

CALLIMACHUS OF CYRENE was a Greek poet and scholar of the Library of Alexandria who flourished in the C3rd B.C. He was the author of a large number of works, of which only 6 hymns and 63 epigrams still survive in their entirety.

Callimachus, Hymns and Epigrams. Lycophron. Aratus. Translated by Mair, A. W. & G. R. Loeb Classical Library Volume 129. London: William Heinemann, 1921.

This volume is still in print and available new from [Amazon.com](https://www.amazon.com) (click on image right for details). In addition to the translation of Callimachus' *Hymns* and *Epigrams* the book contains Lycophron's riddling poem *Alexandra*, Aratus' description of the stars, source Greek texts and Mair's introduction, index and footnotes.

Some more recent translations of Callimachus and commentaries on his work appear in the booklist (left below).

HYMN I. TO ZEUS

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

[4] How shall we sing of him – as lord of Dictē¹ or of Lycaeum?² My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida³; others, O Zeus, say in Arcadia; did these or those, O Father lie? “Cretans are ever liars.”⁴ Yea, a tomb,⁵ O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

[10] In Parrhasia⁶ it was that Rheia bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted thing that hath need of Eileithyia⁷ nor any woman approacheth thereto, but the Apidanians⁸ call it the primeval childbed of Rheia. There when thy mother had laid thee down from her mighty lap, straightway she sought a stream of water, wherewith she might purge her of the soilure of birth and wash thy body therein.

[17] But mighty Ladon⁹ flowed not yet, nor Erymanthus,⁹ clearest of rivers; waterless was all Arcadia; yet was it anon to be called well-watered. For all that time when Rhea loosed her girdle, full many a hollow oak did water Iacon⁹ bear aloft, and many a wain did Melas¹⁰ carry and many a serpent above Carnion,¹¹ wet though it now be, cast its lair; and a man would fare on foot over Crathis¹² and many-pebbled Metope,¹³ athirst: while that abundant water lay beneath his feet.

[28] And holden in distress the lady Rheia said, "Dear Earth, give birth thou also! They birthpangs are light." So spake the goddess, and lifting her great arm aloft she smote the mountain with her staff; and it was greatly rent in twain for her and poured forth a mighty flood. Therein, O Lord, she cleansed thy body; and swaddled thee, and gave thee to Neda to carry within the Cretan covert, that thou mightst be reared secretly: Neda,¹⁴ eldest of the nymphs who then were about her bed, earliest birth after Styx¹⁵ and Philyra.¹⁶ And no idle favour did the goddess repay her, but named that stream Neda¹⁷; which, I ween, in great flood by the very city of the Cauconians,¹⁸ which is called Lepreion,¹⁹ mingles its stream with Nereus,²⁰ and its primeval water do the son's son of the Bear,²¹ Lycaon's daughter, drink.

[42] When the nymph, carrying thee, O Father Zeus, towards Cnosus,²² was leaving Thenae²² – for Thenae as nigh to Cnosus – even then, O God, thy navel fell away: hence that plain the Cydonians²³ call the Plain of the Navel.²⁴ But thee, O Zeus, the companions of the Cyrbantēs²⁵ took to their arms, even the Dictaeon Meliae,²⁶ and Adrasteia²⁷ laid thee to rest in a cradle of gold, and thou didst suck the rich teat of the she-goat Amaltheia,²⁸ and thereto eat

the sweet honey-comb. For suddenly on the hills of Ida, which men call Panacra,²⁹ appeared the works of the Panacrian bee. And lustily round thee danced the Curetes³⁰ a war-dance,³¹ beating their armour, that Cronus might hear with his ears the din of the shield, but not thine infant noise.

[54] Fairly didst thou wax, O heavenly Zeus, and fairly wert thou nurtured, and swiftly thou didst grow to manhood, and speedily came the down upon thy cheek. But, while yet a child, thou didst devise all the deeds of perfect stature. Wherefore thy kindred, though an earlier generation, grudged not that thou shouldst have heaven for thine appointed habitation.³² For they said that the lot assigned to the sons of Cronus their three several abodes.³³ But who would draw lots for Olympus and for Hades – save a very fool? For equal chances should one cast lots; but these are the wide world apart. When I speak fiction, be it such fiction as persuades the listener's ear! Thou wert made sovereign of the gods not by casting of lots by the deeds of thy hands, thy might and that strength³⁴ which thou hast set beside thy throne. And the most excellent of birds³⁵ didst thou make the messenger of thy sings; favourable to my friends be the sings thou showest! And thou didst choose that which is most excellent among men – not thou the skilled in ships, nor the wielder of the shield, nor the minstrel: these didst thou straightway renounce to lesser gods, other cares to others. But thou didst choose the rulers of cities themselves, beneath whose hand is the lord of the soil, the skilled in spearmanship, the oarsman, yea, all things that are: what is there that is not under the ruler's sway? Thus, smith, we say, belong to Hephaestus; to Ares, warriors; to Artemis of the Tunic,³⁶ huntsmen; to Phoebus they that know well the strains of the lyre. But from Zeus come kings; for nothing is diviner than the kings of Zeus. Wherefore thou didst choose them for thine own lot, and gavest them cities to guard. And thou didst seat thyself in the high places of the cities, watching who rule their people with crooked judgements, and who rule otherwise. And thou hast bestowed upon them wealth and prosperity abundantly; unto all, but not in equal measure. One may well judge by our Ruler,³⁷ for he hath clean outstripped all others. At evening he accomplisheth what whereon he thinketh in the morning; yea, at evening the greatest things, but the lesser soon as he thinketh on them. But the others accomplish some things in a year, and some things not in one; of others, again, thou thyself dost utterly frustrate the accomplishing and thwartest their desire.

[90] Hail! greatly hail! most high Son of Cronus, giver of good things, giver of safety. Thy works who could sing? There hath not been, there shall not be, who shall sing the works of Zeus. Hail! Father, hail again! And grant us goodness and prosperity. Without goodness wealth cannot bless men, nor goodness without prosperity. Give us goodness and weal.

1. Mountain in Crete.

2. Mountain in Arcadia.

3. This proverbial saying, attributed to Epimenides, is quoted by St. Paul. Ep. Tit. i. 12, "One of themselves, a prophet of their own, said, The Cretans are always liars, evil beasts, idle bellies" (*kata thêria, gasteres argai*), and seems to be alluded to by Aratus, *Phaen.* 30 *ei eteon dê*. The explanation given by Athenodorus of Eretria *ap.* Ptolem. Hephaest. In *Photii Bibl.* p. 150 Bekk. Is that Thetis and Medea, having a dispute as to which of them was the fairer, entrusted the decision to Idomeneus of Crete. He decided in favour of Thetis, whereon Medea said, "Cretans are always liars" and cursed them that they should never speak the truth. The schol. On the present passage says that Idomeneus divided the spoils of Troy unfairly.

4. The Cretan legend was that Zeus was a prince who was slain by a wild boar and buried in Crete. His tomb was variously localized and the tradition of "the tomb of Zeus" attaches to

several places even in modern times, especially to Mount Iuktas. See A. B. Cook, *Zeus*, vol. i. p. 157 ff.

5. Arcadia.

6. *Cf.* Apoll. Rh. iv. 1240.

7. Goddess of birth.

8. The ancient Arcadians (schol.).

9. River in Arcadia.

10. Melas: Dion. Per. 415 ff. *Arkades Apidanêes hupo skopiên Erumanthou, entha Melas, othi Krathis, ina rheeli hugros Idaôn, êchi kai ôgugios mêkUNETAI udasi Ladôn.* Herodot. i. 145 has *Ôlenos en tô Peiros potamos megas estia.* Strabo 386 has *Ôlenos, par' on potamos megas Melas* where it has been proposed to read *par' on <Peiros>* and to omit *Melas*. M. T. Smiley, in *Classical Qu.* v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Mavro nero) or the Dragon Water. The name *Peiros* in any case suggests a connexion with the underworld.

11. Carnion or Carion, river in Arcadia, Paus. viii. 34.

12. Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.

13. Metope, river in Arcadia.

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

15. Styx, daughter of Oceanus and Tethys, Hesiod, *Th.* 361.

16. Philyra, daughter of Oceanus, mother of Cheiron by Cronus.

17. Paus. iv. 20. 2. The river Neda rises in Mount Lycaeon, flows into Messenia and forms the boundary between Messenia and Elis. *Cf.* Strabo 348 who says it rises in Lycaeon from a spring which Rheia caused to flow in order to wash the infant Zeus.

18. A people of Triphylia, Hom. *Od.* iii. 366.

19. Herod. iv. 148 says that Lepreon in Triphylia was founded by the Minyae after driving out the Cauconians.

20. *i.e.* the sea.

21. Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon's daughter Callisto who was changed into a bear.

22. Town in Crete.

23. Cydonia, town in Crete.

24. Schol. Nicand. Alex. 7 *Omphalos gar topos en Krêtê, hôs kai Kallimachos pege . . .*

Kudônes. Diodor. v. 70 tells the story (he says that Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.

25. Corybantēs.

26. The ash-tree nymphs, cf. Hesiod. *Th.* 187.

27. *Cf.* Apoll. Rh. iii. 132 ff. *Dios perikalles athurma | keino, to oi poise philê trophos Adrêsteia | antrô en Idaiô eti nêpia kourixonti | sphairan eutrochalon; i.q.* Nemesis, sister of the Curetes (schol.).

28. The nymph of she-goat who suckled Zeus; Diodor. v. 70, Apollod. 1. 5, schol. Arat. 161. Ovid, *Fast.* i. 115 ff.

29. Mountains in Crete (Steph. Byz. s.v. *Panakra*). Zeus rewarded the bees by making them of a golden bronze colour and rendering them insensible to the rigours of the mountain climate (Diodor. v. 70).

30. Apollodor. i. 4, "The Curetes in full armour, guarding the infant in the cave, beat their shields with their spears that Cronus might not hear the child's voice."

31. *prulis*, the Cyprian name for the *purrhichê* (Aristotle fr. 476, schol. Pind. *P.* ii. 127) or dance in armour (Pollux iv. 96 and 99); see *Classical Qu.* xxxii. p. 131.
32. This has been supposed to refer to the fact that Ptolemy Philadelphus was the youngest of the sons of Ptolemy Soter.
33. Homer, *Il.* xv. 187 ff.; cf. Apollodor. i. 7, Pind *O.* vii. 54 ff.
34. Bia and Cratos appear as personification of the might and majesty of Zeus in Aeschylus, *P.V.*, Hesiod, *Th.* 385, etc.
35. The eagle.
36. Artemis Chitone (Chitonea, Athen. 629 c), so called from the tunic (chiton) in which as huntress she was represented; not, as the schol. Says, from the Attic deme Chitone.
37. Ptolemy II. Philadelphus, 285-247 B.C.

HYMN II. TO APOLLO

[1] How the laurel branch of Apollo trembles! How trembles all the shrine! Away, away, he that is sinful! Now surely Phoebus knocketh at the door with his beautiful foot. See'st thou not? The Delian palm¹ nods pleasantly of a sudden and the swan² in the air sings sweetly. Of yourselves now ye bolts be pushed back, pushed back of yourselves, ye bars! The god is no longer far away. And ye, young men, prepare ye for song and for the dance.

