Hesiod, the Homeric hymns, and Homeric

Hesiod, Homer
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HESIOD
THE HOMERIC HYMNS AND HOMERICA
DIONYSUS CROSSING THE SEA
FROM GERHARD AUSERLESENES VASENBILDER.
PREFACE

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

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

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

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

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

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

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

General

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

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

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

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

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

The Boeotian School

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

"Till May be out, ne'er cast a clout,"
or
"A rainbow in the morning
      Is the Shepherd's warning."

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

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

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

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

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

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

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

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

Lastly, there is the famous story of the contest in song at Chalcis. In later times the modest version in the Works and Days was elaborated, first by making Homer the opponent whom Hesiod conquered, while a later period exercised its ingenuity in working up the story of the contest into the elaborate form in which it still survives. Finally the contest, in which the two poets contended with hymns to Apollo,¹ was transferred to Delos. These developments certainly need no consideration: are we to say the same

¹ T. W. Allen suggests that the conjoined Delian and Pythian hymns to Apollo (Homeric Hymns III) may have suggested this version of the story, the Pythian hymn showing strong continental influence.

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of the passage in the Works and Days? Critics from Plutarch downwards have almost unanimously rejected the lines 654–662, on the ground that Hesiod's Amphidamas is the hero of the Lelantine war between Chalcis and Eretria, whose death may be placed circa 705 B.C.—a date which is obviously too low for the genuine Hesiod. Nevertheless, there is much to be said in defence of the passage. Hesiod's claim in the Works and Days is modest, since he neither pretends to have met Homer, nor to have sung in any but an impromptu, local festival, so that the supposed interpolation lacks a sufficient motive. And there is nothing in the context to show that Hesiod's Amphidamas is to be identified with that Amphidamas whom Plutarch alone connects with the Lelantine War: the name may have been borne by an earlier Chalcidian, an ancestor, perhaps, of the person to whom Plutarch refers.

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

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

Λακρίδος ἐν νέμει σκιερῷ νέκυι Ἡσιόδου
Νύμφαι κρηνάδων λούσαν ἀπὸ σφετέρων,
καὶ τάφον ὕψωσαντο· γάλακτι δὲ ποίμενες αἰγῶν
ἔφραναν, ἕανθω μιξάμενοι μέλιτι·
τοίχῃ γὰρ καὶ γῆριν ἀπέτυγνεν ἐννέα Μοῦσῶν
ὁ πρέσβευς καθαρῶν γενσάμενος λιβαδίων.

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

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

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

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

Of the Hesiodic poems similar in character to the *Works and Days*, only the scantiest fragments survive. One at least of these, the *Divination by Birds*, was, as we know from Proclus, attached to the end of the *Works* until it was rejected by Apollonius Rhodius: doubtless it continued the same theme of how to live, showing how man can avoid disasters by attending to the omens to be drawn from birds. It is possible that the *Astronomy* or *Astrology* (as Plutarch calls it) was in turn appended to the *Divination*. It certainly gave some account of the principal constellations, their
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dates of rising and setting, and the legends connected with them, and probably showed how these influenced human affairs or might be used as guides. The Precepts of Chiron was a didactic poem made up of moral and practical precepts, resembling the gnomic sections of the Works and Days, addressed by the Centaur Chiron to his pupil Achilles. Even less is known of the poem called the Great Works: the title implies that it was similar in subject to the second section of the Works and Days, but longer. Possible references in Roman writers\(^1\) indicate that among the subjects dealt with were the cultivation of the vine and olive and various herbs. The inclusion of the judgment of Rhadamanthys (frag. 1): "If a man sow evil, he shall reap evil," indicates a gnomic element, and the note by Proclus\(^2\) on Works and Days 126 makes it likely that metals also were dealt with. It is therefore possible that another lost poem, the Idaean Dactylys, which dealt with the discovery of metals and their working, was appended to, or even was a part of the Great Works, just as the Divination by Birds was appended to the Works and Days.

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

\(^1\) See Kinkel Epic. Graec. Frag. i. 158 ff.
\(^2\) See Great Works, frag. 2.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Ionic School

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

After a brief narrative of the birth of Hermes, the author goes on to show how he won a place among the gods. First the new-born child found a tortoise and from its shell contrived the lyre; next, with much cunning circumstance, he stole Apollo's cattle and, when charged with the theft by Apollo, forced that god to appear in undignified guise before the tribunal of Zeus. Zeus seeks to reconcile the pair, and Hermes by the gift of the lyre wins Apollo's friendship and purchases various prerogatives, a share in divination, the lordship of herds and animals, and the office of messenger from the gods to Hades.

The hymn is hard to date. Hermes' lyre has seven strings and the invention of the seven-stringed
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lyre is ascribed to Terpander (flor. 676 B.C.). The
hymn must therefore be later than that date, though
Terpander, according to Weir Smyth,¹ may have only
modified the scale of the lyre; yet while the burlesque
character precludes an early date, this feature is far
removed, as Allen and Sikes remark, from the silliness
of the Battle of the Frogs and Mice, so that a date in
the earlier part of the sixth century is most probable.

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

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

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

¹ Greek Melic Poets, p. 165.

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

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

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

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

*The Epigrams of Homer*

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

The Burlesque Poems

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

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

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

The Contest of Homer and Hesiod

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

¹ Cp. Marckscheffel, Hesiodi fragmenta, p. 35. The papyrus fragment recovered by Petrie (Petrie Papyri, ed. Mahaffy, p. 70, No. xxv.) agrees essentially with the extant document, but differs in numerous minor textual points.
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and Hesiod; (2) their poetical contest at Chalcis; (3) the death of Hesiod; (4) the wanderings and fortunes of Homer, with brief notices of the circumstances under which his reputed works were composed, down to the time of his death.

The whole tract is, of course, mere romance; its only values are (1) the insight it gives into ancient speculations about Homer; (2) a certain amount of definite information about the Cyclic poems; and (3) the epic fragments included in the stichomythia of the Contest proper, many of which—did we possess the clue—would have to be referred to poems of the Epic Cycle.
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HESIOD.—The classification and numeration of MSS. here followed is that of Rzach (1913). It is only necessary to add that on the whole the recovery of Hesiodic papyri goes to confirm the authority of the mediaeval MSS. At the same time these fragments have produced much that is interesting and valuable, such as the new lines, Works and Days 169 a–d, and the improved readings ib. 278, Theogony 91, 93. Our chief gains from the papyri are the numerous and excellent fragments of the Catalogues which have been recovered.

Works and Days:—

S Oxyrhynchus Papyri 1090.
A Vienna, Rainer Papyri L.P. 21—9 (4th cent.).
B Geneva, Naville Papyri Pap. 94 (6th cent.).
C Paris, Bibl. Nat. 2771 (11th cent.).
D Florence, Laur. xxxi 39 (12th cent.).
E Messina, Univ. Lib. Prexistentes 11 (12th–13th cent.).
F Rome, Vatican 38 (14th cent.).
G Venice, Marc. ix 6 (14th cent.).
H Florence, Laur. xxxi 37 (14th cent.).
I " " xxxii 16 (13th cent.).
K " " xxxii 2 (14th cent.).
L Milan, Ambros. G 32 sup. (14th cent.).
M Florence, Bibl. Riccardiana 71 (15th cent.).
N Milan, Ambros. J 15 sup. (15th cent.).
O Paris, Bibl. Nat. 2773 (14th cent.).
P Cambridge, Trinity College (Gale MS.), O. 9. 27 (13th–14th cent.).
Q Rome, Vatican 1332 (14th cent.).

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

αα = C  ψα = D  φα = E
αβ = FGH•  ψβ = IKLM  φβ = NOPQ
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Theogony:—

N Manchester, Rylands GK. Papyri No. 54 (1st cent. B.C.—1st cent. A.D.).
O Oxyrhynchus Papyri 873 (3rd cent.).
B London, British Museum clix (4th cent.).
R Vienna, Rainer Papyri L.P. 21–9 (4th cent.).
D Florence, Laur. xxxii 16 (13th cent.).
E ,, ,, Conv. suppr. 158 (14th cent.).
F Paris, Bibl. Nat. 2833 (15th cent.).
G Rome, Vatican 915 (14th cent.).
H Paris, Bibl. Nat. 2772 (14th cent.).
I Florence, Laur. xxxi 32 (15th cent.).
K Venice, Marc. ix 6 (15th cent.).
L Paris, Bibl. Nat. 2708 (15th cent.).

These MSS. are divided into two families:

Ωa = CD Ωb = EF Ωc = GHI Ψ = KL

Shield of Heracles:—

P Oxyrhynchus Papyri 689 (2nd cent.).
A Vienna, Rainer Papyri L.P. 21–29 (4th cent.).
Q Berlin Papyri, 9774 (1st cent.).
C ,, ,, ,, ,, ,, ,, ,, ,, (12th cent.).
D Milan, Ambros. C 222 (13th cent.).
E Florence, Laur. xxxii 16 (13th cent.).
F Paris, Bibl. Nat. 2773 (14th cent.).
G ,, 2772 (14th cent.).
H Florence, Laur. xxxi 32 (15th cent.).
I London, British Museum Harleianus (14th cent.).
K Rome, Bibl. Casanat. 356 (14th cent.).
L Florence, Laur. Conv. suppr. 158 (14th cent.).
M Paris, Bibl. Nat. 2833 (15th cent.).

These MSS belong to two families:

Ωa = BCDF Ωb = GHI ψa = E ψb = KLM

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

N Venice, Marc. ix 6 (14th cent.).
O Paris, Bibl. Nat. 2708 (15th cent.).

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Editions of Hesiod:—

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

Of modern editions the following may be noticed:—

Schömann, 1869.
Köchly and Kinkel, Leipzig, 1870.
Flach, Leipzig, 1874–8.

On the Hesiodic poems generally the ordinary Histories of Greek Literature may be consulted, but especially the Hist. de la Littérature Grecque I pp. 459 ff. of MM. Croiset. The summary account in Prof. Murray’s Anc. Gr. Lit. is written with a strong sceptical bias. Very valuable is the appendix to Mair’s translation (Oxford, 1908) on The Farmer’s Year in Hesiod. Recent work on the Hesiodic poems is reviewed in full by Rzach in Bursian’s Jahresberichte vols. 100 (1899) and 152 (1911).

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

(1) Berlin Papyri 7497 1 (2nd cent.). Frag. 7.
(2) Oxyrhynchus Papyri 421 (2nd cent.).

1 See Schubart, Berl. Klassikertexte v. 1. 22 ff.; the other papyri may be found in the publications whose name they bear.

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(3) Petrie Papyri iii 3. Frag.
(4) Papiri greci e latine. No. 130 (2nd to 3rd cent.) 14.
(5) Strassburg Papyri, 55 (2nd cent.) Frag. 58.
(6) Berlin Papyri 9739¹ (2nd cent.) Frag. 58.
(7) " " 10560¹ (3rd cent.) Frag. 98.
(8) " " 9777¹ (4th cent.) Frag. 98.
(9) Papiri greci e latine, No. 131 (2nd–3rd cent.) Frag. 99.
(10) Oxyrhynchus Papyri 1358–9.

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

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

At Athens, Vatopedi 587.
G Brussels, Bibl. Royale 11377–11380 (16th cent.).
D Milan, Ambros. B 98 sup.
E Modena, Estense iii E 11.
G Rome, Vatican, Regina 91 (16th cent.).
J Modena, Estense, ii B 14.
K Florence, Laur. 31, 32.
L " " 32, 45.
L₂ " " 70, 35.
L₃ " " 32, 4.
M Leyden (the Moscow MS.) 33 H (14th cent.).
Mon. Munich, Royal Lib. 333 c.
N Leyden, 74 c.

¹ See note on page xlv.
² Unless otherwise noted, all these MSS. are of the 15th century.

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

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

\[ x^1 = ET. \]
\[ x^2 = Π (and more remotely) AtDSHJK. \]
\[ y = ELIT (marginal readings). \]
\[ p = ABCRGL^2L\tilde{M}OPQR_2R_3V Mon. \]

Editions of the Homeric Hymns, &c.

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

More modern editions or critical works of value are:—
Martin (Variarum Lectionum libb. iv), Paris, 1605.
Barnes, Cambridge, 1711.
Ruhnken, Leyden, 1782 (Epist. Crit. and Hymn to Demeter).
Ilgen, Halle, 1796 (with Epigrams and the Battle of Frogs and Mice).
Matthiae, Leipzig, 1806 (with the Battle of Frogs and Mice).
Hermann, Berlin, 1806 (with Epigrams).
Franke, Leipzig, 1828 (with Epigrams and the Battle of the Frogs and Mice).
Dindorff (Didot edition), Paris, 1837.
Baumeister (Battle of the Frogs and Mice), Göttingen, 1852.
(Hymns), Leipzig, 1860.
Gemoll, Leipzig, 1886.
Goodwin, Oxford, 1893.
Ludwich (Battle of the Frogs and Mice), 1896.
Allen (Homeri Opera v), Oxford, 1912.
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Of these editions that of Messrs Allen and Sikes is by far the best: not only is the text purged of the load of conjectures for which the frequent obscurities of the Hymns offer a special opening, but the Introduction and the Notes throughout are of the highest value. For a full discussion of the MSS. and textual problems, reference must be made to this edition, as also to Dr. T. W. Allen's series of articles in the Journal of Hellenic Studies vols. xv ff. Among translations those of J. Edgar (Edinburgh, 1891) and of Andrew Lang (London, 1899) may be mentioned.

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

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

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

On Hesiod, the Hesiodic poems and the problems which these offer see Rzach's most important article Hesiodos in Pauly-Wissowa, Real-Encyclopädie xv (1912).

A discussion of the evidence for the date of Hesiod is to be found in Journ. Hell. Stud. xxxv, 85 ff. (T. W. Allen).

Of translations of Hesiod the following may be noticed:—
HESIOD
ΗΣΙΟΔΟΥ ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ

Μοῦσαι Πιερίηθεν ἀοιδῆσιν κλείουσαι
deûte, Δί ἐνυήτετε, σφέτεροι πατέρ' ὑμνεῖσαν
ὀντε διὰ βροτοὶ ἀνδρὲς ὦμὸς ἄφατοι τε φατοὶ τε,
ῥητοὶ τ' ἀρρητοὶ τε Διὸς μεγάλου ἐκητὶ
ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,
ῥεῖα δ' ἀρίξηλον μινύθει καὶ ἄδυλον ἀεξεί,
ῥεῖα δὲ τ' ἱδύνει σκολιῶν καὶ ἀγνιφόρα κάρφει
Zeus ὑψιβρέμέτης, ὃς ὑπέρτατα δῶματα ναίει.
κλύθη ἱδὼν ἄιων τε, δίκη δ' ἱθυνε θέμιστας
τύνη· ἐγώ δέ κε, Πέρση, ἐτήτυμα μυθησάιμην.

Οὐκ ἀρα μοῦνον ἔην Ἐρίδων γένος, ἀλλ' ἐπὶ
γαῖαν
eἰσι δῶν· τὴν μὲν κεν ἐπαινέσσει νοῆσας,
ἡ δ' ἐπιμωμηθή· διὰ δ' ἄνδιχα θυμὸν ἔχουσιν.
ἡ μὲν γὰρ πόλεμον τε κακὸν καὶ δήριν ὀφέλλει,
σχετλή· οὕτως τὴν γε φιλεὶ βροτός, ἀλλ' ὑπ'
ἀνάγκης
ἀθανάτων βουλήσιν Ἐριν τιμῶσι βαρείαν.
τὴν δ' ἐτέρην προτέρην μὲν ἐγείνατο Νῆξ
ἐρέβεννη,
θηκε δὲ μιν Κρονίδης ὑψίζυγος, αἱθέρι ναιῶν,
γαίῆσ εἰν ἱζησι, καὶ ἀνδράσι τολλὸν ἀμείνω·
ήτε καὶ ἀπάλαμον περ ὦμὸς ἐπὶ ἔργον ἐγείρεν.
Muses of Pieria who give glory through song, come hither, tell of Zeus your father and chant his praise. Through him mortal men are famed or unfamed, sung or unsung alike, as great Zeus wills. For easily he makes strong, and easily he brings the strong man low; easily he humbles the proud and raises the obscure, and easily he straightens the crooked and blasts the proud,—Zeus who thunders aloft and has his dwelling most high. Attend thou with eye and ear, and make judgements straight with righteousness. And I, Perses, would tell of true things.

So, after all, there was not one kind of Strife alone, but all over the earth there are two. As for the one, a man would praise her when he came to understand her; but the other is blameworthy: and they are wholly different in nature. For one fosters evil war and battle, being cruel: her no man loves; but perforce, through the will of the deathless gods, men pay harsh Strife her honour due. But the other is the elder daughter of dark Night, and the son of Cronos who sits above and dwells in the aether, set her in the roots of the earth: and she is far kinder to men. She stirs up even the shiftless to toil; for a
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eis eteron gar tis te idon ergonon xatizei
plousion, deis speudei men wroumenai yde vnteunw
oikon t' ou thestai: xiloi de te geitonia geitwn
eis afenos speudont': agath' d' 'Eris yde
brotosin.

kal keraimeis keraimei kotei kal tektoun tektown, 25
kal ptawos ptawo phovnei kal aoidos aoiodw.

'H Perse, su de tauta teo enikathoe thumof,
mie 'Eris kakocharto ant' ergon thumon erukoi
neke' otopuneot' anorghis epakouon ononta.

'Orh gar t' olhng pelenai neikewon t' anorgewn te,
'otin me bios euwou epitetaivos katakeitai
orados, ton gaiia ferei, Dhmteros aktyn.
tou ke koreosamenos neikia kai deirin ofellous
kthmno' ep' allotrios: soi d' oukteti deuteruon
'estai

o'd' erdein' alla aithi diakrinwmeba neikos
ideigoi dikhs, ai t' ek Dios eius aristai.

'Idh men gar kliron edassameth', alla ta2 polla
arpatzen efories megas kymatwn basilhas
dorofagos, o't tidgeh dikh nhedouso dikassai.

nptio, oude istorin ofw plenon hmiuvo pantos
ou'd' osson en malaxh te kai asfoledos megy oneiar.

Krupantos gar istori theoi bios antherwpoisw
rnidhs gar kevn kal ep' hmati ergassasio,
oeste se keis enianton exhein kai aerogon ontta:
ai'na ke petaloiv men uper kapnov katarheia
erga bowin 8' apoloito kai hmiouνo talatergon.
alla zeis ekrihse xolosamenos fresin istorin,
otti mivos ekxapatse Promtheus urykumwntes
touνek' ar' antherwpoisw emistato kideia lynara.

1 CF: xatizeων, other MSS.  2 Guyet: ἀλλα τε, MSS.
WORKS AND DAYS

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

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

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

¹ That is, the poor man’s fare, like “bread and cheese.”
HESIOD

κρύφε δὲ πῦρ· τὸ μὲν αὐτὶς ἕνς πάις Ἰαπετοῦ
ἔκλεψ᾽ ἀνθρώποις Δίος πάρα μητίδεντος
ἐν κοίλῳ γάρ θηκεὶ λαθὼν Δία τερπικέανυν.
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέα Ζευς·
Ἰαπετωνίδη, πάντων πέρι μήδεα εἰδώς,
χαίρεις πῦρ κλέψας καὶ ἔμας φρένας ἡπερπεύσας,
σοὶ τ᾽ αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἑσομένους.
τοῖς δ᾽ ἐγὼ ἄντι πυρὸς δῶσι κακῶν, ὅ κεν
ἀπαντες
τέρπονται κατὰ θυμὸν ἕνοι κακῶν ἀμφαγαπώντες.
"Ὤς ἐφατ· έκ δ᾽ ἐγέλασσε πατήρ ἀνδρῶν τε
θεών τε.
"Ἡφαιστον δ᾽ ἐκέλευσε περικλυτὸν ὄτι τάχιστα
γαῖαν ὑδαί φύρειν, ἐν δ᾽ ἀνθρώπον θέμεν αὐὴν
καὶ σθένος, ἀθανάτης δὲ θεῖς εἰς ἤσπα ἐἰςκεῖν
παρθενίκης καλὸν εἶδος ἐπήρατον) αὐτῶρ Ἀθῆνην
ἐργα διδασκήσαται, πολυδίδαλον ιστόν υφαίνειν
καὶ χάριν ἀμφιχέα κεφαλῆς χρυσῆς Ἀφροδίτην
καὶ πόθον ἀργαλεῶν καὶ γυνικόρους μελεδώνας·
ἐν δὲ θέμεν κύνεον τε νόον καὶ ἐπίκλοπτον ἡθος
Ἐρμείην ἦνωγε, διάκτερον Ἀργεῖφόντυν.
"Ὤς ἐφαθ᾽· οἱ δ᾽ ἐπίθυμον Δὶ Κρονίωι ἀνακτήν
αὐτίκα δ᾽ ἐκ γαῖς πλάσσειν κλυτὸς Ἀμφιγιαῖς
παρθένῳ αἰδοῖς ἱκελον Κρονίδεω διὰ βουλάς;
ζώσε δὲ καὶ κοσμήσει θεᾶ γλαυκώπης Ἀθηνήν·
ἀμφὶ δὲ οἱ Χάριτες τε θεῖα καὶ πότνια Πειθὼ
ὅρμους χρυσείους ἔθεσαν χροῆ· ἀμφὶ δὲ τὴν γε
Ὤραι καλλίκομοι στέφον ἀνθεσίν εἰαρινοίσιν·
[πάντα δὲ οἱ χροὶ κόσμον ἐφήρμοσε Παλλᾶς
Ἀθηνήν.]
ἐν δ᾽ ἄρα οἱ στήθησι διάκτερος Ἀργεῖφόντης
ψεύδεια θ᾽ αἰμυλίους τε λόγους καὶ ἐπίκλοπτον ἡθος.
WORKS AND DAYS

men. He hid fire; but that the noble son of Iapetus stole again for men from Zeus the counsellor in a hollow fennel-stalk, so that Zeus who delights in thunder did not see it. But afterwards Zeus who gathers the clouds said to him in anger:

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

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

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

θήκε θεῶν κῆρυξ, ὄνομην δὲ τήνδε γυναῖκα
Πανδόρην, ὅτι πάντες 'Ολυμπίαν δόματ' ἔχοντες
δῶρον ἐδώρησαν, πὴμ’ ἀνδράσιν ἀλφηστήσιν.

Αὐτάρ ἐπεὶ δόλου αἰτῶν ἀμήχανον ἔξετέλεσσεν,
εἰς 'Ἐπιμηθέα πέμπε πατήρ κλυτόν 'Αργείφόντην
dῶρον ἄγοντα, θεῶν ταχύν ἀγγελοῦν· οὐδ’ 'Επι-

μηθέας

ἐφράσαθ’, ὡς οἱ ἐειπε Προμηθέας μή ποτε δῶρον
dέξασθαι πάρ Ζηνός 'Ολυμπίου, ἀλλ’ ἀποπέμπειν
ἐξοπίσο, μή πού τι κακὸν θνητοῖς γένηται.

αὐτάρ δ’ δεξίμενος, οτὲ δὴ κακὸν εἰς’, ἐνόησεν.

Πρὶν μὲν γὰρ ξώσκον ἐπὶ χθονὶ φυλ’ ἀνθρώπων

νόσθιν ἀτερ τε κακῶν καὶ ἀτερ χαλεπότι πόνοιο
νύσσων τ’ ἀργαλέων, αἳ τ’ ἀνδράσι Κήρας ἐδωκαν.

[ἀληθ’ εῦκλετοι βροτοὶ καταγγραφόκουσιν.]

ἀλλὰ γυνὴ χείρεσσι πίθου μέγα πῶς’ ἀφελοῦσα

ἐσκεδάσσ’ ἀνθρώποισι δ’ ἐμήσατο κῆδεα λυγρά.

μοῦνὴ δ’ αὐτὸθι 'Ελπίς ἐν ἀρρήκτοιο δόμῳσιν

ἐνδον ἐμμένε πίθου ὑπὸ χείλεαν, οὐδὲ θύραζε

ἐξεπττή’ πρὸσθεν γὰρ ἐπέλλαβε1 πῶμα πίθουο

[ἀγιόχον βούλησι Δίως νεφεληγερέταο.]

ἀλλα δὲ μυρία λυγρά κατ’ ἀνθρώπους ἀλάληται

πλείῃ μὲν γὰρ γαία κακῶν, πλείῃ δὲ θάλασσαν

νοῦσοι δ’ ἀνθρώποισι ἐφ’ ἡμέρῃ, αἳ δ’ ἐπὶ νυκτὶ

αὐτόματοι φοιτῶσι κακὰ θυντοῖς φέρουσαι

συγῆ, ἐπεὶ φωνήν ἔξειλετο μητίητα Ζεύς.

οὗτος οὕτη τῇ ἐστὶ Δίος νόον ἐξαλέσσαταί:

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

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

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

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

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

Εἰ δ' ἐθέλεις, ἑτερόν τοι ἐγὼ λόγον ἐκκορυφῶσω εὐ καὶ ἐπισταμένως· σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.

ὅς ὀμάθεν γεγάσι τοῖς θυσαῖς θεοῖς θυσαίοι τ' ἀνθρωποί.

Χρύσεων μὲν πρώτιστα γένος μερότων ἀνθρώ-

πων ἀθάνατοι ποίησαν 'Ολυμπία δόματ' ἔχοντες. 110

οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὥστε όμοια σεβασίλευν· ὥστε θεοὶ δ' ἔξων ἀκηδέα θυσίων ἔχοντες

νόσφιν ἄτερ τε πάνων καὶ γίνοις· οὐκείς τι δειλῶν

γῆρας ἐπὶ, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοίων
tέρπουν· ἐν ὑπάλληλοι κακῶν ἐκτοθεν ἀπάντων· 115

θυσίκοι δ' ὡςθ' ὑπνοὶ δειμμένοι· ἐσθὰλα δὲ πάντα
tοῖς ἐπ' ἄρα πόροι ἐσθάλα ἐλευτέρως ἄρουρα
tευματή πολλῶν τε καὶ ἄφθονον· οὐ δ' ἐθέλημοι

ἵσυχοι ἔργ' ἐνέμοντο σὺν ἐσθολοῖσιν πολέσσωι.

ἀφνεοῖ μῆλοισι, φίλοι μακάρεσσι θεοῖσι. 120

Αὐτάρ ἐπεὶ δὴ τούτῳ γένος κατὰ γαῖ' ἐκάλυψε,—
tοι μὲν δαῖμονες ἁγνοὶ ἐπιχώνιοι καλέονται 1

ἐσθλοῖ, ἀλεξίκακοι, 2 φύλακες θυσιῶν ἀνθρώπων,

[οἱ ρὰ φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα

ἡρὰ ἐσσάμενοι πάντα φοιτῶντες ἐπ' αἰῶν.] 125

πλουτοδόται· καὶ τοῦτο γέρας βασιλικόν ἐσχόν—

δεύτερον αὔτε γένος πολὺ χειρότερον μετόπισθεν

ἀργύρεον ποίησαν 'Ολυμπία δόματ' ἔχοντες,

χρυσέῳ οὔτε φυϊν εὐαλίγκιον οὔτε νόμα.

ἀλλ' ἐκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδυῖ

ἐτρέφετ' ἀτάλλων, μέγα νῆπιος, ὦ ἐνὶ οἴκῳ.

ἀλλ' ὅτ' ἰρ' ἡβῆσαι τε καὶ ἡβης μέτρων ἴκοιτο,

1 ἁγνοί, καλεονταί, Plato (Cratylus), Aristeides, Olympiodorus, Theodoret. ἐπιχθώνιοι Plato (Republic), Olymp., Theod.: the MSS. read εἰσιν Δίως μεγάλου διὰ βουλᾶς.

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

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

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

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

παυρίδιον ξώσκων ἐπὶ χρόνον, ἀληθεύεις ἔχοντες ἀφραδίης· ὑβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο ἀλλήλων ἀπέχειν, οὐδ’ ἀθανάτους θεραπευῖν ἦθελον οὐδ’ ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, ὁ θέμις αὐθρώπως κατὰ θεῖα. τοὺς μὲν ἐπείτα Ζεὺς Κρονίδης ἔκρυψε χολούμενος, οὐνεκα τιμᾶς οὐκ ἔδιδον μακάρεσσι θεοῖς, οὗ Ὁλυμπον ἔχουσιν.

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ’ ἐκάλυψε,—

τοῖς μὲν ὑποχθόνιοι μάκαρες θυντοίς καλέονται, δεῦτεροι, ἀλλ’ ἐντὸς τιμῆ καὶ τοῦσιν ὀπρεθεί—, Ζεὺς δὲ πατὴρ τρίτου ἀλλο γένος μερόσπων ἀνθρώπων

χάλκειον ποίησ’, οὐκ ἠργυρέω οὐδὲν ὀμοίαν, ἐκ μελαν, δεινόν τε καὶ ὄβριμον οἷσιν Ἀρηος ἐργὴ ἐμελεν στοιῶντα καὶ υβριος· οὐδε τι σιτου ἱεῖοι, ἀλλ’ ἀδάμαντος ἔχον κρατέροφρονα θυμόν, ἀπλαστον’ μεγάλη δὲ βίη καὶ χεῖρες ἀσποτι εξ ὠμων ἐπεφυκον ἐπὶ στηβροις μέλεσιν. τῶν δ’ ἡν χάλκεα μὲν τευχεα, χάλκειο δε τε οἰκοι 150 χαλκω δ’ εἰργάζοντο· μέλας δ’ οὐκ ἔσκε σίδηρος. καὶ τοῖς μὲν χειρεσιν ὑπ’ σφετέροι δαμέντες βήσαν ες εὐρώντα δόμου κρατοῦ Ἀίδαι νόσμινοι. θάνατος δ’ καὶ ἐκπάγλους περ ἐόντας εἴλε μέλας, λαμπρὸν δ’ ἐλιπτον φάος χείλεοι. 155

Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖ’ ἐκάλυψεν, αὐτὶς ἐτ’ ἀλλο τέταρτον ἐπὶ χθονὶ πολυβοτείρῃ Ζεὺς Κρονίδης ποίησε, δικαιότερον καὶ ἀρειον,

12
lived only a little time and that in sorrow because of their foolishness, for they could not keep from sinning and from wronging one another, nor would they serve the immortals, nor sacrifice on the holy altars of the blessed ones as it is right for men to do wherever they dwell. Then Zeus the son of Cronos was angry and put them away, because they would not give honour to the blessed gods who live on Olympus.

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

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

1 Eustathius refers to Hesiod as stating that men sprung "from oaks and stones and ashtrees." Proclus believed that the Nymphs called Meliae (Theogony, 187) are intended. Goettling would render: "A race terrible because of their (ashen) spears."
ΗΕΣΙΟΔ

ἀνδρῶν ἡρώων θείων γένος, οἳ καλέονται
ημίθεοι, προτέρη γενεὴ κατ’ ἀπείρονα γαῖαν.
καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνή,
toὺς μὲν υφ’ ἐπταπύλῳ Ὁμήρι, Καμηνίδα γαῖη,
όλεσε μαρναμένους μήλον ἐνεκ’ Οἰδιπόδαο,
toὺς δὲ καὶ ἐν νῆσσιν ὑπὲρ μέγα λαΐτμα θα-
λάσσης

ἐς Τροίην ἀγαγῶν 'Ελένης ἐνεκ’ ἤμερόμωι,
ἐνθ’ ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκαλύψε,
tois δὲ δι’ ἀνθρώπων βίων καὶ ἤθε’ ὀπάσσας
Zeūs Κροῦίδης κατένασσε πατὴρ ἐς πειράτα
γαίης.

καὶ τοῖς μὲν ναίονσιν ἀκηδέα θυμὸν ἔχοντες
ἐν μακάρων νήσοισι παρ’ Όκεανὸν βαθὺδήνην,
ὁλοι πέποιντο μεληδέα καρπῶν
ἀτρὶς ἔτεος τάλλωντα φέρει ξείδωρος ἄρουρα.

τηλοῦ ἀπ’ θανάτων τοῖσιν Κρόνος ἐμβασι-
λεύει. ¹

toῦ γὰρ δεσμοῖν ἔλυσε πα[τὴ ἀνδρῶν τε θεῶν τε. 169ᵃ
τοῖσι δ’ ὁμώς ν]εάτοις τιμῆ [καὶ κῦδος ὀπηδεῖ. 169ᵇ

Πέμπτον δ’ αὐτῖς ἐτ’ ἀ]λλο γένος θῆκ’ [εὐρύσσα
Zeūs 169ᶜ

ἀνδρῶν, οὗ] γεγύαιναι ἐπὶ [χεθοὶ πουλυμποτείρῃ.] 169ᵈ

Μηκετ’ ἐπειτ’ ὀφελλον ἐγὼ πέμπτοις μετεῖναι 174
ἀνδράσιν, ἀλλ’ ἢ πρόσθε θανεῖν ἢ ἐπειτὰ γε-
νέσθαι.

νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον· οὔδε ποτ’ ἦμι
παίσονται ² καμάτων καὶ ὀίζονες, οὔδε τι νῦκτωρ

¹ Preserved only by Proclus, from whom some inferior MSS. have copied the verse. The four following lines occur only in Geneva Papyri No. 94. For the restoration of ll. 169 b-c see Class. Quart. vri. 219–220.
² B: παίσονται, MSS.
WORKS AND DAYS

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

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

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

φθειρόμενοι. χαλεπάς δὲ θεοὶ δώσουσι μερίμνας· ἀλλ’ ἐμπθαῖ καὶ τοῦτο μεμείζεται ἐσθλὰ κακοῖσιν. Ζεὺς δ’ ὀλέσει καὶ τούτο γένος μεροπών ἀνθρώπων,

εὗτ’ ἄν γεινόμενοι πολιοκρόταφοι τελέωσιν. οὐδὲ πατὴρ παῖδεσσίν ὁμοίος οὐδὲ τι παίδεσ, οὐδὲ ξείνοις ξεινόθοκοι καὶ ἐταῖρος ἐταῖροι, οὐδὲ κασίγνητος φίλος ἔσσεται, ὡς τὸ πάρος περ.

αἵμα δὲ γηράσκοντας ἀτυμήσουσι τοκήας. μέμψονται δ’ ἄρα τοὺς χαλεποῖς βάξοντες ἔπεσαν σχέτλωι οὐδὲ θεοὶ ὅ ποιν εἰδότες. οὐδὲ κεν ο’ γε γηράντεσσι τοκεύσιν ἀπὸ θρεπτήρια δοὲν χειροδίκαι. ἔτερος δ’ ἔτερον πόλιν ἐξαλατάξει.

οὐδὲ τις εὐόρκων χάρις ἔσσεται οὔτε δικαίον οὔτ’ ἀγαθοῦ, μᾶλλον δὲ κακῶν ῥεκτήρα καὶ υβρίν ἀνέρες αἰνήσουσι. δίκη δ’ ἐν χερσί, καὶ αἰδώλεις ἄνεκα τού πολυσίων σκολιοῖς ἐνέπτου, ἐπὶ δ’ ὄρκον ὁμεῖται. ζήλος δ’ ἀνθρώποισιν ὀξυροίσιν ἄπασι

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

¹ i.e. the race will so degenerate that at the last even a new-born child will show the marks of old age.
² Aidôs, as a quality, is that feeling of reverence or shame which restrains men from wrong: Nemesis is the feeling of righteous indignation aroused especially by the sight of the wicked in undeserved prosperity (cf. Psalms, lxxii. 1–19).
Η Πέρση, συ δ’ ἀκονε δίκης, μηδ’ ὑβριν ὀφελλε:

ὑβρις γάρ τε κακή δειλῶ βροτῷ. ὦνδε μὲν ἐσθλὸς ῥημίως φερέμεν δύναται, βαρύθει δὲ θ’ ὑπ’ αὐτῆς ἐγκύρας ἄτησιν ὁδὸς δ’ ἐτέρηψε παρελθέν κρείσσων ἐσ τὰ δίκαια. Δίκη δ’ ὑπὲρ ἤβριος ἓσχει ἐς τέλος ἐξελθοῦσα. παθὼν δὲ τε νήπιος ἔγιν. αὐτίκα γάρ τρέχει ὦρκος ἀμα σκολιῆσι δίκηςιν.

τῆς δὲ Δίκης ρόθος ἔλκομενης, ἡ' κ' ἀνδρὲς ἀγωσσὶ δωροφάγοι, σκολιῆς δὲ δίκης κρίνωσι θέμοσις.

ἡ δ’ ἔπεται κλαῖουσα πόλιν καὶ θεα λαῶν, ἥρα ἐσσαμένη, κακὸν ἀνθρώπουσι φέρουσα

Οἱ δὲ δίκαιας ἔξωνοι καὶ ἐνδήμοις διδοῦσιν θείας καὶ μὴ τι παρεκβαίνουσι δικαίων

ἀπει θερηλίας, λαοὶ δ’ ἀνθέυσιν ἐν αὐτῇ.
WORKS AND DAYS

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

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

But they who give straight judgements to strangers and to the men of the land, and go not aside from what is just, their city flourishes, and the people
ΗΣΙΟΔΟΣ

εἰρήνης δ' ἀνά γῆν κουρατρόφος, οὐδὲ ποτ' αὐτοὺς ἀργαλέον πόλεμον τεκμαίρεται εὐρύστα Ζεύς· οὐδὲ ποτ' ἱθυδίκησι μετ' ἀνδράσι λιμὸς ὁπηδεῖ οὐδ' ἄτη, θαλῆς δὲ μεμηλότα ἔργα νέμονται. τοῖσι φέρει μὲν γαῖα πολὺν βίον, ὦρεσι δὲ ὅρυσ ἁκρὴ μὲν τε φέρει βαλάνους, μέση δὲ μελίσσας· εἰροτοίκοι δ' ὄιες μαλλοῖς καταβεβρίθασιν· τίκτουσιν δὲ γυναίκες ἑοικότα τέκνα γονεῖσιν· θάλλουσιν δ' ἀγαθοῖσι διαμπερέσι· οὐδ' ἐπὶ νηὸν νίσσονται, καρπὸν δὲ φέρει ἄειδωρος ἀρουρα. Οἶς δ' ὑβρίς τε μέμηλε κακῆ καὶ σχέτλια ἔργα, τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύστα Ζεύς· πολλάκις καὶ ἕκμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, ὃς κεν ἀλητραίνὲ καὶ ὑπάσθαλα μηχανάσται. τοῖσιν δ' οὐρανοῦθεν μὲν ἔπήγαγε πῆμα Κρονίων λιμὸν ὁμοὶ καὶ λοιμὸν· ἀποφθείνουσι δὲ λαοί· οὐδὲ γυναίκες τίκτουσιν, μινύθουσι δὲ οἰκοὶ Ζηνὸς φραδμοσύνησιν Ὄλυμπίου· ἄλλοτε δ' αὐτὲ 245 ἦ τῶν γε στρατὸν εὑρίμην ἀπώλεσεν ἢ ὃ γε τεῖχος ἢ νέας ἐν πόντῳ Κρονίδης ἀποαινυται αὐτῶν.

"Ὤ βασιλῆς, ὑμεῖς δὲ καταφράξεσθε καὶ αὐτοὶ τήρου δίκην· ἐγγὺς γὰρ ἐν ἀνθρώπους ἐόντες ἄθανατοι φράζονται, ὡσοὶ σκολιοὶ δίκησιν ἀλλήλους τρίβουσι θεῶν ὅπων ὅσις ἀλέχαρτες. τρὶς γὰρ μυριοὶ εἶσιν ἐπὶ χθονὶ πουλυβστείρῃ ἄθανατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων· οἱ δὲ φυλάσσουσι τε δίκας καὶ σχέτλια ἔργα ἥρα ἐσσάμενοι, πάντῃ φοιτῶντες ἐπ' αἰαν.

1 Aeschines: ὃς τε ἄλητραῖνε, MSS.
WORKS AND DAYS

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

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

You princes, mark well this punishment you also; for the deathless gods are near among men and mark all those who oppress their fellows with crooked judgements, and reck not the anger of the gods. For upon the bounteous earth Zeus has thrice ten thousand spirits, watchers of mortal men, and these keep watch on judgements and deeds of wrong as they roam, clothed in mist, all over the earth. And
Η δὲ τε παρθένος ἐστὶ Δίκη, Δίως ἐκγεγενάμενη, κυδρὴ τ' αἰδοίᾳ τε θεῶν, οἷῳ Ὄλυμπον ἔχουσιν. καὶ τ' ὅποτ' ἀν τίς μοι βλάπτῃ σκολιῶς ὅποιῶς, αὐτίκα πάρτι καθεξομένῃ Κρονίων γηρύτερ' ἀνθρώπων ἄδικον νόον, ὃφρ' ἀποτίσῃ δὴ μοι ἀτασθαλίας βασιλέως, οἳ λυγρὰ νοείστε ἀλλη παρκλίνοις δίκαις σκολιῶς ἐνέποντες, ταῦτα φυλασσόμενοι, βασιλῆς, θύμετε δίκαιας δωροφάγοι, σκολίεων δὲ δίκεων ἐπὶ πάγχυ
λάθεσθε.
Οἱ γ' αὐτῷ κακὰ τεύχει ἀνήρ ἄλλῳ κακὰ τεύχων,
"Η δὲ κακὴ Βουλή τῷ Βουλευσάντω κακίστῃ.
Πάντα ἵδων Δώς ὀφθαλμός καὶ πάντα νοήσας καὶ νῦ τῶδ', αἱ κ' ἐθέλησ', ἑπὶ δέρκεται, οὐδὲ ἐλήθει, οἷον δὴ καὶ τῷ φεὶδὲ δίκην πόλεις ἐντὸς ἐέργηε.
νῦν δὴ ἐγὼ μήτ' αὐτός ἐν ἀνθρώπωι δίκαιος εἰς μήτ' ἐμὸς νῦς: ἐπεὶ κακὸν ἄνδρα δίκαιον ἐμμεναι, εἰ μείζων γε δίκην ἄδικώτερος ἔσω: ἀλλὰ τὰ γ' οὐ πω ἐολπα τελείων Δία μητίσευτα.
Ο Πέρση, σὺ δὲ ταῦτα μετὰ φρεσι βάλλεο
σήμι,
καὶ νῦ δίκης ἐπάκουε, βίης δ' ἐπιλήθθεα πάμπαν.
Πονδε γὰρ ἀνθρώπωι νόμον διῆταξε Κρονίων ἱκθύσι μὲν καὶ θηρί καὶ οἴνοις πετεπνοῖς ἐσθέμεν' ἀλλιόλους, ἐπεὶ οὐ δίκη ἐστὶ μετ' αὐτῶισ.

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1 Ox. Pap. 1090: θεοὶ, MSS.
2 CHD etc. (Ox. Pap. βασιλῆς): other MSS. read μόθους.
3 Ox Pap.: δικῶν MSS.
4 Clement of Alexandria, Rzach: ἐπίθεον, MSS.
5 A, Plutarch, Aelian: μετ' αὐτῶιν, Clement, Porphyry: μετ' αὗ... Ox. Pap.: ἐν αὐτωῖς, MSS.
WORKS AND DAYS

there is virgin Justice, the daughter of Zeus, who is
honoured and reverenced among the gods who
dwell on Olympus, and whenever anyone hurts her
with lying slander, she sits beside her father, Zeus
the son of Cronos, and tells him of men's wicked
heart, until the people pay for the mad folly of
their princes who, evilly minded, pervert judgement
and give sentence crookedly. Keep watch against
this, you princes, and make straight your judg-
ements, you who devour bribes; put crooked judg-
ements altogether from your thoughts.

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

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

But you, Perses, lay up these things within your
heart and listen now to right, ceasing altogether to
think of violence. For the son of Cronos has or-
dained this law for men, that fishes and beasts and
winged fowls should devour one another, for right is
not in them; but to mankind he gave right which
HESIOD

άνθρώποις δ' ἔδωκε δίκην, ἥ πολλον ἀρίστη
γίγνεται· εἰ γάρ τίς κ’ ἔθελη τὰ δίκαι’ ἀγορεύσαι 280
γνωρίσκων, τῷ μὲν τ’ ὀλβον διδοὶ εὐρύστα Ζεύς·
δὲ κε μαρτυρήσει ἐκῶν ἐπιλορκοῦ ὁμόσσας,
πείσται, ἐν δὲ δίκην βλάψας νύκεστον ἀασθῆ,
τοῦ δὲ τ’ ἀμαυρότερη γενεὴ μετόπισθε λέλειται·
ἀνδρός δ’ εὐφόρκου γενεὴ μετόπισθεν ἀμέινων.
285
Σοι δ’ ἔγω ἐσθλὰ νοέων ἔρεω, μέγα νῆπιος
Πέρση.

Ήμι μὲν τοῖς κακότητα καὶ ἱλαθοῖ ἐστιν ἐλέσθαι
ῥηθίως: λείπ χεὶν ὁδός, μαλὰ δ’ ἐγγυθί ναίει·
τῆς δ’ ἀρετῆς ἴδρωται θεοὶ προσπάροιθεν ἔθηκαν
ἀλάνατοι· μακρὸς δὲ καὶ ὄρθιος ὄμος ἐς αὐτὴν
καὶ τρηχὺς τὸ πρῶτον ἐπὶ δ’ εἰς ἄκρον ἱκηταὶ,
ρηθίῃ δὴ ἐπειτα πέλει, χαλεπῆ περ ἐοῦσα.
Οὕτος μὲν πανάριστος, ὃς αὐτὸς πάντα νοῆσῃ
φρασσάμενος, τὰ κ’ ἐπειτα καὶ ἐς τέλος ἰσαίν
ἀμέινων·

ἔσθλος δ’ αὐτὸ κάκεινως, δς εὖ εἰπὼντι πίθηται·
δς δὲ κε μὴτ’ αὐτὸς νοεὶ μὴτ’ ἄλλου ἄκουων
ἐν θυμῷ βάλλεται, δ’ δ’ αὐτ’ ἄχρησις ἀνήρ.
ἀλλὰ σὺ γ’ ἠμετέρης μεμνημένος αἰεν ἐφετμῆς
ἐργάζεσθε, Πέρση, δίων γένος, ὥρρα σε λίμος
ἐχθαίρης, φιλέ δὲ σ’ εὐστέφανος Δημήτηρ
αἰδοίη, βιοτοῦ δὲ τείν πιμπλήσει καλῆν·
λιμὸς γὰρ τοι τὰμπαν ἀεργῷ σύμφορος ἄνδρι.
τὸ δ’ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὃς κεν ἄεργος
ζῴη, κηφήνεσι κοθούροις εἰκελὸι ὄργῇν,
οὶ τε μελισσᾶς εὖματον τρύχουσιν ἀεργοὶ
ἐσθοντες: σοι δ’ ἔργα φίλ’ ἐστὶν μέτρια κοσμεῖν,
ὁς κε τοι ὀραῖον βιοτὸν πλήθους καλμαι.
ἐξ ἐργῶν δ’ ἄνδρες πολύμηλοι τ’ αφνειοὶ τε·

24
WORKS AND DAYS

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

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

That man is altogether best who considers all things himself and marks what will be better afterwards and at the end; and he, again, is good who listens to a good adviser; but whoever neither thinks for himself nor keeps in mind what another tells him, he is an unprofitable man. But do you at any rate, always remembering my charge, work, high-born Perses, that Hunger may hate you, and venerable Demeter richly crowned may love you and fill your barn with food; for Hunger is altogether a meet comrade for the sluggard. Both gods and men are angry with a man who lives idle, for in nature he is like the stingless drones who waste the labour of the bees, eating without working; but let it be your care to order your work properly, that in the right season your barns may be full of victual. Through work men grow rich in flocks and substance, and working they
καὶ ἔργαζόμενοι πολὺ φιλτρείος ἀθανάτοισιν. 309
ἔργον δ’ οὐδὲν ὤνειδος, ἀεργῆ δὲ τ’ ὤνειδος.
ei δὲ κε ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς
πλουτεύντα: πλοῦτω δ’ ἀρετὴ καὶ κύδος ὑπηδεῖ.
δαίμονι δ’ οἶος ἔησθα, τὸ ἐργάζεσθαι ἄμεινον,
ei κεν ἀπ’ ἀλλοτρίων κτεάνων ἀεσίφρονα θυμόν 315
eis ἔργων τρέψας μελητὰς βίου, ὡς σε κελεύω.
αἴδως δ’ οὐκ ἀγαθὴ κεχρημένου ἄνδρα κομίζει,
αἴδος, ἢ τ’ ἄνδρας μέγα σίνεται ἢ’ ὀνίνησιν.
αἴδως τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὀλβῷ,
Χρήματα δ’ οὖχ ἀρπακτά, θεόσδοτα πολλῶν
ἀμείνων. 320
ei γάρ τις καὶ χερσὶ βίη μέγαν ὀλβὸν ἐληταί,
ἡ δ’ γ’ ἀπὸ γλωσσῆς ἄμισσεταί, οία τε πολλὰ
γίγνεται, εὖτ’ ἄν δὴ κέρδος νὸν ἔξαπατήσῃ
ἀνθρώπων, αἴδω δὲ τ’ ἀναιδείη κατοπταῖη
ρεῖα δὲ μιν μαυροῦσι θεοῖ, μυνόθουσι δὲ οἶκον
ἀνέρι τῷ, παῦρον δὲ τ’ ἐπὶ χρόνου ὀλβῶς ὑπηδεῖ. 325
ἰσον δ’ ὃς θ’ ἰκέτην ὃς τε ξείνων κακὸν ἔρξῃ,
ὡς τε κασυγνήτου εὖ ἀνὰ δέμμα βαῖνη,
κρυπταδίς εὐνής ἀλόχος, πάρακαίρα ἰήδων,
ὡς τ’ τευ ἀφραδίης ἀλταίνεται ὀρφανὰ τέκνα,
ὡς τε γονῆ γέροντα κακῷ ἐπὶ γῆραος οὐδό
νείκεια χαλεποῖσι καθαπτόμενος ἐπέεσσιν
τῷ δ’ ἡ τοῦ Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτήν
ἔργων ἄντ’ ἄδικων χαλεπῆν ἐπέθηκεν ἄμοιβήν.
ἀλλὰ σὺ τῶν μεν πάμπαν ἐεργ’ ἀεσίφρονα
θυμόν.
335
καὶ δύναμιν δ’ ἐρδεὶν ἱερ’ ἀθανάτοισι θεοῖσιν

1 CFH: ἔργαζόμενος . . . φιλτρείος, other MSS. Line 310, ἐσσεῖα ἢ δὲ βροτοῖς: μάλα γὰρ στυγέοσιν ἀεργούς, is omitted by ACD and Stobaeus.
WORKS AND DAYS

are much better loved by the immortals. Work is no disgrace: it is idleness which is a disgrace. But if you work, the idle will soon envy you as you grow rich, for fame and renown attend on wealth. And whatever be your lot, work is best for you, if you turn your misguided mind away from other men's property to your work and attend to your livelihood as I bid you. An evil shame is the needy man's companion, shame which both greatly harms and prospers men: shame is with poverty, but confidence with wealth.

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

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

άγνως καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν·
ἄλλοτε δὲ σπουδῆσι θύεσσι τε ἱλάσκεσθαι,
ήμεν ὅτε εὐνύξῃ καὶ ὅτ' ἀν φάος ἱερὸν ἔλθῃ,
ὅς κε τοι ἱλαον κραδίνη καὶ θυμὸν ἔχωσιν,
ὀφρ' ἄλλων ὑπή κλήρον, μὴ τὸν τεὸν ἄλλος.
Τὸν φιλέοντ' ἐπὶ δαίτα καλεῖν, τὸν δ' ἐχθρὸν
ἔασαν.

τὸν δὲ μάλιστα καλεῖν, ὅς τις σέθεν ἐγγύθι ναίει·
ei γάρ τοι καὶ χρήμ' ἐγχώριον ἄλλο γένηται,
γειτονες ἠξωστοι εἴκιον, ἱωσαντο δὲ πηοί.

πήμα κακὸς γείτων, ὅσον τ' ἁγαθὸς μεγ' ὄνειαρ.
ἐμορὲ τοι τιμῆς, ὅς τ' ἐμορε γείτονοι ἐσθλοῦ.
οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς ἐη.
eυ μὲν μετέρθαι παρὰ γείτονος, εὐ δ' ἀποδοῦναι,
αὐτῷ τὸ μέτρον, καὶ λόγων, αἰ κε δύνηαι,

ως ἂν χρηίζον καὶ ἐς υστερον ἄρκιον εὐρης.

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἵστ' ἀάτησιν.1

tὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι.
καὶ δόμεν, ὅς κεν δφ, καὶ μὴ δόμεν, ὅς κεν μὴ δφ.

dώτη μὲν τις ἑδωκεν, ἀδώτη δ' οὐτίς ἑδωκεν.

δώς ἁγαθῆ, ἀρπαξ' δὲ κακῆ, θανάτου δότειρα.

ὅς μὲν γάρ κεν ἀνήρ ἐθέλων, ὃ γε, κει 2 μέγα δοίη,

χαίρει τῷ δώρῳ καὶ τέρτεται ἐν κατὰ θυμὸν

ὅς δὲ κεν αὐτὸς ἔληται ἀναιδείηψι πιθήσας,

καὶ τε σμικρὸν ἐόν, τὸ γ' ἐπάχωσεν φίλον ἦτορ. 360

ὅς δ' ἐπ' ἑόντι φέρει, δ' ἀλέξεται αἰθοῦσα λιμόν·

καὶ χαί' κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο

καὶ θαμὰ τοῦτ' ἔρδους, τάχα κεν μέγα καὶ τὸ

γένοιτο.3

1 Isa ἄτησι, ACDE, etc.
2 Schoemann, Paley: καὶ, A and all MSS.
3 Line 363 seems to be misplaced in the MSS.
WORKS AND DAYS

less gods purely and cleanly, and burn rich meats also, and at other times propitiate them with libations and incense, both when you go to bed and when the holy light has come back, that they may be gracious to you in heart and spirit, and so you may buy another's holding and not another yours.

Call your friend to a feast; but leave your enemy alone; and especially call him who lives near you: for if any mischief happen in the place, neighbours come ungirt, but kinsmen stay to gird themselves.¹ A bad neighbour is as great a plague as a good one is a great blessing; he who enjoys a good neighbour has a precious possession. Not even an ox would die but for a bad neighbour. Take fair measure from your neighbour and pay him back fairly with the same measure, or better, if you can; so that if you are in need afterwards, you may find him sure.

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

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

οὔδὲ τὸ γ’ ἐν οἴκῳ κατακείμενον ἀνέρα κῆδει. 365
οἰκοὶ βέλτερον εἶναι, ἔπει δ’ ἐλαβέρον τὸ θύριφων. 
ἔσθλον μὲν παρεόντος ἐλέσθαι, πήμα δὲ θύμῳ
χρηίζειν ἀπεόντος, ἀ σὲ φράξεσθαι ἄνωγα.

Αρχομένων δὲ πίθου καὶ λήγουτος κορέσασθαι,
μεσσοῦθι φείδεσθαι δειλὴ δ’ ἐνὶ πυθμένι φείδῳ.

Μισθὸς δ’ ἀνδρὶ φίλῳ εἰρημένοις ἁρκίος ἔστω. 370
καὶ τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι,
πίστεις γάρ τοῦ ὅμως καὶ ἀπίστια ὠλεσαν ἂν-

дрας.

Μὴ δὲ γυνὴ σε νόν πυγοστόλος ἔξαπατάτω.
αίμβλα κωτίλλουσα, τεῖν διφώσα καλλίν.

ὅς δὲ γυναικὶ πέποιθε, πέποιθ’ ὅ γε φηλήτησιν. 375

Μουνογενῆς δὲ πάις εἴη πατρών οἰκον
φερβεμέν’ ὡς γὰρ πλοῦτος ἀέξεται ἐν μεγάροις.

ηραιός δὲ θάνους ἔτερον παῖδ’ ἐγκαταλείπων.

ῥεῖα δὲ κεν πλεόνεσσι πόροι Ζεὺς ἀσπετον ὀλβον.

πλείων μὲν πλεόνον μελῇτη, μείζων δ’ ἐπιθήκη.

Σοὶ δ’ εἰ πλούτου θυμὸς ἐξέδεται ἐν φρεσίν ἡσιν,

ὁδ’ ἔρδειν, καὶ ἔργον ἐπ’ ἔργῳ ἐργάζεσθαι.

Πλημαδόν Ἀτλαγένεων ἐπιτελλομενάων
ἀρχεσθ’ ἀμίτων, ἀρότου δὲ δυσομενάων. 385

αἰ δὴ τοῦ νύκτας τε καὶ ἡματα τεσσαράκοντα

κεκρύφαται, αὐτίς δὲ περιπλομένου ἐνιαυτοῦ

φαύνονται τὰ πρῶτα χαρασσομένου σιδήρου.

οὖτὸς τοῦ πεδίων πέλεται νόμος, οἳ τε θαλάσσης

ἐγγύθι ναιετάουσ’, οἳ τ’ ἀγκεα βησσήνεται,

πόντου κυμαιύνοντος ἀτόπροθι, πίονα χώρον

ναίουσιν γυμνὸν σπειρεῖν, γυμνὸν δ’ ὑμωτεῖν,

γυμνὸν δ’ ἀμάεων, εἰ χ’ ὤρια πάντ’ ἐθέλησθα

1 Bentley : δ’ ἀρα, G.
WORKS AND DAYS

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

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

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

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

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

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

1 Early in May. 2 In November.
ΗΕΣΙΟΔΟΣ

ἐργα κομίζεσθαι Δημήτερος· ὡς τοι ἐκαστα
ὅρι ἄξιον πὼς τὰ μέταξεν
πτῶσάς αλληλείποις οἰκους καὶ μηδὲν ἀμφισσις. 395
ὡς καὶ νῦν ἐπὶ ἐμὶ ἰδίες· ἐγὼ δὲ τοι οὐκ ἐπίδωσω
οὐδ' ἐπιμετρήσω· ἐργάζεσθαι, ἐπὶ Πέρσῃ,
ἐργά, τά τ' ἀνθρώποις θεοὶ διετεκμήραντο,
μὴ ποτε σὺν παίδεσσα γυναίκι τε θυμον ἀχειν
ξητεύς βλοτον κατὰ γείτονας, οὐ δ' ἀμελεοι. 400
δις μὲν ἔχε τρίς τάχα τεύξεαί· ἣν δ' ἐτί
λυπῆς,
χρήμα μὲν οὐ πρήξεις, σὺ δ' ἐτόσοια πολλ' ἀγο-
ρεύσεις:
Ἀχρεῖος δ' ἐσται ἐπείνας νομὸς. 410
ἀλλὰ σ' ἀνωγα
φράζεσθαι χρείων τε λύσιν λεμοῦ τ' ἀλεωρήν.
Οἰκον μὲν πρῶτιστα γυναῖκα τε βοῶν τ' ἀρο-
τήρα,
κτητήν, οὐ γαμετήν, ἦτις καὶ βουσίω ἐποιτο,
χρήματα δ' ἐν οἴκω πάντες ἁρμενα ποιήσασθαι,
μὴ σὺ μὲν αἰτής ἄλλοι, δ' ἀρνήτα, σὺ δὲ τητά,
ἡ δ' ὡρη παραμείβηται, μινύθη δὲ τὸ ἔργον,
μηδ' ἀναβάλλεσθαι ἐς τ' αὖριον ἐς τε ἐνήφων
οὐ γὰρ ἐτοσιοσεργὸς ἀνὴρ πιμπλησι καλήν
οὐδ' ἀναβαλλόμενος· μελέτη δὲ τὸ ἔργον ὀφέλειν
αιεί δ' ἀμβολεργὸς ἀνὴρ ἄτισε παλαίει. 415
Ἡμος δ' ἤληγεν μένος ὃξεος ἠλείοιο
καύματος ἰδαλίμου, μετοπώριον ὁμβρῆσαντος
Ζηνὸς ἔρισθενέος, μετα δ' τρέπεται βρότος χρῶς
πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστήρ
βαιῶν ὑπὲρ κεφαλῆς κηρτεφεών ἀνθρωπῶν
ἔρχεται ἡμάτιος, πλεῖον δὲ τε νυκτὸς ἐπαυρεῖ
τήμοις ἁδηκτοτάτη πέλεται τιμηθείσα σιδήρῳ

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

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

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

\[1\] In October.
HESIOD

υλη, φύλλα δ' ἔραζε χέει, πτώρθοιο τε λήγειν
tήμος ἀρ' ἑλατομείν μεμνημένος ὁρια ἔργα.
διμυν μὲν τριπῶδῃ τάμνειν, ύφεροι δὲ τρίπηχυν,
ἀξονα δ' ἐπταπόδην μάλα γάρ νῦ τοι ἀρμενον
οὔτω.

εἰ δὲ κεν ὀκταπόδην, ἀπὸ καὶ σφύραν κε τάμοιο.

τρισπίθαιμον δ' ἄψων τάμνειν δεκαδῶρῳ ἀμάξῃ.
πόλλῃ ἐπικαμπύλα κάλα: φέρειν δὲ γύνῃν, ὦτ' ἂν
εὔρησ,

ἐς οἶκον, κατ' ὅρος διείστηκεν ἢ κατ' ἄρουραν,
πρόνινον: δὲ γὰρ βουσίν ἄροιν ὄχυρωτατος ἔστων,
ἐπε' ἄν Ἀθηναίης δμώδοι ἐν ἐλύματι πήξας
γόμφοισιν πελάσας προσαρήτηται ἱστοβοὶ.

δοῖα δὲ θέσθαι ἄροτρα, πυγήσάμενος κατὰ οἶκον,

αὐτόγυον καὶ πηκτόν, ἔπει πολύ λόιμον οὔτων

εἰ χ' ἐτερον ἄξαις, ἐτερον κ' ἐπὶ βουσί βάλοιο.

δάφνης δ' ἡ πτελέης ἀκιώτατοι ἱστοβοῖες,

δρυός ἐλυμά, γύνης ἡπὸνοι βοε δ' ἐνναετήρῳ

ἀρσενε κεκτησθαι, τῶν γὰρ σθένος οὐκ ἀλαπανῶν,

ζῆς μέτρον ἔχοιτε τῷ ἐργάζεσθαι ἅριστῳ.

οὐκ ἂν τῷ γ' ἔρισαντε ἐν αὐλακί καί μὲν ἄροτρον

ἀξειαν, τὸ δὲ ἐργον ἐτώσιον αὐθη λίποιεν.

τοῖς δ' ἀμα τεσσαρακοντετής ἅμως ἐποίο τοι ἀρτον δειπνήσας τετράτρυφον, ὄκταβλωμον,

δὲ ἐργον μελετῶν θειάν κ' αὐλακ' ἑλαίνοι,

μηκέτι παπταῖνον μεθ' ὀμήλικαι, ἀλλ' ἐπί ἐργο
WORKS AND DAYS

the wood you cut with your axe is least liable to worm. Then remember to hew your timber: it is the season for that work. Cut a mortar\(^1\) three feet wide and a pestle three cubits long, and an axele of seven feet, for it will do very well so; but if you make it eight feet long, you can cut a beetle\(^2\) from it as well. Cut a felloe three spans across for a waggon of ten palms' width. Hew also many bent timbers, and bring home a plough-tree when you have found it, and look out on the mountain or in the field for one of holm-oak; for this is the strongest for oxen to plough with when one of Athena's handmen has fixed in the share-beam and fastened it to the pole with dowels. Get two ploughs ready and work on them at home, one all of a piece, and the other jointed. It is far better to do this, for if you should break one of them, you can put the oxen to the other. Poles of laurel or elm are most free from worms, and a share-beam of oak and a plough-tree of holm-oak. Get two oxen, bulls of nine years; for their strength is unspent and they are in the prime of their age: they are best for work. They will not fight in the furrow and break the plough and then leave the work undone. Let a brisk fellow of forty years follow them, with a loaf of four quarters\(^3\) and eight slices\(^4\) for his dinner, one who will attend to his work and drive a straight furrow and is past the age for gaping after his fellows, but will keep his mind

\(^1\) For pounding corn.
\(^2\) A mallet for breaking clods after ploughing.
\(^3\) The loaf is a flattish cake with two intersecting lines scored on its upper surface which divide it into four equal parts.
\(^4\) The meaning is obscure. A scholiast renders "giving eight mouthfuls"; but the elder Philostratus uses the word in contrast to "leavened."
HESIOD

θυμὸν ἔχων τοῦ δ' οὕτι νεώτερος ἄλλος ἀμείνων 445
σπέρματα δάσσασθαι καὶ ἐπισπορήν ἀλέασθαι.
κοιρότερος γὰρ ἀνήρ μεθ' ὀμῆλικας ἐπτοίηται.

Φρίξεσθαι δ', εὐτ' ἀν χερῶν φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγνησί·
ητ' ἀρότοι τε σῆμα φέρει καὶ χείματος ὤρην
δεικνύει ὁμβρηρῷ κραδίνην δ' ἐδακ' ἄνδρὸς
ἀβούτεω.

δὴ τότε χορτάζειν ἐλικας βοᾶς ἔνδουν ἐόνται:
ῥύδιον γὰρ ἔπος εἰπεῖν· βὸς δὸς καὶ ἁμαξαν·
ῥύδιον δ' ἀπανήμασθαι· πάρα ἐργά βρέσσων.
φησι δ' ἀνήρ φρένας ἄφνεοις πήξασθαι ἁμαξαν,

υῆπως, οὐδὲ τὸ οἶδ' ἐκατὸν δὲ τε δαύρατ' ἁμάξης,
τῶν πρόσθεν μελέτην ἔχεμεν οἰκήμια θέσθαι.

Εὐτ' ἀν δὲ πρώτιστ' ἁροτος θυητοῖς φανεῖν,
δὴ τὸτ' ἐφορμηθήναι ὀμός δυνάς τε καὶ αὐτὸς
ἀυὴν καὶ διερῆν ἀρώων ἀρότοιο καθ' ὤρην,

πρωὶ μάλα σπεύδων, ἵνα τοῖ πλήθωσιν ἄρουραι.

ηρὶ πολεῖν θέρεος δὲ νεωμένη οὐ σ' ἀπάτησει.

νεῶν δὲ σπείρειν ἐτὶ κοφίζουσαν ἄρουραν

νεῶν ἀλεξιάρη παῖδων εὐκηλήτειρα.

Εὔχεσθαι δὲ Δι' χθονίῳ Δημήτερὶ θ' ἀγνῇ,

ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτήν,

ἀρχόμενος τὰ πρῶτ' ἁρότου, ὅτ' ἄν ἄκρον ἔχετης

χειρὶ λαβῶν ὄρηπηκα βοῶν ἐπὶ νῦτον ἵκηαι

ἐνδροὺν ἐλκόντων μεσάθων. ὦ δὲ τυτθὸς ὀπίσθε

δμός ἐχὼν μακέλην πόνον ὄρνιθεσσι τιθεὶν

σπέρμα κατακρύπτων· ἐνθημοσύνη γὰρ ἀρίστη

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on his work. No younger man will be better than he at scattering the seed and avoiding double-sowing; for a man less staid gets disturbed, hankering after his fellows.

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

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

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

1 About the middle of November.
ΗΕΣΙΟΔ

θυντοῖς ἀνθρώποις, κακοθημοσύνῃ δὲ κακίστῃ.
οδὲ κεν ἀδροσύνῃ στάχνεσ νεῦοιεν ἔραζε,
εἰ τέλος αὐτὸς ὅπισθεν Ὀλύμπιος ἔσθλὼν ὅπαζοι,
ἐκ δ’ ἀγγέων ἐλάσσειας ἀράχυια. καὶ σε ἔσολπα
γηθήσειν βιώτου αἱρεύμενον ἔννυν ἐνώτος.
εὐοχθέων δ’ ἦξει πολιῶν ἐαρ, οὐδὲ πρὸς ἄλλους
ἀὐγάσσει. σέο δ’ ἄλλος ἀνήρ κεχρημένος ἔσται.
Εἰ δὲ κεν ἥλιοι τροπῆς ἀρώφς χθῶνα διαν,
ήμενος ἀμήσεις ὅλγον περὶ χειρὸς ἔεργων,
ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαῖρον,
οἴσεις δ’ ἐν φορμῷ παῦροι δὲ σε θηήσουται.
ἄλλοτε δ’ ἄλλοις Ζηνὸς νόος αἰγύοχοι,
ἀργαλεῖος δ’ ἀνδρεσσι καταθνητοί συνήσαι.
εἰ δὲ κεν ὅψ’ ἀρόσης, τόδε κέν τοι φάρμακον εὑρή.
ἡμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
τὸ πρῶτον, τέρπει δὲ βρότους ἐπ’ ἀπείρων γαϊεῖν,
τήμος Ζεύς υἱὸς τρίτῳ ἦματι μηδ’ ἀπολήγοι,
μήτ’ ἀρ’ υπερβάλλων βοῶς ὅπλην μήτ’ ἀπολείπων.
οὕτω κ’ ὑψαρότης πρωηνρότη 1 ἱσοφαρίζοι.
ἐν τυμῷ δ’ εὐ πάντα φυλάσσει. μηδὲ σε λήθοι
μήτ’ ἔαρ γηγυμόμενον πολιῶν μήθ’ ὀρὸς ὄμβρος.
Πάρ δ’ ἴδι χάλκειον βῶκον καὶ ἐπαλέα λέσχην
ὀφρ χειμερίη, ὅποτε κρύος ἀνέρα ἐργῶν
ἰσχάνει, ἐνθα κ’ ἄκονος ἀνήρ μέγα οἶκον ὀφέλοι,
μή σε κακού χειμώνοις ἀμηχανίη καταμάρηῃ
σὺν πενή, λεπτῇ δὲ παχῦν πόδα χειρὶ πιέζῃς.
πολλὰ δ’ ἀργοὺς ἀνήρ, κενεῖν ἐπὶ ἐλπίδα μίμην,
χρηίζων βιότοιο, κακὰ προσελέξατο τυμῷ.

1 Kirchoff: προηρότη, CD: πρωτηρότη, GIKL.
is the best for mortal men as bad management is the worst. In this way your corn-ears will bow to the ground with fullness if the Olympian himself gives a good result at the last, and you will sweep the cobwebs from your bins and you will be glad, I ween, as you take of your garnered substance. And so you will have plenty till you come to grey\(^1\) springtime, and will not look wistfully to others, but another shall be in need of your help.

But if you plough the good ground at the solstice,\(^2\) you will reap sitting, grasping a thin crop in your hand, binding the sheaves awry, dust-covered, not glad at all; so you will bring all home in a basket and not many will admire you. Yet the will of Zeus who holds the aegis is different at different times; and it is hard for mortal men to tell it; for if you should plough late, you may find this remedy—when the cuckoo first calls\(^3\) in the leaves of the oak and makes men glad all over the boundless earth, if Zeus should send rain on the third day and not cease until it rises neither above an ox’s hoof nor falls short of it, then the late-plougher will vie with the early. Keep all this well in mind, and fail not to mark grey spring as it comes and the season of rain.

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

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\(^1\) Spring is so described because the buds have not yet cast their iron-grey husks.

\(^2\) In December.

\(^3\) In March.
HESIOD

έλπις δ' οὐκ ἀγαθή κεχρημένου ἀνδρα κομίζει, 500
ημενον εν λέσχη, τῷ μὴ βίος ἄρκιος εἰη. *
Δείκνυε δὲ διμώσεσι θέρεως ἔτι μέσσου ἐόντος:
οὐκ αἰεὶ θέρος ἐσσεῖται, ποιείσθε καλλιάς. *

Μὴν δὲ Δηναιώνα, κακ' ἡματα, βουδόρα
πάντα,
tοῦτον ἀλευάσθαι, καὶ πηγάδας, αὖτ' ἐπὶ γαῖαν 505
πνεύσαντος Βορέαο δυσηλεγέες τελέθουσιν,
δότε διὰ Θρήκης ἵπποτρόφου εὑρεῖ πόντῳ
ἐμπνεύσας ὥρινε, μέμικε δὲ γαία καὶ ὕλη.
φολλάς δὲ δρῦς ὑψικόμους ἐλάτας τε παχείας
οὐρεος ἐν βήσοσις πιλνὰ χθονὶ πολυβοτείρῃ
ἐμπίπτον, καὶ πάσα βοᾶ τὸτε νῦντα ὕλη.
θῆρες δὲ φρίσσουσ', οὐράς δ' ὑπὸ μέξε' ἐθεντο,
tῶν καὶ λάχυν δέρμα κατάσκιον· ἀλλὰ νῦ καὶ
τῶν
ψυχρὸς ἐων διάηλντι δασυστέρνων περ ἐόντων.
καὶ τε διὰ κείνον βοῶς ἔρχεται, οὐδὲ μν ἱσχεί' 515
καὶ τε δ impover άησι παντύτριχα· πώει δ' οὔ τι,
οὔνεκ ἐπεταιναι τρίχες αὐτῶν, οὐ διάπων
ἰς ἀνέμου Βορέου· τροχαλῶν δὲ γέροντα τίθησιν.
καὶ διὰ παρθενικής ἀπαλάχροος οὐ διάπων,
ητε δόμων ἐντοσθε φίλη παρὰ μητέρι μέμινε
οὔ πω ἔργα ἱδύα πολυχρύσου Ἀφροδίτης· 520
εῦ τε λοεσεμμένη τερένα χρόα καὶ δίξ' ελαίω
χρισαμένη μυχὴ καταλέξεται ἐνδοθι οἶκον
ἡματι χειμερίῳ, ὅτ' ἀμετος ὅν πόδα τένεδε
ἔν τ' ἀπύρῳ οἶκο καὶ ἤθεσι λευγαλείσων.
οὐδὲ οὐ 1 ἥλιος δείκνυ νομὸν ὀρμηθήναι

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

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

Avoid the month Lenacon,\(^1\) wretched days, all of them fit to skin an ox, and the frosts which are cruel when Boreas blows over the earth. He blows across horse-breeding Thrace upon the wide sea and stirs it up, while earth and the forest howl. On many a high-leafed oak and thick pine he falls and brings them to the bounteous earth in mountain glens: then all the immense wood roars and the beasts shudder and put their tails between their legs, even those whose hide is covered with fur; for with his bitter blast he blows even through them although they are shaggy-breasted. He goes even through an ox’s hide; it does not stop him. Also he blows through the goat’s fine hair. But through the fleeces of sheep, because their wool is abundant, the keen wind Boreas pierces not at all; but it makes the old man curved as a wheel. And it does not blow through the tender maiden who stays indoors with her dear mother, unlearned as yet in the works of golden Aphrodite, and who washes her soft body and anoints herself with oil and lies down in an inner room within the house, on a winter’s day when the Boneless One\(^2\) gnaws his foot in his fireless house and wretched home; for the sun shows him no pastures to make

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\(^1\) The latter part of January and earlier part of February.

\(^2\) i.e. the octopus or cuttle.
HESIOD

άλλ’ ἐπὶ κυανέων ἀνδρῶν δῆμον τε πόλιν τε ἑτρωφάται, βράδιον δὲ Πανελλήνεσσι φαεῖνει.
καὶ τότε δὴ κεσαρὶ καὶ νήκεροι ὑληκοῖται

λυγρὸν μιλίδωρες ἄνα δρία βισόνεστα

φεύρουσιν: καὶ πᾶσιν ἐνὶ φρεσὶν τούτο μέμηλεν,

ὡς δύκετα μαίωμενοι πυκνοῦν κευθύμωνας ἔχωσιν.1
καὶ γλάφυν πετρηθεὶς τότε δὴ τρίποδι βροτῷ ἵσοι,

οὐ τ’ ἐπὶ νότα ἔαγε, κάρη δ’ εἰς ὀδας ὀρᾶται,

τῷ ἱκελοὶ φοιτῶσιν, ἀλευμένουι πιθα λευκὴν.

Καὶ τότε ἔσσασθαι ἔρυμα χρῶσ, ὡς σε κελεύσω,

χλαίναν τε μαλακὴν καὶ τερμοῦτα ηὐτῶνα

ζημίαν δἐ ἐν παύρῳ πολλὴν κρόκα μηρύσσασθαι τὴν περείσσασθαι, ἵνα τοι τρίχες ἀτρέμεσιν,

μηδ’ ῥθαλ φρίσσωσιν ἀειρόμεναι κατὰ σῶμα.

ἀμφὶ δὲ ποσοῖ πέδιλα βοῶς ἰφὶ κταμένωι

ἀρμενα δησσάσθαι, πῖλοις ἐντοσεῖ πυκάσσας.

πρωτογόνων δὲ ἐρίφων, ὅποτ’ ἀν κρύος ὁριον

ἐλθῆ, δέρματα συρράπτειν νεύρῳ βοῶς, ὡφ’ ἐπὶ νότῳ

υετοῦ ἀμφιβάλῃ ἀλέην: κεφαλῆφι δ’ ὑπερθεν

πῖλου ἔχειν αὐκτόν, ἵν’ οὐσα τι καταδεύῃ

ψυχρῆ γάρ τ’ ἡς πέλεται Βορέας πεσόντως ἡωίοις δ’ ἐπὶ γαίαν ἀπ’ οὐρανοῦ ἀστερόεντος

ἀνὴρ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις

ὅστε ἀρνοσόμενος ποταμῶν ἀπὸ αἰειώντων,

ὑψοῦ ὑπὲρ γαίης ἀρθεῖς ἀνέμου θυέλλῃ

ἀλλοτε μὲν θ’ ἵει ποτὶ ἑσπερον, ἀλλ’ ἄθησι

πυκνὰ Ἐρημίκου Βορέου νέφεα κλούσσοντος.

τὸν φθάμενος’ ἐργὸν τελέσας οἰκόνυδε νέεσθαι,

1 Peppmuller: ὅ... ἔχοντες, MSS.
WORKS AND DAYS

for, but goes to and fro over the land and city of dusky men,\(^1\) and shines more sluggishly upon the whole race of the Hellenes. Then the horned and unhorned denizens of the wood, with teeth chattering pitifully, flee through the copses and glades, and all, as they seek shelter, have this one care, to gain thick coverts or some hollow rock. Then, like the Three-legged One\(^2\) whose back is broken and whose head looks down upon the ground, like him, I say, they wander to escape the white snow.

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

\(^1\) *i.e.* the dark-skinned people of Africa, the Egyptians or Ethiopians.

\(^2\) *i.e.* an old man walking with a staff (the “third leg”—as in the riddle of the Sphinx).
HESIOD

μὴ ποτὲ σ’ οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555
χρώτα δὲ μυδαλέον θῆθα κατὰ θ’ εἴματα δεύσῃ.
ἀλλ’ ὑπαλεύσαθαι μείζ’ γὰρ χαλεπώτατος οὗτος,
χειμέριος, χαλεπός προδότως, χαλεπός δ’ ἀνθρώ-
ποις.

τήμος τῶμισι βουσίν, ἐπ’ ἀνέρι δὲ πλέον εἰὴ
ἄρμαλης μακραῖ γὰρ ἐπίρροθοι εὐφρόναι εἰσίν. 560
ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐναντὸν
ἰσούθαι νῦκτας τε καὶ ηματὰ, εἰσόκεν αὐτὸς
γῆ πάντων μῆτηρ καρπὸν σύμμικτον ἐνεῖκη.

Εὐτ’ ἄν δ’ ἑξήκοντα μετὰ τροπῶς ἥλιοo
χειμέρι’ ἐκτελέσῃ Ζεύς ηματα, δὴ ρα τῶτ’ ἀστήρ 565
Ἀρκτοῦρος προλιπὼν ἱερὸν ρόου Ὀκεανὸι
πρῶτον πάμφαινον ἐπιτελεῖται ἀκροκέφαιος.
τὸν δὲ μετ’ ὀρθογόνῃ Πανδιονίς ὄρτο χελιδῶν
ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένου.

τὴν φθάμενοσ οίνας περιταμνέμεν ὡς γὰρ ἄμεινων. 570
‘Ἀλλ’ ὑπότ’ ἄν φερεούκοις ἀπὸ χθονός ἀμ φυτὰ
βαίνῃ

Πλημμίδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων
ἀλλ’ ἄρτπας τε χαρασσέμεναι καὶ δμῶδας ἐγείρειν
φεύγειν δὲ σκεμέους θώκους καὶ ἐπ’ ἥα 1 κοῖτον
ὦρη ἐν ἀρκίῳ, ὅτε τ’ ἥλιος χρόα κάρφει. 575

τημόυτοσ σπεύδειν καὶ οἰκαδε καρπὸν ἄγινειν
ὁρθροῦ ἀνιστάμενος, ἵνα τοι βίος ἄρκιοι εἰη.

ἡς γὰρ ἑργου τρίτην ἀπομείρεται αἶσαν,
ἡς τοῖς προφερεῖν μὲν ὅδοι, προφέρει δὲ καὶ ἑργουν,
ἡς, ἤτε φανείσα πολέας ἐπέβησε κελεύθου

ἀνθρώπους πολλοὶς ἠτέ ἐπ’ ἵγα βουσὶ τίθησιν. 580

1 Gerhard: ἡ, MSS.
WORKS AND DAYS

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

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

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

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

'Ήμος δὲ σκόλυμος τ' ἀνθεὶ καὶ ἤχετα τέττιξ
dενδρέω ἐφεζόμενος λυγυρὴν καταχανεῖ τ' ἀοδὴν
πυκνῶν ὕπο πτερύγων, θέρεος καματώδεος ιχθὺ,
τήμος πιότατα τ' ἀγνὲς καὶ οἶνος ἄριστος,
μαχλότατα δὲ γυναίκες, ἀφανρότατοι δὲ τὸ
ἀνδρεί
eἰς ὦν, ἔτει κεφαλὴν καὶ γούνατα Σεῖριος ἄξιε,
ἀναλέος δὲ τ' ἅρμος ὑπὸ καύματος· ἄλλα τὸ τ' ἢ'
eἰπ' πετραίη τ' σκιή καὶ βιβλίνοι οἴνοις,
μάζα τ' ἀμολυγή γάλα τ' ἀγών σβεννυμενάνων,
καὶ βοὸς ὕλοφάγου κρέας μὴ π' ἐκ τοτικής
πρωτογόνων τ' ἐρίφων· ἐπὶ δ' ἀίδοτα πινέμε
οἶνον,
ἐν σκιή ἐξεμενον, κεκορημένον ἑτορ ἐδωδής,
ἀντίον ἄρα ἄρα Σεθύρου τρέψαντα πρόσωπα,
κρήνης τ' αἰενάν καὶ ἀπορρύτου, ἢ' ἀθόλωτος,
τρὶς οὐδατος προχέειν, τὸ δ' τέτρατον ἴμεν οἶνον.

Δμωσὶ δ' ἐποτρίπειν Δημήτερος ἱερὸν ἀκτήν
δινέμεν, εὑτ' ἀν πρώτα φανὴ σθένος Ὁμαρίωνος,
χῶρο ἐν εὐναί ἐν έντροχάλω ἐν ἀληθ.
μέτρῳ δ' εὑ κομίσασθαι ἐν ἀγγείῳ, αὐτὰρ ἐπὶ
πάντα βίον κατάθανε ἐπάρμενον ἐνδοθί οἴκου.

Οὐτα τ' ἄοικον ποιεῖσθαι καὶ ἀτεκνὸν ἐριῶν
διζησθαι κέλομαι· χαλεπὴ δ' ύπόπορτος ἐρθος.
καὶ κύνα καρχαρόδοντα κομεῖν, μὴ φαεδαισίτου,
μὴ ποτὲ σ' ἱμερόκοιτος ἄνηρ ἀπὸ χρήμαθ.

ἔληται.
χόρτον δ' ἐσκομίςατι καὶ συρφετόν, ὅφρα τοι εἰπ
βουσὶ καὶ ἤμιονοισι ἐπητετανόν. αὐτὰρ ἐπείτα
dιμῶς ἀναψύξει φίλα γούνατα καὶ βρε λύσαι.
WORKS AND DAYS

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

Set your slaves to winnow Demeter’s holy grain, when strong Orion² first appears, on a smooth threshing-floor in an airy place. Then measure it and store it in jars. And so soon as you have safely stored all your stuff indoors, I bid you put your bondman out of doors and look out a servant-girl with no children;—for a servant with a child to nurse is troublesome. And look after the dog with jagged teeth; do not grudge him his food, or some time the Day-sleeper³ may take your stuff. Bring in fodder and litter so as to have enough for your oxen and mules. After that, let your men rest their poor knees and unyoke your pair of oxen.

¹ In June. ² July. ³ i.e. a robber.
HESIOD

Εὔτ' ἀν δ Ὕμαρίων καὶ Σείριος ἐς μέσον ἐλθη ὤρανον, Ἀρκτούρον δ' ἑσίδη βοδοδάκτυλος Ἦσσ. 610 ὦ Πέρση, τότε πάντας ἀποδρέπεν οἴκαδε βότρυς· δεῖξαι δ' ἢλιῳ δέκα τ' ἡματα καὶ δέκα νύκτας, πέντε δὲ συσκιάσαι, ἔκτω δ' εἰς ἄγγελ' ἀφύσαι δώρα Διανύσου πολυγνῆσος. αὐτάρ ἐπήν δὴ Πληνίδες θ' Τάδες τε τό τε σένος Ὀμαρίωνος ὰυνώσιν, τότ' ἔπειτ' ἀρότου μεμνημένον εἰναι ὤραίου' ἄλειων δὲ κατὰ χθονος ἄρμενος εἰσιν.

Εἰ δὲ σε ναυτιλίας δυσπεμφέλου ἱμερος αἴρει, εὔτ' ἀν Πληνίδες σένος ὃβριμον Ὀμαρίωνος φεύγουσαι πίπτωσιν ἐς ἡροειδεά πόντου, 620 ὀδ' τότε παντοίων ἀνέμων θυώσιν ἁ ἀγανακταὶ καὶ τότε μηκέτι νῆα ἔχειν εἰς οἴκοπι πόντου, γῆν εργάζεσθαι μεμνημένος, ὡς σε κελεύω. νῆα δ' ἐπ' ἡπείρου ἔρυσαι πυκάσαι τε λίθοισι πάντοθεν, ὃφρ' ἵσχοι ἀνέμων μένος νῆαι αέντων, 625 ἰχναμίρων ἐξερύσασκ, ἵνα μὴ πυθῇ Διὸς ἀμβρος. ὅπλα δ' ἐπάρμενα πάντα τεῦ ἐγκάθευ οἴκῳ εὐκόσμω στολίσασα νής πτερὰ ποντοπόροιο πηδάλιον δ' ἐνεργεῖς ύπερ καπνοῦ κρεμάσασθαί. αὐτὸς δ' ὰραίον μέμνειν πλόον, εἰσοδικεῖ ἐλθή· 630 καὶ τότε νῆα θόην ἀλαδ' ἐλκέμεν, ἐν δὲ τε φόρτων ἀρμενιν ἐντύνασθαι, ἵν' οἴκαδε κέρδος ἀργῆ, ὃς περ ἐμὸς τε πατήρ καὶ σός, μέγα ἐπέθε Πέρας, πλωίζεσκ' ἐν νησι, βίου κεχρημέονος ἐσθλοῦ ὃς ποτε καὶ τῇ ὁλθε, πολυν δι' αἷντον ἰνύσσας, 635 Κύμμην Ἀιολίδα προλιπών, ἐν νη μελανη· οὐκ ἄφενος φεύγων ὀδε πλοῦτον τε καὶ ὀλβον,

1 Rzach: ἅθωσιν, MSS.
WORKS AND DAYS

But when Orion and Sirius are come into mid-heaven, and rosy-fingered Dawn sees Arcturus,\(^1\) then cut off all the grape-clusters, Perses, and bring them home. Show them to the sun ten days and ten nights: then cover them over for five, and on the sixth day draw off into vessels the gifts of joyful Dionysus. But when the Pleiades and Hyades and strong Orion begin to set,\(^2\) then remember to plough in season: and so the completed year\(^3\) will fitly pass beneath the earth.

But if desire for uncomfortable sea-faring seize you; when the Pleiades plunge into the misty sea\(^4\) to escape Orion's rude strength, then truly gales of all kinds rage. Then keep ships no longer on the sparkling sea, but bethink you to till the land as I bid you. Haul up your ship upon the land and pack it closely with stones all round to keep off the power of the winds which blow damply, and draw out the bilge-plug so that the rain of heaven may not rot it. Put away all the tackle and fittings in your house, and stow the wings of the sea-going ship neatly, and hang up the well-shaped rudder over the smoke. You yourself wait until the season for sailing is come, and then haul your swift ship down to the sea and stow a convenient cargo in it, so that you may bring home profit, even as your father and mine, foolish Perses, used to sail on shipboard because he lacked sufficient livelihood. And one day he came to this very place crossing over a great stretch of sea; he left Aeolian Cyme and fled, not from riches and substance, but from wretched

\(^1\) September. \(^2\) The end of October. \(^3\) That is, the succession of stars which make up the full year. \(^4\) The end of October or beginning of November.
HESIOD

άλλα κακήν πενήν, τὴν Ζεὺς ἄνδρεσι δίδωσιν
νὰ σάσατο δ' ἀγχ'. Ἐλικώνος οὐσὺρι ἐνὶ κόμη,
'Ασκρῆ, χείμα κακῆ, θέρει ἀργαλέη, οὐδὲ ποτ' ἔσθλη.

Τύνη δ', ὁ Πέρση, ἔργων μεμνημένος εἶναι
ὥραις πάντων, περὶ ναυτιλίας δὲ μάλιστα.
νῆ ὁλίγῃν αἰνεῖν, μεγάλῃ δ' ἐνὶ φορτία θέσαι.
μείζων μὲν φόρτος, μείζων δ' ἐπὶ κέρδος ἐσσεται,
εἰ κ' ἄρεθοι γε κακὰς ἀπέχουσιν ἄητας.

Εὐτ' ἂν ἔπ' ἐμπορίων τρέφας ἀεσάφρωνα θυμὸν
βούλησαι χρέα τε προφυγεῖν καὶ λιμῶν ἀτερπέα,
δείξω δ' ὅτι τοι μέτρα πολυφλοίσβοιο θαλάσσης,
οὔτε τὶ ναυτιλίας σεσοφοσσένος οὔτε τὶ νηών,
οὐ γὰρ πώ ποτὲ νη' γ' ἐπέπλων εὐρέα πόντον,
εἰ μ' ἐς Εὔβοιαν ἐξ Αὐλίδος, ἢ ποτ' 'Αχαιοὶ
μείναντες χειμώνα πολὺν σὺν λαὸν ἀγειραν,
Εὐλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

ἐνθα δ' ἐγὼν ἐπ' ἀεθλα δαίφρωνος 'Αμφιδάμαντος
Χαλκίδα τ' εῖς ἐπέρησα. τὰ δὲ πρωτεφραδμένα
πολλὰ
ἀεθλ' ἔθεσαν παίδες μεγαλήτωρος: ἔνθα μὲ φημ.
ύμνῳ νύκταντα φέρειν τρίποδ' ὠτόεντα.
τοιν μὲν ἐγὼ Μοῦσῆς 'Ἐλικωνιάδεσσα' ἀνέθηκα,
ἐνθα με τὰ πρῶτον λυγηρῆς ἐπέβησαν ἀοίδης,
τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων
ἀλλὰ καὶ ὦς ἐρέω Ζηνὸς νόν αἰγύχοιο
Μοῦσας γάρ μ' ἐδίδαξαν ἀθέσφατον ὦμον ἀείδειν.

'Ηματα πεντήκοντα μετὰ τροπᾶς ἦλιοιο,
ἐς τέλος ἐλθόντος θέρεος καματώδεος ὧρης,
ὁραῖος πέλεται θυντοῖς πλόοις. οὔτε κε νῆα
κανάξαις οὔτ' ἄνδρας ἀποφθείσειε θάλασσα,
poverty which Zeus lays upon men, and he settled near Helicon in a miserable hamlet, Ascra, which is bad in winter, sultry in summer, and good at no time.

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

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

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

¹ July–August.
HESIOD

εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλσιν ὄλεσαν ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε. τήμος δὲ εὐκρίνεστ' αὖραι καὶ πόντος ἀπήμων· εὐκηλὸς τὸτε νῦν θοὴν ἀνέμοισι πιθήσας ἐλκέμεν ἐσ πόντον φόρτον τ' ἐσ πάντα τίθεσθαι, σπεῦδειν δ' ὅτι τάχιστα πάλιν οἰκώνδε νέεσθαι· μηδὲ μένειν οἰνόν τε νέον καὶ ὄψιν ὄμβρον καὶ χειμών ἐπίστανα Νότοι τοῖς δεινὰς ἀήτας, ὅστ' ὁρίω χάλασσαν ὀμαρτήσας Δίως ὄμβρον πολλῷ ὄπωρινφ, χαλεπῶν δ' τε πόντον ἔθηκεν.

'Αλλος δ' εἰαρινὸς πέλεται πλόος ἀνθρώπωσιν ἡμοῖς δὴ τὸ πρώτον; ὅσον τ' ἐπιβάσα κορώφη ἵνας ἐποίησεν, τόσον πέταλ' ἀνδρι φανεῖν ἐν κράδη ἀκροτάτη, τότε δ' ἄμβατός ἐστι θάλασσα· εἰαρινὸς δ' οὗτος πέλεται πλόος. οὔ μιν ἔγνυε αἷμη' οὔ γὰρ ἐμὸ δυμὸ κεχαρισμένος ἐστὶν· ἀρσακτός· χαλεπῶς κε φύγοις κακῶν· ἀλλά νυ καὶ τὰ ἀνθρωποὶ βέφουσιν ἀνδρείησι νύοιο.

χρήματα γὰρ ψυχῇ πέλεται δειλοίσι βροτοῖσιν. δεινὼν δ' ἐστὶ θανεῖν μετὰ κύμαι. ἀλλά σ' ἀνωγα φράξεσθαι τάδε πάντα μετὰ φρέσιν, ὡς ἀγορεύω. μηδ' ἐν νηοὶν ἀπαντὰ βίον κολλησι τίθεσθαι· ἀλλὰ πλέως λείπειν, τα δὲ μείωνα φορτίζεσθαι. δεινὼν γὰρ πόντου μετὰ κύμας πῆματι κύρσαι. δεινὼν δ', εἰ κ' ἐπ' ἄμαξαν ὑπέρβιον ἀχθοὺς ἄρας ἄξονα κανάξαις καὶ φορτία μαυρωθεῖν· μέτα νυφλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἀριστος.

'Ωραῖος δὲ γυναῖκα τεὸν ποτὲ ὅκου ἄγεσθαι, μήτε τριήκοντων ἐτέων μάλα πόλλ' ἀπολείπων

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WORKS AND DAYS

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

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

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

μήτ' ἐπιθεῖς μάλα πολλά: γάμος δὲ τοι ὁρίος
οὐτός·
ἡ δὲ γυνὴ τέτορ' ἡβώοι, πέμπτῳ δὲ γαμοῦτο.
παρθενικὴν δὲ γαμεῖν, ὥς κ' ἥθεα κεδυκα διδάξῃς.
τὴν δὲ μάλιστα γαμεῖν, ἢ τις σέθεν ἐγνύθι ναίει, 700
πάντα μάλ' ἀμφιδών, 1 μὴ γείτοσι χάριματα γήμης.
οὐ μὲν γάρ τι γυναικὸς ἀνήρ ληίζετ· ἀμείνων
τῆς ἀγαθῆς, τῆς δ' αὐτὲ κακῆς ὦ βίγιον ἄλλο,
ἀμυνόλοχης· ἤτ' ἀνδρα καὶ ἱθῆμον περ ἐόντα
εἴει ἄτερ δαλοῦ καὶ ὁμφ' γήραι δῶκεν. 2

Εὖ δ' ὁπιν ἀθανάτων μακάρων πεφυλαγμένον
ἐναι.

μηδὲ κασιγνήτῳ ἱσον ποιεῖσθαι ἑταῖρον·
ei δὲ κε ποιήσῃς, μὴ μιν πρότερος κακὸν ἔρξῃς.
μηδὲ ψεύδεσθαι γλώσσης χάριν· ei δὲ σὲ γ' ἀρχὴ
ἡ τι ἔσσοι εἰπὼν ἀποθύμιον ἢ καὶ ἔρξας, 710
dις τόσα τίνοςθα μεμνημένος· ei δὲ σὲ γ' αὐτὸς
ἡγήτ' ἐς φιλότητα, δίκην δ' ἐθέλησι παρασχεῖν,
δέξασθαι· δείλοις τοι ἁνήρ φίλον ἄλλοτε ἄλλον
ποιεῖται, σὲ δὲ μὴ τι νόον κατελευχέτω εἴδος.

Μηδὲ πολύζεων μηδ' ἄξεινον καλέσθαι, 715
μηδὲ κακῶν ἔταρον μηδ' ἔσθλων νεικεστήρα.

Μηδὲ ποτ' οὐλομένην πενήν θυμοφθόρον ἀνδρὶ
tέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων.
γλώσσῃς τοι ὁθαυρὸς ἐν ἀνθρώποισιν ἀριστὸς
φελωλής, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720
ei δὲ κακῶν εἰποῖς, τάχα κ' αὐτὸς μεῖζον ἀκούσαις.

1 Heyne: ἀμφὶς ἵδων, MSS.
2 Another recension has δαλοῦ καὶ ἑν ὁμφ ἁχραὶ θήκευ: so ΑΕΝΟΡΡΡ, Plutarch, Stobaeus.

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WORKS AND DAYS

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

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

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

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

¹ i.e. untimely, premature. Juvenal similarly speaks of "cruda senectus" (caused by gluttony).
² The thought is parallel to that of "O, what a goodly outside falsehood hath."
ΗΕΣΙΟΔΟΣ

Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι ἐκ κοινοῦ· πλείστη δὲ χάρις, δαπάνη τ' ὀλυγίστη.
Μηδὲ ποτ' ἐξ ἴδιος Διὸ λειβέμεν αἴθοπα οἶνον χερσίν ἀνυπτόλοιον, μηδὲ ἄλλοις ἀθανάτουσιν·
οὐ γὰρ τοῖς γε κλύνοιςιν, ἀποπτύνοιςι δὲ τ' ἀράς.
Μηδὲ ἄντ' ἡλίου τετραμμένος ὀρθὸς ὀμιχεῖν·
αὐτὰρ ἐπεὶ κε δύχη, μεμυμένος, ἂς τ' ἀνυόντα·
μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάνων οὐρήσῃς
μηδὲ ἀπογυμνωθεῖς· μακάρων τοι νύκτες ἔσιν·
ἐξόμενος δ' ὁ γε θείος ἀνήρ, πεπυμένα εἰδὼς,
ηδ' ὁ γε πρὸς τοῖχον πελάσας ἐνερκεῖσιν αὐλῆς.
Μηδ' αἴδοία γονὴ πεπαλαγμένος ἐνδοθὶ οἶκου ἰστὶ τῆς ἐμπελαδὸν παραφαινόμενοι, ἀλλ' ἀλέασθαι·
μηδ' ἀπὸ δυσφήμου τὰφου ἀπονοστήσαντα
σπερμαίνειν γενεῖν, ἀλλ' ἀθανάτων ἀπὸ δαιτὸς.
Μηδέ ποτ' αἰενάων ποταμῶν καλλίρροον ὕδωρ
ποσὶ περάν, πρὶν ἡ' εὐξῆ ψῶν ἐς καλὰ ρέθρα,
χειρὰς νυψάμενος πολυηράτῳ ὕδατι κενίχρω.
δὲ ποταμὸν διαβῇ κακότητι ἰδὲ χεῖρας ἀνυπτος,
τῷ δὲ θεῷ νεμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
Μηδ' ἀπὸ πεντόζῳ θεών ἐν δαιτῆ θαλεῖῃ
αὐν ἀπὸ χλωροῦ τάμμειν αἴθοιςιν σιδῆρῳ.
Μηδέ ποτ' οἴνοχόν τιθέμεν κρητήρος ὑπέρθε
πιπόντων· ὀλοὶ γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται.
WORKS AND DAYS

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

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

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

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

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

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

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

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

\(^2\) *i.e.* "do not cut your finger-nails."
HESIOD

Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν, μή τινε ἐφεξομένη κρώξῃ λακέρυξα κορώνη.
Μηδ’ ἀπὸ χυτροπόδου ἀνεπιρρήκτων ἀνελόντα ἔσθενε μηδὲ λόεσθαι: ἐπεὶ καὶ τοῖς ἐνι ποινή.
Μηδ’ ἐπ’ ἀκινήτουσι καθιζέμεν, οὐ γὰρ ἀμείνον, 750 παῖδα δυσδεκαταίον, ὡτ’ ἄνερ’ ἀνήνορα ποιεῖ, μηδὲ δυσδεκάμηνον· ἵππον καὶ τοῦτο τέτυκται.
μηδὲ γυναικεῖος λουτρὸ χρῶνα φαιδρύνεσθαι ἄνερα· λευκαλέη γὰρ ἐπὶ χρόνον ἔστ’ ἐπὶ καὶ τῷ ποινή· μηδ’ ἱεροίπων ἐπ’ αἰθομένωις κυρῆσας 755 μομενίης ἀίδηλα· θεὸς νῦ τι καὶ τὰ νεμεσσά.
μηδ’ ποτ’ ἐν προχόρῃς πόταμοῖ ἁλάδε προφερέων μηδ’ ἐπὶ κρηνάων οὔρειν, μάλα δ’ ἐξάλεασθαι·
μηδ’ ἐναποψύχειν· τὸ γὰρ οὐ τοι λαών ἔστιν.
"Ὤδ’ ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύει φήμην. 760
φήμη γὰρ τε κακῆ πέλεται, κούφη μὲν ἄειραι ἐρεία μάλ’, ἄργαλεὶ δὲ φέρειν, χαλεπὴ δ’ ἀποθέσθαι.
φήμη δ’ οὕτως πάμπαν ἀπόλλυται, ἧν τινα πολλοῖ λαοί φήμιζοσι· θεὸς νῦ τίς ἐστι καὶ αὐτή.

"Ἡματὰ δ’ ἐκ Δῖοθεν πεφυλαγμένος εὐ κατὰ
μοῖραν
πεφραδέμεν διμόεσσι· τριηκάδα μηνὸς ἀρίστην
ἔργα τ’ ἐποπτεύειν ἢδ’ ἀρμαλιὴν δατέασθαι.
Αἴδε γὰρ ἡμέραι εἰσὶ Δίος πάρα μητύεστος, 769
εὐτ’ ἂν ἀληθείην λαοὶ κρίνοντες ἀγωσιν.
Πρὸτον ἐνὶ τετράς τε καὶ ἐβδόμῃ ιερὸν ἴμαρ. 768
τῇ γὰρ Ἀπόλλωνα χρυσάρᾳ γείνατο Δητώ.
ὀγδοάτη δ’ ἐνάτη τε, δύσι γε μὲν Ἴματα μηνὸς

58
WORKS AND DAYS

When you are building a house, do not leave it rough-hewn, or a cawing crow may settle on it and croak.
Take nothing to eat or to wash with from uncharmed pots, for in them there is mischief.
Do not let a boy of twelve years sit on things which may not be moved,\(^1\) for that is bad, and makes a man unmanly; nor yet a child of twelve months, for that has the same effect. A man should not clean his body with water in which a woman has washed, for there is bitter mischief in that also for a time. When you come upon a burning sacrifice, do not make a mock of mysteries, for Heaven is angry at this also. Never make water in the mouths of rivers which flow to the sea, nor yet in springs; but be careful to avoid this. And do not ease yourself in them: it is not well to do this.

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

Mark the days which come from Zeus, duly telling your slaves of them, and that the thirtieth day of the month is best for one to look over the work and to deal out supplies.
For these are days which come from Zeus the all-wise, when men discern aright.
To begin with, the first, the fourth, and the seventh—on which Leto bare Apollo with the blade of gold—each is a holy day. The eighth and

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

έξωχ' ἀεξομένων βροτήσια ἔργα πένεσθαι
evdekatē ἰν δυσδεκάτη τ', ἀμφω γε μὲν ἐσθλαί,
ημὲν οὶς πείλεοι ἦδ' εὐφρονα καρπὸν ἀμάσθαι. 775
η ἰν δυσδεκάτη τῆς ἐνδεκάτης μέγ' ἀμείων·
τῇ γάρ τοι νῦ ἑματ' ἀερσιστότητος ἀράχη
ηματος ἐκ πλείου, ὅτε ἐδρις σωρόν ἀμάται·
tῇ δ' ἵστοιο στήσατο γυνὴ προβάλοιτο τε ἔργον.
Μηνὸς δ' ἰσταμένου τρισκαίδεκάτην ἀλέασθαι 780
σπέρματος ἀρξασθαι φυτὰ δ' ἐνθρέψασθαι
ἀρίστη.

"Εκτῇ δ' ἡ μέση μάλ' ἀσύμφορός ἑστι φυτοῖσιν,
ἀνδρογόνος δ' ἀγαθὴ· κούρη δ' ὀυ σύμφορός ἑστιν,
οὒτε γενέσθαι πρῶτ' οὔτ' ἁρ γάμου ἀντιβολῆσαι. 785
οὐδὲ μὲν ἡ πρώτῃ ἔκτῃ κούρῃ γε ¹ γενέσθαι
ἀρμενος, ἀλλ' ἐρίφους τάμυνες καὶ πώεα μήλων
σηκῶν τ' ἀμφιβαλεῖν ποιμνῆσαι ἢπιον ἡμαρ·
ἐσθλὴ δ' ἀνδρογόνος· φιλέου δ' ὃ γε ² κέρτομα
βάξειν

ψεύδεα θ' αἰμιλίουσ τε λόγους κρυφίουσ τ'
δαρισμοῦσ.

Μηνὸς δ' ὀγδοάτη κάτρον καὶ βοῦν ἐρίμυκον 790
ταμνεμεν, οὐρής δὲ δυσδεκάτη ταλαεργοῦς.
Εἰκάδι δ' ἐν μεγάλῃ, πλέοι ἢματι, ἱστορα φῶτα
γεινασθαι· μάλα γάρ τε νόον πεπυκασμένος
ἐστίν.

ἐσθλὴ δ' ἀνδρογόνος δεκάτη, κούρη δὲ τε τετράς
μέση· τῇ δὲ τε μῆλα καὶ εἰλίσποδας ἑλικας βοῦς
καὶ κύνα καρχαρόδοιτα καὶ οὐρής ταλαεργοῦς
πριννειν ἐπὶ χεῖρα τιθείς.  πεφύλαξο δ' θυμῷ

¹ Rzach: κούρρη τε, AFGH etc.: κούρρησι τε, KL: κούρρησι, C.
² A: φιλέωι ορ φιλέει δὲ κε, MSS.
the ninth, two days at least of the waxing month,\textsuperscript{1} are specially good for the works of man. Also the eleventh and twelfth are both excellent, alike for shearing sheep and for reaping the kindly fruits; but the twelfth is much better than the eleventh, for on it the airy-swinging spider spins its web in full day, and then the Wise One,\textsuperscript{2} gathers her pile. On that day a woman should set up her loom and get forward with her work.

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

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

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

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

\textsuperscript{1} The month is divided into three periods, the waxing, the mid-month, and the waning, which answer to the phases of the moon.

\textsuperscript{2} i.e. the ant.
HESIOD

tetrad' alevasethai phonontos the istameneou te alghe' a themborei' mala gar' teteleostemeno himar. 'En de tetartike mhnos agesethai oikou akoinan oiyovous krinas, ois epi' ergmati toutri aristoai. Pemptas de' ekalessethai, epeoi kalexai te kai aivai.

en pempti gar fasin Ereinyas amhipopolven "Orkou theoni men, tov 'Eris teke pi'ha' epistrkos.

Messei' ebedomati Demhteros ierion akthn evis mal' opitevonta evrochali wv alwphi ballemei, ultronom te tamerin balaamia doura

neia te xiula polla, ta t' armena vnuvi' pelontaia.

tetrad' arhesethai neia phynusthai araias.

Einvas de' h messei' epi' deilela lomo himar, protiostai de' einvas panaptimos anbropoioisin

eselhe men gar' thei ge' phi tevemei hede' geneiasai

aneri t' hede' gynaikei' kal oipote pagnakon himar.

Pauroi de' authe' iseisi trisevanda mhnos aristothe arxasethai te pithou kai epi' zinion avchexi thei

vouli kai hmiouvei kai ippios okupodesi, nva poluklida thein eis ovinou pouton eirumeinai: pauroi de' t' althea kiklhskousin.

Tetrad' olyge pithou' peri panton ierion himar

messe' pauroi de' authe' eikada mhnos aristothe 820

hois gignomenes: epi deilela de' esti xereiwn.

1 Guyet: thembothei, MSS.
2 Sittl: ages' eis, MSS.
3 A: toi, MSS.
4 AM: thei, most MSS.
WORKS AND DAYS

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

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

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

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

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

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

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

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

Αἶδε μὲν ἡμέραι εἰςίν ἐπιχθοῖνοις μέγ' ὀνειρ. 
αἴ δ' ἄλλαι μετάδουτοι, ἀκιρμοί, οὖ τι φέρουσαι. 
ἀλλος δ' ἄλλοιην αἰνεῖ, παύροι δὲ ἤσασιν. 
ἀλλοτε μητρυὴ πέλει ἡμέρη, ἄλλοτε μήτηρ. 
τῶν εὐδαίμων τε καὶ ὀλβίων, ής τάδε πάντα 
eιδως ἐργάζηται ἀναίτιος ἀθανάτοισιν, 
ὁρνιθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

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OPNIΘΟΜΑΝΤΕΙΑ

Proclus on Works and Days, 828. Τούτοις δὲ 
ἐπάγουσι τινες τὴν 'Ορνιθομαντείαν ἀτινα Ἀπολ-
λώνιος ὁ Ρόδιος ἁθετεῖ.
WORKS AND DAYS

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

THE DIVINATION BY BIRDS

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

1.

Ἀθηναῖος xi. p. 491 d. καὶ ὁ τὴν εἰς Ἡσίωδον δὴ ἀναφερομένην ποιήσας Ἀστρονομίαν αἰεὶ Πελειάδας αὐτὰς λέγει·

τὰς δὲ βροτοὶ καλέουσι Πελειάδας.
καὶ πάλιν·
χειμέριαι δύνουσι Πελειάδες.
καὶ πάλιν·
τῆμος ἀποκρύπτουσι Πελειάδες . . . .

Scholiast on Pindar, Nem. ii. 16. Πελειάδας . . .

ὡν οἱ ἀστέρες οὕτωι·

Τηγάγετη τ’ ἐρώτεσσα καὶ ’Ηλέκτρη κυνάωτις ’Αλκυόνη τε καὶ ’Αστερόπη δίη τε Κελαινὸν Μαῖά τε καὶ Μερόπη, τὰς γείνατο φαίδιμος ’Ατλας.

*  *  *  *  *

Κυλλήνης ἐν ὄρεσσι θεών κήρυκα τέχ’ ἔρμην.

2.

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

1.

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

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

2.

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

καλουμένας 'Τάδας. διν τὰ ὄνοματα 'Ησιόδος ἐν τῇ 'Αστρική αὐτοῦ βιβλίω διδάσκει λέγων·

Νύμφαι Χαρίτεσσιν ὁμοιαί.¹

Φαινύλη ἢδ' Κορωνίς ἐνστέφανός τε Κλέεια

Φαιώ θ' ἑμερόσσα ἵδ' Ἐνδώρη ταυτύπτειος,

ὡς 'Τάδας καλέουσιν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.

3.

Pseudo-Eratosthenes Catast. frag. 1.² "Ἀρκτος ἢ μεγάλη] ταυτὴν 'Ησιόδος φησὶ Δυκάωνος θυγατέρα ἐν 'Αρκαδίᾳ οἶκειν, ἐλέσθαι δὲ μετὰ Ἀρτέμιδος τὴν περὶ τὰς θηράς ἀγωγὴν ἐν τοῖς ὄρεσι ποιεῖται· φθαρεῖσαν δὲ ὑπὸ Δίως ἐμμεῖναι λαμπάνοντας τὴν θεον· φωραθήναι δὲ ύστερον ἑπίτοκον ἢδη οὐσαν ὀφθείσαι ὑπ' αὐτῆς λουσμένην· ἐφ' ὃ ὀργισθεῖσαν τὴν θεοὶ ἀποθηρισάται αὐτὴν· καὶ οὕτως τεκεῖν Ἀρκτον γενομένην τὸν κληθέντα Ἀρκάδα. οὐσαν δ' ἐν τῷ ὄρει θηρευθήναι, ὑπὸ αἰτόλων τινῶν καὶ παραδοθήναι μετὰ τοῦ βρέφους τῷ Δυκάωνι· μετὰ χρόνου δὲ τινὰ δόξαν εἰσελθεὶν εἰς τὸ τοῦ Δίως ἅβατον [ἰερὸν] ἀγνοῆσαν τὸν νόμον. ὑπὸ δὲ τοῦ ἱδίου νίου διωκομένην καὶ τῶν Ἀρκαδῶν, καὶ ἀναιρεῖσθαι μέλλουσαν διὰ τὸν εἰρήμενον νόμον, ὁ Ζεὺς διὰ τὴν συγγένειαν αὐτῆς ἐξείλετο καὶ ἐν τοῖς ἄστροις αὐτὴν ἔθηκεν. "Ἀρκτον δὲ αὐτὴν ἄνωμασε διὰ τὸ συμβεβηκός αὐτῇ σύμπτωμα.

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

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

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

3.

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

Of Boötes, also called the Bear-warden. The story goes that he is Arcas the son of Callisto and
HESIOD

λέγεται, ὅτι Ἀρκάς ἐστιν ὁ Καλλιστοῦς καὶ Δίῳς γεγονός: ἔκησε δὲ περὶ τὸ Λύκαιον. φθείραντος αὐτὴν Δίος, οὐ προσποιησάμενος ὁ Λυκάων, τῶν Δίᾳ ἐξενίζειν, ὡς φησίν Ἡσίοδος, καὶ τὸ βρέφος κατακόψας παρέθηκεν ἐπὶ τὴν τράπεζαν.

4.

Pseudo-Eratosthenes, Catast. fr. xxxii. Ὁρίων] τοῦτον Ἡσίοδός φησιν Εὐρύάλης τῆς. Μίνωος καὶ Ποσειδώνος εἶναι, δοθήναι δὲ αὐτῷ δωρεὰν ὥστε ἐπὶ τῶν κυμάτων πορεύεσθαι καθάπερ ἐπὶ τῆς γῆς. ἐλθόντα δὲ αὐτὸν εἰς Χίον Μερόπην τὴν Οἰνοπίωνος βιάσασθαι οἰνωθέντα, γνώντα δὲ τὸν Οἰνοπίωνα καὶ χαλεπώς ἐνεγκόντα τὴν ὑβριν ἐκτυφλώσαι αὐτὸν καὶ ἐκ τῆς χώρας ἐκβαλεῖν έλθόντα δὲ εἰς Δήμων ἀλητεύοντα Ἦφαιστῳ συμμίξαι· ὃς αὐτὸν ἔλεησας δίδωσιν αὐτῷ Κηδαλίωνα τὸν αὐτοῦ [οἰκεῖον] οἰκέτην, ὅπως ὀδηγῇ· ὅν λαβὼν ἐπὶ τῶν ὀμοίων ἐφερε σημαίνοντα τὰς ὀδοὺς. ἐλθὼν δὲ ἐπὶ τὰς ἀνατολὰς καὶ Ἡλίῳ συμμίξας δοκεῖ ὑγιασθῆναι καὶ οὕτως ἐπὶ τῶν Οἰνοπίωνα έλθεῖν πάλιν τιμωρίαν αὐτῷ ἐπιθήσον. ὁ δὲ ὑπὸ τῶν πολιτῶν ὑπὸ γῆν ἐκέκρυπτο. ἀπελπίζας δὲ τὴν ἐκείνου ξήτησιν ἀπῆλθεν εἰς Κρήτην καὶ περὶ τὰς θήρας διήγη κυνηγητῶν τῆς Ἀρτέμιδος παρούσης καὶ τῆς Δητοῦς, καὶ δοκεῖ ἀπειλήσασθαι ὡς πᾶν θηρίου ἀνελεῖν τῶν ἐπὶ τῆς γῆς γυμνοῖν. θυμωθείσα δὲ αὐτῷ Γῆ ἀνήκε σκορπίων εὐμεγέθη, ἐφ’ οὖ τῷ κέντρῳ πληγεῖς ἀπώλετο. ὅθεν διὰ τὴν αὐτοῦ ἀνδρίαν ἐν τοῖς ἄστροις αὐτῶν ἔδηκεν ὁ Ζεὺς ὑπὸ Ἀρτέ-
THE ASTRONOMY

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

4.

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

μίδος καὶ Δητοῦς ἀξιωθεὶς, ὅμοίως καὶ τὸ θηρίον
tου εἶναι μνημόσυνον καὶ τῆς πράξεως.

5.

Diodoros iv. 85. ἔνιοι δὲ λέγουσι σεισμῶν
μεγάλων γενομένων διαρραγήναι τὸν αὐχένα τῆς
ἡπείρου καὶ γενέσθαι τὸν πορθμόν, διειργούσης
tῆς θαλάσσης τὴν ἥπειρον ἀπὸ τῆς νῆσου.
Ἡσίοδος δὲ ὁ ποιητὴς φησὶ τούναντιον, ἀνα-
πεταμένον τοῦ πελάγους Ὠρίωνα προσχώσαι
τὸ κατὰ τὴν Πελοπίδα κείμενον ἀκρωτήριον καὶ
tὸ τέμενος τοῦ Ποσειδῶνος κατασκευάζαι, τιμῶ-
μενον ὑπὸ τῶν ἐγχώριων διαφερόντως· τάντα δὲ
dιαπραξάμενον εἰς Ἑὔβοιαν μεταναστῆσαι κἀκεῖ
κατοικήσαι· διὰ δὲ τὴν δόξαν ἐν τοῖς κατ’ ὦρανον
ἀστροὺς καταριθμηθέντα τυχέων ἀθανάτου μνήμης.

ΧΕΙΡΩΝΟΣ ΤΠΟΘΗΚΑΙ

1.
Scholiast on Pindar, Pyth. vi. 19.
Εὖ νῦν μοι τὰ ἐκαστα μετὰ φρεσὶ πευκαλίμησι
φράξεσθαι· πρῶτον μὲν, δὴ ἀν δόμον εἰσαφίκησι,
ἐρδέμεν ἱερὰ καλὰ θεοὶς αἰειγενέτησιν.

2.
Plutarch Mor. 1034 E.
μηδὲ δίκην δικάσῃς, πρὶν ἂν ἀμφοῖν μῦθον
ἀκούσῃς.

72
THE PRECEPTS OF CHIRON

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

5.

Some say that great earthquakes occurred, which broke through the neck of land and formed the straits,\(^1\) the sea parting the mainland from the island. But Hesiod, the poet, says just the opposite: that the sea was open, but Orion piled up the promontory by Peloris, and founded the close of Poseidon which is especially esteemed by the people thereabouts. When he had finished this, he went away to Euboea and settled there, and because of his renown was taken into the number of the stars in heaven, and won undying remembrance.

THE PRECEPTS OF CHIRON

1.

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

2.

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

\(^1\) The Straits of Messina.
HESIOD

3.
Plutarch de Orac. defectu ii. 415 c.
ἐννέα τοι ξώει γενεάς λακέρυξα κορώνη
ἀνδρῶν γηράντων ἐλαφος δὲ τε τετρακόρωνος·
treis θ' ἑλάφους ὁ κόραξ γηράσκεται· αὐτὰρ ὁ
φοινιξ
ἐννέα μὲν κόρακας, δέκα φοινικας δὲ τοι ἡμεῖς
Νύμφαι εὐπλόκαμοι, κοῦραι Δίός αἰγιόχου.

4.
Quintilian, i. 1. 15. Quidam litteris instituendos,
qui minores septem annis essent, non putaverunt
... in qua sententia Hesiodum esse plurimi tradunt,
qui ante Grammaticum Aristophanem fuerunt, nam
is primus Ὄποθήκας, in quo libro scriptum hoc
invenitur, negavit esse huius poetæ.

MEGALA ERGA

1.
Comm. on Aristotle, Nicomachean Ethics. v. 8.
tо μέντοι ἐπος (το του Ἡσιόδω) ἐστὶ παρ'
Ἡσιόδῳ ἐν τοῖς Μεγάλοις Ἐργοις οὕτως ἔχον·
ei κακά τις στείραι, κακά κέρδεαι κ' ἀμήσειεν·
ei ke πάθοι τά τ' ἔρεξε, δίκη κ' ἰδεῖα γένοιτο.

2.
Proclus on Hesiod, Works and Days, 126. τὸ
dὲ ἄργυροι ἐννοι τῇ γῆ ἀκούουσι λέγοντες ὅτι
ἐν τοῖς Μεγάλοις Ἐργοις τὸ ἄργυρον τῆς γῆς
γενεαλογεῖ.
THE GREAT WORKS

3.

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

4.

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

THE GREAT WORKS

1.

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

2.

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

ΙΔΑΙΟΙ ΔΑΚΤΥΛΟΙ

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

Clement, Stromateis i. 16. 75. Κέλμις τε αὖ καὶ Δαμναμενεός, οί τῶν 'Ιδαίων Δακτύλων πρώτοι, σίδηρον εὑρον ἐν Κύπρῳ, Δέλας δὲ ἄλλος 'Ιδαῖος εὑρε χαλκοὺ κρᾶσιν, ὡς δὲ Ησίωδος, Σκύθης.
THE IDAEAN DACTYLS

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

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

¹ Or perhaps “a Scythian.”
ΗΣΙΟΔΟΥ ΘΕΟΓΟΝΙΑ

Μουσάων Ἐλικωνιάδων ἀρχώμεθ’ ἀείδειν,
αὖθ’ Ἐλικώνος ἐχούσιν ὅρος μέγα τε ἶαθεόν τε
καὶ τε περὶ κρήνην ἑοεδέα πόσσ’ ἀπαλοίσιν
 ὀρχεύνται καὶ βωμὸν ἐρυσθενέος Κρονίωνος,
καὶ τε λοεσσάμεναι τέρενα χρόα Περμησσοῖο
η” Ἰπποῦ κρήνης ἢ Ὄλμειοῦ κραθείον
ἀκροτάτῳ Ἐλικώνι χοροὺς ἑνεποίησαντο
καλούς, ἰμερόεντας’ ἐπερρόσαντο δὲ ποσσίν,
ἐνθὲν ἀπορνύμεναι, κεκαλυμμέναι ἦρι πολλῆ,
ἐννύχιαι στειχὸν περικαλλέα δόσαν ιεῖσαι,
ὑμνεύσαι Δία τ’ αἰγίοχον καὶ πότιναν Ἡρην
’Ἀργείην, χρυσέοισι πεδίλοις ἐμβεβαίαν,
κούρην τ’ αἰγίοχου Διὸς γλαυκώπιν Ἁθήνην
Φοῖβον τ’ Ἀπόλλωνα καὶ Ἀρτεμίν οἰχέαιραν
ηδὲ Ποσειδάωνα γεήοχον, ἐννοσίγαιον,
καὶ Θέμων αἰδοῖν ἦλικοβλέφαρόν τ’ Ἀφροδίτην
”Ηβην τε χρυσοστέφανον καλὴν τε Διώνην
Δητώ τ’ Ἰαπτεῖν τε ἴδε Κρόνον ἀγκυλομῆτην
’Ηῶ τ’ Ἡλιοῦν τε μέγαν λαμπράν τε Σελήνην
Γαῖαν τ’ Ὀκεανόν τε μέγαν καὶ Νυκτα μέλαιναν
ἀλλων τ’ ἀθανάτων ἱερὸν γένος αἰὲν ἐόντων.
αἰ νῦ ποθ’ Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδήν,
THE THEOGONY OF HESIOD

From the Heliconian Muses let us begin to sing, who hold the great and holy mount of Helicon, and dance on soft feet about the deep-blue spring and the altar of the almighty son of Cronos, and, when they have washed their tender bodies in Permessus or in the Horse’s Spring or Olmeius, make their fair, lovely dances upon highest Helicon and move with vigorous feet. Thence they arise and go abroad by night, veiled in thick mist, and utter their song with lovely voice, praising Zeus the aegis-holder and queenly Hera of Argos who walks on golden sandals and the daughter of Zeus the aegis-holder bright-eyed Athene, and Phoebus Apollo, and Artemis who delights in arrows, and Poseidon the earth-holder who shakes the earth, and reverend Themis and quick-glancing¹ Aphrodite, and Hebe with the crown of gold, and fair Dione, Leto, Iapetus, and Cronos the crafty counsellor, Eos and great Helius and bright Selene, Earth too, and great Oceanus, and dark Night, and the holy race of all the other deathless ones that are for ever. And one day they taught Hesiod glorious song while he was shepherding his lambs under holy

¹ The epithet probably indicates coquettishness.
Αρνας ποιμαίνουσθ. Ἑλικώνος ὑπὸ ζαθέοιο.
τόνδε δὲ με πρώτιστα θεαί πρὸς μῦθον ἔειπον,
Μοῦσαι Ὀλυμπιάδες, κοῦραι Δίος αἰγιόχοιο.

Ποιμένες ἀγραυλοί, κάκε ἐλέγχεα, γαστέρες οἴνοι,
ίδμεν ψεῦδεα πολλὰ λέγειν ἐτύμωσιν ὀμοία,
ίδμεν δ', εὐτ' ἔθελομεν, ἀληθεὰ γηρύσασθαι.

"Ως ἔφασαν κοῦραί μεγάλου Δίος ἀρτιέτειαν,
καὶ μοι σκήπτρον ἔδων ἄρην ἐρυθεῖς ἐρυθεῖος ἀξον
dρέφασαι, θητών' ἐνέπνευσαν δὲ μοι ἀνδὴν
θέσπιν, ἐν κλείοιμι τά τ' ἐςσόμενα πρὸ τ' ἐόντα.
καὶ μ' ἐκέλονθ' ὑμνεῖν μακάρων γένος αἰὲν ἐόντων,
σφᾶς δ' αὐτὰς πρῶτον τε καὶ ὕστατον αἰὲν ἄειδειν.

