, a full of voice. One would think them glad, seeing how they caw now in shrill screams, now with frequent flight around the foliage of the tree, now on the tree, whereon they roost, and anon they wheel and clap their wings. Cranes, b too, before a gentle calm will wing their way steadily onward in one track, all in a company, and in fair weather will be borne in no disordered flight.

But when the clear light from the stars is dimmed, though no thronging clouds veil, nor other darkness hide nor Moon obscure, but the stars on a sudden thus causelessly wax wan, hold that no more for sign of calm but look for storm. Foul weather, too, will come, when of the clouds some are stationary, c but others passing by and others following after.

Sure signs of storm are geese d hastening with many a cackle to their food, the nine-generation crow cawing at night, e the jackdaw chattering late, the chaffinch f piping in the dawn, waterfowl all fleeing inward from the sea, g the wren h or the robin retreating into hollow clefts, and tribes of jackdaws returning late to roost from dry feeding-grounds. When the furious tempest is imminent, the tawny

"nunquam imprudentibus imber Obfuit: aut illum surgentem vallibus imis Aeriae fugere grus." a

a Theophr. 45 διαν ἑστώτων νεφῶν ἔτερα ἐπιφέρηται, τὰ δ᾽ ἡρεμή, χειμέρια.
b Theophr. 39 χῆνες βοῶντες μᾶλλον ἢ περὶ σίτων μαχόμενοι χειμέριον.
c Theophr. 39 κορώνη καὶ κόραξ καὶ κολούδι ὡς ἔδοντες χειμέριοι.
d Theophr. 39 στίνος σπίζων ἔσθεν χειμέριον.
e Theophr. 40 ἐὰν ἐκ πελάγους δρνιδες φευγωσι, χειμώναι σημαίνονται; cf. Verg. G. i. 360 f.
f Theophr. 39 σφιχλος εἰσὶν καὶ εἰσθυμένος εἰς ὡς χειμώνα σημαίνονται καὶ ἐριθεὺς ὡσαίτως.
ARATUS

πρόσωπο ποιήσαιντο νομίν κηροῖο μέλισσαι,
άλλ’ αὐτοῦ μέλιτός τε καὶ ἔργων εἰλίασονται:
οὐδ’ ὑψόν γεράνων μακραὶ στίχες αὐτὰ κέλευθα
τείνωται, στροφάδες δὲ παλμπετῆς ἀπονέονται.

μηδ’, ὅτε νηνεμή κεν ἀράχνῃ λεπτὰ φέρηται,
καὶ φλόγες αἰθύσωσοι μαρανόμεναι λύχνου,
ἡ πῦρ αὐτην σουβή καὶ υπεύθη λύχνα,
pιστεύειν χειμώνοι. τί τοι λέγω δοσα πέλονται
σήματ’ ἐπ’ ἄνθρωποις; δὴ γὰρ καὶ ἀεικεῖ τέφρα
αὐτοῦ πηγνυμένη νιφετοῦ ἐπιτεκμήραιο,
καὶ λύχνω χίόνως, κέγχροις ὅτ’ έουκότα πάντη
κύκλω σήματ’ ἔχει πυριλαμπέος ἐγγυθι μύζης,
ἄνθρακι δὲ λύσοντι χαλάζης, ὁππότε λαμπρὸς
αὐτὸς ἔιεῦται, μέσῳ δὲ οἱ ὧτε λεπτη
φαίνεται νεφέλη, πυρὸς ἐνδοθεν αἰθομένοιο.

Πρίνιοι δ’ αὐς καρποῖο καταχθέες οὐδὲ μέλαιναι
σχίνοι ἀπείρητοι; πάντη δὲ τε πολλὸς ἀλωεὶς
αἰεὶ παπτάει, μή οἱ θέρος ἐκ χερὸς ἔρρη.
πρίνιοι μὲν θαμνής ἀκύλου κατὰ μέτρον ἔχουσαι
χειμῶνος κε λέγουεν ἐπὶ πλέον ἰαχύσωσος.
μὴ μὲν ἄθην ἐκπαγελ περιβρίθουεν ἀπάντη,
τηλοτέρω δ’ αὐχμοῖο συνασταχύσοιεν ἄρουραί.

a Theophr. 46 ὅταν μέλιται μὴ ἀποκέτωται μακρὰν ἀλλ’
αὐτοῦ ἐν τῇ έσδη πέτωνται, χειμῶνα ἐσδημον δὴ ἀναμενεὶ; Verg.
G. iv. 191 ff. “Nec vero a stabulis pluvia impendente
recedunt Longius aut credunt caelo adventantibus Euris, Sed
circum tutae sub moenibus urbis aquantur, Excursusque
breves tentant.”

b Theophr. 38 ἑαυτὸ ὄποστραφῶσι (γέρανοι) πετὰμενοι χειμῶνα
σημαίνουσι.

c Theophr. 29 ἀράχνη πολλὰ φερόμενα πνεύμα ἢ χειμῶνα
σημαίνει.

d Theophr. 29 ἑὰν πῦρ μὴ θέλῃ ἀπτεθεῖαι, χειμέριον’ καὶ
ἐὰν λύχνος ἀπτεθείας μὴ θέλῃ, χειμῶνα σημαίνει.

e Theophr. 42 τέφρα πηγνυμένη νιφετοῦ (σημαίνει).

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bees go not far asfield to cull wax, but wheel hard
by their honey and their stores, nor do cranes on
high in long lines wing their steady onward course,
but wheel and double in their flight. Look, too,
for foul weather, when in windless calm airy
gossamers are flying, and when the rays of the
lamp are wan and flickering, or when in fair weather
fire and torches are hard to kindle. Why recount
all the warning hints that come to men? The
unsightly clotting of the ash is sign of snow: the
ring of spots like millet seed around the blazing
wick of the lamp betokens snow; but sign of hail are live coals, when they outward brightly shine,
but in their centre appears, as it were, a hazy mist
within the glowing fire.

Nor are holm-oaks, laden with acorns, and the
dark mastich untried. With frequent glance on
every side the miller ever peers, anxious lest the
summer slip from his hand. Holm-oaks with moderate crops of frequent acorns will tell of heavy
storm to come. Pray that they may not be ex-
ceedingly heavy laden, but only that far from
drought the cornfields flourish even as they.

Theophr. 42 ἐν δωσπερ κέρωις πολλοῖς κατάπλεως (ὁ λύχνος)
γε, χειμερίσει καὶ ἐν κύκλῳ περὶ τὸ λαμπρὸν ὡσιν εὐθείᾳ
σώσῃ, χιονικὸν.

Theophr. 25 φασὶ δέ τινες καὶ εἰ ἐν ἄνθραξι λαμπρᾷ χάλαξα
ἐπιφανείται, χάλαξα προσημαίνειν ὡς τὰ πολλὰ.

Theophr. 45 οἱ πρῶτοι ἐν ἐυκαρπῶσι, χειμῶνες πολλοὶ
σφόδρα γίνονται; 49 οἱ πρῶτοι δὲν ἐν χύρῳ σφόδρα, ὡς μὲν τὰ
πολλὰ χειμῶνα ἵππουρὸν σημαίνονται, ἐνιοτέ δὲ καὶ ἀβυσσοῖς φασὶ
γίνεσθαι.

Pistacia Lentiscus L. See M. de Thevenot, Travels
into the Levant, Eng. trans. Lond. 1687, i. chap. lxii. for
the confusion of σχῖνος, σκίλλα (Urginea maritima); cf. Plut.
Per. 3.
ἈΡΑΤΟΣ

tριπλόα δὲ σχίνος κυνεί, τρισσαὶ δὲ οἱ αὐξα γίνονται καρποῖο, φέρει δὲ τε σημαθ' ἐκάστη ἐξεῖς ἀρότω. καὶ γὰρ τ' ἀροτήσιον ἀρην τριπλόα μείρονται, μέσσην καὶ ἐπ' ἀμφότερ' ἀκρα. πρῶτος μὲν πρώτην ἀροσών, μέσσοο δὲ τε μέσσην καρπὸς ἀπαγγέλλει, πυμάτην γε μὲν ἐσχατος ἀλλων.

δντω να κάλιστα λοχαίη σχίνος ἀρηταί, κείνω γ' εξ ἀλλων ἀροσίς πολυλήσιος εἰη, τῶ δὲ γ' ἀφαυροτάτῳ ὀλίγη, μέσσω δὲ τε μέσησ. αὐτως δ' ἀνθέρκος τριχά σκίλλης ύπερανθεὶ σήματ' ἐπιφράσσασθαι ὁμοίων ἀμητοί. 

δόσα δ' ἐνι σχίνου ἀροτή ἐφράσσατο καρπῶν, 

τόσσα δὲ καὶ σκίλλης τεκμαίρεται ἄνθει λευκῶ.

Ἀυτὰρ ὅτε σφῆκες μετοπωρυγὸν ἧλθα πολλοὶ πάντη βεβρίθωσι, καὶ ἐσπερίων προπαροθεν 

Πληύαδων εἰποι τὸι ἑπερχόμενον χειμῶνα, οῖος ἐπὶ σφῆκεσων ἔλισεται αὐτίκα δίνος. 

θῆλειαι δὲ σὺνε, θῆλεια δὲ μῆλα καὶ αἴγες ὀπποτ' ἀναστρωφὼσιν ὀχήσ, τὰ δὲ γ' ἀρεσενα πάντα δεξάμεναι πάλιν αὐτις ἀναβλήτην ὀχέωνται, αὐτως κε σφῆκεσει μέγαν χειμῶνα λέγουεν.

a Theophr. 55 ὁ τῆς σχίνου καρπὸς σημαίνει τοὺς ἀρότους· ἔχει δὲ τρία μέρη καὶ ἐστὶν ὁ πρῶτος τοῦ πρῶτου ἀρότου σημεῖον, ὁ δεύτερος τοῦ δευτέρου, ὁ τρίτος τοῦ τρίτου· καὶ ὃς ἂν τοὺς κλίνη κάλλιστα καὶ γένηται ἀδράτατος, οὕτως ἔχει καὶ ὁ κατὰ τοῦτον ἀρότον; Cic. De div. i. 9 (quoted Plin. N.H. xviii. 228) “Iam vero semper viridis semperque gravata Lentiscus triplici solita est grandescere fetu, Ter fruges fundens tria tempora monstrat arandi.”

b Theophr. H.P. vii. 13. 6 πουεῖται δὲ (ἡ σκίλλα) τὰς ἀνθή-
PHAENOMENA

Thrice a the mastic buds and thrice wax ripe its berries. Each crop in turn brings a sign for the sowing. For men divide the sowing season into three—early, middle, late. The first crop of mastic heralds the first of grain; the second the middle; the latest the last of all. The richest crop that the teeming mastic bears will hint of the wealthiest harvest from the plough: the meanest crop foretells scanty grain, and average mastic heralds average corn. Likewise the stalk of the squill b flowers thrice to give hint of corresponding harvest. All the hints the farmer marked in the mastic crop, the same he learns from the white blossom of the squill.

But when in autumn frequent swarms of wasps c crowd on every side, one can foretell the winter-storm to come even before the Pleiads are westering, d swift and sudden as the eddy wherein the wasps are wheeling. Sows and ewes and she-goats, when after mating with the male they mate again, e equally with wasps foretell heavy storm. When she-

a Theophr. 47 ἑτεί δὲ σημείον χειμώνων μεγάλων καὶ δββρων καὶ δτάν γένωνται ἐν τῷ μετοπῷρῳ πολλοὶ σφήκες.

b The scholl. wrongly explain this of the "evening rising" (ἐσπερία ἀνατολῆ) of the Pleiades. The reference is to the time when in the morning they are near the Western horizon, precisely as in Theocritus vii. 58 ἐσπερίας Ἐφέσος means when the Kids are in the West in the morning. The setting of the Pleiades marked the beginning of Winter; here early Winter comes before they set. The statements in the Calendars of late Greek and Roman writers have to be used with the greatest caution.

c Theophr. 25 δτάν (πάλιν) χειμώνων μακροῦ σημείον.
ARATUS

οψὲ δὲ μισομένων αἰγῶν μήλων τε συνὶ τε
χαίρει ἀνολβός ἀνήρ, ὦ οἶ, οὐ μάλα θαλπίσων
εὐδιον φαίνουσι βιβαίομενα ἐνναυτόν.

Χαίρει καὶ γεράνων ἀγέλαις ὁραιοὶ ἀροτρεῖν
ἀριον ἐρχομέναις, ὦ δ' ἀώριος αὐτίκα μᾶλλον
αὐτῶς γὰρ χειμῶνες ἐπέρχονται γεράνουσιν.
πρώτα μὲν καὶ μᾶλλον ὅμιλαν ἐρχομένην
πρώτων αὐτὰρ ὅτι ὅψε καὶ οὐκ ἀγεληδὰ φανεῖσαι
πλειότερον φορέονται ἐπὶ χρόνον οὖδ' ἀμα πολλαί,
ἀμβολὴ χειμῶνος ὅφελλεται ύστερα ἔργα.

Εἰ δὲ βόες καὶ μῆλα μετὰ βρύθουσαν ὅπωρν
γαῖαν ὅρυσσων, κεφαλὰς δ' ἀνέμου βορίθος
ἀντία τεῖνωσιν, μάλα κεν τότε χεῖμιρον αὐτὰ
Πληύδες χειμώνα κατερχόμεναι φορέοις.

μὴ δὲ λίθων ὅρυχοιν· ἔπει μέγας οὐ κατὰ κόσμον
γίνεται οὔτε φυτοῖς χειμών φίλος οὔτ' ἀρότουσιν.

ἀλλὰ χων εἰ πολλὴ μεγάλαις ἐν ἀρούραις,
μῆπως κεκρίμενη μηδὲ βλεθή ἐπὶ ποίη,
ὡρᾳ τις εὐεροῖς χαίρῃ ποτιδέγμενος ἀνήρ.

Οἱ δ' εἰνα καθὔπερθεν ὑουκότες ἀστέρες αἰεὶ.

μηδ' εἰς μήτε δῶμεν μήτε πλεόνες κομόωντες,

πολλοί γὰρ κομόωσιν ἐπ' αὐχμηρῷ ἐνναυτῶ.

Οὐδὲ μὲν ὅρνιθων ἀγέλαις ἡπειρόθεν ἀνήρ,

ἐκ νῆσων οὐ τοις πολλαί ἐπιτιλῆςσωσιν ἀρούραις,

ἐρχομένου ἑρεσίς χαίρει. περίδειδε δ' αῖνῶς

ἀμμῖῳ, μὴ οἱ κενεὸς καὶ ἐχύριμος ἐλθη,

αὐχμῶν ἀνηθεῖς. χαίρει δὲ που αἰτόλος ἀνήρ

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a Theophr. 54 πρόβατα ὅψε ὅχευμενα εὐδεικνύν ἀποτελούσι τὸ

σημεῖον. Contrast 40 πρόβατα ἐὰν πρωτ ὅχευται, πρώτων χειμώνα

σηματιζουσί.

b Theophr. 38 γέραιν οὖν ἐὰν πρωτ πέτωνται καὶ ἄθροι, πρωτ

χειμάσει, ἐὰν δὲ ὅψε καὶ πολλὸν χρόνον, ὅψε χειμάσει.

c Theophr. 41 μεσοπόρφρω ἐὰν πρόβατα ἢ βόες ὅρυπτωσι . .

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goats and ewes and sows mate late\(^a\) in the season, the poor man rejoices, because their mating reveals to him that is thinly clad the coming of an open winter.

In seasonable flight of thronging cranes\(^b\) rejoices the seasonable farmer: in untimely flight the untimely ploughman. For ever so the winters follow the cranes: early winters, when their flight is early and in flocks: when they fly late and not in flocks, but over a longer period in small bands, the later farming benefits by the delay of winter.

If oxen and sheep\(^c\) after the heavy-laden Autumn dig the ground and stretch their heads to face the North wind, verily the Pleiads at their setting will bring a stormy winter. Pray that their digging be not excessive, for then is the winter exceedingly severe and a foe both to tree and tilth. May deep snow clothe the mighty fields, veiling the tender shoot, not yet separate nor tall, so that the anxious husbandman may rejoice in well-being.

May the stars above shine ever with due brightness; and may no comets,\(^d\) one nor two nor more, appear! for many comets herald a season of drought.

Nor on the mainland\(^e\) does the husbandman rejoice at the coming of summer to see trooping flocks of birds, when from the islands they alight upon his fields, but exceeding dread is his for the harvest, lest vexed by drought it come with empty ears and chaff. But the goat-herd rejoices even in

\(^a\) Theophr. 34 οὶ κομήται ἀστέρες ώς τὰ πολλὰ πνεύματα σημαλνοῦσιν, ἐὰν δὲ πολλοὶ, καὶ αὐχμὸν.

\(^b\) Theophr. 17 καὶ θέρους ὅταν πολλοὶ ἀθρόϊς φανῶσιν δρυίδες οἱ θροτέουσιν ἐν νῆσῳ, δόωρ σημαλνοῦσιν ἐὰν δὲ μέτρου, ἀγαθὸν αἰξὶ καὶ βοστίς, ἐὰν δὲ πολλοὶ ὑπερβολῆ, αὐχμὸν ἱσχυρὸν.
ΑΡΑΤΟΣ

αὐταῖς ὀρνίθεσιν, ἔτην κατὰ μέτρον ἴσων,
ἐλπίδευσιν μετέτειτα πολυγλαγέος ἐνιαυτοῦ.
οὔτω γὰρ μογεροὶ καὶ ἀλήμονες ἀλλοθὲν ἄλλοι
ξύμπυκνοι ἀνθρωποι. τὰ δὲ πόρο πάντες ἐτόιμοι
σήματ' ἐπιγνώσαι καὶ ἐσαντικὰ ποιήσασθαι.

'Αρνάοι μὲν χειμώνας ἐτεκμηράντα νομῆς,
ἐς νομόν ὀππότε μᾶλλον ἐπεγούμενοι τροχόωσιν,
ἄλλοι δὲ ε' ἀγέλθης κρωί, ἄλλοι δὲ καὶ ἀμνοὶ
eἰνόδιοι παῖζον ἐρειδόμενοι κεράεσθαι.

ἡ ὁπότ' ἀλλοθεν ἄλλοι ἀναπλήσσωσι πόδεσσον
tέτρασιν οἱ κοῦθοι, κεραοὶ γε μὲν ἀμφοτέροιοιν.

καὶ δέ' ε' ἀγέλθης ἀκούσια κνήσωσιν
dείελον εἰσελάοστες ὄμως, τὰ δὲ πάντοθε ποίης
dάκνωσιν πυκνώσθη κελεύομεν λιθάκεσθαι.

'Εκ δὲ βοῶν ἐπυθοῦν' ἄροται καὶ βουκόλοι

κινημένου χειμώνος. ἐπεὶ βόες ὀππότε χηλὰς
γλώσσῃ υπωραίων ποδὸς περιλυχμήσονται,

ἡ κοῖτω πλευρᾶς ἐπὶ δεξιτερὰς τανύσσονται,
ἀμβολινὰ ἀρότου γέρων ἐπέβεβη ἀροτρεῖς.

οὐδ' ὅτε μυκηθημοῦ περίπλεοι ἀγέρων
ἐρχόμεναι σταθμῶνδε βόες βουλύσον ὄρην,

σκυθραὶ λειμῶνος πόρες καὶ βουβοσίοι
αὐτικὰ τεκμαιρόντων ἁχείμεροι ἐμπλήσθεσθαι.

οὐδ' αἴγες πρίνου περισπεύδουσαι ἀκάθασι

εὐδοι, οὐδὲ σὺς φορυτῶ ἐπιμαργαίνουσαι.

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* Theophr. 15 βοῦς τὴν προσθαλὰν ὑπέλθην σχεμώνα ἥ

οὐδὲν σημαίνει.

† Theophr. 41 βόες . . ἐπὶ τὸ δεξιὸν κατακλύσμενοι χειμέροιν ;

54 βοῦς ἐπὶ τὸ ἀριστερὸν ἵσχυν κατακλύσμενος εὗδις σημαίνει,

. . ἐπὶ δεξιῶν δὲ χειμώνα.

° Theophr. 49 καὶ τὸ πανταχόει δὲ λεγόμενον σημεῖων ὄσμοις

χειμέριον ὅταν σὺς [μῦς Th.; μῦς (sic) Wimmer, Hort] περὶ

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the birds, when they come in moderate flocks with promise of a season of plenteous milk. For thus do we poor, changeful mortals win in divers ways our livelihood, and all are ready to mark the warnings at their feet and adopt them for the moment.

Sheep warn the shepherd of coming storm when they rush to pasture in haste beyond their wont, but some behind the flock, now rams, now lambs, sport by the way with butting horns, when some here, some there, they bound aloft, the sillier young with four feet off the ground, the horned elders with two, or when the shepherd moves an unwilling flock, though it be evening when he drives them to their pens, while ever and anon they pluck the grass, though urged by many a stone.

From oxen too the ploughman and the neat-herd learn of the stirring of the storm. When oxen lick with their tongue around the hooves of their fore-feet or in, their stalls stretch themselves on their right side, the old ploughman expects the sowing to be delayed. When with ceaseless lowing the kine collect as they wend at eventide to their stalls, the heifers reluctant to leave the meadow pasture-land give warning that anon they will not feed in stormless weather. Not fair weather do the goats betide when greedy for prickly holm-oak, and the sows rage furiously over their bedding.

φορτωθ' μάχωνται καὶ φέρωσιν. Verg. G. i. 399 f. (a good weather sign is when) "non ore solutos Immundi meminere sues iactare maniplos.” Plut. Mor. 129 Α seems to attribute this sign to Democritus: ἀτοπον γὰρ ἐστὶ κοράκων μὲν λαργογμοῖς καὶ κλωσμοῖς (κλωσμοῖς) ἀλεκτορίδων καὶ "συσίν ἐπὶ φορτῷ μαργανοῦσις,” ὦ εὕρη Δημόκριτος, ἐπιμελῶς προσέχειν, σημεία ποιομένους πνευμάτων καὶ ὠμβρῶν.
Καὶ λύκος ὁπώτε μακρὰ μονὸλυκὸς ὃρυκται,
ἡ δὲ ἀροτρῆων ὀλίγων πευκαγμένας ἄνδρῶν ἔργα κατέρχεται, σκέπασος χατέοντι ἑοικός,
ἐγγύθεν ἄνθρωπων, ἦνα οἱ λέχος αὐτόθεν εἶ ὑπὲρ τερελλομένης ἥπες χειμῶνα δοκεύειν.
οὖτω καὶ προτέροις ἔπι σήμασι τεκμῆραι
. ἐσομένων ἄνεμων ἡ χεῖματος ἡ ύποτοι,
αὐτὴν ἡ μετὰ τὴν ἡ καὶ τριτάτην ἔτ᾿ ἐσ ἡῶ.
'Αλλὰ γὰρ οὐδὲ μῦσ, τετριγότες εἰ ποτε μᾶλλον ἐνδοι ἐσκύρτησαν ἐοικότες ὁρχήμοις,
ἀνακαλεί τὸ ἐγένοντο παλαιοτέροις ἄνθρωποισ·
οὐδὲ κύνες· καὶ γὰρ τε κύων ὡρύξατο ποσσίν
ἀμφότεροις χειμῶνος ἑπερχόμενοι δοκεύων,
καὶ κεῖνοι χειμῶνα μῦσ τότε μαντεύονται.
καὶ μὴν εἶ ὅδατοι καὶ καρκίνος ὁχετο χέρσον,
χειμῶνος μέλλοντος ἑπαίωσεσθαι ὁδοῖο.

Καὶ μῦσ ἡμέριοι ποσὶν στιβάδα στρωϐόντες
κοίτης ἰμείρονται, ὡτ᾿ ὀμβρου σήματα φαίνοι.
Τῶν μηδὲν κατόνοσσο· καλὸν δ᾿ ἐπὶ σήματι
σήμα
σκέπτεσθαι· μᾶλλον δὲ δυών εἰς ταύτον ἰόντων
ἐλπῷρῃ τελέθοι, τριτάτῳ δὲ κε αἰαρήσειας.
αι ὅ πο ριὸντος ἠμβήμοι κε νιάντοι
σήματα, συμβάλλων εἰ τοιούτῳ τοίῃ
ὅποιον καὶ σήμα λέγοι. μᾶλα δ᾿ ἄρκιον εἰς
φράξεσθαι φθίνοντος ἐφισταμένοι το μηνὸς
τετράδας ἀμφότερος· αἱ γὰρ τ᾿ ἀμοῦδις συνιόντων
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When a solitary wolf\(^a\) howls loud, or when, as if he sought for shelter, recking little of farmer men, he descends to the cultivated lands near to men to seek a lair there, expect a storm when the third dawn comes round. So, too, by the previous signs thou canst forecast the winds or storm or rain to come on the self-same day or on the morrow or it may be on the third morn.

Mice,\(^b\) too, as sign of storm, whenever with louder squeaking than their wont they gambolled and seemed to dance in fair weather, were not unmarked by the weather-seers of old. Nor were dogs. The dog\(^c\) with both his paws digs when he suspects the coming of a storm, and then too those mice turn prophets. And landward comes the crab, when the storm is about to burst.

Mice in the daytime toss straw and are fain to build a nest when Zeus shows signs of rain.

Make light of none of these warnings. Good rule it is to look for sign confirming sign. When two point the same way, forecast with hope; when three, with confidence. Thou canst always add the signs of the passing season, comparing whether at rising or at setting of a star the day dawn such as the calendar would herald. It would profit much to mark the last four days of the old and the first four of the new month.\(^d\) They hold the terms of

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\(^a\) Theophr. 46 λύκος ωρυόμενος χειμώνα σημαίνει διὰ τρίων ἡμερῶν. λύκος δὴν πρὸς τὰ ἔργα ὅμιλον ἢ εἰς χειμώνα ωρὰ, χειμώνα σημαίνει εὐθὺς.

\(^b\) Theophr. 41 μῦς τρίζοντες καὶ όρθιομοι χειμέριον.

\(^c\) Theophr. 42 κύων τοῖς ποσὶν ὀρύττουσα . . . χειμέριον.

\(^d\) Theophr. 5 μάλιστα δὲ κυριώτατα (sc. σημεία) ἀπὸ τοῦ ἡλίου καὶ τῆς σελήνης. ἡ γὰρ σελήνη νυκτὸς οἷον ἡλίος ἐστὶ· διὸ καὶ αἱ σύνοδοι τῶν μηνῶν χειμέριοι εἰσίν ὅτι ἀπολείπεται τὸ φῶς τῆς σελήνης ἀπὸ τετράδος φθινοπώς μέχρι τετράδος ισταμένου . . .

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μηνών πείρατ᾽ ἔχουσιν, ὅτε σφαλερώτερος αἰθήρ
ὄκτω νυξὶ πέλει, χήτει χαροποίος σελήνης.

Τῶν ἁμυδρὸς πάντων ἐσκεμμένος εἰς ἐναυτὸν
οὐδέποτε σχεδίως κεν ἐπὶ αἰθέρι τεκμήραιο.

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the meeting months, when the sky on eight nights is deceptive beyond its wont for lack of the bright-eyed Moon.

Study all the signs together throughout the year and never shall thy forecast of the weather be a random guess.
INTRODUCTION

1. THE LIFE OF LYCOPHRON

Our authorities for the life of Lycophron are a notice in Suidas s. v. Ἀυκόφρων, and a Life by Tzetzes prefixed to his commentary (Westermann, Biogr. p. 142), and some scattered references in other authors. The information which these give us is of the scantiest kind, and in the matter of dates we have to depend on various inferences.

Lycophron was a native of Chalcis in Euboea; son of Socles (possibly the Socles of Athen. xi. 473 Α) and the adoptive son of the historian Lycus of Rhegium, of whom Suidas s. v. Λύκος says: "Also called Butheras, of Rhegium, historian, father of Lycophron the tragedian; flourished in the time of the Diadochi and was plotted against by Demetrius of Phalerum. He wrote a history of Libya, and on Sicily."

The date of Lycophron's birth may be put about 330-325 B.C. His earlier years seem to have been spent in Chalcis and Athens, possibly also in Rhegium, and his literary activity was devoted to the writing of tragedies.

In those early years he naturally came in contact with Menedemus (died soon after 278 B.C.) of Eretria, founder of the Eretrian or Neo-Megarian School of Philosophy (Life in Diog. Laert. ii. chap. 17); cf. Doig. Laert. ii. 132. Menedemus was fond of entertaining and held symposia both of poets and musicians. Ἡμπάξετο δὲ καὶ Ἄρατον καὶ Λυκόφρων τὸν τῆς τραγῳδίας ποιητήν καὶ τὸν Ῥόδιον Ἀνταγόραν (epic poet: some lines of his to Eros preserved in Diog. Laert. iv. 26 f.). To this period must belong the Menedemus of Lycophron, which was a satyric
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drama: Diog. Laert. ii. 140 ἄρα πάντα φησὶν ὁ Λυκόφρων ἐν τοῖς πεποιημένοις Σατύροις αὐτῷ, οὐς Μενέδημον ἐπέγραψεν, ἐγκώμιον τοῦ φιλοσόφου ποιήσας τὸ δρᾶμα. ὡς καὶ τινά ἐστὶ τιματι.

ὥς ἐκ βραχελάς δαίτος ἡ βαια κύλιξ
αὐτοῖς κυκλεῖτα πρὸς μέτρον, τράγημα δὲ
ὁ σωφρονιστὴς τοῖς φιληκοῖσι λόγος.

(fr. 3 Nauck)

(i.e. “When after a scanty meal the little cup circles among them moderately and for desert the studious guests have improving conversation”).

Athen. ii. 55 ὁ “Lycophron of Chalcis in a satyric drama which he wrote in mockery (ἐπὶ καταμωκῆσει) on Menedemus the philosopher, from whom was named the sect (αἵρεσις) of the Eretics, making fun of the banquets of the philosophers says καὶ δημόκαιοι... συμπότης” (see below). Athen. x. 419 f., after an amusing description from the Life of Menedemus by Antigonus of Carystus of the banquets of Menedemus, adds: “Lycophron of Chalcis, too, bears witness with regard to these, having written a satyric play Menedemus (γράφας σατύροις Μενέδημον), in which Silenus says to the satyrs:

παῖδες κρατίστου πατρός ἐξωλέστατοι,
ἐγὼ μὲν ὑμῖν, ὡς ὀράτε, στρεφω·
δείπνον γὰρ οὗτ’ ἐν Καρίᾳ, μᾶ τοῖς θεοῖς,
οὗτ’ ἐν Ῥώδῳ τοιοῦτον οὗτ’ ἐν Λυδίᾳ
κατέχω δεδειπνηκώς. "Ἀπολλών ὡς καλὴν.

(fr. 1 Nauck)

(i.e. “Cursed children of most excellent father, I, as you see, wax riotous. For not in Caria, by the gods, nor in Rhodes, nor in Lydia, do I remember to have dined so well! Apollo! what a feast!”); and again:

ἄλλα κυλίκιαν
ὐδαρές ὁ παῖς περίτηγε τοῦ πεντωβόλου,
ἀπέριμα παρεξεστηκός. ὃ τ' ἀλλήριος
καὶ δημόκαιος ἐπεχώρει δαψίλης
θέρμος πενητῶς καὶ τρικλίνοι συμπότης.

(fr. 2 Nauck)
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(i.e. "But the boy carried round a watery cup of five-obel wine, slightly turned; and the accursed hangman lupine danced on abundantly—the boon-companion of poor men and the dining-room").

He goes on to say that discussions were carried on over their wine (ἐγγέσεις ἡσαν παρά πότον),

τράγημα γάρ

ὁ σωφρονιστὴς πᾶσιν ἐν μέσῳ λόγος.

(fr. 3 Nauck)

(i.e. "For dessert improving conversation").

It is related, too, that their meetings were often so prolonged that

ὁ τὴν ἐω καλῶν

κατέλαβεν δρνις, τοῖς δ’ οὐδέπω κόροι.

(fr. 4 Nauck)

(i.e. "Chanticleer, calling the dawn, surprised them still unsatisfied").

It was inevitable that Lycophron should be attracted by the brilliant literary society then flourishing in Alexandria. Thither accordingly he went, at what date we do not precisely know. But we have seen that Suidas, in his notice of Lycus, mentions the enmity which existed between that historian and Demetrius of Phalerum. Demetrius apparently enjoyed great influence with Ptolemy I., whom he advised to put the crown of Egypt past the son of Berenice. That son came to the throne as Ptolemy II. Philadelphus in 285 B.C. on the abdication of his father, and, after the death of the latter in 283 B.C., he put Demetrius under ward μέχρι τι δέξει περὶ αὐτοῦ. Shortly afterwards Demetrius was bitten in his sleep by an asp and died (Diog. Laert. v. 78). The removal of his adoptive father’s enemy would open the way for Lycophron to go to the court of Ptolemy, and we shall probably be sufficiently near the truth if we suppose that he went to Alexandria circa. 285–283 B.C.

Here Lycophron was entrusted with the arrangement of the Comic Poets in the royal library, and it was then doubtless that he wrote his treatise Περὶ κωμῳδίας: Athen.
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iv. 140 A; vii. 278 A B Λυκόφρων ἐν τοῖς περὶ κυμάδιας; xi. 485 D Λυκόφρων ν' ἐν τῷ θ' περὶ κυμάδιας; xi. 501 D E; xiii. 555 A Λυκόφρων ὁ Χαλκίδεως ἐν τοῖς περὶ κυμάδιας.

How long Lycophron remained in Alexandria, or whether he died there, we have no knowledge. Nor do we know anything of the circumstances of his death beyond what we gather from Ovid, Ibis 531 f., who seems to imply that he was killed by an arrow:

Utque cothurnatum cecidisse Lycophrona narrat,
Haereat in fibris fixa sagitta tuis.

2. Works

The notice in Suidas s.v. Λυκόφρων after mentioning his parentage proceeds: "Grammian and maker of tragedies. At any rate he is one of the seven who were called the Pleias. His tragedies are Aeolus; Andromeda, Aletes (Wanderer), Aeolides, a Elephenor, Heracles, Hiketae (Suppliants), Hippolytus, Cassandreis, Laios, Marathontii, Nauplius, Oedipus α β', Orphanus (Orphan), Pentheus, Pelopidae, Symmachae (Allies), Telegonius, Chrysippus. Of these the Nauplius is a revised version (διασκευὴ). He also wrote the play called Alexandria, the obscure poem (τὸ σκοτεινὸν ποίημα)."

The Πλεῖάς was the name given by the later Alexandrine scholars to the seven most eminent tragic poets of the time of Ptolemy Philadelphus. The list is variously given. Schol. A Hephaest. p. 140 Consbr. gives Homer the younger (son of Andromachus and Myro), Sositheus, Lyco-

phron, Alexander (Aetolus), Philicus (Philicus), Dionysia-

des. Here some name is wanting. Choeroboscus, Hephaest. p. 236 Consbr., gives the last three as Aeantiades, Sosi-

phanes, Philicus, but mentions that for Aeantiades and Sosiphanes some give Dionysiades (Strabo xiv. 675) and Euphronius.

According to Tzetzes in Lyc. pp. 262 and 270 (Müller) Lycophron wrote in all either 64 or 46 tragedies. The list in Suidas, apparently extracted from a more complete

a Αἴθαλιδης O. Iahn, Philol. xxviii. 6.
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list, is in a roughly alphabetical order. It need only be noticed further that some of the titles suggest Lycophron's tendency to use the less familiar myths, while the Cassandreis apparently dealt with the fortunes of the people of Cassandreia = Potidaea (Strabo vii. 330) on the isthmus of Pallene, and was thus founded on contemporary history.

Besides the fragments of the Menedemus quoted above we have four lines from the Pelopidae preserved in J. Stobaeus, Floril. 119. 13 Δυκόφρονος ἐκ Πελοπίδων·

けれ ἀγγέλος ἀδικοί, µὲν ἄµεν θανάτῳ τὰ καθάρανεν,
"Αἰτίας ποιεῖται τοῖς δεδυστυχηκόσιν·
ὅταν δ' ἐφεύρη κύμα λοιπίνιον βλού,
τὸ γὰρ ἐστὶν αὐτοῦ κόρος."

(fr. 5 Nauck)

While death is far away
Sad hearts are fain to die;
But when the latest wave
Of life draws nigh,
We fain would live, for life
Knows no satiety.

The date of the Alexandra has been the subject of much dispute.

It is argued, on the one hand, that it belongs to the early or Chalcis-Athens period of Lycophron's life because (1) it shows no trace of Attic or Sicilian comedy, while it is full of echoes of tragic, lyric, and iambic poets; (2) it shows no special knowledge of Egyptian geography nor any trace of his special relation to the Ptolemaic court. Thus Alexandra 576 Triton=Nile, while in 848 Asystes=Nile. Wilamowitz held that Callim. fr. 13 (from the Aitia i.) ap. Steph. Byz. s.v. 'Aσβυσταί' ὀη τῇ Τρίτων ἐφ' ὅδασιν 'Ασβύσταοι is meant as a tacit correction of this. (But it is quite in Lycophron's manner to use either Triton or Asystes indifferently to mean Libyan.) On these grounds it is argued that the Alexandra as a whole may be dated as early as 295 B.C.

As against this it is urged (1) that Lycophron would scarcely have been included in the Pleias, if on coming to Alexandria he had ceased to write tragedy. (2) The
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enormous number of tragedies ascribed to him implies a prolonged activity in that kind.

But two passages in the Alexandra cause special difficulty: vv. 1226-1230 and 1446-1450. The first of these passages raised difficulties in the mind of the schol. Marc. (Theon?) v. 1226 f. ἐντεύθεν περὶ Ρωμαίων λέγει καὶ Δυκάφρωνος ἐτέρον νομιστέον εἶναι τὸ πολέμια, οὐ τοῦ γράφαντος τὴν τραγῳδίαν* συνήθης γὰρ ὁν τῷ Φιλαδέλφῳ ὀνκ ἂν περὶ Ρωμαίων διελέγετο (cf. Tzetz. ad loc. περὶ Ρωμαίων ἐντεύθεν διαλαμβάνει. τὰ δὲ λοιπὰ τοῦ σχολίου γέλοια: φασὶ γὰρ Δυκάφρωνος ἐτέρον εἶναι τὸ πολέμια . . . διελέγετο), i.e. Lyco-

phron at the court of the Ptolemies would not have referred to the Romans as holding "the sceptre and monarchy of earth and sea" (1229).

But apart from the position of Lycope

ron as a court poet, a further difficulty was raised by C. J. Fox (1749-1806), in his correspondence with Gilbert Wakefield (1756-1801). Fox pointed out that a Greek poet of Lycope

ron’s time, i.e. before the First Punic War (264-241 B.C.), could not have referred to the power of Rome in the terms of 1226 ff. and 1446 ff. which also apparently refer to Rome.

R. P. Knight to Dr. Parr, Whitehall, Jan. 22: "Fox and I have been lately reading Lycope

ron, and having been both startled with the distinctness of some predictions of events which happened long after the age when he is supposed to have flourished, we have had some correspondence upon the subject, but without any other effect than increasing our perplexity. The Testimonium Veterum, published with Potter’s edition, is strong in support of the authenticity of this poem, and of its being written by one of the Pleiades, as they are called; yet in v. 1226 et seq. there is a distinct prediction of the universality of the Roman Empire; and in v. 446, as distinct a one of the fall of the Macedonian monarchy μεθ’ ἐκτην γενέων (sic) from Alexander, who is clearly described. Perseus, indeed, was not the sixth king of Macedonia from Alexander, but, nevertheless, he was the sixth in the line of descent of his own family from that conqueror,"
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which is more in point. Cannot you prove that Lycophron was a Jew or Atheist who conversed with some inspired persons of that nation? What a triumph would it be for Revelation! for, except the prophecies of Isaiah concerning Cyrus, there are none in the sacred volume half so unequivocal; and the merely human testimony (the only one which infidels will admit) in support of the prophecies of Isaiah, is weak indeed when compared with that in support of Lycophron" (Parr's Works vii. p. 304).