[9] Not unto everyone doth Apollo appear, but unto him that is good. Whoso hath seen Apollo, he is great; whoso hath not seen him, he is of low estate. We shall see thee, O Archer, and we shall never be lowly. Let no the youths keep silent lyre or noiseless step, when Apollo visits³ his shrine, if they think to accomplish marriage and to cut the locks of age,⁴ and if the wall is to stand upon its old foundations. Well done the youths, for that the shell⁵ is no longer idle.

[17] Be hushed, ye that hear, at the song to Apollo; yea, hushed is even the sea when the minstrels celebrate the lyre or the bow, the weapons of Lycoreian Phoebus.⁶ Neither doth Thetis his mother wail her dirge for Achilles, when she hears *Hië⁷ Paeëon, Hië Paeëon*.

[22] Yea, the tearful rock defers its pain, the wet stone is set in Phrygia, a marble rock like a woman⁸ open-mouthed in some sorrowful utterance. Say ye *Hië! Hië!* an ill thing it is strive with the Blessed Ones. He who fights with the Blessed Ones would fight with my King⁹; he who fights with my King, would fight even with Apollo. Apollo will honour the choir, since it sings according to his heart; for Apollo hath power, for that he sitteth on the right hand of Zeus. Nor will the choir sing of Phoebus for one day only. He is a copious theme of song; who would not readily sing of Phoebus?

[32] Golden is the tunic of Apollo and golden his mantle, his lyre and his Lyctian¹⁰ bow and his quiver: golden too are his sandals; for rich in gold is Apollo, rich also in possessions: by Pytho mightst thou guess. And ever beautiful is he and ever young: never on the girl cheeks of Apollo hath come so much as the down of manhood. His locks distil fragrant oils upon the ground; not oil of fat do the locks of Apollo distil but he very Healing of All.¹¹ And in whatsoever city whose dew falls upon the ground, in that city all things are free from harm.

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

[47] Phoebus and Nomius¹² we call him, ever since that when by Amphrysus¹³ he tended the yokemares, fired with love of young Admetus.¹⁴ Lightly would the herd of cattle wax larger, nor would the she-goats of the flock lack young, whereon as they feed Apollo casts his eye; nor without milk would the ewes be nor barren, but all would have lambs at foot; and she that bare one would soon be the mother of twins.

[55] And Phoebus it is that men follow when they map out cities.¹⁵ For Phoebus himself doth weave their foundations. Four years of age was Phoebus when he framed his first foundations in fair Ortygia¹⁶ near the round lake.¹⁷

[60] Artemis hunted and brought continually the heads of Cynthian goats and Phoebus plaited an altar.¹⁸ With horns builded he the foundations, and of horns framed he the altar, and of horns were the walls he built around. Thus did Phoebus learn to raise his first foundations. Phoebus, too, it was told Battus¹⁹ of my own city of fertile soil, and in guise of a raven²⁰ – auspicious to our founder – led his people as they entered Libya and swore that he would

vouchsafe a walled city to our kings.²¹ And the oath of Apollo is ever sure. O Apollo! Many there be that call thee Boëdromius,²² and many there be that call thee Clarius²³: everywhere is thy name on the lips of many. But I call thee Carneius²⁴; for such is the manner of my fathers. Sparta, O Carneius! was they first foundation; and next Thera; but third the city of Cyrene. From Sparta the sixth²⁵ generation of the sons of Oedipus brought thee to their colony of Thera; and from Thera lusty Aristoteles²⁶ set thee by the Asbystian²⁷ land, and builded thee a shrine exceedingly beautiful, and in the city established a yearly festival wherein many a bull, O Lord, falls on his haunches for the last time. *Hië, Hië, Carneius!* Lord of many prayers, - thine altars wear flowers in spring, even all the pied flowers which the Hours lead forth when Zephyrus breathes dew, and in winter the sweet crocus. Undying evermore is thy fire, nor ever doth the ash feed about the coals of yester-even. Greatly, indeed, did Phoebus rejoice as the belted warriors of Enyo danced with the yellow-haired Libyan women, when the appointed season of the Carnean feast came round. But not yet could the Dorians approach the fountains of Cyre,²⁸ but dwelt in Azilis²⁹ thick with wooded dells. These did the Lord himself behold and showed them to his bride³⁰ as he stood on horned Myrtussa³¹ where the daughter of Hypseus slew the lion that harried the kind of Eurypylus.³² No other dance more divine hath Apollo beheld, nor to any city hath he given so many blessings as he hath given to Cyrene, remembering his rape of old. Nor, again, is there any other god whom the sons of Battus have honoured above Phoebus.

[97] *Hië, Hië, Paeëon*, we hear – since this refrain did the Delphian folk first invent, what time thou didst display the archery of thy golden bow. As thou wert going down to Pytho, there met thee a beast unearthly, a dread snake.³³ And him thou didst slay, shooting swift arrows one upon the other; and the folk cried “*Hië, Hië, Paeëon*, shoot an arrow!” A helper³⁴ from the first thy mother bare thee, and ever since that is thy praise.

[105] Spare Envy privily in the ear of Apollo: “I admire not the poet who singeth not things for number as the sea.”³⁵ Apollon spurned Envy with his foot and spake thus: “Great is the stream of the Assyrian river,³⁶ but much filth of earth and much refuse it carries on its waters. And not of every water do the Melissae carry to Deo,³⁷ but of the trickling stream that springs from a holy fountain, pure and undefiled, the very crown of waters.” Hail, O Lord, but Blame – let him go where Envy dwells!

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

2. For the association of the swan with Apollo cf. *Hymn to Delos* 249; Plato, *Phaedo*, 85; Manilius v. 381 “ipse Deum Cygnus condit.”

3. The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because “it is said in the case of prophetic gods that the deities are sometimes present (*epidêmein*), sometimes absent (*apodêmein*), and when they are present the oracles are true, when absent false.” Cf. Pind. *P.* iv. 5 *ouk apodamou Apollônos tuchontos*. The Delphians celebrated the seventh day of the month Bysios – the birthday of Apollo – when he was supposed to revisit his temple, and the seventh of the holy month (Attic Anthesterion) was celebrated by the Delians when Apollo was supposed to return to Delos from the land of the Hyperboreans. (W. Schmidt, *Geburstag im Altertum*, p. 86.) Cf. Verg. *A.* iii. 91.

4. *i.e.* if they are to live to an old age.

5. *i.e.* the lyre, originally made by Hermes from the shell of a tortoise. *égasamên* = Well done!

6. Lycoreus, by-name of Apollo, from Lycoreia, town on Parnassus above Delphi: Strabo 418.

- 3 *hyperkeitai d' autês hê Lukôreia eph' topou proteron hidrunto hoi Delphoi hyper tou hierou*. Legends of its foundation in Pausanias x. 6, 2-3. *Ph. Lukôreioio* Apoll. Rh. iv. 1490.
7. Though *iê*, not *hiê*, is the usual form, it is perhaps better here to write the aspirated form to suit the suggested etymology from *hie* "shoot." See vv. 97-104 for the legend.
8. Niobe, daughter of Tantalus, had, according to Hom. *Il.* xxiv. 602 ff. six sons and six daughters, who were slain by Apollo and Artemis respectively, because she boasted over their mother Leto, who had but two children. Niobe was turned into a stone, and this was identified with a rude rock figure on Mount Sipylus near Smyrna which is still to be seen. The water running down the face of the rock was supposed to be Niobe's tears – *entha lithos per eousa theôn ek kêdea pessei*, Hom. *l.c.* 617, cf. "Phrygium silicem," Stat. *S.* v. 3. 87.
9. Ptolemy III. Euergetes, according to the schol.
10. Lyctos, town in Crete.
11. As a personification Panacea appears frequently as the daughter of Asclepius. In the Hippocratean oath she is named after Apollo, Asclepius and Hygieie. Such "all-healing" virtue was in early times ascribed to various plants (*Panakes Cheirônion, Aslêpieion*, etc.).
12. Cf. Pind. ix. 65.
13. River in Thessaly where Apollo tended the flocks of Admetus. Cf. Verg. *G.* iii.2 "pastor ab Amphryso."
14. King of Pherae in Thessaly.
15. Hence Apollo's titles *Archêgetês, Ktistês*, etc.
16. Delos.
17. A lake in Delos. Cf. *H.* iv. 261, Theognis vii, Apollo is born *epi trochoeidei limnê*, and Eur. *I.T.* 1104.
18. The *keratin* (Plut. *Thes.* 21, Dittenb. *Syll.* No. 588, 172) *bômos keratinos* (Plut. *Sollert. animal.* 35), made entirely of horns, was one of the Seven Wonders of the World. Cf. Anon. *De incredib.* 2; Ovid, *Her.* 21. 99.
19. Battus (Aristoteles), founder of Cyrene, birthplace of Callimachus.
20. The raven was one of the birds sacred to Apollo.
21. The Battiadae.
22. Boëdromius: *Et. Mag. s.v. Boëdromiôn. Hoti polemou sustantos Athênaiois kai Eleusinióis summachêsantos Iônos . . enikêsan Athênaioi. apo oun tês tou strateumatou boês tês epi to astru dramousês ho te Apollôn boëdromios eklêthê kai hê thuria kai ho autois ho theos meta boês epithesthai tois polemiois*. Doubtless the Athenians associated the name with help given them by some superhuman champions (*boëdromoi = boadooli*, Pind. *N.* vii. 31). Mommsen, *Feste d. Stadt Athen*, p. 171.
23. Clarius, by-name of Apollo, from Claros near Colophon.
24. Carneius, by-name of Apollo in many Dorian states, as Sparta, Thera, Cyrene.
25. The genealogy is Oedipus – Polyneices – Thersander – Tisamenus – Autesion – Theras, who led the colony to Thera and who is the sixth descendant of Oedipus according to the Greek way of reckoning inclusively. Cf. Herod. iv. 147.
26. Battus.
27. The Asbystae were a people in Cyrenaica.
28. Cyre: stream at Cyrene which after running some distance under ground reappears at the Temple of Apollo as the fountain of Apollo (Herod. iv. 158, Pind. *P.* iv. 294).
29. Azilis or Aziris where the Theraeans with Battus dwelt for six years before they went to Cyrene (Herod. iv. 157 ff.).
30. Cyrene.
31. *i.e.* "Myrtle-hill" in Cyrene.
32. Eurypylus: prehistoric king of Libya, who offered his kingdom to anyone who should slay

the lion which was ravaging his land. Cyrene slew the lion and so won the kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).

33. In Strabo 422 Python is a man, surnamed Draco. Pytho was popularly derived from the fact that the slain snake rotted (*puthō*) there.

34. Callimachus seems to adopt the old derivation of *aossêtêr* from *ossa* (voice).

Thus *aossêtêr* = *boëthoos*. For *ezeti* cf. *H.* iv. 275.

35. Cf. Apoll. Rhod. iii. 932.

36. Euphrates.

37. Deo = Demeter, whose priestesses were called Melissae (Bees): Porphyr. *De antro nympharum* 18 *kai tas Dêmêtros hiereias hôs tês chthonias theas mustidas Melissas oi Palaioi ekaloun autên te tèn Korên Melitôdê* (Theocr. xv. 94).