Ἀλλὰ τί ἢ μοι ταύτα περὶ δρῶν ἢ περὶ πέτρην;

Τύνη, Μοῦσάων ἄρχώμεθα, ταῖ Δίαι πατρὶ
ὑμνεῖσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλυμποῦ,
εἰρεῦσαι τά τ' ἐόντα τά τ' ἐςσόμενα πρὸ τ' ἐόντα,
φωνῇ ὄμηρέσσαι τῶν δ' ἄκαματος ῥέοι αὐδὴ
ἐκ στομάτων ἡδεία. γελᾶ δὲ τε δώματα στάρτος
Ζηνὸς ἐργασιάτικοι θεαν ὅπλη χειρὶ ἐργάσθη
συνιδαμένην. ἠχεὶ δὲ κάρπη νυφοείς Ὀλυμποῦ
dώματα τ' ἄθανάτων. αὐ δ' ἀμβροτον ὀσσαίεισσαι
θεῶν γένος αἰδοῖον πρῶτον κλείουσιν ἀοίδη
ἐξ ἀρχῆς, οὐς Γαία καὶ Ὑπαράνδα εὐρὺς ἔτικτεν,
οὶ τ' ἐκ τῶν ἑγένοντο θεοί, δωτὴρες ἐων.
δεύτερον αὑτε Ζήνα, θεῶν πατέρ' ἢδὲ καὶ ἀνδρῶν,
ἀρχόμεναι θ' ὑμνεύσαι καὶ ἐκλήγουσαι ἀοίδῃς,

1 Ludwig: θεαί λήγουσα τ', MSS.

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THEOGONY

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

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

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

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

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

ός σον φέρτατος ἔστι θεῶν κράτει τε μέγιστος. αὕτις δ’ ἀνθρώπων τε γένος κρατεράν τε Γιγάντων 50 ὑμνεύσαι τέρπουσι Δίως νόον ἐντὸς Ὁλύμπον Μοῦσαι Ὅλυμπιάδες, κοὐραι Δίως αὐγιόχοιο.

Τὰς ἐν Πιερίη Κρονίδη τέκε πατρὶ μηνεία Μνημοσύνη, γονιώσιν Ἀθληθῆρος μεδέωσα, λημοσύνην τε κακῶν ἀμπάνμα τε μερμηρῶν. 55 ἐννέα γάρ οἱ νύκτοις ἐμῖσογετο μητλετα Ζεὺς νόσφιν ἀπ’ ἀθανάτων ἱερὸν λέχος εἰςαναβαίνων· ἄλλ’ ὅτε δὴ ἡ ἐναντός ἦν, περὶ δ’ ἔσωτον ὁμιοῦν μηνῶν φθονοῦντων, περὶ δ’ ἡματα πόλλ’ ἐτελέσθη, ὃθ’ ἐτεκ’ ἐννέα κούρας ὁμοφρονας, ἤσιν ἀοίδῃ 60 μεμβλεται ἐν στήθεσσιν, ἀκηδέα θυμὸν ἐχούσαις, τυτθῶν ἀπ’ ἀκροτάτης κορυφῆς υιφόεντος Ὁλύμπου.

ἐνθα σφιν λιπαροὶ τε χοροὶ καὶ δώματα καλά. πάρ δ’ αὐτῆς Χύριτες τε καὶ Ἰμερος οἰκί. ἐχούσιν ἐν θαλῆς· ἐρατήν δὲ διὰ στάμα ὅσσαν ἰείσαι 65 μελπούται πάντων τε νόμους καὶ ἔθεα κεδνά ἀθανάτων κλείουσιν, ἐπήρατον ὅσσαν ἰείσαι. αἱ τὸτ’ ἵσαι πρὸς Ὁλυμπον ἀγαλλόμεναι ὃτι καλῆ, ἀμβροσίη μολῆ· περὶ δ’ ἵαχε γαϊα μέλαια ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὑπὸ δύοτος ὄρψιν νυσσομένων πατέρ’ εἰς ὃν· δ’ ὀὐρανῷ ἐμβασιλεύει, αὐτὸς ἐχων βροντὴν ἢ’ αἰθαλόειν κεραυνον, κάρτει νικήσας πατέρα Κρόνον· εὗ δ’ ἔκαστα ἅθανάτους διέταξεν ὁμός καὶ ἔπεφραδε τιμὰς.

Ταῦτ’ ἀρα Μοῦσαι ἄειδον, Ὅλυμπια δώματ’ ἐχουσίαι, 75 ἐννέα θυγατέρες μεγάλου Δίως ἐκγεγανιάι, Κλειῶ τ’ Ἑυτέρπη τε Θάλεια τε Μελπομένη τε Τερψιχόρη τ’ Ἐρατῶ τε Πολύμνια τ’ Οὐρανίη τε
THEOGONY

gods and supreme in power. And again, they chant the race of men and strong giants, and gladden the heart of Zeus within Olympus,—the Olympian Muses, daughters of Zeus the aegis-holder.

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

These things, then, the Muses sang who dwell on Olympus, nine daughters begotten by great Zeus, Cleio and Euterpe, Thaleia, Melpomene and Terpsichore, and Erato and Polyhymnia and Urania
Καλλιόπη θ'. ἡ δ' προφερεστάτη ἐστὶν ἀπασέων. ἢ γὰρ καὶ βασιλεύσιν ἀμ' αἰδολοσίαν ὕπηδεῖ. ὁν τινα τιμῆσωσι Δίως κοῦραι μεγάλοι γεινόμενον τε ἰδωσι 1 διοτρεφέων βασιλήσων, τῷ μὲν ἐπὶ γλυσσῇ γλυκερῆ γεινοῦσιν ἑρεσὶν, τοῦ δ' ἐπέ' ἐκ στόματος ρεῖ μείλιχα· οἱ δ' τε λαοὶ πάντες ἐς αὐτὸν ὁρώσι διακρίνοντα θέμιστας ἱθείσι δίκησιν· δ' ἀσφαλέως ἀγορεύων αἰνήσα κε 2 καὶ μέγα νεῖκος ἐπισταμένως κατέ-παυσεν·

τούνεκα γὰρ βασιλῆσες ἐχέφρονες, οὖνεκα λαοὶς ἐδιαπώμασιν ἀγορήφι μετάτρεπτο τε ἐργα τελεύσι ῥημίδισι, μαλακοὶ παραμφάμενο ἐπέεισιν. ἐρχομενον δ' ἀν' ἀγώνα 3 θεον ἄλαςκονται αἰδοὶ μείλιξιν, μετὰ δ' πρέπει άγορεύονσιν· τοίν' 4 Μουσάων ἰερὴ δόσις ἀνθρώποισιν.

ἐκ γὰρ τοι Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος ἀνδρεῖς ἀοιδοὶ ἐσαιν ἐπὶ χθόνα καὶ κιθαρίσται, ἐκ δὲ Δίως βασιλῆσες· δ' ἀλλίστερα, ὃν τινα Μουσάι φιλοῦνται· γλυκερῆ οἱ ἀπὸ στόματος ρέει αὐθῇ. εἰ δὲ τις καὶ πένθος ἔχων νεοχερεῖ θυμῶ τοῖς χρείαν ὑκαχήμενος, οὐτὰρ ἄοιδος Μουσάων θεράπων κλέεσαι 5 προτέρων ἀνθρώπων ὑμνήσῃ μάκαρας τε θεοὺς, οἱ 'Ολυμπῶν ἔχουσιν, αἰνήσι δ' ὑπὸ δυσφροσυνέων ἐπιλήθηται οὐδὲ τι κηδεός μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.

Χαίρετε, τέκνα Δίως, δότε δ' ἰμερόεσσαν ἀοιδήν.

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1 Themistius, Stobaeus: τ' ἰδιωσι' or ἰπιδωσι', MSS.
2 Δ'; τε, MSS.
3 Δ' and Scholiasts: ἀν' ἄστυ, MSS.
4 Α: οἱ τε, MSS.
5 Nauk: κλεία, MSS.
THEOGONY

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

Hail, children of Zeus! Grant lovely song and

¹ "She of the noble voice": Calliope is queen of Epic poetry.
κλείετε δ’ ἄθανάτων ἱερὸν γένος αἰεν ἐόντων,
οἱ Γῆς τ’ ἐξεγέννοντο καὶ Ὀυρανοῦ ἀστερόεντος,
Νυκτὸς τε ὑμοφρότα, οὐς θ’ ἀλμυρὸς ἔτρεβε Πόντος.
ἐπιτε δ’, ὡς τὰ πρῶτα θεοὶ καὶ γαία γένοντο
καὶ ποταμοὶ καὶ πόντος ἀπείροτος, οἴδημα θυίων,
ἀστρα τε λαμπτετῶντα καὶ Ὀυρανὸς ἔνυσ ὑπερθεῖν
[ οἳ τ’ ἐκ τῶν ἐγέννοντο θεοὶ, δωτήρες ἔάων ²] ὡς τ’ ἄφενος δάσσαντο καὶ ὅς τιμᾶς διέλυτο
ηὔει καὶ ὡς τὰ πρῶτα πολύπτυχοι ἔσχον
’Ολυμπον.
ταύτα μοι ἔσπετε Μούσαι, Ὀλύμπια δῶματ’
ἔχουσαι
ἐξ Ἀρχής καὶ εἰπαθ’, ὦ τι πρῶτον γένετ’ αὐτῶν. 115
’Η τοι μὲν πρώτιστα Χάος γένετ’, αὐτὰρ ἑπείτα
Γαῖ’ εὐρύστερος, πάντων ἔδος ἀσφαλές αἰεί
[ἄθανατοι, οἳ ἔχουσι κάρη νυφέντος Ὀλύμπου,³]
Τάρταρά τ’ ἠρώεντα μυχῶ χθονὸς εὐρυδείης,
ηὔ.’ Ἑρωσ, ὃς κάλλιστος ἐν ἄθανάτοισι θεοΐσι,
λυσιμέλης, πάντων δὲ θεῶν πάντων τ’ ἀνθρώπων
dάμαται ἐν στήθεσι νόν καὶ ἐπίφρονα βουλήν.
ἐκ Χάος δ’ Ἐρεβός τε μέλαινα τε Νῦξ ἐγένεντο,
Νυκτὸς δ’ αὐτ’ Ἀιθήρ τε καὶ Ἑμέρη ἐξεγέννοτο,
οὗς τέκε κυσσαμένη Ἐρέβει φιλότητι μυγέσα.
120 Γαῖα δὲ τοι πρῶτον μὲν ἐγείνατο ἵσον ἐαυτῇ ⁴
Οὐρανὸν ἀστερόενθ’, ῥα μιν περὶ πάντα καλύ-
πτοι,

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

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

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

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

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

οφρ’ ει’η μακάρεσσι θεοῖς ἔδος ἀσφαλεῖς αἰεὶ.
γείνατο δ’ Οὐραία μακρά, θεών χαρίεντας ἐναύλους,
Νυμφέων, αἱ ναὸνοι αὐτ’ οὐραία βῆσαγέντα. 130
ἡ δὲ καὶ ἀτρύγητον πέλαγος τέκεν, οἰδίματι θύειν,
Πόντον, ἀτερ φιλότητος ἐφιμέρον. αὐτάρ ἔπειτα
Οὐρανῷ εὐνθείσα τέκ’ Ὀκέανον βαθύδινῃ,
Κοῖον τε Κριόν θ’ Ῥηγίονα τ’ Ἱασπετον τε
θείαν τε Ρέιαν τε Θέμαν τε Μυμοσύνην τε
Ψειβῆν τε χρυσοστέφανον Τηθύν τ’ ἐρατεινήν.
τοὺς δὲ μεθ’ ὀπλοτάτος γένετο Κρόνος ἀγκυλο-
μήτησ, δεινότατος παῖδων. θαλερὸν δ’ ἡχθηρε τοκ’ ᾳ.
Γείνατο δ’ αὐτ’ Κύκλωπας ὑπέρβιον ἂτορ
ἔχοντας,
Βρόντην τε Στερόπην τε καὶ Ἀργην ὄβριμο-
θυμον, 140
οῖ Ζηνί βροντήν τε δόσαν τεῦξαν τε κεραυνόν,
οῖ δ’ τοι τὰ μὲν ἄλλα θεόν ἐναλάγκικοι ἦσαν, 2
μοῦνος δ’ ὀφθαλμὸς μέσης ἐνέκειτο μετώπῳ.
Κύκλωται δ’ ὄνομ’ ἦσαν ἐπώνυμον, οὐνεκ’ ἄρα
σφέων
κυκλοτερῆς ὀφθαλμὸς ἐεις ἐνέκειτο μετώπῳ.
ἰσχὺς δ’ ἤδε βίη καὶ μηχανεὶ ἦσαν ἐπ’ ἔργοις.
’Αλλοι δ’ αὐτ’ Γαῖης τε καὶ Οὐραμοῦ ἐξεγένοντο
τρεῖς παῖδες μεγάλοι τε καὶ ὄβριμοι, οὐκ ὀρμαστοί,
Κόττος τε Βραμέως τε Τῆς θ’, ψηρηχάνα τέκνα.
τῶν ἐκατὸν μὲν χεῖρες ἀπ’ ὀμῶν ἄισσοντο
(ἀπλαστοι), κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
ἐξ ὀμῶν ἐπέφυκον ἐπὶ στειρακαίσι μέλεσον

1 Δ: θ’ οι, MSS. 
2 In place of this line Crates read—
α’ θ’ ᾧ ἀθανάτων θυντοι τράφεν αὐδῆετε.
THEOGONY

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

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

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

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

ισχὺς δ’ ἀπλητος κρατερὴ μεγάλῳ ἐπὶ εἴδει.
ὸςσοι γὰρ Γαῖς τε καὶ Οὐρανοῦ ἐξεγένοντο,
δεινότατοι παίδων, σφετέρῳ δ’ ἥχθοντο τοκήμ 155
ἐξ ἀρχῆς· καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο,
πάντας ἀποκρύπτασκε, καὶ ἐς φάοος οὐκ ἄνεσκε,
Γαῖς ἐν κευθμῶνι, κακῷ δ’ ἐπετέρπετο ἔργῳ
Οὐρανός. ἦ δ’ ἐντός στοναχίζετο Γαῖα πελώρη
στεινομένη· δόλιν δὲ κακὴν τ’ ἐφράσσατο
τέχνην.

αἴγα δὲ ποησάσα γένοις πολιοῦ ἀδάμαντος
τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισὶ φίλοισιν·
εἴπε δὲ θαράνυουσα, φίλον τετημένη ἤτορ·
Παίδες ἐμοὶ καὶ πατρὸς ἀτάσθαλον, αἰ κ’
ἐθέλητε
πείθεσθαι, πατρὸς κε κακὴν τισαίμεθα λώβην 165
ὑμετέροι̣ πρότερος γὰρ ἀεικέα μῆσατο ἔργα.
‘Ὅς φάτο· τοῦς δ’ ἀρὰ πάντας ἑλεν δέος, οὐδὲ
τὸς αὐτῶν
φθέγξατο. θαρσῆσας δὲ μέγας Κρόνος ἄγκυλο-
μήτης
ἀψ αὐτῶς μύθοισι προσηύδα μητέρα κεδυήν·
Μήτερ, ἐγὼ κεν τούτῳ γ’ ὑποσχόμενος τελέ-
σαιμί
ἐργον, ἐπεὶ πατρός γε δυσωψύμου οὐκ ἀλεγίζω
ὑμετέροι̣ πρότερος γὰρ ἀεικέα μῆσατο ἔργα.
‘Ος φάτο· γῆθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.

Γείσε τέ μου κρύφασα λόχω· ἐνέβηκε δὲ χερσίν
ἀρτίν καρχαρόδοντα· δόλον δ’ ὑπεθήκατο πάντα. 175
‘Ηλθε δὲ νύκτ’ ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ
Γαῖῃ
ἰμεῖρων φιλότητος ἐπέσχετο καὶ ἤ ἐτανύσθη
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irresistible was the stubborn strength that was in their great forms. For of all the children that were born of Earth and Heaven, these were the most terrible, and they were hated by their own father from the first. And he used to hide them all away in a secret place of Earth so soon as each was born, and would not suffer them to come up into the light: and Heaven rejoiced in his evil doing. But vast Earth groaned within, being straitened, and she thought a crafty and an evil wile. Forthwith she made the element of grey flint and shaped a great sickle, and told her plan to her dear sons. And she spoke, cheering them, while she was vexed in her dear heart:

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

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

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

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

And Heaven came, bringing on night and longing for love, and he lay about Earth spreading himself full
HESIOD

πάντη: δ' δ' ἐκ λοχεοῖο πάις ὠρέξατο χειρὶ
δεκαίη, δεξιτερῆ δὲ πελαθίου ἐλλαβεν ἄρπην
μακρὴν καρχαρόδουτα, φίλου δ' ἀπὸ μήδεα πα-
τρὸς
ἐσσυμένως ἦμησε, πάλιν δ' ἔρρυψε φέρεσθαι
ἐξοσίως: τὰ μὲν οὐ τι ἐτῶσια ἐκφυγε χειρὸς.
ὅσαι γὰρ ῥαδάμνυγγες ἀπέσυνθεν αἰματόσεσαι,
πάσας δέξατο Γαία: περιπλομένων δ' ἐνιαυτῶν
γείνατ' Ἐρμῦς τε κρατερὰς μεγάλους τε Γίγαν-
tας,
tεύχεσι λαμπομένους, δολίχ' ἐγχεα χερσὺν ἤχον-
tας,
Νύμφας θ' ἂς Μελίας καλέουσ' ἐπ' ἀπειρονα γαῖαν.
μήδεα δ' ὡς τὸ πρῶτον ἀποτμῆξας ἀδάμαντι
κάββαλ' ἀπ' ἱτείρου πολυκλύστῳ ἐνὶ πόντῳ,
ὡς φέρετ' ἀμ πέλαγος πουλὺν χρόνου, ἀμφὶ δὲ
λευκὸς
ἀφρὸς ἀπ' ἄθανάτου χρόνος ὀρνυτο. τῶ δ' ἐνι κούρῃ
ἐθρέψθη: πρῶτον δὲ Κυθήροις ξαθέωσιν
ἐπλητ' ἐνθεὶ ἐπειτα θεριοφυτών ἱκετὸ κῦπρον.
ἐκ δ' ἔβη αἰδοίᾳ καλὴ θεός, ἀμφὶ δὲ ποίη
ποσσὶν ὑπὸ ῥαδινοῦσιν ἄεξετο. τὴν δ' Ἀφροδίτην 195
[ἀφρογενέα τε θεαν καὶ ἐνστέφανον Κυθέρειαν]
κυκλήσκουσι θεοὶ τε καὶ ἀνέρες, οὐνεκ' ἐν ἀφρὸ
θρέψθη: ἀτὰρ Κυθέρειαν, ὅτι προσέκυρσε Κυ-
θήροις.
Κυπρογενέα δ', ὅτι γένετο πολυκλύστῳ ἐνὶ Κῦπρῳ
טיןτ φιλομμηδεά, ὅτι μηδέων ἐξεφαάνθη.  x 200

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

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THEOGONY

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

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

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

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

tη δ" Ἕρως ὁμάρτησε καὶ Ἰμερός ἐπιτετο καλὸς
γενομένη τὰ πρῶτα θεῶν τ’ ἐς φύλον ιούσῃ.
ταύτην δ’ ἐξ ἀρχῆς τιμήν ἔχει ἡδὲ λέογχε
μοῦραν ἐν ἀνθρώποις καὶ ἀθανάτους θεοῖς,
παρθενίους τ’ ὀάρους μειδήματα τ’ ἐξαπάτας τε
τέρψιν τε γλυκερήν φιλότητά τε μειλιχήν τε.
Τοὺς δὲ πατήρ Τιτῆνας ἐπίκλησιν καλέσσει
παίδας νεικείων μέγας Οὐρανός, οὐς τέκεν αὐτὸς·
φάσκε δὲ τιταινοντας ἀτασθαλία μέγα ἰέξαι
ἐργον, τοῦο δ’ ἐπεῖτα τίσιν μετόπισθεν ἔσεθαι.

Νῦξ δ’ ἔτεκεν στυγερὸν τε Μόρον καὶ Κήρα
μέλαιναν
καὶ Θάνατον, τέκε δ’ "Τρπνον, ἔτικτε δὲ φύλον
"Ονείρων, _EXTENDED
δεύτερον αὖ Μῷον καὶ 'Οιξύν ἀλγυνόεσσαν
οὐ τινι κοιμηθεῖσα θεὰ τεκε Νῦξ ἐρεβενήν, 1
"Εσπερίδας θ’, ἦς 2 μῆλα πέρην κλυτοῦ 'Ωκεανοῦ
χρύσεα καλὰ μέλουσι φέρουντα τε δενδρεα καρπῶν.
καὶ Μῳρας καὶ Κήρας ἐγείνατο νηλεοποίουσιν,
Κλωθὼ τε Λάχεσιν τε καὶ 'Ατροπον, αἴτε βροτοῖς
gενομένοις διδοῦσιν ἰχεῖν ἀγαθὸν τε κακῶν τε,
aἴτ’ ἀνδρῶν τε θεῶν τε παραβασίας ἐφέπουσιν
οὔδε ποτε λήγουσι θεαὶ δεῳδὸ χόλου,
πρὶν γ’ ἀπὸ τῷ δώσαι κακὴν ὅπως, ὅς τις ἁμάρτη.
τίκτε δὲ καὶ Νέμεσιν, πήμα θυντοῖς βροτοῖς,
Νῦξ ὀλοίρ’ μετὰ τὴν δ’ Ἀπάτην τέκε καὶ
Φιλότητα
Γῆρας τ’ οὐλόμενον, καὶ 'Ερων τέκε καρτερόθυμων. 225

1 Schoemann’s order.
2 Rzach: aIς, MSS.
THEOGONY

she sprang from the members. And with her went Eros, and comely Desire followed her at her birth at the first and as she went into the assembly of the gods. This honour she has from the beginning, and this is the portion allotted to her amongst men and undying gods,—the whisperings of maidens and smiles and deceits with sweet delight and love and graciousness. But these sons whom he begot himself great Heaven used to call Titans (Strainers) in reproach, for he said that they strained and did presumptuously a fearful deed, and that vengeance for it would come afterwards.

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

\(^1\) Clotho (the Spinner) is she who spins the thread of man's life; Lachesis (the Disposer of Lots) assigns to each man his destiny; Atropos (She who cannot be turned) is the "Fury with the abhorred shears."
HESIOD

Αὐτὰρ Ὅρις στυγερὴ τέκε μὲν Πόνον ἀλγινώ- εντα
Δήθην τε Λιμόν τε καὶ Ἀλγεὰ δακρυόεντα
Στμίνας τε Μάχας τε Φόνους τε Ἀνδροκτασίας
tε
Νεῖκεα τε ψευδέας τε Δόγους Ἀμφιλλογίας τε
Δυσνομίην τ' Ἀτην τε, συνήθειας ἀλλήλησιν,
"Ορκον θ', ὅτι δὴ πλείστον ἐπιχθονίους ἀνθρώ-
pouς
πημαίνει, οτὲ κέν τις ἐκὸν ἐπίορκον ὁμόσσῃ.

Νηρέα δ' ἄψευδεά καὶ ἄληθεά γείνατο Πόντος,
πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα,
οὔνεκα νημερτής τε καὶ ἦπιος, οὔδε θεμιστέων
λήθεται, ἀλλὰ δίκαια καὶ ἦπια ὅρθεα ὠδεν;
αὐτὸς δ' αὖ Θαύμαντα μέγαν καὶ ἠγήνωρα Φόρκων
Γαΐη μισγόμενος καὶ Κητῶ καλλιπάρρον
Εὐρυβίην τ' ἀδάμαντος ἐνι φρεσί θυμόν ἔχουσαν.

Νηρήθος δ' ἐγένοντο μεγήρατα τέκνα θεάων
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἰγκόμοιο,
κούρης Ὡκεανοῦ, τελήνετος ποταμοῦ,
Πλωτός τ' Ἕκτρατη τε Σαώ τ' Ἀμφιτρίτη τε
Εὐδώρη τε Θέτις τε Γαλήνη τε Γλαυκῆ τε
Κυμοθόν Σπεϊό τε Θόη θ' Ἀλία τ' ἐρόεσσα
Πασίθεν τ' Ἐρατω τε καὶ Ἐυνίκη ροδόπηχυς
cαι Μελίτη χαρίεσσα καὶ Εὐλυμένῃ καὶ Ἀγαυὴ
Δωτῶ τε Πρωτῶ τε Φέρουσά τέ Δυναμένη τε
Νησαίη τε καὶ Ἀκταιή καὶ Πρωτομέδεια
Δωρίς καὶ Πανόπεια2 καὶ εὐειδῆς Γαλάτεια
Ἰπποθόντ' ἐρόεσσα καὶ Ἰππονόν ῥοδόπηχυς

1 Rzach: Πρωτώ, MSS.
2 Hermann: Πανόπη, MSS.

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THEOGONY

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

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

And of Nereus and rich-haired Doris, daughter of Oceon the perfect river, were born children, passing lovely amongst goddesses, Ploto, Eucrante, Sao, and Amphitrite, and Eudora, and Thetis, Galene and Glaucë, Cymothoë, Speo, Thoë and lovely Halie, and Pasithea, and Erato, and rosy-armed Eunice, and gracious Melite, and Eulimene, and Agaue, Doto, Proto, Pherusa, and Dynamene, and Nisaea, and Actaea, and Protomedeia, Doris, Panopea, and comely Galatea, and lovely Hippothoë, and rosy-armed

1 Many of the names which follow express various qualities or aspects of the sea; thus Galene is "Calm," Cymothoë is the "Wave-swift," Pherusa and Dynamene are "She who speeds (ships)" and "She who has power."
Κυμοδόκη θ', ἕ κύματ' ἐν ἕρεοιδεί πόντῳ
πυκνάς τε ζαθέων ὀνείμων σὺν Κυματολήγη
ῥείᾳ πρήγμες καὶ ἐνσφύρῳ Ἀμφιτρίτη,
Κυμό τ' Ἡλίνη τε ἐνστεφάνως θ' Ἀλυμήδη
Γλαυκονόμη τε φιλομειδής καὶ Ποντοτορεία
Δηαγόρη τε καὶ Εὐαγόρη καὶ Δαμόλεδεια
Πουλυνό 2 τε καὶ Αὐτονό καὶ Δυσιάνασσα
Εὐάρνη τε φυν' τ' ἑρατή καὶ εἴδος ἄμομος
καὶ Ψαμάθη χαρέσσα δέμας δὴ τε Μενίππη
Νησώ τ' Ἐντόμπη τε Θεμιστώ τε Προνόη τε
Νημερτής θ', ἢ πατρός ἔχει νόον ἄθανάτωι.
αὐταὶ μὲν Νηρήδος ἄμομον έξεγένοντο
κοῦραι πεντάκοντα, ἄμομον ἐργα ἰδυίαι.

Θαύμας δ' Ὄκεανοῦ βαθυρρεῖται θύγατρα
ἤγαγετ' Ἡλέκτρην· ἡ δ' ὁκείαν τεκεν Ἰριν
ἡκόμοις θ' Ἀρπυιᾶς Ἀελλώ τ' Ὄκυπτέτην τε,
αἱ ᾗ ἀνέμων πνοτήσας καὶ σῶνοις ἁμ' ἔπονται
ὁκείς πτερύγεσσι· μεταχρόναι γὰρ ἰαλλοῦν.

Φῶρκυί δ' αὐ Κητώ Γραίας τέκε καλλιταρήσους
ἐκ γενετῆς πολιάς, τὰς δὴ Γραίας καλέουσιν
ἀθάνατοι τε θεοὶ χαμαί ἐρχόμενοι τ' ἀνθρωποί,
Πεμφρηδώ τ' ἐντεπολὼ Ἐννώ τε κροκότεπον,
Γοργοῦς θ', αἱ ναίους πέρην κλυτοὶ Ὄκεανοῖο
ἐρχατηρίς πρὸς Νυκτός, ἦν Ἐσπερίδεσ λυγύφωνοι.

Σβεννώ τ' Ἐνυράλη τε Μέδουσα τα λυγρά μα-
θοῦσα.

ἡ μὲν ἐν τινή, αἱ δ' ἀθάνατοι καὶ ἄγήρω,
αἱ δύο τῇ δὲ μῆ παρελέξατο Κυνοχαίτης
ἐν μαλακῷ λειμῶν καὶ ἀνθείνει εἰκαρινῶν.
τῆς δ' ὁτε δὴ Περσεῦς κεφαλὴν ἀπεδειροτόμησεν, 280

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

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

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

And again, Ceto bare to Phorcys the fair-cheeked Graiae, sisters grey from their birth: and both deathless gods and men who walk on earth call them Graiae, Pemphredo well-clad, and saffron-robed Enyo, and the Gorgons who dwell beyond glorious Ocean in the frontier land towards Night where are the clear-voiced Hesperides, Sthenno, and Euryale, and Medusa who suffered a woeful fate: she was mortal, but the two were undying and grew not old. With her lay the Dark-haired One\(^3\) in a soft meadow amid spring flowers. And when Perseus cut off her

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\(^1\) The “Wave-receiver” and the “Wave-stiller.”
\(^2\) “The Unerring” or “Truthful”; cp. l. 235.
\(^3\) i.e. Poseidon.
HESIOD

ἐκθορε Χρυσάωρ τε μέγας καὶ Πήγασος ὑππος.
τῷ μὲν ἐπώνυμον ἦν, ὅτι 'Ὀκεανοῦ περὶ πηγᾶς
γένθ', δ' ἄρ' χρύσειον ἔχων μετὰ χερσὶ φίλησιν.
χω μὲν ἀποττάμενοι προληπὼν χθόνα, μητέρα
μήλων,

'ικτ' ἐσ ἄθανάτους: Ζηνὸς δ' ἐν δώμασι ναίει
βροντῆν τε στεροτῆν τε φέρων Διὶ μητιδεντι.
Χρυσάωρ δ' ἔτεκεν τρικέφαλον Γηρυνόνα
μιχθεὶς Καλλιρόη κούρη κλυτοῦ 'Ὀκεανοῦ.
τὸν μὲν ἄρ' ἔξενάριξε βία 'Ἡρακλείη
βοσχὶ παρ' εἰλιπόδεσι περιρρύτῳ εἴν 'Ἑρυθείη

ἡματὶ τῷ ὅτε περ βοῦς ἦλασεν εὐρυμετωποὺς
Τύρνυθ' εἰς ἵερην διαβᾶς πόρον 'Ὀκεανοῦ
Ὁρθὸν τε κτεῖνας καὶ βουκόλου Ἐὐρυτίωνα
σταθμῷ ἐν ἑρῶντι πέρῃ κλυτοῦ 'Ὀκεανοῦ.

'Ἡ δ' ἔτεκε ἄλλο πέλωρον ἀμήχανον, οὐδὲν ἔοικὸς
θυντοῖς ἀνθρώποις οὐδ' ἄθανάτους θεοῖς,

ἡπὶ ἐν γλαφυρῷ θείῳ κρατερόφρον 'Ἑχίδναν,

ἡμισὺ μὲν νύμφῃν ἐλικώπτιδα καλλιτάρην,

ἡμισὺ δ' ἀυτὲ πέλωρον δόν δεινὸν τε μέγαν τε

αἰῶνον ἀμετάκτῃ ζαθείᾳ ὑπὸ κεύθεια γαίης.

ἐνθα δέ οἱ σπέος ἐστὶ κάτω κολῇ ὑπὸ πέτρῃ

τηλοὺ ἀπ' ἄθανάτων τε θεῶν θυντῶν τ' ἀνθρώπων

ἐνθ' ἁρα οἱ δᾶσσαντο θεοὶ κλυτὰ δώματα ναίειν.

ἡ δ' ἔρυτε εἴν 'Ἀρίμοιοιν ὑπὸ χθόνιν λυγρὴ 'Ἑχίδνα,

ἀθάνατος νύμφῃ καὶ ἀγήραος ἡματὰ πάντα.

Τῇ δὲ Τυφάονα φασὶ μιγκημενα ἐν φιλότητι

δεινόν θ' ὑβριστῆν τ' ἀνομόν π' ἐλικώπτιδε κούρη·

ἡ δ' ὑποκυσαμενή τέκετο κρατερόφρονα τέκνα.

Ὀρθὸν μὲν πρῶτον κύνα γείνατο Γηρυνόη

δεύτερον αὖτις ἐτικτεν ἀμήχανον, οὐ τι φατείδον

Κέρβερον ὁμηστήν, 'Αἴδεω κύνα χαλκεδοφονον,

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

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

Men say that Typhaon the terrible, outrageous and lawless, was joined in love to her, the maid with glancing eyes. So she conceived and brought forth fierce offspring; first she bare Orthus the hound of Geryones, and then again she bare a second, a monster not to be overcome and that may not be described, Cerberus who eats raw flesh, the brazen-
HESIOD

πεντηκοντακεφαλον, αναδεικτε τε κρατερον τε
to τριτον "Τρηνη αυτις εγεινατο λυγρα ίδυιαν
λευκαην, ἣν θρησε θεά λευκόλενος" Ηρη
ωπλήτων κοτέουσα βίη Ὡρακληηια.
kai την μεν Διώς υιός ἑνήρατο νηλεί χαλκό
'Αμφιτερωνάδης συν ἀρηφίλω Ιολάω
'Ηρακληηιας βουλήσων 'Αθηναηηιας ἄγγελεηηια.
ἡ δὲ Χίμαιραν ἐνικετε πυνέουσαν ἰμαμάκεστον πῦρ,
δεινὴ τε μεγάλη τε ποδώκεα τε κρατερην τε·
τής δὲ ἦν τρεις κεφαλαι· μία μὲν χαρποτοι
λέοντος,
ἡ δὲ χιμαιρης, ἡ δ' οφιος, κρατεροι δράκοντος,
[πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσῃ δὲ
χιμαιρα,
δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένου.1]}
tην μεν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης.
ἡ δ' ἄρα Φικ' ὦλοιν τεκε Καδμειοσιν ὀλεθρον
"Ορθὼ υποδημθείσα Νεμειαγόν τε λέοντα,
tὸν ρ' 'Ηρη θρέψασα Διὸς κυδρῇ παράκοους
γονυώσαιν κατένασσε Νεμεῖς, πτῆμ' ἀνθρώποις.
ἐνθ' ἄρ' δ' οἰκείων ἐθεαμέτο φύλλ' ἀνθρώπων,
κουραμεὼν Τρητοίκοι Νεμεῖς ἦδ' Ἀπέσαντος·
ἀλλά ἐ ἰς ἐδάμασσε βής Ὡρακληηείς.

Κητῶ δ' ὀπλότατον Φόρκυι φιλότητι μνηείσα
γεινατο δεινον οφιν, δς ἐρεμηης κεύθει εαηης
πειρασιν εν μεγαλοις παγχρύσεα μῆλα φυλασσει. 335
τοῦτο μὲν ἐκ Κητων καὶ Φόρκυνος γένος ἐστιν.

Τῆθυς δ' Ὀκεανῷ Ποταμοὺς τέκε διηνεντας,
Νελόν τ' Ἀλφεῖον τε καὶ Ἡριδανῶν βαθυδηνὴ
Στρυμόνα Μαιανδρῶν τε καὶ Ἡσπρον καλλιρέεθρον

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

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

And Tethys bare to Ocean eddying rivers, Nilus, and Alpheus, and deep-swirling Eridanus, Strymon, and Meander, and the fair stream of Ister, and
HESIOD

Φᾶσιν τε Ἡρόσον τ’ Ἀχελώιόν τ’ ἀργυροδίνην 340
Νέσσον τε Ῥοδίον θ’ Ἀλιάκμονά θ’ Ἐπτάπορόν  
tε
Γρηγυρίκον τε καὶ Αἰσηπον θείων τε Σιμοῦντα
Πηνείαν τε καὶ Ἔρμον ἐυρρεῖτην τε Κάικον
Σαγγάριον τε μέγαν Δάδωνα τε Παρθένιον τε
Εὐτυχόν τε καὶ Ἀρδησκον θείων τε Σκάμανδρον. 345

Τίκτε δὲ θυγατέρων ίερόν γένος, αἱ κατὰ γαῖαν
ἀνδρας κουρίζουσι σὺν Ἀπόλλωνι ἀνακτή 
kαὶ Ποταμοῖς, ταῦτην δὲ Δίδος πάρα μοῖραν
ἐξονισί.
Πειθὼ τ’ Ἀδμήτη τε Ἰάνθη τ’ Ἡλέκτρη τε
Δωρὶς τε Πρυμνῶν τε καὶ Οὐρανίη θεοειδῆς 350
Ἰππῶ τε Κλυμένη τε Ῥόδεια τε Καλλιρόη τε
Ζευκῶ τε Κλυτή τε Ἰδυία τε Πασιθόν τε
Πληξαῦρῃ τε Γαλαξάυρῃ τ’ ἔρατη τε Διώνη
Μηλόβοσίς τε Θόη τε καὶ εὐειδῆς Πολυδώρη
Κερκηῆς τε φθῆν ἔρατη Πλουτῶ τε βοῶπις 355
Περσῆς τ’ Ἰάνειρὰ τ’ Ἀκάστη τε Ἐἀνθη τε
Πετραίη τ’ ἔροεσσα Μενεσθόω τ’ Ἐυρώπη τε
Μῆτις τ’ Ἐυρυνόμη τε Τελεστῶ τε κροκόπεπλος
Χρυσῆς τ’ Ἀσίη τε καὶ ἰμερόεσσα Καλυψῶ
Εὐδώρῃ τε Τύχη τε καὶ Ἀμφιρῶ Ὀκυρόη τε 360
καὶ Στῦξ, ἥ δὴ σφεων προφερεστάτη ἐστὶν
ἀπασέων.

αὐταὶ δ᾿ Ὡκεανοῦ καὶ Τηθύνος ἐξεγένουτο
πρεσβύταται κούραι πολλαί γε μὲν εἰσι καὶ
ἀλλαί.

τρὶς γὰρ χίλια εἰσὶ ταύσφυροι Ὡκεανῶν,
αἱ ρὰ πολυσπερὲς γαῖαν καὶ βένθεα λίμνης 365
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Phasis, and Rhesus, and the silver eddies of Achelous, Nessus, and Rhodius, Haliacmon, and Heptaporus, Granicus, and Aeseus, and holy Simois, and Peneus, and Hermus, and Caicus' fair stream, and great Sangarius, Ladon, Parthenius, Euenus, Ardescus, and divine Scamander.

Also she brought forth a holy company of daughters¹ who with the lord Apollo and the Rivers have youths in their keeping—to this charge Zeus appointed them—Peitho, and Admete, and Iapetos, and Electra, and Doris, and Prymno, and Urania divine in form, Hippo, Clymene, Rhodea, and Callirrhoë, Zeuxo and Clytie, and Idyia, and Pasithoë, Plexaura, and Galaxaura, and lovely Dione, Melobosis and Thoë, and handsome Polydora, Cerceis lovely of form, and soft eyed Pluto, Perseis, Ianeira, Acaste, Xanthe, Petraea the fair, Menestho, and Europa, Metis, and Eurynome, and Telesto saffron-clad, Chryseis and Asia and charming Calypso, Eudora, and Tyche, Amphirho, and Ocyrrhoë, and Styx who is the chiefest of them all. These are the eldest daughters that sprang from Ocean and Tethys; but there are many besides.² For there are three thousand neat-ankled daughters of Ocean who are dispersed far and wide, and in every place alike serve the earth and the deep waters, children who

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

πάντη ὀμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα. τόσοι δ’ αὖθ’ ἔτεροι ποταμοὶ καναχηδὰ ρέοντες, νίεσ ’Ομειανοῦ, τοὺς γείνατο πότιμα Τηθύς τῶν δυναργαλέον πάντων βροτῶν ἀνέρ’ ἐνιστεῖν, οὐ δὲ ἐκαστοὶ ἱεσαίν, οὗ δ’ ἄν περιυπατῶσιν.

Θεία δ’ Ἂδελφόν τε μέγαν λαμπράν τε Σελήνην Ἡώ θ’, ἣ πάντεσσιν ἐπιχθονίωσι φαεῖνει ἀθανάτοις τε θεοῖς, τοίς οὐρανοῖς εὐρὺν ἔχουσι, γείναθ’ ὑποδμηθεῖσ’ Ἄπερίονος ἐν φιλότητι.

Κρίθ’ δ’ Ἐὐρυβίθι τέκεν ἐν φιλότητι μυγείσα. 375 Ἀστραίον τε μέγαν Πάλλαντα τε δία θεῶν Πέρσην θ’, δς καὶ πᾶσι μετέπρεπεν ἰδομοῦνθησιν.

Ἀστραίοι δ’ Ἁώς ἀνέμους τέκε καρτεροθύμους, ἄργεσθιν Ζέφυρον Βορέην τ’ αἰψιθροκέλευθον καὶ Νότον, ἐν φιλότητι θεά θεῖ’ εὐνηθεῖσα. 380 τοὺς δὲ μέτ’ ἀστέρα τίκτεν Ἐωσφόρον Ἡριγένεια ἀστρα τε λαμπτέωντα, τά τ’ οὐρανὸς ἐστεφάνωται.

Στύξ δ’ ἔτεκ’ ’Ομειανοῦ θυγάτηρ Πάλλαντι μυγείσα.

Ζηλών καὶ Νίκην καλλίσφυρον ἐν μεγάροισιν/ καὶ Κράτος ἡδείς Βήν ἀριδείκετα γείνατο τέκνα, 385 τῶν οὐκ ἔστ’ ἀπάνυεθε Διὸς δόμος, οὔδε τις ἔδρη, οὔδ’ ὠδός, ὁππὶ μὴ κείνοις θεὸς ἤγεμονεύη, ἄλλ’ αἰεὶ πάρ χνη βαρυκτύνως ἐδριώνονται. ὡς γὰρ ἐβούλευσεν Στύξ ἀφθιτός ’Ομειανῆ ἠματι τῷ, ὅτε πάντας Ἀλυππίος ἀστεροπηγῆς ἀθανάτους ἐκάλεσε θεοὺς ἐς μακρὸν Ἀλυμπον, εἶπε δ’ ὅς ἄν μετὰ εἶο θεῶν Τιτῆσι μάχοντο,
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are glorious among goddesses. And as many other rivers are there, babbling as they flow, sons of Ocean, whom queenly Tethys bare, but their names it is hard for a mortal man to tell, but people know those by which they severally dwell.

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

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

And Eos bare to Astraeus the strong-hearted winds, brightening Zephyrus, and Boreas, headlong in his course, and Notus,—a goddess mating in love with a god. And after these Ergyzenia\(^1\) bare the star Eosphorus (Dawn-bringer), and the gleaming stars with which heaven is crowned.

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

\(^1\) i.e. Eos, the “Early-born.”
HESIOD

μὴ τιν' ἀπορραίσειν γεράων, τιμὴν δὲ ἐκαστον ἐξέμεν, ἦν τὸ πάρος γε μετ' ἀδανάτοις θεοῖς τον δ' ἐφαθ', ὡστὶς ἄτιμος ὑπὸ Κρόνου ἦδ' ἀγέ-

ραστος,

tιμῆς καὶ γεράων ἐπιβησέμεν, ἡ θέμης ἐστῖν.

ἡλθε δ' ἀρα πρῶτη Στῦξ ἀφθίτος Οὐλυμπὸνδε σὺν σφοῖσιν παίδεσσι φίλοι διὰ μήδεα πατρός.

τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δώρα δέδωκεν.

αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἐμμεναὶ ὅρκον,

παίδας δ' ἡματα πάντα ἐνοῦ μεταναιέτας εἶναι, 400

ὡς δ' αὐτῶς πάντεσσι διαμπερές, ὥσ περ ὑπέστη,

ἐξετέλεσσ' αὐτὸς δὲ μέγα κρατεὶ ἢδ' ἀνάσσει.  

Φοίβη δ' αὐτοῦ πολυήρατον ἠλθεν ἐς εὐνῆν

κυσαμένη δὴ ἐπείτα θεᾶ θεοῦ ἐν φιλότητι

λητω κυνοπτεπλον ἐγείνατο, μεῖλιχον αἰεὶ,

ἡπιον ἀνθρώπους καὶ ἀθανάτους θεοίσων,

μεῖλιχον ξάρχῆς, ἡγανωτάτου ἐντὸς Ὀλύμπου.

gείνατο δ' Ἀστερίην ἐνώνυμον, ἦν ποτὲ Πέρσης

ἡγάγετ' ἐς μέγα δῶρα φίλην κεκλήσθαι ἀκοίτων. 410

ἡ δ' ὑποκυσαμένη Ἐκάτην τέκε, τὴν περὶ πάντων

Ζεὺς Κρονίδης τίμησε. πόρεν δὲ οἱ ἠγιάδ' δῶρα,

μοῖραν ἐχεῖν γαῖς τε καὶ ἀρτνυγέτοιο θαλάσσης.

ἡ δὲ ἀστερίεντος ἀπ' οὐρανοῦ ἐμμορε τιμῆς

ἀθανάτοις τε θεοῖς τετιμένη ἐστὶ μάλιστα. 415

καὶ γὰρ νῦν, ὅτε ποῦ τίς ἐπιχθονίων ἀνθρώπων

ἐρδὼν ἤερα καλὰ κατὰ νόμον ἢλάκηται,

κυκλῆσκε Εκάτην. πολλή τε οἱ ἐσπετο ημὴ

ῥεῖα μάλ', ψε πρόφρων γε θεά ὑποδέξεται εὐχὰς,

καὶ τέ οἱ ὄλβον ὤπάζει, ἐπεὶ δυναμὶς γε πάρ-


estin.

δόσοι γὰρ Γαῖς τε καὶ Οὐρανοῦ ἐξεγένοντο

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THEOGONY

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

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

καὶ τιμὴν ἔλαχον, τούτων ἔχει ἀἰσθαν ἀπλάτων.
οὐδὲ τί μιν Κρονίδης ἐβιβάζατο οὐδὲ τ' ἀπήνυρα,
ὡς ἔλαχεν Τιτῆς μετὰ προτέρους θεοῦν,
ἀλλ' ἔχει, ὡς τὸ πρῶτον ἀπ' ἀρχῆς ἔπλετο
dασμός,
καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἡδὲ θαλάσσῃ. 1 427
οὐδ', ὅτι μουνγενῆς, ἥσσον θεᾶ ἔμμορε τιμῆς,
ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ὑπεί Ζεὺς τίτειν
ἀυτὴν.

ὁ δ' ἐθέλει, μεγάλως παραγίγνεται ἡδ' οὐνίσσων
ἐν τε δίκη βασιλεύσι παρ' αἰδοίοις καθίζει, 2 434
ἐν τ' ἀγωρῇ λαοῖς μεταπρέπει, ὃν κ' ἐθέλησιν
ἡδ' ὁπτὸ' ἐσ' πόλεμον φθειρῆνορα θωρήσωνται
ἀνέρες, ἐνθα θεᾶ παραγίγνεται, οἷς κ' ἐθέλησι
νῖκην προφρονεός ὅπασαι καὶ κῦδος ὁρέξαι.

ἐσθλή δ' αὖθ' ὁπτὸ' ἀνδρεὶς ἀθηλεύσων ἄγων, 3 435
ἐνθα θεᾶ καὶ τοῖς παραγίγνεται ἡδ' οὐνίσσων
νικήσας δὲ βιή καὶ κάρτει καλὸν ἀθλον
ῥεῖα φέρει χαίρων τε, τοκεύσει δὲ κῦδος ὅπαξε.

ἐσθλή δ' ἵππησσι παρεστάμεν, ὅς κ' ἐθέλησιν.
καὶ τοῖς, οἷς γλαυκῆν δυσσέμεφολον ἑργάζονται,

ἐν θοτῶν δ' Ἐκάτῃ καὶ ἐρωκύπορ' Ἐννοσαγαίῳ,
βησίδως ἁγήνυ κυδρή θεῶ εἴπασε πολλήν,

ῥεῖα δ' ἀφελετο φαινομένη, ἑθέλουσα γε τυμῶ.

ἐσθλή δ' ἐν σταθμοῖς σὺν Ἐρμῆ ληδ' ἄξειν

βουκολίας δ' ἀγέλας τε καὶ αἰπόλια πλατέ'

αἰγῶν

ποίμνας τ' εἰροπόκων ὅών, θυμῶρ γ' ἑθέλουσα,
ἐξ οἴλγων βριάει καὶ ἐκ πολλῶν μείονα θηκεν.

οὕτω τοι καὶ μουνγενῆς ἐκ μητρᾶς ἔσοσα

1 Goettling's order. 2 Schoemann's order. 3 Koechly: ἄγωνι ἀθηλεύσων, DGHI: ἀθηλεύσων, other MSS.
THEOGONY

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

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


HESIOD

πᾶσι μετ’ ἀθανάτοισι τετίμηται γεράεσσιν. 450
θηκε δὲ μιν Κροὺδης κουροτρόφοι, οἳ μετὰ κεῖνην ὀφθαλμούσιν ἰδοντο φάος πολυδερκέας Ἡμος. 455
οὔτως εὔς ἄρχης κουροτρόφος, αἴ δὲ τε τιμαῖ.

Ῥείη δὲ δημηθείσα Κρόνω τέκε φαίδιμα τέκνα, 460
Ἰστίνην Δήμητρα καὶ Ἅρην χρυσοπέδιλον ἰφθιμών τ’ Ἀιδήν, ὅς υπὸ χθονὶ δώματα ναίει
νηλεῖς ἕτορ ἑχων, καὶ ἐρίκτυπον Ἐννοσίγαιον
Ζηνά τε μητρίεντα, θεῶν πατρὶ ἦδε καὶ ἀνδρῶν,
tοῦ καὶ ὑπὸ βροντῆς πελευίεται εὐρεῖα χθόνιν.
kαὶ τῶν μὲν κατέπινε μέγας Κρόνος, ὅς τις
ἐκαστὸς

νηλυαὶς εὔς ιερής μητρὸς πρὸς χούναθ’ ἱκοῖτο,
tὰ φρονέων ὡς μή τις ἀγάνων Οὐρανίων ἀλλὸς ἐν ἀθανάτοισιν ἔχοι βασιλῆιδα τιμήν.

πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος,
οὐνεκά όι πέπρωτο ἐῳ ὑπὸ παιδὶ δαμῆαι 465
καὶ κρατερὸ περ ἑόντι, Δίδσ μεγάλου διὰ βουλαῖς.

τῷ ὦ γ’ ἀρ’ οὐκ ἀλαὸς σκοπῆιν ἐχεν, ἀλλὰ

dοκεύων 470

παῖδας ἐοὺς κατέπινε. Ῥείην δ’ ἔχε πένθος

ἀλαστον.

ἀλλ’ οτὲ δὴ Δι’ ἐμελλε θεῶν πατέρ’ ἢδε καὶ ἀνδρῶν
tέξεσθαι, τότ’ ἔπειτα φίλους λιτάνευε τοκῆς

τοὺς αὐτῆς, Γαίην τε καὶ Οὐρανοῦ ἀστερόεντα,

μήτιν συμφράσσασθαι, ὅπως λελάθοι τεκοῦσα 475

παῖδα φίλου, τίσατο δὲ ἐρωτὸς πατρὸς ἐδὸ

παῖδων θ’, οὗ κατέπινε μέγας Κρόνος ἀγκυ-

λομήτης.

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

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

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

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

2 The variant reading 'of his father' (sc. Heaven) rests on inferior MS. authority and is probably an alteration due to the difficulty stated by a Scholiast: "How could Zeus, being not yet begotten, plot against his father?" The phrase is, however, part of the prophecy. The whole line may well be spurious, and is rejected by Heyne, Wolf, Gaisford and Guyet.
HESIOD

οἱ δὲ θυγατρὶ φίλη μάλα μὲν κλύων ἦδ' ἐπίθωτοι, καὶ οἱ πεφραδέτην, ὅσα περ πέπρωτο γενέσθαι ἀμφὶ Κρόνω βασιλῆι καὶ νιέι καρτεροθύμῳ,
πέμψαν δ' ἐς Λύκτον, Κρήτης ἐς πίονα δῆμον, ὀπτῶτ' ἀρ' ὀπλότατον παιδῶν τέξεσθαι ἐμελλε, Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαία πελώρη
Κρήτη ἐν εὐρείᾳ τραφέμεν ἀτεταλέμεναι τε.

ἐνθα μιν ἱκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
πρώτην ἐς Λύκτον· κρύπθεν δὲ ἐς χερσὶ λαβοῦσα
ἀντρῷ ἐς ἥλιβάτῳ, ξαθής ὑπὲ κεύθεσι γαῖς,
Αἰγάῳ ἐν ὀρεί πεπυκασμένῳ ὑλήμετο.

τῷ δὲ σπαργανίσασα μέγαν λίθον, ἐγγυάλισεν
Οὐρανίδη μέγ' ἀνάκτη, θεῶν προτέρω βασιλῆι.

to τῷ ἐλών χείρεσιν ἐν ἐσκάθετον νηθὸν
σχέτλιον· οὐδ' ἐνόησε μετὰ φρεσίν, ὃς οἱ ὀπίσσων
ἀντὶ λίθου ἐδο υίς ἀνίκητος καὶ ἀκηδή

λείπεθ', ὁ μιν τὰχ' ἐμελλέ βιή καὶ χερσὶ δαμάσ-

ςας
timής ἐξελάειν, δ' ἐν ἀθανάτοισι ἀνάξειν.

Καρπαλίμος δ' ἀρ' ἔπειτα μένος καὶ φαίδμα

gυῖα

ηὔξετο τοῦ ἀνάκτος· ἐπιπλομένων δ' ἐνιαυτῶν
Gamma ἐνυπεσίης πολυφραδέσσι δολιβεῖς

dv γόνων ἀν' ἀνέηκε μέγας Κρόνως ἀγκυλομήτης
[νυκηθεὶς τέχνησι βηθάν τε παιδὸς ἐοῖ.]²

πρῶτον δ' ἐξέμεθεν λίθον, δυ πῦματον κατέπινεν·²

to μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυδείης

Πυθοὶ ἐν ἡγαθή γυάλοις ὑπὸ Παρνησοῦ

σήμ' ἐμεν ἐξοπίσω, θαῦμα θνητοῦ ρβροῖσιν.

1 Rejected by Heyne as interrupting and disagreeing with
the context.

2 Peppmüller: εξήμησε (or εξήμεσε) λίθον, πῦματον κατα-
πίνων, MSS.

II4
THEOGONY

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

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

¹ Pausanias (x. 24. 6) saw near the tomb of Neoptolemus "a stone of no great size," which the Delphians anointed every day with oil, and which he says was supposed to be the stone given to Cronos.
HESIOD

λύσε δὲ πατροκαστευνότους ὅλον ὑπὸ δεσμῶν Ὀυρανίδας, οὐς δὴσε πατήρ ἀεισφορούσησιν· οἳ οἱ ἀπεμνήσαντο χάριν ἐνεργεσίας, δῶκαν δὲ βροντὴν ἢδ' αἰθαλοῦντα κεραυνὸν καὶ στεροῦσι τὸ πρὶν δὲ πελώρη Γαία κεκεύθεν. 505 τοῖς πίσυνοι θητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.

Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὀκεανίνην ἠγάγετο Κλυμένην καὶ ὁμὸν λέχος εἰσανεβαίνειν. ἢ δὲ οἱ Ἀτλαντα κρατερόφρονα γείνατο παῖδα· τίκτην δ' ὑπερκύδαντα Μενοίταρι, ἢδ' Προμηθέα Ποικίλον αἰολόμητων, ἀμαρτίνους τ' Ἑπιμηθέα, διὸ κακὸν ξ' ἀρχής γενετ' ἀνδράις ἀλφηστήσιν· πρῶτος γὰρ ὁ Δίος πλαστὴν ὑπέδεκτο γυναῖκα παρθένον. ὑβριστὴν δὲ Μενοίτιμον εὐρύσσεσα Ζεὺς εἰς Ἐρεβος κατέπεμψε βαλὼν γυλοῦντι κεραυνῷ 515 εἶνεκ' ἀτασθαλίς τε καὶ ἡπόρεσις ὑπερόπλου.

"Ἀτλας δ' οὐρανὸν εὐρὺν ἔχει κρατήρις ὑπ' ἀνάγκης πείρασιν ἐν γαίης, πρόπαρ Ἐσπερίδων λυγυφώνων, ἐστηδὸς κεφαλὴ τε καὶ ἀκαμάτητοι χέρεσιν· ταύτην γὰρ οἱ μοῖραι ἐδάσσαστο μητέρα Ζεύς. 520 δὴσε δ' ἀλυκτοπέδησι Προμηθέα ποικίλοβουλον δεσμοῖς ἀργαλεύοις μέσου διὰ κιόν ἐλάσσας· καὶ οἱ ἐπὶ αἰετὸν ὄρσε τανύπτερον· αὐτὰρ ὁ γ' ἦπαρ ἣσθιεν ἀθάνατον, τὸ δ' ἄεξετο ἵσον ἀπάντη νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνης.

τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύροις ἀλκίμοις νίος Ἡρακλέης ἐκτείνει, κακὴς δ' ἀπὸ νοῦν ἀλακεν Ἰαπετονίδη καὶ ἐλύσατο δυσφροσυνάων οὐκ ἀέκετι Ζηνὸς Ὀλυμπίον ὑψιμέδουτος,

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bonds the brothers of his father, sons of Heaven whom his father in his foolishness had bound. And they remembered to be grateful to him for his kindness, and gave him thunder and the glowing thunder-bolt and lightning: for before that, huge Earth had hidden these. In them he trusts and rules over mortals and immortals.

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

όφρ' Ἡρακλῆσι Θηβαγενέος κλέος εἶν
πλειόν έτ' ἢ τὸ πάροιθεν ἐπὶ χόνα πουλυ-
βοτειραν. (γ)
tαῦτ' ἄρα ἄξωμενος τίμα ἀριθμέκετον υἱόν·
καὶ περ χωρίων παῦθη χόλου, δυ πρὶν ἔχεσκεν,
οὔνεκ' ἐρίζετο θουλᾶς ὑπερμενεῖ Κρονίων.
καὶ γὰρ Ὺ' ἐκρίνοντο θεοὶ θυεῖς τ' ἀνθρωποί
Μηκώνη, τῶτ' ἐπείτα μέγαν βοῦν πρόφρονι θυμῷ
δασσάμενος προέθηκε, Δίός νῦν ἔξαπαφίσκων.
tοῖς μὲν γὰρ σάρκας τε καὶ ἐγκατά πίνακα δημὸ
ἐν μιν ἐκέθηκε καλύφας γαστρὶ βοείν,
τῶ δ' αὐτ' ὁσταύ λευκὰ βοῦς δολίη ἐπὶ τέχνη
ἐνθετίσας κατέθηκε καλύφας ἀργυτὸ δημὸ.
δὴ τότε μὲν προσέπιπτε παθήρ ἀνδρῶν τε θεῶν τε·
' Ιαπετιονίδῃ, πάντων ἀριστείκτ' ἀναξων,
ὡ πέπον, ὡς ἐρεθηλῶς δυνᾶσαν μοῖρας.
'Ως φάτο κερτομέων Ζεὺς ἀφθιτα μήδεα εἰδῶς.
τῶν δ' αὐτῆ προσέπιπτε Προμηθεὺς ἀγκυλομήτης
ἡ' ἐπιμειδήςας, δολίης δ' οὐ λήβετο τέχνης·
Ζεὺ κύδιστε μέγιστε θεῶν αἰειγενετῶν,
tῶν δ' ἔλε', ὀπτοτέρην σε εἰν φρεάλι θυμᾶς ἀνογεῖ.
Φη' ἰα δολοφρονέων. Ζεὺς δ' ἀφθιτα μήδεα
εἰδῶς
gνω ρ' οὕδ' ἡγνοίσε εὔλον· κακὰ δ' ὀσσετο θυμῷ
θυεῖς ἀνθρωποί, τὰ καὶ τελέεσθαι ἐξελλεν.
χερσι δ' δ' γ' ἀμφοτέρησιν ἀνεῖλετο λευκὸν
ἀλειφαρ.
χώσατο δὲ φρένας ἀμφί, χόλος δὲ μιν ὢκετο θυμόν,
ὡς ἰδέν ὡσταύ λευκὰ βοῦς δολίη ἐπὶ τέχνη.
ἔκ τού δ' ἀθανάτουαν ἐπὶ κοινὶ φύλ' ἀνθρώπων
καίουσι' ὡσταύ λευκὰ θυεῖς ἐπὶ βοῶν.
τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·

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

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

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

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

Ἱαπετιονίδη, πάντων πέρι μῆδα εἰδῶς,
ῶ πέπον, οὐκ ἀρα πω δολίσῃ ἐπιλῆθεο τέχνης. 560
"Ὡς φάτο χωόμενος Ζεὺς ἀφθιτα μῆδα εἰδῶς·
ἐκ τούτοι δὴ ἔπειτα δόλοι μεμνημένος αἰεὶ
οὐκ ἔδιδον Μελίησι 1 πυρὸς μένους ἀκαμάτοιο
θητοῖς ἀνθρώποις, οὐ ἐπὶ χθοῦν ναιετάουσιν.
ἀλλά μὴν ἐξαπάτησεν ἕως πάνω Ἰαπετοῖο
κλέψας ἀκαμάτοι πυρὸς τηλέσκοπον αὐγήν
ἐν κοίλῳ νάρθηκι· δάκεν δὲ ἐν νειόθι θύμον,
Ζῆν ἰψυβρεμέτην, ἐχόλωσε δὲ μὴν φιλόν ἦτορ,
ὡς ἕν ἀνθρώποις πυρὸς τηλέσκοπον αὐγήν.
αὐτίκα δὲ ἀντὶ πυρὸς τεῦξεν κακὸν ἀνθρώποισιν. 570
γαῖς γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις
παρθένως αἰδοίῃ ἱκελον Κρονίδεω διὰ βουλᾶς.
ξώσε δὲ καὶ κόσμησε θεά γλαυκώπτις Ἀθηνήν
ἀργυφέα ἐσθήτι· κατὰ κρῆθεν δὲ καλύπτρην
δαιδάλην χείρεσα κατέσχεθε, θαῦμα ἱδέσθαι. 575
[ἀμφὶ δὲ οἱ στεφάνοις, νεόθηλεος ἄνθεα ποῖς,
ἰμερτοὺς περὶθηκε καρῆατι Παλλάς Ἀθηνή.2]
ἀμφὶ δὲ οἱ στεφάνην χρυσέην κεφαλῆφιν ἔθηκε,
τὴν αὐτὸποίησε περικλυτὸς Ἀμφιγυήεις
ἄσκησας παλάμψι, χαριζόμενος Δὶ πατρί. 580
τῇ δὲ ἔνιε δαίδαλα πολλὰ τετεύχατο, θαῦμα
ἱδέσθαι,
κνώδαλ’, ὃς ἵππειρος πολλὰ τρέφει ἴδε θάλασσα,
τῶν ὅ γε πόλλ’ ἐνέθηκε,—χάρις δ’ ἀπέλάμπητο
πολλή,—
θαυμάσια, ξύοισιν ἐοικότα φωνήσεσιν.

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

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THEOGONY

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

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

1 A Scholiast explains: "Either because they (men) sprang from the Melian nymphs (cp. l. 187); or because, when they were born (?), they cast themselves under the ash-trees (μελιναρι), that is, the trees." The reference may be to the origin of men from ash-trees: cp. Works and Days, 145 and note.
HESIOD

Αὐτὰρ ἐπεὶ δὴ τεῦξε καλὸν κακὸν ἄντρ' ἀγαθοῖο, 585
ἐξάγαγ' ἔνθα περ ἄλλοι ἔσαν θεοὶ ὡδ' ἄνθρωποι,
κόσμῳ ἀγαλλομένῃ γλαυκόπτιδος ὀβρυμοπάτης.
θαῦμα δ' ἔχ' αθανάτους τε θεοὺς θυτοὺς τ' ἄνθρωποις,
ὡς εἶδον δόλον αἰτῶν, ἀμήχανον ἄνθρωποισιν.

Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων,"[590]
[τῆς γὰρ ὅλων ἐστὶ γένος καὶ φῦλα γυναικῶν,
πήμα μέγ' αἰ δυνητοὶς μετ' ἀνδράσι ναιετάσων
οὐλομένης πενής οὐ σύμφοροι, ἀλλὰ χρόνοι.
ὡς δ' ὅποτ' ἐν σμήνησις κατηρεθέσσις μέλισσαι
κηφήνας βόσκωσι, κακῶν ξυνήονας ἔργων—
αἰ μέν τε πρόπαν ἡμαρ ἐσ ἔλιον κατάχνητα
enerima ἐπεύδουσι τιδέως τα κηρία λευκά,
ὅτι δ' ἐντοσθ' μένοντες ἐπηρέαφας κατὰ σίμβους
ἀλλότριον κάματον σφέτερης ἐς γαστέρ' ἀμινοται—
ὅτι δ' αὐτῶς ἄνδρεσι κακὸν θυτοἰσι γυναῖκας
Ζεὺς ὑψιβρεμέτης θήκεν, ξυνήνας ἔργων
ἀργαλέων ἐτερον ὅπ' ὅραν κακὸν ἄντρ' ἀγαθοίοις
ὅτι κε ἀμάχον φεύγων καὶ μεβέρα ἔργα γυναικῶν
μή γῆμαι ἐθέλη, ὅλον δ' ἐπὶ γῆρας ἱκοτο
χήτηι γηροκόμων. ο' γ' οὗ βιότου ἐπιδενής
ζῷει, ἀποθημένον δ' ἀπα ἐκτῆσιν δατέονται
χρωσταί. δ' δ' αὐτὲ γάμων μετὰ μοῖρα γένηται,
κεδυνὴν δ' ἐσχεν ἄκοιτων ἀπηρμιαν πραπίδεσσι,
τῷ δὲ τ' ἀπ' ἀιώνως κακὸν ἐσθλὸν ἀντιφερόει
ἐμμενείς ὅς δ' ἐκ τέτμη ἀπάρθηρόν γενέθλην,
ζῷει εἰς στήθεσιν ἐχὼν ἀλίαστον ἄνης
θυμῷ καὶ κραδίῃ, καὶ ἀνήκεν τοὐν κακὸν ἐστιν.

"Ὡς οὖκ ἐστὶ Διὸς κλέψας νόνοι οὐδὲ παρεὐθείν.
οὐδὲ γὰρ Ἰατειοῦνός ἁκάκητα Προμηθεὺς
1 ll. 590–1 belong to different recensions.

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THEOGONY

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

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

So it is not possible to deceive or go beyond the will of Zeus; for not even the son of Iapetus, kindly
HESIOD

tοιό γ’ υπεξήλυξε βαρύν χόλον, ἀλλ’ ὑπ’ ἀνάγκης 615 καὶ πολύιδρων ἕντα μέγας κατὰ δεσμος ἑρύκει.

Ὁβριάρεω δ’ ὡς πρώτα πατήρ ἀδύνατον θυμὸν
Κόττῳ τ’ ἤδε Γυή, δήσεν κρατερῷ ἐνι δεσμῷ
ἵνορένην ὑπέροπλον ἀγώμενον ἢδε καὶ εἶδος
καὶ μέγεθος· κατένασσε δ’ ὑπὸ χθονὸς εὐρνοδείης. 620 ἕνθ’ οἱ γ’ ἄλγες ἔχοντες ὑπὸ χθονὶ ναιετάοντες
είλα’ ἐπ’, ἐσχατὶ, μεγάλης ἐν πείρασι γαῖς,
δῆθα μᾶλ’ ἄνυμενοι, κραδής μέγα πένθος ἔχοντες.
ἀλλὰ σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι,
οὖς τέκεν ἥκομοις Ὁρἰς Κρόνου ἐν φιλότητι, 625
Γαῖς φραδομοσύνησιν ἀνύγαγον ἐς φάος αὐτὶς·
ἀυτὴ γὰρ σφιν ἀπαντὰ διήνεκος κατέλεξε
σὺν κείνοις νῦν τε καὶ ἄγαλσιν εὐχὸς ἀρέσθαι.
δηρόν γὰρ μάρναντο πόνον θυμαλύε’ ἔχοντες
Τιτῆνες τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο, 630
ἀντίον ἀλλήλουσι διὰ κρατερᾶς ισμίνας,
οἳ μὲν ἄφ’ ὑψηλῆς Ὁθροὺς Τιτῆνες ἀγανοῖ,
οἳ δ’ ἄφ’ ἀπ’ Οὐλίμποιο θεοὶ, δωτῆρες έάων,
οὐς τέκεν ἥκομοις Ὁρἰς Κρόνω εὐνυθείςα.
οἳ ῥα τότ’ ἀλλήλουσι χόλον θυμαλύε’ ἔχοντες
635
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτοὺς·
οὐδὲ τις ἡν ἐρίδος χαλεπῆς λύσις οὐδὲ τελευτῆ
οὐδὲτέροις, ἵσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ’ ὅτε δὴ κείνους παρέσχεθεν ἀρμενα πάντα,
νέκταρ τ’ ἀμβροσίην τε, τά περ θεοὶ αὐτοῖ ἔδουσι, 640
πάντων ἐν στήθεσιν ἀξέχο ϑυμός ἀγήμωρ.
ὡς νέκταρ τ’ ἐπάσαντο καὶ ἀμβροσίην ἐρατείνην,
δὴ τότε τοῖς μετέειπε πατήρ ἀνδρῶν τε θεῶν τε.
THEOGONY

Prometheus, escaped his heavy anger, but of necessity strong bands confined him, although he knew many a wile.

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

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Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα, 645

οὐρ' εἰπὼν, τά με θυμός ἐνι στῆθεσι κελεύει. 649

ἡδὴ γὰρ μάλα δηρῶν ἐναντίοι ἄλληλους νίκης καὶ κράτεσι πέρι μαρνάμεθ' ἥματα πάντα ἡμείς δὲ μεγάλην τε βίην καὶ χείρας ἀπότους φαίνετε Τιτήνεισιν ἐναντίοι ἐν δαί λυγρῇ 650

μησάμενοι φιλότητος ἐνής, ὅσα παθόντες ἐς φῶς ἀψ ἀφίκεσθε δυσηλεγέος ὑπὸ δεσμοῦ ἠμετέρας διὰ βουλὰς ὑπὸ ζῦφου ἑρόουτος. Ὄς φάτο: τὸν δ' ἐξαύτῃς ἀμείβετο Κόττος ἀμύμωνν (μανγάδα) 655

Δαιμόνι, οὐκ ἅδητα πιθαύνκεαι ἀλλὰ καὶ αὐτοὶ

ὁδεικ, ὅ τοι περὶ μὲν πραπίδες, περὶ δ' ἐστὶ νόημα, ἀλκτήρ' δ' ἀθάνατοιοι σφής γένεο κρενοῦ. ἐρεύνηται δ' ἐπιφροσύνησιν ὑπὸ ζῦφου ἑρέφου ἔχοντας ἄφθορρον δ' ἐξαύτης ἀμειλάκτων ὑπὸ δεσμῶν ἡλύθομεν, Κρόνου νεκ ἀναξ, ἀνάελπτα παθόντες. 660 τῷ καὶ νῦν ἄτευκε τε νῦν καὶ ἐπίφρονι βουλῇ ῥυσόμεθα κράτος ὑμῶν ἐν αἰνῇ δηιοτῆτε μαρνάμενοι Τιτήνων ἀνὰ κρατεράς ὑσμῶνας. Ὅς φάτ': ἐπηρείεςαν δὲ θεοὶ, δωτῆρες ἔαν, μύθων ἀκούσαντες· πολέμου δ' ἐδείκαετο θυμὸν. 665 μάλλον ἐτ' ἦ τὸ πάροιθε· μάχην δ' ἀμεγαρτὸν ἐγείραν

πάντες, θῆλεια τε καὶ ἄρσενες, ἡματι κείνῳ, Τιτήνως τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο, οὔσο τε Ζεὺς Ἐρέβεσσιν 1 ὑπὸ χοινὸς ἦκε φῶσο δειοὶ τε κρατεροῖ τε, βίην ὑπέροπλον ἐχοντες. 670

1 DEFKLR: Ἐρέβεσσιν, GHI.
THEOGONY

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

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

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

tῶν ἐκατόν μὲν χεῖρες ἀπ’ ὦμοιν ἀίσσουτο
πάσιν ὄμοις, κεφαλαὶ δὲ ἑκάστῳ πεντήκοντα
ἐξ ὦμοιν ἐπέφυκον ἐπὶ στιβαροῖς μέλεσσιν.
οὐ τότε Τιτήνεσσι κατέσταθεν ἐν δαὶ λυγρὴ
pέτρας ἡλιακῶς στιβαρῆσθεν χεραῖν ἔχοντες. 675
Τιτήνες δ’ ἐτέρωθεν ἐκαρτιφαιοτό φάλαγγας
προφονεῶς, χειρῶν τε βίης θ’ ἀμα ἐργον ἐφαίνον
ἀμφότεροι· ἄδικοι δὲ περιάχει πόντος ἀπείρων,
γῆ δὲ μέγῃ ἐσμαράγγισεν, ἐπέστειλε δ’ οὐρανὸς
εὕρυς
σειόμενος, πεδόθεν δὲ τινάζετο μακρὸς Ὀλυμ-
πος

ῥοτῆ ὑπ’ ἄθανάτων, ἔνωσις δ’ ἱκανε βαρεία
Τάρταρον ἤφεσεν, ποδῶν τ’ ἀπὶ τῆς ἰώθ
ἀστέτου ἱδόμοιο βολᾶν τε κρατεράνων
dιὸς ἄρ’ ἐπ’ ἀλλήλοις ἔσαν βέλεια στούντια.


φωνή δ’ ἀμφότεροι ἱκετ’ οὐρανὸν ἀστερόντα
κεκλομένων· οὐ δὲ ἔσυνον μεγάλῳ ἀλαλήτῳ. 685
Οὐδ’ ἄρ’ ἐτὶ Ζεὺς ἵσχεν ἐνοῦ μένων, ἀλλὰ ἐν τοῖς
ἐθάρ μὲν μένεος πλήντος φρένες, ἐκ δὲ τῆς πάσαν
φαίνε βήνη ἰμόδις δ’ ἄρ’ ἀπ’ οὐρανοῦ ἡ’ ἀπ’ 1

Ὀλύμπου

ἀστράπτων ἐστειχὲ συνωχαδῶν· οὐ δὲ κεραυνοὶ

ἐκτὰρ ἀμα βροντὴ τε καὶ ἀστεροπῆ ποτέοντο
χειρὸς ἀπὸ στιβαρῆς, ἱερὰν φλόγα εἰλυφῶντες
ταρφέες: ἀμφὶ δὲ γαῖα φερόσβιος ἐσμαράγδε
καυσώνη, λάκε δ’ ἀμφὶ πυρὶ μεγαλ’ ἀσπετὸς ὕλη.
ἐξε ὑγε καὶ θυσία καὶ Ωκεανὸς ἅθεθρα

πόντος ἀπρύγγετος· τοὺς δ’ ἀμφεπεθερμός

αὐτῆς

Τιτήνας χθονίους, φλοξ ἱ ἂθερα 1 διαν ἵκανεν

1 Naber: ἥρα, MSS.

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

Then Zeus no longer held back his might; but straight his heart was filled with fury and he showed forth all his strength. From Heaven and from Olympus he came forthwith, hurling his lightning: the bolts flew thick and fast from his strong hand together with thunder and lightning, whirling an awesome flame. The life-giving earth crashed around in burning, and the vast wood crackled loud with fire all about. All the land seethed, and Ocean’s streams and the unfruitful sea. The hot vapour lapped round the earthborn Titans: flame unspeakable rose to the
HESIOD

άσπετος, ἡ τ' ἀμερδε καὶ ἰφθίμων περ ἔοντων
ἀγη μεραμίσασα κεραυνοῦ τε στεροτής τε.
καῦμα δ' θεσσείον κάτεχεν Χάος. εἰςατο δ' ἄντα

οφθαλμοῦσιν ἵδειν ὡδ' οὐαῖσι σοσαν ἀκοῦσαι
ἀυτως, ὅς εἰ Γαία καὶ Οὐρανὸς εὐρὺς ὑπέρθε
πλνατο· τούοις ἤαρ κε μέγας ὑπὸ δούπος ὄρωρε
τής μὲν ἐρειπομεῖνης, τοῦ δ' ψ όθεν ἐξεριπόντος
τόσσοις δούπος ἔγειρο τεθὲν ἔριδι ἐνυιντον.

συν δ' ἀνεμοι εὔοσσιν τε κοινήν ἐσαφαράγιζουν
βροντήν τε στεροτήν τε καὶ αἰθάλευτα κεραυνον,
κήλα Διὸς μεγάλοιο, φερόν δ' ἵαχην τ' ἐνυπη' τε
ἐς μέσον ἀμφοτέρων· ὁτὸς δ' ἀπλῆτος ὄρωρε
σιμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων.

ἐκλίνθη δ' μάχη πρὶν δ' ἀλλήλους ἐπέχοντες
ἐμμενεώς ἐμάχοντο διὰ κρατερὰς ὑψιμας.

Οι δ' ἂρ' εὺλ πρώτοις μάχην δριμείαν ἐγείραν
Κόττος τε Βριάρεώς τε Γύης τ' ἅτος πολεμοιο,
οἶρα τρηκοσίασ πέτρας στιβαρῶν ἀπὸ χειρῶν
πέμπον ἐπασοντέρας, κατὰ δ' ἐσκίοσαν Βέλεσσι
Τετῆνας, καὶ τοὺς μὲν ὑπὸ χθόνος εὐροδείης
πέμψαν καὶ δεσμοῖς ἐν ἀργαλέουσι ἐδησαν
χερσίν νυκτάσαντες ὑπερθύμους περ ἔοντας,
τόσσον ἐνερ' ὑπὸ γῆς, ὅσον οὐρανὸς ἔστ' ἀπὸ
γαῖς·

τόσσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἦροεντα·
ἐννέα γὰρ νύκτας τε καὶ ἡματα χάλκεος ἄκμων
οὐρανόθεν κατίον δεκάτης κ' ἐς γαίαν ἴκοιτο·
ἐννέα δ' αὐ νύκτας τε καὶ ἡματα χάλκεος ἄκμων
ἐκ γαῖς κατίον δεκάτης κ' ἐς Τάρταρον ἴκοι.

τοῦν πέρι χάλκεον ἔρκος ἐλήλαται ἀμφί δὲ μιν υψ
τριστοιχεὶ κέχυται περὶ δειρῆν· αὐτάρ ὑπέρθεν

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THEOGONY

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

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

γῆς ἔρχεται πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.
ἐνθὰ θεοὶ Τιτῆνες ὑπὸ ζύφῳ ἥροεντι
κεκρύφαται βουλήσει Δίος νεφεληγερέται
χώρῳ ἐν εὐρώεντι, πελώρης ἐσχάτα γαιῆς.
τοῖς οὐκ ἔξιτον ἔστι. θύρας δ’ ἐπέθηκε Ποσειδέων
χαλκέας, τείχος δὲ περιέχεται ἀμφοτέρωθεν.
ἐνθὰ Γῆς Κόττος τε καὶ Ὀμβριάρεως μεγάθυμος
ναίουσιν, φύλακες πιστοὶ Δίος αἰγιόχοιο.

“Ενθὰ δὲ γῆς ὀθόνερας καὶ Ταρτάρου ἥρεοντος
πάντων τ’ ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
εὐείς πάντων πηγαὶ καὶ πείρατ’ ἔσσων
ἀργαλέ’ εὐρωέντα, τὰ τε στυγέουσι θεοὶ περ,
χάσμα μέγ’, οὐδὲ κε πάντα τελεσφόρον εἰσ
ἐναυτὸν

οὐδ’ ἰκοῖτ’, εἰ πρῶτα πυλέων ἐντοσθε γένοιτο,
ἀλλὰ κεν ἐνθὰ καὶ ἐνθὰ φέροι πρὸ θύελλα θύελλη
ἀργαλέ’ δεινὸν δὲ καὶ ἄθανάτοις θεοῖς
tοῦτο τέρας. Νύκτος δ’ ἐρεβευνὴς οἰκία δεινὰ
ἔστηκεν νεφέλης κεκαλυμμένα κυνέργειν.

τῶν πρόσθ’ ἱππετοῖο πάλι’ ἔχει οὐρανόν εὐρύν
ἔστης κεφαλῆ τε καὶ ἄκαμάτησι χέρεσιν
ἀστερέως, ὥθη Νύξ τε καὶ Ἡμέρη ἄσσον ἱοῦσαι
ἀλλὰ προσέειντον, ἀμείβομεναι μέγαν οὐδὸν
χάλκεον’ ἢ μὲν ἔσσ’ καταβήσεται, ἢ δὲ θύραξ’
ἐρχεται, οὐδὲ ποτ’ ἀμφοτέρας δόμοι ἐντὸς ἔργει,
ἀλλ’ αἱ ἐτέρῃ γε δόμων ἐκτοπθεῖν ἑοῦσα
γαῖαν ἐπιστρέφεται, ἢ δ’ αὕ δόμων ἐντὸς ἑοῦσα
μίμησι τὴν αὐτῆς ορθὴν ὅδον, ἔστ’ αὖ ἤκηται,
ἡ μὲν ἐπιχοθνίοισι φάως πολυδερκὲς ἔχουσα.”
THEOGONY

like a neck-circlet, while above grow the roots of the earth and unfruitful sea. There by the counsel of Zeus who drives the clouds the Titan gods are hidden under misty gloom, in a dank place where are the ends of the huge earth. And they may not go out; for Poseidon fixed gates of bronze upon it, and a wall runs all round it on every side. There Gyes and Cottus and great-souled Obriareus live, trusty warders of Zeus who holds the aegis.

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

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

1 *sc. Atlas, the Shu of Egyptian mythology: cp. note on line 177.
Ἡσίοδος

"Τπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
Νῦξ ὅλοῃ, νεφέλῃ κεκαλυμμένη ἥρεοειδεῖ.
Εὖθα δὲ Νυκτὸς παίδες ἔρεμων σικί ἔχουσιν,
"Τπνος καὶ Θανάτος, δεινὸι θεοί· οὔδε ποτ’ αὐτοῖς
Ἡλίου φαέθων ἐπιδερκεται ἀκτίνεσσιν
οὐρανὸν εἰς ἀνιὼν οὐδ’ οὐρανόθεν καταβαίνων.
τῶν δ’ ἐτερος γαῖαν τε καὶ εὐρέα νῶτα θαλάσσης
ὕσυχος ἀνεστρεφεται καὶ μείλιχος ἀνθρώποις,
τοῦ δὲ σιδηρέω μὲν κραδίῃ, χάλκεοι δὲ οἱ ἦτορ
νῆλες ἐν στήθεσιν. ἔχει δ’ δυν πρῶτα λάβησιν
ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοις θεοῖσι
Εὖθα θεοῦ χθόνιον πρόσβεθεν δόμοι ἥχηνετες
ἰθθίμοι τ᾽Αἰδεω καὶ ἑπαίνης Περσεφονείης
ἔστασιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει
νηλείης, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἴοντας
σαίνει ὁμῶς ΄ὐρή τε καὶ ὄμασιν ἀμφοτέροισιν,
ἔξελθει δ’ οὐκ αὑτῖς ἐὰν πάλιν, ἀλλὰ δοκεῖν
ἔσθειε, ὅν κε λάβησι πυλέων ἐκτοσθέν ἴοντα.

[ἰθθίμοι τ’ Αἰδεω καὶ ἑπαίνης Περσεφονείης.]
Εὖθα δὲ ναιείς στυγηρὴ θερὸς ἀθανάτοις,
δεινὴ Στῦξ, θυγάτηρ ἁρπαροῦς Ὑκεανοῦ
πρεσβυτᾶτη· νόσφιοι δὲ θεῶν κλυτὰ δῶματα ναίει
μακρῆσιν πέτρησι κατηρφεῖ· ἀμφὶ δὲ πάνη
κίοσιν ἄργυροσι πρὸς οὐρανὸν ἐστήρικται.
παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὡκέα Ἰρις
ἀγγελίᾳ πολεῖται ἐπ’ εὐρεά νῶτα θαλάσσης.
ὅπποτ’ ἐρις καὶ νεῖκος ἐν ἀθανάτοισιν ὅρθαι
καὶ ρ’ ὅστις ψεύδηται Ὀλύμπια δῶματ’ ἐχοντὼν,
Ζεὺς δὲ τ’ Ἰριν ἐπεμψε θεῶν μέγαν ὄρκον ἐνεῖκαι
τηλόθεν ἐν χρυσῇ πρωχῷ πολυώνυμον ὑδωρ

1 This line (a repetition of 768) is not found in the better MSS.

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THEOGONY

brother of Death, even evil Night, wrapped in a vaporous cloud.

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

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

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

1 Oceanus is here regarded as a continuous stream enclosing the earth and the seas, and so as flowing back upon himself.
ΗΕΣΙΟΔ

ψυχρόν, ὅτ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο υψηλῆς· πολλὸν δὲ ὑπὸ χθονὸς εὐρυνοείς
ἐξ ἱεροῦ ποταμοῦ βέει διὰ νύκτα μέλαιναν Ὥκεανοίο κέρας· δεκάτη δ’ ἐπὶ μοῖρα δέδασται·
ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νώτα θαλάσσης δίνης ἄργυρείς εἰλιγμένος εἰς ἅλα πίπτει,
ἡ δὲ μ’ ἐκ πέτρης προρέει μέγα πῆμα θεοῖς.
ος κεν τὴν ἐπίορκον ἀπολλείψας ἐπομόσῃ ἀθανάτων, οἱ ἔχουσι κάρη νυφεύτος Ὀλύμπου,
κεῖται νήμιμος τετελεσμένον εἰς ἕναντόν·

οὐδὲ ποτ’ ἀμβροσίας καὶ νέκταρος ἐρχεται ἄσσον ἄτατος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἀνανδός
στρωτῶς ἐν λεχέσσι, κακὸν δὲ εἶ κώμα καλύπτει.
αὐτὰρ ἐπεὶ νοῦσον τελέσῃ μέγαν εἰς ἕναντόν,
ἀλλος γ’ ἐξ ἄλλου δέχεται χαλεπώτερος ἀέθλος.

εἰνάετες δὲ θεῶν ἀπαμελεῖται αἰὲν ἐώτων,
οὐδὲ ποτ’ ἐς βουλὴν ἐπιμισθεῖται οὐδ’ ἐπὶ δαίτας,
ἐννέα πάντα ἔτεα· δεκάτῳ δ’ ἐπιμισθεῖται αὐτίς
eἰράς ἐς ἄθανάτων, οἱ Ὀλύμπια δόματ’ ἔχουσιν.
τούτων ἀρ’ ὀρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ

’Ενθα δὲ γῆς δυνοφῆς καὶ Ταρτάρου ἥρωντος
πόντου τ’ ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόετος
ἐξεῖς πάντων πηγαί καὶ περίρατ’ ἔσσων ἀργαλε’ εὐρωπετα, τάτε ὀτυγέουσι θεοὶ περ.

ἐνθα δὲ μαρμάρεαι τε πύλαι καὶ χάλκεος οὐδός
ἀστεμφῆς, βίζησι διηνεκέεσσιν ἀρηρῶς,

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from far away, the famous cold water which trickles down from a high and beetling rock. Far under the wide-pthed earth a branch of Oceanus flows through the dark night out of the holy stream, and a tenth part of his water is allotted to her. With nine silver-swirling streams he winds about the earth and the sea’s wide back, and then falls into the main; but the tenth flows out from a rock, a sore trouble to the gods. For whoever of the deathless gods that hold the peaks of snowy Olympus pours a libation of her water and is forsworn, lies breathless until a full year is completed, and never comes near to taste ambrosia and nectar, but lies spiritless and voiceless on a strewn bed: and a heavy trance overshadows him. But when he has spent a long year in his sickness, another penance and an harder follows after the first. For nine years he is cut off from the eternal gods and never joins their councils or their feasts, nine full years. But in the tenth year he comes again to join the assemblies of the deathless gods who live in the house of Olympus. Such an oath, then, did the gods appoint the eternal and primaev to be: and it spouts through a rugged place.

And there, all in their order, are the sources and ends of the dark earth and misty Tartarus and the unfruitful sea and starry heaven, loathsome and dank, which even the gods abhor. And there are shining gates and an immovable threshold of bronze having unending roots and it is grown of itself.\(^1\) And

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

\(^2\) i.e. the threshold is of "native" metal, and not artificial.
HESIOD

αὐτοφυῆς· πρόσθεν δὲ θεῶν ἔκτοσθεν ἀπάντων Ἰτιῆς, ναίον, πέρην Χάεος ξοφεροῦ. αὐτὰρ ἐρισμαραγώθοι Δίως κλειτοὶ ἐπίκουροι δώματα ναετάοουν ἐπ᾽ Ὀκεανοίο θεμέθλους, Κόττος τ᾽ ἡδὲ Γύης. Βραὸν γε μὲν ἦν ἐόντα γαμβρὸν ἐδι ποῖσε βαρύκτυπος Ἐννοοῦγαιος, ὅμως κε Διομοτόλειαν ὅπνεος, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Ἰτιῆς ἀπ᾽ οὐρανοῦ ἐξέλασεν Ζεὺς,

ὀπλότατον τέκε παίδα Τυφώεα Γαῖα πελώρης Ταρτάρου ἐν φιλότητι διὰ χρυσῆν Ἄφροδίτης, οὐ χεῖρες μὲν ἔσωσ τ᾽ ἱσχύι, ἐργατι χούσα, καὶ πόδες ἀκάματοι κρατεροὶ θεοῦ· ἐκ δὲ οἱ ὦμοι ἤν ἐκατόν κεφαλαὶ ὀφίως, δεινόοι δράκοντος, γλώσσῃς δυνοφερῆς λελιχμότες, ἐκ δὲ οἱ ὀσσῶν θεσπεσίης κεφαλής ὑπ᾽ ὀφρύσα πῦρ ἀμάρυσσεν πασέων δ᾽ ἐκ κεφαλέων πῦρ καίετο δερκομένοιο· φοναὶ δ᾽ ἐν πάσησαι ἔσσαν δεινής κεφαλής παντοίην ὅπτ᾽ ἑίσαι ἀθέσφατον. ἄλλοτε μὲν γὰρ ὑπὸ θέγγονθ᾽ ὡστε θεοῦσ τυχίσας, ἄλλοτε δ᾽ αὐτὲ ταύρου ἐμβρύχου, μένος ἀσχετοῦ, ὅσσαν ἀγαύρου, ἄλλοτε δ᾽ αὐτὲ λέωνος ἀναιδέα θυμὸν ἔχουσο, ἄλλοτε δ᾽ αὐ ἄκυκλακασσίου ἐοικότα, θαύματ' ἄκοισαι, ἄλλοτε δ᾽ αὐ ῥοῖςεντ᾽, ὅπο δ᾽ ἤχετ ποῦρα μακρά. καὶ νῦ κεν ἐπλετό ἐργαν ἰμίχανον ἱματι κεινφ καὶ κευν ὁ γε θυντοῖσι καὶ ἀθανάτωσιν ἄναξεν, εἰ μὴ ἄρ ὡς νόσε πατὴρ ἀνδρῶν τε θεῶν τε. δικλῆρον δ᾽ ἐβροντήσε καὶ ὁβριμοῦ, ὠμφὲ δὲ γαῖα ὁμερολέον κονάβησε καὶ οὐρανὸς εὑρὺς ὑπέρθη τὸντος τ᾽ Ὀκεανοῦ τε ῥοαι καὶ τάρταρα γαῖς.
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beyond, away from all the gods, live the Titans, beyond gloomy Chaos. But the glorious allies of loud-crashing Zeus have their dwelling upon Ocean’s foundations, even Cottus and Gyes; but Briareos, being goodly, the deep-roaring Earth-Shaker made his son-in-law, giving him Cymopolea his daughter to wed.

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

ποσι δ' ὑπ' ἀθανάτουι μέγας πελεμίζετ' Ὄλυμβος

ὁρινμένου ἀνακτός· ἐπεστενάχιζε δὲ γαία.

καῦμα δ' ὑπ' ἀμφότερων κάτεχεν ἱειδέα πόντων

βροντής τε στεροπής τε, πυρὸς τ' ἀπὸ τοῦ τοιοῦ

πελώρουν,

πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθωντος.

ἐξεε δὲ χθὼν πᾶσα καὶ ὄφρανος ὡδὲ θάλασσα;

θυεὶ 1 δ' ἄρ' ἀμφ' ἀκτάς περὶ τ' ἀμφὶ τε κύματα

μακρὰ

ῥυπῆ ὑπ' ἀθανάτων, ἔνωσις δ' ἀσβεστος ὁρῶει

τρεε 2 δ' Ἁίδης, ἐνεροισι καταφθιμένωσιν ἀνάσσων, 850

Τιτήρες 3 θ' ὑποταρτάρου. Κρόνοις ἀμφὶ ἑρντες,

ἀσβεστον κελαοῦ καὶ αἰνῆς ὁμαδήτος.

Ζεὺς δ' ἐπεὶ οὐν κόρθυνε εὖν μένοις, εἶλετο δ' ὅπλα,

βροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνῶν,

τλῆσαν ἀπ' Ὅλυμποιο ἐπάλμενος; ἀμφὶ δὲ πάσας 855

ἐπρεσθες θεσπεσίας κεφάλας δεινοῖ τοιοῦτο επέλωρον.

αὐτὰρ ἐπεὶ δὴ μιν δάμαεν πληγήσω ἰμάσσας,

ηρπε γνωθεῖς, στενάχιζε δὲ γαία πελώρῃ.

φλὸξ δὲ κεραυνοθέντος ἀπέσυντο τοῖο ἀνάκτος

οὐρεος ὑπ' ἐβήσσησιν ἀδνής 3 παπαλοέσσης,

πληγέντος. πολλῆ δὲ πελώρῃ καίετο γαία

ἀτμὴ θεσπεσία καὶ ἐτήκετο κασσίτερος ὑπὸ

τεχνὴ ὑπ' αἰτίων ἐν ἐντρήτοις χιρύνσαι

θαλάσσαι, ὡδὲ σίδηρος, ὡς κατερώτατος ἑστιν,

οὐρεος ὑπ' ἐβήσσῃ ἰδαμαζόμενος πυρὶ κηλεύῃ στρεφεῖ 865

1 R.: θῦε, MSS.
2 Schol.: τρέεσι, MSS.
3 MSS. and schol.: 'Αιτης, Tzetzea.
THEOGONY

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

1 According to Homer Typhoeus was overwhelmed by Zeus amongst the Arimi in Cilicia. Pindar represents him as buried under Aetna, and Tzetzes read Aetna in this passage.
2 The epithet (which means literally well-bored) seems to refer to the spout of the crucible.
ΗΕΣΙΟΔΟΣ

τηκεταὶ ἐν χθονὶ δὴ ᾳ Ὑφαίστου παλάμησιν. Ὄς ἀρα τήκετο γαῖα σῆλαι πυρὸς αἰθομένου.

ῥίψε δὲ μιν θυμῷ ἀκαθόν ἐς Τάρταρον εὐρύν.

Ἐκ δὲ Τυφώεος ἐστ᾿ ἀνέμων μένος ϊγρῶν ἀέντων,

νασφὶ Νότου Βορέω τε καὶ ἀργέστεω Ζεφύρου.

οἳ γε μὲν ἐκ θεάνιν γενεὰ, θυντοῖς μὲγ’ ὅνειας.  

οἳ δ’ ἄλλοι μαγαύραι ἑπτυπνεῖοιν θάλασσαν. 

ἀι δὴ τοι πιπτοῦσαι ἐς ἡροειδεὰ πόντουν,

πῆμα μέγα θυντοῖς, κακὴ θυύουσιν ἁέλλην.  

ἀλλοτε δ’ ἄλλαι ἄεις διασκεδάσσετε τῇ ἄης

ναύτας τε φθείρουσιν. κακοῦ δ’ οὐ γίγνεται ἀλκή

ἀνδράς, οἳ κείησι συνάντωνται κατὰ πόντουν.

ἀδ’ αὖ καὶ κατὰ γαῖαν ἀπειριτὸν ἀνθεμέλεσαν

ἐργ’ ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων

πιπτλεῖσαι κοινὸς τε καὶ ἀργαλέου κολοσσυρτοῦ.

Αὐτὰρ ἐπεὶ ὑπὸ πόνον μάκαρες θεοὶ ἑξετέλεσαν,

Τυτήνεσι δὲ τιμάων κρίναντο βίησι.

δὴ ὑπὸ τὸν ὀθρυνον βασιλεύεμεν ἢδὲ ἀνάσσεων

Γαῖς ἄνθρωπον ἀλκοοῦν Ἀθηῆς ἄλθανάτων. δὲ τοῖς ἐὰς διεδάσσατο τιμᾶς.

Ζεὺς δὲ θεῶν βασιλεύς πρώτην ἀλοχον θέτο

Μήτιν

πλείονα τε ὑδίαιν ἰδὲ θυντῶν ἀνθρώπων.

ἀλλ’ ὅτε δὴ ἄρ’ ἐμελλὲ θεῶν γλαυκῶπων Ἀδηῆς

τέξεσθαι, τότ’ ἐπείτα δόλῳ φρένας ἐξαπατήσας

αἰμαλίσσι, λόγοισιν ἐν ἐσκάθητῳ νηδῦν

Γαῖς ἄνθρωπον τετελέσως καὶ Οὐρανοῦ ἀστερῶντος.

1 Fick: δὴ ῥα, DGHI: δὴ ῥ’, EF: δὴ ῥ’ ἐμελλὲ, KL.
THEOGONY

melts in the divine earth through the strength of Hephaestus. Even so, then, the earth melted in the glow of the blazing fire. And in the bitterness of his anger Zeus cast him into wide Tartarus.

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

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

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

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

tως γάρ οἱ φρασάτην, ἃνα μὴ βασιληίδα τιμὴν ἄλλος ἔχοι Δίως ἀντὶ θεῶν αἰειγενετῶν. 895 ἐκ γάρ τῆς εὐμάρετα περίφρονα τέκνα γενέσθαι πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν ἵσον ἔχουσαν πατρὶ μένος καὶ ἐπίφρονα βουλήν. αὐτάρ ἐπειτ' ἄρα πάϊδα θεῶν βασιλῆα καὶ ἀνδρῶν ἡμέλλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα· ἀλλ' ἄρα μὴν Ζεὺς προσήν ἐνν ἐσκάτθετο νηδὺν, ὡς δὴ οἱ φράσασαι θεὰ ἄγαθον τε κακών τε. 900

Δεύτερον ἦγαγετο λυπαρὴν Θέμιν, ἥ τεκεν Ὠρας,

Εὔνομην τε Δίκην τε καὶ Εὐρήνην τεθαλυκάν, αἱ ἑργ' ὀφεύουσι καταθνητοὶ βρετοῖσι, Μοῖρας θ', ἂν πλειστὴν τιμὴν πορε μητίετα Ζεὺς, Κλωθὸ τε Λάχεσιν τε καὶ Ἀτροπον, αἰτε διδοῦσι θυντοῖς ἀνθρώπουσιν ἔχειν ἄγαθον τε κακών τε.

Τρεῖς δὲ οἱ Εὐφυνομή Χάριτας τέκε καλλιπαρήσιοι,

'Οκεανὸυ κούρη, πολυηρατον εἶδος ἔχουσα, 'Ἀγαθὴν τε καὶ Εὐφροσύνη Θαλύην τ' ἔρατειν' τῶν καὶ ἀπὸ βλεφάρων ἔρος εἴβετο δερκομενῶν 910 λυσιμελὴς· καλὸν δὲ θ' ὑπ' ἀφρόσι δερκιώνται.

Αὐτάρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἠθεν, ἥ τεκε Περσεφόνην λευκόλεννον, ἥν 'Αδωνίς ἡρπασε ἡ παρὰ μητρός· ἐδωκε δὲ μητίετα Ζεὺς.

Μημοσύνης δ' ἐξαυτίς ἐράσατο καλλικόμοιο, 915 ἐξ ὡς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο ἐννέα, τῆς οὖν άδον θαλίαν καὶ τέρψις άουδῆς.

Δητῶ δ' Ἀπόλλωνα καὶ Ἀρτέμιν ἵχεαραν, ἱμερούσια γόουν περὶ πάντων Οὐρανίων, γείνατ' ἄρ' αἰγίδοχοι Δίως φιλότητι μυγείσα. 920

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so, to the end that no other should hold royal sway over the eternal gods in place of Zeus; for very wise children were destined to be born of her, first the maiden bright-eyed Tritogeneia, equal to her father in strength and in wise understanding; but afterwards she was to bear a son of overbearing spirit, king of gods and men. But Zeus put her into his own belly first, that the goddess might devise for him both good and evil.

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

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

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

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

And Leto was joined in love with Zeus who holds the aegis, and bare Apollo and Artemis delighting in arrows, children lovely above all the sons of Heaven.
ΗΣΙΟΔΟΣ

Δουσθοτάτων δ' Ἡρην θαλερὴν ποιήσατ' ἀκού- 
τίν'.

ἡ δ' Ἡβην καὶ Ἄρη καὶ Εἰλείθυιαι ἔτικτε 
μυχθεῖσ' ἐν φιλότητι θεῶν βασιλῆι καὶ ἄνδρῶν. 

Αὐτὸς δ' ἐκ κεφαλῆς γιλακώπιδα Τριτογένειαι 
δεινήν εὐρέμνουσιν ἀγέστρατον ἀτρυτώνων 
πότιναν, ἢ κέλαοι τε ἄδων πόλεμοι τε μάχαι τε, 

"Ἡρη δ' Ἡφαίστον κλυτόν ὡφιλότητι μυγείσα 
γείνατο, καὶ ζαμένησε καὶ ἦρισε δ' παρακοίτη, 
ἐκ πάντων τετυχοντες κεκασμένων Οὐρανίων.

<"Ἡρη δὲ ζαμένησε καὶ ἦρισε δ' παρακοίτη.1 
ἐκ ταύτης δ' ἔριδος ἢ μὲν τέκε φαιδίμοι νῦν 
"Ηφαίστον, φιλότητος ἄτερ 2 Δίος αἰγιόχοιο, 
ἐκ πάντων παλάμησε κεκασμένον Οὐρανίωνων 
αὐτάρ ὡ γ' Ὀκεανοῦ καὶ Τηθύς ἁμόμοιο 
κούρη νοσφ'" Ἡρης παρελέξατο καλλιπαρῆφ, 

ἐξαπαθῶν Μήτιν καίτερ πολυδήνε' ἔωσαν. 
συμμάρψας δ' ὦ γε χερσίν ἐην ἑγκάθετο υἱήν 
δείσας, μὴ τέξῃ κρατερότερον ἄλλῳ κεραυνῷ. 

τοῦνεκά μιν Κρονίδης ψύξινος αἰθέρι ναίων 
κάτπισφ ἐξαπίης; ἢ δ' αὐτίκα Παλλάδ' Ἄθηνην 
κυσατο' τήν μὲν ἔτικτε πατὴρ ἄνδρων τε θεῶν τε 
πάρ κορυφὴν Τρίτωνος ἐπ' ὀχθησίων ποταμοῦ. 

Μήτισ δ' αὐτές Ζηνὸς ὑπὸ σπλάγχνοις λελαθυῖα 
ἡστο, Ἀθηναίης μῆτηρ, τέκτανα δικαῖων 
πλείστα θεῶν τε ἱδύια καταθνητῶν τ' ἄνθρώπων, 
ἐνθα θεὰ παρέδεκτο ὅθεν 3 παλάμαις περὶ πάντων 

1 Restored by Peppmüller. The nineteen following lines from another recension of lines 889-900, 924-9 are quoted by Chrysippus (in Galen).
2 Rzach: τέχνηςν ἄνευ, MSS.
3 Hermann: παρέλεκτο Θέως, MSS.

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THEOGONY

Lastly, he made Hera his blooming wife: and she was joined in love with the king of gods and men, and brought forth Hebe and Ares and Eileithyia.

But Zeus himself gave birth from his own head to bright-eyed Tritogeneia,¹ the awful, the strife-stirring, the host-leader, the unwearying, the queen, who delights in tumults and wars and battles. But Hera without union with Zeus—for she was very angry and quarrelled with her mate—bare famous Hephaestus, who is skilled in crafts more than all the sons of Heaven.

But Hera was very angry and quarrelled with her mate. And because of this strife she bare without union with Zeus who holds the aegis a glorious son, Hephaestus, who excelled all the sons of Heaven in crafts. But Zeus lay with the fair-cheeked daughter of Ocean and Tethys apart from Hera . . . deceiving Metis (Thought) although she was full wise. But he seized her with his hands and put her in his belly, for fear that she might bring forth something stronger than his thunderbolt: therefore did Zeus, who sits on high and dwells in the aether, swallow her down suddenly. But she straightway conceived Pallas Athene: and the father of men and gods gave her birth by way of his head on the banks of the river Trito. And she remained hidden beneath the inward parts of Zeus, even Metis, Athena’s mother, worker of righteousness, who was wiser than gods and mortal men. There the goddess (Athena) received that² whereby she excelled in strength all the death-

¹ i.e. Athena, who was born “on the banks of the river Trito” (ep. l. 929).  
² sc. the aegis. Line 929 is probably spurious, since it disagrees with 929 and contains a suspicious reference to Athena.
HESIOD

ἀθανάτων ἐκέκασθ’ οἱ Ὁλύμπια δῶματ’ ἔχουσιν,
[αἰγίδα πούησασα φοβέστρατον ἐντὸς ’Αθήνης’]
σὺν τῇ ἐγείνατό μιν πολεμήμα τεύχε’ ἔχουσαν.> 929

‘Εκ δ’ Ἀμφιτρίτης καὶ ἐρικτύπον Ἐννοσυγαίον 930
Τρίτων εὐρυβίης γένετο μέγας, ὡστε θαλάσσης
πυθμέν’ ἔχων παρὰ μητρὶ φίλη καὶ πατρὶ ἀνακτὶ
ναῖει χρύσα δώ, δεινὸς θεός. αὐτάρ’ Ἀρη
μινότρως Κυθέρεια Φόβον καὶ Δείμον ἔτικτε
δεινοῦς, οὔτ’ ἀνδρῶν πυκνὰς κλονέουσι φά-
λαγγας 935
ἐν πολέμῳ κρυόεντι σὺν Ἀρη πτολιπόρθῳ,
‘Ἀρμοινὴν θ’, ἴση Κάδμος ὑπέρθυμος θέτ’ ἄκοιτων.
Ζηνὶ δ’ ἄρ’ Ἀτλαντὶς Μαίη τέκε κύδιμον
Ἠρμῆν,
κήρυκ’ ἀθανάτων, ίερὸν λεχὸς εἰσαναβάσα.
Καδμείς δ’ ἄρα οἱ Σεμέλῃ τέκε φαίδιμοι νιόν 940
μιχθεῖον ἐν φιλότητι, Διόνυσου πολυηγέα,
ἀδανᾶτον θυτήτ’ νῦν δ’ ἀμφότεροι θεοὶ εἰσὶν.
‘Ἀλκημήνη δ’ ἄρ’ ἔτικτε βίην Ἡρακλεῖην
μιχθεῖον ἐν φιλότητι Διὸς νεφεληγερέτας.
‘Ἀγαλῆν δ’ Ἡφαιστος, ἀγακλυτος ἄμφιγυνεις, 945
ὅπλοτάτην Χαρίτων θαλερήν πονήσατ’ ἄκοιτων.
Χρυσοκόμης δὲ Διόνυσος ξαυθήν Ἀριάδνην,
κούρην Μίνωου, θαλερήν πονήσατ’ ἄκοιτων.
πὴν δὲ οἱ ἄδανατον καὶ ἀγήρῳ θήκε Κροιών.
‘Ἠβην δ’ Ἀλκημήνης καλλισφύρου ἄλκιμος
νιός,
ἰς Ἡρακλῆς, τελέσας στοιόντας ἀέθλους,
παῖδα Διὸς μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλου,
αἴδοινθά’ ἄκοιτων ἐν Οὐλύμπῳ νιφόεντι,
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less ones who dwell in Olympus, she who made the host-scaring weapon of Athena. And with it (Zeus) gave her birth, arrayed in arms of war.

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

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

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

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

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

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

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

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

δίβιος, δΦ μέγα ἔργον εν ἀθανάτοις ἀνύσσεσ
ναίει ἀπήμαντος καί ἀγίραος ἦματα πάντα.

'Ἡλίω δ' ἀκάμαντι τέκει κλυτός Ὀκεανή
Περσηφ Κύρκην τε καὶ Λείτην βασιλῆα.
Αἰήτης δ' ὑίος φαεσιμβρότου Ἡελίοιο
κούρην Ὀκεανοῦ τελήντος ποταμοῖο
γῆμε θεῶν βουλήσιν Ἰδώναν καλλιπέρην.

ἡ δὲ οἱ Μήδειαν ἕσφυρον ἐν φιλότητι
γείναι' ὑποδημθείσα διὰ χρυσῆν Ἀφροδίτην.

Τμεὶς μὲν νῦν χαίρετ', Ὀλυμπία δόματ' ἔχοντες,
νησιὸ τ ἠπειροὶ τε καὶ ἀλμυρὸς ξύδηθι πόντος.

μοῦσαι Ὀλυμπιάδες, κοῦραὶ Δίὸς αἰγινχοίο,
ὁσαι δὴ θυντοῖσι παρ' ἀνδράσιν εὐνυθεἴσαι
ἀθάναται γείναντο θεοὶ ἐσπεικελλα τέκνα.

Δημήτηρ μὲν Πλοῦτον ἐγείνατο, διὰ θεάων,
'Ιασών' ἱππό μυγεία' ἐρατῇ φιλότητι

κάδμῳ δ' Ἀρμονίῃ, θυγάτηρ χρυσῆς Ἀφρο-

δίτης,

Ἰνδῷ καὶ Σεμέλῃ καὶ Ἀγανήν καλλιτάρρην
Ἀὐτονόην θ', ἦν γῆμεν Ἀρισταῖος βαθυχαίτης,

καὶ Πολύδωρον ἐντεταφάνω ἐν Θήβῃ.

Κούρη δ' Ὀκεανοῦ, Χρυσάρι Καρτερθύμῳ
μιχθεῖσ' ἐν φιλότητι πολυχρύσου Ἀφροδίτης,

Καλλιροή τέκε παίδα βροτῶν κάρτιστων ἀπάντων,

γηρονέα, τον κτείνε βία Ἡρακλῆι
βοῦν ένεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.
THEOGONY

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

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

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

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

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

And the daughter of Ocean, Callirrhoë was joined in the love of rich Aphrodite with stout hearted Chrysaor and bare a son who was the strongest of all men, Geryones, whom mighty Heracles killed in seagirt Erythea for the sake of his shambling oxen.
HESIOD

Τιθωνὶ δ' Ἡώς τέκε Μέμνονα χαλκοδρυστὴν,
Αἰθιότων βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα. 985
αὐτὰρ ὑπαὶ Κεφάληρ φιτύσατο φαίδιμον νίον,
ὄφθημου Φαέθουτα, θεοῖς ἐπιείκελον ἄνδρα.
τὸν ρὰ νέον τέρεν ἄνθος ἔχοντ’ ἐρικυδεὸς ὦβης
παῖδ’ ἀταλὰ φρονέοντα φιλομμείδης Ἀφροδίτη
ὡρτ’ ἀναρέψαμένη, καὶ μὲν ἄσθεος ἐνὶ νησῖ,
ηποπόλον νύχιον ποιήσατο, δαίμονα δίοιν.

Κούρῃν δ’ Αἴηται διστρεφέος βασιλῆες
Ἀισονίδης βουλῆσθι θεᾶν αἰειγενετῶν
ἡγε παρ’ Αἴηται, στελέσας στονόντας ἀέθλους,
τοὺς πολλοὺς ἐπέτελε μέγας βασιλεὺς ὑπερ-

этому στῆθις Πελίς καὶ ἀτάσθαλος, ὁ δεκαογοῖος,
τοὺς στελέσας Ἰαωλκὸν ἀφίκετο, πολλὰ μογῆσας,
ἄκεις ἐπὶ νησὶ ἄγων ἐλκώπιδα κοῦρην
Ἀισονίδης, καὶ μὲν βαλερὴν ποιήσατ’ ἀκοιτών,
καὶ ὃ’ ἂς δημιθεῖσ’ ὑπ’ Ἱῆσον, ποιμέν λαῶν, 1000
Μήδειον τέκε παῖδα, τὸν οὕρεσιν ἔτρεψεν Χεῖρων
Φιλυρίδης’ μεγάλου δὲ Δίος νῦσι ἐξετελεῖτο.

Αὐτὰρ Νηρῆς κοῦραί, ἀλίαο γέροντος,
ἢ τοι μὲν Φώκον Ψαμάθη τέκε δία θεών
Αϊακοῦ ἐν φιλότητι διὰ χιουσέν Ἀφροδίτην,
Πηλεὶ δὲ δημηθείσα θεᾶς Θέτις ἀργυρότεξα
γείνατ’ Ἀχιλῆα ῥηξῆνορα θυμολέουνα.

Αἰνείαν δ’ ἀρ’ ἔτικτεν ἐνοστέφανος Κυθέρεια
Ἀγχύσῃ ἦρωι μυγεῖδι’ ἐρατῇ φιλότητι
Ἰδῆς ἐν κορυφῆσι πολυπτόχου υλέσσῃ.

Κίρκῃ δ’, Ἡλίους βυγάτηρ Τηερονίδαο,
γείνατ’ Ὀδυσσῆος τάχασθρον ἐν φιλότητι
Ἀγριον ἦδὲ Λατίνου ἀμύμονα τε κρατερόν τε.
THEOGONY

And Eos bare to Tithonus brazen-crested Memnon, king of the Ethiopians, and the Lord Emathion. And to Cephalus she bare a splendid son, strong Phaëthon, a man like the gods, whom, when he was a young boy in the tender flower of glorious youth with childish thoughts, laughter-loving Aphrodite seized and caught up and made a keeper of her shrine by night, a divine spirit.

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

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

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

And Circe the daughter of Helius, Hyperion's son, loved steadfast Odysseus and bare Agrius and Latinus who was faultless and strong: also she brought forth
HESIOD

[Τηλέγονον δ' ἄρ' ἐτικτε διὰ χρυσῆν 'Αφροδίτην.]
οἱ δὲ τοῖς μάλα τῆς μυχῶν ὕψων ἱεράν
πάσιν Τυρσηνοῖσιν ἀγακλείτοισιν ἀνασσον. 1015
Ναυσίθουον δ' Ὀδυσσῆι Καλυψῷ διὰ θεάων
γείνατο Ναυσίνον τε μυγεῖσ' ἔρατῇ φιλότητι.
Αὐτὰ μὲν θυητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020

Νῦν δὲ γυναικῶν φύλον ἠείσατε, ἤδεπειαὶ
Μοῦσαι Ὀλυμπιάδες, κούραι Δίως ἀγιόχου.

KATALOGOI ΓΤΝΑΙΚΩΝ. HOIAI

1. Scholiast on Apollonius Rhodius Arg. iii. 1086.
ὅτι Προμηθέως καὶ Προνοίης uídις Δευκαλίων
'Hσίοδος ἐν πρώτῳ Καταλόγῳ φησί, καὶ ὅτι Δευ-
καλιῶν καὶ Πύρρας Ἑλλήν.

2. Ioannes Lydus,3 de Mens. i. 13. Λατίνους μὲν
τους ἐπιχωριάζοντας, Γραϊκοὺς δὲ τοὺς Ἑλληνὶ-
ζοντας ἐκάλουν ἀπὸ Λατίνου . . . καὶ Γραϊκὸν τῶν
ἀδελφῶν, ὡς φησιν 'Ησίοδος ἐν Καταλόγοις.

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

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

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

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

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

THE CATALOGUES OF WOMEN AND EOIAE

1.

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

2.

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

1 A catalogue of heroines each of whom was introduced with the words ἡ οἷς, "Or like her."
HESIOD

κούρη δ' ἐν μεγάροισιν ἀγανοῦ Δευκαλίωνος Πανδώρη Διᾷ πατρί, θεῶν σημάντορι πάντων, μυχθεῖσ' ἐν φιλότητι τέκεν Γραῖκον μενεχάρμην.

3.
Constantinus Porphyrogenitus,1 de Them. 2 p. 48 b. Μακεδονία ἡ χώρα (ὦνομάσθη) ἀπὸ Μακεδόνος τοῦ Διὸς καὶ Θυίας τῆς Δευκαλίωνος, ὡς φησίν Ὁσίόδος.

ἡ δ' ύποκυσαμένη Διᾷ γείνατο τερπικεραύνῳ υἱὲ δύω Μάγνητα Μακηδόνα θ' ἵππιχάρμην, οἱ περὶ Πιερίην καὶ Ὠλυμπὸν δώματ' ἐναίον.

Μάγνης δ' αὖ Δίκτυν τε καὶ ἀντίθεον Πολυδέκτεα.

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

"Ελληνος δ' ἐγένοντο φιλοπτολέμου βασιλῆς Δωρός τε ᾿Εοῦθος τε καὶ ᾿Αἰολος ἵππιχάρμης. Ἀἰολίδαι δ' ἐγένοντο θεμιστοπόλοι βασιλῆς Κρηθεὺς ἢδ' ᾿Αθάμας καὶ ᾿Ισυφος αἰολόμητις Σαλμωνεὺς τ' ἄδικος καὶ ὑπέρθυμος Περιήρης."

5.
Scholiast on Apollonius Rhodius, Arg. iv. 266. οἱ ἀπὸ Δευκαλίωνος τὸ γένος ἔχοντες ἐβασίλευον Θεσσαλίας, ὡς φησὶν ᾿Εκαταῖος καὶ Ὁσίόδος.

6.
Idem, i. 482. ᾿Αλωιάδας . . . Ὁσίόδος δὲ ᾿Αλωέως καὶ ᾿Ιφιμεδείας κατ' ἐπίκλησιν, ταῖς δὲ ἁλη-156.
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"And in the palace Pandora the daughter of noble Deucalion was joined in love with father Zeus, leader of all the gods, and bare Graecus, staunch in battle."

3.

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

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

4.

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

5.

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

6.

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

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

7. Berlin Papyri 7497 and Oxyrhynchus Papyri, 421.1


1 Berlin Papyri, 7497 (left-hand fragment) and Oxyrhynchus Papyri, 421 (right-hand fragment). For the restoration see Class. Quart. vii. 217–8.


3 ὑπάτ[ρους, ὑπαῖ]σαι, Ox. Pap.

4 Γλαύκω ἐν (not et), Berl. Pap.

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

7.

"... Eurynome the daughter of Nisus, Pandion's son, to whom Pallas Athena taught all her art, both wit and wisdom too; for she was as wise as the gods. A marvellous scent rose from her silvern raiment as she moved, and beauty was wafted from her eyes. Her, then, Glaucus sought to win by Athena's advising, and he drove oxen\textsuperscript{1} for her. But he knew not at all the intent of Zeus who holds the aegis. So Glaucus came seeking her to wife with gifts; but cloud-driving Zeus, king of the deathless gods, bent his head in oath that the... son of Sisyphus should never have children born of one father.\textsuperscript{2} So she lay in the arms of Poseidon and bare in the house of Glaucus blameless Bellerophon, surpassing all men in... over the boundless sea. And when he began to roam, his father gave him Pegasus who would bear him most swiftly on his wings, and flew unwearying everywhere over the earth, for like the gales he would course along. With him Bellerophon caught and slew the fire-breathing Chimera. And he wedded the dear child of the great-hearted Iobates, the worshipful king... lord (of)... and she bare... ."

\textsuperscript{1} As the price to be given to her father for her: so in \textit{Iliad} xviii. 593 maidens are called "earners of oxen." Possibly Glaucus, like Ajax (fr. 68, ll. 55 ff.), raided (\textit{boûs eládos}) the cattle of others.

\textsuperscript{2} i.e. Glaucus should father the children of others. The curse of Aphrodite on the daughters of Tyndareus (fr. 67) may be compared.

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8.
Scholiast on Apollonius Rhodius Arg. iv. 57. τὸν δὲ Ἐυδυμώνα Ἡσίωδος μὲν Ἀεθλίου τοῦ Διώς καὶ Καλύκης, παρὰ Διώς εἰληφότα τὸ δῶρον ἦν δ' αὐτῷ θανάτου τάμιᾶς ὅτε μέλλοι ὀλέσθαι.

9.
Scholiast Ven. on Homer, Il. xi. 750. Ἄκτορλωνε Μολίονε. . . . Ἡσίωδος Ἀκτόρος κατ' ἐπίκλησιν καὶ Μολίόνης αὐτούς γεγενεαλόγηκεν, γώνῳ δὲ Ποσειδώνος.
Porphyrius, Quaest. Hom. ad Iliad. pert., 265. Ἀρίσταρχος δὲ διδύμους ἀκούει ὅχι . . . οίδι ἦσαν καὶ οἱ Διόςκοροι, ἄλλα τοὺς διφεῖς, δύω ἔχοντας σώματα, Ἡσίωδος μάρτυρ χρώμενος, καὶ τοὺς συμπεφυκότας ἀλλήλοις.

10.
Scholiast on Apollonius Rhodius, Arg. i. 156. Ἡσίωδος δὲ μεταβληθέντα εἰς τινα τῶν συνήθων μορφῶν ἐπικαθεσθήναι τῷ ὁμφαλῷ τοῦ ξυγοῦ τῶν Ἡρακλέους ὑππω, βουλόμενον εἰς μάχην καταστήναι τῷ ἦρωι, τὸν δὲ Ἡρακλέα καιρώς αὐτὸν κατατοξεύσαι τῆς Ἀθηνᾶς ὑποδειξάσης. φησὶ δὲ οὕτως.

Περικλύμενον τ' ἀγέρωχον ὀλβιον, ὃ πόρε δῶρα Ποσειδάων ἔνοσίχθων παντοῖ: ἄλλοτε μὲν γὰρ ἐν ὀρνιθεσσὶ φάνεσκεν αἰετός, ἄλλοτε δ' αὐτὲ τελέσκετο, θαύμα ἰδέ-σθαι,
μύρμηξ, ἄλλοτε δ' αὐτὲ μελισσεῖων ἕγλαα φίλα, ἄλλοτε δ' αἰνὸς ὀφὶς καὶ ἅμείλιχος. εἴχε δὲ δῶρα
CATALOGUES OF WOMEN AND EQIAE

8.

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

9.

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

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

10.

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

"... and lordly Periclymenus. Happy he! For earth-shaking Poseidon gave him all manner of gifts. At one time he would appear among birds, an eagle; and again at another he would be an ant, a marvel to see; and then a shining swarm of bees; and again at another time a dread relentless snake.

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παντοὶ, οὐκ ὄνομαστά, τά μιν καὶ ἔπειτα δόλωσε βουλὴ Ἀθηναίης.

11.
Stephanus of Byzantium, s.v. Γερηνία.
κτεῖνε δὲ Νηλῖκος ταλασίφρονος νίεας ἔσθλοὺς ἐνδέκα, δωδέκατος δὲ Γερηνίος ἰππότα Νέστωρ ἕξιν ἔων ἐτύχησε παρ᾽ ἰπποδάμοιοι Γερηνίοις.

* * *
Νέστωρ οἷος ἀλυξεν ἐν ἀνθρεμόεντι Γερηνίῳ.

12.
Eustathius, Hom. 1796. 39.
Τηλεμάχῳ δ᾽ ἀρ᾽ ἐτικτεν ἐυζώνος Πολυκάστη, Νέστορος ὀπλοτάτη κούρη Νηληνάδαο, Περσέπολιν μυχθείσα διὰ χρυσήν Ἀφροδίτην.

13.
Scholias on Homer, Od. xii. 69. Τυρὼ ἦ Σαλμωνέως ἔχουσα δύο παῖδας ἐκ Ποσειδῶνος, Νηλέα τε καὶ Πελιάν, ἐγχει Κρηθέα, καὶ ἵσχει παῖδας ἐξ αὐτοῦ τρεῖς, Ἀἰσονα καὶ Φέρητα καὶ Ἀμυθάονα. Ἀἰσονος δὲ καὶ Πολυμήδης καθ᾽ Ἡσίοδον γίνεται Ιάσων.

Ἀίσον, δε τέκεθα νύον Ἰῆσονα, ποιμένα λαῶν, ὅν Χίρων ἔθρεψ᾽ ἐνὶ Πηλίῳ ὠλήεντι.

14.
Petrie Papyri (ed. Mahaffy), Pl. III. 3. ἀγακλε]τοῦ ἄνακτος
[ποδώκης δι᾽ Ἀταλάντη
Σχοινίος θυγάτηρ,] Χαρίτων ἀμαράγματ᾽ ἔχουσα, ὀφραίῃ περ ἐνύσ᾽ ἀπ᾽ ἁναίνετο φόλον ὁμοῖον ἀνδρῶν βουλομένη φεύγειν γάμον ἀλφηστάων.

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And he possessed all manner of gifts which cannot be told, and these then ensnared him through the devising of Athene."

11.

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

12.

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

13.

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

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

14.

"... of the glorious lord... fair Atalanta, swift of foot, the daughter of Schoeneus, who had the beaming eyes of the Graces, though she was ripe for wedlock rejected the company of her equals and sought to avoid marriage with men who eat bread."
HESIOD

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

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

Τῷ δ’ ἄρ’ ἔπ’ αὐτίκ’ ἔπειτα τ’ ἀνίσφυρ[ος] ὀρνυτο
κούρην ἔξοχον εἰδος ἔχουσαν· πολὺς δ’ ἀμφίσταθ’ ὅμιλος
δεινὸν δερκομενή. θ’άμβος δ’ ἔχε πάντας ὅρωντας.
τῆς μὲν κυνμήνης πυ’ ἔκει ἔξοχον εὐκατάν
συγκάλοντ’ ἐλεύθερον πε’ ἐστὶ στήθεσσ’ ἀπαλοίσι. 5[10]
stὴ δ’ αὐθ’ Ἰππομένης· πολλὰς δ’ ἐπεγείρετο λαὸς.
tοῖς δ’ ἄκην ἡσαυν Σήκ’ οὐνεῖς δὲ γέγονεν βοήσας.

