

## ΚΑΛΛΙΜΑΧΟΥ ΤΜΝΟΙ

### I.—ΕΙΣ ΔΙΑ

Ζηνὸς ἔοι τί κεν ἄλλο παρὰ σπονδῆσιν αἰεῖδεν  
 λῶιον ἢ θεὸν αὐτόν, αἰὲν μέγαν, αἰὲν ἄνακτα,  
 Πηλαγόνων<sup>1</sup> ἐλατῆρα, δικασπὸλον οὐρανίδησι;  
 πῶς καί μιν, Δικταῖον αἰέσομεν ἢ Λυκαῖον;  
 ἐν δοιῇ μάλα θυμός, ἐπεὶ γένος ἀμφήριστον. 5  
 Ζεῦ, σέ μὲν Ἰδαίοισιν ἐν οὔρεσσι φασὶ γενέσθαι,  
 Ζεῦ, σέ δ' ἐν Ἀρκαδίῃ· πότεροι, πάτερ, ἐψεύσαντο;  
 "Κρήτες αἰεὶ ψεύσται." καὶ γὰρ τάφον, ὦ ἄνα,  
 σεῖο  
 Κρήτες ἐτεκτῆναντο· σὺ δ' οὐ θάνες, ἐσσί γὰρ αἰεῖ.

<sup>1</sup> πηλαγόνων *E.M.*; πηλογόνων. The reading of the mss. Πηλογόνων (πηλογόνων· τῶν γιγάντων παρὰ τὸ ἐκ πηλοῦ γενέσθαι, τουτέστι τῆς γῆς schol.) was corrected by Salmasius and others from *E.M. s.v.* Πηλαγόνες· οἱ γίγαντες, Καλλιμαχὸς "Πηλαγόνων ἐλατῆρα." Cf. Hesych. *s.v.*, Strabo vii. 331, fr. 40.

<sup>a</sup> Mountain in Crete.

<sup>b</sup> Mountain in Arcadia.

<sup>c</sup> 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" (κακά θηρία, γαστέρες ἀργαί), and seems to be alluded to by Aratus, *Phaen.* 30 ἐλ' ἐτεδν δή.

## CALLIMACHUS'S HYMNS

### I.—TO ZEUS

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

How shall we sing of him—as lord of Dicte<sup>a</sup> or of Lycaeus<sup>b</sup>? My soul is all in doubt, since debated is his birth. O Zeus, some say that thou wert born on the hills of Ida<sup>a</sup>; others, O Zeus, say in Arcadia; did these or those, O Father, lie? "Cretans are ever liars."<sup>c</sup> Yea, a tomb,<sup>d</sup> O Lord, for thee the Cretans builded; but thou didst not die, for thou art for ever.

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

<sup>d</sup> 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.



ἐν δέ σε Παρρασίη<sup>1</sup> 'Ρεΐη τέκεν, ἥχι μάλιστα 10  
 ἔσκεν ὄρος θάμνοισι περισκεπές· ἔνθεν ὁ χώρος  
 ἱερός, οὐδέ τί μιν κεχρημένον Εἰλειθυΐης  
 ἔρπετον οὐδὲ γυνή ἐπιμίσγεται, ἀλλὰ ἔ' 'Ρεΐης  
 ὠγύγιον καλέουσι λεχώιον 'Απιδανῆς.  
 ἔνθα σ' ἐπεὶ μήτηρ μεγάλων ἀπεθήκατο κόλπων  
 αὐτίκα δίζητο ῥόον ὕδατος, ᾧ κε τόκοιο 15  
 λύματα χυτλώσαιτο, τεὸν δ' ἐνὶ χρώτα λοέσσαι.  
 Λάδων ἀλλ' οὐπω μέγας ἔρρεεν οὐδ' 'Ερύ-  
 μανθος,