Niebuhr a assumed that the Alexandra was the work of a later poet who wrote after the First Punic war. In general scholars have inclined to one or other theory: that the passages in question are later interpolations, or that the Alexandra as a whole is the work of a later poet.

The reference in 1435 ff. is exceedingly obscure. According to Wilamowitz the lines refer to Alexander the Great. The Argives who must bow themselves before him are the Persians, who are in 1442 designated by the word δωματία as brothers of Alexander; φ 1446 is, according to Wilamowitz, Alexander. He translates μεθ' εκ την γένναν αὐθαίρων ἐμὸς as "mihi post sex generationes cognatus," and he reckons the six generations backwards from Cassandra thus: Cassandra—Priam—Laomedon—Ilos—Tros—Dardanus—Zeus, whose son was Perseus, ancestor of the Argeads and the Persians, Hdt. vii. 150. Hence he concludes that αὐθαίρων ἐμὸς must be either the Persian people generally, or a definite Persian. He himself decides for Artabazos, father of Barsine, whose son (Heracles) by Alexander was put to death by Polyperchon in 309 B.C. (L. 801 ff.).

Holzinger b takes the reference in 1435 ff. to be to Pyrrhus (κτῆν, 1439). The wolf of Galadra is Demetrius Poliorcetes. The sons of Cassander, who as sons of Thessalonice are Argeads, were compelled to give up the


b Lykophron's Alexandra, gr. u. deutsch, C. von Holzinger, Leipzig, 1895.
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throne of Macedonia to Demetrius. The blood-relation of Cassandra is Fabricius, who is the εἰς τις παλαιστὴς 1447. Holzinger takes μεθ’ ἑκτην γένναν—most improbably—to mean “after six crops,” in reference to the six years’ duration of the campaign of Pyrrhus in Italy. Holzinger puts the date of the Alexandra about 274 B.C.

William N. Bates in Harvard Studies in Classical Philology vi. (Boston, 1895) discusses “The Date of Lycophron” p. 75 f. This discussion appears to be entirely without value, but his conclusion may be quoted: Lycophron “was born between 325 and 320, wrote his Alexandra about 295, was appointed to arrange the comedies in the Alexandrian library in 285–284” (this is based on the assumption that the Alexandra was imitated in the βοημὸς of Dosiades written 285–270 (Wilamowitz), 292–290 (Susemihl)); “about 280 he was flourishing as a tragic poet, and continued as such down to the date of his death, which must have occurred before the year 250, and probably shortly before the year 265.”


He agrees with Sudhaus that the Lion 1439 is Alexander the Great and that the Ἀργείων 1443 = Πέρσαι (cf. Herodot. vii. 160); but he does not agree with him in identifying αὐθαλμὼν ἐμὸς 1446 with T. Quinctius Flamininus, who defeated Philip V. of Macedon at Cynoscephalae in 197 B.C.

To that identification he objects that (1) σκῦλων ἀπ-αρχᾶς κτλ. 1450 would in that case be meaningless, as the Romans got no immediate profit from the war with Philip; (2) the victory of Flamininus, in alliance with the Achaeans and actively supported by the Aetolians, the fruits of which fell to the Greeks, the ancient enemies of Troy, could in no sense be regarded as a revenge for the destruction of Troy.

Corssen’s own view is briefly as follows: The struggle is between Asia and Europe, which have nothing in common (1283 f.). In this struggle the two great events are the destruction of Troy by Agamemnon and the expedition
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of Xerxes against Greece. According to Herodotus it was in the destruction of Troy that the Persians found the ground of their hostility to Greece. Accordingly, to the sack of Troy by Agamemnon 1369 ff. corresponds the expedition of Xerxes 1412 ff. The long struggle between Asia and Europe is ended by Alexander the Great 1439 ff., who as successor to Agamemnon leads the hosts of Europe against Asia.

The leading idea in the poet’s mind is not of “reconciliation” either between Rome and Macedon or between Rome and Greece—but of the equating justice of Fate. What Troy lost in the East is balanced by the success of Troy’s descendants—the Romans—in the West, and this is expressed in 1226 ff.

Here arises the difficulty of the words γῆς καὶ θαλάσσης σκῆπτρα καὶ μοναρχίαν.

Now if by μοναρχία we understand world-dominion, then that could not be predicated of the Romans even after the battle of Cynoscephalae, in view of the fact that the power of Syria and Egypt was still unshaken. World-dominion could not be predicated before the battle of Pydna in 168 B.C.

The poet of the Alexander knows nothing of the extent of the Roman dominion as at the beginning of the second century B.C. The limits of the Roman kingdom known to him must be assumed to coincide with the limits of the kingdom of Aeneas as described in 1238 ff., together with the extensions made through the struggle of the Romans with the sixth successor of Alexander the Great (1450).

From the conquest of the Persians by Alexander the poet passes to Pyrrhus and the Romans.

The Lion of 1440 is clearly a definite person and, as the ancient scholia recognized, must be Alexander the Great, who is a Thesprotian, i.e. an Epeirote, on his mother’s side, and a Chalastreaean, i.e. a Macedonian, (Strabo vii. 330. 20) on the father’s side, and is moreover a descendant of Aeacus and Dardanus (1440) through his mother: ἡ δὲ Ὀλυμπίας ἡ μητέρ αὐτοῦ εἷς Πύρρου τὸν Ἀχιλλέως.
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καὶ ὁ Ἐλευθερίαν Ἐλευθερίαν Ἐλευθερίαν, ὡς φησὶ Θεόπομπος καὶ Πύρρος Εἰς Αἰακόν, ὡς δὲ Ἐλευθερίαν Ἐλευθερίαν (schol. Lycofrh.).

Now if the Lion is Alexander, the Wolf of Galadra (a Macedonian town, according to Steph. Byz.) must be distinguished from him. The explanation of the expression is no longer apparent, but the Wolf must embody the whole nation which, finally, was conquered by the Romans.

The six generations must be represented by the kings of Macedon. Including Alexander, we get Pyrrhus in the sixth place, thus: Alexander, died 323; Philip Arrhidaeus, died 317; Cassander, died 297; his three sons 297–295; Demetrias Poliorcetes 294–288; Pyrrhus. The fact that Pyrrhus immediately lost the throne of Macedon does not prevent the poet from seeing in him the heir of Alexander who, turning against the descendants of the Trojans, renews the old struggle. The "wrestler" (1447) is, like the Wolf of Galadra, not an individual but the whole people.

When the poet says that the Romans came into collision with Pyrrhus by sea and by land, that is not in the strict sense true. But Pyrrhus suffered from Rome’s allies, the Carthaginians, a heavy defeat at sea, which benefited Rome as well, and the Romans themselves, through the Greek towns of South Italy, won importance at sea, so that the expression γῆς καὶ θαλάσσης σκύτηρα καὶ μοναρχίαν referring to the successes won in the Tarentine War, is not entirely without justification. But the term μοναρχία is to be understood in the light of the historical idea which underlies the whole poem; i.e. the Persians handed over the sceptre of their old dominion, for which Asia and Europe had fought from of old, to the Wolf of Galadra. Pyrrhus loses the sceptre to the Romans, and thus the old dominion, which was taken from Priam by Agamemnon, reverts again to the Trojans.

With Pyrrhus the Romans made neither peace nor treaty. Pyrrhus gave up the struggle and went back home. But before Tarentum fell, the astute Ptolemy, rightly recognizing the importance of the Roman victory,
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hastened to conclude an alliance with them. The Romans on their side sent an embassy in 273 B.C. to Alexandria, which was honoured by Ptolemy with valuable gifts, which, however, the ambassador handed over to the state. (Dio Cassius fr. 41, Livy, Perioch. xiv.) The personal object to be supplied with έλς διαλλαγάς μολὼν is, accordingly, not the defeated party. After his victory the Roman will conclude agreements and be celebrated as the most honourable friend.

On this interpretation the prophecies of Cassandra do not go beyond the poet's own time, and his glorification of the Romans does not stand in contradiction to the policy of his royal master.

Thus the statement of Suidas that the author of the Alexandra was Lycophron the tragic poet is confirmed. Nor is there good ground for doubting his statement that Lycophron of Chalcis, son of Socles, was adopted by Lycus of Rhegium. Beloch, holding that Suidas has confused two different Lycophrons—(1) of Chalcis, son of Socles, author of the Alexandra, (2) son of the historian Lycus of Rhegium, the tragic poet at the Court of Ptolemy Philadelphus—found support for this theory (1) in Suidas s.v. Λύκος where Lycus is called the father of the tragic Lycophron, (2) in the Tzetzes' Life where it is said: ο Λυκόφρων ούτοι τῷ μὲν γένει Χαλκίδεως ἥν υἱὸς Σωκλέους ἢ Λύκου τοῦ Ιστοριογραφόντος κατὰ τινας.

This, Corssen says, is merely a wilful perversion of the tradition, induced by the surprise which the Scholiast expresses that a court poet of Philadelphus should have expressed himself in praise of the Romans. But just this surprise shows what the tradition was.

To the objection that, if the author of the Alexandra were the adoptive son of Lycus, he would not have passed over the works of his adoptive father and confined himself exclusively to Timaeus, Corssen replies by an endeavour to show that in his account of the fortunes of Diomedes and his companions (615 ff.) Lycophron does in fact follow Lycus in opposition to Timaeus.

Corssen's conclusion is that external evidence and the
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results of an analysis of the poem agree excellently, and thereby the abstruse poem of Lycophron obtains the importance of a historical document which strikingly reflects the great impression which the victory of the Roman arms over the Hellenistic king made upon his contemporaries.

3. MANUSCRIPTS

The critical recension of E. Scheer (Berlin, 1881) is based on the following mss. :

Class I.—A = Marcianus 476 (Venetus lxx. 3). This, which is by far the best ms. of Lycophron, belongs to the eleventh century and bears to have been written by one Nicetas a deacon. After the Argument there is a marginal note: κάνταρθα συνήθροισα λέξικοι λέξεις | νικήτας ουλάχιστος τῶν διακόνων. Scheer, Rhein. Mus. xxxiv., identified this Nicetas with the distinguished bishop of Serrhai (Seres) in the eleventh century.

The ms. extends to sixty-five folia, sixty-two of which are written upon. Foll. 2–30v contain Aratus with the scholia; fol. 31r to the middle of fol. 62 contain Lycophron’s Alexandra with scholia and two paraphrases—an older (P) and a more recent (p).

V = Vaticanus 1307. This is a copy of a copy (X) of A and it is occasionally useful as A has suffered alteration by two later hands A², A³, subsequent to the time when the copy (X) was made. V itself has suffered similar interpolation, but it is not often that A and V have suffered in the same passage.

B = Coislinianus 345 belonging to the tenth century. It is so called as belonging to the collection of Henri Charles du Cambout de Coislin (1664–1732), Bishop of Metz, now in the Bibl. Nat., Paris. This MS. contains a number of Lexica and amongst them from p. 225 to p. 253 λέξεις ἀλεξάνδρας καὶ ὑπόθεσις.

At the end is τέλος σὺν θεῷ τοῦ λέξικον λυκόφρονος.

The reason of it being included among Lexica is that the lines are broken up into sections to each of which is appended the interpretation of paraphrase P. Thus v. 1 488
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"The ms.," says Scheer, "which is most elegantly written, has in fol. 225r 35 lines, of which 7 contain the Argument μαντευμένην ... ἀπαντα; the other pages have 36 lines each, except the last, which has 27 lines. The lemmata are marked off from the paraphrase by two points usually and small spaces: rarely by a colon, very rarely by a comma. Much more often the scribe has forgotten to distinguish the lemmata from the paraphrase; at other times he has omitted the paraphrase or the lemma or both; finally he has repeatedly confused the sequence of the sections of lines. The ms. is so full of errors that I have seen no ms. of Lycophron—except Par. 2840—so corrupt."

Class II.—C= Parisinus 2723. The subscription states that the ms. was finished in June 1282. Foll. 1-76 contain the Alexandria of Lycophron with the commentary of Isaac Tzetzes. The colour of the ink shows that the scribe took many various readings from the ms. which he was copying and afterwards wrote between the lines and in the margin and even inserted in the text (C²) other readings from a second ms., from which also he inserted interlinear scholia, the greater part of which was not derived from the commentary of Tzetzes. There are also a few corrections by a third hand (C³).

D= Parisinus 2403, thirteenth century. The ms. consists of 308 folia, of which foll. 58–99 contain the Alexandria with the commentary of Tzetzes. There are many interlinear scholia mostly from the commentary of Tzetzes, also variae lectiones mostly inserted by the original copyist, very few added later (D²).

E= Palatinus graecus 218, fourteenth century. Foll. 9–65 contain the Alexandria with the commentary of Tzetzes and many variae lectiones copied by the scribe along with the text and occasional corrections by another hand (E²).
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4. THE PARAPHRASES

We have two paraphrases of the *Alexandra*:

P, the older, composed by some Byzantine grammarian and based on an ancient body of scholia, is best preserved in B, on which, accordingly, Scheer bases his recension, using as subsidiary aids A and Vaticanus 117, a fourteenth century ms. containing the *Alexandra* with the commentary of Tzetzes (foll. 30-113), both of which give P in a less perfect form.

p, a later paraphrase of uncertain date based upon P. Scheer’s recension is based on A with the subsidiary aid of V.

5. THE SCHOLIA

The scholia of Lycophron are very excellent and are probably ultimately based on the commentary of Theon, son of Artemidorus, a grammarian of the time of Augustus and Tiberius, who wrote commentaries on Theocritus, Apollonius, Callimachus, Nicander, and Lycophron, as well as on some of the older classical poets. Cf. Steph. Byz. s.v. Κύτωνα πόλις Θεσσαλίας, ὃς Θέων ἐν ὑπομνήματι Δικόφρονος. So id. s.v. Ἀλεξια... Θέων ὑπομνήματιζων τῶν Δικόφρονοι.

The ancient scholia are best represented by Marcianus 476; also Vaticanus 1307—a grandchild as we have seen of Marcianus 476—and Neapolitanus, Bibl. Nat. ii. D 4, a thirteenth-century ms. wrongly inscribed 'Ἰσαακίου τοῦ Τζέτζου σχολία εἰς Δικόφρονα, the scholia being in the main the ancient scholia, only some gaps due to injury to the original ms. having been filled up with the scholia of Tzetzes in the fifteenth century.

In addition to the ancient scholia we have further the commentary of Tzetzes (twelfth century): εἰς τὸν Δικόφρονα σχολία Ἰσαακίου γραμματικοῦ τοῦ Τζέτζου.

This commentary is in all ms. ascribed to Isaac Tzetzes; so also in John Tzetzes’ commentary on the Works and Days of Hesiod (p. 10 Gaisford). But there is extant a letter in Parisinus 2565 Bibl. Reg. (No. xx.) of 490
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John Tzetzes to one Basilius, who had apparently, after Isaac’s death, inquired of John whether it were true that he and not Isaac was the real author of the commentary on Lycophron. The letter runs thus: “To the First Secretary of the Patriarch (of Constantinople), Basilius of Achrida (town on lake of same name near Monastir) who had found in the title of John Tzetzes on Lycophron the name of Isaac Tzetzes. Pheidias, the famous sculptor, doing a favour by the law of friendship to Agoracritus, a painter by profession, but an unskilful one, having with great sculptural skill made the image of Zeus and Nemesis at Rhamnus, ascribed it to him, inscribing on it ΑΓΟΡΑΚΡΙΤΟΤ ΠΑΡΙΟΤ, and by means of that inscription made up to him for his lack of skill. If, then, Pheidias by the law of friendship did not hesitate in a matter of the highest moment to do a favour to a man unskilful in his art, am I to be behind him in regard to my brother, a carpenter, in Pindar’s phrase, of deft hymnus and incomparably dearer to me than Agoracritus was to Pheidias, inasmuch as brotherhood is a more compelling bond of affection than friendship? In this spirit both Pheidias and I ordered our inscriptions. But neither Pheidias of old suffered, nor has Tzetzes now suffered, from mental derangement or lethargy so as to reach such a pitch of madness as to forget his own name as some have suspected.” So, too, in Chil. ix. 298 John Tzetzes refers to the commentary as his own work: ἐν δὲ τοῖς εἰς Δυκόφρωνα ἐμοὶ ἔξηγηθείς καὶ περὶ τοῦ τούτου έγραψα τότε τοῦ Ζώιλλίου.

Scheer is of opinion that the commentary was in the first place composed by John Tzetzes, who handed it over for revision and publication to his brother Isaac, who for his trouble received the credit of authorship. This would account for the numerous inconsistencies and contradictions of the commentary. Collaboration is implied by the words: οὕτως ἡμῶν τοῖς Τζετζζίους [τ. Τζ.: is lacking in a (Par. 2723)] δοκεῖ ἐχεῖν (Tzetz. ad Lycoplhr. 17). Moreover, Scheer points out that in Tzetz. Lycophr. 1226 occur the words Ἰωάννης δὲ ο γιλόπονος φησιν εἶναι ὁ βαίου. This had been taken to mean Ἰωάννης Φιλόπονος, a proper name. But Scheer
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takes these words to refer to John Tzetzes, and he points out that these words occur only in Parisinus 2723 (a) which may be taken to represent the commentary as first published by Isaac, while they have disappeared in the mss. which represent subsequent revisions by John, of which there were several.

The chief mss. which contain the Tzetzes commentary are classified thus:

Class I. — a = Parisinus 2723, representing the commentary as originally published by Isaac Tzetzes.

Class II. — Representing revisions by John Tzetzes, and including: Parisinus 2403; Vaticanus 1306; Palatinus 18; Ambrosianus 222 (this last representing the final recension by John Tzetzes).

The commentary of Tzetzes is based on a corpus of scholia similar to that contained in the Marcianus, with additions from other sources (discussed by Scheer ii. pp. xiv. ff.).

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ΛΤΚΟΦΡΟΝΟΣ

ΑΛΕΞΑΝΔΡΑ

Δέξω τὰ πάντα νηστείας, ἵππο ἱστορεῖ, ἀρχής ἀπ᾿ ἄκρας· ἦν δὲ μηκυνθῇ λόγος, σύγγρωθι δέσποτ᾿. οὐ γὰρ ἔσχοις κόρη ἔλυε χρησμῶν, ὡς πρὶν, αἰώνων στόμα, ἀλλ᾿ ἀσπετον χείρα παμμυγή βοήν δαφνηφάγων φοίβαξεν ἐκ λαμμῶν ὅπα, Σφιγγὸς κελαυῆ γῆρυν ἐκμυμουμένη. τῶν ἄσοσα θυμῶ καὶ διὰ μνήμης ἔχω, κλύοις ἀν, ὄναξ, κάναπεμπάζων φρενὶ πυκνῇ διοίχει δυσφάτους αἰνηγμάτων οἴμας τυλίσσων, ἦπερ εὐμαθῆς τρίβος ὁρθή κελεύῃ τὰς σκότως ποδηγεῖτε. ἐγὼ δ᾿ ἄκραν βαλβίδα μηρίθου σχάσας, ἀνεμί λοξῶν εἰς διεξόδους ἐπών, πρώτην ἀράξας νύσσαν ὡς πτηνὸς δρομεύεις.

Ἡ Ὄμη μὲν αἰτὼν ἀρτὶ Φηγίου πάγον κραύφων ὑπερποτάτῳ Πηγάσου πτεροῖς, Τιθωνὸν ἐν κοῖταις τῆς Κέρνης πελασ λυποῦσα, τὸν σὸν ἀμφιμητρίων κάσιν.

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a Priam.
b Cassandra.

The runner breaks the "tape" and takes off.
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The speaker is a slave appointed to watch Cassandra and report her prophecies. He addresses Priam.

All will I tell truly that thou askest from the utter beginning, and if the tale be prolonged, forgive me, master. For not quietly as of old did the maiden loose the varied voice of her oracles, but poured forth a weird confused cry, and uttered wild words from her bay-chewing mouth, imitating the speech of the dark Sphinx. Thereof what in heart and memory I hold, hear thou, O King, and, pondering with wise mind, wind and pursue the obscure paths of her riddles, whereso a clear track guides by a straight way through things wrapped in darkness. And I, cutting the utter bounding thread, will trace her paths of devious speech, striking the starting-point like winged runner.

Dawn was just soaring over the steep crag of Phigion on swift wings of Pegasus, leaving in his bed by Cerne, Tithonus, brother of thine by

Mountain in Aethiopia.

Cerne, a fabled island in the remotest East (Plin. N.H. vi. 198 ff.) or West (Strabo i. 47).

Son of Laomedon and Strymo or Rhoeo, and so half-brother of Priam.

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οἱ δ᾽ οὖσα γράφης εὐγάληνα χερμάδος
ναῦται λίαζον κατὸ γῆς ἐσχάζοσαν
ὑπολήγγας. αἱ δὲ παρθενοκτόνοι Θέτων
ιουλόπεζοι θεῖον εὐώπες σπάθαις
πελαργοχρῶτες, αἱ Φαλακραῖαι κόραι,
ὑπὲρ Καλυδώνων λευκὰ φαίνουσαι πτίλα,
ἀφλαστα, καὶ φῶσσωνας ὠργυώμενοι
ἀπαρκτίαις πρηστήρος αἰθωνος πυοῖς.
ἡ δ’ ἐνθευν σχάσασα βακχεῖον στόμα,
"Ατης ἀπ’ ἄκρων βουπλανοκτίστων λόφων,
τοιῶθ’ ἀπ’ ἀρχὴς ἤρχ’ Ἀλεξάνδρα λόγων."

Αἰαῖ, τάλανα θηλαμών, κεκαυμένη
cαι πρόσθε μὲν πεύκαισσιν οὐλαμηφόροις
τρισπέρου λέοντος, ὃν ποτε γνάθοις
Τρίτωνος ἡμάλαψε κάρχαρος κύων·
ἐμπνοὺς δὲ δαῖτρος ἡπάτων φλοιούμενος
τυνθῷ λέβητος ἀφλόγοις ἐπ’ ἐσχάραις
σμήριγγας ἐστάλαξε κωδείας πέδω,
ὅ τεκνοραίος, λυμεῶν ἐμῆς πάτρας,
ὅ δευτέραν τεκοῦσαν ἄτρωτον βαρεῖ
τύφαν ἀτράκτω στέρνων, ἐν τ’ αὐλῷ μέσῳ
πατρὸς παλαιόστοιχον χερσίν ὀχῑμάσασα δέμας

a Apoll. Rh. iv. 1731 ὑπεύθυνα τελόματ’ ἥλυσαν.
b i. e. the ships of Paris built of wood from Phalacra in
the Troad.
"i. e. the Sea (Hellespont in wider sense; “maiden-
slaying” in reference to death of Helle).
"i Two islands near Tenedos.
"Cassandra.
Ate, thrown out of Olympus by Zeus (Il. xix. 126),
fell on a hill in the Troad which was hence called the Hill
of Doom ("Ατης λόφος). Dardanus was warned by Apollo
not to build a city there. But Ilus, his great-grandson, being
told by an oracle to found a city where a certain cow should
rest, did so; and this place chanced to be the Hill of Doom.
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ALEXANDRA

another mother, and the sailors loosed in calm weather the cables\(^a\) from the grooved rock and cut the landward ropes. And the centipede fair-faced stork-hued daughters of Phalacra\(^b\) smote maiden-slaying Thetis\(^c\) with their blades, over Calydrae\(^d\) showing their white wings, their stern-ornaments, their sails outspread by the northern blasts of flaming stormwind: then Alexandra\(^e\) opened her inspired Bacchic lips on the high Hill of Doom\(^f\) that was founded by the wandering cow and thus began to speak:

Alas! hapless nurse\(^g\) of mine burnt even afore-time by the warlike pineships of the lion\(^h\) that was begotten in three evenings, whom of old Triton’s hound of jagged teeth devoured with his jaws. But he, a living carver of the monster’s liver, seething in steam of cauldron on a flameless hearth, shed to ground the bristles of his head; he the slayer of his children;\(^i\) the destroyer of my fatherland; who smote his second mother\(^j\) invulnerable with grievous shaft upon the breast; who, too, in the midst of the race-course seized in his arms the body of his wrestler

\(^a\) Ilios.
\(^b\) Heracles. For his birth cf. Apollod. ii. 61 Zeûs . . . τὴν μίαν τριτασίδας νόκτα. When Laomedon refused to pay Poseidon and Apollo for building the walls of Troy, a sea-monster appeared to which an oracle required that Hesione, daughter of Laomedon, should be exposed. Heracles entered the belly of the monster (Triton’s hound) and cut its inside to pieces. Laomedon had promised to give Heracles the horses of Tros as a reward for slaying the monster and when he broke his word, Heracles burnt Troy.
\(^c\) Heracles slew his children by Megara daughter of Creon.
\(^d\) Hera: Hom. II. v. 392 f.; “second mother” because Athena tricked her into suckling him.
LYCOPHRON

Κρόνου παρ’ αιτήν ὄχθον, ἐνθα γηγενοῦσ
ἐππων ταρακτής έστιν Ἰαχένου τάφος,
ὁ τὴν θαλάσσης Αὐσονίτιδος μυχοῦς
στενοῦ ὑπεντίασαν ἀγρίαν κύνα
κτανών ὑπὲρ στήλυγγος ἰχθυωμένην,
ταυροφάγον λέαιναν, ἣν αἴθιος πατήρ
σάρκας καταίθων λοφνίσαν διωμήσατο,
Δέπτυννω ὅ τρέμουσαν, οὔδαίλαν θεὸν·
ἐξηνάριξεν ὃν ποτ’ ἀξίωθω δόλω
νέκυς, τὸν Ἀιδήν δεξιομένου πάλαι·
λεύσω σε, τάμμοι, δεύτερον πυρομένην
ταῖς τ’ Ἀιακείωσ χερσὶ τοῖς τῇ Ταῦτάλω
Λέτρωναν οἰκουροῦσι λευφάνους πυρὸς
παιδὸς καταβρωθέντος αἰθάλω δὲμας,
τοῖς Τενταρείοις βουκόλοι πτερώμασι
τὰ πάντα πρὸς φῶς ἡ βαρύζηλος δάμαρ,
στείλασα κοῦρον τὸν κατήγορον χθονός,
ἀξεῖ, πατρὸς μομφαίοις ἦγρωμένη,
λέκτρων θ’ ἔκατι τῶν τ’ ἐπεισάκτων γάμων.
ἀυτὴ δὲ φαρμακουργός, οὐκ ιάσιμον
ἔλκος δρακοῦσα τοῦ ξυνενάτου λυγρόν
Γιγαντοραῖστος ἀρδίσω τετρωμένον

a Zeûs.
b At Olympia.

c A giant: his tomb at Olympia where as Taraxippus he causes horses to shy.
d Scylla, whom Heracles slew because she robbed him of one of the oxen of Geryon. Her father, Phorkys, restored her to life by burning her body.
e Persephone: τὴν λεπτύνουσαν τὰ σώματα τῶν ἀποθεοκότων (schol.).
f Nessus the Centaur, when dying by the arrow of Heracles, gave of his blood a pretended love-charm to Deianeira who smeared it a mantle for Heracles which consumed him; cf. Soph. Tr. 555 ff.

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ALEXANDRA

sire a beside the steep hill of Cronus, b where is the horse-affrighting tomb of earth-born Ischenus c; who also slew the fierce hound d that watched the narrow straits of the Ausonian sea, fishing over her cave, the bull-slaying lioness whom her father restored again to life, burning her flesh with brands: she who feared not Leptynis, e goddess of the underworld. But one day with swordless guile a dead corse f slew him: yea, even him g who of old overcame Hades; I see thee, hapless city, fired a second time by Aeaceian hands h and by such remains i as the funeral fire spared to abide in Letrina j of the son k of Tan-
talus when his body was devoured by the flames, with the winged shafts of the neat-herd Teutarus t; all which things the jealous spouse m shall bring to light, sending her son n to indicate the land, angered by her father’s o taunts, for her bed’s sake and because of the alien bride. p And herself, q the skilled in drugs, seeing the baleful wound incurable of her husband r wounded by the giant-slaying arrows of

a Heracles, who wounded Hades at Pylus, II. v. 395.
b Neoptolemus.
c The bones of Pelops were brought from Letrina near Olympia to Troy, as an oracle declared that Troy could not otherwise be taken.
d In Elis.
ek Pelops.
f Teutarus, Scythian who taught Heracles archery and bequeathed his bow and arrows to him. Heracles bequeathed them to Philoctetes, who with them slew Paris and enabled the Greeks to take Troy.
m Oenone, the first wife of Paris, sent her son to guide the Greeks. When Philoctetes slew Paris with the bow which Heracles had used in the battle of the gods against the giants, Oenone threw herself upon his corpse and died with him; cf. Tennyson, Oenone.
n Corythus, son of Oenone by Paris.
o Cebren, father of Oenone.
p Helen.
q Oenone.
r Paris.

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LYCOPHRON

πρὸς ἀνθοπλύτου, ξυνὸν ὀγχύσει μόρον,
πύργων ἀπ’ ἀκρων πρὸς νεόδμητον νέκυν
ροιζηδόν ἐκβράσασα κύμβαχον δέμας.
πόθῳ δὲ τοῦ θανόντος ἡγκιστρωμένη,
ψυχὴν περὶ σπαίροντι φυσήσει νεκρῷ.

Στένω, στένω σε δισσά καὶ τριπλά, δορὸς
αἰθίς πρὸς ἀλκὴν καὶ διαρπαγὸς δόμων
καὶ πῦρ ἑναγάζουσαν αἰστωτήριον.
στένω σε, πάτρα, καὶ τάφος Ἀτλαντίδος
δύπτου κέλωρος, ὡς ποτ’ ἐν ῥαπτῷ κύτει,
ὁποῖα πορκὸς Ἰστρεύεις τετρασκέλης,
ἄσκω μονήρης ἀμφελτρώσας δέμας,
Ῥειδυμνιάτης κέφφος ὡς ἐνήξατο,
Ζήρυνθον ἄντρον τῆς κυνοσφαγοῦς θεᾶς
λυπῶν ἐρυμῦν κτίσμα Κυρβάντων Σάον,
ὅτ’ ἠμάθυνε πάσαν ὀμβρήσας χθόνα
Ζηνὸς καχλάζων νασμός. οἷς πέρι πέδω
πῦργοι κατηρείποντο, τοῖς λοιμῆσιν
νῆδοντο μοῦραν προῦμματοι δεδορκότες.
φηγὸν δὲ καὶ δρύκαρπα καὶ γλυκὰν βότρυν
φάλλαι τε καὶ δελφίνες αἱ τ’ ἐπ’ ἄρσενον
φέροντο φῶκα λέκτρα θουρᾶσαι βροτῶν.

Δεύσων θέοντα γρυνὸν ἐπτερωμένον
τρήρων εἰς ἄρπαγμα Πεφναίας κυνὸς,
ὅτ’ τόργος ὑγρόφοιτος ἐκλαχεύται,
κελυφάν οὐκετοῦ τῶν ὀστρακωμένην.

Καὶ δὴ σε ναῦτην Ἀρχερουσία τρῖβος

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a Philoctetes.  b Electra.
Dardanus, buried in Troy, was son of Zeus and Electra,  c In North Crete.
daughter of Atlas. During the Deluge he swam from  Hecate.
Samothrace to the Troad.  d In Samothrace.
i In Samothrace.

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ALEXANDRA

his adversary, a shall endure to share his doom, from the topmost towers to the new slain corpse hurtling herself head foremost, and pierced by sorrow for the dead shall breathe forth her soul on the quivering body.

I mourn, mourn twice and three times for thee who lookest again to the battle of the spear and the harrying of thy halls and the destroying fire. I mourn for thee, my country, and for the grave of Atlas' daughter's b diver son, c who of old in a stitched vessel, like an Istrian fish-creel with four legs, sheathed his body in a leathern sack and, all alone, swam like a petrel of Rheithymnia, d leaving Zerynthos, e cave of the goddess f to whom dogs are slain, even Saos, g the strong foundation of the Cyrbantes, what time the plashing rain of Zeus laid waste with deluge all the earth. h And their towers were hurled to the ground, and the people set themselves to swim, seeing their final doom before their eyes. And on oat and acorn and the sweet grape browsed the whales and the dolphins and the seals that are fain of the beds of mortal men. i

I see the winged, firebrand j rushing to seize the dove, k the hound of Pephnos, l whom the water-roaming vulture brought to birth, husked in a rounded shell. m

And thee, cuckold sailor, n the downward path of

h See H. Usener, Die Sintflutsagen, pp. 45 f.

i For the seal's affection for man cf. Aelian, N. A. iv. 56.

j Paris.

k Helen.

l In Laconia.

m Referring to Zeus and Leda, and the birth of Helen from an egg.

n Paris reaches Taenarum in Laconia where was a fabled entrance to Hades; passes Onugnathus and Las and through the "two thoroughfares" (entrance and exit between Cranaë and the mainland) to Gytheion.

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LYCOPHRON

καταβάταις πύγαργον, οὗ πατρὸς κόπτους στείβοντα ῥακτῶν βουστάμμων, ξενώσεται,
ὡς πρόσθε, κάλλους τὸν θυωρίτην τριπλαῖς.
ἀλλ' ὀστρίμων μὲν ἀντὶ Γαμφηλὰς ὅνοι καὶ Δάν περάσεις, ἄντι δ' εὐχίλου κάτης
καὶ μηλιαμημὼν ἢδὲ χειροσίας πλάτης
τράπετι σ' ὀχήσει καὶ Φερέκλειοι πόδες
δυσᾶς σαλάμβας καὶ Γυθείου πλάκας,
ἐν αἰσὶ πρὸς κύνουρα καμπύλους σχάσας
πεύκης ὀδόντας, ἐκτόρας πλομμυρίδος,
σκαρβήμων ιαύσεις εἰναφώσσωνα στόλον.

Καὶ τὴν ἄνυμον πόρτιν ἀρπάσας λύκος,
δυνὸν πελειαὶν ὤρφανον ὑγνήν γο νής
καὶ δευτέραν εἰς ἀρκνῷ ὀθνεῖν βρόχων
λητὼν ἐμπταῖσασαν ἵξετοῦ πτερῷ,
Θύσασιν ἄρμον μηλάτων ἀπάργματα
φλέγουσαν ἐν κρόκασι καὶ Βύηθ θεῷ,
θρέξεις ὑπὲρ Σκάνδειαν Αἰγίλου τ' ἀκραν,
αἰθῶν ἐπακτήρι καγχαλῶν ἀγρεύματι.

Νὴσῳ δ' ἐνὶ δράκοντος ἐκχέας πόθον
Ἀκτῆς, δυμόρφου γηγενῶς σκηπτουχίας,
τὴν δευτέραν ἔωλον οὐκ ὀψεῖ Κύπρῳ,
ψυχρὸν παραγκάλωσα καὶ ὄνειράτων
κεναῖς ἀφάσσων ὀλέναισι δέμνια.

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a Onugnathus, cape in Laconia.
b In Laconia.
c Builder of the ships of Paris.
d Haven near Sparta.
e Paris sailed with nine ships (schol.).
f Paris.
g Helen, who was not wedded to Paris.
h Iphigeneia, Helen's daughter by Theseus, and Hermione, her daughter by Menelaus.
i Helen was first carried off by Theseus.
ALEXANDRA

Acheron shall receive, walking no more the byres of thy father's rugged steadings, as once when thou wert arbiter of beauty for the three goddesses. But in place of stables thou shalt pass the Jaws of the Ass\(^a\) and Las,\(^b\) and instead of well-foddered crib and sheepfold and landsman's blade a ship and oars of Phereclus\(^c\) shall carry thee to the two thoroughfares and the levels of Gytheion,\(^d\) where, on the rocks dropping the bent teeth of the pine-ship's anchors to guard against the flood, thou shalt rest from gambols thy nine-sailed\(^e\) fleet.

And when thou, the wolf\(^f\) shalt have seized the unwed heifer,\(^g\) robbed of her two dove daughters\(^h\) and fallen into a second\(^i\) net of alien snares and caught by the decoy of the fowler, even while upon the beach she burns\(^j\) the firstlings of the flocks to the Thysad nymphs and the goddess Byne, then shalt thou speed past Scandeia\(^k\) and past the cape of Aegilon,\(^l\) a fierce hunter exulting in thy capture.

And in the Dragon's Isle\(^m\) of Acte,\(^n\) dominion of the twyformed son\(^o\) of earth, thou shalt put from thee thy desire; but thou\(^p\) shalt see no morrow's aftermath of love, fondling in empty arms a chill embrace and a dreamland bed.\(^q\) For the sullen

\(^a\) Helen was carried off by Paris when she was sacrificing to the Thysades (Thyiades) and Byne = Ino Leucothea.
\(^b\) Haven of Cythera (II. x. 268).
\(^c\) Island between Cythera and Crete.
\(^d\) Cranaë (Hom. II. iii. 445, cf. Paus. iii. 22. 1), where the bedding of Paris and Helen took place, is generally localized near Gytheion in Laconia. Here it is identified with the so-called Helen's Isle near Sunium. Tzetzes took it to mean Salamis.
\(^e\) Attica.
\(^f\) Erechtheus.
\(^g\) Paris.
\(^h\) Proteus replaced the real Helen by a phantom.
LYCOPHRON

ὁ γάρ σε συλλέκτροι Φλεγραίας πόσις
στυγνὸς Τορώνης, ὁ γέλως ἀπέχθεται
καὶ δάκρυ, νῆις δὲ ἐστὶ καὶ τητώμενος
ἀμφοῖν, ὁ Θρήκης ἐκ ποτὲ εἰς ἑπακτίαν
Τρίτωνος ἐκβολαίον ἡλοκισμένην
χέρσον περάσας, οὐχὶ ναυβάτη στόλω,
ἀλλ’ ἀστίβητον οἶμον, οία τις συφνεύς,
κευθμὼν ἐν σήραγγι τετρήνας μυχούς,
νέρθεν θαλάσσης ἀτραπός διήνυσε,
tέκνων ἀλόξας τὰς ξενοκτόνους πάλας
καὶ πατρὶ πέμψας τὰς ἐπηκόους λυτὰς
στήσας παλύμπουν εἰς πάτραν, οἶχεν πλάνης
Παλληνίαν ἐπῆλθε γγγενῶν τροφόν—
κενός σε, Γουνεύς ὁσπέρ, ἐργάτης δίκης
τῆς θ’ Ἡλίου θυγατρὸς Ἰχναίας βραβεύς,
ἐπεσβολήσας λυγρὰ νοσφιεῖ γάμων,
λίπτοντα κάσσης ἐκβαλὼν πελείαδος.
δὲ τοὺς Δύκου τε καὶ Χιμαιρέως τάφοις
χρησμοῦσι κυδαίνοντας οὐκ αἰδούμενος
οὐδ’ Ἀνθέως ἔρωτας οὐδὲ τὸν ξένοις
σύνδορπον Ἀγαίωνός ἀγνίτην πάγον
ἐτλης θεῶν ἀλοίτος ἐκβηναί δίκην,

* Proteus came from his home in Egypt to Pallene (=Phlegra, Herod. viii. 123 in Chalcidice), the birth-place of the giants, where he married Torone, by whom he had two sons who slew strangers by compelling them to wrestle with them and were in the end themselves slain by Heracles. Proteus, vexed by the wickedness of his sons, besought his father Poseidion for a passage under the sea back to Egypt. On his sons’ death he could neither be sorry nor glad.

b Nile.

c Tmolus and Telegonus.
ALEXANDRA

husband, whose spouse is Torone of Phlegra, even he to whom laughter and tears are alike abhorred and who is ignorant and reft of both; who once on a time crossed from Thrace unto the coastland which is furrowed by the outflow of Triton; crossed not by sailing ship but by an untrodden path, like some moldwarp, boring a secret passage in the cloven earth, made his ways beneath the sea, avoiding the stranger-slaying wrestling of his sons and sending to his sire prayers which were heard, even that he should set him with returning feet in his fatherland, whence he had come as a wanderer to Pallenia, nurse of the earth-born—he, like Guneus, a doer of justice and arbiter of the Sun’s daughter of Ichnaea, shall assail thee with evil words and rob thee of thy bridal, casting thee forth in thy desire from thy wanton dove: thee who, regarding not the tombs of Lycus and Chimaereus, glorious in oracles, nor thy love of Antheus nor the pure salt of Aigaeon eaten by host and guest together, didst dare to sin against the gods and to overstep justice, kicking the


d Poseidon.