Κέκλυτε μεν πάντες ἡμῖν νῦν ἐκεῖοι ἥδε γέροντες,
ὅψ’ εἶπο τὰ μὲ θυμός’ ἐνὶ στήθεσσι κελευει.
Ἰππομένης μνηστευέι] ἐμὴν ἐλικώπιδα κούρην. 10[15]
μύθος δ’ ὅσθ’ ὑγίης νῦν] οἱ εἰρημένοις ἐστω.
οὐ μὴν ἄεθλου ἄτερ κεκτήσεται. εἰ δὲ κεν οὕτος
νικήσας θάνατον τε φύη καὶ] κύδος ἀρέσθαι
ἀθάνατοι δῶσον’ οὐ Ὁλύμπια δώματ’ ἔχουσιν, 15[20]
ἡ τοῖς ναστήσοντι φίλην ἐς πατρίδα γαίαν
παῖδα φίλην δῶσον, ἐτι δ’ ωκὺ’πόδων θένως Ἰππων,
τοὺς ῥὰ δόμον’ ἄξει κει]μήλα· καὶ νῦ κε θυμὸν
τερφθείη μὲν ἔχων, οἰεῖ] δ’ ἀνισόν ἄεθλος οὐ
μεμνέωτ’ εὐφροσύνης. πατὴρ] δ’ ἀνδρῶν τε
θεῶν τε

* * * * *

1 Slight remains of five lines precede line 1 in the original: after line 20 an unknown number of lines have been lost, and traces of a verse preceding line 21 are here omitted. Between lines 29 and 30 are fragments of six verses which do not suggest any definite restoration. The numbering of the original publication is given in brackets.

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

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

"Hear me all, both young and old, while I speak as my spirit within my breast bids me. Hippomene seeks my coy-eyed daughter to wife; but let him now hear my wholesome speech. He shall not win her without contest; yet, if he be victorious and escape death, and if the deathless gods who dwell on Olympus grant him to win renown, verily he shall return to his dear native land, and I will give him my dear child and strong, swift-footed horses besides which he shall lead home to be cherished possessions; and may he rejoice in heart possessing these, and ever remember with gladness the painful contest. May the father of men and of gods (grant that splendid children may be born to him)²"

* * * * *

¹ In the earliest times a loin-cloth was worn by athletes, but was discarded after the 14th Olympiad.
² The end of Schoeneus' speech, the preparations and the beginning of the race are lost.

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HESIOD

δεξιτερὴ δ' καὶ μὲν ἐπαίσων ἐπ'

ἡ' ὑποχωρῆσας [ἐπ'] ἀριστερά. [τοῖς δ' ἀμέγαρτον

ἀθλον ἔκειθ'. ἦ μὲν ρα π[οδώκης δι'] Ἀταλάντη

λε' ἀνανομένη δώρα [χρυσέης Ἀφροδίτης, 25 [31]

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

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

'Ω θύγατερ Σχοινῆος, ἀμ[ελιχον ἦτορ ἐξουσα,

d]έξο τάδ' ἀγλαὰ δώρα θε[ὰς, χρυσέης Ἀφροδίτης

αὐτὰρ δ [ρίμφα πό]δεσσι μ[ετελθῶν ἦκε τὸ

πρῶτον, 30 [42]

ἡ δ' αἰὴ' ωσθ' 'Ἀρτυια μετ[αστρεφθεῖσα τὸ μῆλον

ἐμμαργ' αὐτὰρ δ' χειρὶ τὸ δεύτερον ἦ[κε χαμάζε.

καὶ δὴ ἔχειν δύο μῆλα ποδώκης δὲ' 'Ατ[αλάντη,

ἐγνὺς δ' ἢν τέλεος. δ' δὲ τὸ τρίτον ἦκε [χαμάζε,

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

ἀστὴ δ' ἄμπυνειν καὶ . . . . . .

15

Strabo, i. p. 42.

καὶ κούρην Ἀράβουο, τὸν Ἐρμάων ἀκάκητα

γείνατο καὶ Ὄρονή, κούρη Βήλου άνακτος.

16.

Eustathius, Hom. 461. 2.

"Ἀργος ἁνυδρον ἐστ' Δαινδβ ποίησεν ἐνυδρον.

17.

Hecataeus in Scholiast on Euripides, Orestes, 872.

ὁ δὲ Αἰγυπτος αὐτὸς μὲν όυκ ἠλθεν εἰς 'Ἀργος,

παῖδας δὲ [ἀπέστειλεν], ὡς μὲν Ἡσίωδος ἐποίησε, πενήκουτα.

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

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"on the right . . . and he, rushing upon her, . . . drawing back slightly towards the left. And on them was laid an unenviable struggle: for she, even fair, swift-footed Atalanta, ran scorning the gifts of golden Aphrodite; but with him the race was for his life, either to find his doom, or to escape it. Therefore with thoughts of guile he said to her:

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

*   *   *   *

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

15.

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

16.

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

17.

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

1 Of the three which Aphrodite gave him to enable him to overcome Atalanta.
HESIOD

18.

Strabo,1 viii. p. 370. καὶ Ἀπολλόδωρος . . . φησίν
does not complete.

. . . Ἡσίοδος μέντοι καὶ Ἀρχίλοχον ἤδη εἰδέναι
καὶ Ἔλληνας λεγομένους τοὺς σύμπαντας καὶ
Πανέλληνας, . . . περὶ τῶν Προιτίδων λέγοντα ὡς
Πανέλληνες ἐμνήστευον αὐτὰς.

Apollocchos, ii. 2. 1. 4. 'Ακρίσιος μὲν 'Αργοὺς
βασιλεῦει, Προῖτος δὲ Τίρυνθος. καὶ γίνεται
'Ακρίσιος μὲν ἐξ 'Ευρυδίκης τῆς Λακεδαίμονος
Δανάη, Προῖτο δὲ ἐκ Σθενεβαίας

Δυσίππη πτερίδες καὶ Πυθών καὶ Πυθώνασσα
αὐταὶ δὲ . . . ἐμάνησαν, ὡς μὲν Ἡσίοδος φησίν,
ὅτι τὰς Διονύσου τελετὰς οὐ κατεδέχοντο.

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

Suidas s.v. μαχλοσύνη.
εἶνεκα μαχλοσύνης στυγγερῆς τέρεν ὡλέσαν
ἀνθοὺς.

Eustathius, Hom. 1746. 7.
καὶ γὰρ σφιν κεφαλῆσι κατὰ κυνὸς αἰνῶν ἔχενεν
ἄλφος γὰρ χρῶν πάντα κατέσχεθεν, ἐκ δὲ νυν
χαίτα
ἔρρεον ἐκ κεφαλέων, ψυλοῦτο δὲ καλὰ κάρηνα.

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

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

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

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

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

1 The Hesiodic story of the daughters of Proetus can be reconstructed from these notices. They were sought in marriage by all the Greeks (Panhellenes), but having offended Dionysus (or, according to Servius, Juno), were afflicted with a disease which destroyed their beauty (or were turned into cows). They were finally healed by Melampus.
HESIOD

19.

Scholiast on Homer, II. xii. 292. Εὐρώπην τὴν Φοίνικος Ζεὺς θεασάμενος ἐν τινὶ λευκῶν μετὰ νυμφῶν ἀνθή ἀναλέγουσαν ἡράσθη καὶ κατελθὼν ἠλλαξεν ἑαυτὸν εἰς ταῦρον καὶ ἀπὸ τοῦ στόματος κρόκον ἔπνευ· οὕτως τε τὴν Εὐρώπην ἀπατήσας ἐβάστασε καὶ διαπορθμεύσας εἰς Κρήτην ἐμώη αὐτῇ εἰδ' οὕτως συνφώκισεν αὐτὴν 'Αστερίων τῷ Κρητῶν βασιλεῖ· γενομένη δὲ ἔγκυος ἐκεῖνη τρεῖς παιδας ἐγένησε· Μίνωα, Σαρπηδώνα καὶ Ὀρδάμανθιν. ἡ ἱστορία παρ᾽ Ἡσιόδῳ καὶ Βακχυλίδῃ.

20.

Scholiast on Apollonius Rhodius, Arg. ii. 178. ὡς δὲ Ἡσιόδος φησιν, (Φινεύς) Φοίνικος τοῦ Ἀγήνωρος καὶ Κασσιεπείας.

21.

Apollodorus,1 iii. 14. 4. 1. Ἡσιόδος δὲ αὐτὸν (Ἀδώνιν) Φοίνικος καὶ Ἀλφέσβοιας λέγει.

22.

Porphyrius,2 Quaest. Hom. ad Iliad. pert. p. 189. ὡς παρ᾽ Ἡσιόδῳ ἐν Γυναικῶν Καταλόγῳ ἐπὶ τῆς Ἀγήνωρος παιδὸς Ἀημοῦκης

[Ἀημοῦκη] τὴν πλεῖστοι ἐπιχειρούν ἀνθρώπων μνήστευσαι καὶ πολλὰ καὶ ἀγλαὰ δῶρ᾽ ὀνομάζουν ἱφθιμοί βασιλῆς, ἀπειρέσιον κατὰ εἴδος.

1 Apollodorus of Athens (fl. 144 B.C.) was a pupil of Aristarchus. He wrote a Handbook of Mythology, from which the extant work bearing his name is derived.

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

19.

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

20.

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

21.

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

22.

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

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

\(^1\) The crocus was to attract Europa, as in the very similar story of Persephone: cp. Homeric Hymns ii. lines 8 ff.
HESIOD

23. Apollodorus, iii. 5. 6. 2. Ἡσίοδος δὲ δέκα μὲν νιοῦσ, δέκα δὲ θυγατέρας (Ἀμφίνοος καὶ Νιόβης).

Aelian, Var. Hist. xii. 36. Ἡσίοδος δὲ (λέγει) ἐννέα (Αρρένας) καὶ δέκα (κόρας), εἰ μὴ ἄρα οὐκ ἐστὶν Ἡσίόδου τὰ ἔπη, ἀλλὰ ὡς πολλὰ καὶ ἀλλα κατέψευσται αὐτοῦ.

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


Schol. on Homer, Il. ii. 522. ὡστε Διλαίθθεν προτεὶ καλλίρροον ὤδωρ.

Strabo, ix. 424. ὡστε παρὲκ Πανοπῆα διὰ Γληχωνᾶ τ’ ἐρυμνὴν καὶ τε δι’ Ἐρχομενοῦ εἰλιγμένος εἰσὶ δράκων ὡς.

27. Scholiast on Homer, Il. vii. 9. ὁ γὰρ τοῦ Μενεσθίου πατὴρ Ἀρηθίδος Βοιωτῶς ἦν κατοικῶν "Ἀρνη" ἐστὶ δὲ αὐτῆ Βοιωτίας, ὡς καὶ Ἡσίοδος φησιν.

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23.

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

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

24.

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

25.

Tityos the son of Elara.

26.

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

27.

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

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1 Priest at Praeneste. He lived c. 170–230 A.D.
2 Son of Apollonius Dyscolus, lived in Rome under Marcus Aurelius. His chief work was on accentuation.
HESIOD

28. Stephanus of Byzantium.1 Οὐχηστὸς ἄλς. . . κεῖται δὲ ἐν τῇ Ἀλιαρτίῳ χώρᾳ, ἱδρυθέν δὲ ὑπὸ Ὀγχυστοῦ τοῦ Βοιωτοῦ, ὡς φησίν Ἡσίοδος.

29. Stephanus of Byzantium. Αἰγά. . . ἐστὶ καὶ Αἰγαίον πεδίον συνάπτον τῇ Κύρρῃ, ὡς Ἡσίοδος.

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

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

ὑπὲρ τῶν Ἀλκάνων ἀντιθέσιον ὧν ποτε τίκτε Πελασγός.

32. Stephanus of Byzantium. Παιλλάντων πόλις Ἀρκαδίας, ἀπὸ Πάλλαντος, ἐνὸς τῶν Λυκάνονσ παῖδων, ὡς Ἡσίοδος.

33. Φέλλων ἐμμελείην τέκε το κλειτὴ Μελίβοια.

34. Herodian, On Peculiar Diction, p. 18. παρ' Ἡσίοδῳ ἐν δευτέρῳ (Καταλόγῳ)
oὶ πρόσθε φανὴν ἐντοσθεν ἐκευθον.

1 Author of a geographical lexicon, produced after 400 A.D., and abridged under Justinian.
CATALOGUES OF WOMEN AND EOIAE

28.
Onchestus: a grove.\(^1\) It is situate in the country of Haliartus and was founded by Onchestus the Boeotian, as Hesiod says.

29.
There is also a plain of Aega bordering on Cirrha, according to Hesiod.

30.
But Hesiod says that Pelasgus was autochthonous.

31.
That this tribe (the Pelasgi) were from Arcadia, Ephorus states on the authority of Hesiod; for he says:

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

32.
Pallantium. A city of Arcadia, so named after Pallas, one of Lycaon's sons, according to Hesiod.

33.
"Famous Meliboea bare Phellus the good spearman."

34.
In Hesiod in the second Catalogue:

"Who once hid the torch\(^2\) within."

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

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HESIOD

35.
Herodian, On Peculiar Diction, p. 42. Ἡσίοδος ἐν τρίτῳ (Κατάλογῳ) νοῦθος δὲ ποδῶν ὕπόδουπος ὄρωρε.  

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

37. •  
Scholiast on Apollonius Rhodius, Arg. i. 45. ὅτε ὁ Ὁμηρός ὁ Ἡσίοδος ἔστη ὁ Ιφικλὸς σὺν τοῖς Ἀργοναύταις.  

38.

39.
Scholiast on Apollonius Rhodius, Arg. ii. 181. τετηρῶσθαι δὲ Φινέα φησίν Ἡσίοδος ἐν µεγάλαις Ἡνίαις, ὅτι Φρίξω τὴν ὅδον ἐµήνυσεν, ἐν δὲ τῷ Ἑλκυνδῷ καὶ Παλαμόνῳ καὶ Σαλαμίνῳ.  

Ib. παῖδας δὲ φησὶν αὐτῷ γενέσθαι Ἡσίοδος ὁ Θεόνω καὶ Μαριανδύνων.  

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

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

36. "And a great trouble to themselves."

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

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

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

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

Ephorus in Strabo, vii. 302. 'Ησίοδον δ' ἐν τῇ καλουμένῃ γῆς περίοδῳ τῶν Φινέα ὕπ'o τῶν Ἀρτπυῶν ἀγεσθαι—
γλακτοφάγων ἐς γαῖαν ἀπήνας οἶκι ἔχοντων.

40.

Αἰθλοπάς τε Δίγυς τε ἵδε Σκῦθας ἵππημολγούς.

41.

Apollodorus, i. 9. 21. 6. διωκομένων δὲ τῶν Ἀρ-
πυῶν ἢ μὲν κατὰ Πελοπόννησον εἰς τὸν Τίγρην
ποταμὸν ἐμπίπτει, δς νῦν ἀνε' ἐκείνης Ἀρτυς κα-
λείται· ταύτην δὲ ὁ μὲν Νικοθόνην, ὁ δὲ Ἀλλό-
ποῦν καλοῦσιν. ἢ δὲ ἐτέρα καλουμένη Ὀκυτέτη,
ὡς δὲ ἐνιοὶ Ὀκυθόν ('Ησίοδος δὲ λέγει αὐτὴν
Ὀκυπόδην), αὐτὴ κατὰ τὴν Προποντίδα φεύγουσα
μέχρι Ἕχινάδων ἦλθε νήσους, αὖ νῦν ἀνε' ἐκείνης
Στροφάδες καλοῦνται.

42.

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

ἐνθ' οἱ γ' εὐχέσθην Αἰνήφη ψηφιμέδωντι.

'Απολλώνιος μὲν οὖν τὴν ἀποστρέψασαν τοὺς
περὶ Ζήτην Ἰριν λέγει, Ὅσίοδος δὲ Ἐρμήν.

οἱ δὲ Στροφάδας φασὶν αὐτὰς κεκλήσθαι, καθὸ
ἐπιστραφέντες αὐτοῖς ἦξαντο τῷ Δίῳ καταλαβεῖν

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

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

40.

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

41.

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

42.

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

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

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

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

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

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

τὰς Ἀρπνίας. κατὰ δὲ Ἡσίοδον... οὗ κτεῖ-νονται.

43.

Philodemus, 1 On Piety, 10. οὐδ' Ἡσιόδῳ μὴ τις ἐγγελά, δς... ἥ καὶ τῶν Κατουδαίων καὶ τῶν Πυγμαίων μνημονεύει.

44.

Strabo, i. p. 43. Ἡσιόδου δ' οὐκ ἀν τις αἰτιάσατο Ἀγνοιαν Ημίκυνας λέγοντος καὶ Μακροκεφάλους καὶ Πυγμαίους.

45.

Scholiast on Apollonius Rhodius, Arg. iv. 284. Ἡσίοδος δὲ διὰ Φάσιδος αὐτούς (τοὺς Ἀργο-ναύτας) εἰσπεπλευκέναι λέγει.

Id. iv. 259. Ἡσίοδος δὲ... διὰ τοῦ Ὀκεανοῦ... ἐλθεῖν αὐτοῦς εἰς Διβύνη καὶ βαστάσαντες τὴν Ἀργὸν εἰς τὸ ἡμέτερον πέλαγος γενέσθαι.

46.

Id. iii. 311. φησὶ δὲ Ἀπολλώνιος Ἡσιόδῳ ἐπόμενος ἐπὶ τοῦ ἄρματος τοῦ Ἡλίου εἰς τὴν κατὰ Τυρρηνίαν κειμένην νῆσον τὴν Κήρην ἐλθεῖν. Ἐσπερίαν δὲ αὐτὴν εἶπεν, εἴπει πρὸς δυσμᾶς κεῖται.

47.

Scholiast on Apollonius Rhodius, Arg. iv. 892. ἡκολούθησεν Ἡσιόδῳ οὗτος ὁνομάζοντι τὴν νῆσον τῶν Σειρήνων—

νῆσον εἰς Ἀνθεμόσσαν, ἰνα σφίσι διὸκε Κρονίων. ὁνόματα δὲ αὐτῶν, Θελξιόπη ἢ Θελξινόη, Μολπὴ, Ἀγιλαόφωνος.

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

43.

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

44.

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

45.

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

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

46.

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

47.

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

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

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

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

Scholiast on Homer, Od. xii. 168. ἑντεύθεν Ὁσίοδος καὶ τοὺς ἀνέμους θέλγεν αὐτὰς ἔφη.

48.

Scholiast on Homer, Od. i. 85. τὴν μὲν γὰρ Ὡγυγίαν ἐντὸς εἰναι πρὸς ἐσπέραν, τὴν δὲ Ὡγυλίαν κατὰ Κρήτην Ὁσίοδος φησὶ κεῖσθαι.


49.

Id. Od. vii. 54. Ὁσίοδος δὲ ἀδελφὴν Ἀλκινώου τὴν Ἀρήτην ὑπέλαβεν.

50.

Schol. on Pindar, Ol. x. 46.

τὴν δ’ Ἀμαργκείδης Ἰππόστρατος, ὅξος Ἀρης, Φυκτέος ἀγλαδὸς νίός, Ἐπεὶῶν ὀρχαμὸς ἀνδρῶν . . .

51.

Apolllodorus i. 8. 4. 1. Ἀλκαίας δὲ ἀποθανοῦσης ἔγημεν Οίνεις Περίβοιαν τὴν Ἰππονόου. ταύτην δὲ . . . Ὁσίοδος . . . εξ Ὡλένου τῆς Ἀχαίας, ἑφθαρμένην ὑπὸ Ἰπποστράτου τοῦ Ἀμαργκέως, Ἰππόνου τὸν πατέρα πέμψαι πρὸς Οίνεα πόρρω τῆς Ἑλλάδος ὄντα ἑντειλάμενον ἀποκτείναι.

φοκεὶ δ’ Ὡλευὴν πέτρην ποταμοῖο παρ’ ὁχθας εὐρής Πείρου.

52.

Diodorus¹ ν. 81. ἦν δ’ ὁ Μακάρευς νῖός μὲν Κρινάκω τοῦ Διός, ὥς φησιν Ὁσίοδος . . ., κατοικῶν δ’ ἐν Ὡλένῳ τῆς τότε μὲν Ἰάδος, νῦν δ’ Ἀχαίας καλομένης.

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

48.

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

49.

Hesiod regarded Arete as the sister of Alcinous.

50.

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

51.

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

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

52.

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

53.

Scholiast on Pindar, Nem. iii. 21. περὶ τῶν Μυρμιδόνων Ἰησίωδος μὲν οὐτω φησίν.
ἡ δ᾿ ὑποκυσαμένη τέκεν Αἰακὸν ἵππιοχάρμην.
αὐτὰρ ἐπεί β’ ἤβης πολυνηράτου ἵκετο μέτρον,
μῶνος ἐώς ἥσχαλλεν πατήρ δ᾿ ἀνδρῶν τε θεῶν
τε,
οὐσοι ἔσαν μύρμηκες ἐπηράτου ἐνδοθι νῆσου,
τοὺς ἄνδρας ποίησε βαθυζώνους τε γυναίκας.
οἰ δὲ τοι πρῶτοι ξεῦξαν νέας ἀμφιελίσσας,
πρῶτοι δ᾿ ἱστὶ ἔθεν νήσος πτερά ποντοπόροιο.

54.

Polybius v. 2.

Ἄιακίδας πολέμῳ κεχαρητότας ἦντε δαιτί.

55.

Porphyrius, Quaest. Hom. ad Iliad. përtin. p. 93.
συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε μεγὴν οὐκ
ἐθελούσῃ, ἀλλ’ οὐχ ὥσπερ Ἰησίωδος τὰ περὶ τοῦ
Πηλέως καὶ τῆς Ἀκάστου γυναίκος διὰ μακρῶν
ἐπεξελθὼν.

56.

Schol. on Pindar, Nem. iv. 95.
καὶ δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
αὐτὸν μὲν σχέσθαι, κρύφαι δ᾿ ἀδόκητα μάχαιραν
καλὴν, ἄν οἱ ἔτευξε περὶκλυτος Ἀμφιελίσσας,
ὡς τὴν μαστεύσων οἷος κατὰ Πηλίου αἰτῶ
αἰθ’ ὑπὸ Κενταύροισιν ὄρεσκροισι δαμεὶν.

57.

Voll. Hercul. (Papyri from Herculaneum), 2nd Collection, viii. 105. ὅ δὲ τὰ Κύπρια ποιήσας Ἦρα

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53.

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

54.

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

55.

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

56.

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

57.

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

\(^1\) The first epic in the "Trojan Cycle": like all ancient epics it was ascribed to Homer, but also, with more probability, to Stasinus of Cyprus.
HESIOD

χαριζομένην (Θέτων) φεύγειν αὐτοῦ (Διὸς) τοῖς γάμοις. Δία δὲ ὁμόσαι χολωθέντα διότι θυητὺς συνοικίσει. καὶ παρ᾽ Ἡσιόδῳ δὲ κεῖται τὸ παραπλήσιον.

58.

Strassburg Greek Papyri 55 (2nd cent. a.d.).

Φθίνην ἔξικετο, μητέρα μήλων, πολλὰ κτήματ᾽ ἄγων ἐξ εὐρυχόρου Ἰαωλκοῦ Πηλεῦς]; Αἰακίδης, φίλος ἀθανάτουσι θεοῖσιν, λαοῖσιν] δὲ ἱδοὺς ἄγαιντό θυμὸς ἀπασίων, ὡς τε τὸν ἄλαπαξεν ἐὐκτιτον ὡς τ᾽ ἐτέλεσσεν ἵμερότεν γάμιον καὶ τούτ᾽ ἐποὺ ἔπαιν ἄπαντες.

Τρίς μάκαρ Αἰακίδη καὶ τετράκως, ἀλβυίς Πηλεῦ, ὁ τ᾽ ἄλοχοι πολύ]δορον Ὄλυμπως εὐρύτοτα Ζεὺς ὢπασεν ἂδε γάμον μακαρες θεοι ἐξετέλεσσαν, ὡς τοισδ᾽ ἐν μεγάροις ἰερὸν λέχος εἰσαναβαίνεις


59.

Origen, Against Celsus, iv. 79.

ξυναι γὰρ τότε δαίτες ἔσαν, ξυνοὶ δὲ θῶκοι ἀθανάτουσι θεοῖσιν καταδυντοῖς τ᾽ ἀνθρώποις.

60.

Scholiast on Homer Π. xvi. 175. . . .'Ἡσιόδου καὶ τῶν ἄλλων Πολυδόρην αὐτὴν (τὴν θυγατέρα τοῦ Πηλέως) καλούντων.

61.

Eustathius; Hom. 112. 44 sq. ἵστην δὲ στὶ τὸν

1 Tzetzes: εἰσαναβαίνων, Strassburg papyrus.


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

58.

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

59.¹

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

60.

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

61.

It should be observed that the ancient narrative

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

Πάτροκλον ἡ παλαιὰ ἱστορία καὶ συγγενὴ τῷ Ἀχιλλεῖ παραδίδωσι λέγουσα, ὅτι Ἡσίοδος φησι Μενοίτιον, τὸν Πατρόκλον πατέρα, Πηλέως εἶναι ἄδελφόν, ὡς εἶναι αὐτανεψίους οὖτως ἀμφότεροις ἀλλήλοις.

62.

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

ἡ τοῦ ὁ μὲν Σήρον καὶ Ἀλάξυγον, νιέεις ἐσθλοῦσ.

ἡν δὲ ο Σήρος τοῦ Ἀλιρροθίου τοῦ Περιήρου καὶ Ἀλκυόνης.

63.

Pausanias¹ ii. 26. 7. οὗτος ὁ χρησμὸς δηλοῖ μάλιστα συκ ὄντα Ἀσκληπιίδων Ἀρσινόης, ἄλλα Ἡσίοδου, ἢ τῶν τινὰ ἐμπεποιηκότων εἰς τὰ Ἡσἰοδοῦ, τὰ ἐπὶ συνθέντα εἰς τὴν Μεσσηνίων χάρων.

Scholiast on Pindar, Pyth. iii. 14. οἱ μὲν Ἀρσινόης, οἱ δὲ Κορωνίδος φασίν αὐτὸν εἶναι. Ἀσκληπιίδης δὲ φησι τὴν Ἀρσινόην Δεκίππου εἶναι τοῦ Περιήρου, ἥς καὶ Ἀπόλλωνος Ἀσκληπιίδος καὶ θυγάτηρ Ἰερώπις.

ἡ δ' ἔστεκ' ἐν μεγάροις Ἀσκληπιίών, ὀρχαμον ἀνδρῶν,

Φοῖβο υποδιηθείσα, εὔπλοκαμόν τ' Ἐριώπιν.² καὶ Ἡ Ἀρσινόης ὁμοίως.

' Ἀρσινόῃ δὲ μυγέσα Διὸς καὶ Δητός νυφ ἑκτ' Ἀσκληπιίν νυφ ἀμύμονα τε κρατερῶν τε.²

¹ A Greek of Asia Minor, author of the Description of Greece (on which he was still engaged in 173 A.D.).
² Wilamowitz thinks one or other of these citations belongs to the Catalogue.
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hands down the account that Patroclus was even a kinsman of Achilles; for Hesiod says that Menoetius the father of Patroclus, was a brother of Peleus, so that in that case they were first cousins.

62.

Some write “Serus the son of Halirrhothius,” whom Hesiod mentions: “He (begot) Serus and Alazygus, goodly sons.” And Serus was the son of Halirrhothius Perieres’ son, and of Alcyone.

63.

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

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

“And she bare in the palace Asclepius, leader of men, and Eriopis with the lovely hair, being subject in love to Phoebus”

And of Arsinoë likewise:

“And Arsinoë was joined with the son of Zeus and Leto and bare a son Asclepius, blameless and strong.”

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64.
Scholiast on Hesiod, Theogony, 142. πῶς γὰρ τοὺς αὐτούς (Κύκλωπας) θεοῖς ἐναλλαγίως λέγει καὶ ἐν τῷ τῶν Δευκάππίδων Καταλόγῳ ὑπὸ Ἀπόλλωνος ἀνηρῆθαι ποιεῖ;

65.
Scholiast on Pindar, Ol. xi. 79.
Τιμάνδρην Ἕχεμος θαλερὴν ποιῆσατ' ἂκοιτιν.

66.
Scholiast on Pindar, Nem. x. 150. ὁ μὲν Ἡσίόδος ἀμφιμετέρους (Κάστορα καὶ Πολυδεύκη) Δίος εἶναι γενεαλογεῖ.

67.
Scholiast on Euripides, Orestes 249. Στησίχορος φησιν, ὡς θύων τοὺς θεοὺς Τυνδάρεως Ἀφροδίτης ἐπελάθετο, διὸ ὄργισθείσαν τὴν θεῶν διγάμον τε καὶ τριγάμους καὶ λευξάνθρως αὐτοῦ τὰς θυγατέρας ποιῆσατ . . . καὶ Ἡσίόδος δὲ·

Τῆσιν δὲ φιλομμειδὴς Ἀφροδίτη
ηγάσθη προσιδούσα, κακῇ δὲ σφ' ἐμβαλε φήμη.
Τιμάνδρη μὲν ἔπειτ’ Ἕχεμον προλυποῦσ’ ἐβεβήκει,

ικετο δ’ ἐσ Φυλή, φίλου μακάρεσσι θεοίσιν·
διὸς δὲ Κλυταιμνήστρη προλυποῦσ’ Ἀγαμέμνωνα
dion

Αἰγίσθος παρέλεκτο καὶ εἴλετο χείρον’ ἂκοιτην·
διὸ Ἕλενη ἤσχυνε λέχος ξανθοῦ Μενελάου.

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64.
For how does he say that the same persons (the Cyclopes) were like the gods, and yet represent them as being destroyed by Apollo in the Catalogue of the Daughters of Leucippus?

65.
"Echemus made Timandra his buxom wife."

66.
Hesiod in giving their descent makes them (Castor and Polydeuces) both sons of Zeus.

Hesiod, however, makes Helen the child neither of Leda nor Nemesis, but of a daughter of Ocean and Zeus.

67.
Stesichorus says that while sacrificing to the gods Tyndareus forgot Aphrodite and that the goddess was angry and made his daughters twice and thrice wed and deserters of their husbands. . . . . And Hesiod also says:

"And laughter-loving Aphrodite felt jealous when she looked on them and cast them into evil report. Then Timandra deserted Echemus and went and came to Phyleus, dear to the deathless gods; and even so Clytaemnестra deserted god-like Agamemnon and lay with Aegisthus and chose a worse mate; and even so Helen dishonoured the couch of golden-haired Menelaus."
HESIOD

68.

Μνάτο Φιλοκτή[της] ἄγος ἀνδρῶν [αἵρε[ν]τάσων
. . . . ] ης, πάντων ἀριθ[η]τ[ο]σαν ἄνδρῶν
βή δ' ἐς Τυνδαρέ]ου λιπαρὴν πόλι[ν] ἅνεκα κούρῆς
'Αργεί[ής καὶ] εἰ]δος ἐχειν χρυσέης 'Αφ[ροδί]της
tήν δ' . . . ἐτεκε]ν Χαρίτων ἀμαρ[γμ]ατ' ἔχουσαν
Ζηνός ἐν ἄγκοιν[ής καὶ] Τυνδάρεω βασ[ὶ]πό[σ]ις
μυχ[θείς] ἐν λαμπ]ροσὶ δόμοις [κούρη] κυανῶτις
'Οκεανοῦ θυγάτηρ] μέγ' ἐπηρατον εἴδος ἔχουσα

10

* * * * *
tοσσαύτας δὲ γυναίκας ἀμύμωνα ἔργα ἱδνιάς
πάσας χρυσείας φιάλας ἐν χεροῖν ἔχουσας.
kαὶ νῦ κέ δὴ Κάστωρ τε καὶ ὁ κρατερὸς Πολυ-
δεύκης
γαμβρὸν ποιήσαντο κατὰ κράτος: ἀλλ' Ἠγαμέ-
μονον
γαμβρὸς ἐδών ἐμνατό κασυνήτῳ Μενελάῳ.

15

Τίω δ' Ἀμφιαράου 'Οἰκλείδαο ἀνακτός
ἐξ Αρ[γ]ε[ος ἔμνωντο μά[λ] ἄγ]γθεν· ἀλλ' ἅρα
καὶ τοὺς
βλάψε]ε θεῶν ταῖς [αἰδοίς μακάρων νε]μεσίς τ' ἄν-
θρωπον

* * * * *
ἀλλ' οὔκ ἂν ἀπάτης ἔργον παρὰ Τυνδαρίδηςίων.

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68.1

"... Philoctetes sought her, a leader of spearmen, ... , most famous of all men at shooting from afar and with the sharp spear. And he came to Tyndareus' bright city for the sake of the Argive maid who had the beauty of golden Aphrodite, and the sparkling eyes of the Graces; and the dark-faced daughter of Ocean, very lovely of form, bare her when she had shared the embraces of Zeus and the king Tyndareus in the bright palace ... . . . .

(And . . . . sought her to wife offering as gifts)

... and as many woman skilled in blameless arts, each holding a golden bowl in her hands. And truly Castor and strong Polydeuces would have made him their brother perforce, but Agamemnon, being son-in-law to Tyndareus, wooed her for his brother Menelaus.

And the two sons of Amphiaraus the lord, Oeacles' son, sought her to wife from Argos very near at hand; yet . . . fear of the blessed gods and the indignation of men caused them also to fail.

* * * * *

but there was no deceitful dealing in the sons of Tyndareus.

1 Lines 1–51 are from Berlin Papyri, 9739; lines 52–100 with B. 1–50 (and following fragments) are from Berlin Papyri 10560. A reference by Pausanias (iii. 24. 10) to ll. 100 ff. proves that the two fragments together come from the Catalogue of Women. The second book (the beginning of which is indicated after l. 106) can hardly be the second book of the Catalogue proper: possibly it should be assigned to the 'Heia', which were sometimes treated as part of the Catalogue, and sometimes separated from it.

The remains of the thirty-seven lines following B. 50 in the Papyrius are too slight to admit of restoration.

2 sc. the Suitor whose name is lost.
HESIOD

'Ex δ' Ἰθακής ἐμνάτο Ὤδυσσῆς ἵερη ἰς, νίὸς Δαέρταο πολύκροτα μήδεα εἰδῶς.
δῶρα μὲν οὐ ποτ' ἐπεμπε τανυσφύρου εἰνεκά κούρης· ἦδεε γὰρ κατὰ θυμὸν ὦτι ξαυθὸς Μενέλαος
υικήσει· κτήνεὶ γὰρ Ἀχαϊῶν φέρτατος ἦν· ἀγγελίην δ' αἰεὶ Λακεδαιμονάδε προϊάλλε
Κάστορ[?]ορ[ι θ' ἰ]πποδάμῳ καὶ ἀεθλοφόρῳ Πολυ-
δεύκει.

μνάτο δ' [ ... ... ... ... ... ... ο]νος νίὸς
... ... ... ... ... ... ... έε]δνα
... ... ... ... ... ... ... ]Ν[έ]βτας 30

* * *

Κάστορι θ' ἵπποδάμῳ καὶ ἀεθλοφόρῳ Πολυδεύκει
ἰμεῖρων Ἐλένης πόσις ἐμμεναὶ ἦν κόμῳ
εἰδὸς ὀὔτι ἰδὼν, ἀλλ' ἄλλων μῆθον ἄκοινων.

'Εκ Φυλάκης δ' ἐμνώντο δυ' ἄνέρες ἔξοχ' ἀριστοί,
νίὸς τ' Ἰφίκλου Ποδάρκης Φυλακίδαο,
ἡς τ' Ἀκτορίδης ὑπερήνωρ Πρωτεσίλαος· ἀμφω δ' ἀγγελίην Λακεδαιμονάδε προῖαλλον
Τυνδαρέου π[ο]τί δῶμα δαίφρονος Οἰβαλίδαιο
πολλά δ' ἐδυ[α δίδον], μέγα γὰρ κλέος [ἔσκε γνυ]-

χαλκ.

χρυ[σ] 40

* * *

'Αργείης 'Ελένης πόσις ἐμμεναι[ι ἦν κόμῳ.

'Εκ δ' ἄρ' Ἀθηνέων μνᾶθ' νίὸς Π[ετεώθο Μενε-

σθεῖς,

πολλά δ' ἐδυνά δίδον· κειμήλια γ[άρ μᾶλα πολλά

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And from Ithaca the sacred might of Odysseus, Laërtes' son, who knew many-fashioned wiles, sought her to wife. He never sent gifts for the sake of the neat-ankled maid, for he knew in his heart that golden-haired Menelaus would win, since he was greatest of the Achaeans in possessions and was ever sending messages to horse-taming Castor and prize-winning Polydeuces.

And . . . on's son sought her to wife (and brought) . . . bridal-gifts . . . cauldrons . . .

* * * * *

to horse-taming Castor and prize-winning Polydeuces, desiring to be the husband of rich-haired Helen, though he had never seen her beauty, but because he heard the report of others.

And from Phylace two men of exceeding worth sought her to wife, Podarces son of Iphiclus, Phylacus' son, and Actor's noble son, overbearing Protesilaus. Both of them kept sending messages to Lacedaemon, to the house of wise Tyndareus, Oebalus' son, and they offered many bridal-gifts, for great was the girl's renown, brazen . . . golden . . .

* * * * *

(desiring) to be the husband of rich-haired Helen.

From Athens the son of Peteös, Menestheus, sought her to wife, and offered many bridal-gifts; for he possessed very many stored treasures, gold and

1 Wooking was by proxy; so Agamemnon wooed Helen for his brother Menelaus (ll. 14–15), and Idomeneus, who came in person and sent no deputy, is specially mentioned as an exception, and the reason for this—if the restoration printed in the text be right—is stated (ll. 69 ff.).
HESIOD

ἐκτητο, χρυσὸν τε λέβητάς τε τρίποδας τε, 45
calá, tά ρ’ εὐνοθε κεθθε δόμωσ [Πετεώδω ἀνακτος
οις μιν θυμός ἀνήκεν ἐεδυνοσ[ασθαι ἁκοιτιν
πλείστα ποροντ’ ἐπει ο[γ] τιν’ ἐέλπε[το φέρτερον
ἔναι
πάντω]ν ἡρώων κτήνεσσι τε δω[τίναις τε.
"Ἰκετο δ’ Οἴβα]λιδάο 1 δόμους κρατέρος [Αὐκο-
μήδῃς
νησιν ἐκ Κρήτης Ἐλένη]ς ἕνεκ’ ἦν[κόμῳ.

* * * * * * * * * * * * * * * * *

μνάτο’ πλείστα δὲ δώρα μετὰ ξανθῶν Μενέλαον
μωστήρων ἔδιδον’ μάλα δ’ ἦθελε ὄφι κατὰ θυμόν
’Αργείης Ἐλένης πόσις εἴμεναι ἦκομῳ.

Αῖας δ’ ἐκ Σαλαμίνος ἀμώμητος πολεμιστὴς
55
μνάτο’ δίδου δ’ ἄρ’ ἐδόνα ς[οί]κότα, θαυματὰ ἔργα;
οϊ γὰρ ἔχουν Τροιζήνα καὶ ἀγχίαλον Ἠπίδαυρον
νησίν τ’ Ἀἴγιναν Μάσητα τε κοῦροι Ἀχαιῶν
καὶ Μέγαρα σκίσευτα καὶ ὀφρυνέετα Κόρινθον
’Ερμιόνην Ἀσίην τε παρεξ ἀλα ναιεταώσας,
50
τῶν ἐφατ’ εἰλιποδας τε βόας καὶ ζῆια μῆλα
συνελάςας δώσειν, ἐκέκαστο γὰρ ἔγχει μακρῶ.

Αὐτὰρ ἀπ’ Ἐυβοίης Ἐλεφήνωρ, ὁρχαμος ἀνδρῶν,
Χαλκοδοντιάδης, μεγαθύμων ἄρ[χος Ἀβάντων
μνάτο’ πλείστα δὲ δώρα δίδου μάλα δ’ [ηθελε
θυμὸ

’Αργείης Ἐλένης πόσις εἴμεναι[ν ἦκομῳ.

’Εκ Κρήτης δ’ ἐμνάτο μέγα σθένος’Ι]δομ[ενής,
Δευκαλίδης Μίνωος ἀγακλειτοῦ γ[εν]ε[θλη,
οἵδε τινα μυνστῆρα μετάγγελου ἀλλα[ν ἐπεμψεν,
ἀλλ’ αὐτὸς σὺν νηὶ πολυκλήμιδι μελαίην
70

1 ἔρειδο, Berlin Papyrus.

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cauldrons and tripods, fine things which lay hid in the house of the lord Peteöus, and with them his heart urged him to win his bride by giving more gifts than any other; for he thought that no one of all the heroes would surpass him in possessions and gifts.

There came also by ship from Crete to the house of the son of Oebalus strong Lycomedes for rich-haired Helen's sake.

sought her to wife. And after golden-haired Menelaus he offered the greatest gifts of all the suitors, and very much he desired in his heart to be the husband of Argive Helen with the rich hair.

And from Salamis Aias, blameless warrior, sought her to wife, and offered fitting gifts, even wonderful deeds; for he said that he would drive together and give the shambling oxen and strong sheep of all those who lived in Troezen and Epidaurus near the sea, and in the island of Aegina and in Mases, sons of the Achaeans, and shadowy Megara and frowning Corinthus, and Hermione and Asine which lie along the sea: for he was famous with the long spear.

But from Euboea Elephenor, leader of men, the son of Chalcodon, prince of the bold Abantes, sought her to wife. And he offered very many gifts, and greatly he desired in his heart to be the husband of rich-haired Helen.

And from Crete the mighty Idomeneus sought her to wife, Deucalion's son, offspring of renowned Minos. He sent no one to woo her in his place, but came himself in his black ship of many thwarts over the
HESIOD

βῆ ὑπὲρ Ὀμυλίον πόντου διὰ κύμα κελαὶ [νὼν
Τυνδάρεον ποτὶ δῶμα δαίφρονες, ὄφρα [ἵδιοτο
Ἀρ[γείην] Ἐλένην, μηδὶ ἀλλὸς ὁ κατὰ[γοτο
κούρην, τῆς κ]λέα πᾶσαν ἐπὶ χθόνα διὰν ἴκανεν.
"Ἰκετὸ δὲ ἐν]εἰςη Ζηνὸς μέγα [μηδομεύοιο
(Thirteen lines lost.)

Τυνδάρεος δὲ ἄναξ, ὅποσοι] κ[λον] εὐνεκα κούρης,
οὔτ' ἀπέπεμψεν ἐκὼν] οὔτ' [ἀθῆ'] ἔλε [δῶρο]ν ἐκά-
[στοῦ.

πάντας δὲ μυστήρας ἀπήτευεν ὄρκ[ια πιστὰ
ὅμωμεναι τ' ἐκέλευσε καὶ [ἀκρή]τῳ ἄ[ρα]σθαι
σπονδῆ, μὴ τιν' ἐτ' ἄλλον ἀνευ ἔθεν ἄλλα π[ἐνεσθαι
ἀμφι γάμφω κούρης εὐ[ω]λ[ένου·] ὅ]ς δὲ κεν ἄνδρων
αὐτὸς ἔλοιπο βῆ νέμεσιν τ' ἀποθεῖτο καὶ αἰῶν, 95
τὸν μέτα πάντας ἀνωγεν ἀσλλεάς ὀρμηθῆναι
ποιην τισόμενος. τοι δ' ἀπτερέως ἐπίθυοτο
ἐλπόμενοι τελεειν πάντες γάμων. ἀλλ' ἀ[μα πάντας
'Ατρείδης [νίκησε]ν ἄρηφιλος Μενέλαος
πλείστα πορών. Χείρων δ' ἐνί Πηλώ ὑληντι
Πηλείδην ἀκόμη τοῦδας ταχύν ἔξοχον ἄνδρων,
παιδ' ἐτ' ἐούτ' οὐ γὰρ κεν ἄρηφιλος Μενέλαος
νίκησε' οὖδὲ τις ἀλλος ἐπιχοθονών ἄνθρωπων
μηστεύων Ἐλένην, εἰ μὲν κίχε παρθένοιν οὐσαν
οἰκαδε νοστήσας ἐκ Πηλών ὕκους Ἀχιλλέως,
ἀλλ' ἄρα τὴν πρὶν γ' ἔσχεν ἄρηφιλος Μενέλαος.

Β

"Η τέκεν Ἐρμιόνην καλλίσφυρον ἐν μεγάροις
ἀελπτον. πάντες δὲ θεοὶ δίχα θυμόν ἔθεντο
ἐξ ἔριδος. δὴ γὰρ τότε μῆδετο θέσκελα ἔργα

1 ἀλλος οἷον ακ... Parryua.

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Ogylian sea across the dark wave to the home of wise Tyndareus, to see Argive Helen and that no one else should bring back for him the girl whose renown spread all over the holy earth.

And at the prompting of Zeus the all-wise came.

* * * * *

But of all who came for the maid’s sake, the lord Tyndareus sent none away, nor yet received the gift of any, but asked of all the suitors sure oaths, and bade them swear and vow with unmixed libations that no one else henceforth should do aught apart from him as touching the marriage of the maid with shapely arms; but if any man should cast off fear and reverence and take her by force, he bade all the others together follow after and make him pay the penalty. And they, each of them hoping to accomplish his marriage, obeyed him without wavering. But warlike Menelaus, the son of Atreus, prevailed against them all together, because he gave the greatest gifts.

But Chiron was tending the son of Peleus, swift-footed Achilles, pre-eminent among men, on woody Pelion; for he was still a boy. For neither warlike Menelaus nor any other of men on earth would have prevailed in suit for Helen, if fleet Achilles had found her unwed. But, as it was, warlike Menelaus won her before.

II.¹

And she (Helen) bare neat-ankled Hermione in the palace, a child unlooked for.

Now all the gods were divided through strife; for

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

at that very time Zeus who thunders on high was meditating marvellous deeds, even to mingle storm and tempest over the boundless earth, and already he was hastening to make an utter end of the race of mortal men, declaring that he would destroy the lives of the demi-gods, that the children of the gods should not mate with wretched mortals, seeing their fate with their own eyes; but that the blessed gods henceforth even as aforetime should have their living and their habitations apart from men. But on those who were born of immortals and of mankind verily Zeus laid toil and sorrow upon sorrow.

*     *     *     *

nor any one of men . . . should go upon black ships . . . to be strongest in the might of his hands . . . of mortal men declaring to all those things that were, and those that are, and those that shall be, he brings to pass and glorifies the counsels of his father Zeus who drives the clouds. For no one, either of the blessed gods or of mortal men, knew surely that he would contrive through the sword to send to Hades full many a one of heroes fallen in strife. But at that time he knew not as yet the intent of his father’s mind, and how men delight in protecting their children from doom. And he delighted in the desire of his mighty father’s heart who rules powerfully over men.

From stately trees the fair leaves fell in abun-

according to Works and Days 161–166, the Race of Heroes perished. The opening of the Cypria is somewhat similar. Somewhere in the fragmentary lines 13–19 a son of Zeus—almost certainly Apollo—was introduced, though for what purpose is not clear. With l. 31 the destruction of man (cp. ll. 4–5) by storms which spoil his crops begins: the remaining verses are parenthetical, describing the snake “which bears its young in the spring season.”

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χεύστο καλὰ πτέτηλα, ἔσσε τὸ καρπὸς ἑραζε
πνεῖοντος Βορέα τε περιζαμενὲς Δίὸς ἀιδὴν.
ἐξεσκευ ἀπὸ τοῖο, τρόμεσσε ἕπε πάντ᾽ ἀπὸ τοῖο,
τρομεσκευ ἕπε μένοι βρότεοι, μινύθεσσε ἕπε καρπὸς
ἐν εἰαρινῆ, ὡστε τ᾽ ἀτριχὸς οὐρεσὶ τίκτει
γαῖς ἐν κευθμοίνι τρίτῳ ἑτεῖ τριὰ τέκνα.
ἐάρος μὲν καθ᾽ ὅροι καὶ ἀνὰ δρυμὰ πυκνὰ καὶ

νόσφιν ἀλυσκάζων καὶ ἀπεχθαίρων πάτον ἀνδρῶν
ἀγκεά καὶ κυμμοῦς κατα[ναί]ται ὑληντας.

χεμῶν δ᾽ ἐπιύνοντος ὑπὸ [χθονὶ πυκνῷ ἐν ἀντρῳ
κεῖται πόλλ᾽ ἐπισεσάμενος ἐ[ρηθέλεα (?) φύλλα,
δεινὸς δοῖς κατὰ νότα δα[φνὼς στίγμασιν αἰνοῖς.
ἀλλὰ μὴν ἡμιστήνε τε καὶ [ἀγριον, οὐ τι φατείον,
κῆλα Δίὸς δαμνᾶ: φῆ[ ... ... ... ... ... ...
ψυχῆ τοῦ γ᾽ οἴη καταλείπεται ἐν χθονὶ δὴ.
ἡ δ᾽ ἀμφ᾽ αὐτόχυτον θαλάμην τρίζουσα ποτάται
ἡβαίνῃ ἐπὶ θ᾽ ἵρα κατὰ χθὸνος εὐρυδείης
εἵσιν ἀμαυρωβεῖσα ποθ[
κεῖται δὲ

(Traces of 37 following lines.)

69.

Tzetzes,1 Exeg. Pliad. 68. 19 ἢ. ὁ Ἀγαμέμνων,
ὅμοιος δὲ καὶ Μενέλαος καθ᾽ Ἡσίοδον καὶ Ἀι-
σχύλον Πλεισθένους οἰοῦ Ἀτρέως παῖδες νομί-
ζονται . . . κατὰ δὲ Ἡσίοδον . . . Ἀτρέως καὶ
Ἀριστοτεῆς Πλεισθένης. Πλεισθένους δὲ καὶ Κλεό-
λας τῆς Δίαντος Ἀγαμέμνων, Μενέλαος καὶ
Ἀναξιβίᾳ.

1 c. 1110–1180 A.D. His chief work was a poem, Chiliades, in accentual verse of nearly 13,000 lines.

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dance fluttering down to the ground, and the fruit fell to the ground because Boreas blew very fiercely at the behest of Zeus; the deep seethed and all things trembled at his blast: the strength of mankind consumed away and the fruit failed in the season of spring, at that time when the Hairless One in a secret place in the mountains gets three young every three years. In spring he dwells upon the mountain among tangled thickets and brushwood, keeping afar from and hating the path of men, in the glens and wooded glades. But when winter comes on, he lies in a close cave beneath the earth and covers himself with piles of luxuriant leaves, a dread serpent whose back is speckled with awful spots.

But when he becomes violent and fierce unspeakably, the arrows of Zeus lay him low. . . . Only his soul is left on the holy earth, and that flits gibbering about a small unformed den. And it comes enfeebled to sacrifices beneath the broad-pathed earth . . . . and it lies . . . .”

69.

Agamemnon and Menelaus likewise according to Hesiod and Aeschylus are regarded as the sons of Pleisthenes, Atreus’ son. And according to Hesiod, Pleisthenes was a son of Atreus and Aërope, and Agamemnon, Menelaus and Anaxibia were the children of Pleisthenes and Cleolla the daughter of Dias.

1 i.e. the snake; as in Works and Days 524, the “Boneless One” is the cuttle-fish.

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70.

Laurentian Scholiast on Sophocles’ Electra 539.

ἡ τέκεθ’ Ἐρμώνην δουρικλείτω Μενελάων ὀπλότατον δὲ ἔτεκεν Νικόστρατον ὄζου Ἀρησ.

71.

Pausanias, i. 43. 1. οἶδα δὲ Ἡσίόδου ποιήσαντα ἐν Καταλόγῳ γυναικῶν Ἰφιγένειαν οὐκ ἀποθανεῖν, γνώμη δὲ Ἀρτέμιδος Ἐκάτην εἶναι.

72.

Eustathius, Hom. 13. 44. sq. ἤν δὲ, φασί, Βοῦτης ύιὸς Ποσειδώνος, ὡς Ἡσίόδος ἐν Καταλόγῳ.

73.

Pausanias, ii. 6. 5. . . Ἡσίόδος . . . ἐποιήσεν ὡς Ἑρεχθέως εἰς Σικυών.

74.

Plato, Minos, p. 320. d.

de βασιλεύτατος ἐσκε καταβυτῶν βασιλῆων καὶ πλείστων ἡμασσε περικτιῶν ἀνθρώπων Ζηνὸς ἐχὼν σκήπτρον τῷ καὶ πολέων βασιλευεῖν.

75.

Hesychius,1 ἐπ’ Εὐρυγύῃ ἄγων. Μελησαγόρας τὸν Ἀνδρόγεσκον Εὐρυγύην εἰρήσθαι φησι τὸν Μίνωος, ἐὰν ὑ τὸν ἄγωνα τίθεσθαι ἐπιτάφιον Ἀθηνάσιν ἐν τῷ Κεραμεικῷ. καὶ Ἡσίόδος:

Εὐρυγύης δὲ ἔτι κοῦρος Ἀθηνάων ἱεράων.

1 Of Alexandria. He lived in the 5th century, and compiled a Greek Lexicon.

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70.
"And she (Helen) bare to Menelaus, famous with the spear, Hermione and her youngest-born, Nicostratus, a scion of Ares."

71.
I know that Hesiod in the Catalogue of Women represented that Iphigeneia was not killed but, by the will of Artemis, became Hecate.¹

72.
Butes, it is said, was a son of Poseidon: so Hesiod in the Catalogue.

73.
Hesiod represented Sicyon as the son of Erecht heus.

74.
"(Minos) who was most kingly of mortal kings and reigned over very many people dwelling round about, holding the sceptre of Zeus wherewith he ruled many."

75.
The athletic contest in memory of Eurygyes. Melesagoras says that Androgeos the son of Minos was called Eurygyes, and that a contest in his honour is held near his tomb at Athens in the Ceramicus. And Hesiod writes:
"And Eurygyes,² while yet a lad in holy Athens. . . ."

¹ According to this account Iphigeneia was carried by Artemis to the Tauric Chersonese (the Crimea). The Tauri (Herodotus iv. 103) identified their maiden-goddess with Iphigeneia; but Euripides (Iph. in Tauris) makes her merely priestess of the goddess.
² For his murder Minos exacted a yearly tribute of boys and girls, to be devoured by the Minotaur, from the Athenians.

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76.

Plutarch, Theseus 20. πολλοὶ δὲ λόγοι . . .
perὶ τῆς 'Αριάδνης . . . ἀπολειφθῆναι δὲ τοῦ
Θησέως ἐρωτός ἐτέρας—

deiνὸς γὰρ μιᾷ ἐτειρείν ἔρος Πανοπτιδὸς Ἀγγῆς.
τοῦτο γὰρ τὸ ἔτος ἐκ τῶν Ἡσιόδου Πεισίστρατον
ἐξελείψ φησιν Ὄηρεας ὁ Μεγαρεύς.

Athenaeus,1 xiii. 557 a. Ἡσιόδος δὲ φησιν καὶ
"Ιππην καὶ Ἀγγήν (τὸν Θησέα νομίμως γῆμαι)."

77.

Strabo, ix. p. 393. Κυχρείδης ὁ φισὶ· οὐν φησιν
Ἡσιόδος τραφέντα ὑπὸ Κυχρέως ἐξελαθῆναι ὑπὸ
'Eυρυλόχου λυμαινόμενον τὴν νῆσον, ὑποδέξασθαι
de αὐτὸν τὴν Δήμητρα εἰς 'Ελευσίνα καὶ γενέσθαι
tαύτης ἀμφίπολον.

78.

Argument I. to the Shield of Heracles. Ἀπολ-
lλόνιος δὲ ὁ Ἐρώτιος . . . φησὶν αὐτοῦ (Ἦσιόδου)
eiναι ἐκ τοῦ χαρακτήρος καὶ ἐκ τοῦ πάλιν τῶν
'Ιδλαν ἐν τῷ Καταλόγῳ εὐρίςκειν ἡμιοχώντα
'Ηρακλεὶ.

79.

Schol. on Soph. Trach. 266.

ἡ δ’ ὑποκυσμαζέων καλλιξωνός Στρατονίκη
'Ευρυτοῦ ἐν μεγάροισιν ἐγείνατο φίλτατον υἱόν
τοῦ δ’ νεῖς ἐγένοντο Διδαῖον τε Κλυτίος τε
Τοξεῖς τ’ ἀντίθεος ἢδε Ἰφίτος, ὄξος Ἀρηος·
toῦς δὲ μεθ’ ὁπλοτάτην τέκετο ξανθὴν Ἰόλειαν ἤ
Ἀντιόπῃ κρείνουσα παλαιὸν Ναυβολίδαο.

1 Of Naucratios. His Deipnos sophistae ("Dons at Dinner")
is an encyclopaedia of miscellaneous topics in the form of a
dialogue. His date is c. 230 A.D.

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76.
There are many tales... about Ariadne..., how that she was deserted by Theseus for love of another woman:

"For strong love for Aegle the daughter of Panopeus overpowered him."

For Hereas of Megara says that Peisistratus removed this verse from the works of Hesiod.

But Hesiod says that Theseus wedded both Hippe and Aegle lawfully.

77.
The snake of Cychreus: Hesiod says that it was brought up by Cychreus, and was driven out by Eurylochus as defiling the island, but that Demeter received it into Eleusis, and that it became her attendant.

78.
But Apollonius of Rhodes says that it (the Shield of Heracles) is Hesiod's both from the general character of the work and from the fact that in the Catalogue we again find Iolaus as charioteer of Heracles.

79.
"And fair-girdled Stratonica conceived and bare in the palace Eurytus her well-loved son. Of him sprang sons, Didaeon and Clytius and god-like Toxeus and Iphitus, a scion of Ares. And after these Antiope the queen, daughter of the aged son of Naubolus, bare her youngest child, golden-haired Iolea."
HESIOD

80.

Herodian.

η τέκεν 'Αυτόλυκόν τε Φιλάμμονά τε κλυτόν αὐὴν
Etymologicum Magnum,
doττὶ κε χερσὶ λάβεσκεν, ἀείδελα πάντα τίθεσκεν.

81.

Apollonius, Hom. Lexicon.
Αὐτοῦτος αὖ τέκετο Τλησήνορα Πειρίθοον τε.

82.

Strabo vii. p. 322.

ἡ τοῦ γὰρ Δοκρὸς Δελέγων ἤγγισατο λαῷ,
toὺς ρά ποτὲ Κρονίδης Γεώς ἄφθιτα μήδεα εἰδῶς
λεκτοὺς έκ γαίς λᾶςdays^1 póre Δευκαλίωνι.
edὲ λίθῳν ἐγένοντο βροτοὶ λαοὶ δὲ καλεῦτο.

83.

Tzetzes, Schol. in Exeg. Iliad. 126.

'Ἰλέα, τὸν ἅ ἐφίλησε ἀναξ Διὸς νῖος 'Απόλλωνς
καὶ οἱ τοῦτ᾽ ὑνόμην ὁνομαζόμενον, οὐνεκα νύμφην
eυρόμενος ἔλεων μίχθῃ ἠρατῇ φιλότητι
ἡματι τῷ ὄτε τείχος ἐνυμήτου ἐνόσος
ὑψηλὸν ποιήσαε Ποσειδάων καὶ 'Απόλλων.

84.

Scholiast on Homer, Od. xi. 326. Κλυμένη Μινώου
τοῦ Ποσειδώνος καὶ 'Ευρυναάσσες τῆς 'Τπέρφαντος
φαντος γαμηθείσα Φυλάκω τῷ Δήτωνος Ἰφίκλον
τίκτει ποδώκη παϊδα. τούτον λέγεται διὰ τῆς τῶν

1 Heyne: ἀλέας, Villebrun: ἀλέους, Strabo. Line 4
(quoted by Scholiast on Pindar, Ol. ix. 68) was added by
Bergk to Strabo’s citation.

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80.
"Who bare Autolycus and Philammon, famous in speech . . . All things that he (Autolycus) took in his hands, he made to disappear."

81.
"Aepytus again, begot Tlesenor and Peirithöus."

82.
"For Locrus truly was leader of the Lelegian people, whom Zeus the Son of Cronos, whose wisdom is unfailing, gave to Deucalion, stones gathered out of the earth. So out of stones mortal men were made, and they were called people." ¹

83.
"... Ileus whom the lord Apollo, son of Zeus, loved. And he named him by this name, because he found a nymph complaisant² and was joined with her in sweet love, on that day when Poseidon and Apollo raised high the wall of the well-built city."

84.
Clymene the daughter of Minyas the son of Poseidon and of Euryanassa, Hyperphas' daughter, was wedded to Phylacus the son of Deion, and bare Iphiclus, a boy fleet of foot. It is said of him that

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

ποδῶν ἀρετὴν συναμμέλαςθαι τοῖς ἀνέμοις, ἐπὶ τε τῶν ἀσταχῶν διέρχεσθαι. . . ἥ δὲ ἱστορία παρ'[Ἡσίόδῳ]

άκρον ἐπὶ ἀνθερίκων καρπῶν θέεν οὐδὲ κατέκλα, ἀλλ' ἐπὶ τυραμίνων ἀθέρων δρομάσασκε πόδεσσι καὶ οὐ σωνέσκετο καρπῶν.

85.

Choeroboscos,¹ i. 123, 22 H.

ἡ δὲ Θόαν τέκεν υἱόν.

86.

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

οὐ τὸν πατέρα Ἐυάνθην Ἡσίόδος Ὕνοπτίωνος, φασίν, ἱστορεῖ υἱὸν Διονύσου.

87.

Athenaeus x. 428 B, c.

οἷα Διώνυσος δῶκ' ἄνδράστε χάρμα καὶ ἄχθος.

οὕτως ἄδην πίνη, οἶνος δὲ οἱ ἐπλετοί μάργυροι,

σὺν δὲ πόδας χείρας τε δέει γλῶσσαν τε νόον τε

δεσμοῖς ἀφράστουσιν. φιλεῖ δὲ ἐ μαλθακὸς ὑπνος.

88.

Strabo ix. p. 442.

Ἡ οὕτη Διδύμους ἱεροῦς ναίονσα κολωνῶν

Δωτερὸν ἐν πεδίῳ πολυβότρυνος ἄντι Ἀμύρου

νίψατο Βοιβιάδος λίμνης πόδα παρθένος ἄδμης.

89.

Schol. on Pindar, Pyth. iii. 48.

τῷ μὲν ἄρ' ἄγγελος ἠλθε κόραξ ἱερὴς ἀπὸ δαιτὸς

Πυθῶν ἐς ἦγαθην, φράσσειν δ' ἀρα ἐργ' ἦδηλα

¹ c. 600 A.D., a lecturer and grammarian of Constantinople.
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through his power of running he could race the winds and could move along upon the ears of corn\(^1\) . . . The tale is in Hesiod:

"He would run over the fruit of the asphodel and not break it; nay, he would run with his feet upon wheaten ears and not hurt the fruit."

85.

"And she bare a son Thoas."

86.

Maro,\(^2\) whose father, it is said, Hesiod relates to have been Euanthes the son of Oenopion, the son of Dionysus.

87.

"Such gifts as Dionysus gave to men, a joy and a sorrow both. Who ever drinks to fullness, in him wine becomes violent and binds together his hands and feet, his tongue also and his wits with fetters unspeakable: and soft sleep embraces him."

88.

"Or like her (Coronis) who lived by the holy Twin Hills in the plain of Dotium over against Amyrus rich in grapes, and washed her feet in the Boebian lake, a maid unwed."

89.

"To him, then, there came a messenger from the sacred feast to goodly Pytho, a crow,\(^3\) and he told

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\(^1\) Imitated by Vergil, *Aen.* vii. 808, describing Camilla.

\(^2\) Priest of Apollo, and, according to Homer, discoverer of wine. Maronea in Thrace is said to have been called after him.

\(^3\) The crow was originally white, but was turned black by Apollo in his anger at the news brought by the bird.
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Φοίβῳ ἀκερσοκόμη ὦτι Ἰσχὺς ἔγημε Κόρωνιν Ἐιλατίδης, Φλεγύαιο διογνήτου θύγατρα.

90.

Athenagoras, Petition for the Christians, 29.
perὶ δὲ Ἀσκληπιοῦ Ἡσίοδος μὲν—
pατὴρ δὲ ἀνδρῶν τε θεῶν τε χώσατ', ὡς Οὐλύμπου δὲ βαλῶν ψολέετι κεραυνῷ
ἐκτανε Δητοίδην, Φοίβῳ σὺν θυμὸν ὀρίνων.

91.

Philodemus, On Piety, 34. Ἡσίοδος δὲ (λέγει τὸν Ἀπόλλωνα) . . . μέλλειν μὲν εἰς τὸν Τάρταρον ὑπὸ τοῦ Δίως ἐμβληθήναι, τῆς Δητοῦς δ' ἱκετευ-σάσης, ἀνδρὶ θητεύσαι.

92.

Schol. on Pindar, Pyth. ix. 6.
'Ἡ οὖν Φθίη χαρίτων ἀπὸ κάλλος ἔχουσα
Πηνειοῦ παρ' ὕδωρ καλὴ ναίσσει Κυρήνη.

93.

Servius on Vergil, Georg. i. 14. Aristaeum in-
vocat, id est, Apollinis et Cyrenes filium, quem Hesiodus dicit Apollinem pastoralem.

94.

Scholiast on Vergil, Georg. iv. 361.
at illum
Curvata in montis faciem circumstetit unda.
Hunc versum ex Hesiodi Gynaecon transtulit.

1 A philosopher of Athens under Hadrian and Antoninus. He became a Christian and wrote a defence of the Christians addressed to Antoninus Pius.
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unshorn Phoebus of secret deeds, that Ischys son of Elatus had wedded Coronis the daughter of Phlegyas of birth divine.

90.

Concerning Asclepius Hesiod says: "And the father of men and gods was wrath, and from Olympus he smote the son of Leto with a lurid thunder-bolt and killed him, arousing the anger of Phoebus."

91.

But Hesiod (says that Apollo) would have been cast by Zeus into Tartarus¹; but Leto interceded for him, and he became bondman to a mortal.

92.

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

93.

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

94.

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

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

¹ Zeus slew Asclepius (fr. 90) because of his success as a healer, and Apollo in revenge killed the Cyclopes (fr. 64). In punishment Apollo was forced to serve Admetus as herdsman. (Cp. Euripides, Alcestis, 1–8.)

² For Cyrene and Aristaeus, cp. Vergil, Georgics, iv. 315 ff.
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Schol. on Homer, Iliad ii. 469.

*H oûn 'Trîh Boiôtîh êtrefe koûrîn.

96.

Palaephatus,1 c. 42. περὶ Ζήθου καὶ Ἀμφύονος
ιστοροῦσιν ἄλλοι τε καὶ Ἡσίοδος, ὅτι κιθάρα τὸ
teîchos tôn Θηβῶν ἐτείχισαν.

97.

Schol. on Soph. Trach. 1167.

Έστι τις Ἑλλοπή τοπυλής ἢ ἐνελβήνων,
ἀφανή μήλοισι καὶ εἰλίποδασι βεβεσθεί
ἐν δ' ἄνδρεσ φαύςοις πολυρρήνες πολυβοῦται
πολλοὶ ἀπαίρεσιοί, φύλα θυητῶν ἀνθρώπων
ἐνθα δὲ Δωδώι τις ἑσχατικὴ πεπολισταί
τὴν δὲ Ζεὺς ἑφίλησε καὶ ὅν χρηστήριον εἶναι
τίμιον ἀνθρώποις . . .

. . . ναῖον δ' ἐν πυθμένι φηγοῦ.
ἐνθεν ἐπιχθόνοι μαντήμα πάντα φέρονται,
ὅς δ' ἱερὸς μολὼν θεῦν ἀμφροτοὺ εξερεείνη
δώρα φέρων τ' ἐλθησί οὺν οἰωνίς ἀγαθοῖς.

98.

Berlin Papyri, No. 9777.2

ὑσμίν[η . . . θυντίων δὲ γε τίς κεῖν ἀνέτλη
ἔγχει μάρνασθα[ι καὶ ἐναντίον ὀρμηθῆραι,
πλήν γ' Ἦρακλῆ[ος μεγαλήττορος Α'λκαίου;
αὐτεοιατ' ἀρχήφ[ιος κρατερὸς Μελέαγρος
ξανθοκώμης [Ὅινῆς ἐς Α'λβαίης φίλος υίός.

τοῦ καὶ ἀπ' ὕφθ[αλμῶν ἀπελάμπετο θεσπιδαίες πῦρ
γοργῶν ὑψηλ[ὸς δὲ ποτ' ἐν Καλυδώνι δάμασσε

1 A writer on mythology of uncertain date.
2 The fragment is part of a leaf from a papyrus book of
the 4th century A.D.
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95.

"Or like her (Antiope) whom Boeotian Hyria nurtured as a maid."

96.

Of Zethus and Amphion. Hesiod and some others relate that they built the walls of Thebes by playing on the lyre.

97.

"There is a land Ellopia with much glebe and rich meadows, and rich in flocks and shambling kine. There dwell men who have many sheep and many oxen, and they are in number past telling, tribes of mortal men. And there upon its border is built a city, Dodona¹; and Zeus loved it and (appointed) it to be his oracle, reverenced by men. And they (the doves) lived in the hollow of an oak. From them men of earth carry away all kinds of prophecy,—whosoever fares to that spot and questions the deathless god, and comes bringing gifts with good omens."

98.

"... strife... Of mortals who would have dared to fight him with the spear and charge against him, save only Heracles, the great-hearted offspring of Alcaeus? Such an one was (?) strong Meleager loved of Ares, the golden-haired, dear son of Oeneus and Althaea. From his fierce eyes there shone forth portentous fire: and once in high Calydon he slew the destroying beast, the fierce wild

¹ In Epirus. The oracle was first consulted by Deucalion and Pyrrha after the Flood. Later writers say that the god responded in the rustling of leaves in the oaks for which the place was famous.
HESIOD

θήρ' ὁ λοῦν χλούνην σὺν ἄγριον ἀργιόδοντα. οὔτε τις ἐν πολέμῳ [οὔτ' αἰνῇ δημοτῇ ἐτλη ἑς ἀντὰ ἰδὼν σχεδὸν ἐλθέμεν οὐδὲ μᾶχεσθαι 10 ἀνδρῶν ἣρων, ὅποτ' [ἐν προμάχοισι φανεῖ άλλ' ὑπ' Ἀπόλλωνος χερ[σιν βέλεσιν τ' ἐδαμάσθη μαρνάμενος Κοῦ[ρησιν ὕπερ Καλυδώνος ἐρανης. τοὺς δ' ἄλλους 'Οινῆ[ι τέκεν, Πορθάνονος νίφ, Φηρέα θ' ἰπτόδαμ[ον Ἀγέλαον τ' ἐξοχον ἄλλων 15 Τοξέα τε Κλύμεν[όν τε καὶ ἀντίθεου Περίφαντα Γόργην τ' ἤκομον [καὶ ἐπίφρονα Δημάνειραν, ἢ τέχ' ὑποδμηθεί[σα βίη Ἡρακληείγ Ἐλλον καὶ Γλήνον καὶ [Κτήσιππον καὶ Ὕδητην τοὺς τέκε, καὶ δει[όν ἐν αἰδρείσι σιν ἔρεξε 20 ὀπτότε φαρμακό[εν. . . . . . .
λῶτ[ος] κη[ρα μέλαιαν ἔχον . . . .

99.8
Schol. on Homer, Iliad. xxiii. 679. καὶ Ἡσίοδος δὲ φησιν ἐν Ὑβριαὶς αὐτοῦ ἀποθανόντος, Ἀργείαν τὴν Ἀδράστου σὺν ἄλλως ἐλθεῖν ἐπὶ τὴν κηδείαν τοῦ Ὀδυσσόδος.

99.
Papyri greci e latine, No. 131 (2nd–3rd century).1 τῷ δ' ἐτεκ' ἐν μεγάροις Ἄλκμάονα π[ομφ]να λα[ῶν. τὸν ρ' ὑπὲρ Ἀργεί]ονς Καδμηίδες ἐλκεσίτε[πλοι,
CATALOGUES OF WOMEN AND EOIAE

boar with gleaming tusks. In war and in dread strife no man of the heroes dared to face him and to approach and fight with him when he appeared in the forefront. But he was slain by the hands and arrows of Apollo, while he was fighting with the Curetes for pleasant Calydon. And these others (Althaea) bare to Oeneus, Porthaon’s son; horse-taming Pheres, and Agelaus surpassing all others, Toxeus and Clymenes and godlike Periphas, and rich-haired Gorga and wise Deianeira, who was subject in love to mighty Heracles and bare him Hyllus and Glenus and Ctesippus and Odites. These she bare and in ignorance she did a fearful thing: when
(she had received) . . . the poisoned robe that held black doom . . . .”

99A.

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

99.2

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

1 According to Homer and later writers Meleager wasted away when his mother Althea burned the brand on which his life depended, because he had slain her brothers in the dispute for the hide of the Calydonian boar. (Cp. Bacchylides, Ode v. 136 ff.)

2 The fragment probably belongs to the Catalogues proper rather than to the Eoiae; but, as its position is uncertain, it may conveniently be associated with Frag. 99A and the Shield of Heracles.

3 Alcmaon (who took part in the second of the two heroic Theban expeditions) is perhaps mentioned only incidentally as the son of Amphialaus, who seems to be clearly indicated in ll. 7–8, and whose story occupies ll. 5–10. At l. 11 the subject changes and Electryon is introduced as father of Alcmena.

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Γῆμεν δ' Ἡλεκτρών] Πέλοπος περικαλλέα [κούρην]

γείνατο δ' ἐν μεγάροισιν] ὁμὸν λεχος εἰσαναβ[αίνων Περσείδης] ἦρωα καὶ αἰχμητήν περ [ἐόντα...

Φυλόνομον τε Κελαίνεα τ' Ἀμ[φίμαχον τε...

. . . . . ] τε καὶ Εὐρύβιον κλειτόν τε [.... 15 τοὺς πάντας] Τάφωι ναυσίκλυτοι ἐξενά[βιχαν βοῦσιν ἐπ', εἴλα]πόδεσσιν, ἔλειν α[... να][... . . . . . ν]ήπεσσιν ἐπ', εὔρεα νώτα θα[λάσσης Ἀλκμήνη τ' ἄρα] μοῦνη [ἐλείπετο στάρμα χο[νεύσων...

. . . . . ] κα[ι Ἡλ[εκτρών]η.... 20

η τέχ' ὑποδημθείσα] κ[ελαι]νεφεί Κρο[νίων

* * * *

100.

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

1 ἔταφον (?), original publication.
2 For scansion cf. Shield, ll. 16, 82.
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phiaraus) did the Cadmean (Theban) women with trailing robes admire when they saw face to face his eyes and well-grown frame, as he was busied about the burying of Oedipus, the man of many woes. . . . Once the Danaï, servants of Ares, followed him to Thebes, to win renown . . . for Polynices. But, though well he knew from Zeus all things ordained, the earth yawned and swallowed him up with his horses and jointed chariot, far from deep-eddying Alpheus.

But Electryon married the all-beauteous daughter of Pelops and, going up into one bed with her, the son of Perses begat . . . and Phylonomus and Celaeneus and Amphimachus and . . . and Eurybius and famous . . . All these the Taphians, famous shipmen, slew in fight for oxen with shambling hoofs, . . . in ships across the sea’s wide back. So Alcmena alone was left to delight her parents . . . and the daughter of Electryon . . . who was subject in love to the dark-clouded son of Cronos and bare (famous Heracles).

100.

The beginning of the Shield as far as the 56th verse is current in the fourth Catalogue.
ΗΣΙΟΔΟΤ ΑΣΠΙΣ

'Η οὐ̂ προλιπούσα δόμους καὶ πατρίδα γαῖαν ἤλυθεν ἐς Θῆβας μετ' ἄρῃον Ἀμφιτρύωνα Ἀλκμήνη, θυγάτηρ λαοσάρου Ἡλεκτρώνος· ἢ ῥα γυναικῶν φύλων ἐκαίνυτο θηλυτεράων εἶδε̂ τε μεγέθει τε νόσον γε μὲν οὖ τις ἐρίζε τάων, ὡς θυνταλ θυντωὶς τέκων εὐνήθεισαι. τῆς καὶ ἀπὸ κρῆθεν βλεφάρων τ᾽ ἀπὸ κυανεάων τοῖον ἄθεον οἶνον τε πολυχρύσου Ἀφροδίτης. ἢ δὲ καὶ ὃς κατὰ θυμὸν ἐὼν τίσεκεν ἀκοίτην, ὡς οὖ πῶ τις ἔττιες γυναικῶν θηλυτεράων· ἢ μὲν οἰ πατέρ᾽ ἐσθλῶν ἀπέκτατε ἱφι δαμάσσας, χωσάμενος περὶ βους· λυπῶν δὲ δὲ γε πατρίδα γαῖαν ἐς Θῆβας ἱκέτευσε φερεσσακέας Καδμείους. ἐνθ᾽ ὦ γε δῶματ' ἐναι σὺν αἴδοῃ παρακοίτι νόσφιν ἀτερ φιλότητος ἐφιμέρου, οὔδε οἱ θεῖον πρὶν λεχέαν ἐπιβηῦαι ἐνσφύρου Ἡλεκτρώνης, πρὶν γε φόνον τίσαιτο κασεγνητῶν μεγαθύμων ἢς ἀλόχου, μαλερὸν δὲ καταφλέξαι πυρὶ κόμας ἀνδρῶν ἤρων Ταφίων ἵδε Τηλεθοῶν.

τῶς 1 γάρ οἱ διήκειτο, θεοὶ δ᾽ ἐπὶ μάρτυρι ήσαν τῶν ὃ γ᾽ ὀπίζετο μὴνιν, ἐπειγετο δ᾽ ὅτι τάχιστα ἐκτελέσαι μέγα ἔργου, ὃ οἱ Διὸθεν θέμις ἦν. τῶ δ᾽ ἀμα ἰέμενοι πολέμοι τοῖς φυλόπιδοι τοῖς Βοιωτοῖς πλήξιττοι, ὅπερ σακέων πυγιστευτες, Δοκροὶ τ᾽ ἀγχέμαξοι καὶ Φωκῆς μεγάθυμοι ἔσποντ᾽ ἥρχε δὲ τοῖς ἔως πάις Ἀλκαῖοι κυδιῶν λαοῖσι. πατὴρ δ᾽ ἀνδρῶν τε θεῶν τε

1 A: ὁς, MSS.
SHIELD OF HERACLES

HESIOD'S SHIELD OF HERACLES

Or like her who left home and country and came to Thebes, following warlike Amphitryon,—even Alcmena, the daughter of Electryon, gatherer of the people. She surpassed the tribe of womankind in beauty and in height; and in wisdom none vied with her of those whom mortal women bare of union with mortal men. Her face and her dark eyes wafted such charm as comes from golden Aphrodite. And she so honoured her husband in her heart as none of womankind did before her. Verily he had slain her noble father violently when he was angry about oxen; so he left his own country and came to Thebes and was suppliant to the shield-carrying men of Cadmus. There he dwelt with his modest wife without the joys of love, nor might he go in unto the neat-ankled daughter of Electryon until he had avenged the death of his wife's great-hearted brothers and utterly burned with blazing fire the villages of the heroes, the Taphians and Teleboans; for this thing was laid upon him, and the gods were witnesses to it. And he feared their anger, and hastened to perform the great task to which Zeus had bound him. With him went the horse-driving Boeotians, breathing above their shields, and the Locrians who fight hand to hand, and the gallant Phocians eager for war and battle. And the noble son of Alcaeus led them, rejoicing in his host.

But the father of men and gods was forming
HESIOD

άλλην μήτιν ύφαινε μετὰ φρεσίν, ὡς ἔρα θεοὶς
ἀνδράσι τ’ ἀλφηστήσειν ἄρης ἄλκηθρα φυτεύσαι.
ἀρτο δ’ ἀπ’ Οὐλύμπου δόλον φρεσὶ βυσσωδομεύων, 30
ἰμείρων φιλότητος ἐνζώνου γυναικὸς,
ἐννυχίος: τάχα δ’ ἤξε Τυφαύνον τόθεν αὐτὸς
Φίκιον ἀκρότατον προσεβήσατο μητέστα Ζεὺς.
ἔνθα καθεξώμενος φρεσὶ μήδετο θέσκελα ἐργα:
αὐτὴ μὲν γὰρ νυκτὶ ταυσφύρου Ὁλεκτρώνης 35
eὐνὴ καὶ φιλότητι μέγη, τέλεσεν δ’ ἄρ’ ἐξελδώρ.
αὐτὴ δ’ Ἀμφιτρύων λαοσσίος, ἀγλαὸς ἤρως,
ἐκτέλεσας μέγα ἔργων ἀφίκετο ὑπὲ δόμονδε.
οὖν δ’ ἦ’ ἐπὶ δμῶς καὶ ποιμένας ἀγροιῶτας
ὡρτ’ ἔννα, πρὸιν γ’ ἡς ἀλόχου ἐπιβηθήμεναι εὐνῆς:
τοῖς γὰρ κραδίνυν πόθος αἴνυτο ποιμένα λαῖν.
ὡς δ’ ὦτ’ ἀνὴρ ἀσπαστὸν ὑπεκτροφύγῃ κακότητα
νοῦσου ὑπ’ ἄργαλείς ἡ καὶ κρατερὸν ὑπὸ δεσμοῦ,
ὡς ἔρα τὸτ’ Ἀμφιτρύων χαλεπὸν πόνον ἐκτο-
λυπεύσας
ἀσπασίως τε φίλως τε εἶδυ δόμον εἰσαφίκανεν. 45
παννυχίως δ’ ἄρ’ ἐλεκτο σὺν αἰδοίᾳ παρακοίτι
τερπόμενος δώροις πολυχρύσου Ἀφροδίτης.
ἡ δὲ θεώ δμηθεία καὶ ἀνέρι πολλὸν ἀρίστῳ
Θήβη ἐν ἐπιταύλῳ διδυμάονε γεῖνατο παίδε,
οὐ καθ’ ὀμὰ φρονεστεῖ κασιγνητῶ γε μὲν ἔστην:
τῶν μὲν χειρότερον, τὸν δ’ αὖ μὲγ’ ἀμείνωνα φωτα,
δεινὸν τε κρατερὸν τε, βίλη Ἡρακληίην,
τῶν μὲν υποδμηθεία σελαίνετε Κρονίων,
τὸν δ’ ἄρα Ἰφικλήα δορυσσόφ 1 Ἀμφιτρύων,
κεκριμένη γενεῖν τὸν μὲν βροτῷ ἄνδρι μυγεῖα, 55
τὸν δὲ Διὸ Κρονίων, θεῶν σημάντορι πάντων.

1 λαοσσόφ, KLM.

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another scheme in his heart, to beget one to defend against destruction gods and men who eat bread. So he arose from Olympus by night pondering guile in the deep of his heart, and yearned for the love of the well-girded woman. Quickly he came to Typhaonium, and from there again wise Zeus went on and trod the highest peak of Phicium: there he sat and planned marvellous things in his heart. So in one night Zeus shared the bed and love of the neat-ankled daughter of Electryon and fulfilled his desire; and in the same night Amphitryon, gatherer of the people, the glorious hero, came to his house when he had ended his great task. He hastened not to go to his bondmen and shepherds afield, but first went in unto his wife: such desire took hold on the shepherd of the people. And as a man who has escaped joyfully from misery, whether of sore disease or cruel bondage, so then did Amphitryon, when he had wound up all his heavy task, come glad and welcome to his home. And all night long he lay with his modest wife, delighting in the gifts of golden Aphrodite. And she, being subject in love to a god and to a man exceeding goodly, brought forth twin sons in seven-gated Thebe. Though they were brothers, these were not of one spirit; for one was weaker but the other a far better man, one terrible and strong, the mighty Heracles. Him she bare through the embrace of the son of Cronos lord of dark clouds and the other, Iphicles, of Amphitryon the spear-wielder—offspring distinct, this one of union with a mortal man, but that other of-union with Zeus, leader of all the gods.

1 A mountain peak near Thebes which took its name from the Sphinx (called in Theog. 326 φις).
HESIOD

"Οσ καὶ Κύκνον ἔπεφευ, Ἀρητιάδην μεγάθυμον. εὖρε γὰρ ἐν τεμένει ἐκατηβόλου Ἀπόλλωνος αὐτὸν καὶ πατέρα δι' Ἀρην, ἀτονον πολέμιοι, τεῦχες λαμπρομένους σέλας ὡς πυρὸς αἰθομένου, 60 ἑσταότ' ἐν δίφρω χόρνα δ' ἐκτυπον ὦκες ἵπποι νύσσοντες χηλῆσι, κόνις δὲ σφ' ἀμφιδεθεὶς κοππομένη πλεκτοῖς ὑφ' ἄρμασι καὶ ποσὶν ἵππων. ἅρματα δ' ἐντοίχητα καὶ ἀντυγες ἀμφαράββιζον ἵππου ἰεμένων' κεχάρητο δὲ Κύκνος ἅμβου, 65 ἐπίπομενος Δίδοι νὸιν ἀρήσων ἱνίοχον τε χαλκῷ δημώσειν καὶ ἀπὸ κλυτὰ τεῦχεα δύσειν. ἄλλα οἱ εὐχωλέων οὐκ ἐκλυε Φοῖβος Ἀπόλλων' αὐτὸς γὰρ οἱ ἐπώρσε βίνθ Ἡρακλείην. 70 πᾶν δ' ἀλλόσ καὶ βωμός Ἀπόλλωνος Παγασάιον λάμπεν ὑπὸ δεινοῖο θεοῖ τευχέων τε καὶ αὐτοῦ. πῦρ δ' ὃς ὀφθαλμῶν ἀπελάμπτετο. τὸς κεν ἐκείνου ἐτήλη θυντός ἐων κατεναντίον ὀρμηθήναι πλήν γ' Ἡρακλῆος καὶ κυδαλίμου Ἰολάον; κεῖνοι γὰρ μεγάλη τε βίη καὶ χείρες ἀπατοῦ 75 εξ ὄμων ἐπεφυκον ἐπὶ στίβαροιτι μέλεσιν. οὐ δ' τὸθ' ἱνίοχον προσέφη κρατεροῦ Ἰολαοῦ.

"Ἡρως ὡ Ιῶλαε, βροτῶν πολὺ φίλτατε πάντων, ἢ τε μέγ' ἀθανάτους μάκαρας, τοι "Ολυμπον ἔχουσιν, ἕλιθιν Ἀμφιτρύων, ὃτ' ἐνστέφανον ποτὶ Θήβην 80 ἠλθε λιπῶν Τίρυνθα, ἐνκτίμουν πτολίθερον, κτείνας Ἡλεκτρύωνα βοῶν ἐνεκ' εὐρυμετώπων ἵκετο δ' ἐς Κρείοντα καὶ Ἡνίοχνα ταυτύπελον, οὐ δ' μὴν ἥσπαξοντο καὶ ἄρμενα πάντα παρεῖχον, ἢ δίκη ἔσθ' ἱκέτησι, τίων δὲ ἐ 2 κηρόθι μάλλον. 85

1 M: τιρύνθ', GHI: Τίρυνθον, most MSS.: τήρυνθον, B.
2 Ranke: δε γε, GHI: δ' ἀρα, other MSS.
SHIELD OF HERACLES

And he slew Cycnus, the gallant son of Ares. For he found him in the close of far-shooting Apollo, him and his father Ares, never sated with war. Their armour shone like a flame of blazing fire as they two stood in their car: their swift horses struck the earth and pawed it with their hoofs, and the dust rose like smoke about them, pounded by the chariot wheels and the horses' hoofs, while the well-made chariot and its rails rattled around them as the horses plunged. And blameless Cycnus was glad, for he looked to slay the warlike son of Zeus and his charioteer with the sword, and to strip off their splendid armour. But Phoebus Apollo would not listen to his vaunts, for he himself had stirred up mighty Heracles against him. And all the grove and altar of Pagasaean Apollo flamed because of the dread god and because of his arms; for his eyes flashed as with fire. What mortal man would have dared to meet him face to face save Heracles and glorious Iolaus? For great was their strength and unconquerable were the arms which grew from their shoulders on their strong limbs. Then Heracles spake to his charioteer strong Iolaus:

"O hero Iolaus, best beloved of all men, truly Amphitryon sinned deeply against the blessed gods who dwell on Olympus when he came to sweet-crowned Thebe and left Tiryns, the well-built citadel, because he slew Electryon for the sake of his wide-browed oxen. Then he came to Creon and long-robed Eniocha, who received him kindly and gave him all fitting things, as is due to suppliants, and honoured him in their hearts even more. And he
ΗΕΣΙΟΔ

ξ' ὃ ἀγαλλόμενος σὺν ἐνσφύρῳ Ἡλεκτρυώνη, ἡ ἀλόχρη τάχα δ' ἀμμες ἐπιτλομένων ἐνιαυτῶν γεινόμεθα οὔτε φυὴν ἐναλάγκιοι οὔτε νόημα, σὸς τε πατὴρ καὶ ἐγώ· τοῦ μέν φρένας ἐξέλετο Ζεύς,

ὅσ προλιπῶν σφέτερον τε δόμοιν σφατέρους τε
tοκήας

φχετο, τιμῆσον ἄλιτήμενον Ἐνυσθῆα, σχέτλιοι· ἂ που πολλά μετεστεναξίζετ' ὀπίσσω ἢν ἄτην ὄχεων· ἡ δ' οὐ παλινάγρετος ἐστιν. αὐτάρ ἐμοί δαίμων χαλεποὺς ἐπετέλλετ' ἀέθλους.

'Ω φίλος, ἄλλα σὺ θάσσον ἔχ' ἡμία φοινικόεντα 95 ἰππῶν ἄκυποι δ' ἡμέρες ἄχοι θάρασοι ἀείων ἢ αἶσαν ἵδειν θόδον ἀρμα καὶ ἄκυποι θάνοι ἰππῶν, μηδὲν ὑποδείκνα κτύπον Ἄρεος ἀνδροφόνου, δ' νῦν κεκληρώσει περιμαίνεται ἑρὸν ἄλωος Φοίβου Ἀπόλλωνος, ἐκατηβελέται αἰακτος· ἡ μὴ καὶ κρατερὸς περ ἐὼν ἀἄτατ πολέμου.

Τὸν δ' αὖτε προσέειτε ἀμώμητος Ἰόλασος· ἡθεί', ἡ μάλα δὴ τι πατὴρ ἀνδρῶν τε θεῶν τε τιμᾶ σὴν κεφαλὴν καὶ ταύρεσι Ἐνυσσίγαιοι, ὃς θήβης κρήδημον ἔχει ῥυετά τε πόλης· 105 ὃλον δὴ καὶ τόνδε βροτὸν κρατερὸν τε μέγαν τε σἀς ἐς χείρας ἀγονισμ' ὡς κλέως ἐσθολὼν ἀρηα. ἀλλ' ἄγε δύσεο τεύχε' ἀρηα, ὁφρα τάχιστα δύφρους ἐμπελάσαντες Ἀρηός θ' ἢμέτερον τε μαρνώμεσθ', ἐπεὶ οὔ τοι ἀτάρβητον Δίων νῦν οὐδ' Ἡφυκλείδην δειδίξεται, ἄλλα μιν οἶχοι φεύξεσθαι δύο παίδας ἀμύμους Ἀλκείδασο, οὐ δὴ σφι σχεδὸν εἰςι, λιλαιόμενοι πολέμου ἅλωπιδα στήσατ, τὰ σφιν πολυ φίλτερα θόλης.

1 BCDF: ἄχεων, other MSS.
SHIELD OF HERACLES

lived joyfully with his wife the neat-ankled daughter of Electryon: and presently, while the years rolled on, we were born, unlike in body as in mind, even your father and I. From him Zeus took away sense, so that he left his home and his parents and went to do honour to the wicked Eurystheus—unhappy man! Deeply indeed did he grieve afterwards in bearing the burden of his own mad folly; but that cannot be taken back. But on me fate laid heavy tasks.

"Yet, come, friend, quickly take the red-dyed reins of the swift horses and raise high courage in your heart and guide the swift chariot and strong fleet-footed horses straight on. Have no secret fear at the noise of man-slaying Ares who now rages shouting about the holy grove of Phoebus Apollo, the lord who shoots from afar. Surely, strong though he be, he shall have enough of war."

And blameless Iolaus answered him again: "Good friend, truly the father of men and gods greatly honours your head and the bull-like Earth-Shaker also, who keeps Thebe's veil of walls and guards the city,—so great and strong is this fellow they bring into your hands that you may win great glory. But come, put on your arms of war that with all speed we may bring the car of Ares and our own together and fight; for he shall not frighten the dauntless son of Zeus, nor yet the son of Iphiclus: rather I think he will flee before the two sons of blameless Alcides who are near him and eager to raise the war cry for battle; for this they love better than a feast."
Ἡσίοδος

"Ὡς φάτον, μείδησεν δὲ βιή 'Ἡρακλῆειν 115
θυμῷ γηθῆσας, μάλα γάρ νῦ οἱ ἄρμενα εἶπεν
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσήδα:
"Ἡρως δὲ Ἴδαλε, διοτρεφές, οὐκέτι τηλοῦ
ὑσμίνῃ τρηχείᾳ. σὺ δ’ ὡς πάρος ἦσθα δαίφρων,
ὡς καὶ νῦν μέγαν ἵππον Ἄριονα κυνοχαίτην
πάντη ἀναστρωφάν καὶ ἀρηγέμεν, ὡς κε δύνηαι.
"Ὡς εἰπόν κυμίδας ὀρειχάλκου φαεινοῦ,
'Ἡραίστον κλυτα δῶρα, περὶ κυνήμησιν ἔθηκεν
δεύτερον αὐ θώρηκα περὶ στῆθεσιν ἐδυνὲ
καλὸν χρύσειον πολυδαίδαλον, ὅν οἱ ἐδώκε
Παλλάς 'Ἀθηναίη, κούρη Δίος, ὀππότ' ἔμελλε
τὸ πρῶτον στονέντας ἐφορμήσεσθαι αἰέθλους.
θήκατο δ’ ἀμφ’ ὅμοιοις ἕρης ἀλκτήρα σίδηρο
δεινὸς ἀνήρ’ κοίλην δὲ περὶ στήθεσι φαρέτρην
καββάλητ εξόπιθεν. πολλοὶ δ’ ἐντοσθεὶν ὁιστοι
ῥηγηλοὶ, θανάτῳ λαβαθδόγγοιο δοτῆρες.
πρόσθεν μὲν θάνατόν τ’ εἶχον καὶ δάκρυσι μῦρον,
μέσοι δὲ ξεστοὶ, περιμήκεσαι, αὐτὰρ ὅπισθε
μόρφωνοι φιλεγνάοι καλυπτόμενοι πτερύγεσσιν.
εἰλετο δ’ ὀβριμον ἔγχος, ἀκαχμένον αἰθοπι
χαλκῷ,
κρατὶ δ’ ἐπ’ ιφθίμων κυνήν εὗτυκτον ἔθηκε,
δαιδάλευν ἀδάμαντος, ἐπὶ κροτάφως ἀραρυάν,
ἔτ’ εἰρυτο κάρῃ 'Ἡρακλῆος θείοι.
Χερσὶ γε μῆν σάκος εἰλε παναίολον, οὐδὲ τις
αὐτὸ ὁὐτ’ ἔρρηξε βαλὼν ὁὐτ’ ἔθλασε, θαῦμα ἱδέσθαι. 140
παν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ’ ἐλέφαντι
ἡλεκτρῷ θ’ ὑπολαμπὲς ἔην χρυσῷ τ’ φαεινῷ

1 Hermann: ἕσαν. δ’ δ’, MSS.
SHIELD OF HERACLES

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

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

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

In his hands he took his shield, all glittering: no one ever broke it with a blow or crushed it. And a wonder it was to see; for its whole orb was a-shimmer with enamel and white ivory and electrum, and it glowed with shining gold; and there were
HESIOD

λαμπόμενον, κυάνου δὲ διὰ πτύχες ἥλιαντο.  
ἐν μέσῳ δ’ ἄδαμαντος ἦν Φόβος οὐ τί φατείος,  
ἕμπαλιν ὄσσισιν πυρὶ λαμπτομένοις δεδορκώς.  
τοῦ καὶ ὀδόντων μὲν πλήτῳ στόμα λευκὰ θεῶν,  
δεινῶν ἀπλήτων, ἔπὶ δὲ βλοσυροῖο μετώπου  
δεινή Ἐρις πεπότητο κορύσσουσα κλόνον ἀνδρῶν,  
σχετλή, ὡς ῥα νόον τε καὶ ἐκ φρένας εἶλετο φωτῶν,  
οίτινες ἀντιβιθήν πόλεμον Δίδυμοι ὑπὶ φέροιεν.  

tῶν καὶ ψυχαὶ μὲν χόνα δύμεναι Ἀιδος εἰσὶ 
κάκκιον, ὡστέα δὲ σφι περὶ βινοῦ σαπείσης 
Σειρίου ἀζαλέου μελαινῆ πῦθεται αἰή.  

Ἐν δὲ Προιώξις τε Παλιώξις τε τέτυκτο,  
ἐν δ’ ὸμαδός τε Φόβος τ’ Ἀνδροκτασίᾳ τε δεδήμει,  
ἐν δ’ Ἐρις, ἐν δὲ Κυδομός ἔθύνεον, ἐν δ’ ὡλὴ Κήρ 
ἄλλων ἅμα ἔχουσα νεούτατον, ἄλλων ἄοντων,  
ἄλλων τεθυγῆτα κατὰ μόθον ἐκέ ποδοῖν.  
eἰμα δ’ ἐχ’ ἀμφ’ ὄμοισιν δαφνωθεὶν αἴματι φωτῶν,  
δεινών δερκομένη καναχήσι τε βεβρυχία.  

Ἐν δ’ ὁφίων κεφαλαί δεινῶν ἔσαν, οὐ τι φατεῖων,  
δώδεκα, ταῖ φοβεέσκον ἐπὶ χθονὶ φυλ’ ἀνθρώπων,  
oἱ τινες ἀντιβιθῆν πόλεμον Δίδυμοι ὑπὶ φέροιεν.  
tῶν καὶ ὀδόντων μὲν καναχή πέλεν, εὑτε μάχοιτο  
Ἀμφιτρυννιάδης, τὰ δ’ ἐδαίετο θαυματὰ ἔργα.  

στίγματα δ’ ὃς ἐπέφαντο ἰδείν δεινοίσι δράκουσιν  
κυάνου κατὰ νάτα, μελάνθησαν δὲ γένεια.

1 Schol. : δὲ δράκοντος, MSS.  
2 (= κατεκίου : cp. l. 254), Tr.: αὐτῶν, MSS.  

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

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

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

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

Ἐν δὲ συνὶ ἀγέλαι χλούνων ἔσαι ἢδὲ λεόντων ἐς σφέας δερκομένων, κοτέντων θ' ἰμένων τε.
τῶν καὶ ὀμίληδον στίχες ἦσαν· οὖδὲ νυ τῶ γε.
οὐδέτεροι τρέτην· φρύσσων γε μὲν αὐχένας ἄμφω.
ἡδη γὰρ σφιν ἐκεῖτο μέγας λῖς, ἄμφι δὲ κάπροι
dοιοί, ἀπουράμενοι ψυχάς, κατὰ δὲ σφι κελαινῶν
αἰμ' ἀπελεύβετ' ἔραξ· οὐ δ' αὐχένας ἐξερισότες
κειτα τεθυνότες ὑπὸ βλησυροῦσι λέοντες.

τοῖ δ' ἔτι μᾶλλον ἐγειρέσθην κοτέντε μάχεσθαι,
ἀμφότεροι, χλούναὶ τε σύς χαροποί τε λέοντες.

Ἐν δ' ἦν ὑσμίνη Δαπτιᾶν αἰχμητάνω
Καϊνέα τ' ἀμφὶ ἀνακτα Δρύαντα τε Πειρίθοον
tε. Ὀτλέα τ' Ἐξαδίον τε Φάληρον τε Πρόλοχον τε
Μόψον τ' Ἀμπυκίδην, Τεταρῆσιον, ὡς Ὅρθος,
Θησέα τ' Ἀιγείδην, ἐπεικελον ἀθανάτοισιν
ἀργύρεοι, χρύσεια περὶ χροὶ τεῦχε' ἔχουντες.
Κενταυροὶ δ' ἐτέρωθεν ἐναντίοι ἦγερθοντο
ἀμφὶ μέγαν Πετραίον ἢδ' Ἀσβολον οἰωνιστὴν.

'Αρκτον τ' Οὔρειον τε μελαγχαῖτη τε Μίμαντα
καὶ δύο Πενκείδας, Περιμήδεα τε Δρύαλον τε,
ἀργύρεοι, χρυσεῖα ἐλάται ἐν χερσίν ἔχουντες.
καὶ τε συναίγδην ὡς εἰ ξωὶ περ ἐόντες
ἐγχεσιν ἢδ' ἐλάτης αὐτοσχεδοῦν ὠριγνώντο.

Ἐν δ' Ἀρεος βλησυροὶ ποδώκεες ἔστασαν ὑπ' τοι
χρύσεοι, ἐν δὲ καὶ αὐτὸς ἐναρσφόρος σύλιος Ὅρης
ἀἰχμὴν ἐν χείρεσσιν ἔχον, πρυλέεσσι κελεύων,
ἀματι φοινικόεις, ως εἰ ξωῦς ἐναρίζών
δ' φρον ἐπεμβεβαώς: παρὰ δὲ Δείμος τε Φόβους τε
ἔστασαν ἴμενοι πόλεμον καταδύμεναι ἀνδρῶν.

Ἐν δὲ Δίσθ αὐγάτηρ ἄγελείη Τριτογένεια,
SHIELD OF HERACLES

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

And there was the strife of the Lapith spearmen gathered round the prince Caeneus and Dryas and Peirithöus, with Hopleus, Exadius, Phalereus, and Prolochus, Mopsus the son of Ampyce of Titaressia, a scion of Ares, and Theseus, the son of Aegeus, like unto the deathless gods. These were of silver, and had armour of gold upon their bodies. And the Centaurs were gathered against them on the other side with Petraeus and Asbolus the diviner, Arctus, and Ureus, and black-haired Mimas, and the two sons of Peuceus, Perimedes and Dryalus: these were of silver, and they had pinetrees of gold in their hands, and they were rushing together as though they were alive and striking at one another hand to hand with spears and with pines.

And on the shield stood the fleet-footed horses of grim Ares made of gold, and deadly Ares the spoil-winner himself. He held a spear in his hands and was urging on the footmen: he was red with blood as if he were slaying living men, and he stood in his chariot. Beside him stood Fear and Flight, eager to plunge amidst the fighting men.

There, too, was the daughter of Zeus, Tritogeneia

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τη ἤκελη ὡς εἰ τε μάχην ἔθελονσα κορύσσειν, ἔγχος ἔχουσ' ἐν χερσίν ἵδε χρυσάνην τρυφάλειαν ἀγνίδα τ' ἄμφι ὦμοις· ἐπὶ δ' ἔχητο φύλοτιν αἰνήν. 200 Ἐν δ' ὣν ἄθανάτων ἱερὸς χορός· ἐν δ' ἁρα μέσων ἰμερόν κιθάριζε Διὸς καὶ Δητούς νίδος χρυσεία φόρμιγγι· [θεῶν δ' ἔδος ἄγνος 'Ολυμπος· ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπελπιστός ἑστηφάνωτο ἄθανάτων ἐν ἄγων· 1] θεαὶ δ' ἐξήρχον ἀοιδὴς Μοῦσαι Πιερίδες, λυγὺ μελπομενής ἐκυφαία.

Ἐν δὲ λυμῇ ἕυρομος ἀμαιμακέτοιο θαλάσσῃ κυκλοτηρῆς εἴτετυκτο πανέφθου κασσιτέρου κλυώμενῳ ἴκελοῖς· [πολλοὶ γε μὲν ἀμ μέσον αὐτοῦ δελφίνες τῇ καὶ τῇ ἑθύνεον ἱχθυάντες νηχομένοις ἴκελοῖς 2] δοιὼ δ' ἀναφυσίωντες ἀργυρεῖοι δελφίνες θεομένων ἐλλοπᾶς ἱχθύς. τῶν δ' ὑπὸ χάλκειοι τρέον ἱχθύες· αὐτὰρ ἐπ' ἀκταῖς ἥστο ἄνηρ ἄλιενς δεδοκημένος· ἐἰχὲ δὲ χερσῖν ἱχθύσιν ἀμφί βληστρον ἀπορρίσοντι ἐοἰκώς. 210

Ἐν δ' ὣν ἕυκομοι Δανάης τέκος, ἱππότα Περσεύς, οὔτ' ἀρ' ἐπιψαύων σάκεος ποσὶν ὀὔθ' ἐκάς αὐτοῦ, θαῦμα μέγα φράσσασθ', ἐπεὶ οὐδαμὴ ἐστὴρικτό. τῶς γάρ μιν παλάμαις τεῦξεν κλυτὸς Ἀμφιγυγίεις χρύσεου ἀμφί δὲ ποσὸν ἐχέν πτερόεντα πέδιλα. 220 ὦμοισιν δὲ μιν ἀμφί μελάνδετον ἀορ ἐκεῖτο χαλκέου ἐκ τελαμώνος· δ' δ' ὡς τε νόημ' ἐποτάτο·

1 ll. 203–5 are clearly intrusive and are rejected by Baumeister.
2 ll. 209–11 are not found in Q, and are rejected by Peppmüller. They appear to be an alternative version of ll. 211–212.
3 Ranke: ἐφοίμεν, Q: ἐφοίμον, F: ἐφοίτων, other MSS.
SHIELD OF HERACLES

who drives the spoil. She was like as if she would array a battle, with a spear in her hand, and a golden helmet, and the aegis about her shoulders. And she was going towards the awful strife.

And there was the holy company of the deathless gods: and in the midst the son of Zeus and Leto played sweetly on a golden lyre. There also was the abode of the gods, pure Olympus, and their assembly, and infinite riches were spread around in the gathering of the deathless gods. Also the goddesses, the Muses of Pieria were beginning a song like clear-voiced singers.

And on the shield was a harbour with a safe haven from the irresistible sea, made of refined tin wrought in a circle, and it seemed to heave with waves. In the middle of it were many dolphins rushing this way and that, fishing: and they seemed to be swimming. Two dolphins of silver were spouting and devouring the mute fishes. And beneath them fishes of bronze were trembling. And on the shore sat a fisherman watching: in his hands he held a casting net for fish, and seemed as if about to cast it forth.

There, too, was the son of rich-haired Danaë, the horseman Perseus: his feet did not touch the shield and yet were not far from it—very marvellous to remark, since he was not supported anywhere; for so did the famous Lame One fashion him of gold with his hands. On his feet he had winged sandals, and his black-sheathed sword was slung across his shoulders by a cross-belt of bronze. He was flying

1 "She who drives herds," i.e. "The Victorious," since herds were the chief spoil gained by the victor in ancient warfare.
HESIOD

πὰν δὲ μετάφρενον εἴχε κάρη δεινοῦ τελώρου,
Γοργοῦς· ἀμφὶ δὲ μιν κάλυψις θέε, θαύμα ἰδέαθαι,
ἀργυρέω· θύσαιν δὲ κατηρωρεύτο φαεινοῖ
χρύσεωι· δεινὴ δὲ περὶ κροτάφοισιν ἀνακτὸς
κεῖτ' Ἀιδὸς κυνέη νυκτὸς ξόφων αἰών ἔχουσα.
αὐτὸς δὲ σπεύδοιτο καὶ ἔρριγοιτο ἑοικὼς
Περσεὺς Δαναίδης ἐτιταίνετο. ταῖ δὲ μετ' αὐτῶν
Γοργόνες ἀπλητοῖ τε καὶ οὐ φαταί ἐρρόωντο
ἶμεναι μαπέεωι. ἐπὶ δὲ χλωροῦ ἀδάμαυντος
βαυνοντέων ἱαχεσκε σάκος μεγάλῳ ὀρυμαγέῳ
ὁξέα καὶ λικεώι· ἐπὶ δὲ ζώνηι δράκοντε
δοῦ ἀπηρωρεύτ' ἐπικυρτόντε κάρηνα.
λίχμαζον δ' ἄρα τῶ γε· μένει δ' ἐχάρασσον ὄδόντας
ἀγρια δερκομένω. ἐπὶ δὲ δεινοῖς καρνίωι
Γοργείωι ἐδονεῖτο μέγας Φόβοις. οὗ δ' ὑπὲρ αὐτῶν
ἀνδρες ἐμαρνασθὴν πολεμῆμα τεύχε' ἔχοντες,
τοι μὲν ὑπὲρ σφετέρης πόλιος σφετέρων τε τοκήνων
λογγον ἀμύνουτε, τοι δὲ πραδέει μεμαώτες.
πολλοὶ μὲν κέατο, πλέονες δ' ἐτί δῆραν ἔχοντες
μάριανθ'. αἱ δὲ γυναῖκες εὐδημίτων ἐτί πῦργων
χαλκέων ὡξ' βώων, κατὰ δ' ἐθρύπτουτο παρεῖσι,
ξωῆσιν ἱκελαί, ἐργὰ κλυτοῦ Ἡφαίστοιο.
ἀνδρες δ', οὗ πρεσβῆς ἔσαν γηρᾶς τε μέμαρπεν,
ἀθρόοι ἐκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖς
χεῖρας ἔχον μακάρεσσι, περὶ σφετέροις τέκεσσι
δειδότες· τοι δ' αὐτε μάχην ἔχουν. αἱ δὲ μετ' αὐτοὺς
Κῆρες κυνάει, λευκοῦς ἀραβεύσαι ὄδόντας,
δεινοταῖ βλοσυραὶ τε δαφναί τ' ἀπληται τε
dῆρων ἔχον περὶ πιπτόντων· πᾶσαι δ' ἄρ' ἅν
ἀλα ᾧ μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
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swift as thought. The head of a dreadful monster, the Gorgon, covered the broad of his back, and a bag of silver—a marvel to see—contained it: and from the bag bright tassels of gold hung down. Upon the head of the hero lay the dread cap\(^1\) of Hades which had the awful gloom of night. Perseus himself, the son of Danaë, was at full stretch, like one who hurries and shudders with horror. And after him rushed the Gorgons, unapproachable and unspeakable, longing to seize him: as they trod upon the pale adamant, the shield rang sharp and clear with a loud clanging. Two serpents hung down at their girdles with heads curved forward: their tongues were flickering, and their teeth gnashing with fury, and their eyes glaring fiercely. And upon the awful heads of the Gorgons great Fear was quaking.

237 And beyond these there were men fighting in warlike harness, some defending their own town and parents from destruction, and others eager to sack it; many lay dead, but the greater number still strove and fought. The women on well-built towers of bronze were crying shrilly and tearing their cheeks like living beings—the work of famous Hephaestus. And the men who were elders and on whom age had laid hold were all together outside the gates, and were holding up their hands to the blessed gods, fearing for their own sons. But these again were engaged in battle: and behind them the dusky Fates, gnashing their white fangs, lowering, grim, bloody, and unapproachable, struggled for those who were falling, for they all were longing to drink dark blood. So soon as they caught a man

\(^1\) The cap of darkness which made its wearer invisible.
HESIOD

κείμενον ἢ πίπτοντα νεοῦτατον, ἀμφὶ μὲν αὐτῷ βάλλ· ὄνυχας μεγάλους, ψυχὴ δὲ Ἀιδώσδε κατήν
Τάρταρον ἐς κρύονην᾽. αἱ δὲ φρένας εὑρ᾽ ἄρεσαντο 255
ἀίματος ἀνδρομέου, τὸν μὲν ῥίπτασκον ὅπισσος,
ἀψ δ᾽ ὀμαδον καὶ μῶλον ἕθυνεν αὐτὸς ἰούσαι.
Κλωθὼ καὶ Δάρχεσίς σφιν ἐφέστασαν ἢ μὲν
ὕφισσων

‘Ατροπος οὖ τι πέλευ μεγάλη θεός, ἀλλ᾽ ἄρα ἢ γε
tῶν γε μὲν ἀλλάων προφερής τῇ ἣν πρεσβυτάτῃ τε
πᾶσαι δ᾽ ἀμφὶ ἐνὶ φωτὶ μάχην δριμείαν ἔθεντο. 261
dεινὰ δ᾽ ἐς ἁλλήλας δράκων ὄμμασι θυμήνασαι,
ἐν δ᾽ ὄνυχας χείρας τε θρασείας ἰσόσαντο.
πάρ δ᾽ Ἁχλύς εἰστήκει ἐπισμυγηρή τε καὶ αἰνή,
χλωρῇ ἀνυταλείν λιμῷ καταπεττηνία,
γουνοπαχής, μακροὶ δ᾽ ὄνυχες χείρεσσιν ὑπῆσαν.
τῆς ἐκ μὲν ρηῖνοι μύζει ρέον, ἐκ δὲ παρείων
ἀλὰ ἀπελείβετ᾽ ἔρας. ἢ δ᾽ ἀπληθῶν σεσαρῶ
εἰστήκει, πολλῇ δὲ κόνις κατενήμθεν ὁμοὺς,
δάκρυσι μυδαλέη. παρὰ δ᾽ εὔπυργος πόλις
ἀνδρῶν. 270

χρύσειαὶ δὲ μιν εἶχον ὕπερθυρίους ὄραρυαι
ἐπτὰ πῦλαι· τοῖ δ᾽ ἀνδρὲς ἐν ἄγλαίης τε χοροῖς τε
tέρψιν ἔχουν· τοὶ μὲν γὰρ ἐνσωτροφοῦ ἐπ᾽ ἀπτήνης
ἡγοῦντ᾽ ἀνδρὶ γυναῖκα, πολὺς δ᾽ ὑμέναιοι ὄρῳει·
tῆλε δ᾽ ἀπ᾽ αἴθουμεν δαίδων σέλας εἰλύφαζε
χερσῖν ἐνὶ δμῷον· ταῖ δ᾽ ἄγλαίῃ τεθαλυκαὶ
πρόσθ᾽ ἐκιόν τὴν δὲ χοροὶ παίζοντες ἐποντο.
τοῖ μὲν ὑπὸ λυγρῶν συρῆγχων ἱέσαν αὐὴν
ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφίσιν ἄγνυτο ἥχῳ.
αἰ δ᾽ ὑπὸ φορμίγγων ἀναγον χορῶν ἰμερέοντα.
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ἐνθὲν δ᾽ αὐθ᾽ ἑτέρωθε νέοι κόμαξον ὑπ᾽ αὐλοῦ,

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overthrown or falling newly wounded, one of them would clasp her great claws about him, and his soul would go down to Hades to chilly Tartarus. And when they had satisfied their souls with human blood, they would cast that one behind them, and rush back again into the tumult and the fray. Clotho and Lachesis were over them and Atropos less tall than they, a goddess of no great frame, yet superior to the others and the eldest of them. And they all made a fierce fight over one poor wretch, glaring evilly at one another with furious eyes and fighting equally with claws and hands. By them stood Darkness of Death, mournful and fearful, pale, shrivelled, shrunk with hunger, swollen-kneed. Long nails tipped her hands, and she dribbled at the nose, and from her cheeks blood dripped down to the ground. She stood leering hideously, and much dust sodden with tears lay upon her shoulders.

Next, there was a city of men with goodly towers; and seven gates of gold, fitted to the lintels, guarded it. The men were making merry with festivities and dances; some were bringing home a bride to her husband on a well-wheeled car, while the bridal-song swelled high, and the glow of blazing torches held by handmaidens rolled in waves afar. And these maidens went before, delighting in the festival; and after them came frolicsome choirs, the youths singing soft-mouthed to the sound of shrill pipes, while the echo was shivered around them, and the girls led on the lovely dance to the sound of lyres. Then again on the other side was a rout of young men revelling, with flutes playing; some frolicking
HESIOD

τοι γε μὲν αὖ παίζοντες ὑπ’ ὀρχηθμῷ καὶ ἀοιδῇ
tοι γε μὲν αὖ γελώντες ὑπ’ αὐλητῷ ἐκαστος
πρόσθ’ ἐκιόν. πᾶσαν δὲ πόλιν θαλαῖα τε χοροὶ τε
ἀγλαῖαι τ’ εἴχον. τοι δ’ αὖ προτάροισθε πόλινος
νῶθ’ ἵππων ἐπιβάντες ἔθυνεν. οἳ δ’ ἀροτήρες
ἄρεικον χθόνα διάν, ἐπιστολάδῃν δὲ χιτῶνας
ἔστάλατ. αὐτῷ ἐνι βαθὺ λίμνην. οἳ γε μὲν ἦμων
αἰχμῆς ὁξεῖσαν κορωνιώσοντα πέτηλα,
βρυθόμενα σταχὺν, ως εἰ Δημήτερος ἀκτήν.’
οἳ δ’ ἄρ’ εν ἐλλεδανοῖς δέον καὶ ἐπιτυνοῦ ἅλων,’
oἳ δ’ ἐτρύγων οίνας δρεπάνας ἐν χερσιν ἔχοντες,
oἳ δ’ αὐτ’ ἐσ ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
λευκοὺς καὶ μέλανας βότρυνας μεγάλων ὑπὸ ὀρχων,
βρυθομένων φύλλοισι καὶ ἀργυράς ἐλίκεσιν.
οἳ δ’ αὐτ’ ἐσ ταλάρους ἐφόρευν. παρὰ δὲ σφισιν
ὀρχος

χρύσεος ἥν, κλυτὰ ἔργα περίφρονος Ιῇφαιστοιο,
σειόμενος φύλλοισι καὶ ἀργυρέσσι κάμαξι,
βρυθομένος σταφυλῆς. μελάνθησάν γε μὲν αἶδε.
οἳ γε μὲν ἐτράπεον, τοι δ’ ἡμοῦ. οἳ δ’ εμάχοιτο
πῦξ τε καὶ ἐλκηδόν. τοι δ’ ὀκύποδας λαγὸς ἡμεν
ἄδρες θηρευταὶ, καὶ καρχαριόντε κύνε πρό,
ἴμενοι ματέενι, οἳ δ’ ἴμενοι ὑπαλύζα.

Πὰρ δ’ αὐτοῖς ἵππῃς ἐχον πόνοι, ἄμφι δ’ ἀέθλῳ
δήμιν ἐχον καὶ μόχθον. ἐνπλεκέων δ’ ἐπὶ δίφρων
ὁμοίοι ἑβεβαῦτες ἐφίσασι ὠκεάς ἵππους
ῥυτὰ χαλαίνοντες, τὰ δ’ ἐπικροτέουντα πέτοντο

1 GH have the alternative reading ἐπικλων.

298 τοι γε μὲν αὖ παίζοντες ὑπ’ αὐλητῷ ἐκαστος

This line, which is perhaps an alternative for ll. 282 3
and may have once stood at the foot of a MS. page, is
omitted by many MSS.

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

285 Others again were mounted on horseback and galloping before the town. And there were ploughmen breaking up the good soil, clothed in tunics girt up. Also there was a wide cornland and some men were reaping with sharp hooks the stalks which bended with the weight of the ears—as if they were reaping Demeter’s grain: others were binding the sheaves with bands and were spreading the threshing floor. And some held reaping hooks and were gathering the vintage, while others were taking from the reapers into baskets white and black clusters from the long rows of vines which were heavy with leaves and tendrils of silver. Others again were gathering them into baskets. Beside them was a row of vines in gold, the splendid work of cunning Hephaestus: it had shivering leaves and stakes of silver and was laden with grapes which turned black.1 And there were men treading out the grapes and others drawing off the liquor. Also there were men boxing and wrestling, and huntsmen chasing swift hares with a leash of sharp-toothed dogs before them, they eager to catch the hares, and the hares eager to escape.

Next to them were horsemen hard set, and they contended and laboured for a prize. The charioteers standing on their well-woven cars, urged on their swift horses with loose rein; the jointed cars flew

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

άρματα κολλήνετ’, ἕπι δὲ πλήμμαν μέγ’ ἀυτεν.
οἳ μὲν ἄρ’ ἀδίδον εἰχὼν πόνον οὐδὲ ποτὲ σφιν
νίκῃ ἐπηνύσθη, ἅλλ’ ἀκριτον εἰχὼν ἀεθλον.
τοῖσιν δὲ προέκειτο μέγας τρίτος ἐντὸς ἀγώνος,
χρύσειος, κλυτὰ ἔργα περίφρουν Ὀμφαίστοιο.
APEI δ’ ἵτιν ῥέεν Ὀμφαίστοιο πλήθουτι ἐοικῶς,
πάν δὲ συνεἴχεε σάκος πολυδαίδαλον, οἳ δὲ κατ’
αὐτὸν
κύκνοι ἀερσιποτάι μεγάλ’ ἤπτυον, οἳ ρά τε πολλοὶ
νήχουν ἐπ’ ἄκρον ύδωρ: παρά δ’ ἰχθύες ἐκλεο-
νέοντο.
Thaúma οἶδεν καὶ Ζηνι βαρυκτύπφοι, οἳ διὰ
βουλᾶς
"Ωμφαίστος ποίησε σάκος μέγα τε στυβαρὸν τε,
ἀρσάμενος παλάμμησι. τὸ μὲν Δίος ἀλκίμως νῖος
πάλλεν ἐπικράτεως: ἐπὶ δ’ ἰππείου θόρε δίφρου,
εἰκελος ἀστεροτή πατρὸς Δίος αἰγόχοιο,
κοῦφα βιβᾶς: τῶ δ’ ἤνιοχος κρατερὸς 'Ἰόλαος
dίφρου ἐπεμβεβαιῶς ἰδύνετο καμπύλον ἁρμα.
ἀγχίμολον δὲ σφ’ ἦλθε θεὰ γλαυκώπτις Ἀθήνη,
καὶ σφεας θαρσύνουσα ἐπεα πτερόεντα προσηῦδα:
Χαίρετε, Λυνκήνος γενεῖ τηλεκλειτοῦ.
νῦν δὴ Ζεὺς κράτους ὑμῖι διδοὶ μακύρενσιν ἀνάσσων
Κύκνον τ’ ἐξεναρεῖν καὶ ἅπο κλυτὰ τεῦχεα δύσαι.
ἄλλο δὲ τοὶ τι ἐπος ἐρέω, μέγα φέρτατε λαδὸν
ἐντ’ ἄν δὴ Κύκνον γλυκερής αἰώνος ἀμέρης,
τὸν μὲν ἐπειτ’ αὐτοῦ λιπέεω καὶ τεῦχεα τοῖο,
αὐτὸς δὲ βρωτολογὸν Ἀρην ἐπιώντα δοκεῦσας,
ἐνθα κε γυμνώθεντα σάκευς ὑπὸ δαίδαλεοι
ὀφθαλμοῖσιν ὑδης, ἐνθ’ οὐτάμεν ὑπὲι χαλκῷ.
ἄν δ’ ἀναχάσσασθαι, ἐπει δ’ οὐ νῦ τοι αἰσιμόν ἐστιν
οὐθ’ ἰπποὺς ἐλέεων οὔτε κλυτὰ τεῦχεα τοῖο.
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along clattering and the naves of the wheels shrieked loudly. So they were engaged in an unending toil, and the end with victory came never to them, and the contest was ever unwon. And there was set out for them within the course a great tripod of gold, the splendid work of cunning Hephaestus.

And round the rim Ocean was flowing, with a full stream as it seemed, and enclosed all the cunning work of the shield. Over it swans were soaring and calling loudly, and many others were swimming upon the surface of the water; and near them were shoals of fish.

A wonderful thing the great strong shield was to see—even for Zeus the loud-thunderer, by whose will Hephaestus made it and fitted it with his hands. This shield the valiant son of Zeus wielded masterly, and leaped upon his horse-chariot like the lightning of his father Zeus who holds the aegis, moving lithely. And his charioteer, strong Iolaus, standing upon the car, guided the curved chariot.

Then the goddess grey-eyed Athene came near them and spoke winged words, encouraging them: “Hail, offspring of far-famed Lynceus! Even now Zeus who reigns over the blessed gods gives you power to slay Cycnus and to strip off his splendid armour. Yet I will tell you something besides, mightiest of the people. When you have robbed Cycnus of sweet life, then leave him there and his armour also, and you yourself watch man-slaying Ares narrowly as he attacks, and wherever you shall see him uncovered below his cunningly-wrought shield, there wound him with your sharp spear. Then draw back; for it is not ordained that you should take his horses or his splendid armour.”
HESIOID

"Ως εἶπονς' ἐς δίφρον ἐβήσατο διὰ θεάων, νῦκην ἀθανάτης χερσίν καὶ κύδως ἔχουσα, ἔσυμενως. τὸτε δὴ ἐπὶ διόγνητος Ἰόλαος 
σμερδαλέου ἵπποισιν ἐκέκλετο· τοι δ' ὑπ' ὁμοκλῆς 
ρίμφ' ἐφερον θόν ἀρμα κοινούτες πεδίοιο.
ἐν γὰρ σφίν μένος ἦκε θεὰ γλαυκώπις Ἀθηνή 
αἰγίδ' ἀνασσείσασα· περιστονάχησε δὲ γὰιά. 
τοι δ' ἀμυνες προγένοντ' ἵκελοι πυρὶ ἢ θυέλλη, 
Κύκνος θ' ἵπποδαμος καὶ Ἀρης ἀκόρητος ἄυτῆς.
τῶν ἵπποι μὲν ἐπειθ' ὑπεναντίοι αὐλήλοισιν ὄξεια χρέμασαν, περὶ δὲ σφισιν ἄγνυτο ἠχῶ.
τὸν πρὸτερος προσέειπτε βη 'Ἡρακληείη.
Κύκνε πέτον, τι νυ νώιν ἐπίσχετον ὅκεας ἵππους

ἀνδράσιν, οί τε πόνοι καὶ οὐξὸς ἱδρεύες εἰμεν;
ἀλλὰ παρέξ' ἔχε δίφρον εὐξοὺν ἢδὲ κελεύθουν 
εἰκε παρέξ' ἰέναι. Τρηχίνα δὲ τοι παρελαύνω 
ἐς Κήνα ἀνάκτα. δ' γὰρ δυνάμι τε καὶ αἰδοῖ 
Τρηχίνος προβέβηκε, σὺ δ' εὑ μάλα οἰσθα καὶ 
αὐτὸς:

tοῦ γὰρ ὅπνεις παίδα Θεμιστονόην κυνώπιν. 
ὁ πέτον, ὡς μὲν γὰρ τοι Ἄρης θανάτου τέλευτην 
ἀρκέσει, εἰ δὴ νωὶ συνουσίμεθα πτολεμίζειν. 