HYMN III. TO ARTEMIS

[1] Artemis we hymn – no light thing is it for singers to forget her – whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father’s knees – still a little maid – she spake these words to her sire: “Give me to keep my maidenhood, Father, forever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow – stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be Bringer of Light¹ and give me to gird me in a tunic² with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir – all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus³ who shall tend well my buskins, and, when I shoot no more at lynx or stag, shall tend my swift hounds. And give to me all mountains; and for city, assign me any, even whatsoever thou wilt: for seldom is it that Artemis goes down to the town. On the mountains will I dwell and the cities of men I will visit only when women vexed by the sharp pang of childbirth call me to their aid⁴ even in the hour when I was born the Fates ordained that I should be their helper, forasmuch as my mother suffered no pain either when she gave me birth or when she carried me win her womb, but without travail put me from her body.” So spake the child and would have touched her father’s beard, but many a hand did she reach forth in vain, that she might touch it.

[28] And her father smiled and bowed assent. And as he caressed her, he said: “When goddesses bear me children like this, little need I heed the wrath of jealous Hera. Take, child, all that thou askest, heartily. Yea, and other things therewith yet greater will thy father give thee. Three times ten cities and towers more than one will I vouchsafe thee – three times ten cities that shall not know to glorify any other god but to glorify the only and be called of Artemis And thou shalt be Watcher over Streets⁵ and harbours.⁶” So he spake and bent his head to confirm his words.

[40] And the maiden fared unto the white mountain of Crete leafy with woods; thence unto Oceanus; and she chose many nymphs all nine years old, all maidens yet ungirdled. And the river Caræus⁷ was glad exceedingly, and glad was Tethys that they were sending their daughters to be handmaidens to the daughter of Leto.

[46] And straightway she went to visit the Cyclopes. Them she found in the isle of Lipara – Lipara in later days, but at the at time its name was Meligunis – at the anvils of Hephaestus, standing round a molten mass of iron. For a great work was being hastened on: they fashioned

a horse-trough for Poseidon. And the nymphs were affrighted when they saw the terrible monsters like unto the crags of Ossa: all had single eyes beneath their brows, like a shield of fourfold hide for size, glaring terribly from under; and when they heard the din of the anvil echoing loudly, and the great blast of the bellows and the heavy groaning of the Cyclopes themselves. For Aetna cried aloud, and Trinacia⁸ cried, the seat of the Sicanians, cried too their neighbour Italy, and Cynos⁹ therewithal uttered a mighty noise, when they lifted their hammers above their shoulders and smote with rhythmic swing¹⁰ the bronze glowing from the furnace or iron, labouring greatly. Wherefore the daughters of Oceanus could not untroubled look upon them face to face nor endure the din in their ears. No shame to them! On those not even the daughters of the Blessed look without shuddering. Though long past childhood's years. But when any of the maidens doth disobedience to her mother, the mother calls the Cyclopes to her child – Arges or Steropes; and from within the house comes Hermes, stained¹¹ with burnt ashes. And straightway he plays bogey to the child, and she runs into her mother's lap, with her hands upon her eyes. But thou, Maiden, even earlier, while yet but three years old, when Leto came bearing thee in her arms at the bidding of Hephaestus that he might give thee handsel¹² and Brontes¹³ set thee on his stout knees – thou didst pluck the shaggy hair of his great breast and tear it out by force. And even unto this day the mid part of his breast remains hairless, even when mange settles on a man's temples and eats the hair away.

[80] Therefore right boldly didst thou address them then: "Cyclopes, for me too fashion ye a Cydonian¹⁰⁴ bow and arrows and a hollow casket for my shafts; for I also am a child of Leto, even as Apollo. And if I with my bow shall slay some wild creature or monstrous beast, that shall the Cyclopes eat." So didst thou speak and they fulfilled thy words. Straightway didst thou array thee, O Goddess. And speedily again thou didst go to get thee hounds; and thou camest to the Arcadian fold of Pan. And he was cutting up the flesh of a lynx of Maenalus¹⁵ that his bitches might eat it for food. And to thee the Bearded God¹⁶ gave two dogs black-and-white,¹⁷ three reddish,¹⁸ and one spotted, which pulled down¹⁹ very lions when they clutched their throats and haled them still living to the fold. And he gave thee seven Cynosurian²⁰ bitches swifter than the winds - that breed which is swiftest to pursue fawns and the hare which closes not his eyes²¹; swiftest too to mark the lair of the stag and where the porcupine²² hath his burrow, and to lead upon the track of the gazelle.

[98] Thence departing (and thy hounds sped with thee) thou didst find by the base of the Parrhasian hill deer gamboling – a mighty herd. They always herded by the banks of the black-pebbled Anaurus – larger than bulls, and from their horns shone gold. And thou wert suddenly amazed and sadist to thine own heart: "This would be a first capture worthy of Artemis." Five were there in all; and four thou didst take by speed of foot – without the chase of dogs – to draw thy swift car. But one escaped over the river Celadon, by devising of Hera, that it might be in the after days a labour for Heracles,²³ and the Ceryneian hill received her.

[109] Artemis, Lady of Maidenhood, Slayer of Tityus, golden were thine arms and golden thy belt, and a golden car didst thou yoke, and golden bridles, goddess, didst thou put on thy deer. And where first did thy horned team begin to carry thee? To Thracian Haemus, whence comes the hurricane of Boreas bringing evil breath of frost to cloakless men. And where didst thou cut the pine and from what flame didst thou kindle it? It was on Mysian Olympus, and thou didst put in it the breath of flame unquenchable, which thy Father's bolts distil. And how often goddess, didst thou make trial of thy silver bow? First at an elm, and next at an oak didst thou shoot, and third again at a wild beast. But the fourth time – not long was it ere thou didst shoot at the city of unjust me, those who to one another and those who towards strangers wrought many deeds of sin, forward men, on whom thou wilt impress thy grievous wrath. On their cattle plague feeds, on their tilth feeds frost, and the old men cut their hair in mourning

over their sons, and their wives either are smitten or die in childbirth, or, if they escape, bear birds whereof none stands on upright ankle. But on whomsoever thou lookest smiling and gracious, for them the tilth bears the corn-ear abundantly, and abundantly prospers the four-footed breed, and abundant waxes their prosperity: neither do they go to the tomb, save when they carry thither the aged. Nor does faction wound their race – faction which ravages even the well-established houses: but brother's wife and husband's sister set their chairs around one board.²⁴

[134] Lady, of that number be whosoever is a true friend of mine, and of that number may I be myself, O Queen. And may song be my study forever. In that song shall be the Marriage of Leto; therein thy name shall often-times be sung; therein shall Apollo be and therein all thy labours, and therein thy hounds and thy bow and thy chariots, which lightly carry thee in thy splendour, when thou drivest to the house of Zeus. There in the entrance meet thee Hermes and Apollo: Hermes the Lord of Blessing,²⁵ takes thy weapons, Apollo takes whatsoever wild beast thou bringest. Yea, so Apollo did before strong Alcides²⁶ came, but now Phoebus hath this task no longer; in such wise the Anvil of Tiryns²⁷ stands ever before the gates, waiting to see if thou wilt come home with some fat morsel. And all the gods laugh at him with laughter unceasingly and most of all his own wife's mother²⁸ when he brings from the car a great bull or a wild boar, carrying it by the hind foot struggling. With this sunning speech, goddess, doth he admonish thee: "Shoot at the evil wild beasts that mortals may call thee their helper even as they call me. Leave deer and hares to feed upon the hills. What harm could deer and hares do? It is boars which ravage the tilth of men and boars which ravage the plants; and oxen are a great bane to men: shoot also at those." So he spake and swiftly busied him about the mighty beast. For though beneath a Phrygian²⁹ oak his flesh was deified, yet hath he not ceased from gluttony. Still hath he that belly wherewith he met Theiodamas³⁰ at the plough.

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

[170] But when the nymphs encircle thee in the dance, near the springs of Egyptian Inopus³¹ or Pitane³² – for Pitane too is thine – or in Limnae³³ or where, goddess, thou camest from Scythia to dwell, in Alae Araphenides,³⁴ renouncing the rites of the Tauri,³⁵ then may not my kine cleave a four-acred³⁶ fallow field for a wage at the hand of an alien ploughman; else surely lame and weary of neck would they come to the byre, yea even were they of Stymphaean³⁷ breed, nine³⁸ years of age, drawing by the horns; which kine are far the best for cleaving a deep furrow; for the god Helios never passes by that beauteous dance, but stays his car to gaze upon the sight, and the lights of day are lengthened.

[183] Which now of islands, what hill finds most favour with thee? What haven? What city? Which of the nymphs dost thou love above the rest, and what heroines hast thou taken for thy companions? Say, goddess, thou to me, and I will sing thy saying to others. Of islands, Doliche³⁹ hath found favour with thee, of cities Perge,⁴⁰ of hills Taygeton,⁴¹ the havens of Euripus. And beyond others thou lovest the nymph of Gortyn, Britomartis,⁴² slayer of stags, the goodly archer; for love of whom was Minos of old distraught and roamed the hills of Crete. And the nymph would hide herself now under the shaggy oaks and anon in the low meadows. And for nine months he roamed over crag and cliff and made not an end of pursuing, until, all but caught, she leapt into the sea from the top of a cliff and fell into the nets of fishermen which saved her. Whence in after days the Cydonians call the nymph the Lady of the Nets (Dictyna) and the hill whence the nymph leaped they call the hill of Nets

(Dictaeon), and there they set up altars and do sacrifice. And the garland on that day is pine or mastich, but the hands touch not the myrtle. For when she was in flight, a myrtle branch became entangled in the maiden's robes; wherefore she was greatly angered against the myrtle. Upis,⁴³ O Queen, fair-faced Bringer of Light, thee too the Cretans name after that nymph.

[206] Yea and Cyrene thou madest thy comrade, to whom on a time thyself didst give two hunting dogs, with whom the maiden daughter of Hypseus⁴⁴ beside the Iolcian tomb⁴⁵ won the prize. And the fair-haired wife⁴⁶ of Cephalus, son of Deioneus, O Lady, thou madest thy fellow in the chase; and fair Anticleia,⁴⁷ they say, thou dist love even as thine own eyes. These were the first who wore the gallant bow and arrow-holding quivers on their shoulders; their right shoulders bore the quiver strap,⁴⁸ and always the right breast showed bare. Further thou dist greatly commend swift-footed Atalanta,⁴⁹ the slayer of boars, daughter of Arcadian Iasius, and taught her hunting with dogs and good archery. They that were called to hunt the boar of Calydon find no fault with her; for the tokens of victory came into Arcadia which still holds the tusks of the beast. Nor do I deem that Hylaeus⁵⁰ and foolish Rhoecus, for all their hate, in Hades slight her archery. For the loins, with whose blood the height of Maenalus flowed, will not abet the falsehood.

[225] Lady of many shrines, of many cities, hail! Goddess of the Tunic,⁵¹ sojourner in Miletus; for thee did Neleus⁵² make his Guide,⁵³ when he put off with his ships from the land of Cecrops.⁵⁴ Lady of Chesion⁵⁵ and of Imbrasmus,⁵⁶ throned⁵⁷ in the highest, to thee in thy shrine did Agamemnon dedicate the rudder of his ship, a charm against ill weather,⁵⁸ when thou didst bind the winds for him, what time the Achaean ships sailed to vex the cities of the Teucri, wroth for Rhamnusian⁵⁹ Helen.