Egypt.

Guneus, an Arab famous for justice, whom Semiramis made arbiter between the Phoenicians and Babylonians (schol.).

Themis Ichnaia, worshipped at Ichnae in Thessaly (Strabo 435).

L. and C., sons of Prometheus and Celaeno, were buried in the Troad. The Lacedaemonians, being visited by a plague, were bidden by an oracle to “propitiate the Cronian daemons in Troy,” and Menelaus was sent to make offerings at their graves.

Son of Antenor, was loved by Paris who killed him unwittingly. Menelaus, being at the time in Troy, took Paris with him to Sparta to save him from punishment. Thus Paris, as guest of Menelaus, had “eaten his salt.”

Poseidon = Sea.

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LYCOPHRON

λάξας τράπεζαν κάνακυνώσας Θέμιν,
ἀρκτον τιθήνης ἐκμεμαγμένος τρόπους.
Τοιγάρ ψαλάξεις εἰς κενὸν νευρᾶς κτύπον,
ἀσιτα καδώρητα φορμίζων μέλη.
κλαίων δὲ πάτραν τὴν πρὶν ἡθαλωμένην
ἐξη χεροῖν εἴδωλον ἡγκαλισμένος
τῆς πενταλέκτρου θυιάδος Πλευρωνίας.
γυναὶ γὰρ εὐναστήρας ἀμναμοὶ τριπλαῖς
πήναις κατεκλώσαντο δηναιᾶς Ἀλός
νυμφεία πεντάγαμβρα δαισασθαὶ γάμων.

Δοῦμ ἡμὲν ἄρπακτήρας αὐγάσει λύκους,
πτηνοὺς τριόρχας αἰετοὺς ὀφθαλμίας,
τὸν δ' ἐκ Πλινοῦ τε κάπο Καρικῶν ποτῶν
βλαστόντα ῥίζης, ἡμικρήτα βάρβαρον,
' Ἐπειόν, οὐκ Ἀργείον ἄκραυφῆ γοναῖς.
οὗ πάππον ἐν γαμφαίον Ἑνναία ποτὲ
' Ἐρέμουν' Ἐρμὺς Θουρία Εὐφηφόρος
ἀσάρκα μυστύλασα τύμβουςευεσ φάρω,
τὸν ὀλενίτην χόνδρον ἐνδατομένη.

ὅι δὴ δίς ἦβησαντα καὶ βαρῶν πόθουν

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a Paris, exposed when a child, was suckled by a she-bear.
b Helen, daughter of Leda, daughter of Thestius, son of Agenor, son of Pleuron.
c The Fates—Clotho, Lachesis, Atropos, daughters of Tethys.
d Theseus, Menelaus, Paris, Deiphobus, Achilles.
e Théseus and Paris.

f Menelaus is a descendant of Atlas (Atlas—Sterope—
Oenomaus — Hippodameia — Pelops — Atreus — Menelaus)
who dwells in Libya, here indicated by Plynos in Cyrenaica
(Strabo 838). Carian either refers to Καρικῶν τεῖχος (Steph.
B.) in Libya or to the Carians having once dwelt in
Lacedaemon (schol.) or to Minos’ dominion over the Carians.
Menelaus is thus a “barbarian” and through his mother.
Aerope, daughter of Catreus, son of Minos, he is “half-
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table and overturning Themis, modelled in the ways of the she-bear that suckled thee.

Therefore in vain shalt thou twang the noisy bowstring, making melodies that bring nor food nor fee; and in sorrow shalt thou come to thy fatherland that was burnt of old, embracing in thine arms the wraith of the five-times-married frenzied descendant of Pleuron. For the lame daughters of the ancient Sea with triple thread have decreed that her bedfellows shall share their marriage-feast among five bridegrooms.

Two shall she see as ravening wolves, winged wanton eagles of sharp eyes; the third sprung from root of Plynos and Carian waters, a half-Cretan barbarian, an Epeian, no genuine Argive by birth: whose grandfather of old Ennaia Hercynna Erinys Thuria, the Sword-bearer, cut fleshless with her jaws and buried in her throat, devouring the gristle of his shoulder: his who came to youth again and Cretan.” As grandson of Hippodameia he is an Epeian=

Elean (Pind. O. ix. 58, x. 35).

Pelops was served up by his father Tantalus at a banquet to the gods, when Demeter ate part of his shoulder unwittingly. Restored to life and carried off by Poseidon (Pind. O. i. 40), he was sent by Zeus to Elis where he overcame Oenomaus in a chariot-race and won his daughter Hippodameia for his bride, after thirteen previous suitors had been slain by her father (Pind. O. i. 81 ff.). His victory was due to the treachery of Oenomaus’ charioteer Myrtilus, son of Hermes, who, when he asked Pelops for the price of his treachery, was by him hurled into the sea, which was hence called Myrtoan (Paus. viii. 14. 11), cursing with his last breath the house of Pelops.

Demeter: E. in reference to rape of Persephone in Enna; H. by-name of Demeter at Lebadeia in Boeotia; E. at Thelpusa in Arcadia (Callim. fr. incert. 91); Th. = "Passionate" with grief for her daughter (schol.); Sw., cult-name of Demeter in Boeotia (schol.).

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LYCOPHRON

φυγόντα. Ναυμέδοντος ἀρπακτήμον
ἐστειλ' Ὀρεγήνθεις εἰς Λετρωνίον γυνᾶς
λευράν ἀλετρεύσοντα Μόλπιδος πέτραν,
τοῦ Ζηνὶ δαυτρευθέντος Ὀμβρίω δέμας,
γαμβροκτόνον ραίσοντα πενθεροφόροισ
βουλαὶς ἀνάγκοις, ᾧ ὁ Καδμίλου γόνος
ἐρτυσε. τῶν δὲ λοίθον ἐκπαινώ σκῦφον
φερονύμους ἐδυκε Νηρέως τάφος,
πανώλεθρον κηλίδα θωύξας γένει,
ὁ τῆς πόδαργον Ψύλλαν ἱμοστροφῶν
καὶ τῆς ὁπλαίσι Ἀρτυναν Ἀρτυνάως ἱσην.

Τὸν δ' αὐτέρτον αὐθόμαμιον ὄψεται
κύρκον καταρρακτήρος, ὃν τε συγγύνων
τὰ δευτερεία τῆς δαίσφαλτου πάλης
λαβόντα κηρύξουσιν. ἐν δὲ δεμνίοις
tὸν ἕξ ὀνειρών πέμπτον ἐστροβημένον
εἰδωλοπλάστῳ προσκαταξανεὶ ἰθεὶ,
tὸν μελλόνυμφον εὐνέτην Κυταίκης,
tῆς ξευνοβάκχης, ὃν ποτ' Οἰνώνης φυγάς,
μύρμων τὸν ἕξάπεζον ἄνδρῶσας στρατόν,
Πελασγικὸν Τυφώνα γεννᾶται πατὴρ,
ἀφ' ἐπτὰ παίδων φεβάλω σποδουμένων
μοῦνον φλέγουσαν ἐξαλύξαντα σποδόν.

Χώ μὲν παλαμπότερυν ἕκται τρίβον,
σφήκας δαφωνοῦσ χηραμῶν ἀνειρύςας,
ὅποια κοῦρος δῶμα κινήσας καπνῷ·

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a Poseidon. b Zeus. c Elis or Olympia.
d During a drought in Elis Molpis offered himself as a victim to Zeus Ombrius.
e Oenomaus, father of Hippodameia.
f Mytilus, son of Cadmus—Hermes; charioteer of Oenomaus.
g Myrtoan Sea.
h Psylla and Harpinna, horses of Oenomaus.
i Deiphobus.
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escaped the grievous raping desire of the Lord\(^a\) of Ships and was sent by Erechtheus\(^b\) to Letrina's fields to grind the smooth rock\(^c\) of Molpis\(^d\)—whose body was served as sacrifice to Rainy Zeus—that he might overcome the wooer-slayer\(^e\) by the unholy device for slaying his father-in-law which the son\(^f\) of Cadmilus devised; who drinking his last cup dived into his tomb in Nereus—the tomb\(^g\) which bears his name—crying a blighting curse upon the race; even he who held the reins of swift-footed Psylla and Harpinna\(^h\) hoofed even as the Harpies.

The fourth\(^i\) again shall she see own brother of the swooping falcon\(^j\); him whom they shall proclaim to have won the second\(^k\) prize among his brothers in the wrestling of war. And the fifth\(^l\) she shall cause to pine upon his bed, distracted by her phantom face in his dreams; the husband to be of the stranger-frenzied lady\(^m\) of Cyta; even him whom one day the exile\(^n\) from Oenone\(^o\) fathered, turning into men the six-footed host of ants,\(^p\)—the Pelasgian Typhon, out of seven sons\(^q\) consumed in the flame alone escaping the fiery ashes.

And he\(^r\) shall come upon his homeward path, raising the tawny wasps from their holes, even as a child disturbs their nest with smoke. And

\(^a\) i.e. next to Hector.
\(^b\) Achilles.
\(^c\) Medea from Cyta in Phasis, married in Elysium to Achilles, cf. 798.
\(^d\) Peleus, exiled for slaying his half-brother Phocus (Pind. N. v. 12 ff.).
\(^e\) Aegina.
\(^f\) Hesiod, fr. 76 (100), tells how Aegina was populated by turning ants into men.
\(^g\) Thetis to test the immortality of her sons by Peleus put them into the fire. Six sons perished in this way. The seventh, Achilles, was saved by his father.
\(^h\) Paris.

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οἱ δ’ αὖ προγενήτειραν οὐλαμωνίμου 185
βύκταιαν χερνίσαντες ὑμησταὶ πόρν,
τοῦ Σκυρίου δράκοντος ἐντοκον λεχώ,
ἡν ὁ Ἑυθένως Σαλμυδησίας ἀλὸς
ἐντὸς ματεύων, Ἑλλάδος καρατόμου,
δαρὸν φαληρίωσαν οἰκήσει σπίλων
Κελτῶν πρὸς ἐκβολαῖσι λυμαίων ποτῶν,
ποθῶν δάμαρτα, τὴν ποτ’ ἐν σφαγάς κεμᾶς
λαμὸν προθείσα φασγάνων ἐκ ῥύσεται.
190
βαθὺς δ’ ἐσώ ῥημώνοις αὐθηθήσεται
ἐρήμος ἐν κρόκαισι νυμφίον δρόμος,
στένοντος ἄτας καὶ κενὴν ναυκληρίαν
καὶ τὴν ἄφαστον ἐίδος ἄλλουμένην
γραίαν σφαγείων ἤδε χερνίβων πέλας
"Αἰδοῦ τε παφλάξοντος ἐκ βυθῶν φλυγὶ
κρατήρος, ὃν μέλαινα ποιφύξει φθιτῶν
σάρκας λεβητίζουσα δαυταλουργίᾳ.
195
Χω μὲν παθήσει χώρον αἰάζων Σκύθην,
eἰς πέντε που πλειώνας ἵμαιρων λέχους.
οἱ δ’ ἄμφι βωμὸν τοῦ προμάντιος Κρόνου
200
σὺν μητρὶ τέκνων νηπίων κρεανόμου
ὄρκων τὸ δευτεροῦχον ἄρσαντες ζυγὸν
στερραν ἑνοπλίσουσιν ὀλέναις πλάτην,
σωτῆρα Βάκχον τῶν πάροιθε πημάτων

α Iphigeneia.
β Neoptolemus, here son of Achilles and Iphigeneia; called "the dragon of Scyrus" because he was reared by Deidamia, daughter of Lycomedes, king of Scyrus. In one version Deidamia is his mother.
γ Achilles.
δ Iphigeneia became priestess of Artemis Taurica in the Crimea, where she had to sacrifice Greeks who came there.
ε Island of Leuce.
ζ Danube.
η When Iphigeneia was being sacrificed at Aulis, Artemis substituted a deer for her.

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they in their turn shall come, sacrificing cruelly to the blustering winds the heifer that bare the war-named son, the mother that was brought to bed of the dragon of Scyrus; for whom her husband shall search within the Salmidesian Sea, where she cuts the throats of Greeks, and shall dwell for a long space in the white-crested rock by the outflowing of the marshy waters of the Celtic stream; yearning for his wife whom at her slaying a hind shall rescue from the knife, offering her own throat instead. And the deep waste within the wash of the waves upon the beach shall be called the Chase of the bridegroom, mourning his ruin and his empty seafaring and her that vanished and was changed to an old witch, beside the sacrificial vessels and the lustral water and the bowl of Hades bubbling from the depths with flame, whereon the dark lady will blow, potting the flesh of the dead as might a cook.

And he lamenting shall pace the Scythian land for some five years yearning for his bride. And they, beside the altar of the primal prophet, Cronus, who devours the callow young with their mother, binding themselves by the yoke of a second oath, shall take in their arms the strong oar, invoking him who saved them in their former woes, even

Achilleius Dromus, a strip of land between the Dnieper and the Crimea (Herod. iv. 55). Iphigeneia in Tauris. Achilles. Iphigeneia. The Greeks at Aulis. Hom. II. ii. 308 ff. At the altar of Zeus in Aulis a snake devoured a sparrow with her brood of eight. Calchas interprets the omen to mean that the war against Troy will last nine years, and that the city will be taken in the tenth. The earlier oath was taken by the suitors of Helen, who swore to her father, Tyndareus, to support the successful suitor.
LYCOPHRON

Σφάλτην ἄνευάζοντες, ὦ ποτ' ἐν μυχοῖς
Δελφινίου παρ' ἄντρα Κερδήου θεοῦ
Ταύρῳ κρυφαίᾳς χέρνιβας κατάρεσται
ὅ χυλάρχος τοῦ πολυρραίστου στρατοῦ.

ὡς θυμάτων πρόσποιοι ἐκτίνων χάρων
dαίμων Ἐνόρχης Φιγαλεύς Φαυστήριος
λέοντα θοίνης, ἰχνος ἐμπλέξας λύγοις,
σχήσει, τὸ μὴ πρόρριζον αἰστᾶσαι στάχνων
κείροντ' ὀδύντι καὶ λαφυσίας γυάθοις.

Λεύσσων πάλαι δὴ σπείραν οὐκ ἁλῶν κακῶν,
σύρουσαν ἁλμὴ καπτοῦσαν πάτρα.
δεινὸς ἀπεσαὶ καὶ πυρφλέκτως βλάβας.

'Ὡς μὴ σε Κάδμος ὥφελ' ἐν περιρρύτῳ
Ἰσοὶ φυτεύσαι δυσμενῶν ποδηγήτην,
τέταρτον εἴ Ἀτλαντὸς ἀθλίου σπόρων,
tῶν αὐθωμαίμων συγκατασκάπτην Πρύλων,
tόμουρε πρὸς τά λύστα νημερτέστατε,
μήδ' Ἀισακείων οὐμός ὥφελεν πατήρ
χρησμῶν ἀπώσαι νυκτίφιοιτα δείματα,
μήδ' ἄν κρύσαι τοὺς διπλοὺς ὑπὲρ πάτρας
μοίρα, τεφρώσας γυῖα Δημναίῳ πυρὶ,
οὐκ ἄν τοσώνδε κύμ' ἐπεκλυσεν κακῶν.

Καὶ δὴ Παλαίμων δήρκεται βρεφοκτόνος

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a Agamemnon sacrifices in Apollo’s temple at Delphi.
b Dionysus. For his cult at Phigaleia in Elis cf. Paus. viii. 39. 4.
c Telephus king of Mysia who, when fighting Achilles,
was tripped up by the tendrils of a vine, Dionysus thus
requiting sacrifices made to him by Agamemnon at Delphi.
d Lesbos. e Cadmus = Cadmilus (cf. 162) = Hermes.
f Atlas—Maia—Hermes—Prylis, son of Issa.
ALEXANDRA

Bacchus, the Overthrower, to whom, the bull-god, one day in the shrine beside the cavern of Delphinius the Gainful god, the lord of a thousand ships, a city-sacking host, shall make secret sacrifice. And in unlooked-for requital of his offerings the god of Phigaleia, the lusty Torch-god, shall stay the lion from his banquet, entangling his foot in withes, so that he destroy not utterly the cornfield of men, nor lay it waste with tooth and devouring jaws.

Long since I see the coil of trailing woes dragging in the brine and hissing against my fatherland dread threats and fiery ruin.

Would that in sea-girt Issa Cadmus had never begotten thee to be the guide of the foemen, fourth in descent from unhappy Atlas, even thee, Prylis, who didst help to overthrow thine own kindred, prophet most sure of best fortune! And would that my father had not spurned the nightly terrors of the oracles of Aesacus and that for the sake of my fatherland he had made away with the two in one doom, ashing their bodies with Lemnian fire. So had not such a flood of woes overwhelmed the land.

And now Palaemon, to whom babes are slain,

The Trojans, related through Electra, mother of Dardanus and daughter of Atlas.

Prylis prophesied the taking of Troy by the Wooden Horse. That was best fortune for the Greeks. For τόμοντος cf. Hesych. s.v., Strabo 328.

Priam, whom his son Aesacus advised to kill Hecuba and Paris, because before the birth of the latter Hecuba dreamed that she had borne a fire-brand.

Proverbial. Lemnos through the "volcano" of Mosychlos is much associated with Hephaestus.

Son of Ino Leucothea, worshipped in Tenedos with sacrifices of children.
LYCOPHRON

ζέουσαν αἰθνίαισι πλεκτανοστόλοις
graίαν ξύνευνον Ὀγένου Τητηνία.

Καὶ δὴ διπλὰ σὺν πατρὶ βαίεται τέκνα,
sterrō τυπέντι κλείδασ ευάρχων μύλω,
tὰ πρόθεν αὐλητήρος ἐκπεφευγότα
ψυχραῖα φήμαις λαρνακοθόρους ρυφᾶς,
ὡ δὴ πιθήσας στυγνὸς ᾠραμὸς τέκνων,
αἰθνιώθρεπτος πορκέων λυγρέτης,
κρηθμοίς καὶ βαιβοίς νηθίασ φίλος,
χηλῶ κατεδρύφαξε διπτύχως γυνά.

σὺν τοῖς δ’ ὁ τλήμων, μητρός οὐ φράσας θεάς
μνήμων ἑφετιμᾶς, ἄλλα ληθάργῳ ωφαλεῖς,
πρηνὴς θανεῖται στέρνων οὐτασθεῖς ξίφει.

Καὶ δὴ στένει Μύρινα καὶ παράκτιοι
ἐπὶ ποῖος φρυμαγῶν ἥνεος δεδεσμέναι,
ὅταν Πελασγῶν ἄλμα λαψηροῦ ποδὸς
eἰς θῶν ἑρείσας λυσθεὶς αἰθῶν λύκος
κρηναῖον ἐξ ἁμυών ῥυθῆσα γάνος,
πηγὰς ἀνοίξας τὰς πάλαι κεκρυμμένας.

Καὶ δὴ καταίθει γαιᾶν ὅρχηστῆς Ἀρης,
στρόμβω τὸν αἴματηρὸν ἕξαρχων νόμον.

ἀπασα δὲ χθῶν προῦμματων δηνομένη

* Tethys (the sea), wife of Ogenos = Oceanus.
* The Greek ships reach Tenedos.
* Tennes and Hemithaea (H. Usener, Die Sinfusagen, pp. 90 ff.), children of Cynicus by his first wife, Procleia. His second wife, Philonome, abetted by the flute-player, Molpos, induced Cynicus to set them adrift upon the sea in an ark. Tennes, who was really a son of Apollo, came to land in the island of Leucophryis, which, after his name, was thence called Tenedos.
* Cynicus, son of Poseidon and Calyce, slain with his children, Tennes and Hemithaea, by Achilles. This was an auspicious omen for the success of the Greeks at Troy.
ALEXANDRA

beholds the hoary Titanid bride of Ogenus seething with the corded gulls.

And now two children are slain together with their father who is smitten on the collar-bone with the hard mill-stone, an omen of good beginning; those children which before escaped when cast out to death in an ark through the lying speech of the piper, to whom hearkened the sullen butcher of his children—he the gull-reared, captive of the nets of fishermen, friend of winkle and bandy sea-snail—and imprisoned his two children in a chest. And therewithal the wretch, who was not mindful to tell the bidding of the goddess mother but erred in forgetfulness, shall die upon his face, his breast pierced by the sword.

And now Myrina groans and the sea-shores awaiting the snorting of horses, when the fierce wolf shall leap the swift leap of his Pelasgian foot upon the last beach and cause the clear spring to gush from the sand, opening fountains that hitherto were hidden.

And now Ares, the dancer, fires the land, with his conch leading the chant of blood. And all the land lies ravaged before my eyes and, as it were

* Molpos, who supported the false accusation made against Tennes by his step-mother, after the fashion of Phaedra.
* Cycnus, who was exposed on the sea-shore by his mother, and was fed by sea-birds until he was taken by some fishermen.
* Mnemon, who was sent by Thetis to warn Achilles not to slay Tennes. He failed to deliver his message, and Achilles in anger slew him.

* In the Troad, Hom. II. ii. 811.
* Achilles.
* When Achilles leapt ashore at Troy, a spring arose under his footprint, cf. 279.

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LYCOPHRON

κεῖται, πέφρικαν δ' ὅστε λημνὸ γύαι
λόγχαις ἀποστίλβοντες, οἵμαργη δὲ μοι
ἐν ὦσὶ πύργων ἔξ ἄκρων ἴνδαλλεται,
πρὸς αἰθέρος κυροῦσα νηνέμους ἔδρας,
γόω γυναικῶν καὶ καταρραγαῖσ πέπλων,
ἀλλήν ἐπ' ἀλλή συμφορὰν δεδεγμένων.

Ἐκεῖνο σ', ὦ τάλαμα καρδία, κακὸν
ἐκεῖνο δάψει πημάτων ὑπέρτατον,
εἰς τ' ἀν λαβράζον περκνὸς αἰχιμήτης χάρων,
πτεροῖσι χέρσον αἰετὸς διαγράφων
ραβδῶ τυπωτὴν τόρμαν ἄγκυλη βάσει,
κλάξων τ' ἄμικτον στόματι ριγιστήν βοήν,
τὸν φίλτατον σου τῶν ἀγαστόρων τρόφιν
Πτώσον τε πατρός ἀρπάσας μετάρσουν,
ὁνῷς γαμφηλαίων 'θ' αἰμάσσων δέμας,
ἐγχώρα τίφη καὶ πέδον χραίνη φόνῳ,
λευρᾶς βοώτης γατομών δὲ αὐλακος.

λαβὼν δ' ἐπ' αὐρυκον τοῦ πεφασμένον δάνος,
σκεθρῶ ταλάντω τρυτάνης ἱρημένον,
ἀδις τὸν ἀντίποινον ἐγχέας ἵσσον
Πακτώλιον σταθμοῖν τηλανυγη μύδρον,
κρατηρα Βάκχον δύσεται, κεκλαυρίμενο
νυμφαῖον αἰ φιλαντο Βηθύρου γάνος
Δειβηθρίην θ' ὑπερθε Πιμπλείας σκοπῆν,
ὁ νεκροπέρας, δὲ προδεμαίνων πότμον

a Achilles. The ref. is to the dragging of the body of
b Hector.
c Apollo, who, in one version, was father of Hector. He
had a famous temple on Mt. Ptoôn in Boeotia. Herod.
viii. 135.
d Hector.
e Achilles.
f In reference to Hom. Il. xxii. 351, where Achilles says
he would not give back the body of Hector for his weight in
gold; hence the legend that Priam actually ransomed his
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fields of corn, bristle the fields of the gleaming spears. And in my ears seems a voice of lamentation from the tower tops reaching to the windless seats of air, with groaning of women and rending of robes, awaiting sorrow upon sorrow.

That woe, O my poor heart, that woe shall wound thee as a crowning sorrow, when the dusky, sworded, bright-eyed eagle \(^a\) shall rage, with his wings marking out the land—the track traced by bandied crooked steps—and, crying with his mouth his dissonant and chilly cry, shall carry aloft the dearest nursling \(^b\) of all thy brothers, dearest to thee and to his sire the Lord of Ptoön,\(^c\) and, blooding his body with talon and beak, shall stain with gore the land, both swamp and plain, a ploughman cleaving a smooth furrow in the earth. And having slain the bull \(^d\) he \(^e\) takes the price thereof, weighed in the strict balance of the scales.\(^f\) But one day he shall for recompense pour in the scales an equal weight of the far-shining metal of Pactolus \(^g\) and shall enter the cup of Bacchus,\(^h\) wept by the nymphs who love the clear waters of Bephyras \(^i\) and the high seat of Leibethron \(^j\) above Pimpleia \(^k\); even he, the trafficker in corpses, who, fearing beforehand his doom, shall

body for its weight in gold, an idea which seems to have been used in the lost play of Aeschylus Φρύγες or Ἐκτόρος λύτρα, and which appears in certain vase-paintings. Cf. Robert, Bild und Lied, p. 142.

\(^a\) When Achilles was slain, his body was redeemed for an equal weight of gold from Pactolus (cf. Herod. v. 101).
\(^b\) When Dionysus was chased by Lycurgus he gave to Thetis a cup which in Naxos he had received from Hephaestus. In this were put the ashes of Achilles and Patroclus.
\(^c\) River flowing from Olympus.
\(^d\) Town on east slope of Olympus.
\(^e\) Spring in Pieria, near Olympus.
LYCOPHRON

καὶ θῆλυν ἀμφὶ σώμα τλῆσται πέπλον
dύναι, παρ' ἰσοτίς κερκίδος ψαύσας κρότων,
καὶ λοϊθός εἰς γῆν δυσμενῶν ῥύσαι πόδα,
tὸ σὸν, ἔναιμε, καὶ ὑπνῷ πτήσων δόρυ.

"Ὡ δαίμον, οἶον κίον' αἰστώσεις δόμων,
ἐρείσμα πάτρας δυστυχὸς ὑποσπάσας.
οὐ μὴν ἀνατεί γ' οὖθ' ἄνευ μόχθων πικρῶν.
πένθους θ' ὁ λῃστὴς Δωριέως γελᾷ στρατός,
ἐπεγκαχάζων τὸν δεδουπότος μόρφω,
ἀλλ' ἀμφὶ πρύμνας τὴν πανυστάτην δραμῶν
πεύκαις βίον, βαλβίδα συμφλεξηθῆσεται,
καλῶν ἐπ' εὐχαίς πλείστα Φύξιον Δία
πορθομένουσι κήρας ἀρκέσαι πικράς.
τῶν' οὔτε τάφρος, οὔτε ναυλόχων σταθμῶν
πρόβλημαι καὶ σταυρόις κορωνή πτέρυξ,
οὐ γεῖσαι χραιμήσουσι, οὔθ' ἐπάλξεις.
ἀλλ' ὡς μελισσαί συμπεφυμένοι κατπνῷ
καὶ λιγύνους ῥιπαίσι καὶ γρυνῶν βολαῖς
ἄφλαστα καὶ κόρυμβα καὶ κληδῶν θρόνους
πυκνοὶ κυβιστητῆρες ἢ ἐδώλιών
πηδώντες αἰμάζουσιν ὅθειαν κόνων.

Πολλοὺς δ' ἀριστεῖς πρωτόλεια θ' Ἑλλάδος
αιχμῆ φέροντας καὶ σποραῖς ὑγκωμένοις,
αἰ σαι καταξανούσιν ὁβρίμοι χέρες,
φόνῳ βλύουσι κατημαμώσαι μάχης.
ἐγὼ δὲ πένθος οὐχὶ μεῖον οἴσομαι,
tὰς σὰς στένουσα καὶ δι' αἰῶνος ταφᾶς.
οἰκτρὸν γάρ, οἰκτρὸν κεῖν' ἐπούσομαι φάσο
καὶ πημάτων υψιστον, ἄν κράντης χρόνος,
μήνης ἐλίσσων κύκλον, αὐθεθῆσεται.

*When Calchas prophesied that Troy could not be taken without Achilles, Thetis, knowing that if he went to Troy
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endure to do upon his body a female robe, handling the noisy shuttle at the loom, and shall be the last to set his foot in the land of the foe, cowering, O brother, even in his sleep before thy spear.

O Fate, what a pillar of our house shalt thou destroy, withdrawing her mainstay from my unhappy fatherland! But not with impunity, not without bitter toil and sorrow shall the pirate Dorian host laugh exulting in the doom of the fallen; but by the sterns running life’s last lap shall they be burnt along with the ships of pine, calling full often to Zeus the Lord of Flight to ward off bitter fate from them who perish. In that day nor trench nor defence of naval station nor stake-terraced palisade nor cornice shall avail nor battlements. But, like bees, confused with smoke and rush of flame and hurling of brands, many a diver shall leap from deck to sternpeak and prowpeak and benched seats and stain with blood the alien dust.

And many chieftains, and many that bore away the choicest of the spoils won by Hellas and gloried in their birth, shall thy mighty hands destroy, filled full with blood and eager for battle. But not the less sorrow shall I bear, bewailing, yea, all my life long, thy burial. For pitiful, pitiful shall that day be for mine eyes and crown of all my woes that Time, wheeling the moon’s orb, shall be said to bring to pass.

he must perish, disguised him as a girl in female clothes and put him in the charge of Lycomedes, king of Scyrus, with whose daughters he was reared (Apollod. iii. 174). The episode was the subject of a painting by Polygnotus (Paus. i. 22. 6).

The reference is to the burning of the Greek ships by the Trojans, II. xv. 704 ff.
LYCOPHRON

Αἰαὶ, στενάξω καὶ σὸν εὐγλαγον θάλος, ὦ σκύμυς, τερπνὸν ἀγκάλισμα συγγόνων, δὲ τ’ ἅγιοιν δράκοντα πυρφόρῳ βαλὼν ἵνα γι γι τόξων, τὸν τυπέντα δ’ ἐν βρόχοις μάρφας ἀφύκτοις βαιῶν ἀστεργῇ χρόνων, πρὸς τοῦ δαμέντος αὐτός οὐ τετρωμένος, καρατομηθεῖς τύμβον αἰμάξεις πατρός.

Ὅμοι δυσαίων, καὶ διπλᾶς ἀγδόνας καὶ σὸν, τάλανα, πότμων αἰάξω, σκύλαξ· ἃν τὴν μὲν αὐτόπρεμον ἡ τοκᾶς κόνις χανοῦσα κενθμῷ χείσεται διασφάγος, λεύσοουσαν ἀτὴν ἀγχίπουν στεναγμάτων, ἵν’ ἄλμα πάππου καὶ χαμενάδος μόροι τῆς λαθρονύμφου πόρτιος μεμηγμένοι σκύμνω κέχυται, πρὶν λαφύξασθαι γάνως, πρὶν ἐκ λοχείας γυῖα χυτλώσαι δρόσῳ· σὲ δ’ ὦμα πρὸς νυμφεία καὶ γαμηλίους ἄξει θυηλᾶς στυγνὸς Ἰφίδος λέων, μητρὸς κελαίνης χέρνιβας μμόυμενος, ἢν εἰς βαθείαν λαμίσας ποιμανδρίαν στεφηφόρον βοῦν δεινὸς ἀργαμος δράκων

a Troilus, youngest son of Priam, loved by Achilles and by him slain at the altar of Apollo Thymbraeus (Stat. S. ii. 6. 32).

b Achilles.

c Apollo of Thymbra, whose son, in one version, Troilus was.

d Laodice and Polyxena, sisters of Cassandra.

e Hecuba.

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Ay! me, for thy fair-fostered flower," too, I groan, O lion whelp, sweet darling of thy kindred, who didst smite with fiery charm of shafts the fierce dragon " and seize for a little loveless while in unescapable noose him that was smitten, thyself unwound by thy victim: thou shalt forfeit thy head and stain thy father's c altar-tomb with thy blood.

O, me unhappy! the two nightingales d and thy fate, poor hound, e I weep. One, root and branch, the dust that gave her birth shall, yawning, swallow in a secret cleft, when she sees the approaching feet of lamentable doom, even where her ancestor's grove is, and where the groundling heifer k of secret bridal lies in one tomb with her whelp, e ere ever it drew the sweet milk and ere she cleansed her with fresh water from the soilure of childbirth. And thee j to cruel bridal and marriage sacrifice the sullen lion, k child of Iphis, l shall lead, imitating his dark mother's lustrations; over the deep pail the dread butcherly dragon shall cut thy throat, as it were a garlanded heifer, and slay thee

" Laodice, on the capture of Troy, was swallowed up by the earth near the tomb of Ilos (Apol lod. epit. v. 25).
* Ilos, II. xi. 166.
* Cilla was sister of Hecuba and wife of Thymoetes, brother of Priam. On the same day Hecuba gave birth to Paris and Cilla to Munippus, the father being Priam. When told by an oracle to destroy "her who had just given birth and her child" Priam killed Cilla and her child.
* Munippus.
* Polyxena, sacrificed by Neoptolemus at the grave of Achilles.
* Neoptolemus.
* Iphigeneia, mother, in one version, of Neoptolemus by Achilles. 521
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ραίσει τριτάτρω τάσις Ἀπόλλωνος, λύκος τὸ πρωτόσφακτον ὄρκιον σχάσας. 330
σὲ δέ ἀμφι κούλην αἰχμάλωτον ἦνα
πρέσβυν Δολόγκων δημόλευσεν ὑλένη
ἐπεσβόλοις ἀραίοι ἡρεθισμένη
κρύψει κύπασες χερμάδων ἐπομβρία;
Μαίρας δ’ ἄραν φαιοὺρὸν ἀλλάξῃς δομήν.

‘Ὁ δ’ ἀμφι τύμβω τάσις μέμνονος δαμεῖς
κρητίδα πήγας νέρθε καλλυνεῖ πλόκω,
ὁ πρὸς καλύπτης τῆς ὀμαίμονος τάλας
ἀνητοῦς αἰθαλωτὸν εἰς πάτραν μολὼν,
τὸ πρὶν δ’ ἀμφίδρον οὐνοῦ, αἰστώσας σκότω,
ὅταν χέλυδρος πυρσόν ἀμοθρίω βαρυν
ἀπεμπολητής τῆς φυταλίμας χθονὸς
φλέξας τὸν ὑδίνυτα μορμωτὸν λόχον
ἀναψαλάξῃ γαστρὸς ἐλκύσας λυγά,
τῆς Συνυφείας δ’ ἀγκύλης λαμπτορίδος
λάμψῃ κακὸν φρύκτωρον αὐτανέψιος
τοῖς εἰς στενὴν Δεύκοφρον ἐκπελωκόσι
καὶ παιδοβρῶτος Πορκέως νήσους διπλᾶς.

Ἐγὼ δὲ τλήμων ἢ γάμους ἀρνομένη,
ἐν παρθενῶν λατίνου τυκίσμασιν
ἀνις τεράμων εἰς ἀνώρφοφον στέγην

*a* Candaon here—Hephaestus, who gave the sword to Peleus, he to Neoptolemus. This seems to refer the lines to the sacrifice of Polyxena. Otherwise it would be natural to refer ἤν to Iphigeneia. ὄρκιον σχάσας: cf. Homer’s ὄρκιον πιστὰ ταμόντες (Il. iii. 73 etc.). Poimandria is another name for Tanagra in Boeotia, and τανάγρα is an ἀγγείον χαλκοῦν ἐν ψ ἄρτυν τὰ κρέα (Hesych. s.v.); hence the use of τοιμανδρία ἀγγείον, in Lycophron’s manner.

*b* Hecuba.

*c* Hecuba is stoned to death.

*d* Maira, the hound of Erigone; here hound generally; Hecuba was turned into a hound; cf. 315.

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with the thrice-descended sword of Candaon,\(^a\) shedding for the wolves the blood of the first oath-sacrifice. And thee,\(^b\) again, an aged captive by the hollow strand, stoned by the public arm of the Doloncians, roused thereto by the railing curses, a robe shall cover with a rain of stones,\(^c\) when thou shalt put on thee sable-tailed form of Maira.\(^d\)

And he,\(^e\) slain beside the altar tomb of Agamemnon,\(^f\) shall deck the pedestal with his grey locks—even he who, a poor prisoner ransomed for his sister’s\(^g\) veil, came to his country devastated with fire, and shrouded in dim darkness his former name\(^h\)—what time the fierce-crested serpent,\(^i\) seller of the land that bred him, kindles the grievous torch and draws the belly-bands and lets slip the travailing terrible ambush,\(^j\) and when the own cousin\(^k\) of the crafty reynard, son\(^l\) of Sisyphus, lights his evil beacon for them who sailed away to narrow Leuco-phrys\(^m\) and the two islands\(^n\) of child-devouring Porceus.\(^o\)

And I, unhappy, who refused wedlock, within the building of my stony maiden chamber without ceiling, hiding my body in the unroofed tenement

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\(^a\) Priam was slain by Neoptolemus at the altar of Zeus Herceius.

\(^b\) i.e. Zeus-Agamemnon.

\(^c\) Hesione.

\(^d\) Podarces, the earlier name of Priam. When captured by Heracles and Telamon, Hesione purchased (ἐνπλάτο) his life with her veil. Hence his name Priamus.

\(^e\) Antenor, said to have been a traitor to Troy.

\(^f\) The wooden horse.

\(^g\) Sinon.

\(^h\) Odysseus.

\(^i\) Tenedos.

\(^j\) Calydrae.

\(^k\) Porceus and Chariboea, the snakes which came from Calydrae and killed Laocoön and his sons. For a discussion of the story see Robert, Bild und Lied (Berlin 1881), Excursus I.
LYCOPHRON

eἰρκτῆς ἀλιβδύσασα λυγαῖας δέμας, ἣ τὸν Θοραῖον Πτώον Ὁρίτην θεὸν λύπτοντ’ ἀλέκτρων ἐκβαλοῦσα δεμνίων, ὡς δὴ κορείαν ἀφθιτὸν πεπαμένη πρὸς γῆρας ἄκρον, Παλλάδος ζηλώμασι τῆς μισονύμφου Λαφρίας Πυλάτιδος, τῆμος βιαίως φάσσα πρὸς τόργου λέχος γαμψαίῶν ἀρπαῖς οὐνᾶς ἐλκυσθῆσομαι, ἢ πολλὰ δὴ Βοῦθειαν Αἴθυιαν Κόρην ἀργγόν αὐδάξασα τάρροθον γάμον.

ἡ δ’ εἰς τέραμα δουρατογλύφου στέγης γλήνας ἀνα στρέψασα σκώσεται στρατῷ, ἔξι σύναυνοι πεσοῦσα καὶ θρόνων Διός, ἀνακτὶ πάππυχρήμα τυμαλφέστατον.

ἔνος δὲ λάβης ἀντί, μυρίων τέκνων Ἔλλας στενάξει πάσα τοὺς κενοὺς τόφους, οἱκ’ ὄστοθήκαις, χοιράδων δ’ ἐφημένους, οὐδ’ ὑστάτην κεύθουτας ἐκ πυρὸς τέφρην κρωσοῦσι ταρχυθείσαι, ἢ θέμοις φθιτῶν, ἀλλ’ οὐνομ’ οἰκτρόν καὶ κευριῶν γραφάς θερμὸς τεκόντων δακρύνοις λελομενᾶς παίδων τα καὶ θρήνουσι τοῖς ὀμενίδων.