ἡδη μὲν τὲ ἐ φημι καὶ ἄλλοτε πειρηθήναι 
ἐγχειος ἡμέτερον, ὅταν δὲ Πύλον ἡμαθόεντος 
ἀντίος ἐστη ἐμείο, μάχης ἁμοτον μενεαίνων. 
tρίς μὲν ἐμὸ ὑπὸ δουρὶ τυπεὶς ἡρέσατο γαῖ 
οὕταμένου σάκειος, τὸ δὲ τέτρατον ἠλασα μηρὸν 
pαντὶ μὲνει σπεύδων, διὰ δὲ μέγα σαρκὸς ἀραξα. 

τρηνής δ' ἐν κοίνῃ χαμαῖ πέσειν ἐγχειος ὅρμη. 
ἐνθα κε δὴ λοβήτω δὲν ἀθανάτουσιν ἐτύχηθη 
χερσίν υφ' ἡμετέρησι λιτῶν ἐναρα βροτόεντα.
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So said the bright-eyed goddess and swiftly got up into the car with victory and renown in her hands. Then heaven-nurtured Iolaus called terribly to the horses, and at his cry they swiftly-whirled the fleet chariot along, raising dust from the plain; for the goddess bright-eyed Athene put mettle into them by shaking her aegis. And the earth groaned all round them. And they, horse-taming Cycnus and Ares, insatiable in war, came on together like fire or whirlwind. Then their horses neighed shrilly, face to face; and the echo was shivered all round them. And mighty Heracles spoke first and said to that other:

“Cycnus, good sir! Why, pray, do you set your swift horses at us, men who are tried in labour and pain? Nay, guide your fleet car aside and yield and go out of the path. It is to Trachis I am driving on, to Ceyx the king, who is the first in Trachis for power and for honour, and that you yourself know well, for you have his daughter dark-eyed Themistioé to wife. Fool! For Ares shall not deliver you from the end of death, if we two meet together in battle. Another time ere this I declare he has made trial of my spear, when he defended sandy Pylos and stood against me, fiercely longing for fight. Thrice was he stricken by my spear and dashed to earth, and his shield was pierced; but the fourth time I struck his thigh, laying on with all my strength, and bare deep into his flesh. And he fell headlong in the dust upon the ground through the force of my spear-thrust; then truly he would have been disgraced among the deathless gods, if by my hands he had left behind his bloody spoils.”
"Ως ἐφατ· οὐδ’ ἄρα Κύκνος ἐμμελής ἐμενολα τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματας ἵππους. δὴ τότ’ ἀπ’ εὐπλεκέων δίφρων θόρον αἰφ’ ἐπὶ γαῖαν
παῖς τε Δίος μεγάλου καὶ Ἐνυναλίου ἀνακτος. ἤνισχοι δ’ ἐμπλην ἐλασαν καλλίτριχας ἵππους· τῶν δ’ ὑπὸ σευμένων κανάχιζε πόσ’ εὐρεῖα χθόν. ὡς δ’ ὦτ’ ἀφ’ υψηλῆς κορυφῆς ὅρεος μεγάλου πέτραι ἀποθρόσκωσιν, ἐπ’ ἀλλήλης δὲ πέσωσι, 375 πολλαὶ δὲ δρῦς υψίκομοι, πολλαὶ δὲ τε πεῦκαι αὐγειρὸι τε ταυῦροι δ’ ἱγγυνναι ὑπ’ αὐτῶν ῥίμφα κυλινδομένων, εἰώς πεδίνονδ’ ἀφίκωνται, δός οὐ ἔπ’ ἀλλήλοις πέσον μέγα κεκλήγοντες. τάσα δὲ Μυρμιδόνων τε πόλις κλειτὴ τ’ Ἰαωλκὸς 380 Ἀρνη τ’ ἦδ’ Ἐλική Ἀνθεία τε ποιήσασα φωνῇ ὑπ’ ἀμφοτέρων μεγάλ’ ἰαχῶν οὐ δ’ ἀλαλητῶθ’ θεσπεσίῳ σύνισαν· µέγα δ’ έκτυπε μητίετα Ζεῦς. καὶ δ’ ἄρ’ ἀπ’ οὐρανόθεν ψίδας βάλεν αἰματοέσσας, σήμα τιθείς πολέμωι ἑφ’ μεγαθαρσεί παιδι. 385
Οῖος δ’ ἐν βήσησι οἴρος χαλεπὸς προϊδέσθαι κάπρος χαυλιώδων φρονεῖ θυμῷ μαχέσασθαι ἀνδράσι θηρευτῆς, θῆγεῖ δὲ τε λευκὸν ὄδοντα δοχυμωθεῖς, ἀφρός δὲ περὶ στόμα μαστιχώντι λείβεται, ὡσε δὲ οἱ πυρὶ λαμπτεώντι ἐκτον, 390 ὀρθὰς δ’ ἐν λοφῇ φρίσσει τρίχας ἀμφὶ τε δειρὴν τῷ ἰκέλος Δίος νῖός ἀφ’ ἰππεῖον θόρε δίφρων. ἡμὸς δὲ χλοερῷ κυανόπτερος ἥχετα τέττιξ ὦ χεῖ ἐφεξομενος θέρος ἀνθρώποισιν αἰείδειν ἀρχεται, στὶ τε πῶσις καὶ βρούχις θῆλυς ἐέρηση, 395 καὶ τε πανημερίας τε καὶ ἡώνιος χεῖε αὐθήν ἰδεῖ ἐν αινοτάτῳ, ὕστε τε χρώα Σεύριος ἄξει,
SHIELD OF HERACLES

So said he. But Cycnus the stout spearman cared not to obey him and to pull up the horses that drew his chariot. Then it was that from their well-woven cars they both leaped straight to the ground, the son of Zeus and the son of the Lord of War. The charioteers drove near by their horses with beautiful manes, and the wide earth rang with the beat of their hoofs as they rushed along. As when rocks leap forth from the high peak of a great mountain, and fall on one another, and many towering oaks and pines and long-rooted poplars are broken by them as they whirl swiftly down until they reach the plain; so did they fall on one another with a great shout: and all the town of the Myrmidons, and famous Iolcus, and Arne, and Helice, and grassy Anthea echoed loudly at the voice of the two. With an awful cry they closed: and wise Zeus thundered loudly and rained down drops of blood, giving the signal for battle to his dauntless son.

As a tusked boar, that is fearful for a man to see before him in the glens of a mountain, resolves to fight with the huntsmen and whets his white tusks, turning sideways, while foam flows all round his mouth as he gnashes, and his eyes are like glowing fire, and he bristles the hair on his mane and around his neck,—like him the son of Zeus leaped from his horse-chariot. And when the dark-winged whirring grasshopper, perched on a green shoot, begins to sing of summer to men—his food and drink is the dainty dew—and all day long from dawn pours forth his voice in the deadliest heat, when Sirius scorches the flesh (then the beard grows upon the millet

247
ΗΕΣΙΟΔΟΣ

τήμος δὴ κέγχροισι πέρι γλώσσες τελέσθουσι
toús te ñéreí spéróousin, òt' ómfokes aiólloontai,
ola Diównuos dòk' vàndrási ñárama kai áxhòs:
400
tn ñóraí màrvánto, polús d' órouragídos õrôrei.
ós ðe léontre diá amfi ktménnês ëláfouo
allhlois koteóntes èpì sfeás õrmísíswìs,
denë ðe sφ' ñaxhì árabòs ð' ãma ñíngnet' õdóntw
405
où ð' õs t' aiýntiòi gâmîfousíxes, ánkuloçeàlai,
pétrh ëf' õnñhî mégaìa kllàçontre máxhontai
aiýgos õrèssímovou ñ 'ánqrotérè ëláfouo
píouos, ñhì t' ñdámasse balòw aiżhiòos õnìqì
410
ìf' ñpò nevrìs, avtòs ð' ñppálìsteòta allh
ñáron õdhrìs èwòv, oû ð' õtrallèws èvòòsan,
èssúmènòs ðe oû amfi màxhì õrìmèían õèèntò
òs oû kèklîghontes èp' allhîloison õróouan.

"Ênthì ñ toû Kûkùs ùn õúpermevèó Diôs ùidòn
ktaînèmènai memàðòs sàkèi ñèmbàle ñálkxèon ñègxòs,
415
òuò ñèrrhìsèn ñálkònò ñèvntò ðè ðòra ñèòò.

'Amfètrwôvìáðhìs ðè, ñhì 'Hrákkleìsì,
meôsìgùs kóruðòs te kal ãstìdòs ègxèi màkroì
420
àuxhêa ãynnòvònta ñòòs ñptènevè steòùù ñegèivòù
ñláso' èppìkratèwòs, àpò ð' ámfìw kèrsè tènont
àndróphòvòs melìhè. ñèga ñàpò stèónos ñèmpesè fòtos.
425
ùrìte ð', õs ñte tis ñòòs ñùptèn ñ ñte ñèùkì
ñlíbàtòs, plènèìsa Diôs ýòòlnètì ñèrnàfò
òs ërìp' ñamfi ðè oû ñèráxè teûxèa ñoûkìlà ñálkòf.

Tûn ùn õú ñèpètì èiáse Diôs tàlakààðíos ùidò,
avtòs ðè ñòòòlòuòvò 'Arñhì ñèòsoònta ñòkeùsàs,
430
dèwò õrów õsòsòi, ëòwò õs ñòmàtà kùrsàs,

248
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which men sow in summer), when the crude grapes which Dionysus gave to men—a joy and a sorrow both—begin to colour, in that season they fought and loud rose the clamour.

As two lions¹ on either side of a slain deer spring at one another in fury, and there is a fearful snarling and a clashing also of teeth,—like vultures with crooked talons and hooked beak that fight and scream aloud on a high rock over a mountain goat or fat wild-deer which some active man has shot with an arrow from the string, and himself has wandered away elsewhere, not knowing the place; but they quickly mark it and vehemently do keen battle about it,—like these they two rushed upon one another with a shout.

Then Cynenus, eager to kill the son of almighty Zeus, struck upon his shield with a brazen spear, but did not break the bronze; and the gift of the god saved his foe. But the son of Amphitryon, mighty Heracles, with his long spear struck Cynenus violently in the neck beneath the chin, where it was unguarded between helm and shield. And the deadly spear cut through the two sinews; for the hero's full strength lighted on his foe. And Cynenus fell as an oak falls or a lofty pine that is stricken by the lurid thunderbolt of Zeus; even so he fell, and his armour adorned with bronze clashed about him.

Then the stout hearted son of Zeus let him be, and himself watched for the onset of manslaying Ares: fiercely he stared, like a lion who has come upon a

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

δὲ τε μάλ' ἐνδυκέως ρινὸν κρατεροὶς ὄνυχεσσι σχίσσας ὅτι τάχιστα μελίφρονα θυμὸν ἀπηύρα· ἐμ μένεσι
δὲ ἀρα τού γε κελαινὸν πίμπλαται ἡτορ· γλαυκιών δ' ὅσοις δεινὸν πλευράς τε καὶ ἄμως 430 οὐρή μαστιῶν ποσσὶν γλάφει, οὐδὲ τις αὐτὸν ἐτλη ἐς ἄντα ἱδὼν σχεδὸν ἐθέμενυ· οὐδὲ μάχεσθαι· τοῖος ἄρ' Ἀμφιτροωιώνηδες, ἀκόρητος ἄντῆς, ἀντίοις ἕστη Ἀρηος, ἐνὶ φρεσὶ θάρσος ἀέξων, ἔσσυμενως· δεὶ οἱ σχεδὼν ἤλθεν ἄχυμενος κηρ' ἀμφότεροι δ' ἰάχοτες ἐπὶ ἀλλήλωισιν ὀροῦσαν. 436 ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηνῶν ὀρούση, μακρὰ δ' ἐπιθρόσκουσαν κυλινδεται, ἢ δὲ τε ἡχῇ ἔρχεται ἐμμεμανία, πάγος δεὶ οἱ ἀντεβόλησεν υγηλός· τῷ δ' ἡ συνενείκεται, ἐνθά μιν ἰσχε· τοσσῇ δ' μὲν ἰαχῇ βρισάρματος οὐλίος Ἀρης κεκληγὼς ἐπόρουσεν· δ' ἐμματέως ὑπέδεκτο.

Αὐτάρ' Ἀθηναίη, κοῦρῃ Διὸς αἰγόχοιο, ἀντίη ἤλθεν Ἀρηος ἐρεμωνὴν αἰγόδ' ἔχουσα· δεινὰ δ' ὑπόδρα ἰδοῦσα ἔπεω πτερόεντα προσηύδα. 440 Ἄρες, ἐπισχε μένος κρατερὸν καὶ χεῖρας ἀπότους· οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δύσαι Ἡρακλέα κτείνατα, Διὸς θραυσκάρδιον νίον· ἀλλ' ἄγη πάνε μάχην, μηδ' ἀντίος ἰστασ' ἐμεῖο. 'Ὤς ἐφατ'· ἀλλ' οὐ πείθ' Ὄρηος μεγαλήττουρα θυμόν,

450 ἀλλὰ μέγα ἰάχων φλογῆ ἐικελᾶ τ' ἐγχεᾳ πάλλων καρπαλίμως ἐπόρουσε βη Ἡρακληεὶ ἑκτάμεναι μεμαὼς· καὶ ὅ ἐμβαλε χάλκεον ἐγχος,

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

body and full eagerly rips the hide with his strong claws and takes away the sweet life with all speed: his dark heart is filled with rage and his eyes glare fiercely, while he tears up the earth with his paws and lashes his flanks and shoulders with his tail so that no one dares to face him and go near to give battle. Even so, the son of Amphitryon, unsated of battle, stood eagerly face to face with Ares, nursing courage in his heart. And Ares drew near him with grief in his heart; and they both sprang at one another with a cry. As it is when a rock shoots out from a great cliff and whirls down with long bounds, careering eagerly with a roar, and a high crag clashes with it and keeps it there where they strike together; with no less clamour did deadly Ares, the chariot-borne, rush shouting at Heracles. And he quickly received the attack.

But Athene the daughter of aegis-bearing Zeus came to meet Ares, wearing the dark aegis, and she looked at him with an angry frown and spoke winged words to him. “Ares, check your fierce anger and matchless hands; for it is not ordained that you should kill Heracles, the bold-hearted son of Zeus, and strip off his rich armour. Come, then, cease fighting and do not withstand me.”

So said she, but did not move the courageous spirit of Ares. But he uttered a great shout and waving his spears like fire, he rushed headlong at strong Heracles, longing to kill him, and hurled a brazen spear upon the great shield, for he was furiously
HESIOD

σπερχυνον παιδος έου κοτέων πέρι τεθνητος,
ἐν σάκει μεγάλῳ. ἀπὸ δὲ γλαυκώπις Ἀθήνη
έγχεσθι οὖμην έτραπ’ ορεξαμένη ἀπὸ δίφρον.
δριμῦ δ’ Ἀρην ᾧχος εἶλε· ἐρυσσάμενος δ’ ἀορ ὡξὶν
ἐσσυν’ ἐφ’ Ἡρακλέα κρατερόφρονα· τὸν δ’ ἐπιοῦντα
Ἀμφιτροωνίας, δεινῆς ἀκόρητος ἀντίς,
μηρῶν γυμνωθέντα σάκες ὑπὸ δαιδαλέωι
οὔτασ’ ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἀραξὲ
δούρατο νωμήσας, ἐπὶ δὲ χθονὶ κάββαλε μέση.
τὸ δ’ Φόβος καὶ Δείμος ἐύτροχον ἁρμα καὶ ἱπποῦς
ἡλασαν αἰξ’ ἐγγύς, καὶ ὁ πολφος εὐροδεῖς
ἐς δίφρον θήκαν πολυδάδαλον· αἰξ’ δ’ ἐπειτὰ
ἵππους μαστιέτην’ ἴκοντο δὲ μακρὸν Ὀλυμποῦ.
Τίδος δ’ Ἀλκήμηνς καὶ κυδάλιμος Ἰόλαος
Κύκνον σκυλευσάντες ἀπ’ ὄμων τεύχεα καλὰ
νύσσουν’ αἰξ’ δ’ ἐπειτὰ πόλιν Τρηχῖνος ἴκοντο
ἵπποις ὠκυπόδεσσιν. ἀτὰρ γλαυκώπις Ἀθήνη
ἐξίκετ’ Οὐλμπότον τε μέγαν καὶ δῶματα πατρός.
Κύκνον δ’ αὐ Ἀθηναῖος θάκτεν καὶ λαὸς ἀπειρὼν,
οῦ’ ἐγγύς ναίον πόλιας κλείτοῦ βασιλῆς
Ἀνθήν Μυρμιδόνων τε πόλιν κλείτην τ’ Ἰαώλαου
Ἀρνην τ’ ἕδ’ Ἐλίκην’ πολλὸς δ’ ἰγείρετο λαὸς,
τιμῶντες Κήηκα, φίλον μακάρεσσι τεθοῖν.
τοῦ δὲ τάφον καὶ σῆμι’ ἀωδὲς ποίησαν Ἀυαυροσ
ομβρῳ χειμερίῳ πλήθων’ τὸς γὰρ μὺν Ἀπόλλων
Δητοίδης ἦνωξ’, ὅτι ῥα κλείτας ἐκατόμβας
ὀστίς ἄγοι Πυθοίδε βίη σύλασκε δοκεύων.
SHIELD OF HERACLES

angry because of his dead son; but bright-eyed Athene reached out from the car and turned aside the force of the spear. Then bitter grief seized Ares and he drew his keen sword and leaped upon bold-hearted Heracles. But as he came on, the son of Amphitryon, unsated of fierce battle, shrewdly wounded his thigh where it was exposed under his richly-wrought shield, and tare deep into his flesh with the spear-thrust and cast him flat upon the ground. And Panic and Dread quickly drove his smooth-wheeled chariot and horses near him and lifted him from the wide-pathed earth into his richly-wrought car, and then straight lashed the horses and came to high Olympus.

But the son of Alcmena and glorious Iolaus stripped the fine armour off Cynus' shoulders and went, and their swift horses carried them straight to the city of Trachis. And bright-eyed Athene went thence to great Olympus and her father's house.

As for Cynus, Ceyx buried him and the countless people who lived near the city of the glorious king, in Anthe and the city of the Myrmidons, and famous Ioleus, and Arne, and Helice: and much people were gathered doing honour to Ceyx, the friend of the blessed gods. But Anaurus, swelled by a rain-storm, blotted out the grave and memorial of Cynus; for so Apollo, Leto's son, commanded him, because he used to watch for and violently despoil the rich hecatombs that any might bring to Pytho.
HESIOD

ΚΗΤΚΟΣ ΓΑΜΟΣ

1. Scholiast on Apollonius Rhodius, Arg. i. 1289. 'Ησίοδος ἐν τῷ Κήνκος γάμῳ ἐκβάντα φησίν αὐτὸν ἔφ' ὑδατος ξητησιν τῆς Μαγνησίας περὶ τὰς ἀπὸ τῆς ἀφεσεως αὐτοῦ Ἀφετάς καλουμένας ἀπολει-φθήναι.

2. Zenobius,1 ii. 19. οὗτος Ἡσίοδος ἔχρησατο τῇ παροιμίᾳ, ὡς Ἡρακλέους ἐπιφυτήσαντος ἐπὶ τὴν οἰκίαν Κήνκος τοῦ Τραχείου καλ οὗτος εἰπόντος· αὐτόματοι δ' ἀγαθοὶ ἀγαθῶν ἐπὶ δαίταις ἱενταί.

3. Schol. on Homer, II. xiv. 119. 'ιδὼν δ' ἵππηλάτα Κήνξ.


1 A Greek sophist who taught rhetoric at Rome in the time of Hadrian. He is the author of a collection of proverbs in three books.

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THE MARRIAGE OF CEYX

Hesiod in the Marriage of Ceyx says that he (Heracles) landed (from the Argo) to look for water and was left behind in Magnesia near the place called Aphetae because of his desertion there.

Hesiod used the proverb in the following way: Heracles is represented as having constantly visited the house of Ceyx of Trachis and spoken thus:

"Of their own selves the good make for the feasts of the good."

"And horse-driving Ceyx beholding . . . ."

Hesiod in the Marriage of Ceyx—for though grammar-school boys alienate it from the poet, yet I consider the poem ancient—calls the tables tripods.

"But when they had done with desire for the equal-shared feast, even then they brought from the forest the mother of a mother (sc. wood), dry and parched, to be slain by her own children" (sc. to be burnt in the flames).
HESIOD

ΜΕΓΑΛΑΙ ΗΟΙΑΙ

1.

Pausanias, ii. 26. 3. 'Επίδαυρος δὲ ἄφ' οὖ τὸ ὄνομα τῇ γῇ ἔτεθη . . . κατὰ δὲ 'Ἀργείων δόξαν καὶ τὰ ἐπὶ τὰς Μεγάλας 'Ηοίας ἦν 'Επιδαύρῳ πατὴρ Ἀργος ὁ Διός.

2.

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

αἱ Μοῖραι σε πονηρότατον καὶ ἀριστον.

3.

Scholiast on Pindar, Isthm. v. 53. εἰληφται δὲ ἐκ τῶν Μεγάλων Ἡοίων ἡ ἱστορία· ἐκεὶ γὰρ εὑρίσκεται ἐπιζευγνυμένος ὁ Ἡρακλῆς τῷ Τελαμώνι καὶ ἐμβαίνων τῇ δορᾶ. καὶ εὐχόμενος καὶ οὕτως ὁ διόπτως οἰετός, ἄφ' οὖ τήν προσωπυμίαν ἔλαβεν Αἰας.
THE GREAT EIOIAE

1.

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

2.

And, they say, Hesiod is sufficient to prove that the word ponēros (bad) has the same sense as "laborious" or "ill-fated"; for in the Great Eioiae he represents Alcmene as saying to Heracles:

"My son, truly Zeus your father begot you to be the most toilful as the most excellent...";

and again:

"The Fates (made) you the most toilful and the most excellent..."

3.

The story has been taken from the Great Eioiae; for there we find Heracles entertained by Telamon, standing dressed in his lion-skin and praying, and there also we find the eagle sent by Zeus, from which Aias took his name.¹

¹ When Heracles prayed that a son might be born to Telamon and Eriboea, Zeus sent forth an eagle in token that the prayer would be granted. Heracles then bade the parents call their son Aias after the eagle (aëtos).
HESIOD

4. Pausanias, iv. 2. 1. . . . ἀλλὰ Ὁ Ἡρακλέους θυγατρὶ Εὔαχμῃ συνοικήσαι Πολυκάσων ὁ Ἰολάου δοῦν Βούτου λεγοῦσας τὰς Μεγάλας οἶδα Ἰοῖας.

5. Pausanias, ix. 40. 6. Φύλας δ' ὕπνιου κούρην κλείτοι Ἰολάου Δειπτεφίλην, ἢ εἴδος Ολυμπιάδεσσιν ὴμοιή, Ἰπποτάδην τέ ὁ ὑδὸν ἐν μεγάροισιν ἔτικτε Θηρῶ τ' εὔειδεά, ἵκελην φαέσσοι σελήνης. Θηρῶ δ' Ἀπόλλωνος ἐν ἀγκοίνησι πεσοῦσα γείνατο Χαίρωνος κρατερὸν μένος ἦπερδόμοιοι.


7. Pausanias, ix. 36. 7. Ὁ τηττος δὲ Μόλουρον Ἀρισβαντος φίλον ὑδὸν κτείνας ἐν μεγάροισι εὐνής ἐνεχ' ἢς ἀλόχοιο οἴκον ἀπορρολιτῶν πεύχ' Ἀργεος ἢποβότοιο, ἵξεν δ' Ὅρχόμενον Μινυήν καὶ μιν ὅ' ἦρως δέξατο καὶ κτείνων μοίραν πόρεν, ὡς ἐπιτείκεις.

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

9. Pausanias, ii. 16. 4. ταύτην (Μυκήνην) εἶναι θυγατέρα Ἰνάχου, γυναῖκα δὲ Ἀρέστορος τὰ ἐπη 258.
THE GREAT EOIAE

4.
But I know that the so-called Great Eoiae say that Polycaon the son of Butes married Euaechme, daughter of Hyllus, Heracles' son.

5.
"And Phylas wedded Leipephile the daughter of famous Iolaus: and she was like the Olympians in beauty. She bare him a son Hippotades in the palace, and comely Thero who was like the beams of the moon. And Thero lay in the embrace of Apollo and bare horse-taming Chaermon of hardy strength."

6.
"Or like her in Hyria, careful-minded Mecionice, who was joined in the love of golden Aphrodite with the Earth-holder and Earth-Shaker, and bare Euphemus."

7.
"And Hyettus killed Molurus the dear son of Aristas in his house because he lay with his wife. Then he left his home and fled from horse-rearing Argos and came to Minyan Orchomenus. And the hero received him and gave him a portion of his goods, as was fitting."

8.
But in the Great Eoiae Peirene is represented to be the daughter of Oebalus.

9.
The epic poem, which the Greek call the Great Eoiae, says that she (Mycene) was the daughter of
ΗΕΣΙΟΔ

λέγει δὴ Ἑλληνες καλοῦσιν Ἦόιας Μεγάλας,
απὸ ταύτης οὖν γεγονέναι καὶ τὸ ὄνομα τῇ πόλει
φασίν.

10.

Ῥαύσανιας, vi. 21. 10 sq. ἀπέθανον δὲ ὑπὸ τοῦ
Οἰνομάου κατὰ τὰ ἔπη τὰς Μεγάλας Ἦόιας
Ἀλκάθους ὁ Πορθάνος, δεύτερος οὗτος ἐπὶ τῷ
Μάρμακι, μετὰ δὲ Ἀλκάθουν Ἐυρύαλος καὶ Ἐυρύ-
μαχὸς τε καὶ Κρόταλος. . . τὸν δὲ ἀποθανόντα
ἐπ' αὐτοῖς Ἀκρίαν τεκμαίροιτο ἐὰν τις Ἀκεδαί-
μόνιον τε ἐἶναι καὶ οἰκιστὴν Ἀκρίων. ἐπὶ δὲ τῷ
Ἀκρίᾳ Κάπτετον φασίν ὑπὸ τοῦ Οἰνομάου φονευ-
θήναι καὶ Δυκούργον Δάσιον τε καὶ Χαλκώδους
cαὶ Τρικόλωνον . . . Τρικολώνον δὲ ύστερον
ἐπέλαβεν ἐν τῷ δρόμῳ τὸ χρεών Ἀριστόμαχον
tε καὶ Πρίαντα, ἐτὶ δὲ Πελάγοντα καὶ Αἰόλιον
tε καὶ Κρόνιον.

11.

Schoiast on Ἀπολλωνίος Ρόδιος, Arg. iv. 57. ἐν
δὲ ταῖς Μεγάλαις Ἦόιαις λέγεται τὸν Ἐνδυμίωνα
ἀνενεχθήναι ὑπὸ τοῦ Δίως εἰς οὐρανὸν ἐρασθέντα
δὲ Ἡρας εἰδώλῳ παραλογισθήναι νεφέλης καὶ ἐκ-
βληθέντα κατελθεῖν εἰς Ἑἰδοῦν.

12.

Schoiast on Ἀπολλωνίος Ρόδιος, Arg. i. 118. ἐν
δὲ ταῖς Μεγάλαις Ἦόιαις λέγεται ὡς ἅρα Μελάμ-
pους φίλτατος ὅν τῷ Ἀπόλλωνι ἀποδημήσας κατέ-
lυσε παρὰ Πολυφάντη. βοῶς δὲ αὐτῷ τεθυμένου
δράκοντος ἀνερπύσαντος παρὰ τὸ θῆμα διαφθείραι

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Inachus and wife of Arestor: from her, then, it is said, the city received its name.

10.

According to the poem the Great Eoiae, these were killed by Oenomäus: Alcathöüs the son of Porthaon next after Marmax, and after Alcathöüs, Euryalus, Eurymachus and Crotaulus. The man killed next after them, Acrias, we should judge to have been a Lacedemonian and founder of Acria. And after Acrias, they say, Capetus was done to death by Oenomäus, and Lycurgus, Lasius, Chaldodon and Tricolonus. . . . And after Tricolonus fate overtook Aristomachus and Prias on the course, as also Pelagon and Aeolius and Cronius.

11.

In the Great Eoiae it is said that Endymion was transported by Zeus into heaven, but when he fell in love with Hera, was befooled with a shape of cloud, and was cast out and went down into Hades.

12.

In the Great Eoiae it is related that Melampus, who was very dear to Apollo, went abroad and stayed with Polyphantes. But when the king had sacrificed an ox, a serpent crept up to the sacrifice and

1 Oenomäus, king of Pisa in Elis, warned by an oracle that he should be killed by his son-in-law, offered his daughter Hippodamia to the man who could defeat him in a chariot race, on condition that the defeated suitors should be slain by him. Ultimately Pelops, through the treachery of the charioteer of Oenomäus, became victorious.
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αὐτὸν τοὺς θεράποντας τοῦ βασιλέως. τοῦ δὲ βασιλέως χαλεπηνάντος [καὶ ἀποκτείναντος], τὸν Μελάμποδα λαβεῖν καὶ θάψαι. τὰ δὲ τούτων ἐγγόνα τραφέντα ὑπὸ τούτων λεῖχειν τὰ ὅτα καὶ ἐμπνεύσαι αὐτῷ τὴν μαντικὴν. δἰόπερ κλέπτοντα αὐτὸν τὰς βοὰς τοῦ Ἰφίκλου εἰς Αἰγίναν τὴν πόλιν περιληφθέντα δεθῆναι καὶ τὸν οἰκον μέλλοντος πεσεῖν ἐν ὃ ἢν ὁ Ἰφίκλος, τῇ διακόνων πρεσβύτιδι μηνύσαι τοῦ Ἰφίκλου καὶ τούτου χάριν ἀφεθῆναι.

13.

Scholium on Apollonium Rhodius, Arg. iv. 828. ἐν δὲ ταῖς Μεγάλαις Ἰοίαις Φόρβαντος καὶ Ἐκατηνῆς ἡ Σκύλλα.

14.

Scholium on Apollonium Rhodius, Arg. ii. 181. πεπηρώσθαι δὲ Φινέα φησὶν Ἡσίοδος ἐν Μεγάλαις Ἰοίαις, ὅτι Φρίξω τὴν ὁδὸν ἐμήνυσεν.

15.

Scholium on Apollonium Rhodius, Arg. ii. 1122. Ἀργος] εἰς τῶν Φρίξου παίδων οὐτος. τούτως δὲ . . . Ἡσίοδος ἐν ταῖς Μεγάλαις Ἰοίαις φασὶν ἐξ Ἰοφώσης τῆς Αἰήτου. καὶ οὕτως μὲν φησὶν αὐτοὺς τέσσαρας, ὁ Ἀργον Φρόντιν Μέλανα Κυνίσωρον.

16.

Antoninus Liberalis, xxiii. Βάπτος. ἵστορεῖ . . . Ἡσίοδος ἐν Μεγάλαις Ἰοίαις. . . . Ἀργον τοῦ Φρίξου καὶ Περιμῆλης τῆς Ἀδρινοῦ θυγατρὸς ἐγένετο Μάγνης. οὗτος ὁκήσεν 262
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destroyed his servants. At this the king was angry and killed the serpent, but Melampus took and buried it. And its offspring, brought up by him, used to lick his ears and inspire him with prophecy. And so, when he was caught while trying to steal the cows of Iphicles and taken bound to the city of Aegina, and when the house, in which Iphicles was, was about to fall, he told an old woman, one of the servants of Iphicles, and in return was released.

13.

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

14.

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

15.

Argus. This is one of the children of Phrixus. These . . . Hesiod in the Great Eoiae says were born of Iophasil the daughter of Aeëtes. And he says there were four of them, Argus, Phrontis, Melas, and Cytisorus.

16.

Battus. Hesiod tells the story in the Great Eoiae. . . . Magnes was the son of Argus, the son of Phrixus and Perimele, Admetus' daughter, and

\(^1\) ec. to Scythia.
ΗΕΙΟΙΟΔ

ἐγγὺς Θεσσαλίας καὶ τὴν γῆν ταύτην ἀπ’ αὐτοῦ Μαγνησίαν προσηγόρευσαν οἱ ἀνθρωποὶ. ἔγενετο δ’ αὐτῷ παῖς περίβλεπτος τὴν ὤψιν Ὁμέναιως. ἔπει δὲ Ἀπόλλωνα ἠδοντα ἐρῶς ἔλαβε τοῦ παι-δός καὶ οὐκ ἐξελίμπανε τὰ οἰκία τοῦ Μάγνητος, Ἑρμής ἐπιβουλεύει τῇ ἁγέλῃ τῶν βοῶν τοῦ Ἀπόλ-λωνος. αἱ δὲ ἐνέμοντο, ἵνα περ ἦσαν αἱ Ἀδμήτου βόες. καὶ πρῶτα μὲν ἐμβάλλει ταῖς κυσίν, αἱ ἐφύλαττον αὐτάς, λήθαργον καὶ κυνάγχυν· αἱ δὲ ἐξελάθουσα τῶν βοῶν καὶ τὴν ὑλάκην ἀπώλεσαν· εἶτα δ’ ἀπελαύνει πόρτιας δώδεκα καὶ ἐκατὸν βοῦς ἄξυμας καὶ ταῦρον, ὡς ταῖς θουσίων ἐπέ-βαινεν. ἐξῆπτε δὲ ἐκ τῆς οὐράς πρὸς ἐκαστον ὑλην, ὡς ἄν τὰ ἤχη τῶν βοῶν ἀφάνισθα, καὶ ἤγεν αὐτὰς ἐλαύνων διὰ τε Πελασγῶν καὶ δι’ Ἀχαίας τῆς Φθιώτιδος καὶ διὰ Λοκρίδος καὶ Βουωτίας καὶ Μεγαρίδος καὶ ἐντεύθεν εἰς Πελο-πόννησον διὰ Κορίνθου καὶ Λαρίσης ἄχρι Τεγέας. καὶ ἐντεύθεν παρὰ τὸ Δύκαιον ὄρος ἐπο-ρεύετο καὶ παρά τὸ Μανιάλιον καὶ τὰς λεγομένας Βάττου σκοπιάς. ὅκει δὲ ὁ Βάττος οὕτως ἐπ’ ἀκρῷ τῷ σκοπέλῳ καὶ ἐπεὶ τῆς φωνῆς ἤκουσε παρε-λαυμομένων τῶν μόσχων, προελθὼν ἐκ τῶν οἰκί-ων ἔγνω περὶ τῶν βοῶν ὅτι κλοπεμαίας ἄγει· καὶ μισθὸν ἤτησεν, ἵνα πρὸς μηδένα φράσῃ περὶ αὐτῶν. Ἑρμής δὲ δώσειν ἐπὶ τούτοις ὑπέσχετο, καὶ ὁ Βάττος ὀμοσε περὶ τῶν βοῶν πρὸς μηδένα κατερεῖν. ἔπει δὲ αὐτὰς Ἑρμής ἐκρυψεν ἐν τῷ πρήμῳ παρὰ τὸ Κορυφάσιον εἰς τὸ στῆλαιν εἰσελάσας ἀντικρὺς Ἰταλίας καὶ Σικελίας, αὕθις ἀφίκετο πρὸς τὸν Βάττον ἀλλάξας ἕαυτῶν καὶ πειρώμενος, εἰ αὐτῷ συμμένειν ἐπὶ τοῖς ὄρκίοις
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THE GREAT EOIAE

lived in the region of Thessaly, in the land which
men called after him Magnesia. He had a son of
remarkable beauty, Hymenaeus. And when Apollo
saw the boy, he was seized with love for him, and
would not leave the house of Magnes. Then
Hermes made designs on Apollo's herd of cattle
which were grazing in the same place as the cattle of
Admetus. First he cast upon the dogs which were
guarding them a stupor and strangles, so that the
dogs forgot the cows and lost the power of barking.
Then he drove away twelve heifers and a hundred
cows never yoked, and the bull who mounted the
cows, fastening to the tail of each one brushwood
to wipe out the footmarks of the cows. He drove
them through the country of the Pelasgi, and
Achaea in the land of Phthia, and through Locris,
and Boeotia and Megaris, and thence into Pelo-
ponnesus by way of Corinth and Larissa, until he
brought them to Tegea. From there he went on
by the Lycaean mountains, and past Maenalus and
what are called the watch-posts of Battus. Now
this Battus used to live on the top of the rock and
when he heard the voice of the heifers as they
were being driven past, he came out from his own
place, and knew that the cattle were stolen. So he
asked for a reward to tell no one about them.
Hermes promised to give it him on these terms,
and Battus swore to say nothing to anyone about the
cattle. But when Hermes had hidden them in the
cave by Coryphasion, and had driven them into a
cliff by Coryphasion, and had driven them into a
cave facing towards Italy and Sicily, he changed him-
self and came again to Battus and tried whether he
would be true to him as he had vowed. So, offering
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ἐθέλει. διδοὺς δὲ μισθὸν χλαίναν ἐπινυθάνετο παρ’ αὐτοῦ, εἰ μὴ κλωπιμαίας βοῦς ἔγνω παρελαθείσας. ο ὃ δὲ Βάττος ἔλαβε τὴν χλαμύδα καὶ ἐμήνυσε περὶ τῶν βοῶν. Ἐρμῆς δὲ χαλεπήνας, ὅτι διχόμυθος ἦν, ἐρράπτισεν αὐτὸν τὴν ράβδον καὶ μετέβαλεν εἰς πέτρου. καὶ αὐτὸν ὄμω ἐκλείπει κρύος οὐδὲ καῦμα.

ΜΕΛΑΜΠΟΔΕΙΑ

1.

Strabo, xiv. p. 642. λέγεται δὲ ὁ Κάλχας ὁ μάντις μετ’ Ἀμφιλόχου τοῦ Ἀμφιαράου κατὰ τὴν ἐκ Τροίας ἐπάνοδον πεζῆς δεύο ἀφικέσθαι, περιτυχοῦν δὲ έαυτοῦ κρείττου μάντει κατὰ τὴν Κλάρον Μόψφ τῷ Μαντοῦ τῆς Τειρεσίου θυγατρίας, διὰ λύπην ἀποθανεῖν. Ἡσίοδος μὲν οὖν οὗτοι πως διασκευάζει τὸν μῆθον· προτείναι γάρ τι τοιούτῳ τῷ Μόψῳ τὸν Κάλχαντα·

Θαυμά μ’ ἔχει κατὰ θυμὸν, ἐρινεὸς ὅσσον ὀλύνθων
οὕτως ἔχει μικρός περ ἓων· εἴποις ἄν ἄριθμόν;
tὸν δὲ ἀποκρίνασθαι.

Μύριοι εἶσιν ἄριθμόν, ἀτὰρ μέτρον γε μέδιμνος·
eῖς δὲ περισσεύει, τὸν ἐπενθέμεν οὐ κε δύναιο.
"Ὡς φάτο· καὶ σφίν ἄριθμὸς ἐτήτυμος εἴδετο μέτρου·
καὶ τότε δὴ Κάλχαντα τέλος θανάτου κάλυψεν.

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him a robe as a reward, he asked of him whether he had noticed stolen cattle being driven past. And Battus took the robe and told him about the cattle. But Hermes was angry because he was double-tongued, and struck him with his staff and changed him into a rock. And either frost or heat never leaves him.¹

THE MELAMPODIA

1.

It is said that Calchas the seer returned from Troy with Amphilochus the son of Amphiaras and came on foot to this place.² But happening to find near Clarus a seer greater than himself, Mopsus, the son of Manto, Teiresias' daughter, he died of vexation, Hesiod, indeed, works up the story in some such form as this: Calchas set Mopsus the following problem:

"I am filled with wonder at the quantity of figs this wild fig-tree bears though it is so small. Can you tell their number?"

And Mopsus answered: "Ten thousand is their number, and their measure is a bushel: one fig is left over, which you would not be able to put into the measure."

So said he; and they found the reckoning of the measure true. Then did the end of death shroud Calchas.

¹ In the Homeric Hymn to Hermes Battus almost disappears from the story, and a somewhat different account of the stealing of the cattle is given.  
² sc. Colophon. Proclus in his abstract of the Returns (sc. of the heroes from Troy) says Calchas and his party were present at the death of Teiresias at Colophon, perhaps indicating another version of this story.
HESIOD

2.

Tzetzes on Lycophron, 682. . . . νῦν δὲ τὸν Τει-
ρεσίαν λέγει, ἐπειδὴ φασίν αὐτὸν ἐπτὰ γενεὰς
ζῆσαι. ἄλλοι δὲ ἔννεα. ἀπὸ γὰρ Κάδμου ἦν καὶ
κατωτέρω Ἑτεοκλέους καὶ Πολυνείκους, ὡς φησὶ
καὶ ὁ τῆς Μελαμποδίας ποιητής· παρεισάγει γὰρ
τὸν Τειρεσίαν λέγοντα.

Ζεῦ πάτερ, εἰθὲ μοι ἃσσον' ἔχειν αἰῶνα βίοι
ὠφελλες δούναι καὶ ἵσα [φρεσὶ] μὴδεα ἵδμεν
θυητοῖς ἀνθρώποις. νῦν δ' οὐδὲ με τυτθῶν ἑτυσας,
ὅ γε με μακρὸν ἐθηκας ἐχειν αἰῶνα βίοι
ἐπτά τ' ἐπὶ ζωείς γενεὰς μερόπων ἀνθρώπων.

3.

Scholiast on Homer, Odyssey, x. 494. φασίν ὡς
δράκοντας δύο ἐν Κιθαιρώνι μογυμένους ἱδὼν
(Τειρεσίας) ἀνέιλε τὴν θήλειαν καὶ οὔτως μεταβε-
βληται εἰς γυναῖκα, καὶ πάλιν τὸν ἄρρενα καὶ
ἀπέλαβε τὴν ἱδίαν φύσιν. τοῦτον Ζεὺς καὶ "Ηρα
κριτὴν εἴλοντο, τὸς μᾶλλον ἦδεται τῇ συνουσίᾳ,
τὸ ἄρρεν ἡ τὸ θῆλυ. ὁ δὲ ἐπεν·

οὔν μὲν μοῖραν δέκα μοιρεών τέρπεται ἄνηρ,
τὰς δέκα δ' ἐμπίπτησε γυνὴ τέρπουσα νόημα.
διόπερ ἡ μὲν "Ηρα ὀργισθεῖσα ἐπήρωσεν, ὁ δὲ
Ζεὺς τὴν μαντεῖαν δωρεῖται.

4.

ηδὺ [μὲν] ἔστ ἐν δαίτι καὶ εἰλαπίνῃ τεθαλυκὴ
tέρπεσθαι μῦθοισιν, ἐπὶν δαιτὸς κορέσωσι, ἥδυ δὲ καὶ τὸ πυθέσαθι, ὃς τηθωίς ἐνειμα
ἀθάνατοι, δειλῶν τε καὶ ἐσθλῶν τέκμαρ ἐναργεῖ.
THE MELAMPODIA

2.

But now he is speaking of Teiresias, since it is said that he lived seven generations—though others say nine. He lived from the times of Cadmus down to those of Eteocles and Polyneices, as the author of Melampodia also says: for he introduces Teiresias speaking thus:

"Father Zeus, would that you had given me a shorter span of life to be mine and wisdom of heart like that of mortal men! But now you have honoured me not even a little, though you ordained me to have a long span of life, and to live through seven generations of mortal kind."

3.

They say that Teiresias saw two snakes mating on Cithaerion and that, when he killed the female, he was changed into a woman, and again, when he killed the male, took again his own nature. This same Teiresias was chosen by Zeus and Hera to decide the question whether the male or the female has most pleasure in intercourse. And he said:

"Of ten parts a man enjoys one only; but a woman's sense enjoys all ten in full."

For this Hera was angry and blinded him, but Zeus gave him the seer's power.

4.¹

"For pleasant it is at a feast and rich banquet to tell delightful tales, when men have had enough of feasting; and pleasant also it is to know a clear token of ill or good amid all the signs that the deathless ones have given to mortal men."

¹ ll. 1–2 are quoted by Athenaeus ii. p. 40; ll. 3–4 by Clement of Alexandria, Stromateis vi. 2. 26. Buttmann saw that the two fragments should be joined.
HESIOD

5.
Athenaeus, xi. 498. a.

. . . τῷ δὲ Μάρτης θοὸς ἄγγελος ἥλθε δι’ οἴκου πλήσας δ’ ἀργύρευον σκύπφον φέρε, δῶκε δ’ ἀνακτί.

6.
Π. β.
kai tote Mántis men desomôn bodos aínuto cherosín, 'Iphíklos δ’ επὶ νῦν ἔπεμαίετο. τῷ δ’ ἐπ’ ὅπισθεν
σκῦπφον ἔχων ἑτέρη, ἑτέρη δὲ σκήπτρον ἀείρας ἕστείχεν Φύλακος kai éni demósisom éeiptev.

7.
Athenaeus, xiii. p. 609 e. 'Hsíodos δ’ ἐν τρίτῳ Mελαιμποδίας τὴν ἐν Eúboia Xalkída kalli-
gúnaika éeiptev.

8.
Strabo, xiv. p. 676. 'Hsíodos δ’ ἐν Σώλοις ὑπὸ 'Apolllnōn anairothēnai tôn 'Ampfílonhōn φησιν.

9.
mántis δ’ οὐδεὶς ἔστιν ἐπιχθοῦνων ἀνθρώπων ὡστις ἀν εἰδείη Ζηνὸς νόον αἰγόχοιο.

AIGIMIOS

1.
Scholiast on Apollonius Rhodius, Arg. iii. 587. ὁ
dei tôn Aigimion poísas diā [tō] déras autōn
aúthairéttos phsīl prosechhēnai. légei dei ὧτi
metà tēn thūsian ἀγνίσασ τὸ déras oútwos
kosas échon ἑστείχεν ἐς Aíttao mélaðra.1

1 Restored by Schenkl.
AEGIMIUS

5.
"And Mares, swift messenger, came to him through the house and brought a silver goblet which he had filled, and gave it to the lord."

6.
"And then Mantes took in his hands the ox's halter and Iphiclus lashed him upon the back. And behind him, with a cup in one hand and a raised sceptre in the other, walked Phylacus and spake amongst the bondmen."

7.
Hesiod in the third book of the Melampodia called Chalcis in Euboea "the land of fair women."

8.
But Hesiod says that Amphilocthus was killed by Apollo at Soli.

9.
"And now there is no seer among mortal men such as would know the mind of Zeus who holds the aegis."

AEGIMIUS

1.
But the author of the Aegimius says that he (Phrixus) was received without intermediary because of the fleece.¹ He says that after the sacrifice he purified the fleece and so
"Holding the fleece he walked into the halls of Aëtes."

¹ sc. the golden fleece of the ram which carried Phrixus and Helle away from Athamas and Ino. When he reached Colchis Phrixus sacrificed the ram to Zeus.
HESIOD

2.

Scholiast on Apollonius Rhodius, Arg. iv. 816. ὁ τὸν Ἀιγίμουν ποιήσας ἐν δευτέρῳ φησὶν ὅτι ἡ Θέτις εἰς λέβητα ὑδατος ἐβάλλεν τοὺς ἐκ Πηλέως γεννωμένους, γνώρια βουλομένη εἰ θυτοὶ εἰσίν . . . καὶ δὴ πολλῶν διαφθαρέντων ἀγανακτήσαι τὸν Πηλέα καὶ κωλύσαι τὸν Ἀχιλλέα ἐμβληθήναι εἰς λέβητα.

3.

Apolloodorus, ii. 1. 3. 1. Ἡσίοδος δὲ καὶ Ἀκουαῖλαος Πειρήνος αὐτὴν (Ἰώ) φασίν εἶναι. ταύτην ἱερωσύνην τῆς Χρασ ἐχούσαν Ζεὺς ἐφθειρε. φωραθεὶς δὲ ὑφ’ Ἰχρας τῆς μὲν κόρης ἀφάμενος εἰς βοῦν μετεμόρφωσε λευκήν, ἀπωμόσατο δὲ ταύτῃ μὴ συνελθεῖν. διὸ φησίν Ἡσίοδος οὐκ ἐπισπάσθαι τὴν ἀπὸ τῶν θεῶν ὅργην τοὺς γυνωμένους ὄρκους ὑπὲρ ἔρωτος.

ἐκ τοῦ δ’ ὄρκου ἔθηκεν ἀποίνιμου ἀνθρώπων γοσφιδίαν ἔργων πέρι Κύπριδος.

4.

Herodian in Stephanus of Byzantium.

νῆσω ἐν Ἀβαντίδι δὲ, τὴν πρὶν Ἀβαντίδα κύκλησκον θεοὶ αἴει εῦντες, Εὐβοίαν δὲ βοὸς τὸ τ' ἐπώνυμον ὁνόμασεν Ζεὺς.

5.

Schol. on Euripides Phoen. 1116.

καὶ οἱ ἐπίσκοπον Ἀργον ἰεὶ κρατερόν τε μέγαν τε, τέτρασιν ὀφθαλμοῖσιν ὀρώμενον ἐνθα καὶ ἐνθα' ἀκάματον δὲ οἱ ὅρσε θεὰ μένος, οὐδὲ οἱ ὤπνοις πίπτεν ἐπὶ βλεφάροις, φυλακὴν δ’ ἔχεν ἐμπεδον αἰεί.

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AEGIMIUS

2.

The author of the Aegimius says in the second book that Thetis used to throw the children she had by Peleus into a cauldron of water, because she wished to learn whether they were mortal. . . . And that after many had perished Peleus was annoyed, and prevented her from throwing Achilles into the cauldron.

3.

Hesiod and Acusilaus say that she (Io) was the daughter of Peiren. While she was holding the office of priestess of Hera, Zeus seduced her, and being discovered by Hera, touched the girl and changed her into a white cow, while he swore that he had no intercourse with her. And so Hesiod says that oaths touching the matter of love do not draw down anger from the gods.

"And thereafter he ordained that an oath concerning the secret deeds of the Cyprian should be without penalty for men."

4.

"(Zeus changed Io) in the fair island Abantis, which the gods, who are eternally, used to call Abantis aforetime, but Zeus then called it Euboea after the cow." ¹

5.

"And (Hera) set a watcher upon her (Io), great and strong Argus, who with four eyes looks every way. And the goddess stirred in him unwearying strength: sleep never fell upon his eyes; but he kept sure watch always."

¹ Euboea properly means the "Island of fine Cattle (or Cows)."

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7. Athenaeus, xi. p. 503 d. καὶ ὁ τῶν Ἀιγίμιον ποιήσας, εἰδ' Ὠσίοδος ἐστιν ἢ Κέρκωφ ὁ Μιλήσιος,
   ἐνθα ποτ' ἔσται ἐμὸν ψυκτήριον, ὃρχαμε λαών.

8. Etym. Gen. Ὠσίοδος δὲ διὰ τὸ τριχῆ αὐτοῦς οἰκήσαι,
   πάντες δὲ τριχαίκες καλέονται,
   τρισσὴν οὖν καὶ γαίαν έκάς πάτρης ἐδάσαντο.
   τρία γὰρ Ἑλληνικὰ ἔθνη τῆς Κρῆτης ἐποικήσαι,
   Πελασγοῦς, Ἀχαιοὺς, Δωριές. οὐς τριχαίκας
   κεκλήκασι.

INCERTAE SEDIS FRAGMENTA

1. Diogenes Laertius, viii. 1. 25. Οὐρανίη δ' ἄρ' ἔτικτε Δίνων τολυματον νιὼν,
   διὶ δ' ὡςοι βροτοὶ εἰςιν ἀοιδοῖ καὶ κιθαρισταῖ,
   πάντες μὲν θρηνεύσιν ἐν εἰλαπίναις τε χοροῖς τε,
   ἀρχομένου δὲ Δίνων καὶ λήγοντες καλέονσιν
   Clement of Alexandria, Strom. i. p. 121.
   παντοίης σοφίης δεδαηκότα.

2. Schol. on Homer, Odyssey, iv. 232. εἰ μὴ Ἀπόλλων Φοῖβος ὑπὲκ θανάτου σαώσαι
   ἡ αὐτὸς Παιήνων, δὲ ἀπάντων φάρμακα οἴδεν.
FRAGMENTS OF UNKNOWN POSITION

6.
“Slayer of Argus.” According to Hesiod’s tale he (Hermes) slew (Argus) the herdsman of Io.

7.
And the author of the Aegimius, whether he is Hesiod or Cercops of Miletus (says)
“There, some day, shall be my place of refreshment, O leader of the people.”

8.
Hesiod (says they were so called) because they settled in three groups: “And they all were called the Three-fold people, because they divided in three the land far from their country.” For (he says) that three Hellenic tribes settled in Crete, the Pelasgi, Achaeans and Dorians. And these have been called Three-fold People.

FRAGMENTS OF UNKNOWN POSITION

1.
“So Urania bare Linus, a very lovely son: and him all men who are singers and harpers do bewail at feasts and dances, and as they begin and as they end they call on Linus * * * who was skilled in all manner of wisdom.”

2.
“Unless Phoebus Apollo should save him from death, or Paean himself who knows the remedies for all things.”

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HESIOD

3.
Clement of Alexandria, Protrept. 8. vii. 21.
اعة γὰρ πάντων βασιλεύς καὶ κοίρανος ἐστὶν ἀθανάτων τέ τι o ὑ τις ἐρήμισται κράτος ἄλλοις.

4.
δῶρα θεών μακάρων πλήσθαι χθονί.

5.
Clement of Alexandria, Strom. i. p. 123.
Μονάσων, αὐτ’ ἄνδρα πολυφραδέοντα τιθεῖσι θέσπιον αὕδηντα.

6.
Strabo, x. p. 471.
[τάων δ’] οὐρειαi Νύμφαι θεαὶ ἐξεγένοντο καὶ γένος οὐτιδανῶν Σατύρων καὶ ἀμνχανοεργῶν Κορητές τε θεοί φιλοπαίγιμον ὀρχηστῆρες.

7.
Schol. on Apoll. Rhod. Arg. i. 2. 824.
θεοσάμενος γενεὴΝ Κλεοδαίον κυδαλιμοιο.

8.
Suidas, s.v. ἀλκη.
ἀλκήν μὲν γὰρ ἐδωκεν Ὄλυμπιος Αἰακίδης, νοῦν δ’ Ἀμνθαονίδαις, πλούτον δ’ ἐπορ’, Ἄτρειδης.

9.
Schol. on Homer, Iliad, xiii. 155.
tηδε γὰρ ἀξυλιή κατεπύθετο κήλεα νηών.

10.
Etymologicum Magnum.
οὐκέτι δὴ βαίνουσι λαροῖς ποσίν.

11.
Schol. on Homer, Iliad, xxiv. 624.
ἀπετησαν μὲν πρῶτα, περιφραδέως δ’ ἐρύσαντο.

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FRAGMENTS OF UNKNOWN POSITION

3. “For he alone is king and lord of all the undying gods, and no other vies with him in power.”

4. “(To cause ?) the gifts of the blessed gods to come near to earth.”

5. “Of the Muses who make a man very wise, marvellous in utterance.”

6. “But of them (sc. the daughters of Hecaterus) were born the divine mountain Nymphs and the tribe of worthless, helpless Satyrs, and the divine Curetes, sportive dancers.”

7. “Beseeming the offspring of glorious Cleodaeus.”

8. “For the Olympian gave might to the sons of Aeacus, and wisdom to the sons of Amythaon, and wealth to the sons of Atreus.”

9. “For through this lack of wood the timber of the ships rotted.”

10. “No longer do they walk with delicate feet.”

11. “First of all they roasted (pieces of meat), and drew them carefully off the spits.”
HESIOD

12.
Chrysippus, Fragg. ii. 254. 11.
tôν γὰρ ἀέξετο θυμὸς ἐνὶ στήθεσσι φίλοισιν.

13.
Ib. 15.
οἶνον ἐνὶ στήθεσσι χόλον θυμαλγεῖ ἔχουσα.

14.
Δωδώνην φηγόν τε, Πελασγῶν ἔδρανον, ἦν.

15.
Anecd. Oxon (Cramer), iii. p. 318. not.
πίσσης τε δυνοφέρης καὶ κέδρου νηλέει κατφ.

16.
Schol. on Apoll. Rhod. Arg. i. 757.
αὐτὸς δ' ἐν πλήσμησι διπτέοις ποταμοῖο.

17.
Stephanus of Byzantium, Παρθένιος.
ὡς ἀκαλλὰ προρέων ὡς ἀβρή παρθένος εἰσιν.

18.
Schol. on Theocritus, xi. 75.
νῆπιος, δυτικαὶ ἐτοιμα λυπῶν ἀνέτοιμα διώκειν.

19.
Harpocration.
ἔργα νέων, βουλαὶ δὲ μέσων, εὔχαί δὲ γερόντων.

20.
ὡς κε πόλις ἔγχυσι, νόμος δ' ἀρχαῖος ἀριστός.

21.
Schol. on Nicander, Theriaca, 452.
κρῆ δὲ σε πατρὶ . . . κτίλον ἐμμενεῖν.
FRAGMENTS OF UNKNOWN POSITION

12. "For his spirit increased in his dear breast."

13. "With such heart-grieving anger in her breast."

14. "He went to Dodona and the oak-grove, the dwelling place of the Pelasgi."

15. "With the pitiless smoke of black pitch and of cedar."

16. "But he himself in the swelling tide of the rain-swollen river."

17. (The river) Parthenius
   "Flowing as softly as a dainty maiden goes."

18. "Foolish the man who leaves what he has, and follows after what he has not."

19. "The deeds of the young, the counsels of the middle-aged, and the prayers of the aged."

20. "Howsoever the city does sacrifice, the ancient custom is best."

21. "But you should be gentle towards your father."
HESIOD

22.

Plato, Epist. xi. 358.

δ εἰπόντος μὲν ἐμεῖο
φαύλον κεν δόξειν ἐμει, χαλεπὸν δὲ νοῆσαι.

23.

Bacchylides, v. 191–3. Βοιωτὸς ἀνήρ τάδε
φῶν[ησεν γλυκεῖαν] Ἡσίοδος πρόπολοσ Μουσάν,
ὅν <δῶν> ἄθανατοι τιμῶσι, τούτω | καὶ βροτῶν
φήμαν ἐπ[εσθάι.

FRAGMENTA DUBIA

1.

Galen, de plac. Hipp. et Plat. i. 266. 7.
καὶ τότε ὅτε στηθέων Ἀθάμα φρένας ἐξέλετο Ζεὺς.

2.

Schol. on Homer, Od. vii. 104.
ἄλετρεύουσι μύλης ἐπὶ μῆλοπα καρπῶν.

3.

Schol. on Pindar, Nem. ii. 1.
ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ ὁμήρος ἀοιδὸς
μελπόμεν, ἐν νεαροῖς ὡμοῖοι μάψαντες ἀοιδὴν,
Φοῖβοι Ἀπόλλωνα χρυσάροιν, ὃν τέκε Δητώ.

4.

Julian, Misopogon, p. 369 b.
χαλεπὸς δ’ ἐπὶ δράγματι λιμός.

5.

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

Ἀγνη τ’ ἂν’ Ἐρύθεια καὶ Ἐσπερέθουσα βοῶτις.¹

¹ Cf. Scholion on Clement, Protrept. i. p. 302.

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DOUBTFUL FRAGMENTS

22.
“'And if I said this, it would seem a poor thing and hard to understand.'

23.
Thus spake the Boeotian, even Hesiod, servant of the sweet Muses: "whomsoever the immortals honour, the good report of mortals also followeth him."

DOUBTFUL FRAGMENTS

1.
"And then it was Zeus took away sense from the heart of Athamas."

2.
"They grind the yellow grain at the mill."

3.
"Then first in Delos did I and Homer, singers both, raise our strain—stitching song in new hymns—Phoebus Apollo with the golden sword, whom Leto bare."

4.
"But starvation on a handful is a cruel thing."

5.
Hesiod says that these Hesperides..., daughters of Night, guarded the golden apples beyond Ocean.
"Aegle and Erythea and ox-eyed Hesperethusa."

1 cp. Hes. Theog. 81 ff. But Theog. 169, “Whomso the gods honour, even a man inclined to blame praiseth him,” is much nearer.
HESIOD

6.

Plato, Republic, iii. 390 e.
dōra theous peithei, dōr' aidous basileias.

7.†

Clement of Alexandria, Strom. v. p. 256.
ēbdomat' δ' aut'is lamipron fous hēlioio.

8.

phoibon θΩωρ epagow kera's. 'Okeanioi rohsi.

9.

Stephanus of Byzantium.
'Asplhskis Klymenos te kal 'Amphidokos theeidēs.

10.

Schol. on Pindar, Nem. iii. 64.
Telamow akörhotos aut'is
hmeteirois etapoiisi fowes prwstos ethke
kteīnas an드roloeteirai anwmhton Melanipēn,
autokasunhētēn xursozōnoi anassēs.

† This line may once have been read in the text of Works and Days after l. 771.
DOUBTFUL FRAGMENTS

6.
"Gifts move the gods, gifts move worshipful princes."

7.
"On the seventh day again the bright light of the sun . . . ."

8.
"He brought pure water and mixed it with Ocean's streams."

9.
"Aspledon and Clymenus and god-like Amphinomus" (sons of Orchomenus).

10.
"Telamon never sated with battle first brought light to our comrades by slaying blameless Melanippe, destroyer of men, own sister of the golden-girdled queen."
THE HOMERIC HYMNS
ΕΙΣ ΔΙΩΝΤΣΟΝ

οἱ μὲν γὰρ Δρακάνως σ’, οἳ δ’ Ἰκάρῳ ἴνεμοεσση φάσ’, οἳ δ’ ἐν Νάξῳ, διὸν γένος, εἰραφίωτα,
οἳ δὲ σ’ ἐπ’ Ἀλφειῷ ποταμῷ βαθυδινήντι κυσαμένῃν Σεμέλην τεκέειν Διὶ τερπικεραύνῳ
ἀλλοί δ’ ἐν Θήβῃσιν, ἀναξ, σε λέγονσι γενέσθαι, 5
ψευδόμενοι· σε δ’ ἔτικτε πατὴρ ἀνδρῶν τε θεῶν τε
πολλῶν ἀπ’ ἀνθρώπων, κρύπτων λευκόλευνον
"Ηρην.
ἐστι δὲ τῆς Νύσης, ὑπατοῦ ὅρος, ἀνθέου ὄλη,
τηλοῦ Φοινίκης, σχεδὸν Αἰγύπτου ροάων, 10
καὶ οἳ ἀναστήσουσιν ἀγάλματα πόλλα ἐν νηώσ.
δὲ τὰ μὲν τρία, σοὶ πάντως τριετήσιον αἰέ
ἀνθρώποι τέξουσιν τελησσαῖς ἐκατόμβας.
"Η καὶ κυνάεσιν ἐπ’ ὀφρύσι νεῦσε Κρονίῳ
ἀμβρόσιαι δ’ ἀρα χαίται ἐπερρώσαντο ἀνακτὸς
κρατὸς ἀπ’ ἀθανάτων· μέγαν δ’ ἐλέειξεν Ὀλυμ-
πόν.

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

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I

TO DIONYSUS

*

For some say, at Dracanum; and some, on windy Icarus; and some, in Naxos, O Heaven-born, Insewn\(^1\); and others by the deep-eddying river Alpheus that pregnant Semele bare you to Zeus the thunder-lover. And others yet, lord, say you were born in Thebes; but all these lie. The Father of men and gods gave you birth remote from men and secretly from white-armed Hera. There is a certain Nysa, a mountain most high and richly grown with woods, far off in Phoenice, near the streams of Aegyptus

*

"and men will lay up for her\(^2\) many offerings in her shrines. And as these things are three,\(^3\) so shall mortals ever sacrifice perfect hecatombs to you at your feasts each three years."

The Son of Cronos spoke and nodded with his dark brows. And the divine locks of the king flowed forward from his immortal head, and he made great

---

\(^1\) Dionysus, after his untimely birth from Semele, was sewn into the thigh of Zeus.

\(^2\) \textit{sc.} Semele. Zeus is here speaking.

\(^3\) The reference is apparently to something in the body of the hymn, now lost.
THE HOMERIC HYMNS

ὡς εἰπὼν ἔπενευσε καρήατι μητίετα Ζεύς.

"Ἰληθ', εἰραφιώτα, γυναιμανές· οὶ δὲ σ' ἀοιδοὶ
ἀδομεν ἀρχόμενοι λήγοντές τ'· οὐδὲ τῇ ἔστι
σεῖ ἐπιληθομένου ¹ ἵερης μεμνησθαί ἀοιδῆς.
καὶ σὺ μὲν οὕτω χαίρε, Διώνυσ' εἰραφιώτα,
σὺν μητρὶ Σεμέλῃ, ἦν περ καλέουσι Θυώνην.

II

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δήμητρ' ἥκομον, σεμνὴν θεόν, ἄρχομ' ἀείδειν,
αὐτὴν ἢδὲ θύγατρα ταυύσφυρον, ἵν 'Αιδονεὺς
ἐρπαξέν, δῶκεν δὲ βαρύκτυπος εὐρύτα Ζεύς,
νόσφιν Δήμητρος χρυσαόρου, ἀγαλακάρπον,
pαίζουσαν κούρησι σὺν 'Οκεανοῦ βαθυκόλποις
ἀνθεά τ' αἰνυμένην, ρόδα καὶ κρόκον ἢ θα καλὰ
λειμῶν' ἀμ μαλακὸν καὶ ἁγαλλίδας ἢ θ' ἕκωνθον
νάρκισσον θ', δι' ἄγε δόλου καλυκώτιδε κούρη
Γαῖα Δίως βουλῆσι χαρίζομενη Πολυδέκτη,
θαυμαστὸν γανόντα· σέβας τὸ γε πᾶσιν ἱδέσθαι
ὑθανάτοις τε θεοῖς ἢδὲ θυτοῖς ἄνθρωποις:
τοῦ καὶ ἀπὸ ἰήρ' ἐκατὸν κάρα ἐξεπεφύκει,
κὼς' ἤδιστ' οἰδή, ² πᾶς τ' οὐρανός εὐρύς ὕπερθεν
γαῖα τε πᾶσι' ἐγέλασε· καὶ ἀλμυρὸν οἶδμα
θαλάσσης.

ἡ δ' ἄρα θαμβήσασ' ώρέξατο χερσὶν ἁμ' ἀμφω
καλὸν ἀθυρμα λαβεῖν· χάνε δὲ χθῶν εὐρνάγνια

¹ Allen: ἐπιλαβόμενοι, M. ² Tyrrell: κώδις τ' ὁδη, M.

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II.—TO DEMETER, 1-16

Olympus reel. So spake wise Zeus and ordained it with a nod.

Be favourable, O Insewn, Inspirer of frenzied women! we singers sing of you as we begin and as we end a strain, and none forgetting you may call holy song to mind. And so, farewell, Dionysus, Insewn, with your mother Semele whom men call Thyone.

II

TO DEMETER

I BEGIN to sing of rich-haired Demeter, awful goddess—of her and her trim-ankled daughter whom Aidoneus rapt away, given to him by all-seeing Zeus the loud-thunderer.

Apart from Demeter, lady of the golden sword and glorious fruits, she was playing with the deep-bosomed daughters of Oceanus and gathering flowers over a soft meadow, roses and crocuses and beautiful violets, irises also and hyacinths and the narcissus, which Earth made to grow at the will of Zeus and to please the Host of Many, to be a snare for the bloom-like girl—a marvellous, radiant flower. It was a thing of awe whether for deathless gods or mortal men to see: from its root grew a hundred blooms and it smelled most sweetly, so that all wide heaven above and the whole earth and the sea's salt swell laughed for joy. And the girl was amazed and reached out with both hands to take the lovely toy; but the wide-pathed earth yawned there in the plain
THE HOMERIC HYMNS

Νύσιων ἀμ πεδίων, τῇ ὄρουσεν ἀνάξ Πολυδέγμων ἰπποίς ἄθανάτοις, Κρόνου πολυώνυμος νῦός.

'Αρπάξας δ' ἀέκουσαν ἐπὶ χρυσέοις ὄχοισιν ἦγ' ὀλοφυρομένην' ἴαχησε δ' ἀρ' ὀρθια φωνή,
keklophmenη pataηra Krônìdhn ùpatoν kai áriṣton,
oúde tis ãθanåtôn ouđè thnêtôn anðhrôptow
hêkouσen φωνή, ouđ' āγlaoùkarpoi ëlaiai t ei μη Perpâsou thûgâtêr ãtâlal frouñouσa
âìev ëx ãntrou, 'Ekâthi lîparorkhîdeμîn,
'Hèlìos te ânâξ, 'Tperînous āγlaoù ûîs,
kôûrîskeklophmēnηs pataêra Krônìdhn' δ' δε νόσφιν
hêsto thêwν ἀπάνευθε πολυλλίσσην ενη νηφ,'
edêmmenos ierâ kalâ para thnê tôν anðhrôptow.
thûn δ' áeikaζoμένην ἤγεν Δîôs ënvesîhî
pâtrôkastîgûntos, Poluvsmântwrop Poludéγmow,
iπpois âthânâtow, Krônou poluônûmōs ûîs.

'Öfrâ mên ouν gaiâν te kal oûrâwv ãstêrêontâ
leûûse thêa kal ãvntov ãgârròoun ìθûvôentâ
âvûgâs t' ìelûw, êtì δ' ìlpêtov ìpêrâ kêdêwûn
õîfesbâi kal ìfìa thêwû aieîngênetâw,
.tôfrâ ou îlîpîs êthelugê mêgân ûovn ãxvûmêνhîs pêr.

* * * * * *

hêkhsan δ' õrêwv koruφâi kal bêvthea ãvntov
fowhî up' âthânâtêr. tîh' δ' êklwv ãvntwv mu̇têr.

'Ôξû δê mıv kradîîn ãxhòs ëllâbêv, âmphi dê
χâîtaîs
âmbrôsîaìs krîôdemà dàlçetô xerôî fîlêhî,

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of Nysa, and the lord, Host of Many, with his immortal horses sprang out upon her—the Son of Cronos, He who has many names.¹

He caught her up reluctant on his golden car and bare her away lamenting. Then she cried out shrilly with her voice, calling upon her father, the Son of Cronos, who is most high and excellent. But no one, either of the deathless gods or of mortal men, heard her voice, nor yet the olive-trees bearing rich fruit: only tender-hearted Hecate, bright-coiffed, the daughter of Persaeus, heard the girl from her cave, and the lord Helios, Hyperion’s bright son, as she cried to her father, the Son of Cronos. But he was sitting aloof, apart from the gods, in his temple where many pray, and receiving sweet offerings from mortal men. So he, that Son of Cronos, of many names, who is Ruler of Many and Host of Many, was bearing her away by leave of Zeus on his immortal chariot—his own brother’s child and all unwilling.

And so long as she, the goddess, yet beheld earth and starry heaven and the strong-flowing sea where fishes shoal, and the rays of the sun, and still hoped to see her dear mother and the tribes of the eternal gods, so long hope calmed her great heart for all her trouble. . . . and the heights of the mountains and the depths of the sea rang with her immortal voice: and her queenly mother heard her.

Bitter pain seized her heart, and she rent the covering upon her divine hair with her dear hands:

¹ The Greeks feared to name Pluto directly and mentioned him by one of many descriptive titles, such as “Host of Many”: compare the Christian use of διάβολος or our “Evil One.”
THE HOMERIC HYMNS

κυάνεον δὲ κάλυμμα κατ’ αμφοτέρων βάλετ’ ὡμων, σεῦνατο δ’ ὡσ’ οἰωνός, ἐπὶ τραφερὴν τε καὶ ψηρὴν μαιομένην τῇ δ’ οὔτις ἑτήτυμα μυθήσασθαι ἦθελεν οὔτε θεῶν οὔτε θυντῶν ἄνθρωπων, 

οὔτε οἰωνῶν τις τῇ ἑτήτυμος ἀγγέλος ἠλθεν. εὖνήμαρ μὲν ἐπείται κατὰ χόνα πότνια Δήω στρωφάτ’ αἰθομένας δαίδας μετὰ χεραίν ἔχουσα, οὐδέ ποτ’ ἀμβροσίας καὶ νέκταρος ἱδυτότου πᾶσατ’ ἀκηχεμένη, οὐδὲ χρόα βάλλετο λουτροῖς. 

ἀλλ’ ὅτε δὴ δεκάτη οἱ ἐπηλυθε φαινολίς ἡώς, ἕντετο οἱ Ἐκάτη, σέλας ἐν χείρεσιν ἔχουσα καὶ πά όι ἀγγελέουσα ἐπος φάτο φώνησέν τε.

Πότνια Δημήτηρ, ὄρνθερε, ἄγλαόδωρε, τίς θεῶν οὐρανίων ἦν θυντῶν ἄνθρωπων; 

ῄρπασε Περσεφόνην καὶ σόν φίλον ἥκασθ’ θυμῶν; φωνῆς γὰρ ἥκουσ’, ἀτὰρ οὐκ ἴδον ὀφθαλμοῖσιν, ὡστε ἐγν. σοι δ’ ὁκα λέγω νημερτέα πάντα.

"Ως ἁρ’ ἐφ’ Ἐκάτη. τὴν δ’ οὐκ ἁμαίβετο μῦθο

Ῥείς ἥκομι θυγάτηρ, ἀλλ’ ὅκα σὺν αὐτῇ ἴξε’ αἰθομένας δαίδας μετὰ χεραίν ἔχουσα.

Ἡλιον δ’ ἱκὸντο, θεῶν σκοπον ἠδὲ καὶ ἄνδρῶν, στὰν δ’ ἱπτων προπάροιθε καὶ εἰρετο δία θεάων.

"Ἡλι’, αἰδεσσαί με θεάμ, σὺ περ,’ εἰ ποτε δὴ σει ἡ ἐπεὶ ἡ ἐργῷ κραδίνη καὶ θύμων ἴηνα.

κούρην τὴν ἐτεκὼν, γλυκέρων ἡλός, εἰδεὶ κυδρίν, τῆς ἀδινῆ ὀπ’ ἄκουσα δι’ αἰθέρος ἀτρυγετοῖο ὀστε βιαζομένης, ἀτὰρ οὐκ ἴδον ὀφθαλμοῖσιν. 

ἀλλά, σὺ γὰρ δὴ πᾶσαν ἐπὶ χθόνα καὶ κατὰ πόν-

του

αἰθέρος ἐκ δῆς καταδερκαῖ ακτίνεσσι, 70

νημερτέως μοι ἐνιστὲ φίλον τέκος, εὶ που ὅπωτας,

1 Ludwig: θίας ὑπερ, Μ.

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II.—TO DEMETER, 42-71

her dark cloak she cast down from both her shoulders and sped, like a wild-bird, over the firm land and yielding sea, seeking her child. But no one would tell her the truth, neither god nor mortal man; and of the birds of omen none came with true news for her. Then for nine days queenly Deo wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had come, Hecate, with a torch in her hands, met her, and spoke to her and told her news:

"Queenly Demeter, bringer of seasons and giver of good gifts, what god of heaven or what mortal man has rapt away Persephone and pierced with sorrow your dear heart? For I heard her voice, yet saw not with my eyes who it was. But I tell you truly and shortly all I know."

So, then, said Hecate. And the daughter of rich-haired Rhea answered her not, but sped swiftly with her, holding flaming torches in her hands. So they came to Helios, who is watchman of both gods and men, and stood in front of his horses: and the bright goddess enquired of him: "Helios, do you at least regard me, goddess as I am, if ever by word or deed of mine I have cheered your heart and spirit. Through the fruitless air I heard the thrilling cry of my daughter whom I bare, sweet scion of my body and lovely in form, as of one seized violently; though with my eyes I saw nothing. But you—for with your beams you look down from the bright upper air over all the earth and sea—tell me truly of my dear
THE HOMERIC HYMNS

όστις νόσφιν ἐμεῖο λαβὼν ἀέκουσαν ἀνάγκη 75
οἶχεται ἥθεων ἢ καὶ θυετῶν ἀνθρώπων.

"Ὡς φάτο· τὴν δ' Τπεριονίδης ἤμεῖβετο μῦθον· 80
Ῥείης ἤνκομοι θύγατερ, Δήμητρα ἄνασσα, εἰδήσεις· δὴ γὰρ μέγα σ' ἄξομαι ἡδ' ἐλειρου ἀχνυμένην περὶ παιδί τανυσφύρῳ· οὔδε τις ἄλλος αἵτις ἀθανάτων, εἰ μὴ νεφελογέρετα Ζεὺς, ὅς μὲν ἔδωκ' Ἀίδῃ θαλερῆν κεκλήσθαι ἀκοιτιν 85
ἀυτοκασιγνήτῳ· δ' ὅπο ξόφον ἥροεντα ἄρταξας ἅποιοὺν ἀγεν μεγάλα ἰάχουσαν. αὖλα, θεά, κατάπαυε μέγαν γόον· οὔδε τί σε χρη μᾶς αἵτως ἀπλητον ἔχειν χόλον· οὐ τῇ ἀείκης ἡμιβρος ἐν ἀθανάτος Πολυσημάντωρ Ἀιδωνεύς, αὐτοκασιγνητος καὶ ὀμόσπορος· ἀμφί δὲ τιμήν 90
ἐξαχεν ὡς τὰ πρώτα διάτριχα δασμὸς ἐτύχθη, τοῖς μεταναιετάειν, τῶν ἐλλαχε κοίρανος εἶναι.

"Ὡς εἴπων ἅποιοὺν ἐκέκλετο· τοι δ' ὑπ' ὀμοκλῆς ῥίμφα φέρον θοῦν ἄρμα τανύπτεροι ὡςτ' οἴωνοιν.

Τὴν δ' ἄχος αἰνότερον καὶ κύνθερον ἤκετο θυμὸν· χωσαμένη δὴ ἔπειτα κελαίνεφει Κρόνιοι νοσφιοθείσα θεῶν ἀγορῆν καὶ μακρὸν Ὀλυμπον ὕχετ' ἐπ' ἀνθρώπων πόλιας καὶ πίνα έργα εἰδος ἀμαλδύουσα πολὺν χρόνον· οὔδε τις ἀνδρῶν εἰσορῶν γηγνωσκε βαθυζώνων τα γυναικῶν, 95
πρίν γ' ὅτε δὴ Κελευοὶ δαίφρονος ἤκετο δώμα, δ' οὔτο ἕλευσίνοις θυεόσης κοίρανος ἦν.

ἐξετο δ' ἑγγὺς ὁδοίο φίλον τετημένη ἢτορ, Παρθενῷ φρέατι, ὅθεν ὑδρεύοντο πολιταί,
II.—TO DEMETER, 72–99

child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off.”

So said she. And the Son of Hyperion answered her: “Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father’s brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aидoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: also, for honour, he has that third share which he received when division was made at the first, and is appointed lord of those among whom he dwells.”

So he spake, and called to his horses: and at his chiding they quickly whirled the swift chariot along, like long-winged birds.

But grief yet more terrible and savage came into the heart of Demeter, and thereafter she was so angered with the dark-clouded Son of Cronos that she avoided the gathering of the gods and high Olympus, and went to the towns and rich fields of men, disfiguring her form a long while. And no one of men or deep-bosomed women knew her when they saw her, until she came to the house of wise Celeus who then was lord of fragrant Eleusis. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to
THE HOMERIC HYMNS

ἐν σκή, αὐτὰρ ὑπερῆς πεφύκει θάμνος ἐλαίης,
γρη παλαιγενεῖ ἐναλλυκιός, ἢτε τόκου
εἰργηταὶ δώρων τε φιλοστεφάνου Ἀφροδίτης,
oi τε τροφοί εἰσι̣ τεμποτόλων βασιλέων
παίδων καὶ ταμίας κατὰ δῶματα ἡχήθερά.

τὴν δὲ ἴδιον Κελεοὶ Ἐλευσινίδαο θυγατρεῖ
ἐρχόμεναι μεθ' ὕδωρ εὐηρυτον, ὅφρα φέροιν
κάλπισι χαλκεῖσοι φίλα πρὸς δώματα πατρός,
tέσσαρες, ὡστε θεαὶ, κουρηῖον ἄνθος ἑχοῦσαι,
Καλλιδίκη καὶ Κλεισιδίκη Δημώ τ' ἔρωσσα
Καλλιθόη θ', ἢ τῶν προγενεστάτη ἦν ἄπασῶν
οὔδ' ἐγνω· ἵν(χαλεποὶ δὲ θεοὶ θητοῖσιν ὀράσθαι)
ἀγχοῦ δ' ἵσταμενα ἐπεὰ πτεροῦνα προσηύδον.

Τὰς πόθεν ἐσοί, γρη, παλαιγενές ἄνθρώπων;
tιπτε δὲ νόσφη, πόλης ἀπέστιχες, οὔδ' δόμοισι
πῖλνασαι; ἐνθ' γυναικές ἀνὰ μέγαρα σκιόντα
τηλκαὶ, ὥσ σὺ περ ὅδε καὶ ὀπλότεραι γεγάσων,
αἴ κέ σε φιλωτοί ἡμεν ἐπει ἡδὲ καὶ ἔργω.

"Ὡς ἐφαν' ἢ δ' ἐπέέσσαν ἀμείβετο πότνα θεώνί·
tέκνα φίλ', αἴ τινες ἐστε γυναικῶν θηλυτεράων,
χαῖρε. ἔγω δ' ὑμῖν μὐθήσομαι· οὐ τοι ἄεικὲς
ὑμῖν εἰρομενεσιν ἀληθεὰ μυθήσοσαι.

Δωσώ ἡμοὶ γ' ὄνομ' ἐστί· τὸ γὰρ θέτο πότνα

μήτηρ.


νῦν αὐτὲ Κρήτηθεν ἐπ' εὐρέα νῶτα θαλάσσης
ηλυθον οὐκ ἐθέλουσα, βίη δ' ἀέκουσαν ἄναγκη
ἀνδρὲς ληστῆρες ἀπήγαγον. οὐ μὲν ἐπείτα

νηθ' θοῆ Ἰώρικόνδε κατέσχεθον, ἐνθα γυναικεις/ηπείραν ἐπέβησαν ἀδιλλεῖς ηδὲ καὶ αὐτοί,
dείπνων τ' ἐπηρτύνοντο παρὰ πρυμνήσια νηός·

ἀλλ' ἐμοὶ οὐ δόρποιο μελίφρονος ἦρατο θυμός·

1 Cobet: ἐγνων, M. 2 Passow: Δώς, M.

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II.—TO DEMETER, 100–129

draw water, in a shady place over which grew an olive shrub. And she was like an ancient woman who is cut off from childbearing and the gifts of garland-loving Aphrodite, like the nurses of king’s children who deal justice, or like the house-keepers in their echoing halls. There the daughters of Celeus, son of Eleusis, saw her, as they were coming for easy-drawn water, to carry it in pitchers of bronze to their dear father’s house: four were they and like goddesses in the flower of their girlhood, Callidice and Cleisidice and lovely Demo and Callithoë who was the eldest of them all. They knew her not, —for the gods are not easily discerned by mortals,— but standing near by her spoke winged words:

"Old mother, whence and who are you of folk born long ago? Why are you gone away from the city and do not draw near the houses? For there in the shady halls are women of just such age as you, and others younger; and they would welcome you both by word and by deed."

Thus they said. And she, that queen among goddesses answered them saying: "Hail, dear children, whosoever you are of woman-kind. I will tell you my story; for it is not unseemly that I should tell you truly what you ask. Doso is my name, for my stately mother gave it me. And now I am come from Crete over the sea’s wide back,—not willingly; but pirates brought me thence by force of strength against my liking. Afterwards they put in with their swift craft to Thoricus, and there the women landed on the shore in full throng and the men likewise, and they began to make ready a meal by the stern-cables of the ship. But my heart craved not pleasant food, and I fled secretly across
THE HOMERIC HYMNS

λάθρη δ' ὀρμηθείσα δι' ἥπειροιο μελαίνης 130
φεύγουν ὑπερφιάλους σημάντορας, ὅφρα κε μὴ μὲ
ἀπράτην περάσαντες ἐμῆς ἀπονάλατο τιμῆς.
oūτω δεύρ' ἱκόμην ἀλαλημένη, οὔδὲ τι οἶδα,
ἡ τις ἃθ' ἐστι καὶ οἱ τινες ἐγγεγάσων.
ἀλλ' ὕμιν μὲν πάντες ′Ολυμπία δῶματ' ἔχοντες
δοίεν κουρίδιον ἀνδρας, καὶ τέκνα τεκέσθαι,
ὡς ἐθέλουσι τοκῆς· ἔμε δ' αὐτ' οἴκτερατε, κουραί. 135
[τούτῳ δὲ μοι σαφέως ὑποθήκατε, ὅφρα πῦθωμαι,] 137
προφρονέως, φίλα τέκνα, τέων πρὸς δῶμαθ' ἰκώμαι
ἀνέροις ἦδε γυναικός, ἵνα σφίσω ἐργάζωμαι
πρόφρων, οἷα γυναικὸς ἀφήλικος ἐργα τέτυκται:
καὶ κεν παίδα νεφεύγων ἐν ἀγκολῦσιν ἔχουσα
καλὰ τυθνοίμην καὶ δῶματα τηρήσαιμι
καὶ κε λέχος στορέσαιμι μνηχόθ' θαλάμων ἐνυπήκτων
δεσπόσυνοι καὶ κ' ἔργα διδακήσαιμι γυναῖκας.

Φή ρᾷ θεά· τὴν δ' αὐτίκ' ἀμείβετο παρθένος
ἀδμής=userinput

Καλλαδίκη, Κελεοῖο θυγατρῶν εἶδος ἄριστη.
Μαία, θεῶν μὲν δῶρα καὶ αἰχνύμενοι περ ἀνάγκη
τέτλαμεν ἀνθρωποί· δὴ γὰρ πολὺ φέρτεροι εἰσι.
ταῦτα δὲ τοι σαφέως ὑποθήσομαι ἡ' ὀνυμήν ἀνέρας
οἷς ἐπετεί μέγα κράτος ἐνθάδε τιμῆς
δήμου τε προύχουσιν ἱδὲ κρήδεμνα πόλης
εἰρύται φουλήσι καὶ ἱδείρσι δίκροιν
ἡμὲν Τριπτολέμου πυκνιμήδεος ἦδε Διόκλου
ἡδὲ Πολυνεών καὶ ἀμύμονος Εὐμόλποιο
καὶ Δολίχου καὶ πατρὸς ἀγήνουρος ἤμετέρου,
τῶν πάντων ἄλοχοι κατὰ δῶματα πορσαίνοντον
τάων οὐκ ἂν τῖς σε κατὰ πρώτιστον ὅπωπ' ἦν

1 Allen.
II.—TO DEMETER, 130–157

the dark country and escaped my masters, that they should not take me unpurchased across the sea, there to win a price for me. And so I wandered and am come here: and I know not at all what land this is or what people are in it. But may all those who dwell on Olympus give you husbands and birth of children as parents desire, so you take pity on me, maidens, and show me this clearly that I may learn, dear children, to the house of what man and woman I may go, to work for them cheerfully at such tasks as belong to a woman of my age. Well could I nurse a new born child, holding him in my arms, or keep house, or spread my masters' bed in a recess of the well-built chamber, or teach the women their work.”

So said the goddess. And straightway the unwed maiden Callidice, goodliest in form of the daughters of Celeus, answered her and said:

"Mother, what the gods send us, we mortals bear perforce, although we suffer; for they are much stronger than we. But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coif of towers by their wisdom and true judgements: there is wise Triptolemus and Dioclus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she

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ΤΗΣ ΗΟΜΕΡΙΚΗΣ ΥΜΝΩΝ

eιδος ἀτυμήσασα δόμων ἀπονοσφίσσειν, ἀλλὰ σε δέξονται: δὴ γὰρ θεοείκελος ἐσσί.
eἰ δὲ θέλεις, ἐπίμενον, ἦν πρὸς δώματα πατρὸς 160 ἐλθώμεν καὶ μητρὶ βαθυζώνῳ Μετανείρῃ ἐπιτομεν τάδε πάντα διαμπερές, αἰ κέ σ’ ἀνώγη ἡμέτερόν Ἰέναι μὴδ’ ἄλλων δώματ’ ἐρευνάν.

τηλύγετος δὲ οἱ νῖος ἐνι μεγάρῳ εὐπήκτῳ ὕψιγγον τρέφεται, πολυεύχετος ἀσπάσιόν τε. 165 εἰ τὸν γ’ ἐκδρέψαι καὶ ἡβής μέτρον ἰκοῦτο, ἰεῖα κέ τίς σε ἱδοῦσα γυναικῶν θηλυτεράων ζηλώσαι: τόσα κέν τοι ἀπὸ θρεπτήρια δοῖ.

"Ὡς ἐφαθ’ ἣ δ’ ἐπένευε καρήτατι ταὶ δὲ φαεινά πλησάμεναι ὑδατος φέρον ἀγγεα κυδιάουσαι. 170 ῥίμφα δὲ πατρὸς ἴκοντο μέγαν δόμων, ὅκα δὲ μητρὶ ἐνεπον, ὃς εἰδόν τε καὶ ἐκλυνον. ἡ δὲ μάλ’ ὅκα ἐλθούσας ἐκέλευε καλείν ἐπ’ ἀπείρων μισθῷ.

αἰ δ’ ὡστ’ ἢ ἔλαφοι ἢ πόρτεις εἰαρος ὡρη ἄλλουν ἀν λειμῶνα κορεσσύμεναι φένα φορβῆ, 175 ὡς αἱ ἐπισχόμεναι ἐανὼν πτυχας ἰμεροντών ἥξαν κοῖλην κατ’ ἀμαξιτῶν ἀμφὶ δὲ χαῖται ὄμοις ἀίσσουτο κροκηφίω ἀνθεὶ ὁμοῖαι.

τέμον δ’ ἐγγὺς ὀδὸν κυδρῆν θεῶν, ἐνθα πάρος περ κάλλιτον’ αὐτὰρ ἐπείτα φίλου 1 πρὸς δώματα πατρὸς ἠγεῖνθ’. ἡ δ’ ἅρ’ ὅπισθε φίλου τετημένη ἤτορ στείχε πατὰ κρῆθεν κεκαλυμμένη’ ἀμφὶ δὲ πέπλος

κυάνους ῥαδίνουι θεᾶς ἐλελίζετο ποσσίν.

Αἴσα δὲ δῶμαθ’ ἵκοντο διστρεφέος Κέλεω, βὰν δὲ δ’ αἰθούσης, ἐνθα σφίσι πότυνα μήτηρ 185

1 Matthiae: φίλα, Μ.

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II.—TO DEMETER, 158–185

had seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father's house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing."

So she spake: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father's great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless hire. As hinds or heifers in spring time, when sated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their
THE HOMERIC HYMNS

...παρὰ σταθμὸν τέγεος πῦκα ποιητοῖο
παίδ′ ὕπο κόλπῳ ἔχουσα, νέον θάλος: αἰ δὲ παρ
αὐτὴν
ἐδραμοῦν ἦ δ᾽ ἀρ′ ἐπ′ οὐδὸν ἐβη ποσὶ καὶ ῥα
μελάθρου
κὺρε κάρη, πλήσεν δὲ θύρας σέλαος θείοιο.
tὴν δ᾽ αἰδώς τε σέβας τε ἵδε χλωρὸν δέος εἶλεν
ἐἰξε δὲ οἱ κλισμοῖο καὶ ἐδριάσασθαι ἄνωγεν.
ἀλλ᾽ οὐ Δημήτηρ ὀρνηφόρος, ἀγλαόδωρος,
ἡθελεν ἐδριάσασθαι ἐπὶ κλισμοῖο φαενοῦ,
ἀλλ᾽ ἀκέουσ᾽ ἀνέμμιμεν κατ᾽ ὄμματα καλὰ βαλοῦσα,
πρὶν γ᾽ ὁτε ὅι ἐθηκεν Ἰἀμβη κέδν εἰδύια
πηκτὸν ἔδος, καθύπερθε δ᾽ ἐπ᾽ ἀργύφεον βάλε
κώας.†
ἐνθα καθεξομένη προκατέσχετο χερσὶ καλύπτρην
dηρὸν δ᾽ ἅφθογγος τετημένη ἱστ᾽ ἐπὶ δύρφον,
οὐδὲ τιν᾽ οὔτ᾽ ἐπεὶ προσπτύσσετο οὐτε τι ἐργῷ,
ἀλλ᾽ ἀγέλαστος, ἀπάστος ἐδητύος ἥδε ποτήτος
حانτο πόθω μιμύθουσα βαθυζώνοιο θυγατρός,
πρὶν γ᾽ ὁτε δὴ χλεύης ὡσ 'Ιἀμβη κέδν εἰδύια
πολλὰ παρασκώπτουσ᾽ ἐτρέψατο πότνιαν ἄγην,
μειδῆσαι γελάσαι τε καὶ ἵλαιον σχεῖν θυμόν;
ἡ δ᾽ οἴ καὶ ἔπειτα μεθύστερον εὐάδεν ὀργαῖς.
τῇ δὲ δέπας Μετανείρα δίδον μεληδέος οἶνου
πλήσασα. ἦ δ᾽ ἀνένευσ᾽ οὐ γὰρ θεμτῶν οἱ ἐφασκε
πίνειν οἶνον ἐρυθρόν. ἄνωγε δ᾽ ἀρ᾽ ἀλφι καὶ ᾿νωρ
dούσαι μέξασαι πίεμεν γλήξων τερείνη.
ἡ δὲ κυκεώ τεύξασα θεᾶ πόρεν, ὡς ἐκέλευε
δεξαμένη δ᾽ ὀσίης ἐνεκεν πολυτότνια Δηω

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II.—TO DEMETER, 186-211

queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool 1 without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe—who pleased her moods in aftertime also—moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament 2

1 Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.

2 An act of communion—the drinking of the potion (κυκείων) here described—was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.
THE HOMERIC HYMNS

τήσι δὲ μύθων ἤρχεν εὔξωνος Μετάνειρα:
Χαίρε, γυναῖ, ἐπει οὐ σε κακῶν ἀπ’ ἔολπα
tοκήνων
ἐμμενα, ἀλλ’ ἄγαθῶν· ἐπὶ τοι πρέπει ὁμασίν
αἰὼς
καὶ χάρις, ὥς εἰ πέρ τε θεμιστοτόλων βασιλέων. 215
ἀλλὰ θεῶν μὲν δῶρα καὶ ἄχυμενοι περ ἀνάγκη
tέτλαμεν ἀνθρωποί· ἐπὶ γὰρ ξυγὸς αὐχένι κεῖται.
νῦν δ’, ἐπει ΄ικο δεῦρο, παρέσεται ὅσα τ’ ἐμοί
περ.
παίδα δε μοι τρέφε τόνδε, τὸν ὑψίγονον καὶ
Ἀελπτοῦν
ἐπασαν ἀθάνατοι, πολυάρητος δὲ μοι ἐστιν. 220
εἰ τὸν γε θρέψαι καὶ ἤβης μέτρον ἱκοίτο,
βεϊά κε τίς σε ἱδούσα γυναικῶν θηλυτέραν
ζηλώσαι· τόσα κέν τοι ἀπὸ θρεπτήρια δοίην.
Τὴν δ’ αὐτὲ προσέειπεν ἐνστέφανος Δημήτηρ·
καὶ σύ, γυναῖ, μάλα χαίρε, θεοὶ δὲ τοι ἐσθλὰ
πόροιεν. 225

παίδα δε τοι πρόφρων ὑποδέξομαι, ὡς με κελεύεις,
θρέψω καὶ μν, ἔολπα, κακοφραγήσει τιθήνης
οὐτ’ ἀρ’ ἐπηλυσία δηλησεται οὐθ’ ὑποτάμων
οίδα γάρ ἀντίτομον μέγα φέρτερον ὑλότομοι,
oίδα δ’ ἐπηλυσίης πολυπέμονος ἐσθλὸν ἐρυσμόν. 230
“Ὡς ἄρα φωνήσασα θυώδει δέξατο κόλπῳ
χείροσ’ ἀθανάτην· γεγίθει δε φρένα μὴτηρ.
ὡς ἡ μὲν Κελεοῖ δαίθρονος ἀγλαὸν νίθον
Δημοφῶνθ’, ὅν ἐτικτεν εὕξωνος Μετάνειρα,
ἐτρεφεν ἐν μεγάροις· ὁ δ’ ἄξεστο δαίμονι ἵσσος, 235
οὐτ’ οὐν σῶτον ἔδων, οὐ θησάμενος [γάλα μητρὸς]
ἡματίῃ μὲν γὰρ καλλιστέφανος.] Δημήτηρ 236

1 Hermann’s restoration.  2 Voss’ restoration.
II.—TO DEMETER, 212–236

And of them all, well-girded Metaneira first began to speak: "Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perforce what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of woman-kind that sees you will straightway envy you, so great reward would I give for his upbringing."

Then rich-haired Demeter answered her: "And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter: 1 for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft."

When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoön, wise Celeus' goodly son whom well-girded Metaneira bare. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with

1 Undercutter and Woodcutter are probably popular names (after the style of Hesiod's "Boneless One") for the worm thought to be the cause of teething and toothache.
THE HOMERIC HYMNS

χρίεσκ' ἀμβροσίη ὡσεὶ θεοῦ ἐκγεγαώτα ἥδυ καταπνείουσα καὶ ἐν κόλποισιν ἔχουσά· νῦκτας δὲ κρυπτέσσεκε πυρὸς μένει ἥπετε δαλὸν λάθρα φίλων γονέων· τοῖς δὲ μέγα θαῦμ' ἐτέτυκτο,

ὡς προθάλης τελέθεσκε· θεοὶς γὰρ ἀντα ἑώκει· καὶ κέν μιν ποίησεν ἀγήρων τ' ἀθανάτων τε, εἰ μὴ ἄρ' ἀφραδίσσαν ἐὑζώνως Μετάνειρα νῦκτε ἑπιτηρήσασα θυώδεος ἐκ θαλάμοιο σκέψατο· κόκυσεν δὲ καὶ ἀμφω πλῆξατο μηρῷ 245 δείσασιν. φ' περὶ παϊδὶ καὶ ἀάσθη μέγα θυμῷ καὶ ᾗ ὀλοφυρμένη ἐπεα πτερόεντα προσηúdeα·

Τέκνον Δημοφώνων, ξείνη σε πυρὶ ἐνι πολλῷ ¹ κρύπτει, ἑμοὶ δὲ γόον καὶ κήδεα λυγρὰ τίθησιν. ²

"Ὡς φάτ' ὀδυρομένη· τῆς δ' ἀιε δία θεάων. 250
tὴ δὲ χολωσαμένη καλλιστέφανος Δημήτρῃ παῖδα φίλον, τὸν ἀελπτον ἐνὶ μεγάροισιν ἑτίκτε, χείρεσιν ἀθανάτησιν ἀπὸ ἔθεν ἥκε ² πέδονδε, ἐξανελούσα πυρὸς, θυμῷ κοτέσασα μᾶλ' αἰώνας, καὶ ᾗ ἀμυδίς προσέειπεν ἐὑζώνων Μετάνειραν· 255

Νήδες ἀνθρωποὶ καὶ ἀφράδμονες οὔτ' ἀγαθοὶ

αἰσαν ἐπερχομένου προγνώμεναι οὔτε κακοὶ

καὶ σὺ γὰρ ἀφραδίσσι τεῖς νῆκεστον ἀάσθης. ² ἰστώ γὰρ θεῶν ὅρκος, ἀμελίκτον Στυγῶς ὕδωρ,

ἀθανάτον κεν τοι καὶ ἀγήραυν ἡματα πάντα 260

παῖδα φίλον ποίησα καὶ ἀφθίτου ὀπασα τιμῆν·

νῦν δ' οὐκ ἐσθ' ὡς κεν θάνατον καὶ κήρας ἀλύξαι·

τιμῇ δ' ἀφθίτος αἰεν ἐπέσσεται, οὐνεκα γούνων

¹ M: πυρῆ ἐνι πολλῆ. Berlin Papyrus 44.
² Cobet: ἐν θῆκε, M.
ambrosia as if he were the offspring of a god and breathe sweetly upon him as she held him in her bosom. But at night she would hide him like a brand in the heart of the fire, unknown to his dear parents. And it wrought great wonder in these that he grew beyond his age; for he was like the gods face to face. And she would have made him deathless and unageing, had not well-girded Metaneira in her heedlessness kept watch by night from her sweet-smelling chamber and spied. But she wailed and smote her two hips, because she feared for her son and was greatly distraught in her heart; so she lamented and uttered winged words:

“Demophoön, my son, the strange woman buries you deep in fire and works grief and bitter sorrow for me”

Thus she spoke, mourning. And the bright goddess, lovely-crowned Demeter, heard her, and was wroth with her. So with her divine hands she snatched from the fire the dear son whom Metaneira had born unhoped-for in the palace, and cast him from her to the ground; for she was terribly angry in her heart. Fortwith she said to well-girded Metaneira:

“Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for—be witness the oath of the gods, the relentless water of Styx—I would have made your dear son deathless and unageing all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour
THE HOMERIC HYMNS

ἡμετέρων ἐπέβη καὶ ἐν ἀγκοίνησιν ἱαυσεν.

ὁρσίν δ’ ἄρα τῷ γε περιπλομένων ἐνιαυτῶν παῖδες Ἐλευσινίων πόλεμον καὶ φύλοπιν αἰών
αἰέν ἐν ἀλλήλοισιν συνάξουσ’ ἡματα πάντα.

εἰμὶ δὲ Δημήτηρ τιμάοχος, ἢτε μέγιστον ἄθανάτους θυντος τ’ ονεαρ καὶ χάρμα τέτυκται.

ἀλλ’ ἄγε μοι ὦν τε μέγαν καὶ βωμὸν ὧπ’ αὐτῷ τευχόντων πᾶς δήμος ὑπαλί πόλιν αἰτύ τε τείχως

Καλλιχόρου καθύπερθεν ἐπὶ προὔχοντι κολωνφ. ὄργια δ’ αὐτὴ ἐγὼν ὑποθῆσομαι, ὡς ἂν ἔπειτα εὐαγέρως ἔρδοντες ἐμὸν νόον ἰλάσκοισθε.

"Ὡς εἰποῦσα θεά μέγεθος καὶ εἴδος ἀμείψε 275

γῆρας ἀπωσαμένη· περὶ τ’ ἀμφὶ τε κάλλος ἀητο· ὁδὴ δ’ ἵμερόσσα σύνηντων ἀπὸ πέπλων

σκίνατο, τῆλε δὲ φέγγος ἀπὸ χρόνος ἄθανάτου λάμπον τεᾶς, ξανθαῖ δὲ κόμαι κατενήνοθεν ὄμως,

αὐγῆς δ’ ἐπλήσθη πυκνῶς δόμοις ἀστεροτῆς ὀς· 280

βῆ δὲ διέκ μεγάρων· τῆς δ’ αὐτίκα γούσατ’ ἐλύντο,

ἀφθονγος γένετο χρόνων, οὐδὲ τι παιδὸς μνήσθατ τηλυγέτου ἀπὸ δαπέδου ἀνελέσθαι.

τοῦ δὲ κασίγνηται φωνὴν ἐσάκουσαν ἐλεινήν,

καὶ δ’ ἀρ’ ἀπ’ εὐστρώτων λεχέων θόρον· ἢ μὲν 285

ἔπειτα

παῖδ’ ἀνὰ χερσίν ἐλούσα ἐφ’ ἐγκάτθητο κόλπῳ· ἢ δ’ ἄρα πῦρ ἀνέκαι· ἦ δ’ ἔσσυτο πόσο’ ἀπαλοίσι

μητέρ’ ἀναστήσουσα θυώδεος ἐκ θαλάμουι. ἀγρόμεναι δὲ μιν ἀμφὶς ἐλούσεν ἀσπαίροντα

ἀμφαγαπαζόμεναι τοῦ δ’ οὐ μειλίσσετο θυμός· 290

χειρότεραι γὰρ δὴ μιν ἔχον τροφὸν ἢ δὲ τιθήναι.

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always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build me a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorus. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart."

When she had so said, the goddess changed her stature and her looks, thrusting old age away from her: beauty spread round about her and a lovely fragrance was wafted from her sweet-smelling robes, and from the divine body of the goddess a light shone afar, while golden tresses spread down over her shoulders, so that the strong house was filled with brightness as with lightning. And so she went out from the palace.

And straightway Metaneira’s knees were loosed and she remained speechless for a long while and did not remember to take up her late-born son from the ground. But his sisters heard his pitiful wailing and sprang down from their well-spread beds: one of them took up the child in her arms and laid him in her bosom, while another revived the fire, and a third rushed with soft feet to bring their mother from her fragrant chamber. And they gathered about the struggling child and washed him, embracing him lovingly; but he was not comforted, because nurses and handmaids much less skilful were holding him now.
THE HOMERIC HYMNS

Αἱ μὲν παννύχιαι κυδρὴν θεον ἱλάσκοντο
deĩmati παλλόμεναι, ἀμα δ᾿ ἴτοι φαινομένηφιν
εὐρυβίθη Κελεὺθ' νημερτέα μυθήσαντο,
ὡς ἐπέτελλε θεά, καλλιστέφανος Δημήτηρ. 295

Αὐτὰρ ὥ τι εἰς ἄγορῃν καλέσασ πολυπείρονα λαὸν
ἥνωγ' ἤνκόμῳ Δημήτερι πίονα νηὸν
ποιήσαι καὶ βωμὸν ἔπι προὔχοντι κολοφῶ.
οἳ δὲ μάλ' αἰτὶ ἐπίθοντο καὶ ἐκλυον αὐθήσαντος,
teῦχον δ', ὡς ἐπετέλλ'. ὅ δ' ἀέξετο δαίμονι ἱσος.1 300

Αὐτὰρ ἐτεῖ τέλεσαν καὶ ἐρώθησαν καμάτοιο,
βάν ρ' ἵμεν οἴκαδ' ἐκαστος· ἀτὰρ ξανθή Δημήτηρ
ἐνθα καθεξομένη μακάρων ἀπὸ νόσφιν ἀπάντων
μίμε πόθῳ μινύθουσα βαθυζώνου τυγατρός.

αἴνωταν δ' ἐνιαυτὸν ἐπὶ χθόνα πουλυβοτειραν 305
ποίησ' ἀνθρώποις καὶ κύντανον· οὔδε τι γαία
σπέρμ' ἀνίει, κρύπτει γὰρ ἐνστέφανος Δημήτηρ·
pολλὰ δὲ καμπύλ' ἀροτρα μάτην βοῖς εἶλκον
ἀρούραις·

πόλλων δὲ καὶ λευκὸν ἐτώσιον ἐμπεσε γαίῃ,
καὶ νῦ κε πάμπαν ὀλέσσε γένος μερόπω ἀνθρώπων
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λμοῦ ὑπ' ἄργαλέης, χεράων τ' ἐρικυδεα τιμῆν
καὶ θυσίων ἤμερσεν 'Ολυμπία δώματ' ἔχοντας,
eι μή Ζεὺς ἐνόησεν ἐφ' τ' ἐφράσσατο θυμὸ.

Σεὶς δὲ πρῶτον χρυσόπτερον ὅρσε καλέσαι
Δήμητρ' ἥκομον, πολυνήρατον εἴδος ἔχοσαν. 315

δ' ἐφαθ'· ὡς 'Ελευσίνοις θυοέσσης,

ἐφευρεν δ' ἐν νηὸ Δημήτερα κυνόπετλον
καὶ μιν φωνήσασ' ἐπεα πτερόεντα προσήδα· 320

1 Tr. (cp. 235): δαίμονος αἰτη, MSS.

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II.—TO DEMETER, 292–320

All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who dwell on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

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THE HOMERIC HYMNS

Δήμητρε, καλέει σε πατήρ Ζεὺς ἁφθίτα εἰδὼς ἐλθέμεναι μετὰ φύλα θεῶν αἰειγενέταυν.
ἀλλ’ ἦθι, μηδ’ ἀτέλεστον ἐμὸν ἔπος ἐκ Δίως ἔστω.

'Ως φάτο λισοσομένη τῇ δ’ οὐκ ἐπεπείθετο θυμός,
αὕτις ἐπείτα πατήρ μάκαρας θεοὺς αἰεν ἐόντας
πάντας ἐπιπροϊάλλευ' ἀμοιβηδὶς δὲ κιόντες
κίκλησκον καὶ πολλὰ δίδουν περικαλλέα δόρα
tιμᾶς θ’, ἥλιος κ’ ἑθέλοιτο μετ’ ἀθανάτωσιν ἐλέσθαι.
ἀλλ’ οὕτως πείσαι δύνατο φρένας οὐδὲ νόημα
θυμῷ χαμομένης’ στερεῶς δ’ ἦναίνετο μύθους.

οὐ μὲν γάρ ποτ’ ἔφασκε θυώδεος Οὐλύμπου
πρίν γ’ ἑπιβήσεσθαι, οὐ πρὶν γῆς καρπὸν ἀνῆσειν,
πρὶν ἵδοι ὀφθαλμοῖς ἐν ἑυώπιδα κούρην.

Αὐτὰρ ἐπεὶ τὸ γ’ ἀκουσε βαρύκτυπος εὐρύστα

Ζεὺς,
eἰς 'Ερέβος πέμψε χρυσόρραπιν 'Αργειφόντην,

ὁφρ’ 'Αἰδήν μαλακοῦσι παραϊφάμενος ἐπέεσσιν

ἀγνὴν Περσεφόνειαν ύπὸ ξόφου ἱπέρεντος

ἐς φάος ἐξαγάγοι μετὰ δαίμονας, ὥφρα ε ἐμὴρ

ὀφθαλμῶσιν ἰδοῦσα μεταλήξειν χόλοιο

'Ερμῆς δ’ οὐκ ἀπίθησεν, ἀφαρ δ’ ὑπὸ κέυθεα γαίης

ἐσομένως κατόρωσει πληθῶν ἐδος Οὐλύμπου.

τέτμε δὲ τὸν γε ἀνακτὰ δόμων ἐντοςθεν ἐόντα,

ἠμενον εν λεγέεσσι σὺν αἰδοῖα παρακοίτη,

πόλλ’ ἀκαζομένη μητρὸς πόθῳ ἥ δ’ ἀποτηλοῦ

ἐργοῖς θεῶν μακάρων [δεινὴν] μητίσετο βουλῆν.

ἀγχοῦ δ’ ἵσταμενος προσέφη κρατὺς 'Αργειφόντης.

1 Ilgen: ἐπ’ ἀτλήτων, Μ. 2 Voss: βουλή, Μ.
II.—TO DEMETER, 321–346

"Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unobeyed."

Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever rights she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:

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THE HOMERIC HYMNS

"Αιδή κυανοχαίτα, καταφθιμένουσιν ἀνάσσων, Ζεὺς με πατήρ ἤνωγεν ἀγανὴν Περσεφόνειαν ἐξαγαγεὶν Ἐρέβευσφι μετὰ σφέας, ὥφρα ἐ μήτηρ ὀφθαλμῶσιν ἱδούσα χόλον καὶ μήνιος αἰνῆς 350 ἀθανάτοις λήξειν· ἔπει μέγα μῆδεται ξρόγον, φθίσαι φῦλ' ἀμενᾶ ἁμαινεζένων ἀνθρώπων, στέρμ' ὑπὸ γῆς κρύπτουσα, καταφθιμυθοῦσα δὲ τιμᾶς ἀθανάτων· ἢ δ' αἰνὼν ἔχει χόλον, οὐδὲ θεοῦσιν μύησεται, ἀλλ' ἀπάνευθε θυώδεος ἐνδοθι νηοῦ ἦσται Ἐλευσίνοις κραναθήν πτολίεθρον ἤχουσα. 355 "Ὡς φάτο· μείδησεν δὲ ἀναξ ἐνέρων 'Αἰδώνεις ὄφρυσιν, οὐδ' ἀπίθησε Διὸς βασιλῆς ἐφετήρ' ἐσσυμένως δ' ἐκέλευσε δαίφρον Περσεφονείς. 'Ερχεσθε, Περσεφόνη, παρὰ μητέρα κυανοπέπλον 360 ἤπιον ἐν στήθεσι μένος καὶ θυμοῦν ἤχουσα, μηδὲ τι δυσθύμανε λίθη περιώσσοιο ἄλλων· οὔ τοι ἐν ἀθανάτοισιν ἀεικὴς ἐσσομ' ἀκοίτης, αὐτοκασίγνητος πατρὸς Διὸς· ἔνθα δ' έόσα δεσπόσσεις πάντων ὅπόσα ἔσει τε καὶ ἐρπει, 365 τιμᾶς δὲ σχησηθὰ μετ' ἀθανάτοις μεγίστας. τῶν δ' ἀδικησάντων τίσι ἐσσεται ἥματα πάντα, ο' κεν μὴ θυσίσῃ τεδὸν μένος ἰλάσκωνται εὐαγέως ἔρνοντες, εὐαίσθημα δῶρα τελοῦντες. "Ὡς φάτο· γήθησεν δὲ περίφρων Περσεφόνεια, 370 καρπαλίμως δ' ἀνόρου' ὑπὸ χάρματος· αὐτὰρ δ' ὑ' αὐτὸς ροής κόκκον ἐδωκε φαγεῖν μελυθέα λάθρῃ, ἀμφὴ ε νομήςας, ἵνα μὴ μένοι ἥματα πάντα αὖθι παρ' αἱδοῖν Δημήτερι κυανοπέπλῳ. ὑπετοὺς δὲ προπάροξθεν ὑπὸ χρυσεόσιον ὕθεσφιν 375 ἐντυνεν ἀθανάτους Πολυσημαύτωρ 'Αἰδώνεις.
II.—TO DEMETER, 347–376

"Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earth-born men by keeping seed hidden beneath the earth, and so she makes an end of the honours of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis."

So he said. And Aïdoneus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

"Go now, Persephone, to your dark-robbed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unfitting husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore."

When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robbed Demeter. Then Aïdoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot,
THE HOMERIC HYMNS

β' ὀχέων ἐπέβη, πάρα δὲ κρατὺς Ἀργειφόντης ἤνια καὶ ἰδεικτήματα λαβὼν μετὰ χερσὶ φίλησι σεεὶ διεκ μεγάρων· τὸ δὲ σοῦ ἀέκοντε πεπέθηκε. ῥήματι δὲ μακρὰ κέλευθα διήνυσαν· οὔδεθ βάλασσα 380 οὐθ' ὑδωρ ποταμῶν οὔτ' ἄγκεα ποτήρια ἑπτάνυθ αἰανάτων οὔτ' ἅκρες ἔσχεθον ὅρμην, ἀλλ' ὑπέρ αὐτῶν βαθὺν ἱέρα τέµνον ἰόντες. στῆσε δ' ἄγιν, ἃδιμί μίμησεν ἑυστάτηπος Δημήτρης, νηῷοι προπάροισθε θυώδες· ἡ δὲ ἱδούσα 385 ἡμῖς, ἡνεὶ μαίνας ὄρος κάτα δάσκιον ὑλη. Περσεφόνη δ' ἔτερ[θεν ἐπεὶ ἴδεν ὄμματα καλὰ 1] μητρὸς ἐής κατ' [ἄρ' ἡ γ' ὄχεα προλιποῦσα καὶ ἱπποὺς]


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

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and the strong Slayer of Argus took reins and whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother’s sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: “My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year: yet for the two parts you shall be with me and the other deathless gods. But when the earth shall bloom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?”

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Τὴν δ' αὖ Περσεφόνη τερικαλλὴς ἀντίον ἦδαν 405
tοιγαρ ἐγὼ τοῦ, μῆπερ, ἐρέω νημερτέα πάντα, evtē' μοi Ἔμμης ἦλθε ἐρισώνιος ἀγγελος ὅκς
τάρ πατέρος Κρονίδαο καὶ ἄλλων Οὐρανώνων, ἐλθεῖν εἷς Ὑμεῖς ἔρεβεσν, ἵνα μ' οφθαλμοῖον ἰδοῦσα
λήξαι ἀθανάτοιο χόλου καὶ μῆνιον αἰνής, 410
αὐτίκ' ἐγὼν ἀνόρουσ' ὑπὸ χάρματος: αὐτὰρ δ' ἀ
λάθρη
ἐμβαλέ μοι Ῥοϊς κόκκων, μελιηδὲ ἐδωδήν,
ἀκουσάν δὲ βίη μὲ προσηνάγκασσε πάσασθαι.
ὡς δὲ μ' ἀναρτάξας Κρονίδεο πυκνὴν διὰ μῆτιν
ἀχετο πατρὸς ἐμβόο, φέρων ὑπὸ κεῦθεα γαίης,
ἐξερέω, καὶ πάντα διξομαι, ὡς ἔρεεινες.
ήμεις μὲν μάλα πᾶσαι ἀν' ἰμερτὸν λειμώνα,
Δευκάπτη Φαινώ τε καὶ Ἡλέκτρη καὶ Ἰάνθη
καὶ Μελίτη Ἰάχη τε Ἄρδειά τε Καλλιρρή τε
Μηλώβοσι τε Τύχη τε καὶ Ὁκυρόν καλυκῶτις
Χρυσής τ' Ἰάνειρά τ' Ἀκάστη τ' Ἀδμήτη τε
καὶ Ὕδοπη Πλούτω τε καὶ ἰμερόεσσα Καλύψω
καὶ Στυξ Οὐρανίη τε Γαλαξαύρη τ' ἐρατεινή
Παλλάς τ' ἐγρεμάχη καὶ 'Ἀρτεμίς ἰσχείρα,
pαιζομεν ἦδ' ἀνθεα δρέπομεν χείρεσσ' ἐρέουντα,
425
μῦγδα κρόκον τ' ἄγανων καὶ ἄγαλλίδας ἦδ' νάκυνθον
καὶ ῥοδέας κάλυκας καὶ λείρια, θαῦμα ἰδέοθαι,
νάρκισον θ', ὅν ἐφύο τὸς περὶ κρόκον εὐρεία χθών.
αὐτὰρ ἐγὼ δρεπόμην περὶ χαρματι' γαῖα δ' ἐνερθε
χιόρησεν τῇ δ' ἐκθορ' ἀναξ κρατερός Πολυδέγμων.
βῆ δ' φέρων ὑπὸ γαιαν ἐν ἀρμασι χρυσείοισι
πόλλ' ἀκανθομένην' ἐβόησα δ' ἀρ' ὑδριά φωνῆ.
ταύτα τοι ἀχυμεμένη περὶ ἀληθεὰ πάντ' ἀγορεύων.

318
II.—TO DEMETER, 405-433

Then beautiful Persephone answered her thus: "Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Leucippe and Phaeo and Electra and Ianthe, Melita also and Iache with Rhodea and Callirrhoë and Melobosis and Tyche and Ocyrhoë, fair as a flower, Chryseis, Ianeira, Acaste and Admete and Rhodope and Pluto and charming Calypso; Styx too was there and Urania and lovely Galaxaura with Pallas who rouses battles and Artemis delighting in arrows: we were playing and gathering sweet flowers in our hands, soft crocuses mingled with irises and hyacinths, and rose-blooms and lilies, marvellous to see, and the narcissus which the wide earth caused to grow yellow as a crocus. That I plucked in my joy; but the earth parted beneath, and there the strong lord, the Host of Many, sprang forth and in his golden chariot he bore me away, all unwilling, beneath the earth: then I cried with a shrill unwilling cry. All this is true, sore though it grieves me to tell the tale."

1 The list of names is taken—with five additions—from Hesiod, Theogony 349 ff.: for their general significance see note on that passage.
THE HOMERIC HYMNS

Ως τότε μὲν πρόπαν ἡμαρ ὠμόφρονα θυμὸν ἔχουσαν
πολλὰ μᾶλ’ ἄλληλων κραδίνην καὶ θυμὸν ίαίνουν
ἀμφαγαπασάζομεν· ἄχεων δ’ ἀπεπαύετο θυμός.
γηθοσύνας δ’ ἐδέχοντο παρ’ ἄλληλων ἐδίδον τε.
τήσιν δ’ ἐγνύθεν ἥλθ’ Ἐκάτῃ λιπαροκρήδεμνος·
πολλὰ δ’ ἀρ’ ἀμφαγάπητησε κόρην Δημήτερος ἀγνήν·
ἐκ τού τι οἱ πρόπολοι καὶ ὀπάων ἐπλετ’ ἀνασσά.

Ταῖς δὲ μετ’ ἄγγελον ἦκε βαρύκτυπος εὐρύστα
Ζέυς

Ῥεῖν ήὔκομον, Δημήτερα κυνούπεπλον
ἀξέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτα δὲ τιμᾶς
dωσέμεν, ὡς κεν ἐλοιτο μετ’ ἀθανάτοις θεοῖς·
νεῦσε δὲ οἱ κούρην ἔτεος περιτελλομένου
ϑὴν τριτάθην μὲν μοίραιν ὑπὸ τοῦ ξύφου ἡρόντα,
τὰς δὲ δύω παρὰ μητρὶ καὶ ἄλλοις ἄθανάτοισιν.
δις ἐφατ’ ὀνὺ ἀπίθθησε θεὰ Διὸς ἀγγελιῶν.
ἔσσυμένως δ’ ἤμε θείᾳ Οὐλύμποιο καρῆνων,
ἐς δ’ ἄρα Ῥάριοι ξέε, φερεσβίον οὕθαρ ἀρούρης
τὸ πρὶν, ἀτὰρ τότε γ’ οὕτι φερεσβίον, ἀλλὰ
ἐκήλων
ἐστήκει πανάφυλλον ἐκενθε δ’ ἄρα κρί λευκῶν
μῆδει οἱ Δήμητρος καλλισφύρων· αὐτὰρ ἐπειτὰ
μέλλειν ἄφαρ τανασίσθην κομήσειν ἄσταχύσειν
ὁρος ἀεξομένου, πέδω δ’ ἄρα πίνους ὁμοῖοι
βρισέμεν ἄσταχύσων, τὰ δ’ ἐν ἐλλεδανοῖσι δεδέσθαι.
ἐνθ’ ἐπέβη πρῶτιστον ἀπ’ αἰθέρος ἀτρυγέτοιο·
ἀσπασίως δ’ ἰδον ἄλληλας, κεχάρηντο ὑπὸ θυμὼ.
τὴν δ’ ὦδε προσέευπτ’ Ῥέῃ λιπαροκρήδεμνος·

Δεύο τέκος, καλλεί σε βαρύκτυπος εὐρύστα
Ζέυς
ἐλθέμεναι μετὰ φῦλα θεῶν, ὑπέδεκτο δὲ τιμᾶς
II.—TO DEMETER, 434–461

So did they then, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their hearts had relief from their griefs while each took and gave back joyousness.

Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what rights she should choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grain was hidden by design of trim-ankled Demeter. But afterwards, as spring-time waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

"Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please
THE HOMERIC HYMNS

[δωσέμεν, ὡς κ' ἐθέλησθα] μετ’ ἠθανάτουςι θεοῖς.1
[νεῦσε δὲ σοι κούρην ἐτεος π’εριτελλομένου
[τὴν τριτάτην μὲν μοῖραν ὑπὸ ξόφων ἦ]ἔρευντα,
[τὰς δὲ δύο παρὰ σοὶ τε και ἅλλους] ἠθανάτουσιν. 465
[ὡς ἂρ ἐφ’ τελέ]εσθαι. ἡ δ’ ἐπένευσε κάρητι.
[ἀλλ’ θι, τέκνου] ἐμὸν, καὶ πείθεο, μηδὲ τί λέν
ἀ[ζηχὲς μεν]έανε κελαινεφέι Κρονίωι.
a[iψα δὲ κα]ρπὸν ἀδεξε φερέσβιον ἄνθρώποισιν.

‘Ω[ς εφατ’. οὐ]’ ἀπάθησεν ἐυστέφανοι Νημήτηρ. 470
αἶψα δὲ καρπὸν ἀνήκεν ἄρουράν ἐριβώλων
πάσα δὲ φυλλοπόν τε και ἀνθεσιν εὐρεία χθών
ἐβρισ’. ἡ δ’ κιοῦσα θεμιστοπόλοις βασιλέυσι
ἀδεξεν Τριπτολέμῳ τε Διοκλεῖ τε πληξίππῳ
Εὐμόλπον τε βιή Κελεῦ θ’ ἡγήτορι λαῶν
ἀρσιμοσύνην θ’ ἱερῶν καὶ ἐπέφρασεν ὄργηα πᾶσι,
Τριπτολέμῳ τε Πολυξείνῳ, ἐπὶ τοῖς δὲ Διοκλεῖ
σεμνά, τὰ τ’ οὕτως ἔστι παρεξίμεν οὔτε πυθέσθαι
οὕτ’ ἀχέειν’ μέγα γὰρ τι θεῶν σέβας ἵσχανεν
ἀνδήν.

ὁλβιος, ὡς τά’ ὅπωπεν ἐπιχθονίων ἄνθρωπων. 480
ὡς δ’ ἀτελῆς ἱερῶν ὡς τ’ ἄμμορος, οὕτῳ ὁμοίων
ἀισάν ἔχει φθίμενος περ ὑπὸ ξόφῳ ἡρόσεντι.