[233] For thee surely Proetus⁶⁰ established two shrines, one of Artemis of Maidenhood for that thou dist gather for him his maiden daughters,⁶¹ when they were wandering over the Azanian⁶² hills; the other he founded in Lusa⁶³ to Artemis the Gentle,⁶⁴ because thou tookest from his daughters the spirit of wildness. For thee, too, the Amazons, whose mind is set on war, in Ephesus beside the sea established an image beneath an oak trunk, and Hippo⁶⁵ performed a holy rite for thee, and they themselves, O Upis Queen, around the image danced a war-dance – first in shields and armour, and again in a circle arraying a spacious choir. And the loud pipes thereto piped shrill accompaniment, that they might foot the dance together (for not yet did they pierce the bones of the fawn, Athena's handiwork,⁶⁶ a bane to the deer). And the echo reached unto Sardis and to the Berecynthian⁶⁷ range. And they with their feet beat loudly and therewith their quivers rattled.

[248] And afterwards around that image was raised a shrine of broad foundations. That it shall dawn behold nothing more divine, naught richer. Easily would it outdo Pytho. Wherefore in this madness insolent Lygdamis threatened that he would lay it waste, and brought against it a host of Cimmerians⁶⁸ which milk mares, in number as the sand; who have their homes hard by the Straits⁶⁹ of the cow, daughter of Inachus. Ah! foolish among kings, how greatly he sinned! For not destined to return again to Scythia was either he or any other of those whose wagons stood in the Caystrian⁷⁰ plain; for thy shafts are ever more set as a defence before Ephesus.

[258] O Lady of Munychia,⁷¹ Watcher of Harbours, hail, Lady of Pherae!⁷² Let none disparage Artemis. For Oeneus⁷³ dishonoured her altar and no pleasant struggles came upon his city. Nor let any content with her in shooting of stags or in archery. For the son⁷⁴ of Atreus vaunted him not that he suffered small requital. Neither let any woo the Maiden; for not Otus, nor Orion wooed her to their own good. Nor let any shun the yearly dance; for not tearless to Hippo⁷⁵ was her refusal to dance around the altar. Hail, great queen, and graciously greet my song.

1. *phôsphoros* is one of the titles of Artemis; cf. v. 204, Eur. *Iphi. in T.* 21.
2. See note on v. 225.
3. Amnisus, river in Crete. Cf. Apoll. Rhod. iii. 877 ff.
4. Artemis in one aspect is Eileithyia = Lucina. She is said to have been born before Apollo and to have assisted at his birth. Hence her birthday was put on the 6th of Thargelion (Diog. L. ii. 44), while Apollo was born on the 7th. (W. Schmidt, *Geburstag im Altertum*, p. 94.)
5. Hence her title *enodia*, A. P. vi. 199.
6. As goddess of mariners she is called Euporia, Limenitis etc. So *Nêossoos*, Apoll. Rh. i. 570.
7. River near Cnossus in Crete, Strabo 476.
8. Sicily.
9. Corsica.
10. It is hard to determine the sense of *amboladis*. The schol. says *ek diadochês*, i.e. in succession or alternately. The same difficulty attaches to *amblêdên* and *amboladên*, which the scholiasts interpret usually as either = *apopooimiou* or as = “by spurts” (e.g. Pind. *N.* x. 62, where among other explanations in the scholia one is *ouk ephexês*, i.e. not continuously). The combination of *amboladên* with *zeiô* in Hom. *Il.* xxi. 364, Herod. iv. 181 might suggest that here to *amboladis* should be taken with *zeionta* in the sense of “sputtering,” but the order of words is against that.
11. *kechrêmenos* of MSS. is probably correct. This participle in late poetry is used in the vaguest way to indicate any sort of condition.
12. *optêria*, *ta hyper tou idein dôra* (schol.), were gifts given on seeing for the first time a new-born child (schol. Aesch. *Eum.* 7; Nonn. v. 139). Very similar is the birthday-gift proper, the *dosis genethlios* or *gegethlia*. *Ta epi tê prôtê hêmêra dôra* (Hesych.). Phoebe gave the oracle at Delphi as a birthday gift to Phoebus. More usually *optêria* = *anakaluptêria*, gifts given to the bride by the bridegroom on seeing her for the first time; Pollux ii. 59 *optêria ta dôra ta para tou proton idontos tèn numphên numphiou didomena*. Cf. iii. 36 *ta de para tou andros didomena edna kai optêria kai anakaluptêria . . . kai prosphthegktêria ekaloun*. Moeris 205. 24 *optêria Attikôs, anakaluptêria Hellênikôs*.
13. The three Cyclopes, sons of Gaia, were Brontes, Steropes, Arges (Hesiod, *Th.* 140).
14. i.e. Cretan, cf. Stat. *Th.* iv. 269 “Cydonea harundine,” vii. 339 “Cydoneas sagittas.”
15. Mountain in Arcadia.
16. Cf. Homer *H. Pan* 39.
17. The ancients differed as to whether *pêgos* meant black or white (Hesych. s.vv. *pêgos* and *pêgesimallô*).
18. It is by no means certain that the MSS. *parouatious* is wrong, “with hanging ears.” *Parouaiious* is based upon Hesych. s.v v. *parôas, parôos*, Aelian. *H.A.* viii. 12 cf. Arist. *H.A.* ix. 45, Dem. *De cor.* 260. Should we read *Parauaiious*, i.e. Molossian?
19. *au eruontes*, common in Oppian and Nonnus, is apparently a misunderstanding of the Homeric *aueruontes* (= *anaferuontes*).
20. Arcadian, cf. Stat. *Th.* iv. 295 “dives Cynosura ferarum.”
21. Oppian, *Cyneg.* iii. 511 f.
22. Oppian, *ibid.* 391 ff.
23. Apollodor. ii. 5. 3 “The third labour which he (Eurystheus) imposed on him (Heracles) was to bring the Cerynean hind (*Kerunitin elaphon*) to Mycenae alive. This was a hind . . . with golden horns, sacred to Artemis.” Cf. Pind. *O.* iii. 29.
24. *einateres* = wives whose husbands are brothers; *galiô* = wife and sister(s) of one man. (Hom. *Il.* vi. 378) Gercke, *Rh. Mus.* xlii (1887), p. 273 ff., sees an allusion to Arsinoë I. and

Arsinoë II.

25. Cf. the Homeric epithet of Hermes, *Akakêta*, *Il.* xvi. 185, etc.

26. Heracles, as son of Amphitryon son of Alcaeus. According to Apollodor. ii. 4. 12, Alcides was the original name of Heracles, the latter name having been bestowed upon him by the Pythian priestess when he consulted the oracle after he had gone into exile for the murder of his children. Heracles asked the oracle where he should dwell and he was told to settle in Tiryns and serve Eurystheus for twelve years.

27. There is no reason whatever to suppose that *akmôn* here has any other than its ordinary sense of anvil, used metaphorically, as in Aesch. *Pers.* 52. It has been sometimes supposed to mean unwearied = *akamatos*.

28. Hera, mother of Hebe.

29. "Phrygia, a hill in Trachis where Heracles burnt" (schol.)

30. When Heracles was passing through the land of the Dryopes, being in want of food for his young son Hyllus, he unyoked and slaughtered one of the oxen of Theiodamas, king of the Dryopes, whom he found at the plough. War ensued between the Dryopes and Heracles, and the Dryopes were defeated, and Hylas, son of Theiodamas, was taken as a hostage by Heracles (Apollodor. ii. 7. 7, Apoll. Rh. i. 1211 ff., Ovid, *Ib.* 488). Hence Heracles got the epithet Bouthoinas, schol. Apoll. Rh. l.c., Gregor. Naz. *Or.* iv. 123. The Lindian peasant who was similarly treated by Heracles, and who, while Heracles feasted, stood apart and cursed (hence curious rite at Lindos in Rhodes, where, when they sacrifice to Heracles, they do it with curses, Conon 11, Apollod. ii. 5. 11. 9, Lactant. *Inst. Div.* i. 21) is identified with Theiodamas by Philostr. *Imag.* ii. 24. Cf. G. Knaack, *Hermes* xxiii. (1888), p. 131 ff.

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

32. On the Eurotas with temple of Artemis.

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

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

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

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

37. *i.e.* from Epirus. For the great size of the *Êpeirôtikai boes* see Aristotle, *H.A.* iii. 21, who says that when milking them the milker had to stand upright in order to reach the udder. Both Stymphaea and Tymphaea seem to be attested, though the latter seems to have the better authority (Steph. Byz. s.v. *Tumphon*).

38. Hesiod, *W.* 436.

39. Doliche: either Euboea (*E.M.* s.v. *Euboia*), E. Maass, *Hermes* xxv. (1890), p. 404, or Icaros (Steph. Byz. s.v. *Ikaros*), or an island of Lycia (Steph. Byz. s.v. *Dolichê. nêsos pros tê Lukia, hôs Kallimachos*).

40. In Pamphylia, with temple of Artemis, Strabo 667.

41. In Laconia.

42. Britomartis or Dictyna, a Cretan goddess sometimes represented as an attendant of Artemis, sometimes regarded as identical with her.

43. Artemis in Ephesus, Sparta, etc.

44. Cyrene.

45. "The tomb of Pelias" (schol.).

46. Procris.

47. Mother of Odysseus.

48. The MS. *asul(l)ôtoi* is quite unknown. The translation assumes a connexion with *asilla*.
49. Atalanta took a prominent part in the hunt of the Calydonian boar, and received from Meleager the hide and head of the boar as her prize (Paus. viii. 45).
50. Hylaeus and Rhoecus were two centaurs who insulted Atalanta and were shot by her (Apollod. iii. 9. 2).
51. Chitone, by-name of Artemis as huntress, wearing a sleeveless tunic (*chitôn*) reaching to the knees.
52. Neleus, son of Codrus, founder of Miletus (Strabo, 633).
53. Artemis Hegemone as leader of colonists (Paus. viii. 37).
54. *i.e.* Athens.
55. Cape in Samos.
56. River in Samos.
57. Artemis was worshipped in Ephesus with the title *Prôtothroniê* (Paus. x. 38. 6). For rock-cut throne on Mount Coressus at Ephesus *cf.* A. B. Cook, *Zeus*, i. p. 140 f.
58. The *aploia* is sometimes described as a storm, sometimes as a dead calm.
59. Epithet of Helen as daughter of Nemesis, who was worshipped at Rhamnus in Attica.
60. King of Argos.
61. For their madness and cure *cf.* Paus. ii. 7. 8, viii. 18. 7 f.
62. Azania in Arcadia.
63. In Arcadia.
64. For the temple of Artemis Hemera or Hemerasia at Lusa *cf.* Paus. viii. 18. 8.
65. Queen of the Amazons, no doubt identical with Hippolyte.
66. The flute (*aulos*) invented by Athena (Pind. *P.* xii. 22) was often made from fawn bones, Poll. iv. 71, Athen. 182 E, Plut. *Mor.* 150 E.
67. In Phrygia.
68. A people living on the north of the Black Sea.
69. The Cimmerian Bosphorus, which was named after the Cow (*bous*), *i.e.* Io, daughter of Inachus, king of Argos.
70. The Cayster is a river in Lydia.
71. Harbour of Athens, where Artemis had a temple (Paus. i. 1. 4).
72. Artemis Pheraia is Artemis as Hecate from Pherae in Thessaly (Paus. ii. 23. 5).
73. King of Calydon in Aetolia, who neglected to sacrifice to Artemis. In anger she sent the Calydonian boar to ravage his land.
74. Agamemnon, who shot a stag which was sacred to Artemis and boasted of the deed (Soph. *Electr.* 566 f., Hygin. *Fab.* 98). This led to the *aploia* at Aulis and the sacrifice of Iphigeneia.
75. Queen of the Amazons, who founded the temple of Artemis at Ephesus.