Ὀφέλτα καὶ μύχουρε χοιράδων Ζάραξ στίλοι τα καὶ Τρυχόντα καὶ τραχὺς Νέδων καὶ πάντα Διφωσσοῦ καὶ Διακρῖνων γυνεία καὶ Φόρκυνος οἰκητήριοι, ὁς κ’ στεναγμῶν ἐκβεβραμένων νεκρῶν σὺν ἠμηθραύστως ικρίως ἀκουστετ, ὁς κ’ ἔφοιβων φάξιας ἀλκβιάτου δίναις παληρροόισων ἐλκυντος σάλου,

a Apollo.
b Aias Oilliades, the Locrian Aias.
c Athena. Sea-gull as goddess of sea-faring (Paus. i. 5. 3).
ALEXANDRA

of my dark prison: I who spurned from my maiden bed the god Thoraios, Lord of Ptoön, Ruler of the Seasons, as one who had taken eternal maidenhood for my portion to uttermost old age, in imitation of her who abhors marriage, even Pallas, Driver of the Spoil, the Wardress of the Gates—in that day, as a dove, to the eyrie of the vulture, in frenzy shall be haled violently in crooked talons, I who often invoked the Maiden, Yoker of Oxen, the Sea-gull, to help and defend me from marriage. And she unto the ceiling of her shrine carven of wood shall turn up her eyes and be angry with the host, even she that fell from heaven and the throne of Zeus, to be a possession most precious to my great grandfather the King. And for the sin of one man all Hellas shall mourn the empty tombs of ten thousand children—not in receptacles of bones, but perched on rocks, nor hiding in urns the embalmed last ashes from the fire, as is the ritual of the dead, but a piteous name and legends on empty cairns, bathed with the burning tears of parents and of children and mourning of wives.

O Opheltes and Zarax, who keepest the secret places of the rocks, and ye cliffs, and Trychantes, and rugged Nedon, and all ye pits of Dirphossus and Diacria, and thou haunt of Phorcys! what groaning shall ye hear of corpses cast up with decks broken in twain, and what tumult of the surge that may not be escaped, when the foaming water drags men backward in its swirling tides! And how

\[\text{i.e. the Palladium, heaven-fallen image of Athena.}\\ \text{Ilus.}\\ \text{Aias Oiliades.}\\ \text{Hills in Euboea, in reference to wreck of Greeks on coast of Euboea on way home from Troy.}\\ \text{Coast of Euboea; Phorcys, the old man of the sea.}\]
LYCOPHRON

δόσων δὲ θύνων ἡλικιωμένων ῥαφᾶς
πρὸς τηγάνουι κρατός, ὥν καταβάτης
σκηπτὸς κατ' ὁρφυγὴν γεύσεται δηυμένων,
δὲν καρπηβαρεύντας ἐκ μέθης ἁγων
λαμπτήρα φαύνη τὸν ποδηγέτην σκότου
σύνης, ἀγρύπνων προσκαθήμενος τέχη.

Τὸν δὲ οἷα δύπτην κηρύλον διὰ στενοῦ
αὐλῶνος οἴσει κύμα γυμνητὴν φάγρον,
δυπλῶν μεταξὺ χουράδων σαρούμενον.
Γυραίσι δὲ ἐν πέτραις τερσαίων πτέρα
στάξοντα πόντου, δευτέραν ἄλμην σπάσει,
βληθεὶς ἀπ' ὁχθῶν τῷ τρωμνύχω δορί,
ὁ νῦν κολαστής δεινὸς οὐτάσας λατρεύς
ἀναγκάσει φάλλαισι κοινωνεῖν δρόμου
κόκκινα κομπάζοντα μαθαύρας στόβους.

ψυχρὸν δὲ ἐπ' ἀκταῖς ἐκβεβρασμένον νέκυν
δελφίνοις ἀκτῖς Σειρία καθανανεῖ.
τάρχῳν ἐν μνίοις δὲ καὶ βρύσος σαπρὸν
κρύβει κατοικτίσασα Νησαίας κάσις,
Δίσκου μεγίστου τάρροθος Κυναιθέως.

τύμβος δὲ γείτων ὀρτυγος πετρουμένης
τρέμουν φυλάξει ρόχθων Αἰγαίας ἄλος.

τὴν Καστινίαν δὲ καὶ Μελιναίαν θεὸν
λυπρὸς παρ' Ἀιδην δεννάσει κακορροθῶν,
ἡ μὲν παλεύει δυσλύτως οὐστρον βρόχοις,

* Nauplius, king of Euboea, who, in revenge for the death of his son Palamedes, whom the Greeks stoned to death on a charge of treason, lured the Greeks on their way from Troy upon the rocks of Euboea.

* Aias Oiliades, the Locrian, wrecked by Poseidon on the Gyrae.

Cliffs near Myconos and Tenos, where the Locrian Aias was saved after his shipwreck.

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ALEXANDRA

many tunnies with the sutures of their heads split upon the frying-pan! of whom the down-rushing thunderbolt in the darkness shall eat as they perish: when the destroyer a shall lead them, their heads yet aching from the debauch, and light a torch to guide their feet in the darkness, sitting at his unsleeping art.

And one, b like a diving kingfisher, the wave shall carry through the narrow strait, a naked glutton-fish swept between the double reefs. And on the Gyrae c rocks drying his feathers dripping from the sea, he shall drain a second draught of the brine, hurled from the banks by the three-taloned spear, wherewith his dread punisher, d that once was a thrall, e shall smite him and compel him to run his race among the whales, blusterings, like a cuckoo, his wild words of abuse. And his chilly dolphin’s dead body cast upon the shore the rays of Seirius shall wither. And, rotten mummy-fish, among moss and seaweed Nesaia’s sister f shall hide him for pity, she that was the helper g of the most mighty Quoit, h the Lord of Cynaetha. And his tomb beside the Quail i that was turned to stone shall trembling watch the surge of the Aegean sea. And bitter in Hades he shall abuse with evil taunts the goddess j of Castnion and Melina, who shall entrap him in the unescapable meshes of desire, in a love that is no

a Poseidon.
b Poseidon as servant of Laomedon, in building the walls of Troy.
c Poseidon as servant of Laomedon, in building the walls of Troy.
d Poseidon as servant of Laomedon, in building the walls of Troy.
e Poseidon as servant of Laomedon, in building the walls of Troy.
f Thetis.
g Hom. II. i. 396 ff.
h Zeus in reference to his being swallowed by Cronus. For worship of Zeus at Cynaetha in Arcadia cf. Paus. v. 29. 1.
i Ortygia = Delos, where the Locrian Aias was buried.
j Aphrodite.
LYCOPHRON

ἐρωτας οὐκ ἐρωτας, ἀλλ' Ἐρινύων
πικράν ἀποψῆλασα κηρουλκὸν πάγην.
"Απάσα δ' ἄλγη δέχεται κωκυμάτων,
δόην Ἀρατθος ἐντὸς ἡδ' δύσβατοι
Λειβήθραι σφίγγοι Δωτίον πῦλαι,
οίς οὐμὸς ἔσται κάχερουσιν πάρα
ῥηγμῖνα δαρὸν ἐστεναγμένος γάμος.
pολλῶν γὰρ ἐν σπλάγχνοις τυμβευθήσεται
βρωθεῖς πολυστοίχουσι καμπέων γνάθοις
νήριθμος ἐσμός· οἱ δ' ἐπὶ ξένης ξένοι,
παῦν ἔρημοι δεξιόσωνται τάφους.

Τὸν μὲν γὰρ Ἡλίῳν Στρυμόνοις Βισαλτία,
Ἀψυθίων ἁγχυροὺς ἢδ' Βιστόνων,
κοιροτρόφον πάγουρον Ἡδωνῶν πέλας
κρύψει, πρὸν ἡ Τυμφρηστὸν αὐγάσαν λέπας,
τὸν πατρὶ πλείστον ἐστυγμένον βροτῶν,
ὁμηρὸν ὃς μὲν θῆκε τετρήνας λύχνους,
ὁτ' εἰς νόθουν τρήρων ηὐνασθε λέξος.

Τρισσοῦς δὲ ταρκύσουσι Κερκάφου νάπαι
"Ἀλεντος οὐκ ἀπώθε καύχας ποτῶν·
tὸν μὲν, Μολοσσοῦ Κυπέως Κοῖτον κύκνον,
συὸς παραπλαγχέντα θηλείας τόκων,
ὁτ' εἰς ὀλύνθων δῆριν ἐλκύσασα σοφὴν
τὸν ἀνθάμιλλον αὐτὸς ἐκ μαντευμάτων

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a Greece, especially North Hellas.
b River of Ambracia.
c Near Olympus.
d In Thessaly.
e Thesprotia.
f Phoenix, tutor of Achilles (Hom. II. ix. 432 ff.). Died
on his way home from Troy and was buried at Eion.
g In Thessaly.
h Amyntor who, from jealousy of Clytia and his son
Phoenix, put out the latter’s eyes (Apollod. iii. 13. 8).
i Clytia.

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love but springing for him the bitter death-drawing snare of the Erinyes.

And woes of lamentation shall the whole land a hear—all that Aratthos b and the impassable Leibethrian gates c of Dotion d enclose: by all these, yea, even by the shore of Acheron, e my bridal shall long be mourned. For in the maws of many sea-monsters shall be entombed the countless swarm devoured by their jaws with many rows of teeth; while others, strangers in a strange land, bereft of relatives, shall receive their graves.

For one f Bisaltian Eion by the Strymon, close marching with the Apsynthians and Bistonians, nigh to the Edonians, shall hide, the old nurse of youth, wrinkled as a crab, ere ever he behold Tymphrestus' crag g: even him who of all men was most hated by his father, h who pierced the lamps of his eyes and made him blind, when he entered the dove's i bastard bed.

And three j sea-gulls the glades of Cercaphus shall entomb, not far from the waters of Aleis: one k the swan of Molossus Cypeus Coetus, l who failed to guess the number of the brood-sow's young, when, dragging his rival m into the cunning contest of the wild figs, himself, as the oracle foretold, shall err

f Calchas, Idomeneus, Sthenelus, all buried at foot of Cercaphus near Colophon.

k Calchas, the prophet, hence the swan of Apollo (here indicated by three obscure cult-names), was warned that he should die when he met a superior prophet. Meeting Mopsus, Calchas proposed the problem of telling how many figs there were on a certain fig-tree. Mopsus answered correctly, and in turn asked Calchas to foretell how many young a certain brood sow would throw. Unable to answer Calchas died of grief.

l Apollo.

m Mopsus.
LYCOPHRON

σφαλεὶς ἰαύει τὸν μεμορμένον πότμον·
τὸν δ' αὖ τέταρτον ἐγγόνων Ἑρεχθέως,
Αἴθωνος αὐτάδελφον ἐν πλασταὶς γραφαῖς·
τρίτον δέ, τοῦ μόσουνας Ἐκτήων ποτὲ
στερρᾷ δικέλλη βουσκαφήσαντος γόνον·
δὲ Γογγυλάτης εἰλε Βουλαίκος Μυλεύς,
ἀγηλάτω μάστιγις συνθραύσας κάρα,
ἥμως ἐναίμους πατρὸς αἱ Νυκτὸς κόραι
πρὸς αὐτοφόντης στρήνον ἀπλεοῦν μόρων.

Δοιοὶ δὲ πείθρων Πυράμου πρὸς ἐκβολαῖς
αὐτοκτονοῦσι σφαγαίσι Δηραίνου κύνες
δημηθέντες αἰχμᾶσον θησαλίαν βοὴν
πύργων ὑπὸ πτέρναις Παμφύλου κόρης.
αἰπτός δ' ἀλιβρῶς ὄχμοι ἐν μεταξιμίῳ
Μάγαρσος ἀγνὸιν ἕριων σταθῆσεται,
ὡς μὴ βλέποις, μηδὲ νερτέρων ἔδρας
dῦντες, φόνῳ λουσθέντας ἀλλήλων τάφους.

Οἱ πέντε δὲ Σφήκειαν εἰς Κεραστίαν
καὶ Σάτραχον βλώξαντες ῾Υλάτου τε γῆν
Μορφῶ παρουκήσουσι τὴν Ζηρυκῆν.

* Idomeneus, son of Deucalion, son of Minos, son of Zeus, came safely home to Crete but afterwards went to Italy and finally Colophon (Serv., Verg. Â. iii. 401). In Od. l.c. Odysseus pretends to be Aethon, brother of Idomeneus.
* Zeus.
* Homer, Od. xix. 181 ff.
* Sthenelus, son of Caneus. The latter was one of the Epigoni against Thebes (Ectenes = Thebans, cf. Paus. ix. 5. 1), who boasted that he would take the town in spite of Zeus (Aesch. Sept. 440), and was slain by a thunderbolt.
* Thebans.
* Zeus. For Ζεὸς Βουλαίκος cf. Paus. i. 3. 5. * Erinyes.
* Eteocles and Polyneices, at once sons and brothers of Oedipus.
* Oedipus.
* Amphilocheus and Mopsus: as prophets they are called hounds of Apollo. When Amphilocheus wished to visit Argos, the home of his father Amphiaraus, he entrusted 530
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and sleep the destined sleep; the next, the next, again,
fourth in descent from Erechtheus, own brother of
Aethon in the fictitious tale; and third, the son of
him that with stern mattock ploughed the wooden
walls of the Ectenes, whom Gongylates, the Coun-
selor, the Miller, slew and brake his head in pieces
with his curse-expelling lash, what time the maiden
daughters of Night armed them that were the
brothers of their own father for the lust of doom
dealt by mutual hands.

And two by the mouth of the streams of
Pyramus, hounds of Deraenus, shall be slain by
mutual slaughter, and fight their last battle at the foot
of the towers of the daughter of Pamphylus. And a
steep sea-bitten fortress, even Magarsus, shall stand
between their holy cairns, so that even when they
have gone down to the habitations of the dead, they
may not behold each other's tombs, bathed in blood.

And five shall come to the Horned Isle of
Wasps and Satrachus and the land of Hylates, and
dwell beside Morpho the Lady of Zerinthus.

the town of Mallos in Cilicia, which they had jointly
founded, to Mopsus for one year. As on his return Mopsus
refused him his share in the town, they fought a duel in
which both fell. They were buried on opposite sides of
Magarsus, a hill near Mallos.

Apollo: cult name from Deraenus near Abdera.

Magarsus, foundress of Magarsus in Cilicia.

Teucer, Agapenor, Acamas, Praxandrus, Cephues.

Cyprus.

River in Cyprus.

Apollo. For Apollo Hylates cf. inscription from Egypt
Inscr. Select. No. 53 'Ἀπόλλων Ἡλιοκυθηνος Ἡρακλεις Καλλινικις ὁ Ἀπολλώνιος
dioktys'. This specially Cyprian by-name was found also
near Magnesia on the Maeander (Paus. x. 32. 6).

Aphrodite: cf. Paus. iii. 15. 10.
LYCOPHRON

'Ο μὲν πατρὸς μομφαίας ἡλαστρημένος
Κυκρείως ἀντρῶν Βωκάρου τε ναμάτων,
οὔμος ἔναμος, ὡς ὅπατρίου φονεύς
πῶλον, νόθον φίτυμα, συγγενῶν βλάβη,
τού λύσαν ἐν ποίμναις αἰχμητηρίαν
χέαντος, δαν χάρωνος ὑμηστοῦ δορὰ
χαλκῷ τορητῶν οὐκ ἐτευξέν ἐν μάχῃ,
μιᾶν πρὸς Αἰδην καὶ φίλους πεπαμένον
κέλευθον, ἡν γνωρυτος ἐκρυψε Σκύθης,
裈ος καταίθων θύσθλα Κωμύρῳ λέων
σφὴν πατρὶ λάσκε τὰς ἐπηκόους λυτάς,
σκύμνον παρ᾽ ἀγκάλαις οἱτα βράσας.
οὐ γάρ τι πείσει φίτυν, ὡς ὁ Λήμνιος
πρηστήρ 'Ενυνθ, οὐτοπέτ' εἰς φύζαν τραπεῖς
tαύρος βαρόφρων, δυσμενοστάτον ξένων
ἐτυψε δώρῳ σπλάγχνοι, ἀρνεύσας λυχρον
τῇδημα πρὸς κνώδοντος αὐτουργοὺς σφαγάς.
ἐλᾶ δὲ πάτρας τῆλε Τραμβῆλου κάσιν,
ὅς ἦς ἔναμος πατρὸς ἐκλοχεύεται,
δοθεία πρωταίχμεια τῷ πυργοσκάφῳ.
ἡν δὴ ποτ', ἐν ῥήτραυσι δημοτῶν σταθείς,
γλαινὼ κελαινὼν δόρπον ὡτρυνεν κυνὶ
στειλαί τριπλᾶς θύγατρας ὀ σπείρας βάβαξ

a Teucer, son of Telamon and Hesione, daughter of
Laomedon, was banished from Salamis by his father when
he returned from Troy without Aias.
b Telamon. c Prehistoric king of Salamis.
d River in Salamis.
e Hesione was sister of Priam.
f Aias.
g Heracles’ lion-skin (Pind. l. 5 (6)).
h Aias was vulnerable in one part only (Plato, Symp.
219 e), viz. his side. The story followed here is that when
Aias was an infant Heracles wrapped him in his lion’s skin,
ALEXANDRA

One\(^a\) shall be he that shall be banished by his father's\(^b\) taunts from the cave of Cychreus\(^c\) and the waters of Bocarus\(^d\); even he my cousin,\(^e\) as a bastard breed, the ruin of his kin, the murderer of the colt\(^f\) begotten by the same father; of him who spent his sworded frenzy on the herds; whom the hide of the lion\(^g\) made invulnerable by the bronze in battle and who possessed but one\(^h\) path to Hades and the dead—that which the Scythian quiver covered, what time the lion,\(^i\) burning sacrifice to Comyrus,\(^j\) uttered to his sire his prayer that was heard, while he dandled in his arms his comrade's cub. For he\(^k\) shall not persuade his father\(^l\) that the Lemnian thunderbolt\(^m\) of Enyo—he the sullen bull that never turned to flee—smote his own bowels with the gift of his bitterest foe,\(^n\) diving in a sorrowful leap on the sword's edge in self-wrought slaughter. Far from his fatherland his sire shall drive Trambelus'\(^o\) brother, whom my father's\(^p\) sister\(^q\) bare, when she was given to him\(^r\), who razed the towers as first-fruit of the spear. She it was that the babbler,\(^s\) the father of three daughters, standing up in the council of his townsmen, urged should be offered as

and prayed to Zeus that the child might be invulnerable where the lion's skin touched him. The quiver of Heracles prevented the skin from touching him at one place, where he was therefore vulnerable. For another version cf. Pind. Isth. v. (vi.).

\(^a\) Heracles. \(^b\) Teucer. \(^c\) Zeus. \(^d\) Telamon. 

\(^m\) Aias, son of Telamon. 

\(^n\) Hector's sword (Soph. Aj. 815 ff.).

\(^o\) Son of Telamon and Hesione, and so brother of Teucer.

\(^p\) Priam. \(^q\) Hesione. 

\(^r\) Telamon. 

\(^s\) Phoenodamas, whom Laomedon asked to expose his three daughters to the sea-monster.
LYCOPHRON

tώ πάσαν ἁλμῆ πηλοποιοῦντι χθόνα,
οταν κλῦδωνας ἔξερεύνηται γνάθων,
λάβρῳ σαλεύων πάν τρικυμία πέδουν. 475
ο δ' ἀντὶ πυρός σκορπίων λαμιῷ σπάσας
Φόρκῳ κακῆς ὁδίνος ἔκλαυσεν βάρος,
χρῆξιν πυθεόθαι πημάτων ἐμβουλίαν.

'Ὁ δεύτερος δὲ νήσον ἀγρότης μολὼν,
χερσαίος αὐτόδαιτος ἐγγόνων δρυὸς
λυκαυνομόρφων Νυκτίμου κρεανόμων,
tῶν πρόσθε μήνης φηγίνων πύρων ὁχὴν
οπληθῶ κατ' ἄκρον χεῖμα θαλψάντων πυρός,
χαλκωρυχήσει καὶ τὸν ἐκ βόθρου σπάσει
βῶλον, δικέλλῃ πᾶν μεταλλεύων γνύθος. 485
οδ φῖτων ἴμαρίζειν Οἰταῖος στόνυξ,
βουβῶν ἐν τόρμαισι βρυλίξας δέμας.
ἐγνω δ' ὃ τλήμων σὺν κακῷ μαθὼν ἔτος,
ὡς πολλὰ χείλευς καὶ δεπαστραίων ποτῶν
μέσῳ κυλὴνει μοῖρα παρμήστωρ βροτῶν.
οδ' αὐτὸς ἄργῳ πᾶς φαληρίων λύθρῳ
στόρθυνξε διδούντως τὸν κτανόντ' ἰμύνατο,
πλῆξες ἀφύκτως ἄκρον ὅρχηστοι σφυρόν.

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a Sea-monster sent by Poseidon when Laomedon refused
to pay him for building the walls of Troy.
b Hesione: "woodpecker" merely contrasts the feeble-
ness of Hesione with the scorpion, Heracles.
c Heracles; cf. 34 n.
d A sea-god, son of Pontus and Gaia.
e Agapenor from Arcadia.
f Arcadians.
g Son of Lycaon, king of Arcadia, who was slain and
served as food by his father to Zeus, who was Lycaon's
guest. Zeus turned Lycaon and his sons into wolves.

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ALEXANDRA

dark banquet for the grey hound, a which with briny water was turning all the land to mud, spewing waves from his jaws and with fierce surge flooding all the ground. But, in place of the woodpecker, b he swallowed in his throat a scorpion c and bewailed to Phorcus d the burden of his evil travail, seeking to find counsel in his pain.

The second e who comes to the island is a countryman and a landsman, feeding on simple food, one of the sons f of the oak, the wolf-shaped devourers of the flesh of Nyctimus, g a people that were before the moon, h and who in the height of winter heated in the ashes of the fire their staple of oaken bread; he shall dig for copper i and from the trench drag the soil, mining with mattock every pit. His father j the tusk k of Oeta slew, crushing his body in the regions of the belly. In sorrow, wretched man, he learnt the truth of the saying that the all-devising fate of men rolls many a thing betwixt the life and the draught of the cup. l That same tusk, all flecked with glistening foam, when he had fallen took vengeance on his slayer, smiting with unescapable blow the dancer’s ankle-bone.

a i.e. of primeval antiquity (Apoll. Rh. iv. 264).
b Copper mines in Cyprus.
c Ancaeus.
d The Calydonian Boar.
e Two Ancae i are known to mythology—Ancaeus of Arcadia and Ancaeus of Samos. Of the latter—who is often confused with the other—it is told that when planting a vine it was prophesied that he would never taste its fruit. Just when he was about to drink the wine of its grapes, there came the news of the Calydonian Boar. He went to the hunt and was killed. Hence proverb: πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεως ἄκρου. He is the “dancer” (493) either as a warrior or in reference to Ὅσσ. II. xvi. 745 (Holzinger).
LYCOPHRON

Τρίτος δὲ τοῦ μάρψαντος ἐκ κούλης πέτρας
κέλωρ γίγαντος ὀπλα, τοῦ ποτ' εἰς λέχος
λαβραίων αὐτόκλητος Ἴδαία πόρις
ἡ ζῶο' ἐς Ἀιδήν ἔστει καταβάτεις,
thρήνουσιν ἐκτακεῖσα, Μουνίτου τοκάς·
ἀν δὴ ποτ' ἀγρύσσοστα Κρητῶνης ἔχις
κτενεῖ, πατάξας πτέρναν ἀγρίω βέλει,
ὅταν τεκόντος αἰχμάλωτος εἰς χέρας
ἡ πατρομήτωρ τὸν δύοφω τεθραμμένον
βάλη νεογνὸν σκύμνον. ἡ μόνη ζυγὸν
dούλευον ἀμφήρεισαν Ἀκταίων λύκοι
tῆς ἄρταγείσης ἀντίποινα θυιάδος,
ὧν ὀστράκου στρόβιλος ἐντετμένος
cόρους σκεπάζει βύμα φωνίου δορός.
tà δ' ἄλλα θρησκόβρωτος ἀψανοτός δόμων
σφραγίς δοκεύει, θάμβος ἐγχώρους μέγα.
ἀ δὴ πρὸς ἀστρων κλίμακα στῆσει δρόμον
toῖς ἡμιθνήτοις διπτύχως Δαπεραίοις·
οὐς μήποτ', ὡ Ζεὺς σῶτερ, εἰς πάτραν ἐμῆν
στείλαις ἄρωγους τῇ δισαρτάγω κρέκι,
μηδὲ πτερωτᾶς ὀπλίσαντες ὀλκάδας

 Açamas, son of Theseus. Theseus was son of Aegeus
(really of Poseidon) and Aethra, daughter of Pittheus of
Troezén. Aegeus hid his sword and shoes under a rock to
serve as tokens by which their son might make himself
known to his father when he grew up. Before the Trojan
war Açamas went to Troy with Diomede to demand back
Helen. Here, by Laodic, daughter of Priam, he had a son
Munitus who was reared by his grandmother Aethra, who
was then in Troy in attendance on Helen. When Troy was
taken, Aethra gave up Munitus to Açamas, while Laodic
was swallowed by the earth near the tomb of Ilus. Munitus
afterwards died by the bite of a snake in Thrace.

b Theseus.  
"Aegeus.  
" Açamas.  

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ALEXANDRA

And the third a is the son of him b who took from
the hollow of the rock the arms of the giant c; even
he d into whose secret bed shall come self-invited that
heifer e of Ida who shall go down to Hades alive,
worn out with lamentation, the mother of Munitus,
whom one day, as he hunts, a viper of Crestone f
shall kill, striking his heel with fierce sting; what
time into his father's g hands that father's father's i
mother, j taken captive, shall lay the young cub k
reared in the dark: she on whom alone the wolves l
which harried the people of Acte m set the yoke of
slavery in vengeance for the raped Bacchant, n those
wolves whose head a cloven egg-shell o covers, to
guard them from the bloody spear; all else the
worm-eaten untouched seal p watches in the halls,
a great marvel to the people of the country. Which
things shall rear a ladder to the trace of the stars
for the twin half-mortal Lapersii q Whom, O
Saviour Zeus, never mayst thou send against my
fatherland to succour the twice-raped corncrake r
nor may they equip their winged ships and from the

o Laodice.  
See v. 314 n.  
In Thrace.

h Acamas.  
Theseus.

j Aethra, mother of Theseus; Munitus, son of Acamas.

k Munitus.  
The Dioscuri.

m Attica.  
Helen.

o The Dioscuri wear a conical cap resembling half an egg-
shell, half the Leda-egg from which they were born.

p Worm-eaten wood was used in early times as a seal.

q The Dioscuri, i.e. Castor and Pollux, who shared their
immortality day and day about, Hom. Od. xi. 298 ff.,
Pind. P. xi. 63 ff. They received divine honours in Athens
because when they invaded Attica they carried off Aethra
but touched nothing else. They are called Lapersii because
they sacked Las in Laconia.

r Helen as a child was carried off by Theseus, later by
Paris.
LYCOPHRON

πρύμνης ἀπ’ ἄκρας γυμνῶν αὐθηρὸν πόδα
eis Βεβρύκων ῥόμειαν ἐκβατηρίαν,
μηδ’ οἱ λεόντων τῶνδε καρτερώτεροι,
ἀλκήν ἀμικτοί, τοὺς Ἀρης ἐφίλατο,
καὶ δ’ Ἐνυώ, καὶ τριγένητος θεὰ
Βοαρμία Δογγάτις Ὀμολωίς Βία.

οὐκ ἂν, τὰ χειρώνακτες ἑργάται διπλοῖ,
Δρύμας τε καὶ Πρόφαντος, ὁ Κρώμνης ἄναξ,
ἐλατύπησαν κοιρᾶν ψευδωμότη,
ἐν ἦμαρ ἀρκέσει τωρθηταῖς λύκοις
στέξαι βαρείαν ἐμβολὴν ῥαστηρίαν,
καίτερ πρὸ πύργων τὸν Καναστραὶὸν μέγαν
ἐγχώριον γίγαντα δυσμενῶν μοχλὸν
ἐχοντα, καὶ τὸν πρῶτον εὐστόχῳ βολῇ
μαμώντα τύμια ποιμνῖν ἀλάστορα.

οὐ δὴ ποτ’ αἴθων πρῶτα κανίσει δόρυ
κίρκος θραύσως πήδημα λαυηρὸν δικὼν,
Γραικῶν ἀριστοσ, ὁ πάλαι τεῦχει τάφους
ἀκτῆ Δολόγκων εὐτρεπῆς κεκμηκότι,
Μαξουσία προύχουσα χερσαίου κέρως.

‘Ἀλλ’ ἐστι γὰρ τις, ἐστι καὶ παρ’ ἐλπίδα

ημῖν ἀρωγὸς πρεμυνής ὁ Δρύμνος
δαίμων Προμανθεὺς Αἰθίος Γυράφιος,
ὅς, τὸν πλανητῆν Ὀρθάνην ὅταν δόμοις
σίνναν καταρρακτήρα δέξωνται πικρῶν
οἱ δεινὰ κάποτεστα πείσεσθαὶ ποτε

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a i.e. Troy.  
[2] Athena Tritogeneia, a much-disputed title; Boarmia, etc., are said to be Boeotian cult-names of Athena.  
[7] Hector: called Canastreaean because he is a "giant," and the home of the Giants is Pallene with its town Canastreum.
stern end set their naked swift foot in the landing-place of the Bebryces! Neither may those others who are mightier than these lions, the unapproachable in valour, whom Ares loves and divine Enyo and the goddess that was born on the third day, Boarmia Longatis Homolois Bia. The walls which the two working craftsmen, Drymas and Prophantus, Lord of Cromna, built for the king that brake his oath, would not avail for one day against the ravaging wolves, to keep out their grievous ruinous assault, even though they have before the towers the mighty Canastraean, the native giant, as a bar against the foemen, eager to smite with well-aimed shaft the first harrier of the flocks. His spear shall a bold falcon first handsel, swooping a swift leap, best of the Greeks, for whom, when he is dead, the ready shore of the Doloncians builds of old a tomb, even Mazusia jutting from the horn of the dry land.

But we have one, ye one beyond our hope, for gracious champion, even the god Drymnius Promantheus Aethiops Gyrapsius, who, when they who are destined to suffer things dread and undesirable shall receive in their halls their fatal guest, the swooping robber, the wandering Orthanes, and

Protesilaus of Thessaly was first to leap ashore at Troy and was slain by Hector.

Thracesian Chersonese, where Protesilaus was buried near Mazusia, opposite Sigeum (Strabo vii. 331 fr. 52, cf. xiii. 595).

Zeus: the cult-names Drym. and Pr. are Zeus in Pamphylia and Thurii respectively; A. and G. in Chios.

The Laconians.

A licentious deity, cf. Strabo 588 ὅσον ἡτ Ἠσίωδος ὁδὴ Πρλατον, ἄλλ' ἣοικε τοῖς ᾿Αττικοῖς Ὅρθων καὶ Κονιάλω καὶ Τύχων καὶ τοῖς τοιότοις. So Athen. 441 f. couples Orthanes and Conisalus.
LYCOPHRON

μέλλοντες, ἐν τε δαίτι καὶ θαλνσίως λοιμαίοι μελίσσωσι ἀστεργῇ Κράγον, θῆσαι βαρὺν κολών ἐν λέσχαις μέσοιν. καὶ πρῶτα μὲν μύθοις ἀλῆλους ῥάδαξ βρώξουν κεκασμοῖσιν ὁκρωμένοι, αἴθιος δ’ ἐναχμάσονοι αὐτανέψουι, ἄνεψαις ὅρνυσι χραιμήσαι γάμους βιαοκλῆπας ἀρταγάς τε συγγόνων χρῆζοντες, ἀλῆς τῆς ἄεινωτον δίκην.

ἡ πολλὰ γὰρ βέλεμα Κηνκϊῶν πόρος μηχέντα τόλμας αἰετῶν ἐπόψιται, ἀπιστὰ καὶ θαμβητὰ Φηραίως κλῖεν. ὁ μὲν κρανεία κοῖλον ὀυτάσας στῦτος φηγοῦ κελαινὴς διπτύχων ἐνα φθερεῖ, λέοντα ταύρῳ συμβαλὸντα φύλοτιν.

ὁ δ’ αὐτ συγώνῳ πλεύρᾳ ἀναρρήξας βοῦς κληλεί πρὸς ὀδὸς. τῷ δὲ δεύτεραν ἐπὶ πληγήν ἄθαμβης κριῶς ἐγκορύψεται, ἁγάλμα πήλας τῶν Ἄμυκλαίων τάφων. ὁμοῦ δὲ χαλκὸς καὶ κεραύνοις βολαῖ ταύρους κατάξανος, ὄν ἀλκήν ἐνὸς οὐδ’ ᾧ Σκιαστῆς Ὀρχεὺς Τιλφωύσιος ἐμέμψατ’, ἐν χάρμαις βαίβωσας κέρας. καὶ τοὺς μὲν Ἀίδης, τοὺς δ’ Ὄλυμπιοι πλάκες παρ’ ἤμαρ αἰεὶ δεξιώσονται ξένους, φιλανθομαίοις, ἀθίτοις τε καὶ φθιτοῖς.

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*a* Zeus, to prevent the Dioscuri going against Troy, involves them in a quarrel with the sons of Apheareus.

*b* Idas and Lynceus fight with Castor and Polydeuces, Pind. N. x.

*c* Phoebe and Hilaeira, daughters of Leucippus.

*d* River near Sparta.

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ALEXANDRA

when at banquet and festival they shall seek to propitiate the inexorable Lord of Cragos, shall put in the midst of their talk grievous wrangling. And first in words they shall tear each other with their teeth, exasperate with jeers; but anon the own cousins shall ply the spear, eager to prevent the violent rape of their cousin birds, and the carrying off of their kin, in vengeance for the traffic without gifts of wooing. Surely many a shaft shall the stream of Cnacion behold hurled by the daring of the eagles, incredible and marvellous for the Phraeans to hear. One with his spear of cornel-wood shall smite the hollow trunk of the black oak and shall slay one of the pair—a lion joining battle with a bull. The other in turn with his lance shall pierce the side of the ox and bring him to the ground. But against him the undaunted ram shall butt a second blow, hurling the headstone of the Amyclaean tomb. And bronze spear and thunderbolts together shall crush the bulls—whereof one had such valour as even Sciastes Orchieus, Lord of Tilphossa, did not scorn, when he bent his bow in battle. And the one pair Hades shall receive: the others the meadows of Olympus shall welcome as guests on every alternate day, brothers of mutual love, undying and dead.

* In Messenia; Hom. II. ix. 151.
† Idas. ‡ Castor. § Polydeuces.
‘ Lynceus. † Polydeuces.
† Idas hurls the tombstone of his father, Aphereus, at Polydeuces, Pind. N. x. 66.
* I. and L.
† Idas who fought with Apollo for Marpessa, daughter of Evenus.
* Apollo.
‘ Idas and Lynceus, Castor and Polydeuces.
† Hom. Od. xi. 303; Pind. N. x. 55 ff.; Apollod. iii. 137.

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Καὶ τῶν μὲν ἡμῖν εὐνάσει δαίμων δόρυ,
βαίον τι μῆχαρ ἐν κακοῖς δωροῦμενοι.
ἀλλων δ' ἀπλατον χειρὶ κυνίσει νέφος,
ὡν οὐδ' ὅ 'Ροκόν ἔνει εὐνάζων μένος
σχῆσει, τὸν ἐννέωρον ἐν νήσῳ χρόνον
μήμενεν ἀνώγων, θεσφάτως πεπεισμένους,
τροφὴν δ' ἀμεμφὴ πάσι τριπτύχους κόρας
ἐσκων παρέξειν, Κυνθίαν ὅσοι σκοπήν
μήμοντες ἡλάσκουσιν Ἰωνποῦ πέλασ,
Αἰγύπτιον Τρίτων ἑλκοντες ποτὸν.
ἀς δ' Ἀρόβλαστος ἐξεπαιδεύεσθαι θραύς
μυληφάτοι χυλοί δαιδαλευτρίας
ἐρτίν ς τε βέξειν ὡδ' ἀλοφαιών λίπος,
οἰνοτρόποις Ζάρηκος ἐκγόνους φάβας.
αἰ καὶ στρατοῦ βούπεναν ὀθνεὼν κυνών
τρύχουσιν ἀλθανοῦν, ἐλθοῦσαί ποτε
Σιθώνος εἰς θυγατρῶς εὐναστήριον.

Καὶ ταῦτα μὲν μίτουσι χαλκέων πάλαι
στρόμβων ἐπιρροοῦσι γηραιαί κόραι.
Κηφεὺς δὲ καὶ Πράξανδρος, οὐ ναυκληρίας
λαών ἀνακτεῖ, ἀλλ' ἀνώνυμοι στρατοί,
πέμπτοι τέταρτοι γαίαν ἤξοινα θεᾶς
Γόλγων ἀνάσσης· οὖν ὁ μὲν Δάκων' ὄχλον
ἀγων Θεράπης, θάτερος δ' ἀπ' Ἡλέουν
Δύμης τε Βουραίουσιν ἡγεμῶν στρατοῦ.

\(^{a}\) The Greek expedition against Troy under Agamemnon.
\(^{b}\) Anius, son of Apollo and Rhoeo, king of Delos and
priest of Apollo, asked the Greeks to stay for nine years in
Delos.
\(^{c}\) Delos.
\(^{d}\) Which said that Troy would not be taken till the tenth
year.
ALEXANDRA

So their spear shall god lull to rest for us, granting us a brief remedy in our woe. But a cloud of others unapproachable in their might shall he rouse—whose rage not even the son of Rhoeo shall lull nor stay, though he bid them abide for the space of nine years in his island, persuaded by his oracles, and though he promise that his three daughters shall give blameless sustenance to all who stay and roam the Cynthian hill beside Inopus, drinking the Egyptian waters of Triton. These daughters lusty Problastos taught to be skilled in contriving milled food and to make wine and fatty oil—even the dove granddaughters of Zarax, skilled to turn things into wine. These shall heal the great and wasting hunger of the host of alien hounds, coming one day to the grave of Sithon's daughter.

These things the Ancient Maidens whirl on with rushing thread of brazen spindles. But Cepheus and Praxandrus, not princes of a naval host but a nameless brood, fifth and fourth shall come to the land of the goddess queen of Golgi; whereof the one shall lead a Laconian troop from Therapna; the other from Olenos and Dyme shall lead his host of the men of Bura.

Oeno, Spermo, Elais, who had the gift of producing wine, corn, and oil at will. Collectively called Oenotropi.

River in Delos fabled to have a connexion with the Nile.

Dionysus.

First husband of Rhoeo and so step-father of Anius.

The Greeks at Troy, suffering from hunger, sent Palamedes to fetch the Oenotropi buried at Rhoeteum in the Troad.

Rhoeteia, daughter of Sithon, King of Thrace.

The Moirai or Fates. From Achaia.

From Therapnae in Laconia.