Αὐτὰρ ἐπειδὴ πάνθ’ ὑπεθήκατο διὰ θεῶν,
βαν’ ρ’ ἵμεν Οὐλυμπόνῳ θεῶν μεθ’ ὁμήγυριν
ἀλλῶν.

ἐνθα δὲ ναιετάσουσι παραὶ Διὸ τερπικεραύνῳ
σεμναὶ τ’ αἰδοίαι τε’ μέγ’ ὁλβιος, ὡν τίν’ ἐκεῖναι
προφρονέως φιλωνταί ἐπιχθονίων ἄνθρωπων
αἴψα δὲ οἱ πέμπτους ἐφέστιον ἐς μέγα δῶμα
Πλούτων, ὡς ἄνθρωποι ἄφενος θνητοῖς δίδωσιν.

1 The restorations of this and the following lines are those printed in the Oxford (1911) text.
among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life."

So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Diocles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her mysteries, to Triptolemus and Polyxenus and Diocles also,—awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.
THE HOMERIC HYMNS

'Αλλ' ἂγ' Ἐλευσίνως θυόσσης δήμον ἔχουσα 490
καὶ Πάρων ἀμφιρύτην Ἀντρῶνα τε πετρηέντα,
pότνια, ἀγλαόδωρ', ὄρθφορε, Δηοὶ ἀνασσα,
αὐτὴ καὶ κούρῃ περικαλλής Περσεφόνεια:
πρόφρονες ἀντ' ὦδης βιοτὸν θυμήρε' ὀπαζε.
αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοιδῆς. 495

III

ΕΙΣ ΑΠΟΛΛΩΝΑ [ΔΗΛΙΟΝ]

Μνήσομαι οὐδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο,
ὅτε θεοῖ κατὰ δῶμα Δίως τρομέουσιν ιόντα·
kai ρά τ' ἀναίσσουσιν ἐπὶ σχεδὸν ἐρχομένοιο
πάντες ὡφ' ἐδράων, ὥστε φαίδιμα τόξα τιταίνει.
Δητῶ δ' οὖθε μίμνε παραὶ Διὶ περπικεραύνῳ,
ἡ ρὰ βιῶν τ' ἐχάλασσε καὶ ἐκλήσσε φαρέτρῃν,
καὶ οἴ ἀπ' ἱθίμων ὄμων χείρεσσιν ἔλούσα
τόξα κατεκρέμασε πρὸς κίονα πατρὸς ἐοῖο
πασσάλου ἐκ χρυσέον· τὸν δ' ἐς θρόνον εἴσεν
ἀγοῦσα.

τῷ δ' ἄρα νέκταρ ἐδώκε κατηρ κέπαι χρυσεῖω
ἐς συμμένος φίλου νιών' ἔπειτα δὲ δαίμονες ἄλλοι
θέξουσιν χαϊρεῖ δὲ τε πότνια Δητῶ,
μη δὲ ροφόρον καὶ καρτερὸν νιῶν ἔτυκτε.
χαϊρε, μάκαιρ ὁ Δητοῖ, ἔπει τέκες ἀγλαὰ τέκνα,
Ἀπόλλωνα τ' ἀνακτα καὶ Ἀρτεμίν ιοχέαιραν,
tὴν μὲν ἐν Ὀρτυγίᾳ, τὸν δὲ κραναῖ ἐνὶ Δήλῳ,
κεκλιμένη πρὸς μακρὸν ὄρος καὶ Κύνθιον ὁχθων,
ἀγχοπάτω φῶνικος, ἔπ' Ἰνωποῖο βεθροῖς.

1 Ruhnken: ἀλλ' θελευσίνως, M.

324
III.—TO DELIAN APOLLO, 1–18

And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all beauteous Persephone, and for my song grânt me heart-cheering substance. And now I will remember you and another song also.

III

TO DELIAN APOLLO

I will remember and not be unmindful of Apollo who shoots afar. As he goes through the house of Zeus, the gods tremble before him and all spring up from their seats when he draws near, as he bends his bright bow. But Leto alone stays by the side of Zeus who delights in thunder; and then she unstrings his bow, and closes his quiver, and takes his archery from his strong shoulders in her hands and hangs them on a golden peg against a pillar of his father’s house. Then she leads him to a seat and makes him sit: and the Father gives him nectar in a golden cup welcoming his dear son, while the other gods make him sit down there, and queenly Leto rejoices because she bare a mighty son and an archer. Rejoice, blessed Leto, for you bare glorious children, the lord Apollo and Artemis who delights in arrows; her in Ortygia, and him in rocky Delos, as you rested against the great mass of the Cynthian hill hard by a palm-tree by the streams of Inopus.

325
THE HOMERIC HYMNS

Πῶς τ’ ἀρ σ’ ὧμνήσω πάντως ἐνυμνον ἔνντα; πάντη γάρ τοι, Φοίβε, νόμοι βεβλήατ’ ἀοίδης, ἡμέν ἄν, ἤπειρον πορτιτρόφον ἢδ’ ἄνα νῆσους: πᾶσαι δὲ σκοπιαὶ τοι ᾧδον καὶ πρόωνες ἀκροὶ ὑψηλῶν ὁρέων ποταμοί θ’ ἀλάδε προφέουτες ἀκταί τ’ εἰς ἀλα κεκλιμέναι λιμένες ἐς θαλάσσης. ἤ ὦς σε πρόων Δηττώ τέκε, χάρμα βροτοῖς, κλινθεία πρὸς Κύνθων ὄρος κρανακὴ ἐνὶ νῆσῳ, Δήλῳ ἐν ἀμφιρύτῃ; ἐκάτερθε δὲ κῦμα κελαινὸν ἐξῆνε χέρσουδε λυγυπνοίοις ἀνέμοιοιν, ἐνθ’ ἄπορνύμενος πάσι θυντοίσιν ἀνάσσεις. ὦς σοις Κρήτη τ’ ἐντὸς ἔχει καὶ δῆμος ’Αθηνῶν νησίς τ’ Αἰγίνη ναυσικλείτη τ’ Εὔβοια, Αἰγαί, Πειρεσίαν 1 τε καὶ ἀγχάλαι Πετάρθος Θρηκίος τ’ Ἀθόως καὶ Πηλίου ἄκρα κάρυτῳ. Θρηκίη τε Σάμος Ἰδης τ’ ὅρεα σκιόντα, Σκύρος καὶ Φάκαια καὶ Ἀὐτοκάνης ὄρος αἰτῦ, ’Ιμβρος τ’ εὐκτιμένη καὶ Δῆμος ἀμιχθαλόεσσα Δέσβος τ’ ἠγαθέ, Μύκαρος ἐδος Αἰολίωνος, καὶ Χίος, ἢ νῆσον λαπαρωτάτη εἰς ἀλλ’ κεῖται, παπαλόεις τε Μίμας καὶ Κωρύκου ἄκρα κάρηνα καὶ Κλάρος αἰγλήεσσα καὶ Αἰσαγής ὄρος αἰτῦ καὶ Σάμος υδηλῆ Μυκάλης τ’ αἰστεῖνα κάρηνα Μίλητος τε Κώως τε, πόλεις Μερόπων ἀνθρώπων, καὶ Κυνός αἰσπεινα καὶ Κάρπαθος ἤνεμοεσσα Νάξος τ’ ἦδε Πάρος Ῥήναια τε πετρήεσσα, τόσσον ἐπ’ ὀδύνουσα Ἐκηθόλου ἱκετο Δητῶ, εἴ τις οἱ γαϊέων νιεῖ θέλοι οἰκία θέσθαι. αἱ δὲ μάλ’ ετρόμουν καὶ εὐδείδισαν, οὔτε τὸς ἔτη Φοῖβον δέξασθαι, καὶ πιοτέρη περ ἐοῦσαν.

1 Ruhnken: τ’ Ειρεσίαι, MSS.
III.—TO DELIAN APOLLO, 19-48

How, then, shall I sing of you who in all ways are a worthy theme of song? For everywhere, O Phoebus, the whole range of song is fallen to you, both over the mainland that rears heifers and over the isles. All mountain-peaks and high headlands of lofty hills and rivers flowing out to the deep and beaches sloping seawards and havens of the sea are your delight. Shall I sing how at the first Leto bare you to be the joy of men, as she rested against Mount Cynthus in that rocky isle, in sea-girt Delos—while on either hand a dark wave rolled on landwards driven by shrill winds—whence arising you rule over all mortal men?

Among those who are in Crete, and in the township of Athens, and in the isle of Aegina and Euboea, famous for ships, in Aegae and Eiresiae and Peparethus near the sea, in Thracian Athos and Pelion's towering heights and Thracian Samos and the shady hills of Ida, in Scyros and Phocaea and the high hill of Autocane and fair-lying Imbros and smouldering Lemnos and rich Lesbos, home of Macar, the son of Aeolus, and Chios, brightest of all the isles that lie in the sea, and craggy Mimas and the heights of Corycus and gleaming Claros and the sheer hill of Aesagea and watered Samos and the steep heights of Mycale, in Miletus and Cos, the city of Meropian men, and steep Cnidos and windy Carpathos, in Naxos and Paros and rocky Rhenea—so far roamed Leto in travail with the god who shoots afar, to see if any land would be willing to make a dwelling for her son. But they greatly trembled and feared, and none, not even the richest of them, dared receive
THE HOMERIC HYMNS

πρὶν γ’ ὄτε δὴ ὅ’ ἐπὶ Δήλου ἐβῆσατο πότων
Δητῶ
καὶ μὲν ἀνειρομένη ἔπεα πτερόεντα προσηύδα.

Δήλ’, εἰ ἃμάρ κ’ ἐθέλοις ἔδος ἔμμεναι νῦν ἐμοῖο,
Φοίβου Ἀπόλλωνος, θέσθαι τ’ ἔνι πίονα νηὸν,—
ἄλλος δ’ οὔτε σεῖὸ ποθ’ ἀψεται, οὔδε σε λήσει
οὐδ’ εὐβων σὲ γ’ ἐσεσθαι οὕμωι οὔτ’ εὐμηλοῦ,
οὐδὲ πρύγην οἴσεις οὔτ’ ἂρ φυτὰ μυρία φύσεις.

εἰ δέ κ’ Ἀπόλλωνος ἐκαέργου νηὸν ἔχρησθα,
ἀνθρωποὶ τοι πάντες ἀγινήσου’ ἐκατομβας
ἐνθάδ’ ἄγειρόμενοι, κνίσσῃ δὲ τοι ἀσπετος αἰεὶ
δημοῦ ἀναίξει βοσκήσεις θ’ οἶ κέ σ’ ἔχωσι
χειρὸς ἀπ’ ἀλλοτρίης, ἐπεὶ οὐ τοι πῖαρ ὑπ’ οὐδας.

ὁς φάτο. χαίρε δὲ Δήλος, ἀμειβομένη δὲ προσ-
ηύδα.

Δητω, κυδίστη θύγατερ μεγάλου Κοίοου,
ἁσπασίκεν ἐν γάρ γην ἐκάτιον ἀνακτος
δεξαίμην. αἰνός γὰρ ἐτήσιμον εἰμί ἀνασήχῃ
ἀνδράσιν. δώδε δὲ κεν περιτιμήσεσα γενοῦμη.

ἀλλὰ τὸδε τρομέω, Δητω, ἔπος, οὐδὲ σε κεύσω
λίνη γάρ τινά φασιν ἀτάσθαλον Ἀπόλλωνα
ἐσσεσθαι, μέγα δὲ πρυτανευσέμεν ἀθανάτοισι
καὶ θυντωθεῖ βροτοῖσιν ἐπὶ ξείδωρον ἄρουραν.

τῷ ὅ’ αἰνός δεῖδοικα κατὰ φρένα καὶ κατὰ θυμόν,
μῆ, ὅποτ’ ἀν τὸ πρῶτον ἱδη φάος ἑλίῳ,
νῆσον ἀτιμήσας, ἐπεὶ ἥ κράναθεδος εἰμὶ,
ποσὶ καταστρέψας ὡς ἄλος ἐν πελάγεσιν,
ἐνθ’ ἐμὲ μὲν ἡμέα κύμα κατὰ κράτος ἅλις αἰεὶ
κλύσειν. δ’ ἄλλην γαίαν ἄφιξεται, ἥ κεν ἄδη οἴ,

τεῦξασθαι νῦν τε καὶ ἀλοῖσα δεινρήντα

πουλύντος δ’ ἐν ἐμοὶ θαλάμας φώκαι τε μέλαιναι
οἰκία ποιήσονται ἄκηδεα, χήτει λαῶν.

328
III.—TO DELIAN, APOLLO, 49-78

Phoebus, until queenly Leto set foot on Delos and uttered winged words and asked her: 

"Delos, if you would be willing to be the abode of my son Phoebus Apollo and make him a rich temple—; for no other will touch you, as you will find: and I think you will never be rich in oxen and sheep, nor bear vintage nor yet produce plants abundantly. But if you have the temple of far-shooting Apollo, all men will bring you hecatombs and gather here, and incessant savour of rich sacrifice will always arise, and you will feed those who dwell in you from the hand of strangers; for truly your own soil is not rich."

So spake Leto. And Delos rejoiced and answered and said: "Leto, most glorious daughter of great Coeus, joyfully would I receive your child the far-shooting lord; for it is all too true that I am ill-spoken of among men, whereas thus I should become very greatly honoured. But this saying I fear, and I will not hide it from you, Leto. They say that Apollo will be one that is very haughty and will greatly lord it among gods and men all over the fruitful earth. Therefore, I greatly fear in heart and spirit that as soon as he sees the light of the sun, he will scorn this island—for truly I have but a hard, rocky soil—and overturn me and thrust me down with his feet in the depths of the sea; then will the great ocean wash deep above my head for ever, and he will go to another land such as will please him, there to make his temple and wooded groves. So, many-footed creatures of the sea will make their lairs in me and black seals their dwellings undisturbed, because I lack people. Yet if
THE HOMERIC HYMNS

άλλ' εἰ μοι τλαίης γε, θεά, μέγαν ὄρκον ὅμοσσα, 80
ἐνθάδε μιν στρώτων τεῦξειν περικαλλέα νηὼν
ἐμμεναι ἀνθρώπων χρηστήριον, αὐτάρ ἐπειτα
[τεῦξασθαί νηώς τε καὶ ἄλσεα δενδρήνεια 1]
πάντας ἔπ' ἀνθρώπους, ἐπεὶ ἡ πολυσύνυμος ἔσται.

"Ὡς ἀρ' ἐφή ψ. Δητῶ δὲ θεῶν μέγαν ὄρκον ὅμοσσε,
ἰστων νῦν τάδε Γαία καὶ Οὐρανὸς εὕρεις ὑπέρθεν
καλ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὡστε μέγιστος
ὄρκος δεινότατος τε πέλει μακάρεσσι θεοῦσιν
ἡ μην Φοῖβου τήδε θυώδης ἔσεσται αἰεὶ
βωμὸς καὶ τέμενος, τίσει δὲ σε γ' ἔξοχα πάντων.

Αὐτάρ ἐπεὶ ρ' ὅμοσσέν τε τελευτησέν τε τὸν
ὄρκον,

Δῆλος μὲν μᾶλα χαϊρε γονή 2 ἐκάτοιο ἄνακτος;
Δητῶ δ' ἑννημάρ τε καὶ ἑννέα νῦκτας ἄελπτοις
ὡδίνεσσι πέπαρτο. θεαί δ' ἐσαν ἐνδοθί πᾶσαι,
όσσαι ἁρισταί ἐσαι, Διώνῃ τε Ἦρεσ τε
'Iχναΐη τε Θέμις καὶ ἀγάςτονος 'Αμφιτρίτη
ἀλλαὶ τ' ἀθάναται νόσφων λευκολένου"Ηρης;

ἡστο γὰρ ἐν μεγάροισι Δίως νεφεληγερέταιο
μοῦνη δ' οὐκ ἐπέτυπτο μογοστόκος Εἰλείθυια;

ἡστο γὰρ ἄκρα Ολύμπῳ ὕπο προτευσίν κηφεσιν,
"Ηρης φραδμοσύνης λευκολένου, ἢ μιν ἔρυκε
ξηλοσύνη, ὡτ' αἰρ' ὕιναμονα τε κρατερόν τε

Δητῶ τέξεσθαι καλλιπλόκαμος τότ' ἔμελλεν.

Αἰ δ' Ἦριν προὔπεμψαν ἐνκτιμένης ὑπὸ νήσου,
ἀξέμεν Εἰλείθυιαν, ὑποσχόμεναι μέγαν ὀρμον,
χρυσείοισι λίνοισιν ἐκείμενον, ἐνναέπτεχαν;
νόσφων δ' ἡνωγόν καλλεῖν λευκολένου Ἡρης,
μὴ μιν ἐπειτ' ἐπέεσθαι ἀποστρέψειν ίοῦσιν

αὐτάρ ἐπεὶ τὸ γ' ἄκουσε ποδήμεμος φίκεα Ἦρις,

1 Allen.  2 Franke: γ' νψ, MSS.

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III.—TO DELIAN APOLLO, 79–107

you will but dare to swear a great oath, goddess, that here first he will build a glorious temple to be an oracle for men, then let him afterwards make temples and wooded groves amongst all men; for surely he will be greatly renowned.

So said Delos. And Leto swore the great oath of the gods: "Now hear this, Earth and wide Heaven above, and dropping water of Styx (this is the strongest and most awful oath for the blessed gods), surely Phoebus shall have here his fragrant altar and precinct, and you he shall honour above all."

Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pangs beyond wont. And there were with her all the chiefest of the goddesses, Dione and Rhea and Ichnaea and Themis and loud-moaning Amphitrite and the other deathless goddesses save white-armed Hera, who sat in the halls of cloud-gathering Zeus. Only Eilithyia, goddess of sore travail, had not heard of Leto's trouble, for she sat on the top of Olympus beneath golden clouds by white-armed Hera's contriving, who kept her close through envy, because Leto with the lovely tresses was soon to bear a son faultless and strong.

But the goddesses sent out Iris from the well-set isle to bring Eilithyia, promising her a great necklace strung with golden threads, nine cubits long. And they bade Iris call her aside from white-armed Hera, lest she might afterwards turn her from coming with her words. When swift Iris, fleet of foot as the wind, had heard all this, she set to run; and
THE HOMERIC HYMNS

βη ἴνα θείων, ταχέως δὲ διήνυσε πάν τὸ μεσημβ. αὐτὰρ ἐπεὶ ἰκανε θεῶν ἔδος, αἰτήν 'Ολυμπον, αὐτίκ' ἁρ' Εἰλείθυιαν ἀπεκ μεγάρου φύραξ, ἐκπροκαλεσσαμένη ἔπεα πτερόεντα προσηύδα, πάντα μάλ', ὡς ἐπέτελλον 'Ολυμπια δῶματ' ἐχουσαι.

τῇ δ' ἄρα θυμὸν ἐπειθεὶν ἐνι στήθεσι φίλοισιν· βαὖ δὲ ποσὶ τρήρωσι πελείασιν θεῷ ομοίαι. εὐτ' ἐπὶ Δήλου ἔβαινε μογοστόκοις Εἰλείθυια, δῆ τότε τὴν τόκος εἴλε, μενοίνησεν δὲ τεκέσθαι. ἀμφὶ δὲ φοίνικι βάλε πῆχεε, γοῦνά δ' ἔρειεσε λειμώνι μαλακῷ· μείδησε δὲ γαῖ' ὑπένερθεν· ἐκ δ' ἔθορε πρὸ φώσδε· θεαὶ δ' ὀλόλυξαν ἀπασαί.

'Ενθα σε, ήμε Φοῖβε, θεαλ λόου ύδατι καλόν ἀγνῶς καὶ καθαρῶς, στάρξαν δ' ἐν φάρει λευκῷ, λεπτῷ, νηγατέω· περὶ δὲ χρύσεων στρόφου ἥκαν.

Οὐδ' ἂρ' Ἀπόλλωνα χρυσάορα θήσατο μήτηρ, ἀλλὰ Θέμις νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν ἀθανάτησιν χερσὶν ἐπηρξατο· χαίρε δὲ Λητώ, οὐνεκα τοξοφόρον καὶ καρτερὸν υἱὸν ἐτικτεν. αὐτὰρ ἐπεὶ δῇ, Φοῖβε, κατέβρως ἀμβροτον εἴδαρ, οὐ σὲ γ' ἐπειτ' ἱσχον χρύσεοι στρόφοι ἀσπαίροντα,

οὐδ' ἐτὶ δέσματ' ἔρυκε, λύνοτο δὲ πείρατα πάντα. αὐτίκα δ' ἀθανάτησι μετήνα Φοῖβος Ἀπόλλων·

Εἰ η μοι κάθαρις τε φίλη καὶ καμπύλα τόξα, χρῆσω δ' ἀνθρώπωσι Δίως νημερτέα βουλήν.

'Ως εἰπὼν ἐβίβασκεν ἐπὶ χθόνος εὔρυποδεῖς Φοῖβος ἀκερσεκόμης, ἐκατηβόλος· αἴ δ' ἄρα πᾶσαι.
quickly finishing all the distance she came to the home of the gods, sheer Olympus, and forthwith called Eilithyia out from the hall to the door and spoke winged words to her, telling her all as the goddesses who dwell on Olympus had bidden her. So she moved the heart of Eilithyia in her dear breast; and they went their way, like shy wild-doves in their going.

And as soon as Eilithyia the goddess of sore travail set foot on Delos, the pains of birth seized Leto, and she longed to bring forth; so she cast her arms about a palm tree and kneeled on the soft meadow while the earth laughed for joy beneath. Then the child leaped forth to the light, and all the goddesses raised a cry. Straightway, great Phoebus, the goddesses washed you purely and cleanly with sweet water, and swathed you in a white garment of fine texture, new-woven, and fastened a golden band about you.

Now Leto did not give Apollo, bearer of the golden blade, her breast; but Themis duly poured nectar and ambrosia with her divine hands: and Leto was glad because she had borne a strong son and an archer. But as soon as you had tasted that divine heavenly food, O Phoebus, you could no longer then be held by golden cords nor confined with bands, but all their ends were undone. Forthwith Phoebus Apollo spoke out among the deathless goddesses:

"The lyre and the curved bow shall ever be dear to me, and I will declare to men the unfailing will of Zeus."

So said Phoebus, the long-haired god who shoots afar and began to walk upon the wide-pathed earth;
THE HOMERIC HYMNS

θάμβεσαν ἀθάνατως χρυσῷ δ’ ἀρα Δήλος ἀπασα 165
[Bεβρίθει, καθορώσα Δίως Λητοῦς τε γενέθλην,
γηθοσύνη, δρι μιν θεὸς εἰλετο οἰκία θέσθαι
νήσων ἥπειροι τε, φίλησε δὲ κηρόθι μᾶλλον.]
Ηὔθησ’, ὡς ὅτε τε ῥίον οὐρεῖς ἀνδρείν ὕλης.

Ἀυτὸς δ’, ἀργυρότοξε, ἀναξ ἐκατηθόλ’ Ἄπολλον, 140
ἀλλοτε μὲν τ’ ἐπὶ Κύνθον ἐβύθισα παιπαλόεντος,
ἀλλοτε δ’ ἂν νήσους τε καὶ ἀνέρας ἡλάσκαζε.
πολλοὶ τοι νησί τε καὶ ἀλσαε δευδήνθεντα
πάσαι δὲ σκοτιαί τε φίλαι καὶ πρώονες ἀκροὶ
ὑψηλῶν ὀρέων ποταμοί θ’ ἀλαδε προρέουτες.

ἀλλὰ σὺ Δήλῳ, Φοῖβε, μάλιστ’ ἐπιτέρπεα ἦτορ,
ἔνθα τοι ἐλκέχιτων Ἰάννες ἅγερεθοῦνται
αὐτοῖς σὺν παϊδεσι καὶ αἰδοίῆς ἀλόχοισιν.
οἱ δὲ σε πυγμαχίη τε καὶ ὀρχησμῷ καὶ οὐδῇ
μνησάμενοι τέρτουσιν, ὅτ’ ἂν στήσωνται ἅγωνα. 150

φαῖν’ κ’ ἄθανάτους καὶ ἀγήρως ἐμμεναι αἰεί,
ὅς τὸν ἑπαντιάσει, ὅτ’ Ἰάννες ἀθροῖ οἰεν
πάντων γὰρ κεν ἰδοῖτο χάριν, τέρψαιτο δὲ θυμὸν
ἀνδρας τ’ εἰσορῶν καλλιζώνους τε γυναίκας
νήσας τ’ ὠκελας ἢ’ αὐτῶν κτήματα πολλάς.

πρὸς δὲ τόδε μέγα θάῦμα, δοὺν κλέος ὑποτ’ ὀλείται,
κοῦραι Δηλιάδες, ἐκατηθελέται θεράπται
α’ τ’ ἐπει δρ πρῶτον μὲν Ἄπολλων’ ὑμνήσωσιν,
αὐτεὶ δ’ αὖ Λητώ τε καὶ Ἀρτεμίν ισχέαιραν,
μνησάμεναι ἀνδρῶν τε παλαιῶν ἢ’ γυναικῶν
ὑμνον αἰείοσιν, θέλγοσι δὲ φυλ’ ἀνθρώπων.

1 ll. 136-8 are intrusive, being alternative for l. 139.
They are found in Π and the edition of Stephanus (in text),
and in the margin of ETL (with the note "in another copy
these verses also are extant"). In D they are added by a
second hand.

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and all the goddesses were amazed at him. Then with gold all Delos [was laden, beholding the child of Zeus and Leto, for joy because the god chose her above the islands and shore to make his dwelling in her: and she loved him yet more in her heart.] blossomed as does a mountain-top with woodland flowers.

And you, O lord Apollo, god of the silver bow, shooting afar, now walked on craggy Cynthus, and now kept wandering about the islands and the people in them. Many are your temples and wooded groves, and all peaks and towering bluffs of lofty mountains and rivers flowing to the sea are dear to you, Phoebus, yet in Delos do you most delight your heart; for there the long robed Ionians gather in your honour with their children and shy wives: mindful, they delight you with boxing and dancing and song, so often as they hold their gathering. A man would say that they were deathless and unageing if he should then come upon the Ionians so met together. For he would see the graces of them all, and would be pleased in heart gazing at the men and well-girded women with their swift ships and great wealth. And there is this great wonder besides—and its renown shall never perish—the girls of Delos, hand-maidens of the Far-shooter; for when they have praised Apollo first, and also Leto and Artemis who delights in arrows, they sing a strain telling of men and women of past days, and charm the tribes of men. Also they can imitate the
THE HOMERIC HYMNS

πάντων δ' ἀνθρώπων φωνᾶς καὶ βαμβαλιαστύνν
μιμεῖσθ' ἵσασιν̄ φαίη δὲ κεν αὐτὸς ἐκαστος
φθέγγεσθ'. οὗτω σφιν καλὴ συνάρητρεν ἁοιδή.
 Ἁλλ' ἀγεθ' ἴληκοι μὲν Ἀπόλλων Ἀρτέμιδι
 ξὺν,
χαίρετε δ' ὑμεῖς πᾶσαἱ ἐμεῖο δὲ καὶ μετόπισθεν
μνήσασθ', ὀπρότε κέν τις ἐπιχθούνων ἀνθρώπων
ἐνθάδ' ἀνείρηται ξείνως ταλαπείριος ἐλθὼν̄
ὅ κοῦραι, τίς δ' ὑμων ἄνῃρ ἡδιστός ἁοιδῶν
ἐνθάδε πολείται, καὶ τέφ τέρπεσθε μάλιστα;̔
ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθαι ἀφήμως̔
tυφλὸς ἄνῃρ, οἰκεὶ δὲ Χίρ ἐνι πανπαλοέσᾑ
tοῦ πᾶσαι μετόπισθεν ἀριστεύουσιν ἁοιδαὶ.
ἡμεῖς δ' ὑμέτερον κλέος οὖσομεν, ὄσον ἐπ' αἰαν̔
ἀνθρώπων στρεφόμεσθα πόλεις εὖ ναιετάωσας-

[ΕΙΣ ΑΠΟΛΛΩΝΑ ΠΤΘΙΟΝ]

"Ω ἄνα, καὶ Λυκίην καὶ Μηνιήν ἐρατευὴν̔
καὶ Μιλητοῦν ἔχεις, ἐναλον πόλιν ἰμερόεσσαν,
αὐτὸς δ' αὐ Ἰήλου περικλύστοι μέγ' ἀνάσσεις.

Εἰςι δὲ φορμίξων Λητοῦς ἐρυκνύδεος υίὸς
φόρμιγγι γλαφυρῆ πρὸς Πυθῶ πετρῆςασ,̔
ἀμβροτα εἰματ' ἑκὼν τεθυμένα: τοῦτο δὲ φόρμιγγες
χρυσέου ὑπὸ πλήκτρον καυαχὴν ἔχει ἰμερόεσσαν. 185
ἐνθὲν δὲ πρὸς 'Ολυμπὸν ἀπὸ χθενος, ὅτε στρομα,
eἰςι Δίοσ πρὸς δῶμα θεῶν μεθ' ὀμήγγυριν ἄλλων.

1 ΕΤΙΠ: κρεμβαλιαστύν, other MSS. The former word is
connected with βαμβαίνειν = to chatter with the teeth, and is
usually taken to mean "castanet-playing"; but since imita-

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III.—TO PYTHIAN APOLLO, 162–187

tongues of all men and their clattering speech: each would say that he himself were singing, so close to truth is their sweet song.

And now may Apollo be favourable and Artemis; and farewell all you maidens. Remember me in after time whenever any one of men on earth, a stranger who has seen and suffered much, comes here and asks of you: "Whom think ye, girls, is the sweetest singer that comes here, and in whom do you most delight?" Then answer, each and all, with one voice: "He is a blind man, and dwells in rocky Chios: his lays are evermore supreme." As for me, I will carry your renown as far as I roam over the earth, to the well-placed cities of man, and they will believe also; for indeed this thing is true. And I will never cease to praise far-shooting Apollo, god of the silver bow, whom rich-haired Leto bare.

TO PYTHIAN APOLLO

O LORD, Lycia is yours and lovely Maeonia and Miletus, charming city by the sea, but over wave-girt Delos you greatly reign your own self.

Leto's all-glorious son goes to rocky Pytho, playing upon his hollow lyre, clad in divine, perfumed garments; and at the touch of the golden key his lyre sings sweet. Thence, swift as thought, he speeds from earth to Olympus, to the house of Zeus, to join the gathering of the other gods: then straightway

tion of castanet playing would hardly be worthy of mention as a feat of skill, it seems more likely that the stammering or harsh dental pronunciation of foreigners is to be understood.
THE HOMERIC HYMNS

αὐτίκα δ' ἀθανάτοισι μέλει κλαθρὶς καὶ ἀοιδὴ.
Μοῦναὶ μὲν θ' ἄμα πᾶσαι ἀμειβομέναι ὅπι καλῇ
ὑμνεύσιν ὑμ τεὸν δόρ' ἀμβροτα ἡδ' ἀνθρώπων
tλημοσύνας, ὅσ' ἔχοντες ὑπ' ἀθανάτοισι θεοῖς
ζώους' ἀφραδέες καὶ ἀμήχανοι, οὐδὲ δύνανται
εὐρέμεναι θανάτοι τ' ἄκος καὶ γῆρας ἀλκρι-
αὐτὰρ εὐπλόκαμοι Χάριτες καὶ ἐὔφρονες Ὡραὶ
'Ἀρμονί' θ' Ἡ βη τε Δίὸς θυγάτηρ τ' Ἀφροδίτη
ὀρχευτ' ἀλλήλων ἐπὶ καρπῷ χείρας ἔχουσαν
τῆς μὲν ὑπ' αἰσχρῆ μεταμελητεῖ τοῦ ἐλάχεια,
ἀλλὰ μάλα μεγάλη τε ἰδεῖν καὶ εἶδος ἁγητῇ,
Ἀρτέμις ἵσχειρα ὁμότροφος Ἀπόλλων.
ἐν δ' αὖ τῆς Ἄρης καὶ ἕυσκοπος Ἀργειφόντης
παίζουν' αὐτὰρ ὁ Φοῖβος Ἀπόλλων ἐγκυθηρίζει
καλὰ καὶ ὑπὶ βιβάς. ἀιήγη δὲ μὴν ἀμφιβαίνει
μαρμαρυνγαι τε ποδῶν καὶ ἐνυκλώστοιο χιτῶνος,
οὐ δ' ἐπιτέρπονται θυμὸν μέγαν ἐισορόμοντες
Δητὼ τε χρυσοπλόκαμος καὶ μητέτα Ζεῦς
νῦν φίλον παίζοντα μετ' ἀθανάτοις θεοῖς.

Πῶς τ' ἀρ' σ' ὑμνήσω πάντως εὐμμυνον ἕοντα;
ἡ' σ' ἐν μυστηρίσιν ἁείδω καὶ φιλότητι,
ὅππως μυκόμενος ἐκεῖς Ἀ' ἁντίδα κούρην
'Ἰσχυ' ἀμ' ἀντιθέω, Ἐλατονίδη εὐπττο;
ἡ ἀμα Φόρβαντι Τριοπέρο γενότοι, ἡ ἀμ' Ἐρευθεῖ;
ἡ ἀμα Λευκίππο φ καὶ Λευκίππο δόμαρτι

* * *

τεξός. δ' δ' ἅπτοισιν οὐ μὴν Τριοπός γ' ἐνέλειπεν.
ἡ ως τὸ πρῶτον χρηστήριον ἀνθρώποισι
ζητεύων κατὰ γαῖαν ἔβης, ἐκατηβόλ' Ἀπόλλων;

1 Martin: μυστήριον, MSS.
2 Martin: ὅππως μυκόμενος, M: the other MSS. are still more corrupt.
3 Allen-Sikes: τριότο, τρισῶ and τρισῶ, MSS.

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III.—TO PYTHIAN APOLLO, 188–215

the undying gods think only of the lyre and song, and all the Muses together, voice sweetly answering voice, hymn the unending gifts the gods enjoy and the sufferings of men, all that they endure at the hands of the deathless gods, and how they live witless and helpless and cannot find healing for death or defence against old age. Meanwhile the rich-tressed Graces and cheerful Seasons dance with Harmonia and Hebe and Aphrodite, daughter of Zeus, holding each other by the wrist. And among them sings one, not mean nor puny, but tall to look upon and enviable in mien, Artemis who delights in arrows, sister of Apollo. Among them sport Ares and the keen-eyed Slayer of Argus, while Apollo plays his lyre stepping high and featly and a radiance shineth around him, the gleaming of his feet and close-woven vest. And they, even gold-tressed Leto and wise Zeus, rejoice in their great hearts as they watch their dear son playing among the undying gods.

How then shall I sing of you—though in all ways you are a worthy theme for song? Shall I sing of you as wooer and in the fields of love, how you went wooing the daughter of Azan along with god-like Ischys the son of well-horsed Elatius, or with Phorbas sprung from Triops, or with Eretheus, or with Leucippus and the wife of Leucippus . . . you on foot, he with his chariot, yet he fell not short of Triops. Or shall I sing how at the first you went about the earth seeking a place of oracle for men, O far-shooting Apollo? To Pieria

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THE HOMERIC HYMNS

Πιερίνη μὲν πρῶτον ἀπ’ Οὐλύμπου κατήλθε·
Δέκτων τ’ ἡμαθέντα παρέστηκε ἡ’ Ἐνυήνας¹
καὶ διὰ Περραιβοῦς· τάχα δ’ εἰς Ἰασολκὸν ἵκανες,
Κηναίου τ’ ἐπέβης ναυσικλειτῆς Εὔβοιῆς.

στῆς δ’ ἐπὶ Δηλάντῳ πεδίῳ· τὸ τοι ὅχι ἄδε θυμῶ
τείξασθαι νῦν τε καὶ ἄλσεα δεινοῦντα.
ἐνθὲν δ’ Ἐὔριπον διαβάς, ἐκατηβόλ’ Ἀπόλλον,
βῆς ἀν’ ὅρος ζάθεον, χλωρόν τάχα δ’ ξεῖς ἀπ’ αὐτοῦ
ἐς Μυκαλησῖον ἰῶν καὶ Τεμνησίον λεχεποίην.

Θήβης δ’ εἰσαφίκανες ἔδος καταειμένου ὕλη·
οὐ γὰρ πῶ τις ἐναεί βροτῶν ἱερὴ ἐν πνεῦμα Θήβης,
οὐδ’ ἀρα πώ τότε γ’ ἤσαν ἀταρπιτολ ὦδε κέλευθοι
Θήβης ἀμ′ πεδίον πυρήφορον, ἀλλ’ ἔχειν ὕλη.

ἐνθὲν δὲ προτέρω ἔκιες, ἐκατηβόλ’ Ἀπόλλον,
Ὀγχρηστὸν δ’ ξεῖς, Ποσιδῆρον ἀγλαῖνον ἄλσος·
ἐνθά νεοδμὴς πᾶλος ἀναπνείει ἄχθομενος περ
ἐλκον ἀρματα καλά· χαμάι δ’ ἔλατηρ ἄγαθός περ
ἐκ διάφρου θορὸν ὄδον ἔρχεται· οἱ δὲ τέως μὲν
κεῖν’ ὄχεια κρωτεύουσι ἀνακοτοτήν ἄφιεντες.
ἐὶ δὲ κεῖν ἀρματ’ ἀγῆσιν ἐν ἄλσει δεινοῆντι,
ἵππους μὲν κομέουσιν, τὰ δὲ κλίναντες ἔσωι
δὐς γὰρ τὰ πρώτα θ’ ὀσὶ χένεθ’· οἱ δὲ ἀνάκτι
εὐχωνται, δίφρον δὲ θεοῦ τότε μοῖρα φυλάσσει.

ἐνθὲν δὲ προτέρω ἔκιες, ἐκατηβόλ’ Ἀπόλλον.
Κηφισόσκον δ’ ἄρ’ ἐπεῖπτα κιχήσαο καλλιρέεθρον,
ὅς ὅτε Διηλίθθεν τροχεῖς καλλιρροοὺν ὤδωρ.
τὸν διαβάς, Ἐκάργης, καὶ Ἐκαλένην πολύπυργον
ἐνθὲν ἄρ’ εἰς Ἀλιάρτον ἄφικεο ποιήτα.

Βῆς δ’ ἐπὶ Τελφούσης· τόθι τοι ἄδε χῶρος ἀπ’ ἄρμον
τεύξασθαι νῦν τε καὶ ἄλσεα δεινοῦντα.

45 στῆς δὲ μάλ’ ἄγχ’ αὐτῆς καὶ μαν πρὸς μῦθον ἔκειτε·

¹ Matthiae: 'Ἀγνήνας, Μ.'
first you went down from Olympus and passed by sandy Lectus and Enienae and through the land of the Perrhaebi. Soon you came to Iolcus and set foot on Cenaeum in Euboea, famed for ships: you stood in the Lelantine plain, but it pleased not your heart to make a temple there and wooded groves. From there you crossed the Euripus, far-shooting Apollo, and went up the green, holy hills, going on to Mycalessus and grassy-bedded Teumessus, and so came to the wood-clad abode of Thebe; for as yet no man lived in holy Thebe, nor were there tracks or ways about Thebe’s wheat-bearing plain as yet.

And further still you went, O far-shooting Apollo, and came to Onchestus, Poseidon’s bright grove: there the new-broken colt distressed with drawing the trim chariot gets spirit again, and the skilled driver springs from his car and goes on his way. Then the horses for a while rattle the empty car, being rid of guidance; and if they break the chariot in the woody grove, men look after the horses, but tilt the chariot and leave it there; for this was the rite from the very first. And the drivers pray to the lord of the shrine; but the chariot falls to the lot of the god.

Further yet you went, O far-shooting Apollo, and reached next Cephissus’ sweet stream which pours forth its sweet-flowing water from Lilaea, and crossing over it, O worker from afar, you passed many-towered Ocalea and reached grassy Haliartus.

Then you went towards Telphusa: and there the pleasant place seemed fit for making a temple and wooded grove. You came very near and spoke to
THE HOMERIC HYMNS

Τελφοῦσ’, ενθάδε δὴ φρονέω περικαλλέα νην ἀνθρώπων τεῦξαι χρηστήριον, οίτε μοι αἰεὶ ενθάδ’ ἀγινήσουσι τεληέσσας ἐκατόμβας, ἥμεν ὅσοι Πελοπόννησον πλειραν ἔχουσιν ἥδ’ ὅσοι Εὐρώπην τε καὶ ἀμφιρύτας κατὰ νήσους, χρησόμενοι τοῖς δὲ κ’ ἐγώ υπερετέα βουλήν πᾶσι θεμιστεύοιμι χρέων ἐνὶ πίονι νηὴ.

"Ὡς εἴπών διέθηκε θεμείλια Φοίβος Ἀπόλλων εὐρέα καὶ μάλα μακρὰ διηνεκές: ἢ δὲ ἰδοῦσα
Τελφοῦσα κραδίνη ἔχολώσατο εἰπὲ τε μύθων.

Φοίβε άναξ ἐκάεργε, ἔπος τι τοι ἐν φρεσὶ θήσω. ενθάδ’ ἐπεὶ φρονείς τεῦξαι περικαλλέα νην ἐμεναὶ ἀνθρώπωις χρηστήριον, οίτε τοι αἰεὶ ενθάδ’ ἀγινήσουσι τεληέσσας ἐκατόμβας‘

ἀλλ’ ἐκ τοι ἔρεω, σὺ δ’ ἐνι φρεσὶ βάλλειο σῆσι, πημανείς σ’ αἰεὶ κτύπων ῥπων ὃκειαν
ἀρδόμενοι τ’ οὐρῆς ἐμῶν ἱερῶν ἀπὸ πηγέων ἐνθα τις ἀνθρώπων βουλήστατο εἰσορίασσαι

ἀρματά τ’ εὐποίητα καὶ ἦκυπτόδων κτύπων ῥπων ἡ νην τε μέγαν καὶ κτήματα πόλλ’ ἐνεύντα.

ἀλλ’ εἰ δὴ τι πῆθοι, σὺ δὲ κρείσσων καὶ ἀρείων ἐσσί, ἀνὰξ, ἐμέθεν, σεῦ δὲ σθένων ἐστὶ μέγιστον,
ἐν Κρίσῃ ποίησαι ὑπὸ πτίχη Παρνήσου.

ἐνθ’ ὦθ’ ἀρματὰ καλὰ δοκήσται οὐτε τοι ῥπων ἠκυπτόδων κτύπων ἐσται ἐυδήμητον περὶ βωμῶν,

ἀλλὰ τοι ὦς προσάγοιεν Ἰηπαίηοι δόρα ἀνθρώπων κλυτὰ φύλα: σὺ δὲ φρένας ἄμφιγεγηθῶς

deξαι ἱερὰ καλὰ περικτιῶν ἄνθρώπων.

δὲς εἴποις ‘Εκάτων πέτιθε φρένας, ὅφρα οἱ αὐτῇ 275
Τελφοῦσῃ κλέος εἰὴ ἐπὶ χθοῦν, μὴδ’ Ἐκάτων.

"Ενθεν δὲ προτέρῳ ἐκίες, ἐκατηβόλ’ Ἀπολλων’
her: "Telphusa, here I am minded to make a glorious temple, an oracle for men, and hither they will always bring perfect hecatombs, both those who live in rich Peloponnesus and those of Europe and all the wave-washed isles, coming to seek oracles. And I will deliver to them all counsel that cannot fail, giving answer in my rich temple."

So said Phoebus Apollo, and laid out all the foundations throughout, wide and very long. But when Telphusa saw this, she was angry in heart and spoke, saying: "Lord Phoebus, worker from afar, I will speak a word of counsel to your heart, since you are minded to make here a glorious temple to be an oracle for men who will always bring hither perfect hecatombs for you; yet I will speak out, and do you lay up my words in your heart. The trampling of swift horses and the sound of mules watering at my sacred springs will always irk you, and men will like better to gaze at the well-made chariots and stamping, swift-footed horses than at your great temple and the many treasures that are within. But if you will be moved by me—for you, lord, are stronger and mightier than I, and your strength is very great—build at Crisa below the glades of Parnassus: there no bright chariot will clash, and there will be no noise of swift-footed horses near your well-built altar. But so the glorious tribes of men will bring gifts to you as Iepaeon ('Hail-Healer'), and you will receive with delight rich sacrifices from the people dwelling round about." So said Telphusa, that she alone, and not the Far-Shooter, should have renown there; and she persuaded the Far-Shooter.

Further yet you went, far-shooting Apollo, until
THE HOMERIC HYMNS

ἔσες δ' ἐσ Φλεγών ἀνδρῶν πόλιν ὑβριστάων,
οί Δίας ὦν ἀλέγοντες ἔπλοι θεοῖ ναιετάσκεοι
ἐν καλῇ βῆσσῃ Κηφισίδος ἐγγύθη λήμνης. 280
ἐνθεν καρπαλίμως προσέβησ πρὸς δειράδα θύων
ἵκεο δ' ἐς Κρίσην ὑπὸ Παρνησίων υφόντα,
κυμών πρὸς Ζέφυρον τετραμένον, αὐτὰρ ὑπερθεν
πέτρη ἐπικρέμαται, κοῦλῃ δ' ὑποδέδρομε βῆσσα,
τρηχεί· ἔνθα ἀναξ τεκμήρατο Φοῖβος 'Απόλλων 285
νην ποιήσασθαι ἐπήρατον εἰπέ τε μὴθον.

'Ἐνθάδε δὴ φρονέω τεῦξαι περικαλλέα νην
ἐμμενεται ἄνθρώποις χρηστήριων, οὔτε μοι αἰεὶ
ἐνθάδε' ἐνήσουσι τελησσάς ἐκατόμβας,
ἣν ἦσσοι Πελοπόννησον πτεραν ἔχουσιν. 290
ἤδ' ἀνὴρ Εὐρώπην τε καὶ ἀμφιτράτας κατὰ νῆσους,
χρησμένοι· τοῖσιν δ' ἂρ' ἐγὼ νημερτεά βουλὴν
πάσι θεμιστεύομι χρέων ἐνὶ πίοι νηφ.

'Ως εἴπων δείθηκε θεμείλια Φοῖβος 'Απόλλων
εὐρέα καὶ μᾶλα μακρὰ διηνεκές· αὐτὰρ ἐπ' αὐτοῖς
λάμων οὐδὸν έθηκε Τροφώνιος ἤδ' Ἀγαμήδης,
νιές 'Εργίνου, φίλοι ἄθανάτουι θεοῖσιν
ἀμφὶ δὲ νην ἔνασσαν ἀθέσφατα φιλ' ἄνθρωπον
ξεστοίσων λάεσσαν, ἀοίδιμον ἐμμενει αἰεὶ.

'Αγχοῦ δὲ κρήνη καλλίρρους, ἔνθα δράκαιναν
κτείνειν ἀναξ, Δίος νῦν, ἀπὸ κρατεροῦ βιοῦ,
ζητρεφέα, μεγάλην, τέρας ἀγρίον, ἢ κακὰ πολλὰ
ἀνθρώπους ἐρέσεσκεν ἐπὶ χθοίν, πολλὰ μὲν αὐτοὺς,
πολλὰ δὲ μῆλα ταναύποδ', ἐπεὶ πέλε πῆμα
dafouνον.

καὶ ποτε δεξαμένη χρυσοθρόνου ἔτρεψεν "Ηρης 305
δεινών τ' ἀργαλέου τε Τυφάονα, πῆμα βροτοῖς'
οὐν ποτ' ἂρ' "Ηρη ἐτικτε χολωσαμένη Δί τατρί,
III.—TO PYTHIAN APOLLO, 278-307

you came to the town of the presumptuous Phlegyae who dwell on this earth in a lovely glade near the Cephisian lake, caring not for Zeus. And thence you went speeding swiftly to the mountain ridge, and came to Crisa beneath snowy Parnassus, a foothill turned towards the west: a cliff hangs over it from above, and a hollow, rugged glade runs under. There the lord Phoebus Apollo resolved to make his lovely temple, and thus he said:

"In this place I am minded to build a glorious temple to be an oracle for men, and here they will always bring perfect hecatombs, both they who dwell in rich Peloponnesus and the men of Europe and from all the wave-washed isles, coming to question me. And I will deliver to them all counsel that cannot fail, answering them in my rich temple."

When he had said this, Phoebus Apollo laid out all the foundations throughout, wide and very long; and upon these the sons of Erginus, Trophonius and Agamedes, dear to the deathless gods, laid a footing of stone. And the countless tribes of men built the whole temple of wrought stones, to be of for ever.

But near by was a sweet flowing spring, and there with his strong bow the lord, the son of Zeus, killed the bloated, great she-dragon, a fierce monster wont to do great mischief to men upon earth, to men themselves and to their thin-shanked sheep; for she was a very bloody plague. She it was who once received from gold-throned Hera and brought up fell, cruel Typhaon to be a plague to men. Once on a time Hera bare him because she was angry with father
THE HOMERIC HYMNS

η ἡμείς ἐρικυδέα γείνατ' Ἀθήνην ἐν κορυφῇ. ἦ δ' ἀλφαία χολόσατο πότνια Ἰηρή ἢδε καὶ ἄγραμένοις μετ' ἄθανάτοισιν ἔστη

Κέκλυσε μεν, πάντες τε θεοὶ πάσαι τε θεαίναι, ὡς ἐμ' ἀτιμάζειν ἀρχεῖ νεφεληγερέτα Ζεὺς πρῶτος, ἐπεὶ μ' ἄλοχον ποιήσατο κέδυν εἰδώλιαν καὶ νῦν νόσφιν ἐμείο τέκε γλαυκώπτων Ἀθήνην, ἦ πάσιν μακάρεσσει μεταπρέπει ἄθανάτοισιν. αὐτὰρ δ' η' ἱπεδανὸς γέγονεν μετὰ πάσι θεοῖσιν παῖς ἐμὸς Ἡφαιστόσ, βίκυνος πόδας, ὑπὸ τέκουν αὐτὴν [αἰσχος ἐμοί καὶ δυνείδος ἐν οὐρανῷ ὄντε καὶ αὐτὴν 2]

ρήσταν χερσίν ἐλούσα καὶ ἐμβαλον εὐρεί πόντῳ. ἀλλὰ ἐν Ἡρῆς τηγάτηρ Θέτης ἀργυρόπετα δέξατο καὶ μετὰ ήσι κασιγνήτησιν κομίσσειν. ὡς ὁφελ' ἀλλο θεοῖσι χαράξεσσαι μακάρεσσι. σχέτλει, ποικιλομήτα, τί νῦν μητίσσει ἄλλο; πῶς ἐτής οἰος τεκένει γλαυκώπτων Ἀθήνην; οὐκ ἂν ἐνθ ὑπόκρημην; καὶ σῇ κεκλημένῃ ἐμπῆς ἥν ρ' ἐν ἄθανάτοισιν, οἱ οὐρανῶν εὐρυν ἐχουσί. 325 φράζει λυμή τοί τι κακὸν μητίσσομ' ὀπίσω. καὶ νῦν μέντοι ἐν γυν τεχνήσομαι, ὡς κε γέννησας παῖς ἐµός, ὡς κε θεοίς μεταπρέπει ἄθανάτοισιν, οὕτε σὸν αἰαχύνας ἱερὸν λέχος οὐτ' ἐµὸν αὐτής. οὔτε τοι εἰς εὐνὴν πωλήσομαι, ἀλλ' ἀπὸ σείο τηλόθῳ έουσα 4 θεοίσι μετέσσομαι ἄθανάτοισιν. "Ὡς εἰποῦς' ἀπὸ νόσφι τεθέν κἂ χωμένη κήρ. αὐτίκ' ἐπειτ' ἱράτω βοῶπις πότνια Ἰηρη, χειρὶ καταπρημεὶ δ' ἐλασε χόνα καὶ φάτο μῦθον.

1 Allen-Sikes: ἤ ἡμείς ἐρα, M.
2 Suggested by Allen-Sikes to fill up the lacuna.
3 Matthiae: ἠ ρ', MSS.
4 Hermann: τηλόθεν οἶσα, MSS.
Zeus, when the Son of Cronos bare all-glorious Athena in his head. Thereupon queenly Hera was angry and spoke thus among the assembled gods:

"Hear from me, all gods and goddesses, how cloud-gathering Zeus begins to dishonour me wantonly, when he has made me his true-hearted wife. See now, apart from me he has given birth to bright-eyed Athena who is foremost among all the blessed gods. But my son Hephaestus whom I bare was weakly among all the blessed gods and shrivelled of foot, a shame and a disgrace to me in heaven, whom I myself took in my hands and cast out so that he fell in the great sea. But silver-shod Thetis the daughter of Nereus took and cared for him with her sisters: would that she had done other service to the blessed gods! O wicked one and crafty! What else will you now devise? How dared you by yourself give birth to bright-eyed Athena? Would not I have borne you a child—I, who was at least called your wife among the undying gods who hold wide heaven. Beware now lest I devise some evil thing for you hereafter: yes, now I will contrive that a son be born me to be foremost among the undying gods—and that without casting shame on the holy bond of wedlock between you and me. And I will not come to your bed, but will consort with the blessed gods far off from you."

When she had so spoken, she went apart from the gods, being very angry. Then straightway large-eyed queenly Hera prayed, striking the ground flatwise with her hand, and speaking thus:
THE HOMERIC HYMNS

Κέκλυτε νῦν μεν, Γαία καὶ Οὐρανὸς εὐρὺς ὑπέρθεν
Τετήνες τε θεοί, τοὶ υπὸ χθοῦν ναιετάντες
Τάρταρον ἀμφὶ μέγαν, τῶν ἕξ ἀνδρές τε θεοὶ τε·
αὐτὸι νῦν μεν πάντες ἀκούσατε καὶ δότε παίδα
νόσφι Δίος, μηδὲν τι βίην ἐπιδεινὰ κείνου·
ἀλλ' ὁ γε φέρτερος ἑστὼ, ὁσὸν Κρόνον εὐρύσπα Ζεὺς.
ὁς ἄρα φωνήσας ἢμας ἡθόνα χειρὶ παχεῖν
κνηθῆ θ' ἄρα Γαία φερέσβιος· ἢ δὲ ἴδουσα
tέρπετο δὴ κατὰ θυμόν· ὅπετο γὰρ τελέσσαι.
ἐκ τούτου δὴ ἐπείτα τελεσφόρον εἰς ἐνιαυτὸν
οὗτε πότ' εἰς εὐνὴν Δίος ἦλθε μητεῦντος,
οὗτε πότ' ἐς θῶκον πολυδαίδαλον, ως τὸ πάρος

περ

αὐτὸ ἐφεξομενὴ πυκνῶς φράξεσκετο βουλάς·
ἀλλ' ἢ γ' ἐν νηροῖσι πολυλίστοισι μένουσα
tέρπετο οἷς ἱερόσι βοῶπις πότνια Ἡρη.
ἀλλ' ὁτε δὴ μήνες τε καὶ ἡμέραι ἐξετελεύντο
ἀν περιτελλομένου ἑτεσ καὶ ἐπήλυθον ὁραί,

ἡ δ' ἐτεκ' οὗτε θεοῖς ἐναλύγκιον οὗτε βροτοῖς,
δεινὸν τ' ἄργαλεόν τε Τυφάονα, πῆμα βροτοῖς.
αὐτίκα τόνδε λαβοῦσα βοῶπις πότνια Ἡρη
δῶκεν ἐπείτα φέρουσα κακῷ κακοῦ· ἡ δ' ὑπὲδεκτο.
δς κακὰ πόλι' ἔρδεσκεν ἀγακλυτὰ φῦλ' ἀνθρώ-

πων·

ὁς τῇ γ' ἀντιάσει, φέρεσκε μιν αὐσιμον ἠμαρ,
πρὶν γε οἱ ἱὸν ἐφήκε ἀναξ ἐκαίργος Ἀπόλλων
καρτερῶς· ἢ δ' ὀδύνησιν ἐρεχθημένη χαλεπῆς
κεῖτο μέγ' ἀσθμαίνουσα κυλινδομένη κατὰ χώρον.
θεσπεσία δ' ἐνοπὴ γένετ' ἀσπετος· ἢ δὲ καθ'

ὑλην

1 Allen-Sikes: ἦστω, Μ.
"Hear now, I pray, Earth and wide Heaven above, and you Titan gods who dwell beneath the earth about great Tartarus, and from whom are sprung both gods and men! Harken you now to me, one and all, and grant that I may bear a child apart from Zeus, no wit lesser than him in strength—nay, let him be as much stronger than Zeus as all-seeing Zeus than Cronos." Thus she cried and lashed the earth with her strong hand. Then the life-giving earth was moved; and when Hera saw it she was glad in heart, for she thought her prayer would be fulfilled. And thereafter she never came to the bed of wise Zeus for a full year, nor to sit in her carved chair as aforetime to plan wise counsel for him, but stayed in her temples where many pray, and delighted in her offerings, large-eyed queenly Hera. But when the months and days were fulfilled and the seasons duly came on as the earth moved round, she bare one neither like the gods nor mortal men, fell, cruel Typhaon, to be a plague to men. Straightway large-eyed queenly Hera took him and bringing one evil thing to another such, gave him to the dragoness; and she received him. And this Typhaon used to work great mischief among the famous tribes of men. Whosoever met the dragoness, the day of doom would sweep him away, until the lord Apollo, who deals death from afar, shot a strong arrow at her. Then she, rent with bitter pangs, lay drawing great gasps for breath and rolling about that place. An awful noise swelled up unspeakable as she writhed.
THE HOMERIC HYMNS

πυκνά μαλ’ ἐνθα καὶ ἐνθα ἐλίσσετο, λείπε δὲ
θυμὸν
φωτὸν ἀποπνείουσ’. ὃ δ’ ἐπηύξατο Φοῖβος Ἀπόλλων.
Ἐνταυθῶι νῦν πῦθεν ἐπὶ χθονὶ βωτιανείρῃ
ουδὲ σύ γε ξώονσα κακὸν δήλημα βροτοῖσιν
ἔσσεαι, οἱ γαῖς πολυφόρβου καρπὸν ἔδοντες
ἐνθάδ’ ἀγινήσουσι τελησάσας ἐκατόμβας:
ουδὲ τι τοι τάνατον γε δυσῆλεγ’ οὐτε Τυφώενς
ἀρκέσει οὐτε Χίμαιρα δυσώνυμος, ἀλλὰ σὲ γ’
αὐτοῦ
πῦσε Γαία μέλαινα καὶ ἠλέκτωρ Τηρέων.
‘Ὡς φάτ’ ἐπενχόμενος τὴν δὲ σκότος ὅσος
κάλυφε.

τὴν δ’ αὐτοῦ κατέπνυ’ ἱερὸν μένος Ἡλίωοι,
ἐξ οὖ νῦν Πυθὼ κικλήσκεται. οἱ δέ ἀνακτὰ
Πύθιων ἀγκαλέουσιν ἐπόώμου, οὖνεκα κεῖθι
αὐτοῦ πῦσε πέλωρ μένος ὄξεος Ἡλίωοι.
Καὶ τὸτ’ ἀρ’ ἔγνω ἔσιν ἔνι φρεσὶ Φοῖβος
Ἀπόλλων,

οὖνεκά μιν κρήνη καλλιρροος ἐξαπάφησε;
βῆ δ’ ἐπὶ Τελφοῦση κεχολωμένος, αἶψα δ’ ἵκανε:
στὴ δὲ μάλ’ ἄγχ’ αὐνής καὶ μιν πρὸς μῦθον ἔειπε·
Τελφοῦσ’, οὖκ ἀρ’ ἐμελλες ἐμὸν νῦν ἐξαπαφόσα
χώρον ἔχουσ’ ἔρατὸν προρείων καλλίρρουν ὦδωρ.

ἐνθάδε δὴ καὶ ἐμὸν κλέος ἐσσεται, οὐδὲ σὸν ὀνῆς.

‘Ἡ καὶ ἐπὶ μίὸν ὄσε ἄναξ ἐκάρηγος Ἀπόλλων
πετραῖς προχυτῆσιν, ἀπέκρυψεν δὲ ρέεθρα
καὶ βωμὸν ποιῆσατ’ ἐν ἀλσεὶ δενδρῆντι,
ἄγχι μάλα κρήνης καλλιρρόους ἐνθάδ’ ἀνακτε

πάντες ἐπίκλησιν Τελφοῦσις εὐχετοῦνται,
οὖνεκα Τελφοῦσης ἱερῆς ἱερὶς βέβρα.

1 Hermann: Πύθιων καλέουσιν, MSS.

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continually this way and that amid the wood: and so she left her life, breathing it forth in blood. Then Phoebus Apollo boasted over her:

"Now rot here upon the soil that feeds man! You at least shall live no more to be a fell bane to men who eat the fruit of the all-nourishing earth, and who will bring hither perfect hecatombs. Against cruel death neither Typhoeus shall avail you nor ill-famed Chimera, but here shall the Earth and shining Hyperion make you rot."

Thus said Phoebus, exulting over her: and darkness covered her eyes. And the holy strength of Helios made her rot away there; wherefore the place is now called Pytho, and men call the lord Apollo by another name, Pythian; because on that spot the power of piercing Helios made the monster rot away.

Then Phoebus Apollo saw that the sweet-flowing spring had beguiled him, and he started out in anger against Telphusa; and soon coming to her, he stood close by and spoke to her:

"Telphusa, you were not, after all, to keep to yourself this lovely place by deceiving my mind, and pour forth your clear flowing water: here my renown shall also be and not yours alone?"

Thus spoke the lord, far-working Apollo, and pushed over upon her a crag with a shower of rocks, hiding her streams: and he made himself an altar in a wooded grove very near the clear-flowing stream. In that place all men pray to the great one by the name Telphusian, because he humbled the stream of holy Telphusa.

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THE HOMERIC HYMNS

Καὶ τὸτε δὴ κατὰ θυμὸν ἐφράζετο Φοῖβος
Ἀπόλλων,  
οὐστινας ἀνθρώπους ὄργειόνας ἐισαγάγοιτο,  
οἳ θεραπεύονται Πυθοὶ ἐν πετρήσει  
ταῦτ' ἀρα ὁμαίνον ἐνόησ' ἐπὶ οἴνοι πόντῳ  
νὴρ θοῦν'. ἐν δ' ἄνδρες ἔσαι πολλὲς τε καὶ ἔσθλοι,  
Κρῖτες ἀπὸ Κνωσοῦ Μινώου, οἳ ὥσαντας  
iερὰ τε πέροντα καὶ ἀγγέλουν θέμιστας  
Φοῖβον Ἀπόλλωνος χρυσαόρου, ὅτι κεν εὖπη  
χρείων ἕκ δάφνης γυάλων ὑπὸ Παρνησίου.  
οἳ μὲν ἐπὶ πρίγκιν καὶ χρήσιμα νην μελαῖνη  
ἐς Πύλων ἡμαθόντα Πυλογενεάς τ' ἀνθρώπους  
ἔπλεον· αὐτὰρ δὲ τοίς συνήντεστο Φοῖβος Ἀπόλλων—  
ἐν πόντῳ δ' ἐπόρουσε δέμας δελφῖνι ἐοικὼς  
νην θοῦ καὶ κείτο πέλορ μέγα τε δεινον τε  
tῶν δ' οὕτως κατὰ θυμὸν ἐπεφράζασθ' ὡστε νοῆσαι  
[ἐκβάλλειν δ' ἐθελον δελφίνι· ὦ δ' νηρα μέλαιναν]  
pάντοσ' ἀνασσείσασθε, τίνας δ' νηρα δοῦρα.  
οἳ δ' ἀκέων ἐνι νῃ καθητο δειμαίνουντες·  
οὐδ' οἳ γ' ὅπλ'. ἔλοιν κοίλην ἀνὰ νηρα μέλαιναν,  
οὐδ' ἐλοῦν λαῖφος νηρὸς κυανοπρόφοροι,  
ἀλλ' ὡς τα πρῶτιστα κατεστήσαντο βοεύσων,  
ὡς ἔπλεον κραστῶς δὲ Νότος κατόπισθεν ἐπενεργε  
νηρα θοῦ. πρῶτον δὲ παρημείβουτο Μάλειαν,  
παρ δὲ Δακωνίδα γαίαν ἀλιστέφανον πτολέθρον  
ον καὶ χῶρον τερψιμβρότου Ἡλέλιοι,  
κύναρον, ἐνθα τε μῆλα βαθύτριχα βόσκεται αἰεὶ  
μελιότιο ἀνακτος, ἔχει δ' ἐπιτερπέα χῶρον.  
oἳ μὲν ἀρ' ἐνθ' ἐθελον νηρα σχείν ἢδ' ἀποβάντες

1 Τ.ρ.: ἐπεφράζαστο νοῆσαι, M. For the absolute use of ἐπιφράζω cp. Herodotus iv. 200 δὲ ἐπιφρασθεῖς. ὡστε νοῆσαι expresses the natural result of reflection.

2 Allen-Sikes's supplement.
Then Phoebus Apollo pondered in his heart what men he should bring in to be his ministers in sacrifice and to serve him in rocky Pytho. And while he considered this, he became aware of a swift ship upon the wine-like sea in which were many men and goodly, Cretans from Cnossos,\(^1\) the city of Minos, they who do sacrifice to the prince and announce his decrees, whatsoever Phoebus Apollo, bearer of the golden blade, speaks in answer from his laurel tree below the dells of Parnassus. These men were sailing in their black ship for traffic and for profit to sandy Pylos and to the men of Pylos. But Phoebus Apollo met them: in the open sea he sprang upon their swift ship, like a dolphin in shape, and lay there, a great and awesome monster, and none of them gave heed so as to understand\(^2\); but they sought to cast the dolphin overboard. But he kept shaking the black ship every way and making the timbers quiver. So they sat silent in their craft for fear, and did not loose the sheets throughout the black, hollow ship, nor lowered the sail of their dark-prowed vessel, but as they had set it first of all with oxhide ropes, so they kept sailing on; for a rushing south wind hurried on the swift ship from behind. First they passed by Malea, and then along the Laconian coast they came to Taenarum, sea-garlanded town and country of Helios who gladdens men, where the thick-fleeced sheep of the lord Helios feed continually and occupy a glad-some country. There they wished to put their ship

\(^1\) Inscriptions show that there was a temple of Apollo Delphinius (cp. ll. 495-6) at Cnossus and a Cretan month bearing the same name.

\(^2\) *sc.* that the dolphin \textit{was} really Apollo.
THE HOMERIC HYMSNS

φράσσασθαι μέγα ταῦμα καὶ ὄφθαλμοῖς ἱδέσθαι, 415 εἰ μενεῖ εὐχὸς γλαφυρῆς δαπέδουσιν πέλωρον ἡ εἰς οἶδ' ἄλιον πολυίχθουν αὐτὶς ὀρούσει. ἀλλ' οὐ πηδαλίωσιν ἐπείθετο νῆσις ἐνεργής, ἀλλὰ παρέκ Πελοῦνην πίεραν ἔχουσα ἦ' ὀδὸν· πυνοὶ δὲ ἀναξ ἐκάεργος Ἱπόλλων ῥημιῶς ἤθων· ἢ δὲ πρήσσουσα κέλευθον Ἀρήνην ἤκανε καὶ Ἀργυφένη ἔρατεν καὶ Ὁρύον, Ἀλφειών πόρον, καὶ ἔκτιτον Ἄλπυ καὶ Πύλων ἡμαθέντα Πυλουγενέας τ' ἀνθρώπους. βῆ δὲ παρὰ Κρονοὺς καὶ Χαλκίδα καὶ παρὰ Δύμην

ηδὲ παρ' Ἡλίδα δίαν, ὅθε κρατεούσιν Ἐπειών. εὖτε Φερᾶς ἐπέβαλλεν, ἀγαλλομένη Δίδ σῶροι, καὶ σφὶν ὑπὲκ νεφέων Ἡθάκης τ' ὄρος αἰτὶ τέφαυτο Δουλιχίον τε Σάμην τε καὶ ὑλήσσα Ζάκυνθος. ἀλλ' ὅτε δὴ Πελοῦνην παρενίσατο πᾶσαν 425 καὶ δὴ ἐπὶ Κρίσης κατεφαίνετο κόλπος ἀπείρων, ὅστε διεκ Πελοῦνην πίεραι ἔργειν· ἢλθ' ἀνεμος Ζέφυρος μέγας, αἰθροιος, ἐκ Δίδ σαισης, λάβρος ἐπαιγγίζων ἐξ αἴθερος, ὀφρα τάχιστα νῆσις ἀνύσειε θέουσα ϭαλάσσης ἀλμυρον ὕδωρ. 430 ἄψωροι δὴ ἐπείτι πρὸς ἵνω τ' ἥλιον τε ἐπλευν· ἡγεμόνευε δ' ἀναξ Δίδ ποδ' Ἰπόλλων· ἦσον δ' ἐς Κρίσην εὐδείηλον, ἀμπελόσσαν, ἐς λιμέν· ἢ δ' ἀμάθουσιν ἄχριμψατο ποντοπόρος νηῦς.

"Ἐνθ' ἐκ νῆσος ὄρουσε ἀναξ ἐκάεργος Ἱπόλλων, 440 ἀστέρι εἰδόμενος μέσῳ ἡματιν· τοῦ δ' ἀπὸ πολλαὶ σπικηρίδες πωτῶντο, σέλας δ' εἰς ὑφανον ικεν· ἐς δ' ἄδυτων κατέδυσε διὰ τρίτων ἔριτίμων. ἔνθ' ἄρ' ὃ γε φλόγα χαία πτιφαυσκόμενος τὰ δ' κῆλα· 354
to shore, and land and comprehend the great marvel and see with their eyes whether the monster would remain upon the deck of the hollow ship, or spring back into the briny deep where fishes shoal. But the well-built ship would not obey the helm, but went on its way all along Peloponnesus: and the lord, far-working Apollo, guided it easily with the breath of the breeze. So the ship ran on its course and came to Arena and lovely Argyphea and Thryon, the ford of Alpheus, and well-placed Aepy and sandy Pylos and the men of Pylos; past Cruni it went and Chalcis and past Dyme and fair Elis, where the Epei rule. And at the time when she was making for Pherae, exulting in the breeze from Zeus, there appeared to them below the clouds the steep mountain of Ithaca, and Dulichium and Same and wooded Zacynthus. But when they were passed by all the coast of Peloponnesus, then, towards Crisa, that vast gulf began to heave in sight which through all its length cuts off the rich isle of Pelops. There came on them a strong, clear westwind by ordinance of Zeus and blew from heaven vehemently, that with all speed the ship might finish coursing over the briny water of the sea. So they began again to voyage back towards the dawn and the sun: and the lord Apollo, son of Zeus, led them on until they reached far-seen Crisa, land of vines, and into haven: there the sea-coursing ship grounded on the sands.

Then, like a star at noonday, the lord, far-working Apollo, leaped from the ship: flashes of fire flew from him thick and their brightness reached to heaven. He entered into his shrine between priceless tripods, and there made a flame to flare up bright, showing forth the splendour of his shafts, so
πάσαν δὲ Κρίσην κάτεχεν σέλας· αἱ δ' ὀλόλυξαν 445
Κρυσᾶλων ἀλοχοὶ καλλίξονοί τε θύγατρες
Φοίβου ὑπὸ ρητῆς· μέγα γὰρ δέος ἐμβαλ' ἐκάστῳ.
ἐνθεν δ' αὐτ' ἐπὶ νῆα νόημ' ὡς ἀλτὸ πέτεσθαι,
ἀνέρι εἰδόμενος αἰζηὸ τε κρατερῷ τε,
πρῳθήβη, χαῖτης εἰλυμένος εὐρέας ὠμοῦς· 450
καὶ σφέας φωνῆσας ἔπεα πτερόεντα προσηύδα·

'Ω ξείνοι, τίνες ἔστε; πόθεν πλεῖθ' ὑγρα κέλευθα;
ἡ τι κατὰ πρῆξιν ἡ μαφικίως ἀλάλησθε
οἶα τε ληστήρες ὑπέρ ἀλα, τοῖ τ' ἀλῶνται
ψυχὰς παρθέμενοι, κακῶν ἀλλοδαποῖσι φέροντες; 455
tίφθ' ὀυτὼς ἤσθον τετηνότες, οὔδ' ἐπὶ γαίαν
ἐκβήτ', οὔδὲ καθ' ὀπλα μελαίνης νηὸς ἔθεςθε;
αὐτὴ μὲν γε δίκη πέλει ἀνδρῶν ἀλφηστάων,
ὁππὸτ' ἄν ἐκ πόντοιο ποτὶ χθονὶ νηὶ μελαίνη
ἐλθὼσιν καμάτῳ ἄθηκότες, αὐτίκα δὲ σφεας
σίτοιο γλυκερόο περὶ φρένας ἤμερος αἱρεῖ. 460

'Ως φάτο καὶ σφιν θάρσος ἐνι στήθεσσιν ἔθηκε.
tὸν καὶ ἀμειβόμενος Κρητῶν ἀγὸς ἀντίον ἦδα·
ξείν', ἔπει οὐ μὲν γὰρ τε καταθνητοῖσι έοικας,
οὐ δέμας οὔδὲ φυνή, ἀλλ' ἀθανάτοισι θεοίσιν,
oὐλὲ τε καὶ μέγα χαϊρε, θεοὶ δὲ τοῖ θλβια δοῖεν. 465
καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ
τίς δῆμος; τίς γαία; τίνες ἄροτο ἐγγεγάσιν;
ἄλλῃ γὰρ φρονέστει ἐπεπλέομεν μέγα λαίτμα
ἐς Πύλον ἐκ Κρήτης, ἐνθεν γένος εὐχόμεθ' εἶναι· 470
νῦν δ' ὅδε ξύν νηὶ κατήλθομεν οὐ τι ἐκόντες,
νόστου ἰέμενοι, ἀλλὴν ὀδόν, ἄλλα κέλευθα·
ἀλλὰ τις ἀθανάτων δεῦρ' ἤγαγεν οὐκ ἔθελοντας.
III.—TO PYTHIAN APOLLO, 445-473

that their radiance filled all Crisa, and the wives and
well-girded daughters of the Crisaeans raised a cry at
that outburst of Phoebus; for he cast great fear
upon them all. From his shrine he sprang forth
again, swift as a thought, to speed again to the ship,
bearing the form of a man, brisk and sturdy, in the
prime of his youth, while his broad shoulders were
covered with his hair: and he spoke to the Cretans,
uttering winged words:

"Strangers, who are you? Whence come you
sailing along the paths of the sea? Are you for
traffic, or do you wander at random over the sea as
pirates do who put their own lives to hazard and
bring mischief to men of foreign parts as they
roam? Why rest you so and are afraid, and do not
go ashore nor stow the gear of your black ship?
For that is the custom of men who live by bread,
whenever they come to land in their dark ships
from the main, spent with toil: at once desire for
sweet food catches them about the heart."

So speaking, he put courage in their hearts, and
the master of the Cretans answered him and said:
"Stranger—though you are nothing like mortal men
in shape or stature, but are as the deathless gods—
hail and all happiness to you, and may the gods give
you good. Now tell me truly that I may surely know
it: what country is this, and what land, and what
men live herein? As for us, with thoughts set other-
wards, we were sailing over the great sea to Pylos
from Crete (for from there we declare that we are
sprung), but now are come on shipboard to this
place by no means willingly—another way and other
paths—and gladly would we return. But one of the
deathless gods brought us here against our will."

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THE HOMERIC HYMNS

Τοὺς δ’ ἀπαμειβόμενος προσέφη ἐκάεργος Ἀπόλλων
ξείνοι, τοι Κυνωσόν πολυδένδρεον ἀμφενέμεσθε 475
tο πρίν, ἀτάρ νῦν οὐκ ἔθ' ὑπότροποι αὐτὶς ἔσεσθε
ἐς τε πόλιν ἐρατὴν καὶ δώματα καλὰ ἐκαστὸς
ἐς τε φίλας ἀλόχους· ἀλλ' ἐνθάδε πίονα νηὸν
ἐξετ' ἐμὸν πολλοῖς τετιμένον ἀνθρώποισιν.
ἐιμὶ δ' ἐγὼ Δίὸς νῦς, Ἀπόλλων δ' εὔχομαι εἶναι. 480
ὑμέας δ' ἡγαγὼν ἐνθάδ' ὑπὲρ μέγα λαίτμα θαλάσσης,
οὐ τι κακὰ φρονέων, ἀλλ' ἐνθάδε πίονα νηὸν
ἐξετ' ἐμὸν πάσιν μάλα τίμων ἀνθρώποισιν,
βουλᾶς τ' ἀθανάτων εἰδήσετε, τῶν ἱστήτι
αἰεὶ τιμήσεσθε διαμπερὲς ἡμᾶτα πάντα· 485
ἀλλ' ἀγέθ', ὡς ἂν ἔγω εἴπο, πείθεσθε τάχιστα·
ἰστία μὲν πρῶτον κάθετον λύσαντε βοείας,
νῆα δ' ἐπείτα θοὴν μὲν ἐπ' ἴπτ' ἴπτορον ἐρύσασθε,
ἐκ δὲ κτήμαθ' ἔλεσθε καὶ ἐντεα νηὸς ἔσθης
καὶ βωμὸν ποιῆσατ' ἐπὶ ῥηγμίνθι θαλάσσης· 490
πῦρ δ' ἐπικαίνετε ἐπὶ τ' ἀλφίτα λευκὰ θύοντες
εὐχεσθαι δὴ ἐπείτα παριστάμενοι περὶ βωμὸν.
ὡς μὲν ἔγω τὸ πρῶτον ἐν ἡροειδεῖ πόντῳ
εἰδόμενος δελφίνων θοῆς ἐπὶ νηὸς ὄρουσα,
ὡς ἐμοὶ εὐχεσθαι Δελφίνιος· αὐτὰρ ὁ βωμὸς
ἀυτὸς Δελφίνιος καὶ ἐπόνιος ἔσεσται αἰεί. 495
deιπνῆσαι τ' ἀρ' ἐπείτα θοῇ παρὰ νηὶ μελαίνῃ
cαὶ σπείσαι μακάρεσσι θεοῖς, οὗ Ὀλυμπον
ἐχούσιον.
αὐτὰρ ἐπὶ τοῦ σιτοῦ μελίφρονος ἐξ ἐρων ἤσθε,
ἐρχεσθαί θ' ἀμ' ἔμοι καὶ ἱπταιήν' ἀείδειν,
εἰς δ' κε χῶρον ἱκυσθοῦν, ἵν' ἐξετε πίονα νηὸν.

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III.—TO PYTHIAN APOLLO, 474–501

Then far-working Apollo answered them and said: "Strangers who once dwelt about wooded Cnossos but now shall return no more each to his loved city and fair house and dear wife; here shall you keep my rich temple that is honoured by many men. I am the son of Zeus; Apollo is my name: but you I brought here over the wide gulf of the sea, meaning you no hurt; nay, here you shall keep my rich temple that is greatly honoured among men, and you shall know the plans of the deathless gods, and by their will you shall be honoured continually for all time. And now come, make haste and do as I say. First loose the sheets and lower the sail, and then draw the swift ship up upon the land. Take out your goods and the gear of the straight ship, and make an altar upon the beach of the sea: light fire upon it and make an offering of white meal. Next, stand side by side around the altar and pray: and in as much as at the first on the hazy sea I sprang upon the swift ship in the form of a dolphin, pray to me as Apollo Delphinius; also the altar itself shall be called Delphinius and overlooking¹ for ever. Afterwards, sup beside your dark ship and pour an offering to the blessed gods who dwell on Olympus. But when you have put away craving for sweet food, come with me singing the hymn Iē Paean (Hail, Healer!), until you come to the place where you shall keep my rich temple."

¹ The epithets are transferred from the god to his altar "Overlooking" is especially an epithet of Zeus, as in Apollonius Rhodius ii. 1124.
THE HOMERIC HYMNS

"Ως ἔφαθ’· οὖ δ’ ἀρα τοῦ μάλα μὲν κλύον ἦδ’ ἔπιθοντο.

ιστία μὲν πρότων κάθεσαν, λύσαν δὲ βοείας,
ιστὸν δ’ ἱστοδόκη πέλασαν προτόνουσιν υφέντες·
ἐκ δὲ καὶ αὐτοὶ βαίνον ἐπὶ ῥηγμῖν θαλάσσης.

ἐκ δ’ ἀλὸς ἡπειρόνδε θοὴν ἀνὰ νῆ’ ἐρύσαντο
ὑψοῦ ἐπὶ ψαμάθοις, ὕπ’ δ’ ἐρματα μακρὰ τάνυσαν
καὶ βωμὸν ποίησαν ἐπὶ ῥηγμῖν θαλάσσης.

πῦρ δ’ ἐπικαίοντες ἐπὶ τ’ ἀλφίτα λευκὰ θύντες
ἐὐχονθ’, ὡς ἐκεῖλεν, παριστάμενοι περὶ βωμὸν.

δόρπον ἐπειθ’ εἴλοντο θοὴ παρὰ νῆ’ μελαῖνῃ
καὶ σπεῖσαν μακάρεσσι θεοῖς, οὓς ’Ολυμπὸν
ἐξουσίων.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἦξ ἔρον ἐντο,
βὰν ῥ’ ἴμεν· ἤρχε δ’ ἀρα σφῖν ἀνάξ Δίὸς νός
’Απόλλων,

φόρμην’ ἐν χειρεσσιν ἔχων, ἐρατὸν κινδαρίζουν,
καλὰ καὶ υψὶ βιβάζει· οὗ δὲ ρήσουστε ἐποντὸ
Κρῆτας πρὸς Πυθό καὶ ἕπαινον’ αἰείδων,
οἰοί τε Κρητῶν παίνοντες, οἰοί τε Μοῦσα
ἐν στῆθεσιν ἔθηκε θεὰ μελαγχῶν ἀοίδην.

ἀκμητοὶ δὲ λόφον προσέβαν ποσὶν, αἴγα δ’ ἱκόντο
Παρνησὸν καὶ χῶρον ἐπήρατον, ἐνθ’ ἄρ’ ἐμελλὼν
οἰκῆσιν πολλοῖς τετιμένοι 1 ἀνθρώπωσιν;

δεῖξε δ’ ἄγων ἄδυτον ζάθεον καὶ πίονα νηὸν.

Τῶν δ’ ἀρίστεο θυμὸς ἐνι στῆθεσι φίλοισι;
τῶν καὶ ἀνειρόμενοι Κρητῶν ψῆψ ἀντίον ἡδά.

"Ω ἀνα, εἰ δὴ 2 τῆλε φίλοιν καὶ πατρίδος αἰής

1 Pierson: ἐμελλέν . . . τετιμένοι, MSS.
2 Hermann: δ’ ἄν’ ἐπειθ’, MSS.
III.—TO PYTHIAN APOLLO, 502-527

So said Apollo. And they readily harkened to him and obeyed him. First they unfastened the sheets and let down the sail and lowered the mast by the forestays upon the mast-rest. Then, landing upon the beach of the sea, they hauled up the ship from the water to dry land and fixed long stays under it. Also they made an altar upon the beach of the sea, and when they had lit a fire, made an offering of white meal, and prayed standing around the altar as Apollo had bidden them. Then they took their meal by the swift, black ship, and poured an offering to the blessed gods who dwell on Olympus. And when they had put away craving for drink and food, they started out with the lord Apollo, the son of Zeus, to lead them, holding a lyre in his hands, and playing sweetly as he stepped high and feathly. So the Cretans followed him to Pytho, marching in time as they chanted the Ie Paean after the manner of the Cretan pæan-singers and of those in whose hearts the heavenly Muse has put sweet-voiced song. With tireless feet they approached the ridge and straightway came to Parnassus and the lovely place where they were to dwell honoured by many men. There Apollo brought them and showed them his most holy sanctuary and rich temple.

But their spirit was stirred in their dear breasts, and the master of the Cretans asked him, saying:

"Lord, since you have brought us here far from our dear ones and our fatherland,—for so it seemed
THE HOMERIC HYMNS
πῶς καὶ νῦν βίόμεσθα; τὸ σε φράζεσθαι ἀνώγμεν. οὐτε τρυγηφόρος ἦδε γ' ἐπῆρατος οὐτ' εὐλείμων, ὥστ' ἀπὸ τ' εὐ ζωεὶν καὶ ἀμ' ἀνθρώπωσιν ὀπάζειν. 530
Τοὺς δ' ἐπιμεδήσασ προσέφη Διὸς νῦν Ἀπόλλων.
Νήπιοι ἄνθρωποι, δυστλήμονες, οὐ μελεδώνας
βούλεσθ' ἄργαλεύον τε πόνου καὶ στείνεα θυμφ' ῥηίδιον ἔπος ὑμί' ἐρέω καὶ ἐπὶ φρεσκ' θήσω,
δεξιερὴ μάλ' ἔκαστος ἔχων ἐν χειρὶ μάχαιραν, 535
σφάζειν αἰεὶ μῆλα. τὰ δ' ἀφθονα πάντα παρέσται,
ὁσα τ' ἐμοὶ θ' ἀγάγωσι περικλυτὰ φιλ' ἄνθρώπων
νηὰν δὲ προφύλαξθε, δεδεκχθε δὲ φιλ' ἄνθρωπων
ἐνθάδ' ἀγειρομένων καὶ ἐμὴν ιθὺν τε μάλιστα.
[δεύκυνεθε θνητοίς: σὺ δὲ φρεσκ' δέξο θέμοστα. 539a
eὶ δὲ τις ἀφραδῆς οὐ πείσεται, ἀλλ' ἀλογίσει 1] 539b
ἡ τι πτύσιον ἔπος ἔσσεται ἢ τι ἐργὸν
ὑβρίς θ', ἢ θέμος ἐστὶ καταθητῶν ἄνθρώπων,
ἄλλοι ἐπειθ' ὑμῖν σημάντορες ἀνδρὲς ἔσσουται,
tὸν ὑπ' ἀναγκαγ' δεδομήσεσθ' ἡματα πάντα.
eἰρηταὶ τοι πάντα: σὺ δὲ φρεσκ' σήσι φύλαξαι.
540
Καὶ σὺ μὲν οὖτω χαίρε, Δίως καὶ Λητοῖς νιές. 545
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἀλλης μνήσου ἀοιδῆς.

IV
EIS ERMHN
'Ερμην ὤμει, Μοῦσα, Δίως καὶ Μαιάδος νῦν,
Κυλλήνης μεδέοντα καὶ Ἀρκάδης πολυμήλου,
ἀγγελον ἀθανάτων ἐριούνον, ὃν τέκε Μαία,
1 Allen suggests these two lines to fill the lacuna.

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good to your heart,—tell us now how we shall live. That we would know of you. This land is not to be desired either for vineyards or for pastures so that we can live well thereon and also minister to men.”

Then Apollo, the son of Zeus, smiled upon them and said: “Foolish mortals and poor drudges are you, that you seek cares and hard toils and straits! Easily will I tell you a word and set it in your hearts. Though each one of you with knife in hand should slaughter sheep continually, yet would you always have abundant store, even all that the glorious tribes of men bring here for me. But guard you my temple and receive the tribes of men that gather to this place, and especially show mortal men my will, and do you keep righteousness in your heart.” But if any shall be disobedient and pay no heed to my warning, or if there shall be any idle word or deed and outrage as is common among mortal men, then other men shall be your masters and with a strong hand shall make you subject for ever. All has been told you: do you keep it in your heart.”

And so, farewell, son of Zeus and Leto; but I will remember you and another hymn also.

IV

TO HERMES

Muse, sing of Hermes, the son of Zeus and Maia, lord of Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in
THE HOMERIC HYMNS

νύμφη ἐνυπλόκαμος, Δίς ἐν φιλότητι μυγείσα, αἰδοίη· μακάρων δὲ θεών ἠλεύαθ' ὦ μιλον, 5 ἀντρον ἐσω ναίουσα παλισκίον, ἕνθα Κρονίων νύμφη ἐνυπλόκαμος μύγγισκετο νυκτὸς ἀμολγῷ, ὁφρα κατὰ γυλκὺς ύπνος ἔχοι λευκώλευν "Ἡρην, λήθων ἀθανάτους τε θεοὺς θυητοὺς τ' ἀνθρώπους. ἀλλ' ὅτε δ' ἐκεῖνοι Δίας νόσος ἐξετελεῖτο, 10 τῇ δ' ἡδὴ δέκατος μεῖς οὐρανῷ ἐστηρίκτο, εἰς τε φῶς ἀγαγεν ἀρίσημα τε ἔργα τέτυκτο· καὶ τότ' ἐγένατο παιδα πολύτροπον, αἰμνυλομήτην, ληστήρ', ἐλατήρα βοῶν, ἡγήτορ' ὄνειρων, νυκτὸς ὀπωτητήρα, πυληδόκον, δς τάχ' ἐμελλεν ἀμφανεῖν κλυτα ἔργα μετ' ἀθανάτους θεοῖς. 15 ἧφωσ γεγούσι μέσῳ ἡμεῖς ἐγκιθαρίζεμεν, ἐσπέριος βοῦς κλέψεν ἐκηδόλων 'Ἀπόλλωνος τετράδι τῇ προτέρῃ, τῇ μιν τέκε πότιμα Μαία. δς καὶ, ἐπειδὴ μητρὸς ἀπ' ἀθανάτων θάρε γυνών, 20 οὐκέτι δηρὸν ἐκείνο μένων ἱερῷ ἐν λίκυν, ἀλλ' ἢ ἀναίξας ξήτει βόας 'Ἀπόλλωνος οὐδὸν ὑπερβαινών ὑψηρεφέον ἀντροῦ. ἐνθα χέλων θύρων ἐκτήσατο μυρίον ὅλβον· Ἐρμῆς τοι πρώτιστα χέλων τεκτῆνατ' ἄοιδών ἢ ρά οἱ ἀντεβὸλησεν ἐπ' αὐλείης θύρης 25 βοσκομένη προπάροιθε δόμων ἔρπηδεα ποίην, σαῦλα ποιών βαίνουσα· Δίας δ' ἐριούμως νίδος ἀθρήσας ἐγέλασε καὶ αὐτίκα μῆθον ἐξειπ. Σύμβολον ἦδη μοι μέγ' ὄνησιμον· οὐκ ὄνοτάξω· 30 χαίρε, φυὴν ἔρροεσσα, χαροίτυπε, δαιτὸς ἔταϊρη, ἀσπασίη προφανεῖσα· πόθεν τόδε καλὸν ἀθυρμα αἴόλον ὀστράκον ἔσσον 1 χέλως ὀρεσί ξώουσα; ἀλλ' οὖσων σ' ἐς δῶμα λαβών· ὀφελός τι μοι ἔςση, οὖδ' ἀποτιμήσω· συ δὲ με πρώτιστον ὄνησεις 35

1 Tyrrell: ἐσσι, MSS.
IV.—TO HERMES, 4–35

love with Zeus,—a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night that sweet sleep might hold white-armed Hera fast. And when the purpose of great Zeus was fulfilled, and the tenth moon with her was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother’s heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

“An omen of great luck for me so soon! I do not slight it. Hail, comrade of the feast, lovely in shape, sounding at the dance! With joy I meet you! Where got you that rich gaud for covering, that spangled shell—a tortoise living in the mountains? But I will take and carry you within: you shall help me and I will do you no disgrace, though first
THE HOMERIC HYMNS

οἰκοὶ βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφιν’ ἡ γὰρ ἐπηλυσίης πολυπῆμονος ἐσσεαι ἐχμα
ξαυσο’· ἢν δὲ θάνης, τότε κεν μάλα καλὸν ἀείδους. 40

Ὡς ἄρ’ ἐφ’, καὶ χεροῖν ἀμ’ ἀμφοτέρῃσιν ἀείρας
ἀψ εἰςω κἀ δόμα φέρων ἐρατεῖνον ἀθύμα.

ἐνθ’ ἀναπηρῶσας 1 γλυφάνω πολλοῖο σιδήρου
ἀϊῶν ἐξετόρησεν ὀρεσκώφοιο χελώνης.

ὡς δ’ ὀπότ’ ὠκὺ νόημα διὰ στέρνου περίσσῃ ἀνέρος, ὃν τε θαμειαὶ ἐπιστρωφᾶσι μέριμναι,
ἡ δ’ δινηθῶσιν ἀπ’ ὀθαλμῶν ἀμαρυγαί,

δ’ ο’ ἐπομενος τε καὶ ἔργον ἐμὴδετο κυδίμος Ἐρμῆς.
πήξε δ’ ἄρ’ ἐν μέτροις τομῶν δόνακας καλάμοιο
πειρήματι διὰ νότα διὰ ῥίνου χελῶνης.

ἀμφὶ δ’ δέρμα τάνυσσε βοῦς πραπίδεσσιν ἔσιν
καὶ πήχεις ἐνέθηκ’, ἔπὶ δὲ ξυγόν ἡμαρεῖν ἀμφοῖν,
ἐπτὰ δὲ θηλυτέρων 2 ὀίων ἐταυὼσσατο χορδάς.

αὐτὰρ ἐπεὶ δ’ ἀλεξε, φέρον, 3 ἐρατεῖνον ἀθύμα,
πλήκτρῳ ἐπειρήτησε κατὰ μέρος· ἢ δ’ ὑπὸ χειρὸς
σμερδάλεον κονάβησε· θεὸς δ’ ὑπὸ καλὸν ἄειδεν
ἐξ αὐτοσχεδίας πειρόμενος, ἦτε κοῦροι

ἡβηταὶ ἀλαχισθαὶ παραμβόλα κερτομέουσιν,
ἀμφὶ Δία Κρονίδην καὶ Μαιάδα καλλιπέδιλον,

ὡς πάροι φρίζεσκον ἐταυρεῖθη φιλότητι,

ἡν τ’ αὐτοῦ γενεῆν ὀνομακλυτόν ἐξονομάζων
ἀμφιτόλους τε γέραιρε καὶ ἀγαλα δώματα νύμφης
καὶ τρίπτοδας κατὰ οίκου ἐπητανοῦς τε λέβητας.

Καὶ τὰ μὲν οὖν ἣειδε, τὰ δὲ φρέατ᾽ ἀλλὰ μευάνια.
καὶ τὴν μὲν κατέθηκε φέρων ἱερὸ ἐν ὁ λίκνιφ,

1 Tr.: ἀναπηλῆσας, MSS.
2 Antigonus Carystius: συμφώνους, MSS.
3 Guttmann: φέρων, MSS.

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of all you must profit me. It is better to be at home: harm may come out of doors. Living, you shall be a spell against mischievous witchcraft; but if you die, then you shall make sweetest song.”

Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. But when he had made it he proved each string in turn with the key, as he held the lovely thing. At the touch of his hand it sounded marvellously; and, as he tried it, the god sang sweet random snatches, even as youths bandy taunts at festivals. He sang of Zeus the son of Cronos and neat-shod Maia, the converse which they had before in the comradeship of love, telling all the glorious tale of his own begetting. He celebrated, too, the handmaids of the nymph, and her bright home, and the tripods all about the house, and the abundant cauldrons.

But while he was singing of all these, his heart was bent on other matters. And he took the hollow

1 Pliny notices the efficacy of the flesh of a tortoise against witchcraft. In *Geoponica* i. 14. 8 the living tortoise is prescribed as a charm to preserve vineyards from hail.
THE HOMERIC HYMNS

φόρμιγγα γλαφυρήν· ὦ δ' ἀρα κρειών ἐρατίζων ἀλτο κατὰ σκοπίην εὑώδεος ἐκ μεγάροιο ὀρμαίων δόλον αἰτῶν ἐνὶ φρεσίν, οἶα τε φῶτες φηληταί διέπουσι μελαίνης νυκτὸς ἐν ἀγρῃ.

'Ηλίος μὲν ἔδυνε κατὰ χθονὸς 'Ομεανόνδη ἀυτοῖσιν θ' ἰπποισὶ καὶ ἀρμασίν· ἀυτὰρ ἂρ' Ἑρμῆς Πιερίης ἀφίκανε θέων ὅρεα σκιωντα, ἔνθα θεῶν μακάρων βόες ἀμβροτοι αὐλῖν ἔχεσκον βοσκόμεναι λειμώνας ἀκηρασίον, ἐρατεινοὺς. τῶν τότε Μαιάδος υἱός, εὐσκοπος Ἀργειφόντης, πενήτκοντ' ἁγέλης ἀπετάμνετο βοῦς ἐρμύκους. πλανοδίας δ' ἡλαυνε διὰ παμαθώδεα χώρον ἰχνι ἀποστρέψας· δολίς δ' οὐ λήθετο τέχνης ἀντὶ ποιῆσαι ὀπλᾶς, τὰς πρόσβεν ὀπίσθεν, τὰς δ' ὀπιθὲν πρόσβεν· κατὰ δ' ἐμπαλὶν αὐτὸς ἐβαίνε.

σάνδαλα δ' αὐτίκα ῥιψὶν ἐπὶ παμαθοῖς ἀλίσιν, ἀφραστ' ἦδ' ἀνόητα διέπλεκε, θαυματὰ ἔργα, συμμίσγων μυρίκας καὶ μυρσινοειδές ὄξους. τῶν τότε συνήσας νεοθυλέως ἀγκαλοὺς ὑλῆς ἀβλαβέως ὑπὸ ποσσίν ἐδήσατο σάνδαλα κοῦφα αὐτοίσιν πετάλοις τὰ κύδιμος Ἀργειφόντης ἐσπασε Πιερίηθεν ὁδοιπορίην ἀλεγύων,2 οἰὰ τ' ἐπευγόμενος δολικὴν ὅδον, αὐτοτροπῆς.†

Τὸν δὲ γέρων ἐνότησε δέμων ἀνθοῦσαν ἀλώνῃ ἵμενον πεδίονδε δι' Ὁγχηστὸν λεχεποίην

1 Postgate : ἐριγεν, MSS.
2 Windisch : ἀλεεἶνων, MSS.

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IV.—TO HERMES, 64-88

lyre and laid it in his sacred cradle, and sprang from
the sweet-smelling hall to a watch-place, pondering
sheer trickery in his heart—deeds such as knavish
folk pursue in the dark night-time; for he longed to
taste flesh.

The Sun was going down beneath the earth towards
Ocean with his horses and chariot when Hermes
came hurrying to the shadowy mountains of Pieria,
where the divine cattle of the blessed gods had their
steads and grazed the pleasant, unmown meadows.
Of these the Son of Maia, the sharp-eyed slayer of
Argus then cut off from the herd fifty loud-lowing
kine, and drove them straggling-wise across a sandy
place, turning their hoof-prints aside. Also, he
bethought him of a crafty ruse and reversed the
marks of their hoofs, making the front behind and
the hind before, while he himself walked the other
way.\(^1\) Then he wove sandals with wicker-work by
the sand of the sea, wonderful things, unthought
of, unimagined; for he mixed together tamarisk
and myrtle-twiggs, fastening together an armful of
their fresh, young wood, and tied them, leaves and
all securely under his feet as light sandals. That
brushwood the glorious Slayer of Argus plucked in
Pieria as he was preparing for his journey, making
shift\(^2\) as one making haste for a long journey.

But an old man tilling his flowering vineyard saw
him as he was hurrying down the plain through

\(^1\) Hermes makes the cattle walk backwards way, so that
they seem to be going towards the meadow instead of leaving
it (cp. l. 345); he himself walks in the normal manner,
relying on his sandals as a disguise.

\(^2\) Such seems to be the meaning indicated by the context,
though the verb is taken by Allen and Sikes to mean, "to
be like oneself," and so "to be original."
THE HOMERIC HYMNS

τὸν πρότερον προσέβη Μαίης ἐρικυδέος νῖος·
"Ω γέρον, ὅστε φυτὰ σκάπτεις ἐπικαμπύλος
όμους,
ἡ πολυνυσίης, εὔτ᾽ ἂν τάδε πάντα φέρῃς,
[εἰ κε πίθη, μᾶλα περ μεμυνήμενος ἐν φρεσί σήσι 1] 91a
καὶ τε ἰδὼν μὴ ἰδὼν εἶναι καὶ κοφὸς ἀκούσας,
καὶ συγάν ὅτε μὴ τι καταβλάπτῃ τὸ σὸν αὐτοῦ.

Τόσον φᾶς συνέσενε 2 βοῶν ἱφθιμα κάρηνα.
πολλὰ δ᾽ ὄρη σκιότεντα καὶ αὐλώνας κελαδεινοὺς
καὶ πεδὶ ἀνθεμόντα δήλασε κύδιμος Ἐρμής.
ὀρφανὴ δ᾽ ἐπίκουρος ἐπαύετο δαίμονὶ νῦξ,
ἡ πλεῖων, τάχα δ᾽ ὄρθρος ἐγίγνετο δημοεργός.
ἡ δὲ νέον σκοπιήν προσεβήσατο διὰ Σελήνη,
Πάλλαντος θυγάτηρ Μεγαμηδείδαο ἀνακτος.

τῆμος ἐπ᾽ Ἀλφεῖον ποταμὸν Δίος ἄλκιμος νῖος
Φοῖβον Ἀπόλλωνος βοῖς ἠλάσεν εὐρυμετώποις.
ἀκμῆτες δ᾽ ἵκανον ἐπ᾽ αὐλιον ὑψιμέλαθρον
καὶ ληνοὺς προπάροιθεν ἀριστρεπέος λειμῶνος.
ἐνθ᾽ ἐπεὶ εὐ βοτάνης ἐπεφορβεῖ βοῖς ἐριμύκους
καὶ τὰς μὲν συνελάσσεν ἐς αὐλιον ἄθροις οὔσας,
λωτὸν ἐρεπτομένας ἡδ᾽ ἐρασήντα κύπερον·
σὺν δ᾽ ἐφόρει ξύλα πολλὰ, πυρὸς δ᾽ ἐπεμαίετο
tέχνην.

dάφνης ἀγλαὰν ὄξον ἑλὼν ἀπέλεφε σιδήρῳ

* * *

ἀρμενόν ἐν παλάμῃ ἀμπυνυτο δὲ θερμὸς ἀντίη·
Ἐρμής τοι πρώτησα πυρήμα πὺρ τ᾽ ἀνέδωκε.
πολλὰ δὲ κάγκανα κάλα κατουδαίῳ ἐνὶ βόθρῳ
οὐλα λαβῶν ἐπέθηκεν ἐπηετανά· λάμπετο δὲ
φλόξ
tηλόσε φῦσαν ἱείσα πυρὸς μέγα δαιμονίου.

1 Translator. 2 Demetrios: φᾶς ἐσεῦ, MSS.

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IV.—TO HERMES, 89–114

grassy Onchestus. So the Son of Maia began and said to him:

"Old man, digging about your vines with bowed shoulders, surely you shall have much wine when all these bear fruit, if you obey me and strictly remember not to have seen what you have seen, and not to have heard what you have heard, and to keep silent when nothing of your own is harmed."

When he had said this much, he hurried the strong cattle on together: through many shadowy mountains and echoing gorges and flowery plains glorious Hermes drove them. And now the divine night, his dark ally, was mostly passed, and dawn that sets folk to work was quickly coming on, while bright Selene, daughter of the lord Pallas, Megamedes' son, had just climbed her watch-post, when the strong Son of Zeus drove the wide-browed cattle of Phoebus Apollo to the river Alpheus. And they came unwearied to the high-roofed byres and the drinking-troughs that were before the noble meadow. Then, after he had well-fed the loud-bellowing cattle with fodder and driven them into the byre, close-packed and chewing lotus and dewy galgal, he gathered a pile of wood and began to seek the art of fire. He chose a stout laurel branch and trimmed it with the knife...¹ held firmly in his hand: and the hot smoke rose up. For it was Hermes who first invented fire-sticks and fire. Next he took many dried sticks and piled them thick and plenty in a sunken trench: and flame began to glow, spreading afar the blast of fierce-burning fire.

¹ Kuhn points out that there is a lacuna here. In l. 109 the borer is described, but the friction of this upon the fire-block (to which the phrase "held firmly" clearly belongs) must also have been mentioned.
THE HOMERIC HYMNS

"Οφρα δὲ πῦρ ἀνέκαιε βίη κλυτοῦ Ἡφαίστου, 115
tόφρα δ᾽ ὑποβρύχους ἐλικας βοῦς ἐλκὲ θύραξ
dοιας ἀγχὶ πυρὸς. δύναμις δὲ οἱ ἐσπετο πολλῆ.
ἀμφοτέρας δ᾽ ἐπὶ νότα χαμαί βάλε φυσιοώσας
ἀγκλώνων 1 δ᾽ ἐκύλυδε δὶ αἰώνας τετορῆς.
ἐργὰς δ᾽ ἐργον ὅπαξε ταμῶν κρέα πίονα δημῆ.
Κόπτα δ᾽ ἄμφ᾽ ὥστοι πεπαρμένα δουρατέοις
σάρκας ὦμοι καὶ νώτα γεράσμια καὶ μέλαιν αἴμα
ἐργάσον ἐν χολάδεσσι. τὰ δ᾽ αὐτὸν κεῖτ᾽ ἐπὶ
χώρης.

Ρώσος δ᾽ ἐξετάνυσσε καταστυφέλῳ ἐνὶ πέτρῃ,
ὡς ἐτι νῦν τὰ μέτασα σολυχρώνιοι πεφύσι,
δηρῶν δῆ μετὰ ταῦτα καὶ ἀκριτον. αὐτὰρ ἐπείτα
Ἑρμῆς χαρμόφρων εἰρύσατο πίονα ἔργα
λεὶφ ἐπὶ πλαταμῶν καὶ ἐσχίξε δώδεκα μοίρας
κληροπάλεις. τέλεον δὲ γέρας προσέθηκεν
ἐκάστῃ.

ἐνθ᾽ ὅσης κρέαων ἱάσσατο κύδιμος Ἑρμῆς.

οὔμη γὰρ μιν ἐτειρε καὶ ἀνάινατον περ ἐόντα
ηδεῖ. ἀλλ᾽ οὖδ᾽ ὡς οἱ ἐπείθετο θυμὸς ἀγήνωρ,
καὶ τε μᾶλʻ ἵμειροντι, περῆν ἱερῆς κατὰ δειρῆς.
ἀλλὰ τὰ μὲν κατέθηκεν ἐς αἰείων ὑψομέλαθρον,
δημῶν καὶ κρέα πολλά, μετήρα δ᾽ αἰψ᾽ ἀνάειρε,

1 Gemoll: ἐγκλώνων, MSS. 2 Ilgen: ἀερᾶς, MSS.

1 The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbones.

2 O. Müller thinks the "hides" were a stalactite formation in the "Cave of Nestor" near Messenian Pylos,—though the cave of Hermes is near the Alpheus (l. 139). Others
And while the strength of glorious Hephaestus was beginning to kindle the fire, he dragged out two lowing, horned cows close to the fire; for great strength was with him. He threw them both panting upon their backs on the ground, and rolled them on their sides, bending their necks over, and pierced their vital chord. Then he went on from task to task: first he cut up the rich, fatted meat, and pierced it with wooden spits, and roasted flesh and the honourable chine and the paunch full of dark blood all together. He laid them there upon the ground, and spread out the hides on a rugged rock: and so they are still there many ages afterwards, a long, long time after all this, and are continually. Next glad-hearted Hermes dragged the rich meats he had prepared and put them on a smooth, flat stone, and divided them into twelve portions distributed by lot, making each portion wholly honourable. Then glorious Hermes longed for the sacrificial meat, for the sweet savour wearied him, god though he was; nevertheless his proud heart was not prevailed upon to devour the flesh, although he greatly desired. But he put away the fat and all the flesh in the high-roofed byre, placing them high up to be a token of his youthful theft. And after that he gathered dry sticks and utterly destroyed with fire all the hoofs and all the heads.

suggest that actual skins were shown as relics before some cave near Triphylian Pylos.

Gemoll explains that Hermes, having offered all the meat as sacrifice to the Twelve Gods, remembers that he himself as one of them must be content with the savour instead of the substance of the sacrifice. Can it be that by eating he would have forfeited the position he claimed as one of the Twelve Gods?
THE HOMERIC HYMNS

Δυτάρο ἐπεί τοι πάντα κατὰ χρέος ἦνυσε δαίμον,
σάνδαλα μὲν προέηκεν ἐς 'Αλφείου βαθυδίνην·
ἀνθρακίνην δ’ ἐμάρανε, κόνιν δ’ ἀμάθυνε μέλαιναν 140
παννύχιος· καλὸν δὲ φῶς κατέλαμπε Σελήνης.
Κυλλήνης δ’ αἴψ’ αὐτίς ἀφίκετο διὰ κάρηνα
ἀρθρίως, οὐδὲ τί οἱ δολιχής ὄδου ἀντεβόλησεν
οὐτε θεών μακάρων οὐτε θυητῶν ἀνθρώπων,
οὐδὲ κύνες λελάκοντο. Διὸς δ’ ἐρούνοις Ἔρμης 145
dοχιμωθεὶς μεγάροιο διὰ κλήθρον ἔδυνεν
ἀγρη ὀπωρινή ἐναλίγκιος, ἦτ’ ὀμίχλη.
ιθύσας δ’ ἀντροῦ ἐξίκετο πίονα νηὼν
ηκα ποιλ προβιβῶν· οὐ γὰρ κτύπεν, ὀστερ ἐπ’
οὔδει.

ἐσσυμένως δ’ ἄρα λίκνων ἐπόχετο κύδιμος Ἔρμης: 150
σπάργανον ἀμφ’ ὄμοις εἰλλαμένος, ἦτε τέκνον
νήπιον, ἐν παλάμησι περ’ ἵγνυσι λαίφος ἀθύρων
κεῖτο, χέλυν ἐρατὴν ἐπ’ ἀριστερὰ χειρὸς ἔεργῳν.
μητέρα δ’ οὐκ ἂρ’ ἐληθε θεᾶν θεὸς εἰπτε τε μῦθον·

Τίπτε σὺ, ποικιλομῆτα, πόθεν τὸδε νυκτὸς ἐν
ἀρη
ἐρχῃ, ἀναιδεὶν ἐπιειμένε; νῦν σε μάλ’ οὐκ’
ἡ τάχ’ ἄμήχανα δεσμὰ περὶ πλευρῆσιν ἔχοντα
Ἀτηοίδου ὑπὸ χερῶν διέκ προθύροι περήσεων
ἡ σὲ φέροντα μεταξὺ κατ’ ἄγκεα φηλητεύσειν.
ἐρρε πάλιν· μεγάλης σε πατὴρ ἐφύτευσε μέριμναν 160
θυητοῖς ἀνθρώποις καὶ ἀθανάτοις θεοῖς.

Τὴν δ’ Ἔρμης μύθοιν ἀμείβετο κερδαλέοισιν
μήτερ ἐμ’, τί με ταῦτα δεδίσκεαι, ἡν’ τέκνον
νήπιον, ὅς μάλα παύρα μετὰ φρεσίν αἰσυλα οἴδε.

1 Pierson: τιτύσκεαι, MSS.
IV.—TO HERMES, 138-164

And when the god had duly finished all, he threw his sandals into deep-eddying Alpheus, and quenched the embers, covering the black ashes with sand, and so spent the night while Selene’s soft light shone down. Then the god went straight back again at dawn to the bright crests of Cyllene, and no one met him on the long journey either of the blessed gods or mortal men, nor did any dog bark. And luck-bringing Hermes, the son of Zeus, passed edgeways through the key-hole of the hall like the autumn breeze, even as mist: straight through the cave he went and came to the rich inner chamber, walking softly, and making no noise as one might upon the floor. Then glorious Hermes went hurriedly to his cradle, wrapping his swaddling clothes about his shoulders as though he were a feeble babe, and lay playing with the covering about his knees; but at his left hand he kept close his sweet lyre.

But the god did not pass unseen by the goddess his mother; but she said to him: “How now, you rogue! Whence come you back so at night-time, you that wear shamelessness as a garment? And now I surely believe the son of Leto will soon have you forth out of doors with unbreakable cords about your ribs, or you will live a rogue’s life in the glens robbing by whiles. Go to, then; your father got you to be a great worry to mortal men and deathless gods.”

Then Hermes answered her with crafty words: “Mother, why do you seek to frighten me like a feeble child whose heart knows few words of blame,
THE HOMERIC HYMNS

tarβaléon, kai μητρός υπαιδείδοικεν ἐνυπάς;
άυτὰρ ἔγω τέχνης ἐπιβήσομαι, ἡ τις ἀρίστη,
βουκολέων 1 ἐμε καὶ σε διαμπερές· ούδε θεοῦσι
νῶι μετ᾿ ἀθανάτοις ἀδώρητοι καὶ ἀλιστοι
αὐτοῦ τῆς μένοντες ἀνεξόμεθ’, ὡς σύ κελεύεις.
βέλτερον ἦματα πάντα μετ᾿ ἀθανάτως ἀρίζειν,
πλοῦσιον, ἀφνειόν, πολυλήμοιν, ἡ κατὰ δῶμα
ἀντρῳ ἐν ἱερόεντι θαασσέμεν· ἀμφὶ δὲ τιμῆς,
καὶ γω τῆς ὀσίας ἐπιβήσομαι, ἡς περ Ἀπόλλων.
eἰ δὲ κε μὴ δόξῃ πατήρ ἐμός, ἡ τοι ἕγωγε
πειρήσω, δύναμαι, φηλητέων ὀρχαμος εἶναι.
eἰ δὲ μ’ ἑρευνήσει Δητοὺς ἐρικυδέοις νῖός,
ἀλλο τί οἱ καὶ μείζων οἴομαι ἀντιβολῆσεαν,
eἰμι γὰρ ἐς Πυθὰνα μέγαν δόμον ἀντιτορίσων·
ἐνθὲν ἄλως τρίποδας περικάλλεας ἴδε λέβητα
πορθήσω καὶ χρυσῶν, ἄλως τ’ αἴθωνα σίδηρον
καὶ πολλὴν ἐσθήτα· σὺ δ’ ὃσει, αἰ κ’ ἐθέλησθα.

"Ὡς οἱ μὲν ὢ ἐπέεισον πρὸς ἀλλήλους ἀγόρην,
νῖός τ’ αἰγιόχοιο Δίδος καὶ πότνια Μαία.
Ἡδ’ ἕρηνενα φῶς θυντοῦσι φέρουσα
ὄρυντ’ ἀπ’ Ῥικεανὸ βαθυρρόου· αὐτὰρ Ἀπόλλων
Ὀγχηστόν’ ἀφίκανε κιόν, πολυνήρατον ἄλσος
ἀγνόν ἐρισφαράγου Γαυρόχου· ἐνθα γέρουτα
κνώδαλον εὑρέ νεμοντα παρ’ ἑξοδὸν ἐρκεος αὐλῆς.

τὸν πρότερον προσέφη Δητοὺς ἐρικυδέον νῖός;

"Ὡ γέρου, Ὀγχηστόιο βατοδότη ποιήντοις,
βοῦς ἀπὸ Πιερίς διζήμενος ἐνθαδ’ ικάνω,
πάσας θηλείας, πάσας κεράεσσιν ἐλικτάς,
ἐξ ἀγέλης· ὁ δὲ ταῦρος ἐβόσκετο μοῦνος ἀπ’ ἀλλων

1 Ludwig: σουλεύων, MSS.
2 Τι.: παρέξ δόου ἐρκος ἀλωῆς, MSS.
IV.—TO HERMES, 165-193

a fearful babe that fears its mother’s scolding? Nay, but I will try whatever plan is best, and so feed myself and you continually. We will not be content to remain here, as you bid, alone of all the gods unfee’d with offerings and prayers. Better to live in fellowship with the deathless gods continually, rich, wealthy, and enjoying stores of grain, than to sit always in a gloomy cave: and, as regards honour, I too will enter upon the rite that Apollo has. If my father will not give it me, I will seek—and I am able—to be a prince of robbers. And if Leto’s most glorious son shall seek me out, I think another and a greater loss will befall him. For I will go to Pytho to break into his great house, and will plunder therefrom splendid tripods, and cauldrons, and gold, and plenty of bright iron, and much apparel; and you shall see it if you will.”

With such words they spoke together, the son of Zeus who holds the aegis, and the lady Maia. Now Eros the early born was rising from deep-flowing Ocean, bringing light to men, when Apollo, as he went, came to Onchestus, the lovely grove and sacred place of the loud-roaring Holder of the Earth. There he found an old man grazing his beast along the pathway from his court-yard fence, and the all-glorious Son of Leto began and said to him.

“Old man, hedger ¹ of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest,

¹ Lit. “thorn-plucker.”
THE HOMERIC HYMNS

κυάνεος: χαροπολ δὲ κύνες κατόπισθεν ἐποντὸ
tέσσαρες, ἥντε φῶτες, ὀμόφρονες: οἱ μὲν ἔλειφθεν, 195
οἵ τε κύνες ὃ τε ταῦρος: ὃ δὴ περὶ θαῦμα τέτυκται:
tαλ δὲ ἔβαλν ἡλίοιο νέον καταδυομένοι
ἐκ μαλακοῦ λεμῶνος ἀπὸ γλυκεροῦ νομοῦ.
tαῦτὰ μοι εἰπὲ, γεραιή παλαιγενές, εἰ ποὺ ὀπωπας
ἀνέπα ταῖς ἐπὶ βουδι διαπρήσσοντα κέλευθον. 200

Τὸν δ' ὃ γέρων μῦθοσιν ἀμειβόμενος προσέειπεν
ὁ φίλος, ἀργαλεόν μὲν, ὃς ὀφθαλμοῖς ἵδοιτο,
pάντα λέγειν: πολλοὶ γὰρ ὅδον πρήσσουσιν ὅδιται,
tῶν οἱ μὲν κακὰ πολλὰ μεμαότες, οἱ δὲ μάλ' ἔσθλὰ
φοιτῶσιν: χαλεπὸν δὲ δαἵμεναι ἐστὶν ἐκαστὸν. 205
αὐτὰρ ἐγὼ πρόσα ἥμαρ ἐς ἡλίον καταδύντα
ἐσκαπτὸν περὶ γουνὸν ἀλωῆς οἰνοπέδου:
pαίδα δ' ἐδοξα, φέριστε, σαφὲς δ' οὐκ οἶδα, νοῆσαι,
ὅς τις ὁ παῖς, ἀμα βουσὶν ἐνκραίρησαν ὑπῆδει
νῆπιος, εἴχε δὲ ράβδον ἐπιστροφάδην δ' ἐβάδιζεν. 210
ἐξοπίσω δ' ἀνέργη, κάρη δ' ἔχεν ἀντίον αὐτῷ.

Φή β' ὃ γέρων: δ' δὲ θάσσον ὅδον κίε μῦθον
ἀκοῦσάς:
oἰωνὸν δ' ἐνόει τανυσίπτερου, αὐτίκα δ' ἔγων
φηλητὴν γεγαῶτα Διὸς παίδα Κρονίωνος.
ἐσσυμένως δ' ἤξεν ἀναξ Διὸς νίδος Ἄπολλων
ἐς Πύλον ἡγάθεν διξήμενος εἰλίποδας βοῦς,
πορφυρή νεφέλη κεκαλυμμένος εὔρεας ὀμοῦς:
Ἄχυιά τ' εἰσενήσσεν, Ἁκηβόλος εἰπὲ τε μῦθον.
'Ω πόποι, ἡ μέγα θαῦμα τὸ δ' ὀφθαλμοῖς
ὄρωμαι;
Ἄχυια μὲν τάδε γ' ἐστὶ βοῶν ὀρθοκραυράων,
ἀλλὰ πάλιν τέτραπται ἐς ἀσφοδέλου λεμῶνα:
βῆματα δ' οὔτ' ἀνδρὸς τάδε γίγνεσθαι οὔτε γυναικὸς.
but fierce-eyed hounds followed the cows, four of them, all of one mind, like men. These were left behind, the dogs and the bull—which is a great marvel; but the cows strayed out of the soft meadow, away from the pasture when the sun was just going down. Now tell me this, old man born long ago: have you seen one passing along behind those cows?"

Then the old man answered him and said: "My son, it is hard to tell all that one's eyes see; for many wayfarers pass to and fro this way, some bent on much evil, and some on good: it is difficult to know each one. However, I was digging about my plot of vineyard all day long until the sun went down, and I thought, good sir, but I do not know for certain, that I marked a child, whoever the child was, that followed long-horned cattle—an infant who had a staff and kept walking from side to side: he was driving them backwards way, with their heads towards him."

So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that the thief was the child of Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on togoodly Pylos seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

"Oh, oh! Truly this is a great marvel that my eyes behold! These are indeed the tracks of straight-horned oxen, but they are turned backwards towards the flowery meadow. But these others are not the footprints of man or woman or grey wolves or bears"
THE HOMERIC HYMNS

οὗτε λύκων πολιῶν οὗτ’ ἄρκτων οὗτε λεόντων
οὗτε τι Κενταύρου λασιάχυνος ἔλπομαι εἶναι,
ὅς τις τοῖς πέλωρα βιβά ποσί καρπαλίμοισιν
αἰνὰ μὲν ἐνθέν ὁδοῖο, τὰ δ’ ἀνώτερ’ ἐνθέν ὁδοῖο.
‘Ως εἰπὼν ἦξεν ἀναξ Δίος υίὸς Ἀπόλλων.
Κυλλήνης δ’ ἀφίκανεν ὅρος καταεἶμον ὕλη,
πέτρης ἐς κενθμῶνα βαθύσκιον, ἐνθά τε νῦμφῃ
ἀμβροσίῃ ἐλόχευσε Δίος παῖδα Κρονίωνος.
ὁδὶ δ’ ἵμερόσσα δι’ ὀυρεος ἡγαθέοιο
κίδνατο, πολλὰ δὲ μῆλα ταναῦτοδα βόσκετο ποίην.
ἔνθα τότε σπειδών κατεβήσατο λαίνον ὦδούν
ἀντρον ἐς ἡρών ἐκατηβόλος αὐτὸς Ἀπόλλων.

Τὸν δ’ ὦς οὖν ἐνώησε Δίος καὶ Μαιάδος υίὸς
χωρέμενον περὶ βουσὶν ἐκβόλου Ἀπόλλωνα,
σπάργαν ἔσσω κατέδυνε θυνέντ’. ἦντε πολλὴν
πρέμων ἀνθρακίην ὕλης σποδὸς ἀμφικαλύπτει.
ὅς Ἐρμῆς Ἔκαρηγον ἰδὼν ἀνέειλεν ἔαυτόν.
ἐν δ’ ὀλίγῳ συνέλασσε κάρη χεῖράς τε πόδας τε,
φῆμα νεόλλουτος, προκαλεύμενος ἤδυμον ύπνουν,
ἐγρήσσων ἐτεύγ γε’ χέλνυ δ’ ύπο μασχάλη εἰχε.
γνώ δ’ οὐδ’ ἠγονίσει Δίος καὶ Λητοῦς υἱὸς,
νῦμφην τ’ οὐρείην περικαλλέα καὶ φίλον υἱόν,
παῖδ’ ὀλίγου, δολίς εἰλυμένον ἐντροπίσι.

παπτήμας δ’ ἀνὰ πάντα μυχὸν μεγάλοιο δόμοιο
τρεῖς ἄδυτους ἀνέφηγε λαβθὼν κλητὰ δαφειην
νέκταρος ἐμπλείους ἦδ’ ἀμβροσίης ἐρατευίης.
πολλὸς δὲ χρυσός τε καὶ ἄργυρος ἐνδον ἐκεῖτο,
πολλὰ δὲ φοινικῶντα καὶ ἄργυφα εἴματα νῦμφης.

οῖα θεῶν μακάρων ἱερό δόμοι ἐντός ἐχονς
ἐνθ’ ἐπεὶ ἐξερέεινε μυχὸς μεγάλοιο δόμοιο
Δητοῦθης, μῦθοι προσνύδα κύδιμον Ἐρμῆν

1 Lohsee: ἀλέεινε, MSS.

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or lions, nor do I think they are the tracks of a rough-maned Centaur—whoever it be that with swift feet makes such monstrous footprints; wonderful are the tracks on this side of the way, but yet more wonderful are those on that."

When he had so said, the lord Apollo, the Son of Zeus hastened on and came to the forest-clad mountain of Cyllene and the deep-shadowed cave in the rock where the divine nymph brought forth the echild of Zeus who is the son of Cronos. A sweet odour spread over the lovely hill, and many thin-shanked sheep were grazing on the grass. Then far-shooting Apollo himself stepped down in haste over the stone threshold into the dusky cave.

Now when the Son of Zeus and Maia saw Apollo in a rage about his cattle, he snuggled down in his fragrant swaddling-clothes; and as wood-ash covers over the deep embers of tree-stumps, so Hermes cuddled himself up when he saw the Far-Shooter. He squeezed head and hands and feet together in a small space, like a new born child seeking sweet sleep, though in truth he was wide awake, and he kept his lyre under his armpit. But the Son of Leto was aware and failed not to perceive the beautiful mountain-nymph and her dear son, albeit a little child and swathed so craftily. He peered in every corner of the great dwelling and, taking a bright key, he opened three closets full of nectar and lovely ambrosia. And much gold and silver was stored in them, and many garments of the nymph, some purple and some silvery white, such as are kept in the sacred houses of the blessed gods. Then, after the Son of Leto had searched out the recesses of the great house, he spake to glorious Hermes:
THE HOMERIC HYMNS

'Ω παί, ὑπὸ λίκνῳ κατάκειαι, μήμεν μοι βοῦς 
θάσσων' ἐπεὶ τάχα νῦν διοισόμεθ' ὦ ν κατὰ κόσμον. 255 
ῥύῳ γὰρ σε λαβῶν ἢς Τάρταρον ἤροεντα, 
ἐς ξόφων αἰνόμορον καὶ ἀμήχανον· οὐδὲ σε μήτηρ 
ἐς φάος οὐδὲ πατὴρ ἀνάλυσαι, ἀλλ' ὑπὸ γαῖ 
ἔρρήσεις ὀλύγοις μετ' ἀνδράσιν ἤγεμονεύων. 