λευκότατος ποταμῶν, ἔτι δ' ἄβροχος ἦεν ἅπασα  
 'Αρκαδίη· μέλλεν δὲ μάλ' εὐνδρος καλέεσθαι  
 αὐτίς· ἐπεὶ τημόσδε, 'Ρέη ὅτ' ἐλύσατο μίτρην, 20  
 ἥ πολλὰς ἐφύπερθε σαρωνίδας ὑγρὸς 'Ιάων  
 ἤειρεν, πολλὰς δὲ Μέλας ὠκχησεν ἀμάξας,  
 πολλὰ δὲ Καρνίωνος<sup>2</sup> ἄνω διεροῦ περ ἐόντος  
 ἰλνούς ἐβάλοντο κινώπετα, νίσσετο δ' ἀνὴρ 25  
 πεζὸς ὑπὲρ Κρᾶθιν τε πολύστιόν<sup>3</sup> τε Μετώπην  
 διφαλέος· τὸ δὲ πολλὸν ὕδωρ ὑπὸ ποσσὶν ἔκειτο.  
 καὶ ῥ' ὑπ' ἀμηχανίης σχομένη φάτο πότνια  
 'Ρεΐη·

<sup>1</sup> Παρρασίη Lascaris; Παρρασίη.

<sup>2</sup> Καρνίωνος Arnaldus, cf. Paus. viii. 34, Plin. iv. 6; Καρίωνος MSS.

<sup>3</sup> πολύστιον schol. Apoll. Rh. ii. 1172; πολύστιον MSS. and schol. Pind. O. vi. 146; cf. Nicand. T. 792, 950, A. 466.

<sup>a</sup> Arcadia.

<sup>b</sup> Cf. Apoll. Rh. iv. 1240.

<sup>c</sup> Goddess of birth.

<sup>d</sup> The ancient Arcadians (schol.).

<sup>e</sup> River in Arcadia.

<sup>f</sup> Melas] Dion. Per. 415 ff. 'Αρκάδες 'Απιδανῆς ὑπὸ σκοπιῇν 'Ερμάνθου, ἐνθα Μέλας, ὅθι Κρᾶθις, ἵνα ῥέει ὑγρὸς 'Ιάων, ἥχι καὶ 38

In Parrhasia<sup>a</sup> it was that Rheia bare thee, where was a hill sheltered with thickest brush. Thence is the place holy, and no fourfooted<sup>b</sup> thing that hath need of Eileithyia<sup>c</sup> nor any woman approacheth thereto, but the Apidanians<sup>d</sup> 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 soiling of birth and wash thy body therein.

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

And holden in distress the lady Rheia said, "Dear

ὠγύγιος μὴκύνεται ὕδασι Λάδων. Herodot. i. 145 has 'Ωλενος ἐν τῷ Πείρῳ ποταμῷ μέγας ἐστὶ. Strabo 386 has 'Ωλενος, παρ' ὃν ποταμὸς μέγας Μέλας where it has been proposed to read παρ' ὃν <Πείρος> and to omit Μέλας. M. T. Smiley, in *Classical Qu.* v. (1911) p. 89 f., suggests that the Styx is meant, which supplies the waterfall near Nonacris in North Arcadia and later becomes a tributary of the Crathis (Paus. viii. 18. 4). When Leake discovered the waterfall in 1806 the natives did not know the name Styx for it but called it the Black Water (Mavro nero) or the Dragon Water. The name Πείρος in any case suggests a connexion with the underworld.

<sup>g</sup> Carnion or Carion, river in Arcadia, Paus. viii. 34.

<sup>h</sup> Crathis, river in Arcadia (and Achaea), Paus. vii. 25. 11, viii. 15. 5, viii. 18. 4.

<sup>i</sup> Metope, river in Arcadia.