Cyprus. Aphrodite.
'Ό δ' Ἀργύριττα Δαυνίων παγκληρίαν
παρ' Ἁύσονίτην Φυλαμόν δωμήσαται,
pικρὰν ἑταίρων ἐπτερωμένην ἱδίων
οἰνονόμκτον μοῖραν, οἰ θαλασσίαις
dιαιταν ἀλέσουσι, πορκεών δίκην,
κύκνοισιν ἰδιάλθέντες εὐγλήνοις δομήν.
ῥάμφεσι δ' ἀγρώσουσιν ἑλλόπων θοροὺς
φερόνυμον νησίδα νάσσουνται πρόμου,
θεατρομόρφων πρὸς κλίτει γεωλόφων
ἀγνωπλαστήσαντες ἐμπέδοις τομαίς
πυκνὰς καλιάς, Ζήθον ἐκμιμούμενοι.
όμοι δ' ἐς ἄργαν κατὶ κοιταίαν νάπην
νύκτωρ στελοῦνται, πάντα φευγόντες βροτῶν
κάρβανον ὄχλον, ἐν δὲ γρακίταις πέτλων
κόλπων ιαυθμοὺς ἡθάδας διζήμενοι,
καὶ κρίμανα χειρῶν κατιδόρτων τρύφος
μάζης σπάσονται, προσφυλὲς κνυζούμενοι,
τῆς πρὶν διαίτης τλήμονος μεμνημένοι.
Τροιζήνῃς δὲ τράχμα φοτάδος πλάνης
ἔσται κακῶν τε πημάτων παραίτων,
ὅταν θρασεία θοράς οἰστρήσῃ κύων
πρὸς λέκτα. τύμβος δ' αὐτὸν ἐκασώσεi μόρον
'Οπλοσμίας, σφαγάδων ἦττεπισμένον,
κολοσσόβαμων δ' ἐν πτυχαίσιν Ἀδσόνων

aData: Diomedes, son of Tydeus of Aetolia. Returning to Argos he found his wife in adultery with Cometes. He escaped their machinations by taking refuge at the altar of Hera. He then left Argos and came to Daunia in Italy. Daunus, the king of the country being engaged in war, Diomedes helped him. Winning the war, Daunus proposed to give him either the booty or the land. Alcaeus, being made arbiter, awarded the land to Daunus, the booty to Diomedes, who in anger cursed the land that it should never
ALEXANDRA

Another\(^a\) shall found Argyrippa,\(^b\) a Daunian estate beside Ausonian Phylamus,\(^c\) seeing the bitter fate of his comrades turned to winged birds, who\(^d\) shall accept a sea life, after the manner of fishermen, like in form to bright-eyed swans. Seizing in their bills the spawn of fishes they shall dwell in an island \(^e\) which bears their leader’s name, on a theatre-shaped rising ground, building in rows their close-set nests with firm bits of wood, after the manner of Zethus.\(^f\) And together they shall betake them to the chase and by night to rest in the dell, avoiding all the alien crowd of men, but in folds of Grecian robes seeking their accustomed resting-place they shall eat crumbs from the hand and fragments of cake from the table, murmuring pleasantly, remembering, hapless ones, their former way of life.\(^g\) His wounding of the Lady\(^h\) of Troezen shall be part cause of his wild wandering and of his evil sufferings when a wild lustful bitch\(^i\) shall be frenzied for adulterous bed. But the altar-tomb of Hoplosmia\(^j\) shall save him from doom, when already prepared for slaughter. And in the glen of Ausonia\(^k\) he shall

be fruitful save for one of Aëtolian blood. He erected pillars throughout Daunia to signify that the land belonged to him. After his death Daunus caused them to be thrown into the sea but they miraculously returned to their place.

\(^a\) Arpi (Strabo 283).
\(^b\) Unknown river in Italy.
\(^c\) For the story cf. Ovid, \(M.\) xiv. 498 ff.; Verg. \(A.\) xi. 271 ff.; Strabo 284.
\(^d\) Insulae Diomedae.
\(^e\) With his brother Amphion he built the walls of Thebes.
\(^f\) Antonin. Lib. 37; Ælian, \(H.A.\) i. 1; Plin. \(N.H.\) x. 127; Aristot. \(M.\) 80.
\(^g\) Aphrodite, Hom. \(I.\) v. 335 ff.
\(^h\) Aegialeia, daughter of Adrastus, wife of Diomedes.
\(^i\) Hera.
\(^k\) Italy.
LYCOPHRON

σταθεὶς ἔρεισε κῶλα χερμάδων ἐπὶ
tοῦ τειχοποιοῦ γαπέδων 'Αμοιβέως,
tὸν ἐρματίτην νηὸς ἐκβαλὼν πέτρον.
κρίσει δ’ Ἀλαίνου τοῦ κασιγνήτου σφαλεὶς
ἐνχὰς ἀρούραις ἀμφ’ ἐτητύμους βαλεῖ,
Δηνίας ἀνείναι μῆποτ’ ὁμηπνον στάχυν,
γνας τιθαμώσσοντος ἀρδηθμῷ Διὸς,
ἡν μή τις αὐτοῦ ὑβαν Αἰτωλῶν σπάσας
χέρσον λαχήνην, βουσὶν αὐλακάς τεμών.
στήλαις δ’ ἀκυνητοῖσιν ὀχμάσει πέδου,
ἄδ τόσι ἀνδρῶν ἐκ βιας καυχήσεται
μετοχλίας οἰλίζον. ἢ γὰρ ἀπτέρω
αὐτὰ παλμπόρευτον ἱξόντα βάσιν
ἀνδηρ’ ἀπέξιοι ἤχνεσιν δατούμεναι.
θεὸς δὲ πολλοῖς αὐτοῖς αὐδηθήσεται,
ὁσοὶ παρ’ Ἰοὺς γρῶνον οἰκοῦνται πέδου,
δράκοντα τὸν φθείραντα Φαίακας κτανών.

Οἱ δ’ ἀμφικλύστους χουράδας Γυμνησίας
συνυρνοῦται καρκίνοι πετλωκότες
ἄχλαινον ἀμπρεύσουσι νῆλποι βιόν,
τριπλαῖς δικώλοις σφενδόναις ὑπλισμένοι.
ὅπι τις τεκοῦσα τὴν ἐκήβολον τέχνη
ἀδορτα παιδεύσουσι νηπίους γονᾶς.
οὔ γὰρ τίς αὐτῶν ψισεῖται πύρνον γνάθῳ,
πρὶν ἄν κρατήσῃ ναστόν εὐστόχω λίθῳ
ὑπὲρ τράφηκος σῆμα κείμενον σκοποῦ.

* Stones from walls of Troy used by Diomedes as ballast
  for his ships.
  
  b Poseidon, who built the walls of Troy.
  
  c Alcaeus, half-brother of Diomedes.
  
  d Demeter.
  
  e Reference to the Dasii, according to Holzinger, cf. Sil. Ital. Pun. xiii. 32, etc.

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stand like a colossus resting his feet on the boulders, the foundations of Amoebus, the builder of the walls, when he has cast out of his ship the ballast stones. And, disappointed by the judgment of his brother Alaenus, he shall cast an effectual curse upon the fields, that they may never send up the opulent corn-ear of Deo, when Zeus with his rain nurtures the soil, save only if one who draws his blood from his own Aetolian stock shall till the land, cleaving the furrows with team of oxen. And with pillars not to be moved he shall hold fast the land: pillars which no man shall boast to have moved even a little by his might. For as on wings they shall come back again, traversing with trackless steps the terraces. And a high god shall he be called by many, even by those who dwell by the cavernous plain of Io, when he shall have slain the dragon that harried the Phaeacians.

And others shall sail to the sea-washed Gymnesian rocks—crab-like, clad in skins—where cloakless and unshod they shall drag out their lives, armed with three two-membered slings. Their mothers shall teach the far-shooting art to their young offspring by supperless discipline. For none of them shall chew bread with his jaws, until with well-aimed stone he shall have won the cake set as

The Ionian sea.
Cercyraeans. The dragon is the Colchian dragon which followed Jason to Corcyra to recover the Golden Fleece. It was slain by Diomede.
Boeotians.
The Balearic Isles.
Diodor. v. 18; Strabo 168. The dwellers in the Balearic Isles (or Gymnesiae) were famous slingers (hence popular derivation from βάλλω—Βαλλαρεῖς). They carried three slings, one on head, one round neck, the third round waist.

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καὶ τοί μὲν ἀκτὰς ἐμβατήσονται λεπτὰς Ἡβηροβοσκόους ἀγχι Ταρτησοῦ πύλης, Ἀρνης παλαιὰς γέννα, Τεμμίκων πρόμοι, Γραίαν ποθοῦντες καὶ Λεοντάρνης πάγους Σκώλον τε καὶ Τέγυραν Ὄγχηστοῦ θ᾽ ἔδος καὶ χείμα Θερμώδοντος Ὄψάρνου θ᾽ ὑδωρ.

Τοὺς δ᾽ ἀμφὶ Σύρτων καὶ Λιβυστικὰς πλάκας στενήν τε πορθμοῦ συνδρομὴν Τυρσηνικοῦ καὶ μιξόθερος ναυτιλοθόρος σκοπᾶς τῆς πρὸν θανοῦσης ἐκ χερῶν Μηκιστέως τοῦ στερφοπέπλου Σκαπανέως Βοαίδα ἀρπυογούνων κλώμακας τ᾽ ἀθόδων πλαγχέντας, ὑμώσιτα δαιταλωμένους, πρόπαντας "Ἀδεάμ πανδοκεὺς ἀγρεύσταις, λύβασι παντοίασι ἐσπαραγμένους, ἔνα φθαρέντων ἄγγελον λιπὼν φίλων δελφινόσημον κλώτα Φοινίκης θεᾶς. ὅς ὁφεται μὲν τοῦ μονογιήνου στέγας χάρωνος, οἷς τῷ κρεωφάγῳ σκύφων χερῶν προτείνων, τοὐπιδόρτιον ποτὸν. ἐπόφεται δὲ λεῖψανον τοξευμάτων τοῦ Κηραμύντου Πευκέως Παλαίμονος, οἱ πάντα τρανύζαντες εὕτορα σκάφη σχοῖνω κακὴν τρήσουσι κεστρέων ἀγρην. ἄλλος δ᾽ ἐπ᾽ ἄλλῳ μόχθος ἀθλίος μενεῖ, τοῦ πρόσθεν αἰεὶ πλεῖον ἔξωλέστερος.

α Odysseus and his comrades.
β Straits of Messana.
γ Heracles at Macistus in Elis (Strabo 348). Spademan in ref. to cleaning the Augean stables; cattle-driver in ref. to the cattle of Geryon.
δ Scylla.
ζ Odysseus, who had a dolphin for device upon his shield.
η Athena, the Palladium.
θ Polyphemus.

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a mark above the board. These shall set foot on the rough shores that feed the Iberians near the gate of Tartessus—a race sprung from ancient Arne, chieftains of the Temmices, yearning for Graea and the cliffs of Leontarne and Scolus and Tegyra and Onchestus' seat and the flood of Thermodon and the waters of Hypsarnus.

Others a shall wander beside Syrtis and the Libyan plains and the narrow meet of the Tyrrhenian Strait b and the watching-place fatal to mariners of the hybrid monster c that formerly died by the hand of Mecisteus, d the hide-clad Spademan, the Cattle-driver, and the rocks of the haipy-limbed nightingales. e There, devoured raw, Hades, mine host, shall seize them all, torn with all manner of evil entreatment; and he shall leave but one f to tell of his slaughtered friends, even the man of the dolphin device, who stole the Phoenician goddess. g He shall see the dwelling of the one-eyed lion, h offering in his hands to that flesh-eater the cup of the vine as an after-supper draught. i And he shall see the remnant j that was spared by the arrows of Ceramyntes Peuceus Palaemon. k That remnant shall break in pieces all the well-turned hulls and shall with rushes pierce their evil's spoil, as it were of fishes. l Unhappy labour after labour shall await him, each more baleful than that which went before.

1 Hom. Od. ix. 345 ff.  
2 Laestrygones.  
3 Heracles, who, when the Laestrygones attempted to rob him of the cattle of Geryon, slew them all but a remnant. Ceramyntes = Alexicacos, Heracles as averter of evil; Peuceus, cult-name of Heracles in Iberia (schol.) or Abdera (E.M.); Palaemon i.e. Wrestler (παλαευν = to wrestle).  
4 The Laestrygones attacked the ships and the crews of Odysseus, Ἰχθος δ’ ὅς περαντες ἀπεράτα δαίτα φέροντο (Hom. Od. x. 124).
LYCOPHRON

ποια Χάρυβδις οὐχὶ δαίσεται νεκρῶν;
ποια δ’ Ἑρμὺς μιξοπάρθενος κύων;
τίς οὖν ἀγέων στείρα Κενταυροκτόνος
Αἰτωλίς ἡ Κουρήτης αἰών μέλει
πεῖσει τακῆναι σάρκας ἀκμήνους βορᾶς;
ποίαν δὲ θηροπλαστὸν οὐκ ἐσόφεται
δράκανων, ἐγκυκώσαν ἀλφῆς θρόνα,
καὶ κῆρα κνωπόμορφον; οἰ δὲ δύσμοροι
στένοντες ἄτας ἐν συφοίνα φορβάδες
γίγαρτα χιλῶ συμμεμιγμένα τρυγὸς
καὶ στεμφυλά βριζονοι. ἀλλὰ νῦν βλάβης
μώλυς σαύσει ρίζα καὶ Κτάρος φανεῖς
Νωνακριάτης Τρικέφαλος Φαιδρός θεός.

"Ἡξεῖ δ’ ἐρεμών εἰς ἀλῆπδον φθιτῶν
καὶ νεκρομαντών πέμπειον διζήσεται
ἀνδρῶν γυναικῶν εἰδότα ξυνουσίας,
ψυχαῖσι θερμὸν αἷμα προσράνας βόθρῳ,
καὶ φασαγόνος πρόβλημα, νερτέρως φόβων,
πῆλας ἀκούσει κεῖθι πεμφίγων ὑπά
λεπτὴν ἀμαυρᾶς μάστακος προσφθέγμασιν.

"Οθεν Γιγάντων νῆσος ἡ μετάθρευν
θλάσαι καὶ Τυφώνος ἄγριον δέμας
φλογῷ ζέουσα δεξεῖται μονόστολον,
ἐν ἂ πιθήκων πάλμις ἀφθίτων γένος
δύσμορφον εἰς κηκαμον ἄκισεν τόσων,
οἱ μῶλον ὑρόθυναν ἐκγόνοις Κρόνου.

a Od. xii. 430 ff.  b Scylla.  c Siren.

The Centaurs who escaped from Heracles were so charmed by the song of the Sirens that they forgot to eat and so perished.

The Sirens were daughters of Acheloüs, a river which divides Aetolia from Arcarnania; Curetid = Acarnanian (Strabo 462 f.).

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What Charybdis\(^a\) shall not eat of his dead? What
half-maiden Fury-hound\(^b\)? What barren nightin-
gale,\(^c\) slayer of the Centaurs,\(^d\) Aetolian or Curetid,\(^e\)
shall not with her varied melody tempt them to
waste away through fasting from food? What beast-
moulding dragoness\(^f\) shall he not behold, mixing
drugs with meal, and beast-shaped doom? And
they, hapless ones, bewailing their fate shall feed
in pigstyes, crunching grapestones mixed with grass
and oilcake. But him the drowsy root shall save
from harm and the coming of Ctaros,\(^g\) the Bright
Three-headed\(^h\) god of Nonacris.\(^i\)

And he shall come to the dark plain of the
departed and shall seek the ancient seer\(^j\) of the
dead, who knows the mating of men and women.\(^k\)
He shall pour in a trench\(^l\) warm blood for the souls,
and, brandishing before him his sword to terrify the
dead, he shall there hear the thin voice of the ghosts,
uttered from shadowy lips.

Thereafter the island\(^m\) that crushed the back of
the Giants and the fierce form of Typhon, shall
receive him journeying alone: an island boiling with
flame, wherein the king of the immortals established
an ugly race of apes, in mockery of all who raised
war against the sons of Cronus. And passing the

\(^a\) Circe turned the comrades of Odysseus into swine, but
Odysseus was saved by the magical plant \(\mu\omega\nu\) given him by
Hermes (\textit{Od.} x. 302 ff.).

\(^b\) Suid. \textit{s.v.} \textit{τρικέφαλος}, where it is explained as \textit{διοχερ
διδόκων τάς όδοις}, i.e. Hermes as Guide, facing three ways
at the cross roads.

\(^c\) Teiresias.

\(^d\) Apollod. iii. 71 f.; cf. Ovid, \textit{M.} iii. 324 “Venus huic
erat utraque nota.”

\(^e\) Hom. \textit{Od.} xi. 23 ff.

\(^f\) Pithecussa= Aenaria, under which the giant Typhoeus
lies buried and where the Cercopes were turned into apes by
Zeus to mock the giants (Ovid, \textit{M.} xiv. 90).
LYCOPHRON

Βαίον δ′ ἄμείψας τοῦ κυβερνήτου τάφον
col. Κυμέρων ἔπαιρα κάχερουσίαν
ῥόξθοισι κυμαίνουσαν οἶδματος χύσων
"Οσσαν τε καὶ λέοντος ἀτραποὺς βοῶν
χωστάς Ὀβριμοὺς τ' ἀλοσ οὐδαίας Κόρης,
Πυρυφλεγές τε ἰδέθρον, ἐνθά δύσβατος
teinei pro's aithran krata. Poludégmwn lófow,
ἐξ οὐ τὰ πάντα χύτα καὶ πάσαι μυχῶν
πηγαί κατ' Ἀυσούτων ἐλκονταί χθόνα,
litōn de Δηθαιώνος ψηλόν κλέτας
λίμνην τ' Ἀορνον ἁμφίτορνωτήν βρόχω
καὶ χεῦμα Κωκυτοίο λαβρωθὲν σκότω,
Στυγός κελαινὴς νασμόν, ἐνθά Τερμείος
ὄρκωμοτος ἐτευξέν ἀφθίτως ἐδρος,
λοιβάς ἀφύσων χρυσέας πέλλαις γάνοβ,
μέλλων Γίγαντας κατὶ Τιτήνας περάν
θῆτει Δαεύρα καὶ ξυνεννέτη δάνος,
pilsēka kórho kiónos prōsármosas.
ktevei de koupras Τηθύς ταιδός τριπλᾶς,
oµas melwdoi mētrɔs ekmeumagenas,
autoktōnois rphaisewn ex ákras skopēs
Τυρηνικόν πρὸ kúma diptotousas pteroi,

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α  Baiae was named from the steersman of Odysseus who
perished during the Italian wanderings of Odysseus (Strabo
b Od. xi. 14 ff.; located near Cumae (Strabo 244).
c The palus Acherusia near Cumae (Strabo 244).
d Hill in Italy (schol.).
e Heracles, who built a dam between the Lucrine Lake
and the sea (Strabo 245; Diodor. iv. 22).
f Persephone, her grove near Avernus (Strabo 245, cf.
Hom. Od. x. 509).
g Pyrphilegethon (Strabo 244).
ALEXANDRA

tomb of Baius, his steersman, and the dwellings of
the Cimmerians and the Acherusian waters swelling
with heaving surge and Ossa and the cattle-path
built by the lion and the grove of Obrimo, the
Maiden who dwells beneath the earth, and the Fiery
Stream, where the difficult Polydegmon hill
stretches its head to the sky; from which hill's
depths draw all streams and all springs throughout
the Ausonian land; and leaving the high slope of
Lethaeon and the lake Aornus rounded with a
noose and the waters of Cocytus wild and dark,
stream of black Styx, where Termieus made the
seat of oath-swearing for the immortals, drawing
the water in golden basins for libation, when he
was about to go against the Giants and Titans—he
shall offer up a gift to Daeira and her consort,
fastening his helmet to the head of a pillar. And
he shall slay the triple daughters of Tethys' son,
who imitated the strains of their melodious
mother: self-hurled from the cliff's top they dive
with their wings into the Tyrrhenian sea, where the

h A lofty mountain in Italy, from which they say flow all
the rivers in Italy (schol.) (Apennines?).

i Hill in Italy (schol.).

j Lacus Avernus near Cumae; for its circular shape cf.
Strabo 244, Aristot. M. 102.

k Branch of the Styx, Od. x. 514.

l Zeus.

m Hom. II. xv. 37, etc. The gods swear by the Styx.

n Persephone and Pluto, to whom Odysseus dedicated his
helmet upon a pillar.

o Sirens, daughter of Acheloüs, son of Tethys. Here
three, while Hom. Od. xii. 52 and 167 uses the dual.

p Melpomene.

q The Sirens were doomed to die when anyone passed
their shores safely (Hygin. Fab. 125 and 141). When
Odysseus did so, they threw themselves from the Sirenes
rocks (Strabo 247) into the sea.

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LYCOPHRON

ὅπου λυνεγῆς κλώσις ἐλκύσει πικρά.
τὴν μὲν Φαλήρου τύρας ἐκβεβρασμένην
Γλάυνις τε βείθροις δέξεται τέγγων χθόνα:
οὗ σήμα δωμήσαντες ἐγχωροὶ κόρης
λοιμάζοι καὶ θὺσθλοις Παρθενόπην βοῶν
έπειτα κυδανούσιν οἰωνὸν θεὰν.

ἀκτὴν δὲ τὴν προὔξουσαν εἰς Ἐνυπέως
Δευκωσία πρεῖσα τὴν ἐπόκυμον
πέτραν ὁχήσει δαρὸν, ἐνθα λάβρος Ἰς
γεῖτων θ' ὁ Λάρις ἐξερεύγονται ποτά.

Δίγεια δ' εἰς Τέρειναν ἐκναυσθώσεται,
κλύδωνα χελλύσουσα. τὴν δὲ ναυβάται
κρόκαισι ταρχύσουσι ἐν παρακτίαις,
'Ωκυνάρου δίκαιον ἀγχιτέρμονα.

λούσει δὲ σήμα βούκερως νασμοῖς Ἀρης
ὁρνιθόπαιδος ἱσμα φοιβάζων ποτοῖς.
πρώτῃ δὲ καὶ ποτ' αὖθι συγγόνωι θε авг
κραίνων ἀπάσης Μόψοπος ναυαρχίας
πλωτηρίῳ λαμπαδοῦχον ἐντυνει δρόμον,
χρησμός πιθήκας. ὃν ποτ' αὑτήσει λεώς
Νεαπολίτων, οἱ παρ' ἀκλυστον σκέπασ
ὀρμῶν Μισηνοῦ στύφλα νάσσονται κλίτη.

Βύκτας δὲ ἐν ἁσκῷ συγκατακλείσας βοῶς

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* Parthenope, washed ashore and buried at Naples, previously called Phalerum from its founder Phalerus (Steph. Byz. s.v.).
* Clanius, river near Naples.
* An athletic contest was annually held in her honour (Strabo 246).
* Another of the Sirens, cast ashore at Poseidonia = Paestum.
* Poseidon.
* Leucosia, small island near Paestum (Strabo 123, etc.).
* Rivers of Italy (schol.).
* Ligeia, the third Siren, is cast ashore at Tereina in Bruttium (Steph. Byz. s.v. Τέρεινα).

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ALEXANDRA

bitter thread spun by the Fates shall draw them. One of them washed ashore the tower of Phalerus shall receive, and Glanis wetting the earth with its streams. There the inhabitants shall build a tomb for the maiden and with libations and sacrifice of oxèn shall yearly honour the bird goddess Parthenope. And Leucosia shall be cast on the jutting strand of Enipeus and shall long haunt the rock that bears her name, where rapid Is and neighbouring Laris pour forth their waters. And Ligeia shall come ashore at Tereina spitting out the wave. And her shall sailmen bury on the stony beach nigh to the eddies of Ocinarus; and an ox-horned Ares shall lave her tomb with his streams, cleansing with his waters the foundation of her whose children were turned into birds. And there one day in honour of the first goddess of the sisterhood shall the ruler of all the navy of Mopsops array for his mariners a torch-race, in obedience to an oracle, which one day the people of the Neapolitans shall celebrate, even they who shall dwell on bluff crags beside Misenum’s sheltered haven untroubled by the waves.

And he shall shut up the blustering winds in

Unknown.

Diotimus, an Athenian admiral, who came to Naples and there in accordance with an oracle sacrificed to Parthenope and established a torch-race in her honour (Timaeus ap. schol.). Thuc. i. 45 mentions an Athenian admiral Diotimus who is presumably the person meant. Mopsops, an old king of Attica.

In honour of Parthenope in Naples.

Cape near Cumae, called after Misenus, a companion of Odysseus (Strabo xxvi.).

Odysseus receives from Aeolus the winds tied up in an ox-skin, Od. x. 19 ff.
LYCOPHRON

παλιντροβήτους πημονάις ἀλώμενος
κεραυνή μάστυγι συμφλεξηθήσεται
καύτες, ἔρινοι προσκαθήμενοι κλάδων,
ὡς μὴ καταβρόξῃ νυν ἐν ῥόχθοις κλύδων,
Χάριβδιν ἐκφυσώσαν ἐλκύσας βυθό.
βαιὸν δὲ τερφθεὶς τοῖς Ἀτλαντίδος γάμοις,
ἀναυλόχητον αὐτοκάβδαλον σκάφος
βῆναι ταλάσσει καὶ κυβερνήσαι τάλας
αὐτουργότευκτον βαρὺν εἰς μέσην τρόπων
εἰκαῖα γόμφοις προστεταργανωμένην.
ἡς οἷς τυθὸν Ἀμφίβαιος ἐκβράσας
τῆς κηρύλου δάμαρτος ἀπτῆνα σπόρον
αὐταῖς μεσόμμας καὶ σὺν ἵκριοις βαλεῖ
πρὸς κύμα δύπτην ἐμπεπλεγμένον κάλοις.
πόντου δ’ ἀνπνος ἐνσαρούμενος μυχοῖς,
ἀστῳ σύνοικος Ἡρηκίας Ἀνθηδόνος
ἔσται. παρ’ ἄλλον δ’ ἄλλος, ὡς πεύκης κλάδον,
βύκτης στροβήσει φελλόν ἐνθρώσκων πνοαίς.
μόλις δὲ Βύνης ἐκ παλιρροίας κακῆς
ἀμπυξι σαώσει στέρνα δεδρυφαγμένον
καὶ χεῖρας ἀκρας, αἷς κρεαγρεύτους πέτρας
μάρττων ἀλβρώτους αἰμαχθήσεται
στόρθυγξι. νῆθον δ’ εἰς Κρόνωι στυγομένην
"Ἀρπην περάσας, μεξεῖν κρεανόμοι,
ἀχλαινος ἄκης, πημάτων λυγρῶν κόπις,
τὸν μυθοπλάστην ἐξυλακτῆσε γόνον,
ἀρᾶς τετικῶς τοῦ τυφλωθέντος δάκους.

a Hom. Od. xii. 432 ff.
b Calypso, Hom. Od. vii. 245 ff.
d Poseidon.

* Glaucus, son of Poseidon, was a fisherman from Anthedon in Boeotia who became a god of the sea. Once a year he visited all coasts and islands (schol. Plato, Rep. x. 611).
ALEXANDRA

the hide of an ox, and wandering in woes that ebb and flow, he, the sea-gull, shall be burnt with the lash of the thunderbolt, clinging to the branch of a wild fig-tree so that the wave which draws spouting Charybdis to the deep may not swallow him in the surge. And, after brief pleasure in wedlock with the daughter of Atlas, he dares to set foot in his offhand vessel that never knew a dockyard and to steer, poor wretch, the bark which his own hands made, vainly fastened with dowels to the midst of the keel. Wherefrom Amphibaeus shall toss him forth, as it were the tiny unfledged brood of the halcyon’s bride, and cast him, with midbeams and deck together, headlong as a diver into the waves, entangled in the ropes, and sleepless, swept in the secret places of the sea, he shall dwell with the citizen of Thracian Anthedon. And like a branch of pine, blast after blast shall toss him as a cork, leaping on him with their gusts. And hardly shall the frontlet of Byne save him from the evil tide with torn breast and fingers wherewith he shall clutch the flesh-hooking rocks and be stained with blood by the sea-bitten spikes. And crossing to the island abhorred by Cronus—the isle of the Sickle that severed his privy parts—he a cloakless suppliant, babbling of awful sufferings, shall yelp out his fictitious tale of woe, paying the curse of the monster whom he blinded. Ah! not yet, not

1 Ino Leucothea, by whose veil Odysseus was saved (Od. v. 334 ff.).

2 Corcyra, under which was buried the sickle (δροτάνη, ἰπτη), with which Zeus mutilated Cronus, or Cronus mutilated Uranus (Hesiod, Th. 162, 179; Apoll. Rh. iv. 985 f.). Hence its old name Drepane.

3 The Cyclops Polyphemus, who cursed Odysseus (Od. ix. 534).
LYCOPHRON

οὖπω μάλ', οὔπω: μὴ τοσόος' ὑπνος λάβοι
λήθης Μέλανθουν ἐγκλυθένθ' Ἰππηγήτην.
ήξει γάρ, ήξει ναύλοχον 'Ῥείθρου σκέπασ
καὶ Νηρίτου πρηώνας. ὄψεται δὲ πάν
μέλανθρον ἀρδήν ἐκ βάθρων ἀνάστατον
μύκλος γυναικόκλωψιν. ἡ δὲ βασσάρα
σεμνῶς κασωρεύουσα κοιλανεῖ δόμους,
θοίναισφόβον ἐκχέασα τλήμονος.

αὐτὸς δὲ πλεῖω τῶν ἐπὶ Σκαμαίς πόνους
ιδῶν μολοβρός, τλήσεται μὲν οἴκετῶν
στυννάς ἀπειλᾶς εὐλόφῳ νῶτῳ φέρειν
δέννους κολασθεῖς, τλήσεται δὲ καὶ χερῶν
πληγαῖς ὑπείκειν καὶ βολαίσιν ὀστράκων.

οὐ γὰρ ξέναι μάστηγες, ἀλλὰ δαψιλῆς
σφραγὶς μενεῖ Θόαντος ἐν πλευραῖς ἔτι,

λύγοισι τετρανθείσα, τὰς ὅ λυμεῶν
ἐπεγκολάπτειν ἀστένακτος αἰνέσει,
ἐκουσίαν σμόδιγγα προςμάσσων δομῆ,
ὅπως παλεύσῃ δυσμενεῖς, κατασκόποις
λώβαισι καὶ κλαυθμοῖς φηλώσας πρόμον.

ὁν Βομβυλείας κλίτις ἡ Τεμμυκία
ὑψιστὸν ἡμῖν πῆμα' ἐτέκνωθέν ποτε,

μόνον πρὸς οἴκους ναυτίλων σωθεῖς τάλας.

λοίδοθον δὲ καύχας ὥστε κυμάτων δρομεῖς,

ὡς κόγχος ἁλμή πάντοθεν περιτριβεῖς,

κτῆσιν τε θοίναις Πρωνίων λαφυστιάν

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a Poseidon.
b In Ithaca.
c Penelope's suitors. μύκλος = ὄνος, the ass being' the type of lust (Pind. P. x. 36).
d Penelope.
Od. xvii. 219, xviii. 26.
Od. xix. 66 ff. etc.
In order to enter Troy as a spy Odysseus got himself

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yet! Let not such sleep of forgetfulness find Melanthus, the Lord of Horses, bending. For he shall come, he shall come to Rheithron's sheltering haven and the cliffs of Neriton. And he shall behold all his house utterly overthrown from its foundations by lewd wife-stealers. And the vixen, primly coquetting, will make empty his halls, pouring forth the poor wight's wealth in banqueting. And he himself, poor parasite, shall see trouble beyond what he endured at the Scaean gates; he shall endure to bear with submissive back sullen threats from his own slaves and to be punished with jeers; shall endure, too, to submit to buffeting of fists and hurling of potsherds. For not alien stripes but the liberal seal of Thoas shall remain upon his sides, engraved with rods: stripes which he, our destroyer, shall consent without a murmur to have engraved upon him, putting the voluntary weal upon his frame, that he may ensnare the foemen, with spying wounds and with tears deceiving our king. He whom of old the Temmician hill of Bombylea bare to be our chiefest bane—he alone of all his mariners, wretched one, shall win safely home. And lastly, like a sea-gull that roams the waves, worn all about by the salt water even as a shell and finding his possessions swallowed up in banqueting of the Pronians by the beaten and wounded by Thoas by way of disguise (II. Parv. Kinkel, p. 42). Cf. Homer, Odyssey, iv. 244 ff.

h Priam.

i Boeotian: according to one legend Odysseus was born in Boeotia (Müller, F.H.G. i. 426).

j Athena, inventor of flute (Pind. P. xii.), worshipped under this name in Boeotia.

k The wooers of Penelope; Pronians = Cephallenians; cf. Προναῖοι, Thuc. ii. 30.
LYCOPHRON

πρὸς τῆς Δακαίνης αἰνοβακχεύτου κιχών, σύφαρ θανεῖται πόντιοι φυγών σκέπας
cόραξ σὺν ὅπλοις Νηρίτων δρυμῶν πέλας.
κτενεῖ δὲ τύμασ πλειρὰ λοίγιος στόνυξ
κέντρω δυσαλθῆς ἐλλότος Σαρδωνικῆς.
κέλωρ δὲ πατρὸς ἄρταμος κληθήσεται,
'Αχιλλέως δάμαρτος αὐτανέψιος.
μάντων δὲ νεκρὸν Ἑυρυτᾶν στέφει λεώς
δ' τ' αἰτὴ ναίων Τραμπνᾶς ἐδέθλον,
ἐν ᾗ ποτ' αὖθις 'Ἡρακλῆς φίλει δράκων
Τυμφαῖος ἐν θοίναισιν Ἁιβίκων πρόμος,
τὸν Ἀιακὸν τε κάποι Περσέως στοράς
καὶ Τημενείων οὐκ ἀπωθεὶν αἰμάτων.

Πέργη δὲ μιν θανόντα, Τυρσηνῶν ὄρος,
ἐν Γορτυνία ἐξεταὶ πεφλεγμένον,
ὅταν στενάξων κῆρας ἐκπνεύση βίον
παιδὸς τε καὶ δάμαρτος, ἢν κτείνας πόσις
ἀυτὸς πρὸς 'Αἰδην δευτέραν ὅδὸν περᾶ,
σφαγαίς ἀδελφῆς ἡλοκισμένος δέρην,
Γλαῦκωνος 'Αἰγυρτοῦ τ' αὐτανέψιας.

Χῶ μὲν τοσοῦτων θύνα πημάτων ἴδων
ἀστρεπτον 'Αἰδην δύσεται τὸ δεύτερον,
γαληνόν ἦμαρ οὔπω' ἐν ζωῇ δρακῶν.
ὦ σχέτλι', ὡς σοι κρείσσον ἦν μίμεον πάτρας
βοηλατοῦντα καὶ τὸν ἔργαθαιν μύκλον

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a Penelope, as daughter of Icarius, brother of Tyndareus.
b Spear of Telegonus tipped with spine of thornback.
c Telegonus, son of Odysseus and Circe.
d Achilles in Elysium (Simonid. fr. 213, Ibyc. fr. 37) has
to wife Medea, daughter of Aeëtes, brother of Circe.
e Polyperchon, king of the Epeirote, murdered in
309 B.C. Heracles, son of Alexander the Great and Barsine
(Paus. ix. 7. 2).
f Odysseus.
g Unknown hill in Etruria.

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Laconian lady  

of fatal frenzy, ancient as a crow he shall flee with his weapons the shelter of the sea and in wrinkled age die beside the woods of Neriton. The deadly spike, hard to heal, of the Sardinian fish shall wound his sides with its sting and kill him; and his son shall be called the butcher of his father, that son who shall be the own cousin of the bride of Achilles. And in death he shall be garlanded as a seer by the Eurytanian folk and by the dweller in the steep abode of Trampya, wherein one day hereafter the Tymphaean dragon, even the king of the Aethicides, shall at a feast destroy Heracles sprung from the seed of Aeacus and Perseus and no stranger to the blood of Temenus.

When he is dead, Perge, hill of the Tyrrhenians, shall receive his ashes in the land of Gortyn ; when, as he breathes out his life, he shall bewail the fate of his son and his wife, whom her husband shall slay and himself next pass to Hades, his throat cut by the hands of his sister, the own cousin of Glaucon and Apsyrtus.

And having seen such a heap of woes he shall go down a second time to unturning Hades, having never beheld a day of calm in all his life. O wretched one! how much better had it been for thee to remain in thy homeland driving oxen, and

* Cortona in Etruria, where Odysseus was said to be buried.
  4 Telemachus.
  5 Circe.
  6 Telemachus, who married Circe and killed her, and was himself killed by Cassiphone, daughter of Odysseus and Circe, and thus half-sister of Telemachus.
  7 Aëtes, Pasiphaë, Circe, are children of Helios, and thus Apsyrtus, son of Aëtes, Glaucon (Glaucus), son of Pasiphaë, Cassiphone, daughter of Circe, are cousins.
  8 He had gone to Hades before as a living man.

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LYCOPHRON

κάνθων' ὑπὸ ζεύγλαισι μεσσαβοῦν ἐτὶ πλασταῖσι λύσσης μηχαναῖς οἰστρημένον ἡ τηλικώνδε πείραν ὀτλήσαι κακῶν.

'Ὁ δ' αἰνόλεκτρον ἀρπαγείζαν εὐνέτης πλάτων ματεύσων, κληδόνων πεπυκμένωσο, ποθῶν δὲ φάσμα πτηνὸν εἰς αὖθαν φυγόν, ποίους θαλάσσης ὅυκ ἔρευνήσει μυχοῦς; ποίαν δὲ χέρσου ὅου ἀνιχνεύσει μολῶν; ἐπόφηται μὲν πρώτα Τυφώνος σκοτάς, καὶ πέμπτον γραυν μαρμαρουμένην δέμας, καὶ τὰς Ἐρεμβδών ναυβάτας ἧχθημένας προβλήτας ἀκτάς. ὅψηται δὲ τῆς Ῥουμος Μύρρας ἐρυμνόν ἄστυ, τῆς μογοστόκους ὀδίνας ἐξέλυε δενδρώδης κλάδος, καὶ τὸν θεά κλαυσθέντα Γαῦνστος τάφον Σχουήδι μουσόφθαρτον 'Ἀρέντα Ἑνη, κραντήρι λευκῷ τὸν ποτ' ἐκτανε πτέλας. ἐπόψηται δὲ τύρσιας Κηφηνίδας καὶ Λαφρίου λακτίσμαθ' Ἐρμαίου ποδὸς δισσάς τε πέτρας, κέρφως αἰς προσμάτω δαίτος χατίζων. ἀντὶ θηλείας δ' ἐβη τὸν χρυσόπατρον μόρφων ἀρπάσας γνάθοις,

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a Odysseus, feigning madness to avoid going to Troy (Od. ii. 170, xxiv. 115), yoked to his plough an ox and an ass (schol.) or a horse and an ox (Hygin. Fab. 95).

b Menelaus; for his wanderings in search of Helen cf. Od. iv. 81 ff.

c Helen.

d Cf. 112 ff., 131.

e Cilicia.

f Cyprus. When Aphrodite hid from the gods on Mount Casion in Cyprus, her hiding-place was revealed by an old woman, whom for her treachery Aphrodite turned into stone.

f Aethiopians or Arabians.

h Byblus in Phoenicia. Myrrha, before the birth of Adonis, was turned into a tree (myrrh) by Aphrodite (Apollod. iii. 184, Anton. Lib. 34).
to harness still the working stallion ass to the yoke,
frenzied with feigned pretence of madness, a than to suffer the experience of such woes!

And he b again—the husband seeking for his fatal bride c snatched from him, having heard rumours, and yearning for the winged phantom d that fled to the sky,—what secret places of the sea shall he not explore? What dry land shall he not come and search? First he shall visit the watching-place of Typhon, e and the old hag turned to stone, f and the jutting shores of the Erembi, g abhorred by mariners. And he shall see the strong city of unhappy Myrrha, h who was delivered of the pangs of child-birth by a branching tree; and the tomb of Gauas i whose death the Muses wrought—wept by the goddess j of the Rushes, k Arenta, the Stranger l: Gauas whom the wild boar slew with white tusk. And he shall visit the towers m of Cepheus and the place n that was kicked by the foot of Hermes Laphrios, and the two rocks on which the petrel leapt in quest of food, but carried off in his jaws, instead of a woman, o the eagle son p of the golden Sire—a male

4 Adonis, son of Myrrha, killed by a boar (Apollod. iii. 183), to hunt which he had been incited by the Muses' praise of hunting (schol.).

* Name of Aphrodite in Samos.

* Aphrodite in Memphis (Herod. ii. 112).