Τὸν δ' Ἐρμῆς μύθουσιν ἀμείβετο κερδαλέοις: 260 
Δητοΐδη, τινα τοῦτον ἀπηνέα μῦθον ἔειπας; 
καὶ βοῦς ἀγραύλους διζήμενος ἐνθάδ' ἰκάνεις; 
οὐκ ἠδον, οὐ πυθόμην, οὐκ ἄλλον μῦθον ἄκουσαν: 
οὐκ ἄν μηνύσαιμ', οὐκ ἄν μὴντρον ἁρώμην 
οὐδὲ βοῶν ἐλατήρι, κραταῖῳ φωτί, έοικα. 265 
οὐκ ἐμὸν ἔργον τοῦτο, πάρος δὲ μοι ἄλλα μέμηλεν· 
ὕπνος ἐμοί γε μέμηλε καὶ ἡμετέρης γάλα μητρός 
σπάργανα τ' ἀμφ' ὤμοισιν ἔχειν καὶ θερμά λοετρά. 
μὴ τις τοῦτο πύθοιτο, πόθεν τόδε νεῖκος ἐτύχθη; 
καὶ κεν δὲ μέγα θαῦμα μετ' ἄθανάτουσι γένοιτο, 270 
παῖδα νέον γεγαώτα διὲς προθύρου περήσαι 
βοῦλι ἐπ' ἀγραύλοι σι' τὸ δ' ἀπρεπέως ἀγορεύεις. 
χθες γενόμην, ἀπαλοὶ δὲ πόδες, τρηχεῖα δ' ὑπὸ 
χθῶν. 
ei δ' ἐθέλεις, πατρός κεφαλὴν μέγαν ὅρκον 
ὁμοῦμαι; 
μὴ μὲν ἐγὼ μὴν' αὐτὸς ὑπίσχομαι αἰτιος εἶναι, 275 
μήτε τιν' ἄλλον ὀπωστα βοῶν κλοπὸν ὑμετεράων, 
αἵ τινες αἱ βόες εἰσί· τὸ δὲ κλέος ὑσον ἄκοιν. 
'Ὡς ἀρ' ἔφη καὶ πυκνὸν ἀπὸ βλεφάρων ἀμα-
ρύσσων 
ὀφρὺς ῥιπτάζεσκεν ὅρομενος ἐνθα καὶ ἐνθα, 

¹ Schneidewin: μετ', MSS.

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IV.—TO HERMES, 254–279

"Child, lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusky Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk." 1

Then Hermes answered him with crafty words: "Son of Leto, what harsh words are these you have spoken? And is it cattle of the field you are come here to seek? I have not seen them: I have not heard of them: no one has told me of them. I cannot give news of them, nor win the reward for news. Am I like a cattle-lifter, a stalwart person? This is no task for me: rather I care for other things: I care for sleep, and milk of my mother's breast, and wrappings round my shoulders, and warm baths. Let no one hear the cause of this dispute; for this would be a great marvel indeed among the deathless gods, that a child newly born should pass in through the forepart of the house with cattle of the field: herein you speak extravagantly. I was born yesterday, and my feet are soft and the ground beneath is rough; nevertheless, if you will have it so, I will swear a great oath by my father's head and vow that neither am I guilty myself, neither have I seen any other who stole your cows—whatever cows may be; for I know them only by hearsay."

So, then, said Hermes, shooting quick glances from his eyes: and he kept raising his brows and looking

1 Hermes is ambitious (l. 175), but if he is cast into Hades he will have to be content with the leadership of mere babies like himself, since those in Hades retain the state of growth—whether childhood or manhood—in which they are at the moment of leaving the upper world.
μάκρο ἀποσυνρίζων, ἄλιον τὸν μύθον ἰκούων. 280
Τὸν δ' ἀπαλῶν γελάσας προσέφη ἐκάργος
'Απόλλων.
ὡς πέπον, ἣπεροπευτά, δολοφραδές, ἢ σε μάλ' οἷον
πολλάκις ἀντιτοροῦντα δόμους εὗ ναιετάονται
ἐνυνχον οὐχ ἕνα μοῦνον ἐπ' οὐδεὶ φῶτα καθίσαι,
σκευάζοντα κατ' οἴκον ἄτερ ψόφου, οἳ ἀγορεύεις. 285
πολλοὺς δ' ἀγραύλους ἀκαχήσεις μηλοβοτήρας
οὐρεος ἐν βήσης, ὅπωτ' ἂν κρειῶν ἐρατίζων
ἀντᾶς θουκολίον καὶ εἰροπόκοις ὄεσσων.
ἀλλ' ἐγε, μὴ πύματόν τε καὶ ύστατον ὕπνον ἰαύσης,
ἐκ λίκνου κατάβασε, μελαίνης νυκτὸς ἐταῖρε. 290
τοῦτο γὰρ οὖν καὶ ἔπειτα μετ' ἀθανάτοις γέρας
ἔχεις.
άρχος φηλητέων κεκλήσεαι ἦματα πάντα.
"Ὡς ἄρ' ἐφη καὶ παίδα λαβὼν φέρε Φοίβος
'Απόλλων.
σὺν δ' ἀρα φρασσάμενος τότε δὴ κρατὺς Ἀργεί-
φόντης
οἰωνὸν προήκεν αἰερόμενος μετὰ χερσι, 295
τλήμονα γαστρὸς ἑρθον, ὑτάσθαλον ἀγγελιώτην.
ἐσσυμένος δὲ μετ' αὐτὸν ἐπέπταρε· τοίο δ' Ἀπόλλων
ἐκλυεν, ἐκ χειρῶν δὲ χαμαλ βάλε κύδιμον Ἐρμήν.
ἐξετο δὲ προπάροιθε καὶ ἐσσύμενος περ ὀδοῖν
Ἐρμῆν κερτομέων καὶ μιν πρὸς ὑμῖν έκειτε. 300
Θάρσει, σπαργανιώτα, Δίος καὶ Μαιάδος νιε-
εὐρήσω καὶ ἔπειτα βῶν ἠθήμα κάρηνα
τούτοις οἰωνοῖς· σὺ δ' αὕτ' ὀδὸν ἡγεμονεύεις.
"Ὡς φάθ': δ' δ' αὕτ' ἀνόρουσα θοῶς Κυλλήνιος
Ἐρμῆς,
IV.—TO HERMES, 280–304

this way and that, whistling long and listening to Apollo's story as to an idle tale.

But far-working Apollo laughed softly and said to him: "O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and stripped more than one poor wretch bare this night,\(^1\) gathering his goods together all over the house without noise. You will plague many a lonely herdsman in mountain glades, when you come on herds and thick-fleeced sheep, and have a hankering after flesh. But come now, if you would not sleep your last and latest sleep, get out of your cradle, you comrade of dark night. Surely hereafter this shall be your title amongst the deathless gods, to be called the prince of robbers continually."

So said Phoebus Apollo, and took the child and began to carry him. But at that moment the strong Slayer of Argus had his plan, and, while Apollo held him in his hands, sent forth an omen, a hard-worked belly-serf, a rude messenger, and sneezed directly after. And when Apollo heard it, he dropped glorious Hermes out of his hands on the ground: then sitting down before him, though he was eager to go on his way, he spoke mockingly to Hermes:

"Fear not, little swaddling baby, son of Zeus and Maia. I shall find the strong cattle presently by these omens, and you shall lead the way."

When Apollo had so said, Cyllenian Hermes

\(^1\) Literally, "you have made him sit on the floor," i.e. "you have stolen everything down to his last chair."
THE HOMERIC HYMNS

σπουδὴ ἵων· ἄμφω δὲ παρ' οὔτα τα χερσίν ἔωθει 305
σπάργανον ἀμφ' ὁμοίωσιν ἐξελμένος, εἰπὲ δὲ μῦθον·
Πὴ με φέρεις, Ἐκάεργε, θεών ξαμενέστατε πάντων;
ἡ με βοῶν ἐνεχ' ὥδε χολοῦμενος ὄρσολοπεύεις·
ὡ πότοι, εἰθ' ἀπόλοιο το βοῶν γένος· οὐ γὰρ ἐγὼ γε
 vücudέρας ἐκλεψα βόας οὐδ' ἄλλους ὄπωπα,
αἰτίνες αἰ βοῖς εἰσί· τὸ δὲ κλέος οἰον ἀκοῦω.
δὸς δὲ δίκην καὶ δέξο παρὰ Ζηνὶ Κρονίων.

Αὐτὰρ ἐπεὶ τὰ ἔκαστα διαρρήδη ἔριδαίνον
'Ἐρμῆς τ' οἰστόλος καὶ Δητοῦς ἄγλαος νίος,
ἄμφις θυμὸν ἔχοντες· δ μὲν νημερτεά φωνήν 315

οὐκ ἄδικως ἐπὶ βουσὶν ἐλάξυτο κύδιμον Ἐρμῆν,
αὐτὰρ δ' τέχνησίν τε καὶ αἰμυλλοίσι λόγοισιν
ἡθελεν ἐξαπατάν Κυλλήνως 'Ἀργυρότοξον.
αὐτὰρ ἐπεὶ πολύμητις ἐών πολυμήχανον εὗρεν,
ἐσσυμένως δὴ ἔπειτα διὰ ψαμάθου βαδίζε
πρόσθεν, ἀτὰρ κατόπισθε Δίος καὶ Δητοῦς νίος.
αἴγα δὲ τέρθων ἱκοντο θυνάδεος Οὐλύμπου
ἐς πατέρα Κρονίωνα Δίος περικαλλέα τέκναν·
κεὶθα γὰρ ἄμφοτέροις δίκης κατέκειτο τάλαντα.
οὐμιλῆ 1 δ' ἔχ' Ὄλυμπον ἀγάνυφο, ἀθάνατοι δὲ 320
ἀφθεῖτο ἤγερθοντο μετὰ χρυσόρουν 'Ἡλό.

'Ἐστησάν δ' Ἐρμῆς τε καὶ ἄργυροτοξὸς 'Ἀπόλλων
πρόσθε Δίος γούνων· δ' ἰ ανείρετο φαίδιμον νίον
Zeús ὑψιβρεμέτης καὶ μιν πρός μῦθον ἔειπε·

Φοῖβε, πόθεν ταῦτα με νεοεικά ληίδ' ἔλαινεις, 330
παῖδα νέον γεγαώτα, φυὴν κήρυκος ἔχοντα;
σπουδαῖον τόδε χρήμα θεῶν μεθ' ὁμήγυριν ἥλθε.

1 Allen's (Oxf. Text) suggestion: εὐμιλῆ, Μ: εὐμυλῆ, other MSS.
2 E and L (in margin): ποτὶ πτύχας Οὐλύμπου, other MSS.

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IV.—TO HERMES, 305-332

sprang up quickly, starting in haste. With both hands he pushed up to his ears the covering that he had wrapped about his shoulders, and said:

"Where are you carrying me, Far-Worker, hastiest of all the gods? Is it because of your cattle that you are so angry and harass me? O dear, would that all the sort of oxen might perish; for it is not I who stole your cows, nor did I see another steal them—whatever cows may be, and of that I have only heard report. Nay, give right and take it before Zeus, the Son of Cronos."

So Hermes the shepherd and Leto's glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly, not unfairly sought to seize glorious Hermes because of the cows; but he, the Cylleenian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wiles, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both. There was an assembly on snowy Olympus, and the immortals who perish not were gathering after the hour of gold-throned Dawn.

Then Hermes and Apollo of the Silver Bow stood at the knees of Zeus, and Zeus who thunders on high spoke to his glorious son and asked him:

"Phoebus, whence come you driving this great spoil, a child new born that has the look of a herald? This is a weighty matter that is come before the council of the gods."

387
Τὸν δ’ αὐτὲ προσέειπεν ἀναξ ἐκάρεργος Ἀπόλλων ὁ πάτερ, ἢ τάχα μύθου ἄκούσει τοὺς ἀλαπαδῶν, κερτομέων ὡς ὦν ἢγὼ φιλολήμοι εἰμι. 335
παῖδα τιν’ εὗρον τόνδε διαπρύσιον κεραίστην
Κυλλήνης ἐν ὄρεσιν, πολὺν διὰ χῶρον ἀνύσσας,
κέρτομον, οἷον ἢγὼ γε βεθών ὦκ ἄλλον ὰπωτα
οὐδ’ ἄνδρων, ὀπόσοι λησίμβροτοι εἰσ’ ἐπὶ γαῖην.
κλέψας δ’ ἐκ λειμώνος ἔμας βοῦς ὅχετ’ ἔλαυνον 340
ἐσπέριος παρὰ θῖνα πολυφλοῖσβοιο θαλάσσης,
εὐθὺ Πύλουν ἔλαυνεν. τὰ δ’ ἄρ’ ἱχνια δοῖα πέλωρα,
οί τ’ ἀγάσσασθαι, καὶ ἀγανοῦ δαίμονος ἔργα.
τήσιν μὲν γὰρ βουσίν ἐς ἀσφοδελὸν λειμῶνα
ἀντίλα βῆματ’ ἐχουσα κὼς ἀνέφαινε μέλαινα: 345
αὐτὸς δ’ ἐκτός ὀδοῦ, τις ἅμηχανος, οὔτ’ ἄρα ποσιν
οὐτ’ ἄρα χερσίν ἐβαίνε διὰ γαμάθωδεα χῶρον;
ἀλλ’ ἄλλῃ τινὰ μῆτιν ἔχῳν διέτριβε κελευθά
tοίᾳ πέλωρ’ ὡς εἰ τις ἀραίησι δρυσὶ βαίνοι.
ἄφρα μὲν οὖν ἐδίωκε διὰ γαμάθωδεα χῶρον, 350
ῥεία μαλ’ ἱχνια πάντα διέπρεπεν ἐν κοινήσιν:
αὐτὰρ ἐπεὶ γαμάθοιου μέγαν στίβον ἐξεπέρησεν,
ἄφραστος γένετ’ ὃκα βοῦν στίβος ἢδε καὶ αὐτοῦ
χῶρον ἀνὰ κρατερῶν’ τὸν δ’ ἐφράσατο βροτὸς ἀνήρ
ἐς Πύλον εὐθὺς ἐλώνυμα βοῦν γένος εὐρυμετόπων. 355
αὐτὰρ ἐπεὶ δὴ τὰς μὲν ἐν ἡσυχίᾳ κατέερξε
καὶ διαπυρπαλάμησεν ὄδοι τὸ μὲν ἐντα, τὸ δ’ ἐνθα,
ἐν λίκῳ κατέκειτο μελαιῆ πυκτὶ ξυλώς,
ἀντρῳ ἐν ἡποτενι κατὰ ζῷον’ οὔδὲ κεν αὐτοῦ
αἰετὸς ὦ νῦ λάων ἐσκέφατο’ πολλὰ δὲ χερσίν
αὐγὰς ὀμόργαξε δολορφοσὺν ἀλέγυνων.
αὐτὸς δ’ αὐτίκα μύθου ἀπηλεγέως ἀγόρευεν: 360

1 Translator: οὕτος δ’ ἐκτός, MSS.
IV.—TO HERMES, 333–362

Then the lord, far-working Apollo, answered him: "O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a clever sprite; for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself—bewildering creature—crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way—wonder of wonders!—as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: 'I have not seen them: I have not
THE HOMERIC HYMNS

οὐκ ἰδον, οὐ πυθόμην, οὐκ ἄλλων μῦθον ἄκουσα
οὐδὲ κε μηνύσαμι', οὔδ' ἂν μηνυτρον ἀροίμην.
'Ἡ τοι ἂρ' ὡς εἰπὼν κατ' ἄρ' ἐξετο Φοῖβος
'Απόλλων.

'Ερμής δ' αὖθ' ἐτέρωθεν ἀμειβομενος ἔτος ηὔδα, 1
δείξατο δ' ἐς Κρονίωνα, θεῶν σημάντορα πάντων.
Σεῦ πάτερ, ἢ τοι ἐγώ σοι ἀληθείην καταλέξω:
υμερτής τε γάρ εἰμι καὶ οὐκ οἶδα ψεύδεσθαι.
ἡλθεν ἐς ἡμετέρου διξήμενος εἰλίποδας βωῖς
σήμερον ἥλιοιο νέον ἐπιτελλαμένοιο
οὐδὲ θεῶν μακάρων ἀγε μάρτυρας οὐδὲ κατόπτας,
μηνύμεν δ' ἐκέλευεν ἀναγκαίης ὑπὸ πολλῆς,
πολλά δὲ μ' ἡτελίησε βαλεῖν ἐς Τάρταρον εὐρύν,
οὐνεχ' ὅ μὲν τέρεν ἄνθος ἔχει φιλοκυνίδεος ἥβης, 375
αὐτάρ ἐγὼ χθιζός γενόμην, τὰ δὲ τ' οἶδε καὶ αὐτός,
οὔτε βοῶν ἐλατηρί, κραταῖῳ φωτ' ἐνωκός.
πείθεοι καὶ γὰρ ἐμεῖο πατὴρ φίλος εὑχεαί εἰναι,
ὡς οὐκ οὐκαδ' ἐλασσα βοᾶς, ὡς ὅλβιος εἰν,
οὐδ' ὑπὲρ οὐδ' ἔβην: τὸ δὲ τ' ἀτρεκέως ἀγορεύω.

'Ἡλιον δὲ μᾶλ' αἰδέομαι καὶ δαίμονας ἄλλους,
καὶ σε φιλὼ καὶ τοῦτον ὀπίσιμα: οἰσθα καὶ αὐτός,
ὡς οὐκ αἰτίος εἰμι: μέγαν δ' ἐπιδώσωμαι 2 ὅρκον
οὐ μᾶ τάδ' ἀθανάτων εὐκόσμητα προθύραι.
καὶ που 3 ἐγὼ τοῦτο τίσω ποτε νηλέα φώρην,
καὶ κρατερῷ περ ἐνυτὶ. συ δ' ὀπλοτεροισίν ἄργηγε.

'Ὡς φαίτ' ἐπιλλίζοιν Κυλλήνιος Ἀργειφόντης:
καὶ τὸ σπάργανον εἴχεν ἐπ' ὀλένη οὖδ' ἀπέβαλλε.
Σεῦς δὲ μέγε' ἐξεγέλασσεν ἰδὼν κακομηδέα παίδα

1 Most MSS.: ἄλλων μῦθον ἐν ἀθανάτοις εἶπεν ("told another story among the immortals"), K and L (in margin).
2 Barnes: ἐπιδώσημαι, M: ἐπιδῶσημα, other MSS.
3 Hermann: ποτ', MSS.
heard of them: no man has told me of them. I could not tell you of them, nor win the reward of telling.'”

When he had so spoken, Phoebus Apollo sat down. But Hermes on his part answered and said, pointing at the Son of Cronos, the lord of all the gods:

“Zeus, my father, indeed I will speak truth to you; for I am truthful and I cannot tell a lie. He came to our house to-day looking for his shambling cows, as the sun was newly rising. He brought no witnesses with him nor any of the blessed gods who had seen the theft, but with great violence ordered me to confess, threatening much to throw me into wide Tartarus. For he has the rich bloom of glorious youth, while I was born but yesterday—as he too knows,—nor am I like a cattle-lifter, a sturdy fellow. Believe my tale (for you claim to be my own father), that I did not drive his cows to my house—so may I prosper—nor crossed the threshold: this I say truly. I reverence Helios greatly and the other gods, and you I love and him I dread. You yourself know that I am not guilty: and I will swear a great oath upon it:—No! by these rich-decked porticoes of the gods. And some day I will punish him, strong as he is, for this pitiless inquisition; but now do you help the younger.”

So spake the Cyllenian, the Slayer of Argus, while he kept shooting sidelong glances and kept his swaddling-clothes upon his arm, and did not cast them away. But Zeus laughed out loud to see his
ΤΩ Δ' ἀμφώ σπεύδοντε Διὸς περικαλλέα τέκνα ἐς Πύλων ἡμαθόεντα ἐπ' Ἀλφειοῦ πόρον ἵζον ἄγροις Δ' ἐξίκοντο καὶ αὐλιον ὑψιμέλαθρον, ἡχοὺ 1 δὴ τὰ χρήματ' ἀτάλλετο νυκτὸς ἐν ὄρη. 400 ἐνθ' Ἐρμῆς μὲν ἐπείτα κιών παρὰ λάμυν ἄντρον ἐς φῶς ἐξῆλαυν βοῶν ἰθίμα κάρηνα· Λητοῖδης δ' ἀπάτερθεν ίδὼν εὐόση βοεῖας πέτρη ἐπ' ἥλιβάτῳ, τάχα δ' εἰρετο κύδιμον Ἐρμῆν· Πῶς ἐδύνω, δολομῆτα, δύω βοε δειροτομῆσαι, 405 ὃδε νεόγνως ἐὼν καὶ νήπιος; αὐτὸς ἐγὼ γε θαυμαίνω κατόπισθε τὸ σὸν κράτος· οὐδὲ τί σε χρη μακρὸν ἄξεσθαι, Κυλλήνε, Μαίαδος νιέ. Ὡς ἀρ' ἔφη καὶ χερσὶ περιστρεφε καρτερὰ δεσμὰ [ἐνδήσαι μεμαως Ἐρμῆν κρατεραίσι λύγοις.] 400 a τὸν Δ' οὐκ ήσχανε δεσμὰ, λύγοι δ' ἀπὸ τηλόσε πιπτον 3] 409 b ἄγνου· ταὶ δ' ὑπο ποσί κατὰ χθονὸς αἰγα φύοντο αὐτόθεν, ἐμβολάδῃν ἑστραμμέναι ἀλλήλησι, 411 ῥειά τε καὶ πάσχων ἐπ' ἀγραύλοισι βόεσσιν, Ἐρμέως Βουλήσε κλεψίδρονος· αὐτὰρ Ἀπόλλων θαύμασεν ἄθρησας. τότε δὴ κρατὺς Ἀργειφόντης χώρων ὑποβλήθην ἐσκέψατο, πῦρ ἀμαρυσσὼν, 415

1 Fick: ἡχ' οführer and ἡχ' οὐ, MSS: ἡχ' οὐ, Μ.
2 Allen.
3 Hymn to Dionysus, 13.
IV.—TO HERMES, 390-415

evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head: and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once:

“How were you able, you crafty rogue, to slay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cynellenian, son of Maia!”

So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of osier fell far from him and began to grow at once from the ground beneath their feet in that very place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire . . . desiring to hide . . . Very easily he softened the
THE HOMERIC HYMNS

ἐγκρύψαι μεμαώς· Δητοὺς δ’ ἐρικυδέος νιὸν ἰειά μάλ’ ἐπρήμυνεν ἐκηθόλου, ὡς ἔθελ’ αὐτός, καὶ κρατερὸν περ ἕοντα· λαβὼν δ’ ἐπ’ ἀριστερὰ χειρὸς
πλήκτρῳ ἐπειρήτιζε κατὰ μέρος· ἢ δ’ ὑπὸ χειρὸς σμερδαλέους κοινάβησε· γέλασσε δὲ Φοῖβος Ἀπόλλων γηθήσας, ἔρατῇ δὲ διὰ φρένας ἤλυθ’ ἰώθ
θεσπεσίας ἐνοτής καὶ μιν γλυκὺς ἵμερος ἔρει θυμῷ ἀκονάζοντα· λύρῃ δ’ ἐρατῶν κιθαρίζων στή’ ῥ’ ὡς θαρσήσας ὑπ’ ἀριστερὰ Μαιάδος νιὸς Φοῖβοι Ἀπόλλωνος· τάχα δὲ λυγεοὺς κιθαρίζων
γηρύτε· ἀμβολάδην—ἔρατῇ δὲ οἱ ἐσπετο φωνῇ—κραίνων ἀθανάτους τε θεοὺς καὶ γαῖαν ἐρεμήνῃ, ὡς τὰ πρῶτα γένουτο καὶ ὡς λάχει μοῖραν ἐκαστος. Μνημοσύνην μὲν πρῶτα θεῶν ἐγεραίρεν αὐδῆ, μητέρα Μουσάων ἢ γὰρ λάχε Μαιάδος νιὸν
touς δὲ κατὰ πρέσβιν τε καὶ ὡς γεγάασιν ἐκαστος ἀθανάτους ἐγεραίρει θεοὺς Δίως ἀγλαίδ νιὸς, πάντ’ ἐνέπων κατὰ κόσμουν, ἐπωλένιον κιθαρίζων. τόν δ’ ἔρος ἐν στῆθεσιν ἀμήχανος αἴνυτο θυμὸν, καὶ μιν φωνῆσας ἔπεσα πτεροειντα προσηύδα·

Βουφόνε, μηχανώτα, ποινύμενε, δαιτὸς ἐταίρε, πεντήκοντα βοῶν ἀντάξια ταῦτα μέμηλας. ἰςυχῶς καὶ ἐπειτα διακρινεῖσθαι ὡς
νῦν δ’ ἄγε μοι τόδε εἰπέ, πολύτροπε Μαιάδος νιε, ἡ σοὶ γ’ ἐκ γενετῆς τάδ’ ἀμ’ ἐσπετο θαυματὰ ἔργα ἐν τις ἀθανάτων ἥ θυμητῶν ἀνθρώπων δώρου ἀγανον ἐδωκε καὶ ἐφρασε θέστιν αὐδῆν; 
θαυμασίην γὰρ τήνδε νέφατον ὄσαν ἂκούω, ἢν ὦ πω ποτέ φημι δαήμεναι οὔτε τιν’ ἀνδρῶν οὔτε τιν’ ἀθανάτων, οἱ ’Ολυμπία δῶμαι’ ἔχουσι, νόσφι σέθεν, φηλήτα, Δίος καὶ Μαιάδος νιε.

394
IV.—TO HERMES, 416–446

son of all-glorious Leto as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of the marvellous music went to his heart, and a soft longing took hold on his soul as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the left hand of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion. First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes:

"Slayer of oxen, trickster, busy one, comrade of the feast, this song of yours is worth fifty cows, and I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, resourceful son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give it you—a noble gift—and teach you heavenly song? For wonderful is this new-uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you, O thievish son of Maia. What skill is this? What

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THE HOMERIC HYMNS

ti's têxni, ti's moùsa ámexanévov melédoùn,

ti's tri'bôs; ártekéwos vàr àma tri'a pánta párr-

estin,
eúfrosoúvna kal èrêta kal ìxuvon ùpnon ëlésthai.
kai vàr èng Wou'si'ou 'Olympia'désoi vàpheidó's, 450
tê'si xoroi te méloynou kal àgla'dos óimós 1 àoidê's

cal moitpi' tebailvià kal ìmero'seis brómos àul'ovn

tâl' ou po ti moi òde metà fрей'n àlllo méîhsevn,
oi vàvon thal'í's ìn'dêxià ëryga pêloutai.

thãvmà'w, ðìos và, tâ'di'ou, ò's èrato'n kíbarl'ê'si.

455

vi'n d' èpeì oûn ìl'ígos per èwv klutà mi'deà àì'das,
ìze, pêpou, kai múðoun 2 èpaìnei proeç'vnterousi.

vi'n vàr to kléos èstai èn àthana'toi'si thei'si
soi t' àutô kai me'tri' tò d' àrtekéwos ágoreû'so-

nai mà tô'de krâniou'n akônti's, ÷è'men ègô se

cu'drôv èn àthana'toi'si kai dí'bi'on ìge'mo'n èi'sô'

3
dô'so w t' àgla'da ðô'ra kai ès télo's ouk àpàt'hôw.

Tò'n d' 'Ermi's míthou'sin âmeîbécêo ke'dalêo'si'n:

eîrwa'tas mi', 'Ek'àrge, pérépvra'dè'si àv'tar ègô se

ti'nhì hmetér'hì èpîb'hme'na ou tì me'gâi'ro.

465

sî'me'ro'n eîd'hseis' è'bêloù dé tòi hti'sos èi'na

bou'l'è kai mú'do'si. ou ðè fre'si' pânt' èv oî'das

'prow'to's vàr, ðìos và, met' àthana'toi'si tha'å'seis,

ë 'u tê krapê'rs te' filêi dé se mpî'tea Seûs

ek pá'si's òsí's, èp'ô'ren dé tòi àgla'da ðô'ra.

470

cai ti'mâ's se gê fâ'si dā'hme'na ek ðìos om'hí's

mánti'as ð' 'Ek'àrge, ðìos và'ra, ðês'hèta pânta-

tô'v ùn àu'tôs ègô se mâl' áfvei'dô'n 4 dèdà'kà:

soi d' àv'tâ'gre'ton ès'ti dâ'hme'naí, òttî me'nou'nôs.

1 Most MSS: ò'mos, M with E and L (margin).

2 Ruhnken: ðumò'n, M.

3 Tyrrell: ìge'mo'ven'so, MSS.

4 Translator: ë'go'ge pa'id' áfvei'dô'n, MSS.

396
song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose,—mirth, and love, and sweet sleep. And though I am a follower of the Olympian Muses who love dances and the bright path of song—the full-toned chant and ravishing thrill of flutes—yet I never cared for any of those feats of skill at young men's revels, as I do now for this: I am filled with wonder, O son of Zeus, at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders. For now you shall have renown among the deathless gods, you and your mother also. This I will declare to you exactly: by this shaft of cornel wood I will surely make you a leader renowned among the deathless gods, and fortunate, and will give you glorious gifts and will not deceive you from first to last."

Then Hermes answered him with artful words: "You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever
THE HOMERIC HYMNS

\[ \text{άλλ' ἐπεῖ οὖν τοι θυμὸς ἐπιθύει κιθαρίζειν,} \]
\[ \text{μέλπει καὶ κιθάριζε καὶ ἀγαλάς ἀλέγυνε} \]
\[ \text{δέγμενος ἐξ ἐμέθεν· σὺ δὲ μοι, φίλε, κύδος ὁπαξέ.} \]
\[ \text{εὐμόλπει μετὰ χερσὶν ἔχων λυγύφωνον ἑταίρην,} \]
\[ \text{καλὰ καὶ εὐ κατὰ κόσμον ἐπιστάμενος ἀγορεύειν.} \]
\[ \text{εὐκήλος μὲν ἐπειτα φέρειν ἐς δαίτα θάλειαν} \]
\[ \text{kαὶ χορὸν ἰμερόεντα καὶ ἐς φιλοκυδέα κῶμον} \]
\[ \text{εὐφροσύνην νυκτὸς τε καὶ ἡματος. ὃς τις ἂν αὐτὴν} \]
\[ \text{τέχνη καὶ σοφία δεδαμενός ἔξερειν,} \]
\[ \text{θεογομένη παντοῖα νῦν χαρίετα διδάσκει} \]
\[ \text{ῥεῖα συνθείσιν ἄθυρμαν μαλακῆσιν,} \]
\[ \text{ἐργασίν πεύγουσα δυνταθοῦ· ὅς δὲ κεν αὐτὴν} \]
\[ \text{νῆς ἔων τὸ πρῶτον ἐπίζαφελως ἑρείη,} \]
\[ \text{μᾶς αὐτῶς κεν ἐπειτα μετηρά τε θρυλλίζοι.} \]
\[ \text{sοὶ δ' αὐτάγρετον ἐστι δαήμεναι, ὅτι μενοίνας.} \]
\[ \text{kαὶ τοι ἐγώ δώσῳ ταύτην, Διὸς ἀγαλαί κούρε·} \]
\[ \text{ἡμεῖς δ' αὐτ' ὀρεος τε καὶ ἰπποβότον πεδίοιο} \]
\[ \text{βοσὶ νομοῖς, Ἐκάεργε, νομεύσομεν ἀγαρύλισιν.} \]
\[ \text{ἐνθεν ἄλις τέξουσι βόες ταύροισι μυγεῖσαι} \]
\[ \text{μέγηθον θηλείας τε καὶ ἄρσενας· οὔδε τι σε χρή} \]
\[ \text{κερδαλέουν περ ἑόντα περιξαμενός κεχωλόσθαι.} \]

\[ \text{"Ὡς εἰπὼν ὤρεξ": ὃ δ' ἐδέξατο Φοῖβος Ἀτόλλων,} \]
\[ \text{Ἑρμή δ' ἐγνυάλξεν ἐκὼν\textsuperscript{1} μάστιγα φαευνήν,} \]
\[ \text{βουκολίας τ' ἐπέτελλεν· ἐδεκτὸ δὲ Μαιάδος νίδος} \]
\[ \text{γηθῆσαι· κιθαρίν δὲ λαβὼν ἐπὶ ἄριστερὰ χειρὸς} \]
\[ \text{Λητοῦς ἀγαλάς νίδος, ἀναξ ἐκάεργος Ἀτόλλων,} \]
\[ \text{πλήκτρα ἐπειρήτιζε κατὰ μέρος· ὃ δ' ὑπένερθε} \]
\[ \text{σμερδαλέουν\textsuperscript{2} κονάββησε· θεὸς δ' ὑπὸ καλὸν ἄεισεν.} \]

\[ \text{"Ἐνθα βόας μὲν ἐπειτα ποτὶ ξάθεον λειμώνα} \]
\[ \text{ἐτραπέτην· αὐτὸι δὲ, Διὸς περικαλλέα τέκνα,} \]

\[ \text{1 Martin: ἔχων, MSS.} \]
\[ \text{2 M: ἰμερόθεν, other MSS.} \]

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you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on bring it confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry.”

When Hermes had said this, he held out the lyre: and Phoebus Apollo took it, and readily put his shining whip in Hermes’ hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and tried each string with the key. Awesomey it sounded at the touch of the god, while he sang sweetly to its note.

Afterwards they two, the all-glorious sons of Zeus turned the cows back towards the sacred meadow,
THE HOMERIC HYMNS

άψορροι πρὸς Ὀλυμπον ἀγάννυφον ἔρρωσαντο 505
terpómenoi φόρμιγγι· χάρη δ’ ἀρα μητιέτα Ζεὺς,
ἄμφω δ’ ἐσ φιλότητα συνήγαγε· καὶ τὰ μὲν Ἐρμῆς
Λητοίδης ἐφίλησε διαμπέρει ὡς ἔτι καὶ νῦν,
σήματ’ ἐπεὶ κύθαριν μὲν Ἐκηβόλως ἐγγυάλζεν
ἰμερτὴν, δεδαῶς, ὡς ἐπωλέινοι κυθάριζεν· 510
αὐτὸς δ’ αὐθ’ ἔτερης σοφίς ἐκμάσσατο τέχνην·
συρίγγων ἐνοπὴν ποιήσατο τηλὸθ’ ἀκουστήν.

Καὶ τότε Λητοίδης Ἐρμῆν πρὸς μῦθον ἔειπε·
deídia, Μαιάδος νῖε, διάκτορε, ποικιλομῆτα,
μὴ μοι ἀμα κλέψῃς κύθαριν καὶ καμπύλα τόξα· 515
tîmην γὰρ πάρ Ζηνὸς ἔχεις ἐπαμοβία ἑργα
θήσειν ἀνθρώποις κατὰ χθόνα πολυβότειραν.
ἀλλ’ εἰ μὲν τλαίσθης γα τεῦχον μέγαν ὄρκον ὠμόσσαι,
ἡ κεφαλὴ νεῦσες ἢ ἐπὶ Στυγὸς ὀβριμον ὕδω,
πάντ’ ἀν ἐμῷ θυμῷ κεχαρισμένα καὶ φίλα ἔρδοις. 520

Καὶ τότε Μαιάδος νῖος ὑποσχόμενος κατένευσε,
μὴ ποτ’ ἀποκλέψειν, ὥστε Ἐκηβόλος ἐκτεάτισθαι,
μηδὲ ποτ’ ἐμπελάσειν πυκνῷ δόμῳ· αὐτάρ
Ἀπόλλων
Λητοίδης κατένευσεν ἐπ’ ἀρθμῷ καὶ φιλότητι,
μὴ τινα φίλτερον ἅλλουν ἐν ἄθανάτωισιν ἐσεσθαι, 525
μήτε θεῦν μῆτ’ ἄνδρα Διὸς γόνων· ἢ δὲ τέλειον
[αἰεῖν ἴκε πατήρ’ ὁ δ’ ἐπώμοσεν. ἢ σεμάλ’ οἶον] 526a
σύμβολον ἄθανάτων ποιήσαμεν ἢδ’ ἀμα πάντων,
pιστῶν ἐμῷ θυμῷ καὶ τίμιων· αὐτάρ ἐπειτὰ
όλβου καὶ πλούτου δῶσω περικαλλέα ῥάβδων,
χρυσῆν, τριπέτηλον, ἀκήριον ἢ σε φυλάξει 530
πάντας ἐπικραίνουσ’ ἀθλοὺς ἃ ἐπέως τε καὶ ἐργών
tῶν ἀγαθῶν, ὅσα φημὶ δαίμονει ἐκ Δίος ὀμφῆς.

1 Allen’s supplement. 2 Sikes: τεῦσις, MSS.
but themselves hastened back to snowy Olympus, delighting in the lyre. Then wise Zeus was glad and made them both friends. And Hermes loved the son of Leto continually, even as he does now, when he had given the lyre as token to the Far-shooter, who played it skilfully, holding it upon his arm. But for himself Hermes found out another cunning art and made himself the pipes whose sound is heard afar.

Then the son of Leto said to Hermes: “Son of Maia, guide and cunning one, I fear you may steal from me the lyre and my curved bow together; for you have an office from Zeus, to establish deeds of barter amongst men throughout the fruitful earth. Now if you would only swear me the great oath of the gods, either by nodding your head, or by the potent water of Styx, you would do all that can please and ease my heart.”

Then Maia’s son nodded his head and promised that he would never steal anything of all the Far-shooter possessed, and would never go near his strong house; but Apollo, son of Leto, swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes: and the Father sent forth an eagle in confirmation. And Apollo swore also: “Verily I will make you only to be an omen for the immortals and all alike, trusted and honoured by my heart. Moreover, I will give you a splendid staff of riches and wealth: it is of gold, with three branches, and will keep you scatheless, accomplishing every task, whether of words or deeds that are good, which I claim to know through the utterance of Zeus. But as for
THE HOMERIC ΗΥΜΝΟΙ

μαντείην δέ, φέριστε, διοτρέφεσ, ἢν ἐρείπεις,
οὔτε σὲ θέσφατον ἐστὶ δαήμονι καὶ ὀντὶ τιν' ἄλλον
ἀθανάτων· τὸ γὰρ οἴδε Δίὸς νόος· αὐτὰρ ἐγὼ γέ
πιστωθεὶς κατένευσα καὶ ὠμοσα καρτέρον ὁρκον,
μὴ τινὰ νόσφιν ἐμείο θεῶν αἰειγενετάων
ἄλλον γ' ἐἴσεσθαι Ζηνὸς πυκνόφρονα βουλήν.
καὶ σύ, κασίγνητε χρυσόρρατη, μὴ με κέλευε
θέσφατα πιθαύνεις, ὡσα μὴ δεῖται εὐρύττα Ζεὺς.
ἀνθρώποις δ' ἄλλον δηλήσωμαι, ἄλλον ὀνήσω,
pολλά περιπροεῦν ἀμέγαρτων φύλ' ἀνθρώπων.
καὶ μὲν ἐμῆς ὀμφῆς ἀπονήσεται, ὦς τις ἄν. ἔλθῃ
φωνῇ καὶ πτερύγεσσι τεληντῶν οἶωνων·
οὔτος ἐμῆς ὀμφῆς ἀπονήσεται, οὐδ' ἀπατήσω.
ἐφή γάρ με καπελέγχοις πιθήςας οἰωνοίσι
μαντείην ἐθέλησε παρῇ νόον ἐξερεείνειν
ημετέρν, νοεέν δὲ θεῶν πλέουν αἰὲν ἑντονων,
φήμ', ἀληθ' ὀδὸν εἰσών. ἐγὼ δέ κε δῶρα δεχομην.

'Αλλο δέ τοι ἑρέω, Μαίης ἐρείκυδεος νιὲ
καὶ Δίὸς αὐγικόχοιο, θεῶν ἐρισίνει δαίμων·
σεμια γὰρ τινας εἰσὶ, κασίγνητε γεγανναί,
παρθένω, ὧκείσιν ἀγαλλόμεναι πτερύγεσσι,
treis· κατὰ δὲ κρατός πεπαλαγμέναι ἄλφιτα
λευκα,
οἴκια ναιεταύουσιν ὑπὸ πτυχῆ Παρνήσου,
μαντείας ἀπάνευθε διδάσκαλοι, ἣν ἐπὶ βουσὶ
παις ἐτ' ἐδών μελέτησα· πατήρ δ' ἐμὸς οὐκ ἀλέγχειν,
ἐντεῦθεν δὴ ἐπειτα ποτῶμεναι ἄλλοτε ἄλλη
κηρία βόσκονται καὶ τε κραίνουσιν ἔκαστα.
sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all-seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idlychattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey; yet his gifts I would take.

But I will tell you another thing, Son of allglorious Maia and Zeus who holds the aegis, luckbringing genius of the gods. There are certain holy ones, sisters born—three virgins 1 gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey-comb

1 The Thriae, who practised divination by means of pebbles (also called ϑριαί). In this hymn they are represented as aged maidens (ll. 553–4), but are closely associated with bees (ll. 559–563) and possibly are here conceived as having human heads and breasts with the bodies and wings of bees. See the edition of Allen and Sikes, Appendix III.
THE HOMERIC HYMNS

αἰ δ' οτὲ μὲν θυώσων ἐδηνύαι μὲνι χλωρόν, 560
προφρονέως ἐθέλουσιν ἀληθείην ἀγορεύειν;
ἤν δ' ἀπονοσφισθῶσι θεῶν ἕδειαν ἐδωδὴν,
ψεύδονται δὴ ἐπειτα δι' ἀλλήλων δονέουσαι.1
τάς τοι ἐπειτα δίδωμι σοὶ δ' ἀτρεκεως ἐρεείων
σὴν αὐτοῦ φρένα τέρπε, καὶ εἰ βροτὸν ἀνδρα
δαείης,
565
πολλάκις σῆς ὀμφῆς ἐπακουσταί, αἰ κε τύχησιν.
ταύτ' ἔχε, Μαιάδος νιὲ, καὶ ἀγραύλους ἔλικας βοὺς
ἐπ'πους τ' ἀμφιπόλευε καὶ ἡμίονος ταλαργοῦς.
[ὁς ἔφατ' ὅρωνθεν δὲ πατὴρ Ζεὺς αὐτὸς ἐπεσσι 568a
θήκης τέλος. πᾶσιν δ' ἀρ' ὅ στ' οἴωνοι κέλευσεν 2] 568b
καὶ χαροποίησε λέουσι καὶ ἄργιόδουσι σύσσι
καὶ κυστι καὶ μῆλοιςιν, ὅσα τρέφει χυρεία χθόνιων.
570
πᾶσι δ' ἐπὶ προβάτοις ἀνάσσεσιν κύδιμον Ἐρμῆν,
οἴον δ' εἰς Ἀιδήν τετελεσμένου ἀγγελον εἶναι,
ὁς τ' ἀδοτός περ ἔων δώσει γέρας οὐκ ἐλάχιστων.

Οὕτω Μαιάδος νιὰν ἀνὰξ ἐφίλησεν Ἀπόλλων
παντοὶς φιλότητι χάριν δ' ἐπέθηκε Κρονίων. 575
πᾶσι δ' δ' γε θυντοῖς καὶ ἀθανάτοις ὁμιλεῖ.
παῦρα μὲν ὅ σον ὀνύησι, τὸ δ' ἄκριτον ἤπεροπτεύει
νύκτα δι' ὀρφναίην φύλα θυντῶν ἀνθρώπων.

Καὶ σὺ μὲν οὕτω χαιρε, Διὸς καὶ Μαιάδος νιὲ,
αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἀοιδῆς. 580

1 E and L: πειρώνται δὴ ἐπειτα παρὲξ ὅδιν ἤγεμονείν ("Then they try to lead men aside out of the way"), other MSS.

2 Allen's supplement.
IV.—TO HERMES, 560–580

and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response—if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules."

So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship: and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozens the tribes of mortal men.

And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.
THE HOMERIC HYMNS

V

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Μοῦσα μοι ἐννέπε ἔργα πολυχρύσου 'Αφροδίτης, Κύπριδος, ἦτε θεοῖσιν ἐπὶ γυλκῶν ἠμερον ὄρσε καὶ τ' ἐδαμάσσατο φύλα καταθνητῶν ἀνθρώπων οἴωνος τε διπετέας καὶ θηρία πάντα, ἡ μὲν δ' ἡπειρος πολλὰ τρέφει ἡδ' ὅσα πόντος· πᾶσιν δ' ἔργα μέμηλεν ἐνυστεφάνου Κυθερίης.
Τρισάς δ' οὗ δύναται πεπιθεὶν φρένας οὕδ' ἀπατήσαι:
κούρην τ' αἰγιόχου Νίος, γλαυκώπιν 'Αθήνην
οὗ γάρ οἱ ἐναδεν ἔργα πολυχρύσου 'Αφροδίτης,
ἀλλ' ἄρα οἱ πόλεμοι τε ἀδον καὶ ἔργον' Ἄρης
ὑσμίναι τε μάχαι τε καὶ ἀγλαὰ ἔργα' ἄλεγυνεν.
πρώτῃ τέκτονας ἄνδρας ἐπίχρυσον ἐδίδαξε
ποιήσαι σατῖνας τε καὶ ἄρματα ποικίλα χαλκῷ.
ἡ δὲ τε παρθενικὰς ἀπαλόχροας ἐν μεγάροισιν
ἀγλαὰ ἔργα' ἐδίδαξεν ἐπὶ φρεάτι θεῖα ἐκάστῃ.
οὐδὲ ποτ' Ἀρτέμιδα χρυσηλάκατοι, κελαδείνην
δάμναται ἐν φιλότητι φιλομμείδης Ἀφροδίτη.
καὶ γὰρ τῇ ἄδε τόξα καὶ ὠρεστὶ θήρας ἐναίρειν,
φόρμωσες τε χορόι τε διαπρύσαι τ' ὀλολυγαῖ
ἄλσεά τε σκιέστα δικαίων τε πτόλεις ἄνδρών.
οὐδὲ μὲν αἴδοίη κούρη ἂδε ἔργα' Ἀφροδίτης,
'Ιστίη, ἦν πρώτην τέκτον Κρόνως ἀγκυλομήτης,
αὐτὶς δ' ὀπλοτάτην, βουλὴ Διὸς αἰγιόχου,
Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all that the sea: all these love the deeds of rich-crowned Cytherea.

Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one's mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite's works. She was the first-born child of wily Cronos and youngest too, by will of Zeus who holds the aegis,—a queenly maid whom both

1 Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be disgorged, and so was at once the first and latest born of the children of Cronos. Cp. Hesiod Theogony, ll. 495 7.
THE HOMERIC HYMNS

πάτνιαν, ἢ ἐμνώντο Ποσειδάων καὶ 'Απόλλων·

ἡ δὲ μαλ' οὐκ ἔθελεν, ἀλλὰ στερεώς ἀπέειπεν·

όμοσε δὲ μέγαν ὄρκον, ὦ δὴ τετελεσμένος ἑστίν,

ἀψαμένη κεφαλῆς πατρὸς Διὸς αἰγιόχοιο,

παρθένος ἐσσεθαι πάντ' ἡματα, διὰ θεάων.

τῇ δὲ πατήρ Ζεὺς δάκε καλὸν γέρας ἀντί γάμοιο

καὶ τε μέσω οἴκῳ καὶ' ἄρ' ἔξετο πίαρ ἐλούσα.

πᾶσιν δ' ἐν νησίτι θεῶν τυμάχος ἐστὶ

καὶ παρὰ πάσι βροτοῖσι θεῶν πρέσβειρα τέτυκται.

Τάων οὐ δύναται πεπιθεῖν φρένας οὐδ' ἀπατήσαι

τῶν δ' ἄλλων οὐ πέρ τι πεφυγμένον ἔστ' Ἁφροδίτην

οὔτε θεῶν μακάρων οὔτε θυντῶν ἀνθρώπων.

καὶ τε παρὰ Ζηρὸς νόσον ἤγαγε τερπικεραύνον,

ὀστὲ μεγιστὸς τ' ἐστὶ μεγίστης τ' ἐμμορε τιμῆς.

καὶ τού, εὔτ' ἐθέλοι, πυκναὶς φρένας ἐξαπαφοῦσα

ρημιδώς συνέμειξα καταθνητήσει γυναιξίν.

"Ἡρης ἐκλειδάθουσα, κασιγνήτης ἄλοχον τε,

ἡ μέγα εἰδώς ἄριστη ἐν ἀθανάτης θεώσι.

κυδίστην δ' ἄρα μιν τέκετο Κρόνος ἀγκυλομῆτης

μήτηρ τε 'Ρείη· Ζεὺς δ' ἄφθιτα μήδεα εἰδώς

αἰδοίην ἄλοχον ποιήσατο κέδυ' εἰδώλιαν.

Τῇ δὲ καὶ αὐτῇ Ζεὺς γλυκών ἵμερον ἐμβαλε θυμῷ

ἀνδρὶ καταθνητῷ μιχθῆμεναι, ὄφρα τάχιστα

μηδ' αὐτῇ βροτές εὐνής ἀποεργημένη εἴη,

καὶ ποτ' ἐπεξαμένη εἴη μετὰ πάσι θεοῖσιν

ἡδὲ γελοιόσασθ', φιλομμειδὴς Ἁφροδίτη,

ὡς μα θεοὺς συνέμειξα καταθνητῆσαι γυναιξί,

καὶ τε καταθνητοὺς νεῖδος τέκον ἀθανάτοισιν,

ὡς τε θεῖς ἀνέμειξε καταθνητοῖς ἀνθρώποις.
V.—TO APHRODITE, 24–52

Poseidon and Apollo sought to wed. But she was wholly unwilling, nay, stubbornly refused; and touching the head of father Zeus who holds the aegis, she, that fair goddess, swore a great oath which has in truth been fulfilled, that she would be a maiden all her days. So Zeus the Father gave her an high honour instead of marriage, and she has her place in the midst of the house and has the richest portion. In all the temples of the gods she has a share of honour, and among all mortal men she is chief of the goddesses.

Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Even the heart of Zeus, who delights in thunder, is led astray by her; though he is greatest of all and has the lot of highest majesty, she beguiles even his wise heart whencesoever she pleases, and mates him with mortal women, unknown to Hera, his sister and his wife, the grandest far in beauty among the deathless goddesses—most glorious is she whom wily Cronos with her mother Rhea did beget: and Zeus, whose wisdom is everlasting, made her his chaste and careful wife.

But upon Aphrodite herself Zeus cast sweet desire to be joined in love with a mortal man, to the end that, very soon, not even she should be innocent of a mortal’s love; lest laughter-loving Aphrodite should one day softly smile and say mockingly among all the gods that she had joined the gods in love with mortal women who bare sons of death to the deathless gods, and had mated the goddesses with mortal men.
THE HOMERIC HYMNS

'Αγχίσεω δ' ἄρα οἱ γλυκῶν ἵμερον ἐμβαλε θυμῷ, 55
dς τότ' ἐν ἀκροτόλοις ὤρεσιν πολυπιδάκου 'Ιδῆς
βουκολέεσκεν βοῦς δέμας ἀθανάτοισιν ἐοικώς.
tὸν δὴ ἔπειτα ἱδοῦσα φιλομμειδὴς 'Αφροδίτη
ήρασατ', ἐκπαγλὸς δὲ κατὰ φρένας ἵμερος εἶλεν.
ἐς Κύπρον δ' ἐθοῦσα θυώδεα νηὸν ἔδυνεν,
ἐς Πάφον. ἔνθα δὲ οἱ τέμενος βωμός τε θυώδης.
ἐνθ' ἦ γ' εἰσελθοῦσα θύρας ἐπέθηκε φαεινώς.
ἐνθα δὲ μιν Χάριτες λούσαν καὶ χρίσαν ἐλαίῳ
ἀμβρότῳ, οὐα θεοὺς ἐπενήροθεν αἰεὶν ἑώτας,
ἀμβροσίῳ ἔδαινο,1 τὸ ρά οἱ τεθυωμένου ἤεν.

ἐσσαμένη δ' εὗ πάντα περὶ χροὶ ἑώματα καλὰ
χοῦσάν κοσμηθεῖσά φιλομμειδῆς 'Αφροδίτη
σεῦπτ' ἐπὶ Τροῖς προλουποῦ ἐνώδεα Κύπρον,
ὑψὶ μετὰ νέφεσιν ρύμῳ πρῆσουσα κέλευθον.
'Ιδῆν δ' ἵκανεν πολυπίδακα, μητέρα θηρῶν,
βῆ δ' ίδὼς σταθμοῦ δι' οὔρεος. οἳ δὲ μετ' αὐτὴν
σαίνοντες πολοί τε λύκοι χαροποῖ τε λέοντες,
ἀρκτοΐ παρδάλιες τε θοαὶ προκάδων ἀκόρητοι
Ηἴσαι. ἢ δ' ὀρώσασα μετὰ φρεσὶ τέρπετο θυμὸν
καὶ τοῖς ἐν στήθεσι βάλ' ἵμερον. οἳ δ' ἀμα πάντες
σύνῳ κομίσαντο κατὰ σκιώτας ἐναύλους.

Αὐτὴ δ' ἐσ' κλίσις εὐποίητοι ἀφίκανεν 75
tὸν δ' εὗρεν σταθμοῖσι λελειμμένον οἶον ἀπ' ἄλλων
'Αγχίσην ἱρώα, θεῶν ἀπ' ἄλλοις ἔχοντα.
oὶ δ' ἄμα βουσίν ἐποντο νομούς κατὰ ποιήνετας
πάντες. δ' δὲ σταθμοῖσι λελειμμένου οἶον ἀπ' ἄλλων
πωλεῖτ' ἐνθα καὶ ἕνθα διαπρύσσοιν καθαρίζων.

1 Clarke: ἐαυφ, MSS.

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V.—TO APHRODITE, 53–82

And so he put in her heart sweet desire for Anchises who was tending cattle at that time among the steep hills of many-fountained Ida, and in shape was like the immortal gods. Therefore, when laughter-loving Aphrodite saw him, she loved him, and terribly desire seized her in her heart. She went to Cyprus, to Paphos, where her precinct is and fragrant altar, and passed into her sweet-smelling temple. There she went in and put to the glittering doors, and there the Graces bathed her with heavenly oil such as blooms upon the bodies of the eternal gods—oil divinely sweet, which she had by her, filled with fragrance. And laughter-loving Aphrodite put on all her rich clothes, and when she had decked herself with gold, she left sweet-smelling Cyprus and went in haste towards Troy, swiftly travelling high up among the clouds. So she came to many-fountained Ida, the mother of wild creatures and went straight to the homestead across the mountains. After her came grey wolves, fawning on her, and grim-eyed lions, and bears, and fleet leopards, ravenous for deer: and she was glad in heart to see them, and put desire in their breasts, so that they all mated, two together, about the shadowy coombes.

But she herself came to the neat-built shelters, and him she found left quite alone in the homestead—the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not
THE HOMERIC HYMNS

μή μιν ταρβήσειν ἐν ὀφθαλμοίοι νοῆσας.
'Αγχίσης δ' ὁρῶν ἐφράζετο θαύμανέν τε
εἴδος τε μέγεθός τε καὶ εἶματα συγαλύειντα.
πέπλον μὲν γὰρ ἐστο φαεινότερον πυρὸς αὐγῆς,
καλῶν,1 χρύσειον, παμποίκιλον ὡς δὲ σελήνη
στήθεσιν ἀμφ' ἀπαλοίσων ἐλάμπετο, θαύμα ἰδέονται.
εἴχε δ' ἐπιγυμναμμέτας ἐλικας κάλυκας τε φαεινάς.
ὀρμοὶ δ' ἀμφ' ἀπάλη δειρὴ περικαλλὲς ἔπαιν.
'Αγχίσην δ' ἔροι εἴλευν, ἐποὺ δὲ μιν ἀντίον ἦδα.
χαῖρε, ἀνασσ', ἥ τις μακάρων τάδε δώμαθ' ἱκάνεις,
'Αρτεμις ἢ Δητώ ἢ χρυσή 'Αφροδίτη
ἡ Θέμις ἤγιγνες ἢ γλαυκώπης 'Αθήνη,
ἡ πού τις Χαρίτων δεῦρ' ἤλυθες, αὐτὲ θεοὶσ
πᾶσιν ἔταιρίζουσι καὶ ἀθάνατοι καλέονται,
ἡ τις Νυμφῶν, αὐτ' ἅλσεα καλὰ νέμονται
ἡ Νυμφῶν, αὐτ' καλὸν ὅρος τόδε γαϊτάνουσι
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήνεται.

σοὶ δ' ἐγὼ ἐν σκοπίη, περιφαινομένῳ ἐνὶ χώρῳ,
βωμὸν ποιήσω, μέξω δὲ τοι ιερὰ καλὰ
ἀργησιν πάσησι. σὺ δ' ἐφηρόμων θυμὸν ἔχουσα
δός με μετὰ Τρώεσσιν ἀριτρεπτ' ἐμμεναι ἀνδρα,
πολεὶ δ' ἐξοπλῶσι θαλερὸν γόνον, αὐτὰρ ἐμ' αὐτὸν
dηρὸν εὖ ἴφειν καὶ ὅραν φᾶος ἤλλοιο,
ὁλβιον ἐν λαοῖς, καὶ γῆρας οὐδὸν ἰκέσθαι.

Τὸν δ' ἡμεῖς τ' ἐπειτα Διὸς θυγάτηρ 'Αφροδίτη.
'Αγχίση, κύδιστε χαμαιγενέων ἀνθρώπων,
oύ τις τοι θεὸς εἰμ' τί μ' ἀθανάτησιν εἰσκεις;
ἐλλὰ καταθητή τε, γυνὴ δὲ με γείωντο μήτηρ.
"Οτερυς δ' ἐστὶ πατὴρ ὅνομακλυτός, εἰ ποὺ ἄκοινεις.

1 Wakefield, καλοί etc., MSS.
be frightened when he took heed of her with his eyes. Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see. Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

And Anchises was seized with love, and said to her: "Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high-born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of the Nymphs who haunt the pleasant woods, or of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people."

Thereupon Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of all men born on earth, know that I am no goddess: why do you liken me to the deathless ones? Nay, I am but a mortal, and a woman was the mother that bare me. Otreus of famous name is my father, if so be you
THE HOMERIC HYMNS

δός πάσης Φρυγίης εὔτειχήτω άνάσσει.
γλώσσαν δ' ήμετέρην τε καλ ήμετέρην σάφα οίδα.
Γραφας γ'άρ μεγάρῳ με τροφός τρέφεον· ή δ' διαπρό
σμικρήν παίδι' άτίταλλε, φίλης παρά μητρός
έλοῦσα.

δός δ' τοι γλώσσαν γε καλ ήμετέρην εύ οίδα.
νύν δέ μ' άνιρπαξε χρυσόρραπις' Αργειφόντης
έκ χοροῦ 'Αρτέμιδος χρυσηλακάτου, κελαδευίς.
πολλαλ δ' νύμφαι καὶ παρθένοι ἀλφείσβοιαι
παίζομεν, ἀμφι δ' ὀμιλος ἀπέριτος ἑστεφάνωτο.

ένθεν μ' ήρπαξε χρυσόρραπις' Αργειφόντης:
pολλά δ' ἐπ' ἤγαγεν ἔργα καταθνητῶν ἀνθρώπων,
pολλήν δ' ἀκληρόν τε καὶ ἀκτιτον, ἢν διὰ θῆρες
ὡμοφάγοι φωτ工商局 κατὰ σκιώντας ἐναύλους:
οὐδὲ ποσὶ ψαύσειν ἔδοκουν φυσίζουν αἶθς.

'Αγχίσεω δ' με φάσκε παραλέχεσιν καλέσοθαι
κουριδίην ἄλοχον, σοι δ' ἀγλαὰ τέκνα τεκεῖσθαι.
αὐτάρ ἐπεὶ δ' δεῖξε καὶ ἐφράσει, ἡ τοι ὁ γ' αὐτὼς
ἀθανάτων μετὰ φίλη ἀπέβη κρατὺς' Αργειφόντης:
αὐτάρ ἐγὼ ὁ' ἱκόμην, κρατερὴ δ' μοι ἔπλετ
' ἀνάγκη.

ἀλλὰ σε πρὸς Ζηνώς γουνάζομαι ἢδε τοκήνων
ἐσθλῶν· οὐ μὲν γάρ κε κακοὶ τοιόνδε τέκοιεν:
ιδμήτην μ' ἀγαγὼν καὶ ἀπειρήτην φιλότητος
πατρὶ τε σὺ ἰδέξου καὶ μητέρι κέδν' εἰδυῖη
σοὶς τε κασιγνήτως, οὐ τοι ὁμόθεν γεγάσιν.

οὐ σφιν ἂικελίη νῦς ἔσσομαι, ἀλλ' εἰκὺια.
πέμψαι δ' ἀγγελοῦ ὁκα μετὰ Φρύγας αἰολοπώλους
eἰπεὶν πατρὶ τ' ἐμῷ καὶ μητέρι κηδομένη περ.

1 MEI.PT give the alternative verse:
   εὶ τοι ἂικελίη γυνὴ ἔσσομαι ἥ καὶ ὄντ.
("to see whether I shall be an ill-liking wife for you or no.")

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V.—TO APHRODITE, 112–138

have heard of him, and he reigns over all Phrygia rich in fortresses. But I know your speech well beside my own, for a Trojan nurse brought me up at home: she took me from my dear mother and reared me thenceforth when I was a little child. So comes it, then, that I well know your tongue also. And now the Slayer of Argus with the golden wand has caught me up from the dance of huntress Artemis, her with the golden arrows. For there were many of us, nymphs and marriageable maidens, "playing together; and an innumerable company encircled us: from these the Slayer of Argus with the golden wand rapt me away. He carried me over many fields of mortal men and over much land untilled and unpossessed, where savage wild-beasts roam through shady coombes, until I thought never again to touch the life-giving earth with my feet. And he said that I should be called the wedded wife of Anchises, and should bear you goodly children. But when he had told and advised me, he, the strong Slayer of Argos, went back to the families of the deathless gods, while I am now come to you: for unbending necessity is upon me. But I beseech you by Zeus and by your noble parents—for no base folk could get such a son as you—take me now, stainless and unproved in love, and show me to your father and careful mother and to your brothers sprung from the same stock. I shall be no ill-liking daughter for them, but a likely. Moreover, send a messenger quickly to the swift-horsed Phrygians, to tell my father and my sorrowing mother; and they will send

1 "Cattle-earning," because an accepted suitor paid for his bride in cattle.
THE HOMERIC HYMNS

οἳ δὲ κέ τοι χρυσόν τε ἄλις ἐσθήτα θ' ὑφαντὴν
πέμψε σὺ δὲ πολλὰ καὶ ἀγλαδ δέχθαι ἀποινα.
ταῦτα δὲ ποιήσας δαίνυ γάμον ἴμερόντα,
τίμιον ἀνθρώποι καὶ ἄθανάτουι θεοῖσιν.
"Ὡς εἴποισα θεὰ γλυκὺν ἵμερον ἐμβαλε θυμῷ.
'Αγχίσθην δ' ἔρος εἶλεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν.
Εἰ μὲν θυντὴ τ' ἔσσι, γυνὴ δὲ σε γείνατο μῆτηρ,
"Οτρεύς δ' ἔστι πατήρ ὄνομακλύτος, ὡς ἀγορεύεις,
ἄθανάτω δὲ ἔκατο διακτόροι οὐθάδ' ἱκάνεις.
'Ερμεώ, ἐμὴ δ' ἀλοχός κεκλήσαι ήματα πάντα·
οὺ τις ἔπειτα θεών οὐτέ θυντῶν ἀνθρώπων
ἐνθάδε με σχίσει, πρὶν σῇ φιλότητι μιγήναι
αὐτίκα νῦν' οὐδ' εἰ κεν ἐκηθήλος αὐτὸς Ἀπόλλων
τόξου ἀπ' ἀργυρέων προῖς βέλεα στονόντα.
Βουλούμην κεν ἔπειτα, γύναι εἰκυία θεῖση,
σῆς εὐνής ἐπιβας δύναι δόμων Ἀιδὸς εἴσω.
"Ὡς εἴπων λάβε χείρα· φιλομμειδής δ' Ἀφροδίτη
ἐρπε μεταστρεφθεῖσα κατ' ὄμματα καλὰ βαλοῦσα
ἐς λέχος εὐστρωτοῦ, ὃθι περ πάρος ἔσκεν ἀνακτε
χλαίνῃσι μαλακῆς ἑστρωμένου αὐτὰρ ὑπερθεν
ἀρκτῶν δέρματ' ἐκείτο βαρυφθύγγων τε λεώτων,
τοὺς αὐτὸς κατέπεφεν ἐν οὐρέσιν ψηλοῖσιν.
οὐ δ' ἐπεὶ οὐν λεχέων εὐποιητῶν ἐπέβησαι,
κόσμοι μὲν οἱ πρῶτοι ἀπὸ χροὸς εἶλε φαευνόν,
pόρτας τε τις γυναπτάς θ' ἔλικας κάλυκάς τε καὶ
ὄμμοις.
λύσε δὲ οἱ ξώνην ἵδε εἴματα σιγαλόεντα
ἐκδὺς καὶ κατέδηκεν ἐπὶ θρόνον ἀργυροῦλον
'Αγχίσθην· δ' ἔπειτα θεῶν ύστητε καὶ αἴσθη
ἄθανάτη παρέλεκτο θεὰ βροτός, ὡς σύφα εἰδὼς.
"Ἡμοὶ δ' ἀψ εἰς αὐλὶν ὄποκλίνουσι νομῆς
βοῦς τε καὶ ἱφια μῆλα νόμων ἐξ ἀνθεμοεντων.
you gold in plenty and woven stuffs, many splendid gifts; take these as bride-piece. So do, and then prepare the sweet marriage that is honourable in the eyes of men and deathless gods."

When she had so spoken, the goddess put sweet desire in his heart. And Anchises was seized with love, so that he opened his mouth and said:

"If you are a mortal and a woman was the mother who bare you, and Otreus of famous name is your father as you say, and if you are come here by the will of Hermes the immortal Guide, and are to be called my wife always, then neither god nor mortal man shall here restrain me till I have lain with you in love right now; no, not even if far-shooting Apollo himself should launch grievous shafts from his silver bow. Willingly would I go down into the house of Hades, O lady, beautiful as the goddesses, once I had gone up to your bed."

So, speaking, he caught her by the hand. And laughter-loving Aphrodite, with face turned away and lovely eyes downcast, crept to the well-spread couch which was already laid with soft coverings for the hero; and upon it lay skins of bears and deep-roaring lions which he himself had slain in the high mountains. And when they had gone up upon the well-fitted bed, first Anchises took off her bright jewelry of pins and twisted brooches and earrings and necklaces, and loosed her girdle and stripped off her bright garments and laid them down upon a silver-studded seat. Then by the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

But at the time when the herdsmen drive their oxen and hardy sheep back to the fold from the
THE HOMERIC HYMNS

τήμος ἀρ’ Ἀρχίσῃ μὲν ἐπὶ γλυκῶν ὕπνου ἔχευεν 170
υḫδυμοιν, αὐτὴ δὲ χροτ ἕνυυτο εἴματα καλά.
ἐσσαμένη δ’ εὗ πάντα περὶ χροτ δἰα θεάων
ἐστη παρ’ κλοσίῃ, κευποιήτου 2 μελάθρου
κῦρε κάρη κάλλος δὲ παρειάων ἀπελαμπεν
ἀμβροτον, οἷς τ’ ἐστιν ἐνυστεφάνου Κυθερείης,
175 εὗ ὕπνου τ’ ἀνέγειρεν ἔπος τ’ ἔφατ’ ἐκ τ’ ὅναμαζεν.
’Ορσεο, Δαρδανίδη’ τ’ νυ νῆγρετον ὕπνοι ναύεσιν;
καὶ φράσαι, εἰ τοι ὁμοίῃ ἐγὼν ἱνδάλλομαι εἰναι,
οἶνη δὴ με τὸ πρῶτον ἐν ὄφθαλμον νόσησας;
’Ὄσ φαθ’. δ’ δ’ εὗ ὕπνοιν μάλ’ ἐμματέως ὑπάκουσέν.
ὦς δὲ ἴδεν δειρῆν τε καὶ ὁμματα κάλ’, ’Αφροδίτης, 181
τάρβησέν τε καὶ ὀσε παρακλίνον ἔτραπεν ἄλλῃ
ἄψ δ’ αὐτὸς χαλαίῃ τε καλύφατο καλὰ πρόσωπα
cαὶ μν ωυσώμενος ἔπεα πτερέεντα προσήνα.
Αὐτίκα σ’ ὡς τὰ πρῶτα, θεά, ἱδον ὄφθαλμοῖςιν, 185
ἔγνων ὡς θεῶς ἡσθά. σὺ δ’ οὐ νημερτῆς ἔειπες.
ἀλλὰ σε πρὸς Ζημὸς γονάζομαι αἰγιάλου,
μή με ἵππην ἐν ἀνθρώποις εὔσης
ναέειν, ἀλλ’ ἐλείρῃ ἐπει οὐ βιοθάλμος ἀνήρ
γένεται, ὃς τε θεᾶς εὐνάζεται ἀθανάτηςι.
190
Τὸν δ’ ἡμείβετ’ ἐπείπται Δίος θυγάτηρ ’Αφροδίτη.
’Ἀρχίσῃ, κύδιστε καταθυτητῶν ἀνθρώπων,
θάρσει, μηδὲ τι σήσα μετὰ φρεάλ δειδίθι λίπην
οὐ γάρ τοι τι δεός παθέειν κακῶν ἐξ ἐμέθεν γε,
οὐδ’ ἀλλὸν μακάρων ἐπεὶ η’ φίλος ἐσσὶ θεοῖς. 195
σοι δ’ ἔσται φίλος υἱός, δς ἐν Τροόσων ἀνάξει
καὶ παίδες παίδεσσι διαμπερές ἐκγεγοντες.
τῷ δὲ καὶ Λινέας ὁνομ’ ἔσσεται, οὐκεκά μ’ αἰνὸν

1 Stephanus: ἥμα, MSS. 2 Sikes. 3 Baumeister: ἠγγεγόνται, MSS.
V.—TO APHRODITE, 170–198

flowery pastures, even then Aphrodite poured soft sleep upon Anchises, but herself put on her rich raiment. And when the bright goddess had fully clothed herself, she stood by the couch, and her head reached to the well-hewn roof-tree; from her cheeks shone unearthly beauty such as belongs to rich-crowned Cytherea. Then she aroused him from sleep and opened her mouth and said:

"Up, son of Dardanus!—why sleep you so heavily?—and consider whether I look as I did when first you saw me with your eyes."

So she spake. And he awoke in a moment and obeyed her. But when he saw the neck and lovely eyes of Aphrodite, he was afraid and turned his eyes aside another way, hiding his comely face with his cloak. Then he uttered winged words and entreated her:

"So soon as ever I saw you with my eyes, goddess, I knew that you were divine; but you did not tell me truly. Yet by Zeus who holds the aegis I beseech you, leave me not to lead a palsied life among men, but have pity on me; for he who lies with a deathless goddess is no hale man afterwards."

Then Aphrodite the daughter of Zeus answered him: "Anchises, most glorious of mortal men, take courage and be not too fearful in your heart. You need fear no harm from me nor from the other blessed ones, for you are dear to the gods: and you shall have a dear son who shall reign among the Trojans, and children's children after him, springing up continually. His name shall be Aeneas,¹ because

¹ The name Aeneas is here connected with the epithet aiónos (awful): similarly the name Odysseus is derived (in Od. i. 62) from δόμοσμαί (I grieve).
THE HOMERIC HYMNS

ἔσχεν ἄχος, ἐνεκα βροτοῦ ἀνέρος ἐμπεσον εὐνη:
ἄγχθεοι δὲ μάλιστα καταθνητῶν ἀνθρώπων
αἰεὶ ἄφ᾽ ύμετέρησι γενεῖς εἰδός τε φυήν τε.

"Η τοι μὲν ξανθόν Γανυμήδα μητήτα Ζεῦς
ηρπασε δυ διὰ κάλλος, ἦν ἀθανάτωσι μετείη
cαὶ τε Δίὸς κατὰ δῶμα θεοῖς ἐπιοικοσειοῦ,
θαύμα ἰδεῖν, πάντεσσι τετεμένος ἀθανάτωσι,
χρυσέου ἐκ κρητῆρος ἀφύσσων νέκταρ ἐρυθρόν.
Τρώα δὲ πένθος ἀλαστοὺς ἐχε φρένας, οὐδὲ τι ἦδει,
ὅτι οἱ φίλοι νῦν ἀνήρπασε θέστης ἀέλλα:
τὸν δὲ ἐπείτα γόασκε διαμπερᾶς ἥματα πάντα
cαὶ μιν Ζεῦς ἐλέησε, δίδου δὲ οἱ νῦσ ἄποινα,
ἵππους ἀραίποδας, τοῖς τ᾽ ἀθανάτωσι φορέουσι.
τοὺς οἱ δόροις ἐδωκεν ἕχειν ἔπειν δὲ ἔκαστα
Ζηνὸς ἐφημοσύνησε διάκτορος Ἀργειφόντης,
ὡς ἐοί ἀθάνατος καὶ ἀγήρως ἱσαθεοῖσιν.
αὐτὰρ ἐπειδὴ Ζηνὸς ὃ γ᾽ ἐκλυεν ἀγγελιαῖον,
oὐκέτ᾽ ἐπείτα γόασκε, ἅγγηθη δὲ φρένας ἔνδον,
γηθὸςυνός δ᾽ ἵπποισιν ἀελλοπόδεσσιν ὁχεῖτο.

"Ως δ᾽ αὐ Τιθώνῳ χρυσόθρονος ἦρπασεν Ἡώς,
ύμετέρης γενεῖς, ἐπιείκελοι ἀθανάτωσι.
βῆ δ᾽ ὅμεν αἰτήσουσα κελαινεφέα Κρονίωνα,
ἀθανατόν τ᾽ εἶναι καὶ ξώειν ἥματα πάντα;
τῇ δὲ Ζεῦς ἐπένευσε καὶ ἐκρήνην ἐέλδωρ.
νηπίῃ, οὐδ᾽ ἐνόσσε μετὰ φρέσι πόντων Ἡώς
ξῆθον αἰτήσαι εὔσαι τ᾽ ἀπο γῆς ὅλοιον.
τὸν δ᾽ ὅ τοι εἰώς μὲν ἔχεν πολυνήρατος ἡβη,
Ἡοὶ τερπόμενοι χρυσοθρόνῳ, ἱργενείη

420
V.—TO APHRODITE, 199–226

I felt awful grief in that I laid me in the bed of a mortal man: yet are those of your race always the most like to gods of all mortal men in beauty and in stature.¹

Verily wise Zeus carried off golden-haired Ganymedes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus—a wonder to see—, honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simple was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams

¹ Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymedes and Tithonus.
THE HOMERIC HYMNS

ναῦε παρ’ Ὁμεάνοιο ῥοῆς ἐπὶ πείρασι γαίης
αὐτάρ ἐπεὶ πρῶται πολιαὶ κατέχυντο ἔθειραν
καλῆς ἐκ κεφαλῆς εὐηγενέος τε γενείου,
τοῦ δ’ ἦ τοι εὐνής μὲν ἀπείχετο πότυνα Ἡώς,
αὐτὸν δ’ αὐτ’ ἀτίταλλεν ἐνὶ μεγάροισιν ἔχουσα,
σίτῳ τ’ ἀμβροσίῃ τε καὶ εἴματα καλὰ διδόοσα.

ἀλλ’ ὅτε δὴ πάμπαν στυγερὸν κατὰ γῆρας ἔπειγεν,
οὐδὲ τι κινῆσαι μελέων δύνατ’ οὐδ’ ἀναείραι,
ηδὲ δὲ οἰ κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

ἐν θαλάμῳ κατέθηκε, θύρας δ’ ἐπέθεκε φαεινὰς.
τοῦ δ’ ἦ τοι φωνὴ ἰέειν ἁσπετος, οὐδὲ τι κίκυς
ἐσθ’, οὐ πάρος ἐσκεν ἐνὶ γαμπτοῖσι μέλεσιν.

Οὐκ ἂν ἦγο γε σὲ τοῖν ἐν ἀθανάτοισιν ἐλοίμην
ἀθάνατὸν τ’ εἶναι καὶ ζῶειν ἡματα πάντα.

ἀλλ’ εἶ μὲν τοιοῦτος ἐων εἶδὸς τε δέμας τε
ζώοις ἡμέτερος τε πόσις κεκλημένοις εἰησ,
οὐκ ἂν ἐπειτά μ’ ἄχος πυκνὰς φρένας ἀμφικαλύπτουι.


νῦν δὲ σὲ μὲν τάχα γῆρας ὁμοίων ἀμφικαλύψει
νηλείες, τὸ τ’ ἐπειτ’ παρίσταται ἄνθρωποίσιν,
οὐλόμενοι, καματηρόν, ὅτε στυγεύοσι θεοὶ περ.

Αὐτάρ ἐμοὶ μέγ’ ἄνειδοι ἐν ἀθανάτοισι θεοῖσιν
ἐσσεταὶ ἡματα πάντα διαμερές εἰνεκα σεῖο,
οῖ πρὶν ἐμοὺς ὀάρους καὶ μῆτις, αἰς ποτε πάντας
ἀθανάτους τυχόμεσα καταθνητήσι γυναιξὶ,

τάρβεσκον, πάντας γὰρ ἔμον δάμνασκε νόημα.

νῦν δὲ δὴ οὐκέτι μοι στόμα χείσσεται ἡ
ἐξονομῇν τοῦτο μετ’ ἀθανάτοισιν, ἐπεὶ μάλα πολλὰν ἡμᾶς,
σχέσθων, οὐκ οὐσιστῶν, ἀπεπλάγχθην δὲ νόοι,
παῖδα δ’ ὑπὸ ζωῆς ἑθέμην βροτῷ εὐνηθεῖσα.

1 Wolf: ἰεῖ, MSS. 2 Martin: στοναχήσεται, MSS.
3 Clarke: ὀνοτατόν, MSS.
of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart. But, as it is, harsh old age will soon enshroud you—ruthless age which stands someday at the side of every man, deadly, wearying, dreaded even by the gods.

And now because of you I shall have great shame among the deathless gods henceforth, continually. For until now they feared my jibes and the wiles by which, or soon or late, I mated all the immortals with mortal women, making them all subject to my will. But now my mouth shall no more have this power among the gods; for very great has been my madness, my miserable and dreadful madness, and I went astray out of my mind who have gotten a child beneath my girdle, mating with a mortal man.

1 So Christ connecting the word with ὀμός. L. and S. give = ὅμοιος, "common to all."
Τὸν μὲν, ἐπὶ δὴ πρῶτον ἴδῃ φάος ἥλιοιο,
Νῦμφαι μὲν θρέψουσιν ὀρεσκῶι βαθύκολποι,
αἱ τὸδε ναιετάσωσιν ὄρος μέγα τε ζάθεων τε·
αἱ ζῶτε φυτοῖς οὐτὶ ἀθανάτοισιν ἔπονται.
δηρὸν μὲν ξώοσι καὶ ἀμβροτον ἔδαρ ἔδουσι
cαὶ τε μετ᾽ ἀθανάτοισι καλὸν χορὸν ἔρρωσαντο.
τῇσι δὲ Σειληνοὶ καὶ ἑύσκοπος Ἀργειφόντης
μίσγοντ᾽ ἐν φιλότητι μυχῷ σπείων ἔροιντον.
τῇσι δ᾽ ἀμ᾽ ἡ ἐλάται ἢ ὄρυξ ὑψικάρηνοι
γεινομένησιν ἔφυαν ἐπὶ χθονὶ βοστιανέρη,
καλὰι, τηλεθάνουσι, ἐν οὐρεσιν ὕψηλοισιν.
ἐςτάσ᾽ ἥλιβατοι, τεμένη δὲ ἐ κικλήσκουσιν
ἀθανάτων. τάς δ᾽ οὗ τι βροτοὶ κέρονσι σιδήρῳ,
ἀλλ᾽ ὅτε κεν ὅθ᾽ ἰορὰ παραστήκη θανάτου,
ἀξάνεται μὲν πρῶτον ἐπὶ χθονὶ δένδρα καλὰ,
ϕλοίοις δ᾽ ἀμφιπεριφθεὶνυθεί, πίπτουσιν δ᾽ ἀπ᾽ ὦζοι,
tῶν δὲ θ᾽ ὀμοῖ φυγῆ λείπει φάος ἦλιοιο.
αἱ μὲν ἐμὸν θρέψουσι παρὰ σφίσιν νῦιν ἔχουσαι.
τῶν μὲν ἐπὶν δὴ πρῶτον ἐλη πολυνήρατος ἡβη,
ἀξουσίν σοι δεῦρο θεαὶ δείξουσι τε παίδα.
σοὶ δ᾽ ἐγὼ, ὄφρα κε ταῦτα μετὰ φρεσὶ πάντα
dιέλθω,
ἐς πέμπτον ἔτος αὕτως ἐλεύσομαι νῦιν ἂγουσα.
τῶν μὲν ἐπὶν δὴ πρῶτον ἴδῃς θάλος ὀφθαλμώσι,
γηθῆσεις ὄροιν. μάλα γὰρ θεοεἰκελός ἐσται,
ἀξεις δ᾽ αὑτίκα ὑπὸ ποτὶ Ἰλων ἡμεόσεσαι.
ἡν δὲ τις εἰρηται σε κατανθητῶν ἀνθρώπων,
ἡ τε σοι ψιλὸν νῦιν ὅπο ἄγω θέτο μήτηρ,
tῷ δὲ σὺ μυθεῖσθαι μεμνημένος, ὡς σε κελεύων
φάσθαι τοι Νῦμφής καλυκόπτιδος ἔκγονον εἶναι,
αἱ τόδε ναιετάσωσιν ὄρος καταειμένον ὕλῃ.

1 Matthiae: φεσί, MSS.
V.—TO APHRODITE, 256–285

As for the child, as soon as he sees the light of the sun, the deep-breasted mountain Nymphs who inhabit this great and holy mountain shall bring him up. They rank neither with mortals nor with immortals: long indeed do they live, eating heavenly food and treading the lovely dance among the immortals, and with them the Sileni and the sharp-eyed Slayer of Argus mate in the depths of pleasant caves; but at their birth pines or high-topped oaks spring up with them upon the fruitful earth, beautiful, flourishing trees, towering high upon the lofty mountains (and men call them holy places of the immortals, and never mortal lops them with the axe); but when the fate of death is near at hand, first those lovely trees wither where they stand, and the bark shrivels away about them; and the twigs fall down, and at last the life of the Nymph and of the tree leave the light of the sun together. These Nymphs shall keep my son with them and rear him, and as soon as he is come to lovely boyhood, the goddesses will bring him here to you and show you your child. But, that I may tell you all that I have in mind, I will come here again towards the fifth year and bring you my son. So soon as ever you have seen him—a scion to delight the eyes—, you will rejoice in beholding him; for he shall be most godlike: then bring him at once to windy Ilion. And if any mortal man ask you who got your dear son beneath her girdle, remember to tell him as I bid you: say he is the offspring of one of the flower-like Nymphs who inhabit this forest-clad hill. But if you
THE HOMERIC HYMNS

εἰ δὲ κεν ἐξείπης καὶ ἐπεύξεαι ἄφροιν θυμῷ ἐν φιλότητι μιγῆμαι ἐνστεφάνῳ Κυθερείης, Ζεῦς σε χολωσάμενος βαλέει ψολόεντι κεραυνῷ. εἰρηταί τοι πάντα· σὺ δὲ φρεσὶ σῆς νοῆςας, ἵσχεο μηδ’ ὀνόμαινε, θεῶν δ’ ἐποτῖζεο μῆνιν. 290 Ὡς εἰποῦσ’ ἦξε πρὸς οὐρανὸν ᾦμεόντα. Χαίρε, θεά, Κύπρου ένυκτιμένης μεδέουσα· σεῦ δ’ ἐγὼ ἀρξάμενος μεταβηθομαι ἄλλον ἐς ὑμνον.

VI

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Αἰδοίην, χρυσοστέφανον, καλὴν Ἀφροδίτην ἁσομαι, ἢ πάσης Κύπρου κρήδεμα λέογχεν εἰναλίης, οἴδι μιν Ζεφύρον μένος ύγρὸν ἄεντος ἤνεικεν κατὰ κῦμα πολυφλοίβοιο θαλάσσης ἄφρω ἐνι μαλακῷ. τὴν δὲ χρυσάμπτυκες Ὡραί δέξαντ’ ἀσπασίως, περὶ δ’ ἄμβρος εἰματα ἐσσαν· κρατὶ δ’ ἐπ’ ἄθανάτῳ στεφάνῃ εὐτυκτον ἐθηκαν καλὴν, χρυσεῖν· ἐν δὲ τριγοῖα λοβοῖσιν ἄνθεμ’ ὀρειχάλκου χρυσοί τε τεμήνωτος· δειρῆ δ’ ἄμφ’ ἀπαλῆ καὶ στήθεσιν ἀργυφειοσιν ὀρμουσὶ χρυσέοισιν ἐκόσμεον, οἱσί περ αὐταὶ Ὡραι κοσμείσθην χρυσάμπτυκες, ὅπποτ’ ἱσεν ἐς χορὸν ἱμερέντα θεῶν καὶ δῶματα πατρός. αὐτὰρ ἐπειδὴ πάντα περὶ χροῖ κόσμον ἐθηκαν, ἤγον ἐς ἄθανάτους· οἰ δ’ ἐστάξελτο ἱδόντες χερσὶ τ’ ἐδεξίωντο καὶ ἀνέστατο ἕκαστος εἴναι κουρδιῆν ἀλοχον καὶ οἴκαδ’ ἄγεσθαι, εἶδος θαυμάζοντες ἐνστεφάνου Κυθερείης.

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VI.—TO APHRODITE, 1–18

tell all and foolishly boast that you lay with rich-crowned Aphrodite, Zeus will smite you in his anger with a smoking thunderbolt. Now I have told you all. Take heed: refrain and name me not, but have regard to the anger of the gods.”

When the goddess had so spoken, she soared up to windy heaven.

Hail, goddess, queen of well-builted Cyprus! with you have I begun; now I will turn me to another hymn.

VI

TO APHRODITE

I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set Cyprus. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father’s house to join the lovely dances of the gods. And when they had fully decked her, they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

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THE HOMERIC HYMNS

Χαίρε ἐλικοβλέφαρε, γλυκυμείλιχε. δὸς δ' ἐν ἀγώνι
νύκη τέρα φέρεσθαι, ἐμὴν δ' ἐντυπων ἁοιδῆν. 20
αὐτὰρ ἐγώ καὶ σείο καὶ ἀλλής μυήσομ' ἁοιδῆς.

VII

ΕΙΣ ΔΙΟΝΤΣΟΝ

'Αμφί Διώνυσον, Σεμέλης ἐρικυδέος νιόν,
μνήσομαι, ὡς ἐφάνη παρὰ θιν' ἄλος ἀτρυγότεο
ἀκτή ἐπι προβλήτη νεηνή ἄνδρι ἐοικώς,
πρωθήβην. καλαὶ δὲ περισσεῖόντο ἐθευραί,
κυάνεαι, φάρος δὲ περὶ στυβαρωὶς ἔχειν ὡμοὶς
πορφύρεαν. τάχα δ' ἄνδρες ἐνσέλμον ἀπὸ νήσος
λησταὶ προγένυντο θωὸς ἐπὶ οἴνοπα πόντον,
Τυρσηνοὶ. τοὺς δ' ἤγει κακὸς μόρος. οἰ δὲ ἴδόντες
νεύσαι εἰς ἀλλήλους, τάχα δ' ἐκθορον. αἰγά δ'
ἐλόντες
eἰσαν ἐπὶ σφετέρης νηὺς κεχαρημένοι ἔτορ.
νιόν γάρ μιν ἐφαυτό διστρεφέων βασιλῆων
eῖναι καὶ δεσμώις ἐθελον δεῖν ἀργαλείοις.
τὸν δ' οὐκ ἴσχαν δεσμά, λύγοι δ' ἀπὸ τηλόσε
πίπτον
χειρῶν ἢδὲ ποδῶν. δ' δὲ μεδιάων ἐκάθητο
ἄμμασι κυανόισι: κυβερνῆσις δὲ νοήσας
αὐτίκα οἰς ἐπάροισιν ἐκέκλετο φωνήσειν τε.

Δαιμονίοι, τίνα τόνδε θείω δεσμεύθ' ἐλόντες,
καρτερῶν; οὐδὲ φέρειν δύναται μιν νηὺς εὐεργής.
ἡ γὰρ Ζεὺς οὐδὲ γ' ἔστιν ἢ ἀργυρότοξος. Ἀπόλλων
ἡς Ποσειδάων. ἐπει ὡς θυτοῦσι βροτοῖσιν 20

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Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also.

TO DIONYSUS

I will tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland by the shore of the fruitless sea, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe. Presently there came swiftly over the sparkling sea Tyrsenian pirates on a well-decked ship—a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the withes fell far away from his hands and feet: and he sat with a smile in his dark eyes. Then the helmsman understood all and cried out at once to his fellows and said:

"Madmen! what god is this whom you have taken and bind, strong that he is? Not even the well-built ship can carry him. Surely this is either Zeus or Apollo who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods

1 Probably not Etruscans, but the non-Hellenic peoples of Thrace and (according to Thucydides) of Lemnos and Athens. Cp. Herodotus i. 57; Thucydides iv. 109.
THE HOMERIC HYMNS

εἰκελος, ἀλλὰ θεοῖς, οὗ Ὀλύμπια δώματ' ἔχουσιν. ἀλλ' ἀγετ' , αὐτὸν ἄφωμεν ἔπ' ἥπειροι μελανής αὐτίκα: μηδ' ἐπὶ χεῖρας ἴάλλετε, μή τι χολωθεῖς ὀρσή ἐπ' ἄργαλεος τ' ἀνέμους καὶ λαιλαπα πολλήν.

'Ως φάτο' τὸν δ' ἄρχος στυγερῷ ἦνίπατε μύθῳ. 25 δαιμόνι', οὔρον ὅρα, ἀμα δ' ἰστὸν ἐλκεο νηὸς σύμπανθ' ὀπλα λαβὼν οδε δ' αὐτ' ἀνδρεσσ' μελήσει.

ἐλπομαι, ἣ Δαγνυτον ἀφίξεται ἦ δ' γε Κυπρον ἦ ἐς 'Τερβορέους ἦ ἐκαστέρω. ἐς δὲ τελευτήν ἐκ ποτ' ἐρεί αὐτοῦ τε φίλους καὶ κτήματα πάντα 30 οὐς τε κασιγνήτους, ἐπεὶ ἤμων ἐμβαλε δαιμών.

'Ως εἰπὼν ἰστὸν τε καὶ ἰστὶν ἐλκετο νηὸς, ἐμπνευσεν δ' ἀνεμος μέσον ἰστίον· ἀμφὶ δ' ἄρ' ὀπλα κατάνυσαν· τάχα δὲ σφιν ἐφαίνετο θαυματὰ ἔργα. οἶνος μὲν πρῶτιστα θοῦν ἃνα νῆα μέλαιναν 35 ἡδύποτος κελάρυς εὐώδης, ὀρνυτὸ δ' ὀδη ἀμβροσίὴν ναύτας δὲ τάφος λάβε πάντας ἰδόντας. αὐτίκα δ' ἀκρότατον παρὰ ἰστίον ἐξετανύσθη ἀμπελος ἔνθα καὶ ἔνθα, κατεκρημνόντο δὲ πολλοὶ βότρνες· ἀμφ' ἰστὸν δὲ μέλας εἰλίσσετο κυσσός, 40 ἀνθεσι τηλεθῶν, χαρίεις δ' ἐπὶ καρπὸς ὀφρώρει πάντες δὲ σκαλμοὶ στεφάνους ἔχουν· οἳ δὲ ἰδόντες, νῆν ἦδὴ τὸτ' ἐπειτὰ κυβερνήτῃν ἐκέλευν τῇ πελάναι· δ' ἀρα σφι λέων γένετ' ἐνδοθι νηὸς δεινὸς ἐπ' ἀκροτάτης, μέγα δ' ἐβραχευ̂ν, ἐν δ' ἀρα μέσης.

ἀρκτὸν ἐποίησεν λασιαύχενα, σήματα φαίνων· δὲ ἡ ἐστὶ μεμανία. λέων δ' ἐπὶ σέλματος ἀκρον δεινὸν ὑπόδρα ἱδών· οἳ δ' ἐς πρύμνῃν ἐφαβηθεν,

1 Hermann: μή δ' ἦδη, M (other MSS. are further corrupted).

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who dwell on Olympus. Come, then, let us set him free upon the dark shore at once: do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls."

So said he: but the master chid him with taunting words: "Madman, mark the wind and help hoist sail on the ship: catch all the sheets. As for this fellow we men will see to him: I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or further still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way."

When he had said this, he had mast and sail hoisted on the ship, and the wind filled the sail and the crew hauled taut the sheets on either side. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly: amidships also he showed his wonders and created a shaggy bear which stood up ravening, while on the forepeak was the lion glaring fiercely with scowling brows. And so the sailors fled into the
ΤΟΙΟΝ ΠΟΙΟΝ ΕΝ ΧΩΡΟΣ ΚΑΙ ΜΕΤΑΧΕΙΑΝ ΒΟΝΟΣΗ \n\n432
VIII.—TO ARES, i-i3

stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

"Take courage, good...; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus."

Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

VIII

TO ARES

Ares, exceeding in strength, chariot-rider, golden-helmed, doughty in heart, shield-bearer, Saviour of cities, harnessed in bronze, strong of arm, unwearying, mighty with the spear, O defence of Olympus, father of warlike Victory, ally of Themis, stern governor of the rebellious, leader of righteous men, sceptred King of manliness, who whirl your fiery sphere among the planets in their sevenfold courses through the aether wherein your blazing steeds ever bear you above the third firmament of heaven! Hear me, helper of men, giver of dauntless youth! Shed down a kindly ray from above upon my life, and strength of war, that I may be able to drive away bitter cowardice from my head and crush down the deceitful impulses of my soul. Restrain
THE HOMERIC HYMNS

θυμοῦ τ’ αὐ τέρμους ὅξυ κατωσχέμεν, ὡς μ’ ἐρέθησι
φυλότεινας κρυμφῆς ἐπιβαίνεμεν: ἀλλὰ σὺ θάρσος 15
δός, μάκαρ, εἰρήνης τε μένειν ἐν ἀπήμοσι θεσμοῖς
δυσμενέων προφυγόντα μόθον Κηρᾶς τε βιαίους.

IX

ΕΙΣ ΑΡΤΕΜΙΝ

'Ἀρτεμίν οὐμεν, Μοῦσα, κασιγνήτην 'Εκάτοιο,
παρθένων ιοχέαιραν, ὑμήτορφον Ἀπόλλωνος,
ἡτο ὑπονόμος άρσασα βαθυσχοίνου Μέλητος
ρίματα διὰ Σμύρνης παγχρύσεον ἄρμα διώκει
ἐς Κλάρων ἀμπελόεσσαν, ὧν ἀργυρότοξος Ἀπόλλων
ἡσταὶ μεμάζων ἐκατηβόλον ιοχέαιραν. 6

Καὶ σὺ μὲν οὔτω χαίρε θεά θ’ ἅμα πᾶσαι ἀοιδῆ.
αὐτὰρ ἐγὼ σε πρῶτα καὶ ἐκ σέθεν ἀρχομ’ ἀείδειν,
σεύ δ’ ἐγὼ ἀρξάμενος μεταβησόμαι ἀλλον ἐς ύμνον.

X

ΕΙΣ ΑΦΡΟΔΙΤΗΝ

Κυπρογενὴ Κυθέρειαν ἀείσωμαι, ἦτε βροτοῖς
μείλιχα δῶρα δίδωσιν, ἕφ’ ἵμερτῷ δὲ προσώπῳ
αιὲ, μειδιάει καὶ ἕφ’ ἵμερτόν θέει ἄνθος.

Χαίρε, θεά, Σαλαμῖνος ἕυκτιμήνη τοῦ μεδέουσα
εἰναλίης τε Κύπρων. δός δ’ ἵμερόεσσαν ἀοιδῆν. 5
αὐτὰρ ἐγὼ καὶ σεύ καὶ ἄλλης μυήσομ’ ἀοιδῆς.

1 All MSS. save M which has χαίρε μάκαιρα, Κυθήρης,
"hail, blessed one, (queen of) Cytherea."

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X.—TO APHRODITE
also the keen fury of my heart which provokes me to tread the ways of blood-curdling strife. Rather, O blessed one, give you me boldness to abide within the harmless laws of peace, avoiding strife and hatred and the violent fiends of death.

IX

TO ARTEMIS

Muse, sing of Artemis, sister of the Far-shooter, the virgin who delights in arrows, who was fostered with Apollo. She waters her horses from Meles deep in reeds, and swiftly drives her all-golden chariot through Smyrna to vine-clad Claros where Apollo, god of the silver bow, sits waiting for the far-shooting goddess who delights in arrows.

And so hail to you, Artemis, in my song and to all goddesses as well. Of you first I sing and with you I begin; now that I have begun with you, I will turn to another song.

X

TO APHRODITE

Of Cytherea, born in Cyprus, I will sing. She gives kindly gifts to men: smiles are ever on her lovely face, and lovely is the brightness that plays over it.

Hail, goddess, queen of well-built Salamis and sea-girt Cyprus; grant me a cheerful song. And now I will remember you and another song also.
THE HOMERIC HYMNS

XI

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ’ Ἄθηναιν ἔρυφίπτολυν ἀρχομ’ αἰείδειν, 
δεινήν, ἦ σὺν Ἀρηί μέλει πολεμήμα ἔργα 
περθόμεναί τε πόλης ἀὐτή τε πτέλεμοι τε, 
καὶ τ’ ἐρρύσατο λαὸν ἱόντα τε νισσόμενον τε.
Χαίρε, θεά, δος δ’ ἀμμι τύχην εὐδαιμονίην τε. 5

XII

ΕΙΣ ΗΡΑΝ

Ἡρην αἰείδω χρυσόθρονον, ἢν τέκε Ρεῖῃ,
ἀθανάτων ἱδοσ Βασίλειαν, ὑπείροχον εἰδος ἔχουσαν,
Σηνὸς ἐργῳποίου κασιγνήτην ἄλοχον τε,
κυρῆν, ἢν πάντες μάκαρες κατὰ μακρὸν Ὀλυμποῦ
ἀξόμενοι τίουσιν ὅμως Διὸ τερπικεραύνῃ. 6

XIII

ΕΙΣ ΔΗΜΗΤΡΑΝ

Δημήτηρ’ ἡμομον, σεμνὴν θεάν, ἀρχομ’ αἰείδειν,
αὐτὴν καὶ κοῦρην, περίκαλλεα Περσεφόνειαν.
Χαίρε, θεά, καὶ τήνδε σάου πόλιν· ἀρχε δ’
ἀοιδῆς.

1 Matthiae: ἄθανάτην, MSS.

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XIII.—TO DEMETER

XI

TO ATHENA

Of Pallas Athene, guardian of the city, I begin to sing. Dread is she, and with Ares she loves deeds of war, the sack of cities and the shouting and the battle. It is she who saves the people as they go out to war and come back.

Hail, goddess, and give us good fortune with happiness!

XII

TO HERA

I sing of golden-throned Hera whom Rhea bare. Queen of the immortals is she, surpassing all in beauty: she is the sister and the wife of loud-thundering Zeus,—the glorious one whom all the blessed throughout high Olympus reverence and honour even as Zeus who delights in thunder.

XIII

TO DEMETER

I begin to sing of rich-haired Demeter, awful goddess, of her and of her daughter lovely Persephone.

Hail, goddess! Keep this city safe, and govern my song.
THE HOMERIC HYMNS

XIV

ΕΙΣ ΜΗΤΕΡΑ ΘΕΩΝ

Μητέρα μοι πάντων τε θεῶν πάντων τ' ἀνθρώπων ὑμνεῖ, Μοῦσα λίγεια, Δίως θυγάτηρ μεγάλοιο, ἢ κρατάλων τυπάνων τ ἱαχή σὺν τε βρόμοις αὐλῶν εὐαδεν ἢδε λύκων κλαγὴς χαροτῶν τε λεόντων οὐρεά τ' ἤχηετα καὶ ὑλήντες ἐναιλοι.

Καὶ σὺ μὲν οὖν χαίρε θεαί θυ' ἀμα πᾶσαι ἄοιδῆ.

XV

ΕΙΣ ΗΡΑΚΛΕΑ ΛΕΟΝΤΟΘΥΜΟΝ

Ἡρακλέα, Δίως νῦν, ἀείσομαι, δυν μέγ' ἀριστον γείνατ' ἐπιχθονίων Θῆβης ἐνί καλλιχόρουσιν Ἀλκμήνῃ μιχθείσα κελαινεφεί Κρονίωνι: δς πρὶν μὲν κατά γαϊάν ἀδέσφατον ἢδε θάλασσαν πλαζόμενος πομπῆσιν ὑπ' Εὐρυσθῆς ἀνακτος 1 πολλὰ μὲν αὐτὸς ἐρέξεν ἀτάσθαλα, πολλὰ δ ἀνέτλης 2

νῦν δ' ἦδη κατὰ καλὸν ἔδος νιφόεντος Ὀλύμπου ναίει τερπόμενοι καὶ ἔχει καλλισφυρον Ἡβην.

Χαίρε, ἀναξ, Δίως νυὲ: δίδου δ' ἀρετήν τε καὶ ὀλβον.

1 Most MSS.: πημαίνει τ' ἀθελεύων <δε> κραταιὸς, Μ.
2 Most MSS.: ἔξοχα ἐργα, Μ.

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XV.—TO HERACLES THE LION-HEARTED

XIV

TO THE MOTHER OF THE GODS

I PRITHEE, clear-voiced Muse, daughter of mighty Zeus, sing of the mother of all gods and men. She is well-pleased with the sound of rattles and of timbrels, with the voice of flutes and the outcry of wolves and bright-eyed lions, with echoing hills and wooded coombses.

And so hail to you in my song and to all goddesses as well!

XV

TO HERACLES THE LION-HEARTED

I will sing of Heracles, the son of Zeus and much the mightiest of men on earth. Alemena bare him in Thebes, the city of lovely dances, when the dark-clouded Son of Cronos had lain with her. Once he used to wander over unmeasured tracts of land and sea at the bidding of King Eurystheus, and himself did many deeds of violence and endured many; but now he lives happily in the glorious home of snowy Olympus, and has neat-ankled Hebe for his wife.

Hail, lord, son of Zeus! Give me success and prosperity.
THE HOMERIC HYMNS

XVI

ΕΙΣ ΑΣΚΛΗΠΙΟΝ

'Ιητῆρα νόσων 'Ασκληπιίδον ἀρχομ' ἀείδεω, 
νίῶν Ἀπόλλωνος, τὸν ἐγείνατο δία Κορώνιος 
Δωτίων ἐν πεδίῳ, κοῦρῃ Φλεγόν βασιλῆς, 
χάρμα μέγ'/ ἀνθρώποις, κακῶν θελκτήρ' ὅδυνάων. 
Καὶ σὺ μὲν ὀντὶ χαίρε, ἄναξ· λίταμαι δὲ σ' 
ἀοιδῆ.

XVII

ΕΙΣ ΔΙΟΣΚΟΡΟΤΣ

Κάστορα καὶ Πολυδεύκε' ἀείσεο, Μοῦσα λίγεια, 
Τυνδαίδαις, οἷς Ζηνὸς Ὁλυμπίον ἔξεγένοντο· 
τοὺς ὑπὸ Τηγάτου κορυφῆς τέκε πότνεα Δήδη 
λάθρη ὑποδμηθεῖσα κελανεφεί Κρονίων. 
Χαίρετε, Τυνδαίδαι, ταχὲς ἐπιβήτορες ἵππων.

XVIII

ΕΙΣ ΕΡΜΗΝ

'Ερμήν ἀείδω Κυλλήνιον, 'Αργειφόντην, 
Κυλλήνης μεδέοντα καὶ 'Αρκαδίης πολυμήλου, 
Ἤγγελον ἥθανατων ἔριούνιον, δυν τέκε Μαία, 
Ἀτλαντὸς θυγάτηρ, Δίως ἐν φιλότητi μυγείσα, 
αιδοῖς· μακάρων δὲ θεῶν ἀλέεινεν ὀμίλουν, 
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νύμφη ἐνπλοκαμῳ μισγέσκετο νυκτὸς ἀμολγῷ, 

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XVIII.—TO HERMES, 1–7

XVI

TO ASCLEPIUS

I begin to sing of Asclepius, son of Apollo and healer of sicknesses. In the Dotian plain fair Coronis, daughter of King Phlegyas, bare him, a great joy to men, a soother of cruel pangs.
And so hail to you, lord: in my song I make my prayer to thee!

XVII

TO THE DIOSCURI

Sing, clear-voiced Muse, of Castor and Polydeuces, the Tyndaridae, who sprang from Olympian Zeus. Beneath the heights of Taïgetus stately Leda bare them, when the dark-clouded Son of Cronos had privily bent her to his will.
Hail, children of Tyndareus, riders upon swift horses!

XVIII

TO HERMES

I sing of Cyllenian Hermes, the Slayer of Argus, lord of Cyllene and Arcadia rich in flocks, luck-bringing messenger of the deathless gods. He was born of Maia, the daughter of Atlas, when she had mated with Zeus,—a shy goddess she. Ever she avoided the throng of the blessed gods and lived in a shadowy cave, and there the Son of Cronos used to lie with the rich-tressed nymph at dead
THE HOMERIC HYMNS

εὔτε κατὰ γλυκὺς ὑπνὸς ἔχοι λευκώλευν Ἡρμῆ·
λάνθανε δ’ ἀθανάτους τε θεοὺς θυντοὺς τ’ ἀνθρώπους.
Καὶ σὺ μὲν οὐτῷ χαίρε, Δίως καὶ Μαίαδος νιέ· 10
σεῦ δ’ ἐγὼ ἀρξάμενος μεταβήσομαι ἄλλον ἔς
ὕμνον.
[χαίρ’, Ἐρμῆ χαριδῶτα, διάκτορε, δῶτορ εάων.1]

XIX

ΕΙΣ ΠΙΑΝΑ

Ἀμφί μοι Ἐρμείαο φίλον γόνων ἐνπετε, Μοῦσα,
ἀγιπόδῃ, δικέρωτα, φιλόκροτον, ὅστ’ ἀνὰ πίση
δεινρήντι ἀμύδις φοιτά χορογηθέσι νῦμφαις,
αἳ τε κατ’ αἰγίλιτος πέτρης στείβουσι κάρηνα
Πάν’ ἀνακεκλώμεναι, νῦμοι θεόν, ἀγλαέθειρον,
αιχμήνθ’, δς πάντα λόφον νυφόετα λέλυγχε
καὶ κορυφὰς ὀρέων καὶ πετρήντα κάρηνα.
φοιτὰ δ’ ἐνθα καὶ ἐνθα διὰ ῥωπηία πυκνά,
ἀλλοτε μὲν ρεῖθροσιν ἐφελκόμενοι μαλακοῖσιν,
ἀλλοτε δ’ αὐ πέτρησιν ἐν ἡλιβάτοισι διοίχει,
ἀκροτάτην κορυφὴν μηλοσκόπον εἰσαναβαίνων.
πολλάκι δ’ ἁργινόντα διέδραμεν ὤρεα μακρά,
πολλάκι δ’ ἐν κνημοίσι διήλασε θήρας ἐναιρών,
ἄξεα δερκόμενος· τότε δ’ ἄσπερος ἐκλαγεν οἰον
ἀγρῆς ἐξανιών, δονάκων ὑπὸ μοῦσαν ἄθυρον
νήδυμον· οὐκ ἄν τὸν γε παραδράμοι ἐν μελέσσιν
ὄρως, ἢτ’ ἔαρος πολυανθέος ἐν πετάλοισι
θρήνον ἐπιπροχέουσι ἀχέει 2 μελίγηρν ἀοιδήν·
σὺν δ’ σφιν τὸτε Νῦμφαι ὀρεστιάδες λιγύμολποι

1 This line appears to be an alternative to ll. 10–11.
2 Ilgen: ἐπιπροχέουσα χέει, MSS.
of night, while white-armed Hera lay bound in sweet sleep: and neither deathless god nor mortal man knew it.

And so hail to you, Son of Zeus and Maia; with you I have begun: now I will turn to another song!

Hail, Hermes, giver of grace, guide, and giver of good things!

Muse, tell me about Pan, the dear son of Hermes, with his goat's feet and two horns—a lover of merry noise. Through wooded glades he wanders with dancing nymphs who foot it on some sheer cliff's edge, calling upon Pan, the shepherd-god, long-haired, unkempt. He has every snowy crest and the mountain peaks and rocky crests for his domain; hither and thither he goes through the close thickets, now lured by soft streams, and now he presses on amongst towering crags and climbs up to the highest peak that overlooks the flocks. Often he courses through the glistening high mountains, and often on the shouldered hills he speeds along slaying wild beasts, this keen-eyed god. Only at evening, as he returns from the chase, he sounds his note, playing sweet and low on his pipes of reed: not even she could excel him in melody—that bird who in flower-laden spring pouring forth her lament utters honey-voiced song amid the leaves. At that hour the clear-voiced nymphs are with him and move
THE HOMERIC HYMNS

φοιτῶσαι πῦκα ποσίν ἐπὶ κρήνη μελανύδρῳ 20
μέλπονταί· κορυφὴν δὲ περιστένει οὖρεος Ἡχῶ.
δαίμων δ' ἐνθὰ καὶ ἐνθὰ χρῶν, τοτὲ δ' ἐς μέσον
ἐρπων,
πυκνὰ ποσίν διέπει, λαῖφος δ' ἐπὶ νότα δαφοῖνοι
λυγκός ἐχει, λυγρῆσιν ἀγαλλόμενος φρένα μολπαίς
ἐν μαλακῷ λειμώνι, τόδε κρόκος ἢδ' ὑάκωθος 25
εὐωδῆς θαλέθων καταμίσγεται ἁκριτα ποίη.

Τμνεύσιν δὲ θεοὺς μάκαρας καὶ μακρὸν Ὄλυμπον
οἶον θ' Ἐρμείην ἐριοῦνιον ἔχοχον ἄλλων
ἐννεπον, ὡς δ' ἡ' ἀπαισι θεοῖς θοὸς ἀγγελὸς ἐστιν,
καὶ β' δ' ἡ' ἐς Ἀρκαδίην πολυπίδακα, μητέρα
μῆλων,
ἐξικετ', ἐνθὰ τέ οἱ τέμενος Κυλληνίου ἐστιν.
ἐνθ' δ' γε καὶ θεὸς ὑν ψαφαρότριχα μῆλ' ἐνόμενε
ἀνδρὶ πάρα θυντῷ θάλε γαρ πόθος ὑγρὸς ἐπελθὼν
νύμφῃ ἐνυποκάμῳ Δρύοπος φιλότηπι μυγήναι
ἐκ δ' ἐτέλεσσε γάμον θαλερὸν. τέκε δ' ἐν με-
γάροις.

Ἐρμείη φίλον νιῶν, ἀφαρ τερατωπὸν ἱδέσθαι,
αἰγιπόδην, δικέρωτα, φιλόκροτον, ἡδυγέλωτα·
φεῦγε δ' ἀναίξασα, λίπεν δ' ἁρα παίδα τιθήνη
δείσε γάρ, ὡς ἰδεν σύμω ἀμείλυχον, ἡγυγεῖον.
τὸν δ' αἰγ' Ἐρμείας ἐριοῦνιος εἰς χέρα θήκε
δεξάμενος, χάριν δ' νῦν περιώσια δαίμων.

ρήμα δ' ἐς ἄθανάτων ἔδρας κία παίδα καλύψας
δέρμασιν ἐν πυκνοῖσιν ὄρεσκόφοιο λαγωποῦ·
πάρ δ' Ἐχόνι κάθιζε καὶ ἄλλοις ἄθανάτουις,
δείξε δ' κοῦρον ἐν· πάντες δ' ἀρα θυμὸν ἔτερφθεν 45

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with nimble feet, singing by some spring of dark water, while Echo wails about the mountain-top, and the god on this side or on that of the choirs, or at times sidling into the midst, plies it nimbly with his feet. On his back he wears a spotted lynx-pelt, and he delights in high-pitched songs in a soft meadow where crocuses and sweet-smelling hyacinths bloom at random in the grass.

They sing of the blessed gods and high Olympus and choose to tell of such an one as luck-bringing Hermes above the rest, how he is the swift messenger of all the gods, and how he came to Arcadia, the land of many springs and mother of flocks, there where his sacred place is as god of Cyllene. For there, though a god, he used to tend curly-fleeced sheep in the service of a mortal man, because there fell on him and waxed strong melting desire to wed the rich-tressed daughter of Dryops, and there he brought about the merry marriage. And in the house she bare Hermes a dear son who from his birth was marvellous to look upon, with goat's feet and two horns—a noisy, merry-laughing child. But when the nurse saw his uncouth face and full beard, she was afraid and sprang up and fled and left the child. Then luck-bringing Hermes received him and took him in his arms: very glad in his heart was the god. And he went quickly to the abodes of the deathless gods, carrying his son wrapped in warm skins of mountain hares, and set him down beside Zeus and showed him to the rest of the gods. Then all the immortals were glad in heart.
THE HOMERIC HYMNS

ἀθάνατοι, περίαλλα δ' ὁ Βάκχειος Διόνυσος.
Πάνα δὲ μιν καλέσκον, ὅτι φρένα πᾶσιν ἔτερψε.
Καὶ σὺ μὲν οὖτω χαίρε, ἄναξ, ἵλαμαι δὲ σ' ἀοιδή.
αὐτὰρ ἐγὼ καὶ σεῖο καὶ ἄλλης μνήσομ' ἀοιδής.

XX

ΕΙΣ ΗΦΑΙΣΤΟΝ

"Ἡφαιστὸν κλυτόμητιν ἅεισεο, Μοῦσα λέγεια,
δὲ μετ' Ἀθηναίης γλαυκώπιδος ἄγλαλ ἔργα
ἀνθρώπους ἐδίδαξεν ἔπι χθονός, οὐ τὸ πάρος περ
ἀντρος ναιετάσκον ἐν οὐρεσίν, ἥτα τῆρες.


νῦν δὲ δι' "Ἡφαιστὸν κλυτότεχνην ἔργα δαέντες
ῥητίνως αἰώνα τελεσφόρον εἰς ἐνιαυτὸν
ἐὕκηλοι διάγουσιν ἐνι σφετέροις δόμοισιν.
'Αλλ' ἰληθ', Ἔφαιστε δίδου δ' ἀρετήν τε καὶ
δλβον.

XXI

ΕΙΣ ΑΠΟΛΛΩΝΑ

Φοίβε, σὲ μὲν καὶ κύκνος ὑπὸ πτερύγων λυγ
ἀείδει,
δχθη ἐπιθρώσκων ποταμῶν πάρα δινὴντα,
Πηνείων σὲ δ' ἀοιδὸς ἔχων φόρμωνγα λίγαιαν
ὕδνετης πρῶτον τε καὶ υστατον αἴεν ἀείδει.
Kal σὺ μὲν οὔτω χαίρε, ἄναξ, ἵλαμαι δὲ σ' ἀοιδή.

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XXI.—TO APOLLO

and Bacchic Dionysus in especial; and they called the boy Pan¹ because he delighted all their hearts.

And so hail to you, lord! I seek your favour with a song. And now I will remember you and another song also.

XX

TO HEPHAESTUS

Sing, clear-voiced Muse, of Hephaestus famed for inventions. With bright-eyed Athene he taught men glorious crafts throughout the world,—men who before used to dwell in caves in the mountains like wild beasts. But now that they have learned crafts through Hephaestus the famed worker, easily they live a peaceful life in their own houses the whole year round.

Be gracious, Hephaestus, and grant me success and prosperity!

XXI

TO APOLLO

Phoebus, of you even the swan sings with clear voice to the beating of his wings, as he alights upon the bank by the eddying river Peneus; and of you the sweet-tongued minstrel, holding his high-pitched lyre, always sings both first and last.

And so hail to you, lord! I seek your favour with my song.

¹ The name Pan is here derived from πάντες “all.” Cp. Hesiod, Works and Days 80–82, Hymn to Aphrodite (v) 198, for the significance of personal names.
XXII
ΕΙΣ ΠΟΣΕΙΔΩΝΑ

Ἄμφι Ποσειδάωνα, μέγαν θεόν, ἀρχομ' ἀείδειν,
γαῖς κινητήρα και ἀτρυγήτου θαλάσσης,
πόντιον, ὅσθ' Ἑλικώνα καὶ εὐρείας ἔχει Αἰγάς.
διχθά τοι, Ἐννοοῦγαιε, θεοὶ τιμὴν ἐδάσαντο,
ἰππων τε διητήρη ἐμεναι σωτῆρα τε νηών.
Χαίρε, Ποσειδαῖοι γαϊνοχε, κυναρχαῖα,
καί, μάκαρ, εὐμενεῖς ἦτορ ἔχων πλῶουσιν ἄργηγε.

XXIII
ΕΙΣ ΤΠΑΤΟΝ ΚΡΟΝΙΔΗΝ

Ζήνα θεῶν τὸν ἄριστον ἀείσωμαι ἢδε μέγιστον,
eυρύπτα, κρείοντα, τελεσφόρον, ὅστε Θέμιστη
ἐγκλιδόν ἐξομένη τυκινοῦς ὀάρους ὀαρίζει.
"Ἰληθ', εὐρύπτα Κρονίδη, κύδιστε μέγιστε.

XXIV
ΕΙΣ ΕΣΤΙΑΝ

Ἐστίν, ἢτε ἀνακτός Ἀπόλλωνος ἐκάτουο
Πυθοὶ ἐν ὑγαθῇ ἱερὸν δόμον ἀμφιτολεύεις,
αἰεὶ σὸν πλοκάμων ἀπολείβεται ὕγρον ἐλαιοῦ
ἐρχει τὸν ἀνὰ ὀίκον, ἐν' ἐρχεο' θυμὸν ἐχούσα
σὺν Διῷ μητιόεντε· χάριν δ' ἡμ' ὀπασσόν ἀοιδή.

1 Tucker: ἐπέρχεο.
XXIV.—TO HESTIA

XXII

TO POSEIDON

I BEGIN to sing about Poseidon, the great god, mover of the earth and fruitless sea, god of the deep who is also lord of Helicon and wide Aegae. A two-fold office the gods allotted you, O Shaker of the Earth, to be a tamer of horses and a saviour of ships!

Hail, Poseidon, Holder of the Earth, dark-haired lord! O blessed one, be kindly in heart and help those who voyage in ships!

XXIII

TO THE SON OF CRONOS, MOST HIGH

I WILL sing of Zeus, chiefest among the gods and greatest, all-seeing, the lord of all, the fulfiller who whispers words of wisdom to Themis as she sits leaning towards him.

Be gracious, all-seeing Son of Cronos, most excellent and great!

XXIV

TO HESTIA

HESTIA, you who tend the holy house of the lord Apollo, the Far-shooter at goodly Pytho, with soft oil dripping ever from your locks, come now into this house, come, having one mind with Zeus the all-wise —draw near, and withal bestow grace upon my song.
THE HOMERIC HYMNS

XXV

ΕΙΣ ΜΟΤΣΑΣ ΚΑΙ ΑΠΟΛΛΩΝΑ

Μουσάων ἀρχωμαι Ἀπόλλωνός τε Δίος τε·
ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος
ἀνδρὲς ἄοιδοι ἔσον ἐπὶ χθονὶ καὶ κιθαρισταί,
ἐκ δὲ Δίως βασιλῆς· ὁ δ' ὀλβίος, ὃν τινα Μοῦσαι
φίλωνταν γλυκερή οἱ ἀπὸ στόματος ῥεει αὐθή.
Χαίρετε, τέκνα Δίος, καὶ ἐμὴν τιμήσατ' ἄοιδὴν·
αὐτὰρ ἐγὼν ὑμεῶν τε καὶ ἄλλης μνήσομ' ἄοιδής.

XXVI

ΕΙΣ ΔΙΟΝΤΣΩΝ

Κισσοκόμην Δίωνυσον ἐρίβρομον ἀρχωμ' ἀείδεων,
Ζηνὸς καὶ Σεμέλης ἐρυκυδέος ἄγλαδυ νύιν,
ὅν τρέφον ἱκομοι Νύμφαι παρὰ πατρὸς ἀνακτος
δεξάμεναι κόλποισι καὶ ἐνυκέως ἀτίταλλον
Νύσης ἐν γυάλαις· ὃ δ' ἀέετο πατρὸς ἐκητὶ
ἀντωρ ἐν εὐώδει μεταρίθμιος ἀθανάτοισιν.
αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολύμυμον ἔθρεφαν,
δὴ τότε φοιτήσασθε καθ' ὑληντας ἐναύλους,
κισσὸς καὶ δάφνη πεπυκασμένος· αἱ δ' ἀμ' ἐποντο
Νύμφαι, ὅ δ' ἐξηγεῖτο· βρόμος δ' ἔχειν ἀσπετον
ὑλην.
Καὶ σὺ μὲν οὕτω χαίρε, πολυστάφιλ' ὁΔίωνυσε·
δὸς δ' ἡμᾶς χαίροντας ἐς ὄρας αὕτης ἴκέσθαι,
ἐκ δ' αὐθ' ὀφράων εἰς τοὺς πολλοὺς ἐνιαυτούς.

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XXVI.—TO DIONYSUS

XXV

TO THE MUSES AND APOLLO

I will begin with the Muses and Apollo and Zeus. For it is through the Muses and Apollo that there are singers upon the earth and players upon the lyre; but kings are from Zeus. Happy is he whom the Muses love: sweet flows speech from his lips. Hail, children of Zeus! Give honour to my song! And now I will remember you and another song also.

XXVI

TO DIONYSUS

I begin to sing of ivy-crowned Dionysus, the loud-crying god, splendid son of Zeus and glorious Semele. The rich-haired Nymphs received him in their bosoms from the lord his father and fostered and nurtured him carefully in the dells of Nysa, where by the will of his father he grew up in a sweet-smelling cave, being reckoned among the immortals. But when the goddesses had brought him up, a god oft hymned, then began he to wander continually through the woody coombes, thickly wreathed with ivy and laurel. And the Nymphs followed in his train with him for their leader; and the boundless forest was filled with their outcry.

And so hail to you, Dionysus, god of abundant clusters! Grant that we may come again rejoicing to this season, and from that season onwards for many a year.
THE HOMERIC HYMNS

XXVII

ΕΙΣ ΑΡΤΕΜΙΝ

Αρτεμίν ἀείδω χρυσηλάκατον, κελαδεινή, παρθένον αἰδοὶν, ἐλαφηβόλον, ἱσχειραν, αὐτοκασινήτην χρυσαόρον Ἀπόλλωνος, ἢ κατ’ ὄρη σκιώντα καὶ ἀκριάς ἴναιεσας ἀγρη τερπομένη παγχρύσεα τὸξα τιταίνει πέμπουσα στονόεντα βέλη τρομεῖ δὲ κάρηνα ὕψηλων ὄρεων, ἰάχει δ’ ἐπὶ δάσκιος ὅλη δεινὸν ὑπὸ κλαγής θηρῶν, φρίσσει δὲ τε γαία πόντος τ’ ἱχυνέεις. ἢ δ’ ἄλκιμον ὁτορ ἐχοῦσα πάντη ἐπιστρέφεται θηρῶν ὀλέκουσα γενέθλην. αὐτὰρ ἐπὴν τερφθῃ θηροσκόπος ἱσχειρα, εὐφρήνῃ δὲ νῦν, χαλάσασι εὐκαμπτα τόξα ἔρχεται ἐς μέγα δώμα κασινήτου φίλου, Φοίβου Ἀπόλλωνος, Δελφῶν ἐς πίναν δήμον, Μουσῶν καὶ Χαρίτων καλὸν χορὸν ἀρτυνέουσα.

ἐνθα κατακρεμάσασα παλίντονα τόξα καὶ ιοὺς ἤγειται χαρίεντα περὶ χροῖ κόσμων ἐχοῦσα, ἔξαρχουσα χοροὺς. αἱ δ’ ἀμβροσίην ὅπ’ ἴεισαι ὑμεῦνων Δητῶς καλλίσφυρον, ὡς τέκε παιδας ἄθανάτων βουλῆ τε καὶ ἐργασιν ἔξοχ’ ἀρίστους. 20 Χαίρετε, τέκνα Δίος καὶ Δητοῦς ἱκόμωι, αὐτὰρ ἐγών ὑμέων τε καὶ ἄλλης μυήσομ’ ἀοιδῆς.

XXVIII

ΕΙΣ ΑΘΗΝΑΝ

Παλλάδ’ Ἀθηναίην, κυδρήν θεόν, ἄρχομ’ ἀείδειν γλαυκώπτιν, πολύμητιν, ἀμείλιχον ὁτορ ἐχοῦσαν.
XXVIII.—TO ATHENA

XXVII
TO ARTEMIS

I sing of Artemis, whose shafts are of gold, who
cheers on the hounds, the pure maiden, shooter of
stags, who delights in archery, own sister to Apollo
with the golden sword. Over the shadowy hills and
windy peaks she draws her golden bow, rejoicing in
the chase, and sends out grievous shafts. The tops
of the high mountains tremble and the tangled wood
echoes awesomely with the outcry of beasts: earth
quakes and the sea also where fishes shoal. But the
goddess with a bold heart turns every way destroying
the race of wild beasts: and when she is satisfied and
has cheered her heart, this huntress who delights in
arrows slackens her supple bow and goes to the
great house of her dear brother Phoebus Apollo, to
the rich land of Delphi, there to order the lovely
dance of the Muses and Graces. There she hangs
up her curved bow and her arrows, and heads and
leads the dances, gracefully arrayed, while all they
utter their heavenly voice, singing how neat-ankled
Leto bare children supreme among the immortals
both in thought and in deed.
Hail to you, children of Zeus and rich-haired
Leto! And now I will remember you and another
song also.