HYMN IV. TO DELOS

[1] What time or when, O my soul, wilt thou sing of holy Delos, nurse of Apollo? Surely all the Cyclades most holy of the isles that lie in the sea, are goodly theme of song. But Delos would win the foremost guerdon from the Muses, since she it was that bathed Apollo, the lord of minstrels, and swaddled him, and was the first to accept him for a god. Even as the Muses abhor him who sings not of Pimpleia¹ so Phoebus abhors him who forgets Delos. To Delos no will I give her share of song, so that Cynthian² Apollo may praise me for taking thought of his dear nurse.

[11] Wind-swept and stern is she set in the sea, and, wave-beaten as she is, is fitter haunt for gulls than course for horses. The sea, rolling greatly round her, casts off on her much spindrift of the Icarian³ water. Wherefore also sea-roaming fishermen have made her their home. But none need grudge that she be named among the first, whensoever unto Oceanus and unto Titan Tethys the islands gather and she ever leads the way. Behind her footsteps follow Phoenician Cyrus,⁴ no mean isle, and Abantian Macris⁵ of the Ellopians, and delectable Sardo,⁶ and the isle⁷ whereto Cypris first swam from the water and for fee⁸ of her landing she keeps safe. They are strong by reason of sheltering towers, but Delos is strong by aid of Apollo. What defence is there more steadfast? Walls and stones may fall before the blast of Strymonian⁹ Boreas; but a god is unshaken for ever. Delos beloved, such is the champion that encompasses thee about!

[28] Now if songs full many circle about thee, with what song shall I entwine thee? What is that which is pleasing unto thee to hear? Is it the tale how at the very first the mighty god¹⁰ smote the mountains with the three-forked sword which the Telchines¹¹ fashioned for him, and wrought the islands in the sea, and from their lowest foundations lifted them all as with a lever and rolled them into the sea? And them in the depths he rooted from their foundations that they might forget the mainland. But no constraint afflicted thee, but free upon the open sea thou didst float; and thy name of old was Asteria,¹² since like a star thou didst leap from heaven into the deep moat, fleeing wedlock with Zeus. Until then golden Leto consorted not with thee: then thou wert still Asteria and wert not yet called Delos. Oft-times did sailors coming from the town of fair-haired Troezen¹³ unto Ephyra¹⁴ within the Saronic gulf descry thee, and on their way back from Ephyra saw thee no more there, but thou hadst run to the swift straits of the narrow Euripus with its sounding stream. And the same day, turning thy back on the waters of the sea of Chalcis, thou didst swim to the Sunian headland of the Athenians or to Chios or to the wave-washed breast o the Maiden's Isle,¹⁵ not yet called Samos – where the nymphs of Mycalessos,¹⁶ neighbours of Ancaeus, entertained thee.

[51] But when thou gavest thy soil to be birthplace of Apollo, seafaring men gave thee this name in exchange, since no more didst thou float¹⁷ obscure (*adêlos*) upon the water, but amid the waves of the Aegean sea did plant the roots of thy feet.

[55] And thou didst not tremble before the anger of Hera, who murmured terribly against all child-bearing women that bare children to Zeus, but especially against Leto, for that she only was to bear to Zeus a son¹⁸ dearer even than Ares. Wherefore also she herself kept watch within the sky, angered in her heart greatly and beyond telling, and she prevented Leto who was holden in the pangs of childbirth. And she had two look-outs set to keep watch upon the earth. The space of the continent did bold Ares watch, sitting armed on the high top of Thracian Haemus, and his horses were stalled by the seven-chambered cave¹⁹ of Boreas. And the other kept watch over the far-flung islands, even the daughter²⁰ of Thaumias seated on Mimas,²¹ whither she had sped. There they sat and threatened all the cities which Leto approached and prevented them from receiving her. Fled Arcadia, fled Auge's²² holy hill

Parthenium, fled after her aged Pheneius,²³ fled all the land of Pelops that lies beside the Isthmus, save only Aegialos²⁴ and Argos. For on those ways she set not her feet, since Inachus²⁵ belonged unto Hera. Fled, too, Aonia²⁶ on the same course, and Dirce²⁷ and Strophia,²⁸ holding the hands of their sire, dark-pebbled Ismenus²⁹; far behind followed Asopus,³⁰ heavy-kneed, for he was marred by a thunderbolt. And the earth-born nymph Melia³¹ wheeled about thereat and ceased from the dance and her cheek paled as she panted for her coeval oak, when she saw the locks of Helicon tremble. Goddesses mine, ye Muses, say did the oaks come into being at the same time as the Nymphs? The nymphs rejoice when the rain makes the oaks grow; and again the Nymphs weep when there are no longer leaves upon the oaks. And Apollo, yet in his mother's womb, was sore angered against them and he uttered against Thebe no ineffectual threat: "Thebe, wherefore, wretched one, dost thou ask the doom that shall be thine anon? Force me not yet to prophesy against my will. Not yet is the tripod seat at Pytho my care; not yet is the great serpent³² dead, but still that beast of awful jaws, creeping down from Pleistus,³³ wreathes snowy Parnassus with his nine coils. Nevertheless I will speak unto thee a word more clear than shall be spoken from laurel³⁴ branch.. Flee on! Swiftly shall I overtake thee and wash my bow in blood. Thou hast in thy keeping the children of a slanderous woman.³⁵ Not thou shalt be my dear nurse, nor Cithaeron.³⁶ Pure am I and may I be the care of them that are pure." So he spake. And Leto turned and went back. But when the Achaean cities refused her as she came – Helice,³⁷ the companion of Poseidon, and Bura,³⁸ the steading of Dexamenus, the son of Oeceus – she turned her feet back to Thessaly. And Anaurus fled and great Larisa and the cliffs of Cheiron³⁹; fled, too, Peneius, coiling through Tempe.

[106] But thy heart, Hera, was even then still pitiless and thou wert not broken down nor didst have compassion, when she stretched forth both her arms and spake in vain: "Ye nymphs of Thessaly, offspring of a river,⁴⁰ tell your sire to hush his great stream. Entwine your hands about his beard and entreat him that the children of Zeus be born in his waters. Phthiotian Peneius, why dost thou now vie with the winds? O sire, thou dost not bestride a racing horse. Are they feet always thus swift, or are they swift only for me, and hast thou today been suddenly made to fly?" But he heard her not. "O burden mine, whither shall I carry thee? The hapless sinews of my feet are outworn. O Pelion, bridal chamber of Philyra,⁴¹ do thou stay, O stay, since on thy hills even the wild lionesses oftentimes lay down their travail of untimely birth."⁴² Then shedding tears, Peneius answered her: "Leto, Necessity is a great goddess. It is not I who refuse, O Lady, thy travail; for I know of others who have washed the soilure of birth in me – but Hera hath largely threatened me. Behold what manner of watcher keeps vigil on the mountain top, who would lightly drag me forth from the depths. What shall I devise? Or is it a pleasant thing to thee that Peneius should perish? Let my destined day take its course. I will endure for thy sake, even if I must wander evermore with ebbing flood and thirsty, and alone be called of least honour among rivers. Here am I! What needeth more? Do thou but call upon Eileithyia." He spake and stayed his great stream. But Ares was about to lift the peaks of Pangaeum⁴³ from their base and hurl them in his eddying waters and hide his streams. And from on high he made a din as of thunder and smote his shield with the point of his spear, and it rang with a warlike noise. And the hills of Ossa trembled and the plain of Crannon, and the windswept skirts of Pindus, and all Thessaly danced for fear: such echoing din rang from his shield. And even as when the mount Aetna smoulders with fire and all its secret depths are shaken as the giant under earth, even Briares, shifts to his other shoulder,⁴⁴ and with the tongs of Hephaestus roar furnaces and handiwork withal; and firewrought basins and tripods ring terribly as the fall one upon the other: such in that hour was the rattle of the fair-rounded shield. But Peneius retired not back, but abode his ground, steadfast even as before, and stayed his swift-eddying streams, until the daughter⁴⁵ of Coeüs

called to him: “Save thyself, farewell! Save thyself; do not for my sake suffer evil for this thy compassion; thy favour shall be rewarded.”

[153] So she spake and after much toil came unto the isles of the sea. But they received her not when she came – not the Echinades⁴⁶ with their smooth anchorage for ships, not Cercyra which is of all other islands most hospitable, since Iris on lofty Mimas⁴⁷ was wroth with them all and utterly prevented them. And at her rebuke they fled all together, every one that she came to, along the waters. Then she came unto primeval Cos, the isle of Merops,⁴⁸ the holy retreat of the heroine Chalciopé,⁴⁹ but the word of her son restrained her: “Bear me not, mother, here. I blame not the island nor have any grudge, since a bright isle it is and rich in pasture as any other. But there is due to her from the Fates another god,⁵⁰ the most high lineage of the Saviours⁵¹; beneath whose crown shall come – not loth to be ruled by a Macedonian – both continents and the lands which are set in the sea, far as where the end of the earth is and again whence his swift horses carry the sun. And he shall know the ways of his sire.

[171] “Yea and one day hereafter thee shall come upon us a common struggle, when the Titans of a later day shall rouse up against the Hellenes barbarian sword and Celtic war,⁵² and from the furthest West rush on like snowflakes and in number as the stars when they flock most thickly in the sky; forts too (and the villages of the Locrians and Delphian heights)⁵³ and Crisaean plains and (glens of the mainland) be thronged about and around, and shall behold the rich smoke of their burning neighbour, and no longer by hearsay only; but already beside the temple behold the ranks of the foemen, and already beside my tripods the swords and cruel belts and hateful shields, which shall cause an evil journey to the foolish tribe of the Galatians. Of these shields some shall be my guerdon; others, when they have seen the wearers perish amid fire, shall be set by the banks of Nile⁵⁴ to be the prizes of a king who laboured much. O Ptolemy who art to be, these prophecies I declare for thee. Greatly shalt thou praise in all the days to be him that prophesied while yet in his mother’s womb.

[191] “But mark thou, mother: there is to be seen in the water a tiny island, wandering over the seas. Her feet abide not in one place, but on the tide she swims even as stalks of asphodel, where the South wind or the East wind blows, withersoever the sea carried her. Thither do thou carry me. For she shall welcome thy coming.”