“Γαῖα φίλη, τέκε καὶ σύ· τεαὶ δ’ ὠδῖνες ἐλαφραί.”  
 εἶπε καὶ ἀντανύσασα θεῇ μέγαν ὑψόθι πῆχυν 30  
 πληξεν ὄρος σκίηπτρον· τὸ δέ οἱ δίχα πούλῳ διέστη,  
 ἐκ δ’ ἔχεεν μέγα χεῦμα· τότῃ χροῖα φαιδρύνασα,  
 ὦνα, τεὸν σπείρωσε, Νέδῃ δέ σε δῶκε κομίζειν<sup>1</sup>  
 κενθμόν· ἔσω Κρηταῖον, ἵνα κρύφα παιδεύοιο,  
 πρεσβυτάτῃ Νυμφέων αἶ μιν τότε μαιώσαντο, 35  
 πρωτίστῃ γενεῇ<sup>2</sup> μετὰ γε Στύγα τε Φιλύρην τε.  
 οὐδ’ ἀλίην ἀπέτεισε θεῇ χάριν, ἀλλὰ τὸ χεῦμα  
 κεῖνο Νέδῃν δνόμηνε· τὸ μὲν ποθὶ πούλῳ κατ’ αὐτὸ  
 Καυκῶνων πτολίεθρον, ὃ Λέπρειον<sup>3</sup> πεφάτισται,  
 συμφέρεται Νηρήϊ, παλαιότατον δέ μιν ὕδωρ 40  
 υἱόσσι<sup>4</sup> πίνουσι Λυκαονίης ἄρκοιο.  
 εὔτε Θεὸς ἀπέλειπεν ἐπὶ Κνωσοῖο φέρουσα,  
 Ζεὺ πάτερ, ἡ Νύμφη σε (Θεναὶ δ’ ἔσαν ἐγγύθι  
 Κνωσοῦ),  
 τουτάκι τοι πέσε, δαῖμον, ἄπ’ ὀμφαλός· ἔνθεν  
 ἐκεῖνο  
 Ὀμφάλιον μετέπειτα πέδον καλέουσι Κύδωνες.  
 Ζεῦ, σέ δέ Κυρβάντων ἐτάραι προσεπηχύναντο 45

<sup>1</sup> κομίζειν A; κομίσσαι other MSS.

<sup>2</sup> πρωτίστη γενεῇ Schneider.

<sup>3</sup> Λέπρειον MSS.; corr. Wass.

<sup>4</sup> γυναικοὶ MSS.

<sup>a</sup> 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.

<sup>b</sup> Styx, daughter of Oceanus and Tethys, Hesiod, *Th.* 361.

<sup>c</sup> Philyra, daughter of Oceanus, mother of Cheiron by Cronus.

<sup>d</sup> 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

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

When the nymph, carrying thee, O Father Zeus, toward Cnosus,<sup>i</sup> was leaving Thenae<sup>i</sup>—for Thenae was nigh to Cnosus—even then, O God, thy navel fell away: hence that plain the Cydonians<sup>j</sup> call the Plain of the Navel.<sup>k</sup> But thee, O Zeus, the companions of the Cyrbantes<sup>l</sup> took to their arms, even

rises in Lycaeon from a spring which Rheia caused to flow in order to wash the infant Zeus.

<sup>e</sup> A people of Triphylia, Hom. *Od.* iii. 366.

<sup>f</sup> Herod. iv. 148 says that Lepreion in Triphylia was founded by the Minyae after driving out the Cauconians.

<sup>g</sup> i.e. the sea.

<sup>h</sup> Arcas, the ancestor of the Arcadians, was the son of Zeus and Lycaon’s daughter Callisto who was changed into a bear.

<sup>i</sup> Town in Crete.

<sup>j</sup> Cydonia, town in Crete.

<sup>k</sup> Schol. Nicand. Alex. Ὁ μὲν γὰρ τόπος ἐν Κρήτῃ, ὡς καὶ Καλλιμαχος· πέσε . . . Κύδωνες. Diodor. v. 70 tells the story (he says Zeus was carried by the Curetes) and gives the name of the place as Omphalos and of the plain around as Omphaleion.

<sup>l</sup> Corybantes.