XXVIII
TO ATHENA

I begin to sing of Pallas Athene, the glorious
goddess, bright-eyed, inventive, unbending of heart,
THE HOMERIC HYMNS

παρθένον αἰδοίην, ἐρυσιπτολιν, ἀλκῆσσαν,
Τριτογενή, τὴν αὐτὸς ἐγείνατο μητέτα Ζεὺς
σεμνῆς ἐκ κεφαλῆς, πολεμήμα τεῦχε' ἔχουσαν,
χρύσεα, παμφανώντα· σέβας δ' ἔχε πάντας
ἀθανάτους· ἢ δὲ πρόσθεν Δίως αἰγιόχοιο
ἐσσυμένως ὄρουσεν ἀπ' ἀθανάτου Καρῆμον,
σείσας' ὄξυν ἄκοντα· μέγας δ' ἔλελίζετ' "Ολυμπὸς
dεινὸν ὑπὸ βρίμης γλαυκώπιδος· ἀμφὶ δὲ γαῖα
σμερδαλέων ἰάχθησεν· ἐκινήθη δ' ἀρα πόντος,
kύμασι πορφυρεοῖσι κυκώμενος· ἐκχυτὸ ¹ δ' ἄλμη
ἐξαπίνης· στήσει δ' Ἱπέριον ἀγλάδος νῦς
ὑπόπους ὀκύποδας δηρὸν χρύνον, εἰσότε κούρη
εἴλετ' ἀπ' ἀθανάτων ῥώμων θεοείκελα τεῦχη
Παλλᾶς Ἀθηναίη· γῆθησε δὲ μητέτα Ζεὺς.
Καὶ σὺ μὲν οὕτω χαίρε, Δίως τέκοις αἰγιόχοιο·
αὐτὰρ ἐγὼ καὶ σείο καὶ ἄλλης μνήσομ' ἁωιδής.

XXIX
ΕΙΣ ΕΣΤΙΑΝ

'Εστίη, ἡ πάντων ἐν δῶμασιν ὑψηλοίσιν
ἀθανάτω τε θεῶν χαμαί ἐρχομένων τ' ἀνθρώπων
ἐδρὴν ἄιδιον ἑλάχιες, πρεσβηίδα τιμήν,
καλὸν ἔχουσα γέρας καὶ τίμιον· οὐ γὰρ ἄτερ σοῦ
ἐιλαπίναι θητούσιν, ἵν' οὐ πρώτη πυμάτη τε
'Εστίη ἄρχόμενος σπένδει μελιθεῖα οἶνον·
καὶ σὺ μοι, Ἀργειφόντα, Δίως καὶ Μαιάδος νιέ,
ἀγγελε τῶν μακάρων, χουτόρραπι, δῶτορ εἴων,
ἔλαιος δὲν ἐπάρῃσε σὺν αἰδοίη τε φίλῃ τε.

¹ Baumeister: ἰσχετο, MSS.

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XXIX.—TO HESTIA

pure virgin, saviour of cities, courageous, Tritogeneia. From his awful head wise Zeus himself bare her arrayed in warlike arms of flashing gold, and awe seized all the gods as they gazed. But Athena sprang quickly from the immortal head and stood before Zeus who holds the aegis, shaking a sharp spear: great Olympus began to reel horribly at the might of the bright-eyed goddess, and earth round about cried fearfully, and the sea was moved and tossed with dark waves, while foam burst forth suddenly: the bright Son of Hyperion stopped his swift-footed horses a long while, until the maiden Pallas Athene had stripped the heavenly armour from her immortal shoulders. And wise Zeus was glad.

And so hail to you, daughter of Zeus who holds the aegis! Now I will remember you and another song as well.

XXIX

TO HESTIA

Hestia, in the high dwellings of all, both deathless gods and men who walk on earth, you have gained an everlasting abode and highest honour: glorious is your portion and your right. For without you mortals hold no banquet,—where one does not duly pour sweet wine in offering to Hestia both first and last.

And you, Slayer of Argus, Son of Zeus and Maia, messenger of the blessed gods, bearer of the golden rod, giver of good, be favourable and help us, you and Hestia, the worshipful and dear. Come and
THE HOMERIC HYMNS

ναίετε δόματα καλά, φίλα φρέσιν ἀλλήλοισιν
εἰδότες ἀμφότεροι γαρ ἐπιχθονίων ἀνθρώπων
εἰδότες ἐργαματα καλά νόμο θ’ ἐσπεσθέ καὶ ἦβη.
Χαίρε, Κρόνου θύγατερ, σύ τε καὶ χρυσόρραπις
Ἐρμής.
αὐτάρ ἕγων ὑμέων τε καὶ ἄλλης μνήσομ’ ἀοιδής.

XXX

ΕΙΣ ΓΗΝ ΜΗΤΕΡΑ ΠΑΝΤΩΝ

Γαίαν παμμήτειραν ἄείσομαι, ἵππεμεθλον,
πρεσβίστην, ἡ φέρβει ἐπὶ χοῦν πάνθ’ ὄποσ’ ἐστίν,
ἡμᾶς χρόνα διὰν ἐπέρχεται ἣδ’ ὅσα πάντων
ἡδ’ ὅσα πωτῶνται, τάδε φέρβεται ἐκ σέθεν ὀλβου.
ἐκ σέο δ’ εὐπαιδεῖς τε καὶ εὐκαρποὶ τελέθουσι,
πότινα, σεῦ δ’ ἐχεῖται δοῦναι βίον ἥδ’ ἀφελεῖσθαι
θυντοῖς ἀνθρώπωσιν δ’ ἀλβοῦ, ὃν κε ὑμίῳ
πρόφρων τιμής’ τῷ τ’ ἀφθόνα πάντα πάρειστι.
βρίθει μὲν σφιν ἄρουρα φερέσβηον ἥδε κατ’ ἀγροὺς
κτήσειν εὐθηνεῖ, οἶκος δ’ ἐμπύλπλαιται ἐσθλῶν
αὐτοῦ δ’ εὐνομίησι πόλιν κάτα καλλιγύναια
κοιρανέουσι’, ἀλβοῦ δ’ πολύς καὶ πλοῦτος ὀπηδεῖ.
παῖδες δ’ εὐφροσύνη νεοθηλεῖ κυδώσωι
παρθενικαὶ τε χοροῖς πολυναθέσιν εὐφρονις θυμῶ
παίζουσι σκαίρουσι κατ’ ἄνθεα μαλθακὰ ποίησιν,
οὐς κε σὺ τιμής, σεμνὴ θεὰ, ἀφθονε δαίμον.
Χαίρε, θεῶν μήτηρ, ἀλοχ’ Οὐρανοῦ ἀστερόεντος,
πρόφρων δ’ ἀντ’ φώδης βίοτον θυμῆρε ὀπαξε:
αὐτάρ ἑγώ καὶ σεῖο καὶ ἄλλης μνήσομ’ ἀοιδής.

1 Translator: Ἐστίη, MSS.

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XXX.—TO EARTH THE MOTHER OF ALL
dwell in this glorious house in friendship together; for you two, well knowing the noble actions of men, aid on their wisdom and their strength.

Hail, Daughter of Cronos, and you also, Hermes, bearer of the golden rod! Now I will remember you and another song also.

XXX

TO EARTH THE MOTHER OF ALL

I will sing of well-founded Earth, mother of all, eldest of all beings. She feeds all creatures that are in the world, all that go upon the goodly land, and all that are in the paths of the seas, and all that fly: all these are fed of her store. Through you, O queen, men are blessed in their children and blessed in their harvests, and to you it belongs to give means of life to mortal men and to take it away. Happy is the man whom you delight to honour! He has all things abundantly: his fruitful land is laden with corn, his pastures are covered with cattle, and his house is filled with good things. Such men rule orderly in their cities of fair women: great riches and wealth follow them: their sons exult with everlasting delight, and their daughters in flower-laden bands play and skip merrily over the soft flowers of the field. Thus is it with those whom you honour O holy goddess, bountiful spirit.

Hail, Mother of the gods, wife of starry Heaven; freely bestow upon me for this my song substance that cheers the heart! And now I will remember you and another song also.
THE HOMERIC HYMNS

XXXI

ΕΙΣ ΗΛΙΟΝ

"Ηλιον ύμνειν αυτε Διός τέκος ἀρχεο Μούσα, Καλλισίη, φαέθουτα, τὸν Εὐρυφάεσσα βοώπις
gείνατο Γαίης παιδί καὶ Οὐρανοῦ ἀστερόεντος:
γῆμε γὰρ Εὐρυφάεσσαν ἀγακλειτὴν 'Τηρία',
αὐτοκασυνήτην, ἢ οἱ τέκε κάλλιμα τέκνα,
'Ἡλιον τ 最άμαντ', ἐπιείκελον ἀθανάτοισιν,
δὲ φαίνει θνητοῖς καὶ ἀθανάτοις θεοίσιν
insulaς ἐμβεβαίως. σμερόνοι δὲ ὅ ἔρκεται ὄσσοις
χρυσέης ἐκ κόρυφος λαμπραὶ δ' ἀκτίνες ἀπ' αὐτοῦ
αἰγάλην στύλβοσκο παρὰ κροτάφων δὲ τ' ἔθεραι
λαμπραὶ ἀπὸ κρατὸς χαρίεν κατέχουσι πρόσωπον
τηλαυγῆς. καλὸν δὲ περὶ χροὶ λάμπεται ἐσθος
λεπτοργῆς, πνοὴ ἀνέμων. ὕπο δ' ἄρσενες ὑποί.
ἐνθ' ἀρ' ὅ ὅ στῆσας χρυσόξυγον ἀρμα καὶ ὑποίους,
[αὐτοθ' εἰν' ἕποι ν οὐρανοῦ, εἰς'κευ'ν αὐτις]
θεσιπείσις πέμπησι δ' οὐρανοῦ 'Οκεανίδες.

Χαίρε, ἀνάξ, πρόφρον δ' βίον θυμήρε' ὑπαξε.
ἐκ σεὸ δ' ἀρξάμενος κλῆς μερόπων γένος ἀνδρῶν
ημιθέων, ὅν ἔργα θεαί θνητοῖς ἐδειξαν.

XXXII

ΕΙΣ ΣΕΛΗΝΗΝ

Μῆνην ἀείδειν ταυνιστηρον ἐσπετε, Μούσαι,
ἥνεπεῖς κούραι Κρονίδεω Δίς, ἵστορες φῶδῃς.

1 Matthiae: τε παρείαι, MSS.

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XXXII.—TO SELENE

XXXI

TO HELIOS

And now, O Muse Calliope, daughter of Zeus, begin to sing of glowing Helios whom mild-eyed Euryphaëssa, the far-shining one, bare to the Son of Earth and starry Heaven. For Hyperion wedded glorious Euryphaëssa, his own sister, who bare him lovely children, rosy-armed Eos and rich-tressed Selene and tireless Helios who is like the deathless gods. As he rides in his chariot, he shines upon men and deathless gods, and piercingly he gazes with his eyes from his golden helmet. Bright rays beam dazzlingly from him, and his bright locks streaming from the temples of his head gracefully enclose his far-seen face: a rich, fine-spun garment glows upon his body and flutters in the wind: and stallions carry him. Then, when he has stayed his golden-yoked chariot and horses, he rests there upon the highest point of heaven, until he marvellously drives them down again through heaven to Ocean.

Hail to you, lord! Freely bestow on me substance that cheers the heart. And now that I have begun with you, I will celebrate the race of mortal men half-divine whose deeds the Muses have showed to mankind.

XXXII

TO SELENE

And next, sweet voiced Muses, daughters of Zeus, well-skilled in song, tell of the long-winged\(^1\) Moon.

\(^1\) The epithet is a usual one for birds, cp. Hesiod, *Works and Days*, 210: as applied to Selene it may merely indicate her passage, like a bird, through the air, or mean “far-flying.”
THE HOMERIC HYMNS

ης ἀπο αἰγής γαϊαν ἐλήσσεται οὐρανόδεικτος
κρατός ἀπ’ ἁθανάτου, πολὺς δ’ ὑπὸ κόσμος δρωρεν
αἰγής λαμπτούσης: στίλβει δὲ τ’ ἀλάμππετος ἀνὴρ
χρυσέου ἀπὸ στεφάνου, ἀκτίνες δ’ ἐνδιάονται,
ἐντ’ ἀν ἀπ’ Ὀκεανοῦ λοεσσαμένη χρόα καλὸν,
εἴματα ἐσσαμένη τηλαγύα δία Σελήνης,
ζευξαμένη πώλους ἐρμαύχενας, αἰγλήνετας,
ἐσσυμένως προτέρως’ ἐλάση καλλίτριχας ἱπποὺς,
ἐσπερίη, διχόμηνος: δ’ δὲ πλήθει μέγας ὄγμος
λαμπρόταται τ’ αἰγά τότ’ ἀειξομένης τελέθουσιν
οὐρανόθεν: τέκμωρ δὲ βροτοῖς καὶ σῆμα τέτυκται.

Τῇ ρά ποτε Κρονίδης ἐμύγη φιλότητι καὶ εὐνή:
ἡ δ’ ὑποκυνσαμένη Πανδείην γείνατο κοῦρην,
ἐκπρεπές εἴδος ἔχουσαν ἐν ἁθανάτους θεοῖς.
Χαῖρε, ἄνασσα, θεὰ λευκώλευε, δία Σελήνης,
πρόφρον, ἑυπλόκαμος: σέο δ’ ἀρχόμενος κλέα
φωτῶν
ἀσομαὶ ἡμιθέων, ὅν κλείουσ’ ἐργυματ’ ἀοιδοί,
Μοῦσάων θεράποντες, ἀπὸ στομάτων ἐροῦτων.

XXXIII

ΕΙΣ ΔΙΟΣΚΟΤΡΟΤΣ

'Ἀμφὶ Δίὸς κούρους, ἐλικώπιδες ἔσπετε Μοῦσαι,
Τυνδαῖδας, Δήδης καλλισφύρων ἁγιαλα τέκνα,
Κάστορα θ’ ἵπποδαμον καὶ ἀμώμητον Πολυδέικεα,
τοὺς ὑπὸ Ταὐνήτου κορυφὴ ὄρεος μεγάλου
μυχθείον’ ἐν φιλότητι κελαινεφεί Κρονίων
σωτηρός τέκε παῖδας ἐπιχθούιν ἀνθρώπων
ωκυπόρων τε νεῶν, ὅτε τε σπέρχωσιν ἄελλαι

1 Baumeister: 3 τε, MSS.
XXXIII.—TO THE DIOSCURI

From her immortal head a radiance is shown from heaven and embraces earth; and great is the beauty that ariseth from her shining light. The air, unlit before, glows with the light of her golden crown, and her rays beam clear, whencesoever bright Selene having bathed her lovely body in the waters of Ocean, and donned her far-gleaming raiment, and yoked her strong-necked, shining team, drives on her long-maned horses at full speed, at eventime in the mid-month: then her great orbit is full and then her beams shine brightest as she increases. So she is a sure token and a sign to mortal men.

Once the Son of Cronos was joined with her in love; and she conceived and bare a daughter Pandia, exceeding lovely amongst the deathless gods.

Hail, white-armed goddess, bright Selene, mild, bright-tressed queen! And now I will leave you and sing the glories of men half-divine, whose deeds minstrels, the servants of the Muses, celebrate with lovely lips.

XXXIII

TO THE DIOSCURI

Bright-eyed Muses, tell of the Tyndaridae, the Sons of Zeus, glorious children of neat-ankled Leda, Castor the tamer of horses, and blameless Polydeuces. When Leda had lain with the dark-clouded Son of Cronos, she bare them beneath the peak of the great hill Taygetus,—children who are deliverers of men on earth and of swift-going ships when stormy gales rage over the ruthless sea. Then the shipmen
χειμέριαι κατὰ πόντον ἀμείλιχον· οἱ δ' ἀπὸ νηών
eὐχόμενοι καλέουσι Δίος κούρους μεγάλου
ἀρνεσίν λευκοῖσιν, ἐπ' ἀκρωτήρια βάντες 10
πρύμνης· τὴν δ' ἀνεμὸς τε μέγας καὶ κῦμα θαλάσσης
θῆκαι ὑποβρυχίην· οἱ δ' ἐξαπίνης ἐφάνησαν
ξούθησι πτερύγεσι δι' αἰθέρος ἄξαντες,
αὐτίκα δ' ἀργαλέων ἀνέμων κατέπαυσαν ἀέλλας,
κῦματα δ' ἐστόρεσαν λευκής ἄλος ἐν πελάγεσι,
σήματα καλά, πόνου ἀπονόσφεσιν 15
γῆθησαν, παύσαντο δ' οἰχοῦρο πόνοιο.
Χαίρετε, Τυνδαρίδαι, ταχέως ἐπιβήττορες ἵππων·
αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομ' ἀοιδῆς.

1. Bury: ναύταις σήματα καλά, πόνου σφίσιν, MSS.
XXXIII.—TO THE DIOSCURI

call upon the sons of great Zeus with vows of white lambs, going to the forepart of the prow; but the strong wind and the waves of the sea lay the ship under water, until suddenly these two are seen darting through the air on tawny wings. Forthwith they allay the blasts of the cruel winds and still the waves upon the surface of the white sea: fair signs are they and deliverance from toil. And when the shipmen see them they are glad and have rest from their pain and labour.

Hail, Tyndaridae, riders upon swift horses! Now I will remember you and another song also.
HOMER'S EPIGRAMS
ΟΜΗΡΟΥ ΕΠΙΓΡΑΜΜΜΑΤΑ

I
Αἰδείσθε ξενίων κεχρημένον ἢδε δόμου, οὗ πόλιν αἰτεινὴν, Κύμην ἐριώτιδα κούρην, ναίετε, Σαρδήνης πόδα νείατον ἤπικόμου, ἀμβρόσιον πίνοντες ὕδωρ θείου ποταμοῦ, Ὠρμον δινήγατος, δῦ ἀθάνατος τέκετο Ζεύς.

II
Ἀἶσα πόδες με φέροι εἰς αἰδοίον πόλιν ἀνδρῶν τῶν γὰρ καὶ θυμὸς πρόφρων καὶ μήτες ἀρίστη.

III
Χαλκής παρθένος εἰμὶ, Μίδεω δὲ ἐπὶ σήματι κεῖμαι·
ἐστ' ἄν ὕδωρ τε νάη¹ καὶ δένδρα μακρὰ τεθήλη, ἕλιος τ' ἀνών λάμπῃ λαμπρὰ τε σελήνη, καὶ ποταμός γε ἰέων ἀνακλύζῃ δὲ θάλασσα, αὐτοῦ τῇ δὲ μένουσα πολυκλαύτου ἐπὶ τύμβου ἀγγελέω παριούσι, Μίδης ὅτι τῇ τεθαπταί.

IV
Οὐ̣ς μ' αἰσῆ δῶκε πατήρ Ζεὺς κυρμα γενέσθαι, νήπιον αἰδοίης ἐπὶ γούνασι μητρὸς ἀτάλλαν. ἢν ποτ' ἐπύργωσαν βουλή Διὸς αἰγιόχου

¹ Plato, Diogenes, Contest of Homer: πέρ, pseudo-Herodotus.

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HOMER'S EPIGRAMS

I

Have reverence for him who needs a home and stranger's dole, all ye who dwell in the high city of Cyme, the lovely maiden, hard by the foothills of lofty Sardene, ye who drink the heavenly water of the divine stream, eddying Hermus, whom deathless Zeus begot.

II

Speedily may my feet bear me to some town of righteous men; for their hearts are generous and their wit is best.

III

I am a maiden of bronze and am set upon the tomb of Midas. While the waters flow and tall trees flourish, and the sun rises and shines and the bright moon also; while rivers run and the sea breaks on the shore, ever remaining on this mournful tomb, I tell the passer-by that Midas here lies buried.

IV

To what a fate did Zeus the Father give me a prey even while he made me to grow, a babe at my mother's knees! By the will of Zeus who holds the

1 The Epigrams are preserved in the pseudo-Herodotean Life of Homer. Nos. III, XIII, and XVII are also found in the Contest of Homer and Hesiod, and No. I is also extant at the end of some MSS. of the Homeric Hymns.
HOMER'S EPIGRAMS

λαοὶ Φρίκωνος, μάργων ἐπιβήτορες ἵππων,
ὅπλοτεροι μαλεροῦ πυρὸς κρίνοντες Ἀρης.
Αἰολίδα Σμύρνην ἀλγείτονα, ποντοτινακτον,
ῄετε δ’ ἀγλάδων εἶσιν ὕδωρ ἱερὸς Μέλητος·
ἔνθεν ἀπορνύμεναι κοῦραι Διός, ἀγλάδ τέκνα,
ἡθελέτην κλῆσαι διὰν χθόνα καὶ πόλιν ἀνδρῶν.
οὗ δ’ ἀπανήνασθην ἱερὴν ὡτα, φήμων ἀοιδῆς,
ἀφραδίης τῶν μὲν τε παθῶν τις φράσσεται αὐτίς,
ὅς σφιν ὄνειδεσσιν τὸν ἐμὸν διεμῆσατο πότῳν.
κῆρα δ’ ἐγώ, τὴν μοι θεὸς ὅπασε γεινομένῳ περ,
τλῆσομαι ἀκράαντα φέρων τετλῆσοτε θυμῳ.
οὐδὲ τί μοι φίλα γυῖα μένειν ἱεραῖς ἐν ἀγυιᾶς
Κύμης ὥρμαίνουσι, μέγας δὲ με θυμὸς ἐτείγει
ὁμοῦ ἐς ἀλλοδαπῶν ἑνάι, ὅλγον περ ἑόντα.

V

Θεστορίδη, θυητοῖσιν ἀνωίστων πολέων περ,
οὐδὲν ἀφραστότερον πέλεται νόου ἀνθρώποισιν.

VI

Κλώθι, Ποσείδαον, μεγαλοσθενέας, ἐννοσίγαιε,
εὐρυχόρου μεδέων ἦδὲ ξανθῷ Ἐλικώνος,
δοὺς δ’ οὐρον καλὸν καὶ ἀπήμονα νόστον ἰδέσθαι
ναύταις, οὗ νηὸς πομποὶ ἦδ’ ἀρχοὶ ἔσσι·
δοὺς δ’ ἐσ ὑπωρείνην ψεικρήμου Μίμαντος
αἰδοίων μ’ ἔλθοντα βροτῶν ὁσίων τε κυρήσαι,
φῶτα τε τισαίμην, δΣ ἐμὸν νόον ἱπεροπεύσας
ὡδύσατο Ζήνα ξένιον ξενίην τε τράπεζαν.

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EPIGRAMS IV—VI

aegis the people of Phricon, riders on wanton horses, more active than raging fire in the test of war, once built the towers of Aeolian Smyrna, wave-shaken neighbour to the sea, through which glides the pleasant stream of sacred Meles; thence¹ arose the daughters of Zeus, glorious children, and would fain have made famous that fair country and the city of its people. But in their folly those men scorned the divine voice and renown of song, and in trouble shall one of them remember this hereafter—he who with scornful words to them² contrived my fate. Yet I will endure the lot which heaven gave me even at my birth, bearing my disappointment with a patient heart. My dear limbs yearn not to stay in the sacred streets of Cyme, but rather my great heart urges me to go unto another country, small though I am.

V

Thestorides, full many things there are that mortals cannot sound; but there is nothing more unfathomable than the heart of man.

VI

Hear me, Poseidon, strong shaker of the earth, ruler of wide-spread, tawny Helicon! Give a fair wind and sight of safe return to the shipmen who speed and govern this ship. And grant that when I come to the nether slopes of towering Mimas I may find honourable, god-fearing men. Also may I avenge me on the wretch who deceived me and grieved Zeus the lord of guests and his own guest-table.

¹ sc. from Smyrna, Homer's reputed birth-place.
² The councillors of Cyme who refused to support Homer at the public expense.
HOMER'S EPIGRAMS

VII
Πότνια Γη, πάνδωρε, δότειρα μελιφρώνος ὁλβον, ὡς ἄρα δὴ τοῖς μὲν φωτῶν εὐστοχος ἐπτύχθης, τοῖς δὲ δύσβαλος καὶ τρηχεῖ, οἷς ἐχολόθης.

VIII
Ναῦται ποντοπόροι, στυγερῇ ἐναλίγκιοι ἄτη πτωκάσιν αἰθύισι, βίον δύσζηλον ἔχουτες, αἰδείσθε ἐξενίοι Διὸς σέβας ὑψιμένοντος: δεινὴ γὰρ μὲτ’ ὅπις ἔξεσιν Διὸς, δὲ κ’ ἀλήτηται.

IX
'Τμέας, οὐ ξείνοι, ἀνεμός λάβεν ἀντίος ἐλθὼν· ἀλλ’ ἐμὲ νῦν δέξασθε, καὶ ὁ πλόος ἐσσεται νῦν.

X
"Ἀλλὰ τὸς σευ πεύκη ἀμείνονα καρπὸν ἰῆσιν "Ἰδῆς ἐν κορυφῆσι πολυπτύχου ἡμεοέσσης, ἐνθα σίδηρος Ἄρης ἐπιχθονίοιοι βροτοῖσιν ἐσσεται, εὕτ’ ἂν μιν Κεβρῆνοι ἄνδρες ἔχωσι.

XI
Γλαῦκε, βοτῶν ἐπίοπτα, ἐπος τί τοι ἐν φρεσὶ
θῆσω·
πρῶτον μὲν κυσὶ δεῖπνον ἐπ’ αὐλείησι θύρησι
doûnai. τῶς γὰρ ἀμείνοιον ὑ γὰρ καὶ πρῶτον ἀκούει ἄνδρος ἐπερχομένου καὶ ἐς ἔρκεα θηρος ἱόντος.

1 Restored to metrical form by Barnes.
2 Kuester: πέτον, βροτῶν, MSS.

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EPIGRAMS VII—XI

VII

Queen Earth, all bounteous giver of honey-hearted wealth, how kindly, it seems, you are to some, and how intractable and rough for those with whom you are angry.

VIII

Sailors, who rove the seas and whom a hateful fate has made as the shy sea-fowl, living an unenviable life, observe the reverence due to Zeus who rules on high, the god of strangers; for terrible is the vengeance of this god afterwards for whosoever has sinned.

IX

Strangers, a contrary wind has caught you: but even now take me aboard and you shall make your voyage.

X

Another sort of pine shall bear a better fruit\(^1\) than you upon the heights of furrowed, windy Ida. For there shall mortal men get the iron that Ares loves, so soon as the Cebrenians shall hold the land.

XI

Glaucus, watchman of flocks, a word will I put in your heart. First give the dogs their dinner at the courtyard gate, for this is well. The dog first hears a man approaching and the wild-beast coming to the fence.

\(^1\) The "better fruit" is apparently the iron smelted out in fires of pine-wood.
HOMER'S EPIGRAMS

XII
Κλυθὶ μεν ευχομένου, Κουρστρόφε, δὸς δὲ γυναῖκα
tῆς νέων μὲν ἀναίνεσθαι φιλότητα καὶ εὐνήν
ὁ δ' ἐπιτερπεόθι πολυκροτάφωσι γέρουσιν,
ὅν ὁρῇ μὲν ἀπῆμβλυνται, θυμὸς δὲ μενοιν.

XIII
Αὐρὸς μὲν στέφανος παίδες, πῦργοι δὲ πόλις,
ὑποί δ' αὖ πεδίον κόσμος, νῆσες δὲ θαλάσσης,
χρήματα δ' αὖξει οἶκου, ἀτὰρ γεραροὶ βασιλῆς
ήμενοι εἰν ἀγορῇ κόσμος λαοῖσιν 1 ὄρασθαι:
αἰθομένου δὲ πυρὸς γεραρώτερος οἶκος ἴδεσθαι
ἡματι χειμερίᾳ, ὅποτ' ἀν νύφησι Κρονίων.

XIV
Εἰ μὲν δῶστε μισθὸν ἀείσω, ὃ κεραμῆς.
δεῦρ', ἄγ', 'Αθηναίη καὶ ὑπέρσχεθε χείρα καμίνου.
eῦ δὲ περανθεῖν 2 κότυλοι καὶ πάντα κάναστρα
φρυχθὴνα τε καλῶς καὶ τιμῆς ὑπὸν ἀρέσθαι,
pολλὰ μὲν εἰν ἀγορῇ πωλεύμενα, πολλὰ δ' ἀγυιαῖς,
πολλὰ δὲ κερδήναι, ἡμῖν δὲ δή, ὃς σφιν ἀείσαι.
ἡν δ' ἐπ' ἀναιδεῖν τρεφθέντες ψεύδε' ἄρησθε,
συγκαλέω δὴ ἐπείτα καμίνων δηλητήρας,
Σύντριβ' ὡμός Σμάραγον τε καὶ "Ἀσβετον ἴδε
Σαβάκτην
'Ωμόδαμον τ', δς τήδε τέχνη κακὰ πολλὰ πορίζον·
πέρθε πυραίθουσαν καὶ δώματα, σὺν δὲ κάμινος
πᾶσα κυκηθεῖ κεραμέων μέγα κωκύσαντων.
ὡς γνάθος ἵππει βρύκει, βρύκοι δὲ κάμινος,

1 Ruhnken: τ' ἄλασων, Sources : The Contest of Homer adds the verse:

λάς δ' εἰν ἀγορής: καθήμενος εἰσοράσθαι.

2 Pollux: μελανθείς, μελανθείς, Life of Homer.

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EPICRAMS XII—XIV

XII

Goddess-Nurse of the young,¹ give ear to my prayer, and grant that this woman may reject the love-embrace of youth and dote on grey-haired old men whose powers are dulled, but whose hearts still desire.

XIII

Children are a man’s crown, towers of a city; horses are the glory of a plain, and so are ships of the sea; wealth will make a house great, and reverend princes seated in assembly are a goodly sight for the folk to see. But a blazing fire makes a house look more comely upon a winter’s day, when the Son of Cronos sends down snow.

XIV

Potters, if you will give me a reward, I will sing for you. Come, then, Athena, with hand upraised² over the kiln. Let the pots and all the dishes turn out well and be well fired: let them fetch good prices and be sold in plenty in the market, and plenty in the streets. Grant that the potters may get great gain and grant me so to sing to them. But if you turn shameless and make false promises, then I call together the destroyers of kilns, Shatter and Smash and Charr and Crash and Crudebake who can work this craft much mischief. Come all of you and sack the kiln-yard and the buildings: let the whole kiln be shaken up to the potter’s loud lament. As a horse’s jaw grinds, so let the kiln grind to

¹ Hecate: cp. Hesiod, Theogony, 450.
² i.e. in protection.
HOMER'S EPIGRAMS

πάντ' ἐντοσθ' αὐτῆς κεραμία λεπτὰ ποιοῦσα. 
δεύρο καὶ Ἡλλίου θύγατερ, πολυφάρμακε Κήρκη, 15
ἀγρια φάρμακα βάλλε, κάκου δ' αὐτούς τε καὶ ἔργα.
δεύρο δὲ καὶ Χείρων ἀγέτω πολέας Κενταύρους,
oicaid Ἡρακλῆος χεῖρας φύγον οἴτ' ἀπόλοντο, 
tύπτοιεν τάδε ἔργα κακῶς, πίπτοι δὲ κάμνοις: 
αὐτῷ δ' οἰμώξοντες ὀρφατὸ ἔργα πονηρά. 20
γηθήσω δ' ὄροιν αὐτῶν κακοδαίμονα τέχνην 
δὲ χ' ὑπερκύψῃ, πυρὶ τούτου πάν τὸ πρόσωπον 
φλεχθείη, ὡς πάντες ἐπιστωτ' αἰσιμα λέειν.

XV

Δῶμα προσετραπόμεσθ' ἀνδρὸς μέγα δυναμενοι, 
δς μέγα μὲν δύναται, μέγα δὲ πρέπει 1 ὀλβίοις αἰεί. 
αὐταὶ ἀνακλίνεσθε θύραι: Πλοῦτος γὰρ ἐσεἰς 
πολλὸς, σὺν Πλοῦτῳ δὲ καὶ Εὐφροσύνῃ τεθαλύνα 
Εἰρήνῃ τ' ἀγαθή' ὀσα δ' ἀγγεια, μεστὰ μὲν εἰς, 5
κυρβαίη δ' αἰεὶ κατὰ καρδόποι ἔρτοι μᾶζα. 
νὺν μὲν κριθαίη, εὐώπτιδα, σησαμώσεσαν

* * *

Τοῦ παιδὸς δὲ γυνὴ κατὰ δίφραδα βῆσται ὑμμίνω 
ἡμίονοι δ' ἄξονσι κρατάιποδες ἐσ τὸ δῶμα: 
αὐτὴ δ' ἰστὼν ὑφαίνοι ἐπ' ἡλέκτρῳ βεβαιῶ. 10

Νεύμα τοι, νεύμα οἰναύσιος, ὥστε χελιδῶν 
ἐστηκ' ἐν προθύρων ψιλὴ πόδας: ἀλλὰ φέρ' αἰφα 
†πέρσαι τῷ Ἀπόλλωνος γυνάτιδος.†

1 Ilgen: ὑμεῖς, MSS.
powder all the pots inside. And you, too, daughter of the Sun, Circe the witch, come and cast cruel spells; hurt both these men and their handiwork. Let Chiron also come and bring many Centaurs—all that escaped the hands of Heracles and all that were destroyed: let them make sad havoc of the pots and overthrow the kiln, and let the potters see the mischief and be grieved; but I will gloat as I behold their luckless craft. And if anyone of them stoops to peer in, let all his face be burned up, that all men may learn to deal honestly.

XV 1

Let us betake us to the house of some man of great power,—one who bears great power and is greatly prosperous always. Open of yourselves, you doors, for mighty Wealth will enter in, and with Wealth comes jolly Mirth and gentle Peace. May all the corn-bins be full and the mass of dough always overflow the kneading-trough. Now (set before us) cheerful barley-pottage, full of sesame . . .

Your son's wife, driving to this house with strong-hoofed mules, shall dismount from her carriage to greet you; may she be shod with golden shoes as she stands weaving at the loom.

I come, and I come yearly, like the swallow that perches light-footed in the fore-part of your house. But quickly bring . . .

1 This song is called by pseudo-Herodotus Ἐηρησίων. The word properly indicates a garland wound with wool which was worn at harvest-festivals, but came to be applied first to the harvest song and then to any begging song. The present is akin to the Swallow-Song (Χελιδώνισμα), sung at the beginning of spring, and answering to the still surviving English May-Day songs. Cp. Athenaeus, viii. 360 b.
HOMER'S EPIGRAMS

XVI
Εἰ μὲν τι δῶσεις· εἰ δὲ μῆ, οὐχ ἑστήξομεν
οὐ γὰρ συνοικήσοντες ἐνθάδ’ ἢλθομεν.

XVII

ΟΜΗΡΟΣ

"Ἀνδρεὶς ἄγρης ἄλης ἐθηρήτορες, ἡ ὑ’ ἔχομέν τι;

ΑΛΙΕΙΣ

"Ὅσο’ ἔλομεν, λιπόμεσθ’ ὡσα δ’ οὐχ ἔλομεν,
φερόμεσθα.

ΟΜΗΡΟΣ

Τοῖν οὖν γὰρ πατέρων ἐξ αἵματος ἐκγεγάσθη,
οὐτε βαθυκλήρων οὐτ’ ἀσπετα μῆλα νεμόντων.

1 Koechly: ἀν᾽ Ἀρκαδίης, MSS.
EPIGRAMS XVI—XVII

XVI

If you will give us anything (well). But if not, we will not wait, for we are not come here to dwell with you.

XVII

HOMER

Hunters of deep sea prey, have we caught anything?

FISHERMEN

All that we caught we left behind; and all that we did not catch we carry home.¹

HOMER

Ay, for of such fathers you are sprung as neither hold rich lands nor tend countless sheep.

¹ The lice which they caught in their clothes they left behind, but carried home in their clothes those which they could not catch.
FRAGMENTS OF
THE EPIC CYCLE
ΕΠΙΚΟΥ ΚΥΚΛΟΥ ΛΕΙΨΑΝΑ

ΤΙΤΑΝΟΜΑΧΙΑ

1. Photius, Epitome of the Chrestomathy of Proclus. "Αρχεται μὲν (ὁ ἐπικὸς κύκλος) ἐκ τῆς Οὐρανοῦ καὶ Γῆς μυθολογομενής μίξεως, εξ ἡς αὐτῷ καὶ τρεῖς παιδάς ἐκατοντάχθηρας καὶ τρεῖς γεννᾶσι Κύκλωπας.

2. Anecdota Oxon. (Cramer) i. 75. Αἰθέρος δ' οἶδα Οὐρανός, ὡς ο τῆν Τιτανομαχίαν γράψας.


4. Athenaeus, vii. 277 d. ο τῆν Τιτανομαχίαν ποιήσας εἰτ' Εὐμηλὸς ἔστιν ο Κορίνθιος ἢ Ἀρκτίνος . . . ἐν τῷ δευτέρῳ οὖτος εἰρηκεν καὶ οὐτ' αὐτῇ πλωτοὶ χρυσώπιδες ἰχθύς ἐλλοι νήχοντες παίζουσι δ' ὕδατος ἀμβροσίω. Θεσσαλικοί οἰωνοὶ οἱ οἵτινες ἐν τῇ θαλάσσῃ τοῖς Τιτᾶσι συμμαχεῖν.

5. Athenaeus, i. 22 c. Εὐμηλὸς . . . τὸν Δία ὀρχούμενον ποιεῖν λέγων" μεσσοῦσιν δ' ὄρχειτο πατήρ ἄνδρῶν τε θεῶν τε. 480
THE EPIC CYCLE

THE WAR OF THE TITANS

1.

The Epic Cycle begins with the fabled union of Heaven and Earth, by which they make three hundred-handed sons and three Cyclopes to be born to him.

2.

According to the writer of the War of the Titans Heaven was the son of Aether.

3.

Eumelus says that Aegaeon was the son of Earth and Sea and, having his dwelling in the sea, was an ally of the Titans.

4.

The poet of the War of the Titans, whether Eumelus of Corinth or Arctinus, writes thus in his second book: "Upon the shield were dumb fish afloat, with golden faces, swimming and sporting through the heavenly water."

5.

Eumelus somewhere introduces Zeus dancing: he says—"In the midst of them danced the Father of men and gods."
THE EPIC CYCLE

6.
Schol. on Ap. Rhod. i. 554. ὁ δὲ τὴν Γυγαντομαχίαν ποιήσας φησίν ὅτι Κρόνος μεταμορφώθηκε εἰς ὑππον ἐμίγη Φιλύρα τῇ Ὀκεανοῦ, διόσπερ καὶ ἱπποκένταυρος ἐγεννήθη ὁ Χείρων τοῦτον δὲ γυνὴ Χαρικλώ.

7.
Athenaeus, xi. 470 b. Θεόλυτος... ἐπὶ λέβητος φησιν αὐτὸν διαπλεύσαι τοῦτο πρῶτον εἰπόντος τοῦ τὴν Τίτανομαχίαν ποιήσαντος.

8.
Philodemus, On Piety. ὁ δὲ τὴν Τίτανομαχίαν, τὰ μὲν μῆλα φυλάττειν...

OIDIPODEIA

1.
C.I.G. Ital. et Sic. 1292. ii. 11. ... τὴν Οἰδιποδείαν τὴν ὑπὸ Κυνάθωνος τοῦ ... ἑπὸν οὐσαν γχ.

2.
Paus. ix. 5. 10. παιδᾶς δὲ ἕξ αὐτῆς (Ἰοκάστης) οὐ δοκῶ οἱ γενέσθαι μάρτυρι Ομήρῳ ὁρῶμενος ... ἕξ Εὐρυγανείας δὲ τῆς Τρέφφαντος ἐγεγόνεσαν δηλοὶ δὲ καὶ ὁ τὰ ἐπὶ ποιήσας ἀ Οἰδιποδία ὁνομάζουσι.

3.
Schol. on Eur. Phoen. 1750. οἱ τὴν Οἰδιποδίαν γράφοντες ... περὶ τῆς Σφυγγός ἀλλ' ἐτι κάλλιστον τε καὶ ἱμεροέστατον ἀλλου παιδά φίλον Κρείνοντος ἀμύμονος Αίμονα διὸν ...

1 Odyssey, xii. 271-4.
THE STORY OF OEDIPUS

6.

The author of the War of the Giants says that Cronos took the shape of a horse and lay with Philyra, the daughter Ocean. Through this cause Cheiron was born a centaur: his wife was Chariclo.

7.

Theolytus says that he (Heracles) sailed across the sea in a cauldron; but the first to give this story is the author of the War of the Titans.

8.

The author of the War of the Titans says that the apples (of the Hesperides) were guarded...

THE STORY OF OEDIPUS

1.

... the Story of Oedipus by Cinaethon in six thousand six hundred verses.

2.

Judging by Homer I do not believe that Oedipus had children by Iocasta: his sons were born of Euryganeia as the writer of the Epic called the Story of Oedipus clearly shows.

3.

The authors of the Story of Oedipus (say) of the Sphinx: “But furthermore (she killed) noble Haemon, the dear son of blameless Creon, the comeliest and loveliest of boys.”

1 See the cylix reproduced by Gerhard, Abhandlungen, taf. 5, 4. Cp. Stesichorus, Frag. 3 (Smyth).
THE EPIC CYCLE

ΘΗΒΑΙΣ

1. Contest of Homer and Hesiod. ό δὲ ὁμήρος ... περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαίδα, ἔπη ἣ, ἥσ ᾗ ἀρχῇ Ἄργος ἄειδε θεὰ πολυδύσιον ἔσθεν ἀνακτεῖς.

2. Athenaeus, xi. 465 E. αὐτὰρ ὁ διογένης ἦρως ἕαυθος Πολυνείκης πρῶτα μὲν Ὡδίποδη καλὴν παρέθηκε τράπεζαν ἀργυρέην Κάδμου θεόφρονος· αὐτὰρ ἐπείτα χρύσου ἐμπλήσεν καλὸν δέπας ἠδέος οἶνον. αὐτὰρ ὁ γὰρ φράσθη παρακείμενα πατρὸς ἐοίο τιμήντα γέρα, μέγα οἱ κακὸν ἐμπέσο ὀμφῦ. αἴσχα δὲ παῖσιν ἐοίσι μετ᾿ ἀμφότεροις ἐπαράς ἀργαλέας ἠράτο· θεῶν δὲ οὐ λανθάν᾽ ἐρων. ὡς οὐ οἱ πατρῶι ἐν ἠδείῃ φιλότητι δάσσαιντι, ἀμφότεροις δὲ ἀεὶ πόλεμοι τε μάχαι τε ...

3. Schol. Laur. on Soph. O.C. 137b. ἵσχιον ὃς ἐνόησε χαμαλ βάλε εἰπέ τε μῶθον· ὠμοὶ ἐγὼ, παίδες μὲν ὀνειδεῖοντες ἐπεμψαν

* * *

εὐκτο Διὸ βασιλῆ καὶ ἄλλως ἄθανάτως χερσὶν ὑπ’ ἄλληλων καταβῆμεναί Ἄιδος εἶσον.

4. Paus. viii. 25. 8. Ἀδραστος ἐφευρεν ἐκ Ἐσθῶν εἴματα λυγρὰ φέρων σὺν Ἀρείων κυνοχαίτη.

484
THE THEBAID

Homer travelled about reciting his epics, first the Thebaid, in seven thousand verses, which begins: "Sing, goddess, of parched Argos, whence lords . . ."

2.

"Then the heaven-born hero, golden-haired Polynices, first set beside Oedipus a rich table of silver which once belonged to Cadmus the divinely wise: next he filled a fine golden cup with sweet wine. But when Oedipus perceived these treasures of his father, great misery fell on his heart, and he straightway called down bitter curses there in the presence of both his sons. And the avenging Fury of the gods failed not to hear him as he prayed that they might never divide their father's goods in loving brotherhood, but that war and fighting might be ever the portion of them both."

3.

"And when Oedipus noticed the haunch he threw it on the ground and said: 'Oh! Oh! my sons have sent this mocking me . . .' So he prayed to Zeus the king and the other deathless gods that each might fall by his brother's hand and go down into the house of Hades."

4.

Adrastus fled from Thebes "wearing miserable garments, and took black-maned Areion with him."

1 The haunch was regarded as a dishonourable portion.

2 The horse of Adrastus, offspring of Poseidon and Demeter, who had changed herself into a mare to escape Poseidon.
THE EPIC CYCLE

5.1
έπτα δ' ἔπευτα τελεσθέντων νεκύων ἐν Ὑβη, οἰμοξέναν Ταλαϊονίδης μετέειπε τε μῦθον ὃμοι ἐγὼ ποθέω γὰρ ἐμοῦ στρατὸν ὅμα μακεινόν, ἀμφότερον μάντων τ' ἀγαθῶν καὶ δουρὶ μάχεσθαι.

6.
Ἀπολλοδόρος, i. 74. ἔγγεμεν Οἰνεὺς Περίβοιαν τὴν Ἰππονόου. ταῦτην δὲ ο μὲν γράφας τὴν Θηβαίδα πολεμηθείσης Ὀλένου λέγει λαβεῖν Ὀινέα γέρας.

7.
Παυσανίας, ix. 18. 6. πρὸς δὲ τῇ πηγῇ τάφος ἐστὶν Ἀσφοδίκου, καὶ ὁ Ἀσφοδίκος οὗτος ἀπέκτεινεν ἐν τῇ μάχῃ τῇ πρὸς Ἀργείους Παρθενοπαῖον τὸν Ταλαοῦ καθὰ οἱ Θηβαιοὶ λέγουσιν, ἐπεὶ τὰ γε ἐν Θηβαίδι ἔπτα τα ἐς τὴν Παρθενοπαιον τελευτήν Περικλύμενον τὸν ἀνελόντα φησίν εἶναι.

ΕΠΙΓΟΝΟΙ

1.
Contest of Homer and Hesiod. εἶτα Ἐπιγόνους, ἔπτη ζ. ἂς ἡ ἀρχή μιν αὖθι σπονδήρων ἀνδρῶν ἄρχόμεθα Μοῦσαι.

2.
Phoitus, Lexicon. Τευμπσία: περὶ τῆς Τευμπσίας αὐλόπεκος οἱ τὰ Θηβαϊκα γεγραφκὸτες ἰκανῶς

1 Restored from Pindar Ol. vi. 15 who, according to Asclepiades, derives the passage from the Thebais.

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5.
“But when the seven dead had received their last rites in Thebes, the Son of Taläus lamented and spoke thus among them: ‘Woe is me, for I miss the bright eye of my host, a good seer and a stout spearman alike.’”

6.
Oeneus married Periboea the daughter of Hipponoüs. The author of the Thebais says that when Olenus had been stormed, Oeneus received her as a prize.

7.
Near the spring is the tomb of Asphodicus. This Asphodicus killed Parthenopaeus the son of Talaus in the battle against the Argives, as the Thebans say; though that part of the Thebais which tells of the death of Parthenopaeus says that it was Periclymenus who killed him.

THE EPIGONI

1.
Next (Homer composed) the Epigoni in seven thousand verses, beginning, “And now, Muses, let us begin to sing of younger men.”

2.
Teumesia. Those who have written on Theban affairs have given a full account of the Teumesian fox.¹

¹ So called from Teumessus, a hill in Boeotia. For the derivation of Teumessus cp. Antimachus Thebais fr. 3 (Kinkel).
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ιστορήκασι... ἐπιπεμφθῆναι μὲν γὰρ ύπὸ θεῶν τὸ θηρίον τούτο τοῖς Καδμείωσις διὸ τῆς βασιλείας ἐξέκλειον τούς ἀπὸ Κάδμου γεγονότας. Κέφαλον δὲ φασὶ τῶν Δηϊόνος 'Αθηναίων ὁντα καὶ κύνα κεκτημένον δὴ οὐδὲν διέφευγεν τῶν θηρίων, ὡς ἀπέκτεινεν ἄκων τὴν ἑαυτοῦ γυναῖκα Πρόκριν, καθηράντων αὐτὸν τῶν Καδμείων, διώκειν τὴν ἄλωτεκα μετὰ τοῦ κυνὸς· καταλαβομένους δὲ περὶ τὸν Τευμησσόν λίθους γενέσθαι τὸν τε κύνα καὶ τὴν ἄλωτεκα. εἰλήφασι δ' οὕτω τὸν μῦθον ἐκ τοῦ ἐπικοῦ κύκλου.

3.

Schol. on Ap. Rhod. i. 308. οἱ δὲ τὴν Θηβαίδα γεγραφότες φασὶν ὅτι ύπὸ τῶν Ἐπιγονῶν ἀκροθίνιον ἀνετέθη Μαντώ ἡ Τειρεσίου θυγάτηρ εἰς Δελφοὺς πεμφθείσα, καὶ κατὰ χρησμὸν Ἀπόλλωνος ἐξερχομένη περιέπεσε ὅπακέω τῷ Δέβητος νῦν Μυκηναίῳ τὸ γένος. καὶ γημαμένη αὐτῷ—τρύπτο γὰρ περιείχε τὸ λογίου, γαμεῖσθαι φ' ἀν συναντήσῃ—[καὶ] ἐλθοῦσα εἰς Κολοφῶνα καὶ ἐκεῖ δυσθυμήσασα ἐδάκρυσε διὰ τὴν τῆς πατρίδος πόρθησιν.

ΚΤΠΡΙΑ

1.

Proclus, Chrestomathy, i. Ἡπιβάλλει τούτως τὰ λεγόμενα Κύπρια ἐν βιβλίοις φερόμενα ἐνδεκα. . . τὰ δὲ περιέχοντα ἐστὶ ταῦτα.

Ζεὺς βουλεύεται μετὰ τῆς Θέμδος περὶ τοῦ Τρώικοῦ πολέμου παραγενομένη δὲ Ἑρίς εὐωχομένων τῶν θεῶν ἐν τοῖς Πηλέως γάμοις, νείκος 488
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They relate that the creature was sent by the gods to punish the descendants of Cadmus, and that the Thebans therefore excluded those of the house of Cadmus from the kingship. But (they say) a certain Cephalus, the son of Deion, an Athenian, who owned a hound which no beast ever escaped, had accidentally killed his wife Procris, and being purified of the homicide by the Cadmeans, hunted the fox with his hound, and when they had overtaken it both hound and fox were turned into stones near Teumessus. These writers have taken the story from the Epic Cycle.

3.

The authors of the Thebaïs say that Manto the daughter of Teiresias was sent to Delphi by the Epigoni as a first fruit of their spoil, and that in accordance with an oracle of Apollo she went out and met Rhacius, the son of Lebes, a Mycenaean by race. This man she married—for the oracle also contained the command that she should marry whomsoever she might meet—and coming to Colophon, was there much cast down and wept over the destruction of her country.

THE CYPRIA

1.

This is continued by the epic called Cypria which is current in eleven books. Its contents are as follows.

Zeus plans with Themis to bring about the Trojan war. Strife arrives while the gods are feasting at the marriage of Peleus and starts a dispute between

1 The preceding part of the Epic Cycle (?).
THE EPIC CYCLE

περὶ κάλλους ἐνίστησιν Ἀθηνᾶ, Ἡρα καὶ Ἀφροδίτη, αἱ πρὸς Ἀλέξανδρον ἐν Ἰδᾷ κατὰ Διὸς προσταγῆν υφ᾽ Ἐρμοῦ πρὸς τὴν κρίσιν ἄγονται καὶ προκρίνει τὴν Ἀφροδίτην ἐπαρθεῖς τοῖς Ἔλενης γάμους Ἀλέξανδρος.

Ἐπειτα δὲ, Ἀφροδίτης ὑποθεμένης, ναυπηγεῖται, καὶ Ἐλενὸς περὶ τῶν μελλόντων αὐτὸ προθεσπίζει, καὶ Ἀφροδίτη Ἀἰνείαν συμπλεῖν αὐτῷ κελεύει, καὶ Κασσάνδρα περὶ τῶν μελλόντων προδηλοῖ, ἐπιβᾶς δὲ τῇ Δακεδαιμονίᾳ Ἀλέξανδρος ξενίζεται παρὰ τοῖς Τυνδαίδαις, καὶ μετὰ ταῦτα ἐν τῇ Σπάρτῃ παρὰ Μενελάῳ καὶ Ἐλένῃ παρὰ τὴν εὐωχίαν δίδωσι δώρα ὁ Ἀλέξανδρος.

Καὶ μετὰ ταῦτα Μενελάος εἰς Κρήτην ἐκπλεῖ, κελεύσας τὴν Ἐλένην τοῖς ξένοις τὰ ἐπιτήδεια παρέχειν ἐως ἃν ἀπαλλαγῶσιν. ἐν τούτῳ δὲ Ἀφροδίτη συνάγει τὴν Ἐλένην τῷ Ἀλέξανδρῳ καὶ μετὰ τὴν μάζιν τὰ πλείστα κτήματα ἐνθέμενοι, νυκτὸς ἀποπλέουσι. χειμώνα δὲ αὐτοῖς ἐφίστησιν Ἡρα. καὶ προσενεχθεὶς Σιδώνι ὁ Ἀλέξανδρος αἱρεῖ τὴν πόλιν, καὶ ἀποπλεύσας εἰς Ἰλιον γάμους τῆς Ἐλένης ἐπετελεῖσιν.

Ἐν τούτῳ δὲ Κάστῳρ μετὰ Πολυδεύκους τὰς Ἰδὰ καὶ Δυνκέως βοῶς ὑφαιρούμενοι ἐφωράθησαν, καὶ Κάστῳρ μὲν ὑπὸ τοῦ Ἰδᾶ ἀναιρεῖται, Δυνκέως δὲ καὶ Ἰδᾶς ὑπὸ Πολυδεύκους καὶ Ζεὺς αὐτοῖς ἐτερίμερον νέμει τὴν ἄθανασίαν.

Καὶ μετὰ ταῦτα Ἰρις ἀναγγέλλει τῷ Μενελάῳ τὰ γεγονότα κατὰ τὸν οἶκον, ὁ δὲ παραγειομένος περὶ τῆς ἐπ᾽ Ἰλιον στρατείας βουλεύεται μετὰ τοῦ ἀδελφοῦ, καὶ πρὸς Νέστορα παραγίνεται

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Hera, Athena, and Aphrodite as to which of them is fairest. The three are led by Hermes at the command of Zeus to Alexandrus\(^1\) on Mount Ida for his decision, and Alexandrus, lured by his promised marriage with Helen, decides in favour of Aphrodite.

Then Alexandrus builds his ships at Aphrodite’s suggestion, and Helenus foretells the future to him, and Aphrodite orders Aeneas to sail with him, while Cassandra prophesies as to what will happen afterwards. Alexandrus next lands in Lacedaemon and is entertained by the sons of Tyndareus, and afterwards by Menelaus in Sparta, where in the course of a feast he gives gifts to Helen.

After this, Menelaus sets sail for Crete, ordering Helen to furnish the guests with all they require until they depart. Meanwhile, Aphrodite brings Helen and Alexandrus together, and they, after their union, put very great treasures on board and sail away by night. Hera stirs up a storm against them and they are carried to Sidon, where Alexandrus takes the city. From there he sailed to Troy and celebrated his marriage with Helen.

In the meantime Castor and Polydeuces, while stealing the cattle of Idas and Lynceus, were caught in the act, and Castor was killed by Idas, and Lynceus and Idas by Polydeuces. Zeus gave them immortality every other day.

Iris next informs Menelaus of what has happened at his home. Menelaus returns and plans an expedition against Ilium with his brother, and then goes on

\(^{1}\) *sc. Paris.*
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Μενέλαος. Νέστωρ δὲ ἐν παρεκβάσει διηγεῖται αὐτῷ ὡς Ἐπώπευς φθείρας τὴν Δύκου θυγατέρα ἐξεπορθήθη, καὶ τὰ περὶ Οἰνίδουν καὶ τὴν Ἡρακλέους μανίαν καὶ τὰ περὶ Θησέα καὶ Ἀριάδνην. ἔπειτα τοὺς ἤγεμόνας ἀθροίζουσιν ἐπελθόντες τὴν Ἑλλάδα. καὶ μαίνεσθαι προσποιησάμενον τὸν Ὁδυσσέα ἐπὶ τῷ μῆθειν συντρατεύεσθαι ἐφώρασαν, Παλαμήδους ὑποθεμένου τὸν ὕδα Τηλέμαχον ἐπὶ κόλασιν ἐξαρπάσαντες.

Καὶ μετὰ ταῦτα συνελθόντες εἰς Αὐλίδα θυνῶν καὶ τὰ περὶ τὸν δράκοντα καὶ τοὺς στρούθους γεγόμενα δείκνυται, καὶ Κάλχας περὶ τῶν ἀποβησομένων προλέγει αὐτοῖς. ἔπειτα ἀναχέντες Τευθρανία προσώποισι καὶ ταύτην ὡς Ὁλιον ἐπόρθουν. Τήλεφος δὲ ἐκβοσθήσας Θερσανδρόν τε τὸν Πολυνείκους κτείνει καὶ αὐτὸς ὑπὸ Ἀχιλλέως τυτρώσκεται. ἀποπλέοντος δὲ αὐτοῖς ἐκ τῆς Μυσίας χειμῶν ἐπιπίπτει καὶ διασκεδάζεται. Ἀχιλλέως δὲ Σκύρῳ προσσχῶν γαμεῖ τὴν Δυκομήδους θυγατέρα Δηδώμειαν. ἔπειτα. Τήλεφον κατὰ μαντείαι παραγενόμενον εἰς Ἀργος ἰάται Ἀχιλλέως ὡς ἤγεμόνα γεννησάμενον τοῦ ἐπ᾽ Ὁλιον πλοῦ.

Καὶ τὸ δεύτερον ἡθοπραμένου τοῦ στόλου ἐν Αὐλίδι, Ἀγαμέμνονοι ἐπὶ θῆρας βαλῶν ἔλαφον, ὑπερβάλλειν ἐφίση καὶ τὴν Ἀρτέμιν. μηνύσασα δὲ ἡ θεός ἐπέσχεν αὐτοῖς τὸν πλοῦ τοῦ χειμῶνας ἐπιτέρμουσα. Κάλχαντος δὲ εἰπόντος τὴν τῆς θεοῦ μὴν καὶ Ἡφιγένειαν κελεύσαντος θύειν τῇ Ἀρτέμιδι, ὡς ἐπὶ γάμον αὐτὴν Ἀχιλλεῖ μετα-
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to Néstor. Nestor in a digression tells him how Epopeus was utterly destroyed after seducing the daughter of Lycus, and the story of Oedipus, the madness of Heracles, and the story of Theseus and Ariadne. Then they travel over Hellas and gather the leaders, detecting Odysseus when he pretends to be mad, not wishing to join the expedition, by seizing his son Telemachus for punishment at the suggestion of Palamedes.

All the leaders then meet together at Aulis and sacrifice. The incident of the serpent and the sparrows\(^1\) takes place before them, and Calchas foretells what is going to befall. After this, they put out to sea, and reach Teuthrania and sack it, taking it for Ilium. Telephus comes out to the rescue and kills Thersander the son of Polynices, and is himself wounded by Achilles. As they put out from Mysia a storm comes on them and scatters them, and Achilles first puts in at Scyros and marries Deïdameia, the daughter of Lycomedes, and then heals Telephus, who had been led by an oracle to go to Argos, so that he might be their guide on the voyage to Ilium.

When the expedition had mustered a second time at Aulis, Agamemnon, while at the chase, shot a stag and boasted that he surpassed even Artemis. At this the goddess was so angry that she sent stormy winds and prevented them from sailing. Calchas then told them of the anger of the goddess and bade them sacrifice Iphigeneia to Artemis. This they attempt to do, sending to fetch Iphigeneia as though

\(^1\) While the Greeks were sacrificing at Aulis, a serpent appeared and devoured eight young birds from their nest and lastly the mother of the brood. This was interpreted by Calchas to mean that the war would swallow up nine full years. \textit{Cp. Iliad} ii, 299 ff.
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πεμψάμενοι, θύειν ἐπιχειρούσιν. Ἀρτέμις δὲ αὐτὴν ἐξαρπάσασα, εἰς Ταύρους μετακομίζει καὶ ἀθάνατον ποιεῖ ἔλαφον δὲ ἀντὶ τῆς κόρης παρίστησι τῷ βωμῷ.

Ἐπείτα καταπλέουσιν εἰς Τένεδον. καὶ εὐωχουμένων αὐτῶν Φιλοκτήτης ὕδρου πληγείς διὰ τὴν δυσσομίαν ἐν Δήμωρ κατελείφθη, καὶ Ἀχιλλεύς ύστερον κληθεὶς, διαφέρεται πρὸς Ἀγαμέμνονα. Ἐπείτα ἀποβαίνοντας αὐτούς εἰς Ἰλιον εὑροῦσιν οἱ Τρώες, καὶ θυνήσκει Πρωτεσίλαος ὕφ᾽ Ἐκτόρος. Ἐπείτα Ἀχιλλεύς αὐτοὺς τρέπεται ἀνελῶν Κύκνον τὸν Ποσειδόνος. καὶ τοὺς νεκροὺς ἀναίρονται, καὶ διαπρεσβεύονται πρὸς τοὺς Τρώας, τὴν Ἑλένην καὶ τὰ χρήματα ἀπαιτοῦντες. ὡς δὲ οὐχ ὑπήκουσαν ἐκεῖνοι, ἐντάθη δὴ τειχομαχοῦσι. Ἐπείτα τὴν χώραν ἐπεξελθόντες πορθοῦσι καὶ τὰς περιοίκους πόλεις. καὶ μετὰ ταῦτα Ἀχιλλεύς Ἑλένην ἐπιθυμεῖ θεάσασθαι, καὶ συνήγαγον αὐτοὺς εἰς τὸ αὐτὸ Ἀφροδίτη καὶ Θέτις. ἔτα ἀπονοστείν ὄρμημένους τοὺς Ἀχιμοὺς Ἀχιλλεύς κατέχει. κάπειτα ἀπελαύνει τὰς Αἰνείου βόας, καὶ Δυρνησῶν καὶ Πήδασον πορθεὶ καὶ συχνὰς τῶν περιοικίδων πόλεων, καὶ Τρώιλον φονεύει. Δυκάναν τε Πάτροκλος εἰς Δήμωρ ἀγαῖων ἀπεμπολῖ, καὶ ἐκ τῶν λαφύρων Ἀχιλλεύς μὲν Βρισιῶδα γέρας λαμβάνει, Χρυσηίδα δὲ Ἀγαμέμνων. Ἐπείτα ἐστὶ Παλαμήδους θάνατος, καὶ Διὸς βουλῇ ὅπως ἐπικουφισθεὶς τοὺς Τρώας Ἀχιλλέα τῆς συμμαχίας τῆς Ἑλληνικῆς ἀποστήσασι, καὶ κατάλογος τῶν τοῖς Τρώσι συμμαχησάντων.
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for marriage with Achilles. Artemis, however, snatched her away and transported her to the Tauri, making her immortal, and putting a stag in place of the girl upon the altar.

Next they sail as far as Tenedos: and while they are feasting, Philoctetes is bitten by a snake and is left behind in Lemnos because of the stench of his sore. Here, too, Achilles quarrels with Agamemnon because he is invited late. Then the Greeks tried to land at Ilium, but the Trojans prevent them, and Protesilaus is killed by Hector. Achilles then kills Cycnus, the son of Poseidon, and drives the Trojans back. The Greeks take up their dead and send envoys to the Trojans demanding the surrender of Helen and the treasure with her. The Trojans refusing, they first assault the city, and then go out and lay waste the country and cities round about. After this, Achilles desires to see Helen, and Aphrodite and Thetis contrive a meeting between them. The Achaians next desire to return home, but are restrained by Achilles, who afterwards drives off the cattle of Aeneas, and sacks Lynnessus and Pedasus and many of the neighbouring cities, and kills Troilus. Patroclus carries away Lycaon to Lemnos and sells him as a slave, and out of the spoils Achilles receives Briseis as a prize, and Agamemnon Chryseis. Then follows the death of Palamedes, the plan of Zeus to relieve the Trojans by detaching Achilles from the Hellenic confederacy, and a catalogue of the Trojan allies.
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2.

Tzetzes, Chil. xiii. 638.
Στασίνος ὁ τὰ Κύπρια συγγράμματα ποιήσας ἀπέρ οἱ πλείοις λέγουσι Ὄμηρον πεφυκέναι ἐς προῖκα δὲ σὺν χρήμασι δοθήναι τῷ Στασίνῳ.

3.

Schol. on Homer, Π. i. 5.
ἡν οὖν μυρία φύλα κατὰ χθόνα πλαζομένων περ [ἀνθρώπων ἐβάρυνε] βαθυστέρνου πλάτος αἰχής, Ζεὺς δὲ ίδὼν ἔλεγε καὶ ἐν πυκναῖς πραπίδεσσι σύνθετο κοιφίσαι ἄνθρωπων παμβώτορα γαϊαν, ῥυπίσσας πολέμου μεγάλην ἔριν Ἰλιακόο ὄφρα κενώσειεν θανάτου βάρος· οἱ δ̣ ἐνὶ Τροίη ἣρωες κτείνοντο. Δίος δ̣ ἐτελεῖετο βουλή.

4.

Volumina Herculane. π. viii. 105. ὁ δὲ τὰ Κύπρια ποιήσας Ἡρα χαριζομένην φεύγειν αὐτοῖ τὸν γάμον, Δία δὲ ὁμόσαι χολωθέντα διότι θυητῶ συνοικίσει.

5.

Schol. on Π. xvii. 140. κατὰ γὰρ τὸν Πηλέως καὶ Θέτιδος γάμον οἱ θεοὶ συναχθέντες εἰς τὸ Πήλιον ἐπ' εὐωχία ἐκόμιζον Πηλεῖ δῶρα, Χείρων δὲ μελίαν εὐθαλῆ τεμὼν εἰς δόρυ παρέσχεν. φασὶ μὲν Ἀθηνᾶν ξέσαι αὐτό, Ἡφαιστον δὲ κατα- σκευάσαι . . . ἡ ἱστορία παρὰ τῷ τὰ Κύπρια ποιήσαντι.

6.

Athenaeus, xv. 682 δ, ε. ἀνθῶν δὲ στεφανωτικῶν μέμνηται ὁ μὲν τὰ Κύπρια πεποιηκὼς Ὁγγυσίας ἢ 496
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2.

Stasinus composed the Cypria which the more part say was Homer's work and by him given to Stasinus as a dowry with money besides.

3.

"There was a time when the countless tribes of men, though wide-dispersed, oppressed the surface of the deep-bosomed earth, and Zeus saw it and had pity and in his wise heart resolved to relieve the all-nurturing earth of men by causing the great struggle of the Ilian war, that the load of death might empty the world. And so the heroes were slain in Troy, and the plan of Zeus came to pass."

4.

The author of the Cypria says that Thetis, to please Hera, avoided union with Zeus, at which he was enraged and swore that she should be the wife of a mortal.

5.

For at the marriage of Peleus and Thetis, the gods gathered together on Pelion to feast and brought Peleus gifts. Cheiron gave him a stout ashen shaft which he had cut for a spear, and Athena, it is said, polished it, and Hephaestus fitted it with a head. The story is given by the author of the Cypria.

6.

The author of the Cypria, whether Hagesias or Stasinus, mentions flowers used for garlands. The

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Στασίνος . . . λέγει δ' οὖν ὡστὶς ἐστίν ὁ ποιήσας αὐτὰ ἐν τῷ ἀ' οἵτωσίν.

ἐἴματα μὲν χροὶ ἐστο τα' οἱ Χάριτες τε καὶ Ὄραι ποίησαν καὶ ἔβαψαν ἐν ἀνθεσιν εἰαρινοῖς,
οία φοροῦσ' Ὄραι, ἐν τε κρόκῳ ἐν τ' ἱκίνθῳ ἐν τε ἱφθαλέοντι ῥόδου τ' ἐνὶ ἀνθεῖ καλῷ ἵδει νεκταρέῳ ἐν τ' ἀμβροσίαις καλὺκεσσι ἀνθεσι ναρκίσσου καὶ λειρίου. τοῖ' Ἀφροδίτη ὥραις παντοῖαις τεθυμένα ἐἴματα ἐστο.

* * * * *

ἡ δὲ σὺν ἀμφιπόλοισι φιλομμειδής Ἀφροδίτη πλεξάμεναι στεφάνους εὐώδεας, ἀνθεὰ γαῖς,
ἀν κεφαλαίσιν ἐθεντὸ θεαὶ λεπαροκρήδεμοι Νύμφαι καὶ Χάριτες, ἀμα δὲ χρυσῆ Ἀφροδίτη,
καλὸν ἀείδουσαι κατ' ὅρος πολυτιδάκου Ἴδης.

Clement of Alexandria, Protrept ii. 30. 5.
Κάστωρ μὲν θνητός, θανάτου δὲ οἱ ἀίσαι πέπρωται αὐτὰρ ὃ γ' ἀθάνατος Πολυδεύκης, ὅζος Ἀρης

8.
Athenaeus, viii. 334 b.

τοὺς δὲ μετὰ τριτάτην Ἐλένην τέκε, θαύμα

βροτοῦσιν,

τὴν ποτὲ καλλίκομος Νέμεσις φιλότητι μυγείσα
Ζηνὶ θεῶν βασιλῆι τέκε κρατηρῆι ὑπ' ἀνάγκης·

φεύγε γάρ, οὐδ' ἐθελευ μιχθῆμεναι ἐν φιλότητι

πατρὶ Δι' Κρονιώνι· ἔτειρετο γάρ φρένας αἰδοὶ

καὶ νεμέσει· κατὰ γῆν δὲ καὶ ἄτρυγετον μέλαν

 النقد

1 Meineke: καλλιρρόου δ' οἴ, MS.

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poet, whoever he was, writes as follows in his first book: "She clothed herself with garments which the Graces and Hours had made for her and dyed in flowers of spring—such flowers as the Seasons wear—in crocus and hyacinth and flourishing violet and the rose's lovely bloom, so sweet and delicious, and heavenly buds, the flowers of the narcissus and lily. In such perfumed garments is Aphrodite clothed at all seasons. * * * Then laughter-loving Aphrodite and her handmaidens wove sweet-smelling crowns of flowers of the earth and put them upon their heads—the bright-coiffed goddesses, the Nymphs and Graces, and golden Aphrodite too, while they sang sweetly on the mount of many-fountained Ida."

7.

"Castor was mortal, and the fate of death was destined for him; but Polydeuces, scion of Ares, was immortal."

8.

"And after them she bare a third child, Helen, a marvel to men. Rich-tressed Nemesis once gave her birth when she had been joined in love with Zeus the king of the gods by harsh violence. For Nemesis tried to escape him and liked not to lie in love with her father Zeus the Son of Cronos; for shame and indignation vexed her heart: therefore she fled him over the land and fruitless dark water. But
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φεύγε, Ζεύς δ' ἐδίωκε· λαβεύν δ' ἔπιλαίετο θυμῷ· ἄλλοτε μὲν κατὰ κύμα πολυφλοῖσβοιο θαλάσσης, ἄλλοτ' ἀν' ὦκεανοῦ ποταμὸν καὶ πεΐρατα Γαῖς, ἱχθὺι εἰδομένη πότων πολύν ἔξοροθυνεν, ἄλλοτ' ἀν' ἠπείρον πολυβόλακα· γίγνετο δ' αἰεὶ θηρί· δο' ἠπείρος αἰνὰ τρέφει, ὁφρα φύγων νῦν.

9.

Schol. on Eur. Andr. 898. ὁ δὲ τὰς Κυπριακὰς ἱστορίας συντάξας Πλευσθένην φησί, μεθ' οὗ εἰς Κύπρον ἀφίχθαι, καὶ τὸν ἐξ αὐτῆς τεχθέντα Ἀλέξανδρον Ἀγανον.

10.

Herodotus, ii. 117. ἐν μὲν γὰρ τοῖς Κυπρίοισι εἰρηταί ὡς τριταιός ἐκ Σπάρτης Ἀλέξανδρος ἀπίκετο ἐς τὸν Ὀλυμπὸν Ἀγανὸν Ἐλένην, εὐαίει τε πνεύματι χρησάμενος καὶ θαλάσση λείη.

11.

Schol. on II. iii. 242. ἐπεδιή προτέρως ὕπὸ Θησέως ἡρπάσθη . . . διὰ γὰρ τὴν τότε γενομένην ἀρπαγὴν Ἀφίδνα πόλις Ἀττικῆς πορθεῖται, καὶ τυρωσκεται Κάστωρ ὕπὸ Ἀφίδνου τοῦ τότε βασιλέως κατὰ τὸ δεξίον μηρόν. οἱ δὲ Διόσκουροι Θησέως μὴ τυχόντες λαφυραγωγοῦσι τὰς Ἀθῆνας. ἡ ἱστορία παρά . . . τοῖς κυκλικῶς. . .

Plutarch, Thes. 32. Ὑρέας δ' ὕπὸ Θησέως αὐτοῦ περὶ Ἀφίδνας ἀποθανεῖν τὸν Ἀλυκὸν ἱστόρηκε, καὶ μαρτύρια ταυτὰ τὰ ἔπο παρέχεται . . .

τὸν ἐν εὐρυχόρῳ ποτ' Ἀφίδνη μαρτάμενον Θησεῦς Ἐλένης ἔνεκ' ἥνομοιο κτείνεν.1


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Zeus ever pursued and longed in his heart to catch her. Now she took the form of a fish and sped over the waves of the loud-roaring sea, and now over Ocean's stream and the furthest bounds of Earth, and now she sped over the furrowed land, always turning into such dread creatures as the dry land nurtures, that she might escape him."

9.

The writer\(^1\) of the Cyprian histories says that (Helen's third child was) Pleisthenes and that she took him with her to Cyprus, and that the child she bore Alexandrus was Aganus.

10.

For it is said in the Cypria that Alexandrus came with Helen to Ilium from Sparta in three days, enjoying a favourable wind and calm sea.

11.

For Helen had been previously carried off by Theseus, and it was in consequence of this earlier rape that Aphidna, a town in Attica, was sacked and Castor was wounded in the right thigh by Aphidnus who was king at that time. Then the Dioscuri, failing to find Theseus, sacked Athens. The story is in the Cyclic writers.

Hereas relates that Alycus was killed by Theseus himself near Aphidna, and quotes the following verses in evidence:

"In spacious Aphidna Theseus slew him in battle long ago for rich-haired Helen's sake."

\(^1\) i.e. Stasinus (or Hegesias: cp. fr. 6): the phrase "Cyprian histories" is equivalent to "The Cypria."
THE EPIC CYCLE

12.
Schol. on Pindar, Nem. x. 114.

aiβα δὲ Λυγκεῦς
Ταύγετον προσέβαινε τοσίν ταχέεσσι πεποιθὼς.
ἀκρότατον δὲ ἀναβάς διεδέρκετο νῆσον ἀπάσαν
Τανταλίδου Πέλοποι, τάχα δὲ εἰσίδε κύδιμος ἤρως
δεινοῖς ὀφθαλμοῖσιν ἔσω δρυὸς ἀμφω κοῖλης
Κάστορά δὲ ἵπποδαμον καὶ ἀεθλοφόρον Πολυ-δεύκεα.

Philodemus, On Piety. Κάστορα δὲ ὑπὸ Ἰδα
tοῦ Ἀφάρεως κατηκοντίσθαν γέγρα[φε . . .

13.

Athenaeus, 35 c.
οἰνὸν τοι, Μενέλαι, θεοὶ ποίησαν ἄριστον
θυητοίς ἀνθρώποισιν ἀποσκεδάσαι μελετῶν.

14.

Laurentian Scholiast on Sophocles, Elect. 157.

ἡ Ὄμήρῳ ἀκολούθει εἰρηκότι τὰς τρεῖς θυγατέρας
τοῦ Ἀγαμέμνονος, ἡ ὡς ὅ τὰ Κύπρια, δὴ φησίν,
Ἰφιγένειαν καὶ Ἰφιάνασσαν.

15.¹

Contest of Homer and Hesiod.

ὅς οἱ μὲν δαίμονοι πανήμεροι οὐδὲν ἔχοντες
οἰκοθεν, ἀλλὰ παρείχεν ἀνὰς ἀνδρῶν Ἀγαμέμνων.

16.

Louvre Papyrus.

οὐκ ἐφάμην Ἀχιλῆι χολωσὲμεν ἄλκιμον ἓτορ
οὐδὲ μαλ' ἑπτάγλως, ἐπεὶ ἡ μάλα μοι φίλος ἦν.

¹ These two lines possibly belong to the account of the feast given by Agamemnon at Lemnos.
THE CYPRIA

12.

“Straightway Lynceus, trusting in his swift feet, made for Taygetus. He climbed its highest peak and looked throughout the whole isle of Pelops, son of Tantalus; and soon the glorious hero with his dread eyes saw horse-taming Castor and athlete Polydeuces both hidden within a hollow oak.”

(Stasinus?) writes that Castor was killed with a spear shot by Idas the son of Aphareus.

13.

“Menelaus, know that the gods made wine the best thing for mortal man to scatter cares.”

14.

Either he follows Homer who spoke of the three daughters of Agamemnon, or—like the writer of the Cypria—he makes them four, (distinguishing) Iphigeneia and Iphianassa.

15.

“So they feasted all day long, taking nothing from their own houses; for Agamemnon, king of men, provided for them.”

16.

“I never thought to enrage so terribly the stout heart of Achilles, for very well I loved him.”
THE EPIC CYCLE

17.

_Pausanias, iv. 2.7._ ὁ δὲ τὰ ἔπη ποιήσας τὰ Ἐλληνες ἀποβήναι πρῶτος ἐτόλμησε, Πρωτεσιλάου τοῦτον τὴν γυναῖκα Πολυδώραν μὲν τὸ ὄνομα, θυγατέρα δὲ Μελεάγρου φησίν εἶναι τοῦ Ὀινέως.

18.

_Eustathius, 119.4._ ἰστοροῦσι δὲ τινὲς ὅτι ἐκ τῶν Ἐποπλακίων Ἡθῶν ἡ Χρυσής ἐλήφθη, οὔτε καταφυγοῦσα ἐκεῖ, οὔτ' ἐπὶ θυσίαν Ἀρτέμιδος ἐλθοῦσα, ὡς ὁ τὰ Ἐλληνες ἐγράφας ἐφη, ἀλλὰ πολιτίς ἄνδρομάχης οὐσα.

19.

_Pausanias, x. 31.2._ Παλαμήδην δὲ ἀποτυνώνται προελθόντα ἐπὶ ξυθῶν θήραν, Διομήδην δὲ τὸν ἄποκτείναντα εἶναι καὶ Ὀδυσσέα ἐπιλεξάμενος ἐν ἔπεσιν οἶδα τοῖς Κυπρίοις.

20.

_Plato, Euthyphr. 12 Α._

ἕνα δὲ τὸν τ' ἐρξαντα καὶ δς τάδε πάντες ἐφύτευσεν οὐκ ἔθελες εἰπεῖν; ἵνα γὰρ δέος ἔνθα καὶ αἰδώς.

21.

_Herodian, On Peculiar Diction._

τῷ δ' ὑποκυκαμένη τέκες Γοργώνας αἰνᾶ πέλωρα, ἀλ' Σαρπηδόνα ναίον ἐπ' Ἡκεανῶ βαθύλῃ, νῆσον πετρήσσαν.
THE CYPRIA

17.

The poet of the Cypria says that the wife of Protesilaus—who, when the Hellenes reached the Trojan shore, first dared to land—was called Polydora, and was the daughter of Meleager, the son of Oeneus.

18.

Some relate that Chryseis was taken from Hypopolacian Thebes, and that she had not taken refuge there nor gone there to sacrifice to Artemis, as the author of the Cypria states, but was simply a fellow townswoman of Andromache.

19.

I know, because I have read it in the epic Cypria, that Palamedes was drowned when he had gone out fishing, and that it was Diomedes and Odysseus who caused his death.

20.

"That it is Zeus who has done this, and brought all these things to pass, you do not like to say; for where fear is, there too is shame."

21.

"By him she conceived and bare the Gorgons, fearful monsters who lived in Sarpedon, a rocky island in deep-eddying Oceanus."

\(^1\) sc. the Asiatic Thebes at the foot of Mt. Placus.
THE EPIC CYCLE

22.

Clement of Alexandria, Stromateis vii. 2. 19. πάλιν Στασίνου εἰπόντος
νήπιος δὲ πατέρα κτείνας παιδάς καταλείπει.

ΑΙΘΙΟΠΙΣ

1.

Proclus, Chrestomathia, ii. Ἐπιβάλλει δὲ τοῖς προειρημένοις (sc. Κυπρίοις) ἐν τῇ πρὸ ταύτης βίβλῳ Ἰλιάς Ὀμήρου, μεθ’ ἦν ἐστιν Ἀιθιόπιδος βιβλία εἰ Ἀρκτίνου Μιλησίου περιέχοντα τάδε. Ἀμαζών Πενθεσίλεια παραγίνεται Τρώοι συμμαχήσουσα, Ἀρεως μὲν θυγατρὶ, Θρᾶσα δὲ τὸ γένος· καὶ κτείνει αὐτὴν ἀριστεύουσαν Ἀχιλλεὺς, οἱ δὲ Τρώες αὐτὴν θάπτουσι. καὶ Ἀχιλλεὺς Θερσίτην ἀναιρεῖ λοιδορθεῖς πρὸς αὐτοῦ καὶ οὐειδισθεῖς τὸν ἐπὶ τῇ Πενθεσίλεια λεγόμενον ἔρωτα. καὶ ἐκ τούτου στάσις γίνεται τοῖς Ἀχαιοῖς περὶ τοῦ Θερσίτου φόνου. μετὰ δὲ ταύτα Ἀχιλλεὺς εἰς Λέσβον πλεῖ, καὶ θύσας Ἀπόλλων καὶ Ἀρτέμιδι καὶ Δητοῖ καθαίρεται τοῦ φόνου ὑπ’ Ὠδυσσέως.

Μέμνων δὲ ὁ Ἡνώς νῦς ἔχων ἁφαιστότευκτον πανοπλιὰν παραγίνεται τοῖς Τρώοι βοηθήσων· καὶ Θέτις τῷ παιδὶ τὰ κατὰ τὸν Μέμνονα προλέγει. καὶ συμβολῆς ἱερομένης Ἀντίλοχος ὑπὸ Μέμνονος ἀναιρεῖται, ἐπειτὰ Ἀχιλλεὺς Μέμνονα κτείνει. καὶ τούτω μὲν Ἡβαῖς παρὰ Δίὸς αἰτήσαμένη ἄθανασίαν δίδωσι· τρεψάμενοι δ’ Ἀχιλλεὺς τοὺς Τρώας καὶ εἰς τὴν πόλιν συνεισπέσοιν ὑπὸ 506
THE AETHIOPIS

22.

Again, Stasinus says:

"He is a simple man who kills the father and lets
the children live."

THE AETHIOPIS

1.

The Cypria, described in the preceding book, has
its sequel in the Iliad of Homer, which is followed in
turn by the five books of the Aethiopis, the work of
Arctinus of Miletus. Their contents are as follows.
The Amazon Penthesileia, the daughter of Ares and
of Thracian race, comes to aid the Trojans, and after
showing great prowess, is killed by Achilles and
buried by the Trojans. Achilles then slays Thersites
for abusing and reviling him for his supposed
love for Penthesileia. As a result a dispute arises
amongst the Achaeans over the killing of Thersites,
and Achilles sails to Lesbos and after sacrificing to
Apollo, Artemis, and Leto, is purified by Odysseus
from bloodshed.

Then Memnon, the son of Eos, wearing armour
made by Hephaestus, comes to help the Trojans, and
Thetis tells her son about Memnon. A battle takes
place in which Antilochus is slain by Memnon and
Memnon by Achilles. Eos then obtains of Zeus and
bestows upon her son immortality; but Achilles
routs the Trojans, and, rushing into the city with

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Πάριδος ἀναφέρεται καὶ Ἀπόλλωνος· καὶ περὶ τοῦ πτώματος γενομένης ἱσχυρᾶς μάχης Ἀιας ἀνελόμενος ἐπὶ τὰς ναῦς κομίζει, Ὄδυσσεος ἀπομαχομένου τοῖς Τροώι. ἔπειτα Ἀντίλοχον τε θάπτουσι καὶ τὸν νεκρὸν τοῦ Ἀχιλλέως προτίθενται καὶ Θέτις ἀφικομένη σὺν Μούσαις καὶ ταῖς ἁδελφαῖς θηρνεῖ τὸν παιδά. καὶ μετὰ ταῦτα ἐκ τῆς πυρᾶς ἡ Θέτις ἀναρράσασα τὸν παιδά εἰς τὴν Δευκήν Νήσου διακομίζει. οἱ δὲ Ἀχαιοί τὸν τάφον χώσαντες ἀγώνα τιθέασιν, καὶ περὶ τῶν Ἀχιλλέως ὀπλῶν Ὅδυσσεῖ καὶ Αἴαντι στάσεις ἐμπίπτει.

2.

Schol. on II. xxiv. 804. τινες γράφουσιν ὅσον γ' ἀμφίετον τάφον Ἑκτόρος. ἦλθε δ' Ἀμαζών Ἀρησικυκλομένη μεγαλήτορος ἀνδροφόνῳ.

3.

Schol. on Pindar, Isth. iii. 53. ὃ γὰρ τὴν Ἀἰθιοπίδα γράφων περὶ τὸν ὄρθρον φησὶ τὸν Αἴαντα ἐαυτὸν ἀνελεῖν.

ΙΛΙΑΣ ΜΙΚΡΑ

1.

Ἐξῆς δ' ἐστὶν Ἰλιάδος μικρᾶς βιβλία τέσσερα Δέσκω Μυτυληναίου περείχοντα τάδε. ὡς τῶν ὀπλῶν κρίσις γίνεται καὶ Ὅδυσσεύς κατὰ βούλησιν Ἀθηνᾶς λαμβάνει. Αἴας δ' ἐμμανής γεγομένος τὴν τε λείαν τῶν Ἀχαιῶν λυμαίνεται καὶ ἑαυτὸν ἀναρεῖ. μετὰ ταῦτα Ὅδυσσεύς λοχήσας 508
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they, is killed by Paris and Apollo. A great struggle for the body then follows, Aias taking up the body and carrying it to the ships, while Odysseus drives off the Trojans behind. The Achaeans then bury Antilochus and lay out the body of Achilles, while Thetis, arriving with the Muses and her sisters, bewails her son, whom she afterwards catches away from the pyre and transports to the White Island. After this, the Achaeans pile him a cairn and hold games in his honour. Lastly a dispute arises between Odysseus and Aias over the arms of Achilles.

2.

Some read: "Thus they performed the burial of Hector. Then came the Amazon, the daughter of great-souled Ares the slayer of men."

3.

The author of the Aethiopis says that Aias killed himself about dawn.

THE LITTLE ILIAD

1.

Next comes the Little Iliad in four books by Lesches of Mitylene: its contents are as follows. The adjudging of the arms of Achilles takes place, and Odysseus, by the contriving of Athena, gains them. Aias then becomes mad and destroys the herd of the Achaeans and kills himself. Next Odysseus lies in wait and catches Helenus, who
"Ελευθερέως γεγονότοις τοις Τρωσί παραγίνωντο, καὶ ἀριστεύοντα ἀποκτείνων Νεοπτόλεμος, καὶ οἱ Τρώες πολυρκοῦνται. καὶ Ἡσιόδος κατʼ Ἀθηνᾶς προαίρεσιν τὸν δοῦρειόν ἵππου κατασκευάζει, Ὀδυσσεὺς τε αἰκίσαμενος ἑαυτὸν κατάσκοπος εἰς Ἡλίων παραγίνεται, καὶ ἀναγνωρισθεὶς ὑπὲρ Ἑλεύθερος περὶ τῆς ἀλώσεως τῆς πόλεως συντίθεται, κτείνας τέ τινας τῶν Τρώων ἐπὶ τὰς ναῦς ἀφικνεῖται. καὶ μετὰ ταῦτα σὺν Διομήδει τὸ παλλάδιον ἐκκομίζει ἐκ τῆς Ἡλίων. ἐπειτα εἰς τὸν δούρειον ἵππον τοὺς ἀρίστους ἐμβιβάζοντες τὰς τε σκηνὰς καταφλέξαντες, οἱ λοιποὶ τῶν Ἐλλήνων εἰς Τένεδον ἀνάχονται: οἱ δὲ Τρώες τῶν κακῶν ὑπολαβόντες ἀπηλλάχθαι, τὸν τὸ δούρειον ἵππον εἰς τὴν πόλιν εἰσδέχονται, διελόντας μέρος τι τοῦ τείχους, καὶ εὐνχοῦνται ὡς νενικηκότες τοὺς Ἐλλήνας.

2.

Herodotus, Life of Homer.

"Ἡλίων αἰείδω καὶ Δαρδανίην εὔπωλον ἡς πέρι πολλὰ πάθον Δαναοί θεράποντες Ἀρης."
THE LITTLE ILIAD

prophesies as to the taking of Troy, and Diomedes accordingly brings Philoctetes from Lemnos. Philoctetes is healed by Machaon, fights in single combat with Alexandrus and kills him: the dead body is outraged by Menelaus, but the Trojans recover and bury it. After this Deiphobus marries Helen, Odysseus brings Neoptolemus from Scyros and gives him his father’s arms, and the ghost of Achilles appears to him.

Eurypylus the son of Telephus arrives to aid the Trojans, shows his prowess and is killed by Neoptolemus. The Trojans are now closely besieged, and Epeius, by Athena’s instruction, builds the wooden horse. Odysseus disfigures himself and goes in to Ilium as a spy, and there being recognized by Helen, plots with her for the taking of the city; after killing certain of the Trojans, he returns to the ships. Next he carries the Palladium out of Troy with the help of Diomedes. Then after putting their best men in the wooden horse and burning their huts, the main body of the Hellenes sail to Tenedos. The Trojans, supposing their troubles over, destroy a part of their city wall and take the wooden horse into their city and feast as though they had conquered the Hellenes.

2.

“Ī sing of Ilium and Dardania, the land of fine horses, wherein the Danaï, followers of Ares, suffered many things.”
THE EPIC CYCLE

3.

Schol. on Aristoph. Knights 1056 and Aristophanes id. ἡ ἱστορία τούτων τὸν τρόπον ἔχει. ὅτι διεφέροντο περὶ τῶν ἀριστείων ὁ τε Ἀιας καὶ ὁ Ὅδυσσεύς, ὡς φησιν ὁ τὴν μικρὰν Ἰλιάδα πεποιηκώς. τὸν Νέστορα δὲ συμβουλεύσαι τοῖς Ἐλλησι πέμψαι τινὰς ἐὰν αὐτῶν ὅπω τὰ τείχη τῶν Τρώων ὡτακοστήσωσας περὶ τῆς ἀνδρείας τῶν προειρημένων ἡρώων. τοὺς δὲ πεμφθέντας ἀκούσαι παρθένων διαφερομένων πρὸς ἄλληλας, ὅτι τὴν μὲν λέγειν ὡς ὁ Ἀιας πολὺ κρείττων ἐστὶ τοῦ Ὅδυσσέως, διερχομένην οὔτως.

Αἰας μὲν γὰρ ἀειρὲ καὶ ἐκφερε δημιτήτος ἢρω Πηλείδην οὐδ’ ἠθελε διὸς Ὅδυσσεύς. τὴν δ’ ἐτέραν ἀντειτεῖν Ἀθηνᾶς προνοίας· πῶς ἐπεφωνήσω; πῶς οὐ κατὰ κόσμον ἔειπες ψεύδος; . . . καὶ κε γυνὴ φέροι ἄχθος ἐπεί κεν ἄνηρ ἀναθείη, ἄλλ’ οὐκ ἂν μαχέσαιτο· χέσειτο γὰρ εἰ μαχέσαιτο.

4.

Eustathius, 285. 34. ὁ τὴν μικρὰν Ἰλιάδα γράψας ἱστορεῖ μηδέ καυθήναι συνήθως τὸν Αἴαντα, τεθήναι δὲ οὕτως ἐν σορῷ διὰ τὴν ὀργὴν τοῦ βασιλέως.

5.

Eustathius on Homer, Π. 326. ὁ δὲ τὴν μικρὰν Ἰλιάδα γράψας ἀναξιογνώντα αὐτῶν ἀπὸ Τηλέφου προσορμισθήναι ἐκεῖ.

Πηλείδην δ’ Ἀχιλῆα φέρε Σκύρονδε θύελλα, ἐνθὰ ὡς ἄργαλέον λιμέν’ ἱκετο νυκτὸς ἐκείνης.
THE LITTLE ILIAD

3.

The story runs as follows: Aias and Odysseus were quarrelling as to their achievements, says the poet of the Little Iliad, and Nestor advised the Hellenes to send some of their number to go to the foot of the walls and overhear what was said about the valour of the heroes named above. The eavesdroppers heard certain girls disputing, one of them saying that Aias was by far a better man than Odysseus and continuing as follows:

"For Aias took up and carried out of the strife the hero, Peleus' son: this great Odysseus cared not to do."

To this another replied by Athena's contrivance:

"Why, what is this you say? A thing against reason and untrue! . . . . Even a woman could carry a load once a man had put it on her shoulder; but she could not fight. For she would fail with fear if she should fight."

4.

The writer of the Little Iliad says that Aias was not buried in the usual way, but was simply buried in a coffin, because of the king's anger.

5.

The author of the Little Iliad says that Achilles after putting out to sea from the country of Telephus came to land there.

"The storm carried Achilles the son of Peleus to Seyros, and he came into an uneasy harbour there in that same night."

1 sc. after cremation.
THE EPIC CYCLE

6.
Schol. on Pindar, Nem. vi. 85.

άμφι δε πόρκης
χρύσεος ἀστράπτει καὶ ἐπ' αὐτῷ δίκρος αἰχμῆ.

7.
Schol. on Eur. Troades, 822.

ἀμπελον ἢν Κρονίδης ἔπορεν οὗ παιδὸς ἀποινα
χρυσεῖοις φύλλοισιν ἀγανοίσιν κομόωσαν
βότρυνι θ' οὗς "Ἡφαιστος ἐπασκήσας Δι' πατρὶ
dῶχ', ὁ δὲ Λαομέδοντι πόρεν Γαννυμήδεος ἀντί.

8.
Pausanias, iii. 26. 9. Μαχάωνα δὲ ὑπὸ Εὔρυ-
pύλου τοῦ Τηλέθου τελευτήσαι φησιν ὁ τὰ ἐπὶ
ποιήσας τὴν μικρὰν Ἰλιάδα.

9.
Homer, Odyssey iv. 247 and Schol.

ἀλλ' αὐτὸν φωτὶ κατακρύπτων ἰσικε
δέκτη, ὃς οὐδὲν τοῖς ἐπὶ νησὶν Ἀχαιῶν.

ὁ κυκλικὸς τὸ δέκτη ὅνοματικῶς ἀκούει, παρ' οὗ
φησι τὸν 'Οδυσσέα τὰ ράκη λαβόντα μετήμφια-
σθαι, ὃς οὐκ ἦν ἐν ταῖς νησὶ τοιοῦτος ὦν ὁ'Οδυσ-
σεύς ἀχρείος.

10.
Plutarch, Moralia, p. 153 ὀ. καὶ προβαλ' ὁμηρος, ὃς φησι Δέσχης.

Μοῦσα μοι ἐννεπ' ἔκεινα τὰ μῆτ' ἐγένοντο πάροιθεν,
μήτ' ἐσται μετόπισθεν.

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6. "About the spear-shaft was a hoop of flashing gold, and a point was fitted to it at either end."

7. "... The vine which the son of Cronos gave him as a recompense for his son. It bloomed richly with soft leaves of gold and grape clusters; Hephaestus wrought it and gave it to his father Zeus; and he bestowed it on Laomedon as a price for Ganymedes."

8. The writer of the epic Little Iliad says that Machaon was killed by Euryphylus, the son of Telephus.

9. "He disguised himself, and made himself like another person, a beggar, the like of whom was not by the ships of the Achaean.

The Cyclic poet uses "beggar" as a substantive, and so means to say that when Odysseus had changed his clothes and put on rags, there was no one so good for nothing at the ships as Odysseus.

10.\footnote{This fragment comes from a version of the Contest of Homer and Hesiod widely different from that now extant. The words "as Leschees gives them (says)" seem to indicate that the verse and a half assigned to Homer came from the Little Iliad. It is possible they may have introduced some unusually striking incident, such as the actual Fall of Troy.}

And Homer put forward the following verses as Leschees gives them:

"Muse, tell me of those things which neither happened before nor shall be hereafter."
THE EPIC CYCLE

ἀπεκρίνατο δὲ Ἡσίοδος:

ἀλλ’ ὅταν ἀμφὶ Διὸς τύμβῳ καναχῆπος ὑποί
ἀρματα συντρίψωσιν ἐπειγόμενοι περὶ νίκης.
καὶ διὰ τοῦτο λέγεται μάλιστα θαυμασθεῖς τοῦ
trerpodos τυχεῖν.

11.

Schol. Lycurh. 344. ὁ Σίλων ὡς ἦν αὐτῷ συν-
tetheiménon, φρυκτῶν ὑποδείξας τοῖς "Ελλησιν ὡς
ὁ Δέσχης φησίν ἤνικα

νυὲ μὲν ἐκν μέση, λαμπρὴ δ’ ἐπέτελλε σελήνη.

12.

Ῥαββανίας x. 25. 5. τέτρωται δὲ τῶν βραχίονα
ὁ Μέγης, καθὰ δὴ καὶ Δέσχεως ὁ Αἰσχυλίνου
Πυρραῖος ἐν Ἰλίου Πέρσιδι ἐποίησε· τρῳθήναι δὲ
ὑπὸ τὴν μάχην τοῦτον ἦν ἐν τῇ νυκτὶ ἐμαχάσαντο
οἱ Τρῶες ὑπὸ Ἀδμήτου φησὶ τοῦ Ἀνγείου. γέ-
γραται δὲ καὶ Δυκομήδης . . . ἔχων τραύμα ἐπὶ
tῷ καρπῷ. Δέσχεως δ’ οὕτω φησὶν αὐτὸν ὑπ’
Ἀγήνορος τρῳθήναι. (ib. 26. 4) Ἀστύνοον δὲ, οὐ
δὴ ἐποίησατο καὶ Δέσχεως μνήμην, πεπτωκότα
ἐς γόνυ οὸ Νεοπτόλεμος ξίφει παῖει. (ib. 26. 8)
Δέσχεως δὲ τετρομένου τὸν Ἐλλικάσιά ἐν τῇ
νυκτομαχίᾳ γνωρισθήναι τε ὑπὸ Ὅδυσσέως καὶ
ἐξαχθήναι ζῶντα ἐκ τῆς μάχης φησίν. (ib. 27. 1)
καὶ αὐτόν Δέσχεως Ἰηονέα ὑπὸ Νεοπτόλεμον, τὸν
δὲ ὑπὸ Φιλοκτήτου φησὶν ἀποθανεῖν τὸν Ἀδμητὸν
. . . Πρίαμον δὲ οὐκ ἀποθανεῖν ἐφὶ Δέσχεως ἐπὶ
tῇ ἐσχαρᾷ τοῦ Ἐρκείου, άλλα ἀποσπασθέντα ἀπὸ
tοῦ βωμοῦ πάρεργον τῷ Νεοπτόλεμῳ πρὸς ταῖς
tῆς οἴκιας γενέσθαι θύραις . . . Ἀξίων δὲ παῖδα
εἶναι Πρίαμον Δέσχεως καὶ ἀποθανεῖν αὐτὸν ὑπὸ
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And Hesiod answered:
“But when horses with rattling hoofs wreck chariots, striving for victory about the tomb of Zeus.”

And it is said that, because this reply was specially admired, Hesiod won the tripod (at the funeral games of Amphidamas).

11.

Sinon, as it had been arranged with him, secretly showed a signal-light to the Hellenes. Thus Lesches writes:

“...It was midnight, and the clear moon was rising.”

12.

Meges is represented 1 wounded in the arm just as Lescheos the son of Aeschylinus of Pyrrha describes in his Sack of Ilium where it is said that he was wounded in the battle which the Trojans fought in the night by Admetus, son of Augeias. Lycomedes too is in the picture with a wound in the wrist, and Lescheos says he was so wounded by Agenor ... Lescheos also mentions Astynoüs, and here he is, fallen on one knee, while Neoptolemus strikes him with his sword ... The same writer says that Helicaon was wounded in the night-battle, but was recognised by Odysseus and by him conducted alive out of the fight ... Of them, 2 Lescheos says that Eion was killed by Neoptolemus, and Admetus by Philoctetes ... He also says that Priam was not killed at the hearth of Zeus Herceius, but was dragged away from the altar and destroyed offhand by Neoptolemus at the doors of the house ... Lescheos says that Axion was the son of Priam and

1 i.e. in the paintings by Polygnotus at Delphi.
2 i.e. the dead bodies in the picture.
. THE EPIC CYCLE

'Ευρυτύλων τοῦ 'Εναίμονος φησὶ. τοῦ 'Αγήνορος
dὲ κατὰ τὸν αὐτὸν ποιητὴν Νεοπτόλεμος αὐτόχειρ
ἐστὶ.

13.

Aristoph. Lysistr. 155 and Schol.

ὁ γὰρ Μενέλαος τὰς 'Ελένας τὰ μᾶλα πα
gυμνὰς παραιδών ἐξέβαλ' οἶο τὸ ξίφος.

... τὰ δ' αὐτὰ καὶ Δέσχης ὁ Πυρραιὸς ἐν τῇ
μικρῇ 'Ιλιάδι.

Pausanias x. 25. 8. Λέσχεως δὲ εἰς τὴν Αἰθραν
ἐποίησεν ἄνικα ἡλίσκετο 'Ἰλιὼν ὑπεξεθοῦσαν εἰς
tὸ στρατόπεδον αὐτὴν ἀφικέσθαι τὸ Ἐλλήνων
cαὶ ὑπὸ τῶν παίδων γυμνοῦσθαι τῶν Θησέως, καὶ
ὡς παρ' Ἀγαμέμνονος αἰτήσατι Δημοφῶν αὐτὴν.
ὁ δ' ἐκεῖνῳ μὲν ἔθελεν χαρίζεσθαι, ποιῆσεν δὲ σὺ
πρότερον ἔφη πρὶν Ἐλένην πεῖσαι· ἀποστείλαντε
dὲ αὐτῷ κήρυκα ἔδωκεν Ἐλένη τὴν χάριν.

14.

Schol. LycoPhr. Alex. 1268.

αὐτὰρ Ἀχιλλῆος μεγαθύμων φαίδημος νῦς
'Εκτορεῖν ἀλοχον κάταγεν κόλλας ἐπὶ νῆας·
παίδα δ' ἔλων ἐκ κόλπου ἐνυπλοκάμων τιθῆναι
ἀπὸ πύργου· τὸν δὲ πεσόντα
ἐκλαβεὶ πορφύροις θάνατος καὶ μοῖρα κραταιή.
ἐκ δ' ἔλευν Ἀνδρομάχην, ἡνύωνοι παράκοιτων
εἰς ἕκτορος, ἤπνεοι αὐτῷ ἀριστῆς Παναχαίων
dῶκαν ἔχειν ἐπέθρον ἀμειβόμενον γέρας ἀνδρί,
αὐτῶν τ' Ἀγχίσας κλυτὸν γόνον ἱπποδάμῳ
Ἀινείαν ἐν νυσσὴν ἐβῆσατο ποντοπόροισιν
ἐκ πάντων Δαναῶν ἁγέμεν γέρας ἐξοχον ἄλλων.

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was slain by Eurypylus, the son of Euaemon. Agenor—according to the same poet—was butchered by Neoptolemus.

13.

"Menelaus at least, when he caught a glimpse somehow of the breasts of Helen unclad, cast away his sword, methinks." Lesches the Pyrrhaean also has the same account in his Little Iliad.

Concerning Aethra Lesches relates that when Ilium was taken she stole out of the city and came to the Hellenic camp, where she was recognised by the sons of Theseus; and that Demophon asked her of Agamemnon. Agamemnon wished to grant him this favour, but he would not do so until Helen consented. And when he sent a herald, Helen granted his request.

14.

"Then the bright son of bold Achilles led the wife of Hector to the hollow ships; but her son he snatched from the bosom of his rich-haired nurse and seized him by the foot and cast him from a tower. So when he had fallen bloody death and hard fate seized on Astyanax. And Neoptolemus chose out Andromache, Hector's well-girded wife, and the chiefs of all the Achaeans gave her to him to hold requiting him with a welcome prize. And he put Aeneas,¹ the famous son of horse-taming Anchises, on board his sea-faring ships, a prize surpassing those of all the Danaïns."

¹ According to this version Aeneas was taken to Pharsalia. Better known are the Homeric account (according to which Aeneas founded a new dynasty at Troy), and the legends which make him seek a new home in Italy.
THE EPIC CYCLE

ΙΔΙΟΤ ΠΕΡΣΙΣ

1.

"Επεται δὲ τούτοις Ἰλίου Πέρσιδος βιβλία ἢ Ἀρκτίνου Μιλησίου, περιέχοντα τάδε. ός τὰ περὶ τὸν ἱππον οἱ Τρώες ὑπόττως ἔχοντες περιστάντες βουλεύονται ὃ τι χρῆ ποιεῖν καὶ τοὺς μὲν δοκεῖ κατακρημίσαι αὐτὸν, τοὺς δὲ καταφλέγειν. οἱ δὲ ίερον αὐτὸν ἔφασαν δεῖν τῇ Ἀθηνᾷ ἀνατεθῆναι καὶ τέλος νικᾷ ὁ τούτων γνώμῃ. τραπέντες δὲ εἰς εὐφροσύνην εὐωχοῦνται ὡς ἀπηλλαγμένοι τοῦ πολέμου. ἐν αὐτῷ δὲ τούτω δύο δράκοντες ἐπιφανέντες τὸν τε Δασκόλωνα καὶ τὸν ἔτερον τῶν παιδῶν διαφθείρουσιν. ἔπλο τὸ τέρατι δυσφορίας τοῖς οἱ περὶ τὸν Αινέαν ὑπεξήλθον εἰς τὴν Ἰδην. καὶ Σίνου τοὺς πυρσοὺς ἀνύσχει τοῖς Ἀχαιοῖς, πρότερον ἐσελήνως προσποίητος. οἱ δὲ ἐκ Τενέδου προσπλεύσαντες καὶ οἱ ἐκ τοῦ δουρείου ἱππον ἐπιπλέουσι τοῖς πολεμίοις, καὶ πολλοὺς ἀνελόντες τὴν πόλιν κατὰ κράτος λαμβάνουσι. καὶ Νεοτόλεμος μὲν ἀποκτείνει Πρίαμον ὑπὶ τὸν τοῦ Διὸς τοῦ Ἑρμείου βωμὸν καταφυγούτα. Μενελαος δὲ ἀνευρὼν Ἐλενὴν ἐπὶ τὰς ναύς κατάγει, Δηφρόβου φονεύσας. Κασσάνδραν δὲ Αἰας ὁ Ἰλέως 1 πρὸς βιαν ἀποσπῶν συνεφέλκεται τὸ τῆς Ἀθηνᾶς ξόανον ἐφι συναγωγῆς τοῖς Ἑλλήνες καταλεῖψαι βουλεύονται τὸν Αιαντα, ὃ δὲ ἐπὶ τὸν τῆς Ἀθηνᾶς βωμὸν καταφεύγει καὶ διασφαλίζεται ἐκ τοῦ ἐπικείμενου

1 So MSS. This form is confirmed (as against Heyne's 'Οἰλέως) by Hesiod, Catalogues, frag. 83.

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THE SACK OF IliUM

THE SACK OF IliUM

1.

Next come two books of the Sack of Ilium, by Arctinus of Miletus with the following contents. The Trojans were suspicious of the wooden horse and standing round it debated what they ought to do. Some thought they ought to hurl it down from the rocks, others to burn it up, while others said they ought to dedicate it to Athena. At last this third opinion prevailed. Then they turned to mirth and feasting believing the war was at an end. But at this very time two serpents appeared and destroyed Laocoon and one of his two sons, a portent which so alarmed the followers of Aeneas that they withdrew to Ida. Sinon then raised the fire-signal to the Achaeans, having previously got into the city by pretence. The Greeks then sailed in from Tenedos, and those in the wooden horse came out and fell upon their enemies, killing many and storming the city. Neoptolemus kills Priam who had fled to the altar of Zeus Herceius¹; Menelaus finds Helen and takes her to the ships, after killing Deiphobus; and Aias the son of Ileus, while trying to drag Cassandra away by force, tears away with her the image of Athena. At this the Greeks are so enraged that they determine to stone Aias, who only escapes from the danger threatening him by taking refuge at the

¹ Zeus is so called because it was customary for an altar dedicated to him to be placed in the forecourt (ἐπικος) of a house. Cp. Homer, Odyssey xxii. 334-5.
THE EPIC CYCLE

κινδύνου. ἔπειτα ἐμπρήσαντες τὴν πόλιν Πολυ-ἐξείνην σφαγιάζουσιν ἐπὶ τὸν τοῦ Ἀχιλλέως τάφον. καὶ Ὄδυσσεώς Ἀστυάνακτα ἀνελόντος Νεοπτόλεμος Ἀνδρομάχην γέρας λαμβάνει. καὶ τὰ λοιπὰ λάφυρα διανέμονται. Δημοφῶν δὲ καὶ Ἀκάμας Ἀἴθραν εὐρόντες ἁγοῦσι μεθ’ ἔαντὼν. ἔπειτα ἀποτρέπουσιν οἱ Ἔλληνες καὶ φθοράν αὐτοῖς ἡ Ἀθηνᾶ κατὰ τὸ πέλαγος μηχανάται.

2.

Dionysius Halicarn. Rom. Antiq. i. 68. Ἀρκτίνος δὲ φησιν ὅποι Δίος δοθήναι Δαρδάνῳ παλλάδιον ἐν καὶ εἶναι τούτῳ ἐν Ἡλίῳ τέως ἡ πόλις ἡλίσκετο κεκρυμμένον ἐν ἀβάτῳ, εἰκόνα δ’ ἐκείνου κατε-σκευασμένην ὡς μηδὲν τῆς ἀρχετύπου διαφέρειν ἀπάτης τῶν ἐπιβουλευόντων ἐνεκα ἐν φανερῷ τεθήναι καὶ αὐτήν Ἀχαιοὺς ἐπιβουλεύσαντας λαβεὶν.

3.

Schol. on Eur. Andromache 10. καὶ τὸν τὴν Πέρσιδα συντεταχότα κυκλικῶν ποιητὴν ὅτι καὶ ἄπὸ τοῦ τείχους ρίψει (sc. Ἀστυάναξ).

4.

Schol. on Eur. Troades 31. μηδὲν γὰρ εἰληφέναι τοὺς περὶ Ἀκάμαντα καὶ Δημοφῶντα ἐκ τῶν λα-φύρων ἄλλα μόνην τὴν Ἀἴθραν, δὲ ἦν καὶ ἀφίκοντα εἰς Ἡλίον, Μενεσθέως ἠγομένου. Δυσίμαχος δὲ τὸν τὴν Πέρσιδα πεποιηκότα φησὶ γράφειν οὔτως. Θησείδαι δ’ ἔπορεν δῶρα κρέιων Ἀγαμέμνων ἢδὲ Μενεσθῆμεν μεγαλήτορι ποιμένι λαὸν.
THE SACK OF ILIUM

altar of Athena. The Greeks, after burning the city, sacrifice Polyxena at the tomb of Achilles: Odysseus murders Astyanax; Neoptolemus takes Andromache as his prize, and the remaining spoils are divided. Demophon and Acamas find Aethra and take her with them. Lastly the Greeks sail away and Athena plans to destroy them on the high seas.

2.

According to Arctinus, one Palladium was given to Dardanus by Zeus, and this was in Ilium until the city was taken. It was hidden in a secret place, and a copy was made resembling the original in all points and set up for all to see, in order to deceive those who might have designs against it. This copy the Achaeans took as a result of their plots.

3.

The Cyclic poet who composed the Sack says that Astyanax was also hurled from the city wall.

4.

For the followers of Acamas and Demophon took no share—it is said—of the spoils, but only Aethra, for whose sake, indeed, they came to Ilium with Menestheus to lead them. Lysimachus, however, says that the author of the Sack writes as follows:

"The lord Agamemnon gave gifts to the Sons of Theseus and to bold Menestheus, shepherd of hosts."

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6.
Ευσταθιος on Iliad xiii. 515. ἐμοὶ δὲ φασίν ὡς οὐδὲ ἐπὶ πάντας τοὺς ἱστροὺς ὁ ἐπαίνος οὕτος ἔστι κοινός, ἀλλὰ ἐπὶ τὸν Μαχάονα, διὰ μόνου χειρουργεῖν τινὲς λέγουσι: τὸν γὰρ Ποδαλείριον διαιτᾶσθαι νόσους... τούτῳ ἔοικε καὶ Ἀρκτίνος ἐν Ἰλίον Πορθήσει νομίζειν ἐν ὦς φησί

αὐτὸς γὰρ σφιν ἔδωκε πατήρ κλυτὸς 'Ευνοσίγαίος ἀμφοτέροις, ἔτερον δ' ἔτερον κυδίον ἔθηκε· τῷ μὲν κουφοτέρας χεῖρας πόρεν ἐκ τε βέλεμνα σαρκὸς ἔλειν τμῆξαι τε καὶ ἐλκεα παντ' ἀκέσασθαι, τῷ δ' ἄρ' ἀκριβέα πάντα ἐνι στήθεσσιν ἐθηκεν ἀσκοπά τε γυνώνα καὶ ἀναλέα ἵσασθαι· ὃς ρα καὶ Ἁϊάντος πρῶτος μάθε χωμένου ὄμματά τ' ἀστράπτοντα βαρυνόμενον τε νόημα.

6.
Diomedes in Gramm. Lat. i. 477.

ὅ Ἰαμβός ἐξ ὄλγον διαβᾶς προφόρω ποδὶ ὄφρ' οἱ γυναὶ τεινόμενα ῥώοιτο καὶ εὐσθενές εἶδος ἔχησι.

ΝΟΣΤΟΙ

1.
Proclus, Chrestomathy. Συνάπτει δὲ τούτοις τὰ τῶν Νόστων βιβλία ε ὁ Ἀγίου Τροίτηνον περι-έχοντα τάδε. Ἀθηνᾶ Ἀγαμέμνονα καὶ Μενέλαον εἰς ἔριν καθίστησι περὶ τοῦ ἐκπλου. Ἀγαμέμνων μὲν οὖν τὸν τῆς Ἀθηνᾶς ἔξιλασόμενος χόλον ἐπιμένει, Διομήδης δὲ καὶ Νέστωρ ἀναχθέντες

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THE RETURNS

5.

Some say that such praise as this\(^1\) does not apply to physicians generally, but only to Machaon: and some say that he only practised surgery, while Podaleirius treated sicknesses. Arctinus in the *Sack of Ilium* seems to be of this opinion when he says:

"For their father the famous Earth-Shaker gave both of them gifts, making each more glorious than the other. To the one he gave hands more light to draw or cut out missiles from the flesh and to heal all kinds of wounds; but in the heart of the other he put full and perfect knowledge to tell hidden diseases and cure desperate sicknesses. It was he who first noticed Aias' flashing eyes and clouded mind when he was enraged."

6.

"Iambus stood a little while astride with foot advanced, that so his strained limbs might get power and have a show of ready strength."

THE RETURNS

1.

After the *Sack of Ilium* follow the *Returns* in five books by Agias of Troezen. Their contents are as follows. Athena causes a quarrel between Agamemnon and Menelaus about the voyage from Troy. Agamemnon then stays on to appease the anger of Athena. Diomedes and Nestor put out to sea and

\(^{1}\) *sc.* knowledge of both surgery and of drugs.
THE EPIC CYCLE

eis tēn oikeian diassōzontai. μ.θ' ois ekpleuvās
ō Menelaios, metà pénte neōn eis Aigupton para-
gínetai, tōn loiptōn diaftharēsinōn neōn en tē
pelāgyei. oì dē peri Kālchanta kai Leontēa kai
Poluπoītēn pezē poroevēntes eis Kolofōna, Tei-
resiān ēntaītha teloentēsanta thāptousi. tōn dē
peri tōn 'Agamēmnōna ἀποπλέοντων 'Achillēwos
eidōlon epifanēn pevaratēi diakolūein proleγō
tā symbhēsōmena. eîθ' o peri tās Kāfhrídās
pētras dēlōutai cheimōn kai h Aíanotos fthorā
tou Dokroū. Nεopπόλēmos dē Θéseidos upothēmēn
pezē poioītai tēn porēian, kai paraγγεvōmenos eis
Θrākēn 'Odivsēa kalolambānei en tē Maroweia,
ka tō loipōn anūei tēs odoū, kai teloentēsanta
Φoǐnika thāptēv. autōs dē eis Molośsous afikō-
menos anagwvriōtai Pēleī. epeīta 'Agamēmnōn
upto Aigōsthon kai Klunamvēstras anawebēntos
upt' 'Orestōn kai Pυlados tēmoria, kai Menelāon
eis tēn oikeian anakomeidē.

2.

Argument to Eur. Medea.

autīka δ' Aίśosa thēke filōn kóron ἤβωντα
γήρas ἀποξύσασα ἰδυνήσα πραπίδεσσι,
fārmaka pōll' ἔψουσ' ἐπὶ χυμεύοισι λέβησιν

3.

Pausanias, i. 2. 'Hρakléa Θεμίσκυραν πολι-
orkoūnta tēn ἐπὶ Θεμιόδοντι ἐλεῖν μὴ δύνασθαι,
Θησέως dē ἐρασθεῖσαν 'Αντιόπην—στρατεύσαι
γαρ ᾄμα 'Hρακλεῖ καὶ Θησέα—paraβoūnai to
χωρίον. tādē mēn 'Hγiās peπoīhkev.

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THE RETURNS

get safely home. After them Menelaus sets out and reaches Egypt with five ships, the rest having been destroyed on the high seas. Those with Calchas, Leontes, and Polypoetes go by land to Colophon and bury Teiresias who died there. When Agamemnon and his followers were sailing away, the ghost of Achilles appeared and tried to prevent them by foretelling what should befall them. The storm at the rocks called Capheides is then described, with the end of Locrian Aias. Neoptolemus, warned by Thetis, journeys overland and, coming into Thrace, meets Odysseus at Maronea, and then finishes the rest of his journey after burying Phoenix who dies on the way. He himself is recognized by Peleus on reaching the Molossi. Then comes the murder of Agamemnon by Aegisthus and Clytaemnestra, followed by the vengeance of Orestes and Pylades. Finally, Menelaus returns home.

2.

“Forthwith Medea made Aeson a sweet young boy and stripped his old age from him by her cunning skill, when she had made a brew of many herbs in her golden cauldrons.”

3.

The story goes that Heracles was besieging Themiscyra on the Thermodon and could not take it; but Antiope, being in love with Theseus who was with Heracles on this expedition, betrayed the place. Hegias gives this account in his poem.
THE EPIC CYCLE

4.

Eustathius, 1796. 45. ὃ δὲ τοὺς Νόστους ποιήσας Κολοφώνιος Τηλέμαχον μὲν φησὶ τὴν Κίρκην ἕστερον γῆμαι, Τηλέγουν δὲ τὸν ἐκ Κίρκης ἀντιγήμαι Πηνελόπην.

5.

Clement of Alex. Strom. vi. 2. 12. 8.

δῶρα γὰρ ἀνθρώπων νοῦν ἣπαφεν ἤδε καὶ ἔργα.¹

6.

Pausanias, x. 28. 7. ἡ δὲ Ὀμήρου ποίησις . . . καὶ οἱ Νόστοι—μνήμη γὰρ δὴ ἐν ταύταις καὶ Ἀιδοῦ καὶ τῶν ἑκατέρων ἐστὶν—ἐσαίων ὀυδένα Εὐφύσιον δαίμονα.

Athenaeus, 281 B. ὁ γοῦν τὴν τῶν Ἀτρείδῶν ποιήσας κάθοδον ἀφικόμενον αὐτὸν λέγει πρὸς τοὺς θεοὺς καὶ συνδιατρίβοντα ἐξουσίας τυχεῖν παρὰ τοῦ Δίας αἰτήσασθαι ὅτου ἔπιθυμε. τὸν δὲ πρὸς τὰς ἀπολαύσεις ἀπλῆστος διακειμένον, ὑπὲρ αὐτῶν τὸν τούτων μνείαν ποιήσασθαι καὶ τὸν ζητόν τοῦ αὐτῶν τρόπον τοῖς θεοῖς. ἐφ’ οἷς ἀγανακτήσαντα τὸν Δία, τὴν μὲν εὐχὴν ἀποτελέσαι διὰ τὴν ὑπόσχεσιν, ὅπως δὲ μηδὲν ἀπολαύῃ τῶν παρακείμενων ἄλλα διατελῇ ταραττόμενος, ὑπὲρ τῆς κεφαλῆς ἔξηρτησεν αὐτῷ πέτρον, δὲ ὅπου δυνατὰ τῶν παρακείμενων τυχεῖν οὐδένος.

¹ Clement attributes this line to Augias: probably Agias is intended.
THE RETURNS

4.

The Colophonian author of the *Returns* says that Telemachus afterwards married Circe, while Telegonus the son of Circe correspondingly married Penelope.

5.

"For gifts beguile men's minds and their deeds as well."

6.

The poetry of Homer and the *Returns*—for here too there is an account of Hades and the terrors there—know of no spirit named Eurynomus.

The writer of the *Return of the Atreidae*¹ says that Tantalus came and lived with the gods, and was permitted to ask for whatever he desired. But the man was so immoderately given to pleasures that he asked for these and for a life like the life of the gods. At this Zeus was annoyed, but fulfilled his prayer because of his own promise; but to prevent him from enjoying any of the pleasures provided, and to keep him continually harassed, he hung a stone over his head which prevents him from ever reaching any of the pleasant things near by.

¹ Identical with the *Returns*, in which the Sons of Atreus occupy the most prominent parts.
THE EPIC CYCLE

THLEGONIA

1.

Proclus, Chrestomathy. Metà taúτά ἦστιν Ὁμήρου Ὀδύσσεοι: ἐπειτά Τηλέγονιας βιβλία δύο Εὐγάμμανος Κυρηναίου, περιέχοντα τάδε. οἱ μυθιστορεῖς ὑπὸ τῶν προσηκόντων θάπτονται· καὶ Ὀδύσσεος θύσας Νῦμφαις εἰς Ἡλιὸν ἄποπλεί ἐπισκεψόμενος τὰ βουνούλια καὶ ξενίζεται παρὰ Πολυξένου δώρον τε λαμβάνει κρατήρα, καὶ ἐπὶ τούτῳ τὰ περὶ Τροφώνου καὶ Ἀγαμήθην καὶ Ἀντίαν. ἐπειτά εἰς Ἰθάκην καταπλεύσας τὰς ὑπὸ Τειρεσίον ἤθελες τελεῖ θυσίας. καὶ μετὰ ταύτα εἰς Θεσπρωτοῦς ἀφικνεῖται καὶ γαμεῖ Καλλιδίκην βασιλίδα τῶν Θεσπρωτών. ἐπειτά πόλεμος συνιστάται τοῖς Θεσπρωτοῖς πρὸς Βρύγους, Ὀδυσσέως ἡγουμένου ἐνταῦθα Ἄρχης τοὺς περὶ τὸν Ὀδυσσέα τρέπεται, καὶ αὐτῷ εἰς μάχην Ἀθηνᾶ καθίσταται. τούτους μὲν Ἀπόλλων διαλύει· μετὰ δὲ τὴν Καλλιδίκης τελευτῆν, τὴν μὲν βασιλείαν διαδέχεται Πολυπότης Ὀδυσσέως νιός, αὐτὸς δὲ εἰς Ἰθάκην ἀφικνεῖται· καὶ τούτῳ Τηλέγονος ἐπὶ ζήτησιν τοῦ πατρὸς πλέων, ἀποβὰς εἰς τὴν Ἰθάκην τέμνει τὴν νῆσον· ἐκβοηθήσας δὲ Ὀδυσσέως ὑπὸ τοῦ παιδὸς ἀναίρεται κατ’ ἄγνοιαν. Τηλέγονος δὲ ἐπιγνοῖς τὴν ἀμαρτίαν τὸ τε τοῦ πατρὸς σῶμα καὶ τὸν Τηλέμαχον καὶ τὴν Πηνελόπην πρὸς τὴν μητέρα μεθίστησιν· ἢ δὲ αὐτοὺς ἀθανάτους ποιεῖ, καὶ συνοικεῖ τῇ μὲν Πηνελόπῃ Τηλέγονος, Κίρκη δὲ Τηλέμαχος.
THE TELEGONY

THE TELEGONY

1.

After the Returns comes the Odyssey of Homer, and then the Telegony in two books by Eugammon of Cyrene, which contain the following matters. The suitors of Penelope are buried by their kinsmen, and Odysseus, after sacrificing to the Nymphs, sails to Elis to inspect his herds. He is entertained there by Polyxenus and receives a mixing bowl as a gift; the story of Trophonius and Agamedes and Augeas then follows. He next sails back to Ithaca and performs the sacrifices ordered by Teiresias, and then goes to Thesprotis where he marries Callidice, queen of the Thesprotians. A war then breaks out between the Thesprotians, led by Odysseus, and the Brygi. Ares routs the army of Odysseus and Athena engages with Ares, until Apollo separates them. After the death of Callidice Polypoetes, the son of Odysseus, succeeds to the kingdom, while Odysseus himself returns to Ithaca. In the meantime Telegonus, while travelling in search of his father, lands on Ithaca and ravages the island: Odysseus comes out to defend his country, but is killed by his son unwittingly. Telegonus, on learning his mistake, transports his father's body with Penelope and Telemachus to his mother's island, where Circe makes them immortal, and Telegonus marries Penelope, and Telemachus Circe.
THE EPIC CYCLE

2.

Eustathius, 1796. 35. 'Ο δὲ τὴν Τηλεγονείαν γράψας Κυρηναίος ἐκ μὲν Καλυψοῦς Τηλέγονον ὑιὸν Ὄδυσσεῖ ἀναγράφει ἡ Τηλέδαμον, ἐκ δὲ Πηνελόπης Τηλέμαχον καὶ Ἀκουσίλαον.