[196] When he had spoken thus much, the other islands in the sea ran away. But thou, Asteria, lover of song, didst come down from Euboea to visit the round Cyclades – not long ago, but still behind thee trailed the sea-weed of Geraestus . . . ((lacuna)) since their heart⁵⁵ was kindled, seeing the unhappy lady in the grievous pangs of birth: “Hera, do to me what thou wilt. For I heed not thy threats. Cross, cross over, Leto, unto me.”

[205] So didst thou speak, and she gladly ceased from her grievous wandering and sat by the stream of Inopus,⁵⁶ which the earth sends forth in deepest flood at the season when the Nile comes down in full torrent from the Aethiopian steep. And she loosed her girdle and leaned back her shoulders against the trunk of a palm-tree,⁵⁷ oppressed by the grievous distress, and the sweat poured over her flesh like rain. And she spake in her weakness: “Why, child, dost thou weigh down thy mother? There, dear child, is thine island floating on the sea. Be born, be born, my child, and gently issue from the womb.” O Spouse of Zeus, Lady of heavy anger, thou wert not to be for long without tidings thereof: so swift a messenger hastened to thee. And, still breathing heavily, she spake – and her speech was mingled with fear: “Honoured Hera, of goddesses most excellent far, thine am I, all things are thine, and thou sittest authentic queen of Olympus, and we fear no other female hand; and thou, O Queen wilt know who is the cause of thine anger. Leto is undoing her girdle within an island. All the others spurned her and received her not; but Asteria called her by name as she was passing by –

Asteria that evil scum of the sea: thou knowest it thyself. But dear lady, - for thou canst – defend thy servants who tread the earth at thy behest.”

[228] So she spake and seated her beside the golden throne, even as a hunting hound of Artemis, which, when it hath ceased from the swift chase, sitteth by her feet, and its ears are erect, ever ready to receive the call of the goddess. Like thereto the daughter of Thaumias sat beside her throne. And she never forgetteth her seat, not even when sleep lays upon her his forgetful wing, but here by the edge of the great throne with head a little bent aslant she sleeps. Never does she unloose her girdle or her swift hunting-boots lest her mistress give her some sudden command. And Hera was grievously angered and spake to her: “So now, O shameful creatures of Zeus, may ye all wed in secret and bring forth in darkness, not even where the poor mill-women bring forth in difficult labour, but where the seals of the sea bring forth, amid the desolate rocks. But against Asteria am I no wise angered for this sin, nor can I do to her so unkindly as I should – for very wrongly has she done a favour to Leto. Howbeit I honour her exceedingly for that she did not desecrate my bed, but instead of Zeus preferred the sea.”

[249] She spake: and with music the swans,⁵⁸ the gods’ own minstrels, left Maeonian Pactolus and circled seven times round Delos, and sang over the bed of child-birth, the Muses’ birds, most musical of all birds that fly. Hence that child in after days strung the lyre with just so many strings – seven strings, since seven times the swans sang over the pangs of birth. No eight time sang they: ere that the child leapt forth and the nymphs of Delos, offspring of an ancient river, sang with far-sounding voice the holy chant of Eileithyia. And straightway the brazen sky echoed back the far-reaching chant and Hera grudged it not, because Zeus had taken away her anger. In that hour, O Delos, all thy foundations became of gold: with gold thy round lake⁵⁹ flowed all day, and golden foliage thy natal olive-tree put forth and with gold flowed coiled Inopus in deep flood.

[264] And thou thyself didst take up the child from the golden earth and lay him in thy lap and thou spakest saying: “O mighty and of many altars and many cities, bounteous earth! Rich continents and ye islands set around lo! I am as thou see’st – hard of tillage; yet from me shall Apollo be called ‘Of Delos’, and none other among all lands shall be so beloved by any other god: not Cerchnis⁶⁰ so loved by Poseidon, lord of Lechaeum, not Cyllene’s hill⁶¹ by Hermes, not Crete by Zeus, as I by Apollo; and I shall no more be a wandering isle.” Thus didst thou speak and the child drew the sweet breast.

[275] Wherefore from that day thou art famed as the most holy of islands, nurse of Apollo’s youth. On thee treads not Enyo nor Hades nor the horses of Ares; but every year tithes of first-fruits are sent to thee: to thee all cities lead up choirs, both those cities which have cast their lots toward the East and those toward the West and those in the South, and the peoples which have their homes above the northern shore, a very long-lived race.⁶² These⁶³ first bring thee cornstalks and holy sheaves of corn-ears, which the Pelasgians of Dodona, who couch upon the ground, servants of the caldron⁶⁴ which is never silent – far first receive, as these offerings enter their country from afar. Next they come to the Holy town and mountains of the Malian land; and thence they sail across to the goodly Lelantian plain⁶⁵ of the Abantes; and then not long is the voyage from Euboea, since thy havens are nigh thereto. The first to bring thee these offerings fro the fair-haired Arimaspi⁶⁶ were Upis and Loxo and happy Hecaege, daughters of Boreas, and those who then were the best of the young men. And they returned no home again, but a happy fate was theirs, and they shall never be without their glory. Verily the girls of Delos, when the sweet-sounded marriage hymn affrights the maidens’ quarters, bring offerings of their maiden hair to the maidens, while the boys offer to the young men the first harvest of the down upon their cheeks.

[300] Asteria, island of incense, around and about thee the isles have made a circle and set themselves about thee as a choir. Not silent art thou nor noiseless when Hesperus of the curling locks looks down on thee, but ringing evermore with sound. The men sing the song of the old man of Lycia – the very song which the seer Olen⁶⁷ brought thee from Xanthos: the maidens of the choir beat with their feet the steadfast ground. Then, too, is the holy image laden with garlands, the famous image of ancient Cypris whom of old Theseus with the youths established when he was sailing back from Crete. Having escaped the cruel bellowing and the wild son⁶⁸ of Pasiphaë⁶⁹ and the coiled habitation of the crooked labyrinth, about thine altar, O lady, they raised the music of the lute and danced the round dance, and Theseus led the choir. Hence the ever-living offerings of the Pilgrim Ship⁷⁰ do the sons⁷¹ of Cecrops send to Phoebus, the gear of that vessel.

[316] Asteria of many altars and many prayers, what merchant mariner of the Aegean passes by thee with speeding ship? Never do such mighty winds as that blow upon him, but though need urges the swiftest voyage that may be, yet they speedily furl their sails and go not on board again, ere they have circled they great altar buffeted with blows and bitten the sacred trunk of the olive, their hands tied behind their backs.⁷² These things did the nymph of Delos devise for sport and laughter to young Apollo.

[325] O happy hearth of islands, hail to thyself! Hail also to Apollo and to her⁷³ whom Leto bare!

1. Fountain in Pieria near Mt. Olympus, sacred to the Muses.
2. Cynthos, mountain in Delos.
3. The Icarian sea, so called from Icarus, son of Daedalus, who fell into it when his father and he attempted to fly from Crete with artificial wings to escape the wrath of Minos. (Strabo 639, Diodor. iv. 77.)
4. Corsica, colonized by the Phoenicians.
5. Euboea, which was also called Ellopia from Ellops, son of Ion (Strabo 445, Steph. B. s.v. *Ellopia*.)
6. Sardinia.
7. Cyprus (schol.).
8. *epibathron* (Hom. *Od.* xiv. 449, Callim. *Hec.* 31, Apoll. Rh. i. 421) is properly the fee for entering a ship; cf. Eustath. on Hom. *l.c.*, Hesych. s.v. = *naulon*. Here = fee for setting foot in Cyprus. Cf. Nonnus xiii. 457 *Paphon . . . ex hudatôn epibathron anerchomenês Aphroditês*.
9. Strymon, river in Thrace. (*aph' ou ho boras. Strumoniou boreao*, Steph. B. s.v.)
10. Poseidon.
11. Mythical artificers, "notique operum Telchines," Statius. *T.* ii. 274; *S.* iv. 6. 47.
12. As if from *aster* = star. Stat. A. i. 388 "instabili Delo."
13. Troezen, son of Pelops, founder of Troezen in Argolis (Strabo 374, Paus. ii. 30. 8, Steph. B. s.v.)
14. Ephyra, old name of Corinth (Paus. ii. 1. 1, Strabo 338, Steph. Byz. s.v.)
15. Parthenia, old name for Samos (Steph. Byz. s.v.).
16. Mycale lies on the mainland, opposite Samos, of which Ancaeus, son of Zeus or Poseidon and Astypalaia, was the mythical king. Steph. Byz., s.v. *Mukalêssos*, says *esti kai oros Mukalêssos enantion Samou. kai Mukalêssis to Thêlukon*.
17. Stat. *T.* viii. 197 "partuque ligatam Delon."
18. Apollo.

19. Cf. Stat. *Th.* vi. 100 “Dat gemitum tellus: non sic eversa feruntur Ismara, cum fracto Boreas caput extulit *N.H.* vii. 10; Soph. *Ant.* 983, schol.; Apoll. Rh. i. 826; Sil. It. *Prin.* Viii. 513; Serv. Verg. A. x. 350, xii. 366; [Plutarch], *De fluv.* 14. 5).
20. Iris (Stat. *Th.* x. 123).
21. Mimas, mountain in Ionia opposite to Chios.
22. Auge, daughter of Aleos, king of Tegea. Hera father, warned by an oracle that his sons would perish by a descendant of his daughter, made her a priestess to Athena. She became, however, the mother of Telephus by Heracles and gave birth to her son on the hill Parthenium in Arcadia (Diodor. iv. 33. 7 ff.). Cf. Paus. viii. 48. 7, who says at Tegea Eileithyia was worshipped as *Augê en gonasi* because Auge bare her son there. But he mentions another story which said Telephus was exposed on Parthenium.
23. The autochthonous founder of Pheneos, town in Arcadia (Paus. viii. 14. 4).
24. Aegialos sometimes denoted the whole district from Sicyon to Buprasium (Steph. Byz. s.v.), i.e. Achaia (Paus. v. 1. 1, vii. 1. 1, Strabo 333), here more strictly the district of Sicyon (which was also called Aegiale, Paus. ii. 6. 5).
25. Inachus, river in Argolis.
26. Aonia = Boeotia.
27. Dirce, river at Thebes.
28. Strophia, unknown river of Boeotia.
29. Ismenos, river of Boeotia.
30. River in Boeotia.
31. The Meliae or Ash-nymphs were of the same class as the Dryads or Hamadryads. The Melia referred to here was the sister of Ismenus. For the general idea cf. Stat. *Silv.* i. 3. 59 ff.
32. The dragon which occupied or watched Delphi and which Apollo slew; cf. *Hymn Apoll.* 100 ff., Hom. *Hymn Apoll.* 282 ff.
33. River at Delphi.
34. The laurel of the Pythian priestess at Delphi.
35. Niobe, daughter of Tantalus and wife of Amphion of Thebes, had twelve children – six sons and six daughters – who were slain by Apollo and Artemis because Niobe boasted of the number of her children compared with Leto, who had but two.
36. Cithaeron, mountain in Boeotia.
37. Helice, town in Achaia with temple of Poseidon Heliconios (Paus. vii. 24. 5, Strabo 384, cf. Hom. *Il.* xx. 404). Helice was daughter of Selinus and by Ion mother of Bura (Paus. vii. 1. 2, vii. 25. 5).
38. Bura, town in Achaia, where Dexamenus a Centaur had great cattle-stalls (schol.). In *E.M.* s.v. *Bousa* he is called *Exadios*.
39. Pelion in Thessaly, home of the Centaur Cheiron.
40. Among the daughters of Peneios are Iphis, Atrax, Tricca, Menippe, Daphne, and, according to some, Cyrene.
41. Cheiron was the son of the union of Cronus and Philyra on Mt. Pelion (Pind. P. iii. 1 f., ix. 30, etc.).
42. The reference is to the helplessness and shapelessness of the lion cub at birth. Cf. Aristotle, *De gen. animal.* iv. 6 *ta men adirthrôta schedon genna, kathaper alôpêx arktos leôn*. The sense of ômos is precisely that of crudus in Stat. *Th.* iv. 280 “quercus laurique ferbant Cruda puerperia.”
43. Mountain in Thrace.
44. Cf. Frazer, *G.B., Adonis, Attis, Osiris*, i. p. 197 : “The People of Timor, in the East Indies, think that the earth rests on the shoulder of a mighty giant, and that when he is weary of bearing it on one shoulder he shifts it to the other and so causes the ground to quake.” *Ibid.* p.