* In Aethiopia was a place Ερμοῦ νησίς where the foot of Hermes, who was here watching Io, caused a spring to burst forth.

* Andromeda, exposed to the sea-monster Cetus (petrel here, in Lycophron's manner).

* Perseus, son of Zeus and Danaë, whom Zeus visited in a golden shower, rescued Andromeda. He allowed himself to be swallowed by the beast, whose inwards he then cut to pieces with a sickle.

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τὸν ἡπατουργὸν ἄρσεν ἀρβυλόπτερον,
pεφήσεται δὲ τού θεριστήρος ἔυρῳ
φάλαινα δυσμύητος ἐξωμένῃ,
ἐποβρότος ὁδίνας οἷς μαντοῦς τόκων
τῆς δειρόπαιδος μαρμαράπιδος γαλής·
δὲ ζωοπλαστῶν ἄνδρας ἐξ ἀκροὺ ποδὸς
ἀγαλματώσας ἀμφελυτρώσει πέτρῳ,
λαμπτηροκλέπτης τριπλανοῦσ ποδηγίας.

'Εποίησεται δὲ τούς θερειπτότους γυνὰς
καὶ ῥείδρου Ἀσβύσταιο καὶ χαμεννάδας
εὐνὰς, δυσόδιμους θηραὶ συγκομίμενος.
καὶ πάντα τλῆσθ' οὖνεκ Ἀγύας κυνὸς
τῆς θηλύπαιδος καὶ τριάνορος κόρης.

ταμάσσων κρατὴρα καὶ βοϊγρίου
καὶ τὰς δάμαρτος ἀσκέρας εὐμάριδας.

ἄτει δὲ Σῑρίων καὶ Δακνίου μυχοὺς,
ἐν οἷς ποίτες ὄρχατον τεῦξει θεῖ
'Οπλοσμία φυτοῖσιν ἐξηκημένον.
γυναιξὶ δὲ ἔσται πεθῶς ἐγχώροις ἅεὶ
πενθεὶν τὸν εἰνάπηχν Αἴακου τρίτον

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a Perseus cuts off the head of Medusa; from the blood spring the horse Pegasus and the man Chrysaor.

b Medusa, called a weasel because weasels were supposed to give birth through the neck (Ant. Lib. xxix.; Ovid, M. ix. 323).

c Perseus with the Gorgon's head turned Polydeuces, king of Seriphos, and his people to stone (Pind. P. x. 48, xii. 14).

d The daughters of Phorctys, the Graea, had but one eye in common (Aesch. P. V. 795), which Perseus stole but restored when they consented to guide him to the Nymphs, who gave him winged shoes, a wallet, and the cap of invisibility.

Egypt.

f The Nile.

i.e. seals; Homer, Odyssey iv. 351 ff.

ALEXANDRA

with winged sandals who destroyed his liver. By the harvester's blade shall be slain the hateful whale dismembered: the harvester who delivered of her pains in birth of horse and man the stony-eyed weasel whose children sprang from her neck. Fashioning men as statues from top to toe he shall envelop them in stone—he that stole the lamp of his three wandering guides.

And he shall visit the fields which drink in summer and the stream of Asbystes and the couch on the ground where he shall sleep among evil-smelling beasts. And all shall he endure for the sake of the Aegyan bitch, her of the three husbands, who bare only female children. And he shall come as a wanderer to the folk of the Iapyges and offer gifts to the Maiden of the Spoils, even the mixing-bowl from Tamassus and the shield of oxhide and the fur-lined shoes of his wife. And he shall come to Siris and the recesses of Lacinium, wherein a heifer shall fashion an orchard for the goddess Hoplosmia, furnished with trees. And it shall be for all time an ordinance for the women of the land to mourn the nine-cubit hero, third in descent

1 Menelaus, Paris, Deiphobus.  
2 Iphigeneia and Hermione.  
3 Athena Αγελέη (Hom.). The reference is to Castrum Minervae, south of Hydruntum; cf. Strabo 281.  
4 In Cyprus, famous for metal-work (Strabo 255 and 684).  
5 Cape near Croton with temple of Hera Lacinia (Steph. Byz. s.v. Λακίνιον, Livy xxiv. 3).  
6 Thetis, who dedicated Lacinium to Hera (Serv. on Aen. iii. 552).  
7 Hera in Elis (schol.).  
8 The women of Croton mourn for Achilles and wear no gay dress.  
9 Achilles, son of Peleus, son of Aeacus and of Thetis, daughter of Doris; “nine-cubit” i.e. of heroic stature.

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LYCOPHRON

cαι Δωρίδος, πρεστήρα δατοῦ μάχης,
cαι μήτε χρυσῷ φαινῆ γαλαύνειν ῥέθην,
μήθ᾽ ἀβροτήνους ἀμφιβάλλεσθαι πέπλους
κάλχη φορυκτούς, οὐνεκεν θεᾶ θεὸς
χέρσου μέγαν στόρυνγα δωρεῖται κτίσαι.
ηζεὶ δὲ ταῦτῳ γυμνάδας κακοζένους
πάλης κοινόστας, ὅν τε Κωλώτις τεκνοῖ,
Ἄλεντία κρείσσοσα Δογγοῦρου μυχῶν,
"Ἀρτῆς Κρόνου πήδημα Κοῦχείας θ' ὅωρ
κάμψας, Γονουσάν τ' ἑδὲ Σικανῶν πλάκας,
cαι θηροχλαίνου σηκὸν ἀμμηστοῦ λύκου,
ὅν Κρηθέως ἀμμαίος ὀρμίσσας σκάφος
ἐδεμεν πεντήκοντα σὺν ναυγέταις.
κρόκαι δὲ Μυκῶν εὐλυπή στελγήσατα
τηροῦν, ἀλμησ' ὅδ' φοιβάζει κλύδων
οὖν' ὁμβρία σμήχουσα δηναιὸν νυφᾶς.
"Ἀλλοις δὲ θίνες οἳ τε Ταυχείρων πέλας
μύρμηκες αἰαζουσιν ἐκβεβρασμένους
ἐρημον εἰς "Ατλαντος οἰκητήριον
θρυλιγμάτων δέρτροις προσσεσηροτάς:
Μόθον Τιταρώνειον ἐνθα ναυβάται
θανόντα ταρχύσαντο, τυμβείαν δ' ὑπὲρ
κρηπὶδ' ἀνεστήλωσαν Ἀργῷον δορὸς
κλασθὲν πέτευρον, νερτέρων κεμήλιον,
Ἄνθυγα Κινύφειος ἡ τέγγων ρόος

Δ Thetis to Hera.
Lacinium.
Eryx, son of Butes and Aphrodite, who compelled strangers to wrestle with him till he was slain by Heracles.
At Mount Eryx in Sicily was a temple of Aphrodite Erycinia.
Aphrodite in Cyprus (schol.).
Aphrodite in Colophon (schol.).
Unknown.
Drepanum in Sicily.

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ALEXANDRA

from Aeacus and Doris, the hurricane of battle strife, and not to deck their radiant limbs with gold, nor array them in fine-spun robes stained with purple—because a goddess\(^a\) to a goddess\(^a\) presents that great spur\(^b\) of land to be her dwelling-place. And he shall come to the inhospitable wrestling-arena of the bull\(^c\) whom Colotis\(^d\) bare, even Alentia,\(^e\) Queen of the recesses of Longueros,\(^f\) rounding the Cronos' Sickle's leap\(^g\) and the water of Concheia,\(^f\) and Gonusa\(^f\) and the plains of the Sicanians, and the shrine of the ravenous wolf\(^h\) clad in the skin of a wild beast, which the descendant of Cretheus, when he had brought his vessel to anchor, built with his fifty mariners. And the beach still preserves the oily scrapings of the bodies of the Minyans, nor does the wave of the brine cleanse them, nor the long rubbing of the rainy shower.

And others\(^i\) the shores and reefs near Taucheira\(^j\) mourn, cast upon the desolate dwelling-place\(^k\) of Atlas, grinning on the points of their wreckage: where Mopsus\(^l\) of Titaeron died and was buried by the mariners, who set over his tomb's pedestal a broken blade from the ship Argo, for a possession of the dead,—where the Cinypebian stream\(^m\) fattens

\(^a\) Heracles, with the lion's skin, to whom Jason, son of Aeson, son of Cretheus, built a temple in Aethalia (Elba), where curiously coloured pebbles were supposed to get their colour from the flesh-scrapings (ἀποστλεγώσματα) of the Argonauts (Minyae) (Diodor. iv. 56, Strabo 224, Apoll. Rh. iv. 654, Arist. Mirab. 105).  
\(^b\) Guneus, Prothous, and Eurypylus wander to Libya.  
\(^c\) Near Cyrene (Herod. iv. 171).  
\(^d\) Libya.  
\(^e\) Mopsus from Titaun in Thessaly was the seer of the Argonauts. He was killed by snake-bite in Libya (Apoll. Rh. iv. 1502).  
\(^f\) Cinyps (Herod. iv. 175).
LYCOPHRON

νασμοῖς λιπαίνει, τῷ δὲ Νηρέως γόνῳ
Τρίτωνι Κολχίδας ἄπασεν δάνος γυνὴ
χρυσῶν πλατάν κρατῆρα κεκρυμμένων,
δείξαντι πλωτὴν οἰμον. ἡ δὲ στενῶν
μύρμων ἐνήσει τίφυς ἀθραυστὸν σκάφος.

Γραῦκοι δὲ χῶρας τουτάκις λαβεῖν κράτη
θαλασσόπταις δίμορφος αὐτάζει θεός,
ὅταν παλίμπουν δώρον ἀγαυλος λεῶς
"Ελλήν' ὀρέξτη νοσφίας πάτρας Λίβας.

εὐχάς δὲ δεμαίνοντες Ἀσβόσται κτέαρ
κρύπου άφαντον ἐν χθονὸς νευροῖς μυχοῖς,
ἐν ἡ Κυφαιών δύσμορον στρατηλάτην
ναύταις συνεκβράσουσι Βορραίαι πνοαί,
τὸν τ' ἐκ Παλαύθρων ἐκγονὸν Τευθρηδόνος,
"Ἀμφρυσίων σκηντούχον Εὐρυμαπτών,
καὶ τὸν δυνάστην τοῦ πετρωθέτων λύκου
ἀπονοδόρπου καὶ πάγων Τυμφρηστών.

ὅτι μὲν Αἰγώνειαν ἄθλοι πάτραν
ποθοῦντες, ὦ δ' Ἐχῖνον, ὦ δὲ Τῖταρον
"Ιρών τε καὶ Τρηχίνα καὶ Περραμβικὴν
Γόννον Φάλανναν τ' ἣδ' Ὀλοσσόνων γύας
καὶ Κασταναίαν, ἀκτέριστον ἐν πέτραις
αἰώνα κωκύσσουσιν ἑλοκισμένοι,

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a Between Taucheira and Cyrene.
b Son of Poseidon and Amphitrite, daughter of Nereus.
c Medea.
d Triton guided the Argonauts out of Lake Tritonis, receiving from Jason a bronze tripod (here a mixing-bowl), which he placed in his temple, declaring that when a descendant of the Argonauts should recover the tripod, a hundred Greek cities would be founded near Lake Tritonis. When the neighbouring tribes heard this, they hid the tripod (Herod. iv. 179; Apoll. Rh. iv. 529 ff.; 1547 ff.; Diodor. iv. 56).
* Steersman of the Argo (Apoll. Rh. i. 105).
=f Triton, half-man, half-fish.
ALEXANDRA

Ausigda\textsuperscript{a} with its waters, and where to Triton,\textsuperscript{b} descendant of Nereus, the Colchian woman\textsuperscript{c} gave as a gift the broad mixing-bowl\textsuperscript{d} wrought of gold, for that he showed them the navigable path whereby Tiphys\textsuperscript{e} should guide through the narrow reefs his ship undamaged. And the twy-formed god,\textsuperscript{f} son of the sea, declares that the Greeks shall obtain the sovereignty of the land\textsuperscript{g} when the pastoral people of Libya shall take from their fatherland and give to a Hellene the home-returning gift. And the Asbystians, fearing his vows, shall hide the treasure from sight in low depths of the earth, whereon the blasts of Boreas shall cast with his mariners the hapless leader\textsuperscript{h} of the men of Cyphos and the son\textsuperscript{i} of Tenthredon from Palaautra,\textsuperscript{j} king of the Amphyrians of Euryampus,\textsuperscript{k} and the lord\textsuperscript{l} of the Wolf\textsuperscript{m} that devoured the atonement and was turned to stone and of the crags of Tymphrestus.\textsuperscript{n} Of whom some, unhappy, yearning for their fatherland of Aegoneia,\textsuperscript{o} others for Echinos,\textsuperscript{p} others for Titaros\textsuperscript{q} and for Iros\textsuperscript{r} and for Trachis\textsuperscript{s} and Perrhaebic Gonnos\textsuperscript{t} and Phalanna,\textsuperscript{u} and the fields of the Olossonian,\textsuperscript{v} and Castanaia,\textsuperscript{w} torn on the rocks shall bewail their fate that lacks the rites of funeral.

\textsuperscript{a} Founding of Cyrene (Pind. \textit{P.} iv.)
\textsuperscript{b} Guneus from Cyphos in Perrhaebia (\textit{II.} ii. 748).
\textsuperscript{c} Prothoüs, \textit{II.} ii. 756. \textsuperscript{d} In (Thessalian) Magnesia.
\textsuperscript{e} On the Amphrysus in Thessaly.
\textsuperscript{f} Eurypyleus from Ormenion in Thessaly (\textit{I. l.} ii. 734).
\textsuperscript{g} When Peleus had collected a herd of cattle as an atonement for the murder of Actor, son of Acastus (schol.) or Eurytyn (Ant. \textit{Lib.} 38) or Phocus (Ovid, \textit{M.} xi. 381), the herd was devoured by a wolf which Thetis turned into stone. This stone is variously located in Thessaly or Phocis.
\textsuperscript{h} In Thessaly.
\textsuperscript{i} In Malis.
\textsuperscript{j} Near Mount Oeta.
\textsuperscript{k} In Magnesia.

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LYCOPHRON

"Ἀλλην δ' ἔπ' ἄλλῃ κήρᾳ κωνήσει θεός,
λυγρὴν πρὸ νόστου συμφορὰν δωρούμενος.
Τὸν δ' Αἰσάρου τε ρεῖθρα καὶ βραχύττολις
Οἰνωτρίας γῆς κεγχρήνη βεβρωμένων
Κρίμισα φιτροῦ δέξεται μιαφόνου·
αὐτὴ γὰρ ἄκραν ἄρδων εὐθυνεῖ χερῶν
Σάλπιγξ ἀποψάλλουσα Μαυώτῃν πλόκον·
Δύρα παρ' ὦθαῖς ὧς ποτε φλέξας θρασύν
λέοντα μαιβῶ χεῖρας ὑπλισε Σκῦθη
δράκοντι ἀφύκτων γομφίων λυροκτύπω.
Κράδις δὲ τύμπους ὤψεται δεδουπότος,
εὐραξὶ 'Αλαίου Παταρέως ἀνακτόρων,
Ναύαθος ἑνθα πρὸς κλῦδων ἑρεύγεται.
κτενοῦσι δ' αὐτὸν Αὐσονεῖς Πελλήνιοι
βομβρομοῦντα Διῳδών στρατηλάταις,
οὐς τῆλε Θερμύδρου τε Καρπάθου τ' ὄρων
πλάνητας αἴθων Θρασκίας πέμψει κόνων,
ξένην ἐποικίσοντας ὀθνείαν χθόνα.
ἐν δ' αὐτῷ Μακάλλως σηκὸν ἐγχωροῦ μέγαν
ὑπὲρ τάφων δείματες, αἰανῆ θεῶν
λοιβαῖσι κυδανοῦσι καὶ θύσθλοις βωῶν.

a Philoctetes, son of Poeas from Magnesia, returns from
Troy to his home, but owing to a sedition went to S. Italy,
where he founded Chone, Petelia, and Crimisa (Strabo 254).

b Near Croton (Strabo 262).

c Philoctetes having been bitten by a viper was left by
the Greeks in Lemnos, but as Troy could not be taken
without the bow and arrows of Heracles which he had, they
afterwards brought him to Troy, where he killed Paris.

D Paris, in reference to Hecuba's dream.

e Athena in Argos (Paus. ii. 21. 3), where was a temple of
Athena Salpínx, said to have been founded by Hegeleos,
son of Tyrsenius, the reputed inventor of the trumpet.

f i.e. Scythian.
ALEXANDRA

One evil fate after another shall god arouse, presenting them with grievous calamity in place of return to their homes.

Another a shall the streams of Aesarus b and the little city of Crimisa in the Oenotrian land receive: even the snake-bitten c slayer of the fire-brand d; for the Trumpet e herself shall with her hand guide his arrow point, releasing the twanging Maeotian f bow-string. On the banks of Dyras g he burnt of old the bold lion, h and armed his hands with the crooked Scythian dragon i that harped with unescapable teeth. And Crathis j shall see his tomb when he is dead, sideways from the shrine of Alaeus k of Patara, where Nauaethus l belches seaward. The Ausonian Pellenians m shall slay him when he aids the leaders of the Lindians n whom far from Thermydron o and the mountains of Carpathus p the fierce hound Thrascias q shall send wandering to dwell in a strange and alien soil. But in Macalla r again, the people of the place shall build a great shrine above his grave and glorify him as an everlasting god with libations and sacrifice of oxen.

a River near Oeta where Heracles was cremated by Philoctetes who inherited his bow and arrows.

b Heracles.
c Heracles’ bow.
d River near Sybaris.
e At Crimisa Philoctetes built a temple to Apollo Alaeus (i.e. “of wandering”). Patara in Lycia had a famous temple of Apollo (Strabo 668).
f River near Croton where Trojan captive women burnt the Greek ships (Strabo 262).
g Philoctetes died fighting for Rhodian settlers in Italy, who had been carried thither by the N.N.W. wind, against settlers from Pellene in Achaea.
h Lindos in Rhodes.
i Harbour of Lindos.
j Island between Rhodes and Crete.
k N.N.W. wind.
l Town in Chonia.
LYCOPHRON

'Ο δ' ἱπποτέκτων Λαγαρίας ἐν ἀγκάλαις, ἑγχος πεφρυκῶς καὶ φάλαγγα θουρίαν, πατρών ὅρκον ἐκτίνων ψευδώμοτον, ὤν ἀμφὶ μῆλων τῶν δορικτήτων τάλας πύργων Κομαιθῶς συμπεφυμένων στρατῶ
στεργοξυνεύων οὐνεκεν νυμφευμάτων
'Αλοίτην ἔτη τὴν Κυδωνίαν Ὀρασώ
ὄρκωμοτῆσαι τὸν τε Κρηστώνης θεὸν
Κανδάον' ἡ Μάμερτον ὀπλίτην λύκον,
ὁ μητρὸς ἐντὸς δελφύος στυγνήν μάχην
στήσας ἀραγμοῖς πρὸς κασίγνητον χερῶν,
οὐπωτὸ Τιτοῦς λαμπρὸν αὐγάζων φάος
οὐδ' ἐκφυγὼν ἀδίων ἀλγεμώς τόκων.
τοιγάρ πόποι φύξηλιν ἠνδρωσαν σπόρον,
πύκτην μὲν ἐσθλόν, πτώκα δ' ἐν κλόνῳ δορός,
καὶ πλεοτα τέχναις ἀφελησάντα στρατῶν
ὅς ἀμφὶ Κερν καὶ Κυλιστάνουγανὸς
ἐπηλὺς οἰκός τῇ λαός νάσσεται πάτρας,
τὰ δ' ἐργαλεία, τοῦτοι τέτρης βρέτας
τεύξει ποτ' ἐγχώρουσι μέρερον βλάβην,
καθερώσει Μυνιδίας ἀνακτόροις.

Ἀλλοι δ' ἐνοικήσουι Σικανῶν χθόνα,
πλαγκτοὶ μολόντες, ἐνθα Δαμηδῶν τριπλᾶς

1 Κυλιστάνου Scheer from E.M. 544, 30 Κυλιστάρ(ν)ου.

a Near Thurii in S. Italy, founded by Epeius (Strabo 263).
b Epeius.
© In later epic Epeius is typical coward (Q. Smyrn. iv. 323; xii. 28, etc.).
1 Panopeus.
* Panopeus went with Amphitryon against the Taphians and Teleboans. Pterelaus, king of the former, had a lock of golden hair which made him invincible. Comoetho, his daughter, fell in love with Amphitryon and cut off the lock. Amphitryon captured the city of Pterelaus and put to death Comoetho. Panopeus seized some of the spoils 572
ALEXANDRA

In the sheltering arms of Lagaria shall dwell the builder of the horse. Afraid of the spear and the impetuous phalanx, he pays for the false oath of his father regarding the spear-won herds, which wretched man, when the towers of Comaetho were confounded by the army in the cause of loving marriage, he dared to swear by Aloetis Cydonia Thraso, and by the god of Crestone, Candaon or Mamertus, warrior wolf. He even within his mother's womb arrayed hateful battle against his brother with blows of his hands, while he looked not yet on the bright light of Tito, nor had yet escaped the grievous pains of birth. And for his false oath the gods made his son grow to be a coward man, a good boxer but a skulker in the mellay of the spear. By his arts he most greatly helped the host; and by Ciris and the bright waters of Clylistanus he shall dwell as an alien, far from his fatherland; and the tools wherewith he shall bore the image and fashion sad ruin for the people of my country, he shall consecrate in the shrine of Myndia.

And others shall dwell in the land of the Sicanians, wandering to the spot where Laomedon, unjustly, but denied it on oath, swearing falsely by Athena and Ares.

Athena Aloetis, as avenger of sin; Cydonia, cult-name of Athena in Elis where she had a temple founded by Clymenus from Cydonia in Crete; Thraso ("Bold"), as warlike goddess.

Ares. Here Candaon must be a title of Ares, but in 328 Hephaestus.

P. fought with his brother Crisus in his mother's womb.

= Aciris, river near Siris (Strabo 264), in Lucania.

Athena, from her cult at Myndus in Caria.

When Phoenodamos refused to expose his daughters to the sea-beast, Laomedon had to expose his own daughter Hesione. In revenge he gave the daughters of Phoenodamus to some merchants to expose in the far West.
LYCOPHRON

ναύταις ἔδωκε Φοινοδάμαντος κόρας, ταῖς κητοδόρποις συμφοραῖς δεδηγμένοις, τηλοῦ προθείνα τηροῦν ὑμησταῖς βορὰν μολόντας εἰς γῆν ἔσπερον Λαυστρυγόνων, ὅπου συνοικεῖ δαψιλῆς ἐρημία.

αἰ δὲ αὖ παλαιστοῦ μητέρος Ζηρυνθίας σηκὸν μέγαν δείμαντο, δωτίνην θεᾶ, μόρον φυγοῦσαι καὶ μουικήτους ἔδρας, ἀν δὴ μιᾶν Κρησσοῦ, ἴνδαλθεῖς κυνί, ἐζευξὲ λεκτροὺς ποταμός· ἢ δὲ δαῖμον τῷ θηρομίκτῳ σκύλακα γενναίον τεκνοῖ, τρισσῶν συνοικιστῆρα καὶ κτίστην τόπων. δὲ δὴ ποδηγῶν πτῶρθον Ἀγχίσου νόθον ἄξει τρίδευρον νῆσον εἰς λῃτυρίαν, τῶν Δαρδανείων ἐκ τόπων ναυσθλούμενον. Αἰγέστα τλῆμον, σοὶ δὲ δαὶμόνων φραδαῖσ πένθος μέγυστον καὶ δὶ αἰώνων πάτρας ἐσται πυρὸς ῥιπαῖσιν ἡθαλωμένης. 
μόνῃ δὲ πύργων δυστυχεῖς κατασκαφᾶς νῆπαυστον αἰάξουσα καὶ γοωμένη δαρῶν στεναῖες. πᾶς δὲ λυγαίαν λεώς ἐσθήτα προστρόπαυον ἐγχλαινούμενος αὐχμῷ πυνόδης λυπρὸν ἀμπρύσει βίον. 
κρατός δὲ ἀκουρὸς νῶτα καλλυνεῖ φόβη, μνήμην παλαιῶν τημελοῦσ’ ὀδυμάτων. 

Πολλοὶ δὲ Σίριν ἀμφί καὶ Δανταρνίαν

a Aphrodite, as in 449; but in 1178 Hecate.

b Eryx; see 866 f.

* Aegesta. A dog, representing Crimisus, appears on coins of (S)egesta (Sestri) (Head, Hist. Num. p. 164 f.).

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stung by the ravages of the gluttonous sea-monster, gave to mariners to expose the three daughters of Phoenodamas that they should be devoured by ravenous wild beasts, there far off where they came to the land of the Laestrygonians in the West, where dwells always abundant desolation. And those daughters in their turn built a great shrine for the Zerynthian as a gift to the goddess, for as much as they had escaped from doom and lonely dwelling. Of these one the river Crimisus, in the likeness of a dog, took to be his bride: and she to the half-beast god bears a noble whelp, settler and founder of three places. That whelp shall guide the bastard scion of Anchises and bring him to the farthest bounds of the three-necked island, voyaging from Dardanian places. Hapless Aegesta! to thee by devising of the gods there shall be most great and age-long sorrow for my country when it is consumed by the breath of fire. And thou alone shalt groan for long, bewailing and lamenting unceasingly the unhappy overthrow of her towers. And all thy people, clad in the sable garb of the suppliant, squalid and unkempt, shall drag out a sorrowful life, and the unshorn hair of their heads shall deck their backs, keeping the memory of ancient woes.

And many shall dwell by Siris and Leutarnia’s

\( ^a \) Aegestes.
\( ^e \) Aegesta, Eryx, Entella.
\( ^f \) Elymus, eponym of the Elymi.
\( ^g \) Sicily.
\( ^h \) The native garb of the people of Segesta is interpreted as mourning for Troy; cf. 863, 1137.
\( ^i \) In Lucania.
\( ^j \) Coast of Calabria.
LYCOPHRON

ἀρουραν οἰκίσσουν, ἔνθα δύσμορος
Κάλχας ὀλύνθων Σισυφεὺς ἀνηρίθμων
κεῖται, κάρα μάστυγι γογγύλη τυπεῖς,
ῥεῖθροισιν ὄκυς ἔνθα μύρεται Σίνις,
ἀρδῶν βαθείαν Χανίας παγκληρίαν.
πόλιν δ᾿ ὁμοίαν Ἰλίῳ δυσδάμονες
deίμαντες, ἀλγυνούσι Δαφρίαν κόρην
Σάλπιγγα, δηώσαντες ἐν ναῷ θεᾶς
toὺς πρόσθ᾿ ἔδειθον Ἑουθίδας ὑκηκότας.
γλήναις δ᾿ ἀγαλμα ταῖς ἀναμάτοις μύσει,
stυγνήν Ἀχαϊῶν εἰς Ἰάονας βλάβην
λεύσον φόνον τ᾿ ἐμφυλόν ἀγραύλων λύκων,
ὅταν θανῶν ἄρταρχος ἱρείας σκυλάξ
πρῶτος κελαινῷ βωμὸν αἰμάξῃ βρότῳ.

"Ἀλλοι δὲ πρῶνας δυσβάτους Τυλησίους
Δίνου θ᾿ ἀλισμήκτου δειραίαν ἄκραν
Ἀμαζόνος σύγκλητον ἄρσονται πέδον,
δουλῆς γυναικὸς ξεθυλαν ἐνδεδεχμένου,
ὅν χαλκομίτρον θῆσον ὀργηῆς κόρης
πλανήτων ἀξεῖ κύμα πρὸς ἔννθην χόνα.
ἄς ἐκπενεύθησθαι λοίσθου, ἄφθαλμος τυπεῖς
πιθηκομόρφῳ πότμον Αἰτωλῷ φθόρῳ
tεύξει τράφηκε φοινῶ τεμεμένην."

In connexion with Heracles and his carrying off of
the oxen of Geryon, legend told that Heracles, seeing a
seer (here called Calchas) sitting under a fig-tree, asked him
how many figs were on the tree. “Ten bushels and one
fig,” said the seer. When Heracles vainly tried to put the
odd fig into the tenth bushel, the seer mocked him and
Heracles killed him with his fist.

Sisyphus is the type of cleverness.
The fist of Heracles. i.e. Siris.
Achaeans come from Troy and settle near Siris on the
site of the later Heracleia. They kill the Ionians, the
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fields, where lies the unhappy Calchas \* who Sisyphus-like \* counted the unnumbered figs, and who was smitten on the head by the rounded scourge \*— where Sinis \* swift stream flows, watering the rich estate of Chonia. There the unhappy men shall build a city like Ilios, and shall vex the Maiden Laphria Salpinx by slaying in the temple of the goddess the descendants \* of Xuthus who formerly occupied the town. And her image shall shut its bloodless eyes, beholding the hateful destruction of Ionians by Achaeans and the kindred slaughter of the wild wolves, when the minister son of the priestess dies and stains first the altar with his dark blood.

And others shall take to them the steep Tylesian \* hills and sea-washed Linos \* hilly promontory, the territory of the Amazon, \* taking on them the yoke of a slave woman, whom, as servant of the brazen-armed impetuous maiden, \* the wave shall carry wandering to an alien land: slave of that maiden whose eye, smitten as she breathes her last, shall bring doom to the ape-formed Aetolian pest, \* wounded by the previous settlers, in the temple of Ilian Athena; \* cf. Aristot. Mirab. 106, Athen. xii. 523, Strabo 264 (who says it was the Ionians who murdered the earlier Trojan settlers).

\* Athena, cf. 356, 915.
\* Ionians, Ion being son of Xuthus.
\* Unknown, but apparently in Bruttium.
\* Clete, nurse of Penthesileia.
\* When Clete heard that Penthesileia had fallen at Troy, she set out in search of her but was carried by stress of weather to Italy where she found a town which bore her name in Bruttium.

\* Thersites (for his deformity cf. Il. ii. 216 ff.) from Aetolia. When Achilles slew Penthesileia, Thersites insulted the corpse by thrusting his spear in her eye, whereupon Achilles killed him (Q. Smyrn. i. 660 ff.).
LYCOPHRON

Кротони́тai δ' ἃστυ πέρσουσιν ποτε
'Αμαξóνος, φθέρσαντες ἀτρομον κόρην
Κλήτην, ἀνασαν τής ἐπωνύμου πάτρας.
πολλοὶ δὲ πρόσθεν γαίαν ἐκ κείνης ὀδαξ
δάμουσι πρηνυχθέντες, οὐδ' ἄτερ πόνων
πύργοις διαφραίασοντοί Λαυρῆτης γόνοι.

Οἱ δ' αὐ Tέρεων, ἐνθα μυδαίνει ποτοῖς
'Οκιναρὸς γῆν, φοίβον ἐκβράσσων ὕδωρ,
ἀλη κατοικήσουι κάμνοντες πικρα.

Τὸν δ' αὐ τὰ δευτερεῖα καλλιστευμάτων
λαβόντα, καὶ τὸν ἐκ Λυκορμαίων ποτῶν
οτρητλάτην σύν, καρτερῶν Γόργης τόκον,
τῇ μὲν Λίβυσσαν ψάμων ἄξουσι πνοαὶ
Θρήσαι ποδώτοι ἐμφορούμεναι λίνοις,
τῇ δ' ἐκ Λιβύσσης αὔθεσ εἵμιπτπων νότος
eis 'Αργυρίνου καὶ Κεραυνίων νάπας
ἄξει βαρεὶ πρηστηρὶ πομαίνων ἀλα.
ἐνθα πλανήτην λυπρὸν ὑψονται βίων
Λακμωνίου πίνοντες Αἰαντος ῥοάς.

Κράβης δὲ γείτων ἠδὲ Μυλάκων ὄροις
χώρος  ἕσυνοίκους δέξεται Κόλχων Πόλαιοι,
μαστήρας οὐς θυγατρὸς ἐστειλεν βαρᾶς
Ἀΐας Κορίνθου τ' ἀρχός, Εἰδίναις πόσις,
τὴν νυμφαγωγὸν ἐκκυκνηγετῶν τρόπων,
οὶ πρὸς βαθεὶ νάσσαντο Διξήροις πόρῳ.

1 ὄρος (cod. B) χώρας Scheer.

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a E.M. s.v. Kleitē says that not only the city but also the queens who succeeded the first Cleite (Clete) bore the same name. As Clete was mother of Caulon, founder of Caulonia, the reference seems to be to the taking of Caulonia by Croton.

b Daughter of Lacinius and wife of Croton (schol.).

c In Bruttium.

d Nireus (Hom. II. ii. 671 ff.).

e Thoas.

f = Evenus in Aetolia (Strabo 451).
ALEXANDRA

bloody shaft. And the men of Croton shall sack the city of the Amazon, destroying the dauntless maiden Clete, a queen of the land that bears her name. But, ere that, many shall be laid low by her hand and bite the dust with their teeth, and not without labour shall the sons of Laureta b sack the towers.

Others, again, in Tereina, c where Ocinarus moistens the earth with his streams, bubbling with bright water, shall dwell, weary with bitter wandering.

And him, d again, who won the second prize for beauty, and the boar leader e from the streams of Lycormas, f the mighty son of Gorge, g on the one hand the Thracian blasts, falling on taut sails, shall carry to the sands of Libya; on the other hand from Libya again the blast of the South wind shall carry them to the Argyrini h and the glades of Ceraunia, i shepherding the sea with grievous hurricane. And there they shall see a sorry wandering life, drinking the waters of. Aias j which springs from Lacmon. k And neighbouring Crathis l and the land of the Mylaces m shall receive them in their bounds to dwell at Polae, n the town of the Colchians whom the angry ruler o of Aea and of Corinth, the husband of Eiduia, p sent to seek his daughter q tracking the keel r that carried off the bride; they settled by the deep stream of Dizerus s.

a Daughter of Oeneus.
b Mountain in Epirus.
c i.e. the Auas or Aoüs (Strabo 271, 316).
d = Lacsus; cf. Herod. ix. 23.
e Unknown river in Illyria.
f Illyrians (αλλός = μυλλός, i.e. "squeinting").
g Cf. Callim. fr. incert. 2n.
h = Aeëtes.
i Hes. Th. 958, where Aeëtes, son of Helios, is husband of Idyia, daughter of Oceanus.
j Medea.
k Argo.
l In Illyria (Steph. B.).
LYCOPHRON

"Αλλοι δὲ Μελίτην νήσου 'Οθρωνοῦ πέλας
πλαγκτοί κατοικήσουσιν, ἂν πέριξ κλύδων
ἐμπλην Παχύνου Σικανός προσμάσσεται,
tοῦ Συσυφείου παιδὸς ὀχυηραῖν ἀκραν
ἐπώνυμον ποθ’ ύστερω χρόνω γράφων
κλεινόν θ’ ὕδρυμα παρθένου Δογγάτιδος,
"Ελωρός ἐνθα ψυχρὸν ἐκβάλλει ποτόν.
Παπποκτόνος δ’ 'Οθρωνὸν οἰκήσει λύκος,
τηλοῦ πατρίδα λείθρα Κοσκύθνου ποθῶν.
ὁς ἐν θαλάσσῃ χαοράδων βεβώς ἐπὶ
ρήτρας πολίταις τὰς στρατοπλάτους ἔρει.
χέρσον πατρίδας οὐ γὰρ ἀν φονῆ ποσὶ
ψαύσαι, μέγαν πλειώνα μὴ πεφευγότα,
Δίκης ἐάσει τάρροθος Τελφούσια
Λάδωνος ἀμφὶ λείθρα ναϊνσα σκῦλαξ.
ὅθεν, πεφευγὼς ἐρπετῶν δεινή μάχην
δρακοντομόρφων, εἰς 'Αμαντίαν πόλιν
πλώσει. πέλας δὲ γῆς 'Ατυτάνων μολὼν,
Πράκτων παρ’ αὐτῆν αἰτῶ νάσσεται λέπτας;
τοῦ Χαονίτου νάμα Πολυάθους δρέπων.
"Ο δ’ Ἀυσσοείων ἄγχι Κάλχαντος τάφων,

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a Malta.
b Hesych, s.v. 'Οθρωνὸς says “island off Corcyra”; so Pliny, N.H. iv. 58. Hence Scheer supposed that Lycephon confused Melita=Malta with the Illyrian Melita=Meleda. But Steph. Byz. s.v. 'Οθρ. says “according to some an island to the south of Sicily.”
c Cape in south-east Sicily, of which the western point was called Ὄδυσσεα ἄκρα (Ptolem. iii. 4. 7).
d Odysseus, according to one legend son of Anticleia and Sisyphus.
e Athena; cf. 520.
f River near Pachynus.
g Island near Corcyra.
h Eledon of Euboea (II. ii. 540) having unwittingly slain his grandfather Abas had to go into exile for a year. Meanwhile the Trojan war breaks out, in which as a suitor 580
ALEXANDRA

Other wanderers shall dwell in the isle of Melita, near Othonus, round which the Sicanian wave laps beside Pachynus, grazing the steep promontory that in after time shall bear the name of the son of Sisyphus and the famous shrine of the maiden Longatis, where Helorus empties his chilly stream.

And in Othonus shall dwell the wolf that slew his own grandfather, yearning afar for his ancestral stream of Coscynthus. Standing in the sea upon the rocks he shall declare to his countrymen the compact of the sailing army. For never will the ally of Justice, the Telphusian hound that dwells by the streams of Ladon, allow the murderer to touch with his feet his fatherland, if he has not spent a great year in exile. Thence, fleeing from the terrible warfare of the serpent-shaped vermin, he shall sail to the city of Amantia, and coming nigh to the land of the Atintanians, shall he dwell upon a steep hill, drinking the waters of Chaonian Polyanthes.

And near the Ausonian false-tomb of Calchas of Helen (Apollod. iii. 130) he has to take part. When he comes to summon the Abantes to the war he may not land, but must speak from a rock in the sea; cf. Arist. ΑΘ. ΠΟΛ. 57.

Demeter-Erinyes, cult at Telphusa or Thelpusa in Arcadia.

' = Αβαρία in Illyricum.

In Epeirus (Strabo 326).

Unknown.

Calchas was buried near Colophon (cf. 424 f.), but "there are shown in Daunia on a hill called Drion two heroea (hero-shrines), one of Calchas on the top of the hill, where those who consult him sacrifice to him a black ram and sleep upon the skin; the other of Podaleirius at the foot of the hill.... From it flows a small stream which is a sovereign remedy (πάνακες) for the diseases of cattle" (Strabo 284).
LYCOPHRON

δυσων ἂδελφοῖν ἄτερος, ψευδηρίων ξένην ἐπ' ὀστείωσιν ὀγχήσει κόνων.

δοράς δὲ μῆλων τύμβων ἐγκομιμένους χρήσει καθ' ὑπνον πάσι νημερτῇ φάτων,

νόσῳν δ' ἀκεστὴς Δανυίοις κληθήσεται, ὅταν κατικμαίνοντες Ἀλβαίνου ροαῖς

ἀρωγόν αὐδήσωσιν Ὡπίου γόνον ἀστοίοι καὶ ποίμναισι πρεμενὴ μολεῖν.

ἔσται ποτὲ πρεσβεύσων Αἰτωλῶν φάος ἐκεί γοηρὸν καὶ πανέχθιστον φανέν,

ὅταν Σαλάγγων γαῖαν Ἀγγαίων θ' ἐδη μολόντες αἰτίζωσα κοιράνου γύσας,

ἔσθλης ἀροῦρης πιὰρ ἕγκληρων χθονός.

τοὺς δ' εἰς ἔρεμων ζῶντας ὑμησταὶ τάφον κρύψουσι κοῖλης ἐν μυχοῖς διασφάγοις.

τοῖς δ' ἀκτέριστον σῆμα Δαυνίται νεκρῶν στήσουσι χωστῷ τροχμάλῳ κατηρέφες,

χώραν διδώντες, ἥν περ ἔχρηξον λαβεῖν,

τοῦ κρατοβρῶτος παιδὸς ἀτρεστοῦ κάπρου.