## II.—ΕΙΣ ΑΠΟΛΛΩΝΑ

Οἶον ὁ τῷπόλλωνος ἐσείσατο δάφνινος ὄρπηξ,  
οἶα δ' ὅλον τὸ μέλαθρον· ἑκάς, ἑκάς ὅστις ἀλιτρός.  
καὶ δὴ πού τὰ θύρετρα καλῶ ποδὶ Φοῖβος ἀράσσει·  
οὐχ ὀράας; ἐπένευσεν ὁ Δῆλιος ἡδὺ τι φοῖνιξ  
ἐξαπίνης, ὁ δὲ κύκνος ἐν ἡέρι καλὸν αἶδει. 5  
αὐτοὶ νῦν κατοχῆς ἀνακλίνεσθε πυλάων,  
αὐταὶ δὲ κληῖδες· ὁ γὰρ θεὸς οὐκέτι μακρήν·  
οἱ δὲ νέοι μολπήν τε καὶ ἐς χορὸν ἐντύνεσθε.  
ὡπόλλων οὐ παντὶ φαίνεται, ἀλλ' ὅ τις ἐσθλός·  
ὅς μιν ἴδῃ, μέγας οὗτος, ὃς οὐκ ἴδε, λιτὸς ἐκείνος. 10  
ὀφόμεθ', ὦ Ἑκάεργε, καὶ ἐσσόμεθ' οὐποτε λιτοί.  
μήτε σιωπηλὴν κίθαριν μήτ' ἄψοφον ἵχνος  
τοῦ Φοῖβου τοὺς παῖδας ἔχειν ἐπιδημήσαντος,  
εἰ τελέειν μέλλουσι γάμον πολιήν τε κερεῖσθαι,  
ἐστήξεω δὲ τὸ τεῖχος ἐπ' ἀρχαίοισι θεμέλοις. 15

<sup>a</sup> 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.

<sup>b</sup> For the association of the swan with Apollo cf. *Hymn to Delos* 249; Plato, *Phaedo*, 85; Manilius v. 381 "ipse Deum cygnus condit."

<sup>c</sup> The schol. on v. 12 remarks that Callimachus emphasizes the presence of the God because "it is said in the case of prophetic gods that the deities are sometimes present

## II.—TO APOLLO

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

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

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

<sup>d</sup> i.e. if they are to live to old age.



ποικίλ' ἀγινεῖσι ζεφύρου πνέοντος ἔερσιν,  
 χείματι δὲ κρόκον ἡδύν· αἰὲ δέ τοι ἀέναον πῦρ,  
 οὐδέ ποτε χθιζὸν περιβόσκειται ἄνθρακα τέφρη.  
 ἦ ῥ' ἐχάρη μέγα Φοῖβος, ὅτε ζωστήρες Ἐννοῦς 85  
 ἀνέρες ὠρχήσαντο μετὰ ξανθῇσι Λιβύσσαις,  
 τέθμια εὐτέ σφιν Καρνεαίδες ἤλυθον ὦραι.  
 οἱ δ' οὐπω πηγῇσι<sup>1</sup> Κύρης ἐδύναντο πελάσσαι  
 Δωριέες, πυκινὴν δὲ νάπαις Ἀζιλῶν ἔναιον.  
 τοὺς μὲν ἀναξ' ἶδεν αὐτός, ἔῃ δ' ἐπεδείξατο νύμφη 90  
 στὰς ἐπὶ Μυρτούσης κερατώδεος, ἥχι λέοντα  
 ὕψηϊς κατέπεφνε βοῶν σίνιν Εὐρυπύλοιο.  
 οὐ κείνου χορὸν εἶδε<sup>2</sup> θεώτερον ἄλλον Ἀπόλλων,  
 οὐδὲ πόλει τόσ' ἔνειμεν ὀφέλισμα, τόσσα Κυρήνη,  
 μινωόμενος προτέρης ἀρπακτύος. οὐδὲ μὲν αὐτοὶ 95  
 Βαττιάδαι Φοῖβοιο πλεόν θεὸν ἄλλον ἔτεισαν.  
 ἢ ἢ παῖον ἀκούομεν, οὐνεκα τοῦτο  
 Δελφός τοι πρώτιστον ἐφύμνιον εὔρετο λαός,  
 ἥμος ἐκηβολίην χρυσέων ἐπεδείκνυστο τόξων.  
 Πυθῶ τοι κατιόντι συνήντετο δαιμόνιος θήρ, 100  
 αἰνὸς ὄφης. τὸν μὲν σὺ κατήναρες ἄλλον ἐπ' ἄλλων  
 βάλλων ὠκύν ὀιστόν, ἐπηύτησε δὲ λαός,  
 "ἢ ἢ παῖον, ἢ βέλος." εὐθύ σε μήτηρ  
 γείνατ' ἀοσσητήρ, τὸ δ' ἐξέτι κείθεν αἰεῖδῃ.  
 ὁ Φθόνος Ἀπόλλωνος ἐπ' οὐατα λάθριος εἶπεν 105