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

45. Leto, daughter of Coeüs and Phoebe.

46. At the mouth of the Achelous.

47. "Windy Mimas," *Od.* iii. 172. Mountain in Erythraea opposite Chios.

48. King of Cos (Steph. Byz. *s.v.v. Kôs* and *Merops*).

49. Daughter of Eurypylos, king of Cos, mother of Thessalos by Heracles (*Apollod.* ii. 7. 8).

50. Ptolemy II. Philadelphus, son of Ptolemy I. Soter and Berenice, was born in Cos in 310/9 B.C. The date of the birth of Philadelphus is now settled by the discovery of a new fragment of the Marmor Parium (*Athen. Mitth.* xxii. [1897]) which has: *archontos Athênêsi Hieromnêmonos* (310/9 B.C.) *Ptolemaiou ho huïos en Kôi egeneto.* Cf. Theocrit. xvii. 58 ff.

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

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

53. The readings here are an attempt in the inferior MSS. to supply the lanunae. They have no intrinsic value.

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

55. Translating *kêri*.

56. See note on Hymn iii. 171.

57. See note on Hymn ii. 4.

58. *Apoll. Rhod.* iv. 1300 f. *hote kala naontos ep' ophrusi Paktôloio kuknoi kinêsôsin heon melos.*

59. See note on Hymn ii. 59.

60. *i.e.* Cenchreae, one of the harbours of Corinth ("bimaris Corinthi"), the other being Lechaeum.

61. In Arcadia.

62. The Hyperboreans, who suffered neither disease nor age (*Pind. P.* x. 41, *O.* iii. 16; *Hesiod* fr. 209; *Herod.* iv. 32; *Diodor.* ii. 47; *Strabo* 341; *Plin. N.H.* iv. 89, vi. 34 and 55; *Mela* i. 12 f., iii. 36). There is a useful recent discussion by Otto Schroeder in *Archiv f.*

Religionswissenschaft, viii. (1904-5) p. 68 ff. The meaning of the name is much disputed.

Pindar, O. iii. 55, takes it to mean "the people behind Boreas," the north wind. Modern suggestions are *huper + bora*, hill, "the people over the hills," or *i.q. Perpherees*, *Herod.* iv. 33, cf. *Hesych. perpheres. theôroi*.

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

64. The famous *Dôdônaion chalkeion* (Suid. s.v., Steph. Byz. s.v. *Dôdônê*, cf. Strabo, vii. fr. 3) is discussed by A. B. Cook, “The Gong at Dodona” in *J.H.S.* xxii. (1902) p. 5 ff., who thinks the various allusions may be harmonized if we assume that the original “gong” was the row of resonant tripods round the sacred enclosure, and that later (say 4th century B.C.) these were replaced by a more elaborate gong consisting of two pillars, on one of which was mounted the figure of a boy holding a whip formed of three chains tipped with buttons which, when moved by the wind, beat upon a bronze *lebês* mounted upon the other pillar. Cf. Callim. fr. 111.
65. In Boeotia.
66. For the Arimaspi see Herod. iv. 13 ff.
67. Prehistoric poet from Lycia (Xanthos is a river in Lycia); Herod. iv. 35 says he wrote the hymn sung at Delphi in honour of the Hyperborean maidens. Cf. Paus. ix. 27. 2, Suid. s.v. *Ôlên*.
68. The Minotaur.
69. Pasiphaë, daughter of Helios, wife of Minos, king of Crete.
70. The ship in which Theseus carried to Crete the seven maidens and seven boys as an offering to the Minotaur. With the help of Ariadne, Theseus slew the monster (Plato, *Phaedo*, 58 b).
71. The Athenians, who vowed that if Theseus came safely home they would send a *theôria* every year to Delos (Plato, *l.c.*).
72. “In Delos it was the custom to run round the altar of Apollo and to beat the altar and, their hands tied behind their backs, to take a bite from the olive-tree.” (schol.).
73. Artemis.

HYMN V. ON THE BATH OF PALLAS

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

[13] O come, daughters of Achaea, and bring not perfume nor alabasters¹ (I hear the voice of the axle-naves!); bring not, ye companions of the Bath, for Pallas perfume nor alabasters (for Athena loves not mixed unguents), neither bring ye a mirror. Always her face is fair, and, even when the Phrygian² judged the strife on Ida, the great goddess looked not into orichalc³ nor into the transparent eddy of Simois, nor did Hera. But Cypris took the shining bronze and often altered and again altered the same lock.⁴ But Pallas, after running twice sixty double courses, even as beside the Eurotas the Lacedaemonian Stars,⁵ took and skillfully anointed her with simple unguents, the birth of her own tree. And, O maidens, the red blush arose on her, as the colour of the morning rose or seed of pomegranate. Wherefore now also bring ye only the manly olive oil, wherewith Castor and wherewith Heracles anoint themselves. And bring her a comb all of gold, that she may comb her hair, when she hath anointed her glossy tresses.

[33] Come forth, Athena! A company pleasing to thy heart awaits thee, the maiden daughters of Acestor's mighty sons.⁶ And therewithal, O Athena, is borne the shield of Diomedes, since this is the Argive custom which in olden days Eumedes⁷ taught them: a priest who found favour with thee: who on a time, when he knew that the people were plotting and planning death for him, fled with thy holy image and dwelt in the Creion hill – dwelt on the hill of Creion and established thee, O goddess, on the rugged rocks, whose name is now the Pallantid rocks.

[42] Come forth, Athena, Sacker of Cities, golden-helmeted, who rejoicest in the din of horse and shield. Today, ye water-carriers, dip not your pitchers – today, O Argos, drink ye from the fountains and not from the river; today, ye handmaidens carry your pitches to Physadeia,⁸ or Aymone,⁹ daughter of Danaus. For, mingling his waters with gold and with flowers, Inakhos will come from his pastoral hills, bringing fair water for the Bath of Athena. But beware, O Pelasgian, lest even unwittingly thou behold the Queen. Whoso shall behold Pallas, Keeper of Cities, naked, shall look on Argos for this the last time. Lady Athena, do thou come forth, and meanwhile I shall say somewhat unto these. The story is not mine but told by others.

[57] Maidens, one nymph of old in Thebes did Athena love much, yea beyond all her companions, even the mother of Teiresias, and was never apart from her. But when she drave her steeds towards ancient Thespieae or towards Coroneia or to Haliartus, passing through the tilled fields of the Boeotians – or toward Coroneia where he fragrant grove and altars are set by the river Coralius – often did the goddess set the nymph upon her car and there was no dalliance of nymphs nor sweet ordering of dance, where Chariclo¹⁰ did not lead.

[68] Yet even her did many tears await in the after days, albeit she was a comrade pleasing to the heart of Athena. One day those twain undid the buckles of their robes beside the fair-flowing Fountain of the Horse on Helicon and bathed; and noontide quiet held all the hill. Those two ere bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the down was just darkening, still ranged with his hounds the holy place. And, athirst beyond telling, he came unto the flowing fountain, wretched man! And unwillingly saw that which is not lawful to be seen. And Athena was angered, yet said to him: “What god, O son of Everes, led thee on this grievous way? Hence shalt thou never more take back thine eyes!”

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

[93] Therewith the mother clasped her beloved child in both her arms and, wailing the heavy plain of the mournful nightingale, led him away. And the goddess Athena pitied her comrade and spake to her and said: “Noble lady, take back all the words that thou hast spoken in anger. It is not I that made thy child blind. For no sweet thin is it for Athena to snatch away the eyes of children. But the laws of Cronius [Zeus] order thus: Whosoever shall behold any of the immortals, when the god himself chooses not, at a heavy price shall he behold. Noble lady, the thin that is done can no more be taken back; since thus the thread of the Fates span when thou didst bear him from the first; but now, O son of Everes, take thou the issue which is due to thee. How many burnt offerings shall the daughter of Cadmus¹¹ burn in the days to come? How many Aristaeus? – praying that they might see their only son, the young Actaeon,¹² blind.

And yet he shall be companion of the chase to great Artemis. But him neither the chase nor comradeship in archery on the hills shall save in that hour, when, albeit unwillingly, he shall behold the beautiful bath of the goddess. Nay, his own dogs shall then devour their former lord. And his mother shall gather the bones of her son, ranging over all the thickets. Happiest of women shall she call thee and of happy fate, for that thou didst receive thy son home from the hills – blind. Therefore, O comrade, lament not; for to this thy son – for thy sake – shall remain many other honours from me. For I will make him a seer to be sung of men hereafter, yea, more excellent than any other. He shall know the birds – which is of good omen among all the countless birds that fly and what birds are of ill-omened flight. Many oracles shall he utter to the Boeotians and many unto Cadmus, and to the mighty sons of Labdacus in later days. Also will I give him a great staff which shall guide his feet as he hath need, and I will give him a long term of life. And he only,¹³ when he dies, shall walk among the dead having understanding, honoured of the great Leader of Peoples.¹⁴”

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

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

1. *i.e.* vessels made of alabaster, used especially to hold perfumes, *cf.* *N.T.* Matt. xxvi. 7, Mark xiv. 3, Luke vii. 37; Theophrast. *De odor.* 41.

2. Paris.

3. First mentioned Hesiod, *Shield* 122, Hom. *H. Aphr.* 9. Already to Plato it is only a name (*ton onomazomenon monon* Critias 114 E, *cf.* schol. Apoll. Rh, iv. 973). Later it was identified with the mixture of copper and zinc which the Romans called *aurichalcum*, *i.e.* brass.

4. Tibull. i. 8. 22 “saepeque mutates disposuisse comas.”

5. Castor and Pollux, known as stars to Eurip. *Hel.* 138 ff., etc.; their identification with the constellation Gemini was comparatively late.

6. *Akestoridan* has been unjustly suspected. It is quite correct and is a mere etymological variant for *Arestoridan*, since *akesasthai* = *aresasthai*. See Hesych. *s.v. v.*

7. “Once when the Heracleidae came against the Orestidae, Eumedes, priest of Athena, was suspected by the Argives of wishing to betray the Palladium to the Heracleidae. Eumedes, being afraid, took the Palladium and came to the hill called Creion.” (schol.).