Τῶν Ναυβολείων δ' εἰς Τέμεσσαν ἐγγόνων ναῦται καταβλώξουσιν, ἐνθα Δαμπέτης

Ἰππωνίου πρηκόνος εἰς Τηθύν κέρας

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a Podaleirius.
b Podaleirius and Machaon, sons of Asclepius, from Thessaly (II. ii. 730 f.).
c Stream flowing from Mount Drion. d Asclepius.
Justin xii. 2 says Brundusium was founded by the Aetolians under Diomedes. When the Aetolians were expelled by the Apulians they consulted the oracles and got the answer "locum quem repetissent perpetuo possessuros." Accordingly they sent ambassadors to demand restitution of the city. The Apulians, having learnt of the oracle, killed the ambassadors and buried them in the city, "perpetuam ibi sedem habituros."

f Unknown.

b Diomedes.

582
ALEXANDRA

one of two brothers shall have an alien soil over his bones and to men sleeping in sheepskins on his tomb he shall declare in dreams his unerring message for all. And healer of diseases shall he be called by the Daunians, when they wash the sick with the waters of Althaenus and invoke the son of Epius to their aid, that he may come gracious unto men and flocks. There some time for the ambassadors of the Aetolians shall dawn a sad and hateful day, when, coming to the land of the Salangi and the seats of the Angaei, they shall ask the fields of their lord, the rich inheritance of goodly soil. Alive in a dark tomb within the recesses of a hollow cleft shall the savages hide them; and for them the Daunites shall set up a memorial of the dead without funeral rites, roofed with piled stones, giving them the land which they desired to get,—the land of the son of the dauntless boar who devoured the brains of his enemy.

And the mariners of the descendants of Naubolus shall come to Temessa, where the hard horn of the Hipponian hill inclines to the sea of Lampeta.

Tydeus fought with Polyneices in Argos. Adrastus had received an oracle that he should marry his daughters to a lion and a boar, and a seer now recognized in Polyneices the lion, in Tydeus the boar (Eur. Suppl. 140 ff.).

In the war of the Seven against Thebes Melanippos (Aesch. Sept. 415) was opposed to Tydeus (ibid. 377). Tydeus was wounded by Melanippus whom he then slew. As Tydeus lay dying, Athena brought a drug which was to make him immortal. But Amphiaraus, who hated Tydeus, cut off the head of Melanippus and gave it to Tydeus who opened it and supped the brains (Apollod. iii. 76).

Schedius and Epistrophus, sons of Iphitus, son of Naubolus, from Phocis (Il. ii. 517).

Tempsa in Bruttium (Strabo 255).

Vibo Valentia (Strabo 256), in Bruttium.

Clampetia, in Bruttium.

583
LYCOPHRON

σκληρὸν νένευκεν. ἀντὶ δὲ Κρίσης ὄρων
Κροτωνιάτων ἀντίπορθμοι αὐλακά
βοῶν ἄροτρεύσουσιν ὀμκαϊός πτερῷ,
πάτραν Λίλαιον κἀνεμωρέλας πέδουν
ποθοῦντες "Ἀμφισσάν τε καὶ κλεῦνας "Αβας.
Σήταια τλῆμον, σοι δὲ πρὸς πέτρας μόρος
μιμοεί δυσαίων, ἑνθά γυνιόχους πέδαις
οἰκτισά τα ἕαλκείσεν ὁργμιυμένη
θανῇ, πυρὶ φλέξασα δεσποτῶν στόλου,
ἐκβλήτου αἰάξουσα Κράθιδος πέλας
τόργουσιν αἰώρημα φονίας δέμας.
σπιλᾶς δὲ ἑκείνη σῆς φερώνυμος τύχης
πόλεων προσαναζύουσα φημισθήσεται.

Οἱ δὲ αὖ Πελασγῶν ἀμφὶ Μέμβλητος ρόδας
νῆσον τε Κερυεᾶτων ἐκπεπλωκότες
ὑπὲρ πόρον Τυρσηνὸν ἐν Λαμητίας
δίνασιν οἰκήσουσι Δευκανῶν πλάκας.

Καὶ τοὺς μὲν ἄλγη ποικίλαι τε συμφοραὶ
ἀνοστὸν αἰάξουτας ἐξουσίω τύχην
ἐμῶν ἐκατὶ δυσοJUnited ρωσταγμάτων.

Οὐδὲ οἱ χρόνῳς μολῶντες ἀσσαρτῶς δόμους
εὐκταῖον ἐκκαμψοὺς θυμάτων σέλας,
χάρῳ τίνοτες Κερδύλα Λαρναθίω.
τοιαίδε ἐχῖνος μηχαναῖς οἰκοθορῶν
παρασκεύης τὰς ἀλκτρόν πικρᾶς
στεγανόμους ὀρνίθασ. οὐδέ γανάγοι
λήξουσι πένθους δυσμενεῖς φρυκτωρίαι
πτόρθου διαρραιθέντωσ, ἐν νεοσκαφὲς

a Phocian towns (II. i.c. .
b Setaea, a Trojan captive, set fire to the Greek ships. Hence Setaeum, cliff near Sybaris.
584
ALEXANDRA

And in place of the bounds of Crisa\(^a\) they shall till with ox-drawn trailing ploughshare the Crotonian fields across the straits, longing for their native Lilaea\(^a\) and the plain of Anemoreia\(^a\) and Amphissa\(^a\) and famous Abae.\(^a\) Poor Setaea\(^b\)! for thee waits an unhappy fate upon the rocks, where, most pitifully outstretched with brazen fetters on thy limbs, thou shalt die, because thou didst burn the fleet of thy masters: bewailing near Crathis thy body cast out and hung up for gory vultures to devour. And that cliff, looking on the sea, shall be called by thy name in memory of thy fate.

And others again beside the Pelasgian streams of Membles and the Cerneatid isle shall sail forth and beyond the Tyrrhenian strait occupy in Lametian waters Leucanian plains.

And griefs and varied sufferings shall be the lot of these—bewailing their fate which allows them not to return home, on account of my haling to unhappy marriage.

Nor shall they who after many days come gladly home kindle the flame of votive offering in gratitude to Cerdylas Larynthius.\(^c\) With such craft shall the hedgehog\(^d\) ruin their homes and mislead the house-keeping hens embittered against the cocks. Nor shall the ship-devouring hostile beacons abate their sorrow for his shattered scion,\(^e\) whom a new-dug

\(^a\) Zeus. The meaning of these cult-names is quite obscure: Cerdylas possibly = Κηρυχας, Zeus as god of property.

\(^b\) Nauplius ("hedgehog," from proverbial craftiness of that animal, Æl. N.A. vi. 54), in revenge for his son Palamedes, lures the Greeks by false beacons on to the rocks and by lies induces their wives to be faithless.

\(^c\) Palamedes, stoned to death by the Greeks, was buried by Achilles and Aias near Methymna (in Lesbos).
LYCOPHRON

κρύψει ποτ’ ἐν κλήροις Μηδύμνης στέγοις.

'Ο μὲν γὰρ ἀμφὶ χύτλα τὰς δυσεξόδους
ητῶν κελεύθους αὐχενιστήρος βρόχον
ἐν ἀμφιβλήστρῳ συντεταργανωμένος
τυφλαῖς ματέυσει χερσὶ κροσσωτοὺς βαφάς.

θερμὴν δ’ ὑπὰλ λουτρῶν ἁρμεύων στέγην
τυβῆνα καὶ κύπελλων ἐγκάρῳ βαλεῖ,
τυπεῖσκεπάρνω κόγχοι εὐθήκτῳ μέσον.

οἰκτρὰ δὲ πέμφης Ταίναρον πτερύζεται,
λυπρὰν λεαινὴς εἰσοδοῦν οἰκουρίαν.

ἐγὼ δὲ δροίτης ἄγχις κείσομαι πέδω,
Χαλυβδικῷ κνώδοντι συντεθραυσμένη,
ἐπεὶ με, πεύκης πρέμων ἡ στύπος δρυὸς
ὅπως τὶς ὑλοκορὸς ἐργάτης ὀρεύς,

ρήξει πλατὺν τένοντα καὶ μεταφρένον,
καὶ πὰν λακίζου’ ἐν φοναῖς ψυχρὸν δέμας
δράκανω δυσὰς κάπιθα’ ἐπ’ αὐχένου

πλήσει γέμοντα θυμὸν ἀγρίας χολῆς,

ὡς κλεψίνυμφον κοῦ δορίκτητον γέρας

δύσειλός ἀστέμβακτα τιμωρομένη.

βοώσα δ’ οὐ κλύοντα δεσπότην πόσω

θεῦν καὶ ήχον ἤνεμωμένῃ πτεροῖς.

σκύμνος δὲ πατρὸς κῆρα μαστεύων φόνου

εἰς σπλάγχν’ ἔχιδνης αὐτόχειρ βάφει εἴφος,

κακὸν μίασμ’ ἐμφυλον ἀλβαίνων κακῶ.

'Εμοὶ δ’ ἀκοίτης, διμοῖδος νύμφης ἀναξ,

Ζεῦς Σπαρτιάταις αἰμώλοις κληθήσεται,

τιμᾶς μεγίστας Οἰβάλου τέκνων λαχῶν.

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*a* Agamemnon is killed in the bath by Clytemnestra.
*b* In Laconia, where there was a descent to Hades.
*c* Clytaemnestra.
*d* The Chalybes in Pontus were famous workers in metal.
ALEXANDRA

habitation in the territory of Methymna shall hide.

One at the bath while he seeks for the difficult exits of the mesh about his neck, entangled in a net, shall search with blind hands the fringed stitching. And diving under the hot covering of the bath he shall sprinkle with his brains tripod and basin, when he is smitten in the midst of the skull with the well-sharpened axe. His piteous ghost shall wing its way to Taenarus, having looked on the bitter housekeeping of the lioness. And I beside the bath shall lie on the ground, shattered by the Chalybdic sword. For she shall cleave me—broad tendon and back—even as a woodcutter workman on the mountains cleaves trunk of pine or stem of oak—and, sand-viper as she is, will rend all my cold body in blood and set her foot on my neck and glut her laden soul of bitter bile, taking relentless vengeance on me in evil jealousy, as if I were a stolen bride and not a spear-won prize. And calling on my master and husband, who hears no more, I shall follow his track on wings of the wind. But a whelp, seeking vengeance for his father's blood, shall with his own hand plunge his sword in the entrails of the viper, with evil healing the evil pollution of his race.

And my husband, lord of a slave bride, shall be called Zeus by the crafty Spartiates, obtaining highest honours from the children of Oebalus. Nor

* Agamemnon.
† Orestes, son of Agamemnon, slays his mother Clytaemnestra.
‡ Zeus-Agamemnon, worshipped in Sparta.
§ Father of Tyndareus.
LYCOPHRON

οὐ μὴν ἐμὸν νόμον μαρανθέν αὖθι ληθαίῳ σκότῳ.
νοῦν δὲ μοι τεύξουσι Δαυνίων ἀκροὶ
Σάλπης παρ’ ὀχθαίς, οἷς τε Δάρδανον πόλιν
ναίοντι, λίμνης ἀγχιτέρμονες ποτῶν.
κοῦρα δὲ παρθένειον ἐκφυγεῖν ξυγὸν
οταν θέλωσι, νυμφίους ἀρνοῦμεν
tοὺς Ἐκτορείδοις ἡγιασμένοις κόμαις,
μορφῆς ἔχοντας σίφλον ἢ μῶμαρ γένους,
ἐμὸν περιπτύξουσι ὡλέαν βρέτας,
ἀλκαρ μέγιστον κτώμεναι νυμφευμάτων,
Ἐρυνῶν ἐσθῆτα καὶ ἔθους βαφαῖς
πεπαμέναι θρόνουι φαρμακτηρίους.
κεῖναις ἐγὼ δηναιὸν ἀφθιτος θεά
ραβδηφοροῖς γυναιξὶν αὐθηνόμααι.

Πένθος δὲ πολλαῖς παρθένων τητωμέναις
τεύξω γυναιξὶν αὖθις, αἰ στρατηλάτην
ἀθεσμὸλεκτρων, Κύπριδος ημίθην θεᾶς,
δαρὸν στενοῦσα, κλῆρον εἰς ἀνάρσιον
πέμψουσι παῖδας ἐστερημένας γάμων.
Λάρυμνα, καὶ Σπερχεῖε, καὶ Βοάγριε,
καὶ Κύνε, καὶ Σκάρφεια, καὶ Φαλαρίας,
καὶ Ναρύκειον ἄστυ, καὶ Ὀρνίτιδες
Λοκρῶν ἀγναι, καὶ Πυρωναῖαι νάπαι,
καὶ τάς Ὀδοιδόκειοι Ἡλέως δόμος,

a "A lake in Italy" (schol.); possibly the reference is to Salapia.

b Unknown.

c The schol. says this means that the hair is worn long behind and shorn in front. Cf. Hesych. s.v. Ἐκτορείδοις.

d Aristot. Mixitz. 109 refers to the black clothes worn by all Daunians, male or female. The schol. quotes Timaeus for the statement that the Daunian women wore a dark dress.
ALEXANDRA

shall my worship be nameless among men, nor fade hereafter in the darkness of oblivion. But the chiefs of the Daunians shall build for me a shrine on the banks of Salpe, and those also who inhabit the city of Dardanus, beside the waters of the lake. And when girls wish to escape the yoke of maidens, refusing for bridegrooms men adorned with locks such as Hector wore, but with defect of form or reproach of birth, they will embrace my image with their arms, winning a mighty shield against marriage, having clothed them in the garb of the Erinyes and dyed their faces with magic simples. By those staff-carrying women I shall long be called an immortal goddess.

And to many women robbed of their maiden daughters I shall bring sorrow hereafter. Long shall they bewail the leader who sinned against the laws of marriage, the pirate of the Cyprian goddess, when they shall send to the unkindly shrine their daughters reft of marriage. O Larymna and Spercheius and Boagrius and Cynus and Scarpheia and Phalaria and city of Naryx and Locrian streets of Thronium and Pyronaean glades and all the house of Ileus son of Hodoedocus—ye

were girt with broad ribands, wore τὰ κοῖλα τῶν ὑποδημάτων, i.e. reaching to the calves of the leg (ἐς μέσην τὴν κυμῆν ἀνύκωτα, Poll. v. 18, cf. vii. 84, Ael. N.A. vi. 23), carried a wand in their hands, and painted their faces with a reddish colour—suggesting the Furies of tragedy.

* Aias the Locrian, son of Oileus (Ileus), who assaulted Cassandra in the temple of Athena.

f Aphrodite.

g Shrine of Athena in Troy. The reference is to the Locrian maiden-tribute. See Callim. Aet. i. 8 n. and cf. Strabo 601 and Plut. De ser. vindict. 557.

This and the other places named are in Locris.

589
LYCOPHRON

υμεῖς ἐμῶν ἔκατι δυσσεβῶν γάμων
ποινᾶς Γυγαία τίσετ' Ἀγρίσκα θεᾶ,
tὸν χυλόρων τὰς ἀνυμφέύτους χρόνον
πάλου βραβείαις γηροδοκοῦσαι κόρας.
αἴς ἀκτέριστος ἐν ξένη ξέναις τάφος
ψάμμῳ κλύδωνος λυπρὸς ἐκκλυσθήσεται,
φυτοῖς ἀκάρτους γυνὰ συμφλέξας ὅταν
'Ηφαιστος εἰς θάλασσαν ἐκβράσῃ σποδῶν
τῆς ἐκ λόφων Τράρωνος ἐφθιτωμένης.

ἀλλαὶ δὲ νύκτωρ ταῖς θανομέναις ἵσαι
Σιθὼνος εἰς θυγατρὸς ἤξονται γυναῖ.
λαθραία κάκκελευθα παπταλώμεναι,
ἐὼς ἀν εἰσθρέξωσον Ἀμφείρας δόμους
λυταῖς Σιθείναιν ἰκτίδες γονοῦμεναι.

θεᾶς δὲ ὑφελτρεύουσιν κοσμοῦσαι πέδου,
δρόσῳ τε φοιβάσουσιν, ἀστεργῇ χόλων
ἀστῶν φυγοῦσαι. πᾶς γὰρ Ἰλεύς ἀνὴρ
κόρας δοκεύσει, πέτρον ἐν χεροῖν ἔχων,
ἡ φάσγαγον κελανῶν, ἡ ταυροκτόνοι
στερρᾶν κυβηλίν, ἡ Φαλακραίων κλάδον,
μαμίων κορέσσαι χειρὰ δυσώσαν φόνου.
δήμος δὲ ἀνατελ ὁ τοῦ κτανόντ᾿ ἔπαινεσθε,
τεθμὸν χαράξας, τοὐπιλωβητὸν γένος.

Ὡς μήτερ, ὡ δύσμητε, οὐδὲ σὸν κλέος
ἀπυστὸν ἔσται, Περσέως δὲ παρθένοι
Βραμῶ Τρίμορφος θήσεται σ᾿ ἐπωπίδα

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a Athena Gygaea either, in spite of the quantity, from the Γυγαία λίμνη in Lydia (Strabo 626) or cf. Γυγά· Ἀθηνᾶ ἐγχώριος (Boeotian?) Hesych. Agrisca as goddess of agriculture.

b Holzinger takes this to mean that the first Locrian maiden escaped her pursuers by jumping into the sea from Cape Traron in the Troad. It seems better to suppose it
ALEXANDRA

for the sake of my impious wedlock shall pay penance to the goddess Gygaea Agrisca, for the space of a thousand years fostering to old age your unwed daughters by the arbitration of the lot. And they, aliens in an alien land, shall have without funeral rites a tomb, a sorry tomb in wave-washed sands, when Hephaestus burns with unfruitful plants the limbs of her that perishes from Traron's peaks, and tosses her ashes into the sea. And, to fill the place of those that shall die, others shall come by night to the fields of Sithon's daughter by secret paths and glancing fearfully, until they rush into the shrine of Ampheira as suppliants beseeching with their prayers Stheneia. And they shall sweep and array the floor of the goddess and cleanse it with dew, having escaped the loveless anger of the citizens. For every man of Ilios shall keep watch for the maidens, with a stone in his hands, or a dark sword or hard bull-slaying axe, or shaft from Phalacra, eager to sate his hand athirst for blood. And the people shall not harm him who slays that race of reproach, but shall praise him and grave his name by ordinance.

O mother, O unhappy mother! thy fame, too, shall not be unknown, but the maiden daughter of Perseus, Triform Brimo, shall make thee her means that the ashes of every maiden who died were cast into the sea from Cape Traron.

* Rhoeteum, cf. 583.
* Athena Ampheira as a name of Athena is unknown; Αθηνή Σθενώς was worshipped in Troezen (Paus. ii. 30. 6 ff.).
* Cf. 24.
* Hecuba, who was turned into a dog and stoned to death.
* Hecate, daughter of Asteria and Perseus (Perseus) son of Crius and Eurybia.

591
LYCOPHRON

κλαγγαίοι ταρμύσσουσαν ἐννύχοις βροτοὺς,
δόσι μεδούσης Στρυμόνος Ζηρυνθίας
δείκταλα μὴ σέβουσι· λαμπαδουχίας,
θύσθλοις Φεραίαν ἔξακεύμενοι θεάν.

ψευδήριον δὲ νησιωτικός στόνυξ
Πάχυνος ἔξει σεμνὸν ἓς ὀνειράτων
ταῖς δεσποτείαις ὁλέναις ὑγκωμένον
ῥείθρων Ἐλώρου πρόσθεν ἐκτερισμένης.
δς δὴ παρ᾽ ἀκταῖς τλήμονος βανεῖ χώας,
τριαίχενος μήμαμα δειμαίνων θεᾶς,
λευστῆρα πρῶτον οὔνεκεν ῥύσας πέτρον
"Αἰδή κελανών θυμάτων ἀπάρξεται.

Σύ δ᾽, ὃ ἐξώναιμε, πλείστον ἓς ἐμῆς φρενὸς
στερχθείς, μελάθρων ἔρμα καὶ πάτρας ὅλης,
οὐκ εἰς κενὸν κρηπίδα φουνίζεις φόνῳ
ταύρων, ἀνακτὶ τῶν Ὀμίωνοι θρόνων
πλείστας ἀπαρχάς θυμάτων δυρούμενος.

ἀλλ᾽ ἄξεται σε πρὸς γενεθλίαν πλάκα
τὴν ἐξόχως Γραικότοιν ἐξυμνημένην,
ὅπου σφε μήτηρ ἡ πάλης ἐμπείραμος
τὴν πρόσθ᾽ ἀνασαν ἐμβαλοῦσα Ταρτάρῳ
ἀδίνας ἔξελυσε λαθραίας γονῆς,
τὰς θαυμοβρώτους ἐκφυγοῦσ᾽ ὀμευνέτου
θοίναις ἁσέπτων, υδ᾽ ἐπίανεν βορᾷ


νηδὺν, τὸν ἀντίπουν ἐγμάψας πέτρον,
ἐν γνυκόκλλοις σπαργάνοις εἰλημένον,
πῦμβοι γεγος Κένταυροι ὠμόφρων σπορᾶς.

νήσους δὲ μακάρων ἐγκατοικήσεις μέγας

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a Hecate.
b In Thessaly. Hecate with torch appears on coins of Pherae (Head, H.N. 307 f.).
c Cenotaph of Hecuba built in Sicily by Odysseus.
d Hecate.
Zeus.

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attendant, terrifying with thy baying in the night all mortals who worship not with torches the images of the Zerynthian queen of Strymon, appeasing the goddess of Pherae with sacrifice. And the island spur of Pachynus shall hold thine awful cenotaph, piled by the hands of thy master, prompted by dreams when thou hast gotten the rites of death in front of the streams of Helorus. He shall pour on the shore offerings for thee, unhappy one, fearing the anger of the three-necked goddess, for that he shall hurl the first stone at thy stoning and begin the dark sacrifice to Hades.

And thou, O brother, most beloved of my heart, stay of our halls and of our whole fatherland, not in vain shalt thou redden the altar pedestal with blood of bulls, giving full many a sacrificial offering to him who is lord of Ophion’s throne. But he shall bring thee to the plain of his nativity, that land celebrated above others by the Greeks, where his mother, skilled in wrestling, having cast into Tartarus the former queen, delivered her of him in travail of secret birth, escaping the child-devouring unholy feast of her spouse; and he fattened not his belly with food, but swallowed instead the stone, wrapped in limb-fitting swaddling-clothes: savage Centaur, tomb of his own offspring. And in the Islands of the Blest thou shalt dwell,

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* A Titan, who preceded Zeus as king of the gods.
* Thebes, where was a place called Διός Γοραλ (schol. II. xiii. 1). The Thebans were told by an oracle to bring Hector’s bones to Thebes (Paus. ix. 18).
* Rhea overcame Eurynome, wife of Ophion.
* Cronus, called Centaur as father of Cheiron.
* In Thebes was a place called Μακάρων νησοί. Hesych.
* s.v. M. νῆσος says it is the acropolis of Thebes.
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ηρως, ἄρωγος λοιμικῶν τοξευμάτων, ὅπου σε πεισθεὶς Ὀγνύου σπαρτὸς λεώς χρησιμοῖς Ἰατροῖς Λεψίου Τερμινθέως ἐξ Ὀφρυνείων ἤρών ἀνειρύσας ἀξεὶ Καλύνου τύρσου Ἀόνων τε γῆν σωτήρ', ὅταν κάμνωσον ὀπλίτη στρατῶν πέρθοντι χώραν Τηνέρου τ' ἀνάκτορα. κλέος δὲ σοῦ μέγιστον Ἑκτήνων πρόμοι λοβαίσθω κυδανοὶ αἱ ἄφθιτοι ἱσον.

"Ἡξεὶ δὲ Κυνοσόν καπὲ Γόρτυνος δόμους τοῦμον ταλαίνης πῆμα, πᾶς δ' ἀνάστατος ἐσται στραγγῶν οἴκος. οὐ γὰρ ἄγνοιας πορκεύς δίκωπον σέλμα ναυτολῶν ἐλὰ, Λεύκων στροβῆσον φύλακα τῆς μοναρχίας, ὑπεραίσθω τε ἔχθραν μηχαναῖς ἀναπλέκων. οὐς οὔτε τέκνων φείσετ' οὔτε συγγάμου Μήδας δάμαρτος, ἣγιωμένος φρένας, οὐ κλεισιθήρας θυγατρός, ὡς πατὴρ λέχος θηρτῶ δράκοντι συγκατανέεσσι πυκνόν. πάντας δ' ἀνάγνους κηροῖν ἐν ναῷ κτενεῖ, λώβασον αἰκισθέντας Ὀγκαίου βόθρου.

Γένοις δὲ πάππων τῶν ἐμῶν αὖθις κλέος μέγιστον αὐξήσουσιν ἄμμαμοι ποτε, αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος, γῆς καὶ θαλάσσης σκηντρα καὶ μοναρχίαν λαβόντες. οὐδ' ἀμηνιστον, ἀθλία πατρίς,
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a mighty hero, defender of the arrows of pestilence, where the sown⁸ folk of Ogygus,⁹ persuaded by the oracles of the Physician¹⁰ Lepsius Termintheus, shall lift thee from thy cairn in Ophryneion¹¹ and bring thee to the tower of Calydnus¹² and the land of the Aonians¹³ to be their saviour, when they are harassed by an armed host which seeks to sack their land and the shrine of Tenerus.¹⁴ And the chiefs of the Ectenes¹⁵ shall with libations celebrate thy glory in the highest, even as the immortals.

And unto Cnossus¹⁶ and the halls of Gortyn¹⁷ shall come the woe of me unhappy, and all the house of the rulers shall be overthrown. For not quietly shall the fisherman¹⁸ voyage, rowing his two-oared boat, to stir up Leucus, guardian of the kingdom, and weaving hate with lying wiles. He shall spare neither the children nor Meda the wedded wife, in the rage of his mind, nor the daughter Cleisithera, whom her father shall betroth unhappily to the serpent¹⁹ whom he himself has reared. All will he slay with impious hands in the temple, maltreated and abused in the Trench of Oncaea.²⁰

And the fame of the race of my ancestors shall hereafter be exalted to the highest by their descendants,²¹ who shall with their spears win the foremost crown of glory, obtaining the sceptre and monarchy of earth and sea.²² Nor in the darkness Leucus, to whom Idomeneus during his absence in Troy had entrusted his kingdom, to seize the throne and to murder Meda, wife of Idomeneus, and her children, Iphiclus and Lycus, as well as his own bride, Cleisithera, daughter of Idomeneus.

²³ Leucus, exposed in infancy, had been adopted by Idomeneus.
²⁴ Demeter Erinys.
²⁵ The Romans.
²⁶ See Introduction, pp. 482 f.

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κύδος μαρανθέν ἐγκατακρύψεις ζόφω.
toiouσθε ἐμός τις σύγγονος λείψει διπλοῦς
σκύμνους λέοντας, ἔξοχον βῶμη γένος,
ὁ Καστνίας τε τῆς τε Χειράδος γόνος,
βουλαίς ἄριστος, οὐδ’ ὄνοστος ἐν μάχαις.
δὶ πρῶτα μὲν 'Ραίκηλον οἰκήσει μολῶν,
Κισσοῦ παρ’ ἀιτὶν πρῶνα καὶ Λαφυτίας
κερασφόρους γυναίκας. ἐκ δ’ Ἀλμωπίας
πάλμπλανήτην δ’ ἔτει Τυρσηνία
Διγγεύσ τε θερμών βεθθρόν ἐκβράσσων ποτῶν,
καὶ Πίο‘ Ἀγύλης θ’ αἱ πολύρρηνοι νάπαι.
σὺν δὲ σφι μίξει φίλιον ἐχθρός ὁν στρατόν,
ὄρκοις κρατήσας καὶ λιται σουνασμάτων
νάνος, πλάναισι πάντ’ ἔρευνής μαχ’
ἀλόσ τε καὶ γῆς. σὺν δὲ δίπτυχοι τόκοι
Μυσῶν ἀνακτός, οὗ ποτ’ Ὑλκουρὸς δόρυ
γνάμψει Θέονος, γυνία συνδήσας λύγων,
Τάρχων τε καὶ Τυρσηνός, αἰθωνες λόκοι,
τῶν Ὑρακλείων ἐκγεγωτες αἰμάτων.
ἐνθα τράπεζαν εἰδάτων πλήρη κυκών,
τὴν ὀστέρον βρωθεῖσαν ἐξ ὀπαόνων,
μνήμην παλαἰῶν λήφεται θεσπισμάτων.

a Romulus and Remus.  b Aeneas.
c Roma: βῶμη.  d Aphrodite, mother of Aeneas.
e On the Thermaic Gulf.
f Worshippers of Dionysus (Laphystius) in Macedonia.
g In Macedonia (Thuc. ii. 9).  h Etruria.
i Unknown: Arnus?  j In Etruria.
k Odysseus, who is said to have met Aeneas in Italy.
m Telephus, cf. 907 ff.

Odysseus is here identified with the Nanus or Nanas of Etruscan legend.

n Heracles, father of Telephus.
o Verg. A. iii. 251 ff. Aeneas in the Strophades south of 596
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of oblivion, my unhappy fatherland, shalt thou hide thy glory faded. Such a pair of lion whelps a shall a certain kinsman b of mine leave, a breed eminent in strength c: the son of Castnia d called also Cheiras, —in counsel best and not to be despised in battle. He shall first come to occupy Rhaecelus e beside the steep crag of Cissus e and the horned women f of Laphystius. And from Almopia g in his wandering Tyrsenia h shall receive him and Lingeus i bubbling forth its stream of hot waters, and Pisa j and the glades of Agylla, k rich in sheep. And with him shall an erstwhile foe l join a friendly army, winning him by oaths and prayers and clasped knees: even the Dwarf m who in his roaming searched out every recess of sea and earth; and therewithal the two sons of the King n of the Mysians, whose spear one day shall be bent by the Housekeeping God of Wine, who shall fetter his limbs with twisted tendrils: even Tarchon and Tyrsenus, tawny wolves, sprung from the blood of Heracles. n There he shall find full of eatables a table o which is afterwards devoured by his attendants and shall be reminded of an ancient prophecy. And he shall found in

Zacynthus receives from the harpy Celaeno an oracle of Apollo declaring that Aeneas should not found a city in Italy till hunger should compel the Trojan exiles to "eat their tables." The prophecy is fulfilled Verg. A. vii. 109 ff. Aeneas and his company reach the Tiber. They take their meal on the banks of the river, using wheaten cakes on which to lay their other eatables. When these are consumed, hunger causes them to eat the wheaten cakes as well. Thereupon Iulus exclaims: "Heus! etiam mensas consumimus!" Vergil in the latter passage attributes the prophecy to Anchises. Varro, in Serv. on Aen. iii. 256, says Aeneas got it at Dodona, Dion. Hal. A.R. i. 55 says from the Erythraean Sibyl in the Troad

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κτίσει δὲ χώραν ἐν τόποις Βορειώνων ὑπὲρ Δατίνους Δανίνους τ’ ὠκιμενήν, πύργους τρίακοντ’, ἔξαριθμήσας γονάς συνὸς κελαινῆς, ἣν ἀπ’ Ἰδαίων λόφων καὶ Δαρδανείων ἐκ τῶν ναυοθλῶσεται, ἵσηρθόμων θρέπτειραν ἐν τόκους κάπρων· ἦς καὶ πόλει δείκηλον ἀνθήσει μιᾶ 
χαλκῷ τυπώσας καὶ τέκνων γλαγοτρόφων. 

deımás δὲ σηκὸν Μυκίδα Παλληνίδι, 
pατρῷ ἀγάλματ’ ἐγκατοικεῖ θεῶν. 

ἀ δὴ, παρώσας καὶ δάμαρτα καὶ τέκνα καὶ κτῆσιν ἄλλην ὀμπνίαν κεληλίων, 

σὺν τῷ γεραιῷ πατρὶ πρεσβειώσεται, 

πέπλοις περισσῶν, ἦμος αἰχμηταί κῦνες, 

τὰ πάντα πάτρας συλλαφύζαντες πάλη, 

τούτῳ μόνῳ πόρωσιν αἰρεσιν, δόμων 

λαβεῖν ὅ χρήζει κατενεκασθαι δάνος. 

τῷ καὶ παρ’ ἐχθροῖς εὐθείοντος κριθεῖς, 

τὴν πλεῖστον ὑμνηθείην ἐν χάρμαις πάτραν ἐν ὠμυτέκνοισι ὀλῆιαν δωμήσεται, 

τύρσων μακεδών ᾧ ἀμφὶ Κιρκαίου νάπας 

Ἀργοῦς τε κλεινοὶ ὅρμοι Αἰήτην μέγαν, 

λίμνης τε Φόρκης Μαρσιωνίδος ποτὰ.

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*a* The Aborigines (Strabo 228 ff.).

*b* Aeneas received from Helenus in Epirus a prophecy that he would be guided in founding a city by a sow. When he was sacrificing on the banks of the Tiber, a sow, one of the intended victims, escaped and fled inland, finally resting on a hill where it gave birth to thirty young. The number thirty is variously interpreted in legend; here with reference to the thirty Latin towns of which Lavinium was the metropolis. According to the usual version the sow was *white*, e.g. Verg. *A.* iii. 392 “Alba, solo recubans” Hence 598
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places of the Boreigonoi a a settled land beyond the Latins and Daunians—even thirty towers, when he has numbered the offspring of the dark sow, b which he shall carry in his ship from the hills of Ida and places of Dardanus, which shall rear such number of young at a birth. And in one city c he shall set up an image of that sow and her suckling young, figuring them in bronze. And he shall build a shrine to Myndia Pallenis d and establish therein the images of his fathers' gods. e He shall put aside his wife and children and all his rich possessions and honour these first, together with his aged sire; f wrapping them in his robes, what time the spearmen hounds, having devoured all the goods of his country together by casting of lots, to him alone shall give the choice to take and carry away what gift from his house he will. Wherefore being adjudged even by his foes to be most pious, he shall found a fatherland of highest renown in battle, a tower blest in the children of after days, by the tall glades of Circaeon g and the great Aeètes haven, h famous anchorage of the Argo, and the waters of

some suppose Lycophron in his riddling manner to mean here horrid, terrible, "black" metaphorically.

Lavinium, founded where the sow came to rest.

Athena: Myndia, cult-name of Athena from Myndus in Caria. A temple of Athena Pallenis lay between Athens and Marathon.

Penates.

Anchises. Xenoph. Cyn. 1. 15 says: "Aeneias, by saving his paternal and maternal gods and saving his father, won such renown for piety that to him alone of all whom they conquered in Troy the enemy granted that he should not be robbed of his possessions." Cf. Aelian, V.H. iii. 92, Serv. on Aen. ii. 636.

Circeji.

Cajeta.
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Τίτωνιόν τε χειμά τοῦ κατὰ χθονὸς
dύνοντος εἰς ἄφαντα κενθωμῶνος βάθη,
Ζωστηρίου τε κλιτῶν, ἐνθα παρθένου
στυγνόν Σιμύλης ἐστίν οἰκητήριον,
γρώνιο βερέθρων συγκατηρεφές στέγης.

Τοσαύτα μὲν δύστητα πείσονται κακὰ
οἱ τὴν ἐμὴν μέλλοντες αἰστώσειν πάτραν.

Τί γὰρ ταλαιπὴ μητρὶ τῇ Προμηθέως
ξυνὸν πέφυκε καὶ τροφῶν Σαρπηδόνος,
ἄς πόντος Ἐληνὶ καὶ πέτρας Συμπληγάδας
καὶ Σαλμυδησὸς καὶ κακόξενος κλύδων,
Σκύθαισι γείτων, καρτεροῖς εὔργει πάγους,
λίμνην τε τέμνων Τάναις ἀκραφνῆς μέσην
ῥείδρωσι οὐρίζει, προσφυλεστάτην βροτοῖς
χίμετλα Μαιώταιοι θηρνοῦσιν ποδῶν.

"Ολοντο ναῦται πρῶτα Καρνῖται κύνες,
oὶ τὴν βοῶπιν ταυροπάρθενον κόρην
Λέρνης ἀνηρείσματο, φορτηγοῖ λύκωι,
πλατῖν πορεύσαι κῆρα Μεμφίτη πρόμωφ,
ἐχθρὰς δὲ πυρὸν ἤραν ἡπείροις διπλαῖς.

ἀδιός γὰρ ὑβρὶν τὴν βαρείαν ἀρπαγῆς
Κουρκῆτες ἀντίπουον Ἰδαῖοι κάπροι.

— Lacus Fucinus.
— The schol. says "Titon, a river of Italy near the river Circeus, which does not flow into the sea but is swallowed up by the earth."
— Apollo.
— Asia, mother of Prometheus by Iapetus (Apollod. i. 8).
— Europa, mother of the Cretan Sarpedon by Zeus.
— Hellespont.
— The Euxine, i.e. Hospitable, previously called Axine, i.e. In hospitable.
— The river Don.
— The idea is that the water of the Don does not mingle with the water of the sea. So Arrian, Periplus 600
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the Marsionid lake of Phorce and the Titonian stream of the cleft that sinks to unseen depths beneath the earth, and the hill of Zosterius, where is the grim dwelling of the maiden Sibylla, roofed by the cavernous pit that shelters her.

So many are the woes, hard to bear, which they shall suffer who are to lay waste my fatherland.

For what has the unhappy mother of Prometheus in common with the nurse of Sarpedon? Whom the sea of Helle and the Clashing Rocks and Salmydessus and the inhospitable wave, neighbour to the Scythians, sunder with strong cliffs and Tanais divides with his streams—Tanais who, undefiled, cleaves the middle of the lake which is most dear to Maeotian men who mourn their chilblained feet.

My curse, first, upon the Carnite sailor hounds! the merchant wolves who carried off from Lerne the ox-eyed girl, the bull-maiden, to bring to the lord of Memphis a fatal bride, and raised the beacon of hatred for the two continents. For afterwards the Curetes, Idaean boars, seeking to avenge the

Eux. Pont. 8 says of the Phasis that ἐπικλεῖ τὴν θαλάσσην, οὐχὶ δὲ συμμελημέναι.

Lake Maeotis or Sea of Azov.

The quarrel between Asia and Europe (Herod. i. 1 ff.) began with the carrying off of Io, daughter of Inachus king of Argos (Lerne), by the Phoenicians (Carna or Carnos is the port of Arados, Strabo 753). Io was turned into a cow by Zeus, hence “bull-maiden.” She became wife of Telethonus, king of Egypt (Apollod. ii. 9), who is here “lord of Memphis”; or, if Io is here equated with Isis, the lord of Memphis will be Osiris.

The Cretans (Curetes) carried off Europa, daughter of Phoenix, from Phoenicia (Sarapta or Sarepta, town on coast of Phoenicia) to become wife of Asterus, king of Crete. The “bull-formed vessel” rationalizes the myth that Zeus in form of a bull carried Europa to Crete to become his bride.
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ζητοῦντες, αἰχμαλώτουν ἠμπρευσαν πόρων ἐν ταυρομορφῷ τράμπιδος τυπώματι. Σαραπτίων Δικταίον εἰς ἀνάκτορον δάμαρτα Κρήτης Ἀστέρω στρατηλάτη. οὐδ' οἱ 'ἀπηρκέσθησαν ἀντ' ἵσων ἵσα λαβόντες, ἀλλὰ κλάβτα σὺν Τεύκρω στρατὸν καὶ σὺν Σκαμάνδρῳ Δρακικῷ φυτοστόρῳ εἰς Βεβρύκων ἐστειλαν οἰκητήριον, σμίνθουσι δηρίσοντας, ὅν ἀπὸ σπορᾶς ἐμοὺς γενάρχας ἔξέφυσε Δάρδανος, γῆμας Ἀρίσβαν Κρήσσαν εὐγενὴ κόρην.