<sup>1</sup> πηγῇσι schol. Pind. P. iv. 523; πηγῇς.

<sup>2</sup> ἐνειμε A; ἔδειμε EF.

<sup>a</sup> 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).

<sup>b</sup> Azilis or Aziris where the Theraeans with Battus dwelt for six years before they went to Cyrene (Herod. iv. 157 ff.).

<sup>c</sup> Cyrene.

<sup>d</sup> i.e. "Myrtle-hill" in Cyrene. See Introduction, p. 26.

<sup>e</sup> Eurypylus: prehistoric king of Libya, who offered his

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,<sup>a</sup> but dwelt in Azilis<sup>b</sup> thick with  
 wooded dells. These did the Lord himself behold and  
 showed them to his bride<sup>c</sup> as he stood on horned  
 Myrtussa<sup>d</sup> where the daughter of Hypseus slew the  
 lion that harried the kine of Eurypylus.<sup>e</sup> No other  
 dance more divine hath Apollo beheld, nor to any city  
 hath he given so many blessings as he hath given to  
 Cyrene, remembering his rape of old. Nor, again, is  
 there any other god whom the sons of Battus have  
 honoured above Phoebus.

*Hië, Hië, Pacëon*, 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.<sup>f</sup> And him thou didst slay,  
 shooting swift arrows one upon the other; and the  
 folk cried "*Hië, Hië, Pacëon*, shoot an arrow!" A  
 helper<sup>g</sup> from the first thy mother bare thee, and ever  
 since that is thy praise.

Spake Envy<sup>h</sup> privily in the ear of Apollo: "I  
 kingdom to anyone who should slay the lion which was  
 ravaging his land. Cyrene slew the lion and so won the  
 kingdom (Acesandros of Cyrene in schol. Apoll. Rh. ii. 498).  
<sup>f</sup> In Strabo 422 Python is a man, surnamed Draco.  
 Pytho was popularly derived from the fact that the slain  
 snake rotted (πύθω) there.

<sup>g</sup> Callimachus seems to adopt the old derivation of  
 ἀοσσητήρ from ὅσσα (voice). Thus ἀοσσητήρ = βοσηθός. For  
 ἐξέτι cf. *H.* iv. 275.

<sup>h</sup> See Introduction, p. 22.



"οὐκ ἄγαμαι τὸν αἰοδὸν ὃς οὐδ' ὅσα πόντος αἶδει."  
 τὸν Φθόνον ὠπόλλων ποδί τ' ἤλασεν ὧδέ τ' ἔειπεν·  
 "Ἀσσυρίου ποταμοῖο μέγας ῥόος, ἀλλὰ τὰ πολλὰ  
 λύματα γῆς καὶ πολλὸν ἐφ' ὕδατι συρφετὸν ἔλκει.  
 Διοῖ δ' οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι Μελισσαι, 110  
 ἀλλ' ἥτις καθαρὴ τε καὶ ἀχράντος ἀνέρπει  
 πίδακος ἐξ ἱερῆς ὀλίγη λιβάς ἄκρον ἄωτον."  
 χαίρε ἄναξ· ὁ δὲ Μῶμος, ὃν ὁ Φθόνος,<sup>1</sup> ἐνθα  
 νέοιτο.