8. Spring at Argos. *Cf.* Steph. Byz. *s.v. Asbôtis*.

9. Spring at Argos. *Cf.* Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.

10. Chariclo, wife of Eueres and mother of Teiresias.

11. Autonoë.

12. Actaeon, son of Aristaeus and Autonoë, was torn to pieces by his own dogs because he had seen Artemis bathing in Parthenius in the Gargaphian valley. Apollod. iii. 4. 4., Nonn. v. 287 ff., Ovid, *Met.* iii. 131 ff.

13. Hom. *Od.* x. 494 f.

14. Hades. The title Agesi-laos, which was used of Hades by Aeschylus also (Athen, iii, 99 B),

refers to his character as host of the dead (*hoi polloi, hoi pleiones*) and is to be compared with his titles *Poludegmôn* (Hom. *H. Dem.* 17, 31, 430), *Poludektês* (*ib.* 9), *Polusênantôr* (*ib.* 31), *Pandokeus* (Lycophr. 655).

HYMN VI. TO DEMETER

[1] As the Basket comes,¹ greet it, ye women, saying “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” As the Basket comes, from the ground shall ye behold it, ye uninitiated, and gaze not from the roof or from aloft – child nor wife nor maid hath shed her hair² – neither then nor when we spit from parched mouths fasting.³ Hesperus from the clouds marks the time of its coming: Hesperus, who alone persuaded Demeter to drink, what time she pursued the unknown tracks of her stolen daughter.⁴

[9] Lady, how were thy feet able to carry thee unto the West, unto the black⁵ men and where the golden apples⁶ are? Thou didst not drink nor dist thou eat during that time nor didst thou wash. Thrice didst thou cross Achelous with his silver eddies, and as often didst thou pass over each of the ever-flowing rivers, and thrice didst thou seat thee on the ground beside the fountain Callichorus,⁷ parched and without drinking, and didst not eat nor wash.

[17] Nay, nay, let us not speak of that which brought the tear to Deo⁸! Better to tell how she gave cities pleasing ordinances; better to tell how she was the first to cut straw and holy sheaves of corn-ears and put in oxen to tread them, what time Triptolemus⁹ was taught the good craft; better to tell – a warning to men that they avoid transgression – how (she made the son of Triopas hateful and pitiful)¹⁰ to see.

[24] Not yet in the land of Cnidus,¹¹ but sill in holy Dotium¹² dwelt the Pelasgians and unto thyself they made a fair grove abounding in trees; hardly would an arrow have passed through them. Therein was pine, and therein were mighty elms, and therein were pear-trees, and therein were fair sweet-apples; and from the ditches gushes up water as it were of amber. And the goddess loved the place to madness, even as Eleusis, as Triopum,¹³ as Enna.¹⁴

[31] But when their favouring fortune became wroth with the Triopidae, then the worse counsel took hold of Erysichthon.¹⁵ He hastened with twenty attendants, all in their prime, all men-giants able to lift a whole city, arming them both with double axes and with hatchets, and they rushed shameless into the grove of Demeter. Now there was a poplar, a great tree reaching to the sky, and thereby the nymphs were wont to sport at noontide. This poplar was smitten first and cried a woeful cry to the others. Demeter marked that her holy tree was in pain, and she as angered and said: “Who cuts down my fair tree?” Straightway she likened her to Nicippe, whom the city had appointed to be her public priestess, and in her hand she grasped her fillets and her poppy, and from her shoulder hung her key.¹⁶ And she spake to soothe the wicked and shameless man and said: “My child, who cuttest down the trees which are dedicated to the gods, stay, my child, child of thy parents’ many prayers, cease and turn back thine attendants, lest the lady Demeter be angered, whose holy place thou makest desolate.”

[50] But with a look more fierce than that wherewith a lioness looks on the hunter on the hills of Tmarus¹⁷ – a lioness with new-born cubs,¹⁸ whose eye they say is of all most terrible – he said: “Vie back, lest I fix my great axe in thy flesh! These trees shall make my tight dwelling wherein evermore I shall hold pleasing banquets enough for my companions.” So spake the youth and Nemesis¹⁹ recorded his evil speech. And Demeter was angered beyond telling and

put on her goddess shape. Her steps touched the earth, but her head reached unto Olympus.²⁰ And they, half-dead when they beheld the lady goddess, rushed suddenly away, leaving the bronze axes in the trees. And she left the others alone – for they followed by constraint beneath their master’s hand – but she answered their angry king: “Yea, yea, build thy house, dog, dog,²¹ that thou art, wherein thou shalt hold festival; for frequent banquets shall be thine hereafter.” So much she said and devised evil things for Erysichthon.

[66] Straightway she sent on him a cruel and evil hunger – a burning hunger and a strong – and he was tormented by a grievous disease. Wretched man, as much as he ate, so much did he desire again. Twenty prepared the banquet for him, and twelve drew wine. For whatsoever things vex Demeter, vex also Dionysus; for Dionysus shares the anger of Demeter. His parents for shame sent him not to common feast or banquet, and all manner of excuse was devised. The sons of Ormenus²² came to bid him to the games of Itonian Athene.²³ Then his mother refused the bidding: “He is not at home: for yesterday he is gone unto Crannon to demand a dept of a hundred oxen.” Polyxo²⁴ came, mother of Actorion – for she was preparing a marriage for her child – inviting both Triopas and his son. But the lady, heavy-hearted, answered with tears: “Triopas will come, but Erysichthon a boar wounded on Pindus of fair glens and he hath lain abed for nine days.” Poor child-loving mother, what falsehood didst thou not tell? One was giving a feast: “Erysichthon is abroad.” One was brining home a bride: “A quoit hath struck Erysichthon,” or “he hath had a fall from his car,” or “he is counting his flocks on Othrys.²⁵” Then he within the house, an all-day banqueter, ate all things beyond reckoning. But his evil belly leaped all the more as he ate, and all the eatables poured, in vain and thanklessly, as it were into the depths of the sea. And even as the snow upon Mimas,²⁶ as a wax doll in the sun, yea, even more that these he wasted to the very sinews: only sinews and bones had the poor man left. His mother wept, and greatly groaned his two sisters, and the breast that suckled him and the ten handmaidens over and over.

[96] And Triopas himself laid hands on his grey hairs, calling on Poseidon, who heeded not, with such words as these: “False father, behold this the third generation of thy sons – if I am son of thee and of Canace,²⁷ daughter of Aeolus, and this hapless child is mine. Would that he had been smitten by Apollo and that my hands had buried him! But now he sits an accursed glutton before mine eyes.²⁸ Either do thou remove from him his cruel disease or take and feed him thyself; for my tables are already exhausted. Desolate are my folds and empty my byres of four-footed beasts; for already the cooks²⁹ have said me “no.”

[107] But even the mules they loosed from the great wains and he ate the heifer that his mother was feeding for Hestia³⁰ and the racing horse and the war charger, and the cat at which the little vermin trembled.

[111] So long as there were stores in the house of Triopas, only the chambers of the house were aware of the evil thing; but when his teeth dried up the rich house, then the king’s son sat at the crossways,³¹ begging for crusts and the cast out refuse of the feast. O Demeter, never may that man be my friend who is hateful to thee, nor ever may he share party-wall with me; ill neighbours I abhor.

[118] Sing, ye maidens, and ye mothers, say with them: “Demeter, greatly hail! Lady of much bounty, of many measures of corn.” And as the four white-haired horses convey the Basket, so unto us will the great goddess of wide dominion come brining white spring and white harvest and winter and autumn, and keep us to another year. And as unsaddled and with hair unbound we walk the city, so shall we have foot and head unharmed for ever. And as the van-bearers bear vans³² full of gold, so may we get gold unstinted. Far as the City Chambers let the uninitiated follow, but the initiated even unto the very shrine of the goddess – as many as are under sixty years. But shoe that are heavy³³ and she that stretches her hand to Eileithyia

and she that is in pain – sufficient it is that they go so far as their knees are able. And to them Deo shall give all things to overflowing, even as if they came unto her temple.

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

THE END

1. *kationtos* might mean “comes home” but probably it is safer to take it as “comes in procession.” Cf. *kathodos* Herondas i. 56.
2. *i.e.* dedicated on arriving at puberty. Or “hath her hair unbound,” *i.e.* a maiden unwed. Cf. schol. *Méd’ étis agamos esti*. Scott, *Heart of Midlothian* chap. 22, says of Effie Deans on her trial: “Her . . . tresses . . . which, according to the custom of the country, unmarried women were not allowed to cover with any sort of cap, and which, alas! Effie dared no longer confine with the snood or riband which implied purity of maiden fame, now hung unbound.”
3. The second day of the Thesmophoria was a day of fasting, Nesteia.
4. Persephone.
5. The Aethiopians (schol.).
6. The garden of the Hesperides.
7. Callichorus, well (*phrear*) at Eleusis, Paus. i. 38. 6.
8. Demeter.
9. Son of Celeus, was taught agriculture by Demeter.
10. The lacuna is supplied in LM: <*thékato Triopidên echthon kai oiktron*>.
11. In Caria.
12. In Thessaly.
13. *i.e.* Triopium in Caria.
14. In Sicily.
15. Son of Triopas.
16. “As prestiess” (schol.).
17. Tmarus, mountain near Dodona in Epirus.
18. For strict sense of *ômotokos* see note on *Hymn* iv. 120. Here it is no more than *tokas* “with cubs” as in Eur. *Med.* 187 *tokadas dergma leontos*.
19. Nemesis takes note of presumptuous acts and words, Plato, *Laws* 717 D. Nonn. *Dion.* i. 481 imitates Callimachus.
20. From Hom. *Il.* iv. 443 *Eris ouranô estêrixê karê kai epi chthoni bainei*. Cf. Verg. *A.* iv. 177, x. 767, Nonn. xxix. 320.
21. Cf. *Altia* iii. 1. 4.
22. Eponymous king of Ormenion in Thessaly.
23. So called from her cult at Itone in Thessaly.
24. Unknown.
25. Mountain in Thessaly.
26. *Hymn* iv. 67 n.
27. Canace, daughter of Aeolus and Enarete, mother by Poseidon of Triopas (Diod. V. 61, Apollod. i. 7, iii. 4).
28. This rendering, which takes *boubrôstis* as abstract for concrete, seems better than

“gluttony sits in his eyes.”

29. The Greek *mageiros* is butcher as well as cook.

30. At libations and sacrifices the first and last offerings were made to Hestia, the goddess of the family hearth. Hence the proverb *aph' Hestias archeisthai*, which sometimes approaches the sense of *têr aph' leras kinein*, indicating a last desperate move, or something thorough-going (cf. Germ. “von Hause aus.” Plato, *Euthyphr.* 3 A, etc.).

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

32. *likna*, skull-shaped baskets, used for offering first-fruits to the gods (cf. Hesych. s.v. *leikna*), also for winnowing corn and for cradles. Equivalent in Latin *vannus*, whence our “van” and “fan.”

33. *bareia* has the ambiguous sense of heavy with age (Soph. *O.T.* 17) or heavy with child – Lat. *gravida*.