AMPHYARAOT EΞELASIS

Pseudo-Herodotus, Life of Homer. κατήμενος ἐν τῷ σκυτείῳ ... τὴν τε ποίησιν αὐτοῖς ἐπεδείκνυτο Ἀμφιαράον τε τὴν ἐξελασίαν τὴν ἐς Θῆβας καὶ τοὺς ὦμους τοὺς ἐς θεοὺς πεποιημένους αὐτῷ.

OIXALIAS ALOΣIS

1.

Eustathius 330. 41. εἴρηται δὲ καὶ περὶ Εὐρύτου ἔκει καὶ τῆς αὐτοῦ θυγατρός Ἰόλης διί ἤν ἐπορθήσεν Ἡρακλῆς τὴν Ὀιχαλίαν. εἰς ἧν δοκεῖ γράψαι καὶ Ὅμηρος ὡς δῆλοι οἱ ἱστορήσας ὅτι Κρεσφύλος ὁ Σάμιος ἤξειν ποτὲ δεξάμενος τὸν Ὅμηρον ἐλαβε δῶρον ἐξ αὐτοῦ τὴν ἐπίγραφην τοῦ ποιήματος ὁ καλοῦσιν Ὀιχαλίας Ἀλωσιν ... τινὲς δὲ ἀνάπαυλιν φασι Κρεσφύλον μὲν γράψαι, Ὅμηρῳ δὲ ἐπιγραφῆναι τὸ βιβλίον διά τὴν ἤξειν διὸ καὶ Καλλίμαχος:

tοῦ Σαμίου πώνος εἰμί, δόμῳ ποτὲ θεῖον Ὅμηρον δεξαμένον· κλείων ὁ Εὐρυτοῦ ὅσο' ἔπαθεν καὶ ἕαυθὴν Ἰόλειαν, Ὅμηρειον δὲ καλεῖμαι γράμμα. Κρεσφύλῳ, Ζεὺς φίλε, τούτῳ μέγα.

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THE TAKING OF OECHALIA

2.

The author of the Telegony, a Cyrenaean, relates that Odysseus had by Calypso a son Telegonus or Teledamus, and by Penelope Telemachus and Acusilaus.

THE EXPEDITION OF AMPHIARAUS

Sitting there in the tanner’s yard, Homer recited his poetry to them, the Expedition of Amphiarbas to Thebes and the Hymns to the Gods composed by him.

THE TAKING OF OECHALIA

1.

An account has there been given of Eurytus and his daughter Iole, for whose sake Heracles sacked Oechalia. Homer also seems to have written on this subject, as that historian shows who relates that Creophylus of Samos once had Homer for his guest and for a reward received the attribution of the poem which they call the Taking of Oechalia. Some however, assert the opposite; that Creophylus wrote the poem, and that Homer lent his name in return for his entertainment. And so Callimachus writes: "I am the work of that Samian who once received divine Homer in his house. I sing of Eurytus and all his woes and of golden-haired Ioleia, and am reputed one of Homer's works. Dear Heaven! how great an honour this for Creophylus!"

1 The Expedition of Amphiarbas, The Taking of Oechalia and The Phocais were not included in the Epic Cycle.

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THE EPIC CYCLE

2.

Cramer, Anec. Oxon. i. 327.

ῥωγαλέα, τὰ καὶ αὐτῶς ἐν ἀφθαλμοῖσιν ὀρημα. τόυτο δὲ εὑρήσομεν καὶ ἐν τῇ Οἰχαλίας ἀλώσει.

3.

Schol. on Soph. Trach. 266. διαφωνεῖται δὲ ὁ τῶν Εὐρυτιδῶν ἀριθμός. Ἡσίοδος μὲν γὰρ δ' φήσιν εἴ τοι Εὐρύτου καὶ Ἀντιόχης παιδας οὗτως, Κρεώφυλος δὲ β'.

4.

Schol. on Eur. Medea, 273. Δίδυμος δὲ ... παρατίθεται τὰ Κρεώφυλον ἔχοντα οὕτως: τὴν γὰρ Μήδειαν λέγεται διατρίβουσαν ἐν Κορινθοῖς τὸν ἄρχοντα τότε τῆς πόλεως Κρέοντα ἀποκτείναι φαρμάκοις. δείσασαν δὲ τοὺς φίλους καὶ τοὺς συγγενεῖς αὐτοῦ φυγεῖν εἰς Ἀθήνας, τοὺς δὲ νιῶσι, ἐπεὶ νεώτεροι ὄντες οὐκ ἦδυναντο ἀκολούθειν, ἐπὶ τῶν ὑμῶν τῆς Ἄκραιάς Ἡρας καθίσαι νομίσασαν τὸν πατέρα αὐτῶν φροντιεῖν τῆς σωτηρίας αὐτῶν. τοὺς δὲ Κρέοντος οἰκείους ἀποκτείναντας αὐτοὺς διαδοθοῦν λόγων ὅτι ἡ Μήδεια οὔ μονὸν τὸν Κρέοντα ἄλλα καὶ τοὺς ἑαυτῆς παιδας ἀπέκτεινε.

ΦΩΚΑΙΣ

Pseudo-Herodotus, Life of Homer. διατρίβον δὲ παρὰ τῷ Θεσπρίδῃ ποιεῖ Ἡλύαδα τὴν ἑλάσσω ... καὶ τὴν καλουμένην Φωκαίδα, ἣν φασὶν οἱ Φωκαίες "Ομηρον παρ' αὐτοῖς ποιήσαι.

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THE PHOCAIS

2.

"Ragged garments, even those which now you see." This verse (Odyssey xiv. 343) we shall also find in the Taking of Oechalia.

3.

There is a disagreement as to the number of the sons of Eurytus. For Hesiod says Eurytus and Antioche had as many as four sons; but Creophylus says two.

4.

Didymus contrasts the following account given by Creophylus, which is as follows: while Medea was living in Corinth, she poisoned Creon, who was ruler of the city at that time, and because she feared his friends and kinsfolk, fled to Athens. However, since her sons were too young to go along with her, she left them at the altar of Hera Acraea, thinking that their father would see to their safety. But the relatives of Creon killed them and spread the story that Medea had killed her own children as well as Creon.

THE PHOCAIS

While living with Thestorides, Homer composed the Lesser Iliad and the Phocais; though the Phocaeans say that he composed the latter among them.

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THE EPIC CYCLE

МАΡΓΙΤΗΣ

1.

Suidas. Πίγρης. Κάρ απὸ Ἀλικαρνασσόν, ἄδελφος Ἀρτεμισίας τῆς ἐν τοῖς πολέμοις διαφανοῦς, Μαυσόλου γυναικὸς 1... ἔγραψε καὶ τὸν εἰς Ὄμηρον ἀναφερόμενον Μαργίτην καὶ Βατραχομυμαχίαν.

2.

Atilius Fortunatianus, p. 286, Keil.

ἡλθὴ τις εἰς Κολοφώνα γέρων καὶ θείος ἀοιδὸς,
Μουσάων θεράπων καὶ ἐκηβόλου Ἀπόλλωνος,
φίλης ἔχων ἐν χερσίν εὐφθογγον λύραν.

3.

Plato, Alcid. ii. p. 147 a.

πολλ' ἦπίστατο ἔργα, κακῶς δ' ἦπίστατο πάντα.


τὸν δ' οὔτ' ἄρ' σκαπτήρα θεοὶ θέσαν οὔτ' ἀροτήρα
οὔτ' ἄλλως τι σοφόν: πάσης δ' ἡμάρτανε τέχνης.

4.

Schol. on Aeschines in Ctes. § 160. Μαργίτην
φησιν ἀνθρωπὸν γεγονέναι δὲ ἐτῶν πολλῶν
γενόμενος οὐκ ἦδη ὅστις αὐτὸν ἔτεκεν, πότερον
ὁ πατὴρ ἢ ἡ μήτηρ, τῷ δὲ γαμετῇ οὐκ ἔχρητο.

1 This Artemisia, who distinguished herself at the battle of Salamis (Herodotus vii. 99) is here confused with the later Artemisia, the wife of Mausolus, who died 350 B.C.
THE MARGITES

THE MARGITES

1.

Pigres. A Carian of Halicarnassus and brother of Artemisia, wife of Mausolus, who distinguished herself in war . . . He also wrote the Margites attributed to Homer and the Battle of the Frogs and Mice.

2.

"There came to Colophon an old man and divine singer, a servant of the Muses and of far-shooting Apollo. In his dear hands he held a sweet-toned lyre."

3.

"He knew many things but knew all badly . . . The gods had taught him neither to dig nor to plough, nor any other skill; he failed in every craft."

4.

He refers to Margites, a man who, though well grown up, did not know whether it was his father or his mother who gave him birth, and would not lie with his wife, saying that he was
THE EPIC CYCLE

dediēnai γὰρ ἐλεγε θὰ διαβάλλοι αὐτῶν πρὸς
tὴν μητέρα.

5.
Zenobius, v. 68.
pόλλ᾽ οἶδ᾽ ἀλώπηξ ἀλλ᾽ ἔχινος ἐν μέγα.1

KERKOPES

Suidas. Κέρκωπες· δύο ἄδελφοι ἦσαν ἐπὶ γῆς,
pᾶσαν ἁδικίαν ἐπιδεικνύμενοι, καὶ ἐλέγοντο Κέρ-
kωπες, ἐκ τῆς τῶν ἔργων δεινότητος οὔτως ἐπο-
νομαζόμενοι. ὁ μὲν γὰρ αὐτῶν Πάσσαλος ἐλέγετο,
ὁ δὲ Ἀκμων. ἦ δὲ μήτηρ Μεμνονίς ταῦτα ὀρῶς ἐλεγε
περιπτυχεὶν Μελαμπύγφῃ. τοῦτεστι τῶ
'Hρακλεῖ. οὕτων οἱ Κέρκωπες Θείας καὶ Ὕκεάνου.
οὐς φασιν ἀποληθώθηναι διὰ τὸ ἐγχειρεῖν ἀπατή-
σαι τὸν Δία

ψεύστας, ἕπεροπῆς, ἀμὴχανά τ᾽ ἔργα δαέντας;2
ἐξαπατητῆρας· πολλῆν δ᾽ ἐπὶ γαῖαν ἰώντες
ἄνθρωπος ἀπάτασκον, ἀλῶμενοι ἦματα πάντα.

1 Attributed to Homer by Zenobius, and by Bergk to the
Marquises. 2 Lobeck: ἐργ' ἀνύσαντες, Suidas.
THE CERCOPESE

afraid she might give a bad account of him to her mother.

5.

"The fox knows many a wile; but the hedge-hog's one trick\(^1\) can beat them all."

THE CERCOPESE

CERCOPES. These were two brothers living upon the earth who practised every kind of knavery. They were called Cercopes\(^2\) because of their cunning doings: one of them was named Passalus and the other Acmon. Their mother, a daughter of Memnon, seeing their tricks, told them to keep clear of Black-bottom, that is, of Heracles. These Cercopes were sons of Theia and Ocean, and are said to have been turned to stone for trying to deceive Zeus.

"Liars and cheats, skilled in deeds irremediable, accomplished knaves. Far over the world they roamed deceiving men as they wandered continually."

\(^1\) i.e. the fox knows many ways to baffle its foes, while the hedge-hog knows one only which is far more effectual.
\(^2\) i.e. "monkey-men."
THE BATTLE OF THE FROGS
AND MICE
ΒΑΤΡΑΧΟΜΥΟΜΑΧΙΑ

'Αρχόμενος πρῶτον Μουσών χορὸν ἐξ Ἐλικώνος ἐλθεῖν εἰς ἐμὸν ἦτορ ἐπεύχομαι εἰνεκ' ἀοιδῆς, ἥν νέον ἐν δέλτοισιν ἐμοῖς ἐπὶ γούνασι θῆκα, δὴριν ἀπειρεσίην, πολεμόκλονον ἐργον Ἄρρης, εὐχόμενος μερόπεσον ἐν οὐατα πᾶσι βαλέσθαι, πῶς μύες ἐν βατράχοισιν ἀριστεύσαντες ἔβησαν, γηγενέων ἀνδρῶν μιμούμενοι ἐργα Γιγάντων, ἥσ ἑπος ἐν νυμτοῖσιν ἐν τοῖν δ' ἔχειν ἀρχήν.

Μύς ποτε διψάλεος, γαλέας κίνδυνον ἀλύσας, πλησίον ἐν λίμνῃ ἀπαλὸν προσέθηκε γένειον, ὕδατι τερπόμενος μεληδέει· τὸν δὲ κατείδευν λιμνοχαῖρης πολύφημος, ἐπος δ' ἐφθέγξατο τοῖν· Ἐείνε, τίς εἰ; πόθεν ἠλθες ἐπ' ἑώνα; τίς δὲ σ' ὁ φύσας;

πάντα δ' ἀλήθευσον· μὴ ψευδόμενον σε νοήσω·
εἰ γάρ σε γηνοῦν φίλον ἄξιον, ἐς δόμον ἄξω·
δώρα δὲ τοι δώσω ξενήσια πολλὰ καὶ ἐσθλά.
εἰμὶ δ' ἐγὼ βασιλεὺς Φυσίγγαθος, ὅδι κατὰ λίμνην τιμῶμαι βατράχοισιν ἤγουμενος ἥματα πάντας·
καί με πατὴρ Πηλεύς ἀνέρθησατο, Ἄθρομοδούσης
μιχθέies ἐν φιλότητι παρ' όχθας Ἡριδανοῖο.
καί σ' ἐδ' ὀρῶ καλὸν τε καὶ ἀλκίμοιν ἐξοχον ἄλλων, σκηπτοῦ ναν βασιλῆς καὶ ἐν πολέμοισι μακαθῆν
ἐμμεναι· ἄλλ' ἀγε θᾶσσον ἐν ἔνειν ἄγορευε.
THE BATTLE OF THE FROGS AND MICE

Here I begin: and first I pray the choir of the Muses to come down from Helicon into my heart to aid the lay which I have newly written in tablets upon my knee. Fain would I sound in all men's ears that awful strife, that clamorous deed of war, and tell how the Mice proved their valour on the Frogs and rivalled the exploits of the Giants, those earth-born men, as the tale was told among mortals. Thus did the war begin.

One day a thirsty Mouse who had escaped the ferret, dangerous foe, set his soft muzzle to the lake's brink and revelled in the sweet water. There a loud-voiced pond-larker spied him: and uttered such words as these.

"Stranger, who are you? Whence come you to this shore, and who is he who begot you? Tell me all this truly and let me not find you lying. For if I find you worthy to be my friend, I will take you to my house and give you many noble gifts such as men give to their guests. I am the king Puff-jaw, and am honoured in all the pond, being ruler of the Frogs continually. The father that brought me up was Mud-man who mated with Waterlady by the banks of Eridanus. I see, indeed, that you are well-looking and stouter than the ordinary, a sceptred king and a warrior in fight; but, come, make haste and tell me your descent."

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BATTLE OF FROGS AND MICE

Τὸν δ' αὐ Ψιχάρπαξ ἀπαμείβετο φώνησέν τε τίπτε γένος τούμον ξητείς; δῆλον δ' ἐν ἄπασιν ἄνθρωποις τε θεοῖς τε καὶ οὐρανίοις πετεννοῖς. Ψιχάρπαξ μὲν ἐγὼ κυκλήσκομαι· εἰμὶ δὲ κούρος Τρωξάρταο πατρὸς μεγαλήτορος· ἢ δὲ νυ μήτηρ Λειχομύλῃ, θυγατήρ Περνωτρώκτου βασιλῆς. γείνατο δ' ἐν καλύβῃ με καὶ ἔξεθρέψατο βρατοῖς, 30 σύκοις καὶ καρύοις καὶ ἐδέσμασι παντοδαποῖσι. πῶς δὲ φίλον ποιή με, τὸν ἐς φύσιν οὐδὲν ὁμοῖον; σοι μὲν γὰρ βίος ἑστὶν ἐν ὑδασίῳ· αὐτάρ ἐμοιγε, ὁσσα παρ' ἄνθρωποις, τρώγειν ἔθος· οὐδὲ με λήθει ἄρτος δισκοπάνιστος ἀπ' εὐκύκλου κανέοι, 35 οὐ πλακόεις ταυτόπεπλος ἔχων πολὺ σησαμότυρον, οὐ τόμος ἐκ πτέρνης, οὐχ ἢπετα λευκοχίτωνα, οὐ τυρός νεόπηκτος ἀπὸ γλυκεροῦ γάλακτος, οὐ χρηστόν μελίτωμα, τὸ καὶ μάκαρες ποθέουσιν, οὐδ' ὅσα πρὸς θεόνας μερόπων τεῦχοσι μάγειροι, 40 κοσμοῦντες χύτρας ἀρτύμασι παντοδαποῖσιν. [οὐδέποτ' ἐκ πολέμου κακὴν ἀπέφευγον αὐτὴν, ἀλλ' ἰδὺς μετὰ μῶλον ἔως προμάχουσιν ἐμίχθην. οὐ δέδη ἄνθρωπον καὶ περ μέγα σώμα φοροῦντα, ἀλλ' ἐπὶ λέκτρον ἔως καταδακω δάκτυλον ἄκρον, 45 καὶ πτέρνης λαβὸμην, καὶ οὐ πόνος ἄνδρα ἵκανεν, νῆδωσῃς οὐκ ἀπέφευγεν ὕπνος δάκνυντος ἁμείω. ἀλλὰ δύω πάντων μάλα δείδια πᾶσαν ἐπ' αἰαν, κίρκον καὶ γαλέην, οὐ μοι μέγα πένθος ἄγοσθιν, καὶ παγίδα στούντσαν, ὅτου δολοῖς πέλε πότμος· πλείστον δὴ γαλέην περιδέδια, ήτος ἀρίστη, 51 ἢ καὶ τρωγλοδύοντα κατὰ τρώγυλην ἐρεείνει.1]

1 Lines 42–52 are intrusive; the list of vegetables which the Mouse cannot eat must follow immediately after the various dishes of which he does eat.
Then Crumb-snatcher answered him and said: “Why do you ask my race, which is well-known amongst all, both men and gods and the birds of heaven? Crumb-snatcher am I called, and I am the son of Bread-nibbler—he was my stout-hearted father—and my mother was Quernlicker, the daughter of Hamgnawer the king: she bare me in the mouse-hole and nourished me with food, figs and nuts and dainties of all kinds. But how are you to make me your friend, who am altogether different in nature? For you get your living in the water, but I am used to eat such foods as men have: I never miss the thrice-kneaded loaf in its neat, round basket, or the thin-wrapped cake full of sesame and cheese, or the slice of ham, or liver vested in white fat, or cheese just curdled from sweet milk, or delicious honey-cake which even the blessed gods long for, or any of all those cates which cooks make for the feasts of mortal men, larding their pots and pans with spices of all kinds. In battle I have never flinched from the cruel onset, but plunged straight into the fray and fought among the foremost. I fear not man though he has a big body, but run along his bed and bite the tip of his toe and nibble at his heel; and the man feels no hurt and his sweet sleep is not broken by my biting. But there are two things I fear above all else the whole world over, the hawk and the ferret—for these bring great grief on me—and the piteous trap wherein is treacherous death. Most of all I fear the ferret of the keener sort which follows you still even when you dive down your hole.
BATTLE OF FROGS AND MICE

οὐ τρώγω ῥαφάνας, οὐ κράμβας, οὐ κολοκύντας,
oὐ πράσσοις χλωροίς ἐπιβόσκομαι, οὐδὲ σελίνοις:
tάυτα γὰρ ὑμετέρ' ἐστιν ἐδέσματα τῶν κατὰ λίμνην.

Πρὸς τάδε μειδιάσας Φυσιγναθὸς ἀντίον ἦδα:
ζείνε, λήν αὐχείς ἐπὶ γαστέριν· ἐστὶ και ἡμῶν
πολλὰ μάλ' ἐν λίμνη καὶ ἐπὶ χθονὶ θαύματ' ἰδέσθαι.
ἀμφίβιον γὰρ ἐδωκε νομὴν βατράχοις Κρονίων,
[στοιχείοις διττοῖς μεμερισμένα δώματα ναίειν,]
σκυρτήσαι κατὰ γῆν καὶ ὑφ' ὑδας σῶμα καλύψαι.
eἰ δ' ἐθέλεις καὶ ταῦτα δαήμενα, εὐχέρεις ἐστίν.
βαῖνε μοι ἐν νότοις, κράτει δὲ με, μῆποτ' ὀληναί,
ὅππως γηθόσυνοι τὸν ἐμὸν δόμον εἰσαφίκησαι.

"Ως ἂρ' ἐφή καὶ νῶτ' ἐδίδου; ὁ δ' ἔβαινε τάχιστα ὑπὸ
χειρας ἔχων τρυφερὸν κατ' αὐχένος ἄλματι κούφωρ.
καὶ τὸ πρώτον ἔχαρεν, ὦτ' ἐβλήτει γείτονας ὁρμουν,
νίζεις τερπόμενοις Φυσιγνάθου· ἀλλ' ὅτε δὴ ρα
κύμασι πορφυρέοισιν ἐκλύζετο, πολλὰ δακρύων
ἀχρηστον μετάνοιαν ἐμέμφετο, τίλλε δὲ καῖτας,
καὶ πόδας ἐσφυγγεν κατὰ γαστέρα, ἐν δὲ ὦτορ
πάλλετ' ἀνθείη, καὶ ἐπὶ χθόνα βούλεθ' ἱκέσθαι·
δεύνα δ' ὑπεστονάχιζε φόβου κρυόντων ἀνάγκη.
[οὕρην μὲν προπέτασσεν ἐφ' ὑδασίν, ἣντε κώπην
σύρων, εὐχόμενος τε θεοῖς ἐπὶ γαίαν ἱκέσθαι,
ὑδαί πορφυρείσιν ἐκλύζετο, πολλὰ δ' ἐβδόσεν·
καὶ τοῖον φάτο μῦθον ἀπὸ στόματος τ' ἀγόρευσεν.

Οὐχ οὗτοι νότοις ἐβάστασε φόρτον ἔρωτος
tαύρος, ὦτ' Εὐρώπην διὰ κύματος ἦγ' ἐπὶ Κρήτην,
ὡς ἐμ' ἐπιπλώσας ἐπινωτίου ἤγεν ἐς οίκον
βατράχος ἀμπετάςας ὁχρὸν δέμας ὑδατι λευκῷ.]

"Τέρος δ' ἐξαίφνης ἀνεφαίνετο, δεινὸν ὄραμα
πᾶς όμος· ὦρδον δ' ὑπέο ὑδατος εἴχε τράχηλον.

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I gnaw no radishes and cabbages and pumpkins, nor feed on green leeks and parsley; for these are food for you who live in the lake."

Then Puff-jaw answered him with a smile: "Stranger you boast too much of belly-matters: we too have many marvels to be seen both in the lake and on the shore. For the Son of Cronos has given us Frogs the power to lead a double life, dwelling at will in two separate elements; and so we both leap on land and plunge beneath the water. If you would learn of all these things, 'tis easy done: just mount upon my back and hold me tight lest you be lost, and so you shall come rejoicing to my house."

So said he, and offered his back. And the Mouse mounted at once, putting his paws upon the other's sleek neck and vaulting nimbly. Now at first, while he still saw the land near by, he was pleased, and was delighted with Puff-jaw's swimming; but when dark waves began to wash over him, he wept loudly and blamed his unlucky change of mind: he tore his fur and tucked his paws in against his belly, while within him his heart quaked by reason of the strangeness: and he longed to get to land, groaning terribly through the stress of chilling fear. He put out his tail upon the water and worked it like a steering oar, and prayed to heaven that he might get to land. But when the dark waves washed over him he cried aloud and said: "Not in such wise did the bull bear on his back the beloved load, when he brought Europa across the sea to Crete, as this Frog carries me over the water to his house, raising his yellow back in the pale water."

Then suddenly a water-snake appeared, a horrid sight for both alike, and held his neck upright above
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tou'tou i'don kate'du Fwswgnavdos, oüti no'sas, o'lon etai'ron emellev apollówmenon katalé'itein. 85
dü dé báthos limnê kai aleúato kíra mélaban.
keînos d' ós ufèthê, pèsev úptios euvûs ef' ùdor,
kai xêras êsfuugge kai ùllûmenos katêt'riçe.
pollàki mév kate'dunen úf' ùdati, pollâki d' aúte
laktî'xon ané'dune: móroun d' ouk ã/h ùpalaú'zai. 90
devôme'navi dê trî'ches plêiros ð'fros ã'ras en' ep' aútô
ústata d' ùllûmenos toûous ef'êhý'zato mú'dous:
Oû lýsies dolí'wos, Fwswgnavade, tâuta poî'sas,
nauganî'm rû'phas âpò sówmatos, ãs âpò pétr'h.
oûk ân mou kata' gai'an ameî'von ã'htha, kâkî'ste, 95
pangkra'tiô te pál'he te kai eîs drômou' âllâ
plâni'sas
eîs ùdor mu' êrrî'phas. êchei theôs êk'dukon õm'ma.
î poî'nî' tî'seis ou mu'nî' stratô, ou'd' ùpalaú'zeis.
"Oçs eîp'wán ap't'peuvsev ef' ùdati: tûn dê kate'dev
Dei'kopí'nâx õch'rhsw ef'êzô'menos malak'hsw:
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devî'nu d' êzolô'lie, dramô'd d' ã'rhgle mu'ês'sw.
ôs d' é'mâbo tû'n moî'râv, êdû õ'hlos aî'nos ã'pant'as.
kai tû'te khrûs'sas eîôs êkèlê'sas úp' órh'no'n
khrûs'ses a'gor'hî'n dês dômata Trôxár'to,
patrôs dû'stî'nou Ïsî'hâp't'agos, dês kata' limn'h
105
úptios êxî'plóto nê'kro'n dê'mas, ou'dê pà'r' ô'k'has
ûn ã'd'h tîl'mw'm, mês'ôf d' êpê'n'h'êto pî'nt'f.
ôs d' õ'h'lou' opeú'dou'tes âm' õ'h'î, prô'tos å'n'é'st'h
Trôxár'th'ês èpî pâi'dî õ'hloû'menos, eîpê te mú'dh.'
"Ô fî'lòi, eî kai moû'nu' ègô' kâkâ pol'llâ
pepô'n'vein 110
êk bâ'tra'xòv, ã pê'ra kakh' pântes'si tê'tu'ktaî.
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the water. And when he saw it, Puff-jaw dived at once, and never thought how helpless a friend he would leave perishing; but down to the bottom of the lake he went, and escaped black death. But the Mouse, so deserted, at once fell on his back, in the water. He wrung his paws and squeaked in agony of death: many times he sank beneath the water and many times he rose up again kicking. But he could not escape his doom, for his wet fur weighed him down heavily. Then at the last, as he was dying, he uttered these words.

"Ah, Puff-jaw, you shall not go unpunished for this treachery! You threw me, a castaway, off your body as from a rock. Vile coward! On land you would not have been the better man, boxing, or wrestling, or running; but now you have tricked me and cast me in the water. Heaven has an avenging eye, and surely the host of Mice will punish you and not let you escape."

With these words he breathed out his soul upon the water. But Lick-platter as he sat upon the soft bank saw him die and, raising a dreadful cry, ran and told the Mice. And when they heard of his fate, all the Mice were seized with fierce anger, and bade their heralds summon the people to assemble towards dawn at the house of Bread-nibbler, the father of hapless Crumb-snatcher who lay outstretched on the water face up, a lifeless corpse, and no longer near the bank, poor wretch, but floating in the midst of the deep. And when the Mice came in haste at dawn, Bread-nibbler stood up first, enraged at his son's death, and thus he spoke.

"Friends, even if I alone had suffered great wrong from the Frogs, assuredly this is a first essay at
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eĩmi ἰγὶ νῦν ἑλεεινός, ἐπεὶ τρεῖς παῖδας ὀλέσσα. καὶ τὸν μὲν πρῶτὸν γε κατέκτανεν ἀρπάξασα ἐχθιστὸς γαλέη, τρώγλης ἐκτοσθὲν ἐλοῦσα. τὸν δὲ ἄλλον πάλιν ἄνδρες ἀπεπνεύσας ἐσὰς μόρον εἶλξαν κανονέρας τέχνας ξύλινον δόλον ἐξευρόντες, ἣν παγίδα καλέοντι, μνών ὀλέτειραν ἐναύσαν. ὦ τρίτος ἡ, ἀγαπητὸς ἐμοὶ καὶ μητέρι κεδυῆ, τοῦτον ἀπέπνεειν Ψυσίγναθος ἐσὰς βυθὸν ἄξας. ἀλλ᾽ ἀγεθοῦ ὀπλισόμεσθα καὶ ἐξελθωμεν ἐπ᾽ αὐτοὺς σώματα κοσμήσαντες ἐν ἐνεσὶ δαιδαλέουσιν.

Ταύτ᾽ εἰπὼν ἀνέπεισε καθοπλίζεσθαι ἀπαντάς. καὶ τοὺς μὲν ῥ ἐκόρυσεν Ἀρης πολέμου μεμηλώσ. κυνημίδας μὲν πρῶτον ἐφήμοσαν εἰς δύο μοίρας ῥήζαντες κυάμους χλωροὺς, κυνῆσας δ᾽ ἐκάλυπτον, ὅσι αὐτοὶ διὰ νυκτὸς ἐπιστάντες κατέτρωζαν. θώρηκας δ᾽ εἰχὼν καλαμοστεφέων ἀπὸ βυρσῶν, ὅσι γαλέην δείραντες ἐπισταμένους ἐποίησαν. ἀσπίσι δ᾽ ἡ λύχνου τὸ μεσόμφαλον ἡ δὲ νῦ λόγχη εὐμήκεις βελώναι, παγχάλκεοι ἔργον Ἀρηος. ἡ δὲ κόρυς τὸ λέπτοιν ἐπὶ κροτάφοις ἔρεβίθου. οὔτω μὲν μίμες ἦσαν ἐν ὅπλοις. ὡς δ᾽ ἐνόησαν βάτραχοι, ἐξανέδυσαν ἀφ᾽ ὅδατος, ἐς δ᾽ ἐνα χώρον ἐλθόντες βουλὴν ἄναγγον πολέμοιο κακοῦ. σκεπτομένων δ᾽ αὐτῶν, πόθεν ἡ στάσις, ἡ τίς ὁ θυμός, κηρυξεν ἐγινώθεν ἀλθεὸς φέρων ράβδον μετὰ χερσίν, Τυρογλύμην νῦ ὁ μεγαλήτερος Ἐμβάσιχυτρος, ἀγγέλλων πολέμοιο κακὴν φάτιν, εἰπὲ τε τοῖς ὦ βάτραχοι, μίμες ὑμῖν ἀπειλήσαντες ἐπεμψαν εἰπὲν ὀπλίζεσθαι ἐπὶ πτόλεμόν τε μάχην τε. εἰδον γὰρ καθ᾽ ὅδωρ Ψιχάρπαγα, ὄντερ ἐπεφυνεν
mischief for you all. And now I am pitiable, for I have lost three sons. First the abhorred ferret seized and killed one of them, catching him outside the hole; then ruthless men dragged another to his doom when by unheard-of arts they had contrived a wooden snare, a destroyer of Mice, which they call a trap. There was a third whom I and his dear mother loved well, and him Puff-jaw has carried out into the deep and drowned. Come, then, and let us arm ourselves and go out against them when we have arrayed ourselves in rich-wrought arms."

With such words he persuaded them all to gird themselves. And Ares who has charge of war equipped them. First they fastened on greaves and covered their shins with green bean-pods broken into two parts which they had gnawed out, standing over them all night. Their breast plates were of skin stretched on reeds, skilfully made from a ferret they had flayed. For shields each had the centre-piece of a lamp, and their spears were long needles all of bronze, the work of Ares, and the helmets upon their temples were pea-nut shells.

So the Mice armed themselves. But when the Frogs were aware of it, they rose up out of the water and coming together to one place gathered a council of grievous war. And while they were asking whence the quarrel arose, and what the cause of this anger, a herald drew near bearing a wand in his paws, Pot-visitor the son of great-hearted Cheese-carver. He brought the grim message of war, speaking thus:

"Frogs, the Mice have sent me with their threats against you, and bid you arm yourselves for war and battle; for they have seen Crumb-snatcher in the
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ύμέτερος βασιλεύς Φυσίγναθος. ἀλλὰ μάχεσθε, οὗτως ἐν βατράχοισιν ἀριστῆς γεγάσθε.

"Ὡς εἰπὼν ἀπέφημεν λόγος δ’ εἰς οὖν ἀμύμων εἰσελθὼν ἐτάραξε φρένας βατράχων ἀγερώχων. μεμφομένων δ’ αὐτῶν Φυσίγναθος εἶπεν ἀναστάς.

"Ὡ φίλοι, οὐκ ἔκτεινον ἐγὼ μῦν, οὐδὲ κατείδου ὀλλύμενον πάντως δ’ ἐπνύγη παίζων παρὰ λίμνην, νήσεως τὰς βατράχων μμούμενοι; οἱ δὲ κάκιστοι νῦν ἐμὲ μέμφονται τὸν ἀναίτιον ἀλλ’ ἀγε βουλὴν ξητῆσωμεν, ὅπως δολίους μᾶς ἐξολέσωμεν. τοὐγάρ ἐγὼν ἔρεω, ὥς μοι δοκεῖ εἶναι ἀριστα.

σώματα κοσμήσαντες ἐν ὅπλοισ στόμοι ἀπαντεῖν ἄκροι πάρ χείλεσιν, ὅπου κατάκρημνος ὁ χῶρος ἦν ὅπου ὅρμηθέντες ἐφ’ ἥμεας ἐξέλθωσιν, δραξάμενοι κορόθων, ὅταν σχέδον ἀντίος ἔλθῃ, ἐς λίμνην αὐτοὺς σὺν ἑκέιναις ἐνθ’ βάλωμεν. οὕτω γὰρ πυνάντες ἐν ὕδατι τοὺς ἄκολυμβους στήσομεν εὐθύμως τὸ μυκτόνων δοῦν τρόπαιον.

"Ὡς εἰπὼν ἀνέπεσε καθοπλίξεθαι ἀπαντας. φύλλους μὲν μαλαχῶν κυμάς ἔας ἀμφεκάλυψαν, θώρηκας δ’ εἰχον καλῶν χλοερῶν ἀπὸ σευτλῶν, φύλλα δὲ τῶν κραμβῶν εἰς ἀστίδας εὑ ἢκισαν, ἐγχος δ’ ἀξυσχούοντο Ἑκάστῳ μακρὸς ἀρήρει, καὶ τὰ κέρα κοχλιῶν λεπτῶν ἐκάλυπτε κάρηνα. φραξάμενοι δ’ ἐστησαν ἐπ’ ὅχθης ὑψηλῆν σεῖντες λόγχας, θυμοῦ δ’ ἐμπλήσατο Ἑκάστος.

Ζεῦς δὲ θεοὺς καλεῖςας εἰς οὐρανὸν ἀστερέοντα, καὶ πολέμου πληθῦν δεῖξας κρατεροὺς τε μαχητάς, πολλάκις καὶ μεγάλους ἡ’ ἐγχεα μακρὰ φέροντας, οίοις Κενταύρων στρατὸς ἕρχεται ἠδὲ Γιγάντων,
water whom your king Puff-jaw slew. Fight, then, as many of you as are warriors among the Frogs."

With these words he explained the matter. So when this blameless speech came to their ears, the proud Frogs were disturbed in their hearts and began to blame Puff-jaw. But he rose up and said:

"Friends, I killed no Mouse, nor did I see one perishing. Surely he was drowned while playing by the lake and imitating the swimming of the Frogs, and now these wretches blame me who am guiltless. Come then; let us take counsel how we may utterly destroy the wily Mice. Moreover, I will tell you what I think to be the best. Let us all gird on our armour and take our stand on the very brink of the lake, where the ground breaks down sheer; then when they come out and charge upon us, let each seize by the crest the Mouse who attacks him, and cast them with their helmets into the lake; for so we shall drown these dry-bobs\(^1\) in the water, and merrily set up here a trophy of victory over the slaughtered Mice."

By this speech he persuaded them to arm themselves. They covered their shins with leaves of mallows, and had breastplates made of fine green beet-leaves, and cabbage-leaves, skilfully fashioned, for shields. Each one was equipped with a long, pointed rush for a spear, and smooth snail-shells to cover their heads. Then they stood in close-locked ranks upon the high bank, waving their spears, and were filled, each of them, with courage.

Now Zeus called the gods to starry heaven and showed them the martial throng and the stout warriors so many and so great, all bearing long spears; for they were as the host of the Centaurs

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\(^1\) _lit._ "those unable to swim."
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ἡδὸν γελῶν ἐρέεινε· τίνες βατράχοισιν ἄρωγοι ἡ μυσὶν ἀθανάτων; καὶ Ἀθηναίην προσέειπεν.

"Ὡς θύγατερ, μυσὶν ἡ μα βοηθήσουσα πορεύσῃ; καὶ γάρ σου κατὰ νήν ἀεὶ σκιρτῶσιν ἀπαντεῖς κνίσασθε τερπόμενοι καὶ ἐδέσμασι παυτοδαποῖαιν.

"Ὡς ἄρ’ ἐφή Κρονίδης· τὸν δὲ προσέειπεν Ἀθήνη· ὁ πάτερ, οὐκ ἂν πώποτ’ ἐγὼ μυσὶ τειρομένοισιν ἐλθοῖν ἑπαρχοῖς, ἐπεὶ κακὰ πολλὰ μ’ ἐοργαν στέμματα βλάπτουσε καὶ λύχνους εἶνεκ’ ἐξαιτίαν. 180 ταῦτο δὲ μου λήν ἐδακε φρένας, οἷον ἐρεξαν. πέπλον μου κατέρρωσαν, ὃν ἐξύφανα καμοῦσα ἐκ ῥοδάνης λεπτῆς καὶ στήμονα λεπτὸν ἐνήσαν, καὶ τρώγλας ἐτέλεσαν· ὃ δ’ ἥπητίς μοι ἐπέστη καὶ πράσσει με τόκον· τὸ δὲ ρίγιον ἀθανάτοισιν.

χρησαμένη γάρ ὕφανα καὶ οὐκ ἔχω ἀνταποδοδίαν. ἀλλ’ οὐδ’ ὃς βατράχοισιν ἀρηγήμεν οὖν ἐθελήσω. εἰσὶ γάρ οὐδ’ αὐτοὶ φρένας ἔμπεδοι, ἀλλὰ μὲ πρώην ἐκ πολέμου ἀνιούσαν, ἐπεὶ λήν ἐκοπτόθην, ὑπνοῦ δευμόμενην οὐκ ἔιασαν θορυβοῦντες οὐδ’ ὅλγον καταμῦσαν· ἐγὼ δ’ ἀνπυνος κατεκείμην, τὴν κεφαλὴν ἀλγοῦσα, ἔως ἐβόησεν ἀλέκτωρ. ἀλλ’ ἂγε παυσώμεσα, θεοί, τούτουσιν ἀρήγειν, μὴ νῦ τις ἱμείων τρωθῇ βέλει ἐξονευτί· εἰσὶ γὰρ ἀγχέμαχοι, καὶ εἰ θεοί ἀντίον ἔλθοι· 190 πάντες δ’ οὐρανόθεν τερπόμεθα δήην ὀρῶντες.

"Ὡς ἄρ’ ἐφή· τῇ δ’ αὖτ’ ἐπεπείθοντο θεοὶ ἀλλοι, πάντες ὁμός δ’ εἰσῆλθον ἀολλέες εἰς ἑνα χύρον.

Καὶ τὸτε κώνωπες μεγάλας σάλπιγγας ἔχοντες δεινὸν ἑσάλπιγγαν πολέμου κτύπον· οὐρανόθεν δὲ 200 Ζεὺς Κρονίδης βρόντησε, τέρας πολέμοιο κακοῖο.

Πρῶτος δ’ Ὄησιβόας Δειχήνωρα οὔτασε δουρὶ

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and the Giants. Then he asked with a sly smile; "Who of the deathless gods will help the Frogs and who the Mice?" And he said to Athena;

"My daughter, will you go aid the Mice? For they all frolic about your temple continually, delighting in the fat of sacrifice and in all kinds of food."

So then said the son of Cronos. But Athena answered him: "I would never go to help the Mice when they are hard pressed, for they have done me much mischief, spoiling my garlands and my lamps too, to get the oil. And this thing that they have done vexes my heart exceedingly: they have eaten holes in my sacred robe, which I wove painfully spinning a fine woof on a fine warp, and made it full of holes. And now the money-lender is at me and charges me interest which is a bitter thing for immortals. For I borrowed to do my weaving, and have nothing with which to repay. Yet even so I will not help the Frogs; for they also are not considerate: once, when I was returning early from war, I was very tired, and though I wanted to sleep, they would not let me even doze a little for their outcry; and so I lay sleepless with a headache until cock-crow. No, gods, let us refrain from helping these hosts, or one of us may get wounded with a sharp spear; for they fight hand to hand, even if a god comes against them. Let us rather all amuse ourselves watching the fight from heaven."

So said Athena. And the other gods agreed with her, and all went in a body to one place.

Then gnats with great trumpets sounded the fell note of war, and Zeus the son of Cronos thundered from heaven, a sign of grievous battle.

First Loud-croaker wounded Lickman in the belly,
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εσταότ' εν προμάχοις κατά γαστέρα ες μέσον ἦπαρ·
καὶ δ' ἔπεσεν πρηνής, ἀπαλάς δ' ἐκόνισεν θείρας.
[δούτησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.] 205
Τρωγλοδύτης δὲ μετ' αὐτοῦ ἀκόνισε Πηλείωνα,
πήξεν δ' ἐν στέρφῳ στιβαρόν δόρυ· τὸν δὲ πεσόντα
eίλε μέλας θάνατος, ψυχὴ στόματος δ' ἔξεπτη.
Σευτλαίος δ' ἂρ ἔπεφε βαλόν κέαρ 'Εμβασίχυτρον.
'Αρτοφάγος δὲ Πολύφωνον κατὰ γαστέρα τύψεν· 210
ἤρπη δὲ πρηνής, ψυχὴ δὲ μελέων ἔξεπτη.
Λιμνᾶχαρις δ' ὡς εἶδεν ἀπολλύμενον Πολύφωνον,
Τρωγλοδύτην ἀπαλοῦ δ' αὐχένος τρῶσεν ἐπιθάς
πέτρῳ μνησεὶ· τοὺν δὲ σκότος ὅσε κάλυψε 1]
213 'Ωκυμίδην δ' ἄχος εἶλε καὶ ἤλασεν ὄξει σχοίνῳ,
οὐδ' ἔξεπαισεν ἐγχος ἑαντίον· ἤρπη δ' εὐθὺς.
Δελχήωρ δ' αὐτῶν τιτύσκετο δουρὶ φαείῳ
καὶ βάλεν, οὐδ' ἀφάμαρτε, καθ' ἤπατος· ὡς δ' ἐνόησε
Κοστοφάγον φεύγοντα, βαθεῖαις ἐμπεσεν ὀχθαῖς.
ἀλλ' οὐδ' ὡς ἀπέληγε μάχης, ἀλλ' ἤλασεν αὐτὸν·
κάππεσε δ', οὐδ' ἀνένευσεν· ἐβάπτετο δ' ἁίματι
λήμνη
πορφυρέω, αὐτὸς δ' παρ' ἦμων ἔξετανύσθη
χορδήσιν λιπαρηίς τε πειρόμενος λαγόνεσσιν.
Τυροφάγον δ' αὐτῆσιν ἐπ' ὀχθαῖς ἔξεναιρίξεν.

* * *
Πτερομυλύφον δ' ἐπιδῶν Καλαμύνθιος ἐς φόβουν
ἡλθεν,
ἣντο δ' ἐς λίμνην φεύγων, τὴν ἀσπίδα ρίψας. 217
Φιλτραῖον δ' ἄρ' ἔπεφεν ἀμύμων Ἐμβασίχυτρος.
[Τρόχαρις δὲ τ' ἔπεφεν Πτερομοφάγον βασιληᾶ,]
χερμαδίῳ πλήξας κατὰ βρέγματος· ἐγκέφαλος δὲ
ἐκ ρινῶν ἐσταξε, παλάσετο δ' ἁίματι γαία.

1 Omitted by Baumeister and by many MSS.
right through the midriff. Down fell he on his face and soiled his soft fur in the dust: he fell with a thud and his armour clashed about him. Next Troglodyte shot at the son of Mudman, and drove the strong spear deep into his breast; so he fell, and black death seized him and his spirit flitted forth from his mouth. Then Beety struck Pot-visitor to the heart and killed him, and Bread-nibbler hit Loud-crier in the belly, so that he fell on his face and his spirit flitted forth from his limbs. Now when Pond-larker saw Loud-crier perishing, he struck in quickly and wounded Troglodyte in his soft neck with a rock like a mill-stone, so that darkness veiled his eyes. Thereat Ocmides was seized with grief, and struck out with his sharp reed and did not draw his spear back to him again, but felled his enemy there and then. And Lickman shot at him with a bright spear and hit him unerringly in the midriff. And as he marked Cabbage-eater running away, he fell on the steep bank, yet even so did not cease fighting but smote that other so that he fell and did not rise again: and the lake was dyed with red blood as he lay outstretched along the shore, pierced through the guts and shining flanks. Also he slew Cheese-eater on the very brink . . . . . . But Reedy took to flight when he saw Ham-nibbler, and fled, plunging into the lake and throwing away his shield. Then blameless Pot-visitor killed Brewer and Water-larker killed the lord Ham-nibbler, striking him on the head with a pebble, so that his brains flowed out at his nostrils and the earth was bespattered
BATTLE OF FROGS AND MICE

Λειχοπίνακα δ’ ἐπεφυνεν ἀμύμων Βορβοροκοίτης, 230 ἐγχει ἐπαιξας· τὸν δὲ σκότος ἅσσε κάλυψεν.
Πρασσαίος δ’ ἐπιδῶν ποδὸς εἰλκυσε νεκρὸν ἐόντα,
ἐν λίμνη δ’ ἀπέτυχη κρατήσας χειρὶ τένοντα.
Ψεχάρπαξ δ’ ἤμων ἐτάρων περὶ τεθνειώτων
καὶ βάλε Πρασσαίον μῆτω γαίης ἐπιβάντα·
πιπτε δὲ οἱ πρόσθεν, ψυχὴ δ’ Ἀιδόσδε βεβήκει.
Κραμβοβάτης δ’ ἐσιδῶν πηλοῦ δράκα ῥύψεν ἐπ’
αὐτὸν,
καὶ τὸ μέτωπον ἐχρίσε καὶ ἐξετύφλων παρὰ μικρὸν.
ἀργίσθη δ’ ἄρ’ ἐκεῖνος, ἕλων δὲ τε χειρὶ παχεῖ
κεύμενον ἐν πεδίῳ λίθον ὀμβριμον, ἄχθος ἀρούρης, 240
τῷ βάλε Κραμβοβάτην ὑπὸ γούνατα· πᾶσα δ’
ἐκλάσθη
κνήμη δεξιερῆ, πέσε δ’ ὑπτίος ἐν κοινήσων.
Κρανγασίδης δ’ ἤμων καὶ αὐθὲς βαίων ἐπ’ αὐτὸν,
τύψε δὲ μιν μέσσην κατὰ γαστέρα: πᾶς δὲ οἱ εἰσὼ
ὀξύσχοινος ἔδυνε, χαμαλ δ’ ἐκχυνντο ἀπαντά
ἐγκατ’ ἐφελκομένῳ ὑπὸ δούρατι χειρὶ παχεῖ.
Τρωγλοδύτης δ’ ὦς εἰδεν ἐπ’ οὐχθησίν ποταμῶν,
σκάζων ἐκ πολέμου ἀνεχάζετο, τείρετο δ’ αἰνῶς·
ellido δ’ ἐς τάφρους, ὑπποῖς φύγῃ αἰτήν δελθθον.
Τροβάρτης δ’ ἐβαλεν Φυσιγναθὸν ἐς πόδα ἄκρον. 250
ἔσχατα δ’ ἐκ λίμνης ἀνεδύσατο, τείρετο δ’ αἰνῶς·

* * * *

Πρασσαίος δ’ ὦς εἰδεν θ’ ἡμῖτπουν προπεσόντα,
ἡλθε διὰ προμάχων καὶ ἀκοντισεν ὅζει σχοινῳ.
οὐδ’ ἔρρηξε σάκος, σχέτο δ’ αὐτοῦ δουρός ἀκωκῆ.
τοῦ δ’ ἐβαλε τρυφάλειαιν ἀμύμωνο καὶ τετράχυτρον 255
dios Ὁριγανίων, μμοῦμενοι αὐτῶν Ἁρη,
[δε μόνος ἐν βατράχουσιν ἀρίστευεν καθ’ ὀμλων]
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with blood. Faultless Muck-coucher sprang upon Lick-platter and killed him with his spear and brought darkness upon his eyes: and Leeky saw it, and dragged Lick-platter by the foot, though he was dead, and choked him in the lake. But Crumb-snatcher was fighting to avenge his dead comrades, and hit Leeky before he reached the land; and he fell forward at the blow and his soul went down to Hades. And seeing this, Cabbage-climber took a clod of mud and hurled it at the Mouse, plastering all his forehead and nearly blinding him. Thereat Crumb-snatcher was enraged and caught up in his strong hand a huge stone that lay upon the ground, a heavy burden for the soil: with that he hit Cabbage-climber below the knee and splintered his whole right shin, hurling him on his back in the dust. But Croakerson kept him off, and rushing at the Mouse in turn, hit him in the middle of the belly and drove the whole reed-spear into him, and as he drew the spear back to him with his strong hand, all his foe's bowels gushed out upon the ground. And when Troglodyte saw the deed, as he was limping away from the fight on the river bank, he shrank back sorely moved, and leaped into a trench to escape sheer death. Then Bread-nibbler hit Puff-jaw on the toes—he came up at the last from the lake and was greatly distressed . . . And when Leeky saw him fallen forward, but still half alive, he pressed through those who fought in front and hurled a sharp reed at him; but the point of the spear was stayed and did not break his shield. Then noble Rueful, like Ares himself, struck his flawless head-piece made of four pots—he only among the
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ορμησεν ο άρ' ἐπ' αὐτόν· ο ος ἦδεν, οὐχ ὑπέ-μεινεν
ἡρωα κρατερόφρον', ἔδυ δ' ἐν βένθεσι λίμνης.
'Ἡν δὲ τις ἐν μύσιν Μεριδάρπαξ, ἔξοχος ἀλλων,

Κυαίσωνος φίλοσ νίος ἀμύμονος Ἀρτεπιβούλου,
οἶκαδ' ίδων πολέμοιο μετασχεῖν παῖδ' ἐκέλευσεν
αὐτός δ' ἐστήκει γαυρούμενος ὡς κατὰ λίμνην.
οὗτος ἀναρπάξαι βατράχων γενεὴν ἐπαπείλει,2
καὶ ρήξας καρύν μέσην ῥάχιν εἰς δύο μοῖρας
φράγγην ἀμφοτέρωσιν ἐν ὀμοῖς χείρας ἐθηκεν·
οὶ δὲ τάχος δείσαντες ἔβαν πάντες κατὰ λίμνην,
καὶ νῦ κεν ἐξετέλεσαν, ἐπεί μέγα οἱ σθένοι ἦν,
εἰ μὴ ἄρ' ὡς νόσησε πατὴρ ἄνδρων τε θεῶν τε,
καὶ τότε ἀπολλυμένους βατράχους φύκτειρε Κρονίων
κινήσας δὲ κάρυ τοῖν ἐφθέγξατο φωνὴν·

"Ω πότοι, ἢ μέγα ἔργον ἐν ὀφθαλμοῖς ὅρῳμαι·
οὐ μικρὸν ἐκπλήσσει Μεριδάρπαξ, ὡς κατὰ λίμνην
ἀρπάξ ἐν βατράχοισιν ἀμείβεται· ἀλλὰ τάχιστα
Παλλάδα πέμψωμεν πολεμόκλων, ἢ καὶ Ἄρηα, 275
οἳ μιν ἐπισχήσουσι μάχης κρατερόν περ ἐόντα.

"Ως ἄρ' ἐφι Κρονίδης· "Ἡρη δ' ἀπαμείβετο μύθου
οὐτ' ἄρ' Ἀθηναίης, Κρονίδης, σθένος, οὔτε Ἀρηος
ἰσχύσει βατράχοισιν ἀρηγίμεν ἀπ' τῶν ὀλεθρον.
ἀλλ' ἄγε πάντες ἠμὲν ἀρηγόνες· ἢ τὸ σὸν ὀπλον
κινεῖσθω μέγα Τιτανοκτόνον ὃβριμοργών,
ὁ ποτε καὶ Καπανῆα κατέκτανες ὃβριμον ἄνδρα
cαι μέγαν Ἴηκελαδον καὶ ἀγρία φύλα Γιγάντων,
κινεῖσθω· οὕτω γὰρ ἄλωσται, ὡστὶς ἀριστος.

1 Κρείλωνος, Baumeister.
2 This may be a parody of Orion's threat in Hesiod, Astronomy, frag. 4.

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Frogs showed prowess in the throng. But when he saw the other rush at him, he did not stay to meet the stout-hearted hero but dived down to the depths of the lake.

Now there was one among the Mice, Slice-snatcher, who excelled the rest, dear son of Gnawer the son of blameless Bread-stealer. He went to his house and bade his son take part in the war; but he himself stood exulting by the lake. This warrior threatened to destroy the race of Frogs utterly, and splitting a chestnut-husk into two parts along the joint, put the two hollow pieces as armour on his paws: then straightway the Frogs were dismayed and all rushed down to the lake, and he would have made good his boast—for he had great strength—had not the Son of Cronos, the Father of men and gods, been quick to mark the thing and pitied the Frogs as they were perishing. He shook his head, and uttered this word:

"Dear, dear, how fearful a deed do my eyes behold! Slice-snatcher makes no small panic rushing to and fro among the Frogs by the lake. Let us then make all haste and send warlike Pallas or even Ares, for they will stop his fighting, strong though he is."

So said the Son of Cronos; but Hera answered him: "Son of Cronos, neither the might of Athena nor of Ares can avail to deliver the Frogs from utter destruction. Rather, come and let us all go to help them, or else let loose your weapon, the great and formidable Titan-killer with which you killed Capaneus, that doughty man, and great Enceladus and the wild tribes of Giants; ay, let it loose, for so the most valiant will be slain."

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'Ως ἂρ' ἔφη· Κρονίδης δ' ἔβαλε ψολόεντα κεραυνόν. 285
πρῦτα μὲν ἐβρύντησε, μέγαν δ' ἐκλέξεν 'Ολυμπον,
αὐτάρ ἐπείτα κεραυνόν, δειμαλέον Δίος ὅπλον,
هة ἐπιδιωκότα· ὁ δ' ἄρ' ἐπτατο χειρὸς ἀνάκτος.
πάντας μὲν ὥ' ἐφόβησε βαλῶν ἔπ' τούσδε [κεραυνών] 290
ἀλλ' οὐδ' ὡς ἀπέληγε μνῷον στρατός, ἀλλ' ἔτι
μᾶλλον ἔλπετο πορθήσεων βατράχων γένος αἰχμητάων,
εἰ μὴ ἂπ' Ἄνδρον βατράχους φίλτερε Κρονίων,
δ' ὅρα τότ' ἐν βατράχουσιν ἄρωγοϊς εὐθὺς ἐπεμψεν.
'Ἡλθον δ' ἐξαιρήθησαν νωτάκμονες, ἀγκυλοχήλαι,
λοξοβάται, στρεβλοῖ, ψαλιδόστομοι, ὀστρακό-
ders, 295
ὀστοφυές, πλατύσωτοι, ἀποστάλβοντες ἐν ὅμοις,
βλαιοῖ, χειροτέννοπτες, ἁπ' ἑτέρων ἐσορώντες,
δικτάποδες, δικέραιοι, ἀτειρεῖς, οἱ δὲ καλεύουσι
καρκίνοι, οὐ ὥ' μνῷον οὐρᾶς στομάτεσσιν ἐκοπτοῦν
ηδὲ πόδας καὶ χείρας· ἀνεγράμποτον δὲ λόγχαι. 300
τοὺς δὲ ὑπέδεικεν πάντες μῦες, οὐδ' ἐτ' ἐμείναν,
ἐς δὲ φυγῇν ἐτράπτοντο· ἐδύσετο δ' ἠλιος ἡδή,
καὶ πόλεμον τελετὴ μονομέρου ἐξετελέσθη.
BATTLE OF FROGS AND MICE, 285–303

So said Hera: and the Son of Cronos cast a lurid thunderbolt: first he thundered and made great Olympus shake, and then cast the thunderbolt, the awful weapon of Zeus, tossing it lightly forth. Thus he frightened them all, Frogs and Mice alike, hurling his bolt upon them. Yet even so the army of the Mice did not relax, but hoped still more to destroy the brood of warrior Frogs. Only, the Son of Cronos, on Olympus, pitied the Frogs and then straightway sent them helpers.

So there came suddenly warriors with mailed backs and curving claws, crooked beasts that walked sideways, nut-cracker-jawed, shell-hided: bony they were, flat-backed, with glistening shoulders and bandy legs and stretching arms and eyes that looked behind them. They had also eight legs and two feelers—persistent creatures who are called crabs. These nipped off the tails and paws and feet of the Mice with their jaws, while spears only beat on them. Of these the Mice were all afraid and no longer stood up to them, but turned and fled. Already the sun was set, and so came the end of the one-day war.
OF THE ORIGIN OF HOMER AND HESIOD, AND THEIR CONTEST
ΠΕΡΙ ΟΜΗΡΟΥ ΚΑΙ ΗΣΙΟΔΟΥ
ΚΑΙ ΤΟΤ ΓΕΝΟΤΣ ΚΑΙ ΑΓΩΝΟΣ ΑΤΤΩΝ

313¹ "Ομηρον καὶ Ἡσιόδος τοὺς θειοτάτους ποιητὰς
πάντες ἄνθρωποι πολίταις ἰδίους εὐχοῦται γενέσθαι.
ἄλλο Ἡσιόδος μὲν τὴν ἰδίαν ὅνομασας
πατρίδα πάντας τῆς φιλονεικίας ἀπῆλλαξεν εἰπὼν
ὡς ὁ πατήρ αὐτοῦ ²
εἴσατο δ' ἄγχ' Ἑλικώνως ὠξυρή ἐνὶ κώμῃ
"Ασκρην, χείμα κακῆ, θέρει ἄργαλε, οὐδὲ ποτ' ἐσθλῇ.

"Ομηρον δὲ πᾶσαι ὡς εἰπεῖν αἱ πόλεις καὶ οἱ
ἀποκοιν αὐτῶν παρ' ἑαυτοῖς γεγενήθαι λέγουσιν,
καὶ πρώτοι γε Σμυρναῖοι Μέλητος ὑπὸ τοῦ παρʼ
aυτὸς ποταμοῦ καὶ Κρηθηδός νύμφης κεκλησθαί
φασι πρότερον Μελησιγένη, ὑστερον μέντοι τυ-
φλωθέντα "Ομηρον μετονομασθήναι διὰ τὴν παρ'
aυτοῦ ἐπὶ τῶν τοιουτῶν συνήθη προσηγορίαν.
Χιοὶ δὲ πάλιν τεκμήρια φέρουσιν ἵδιον εἶναι
πολίτην λέγουτες καὶ περισσοφέροντες τινὰς ἐκ τοῦ
γένους αὐτοῦ παρ' αὐτοῖς Ὁμηρίδας καλομένους.
Κολοφόνιοι δὲ καὶ τόπον δεικνύουσιν, ἐν φασὶν
αὐτῶν γράμματα διδάσκοντα τῆς ποιήσεως ἄρ-
ξασθαι καὶ ποιήσαι πρῶτον τὸν Μαργίτην.

Περὶ δὲ τῶν γονέων αὐτοῦ πᾶλιν πολλῆ δια-
φωνία παρὰ πᾶσιν ἐστίν. Ἐλλάνικος μὲν γὰρ

¹ Goettling's paging. ² Works and Days, 639 f.
OF THE ORIGIN OF HOMER AND HESIOD, AND OF THEIR CONTEST

Everyone boasts that the most divine of poets, Homer and Hesiod, are said to be his particular countrymen. Hesiod, indeed, has put a name to his native place and so prevented any rivalry, for he said that his father "settled near Helicon in a wretched hamlet, Ascra, which is miserable in winter sultry in summer, and good at no season." But, as for Homer, you might almost say that every city with its inhabitants claims him as her son. Foremost are the men of Smyrna who say that he was the Son of Meles, the river of their town, by a nymph Cretheis, and that he was at first called Melesigenes. He was named Homer later, when he became blind, this being their usual epithet for such people. The Chians, on the other hand, bring forward evidence to show that he was their countrymen, saying that there actually remain some of his descendants among them who are called Homericidae. The Colophonians even show the place where they declare that he began to compose when a schoolmaster, and say that his first work was the Margites.

As to his parents also, there is on all hands great disagreement. Hellanicus and Cleanthes say his
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314 καὶ Κλεάνθης Μαίονα λέγουσιν, Εὐγαῖον δὲ Μέλητα, Καλλικλῆς δὲ Μνασαγόραν, Δημόκριτος δὲ ὁ Τροιζήνιος Δαίμονα ἐμπόρον, ἐνιοὶ δὲ Θαμύραν. Ἀγνύττιοι δὲ Μενέμαχον ἱερογραμματέα, εἰσὶ δὲ, οἱ Τηλέμαχον τὸν Ὀδυσσέως μητέρα δὲ οἱ μὲν Μήτων, οἱ δὲ Κρηθηίδα, οἱ δὲ Θεμίστην, οἱ δὲ Εὐγνηθῶ, ἐνιοὶ δὲ Ἰδακησίαν τινὰ ὑπὸ Φοινίκων ἀπεμποληθεῖσαν, οἱ δὲ Καλλιόπην τὴν Μοῦσαν, τινὲς δὲ Πολυκάστην τὴν Νέστορος.

'Εκαλεῖτο δὲ Μέλης, ὡς δὲ τινὲς φασί, Μελησιγένης, ὡς δὲ ἐνιοὶ, Ἁλτης. ὁνομασθήναι δὲ αὐτὸν φασί τινες "Ομηρον διὰ τὸ τὸν πατέρα αὐτοῦ ὁμηρον δοθήναι ὑπὸ Κυπρίων Πέρσαις, οἱ δὲ διὰ τὴν πήρωσιν τῶν ὄμματων" παρὰ γὰρ τοὺς Αἰολεύσιν οὕτως οἱ πηροὶ καλοῦνται. ὁπερ δὲ ἀκηκόαμεν ἐπὶ τοῦ θειοτάτου αὐτοκράτορος Ἀδριανοῦ εἰρημένον ὑπὸ τῆς Πυθίας περὶ 'Ομηροῦ, ἐκθησόμεθα. τοὺ γὰρ βασιλέως πυθμένου, πόθεν "Ομηρος καὶ τίνος, ἀπεφοίβασε δι' ἐξαμέτρου τόνδε τὸν τρόπον·

"Ἀγνωστὸν μ᾽ ἔρεας γενεὴν καὶ πατρίδα γειάν ἀμβροσίον σειρήνοις; ἔδος δ' Ἰδακησίος ἐστιν, Τηλέμαχος δὲ πατήρ καὶ Νεστορῆ Ἐπικάστη μήτηρ, ἢ μν ἐτίκτε βροτῶν πολυ πάνσοφον ἄνδρα.

οἷς μάλιστα δεῖ πιστεύειν διὰ τὸ τὸν πυθμένον καὶ τὸν ἀποκρινόμενον, ἄλλως τε οὕτως τοῦ ποιητοῦ μεγαλοφυῶς τὸν προπάτορα διὰ τῶν ἑπῶν δεδοξακότος.

1 Rzach: Θαμύραν, Flach.

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father was Maeon, but Eugaeon says Meles; Callicles is for Mnesagoras, Democritus of Troezen for Daëmon, a merchant-trader. Some, again, say he was the son of Thamyras, but the Egyptians say of Menemachus, a priest-scribe, and there are even those who father him on Telemachus, the son of Odysseus. As for his mother, she is variously called Metis, Cretheis, Themista, and Eugnetho. Others say she was an Ithacan woman sold as a slave by the Phoenicians; others, Calliope the Muse; others again Polycasta, the daughter of Nestor.

Homer himself was called Meles or, according to different accounts, Melesigenes or Altes. Some authorities say he was called Homer, because his father was given as a hostage to the Persians by the men of Cyprus; others, because of his blindness; for amongst the Aeolians the blind are so called. We will set down, however, what we have heard to have been said by the Pythia concerning Homer in the time of the most sacred Emperor Hadrian. When the monarch inquired from what city Homer came, and whose son he was, the priestess delivered a response in hexameters after this fashion:

"Do you ask me of the obscure race and country of the heavenly siren? Ithaca is his country, Telemachus his father, and Epicasta, Nestor's daughter, the mother that bare him, a man by far the wisest of mortal kind." This we must most implicitly believe, the inquirer and the answerer being who they are—especially since the poet has so greatly glorified his grandfather in his works.
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'Ενιοι μὲν οὖν αὐτῶν προγενέστερον Ἡσιόδου φασίν εἶναι: τινὲς δὲ νεώτερον καὶ συγγενὴς. γενεαλογούσι δὲ οὕτως: Ἀπόλλωνος φασὶ καὶ Αἰθούσης τῆς Ποσειδώνος γενέσθαι Δίον, Δίον δὲ Πίερον, Πιέρου δὲ καὶ νύμφης Μεθώνης Ολυγρον, Ολύγρου δὲ καὶ Καλλιόπης Ὀρφέα, Ὀρφέως δὲ Δρῆν, [τοῦ δὲ Εὐκλέα 1], τοῦ δὲ Ἰαδμονίδην, τοῦ δὲ Φιλοτέρπην, τοῦ δὲ Ἐὐφημον, τοῦ δὲ Ἐπιφράδην, τοῦ δὲ Μελάνωπον, τούτου δὲ Δίον καὶ Ἀπελλήν, Δίου δὲ καὶ Πυκιμήδης τῆς Ἀπόλλωνος θυγατρὸς Ἡσιόδου καὶ Πέρσην. Ἀπελλοῦ δὲ Μαίωνα, Μαίωνος δὲ καὶ θυγατρὸς Μέλητος τοῦ ποταμοῦ Ὀμηρον.

Τινὲς δὲ συνακμάσαι φασίν αὐτοὺς ὅστε καὶ ἀγωνίσασθαι ὑμόσε ἐν Χαλκίδῃ τῆς Ἑυβοίας. 2 ποίησαντα γὰρ τὸν Μαργίτην "Ομηρον περίερχεσθαι κατὰ πόλιν ραψαράντα, ἐλθόντα δὲ καὶ εἰς Δελφοὺς περὶ τῆς πατρίδος αὐτοῦ πυνθάνεσθαι, τῆς εὖ, τῆν δὲ Πυθίαν εἰπεῖν.

ἔστων Ἰος νῆσος μητρὸς πατρίς, ἡ σεθαύντα δέξεται ἀλλὰ νέων παῖδων αἰνυγμα φύλαξαι.

τοῦ δὲ ἀκούσαντα περιστασθαι μὲν τὴν εἰς Ἰον ἀφίζην, διατρίβειν δὲ περὶ τὴν ἐκεὶ χώραν. κατὰ δὲ τὸν αὐτὸν χρόνον Γανύκτωρ ἐπιτάφιον τοῦ πατρὸς Ἀμφιδάμαντος, βασιλέως Ἑυβοίας, ἐπιτελῶν πάντας τοὺς ἐπισήμους ἀνδρὰς οὐ μόνον ῥώμη καὶ τάχει, ἀλλὰ καὶ σοφία ἐπὶ τὸν ἀγώνα μεγάλαις δώρεαις τίμων συνεκάλεσεν. καὶ οὕτωι οὖν ἐκ τύχης, ὃς φασίν, συμβαλόντες ἀλλήλους

1 Goettling's supplement.
2 Nietzsche: ἐν Ἀυλίδι τῆς Βοιωτίας, MSS.
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Now some say that he was earlier than Hesiod, others that he was younger and akin to him. They give his descent thus: Apollo and Æthusa, daughter of Poseidon, had a son Linus, to whom was born Pierus. From Pierus and the nymph Methone sprang Oeager; and from Oeager and Calliope Orpheus; from Orpheus, Dres; and from him, Eúcles. The descent is continued through Iadmonides, Philoterpes, Euphemus, Epiphrades and Melanopus who had sons Dius and Apelles. Dius by Pycimede, the daughter of Apollo had two sons Hesiod and Perses; while Apelles begot Macon who was the father of Homer by a daughter of the River Meles.

According to one account they flourished at the same time and even had a contest of skill at Chalcis in Euboea. For, they say, after Homer had composed the *Margites*, he went about from city to city as a minstrel, and coming to Delphi, inquired who he was and of what country? The Pythia answered:

"The Isle of Ios is your mother's country and it shall receive you dead; but beware of the riddle of the young children."\(^1\)

Hearing this, it is said, he hesitated to go to Ios, and remained in the region where he was. Now about the same time Ganyctor was celebrating the funeral rites of his father Amphidamas, king of Euboea, and invited to the gathering not only all those who were famous for bodily strength and fleetness of foot, but also those who excelled in wit, promising them great rewards. And so, as the story goes, the two went to Chalcis and met by

\(^1\) *Cf. The riddle of the fisher-boys which comes at the end of this work.*
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ηλθον εἰς τὴν Χαλκίδα. τοῦ δὲ ἀγώνος ἄλλοι τέ τινες τῶν ἐπισήμων Χαλκιδέων ἐκαθέζοντο κριταὶ καὶ μετ’ αὐτῶν Πανείδης, ἀδελφὸς δὲ τοῦ τετελευτηκότος. ἀμφοτέρων δὲ τῶν ποιητῶνθαναστῶς ἀγωνισμένων νικῆσαι φασὶ τὸν 'Ησίοδον τὸν τρόπον τούτον προελθόντα γὰρ εἰς τὸ μέσον πυνθάνεσθαι τοῦ 'Ομήρου καθ’ ἐν ἐκαστον, τὸν δὲ 'Ομηρον ἀποκρίνασθαι. φησίν οὖν 'Ησίοδος:

Τίθε Μέλητος,'Ομηρε, θεῶν ἀπὸ μῆδα εἰδὼς, εἴπ' ἄγε μοι πάμπρωτα, τί φέρτατόν ἐστι βροτοίσιν;

ΟΜΗΡΟΣ

'Ἀρχὴν μὲν μὴ φύναι ἐπιχθονίοισιν ἀριστον, φυντα δ' ὅπως ὠκιστα πύλας 'Αἴδαο περίσσαι.

316 'Ησίοδος τὸ δεῦτερον:

Εἴπ' ἄγε μοι καὶ τούτο, θεοῖς ἐπίεικε' 'Ομηρε, τί θυντοῖς κάλλιστον ὅλει ἐν φρεσίν εἰναι;

ὁ δὲ:

'Οπτῶτ' ἄν εὐφροσύνη μὲν ἔχῃ κάτα δήμον ἀπαντα,

δαιμόμοι, δ' ἄνδρας ἀκούξουνται ἀσιδοῦ ἦμενοι ἐξείης, παρὰ δὲ πλῆθοις τράπεζα σιτον καὶ κρεέων, μέθυ δ' ἐκ κρητῆρος ἀφύσσων οὐνοχόος φορέση καὶ ἐγχείη δεπάσσωι.

τούτο τί μοι κάλλιστον εὐλ φρεσίν εἴδεται εἰναι.

Ῥηθέντων δὲ τούτων τῶν ἐπίων, οὔτω σφοδρῶς φασὶ θανασθὴναι ὑπὸ τῶν Ἐλλήνων τοὺς στίχους ὡστε χρυσοὺς αὐτοὺς προσαγορεῦθηναι, καὶ ἔτι καὶ νῦν ἐν ταῖς κοιναῖς θυσίαις πρὸ τῶν δεξιων καὶ σπουδῶν προκατεύχεσθαι πάντας. ὁ δὲ

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chance. The leading Chalcidians were judges together with Paneides, the brother of the dead king; and it is said that after a wonderful contest between the two poets, Hesiod won in the following manner: he came forward into the midst and put Homer one question after another, which Homer answered. Hesiod, then, began:

"Homer, son of Meles, inspired with wisdom from heaven, come, tell me first what is best for mortal man?"

HOMER

"For men on earth 'tis best never to be born at all; or being born, to pass through the gates of Hades with all speed."

Hesiod then asked again:

"Come, tell me now this also, godlike Homer: what think you in your heart is most delightsome to men?"

Homer answered:

"When mirth reigns throughout the town, and feasters about the house, sitting in order, listen to a minstrel; when the tables beside them are laden with bread and meat, and a wine-bearer draws sweet drink from the mixing-bowl and fills the cups: this I think in my heart to be most delightsome."

It is said that when Homer had recited these verses, they were so admired by the Greeks as to be called golden by them, and that even now at public sacrifices all the guests solemnly recite them before feasts and libations. Hesiod, however, was annoyed
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Ἡσίοδος ἀγθεσθεὶς ἐπὶ τῇ ὸμήρου εὐημερίᾳ ἐπὶ τὴν τῶν ἀπόρων ὄρμησεν ἐπερώτησιν καὶ φησὶ ιούσδε τοὺς στίχους·

Μοῦσ᾽ ἀγεὶ 1 μοι τὰ τ᾽ ἐόντα τὰ τ᾽ ἐσσόμενα πρὸ τ᾽ ἐόντα,
τῶν μὲν μηδὲν Ἀείδη, σὺ δ᾽ ἄλλης μνήσαι ἀοιδῆς.
ὁ δὲ Ὅμηρος, βουλόμενος ἀκολούθως τὸ ἀπορον λύσαι, φησὶν.

Οὐδὲ ποτ᾽ ἀμφὶ Δίδος τύμβῳ καναχιήποδες ὑποὶ ἀρματα ὑπντρύψουσιν ἐρίζουτες περὶ νίκης.

Καλῶς δὲ καὶ ἐν τούτοις ἀπαντήσαντος ἐπὶ τὰς ἀμφιβόλους γνώμας ὄρμησεν ὁ Ἡσίοδος, καὶ πλεῖονας στίχους λέγων ἡξίου καθ’ ἕνα ἐκαστὸν συμφώνως ἀποκρίνασθαι τὸν Ὅμηρον. ἔστιν οὖν ὁ μὲν πρῶτος Ἡσιόδου, ὁ δὲ ἡξίς Ὅμηρου, ἐνίοτε δὲ καὶ διὰ δύο στίχων τὴν ἐπερώτησιν ποιομένου τοῦ Ἡσιόδου·

ἩΣΙΟΔΟΣ

Δεἰπνου ἐπειθ᾽ εἴλοντο βοῶν κρέα, καῦχενας ὑππων

ΟΜΗΡΟΣ

"Εκλυον ἱδρώντας, ἐπεὶ πολέμοιο κορέσθην.

ἙΣΙΟΔΟΣ

317 Καὶ Φρύγες, οὐ πάντων ἀνδρῶν ἐπὶ νησίν ἀριστοί

ΟΜΗΡΟΣ

Ἀνδρᾶςι ληστήρων ἐπὶ ἄκτης δόρπον ἐλέσθαι.

ἙΣΙΟΔΟΣ

Χερσὶ βαλέων ἱοὺς 2 οὐλόων 3 κατὰ φῦλα

γυγάντων

1 MSS. : & γέ μοι, Flach.  2 Nietzsche : ἱοῦς, MS.  
3 Rzach : ἄλλων, MS.

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by Homer’s felicity and hurried on to pose him with hard questions. He therefore began with the following lines:

“Come, Muse; sing not to me of things that are, or that shall be, or that were of old; but think of another song.”

Then Homer, wishing to escape from the impasse by an apt answer, replied:—

“Never shall horses with clattering hoofs break chariots, striving for victory about the tomb of Zeus.”

Here again Homer had fairly met Hesiod, and so the latter turned to sentences of doubtful meaning¹: he recited many lines and required Homer to complete the sense of each appropriately. The first of the following verses is Hesiod’s and the next Homer’s: but sometimes Hesiod puts his question in two lines.

HESIOD

“Then they dined on the flesh of oxen and their horses’ necks—”

HOMER

“They unyoked dripping with sweat, when they had had enough of war.”

HESIOD

“And the Phrygians, who of all men are handiest at ships—”

HOMER

“To filch their dinner from pirates on the beach.”

HESIOD

“To shoot forth arrows against the tribes of cursed giants with his hands—”

¹ The verses of Hesiod are called doubtful in meaning because they are, if taken alone, either incomplete or absurd.
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
‘Ηρακλέης ἀπέλυσεν ἀπ' ὄμων καμπύλα τόξα.

ΗΞΙΟΔΟΣ
Οὗτος ἀνήρ ἀνδρός τ' ἀγαθὸν καὶ ἀνάλκιδός ἐστι

ΟΜΗΡΟΣ
Μητρός, ἐπεὶ πόλεμος χαλεπός πᾶσης γυναικί.

ΗΞΙΟΔΟΣ
Αὐτάρ ἕσοι γε πατὴρ ἐμίγη καὶ πότνια μήτηρ

ΟΜΗΡΟΣ
Σῶμα τό γε σπείραντε διὰ χρυσέην Ἀφροδίτην.

ΗΞΙΟΔΟΣ
Αὐτάρ ἐπεὶ δμήθη γάμῳ Ἄρτεμις ἱσχαίρα

ΟΜΗΡΟΣ
Καλλιστῶ κατέπεφνεν ἀπ' ἀργυρέοι βιοῖο.

ΗΞΙΟΔΟΣ
‘Ως οἱ μὲν δαίνυντο πανήμεροι, οὐδὲν ἔχοντες

ΟΜΗΡΟΣ
318 Οἰκοθεν· ἀλλὰ παρεῖχεν ἀναξ ἀνδρῶν Ἁγαμέ-

ΜΜΗΡΟΣ
μων.

ΗΞΙΟΔΟΣ
Δείπνον δειπνησαντες ἐνι σποδῷ αἰθαλοέσσῃ

ΟΜΗΡΟΣ
σύλλεγον ὠστεά λευκὰ Δίὸς κατατεθηνῶτος

Παιδὸς ὑπερθύμου Σαρπηδόνος ἀντιθέοιο.

ΗΞΙΟΔΟΣ
‘Ημεῖς δ' ἀμ πεδίον Σιμωνεύτων ἥμενοι αὐτῶς

Ἑμεῖς έκ νηῶν ὀδὸν ἀμφ' ἦμοιςίν ἔχοντες

1 Ludwig: ὁτρ' ἄρ, MS. 2 τότε, Flach.
CONTEST OF HOMER AND HESIOD

HOMER
"Heracles unslung his curved bow from his shoulders."

HESIOD
"This man is the son of a brave father and a weakling—"

HOMER
"Mother; for war is too stern for any woman."

HESIOD
"But for you, your father and lady mother lay in love—"

HOMER
"When they begot you by the aid of golden Aphrodite."

HESIOD
"But when she had been made subject in love, Artemis, who delights in arrows—"

HOMER
"Slew Callisto with a shot of her silver bow."

HESIOD
"So they feasted all day long, taking nothing—"

HOMER
"From their own houses; for Agamemnon, king of men, supplied them."

HESIOD
"When they had feasted, they gathered among the glowing ashes the bones of the dead Zeus—"

HOMER
"Born Sarpedon, that bold and godlike man."

HESIOD
"Now we have lingered thus about the plain of Simoïs, forth from the ships let us go our way, upon our shoulders—"
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Φάσγανα κωπήντα καὶ αἰγανέας δολιχαύλους.

ΗΣΙΟΔΟΣ
Δὴ τὸτ’ ἀριστῆς κοῦροι χείρεσσι θαλάσσης

ΟΜΗΡΟΣ
'Ασμενοὶ ἐσσυμένως τε ἀπείρουσαν ὥκυαλον ναῦν.

ΗΣΙΟΔΟΣ
Κολχίδ’ ἐπεῖτ’ ἥγουντο καὶ Αἰήτην βασιλῆα 1

ΟΜΗΡΟΣ
Φεύγον, ἐπεὶ γύρωσκοι ἀνέστιοι ἕδ’ ἀθέμιστον.

ΗΣΙΟΔΟΣ
Αὐτὰρ ἐπεὶ σπεῖσάν τε καὶ ἐκπιόν οἶδμα

ΟΜΗΡΟΣ
θαλάσσης

ΗΣΙΟΔΟΣ
Ποντοπορεῖν ἥμελλον ἐυσσέλμων ἐπὶ νηῶν.

319 Τοῖσιν δ’ Ἀτρείδης μεγάλ’ εὐχετὸ πᾶσιν

ΟΜΗΡΟΣ
ὁλέσθαι 2

ΗΣΙΟΔΟΣ
Μηδέποτ’ ἐν πόντῳ, καὶ φωνήσας ἐπος ηῦδα.

ΗΣΙΟΔΟΣ
Ἐσθίετ’, ὁ ξεῖνοι, καὶ πίνετε· μηδὲ τις υμέων

ΟΜΗΡΟΣ
οἰκάδε νοστήσειε φίλην ἐς πατρίδα γαίαν

Πημανθείς, ἀλλ’ αὐτίς ἀπήμονες οἰκαδ’ ἱκοισθε.

Πρὸς πάντα δὲ τοῦ Ὀμήρου καλῶς ἀπαντήσαντος

ΟΜΗΡΟΣ
πάλιν φησίν ὁ Ἁσιόδος.

1 Flach follows Nietzsche in transposing this and the following verse and in reading ἐπεῖτ’ ἱκοισθε.
2 Goettling’s arrangement: Flach assigns the three following verses also to Hesiod.
CONTEST OF HOMER AND HESIOD

HOMER
"Having our hilted swords and long-helved spears."

HESIOD
"Then the young heroes with their hands from the sea—"

HOMER
"Gladly and swiftly hauled out their fleet ship."

HESIOD
"Then they came to Colchis and king Æetes—"

HOMER
"They avoided; for they knew he was inhospitable and lawless."

HESIOD
"Now when they had poured libations and deeply drunk, the surging sea—"

HOMER
"They were minded to traverse on well-built ships."

HESIOD
"The Son of Atreus prayed greatly for them that they all might perish—"

HOMER
"At no time in the sea: and he opened his mouth and said:"

HESIOD
"Eat, my guests, and drink, and may no one of you return home to his dear country—"

HOMER
"Distressed; but may you all reach home again unscathed."

When Homer had met him fairly on every point Hesiod said:
CONTEST OF HOMER AND HESIOD

Τούτο τι δὴ μοι μούνον ἑιρομένω κατάλεξον, πόσσοι ἄμ’ Ἀτρεΐδησιν ἐσ’ Ἰλιον ἤλθον Ἀχαιοίς;  
ό δὲ διὰ λογιστικὸν προβλήματος ἀποκρίνεται οὕτως:

Πεντήκοντ’ ἦσαν πυρὸς ἑσχάραι, ἐν δὲ ἐκάστῃ  
πεντήκοντ’ ὄβελοί, περὶ δὲ κρέα πεντήκοντα·  
τρίς δὲ τριήκοσιοι περὶ ἐν κρέας ἦσαν Ἀχαιοί.

Τούτο δὲ εὐρίσκεται πλῆθος ἀπιστῶν τῶν γὰρ  
ἐσχαρῶν οὐσῶν πεντήκοντα, ὅβελοίκοι γίνονται  
πεντάκοσιοι καὶ χιλιάδες β’, κρεών δὲ δεκαδύο  
mυριάδες . . . .  
Κατὰ πάντα δὴ τοῦ Ὀμήρου ὑπερτεροῦντος  
φθονῶν ὁ Ἑσίοδος ἀρχεται πάλιν.

320  Τίε Μέλητος Ὁμῆρ’, εἴπερ τιμώσι σε Μοῦσαι,  
ὅς λόγος, ύψιστοιο Δίους μεγάλοιοι θύγατρες,  
λέξον μέτρον ἑναρμόζων, ὃ τι δὴ θυντοίσι  
kάλλιστον τε καὶ ἔχθιστον ποθέω γὰρ ἄκουσαι.  
ό δὲ φησι’:

‘Ἡσίοδ’, ἐγγυνε Δίου, ἐκόντα με ταῦτα κελεύεις  
eἰπεῖν: αὐτὰρ ἐγὼ μάλα τοι πρόφρων ἄγορεύσω.  
kάλλιστον μὲν τῶν ἁγαθῶν ἐσται μέτρου εἶναι  
aὐτῶν ἑαυτῷ· τῶν δὲ κακῶν ἔχθιστον ἀπάντων.1  
Ἤλλο δὲ πάν, ὃ τι σῷ θυμῷ φίλον ἐστίν, ἔρωτα.

ΗΣΙΟΔΟΣ

Πῶς ἄν ἄριστ’ οἰκοῖντο τόλεις καὶ ἐν ἔθεσι  
pοίοις;

1 Flach, following Nietzsche, marks a lacuna after this line.
CONTEST OF HOMER AND HESIOD

"Only tell me this thing that I ask: How many Achaeans went to Ilium with the sons of Atreus?"

Homer answered in a mathematical problem, thus:

"There were fifty hearths, and at each hearth were fifty spits, and on each spit were fifty carcases, and there were thrice three hundred Achaeans to each joint."

This is found to be an incredible number; for as there were fifty hearths, the number of spits is two thousand five hundred; and of carcases, one hundred and twenty thousand . . .

Homer, then, having the advantage on every point, Hesiod was jealous and began again:

"Homer, son of Meles, if indeed the Muses, daughters of great Zeus the most high, honour you as it is said, tell me a standard that is both best and worst for mortal-men; for I long to know it." Homer replied: "Hesiod, son of Dion, I am willing to tell you what you command, and very readily will I answer you. For each man to be a standard to himself is most excellent for the good, but for the bad it is the worst of all things. And now ask me whatever else your heart desires."

HESIOD

"How would men best dwell in cities, and with what observances?"
CONTEST OF HOMER AND HESIOD

ΟΜΗΡΟΣ
Εἰ μὴ κερδαίνειν ἀπὸ τῶν αἰσχρῶν ἔθελοιεν,
οἱ δ' ἀγαθοὶ τιμῶντο, δίκη δ' ἄδικοισιν ἐπείη.

ΗΣΙΟΔΟΣ
Εὐχεσθαί δὲ θεοὶς τί πάντων ἔστιν ἄμενον;

ΟΜΗΡΟΣ
Εὖνον εἶναι εαυτῷ ἀεὶ χρόνον ἐς τὸν ἀπαντά.

ΗΣΙΟΔΟΣ
'Εν δ' ἐλαξίστῳ ἀριστον ἔχεις ὁ τι φύεται
eἰπεῖν;

ΟΜΗΡΟΣ
'Ως μὲν ἐμὴ γνώμη, φρένες ἐσθλαί σώμασιν
ἀνδρῶν.

ΗΣΙΟΔΟΣ
'Ἡ δὲ δικαιοσύνη τε καὶ ἀνδρεία δύναται τι;

ΟΜΗΡΟΣ
Κοινὰς ὠφελίας ἰδίοις μόχθουσι πορίζειν.

ΗΣΙΟΔΟΣ
Τὴς σοφίας δὲ τί τέκμαρ ἐπ' ἀνθρώποισι
πέφυκεν;

ΟΜΗΡΟΣ
321 Γνωστείαν τα παρόντ' ὀρθῶς, καιρῷ δ' ἄμ
ἐπεσθαί.

ΗΣΙΟΔΟΣ
Πιστεῦσαι δὲ βροτοῖς ποιον χρέος ἄξιον ἔστειν;

ΟΜΗΡΟΣ
Οἰς αὐτῶς κίνδυνος ἐπὶ πραχθεῖσιν ἐπηταί.

ΗΣΙΟΔΟΣ
'Ἡ δ' εὐδαιμονίη τί ποτ' ἀνθρώποισι καλεῖται;

ΟΜΗΡΟΣ
Ἀναπηδέντ' ἐλάχιστα θανείν ἡσθέντα τε πλείστα.

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CONTEST OF HOMER AND HESIOD

HOMER
“By scorning to get unclean gain and if the good were honoured, but justice fell upon the unjust.”

HESIOD
“What is the best thing of all for a man to ask of the gods in prayer?”

HOMER
“That he may be always at peace with himself continually.”

HESIOD
“Can you tell me in briefest space what is best of all?”

HOMER
“A sound mind in a manly body, as I believe.”

HESIOD
“Of what effect are righteousness and courage?”

HOMER
“To advance the common good by private pains.”

HESIOD
“What is the mark of wisdom among men?”

HOMER
“To read aright the present, and to march with the occasion.”

HESIOD
“In what kind of matter is it right to trust in men?”

HOMER
“Where danger itself follows the action close.”

HESIOD
“What do men mean by happiness?”

HOMER
“Death after a life of least pain and greatest pleasure.”
CONTEST OF HOMER AND HESIOD

Ῥηθέντων δὲ καὶ τούτων, οἱ μὲν Ἑλληνες πάντες τὸν "Ομηρον ἐκέλευσαν στεφανοῦν, ὁ δὲ βασιλεὺς Πανείδης ἐκέλευσεν ἐκαστὸν τὸ κάλλιστον ἐκ τῶν ἰδίων ποιημάτων εἰπεὶν. Ἡσίοδος οὖν ἐφη πρῶτος.

Πλημάδων Ἀτλαγενέων ἐπιτελλομενάων ἄρχεσθ᾽ ἀμήτου, ἀροτοί δὲ δυσομενάων αἰ ὁι τοι νύκτας τε καὶ ἡματα τεσσαράκοντα κεκρυφάται, αὐτίς δὲ περιπλομένου ἐναιντοῦ φάινονται, τὰ πρῶτα χαρασσομένοι σιδήρου. αὐτός τοι πεδίων πέλεται νόμος, οἳ τε θαλάσσης ἔγγυθι ναιετάους, οἳ τ' ἄγκεα βησσήντα πόντον κυμαῖνοντος ἀπόπροθι, πόνα ἥωρον ναίουσιν χυμονον σπείρειν, γυμνὸν δὲ βωτεῖν γυμνὸν τ' ἀμάειν, ὅταν ὀρια πάντα πέλωνται.

Μεθ' ὁν "Ομηρος:

'Αμφὶ δ' ἄρ' Ἀἰαντας δοιοὺς ἵσταντο φάλαγγες καρτεραί, ὃς οὔτ' ἂν κεν "Αρης ὀνόσαιτο μετελθὼν οὔτε κ' Ἄθηναίη λαοσύος. οἳ γὰρ ἀριστοὶ κρυθέντες Τρώας τε καὶ Ἐκτορᾶ δῖον ἐμμυνον φράξαντες δόρυ δουρί, σάκος σάκει προθελύμων. ἀστίς ἂρ' ἀστίδ' ἐρείδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ,

ψαύνον δ' ἵπποκομοι κόρυθες λαμπροῖσι φάλοισι νευόντων' ὃς πυκνοῖ ἐφέστασαν ἀλλήλοις. ἐφριζέν δὲ μάχη φθισίμβροτος ἐγχείσῃ μακραίς, ὃς εἶχον ταμεσίχροας. ὅσε δ' ἀμέρδεν ἄυγη χαλκεία κοπῆς ἀπὸ λαμπρομέλαυν θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν ἐρχομένων ἀμύδις. μάλα κεν θρασυκάρδιος εἰη, ὃς τότε γνηθήσειν ἰδίων πόνον οὐδ' ἀκάχυτο.
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After these verses had been spoken, all the Hellenes called for Homer to be crowned. But King Paneides bade each of them recite the finest passage from his own poems. Hesiod, therefore, began\(^1\) as follows:

"When the Pleiads, the daughters of Atlas, begin to rise begin the harvest, and begin ploughing ere they set. For forty nights and days they are hidden, but appear again as the year wears round, when first the sickle is sharpened. This is the law of the plains and for those who dwell near the sea or live in the rich-soiled valleys, far from the wave-tossed deep: strip to sow, and strip to plough, and strip to reap when all things are in season."

Then Homer\(^2\):

"The ranks stood firm about the two Aiantes, such that not even Ares would have scorned them had he met them, nor yet Athena who saves armies. For there the chosen best awaited the charge of the Trojans and noble Hector, making a fence of spears and serried shields. Shield closed with shield, and helm with helm, and each man with his fellow, and the peaks of their head-pieces with crests of horse-hair touched as they bent their heads: so close they stood together. The murderous battle bristled with the long, flesh rending spears they held, and the flash of bronze from polished helms and new-burnished breast-plates and gleaming shields blinded the eyes. Very hard of heart would he have been, who could then have seen that strife with joy and felt no pang."

\(^1\) *Works and Days*, 383-392.

\(^2\) *Iliad* xiii. 126-133, 339-344.
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Θαυμάσαντες δὲ καὶ ἐν τούτῳ τὸν Ὄμηρον οἱ Ἐλληνες ἐπήρουν, ὡς παρὰ τὸ προσήκον γεγονότων τῶν ἔπων, καὶ ἐκέλευσαν διδόναι τὴν νίκην. ὅ δὲ βασιλεύς τὸν Ἡσίοδον ἐστεφάνωσεν εἰπὼν δικαιοῦν εἶναι τὸν ἐπὶ γεωργίαν καὶ εἰρήνην προκαλούμενον νικὰν, οὐ τὸν πολέμους καὶ σφαγὰς διεξόντας. τῆς μὲν οὖν νίκης οὕτω φασὶ τυχεῖν τὸν Ἡσίοδον καὶ λαβόντα τρίποδα χαλκοῦν ἀναθεῖναι ταῖς Μούσαις ἐπιγράψαντα.

'Ἡσίοδος Μούσαις Ἐλληνικῶσιν τούς ἀνέθηκεν ὕμνῳ νικήσας ἐν Χαλκίδι θείον Ὄμηρον.

Τοῦ δὲ ἀγώνος διαλυθέντος διέπλευσεν ὁ Ἡσίοδος εἰς Δέλφους χρησόμενος καὶ τῆς νίκης ἀπαρχαίς τῷ θεῷ ἀναθήσων. προσερχομένου δὲ αὐτοῦ τῷ ναῷ ἐνθεοῦ γενομένην τὴν προφήτικον φασιν εἴπειν.

Ὀλβιος οὖσις ἀνήρ, δὲ ἐμὸν δόμον ἀμφίπολευει, Ἡσίοδος Μούσησι τετιμένος ἀθανάτησιν τοῦ δ' ἦτοι κλέος ἔσται, ὅσον τ' ἐπικίδνυται ἥως. ἀλλὰ Δίος πεφύλαξε Νεμείου κάλλημον ἄλσος· κειθε δὲ τοῦ θανάτω τέλος πεπρωμένον ἐστὶν.

'Ὁ δὲ Ἡσίοδος ἀκούσας τοῦ χρῆσμοῦ, τῆς Πελοποννήσου μὲν ἀνεχώρει νομίσας τὴν ἐκεῖ Νεμέαν τὸν θεὸν λέγειν, εἰς δὲ Οἰνόπη τῆς Δοκρίδος ἐλθὼν καταλύει παρ' Ἀμφιφάνει καὶ Γανύκτορι, τοῖς Ψηνέως παισίν, ἀγνοῦσας τὸ μαντεῖον. ὁ γὰρ τόπος οὗτος ἄπας ἐκαλεῖτο Δίος Νεμείου 323 ἱερὸν. διατριβῆς δὲ αὐτοῦ πλείονος γενομένης ἐν τοῖς Οἰνοεύσιν, ὑπονοήσαντες οἱ νεανίσκοι τὴν ἀδελφὴν αὐτῶν μοιχεύειν τὸν Ἡσίοδον, ἀποκτείνω.
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Here, again, the Hellenes applauded Homer admiringly, so far did the verses exceed the ordinary level; and demanded that he should be adjudged the winner. But the king gave the crown to Hesiod, declaring that it was right that he who called upon men to follow peace and husbandry should have the prize rather than one who dwelt on war and slaughter. In this way, then, we are told, Hesiod gained the victory and received a brazen tripod which he dedicated to the Muses with this inscription:

"Hesiod dedicated this tripod to the Muses of Helicon after he had conquered divine Homer at Chalcis in a contest of song."

After the gathering was dispersed, Hesiod crossed to the mainland and went to Delphi to consult the oracle and to dedicate the first fruits of his victory to the god. They say that as he was approaching the temple, the prophetess became inspired and said:

"Blessed is this man who serves my house,—Hesiod, who is honoured by the deathless Muses: surely his renown shall be as wide as the light of dawn is spread. But beware of the pleasant grove of Nemean Zeus; for there death's end is destined to befall you."

When Hesiod heard this oracle, he kept away from the Peloponnesus, supposing that the god meant the Nemea there; and coming to Oenoë in Locris, he stayed with Amphiphanes and Ganyctor the sons of Phegeus, thus unconsciously fulfilling the oracle; for all that region was called the sacred place of Nemean Zeus. He continued to stay a somewhat long time at Oenoë, until the young men, suspecting Hesiod of seducing their sister, killed
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ναντες εις το μεταξυ της 'Αχαϊας και της Δοκρι-
δος πελαγος κατεπνωτισαν. του δε νεκρον τρι-
tαιου προς την γην υπο δελφων προσενεχθεντος,
εορτης τινος επιχωριου παρ' αυτωις ουσης 'Αριαδ-
νειας,2 πάντες επι τον αιγαλον ἐδραμον και το
σωμα γνωριζατες, εκεινο μεν πενθησαντες θα-
ψαν, τοις δε φωνεις ἀνεξητουν. οι δε φοβηθεντες
την των πολιτων ὅργην κατασπάσαντες ἀλωντι-
κων σκάφος διέπλευσαν εις Κρήτην· ους κατα
μέσον των πλοιων ὁ Ζεὺς κεραυνώσας κατεπόν-
tωσεν, ὡς φησιν 'Αλκιδάμας εν Μουσείῳ. 'Ερα-
tοσθένης δε φησιν εν Ὁσιόδω 3 Κτίμενον και
'Αντιφων τουσ Γανυκτοροι επι τη προειρημενή
αιτία ἐναλόντας 4 σφαιρασθήναι θεος τοις ξενίοις
υπ' Έυρυκλέους τοις μάντεως. την μέντοι παρθένοι,
την ἀδελφήν των προειρημένων, μετά την φθοραν
ἐαντίνα ἀναρτήσαν· φθορήνα δε ὑπὸ τινος ξενοῦ
συνόδου τοι Ὁσιόδου Δημόδους ὄνωμα· δυν καὶ
αυτον ἀναρεθῆναι υπὸ των αὐτῶν φησιν. Ὑστερον
dε 'Ορχομενιοι κατὰ χρησιμον μετενέγκαντες
αυτον παρ' αυτοῖς ἔθαψαν και ἐπέγραψαν επὶ τῷ
τάφῳ:

'Ασκρη μὲν πατρίς πολυλήμοις, ἀλλ' θανόντος
ὀστέα πλήξιτπος γη Μινώας κατέχει
'Ησιόδου, τοῦ πλείστον ἐν ἀνθρώποι κλέος ἐστὶν
ἀνδρῶν κρυμομένων ἐν βασάνῳ σοφίας.

Καὶ περὶ μὲν 'Ησιόδου τοσαῦτα· ὁ δὲ "Ομηρος

1 Westermann: Ἑδβολας, MS.
2 So MS.: Ὄλου ἀνγελίας, Flach (after Nietzsche).
3 Goettling: ἐνυτύδω, MS.
4 Friedel: ἀνελόντας, MS.; ἀνελόντας, Flach (after Stephanus).

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him and cast his body into the sea which separates Achaea and Locris. On the third day, however, his body was brought to land by dolphins while some local feast of Ariadne was being held. Thereupon, all the people hurried to the shore, and recognizing the body, lamented over it and buried it, and then began to look for the assassins. But these, fearing the anger of their countrymen, launched a fishing boat, and put out to sea for Crete: they had finished half their voyage when Zeus sank them with a thunderbolt, as Alcidamas states in his Museum. Eratosthenes, however, says in his Hesiod that Ctimenus and Antiphus, sons of Ganyctor, killed him for the reason already stated, and were sacrificed by Eurycles the seer to the gods of hospitality. He adds that the girl, sister of the above-named, hanged herself after she had been seduced, and that she was seduced by some stranger, Demodes by name, who was travelling with Hesiod, and who was also killed by the brothers. At a later time the men of Orchomenus removed his body as they were directed by an oracle, and buried him in their own country where they placed this inscription on his tomb:

"Ascra with its many cornfields was his native land; but in death the land of the horse-driving Minyans holds the bones of Hesiod, whose renown is greatest among men of all who are judged by the test of wit."

So much for Hesiod. But Homer, after losing the
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ἀποτυχῶν τῆς νίκης περιερχόμενος ἔλεγε τὰ ποιήματα, πρῶτον μὲν τὴν Θηβαϊδα, ἔπη Ἰ, ἢ ἡ ἄρχη.

324 "Αργός ἀείδε, θεά, πολυδίψιον, ἐνθεῖν ἀνακτες· εἴτε Ἐπιγόνους, ἔπη Ἰ, ἢν ἡ ἄρχη·

νῦν αὖθ᾽ ὀπλοτέρων ἀνδρῶν ἄρχωμεθα, Μοῦσαι

φανερὰς τινας καὶ ταῦτα Ὀμήρου εἶναι. ἀκου- σαντες δὲ τῶν ἐπόν οἱ Μίδου τοῦ βασιλέως παιδεῖ, Ξάνθος καὶ Γόργος, παρακαλοῦσιν αὐτῶν ἑπίγραμμα ποιῆσαι ἐπὶ τοῦ τάφου τοῦ πατρὸς αὐτῶν, ἐφ᾽ ὦ ἂν παρθένος χαλκή τῶν Μίδου θάνατον οἰκτιζόμενη. καὶ ποιεῖς οὕτως:

Χαλκέη παρθένος εἰμί, Μίδεω δ᾽ ἐπὶ σῆμα: οὐς ἦμαι.

ἔστ᾽ ἄν ὑδώρ τε μάη καὶ δένδρα μακρὰ τεθήλη καὶ ποταμοὶ πληθωσί, περικλῦσῃ δὲ θάλασσα, ἡλίος δ᾽ ἄνων φαίνῃ λαμπρὰ τε σελήνη,

αὐτοῦ τήδε μένουσα πολυκλαύτῳ ἐπὶ τύμβῳ σημανέω παροῦσι, Μίδης ὦτι τήδε τέθαται.

Λαβὼν δὲ παρ' αὐτῶν φιάλην ἀργυρᾶν ἀνατιθησίν ἐν Δελφοῖς τῷ 'Απόλλωνι, ἐπιγράψας:

Φοίβε ἀναξ, δῶρόν τοι"Ὁμήρος καλὸν ἐδώκα

σήμιν ἐπιφροσύναις· σοὶ δὲ μοι κλέος αἰὲν ὀπάζοις.

Μετὰ δὲ ταῦτα ποιεῖ τὴν 'Οδύσσειαν, ἔπη ΜΕΒ', πεποιηκὼς ὡδὴ τὴν 'Ἰλιάδα ἐπόν Μεφ'. παραγενόμενον δὲ ἑκείθεν εἰς 'Αθήνας αὐτὸν ἐνισθήνηναί

φασὶ παρὰ Μέδοντι τῷ βασιλεῖ τῶν 'Αθηναίων.

ἐν δὲ τῷ βουλευτηρίῳ ψύχους οὔτος καὶ πυρὸς

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victory, went from place to place reciting his poems; and first of all the Thebaïs in seven thousand verses which begins: “Goddess, sing of parched Argos whence kings . . . ,” and then the Epigoni in seven thousand verses beginning: “And now, Muses, let us begin to sing of men of later days”; for some say that these poems also are by Homer. Now Xanthus and Gorgus, son of Midas the king, heard his epics and invited him to compose a epitaph for the tomb of their father on which was a bronze figure of a maiden bewailing the death of Midas. He wrote the following lines:—

“I am a maiden of bronze and sit upon the tomb of Midas. While water flows, and tall trees put forth leaves, and rivers swell, and the sea breaks on the shore; while the sun rises and shines and the bright moon also, ever remaining on this mournful tomb I tell the passer-by that Midas here lies buried.”

For these verses they gave him a silver bowl which he dedicated to Apollo at Delphi with this inscription: “Lord Phoebus, I, Homer, have given you a noble gift for the wisdom I have of you: do you ever grant me renown.”

After this he composed the Odyssey in twelve thousand verses, having previously written the Iliad in fifteen thousand five hundred verses.¹ From Delphi, as we are told, he went to Athens and was entertained by Medon, king of the Athenians. And being one day in the council hall when it was cold

¹ The accepted text of the Iliad contains 15,693 verses; that of the Odyssey, 12,110.
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καιομένου σχεδιάσαι λέγει τούσδε τούς στί-χους.

'Ανδρὸς μὲν στέφανοι παιδεῖς, πῦργοι δὲ πόλης, ἵπποι δ' αὐτ ἐπέδιοι κόσμοι, νῆες δὲ θαλάσσης, λαός δ' εἶν αγορῆσε καθήμενοι εἰσοράσθαι. αἰθομένου δὲ πυρὸς γεραρώτερος οἶκος ἱδέθαι ἦματι χειμερίω, ὅπως τ' ἄν νείφησι Κρονίων.

325 Ἐκείθεν δὲ παραγενόμενος εἰς Κόρινθον, ἔφρασεν τὰ ποιήματα. τιμήθεις δὲ μεγάλως παρα-γίνεται εἰς Ἀργος καὶ λέγει ἐκ τῆς Ἰλιάδος τὰ ἐπὶ τάδε.

Οἶ δ' Ἀργος τ' εἶχον Τηρυνθία τε τειχώσασαν Ἐρμύονὴν τ' Ἀσίνην τε, βαθὺν κατὰ κόλπον ἔχουσας,
Τροίζην Ἰόνας τε καὶ ἀμπελόεντ' Ἑπίδαυρον νῆσόν τ' Ἀγίων Μάσητά τε κοῦροι Ἀχαιῶν, τῶν αὐθ' ἠγεμόνευ τοὺς ἀγαθὸς Διομήδης
Τυδείδης, ὦ πατρὸς ἔχον μένοι Οἰνείδαο, καὶ Σθένελος, Καπανής ἀγακλειτοῦ φίλος υἱός,
τοῖς δ' ἂμ' Εὐρύπυλος τρίτατος κίεν, ἵσθεοι φῶς,
Μηκιστέως υἱὸς Ταλαϊοιδαο ἄνακτος.
ἐκ πάντων δ' ἠγείτο βοην ἀγαθὸς Διομήδης.
τοῖς δ' ἂμ' ἀγδόκοντα μέλαιναι νῆες ἔποντο·
ἐν δ' ἄνδρες πολέμου δαμανους ἐστιχώντο
Ἀργείων λινοθύρηκε, κέντρα πτολέμου.1

Τῶν δὲ Ἀργείων οἱ προεστηκότες, ὑπερβολῇ χαρέντες ἐπὶ τῷ ἐγκωμίζεσθαι τὸ γένος αὐτῶν ὕπο τοῦ ἐνδοξάτου τῶν ποιητῶν, αὐτῶν μὲν

1 This and the preceding line are not found in the received text.

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and a fire was burning there, he threw off the following lines:

"Children are a man’s crown, and towers of a city, horses are the ornament of a plain, and ships of the sea; and good it is to see a people seated in assembly. But with a blazing fire a house looks worthier upon a wintry day when the Son of Cronos sends down snow."

From Athens he went on to Corinth, where he sang snatches of his poems and was received with distinction. Next he went to Argos and there recited these verses from the Iliad:

"The sons of the Achaeans who held Argos and walled Tiryns, and Hermione and Asine which lie along a deep bay, and Troezen, and Eiones, and vine-clad Epidaurus, and the island of Aegina, and Mases,—these followed strong-voiced Diomedes, son of Tydeus, who had the spirit of his father the son of Oeneus, and Sthenelus, dear son of famous Capaneus. And with these two there went a third leader, Eurypylus, a godlike man, son of the lord Mecisteus, sprung of Talaüs; but strong-voiced Diomedes was their chief leader. These men had eighty dark ships wherein were ranged men skilled in war, Argives with linen jerkins, very goads of war."

This praise of their race by the most famous of all poets so exceedingly delighted the leading Argives, that they rewarded him with costly gifts and

1 ii. 559 568 (with two additional verses).
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πολυτελέσι δωρεαῖς ἐτίμησαν, εἰκόνα δὲ χαλκίνην ἀναστήσαντες ἐψηφίσαντο θυσίαν ἐπιτελείν Ὄμηρο καθ' ἁμέραν καὶ κατὰ μῆνα καὶ κατ' ἑνιαυτόν, καὶ ἀλλὰν θυσίαν πενταετηρίδα εἰς Χιον ἀποστέλλειν. ἐπιγράφουσι δὲ ἐπὶ τῆς εἰκόνος αὐτοῦ·

Τείος Ὅμηρος δ' ἐστίν, ὡς Ἑλλάδα τὴν μεγάλαυχον πάσαν ἐκόσμησεν καλλιεπεὶ σοφίᾳ, ἑξοχα δ' Ἀργείους, οὗ τὴν θεοτείχεα Τροίην ἥρειφαν, ποιών ἡμόκου Ἑλένης. οὐ χάριν ἐστησεν δὴμος μεγαλόπτολος αὐτοῦ ἐνθάδε καὶ τιμαῖς ἀμφέπει ἄθανάτων.

'Ευδιατρίψας δὲ τῇ πόλει χρόνον τινα διέπελεν σεν εἰς Δήλου εἰς τὴν πανηγυρίν. καὶ σταθέλις ἐπὶ τῶν κερατίνων βωμόν λέγει ὑμνον εἰς Ἀπόλλωνα, οὐ ἢ ἄρχη·

Μνήσομαι ουδὲ λάθωμαι Ἀπόλλωνος ἐκάτοιο. ῥήθεντος δὲ τοῦ ὑμνον ὁ μὲν Ἰωνες πολύτην αὐτῶν κοινῶν ἐποιήσαντο, Δήλου δὲ γράφαντες 326 τὰ ἔπη εἰς λεύκωμα ἀνέθηκαν ἐν τῷ τῆς Ἀρτέμιδος ἱερῷ. τῆς δὲ πανηγύρεως λυθείσης οἱ ποιητῆς εἰς Ἰον ἐπιλευσε πρὸς Κρεώφυλον κάκει χρόνον διέτριβε πρεσβύτης ὡς ἦδη. ἐπὶ δὲ τῆς θαλάσσης καθήμενος παίδων τινῶν ἀφ' ἀλείας ἐρχομένων, ὑπ' ἄρτοις, πυθόμενος ὑπὲρ ἀθροίωτος ἀλήθεις ἦθη ποιήσατο. Ἡ Ἀνδρέας ἄγγεις ἀλήθης ἵπτορες, ἢ τι ἔχομεν τι;

1 Koechly: ἀπ' Ἀρκαδίας, MS. (so Flach).
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set up a brazen statue to him, decreeing that sacrifice should be offered to Homer daily, monthly, and yearly; and that another sacrifice should be sent to Chios every five years. This is the inscription they cut upon his statue:

"This is divine Homer who by his sweet-voiced art honoured all proud Hellas, but especially the Argives who threw down the god-built walls of Troy to avenge rich-haired Helen. For this cause the people of a great city set his statue here and serve him with the honours of the deathless gods."

After he had stayed for some time in Argos, he crossed over to Delos, to the great assembly, and there, standing on the altar of horns, he recited the Hymn to Apollo¹ which begins: "I will remember and not forget Apollo the far-shooter." When the hymn was ended, the Ionians made him a citizen of each one of their states, and the Delians wrote the poem on a whitened tablet and dedicated it in the temple of Artemis. The poet sailed to Ios, after the assembly was broken up, to join Creophylus, and stayed there some time, being now an old man. And, it is said, as he was sitting by the sea he asked some boys who were returning from fishing:

"Sirs, hunters of deep-sea prey, have we caught anything?"

¹ Homeric Hymns, iii.

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εἰπόντων δὲ ἐκείνων·

"Οσσ' ἔλομεν λιπόμεσθ', ὅσα δ' οὐχ ἔλομεν
φερόμεσθα,

οὗ νοήσας τὸ λεγθέν, ἥρετο αὐτοὺς ὁ τι λέγοιεν.
oί δέ φασιν ἐν ἀλείᾳ μὲν ἀγρεύσαι μηδὲν, ἐφθει-
ρίσθαι δέ, καὶ τῶν φθειρῶν οὐς ἔλαβον καταλε-
πεῖν, οὗς δὲ οὐκ ἔλαβον ἐν τοῖς ἰματίωις φέρειν.
ἀναμνησθεὶς δὲ τοῦ μαντείου, ὅτι τὸ τέλος αὐτοῦ
ἥκοι τοῦ βίου, ποιεῖ τὸ τοῦ τάφου αὐτοῦ ἐπί-
γραμμα. ἀναχωρών δὲ ἐκεῖθεν, οὗτος πηλοῦ,
οἶδοθὼν καὶ πεσῶν ἐπὶ τὴν πλευράν, τριταῖος,
ὡς φασί, τελευτᾶ. καὶ ἐτάφη ἐν Ἰφ. ἐστὶ δὲ τὸ
ἐπίγραμμα τὸδε·

'Ενθάδε τὴν ιερήν κεφαλήν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἦρων κοσμήτορα, θεῖον Ὄμηρον.
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To this they replied:

“All that we caught, we left behind, and carry away all that we did not catch.”

Homer did not understand this reply and asked what they meant. They then explained that they had caught nothing in fishing, but had been catching their lice, and those of the lice which they caught, they left behind; but carried away in their clothes those which they did not catch. Hereupon Homer remembered the oracle and, perceiving that the end of his life had come composed his own epitaph. And while he was retiring from that place, he slipped in a clayey place and fell upon his side, and died, it is said, the third day after. He was buried in Ios, and this is his epitaph:

“Here the earth covers the sacred head of divine Homer, the glorifier of hero-men.”
APPENDIX
APPENDIX

ΗΣΙΟΔΟΤ ΚΑΤΑΔΟΓΟΙ ΓΤΝΑΙΚΩΝ

19A.

Oxyrhynchus Papyri 1358 fr. 1\(^1\) (3rd cent. A.D.).

.................. ε]πέρησε δ' ἄρ' ἀλμυρὸν ὕδωρ
tηλόθεν εἰς Κρήτην,] Διὸς δημηθεῖσα δόλοισι.
tὴν ῥα λαθὼν ἠρπαξὲ] πατὴρ καὶ δώρον ἐδώκεν
ὁμον χρύσειον δυ"Η]φαιστὸς κλινοτέχνης
πολισσέν ποτ' ἀγαλμα ὅνι]ροιν πραπὶδεσσι
καὶ κτέανον πόρε πατρὶ] φέρων. ὁ δ' ἐδέξατο
δώρο[ν].

αὐτάρ ἐπεὶ οὐτώ τ]ὴλε ταυσφύρῳ Εὔρωπε[ί]η
μίκθη ὅ' ἐν φιλότητι] πατὴρ ἀνδρῶν τε θεῶ[ν] τε,
αὐτις ἐπειτ'] ἀπέβη νυ]μφῆς παρὰ καλλικόμ[οιο].

ἡ δ' ἀρα πάιδας ἐτικτ]εν ὑπερμενεῖ Κρον[ίων,
κυδαλίμους εὐύφε]νεὼν ἰγγυτοράς ἀνδ[ρῶν,
Μίνω τε κρείοντα] δίκαιον τε Ραδάμαν[θυν
καὶ Σαρπηδόνα δῖον] ἀμύμονα τε κρατερ[ὼν τε,

ητοί ὁ μὲν Λυκίας εὔρ[ε]ίς ἰφι ἀνασσέ
tαμπολέας τ' ἱθυνε πό]λεις ἐὲ ναιετάωσας

\(^1\) For the restoration of ll. 1–16 see Ox. Pap. pt. xi. pp. 46–7; the supplements of ll. 17–31 are by the Translator (cp. Class. Quart. x. (1916), pp. 65–67).
APPENDIX

HESIOD, CATALOGUES OF WOMEN ¹

19a.

... So she (Europa) crossed the briny water from afar to Crete, beguiled by the wiles of Zeus. Secretly did the Father snatch her away and gave her a gift, the golden necklace, the toy which Hephaestus the famed craftsman once made by his cunning skill and brought and gave it to his father for a possession. And Zeus received the gift, and gave it in turn to the daughter of proud Phoenix. But when the Father of men and of gods had mated so far off with trim-ankled Europa, then he departed back again from the rich-haired girl. So she bare sons to the almighty Son of Cronos, glorious leaders of wealthy men—Minos the ruler, and just Rhadamanthys and noble Sarpedon the blameless and strong. To these did wise Zeus give each a share of his honour. Verily Sarpedon reigned mightily over wide Lycia and ruled very many cities filled

¹ The following fragments from the Hesiodic Catalogues were published after this edition had been stereotyped, and are therefore here added as an appendix.
Ομοιότητα σκήπτρων. Πολλή δ' εοί ἐστετο τιμή, τὴν οί δῶκε πατὴρ μεγάλης τορι ποιμένι λαῶν; τρεῖς γὰρ ἐπὶ ζῶειν γενεὰς μερόπτων ἀνθρώπων μηδ' ἀπογηράσκειν ἐνετει]λατο μητίετα Ζεύς· πέμπτε δὲ μν Τροίηνδε. Πολλοῦ δ' ἐκρίνατο λαόν, λεκτοὺς ἐκ Δυκίης φώτας, Τρῶ]ῶεσσ' ἐπίκουρον· τοὺς ἀγα Σαρπηδὸν κρυερού] πολέμου δαήμων. οὐράνοθεν δε οἱ ήκεν δ' η' ἀστρ]έρα, σήματα φαινών νόστον β' υλ φίλω, Ζεύς] ἀφθιτα μήδεα εἰδώς.

40Α.
(Cp. 43 and 44.)
Oxyrhynchus Papyri 1358 fr. 21 (3rd cent. a.D).
(Slight remains of 7 lines.)

1 The restorations are mainly those adopted or suggested in Ox. Pap. pt. xi. pp. 48 ff.; for those of ll. 8–14 see Class. Quart. x. (1916) pp. 67–69.
HESIOD, CATALOGUES OF WOMEN

with people, wielding the sceptre of Zeus: and great honour followed him, which his father gave him, the great-hearted shepherd of the people. For wise Zeus ordained that he should live for three generations of mortal men and not waste away with old age. He sent him to Troy; and Sarpedon gathered a great host, men chosen out of Lycia to be allies to the Trojans. These men did Sarpedon lead, skilled in bitter war. And Zeus, whose wisdom is everlasting, sent him forth from heaven a star, showing tokens for the return of his dear son... for well he (Sarpedon) knew in his heart that the sign was indeed from Zeus. Very greatly did he excel in war together with man-slaying Hector and brake down the wall, bringing woes upon the Danaans. But so soon as Patroclus had inspired the Argives with hard courage...

40A.

(The Sons of Boreas pursued the Harpies) to the lands of the Massagetae and of the proud Half-Dog men, of the Underground-folk and of the feeble Pygmies; and to the tribes of the boundless Blackskins and the Libyans. Huge Earth bare these to Epaphus—soothsaying people, knowing seercraft by the will of Zeus the lord of oracles, but deceivers, to the end that men whose thought passes their
APPENDIX

ἀνθρωποι,] τῶν μὲν τε νόσος [γλ]ωσσής καθ[υπ]-
ερθεν;

Ἀθηναίος τε Λίβυς τε ἱδὲ Σκύ[θ]ας ἵππη-
μο[λγοὺ]ς.

ἡ ῶ Ἐπαφός γ]ένεθ' νῦν ὑπερ[μ]ένεσ προνόωνοι-
τοῖοι Λίβυς] μελανέσ τε καὶ Ἀθῆ[θ]άστες μεγάθυμου
ἡδὲ Κατούδαιοι καὶ Πυγμαῖ[ο]ι ἀμενινοὶ.
οἱ πάντες] κρείσωτοι Ἐρμιτύπου εἰσὶ γενεθλῆ.
καὶ τούτους πέρι κύκλ[ω] ἑόνυεον ἀϊσσοντες

νεα μ. [. . .] περβορέων ἐνίππων,
οὸς τὲ κε Γη] φέρβουσα π[ολ]υσπέρεας πολύ-
φωρος
tήλε παρ᾽ Ἡραδανοί[ο] βα[θυρρ]όου αἰτᾶ ῶ ἰεθρα
] πρ. [. . . . . . .] ἡλεκτροπο.

Νεβρώδες τ᾽ ὁρος] αἰτὺ κ[αὶ] Αἰτυ[ς]ν παιπαλό-
εσσαν,

νήσου ἐπ᾽ Ὀ]ρτυρίην, Δαιστ[ρυγον] ἵν τε γεν-
ἐθλῆν,
την πάρα δ]ις πόλεσαν περὶ τ᾽ ἀμφὶ τε κυκλω-
σαντο

ἰέμενοι] μάρφα] ταὶ δ᾽ ἐκφυγεέιν καὶ ἀλοξαί
ἐς τε Κεφαλλ[ή]νων ἄγερῳχοιν φόλαν ὄροςαν,
[δῆ[

[Ὀδυσσῆος-ταλαισφόρος, δυμετέπειτα] 1 30a
eἵργε Ποσεῖ[ς] δάσων Καλύψῳ πότνια νύμφη.
ἐνθ᾽ ἵκοντ᾽ ἐπὶ γ]αἰαν Ἀρητιάδαο ἀνακτός

]α[. . . .]α κλύον ἀλλ᾽ ἄρᾳ καὶ τὰς
αἰὲν ὀμῶς ἐδίκουκν ἐπὶ]χρονίοισι πόδεσσι.

αἰ δ᾽ ἄρ᾽ ὑπερ πόντο]ν διὰ τ᾽ αἰθέρος ἀτρυγετοῦ 35

1 The restoration of the apparent lacuna is by Mr. Lobel; see Ox. Pap. pt. xi. p. 51.
HESIOD, CATALOGUES OF WOMEN

utterance\(^1\) might be subject to the gods and suffer harm—Aethiopians and Libyans and mare-milking Scythians. For verily Epaphus was the child of the almighty Son of Cronos, and from him sprang the dark Libyans, and high-souled Aethiopians, and the Underground-folk and feeble Pygmies. All these are the offspring of the lord, the Loud-thunderer. Round about all these (the Sons of Boreas) sped in darting flight . . . of the well-horsed Hyperboreans—whom Earth the all-nourishing bare far off by the tumbling streams of deep-flowing Eridanus . . . of amber, feeding her wide-scattered offspring—, and about the steep Fawn mountain and rugged Etna to the isle Ortygia and the people sprung from Laestrygon who was the son of wide-reigning Poseidon. Twice ranged the Sons of Boreas along this coast and wheeled round and about yearning to catch the Harpies, while they strove to escape and avoid them. And they sped to the tribe of the haughty Cephallenians, the people of patient-souled Odysseus whom in aftertime Calypso the queenly nymph detained for Poseidon. Then they came to the land of the lord the son of Ares . . . they heard. Yet still (the Sons of Boreas) ever pursued them with instant feet. So they (the Harpies) sped over the sea and through the fruitless air . . .

\(^{1}\) i.e. those who seek to outwit the oracle, or to ask of it more than they ought, will be deceived by it and be led to ruin: cp. Hymn to Hermes, 541 ff.
APPENDIX

καὶ τὸν μὲν φλογερὸν δάμασεν πληχθέντα κεραυνῷ

’Ηνὴρα [χολωσάμενος νεφεληγερέα Ζεὺς, οὐνεκα Δ[ήμητρ'] ἥκομμι ἐπὶ χεῖρας ἑβαλλεν. αὐτὰρ Δάφναν ἤλθεν ἐπὶ ἀκτὴν ἡπείρου. ἐκ τοῦ Ἑρ[ίχθονος καὶ Τρῶς μετέπειτα γένοντο"] Ἡλιὸς [τῷ Ἀσσάρακός τε καὶ ἄντιθεως Γαννυμήδης υπὶ [πολυκλήιδι λιπῶν ἱερὴν Σαμωθράκην

* * * * * *

. . . . . . . . . . . ] Κλεο[πάτρης]
. . . . . . . . . . . ]δαο θυγατ[ρ]
Ζηνὶ δ' ἀνήρπαξεν Γαννυμῆδ' Ἑρ[ί]χθονίων
αἴετός, οὖνεκ' ἄρ' ἀθανάτων περί κάλλος ἐ[ρίζε.]

ἐπικόμων Δ[ιομ]ηδ[ην]

η δ' Ὀάκινθων γείνατ' ἀμύμονα τε κρατερόν τε
[a: τὸν ἐκ ποτ' αὐτὸς
Φοῖβος αἰδρείησι κατέκτανε νηλέ]δίσκρ.

1 The association of ll. 1–16 with ll. 17–24 is presumed from the apparent mention of Erichthonius in l. 19. A new section must then begin at l. 21. See Oxy. Pap. pt. xi. p. 55 (and for restoration of ll. 5–16, ib. p. 53). Ll. 19–20 are restored by the Translator.

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HESIOD, CATALOGUES OF WOMEN

And cloud-gathering Zeus was wroth and smote him, Eëtion, and laid him low with a flaming thunderbolt, because he sought to lay hands upon rich-haired Demeter. But Dardanus came to the coast of the mainland—from him Erichthonius and thereafter Tros were sprung, and Ilus, and Assaracus, and godlike Ganymedes,—when he had left holy Samothrace in his many-benched ship.

* * * * *

Cleopatra . . . the daughter of . . . But an eagle caught up Ganymedes for Zeus because he vied with the immortals in beauty . . . rich-tressed Diomede; and she bare Hyacinthus, the blameless one and strong . . . whom, on a time Phoebus himself slew unwittingly with a ruthless disk . . .
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dau., dau. = daughter, daughters.
f. = father.  a. = son.  k. = king.
n. = note.  w. = wife.

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