Καὶ δευτέρους ἐπεμψαν Ἀτρακας λύκους ταγῶ μονοκριπίδι κλέψοντας νάκην, δρακοντοφυρύρους ἐσκεπασμένην σκοπαίς. οὐς εἰς Κύταιαν τὴν Διβυστικὴν μολῶν, καὶ τὸν τετράπτων ὑδρὸν εὐνάσας θρόνοις, καὶ γυρὰ ταύρων βαστάσαι πυρπιπόντων ἀροτρα, καὶ λέβητι δαιτρευθεῖσας δέμας, οὐκ ἀσμένως ἔμαρφεν ἐρράου σκύλος, ἂλλ' αὐτόκλητον ἀρπάσας κερατδα, τὴν γνωτόφωντι καὶ τέκνων ἀλάστορα, εἰς τὴν λάληθρον κίσσαν ἰμματιζατο, φθογγὴν ἐδώλων Χαονιτικῶν ἀπὸ βροτησίαν ἱεῖσαι, ἐμπαιον δρόμων.

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a The Cretans sent an army to the Troad under Teucer and Scamandrus, who received an oracle bidding them settle “wherever the earth-born (γηθενεῖς) should attack them.” This happened at Hamaxitos, where the “earth-born” proved to be a plague of field-mice which devoured the leathern parts of their armour. So they abode there (Strabo 604). Arisba, daughter of Teucer, became wife of Dardanus, and thus ancestress of Cassandra.

b Trojans.

c The voyage of the Argonauts.

d Thessalian, from Atrax in Thessaly Hestiaeotis.

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rape by their heavy deed of violence, carried off captive in a bull-formed vessel the Saraptian heifer to the Dictaean palace to be the bride of Asteros, the lord of Crete. Nor were they contented when they had taken like for like; but sent with Teucer and his Draucian father Scamandrus a raping army to the dwelling-place of the Bebyrces to war with mice; of the seed of those men Dardanus begat the authors of my race, when he married the noble Cretan maid Arisba.

And second they sent the Atracian wolves to steal for their leader of the single sandal the fleece that was protected by the watching dragon's ward. He came to Libyan Cytaea and put to sleep with simples that four-nostrilled snake, and handled the curved plough of the fire-breathing bulls, and had his own body cut to pieces in a caldron and, not joyfully, seized the hide of the ram. But the self-invited crow he carried off—her who slew her brother and destroyed her children—and set her as ballast in the chattering jay which uttered a mortal voice derived from Chaonian abode and well knew how to speed.

* Jason (Pind. P. iv.).
† The Golden Fleece.
# In Colchis.
% Pind. P. iv. 224 ff.; Apoll. Rh. iii. 1284 ff.
' Medea renewed the youth of Jason by boiling him in a magic caldron.
" Medeia.
* Apsyrtus.
\ When Jason married the daughter of Creon, king of Corinth, Medea in revenge slew her own children by Jason.

m The ship Argo, in which, while it was being built, Athena inserted a piece of the oak of Dodona (hence Chaonian), which gave it the gift of human speech and of prophecy.

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Πάλιν δ’ ο ἡραμάς ἀσκέρας ἀνειρύσας καὶ φασγάνου ζωστήρα καὶ ξίφος πατρός, ὁ Φημίου παις, Σκύρος δ’ λυγροῖς τάφους κρημνῶν ἐνερθεὶς αἰγιλψ ροιζομένων πάλαι δοκεῦει τάς ἀταρχήτους ριφάς, σὺν θηρὶ βλάξας τῷ σπάσαντι δῆιας Μῦστῃ Τροπαίᾳ μαστόν εὐθηλὸν θεᾶς, ζωστηροκλέπτης, νεῖκος ὁρινεῖν διπλοῦν, στόριν τ’ ἀμέρους καὶ Θεμισκύρας ἀπὸ τὴν τοξόδαμον νοσφίσας Ὀρθωσίαν.

δ’ αἱ εὐναμοί, παρθένοι Νεπτονίδος, Ἔρων λυποῦσαι, Λάγμον, ἡδ’ Τῆλαιον, καὶ χεῦμα Θερμώδοντος Ἀκταῖον τ’ ὅρον, ποιῶς αὐθέλτους θ’ ἄρταγάς διξήμαναι, ύπὲρ κελανῶν Ἰστρόν ἦλασαν Σκύθας ἱπποὺς, ὀμοκλήτειραν ἥεισαν βοήν Γραικοίσιν ἀμνάμοις τοῖς Ἐρεχθέως.

καὶ πᾶσαν Ἀκτήν ἐξεπόρθησαν δορί, τοὺς Μυσοπείους αἰθαλώσασαί γυὰς.

Πάππος δ’ Ὄρθην οὐμός αἰστώσας πλάκα χώραν τ’ Ἐορδῶν καὶ Γαλαδραίων πέδαιν, ὄρους ἐπηξεν ἀμφὶ Πηνειοῦ ποτοῖς, στερράν τραχήλῳ ζεῦγλαν ἀμφθεῖς πέδαις,

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a Theseus. For the legend see Introduction to Callimachus, Hes. b Aegeus. c Poseidon, who was said to be the real father of Theseus (Bacchylid. 16). d Theseus either threw himself from a cliff in Scyrus or was pushed over by Lycomedes, king of the island. His bones were brought to Athens in 473 B.C. by Cimon (Plut. These. 35-36). e Heracles, who was initiated in the Eleusinian mysteries before he went to bring Cerberus from Hades.
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And again he\(^a\) that took up from the rock his father’s\(^b\) shoes and sword-belt and sword, the son of Phemius,\(^c\) on whose sad grave\(^d\)—whereto he was hurled without funeral rites—steep Scyrus long keeps watch beneath its hissing precipices—he went with the wild beast, the Initiate,\(^e\) who drew the milky breast of the hostile goddess Tropaea,\(^f\) and stole the belt\(^g\) and roused a double feud, taking away the girdle and from Themiscyra carrying off the archer Orthosia\(^h\); and her sisters, the maidens of Neptunis,\(^i\) left Eris, Lagmus and Telamus and the stream of Thermodon and the hill of Actaeum to seek vengeance and relentless rape. Across the dark Ister\(^j\) they drove their Scythian mares, shouting their battle-cry against the Greeks and the descendants of Erechtheus. And they sacked all Acte\(^k\) with the spear and laid waste with fire the fields of Mopsopia.\(^l\)

And my ancestor\(^l\) laid waste the plain of Thrace and the country of the Eordi and the land of the Galadraei, and fixed his bounds beside the waters of Peneius, fettering them with a stern yoke laid upon their necks, in battle a young warrior, most

\(^a\) Hera, who by a trick was induced to give the breast to Heracles (Diod. iv. 9, Paus. ix. 25).

\(^b\) Hippolyte’s girdle.

\(^c\) The Amazon Antiope, here called Orthosia, a cult-title of Artemis (Pind. O. iii. 30).

\(^d\) The scholiast says this was a name of Hippolyte. Holzinger takes it as a cult-name of Artemis from Nepete in Etruria. The Amazons, in revenge for the expedition against them of Heracles and Theseus, invade Attica.

\(^e\) Danube.

\(^f\) Attica.

\(^l\) Ilus, great-grandfather of Cassandra, invaded Thrace and Macedonia; cf. Herod. vii. 20 and 75.
LYCOPHRON

άλκην νέανδρος, ἐκπρεπέστατος γένους.
η δ' ἄντι τούτων τάρροθον βοηλάτην
τὸν ἑξάπρυμον, στέρφος ἐγχλαιούμενον,
στείλασα, λίστροις αἰτοῦν ἢρευθεν πάγον,
τὸν ἡ παλιμφρὼν Γοργᾶς ἐν κλήροις θεῶν
καθιερώσει, πημάτων ἀρχηγῆς.

Ἄθρως δὲ κύρκοι, Τμώλον ἐκλεούπωτες
Κύμων τε καὶ χρυσεργὰ Πακτωλοῦ ποτά,
καὶ νάμα λίμνης, ἐνθὰ Τυφώνος δάμαρ
κενθμάνων αἰνὸλεκτρον ἐνδαυεὶ μυχῶν,
"Ἀγγίλλαν Ἀὐσονίτιν εἰσεκώμασαν,
δεινὴν Διγυστίνοις τοῖς τ' ἄφ' αἴματος
βίζαν γιγάντων Σιθόνων κεκτημένοις
λόγχης ἐν ύσμιναισι μίξαντες πάλην.
εἰλον δὲ Πίσαν καὶ δορὶκητην χόνα
πάσαιν κατεργάσασαν τῇ Ὀμβρων πέλας
καὶ Σαλπίων βεβώναν όχθηρῶν πάγων

Δοῦσθος δ' ἐγείρει γρυνὸς ἀρχαῖαν ἔριν,
πῦρ ἐβδόμον ἡδὴ τοὶ πρὶν ἑξάπτων φλογί,
ἐπεὶ Πελαγοῦς εἴδε ἐρυθάκοο ποτῶν
κρυσοῦζων θεοίσιν βάψαντας γάνος.
η δ' αὖθις οἰστρήσασα τυμωρομένη
τριπλάς τετραπλάς ἀντιτίσεται βλάβασ,
πορθοῦσα χώρας ἀντίπορθον ἡδών.

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a Europe sends Heracles to sack Troy.
b Reference to the oxen of Geryon.
c Hom. II. v. 640 ff. (Heracles) ὃς ποτὲ δεύρ' ἐλθὼν ἐνεχ' ἵππων λαιμέδοντος | έξ αὖθς σῶν νυσί . . . | 'Ἰλον ἐξαλάπαξε πόλιν.
d The skin of the Nemean lion.
e Hera.
f Tyrrhenians from Lydia come to Etruria.
g Echidna.
h The Pelasgians.

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eminant of his race. And she\(^a\) in return for these things sent her champion, the driver of the oxen,\(^b\) him of the six ships,\(^c\) robed in a hide,\(^d\) and laid in ruins with the spade their steep hill; and him shall Gorgas,\(^e\) changing her mind, consecrate in the estate of the gods, even she that was the prime mover in his woes.

And in turn the falcons\(^f\) set forth from Tmolus and Cimpassus and the gold-producing streams of Pactolus and the waters of the lake where the spouse\(^g\) of Typhon couches in the hidden recess of her dread bed, and rioted into Ausonian Agylla and in battles of the spear joined terrible wrestling with the Ligurians and them\(^h\) who drew the root of their race from the blood of the Sithonian\(^i\) giants. And they took Pisa and subdued all the spear-won land that stands near the Umbrians and the high cliffs of the Salpians.\(^j\)

And, last, the fire-brand\(^k\) wakens the ancient strife, kindling anew with flame the ancient fire that already slept since she\(^l\) saw the Pelasgians\(^m\) dipping alien pitchers in the bright waters of Rhyndacus.\(^n\) But the other\(^o\) in turn in a frenzy of revenge shall repay the injury threefold and fourfold, laying waste the shore of the land across the sea.

\(^a\) Sithonia and Pallene, the middle and southern spurs of Chalcidice, are the home of the giants; cf. 1406 f.
\(^b\) Unknown. Some suppose the reference is to the Alps. Holzinger takes it as = the Σαλβης or Salvii in N.W. Etruria.
\(^c\) Paris.
\(^d\) Asia.
\(^e\) Argonauts.
\(^f\) River in Mysia.
\(^g\) Europe sends the Greeks against Troy.
Πρώτος μὲν ἦξει Ζηνὶ τῷ Λαπερσίῳ
ὁμώνυμος Ζεὺς, ὃς καταβάτης μολὼν
σκηπτῷ πυρόσει πάντα δυσμενῶν σταθμᾶ.
σὺν δὲ θανόμαι, κἀν νεκροῖς στρωφμένῃ
tὰ λοίπ᾽ ἀκούσω ταῦθ᾽, ἄ νῦν μέλλω θροεῖν.
Ὁ δεύτερος δὲ, τοῦ πεφασμένου κέλωρ
ἐν ἀμφιβλήστρῳ ἐλλοπος μυνδοῦ δίκην,
καταθαλώσει γαῖαν ὑθνεῖαν, μολὼν
χρησμὸι Ἰατροῦ σὺν πολυγλώσσῳ στρατῶ.
Τρίτος δ᾽, ἀνακτὸς τοῦ δρυκόπου γόνος,
τὴν τευχοπλάστην παρθέναν Βραγχησίαν
παραλίξας βῶλον ἐμπεφυρμένην
νασμοῖς ὀρέξαι τῷ κεχρημένῳ δάνος,
σφραγίδα δέλτῳ δακτύλων ἑφαρμόσαι,
Φθειρῶν ὀρείαν νάσσεται μοναρχίαν,
τὸν πρωτόμισθον Κάρα δηώσας στρατών,
ὅταν κόρη κασωρίς εἰς ἐπείσιν
χλεύῃ ὀλικτήσασα κηκάσῃ γάμους
νυμφεία πρὸς κηλωστὰ καρβάνων τελεῖν.

* Agamemnon, in reference to cult of Zeus-Agamemnon in Sparta. Lapersios consequently is here transferred from the Dioscuri (see 511) to Zeus. The real meaning of this word is of course very obscure.
* Orestes, son of Agamemnon, occupies Aeolis.
* Apollo.
* Reference to popular derivation of Ἀὐλείας from ἀἴλος, "varied."
* Neleus founds Miletus in Ionia.
* Codrus, the last king of Athens. The Peloponnesians, invading Attica, were told by the Delphic oracle that they would be successful if they did not kill the Athenian king. This becoming known to the Athenians, Codrus disguised himself and went out of the city gates to gather firewood. Picking a quarrel with two enemy scouts, he slew one and
ALEXANDRA

First there shall come a Zeus who bears the name of Zeus Lapersios; who shall come with swooping thunderbolt to burn all the habitations of the foe. With him shall I die, and when I flit among the dead I shall hear these further things which I am about to utter.

And, second, the son of him that was slain in a net, like a dumb fish, shall lay waste with fire the alien land, coming, at the bidding of the oracles of the Physician, with a host of many tongues.

And third, the son of the woodcutter king beguiling the potter maiden of Branchidae to give him in his need earth mixed with water, wherewith to set on a tablet his finger-seal, shall found the mountain monarchy of the Phtheires, when he has destroyed the host of the Carians—the first to fight for hire—what time his wanton daughter shall abuse her nakedness and say in mockery of marriage that she will conclude her nuptials in the brothels of barbarians.

was himself slain by the other, thus saving his country.

Lycurgus, Contra Leocrat. 84 ff.

Neleus was told by an oracle to found his city where he should first receive “earth and water.” At Branchidae near Miletus he asked a potter maid for some clay (the so-called terra sigillata or γυναικίωσια) for a seal. She gave him the moist clay, thus giving him “earth and water.”

Cf. Archiloch. fr. 30 (Hiller) καὶ δὴ πίκουρος ὡςτε Κάρ κεκλήσαμαι.

Neleus received at Delphi an oracle which bade him “go to the golden men” (i.e. the Carians, cf. II. ii. 872) and that “his daughter would show him.” Returning to Athens ἑκούσε τῆς θυγατρὸς γυμνῆς τυπούσης τὸ ἐπείειον καὶ λεγοῦσις Δίξεο σεῦ μάλα ἐς θαλέρῳ πᾶσιν ἢ ἐς Ἀθήνας ἢ ἐς Μίλητον κατάξω πήματα Καρσ. Cf. E.M. s.v. ἀσελγαλείν.

Carians.
LYCOPHRON

Οἱ δὲ αὖ τέταρτοι τῆς Δυμαντείου σπορᾶς,
Λακμώνιοι τε καὶ Κυτναῖοι Κόδροι,
οἳ Θύγρον οἰκήσουν Σάτνινον τ’ ὄρος,
καὶ χερσόνησον τοῦ πάλαι ληκτηρίαν
θεῖ κυρία πάμπαν ἑστυγημένου,
τῆς παντομόρφου βασσάρας λαμπούρδος
τοκῆος, ἢ τ’ ἄλφαιοι ταῖς καθ’ ἑμέραν
βούρευαν ἅλθαινεκεν ἀκμαίαν πατρός,
ὁθεὶσα γατομοῦντος Αἴθωνος πτερά.

'Ο Φρῦξ δ’, ἀδελφὸν αἷμα τιμωρούμενος,
pάλιν τιθέντων ἀντιπορθήσει χθόνα
τοῦ νεκροτάγου, τὰς ἀθωπεύτους δίκας
φυτοίσι ρητρεύοντος ἀστεργεὶ τρόπῳ.

Δὲ δὴ ποτ’ ἀμφώδοντος ἐς ἄκρων λοβῶν
φθέρσαι κόφελα καλλυνεὶ παρωτίδας,
δαπταῖς τιτύσκων αἰμοπούταισιν φόβων.

Τῷ πᾶσα Φλεγρὰς αἶα δουλωθῆσεται
Θραμβουσία τε δειρὰς ἤ τ’ ἐπάκτιος
στόρθυγξ Τίτωνος αἰ τε Συβύον πλάκες
Παλληνία τ’ ἀρουρα, τὴν ὁ βοῦκερως
Βρόχων λιπαίνει, γηγενῶν ὕπηρέτης.

Πολλὰν δ’ εὖαλλὰς τημάτων ἀπάρξεται
Κανναῖος ἢ Μάμερτος, ἢ τι χρῆς καλεῖν
τὸν αἰμοφυρτοὺς ἑστυώμενον μάχαις;

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a Lycophron now passes to Dorian settlements in Asia, founded by Dorians from N. Greece.
b Dymas, Pamphylus, and Hyllus were the eponyms of the three Dorian tribes—Dymanes, Pamphyli, and Hylleis.
c Codrus (cf. 1378 n.) here merely = "ancient."
d In N.W. Thessaly.
e In Doris.
f Unknown places in Caria.  g The Cnidian Chersonese.
h Eryischthon, see Callim. H. vi.; Ovid, M. viii. 738 n.
i Demeter.
j Mestra, daughter of Eryischthon, got from Poseidon the
ALEXANDRA

And then, again, the fourth, of the seed of Dymas, the Codrus-ancients of Lacmon and Cytina—who shall dwell in Thigros and the hill of Satnion and the extremity of the peninsula of him who of old was utterly hated by the goddess Cyrita: the father of the crafty vixen who by daily traffic assuaged the raging hunger of her sire—even Aethon, plougher of alien shires.

And the Phrygian, avenging the blood of his brothers, will sack again the land that nursed the ruler of the dead, who in loveless wise pronounces relentless judgement on the departed. He shall spoil the ears of the ass, lobes and all, and deck his temples, fashioning a terror for the ravenous bloodsuckers. By him all the land of Phlegra shall be enslaved and the ridge of Thrampus and spur of Titon by the sea and the plains of the Sithonians and the fields of Pallene, which the ox-horned Brychon, who served the giants, fattens with his waters.

And many woes, on this side and that alternately, shall be taken as an offering by Candaeus or Mamertus—or what name should be given to him who banquet in gory battles?

gift of assuming whatever form she pleased. When her father, in order to get the means of satisfying his hunger, sold her in one form, she returned in another to be sold again (Ovid, M. l.c.).

 bred in a musical contest between Pan and Apollo, gave unasked his verdict against Apollo, who, in revenge, gave him the ears of an ass, to hide which Midas invented the tiara (Ovid, M. xi. 180 f. "Ille quidem celat turpique onerata pudore Tempora purpureis tentat velare tiaris").

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LYCOPHRON

Οὐ μᾶν ὑπείξει γέ ἐπιμηθέως τοκάς, ἀλλ’ ἀντὶ πάντων Περσέως ἕνα σπορᾶς οτελεῖ γίγαντα, τῷ θάλασσα μὲν βατῆ πεζῷ ποτ’ ἔσται, γῆ δὲ ναυσθλωθήσεται ῥήσαστι τηδεῖς χέρσον. οἱ δὲ Λαφρίας οἳκοι Μαμέρσας, ἠθαλωμένοι φλογὶ σὺν καλύνου τειχέων προβλήμασι, τὸν χρησμολέσχην αἰτίασόνται βλάβης. ψαίνωνθα θεσπίζοντα Πλούτωνος λάτρων. στρατῷ δ’ ἄμικτω πάσα μὲν βρωθήσεται, φλοιῶτιν ἐκδύνουσα δίπλακα σκέπην, καρποτρόφος δρός ἀγριάς τ’ ὀρειβάλης. ἀπὸς δ’ ἀναύρων νασμὸς αὐναθήσεται, χαιδῶν κελαυνὴν δύμαν αἰονωμένων. κύψελλα δ’ ἰὼν τηλόθεν δοιξομένων ύπερ κάρα στήσουσι, Κίμμερός θ’ ὀπωσ, σκιὰ καλύψει πέρραν, ἀμβλύνων σέλας. Λοκρὸν δ’ ὅποια παῦρον ἀνθήσας ρόδον, καὶ πάντα φλέξας, ὡστε κάγκανον στάχνων, αὔθις παλμιπλώτου γεύσεται φυγῆς, μόσσωνα φηγότεκτον, ως λυκοπίαν κόρη κνεφαίαν, ἄγχη παμφαλώμενος, χαλκηλάτῳ κνώδοντι δειματομεύνῃ.

Πολλοὶ δ’ ἀγάνες καὶ φόνοι μεταίχμιοι λύσουσιν ἀνδρῶν οἱ μὲν ἐν γαίᾳ1 πάλας δειναίσιν ἄρχαίς ἀμφιδηριομένων, οἱ δ’ ἐν μεταφρένωσι βοοστρόφοις χθόνος, ἔως ἄν αἰθῶν εὐνάσῃ βαρῶν κλόνων, ἀπ’ Αἰακοῦ τε κάποι Δαρδάνου γεγοῦς.

1 One expects “on the sea,” but no satisfactory emendation has been proposed.

a Asia. b Xerxes.

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ALEXANDRA

Yet the mother of Epimetheus shall not yield, but in return for all shall send a single giant of the seed of Perseus, who shall walk over the sea on foot and sail over the earth, smiting the dry land with the oar. And the shrines of Laphria Mamerse shall be consumed with fire together with their defence of wooden walls, and shall blame for their hurt the prater of oracles, the false prophesying lackey of Pluto. By his unapproachable host every fruit-bearing oak and wild tree flourishing on the mountain shall be devoured, stripping off its double covering of bark, and every flowing torrent shall be dried up, as they slake with open mouth their black thirst. And they shall raise overhead clouds of arrows hurtling from afar, whose shadow shall obscure the sun, like a Cimmerian darkness dimming the sun. And blooming for a brief space, as a Locrian rose, and burning all things like withered ear of corn, he shall in his turn taste of homeward flight, glancing fearfully towards the oaken bulwark hard at hand, even as a girl in the dusky twilight frightened by a brazen sword.

And many contests and slaughters in between shall solve the struggles of men, contending for dread empire, now on land, now on the plough-turned backs of earth, until a tawny lion—sprung from Aeacus and from Dardanus, Thesprotian at

Reference to the bridging of the Hellespont and the canal through Athos.

Athena on the acropolis at Athens. Herod. viii. 51.
Apollo is here the servant of Pluto because his oracle causes death to the defenders of the Acropolis.
Pollux v. 102 ἡδὸν παρείας φυτεύει, αὐθωρὸν ἀνθοὺς καὶ θάττων ἀπανθοὺς κατὰ τὸ Λυκρὸν. It is the type of that which is fleeting.

For this passage see Introduction, pp. 483 f.
LYCOPHRON

Θεσπρωτῶς ἄµφω καὶ Χαλαστραῖος λέων, πρηνήθ ὃ' ὁµαίµων πάντα κυτώσας δόµον ἀναγκάσῃ πτῆξαντας Ἀργεῖων πρόµους σήµαι Γαλάδρας τὸν στατηλάτην λύκον καὶ σκήπτρ᾽ ὄρεξι πῆς πάλαι μοµαρχίας. ὡδ᾽ ἰὴν ἐκτὴν γεννᾶν αὐθαίµων ἔµος εἰς τις παλαιστής, συµβαλὼν ἀλκὴν δορὸς πόντου τε καὶ γῆς κεῖσ διαλλαγὰς μολῶν, πρέσβιστος ἐν φίλοις ὑµνηθήσεται, σκῦλων ἀπαρχῆς τὰς δορικήτους λαβῶν.

Τὶ μακρὰ τλῆµων εἰς ἀνηκόους πέτρας, εἰς κύµα κωφῶν, εἰς νάπας δασπλήτιδας βαύζω, κενὸν ψάλλουσα μάστακος κρότον; πίστων γὰρ ἡµῶν Λευκίνες ἐνόσφισε, ψευδηγόροις φήµαισιν ἐγχρίσας ἐπὶ, καὶ θεσφάτων πρόµαντων ἀψευδῆ φρόνων, λέκτρων στηρθεῖς ὄν ἐκάλχαεν τυχεῖν. θῆσει τί ἀληθῆ. σὺν κακῷ δὲ τις μαθῶν, ὅτι οὐδὲν ἐστοι μῆχος ὅφελεῖν πάτραν, τὴν φωβόληττον αἰνέσει χειλίδαν.

Τόσο᾽ ἡγόρευε, καὶ παλίσσουτος ποσὶν ἔβαινεν εἰρκτῆς ἐντός. ἐν δὲ καρδία Σειρῆνος ἐστείναξε λοίσθουν μέλος, Κλάρου Μιμαλλών, ἡ Μελαγκραῖρας κόπις Νησοῦς θυγατρός, ἡ τὶ Φίκιον τέρας, ἐλικτὰ κωτύλουσα δυσφράστως ἐπί. ἐγὼ δὲ λοξὸν ἠλθον ἀγγέλλων, ἀναξ,

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a Apollo, who gave to Cassandra the gift of prophecy, but so that no one believed her prophecies.
b Aesch. Ag. 1908 f.
c Cassandra. The swallow is the type of unintelligible speech (Aesch. Ag. 1050, Aristoph. Ran. 93).
ALEXANDRA

once and Chalastraean—shall lull to rest the grievous tumult, and, overturning on its face all the house of his kindred, shall compel the chiefs of the Argives to cower and fawn upon the wolf-leader of Galadra, and to hand over the sceptre of the ancient monarchy. With him, after six generations, my kinsman, an unique wrestler, shall join battle by sea and land and come to terms, and shall be celebrated among his friends as most excellent, when he has received the first fruits of the spear-won spoils.

Why, unhappy, do I call to the unheeding rocks, to the deaf wave, and to the awful glades, twanging the idle noise of my lips? For Lepsieus a has taken credit from me, daubing with rumour of falsity my words and the true prophetic wisdom of my oracles, for that he was robbed of the bridal which he sought to win. b Yet will he make my oracles true. And in sorrow shall many a one know it, when there is no means any more to help my fatherland and shall praise the frenzied swallow. c

So d much she spake, and then sped back and went within her prison. But in her heart she wailed her latest Siren song—like some Mimallon of Claros e or babbler of Melancraera, f Neso’s daughter, or Phician monster, g mouthing darkly her perplexed words. And I came, O King, to

a Here begins the Epilogue, spoken by the slave who watched Cassandra.

Παμολῶν is properly a Bacchant; here “Mimallon of Claros” (famous for cult of Apollo) means merely frenzied prophetess; cf. Eustath., Dion. Per. 445 καὶ παρὰ τῷ Λυκό-φρονι Ἥ Κασσάνδρα Κλάρου Παμολῶν λέγεται, τούτεστι βάκχη καὶ μάντις Κλαρία.

f Sibyl (of Cumae), daughter of Dardanus and Neso.

g Sphinx; cf. Φίξ ὀλοθή, Hes. Th. 326.
LYCOPHRON

οι τόνδε μύθον παρθένου φοιβαστρίας, 
ἐπεὶ μ’ ἔταξας φύλακα λαίνου στέγης 
καὶ πάντα φράζειν κάναπεμπάζειν λόγον 
έτητύμως ἀμφορρὸν ὦτρυνας τρόχιν. 

δαίμων δὲ φήμας εἰς τὸ λῶν ἐκδραμεῖν 
τεῦξειν, ὅσπερ σῶν προκήδεται θρόνων, 
σώζων παλαιὰν Βεβρύκων παγκληρίαν.
ALEXANDRA

announce to thee this the crooked speech of the maiden prophetess, since thou didst appoint me to be the warden of her stony dwelling and didst charge me to come as a messenger to report all to thee and truly recount her words. But may God turn her prophecies to fairer issue—even he that cares for thy throne, preserving the ancient inheritance of the Bebryces.¹

¹ Trojans.
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316 he was driven from his king-
dom by Cassander. In 315 Anti-
gonus appointed him commander
of the Peloponneseus and Greece
was declared free. A peace was
concluded in 311 by which Greece
fell to Cassander, while Poly-
omachus was confined to some
towns in Peloponneseus. Later
he was induced by Antigonus to
support the claim to the throne
of Macedonia of Heracles, s. of
Alexander and Barsina. He ac-
cordingly invaded Macedonia but
accepted the proposal of Cas-
sander to divide the kingdom of
Macedonia, with an independent
army and dominion in Pelopon-
neseus. Thereupon he assassin-
ated Heracles (309 B.C.). He is
the "Tymphaean dragon" of L. 801
Polyxena, d. of Priam and Hecabe,
sister of Cassandra, L. 814; she
was sacrificed by Neptulemus at
the grave of Achilles, L. 323 ff.,
her throat being cut with a knife
which Penes had received from
Hephaestus.
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Polyxo, mt. of Actorion, C. vi. 78
Pontus Euxinos; the expression εὐξένως κλαυδίων, L. 1286, refers to the old name of the Black Sea, ἑπτὸς ἕξελος. The name is said to have been changed to εὐξένως either after the voyage of the Argonauts, or after Heracles’ expedition against the Amazons or after the foundation of the Milesian colonies. Pind. P. iv. 203, has ἐν Αἴξενου στόμα (he is speaking of the Argonauts), but N. iv. 49 Εὐξεῖνῳ πελάγει.
Porcous, one of the two snakes (Porcous and Chariboas) which came from Calydonæ and killed Laocoön and one of his two sons. The story was told by Arctinus in his Ἰλιοπερσας, L. 547
Poseidon, C. iii. 50, iv. 101, 271, vi. 98, helps Apollo to build walls of Troy, L. 522, 817; carries off Pelops, L. 157; destroys Locrian Aias, L. 399 ff.; f. of Proteus, L. 125; Cycnus, L. 287; Theseus, L. 1824; cult-names, Aegaeon, L. 135; Amoebus, L. 617; Amphitheaus, L. 749; Enipeus, L. 722; Hippegetes, L. 767; Melanthus, L. 767; Namnedon, L. 157; Prophantus, L. 552; Pheius, L. 1824; Lord of Cromna, L. 522
Poseidon, the stars of. A. 756. The scholar’s interpretation seems to be correct: “The stars of Poseidon are those which show forth storms and fair weather; the stars of Zeus are those which indicate weather suitable for agriculture.” Cf. Avien. 1377 ff.: “Hic est fons, unde et deduxit tempora lunae Navita cum longum facili rate curret aequor, Et cum ruris amans telluri farra parenti Crederet; ingenti petat haec indagine semper Seu qui vela salo, seu qui dat semina terrae.”
Poseidon, Cape of Poseidon near Poseidonia (Pæstum). L. 722
Potamus, Flumen, The River, S. constellation, A. 358, 589, 600, 624, 728; also called Eridanus, A. 360. Cicero calls it Eridanus (“Eridanum cernes . . . funestum magnis cum viribus annem”) and adopts the legend that it represents the tears of Phaethon’s sisters; Germanicus, 861, calls it Amnis and follows the same legend; Avienus, 780, calls it Flumen but refers to the Ausonians of old who call it Eridanus and to the Phaethon legend. Praxit, unknown place in Epirus. Some take it to mean Acroceranion. Holzinger thinks Praxit = avenger = Erinyas and that Elephenor built a shrine to her, beside which he built his city.
Praxandrus leads Laconians of Therapnae from Troy to Cyprus, L. 586
Priam, F. 115
Probiastus = Dionysus, L. 577
Procias, d. of Erechtheus, w. of Cephalus, companion of Artemis, C. iii. 209
Procyon, Canis Minor or in particular a Canis Minoris. “So called because it rises nearly a fortnight before Cyon, The Dog, Canis Major, A. 450, 595, 690
Proetus, King of Argos, s. of Abas; driven from Argos by his twin-brother Acrisius he went to Lycia and married Sthenooboë; returning to Peloponnesus he became king of Tiryns. Founds two shrines to Artemis when his daughters were healed of their madness, C. iii. 292
Promantheus = Zeus, L. 537
Prometheus, s. of Asia, L. 1283, I. 8, F. 24
Fronians, the suitors of Penelope, so called from t. in Cephallenia (Πρόναιας, Thuc. ii. 30, Πρόναιος, Strabo 665), L. 791
Prophantus, by-name of Poseidon at Thurii, L. 522
Protesilaus, s. of Iphicius, leader of Thessalians in Trojan War, first to leap ashore at Troy, killed by Hector; tomb at Mazusia, L. 580 ff. In answer to the
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prayers of his wife Laodameia (or Polydora) he was allowed to return for a short space to the upper world
Proteus, s. of Poseidon, comes from his home in Egypt to Pal-
lene (Phegra) in Chalcidice, marries Torone and has by her
two sons, Tmolus and Telegonus, who kill strangers by compelling
them to a wrestling-match. Proteus prays his father Poseidon
to convey him by a path beneath the sea to Egypt. When his sons
were slain by Heracles, he could neither be wholly glad nor wholly
sorry—neither smile nor weep. He gives to Paris a phantom in
place of the real Helen, L. 115 ff.
Prothous, s. of Tenthredon of Pal-
authra, shipwrecked in Libya,
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Protagygeter, Vindemiatior, The Vin-
tager, star on the right wing of
Virgo, A. 138. Its rising in
August was the herald of ap-
proaching vintage; "XI. Kal.
Sept. Caesari et Assyriae stella,
quae Vindemator (Ov. F. iii. 407)
appellatur, exoriri mane incipit
vindemiae maturitatem promit-
tens" (Plin. N.H. xviii. 74)
Prulis, s. of Hermes and Issa, g.g.s.
of Atlas, a Lesbian seer who foretold the capture of Troy by
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Pterelaus, f. of Comoetho, leader of
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Rhoeicus, a Centaur, C. iii. 221
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Samothrace, island S. of Thrace; "Samothracian gods," E. xlviii. 8 = the Cabiri (Samothracian deities), Varro, L.L. v. 58; "magnaque Thresicia sacra reperta Samo," Ov. A.A. ii. 692. See Saos

Saon, of Acanthus, s. of Dicon, E. xi. 1

Saos, old name of Samothrace, L. 78, where it is called the foundation of the Cyrbantes = Corybantes = Cabiri

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Scythia, C. iii. 174, 256

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Seraphos, one of the Cyclades, L. 344 f.

Setaea, Trojan captive who with her fellow captives set fire to some of the Greek ships on the way from Troy and was bound to a rock (Setaeum) near Crathis, where she was devoured by sea-birds (other versions of the legend in Strabo 264, Plut. Rom. 1, Aet. Rom. 6), L. 1075 ff.

Sibyl, d. of Dardanus and Neso, d. of Teucer; the Erythraean = Cumaean Sibyl, L. 1145; her cave at Cumae, L. 1278 ff.

Another name for the Cumaean Sibyl is Melaneria (Arist. De myst. ausc. 95), L. 1484

Sicanian, properly of the Sicani in Sicily, but used for Sicilian in general (Lycophron has not Σικαλει nor Σικελια), L. 870, 951, 1029 (in all cases with first syllable long), C. iii. 57 (with first syllable short, Τρινακη Σικελων ζωος)

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Thermodan, (1) r. in Pontus, near which dwell the Amazons, L. 1284; (2) r. in Boeotia near Tanagra, tributary of Asopus (Paus. ix. 19, 4), L. 647
Thermydos, harbour of Lindos in Rhodes, L. 924
Tersites, s. of Aegius, austerian, the ugliest man at Troy (Hom. II. ii. 212 ff.), L. 1000
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Theseus, C. iv. 308, 313, H. i. 1, I. 1, 274, f. of Acamas, L. 494, s. of Aegeus or Poseidon and Aethra, d. of Pittheus of Troezen. When Aegeus left Aethra he hid his sword, shoes, and girdle under a rock (Callim. Hec. fr. 66) as anagnorismata which Theseus, when he grew up, should bring to him in Athens and thereby be recognized, L. 494 ff., 1822 ff. He was one of the five husbands of Helen, L. 143, 147, 503, and, according to one version, Iphigenia was d. of Theseus and Helen, L. 103. He accompanied Heracles against the Amazons, L. 1237-40; died and was buried in Scyros, L. 1324 ff.

Thespiæ, t. in Boeotia, C. v. 60; Thespian, A. 223

Thespotamians, L. 1441

Thessaly, C. iv. 103, 109, 140, E. xxxii. 1, Att. i. 1. 24

Thetis, d. of Nereus and Doris, L. 861, sister of Nessa, C. 399; she helped Zeus when Poseidon and Athena wanted to bind him, L. 400. She married Peleus to whom she bore six sons whom she killed in infancy by putting them in fire to test their immortality; the seventh, Achilles, was saved by Peleus, L. 179. Mourns the early death of Achilles, C. ii. 20; cf. L. 240, 274, 857. A mixing-bowl which she received from Bacchus serves as urn for the ashes of Achilles, L. 273. Buries the Locrian Ajax, L. 393. Metonymy for "Sea," L. 22

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Thoes of Astolia, s. of Andraemon and Gorgo. At the request of Odysseus, Theseus scoured Odysseus to enable him to enter Troy as a spy, L. 779 ff. After the fall of Troy he goes with Nireus to Libya, Epeirus, and Illyria, L. 1011 ff.

Thorais = Apollo, L. 552

Thracy, C. iii. 114, iv. 63, A. 855 (Boreas); Thracian drinking, Att. i. 1. 11

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Thrascias, N.W. wind, L. 925

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Timarchus, E. xii. 1

Timodemus, E. xi. 8

Timon, E. iii. 1, s. of Echecratides, Kolonos, famous misanthrope toward end of fifth century B.C.

Timonos, E. xvii. 1

Timothée, E. xvii. 2

Tiphys, s. of Agnius, from Tiphæa (Tiphæa) near Thespia, was pilot of the Argo, L. 890

Tiryns, t. in Argolis, native town of Amphryton, hence Heracles, C. iii. 146, is Τιρύνθιος ἄκρων

Titan = Tethys, L. 231, C. iv. 17

Titans, C. iv. 174

Titaron, t. in Thessaly, home of Mopsus, L. 881

Titarus, mt. in Thessaly, L. 904

Tithonus, s. of Laomedon and Strymo or Rhoeo, and thus half-brother of Priam (s. of Laomedon and Leucippe). On account of his beauty he was carried off by Eos to Aethiopia, obtaining the gift of immortality but not eternal youth, L. 18 ff.

Tito = Eos, L. 941

Titon, mt. in Thrace, L. 1406

Titonian, L. 1276

Tityus, s. of Gaia, giant who insulted Leto (or Artemis herself), and was slain by Artemis, C. iii. 110

Tmuras (Tomarus), hill near Dodona in Thespotamia (Hesychius mentions a Tmarius hill in Arcadia), C. vi. 52

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Torone, wife of Proteus, after whom is named Torone in Chalcidice, L. 115
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Toxon, the bow of the preceding, A. 801, 305, 506, 621, 623, 664, 665, 965
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Trampa, t. in Epeirus with oracle of Odysseus, L. 800
Traron, L. 1158
Tricephalus = Hermes, L. 650
Trismorphus = Hecate, L. 1176
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Tritonis Limne, lake in Cyrenaica. Triton shows the Argonauts the way out of it to the sea and receives a mixing-bowl from Medea as reward, L. 886 ff.

Troezen, t. in Argolis, C. iv. 41, cult of Aphrodite, L. 612

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