<sup>1</sup> φθόνος I (Vat. 1379), L (Mosquensis), schol. Gregor. Naz. Catal. MSS. Clark. p. 35; φθόρος.

admire not the poet who singeth not things for  
 number as the sea."<sup>a</sup> Apollo spurned Envy with his  
 foot and spake thus: "Great is the stream of the  
 Assyrian river,<sup>b</sup> but much filth of earth and much  
 refuse it carries on its waters. And not of every  
 water do the Melissae carry to Deo,<sup>c</sup> 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!

<sup>a</sup> Cf. Apoll. Rhod. iii. 932.

<sup>b</sup> Euphrates.

<sup>c</sup> Deo = Demeter, whose priestesses were called Melissae (Bees): Porphy. *De antro nympharum* 18 καὶ τὰς Δήμητρος ἱερείας ὡς τῆς χθονίας θεᾶς μύστιδας Μελίσσας οἱ παλαιοὶ ἐκάλουν αὐτὴν τε τὴν Κόρην Μελιτώδη (Theocr. xv. 94).



### III.—EIS APTEMIN

"Αρτεμιν (οὐ γὰρ ἑλαφρὸν ἀειδόντεσσι λαθέσθαι)  
 ὑμνέομεν, τῇ τόξα λαγωβολίαι τε μέλονται  
 καὶ χορὸς ἀμφιλαφῆς καὶ ἐν οὖρεσιν ἐψμάσθαι,  
 ἄρχμενοι,<sup>1</sup> ὥς ὅτε πατὴρ ἐφεζομένη γονάτεσσι  
 παῖς ἔτι κουρίζουσα τάδε προσέειπε γονῆα 5  
 "δός μοι παρθενίην αἰώνιον, ἅππα, φυλάσσειν,  
 καὶ πολυνυμίην, ἵνα μή μοι Φοῖβος ἐρίζη.  
 δός δ' ἰοὺς καὶ τόξα—ἔα, πάτερ, οὐ σε φαρέτρην  
 οὐδ' αἰτέω μέγα τόξον· ἐμοὶ Κύκλωπες οἰστοὺς 10  
 αὐτίκα τεχνήσονται, ἐμοὶ δ' εὐκαμπὲς ἄεμμα·  
 ἀλλὰ φασφορίην τε καὶ ἐς γόνυ μέχρι χιτῶνα  
 ζώννυσθαι λεγνωτόν, ἵν' ἄγρια θηρία καίνω.  
 δός δέ μοι ἐξήκοντα χορίτιδας Ὠκεανίνας,  
 πάσας εἰνέτεας, πάσας ἔτι παῖδας ἀμίτρους.  
 δός δέ μοι ἀμφιπόλους Ἀμνισίδας εἵκοσι νύμφας, 15  
 αἷ τέ μοι ἐνδρομίδας τε καὶ ὀππότε μηκέτι  
 λύγκας  
 μήτ' ἐλάφους βάλλοιμι, θοοὺς κύνας εἰδ' κομείοιν,  
 δός δέ μοι οὖρεα πάντα· πόλιν δέ μοι ἦντινα νεῖμον  
 ἦντινα λῆς· σπαρνὸν γὰρ ὅτ' Ἀρτεμις ἄστν κατ-  
 εἰσιν·

<sup>1</sup> ἄρχμενοι Blomfield; cf. fr. 9<sup>b</sup> and now *Aitia* iii. 1. 56, Herodian i. p. 471, ii. p. 190 and p. 252 Lentz; ἀρχόμενοι or ἀρχόμενος MSS.

### III.—TO ARTEMIS

ARTEMIS we hymn—no light thing is it for singers to forget her—whose study is the bow and the shooting of hares and the spacious dance and sport upon the mountains; beginning with the time when sitting on her father's knees—still a little maid—she spake these words to her sire: "Give me to keep my maidenhood, Father, for ever: and give me to be of many names, that Phoebus may not vie with me. And give me arrows and a bow—stay, Father, I ask thee not for quiver or for mighty bow: for me the Cyclopes will straightway fashion arrows and fashion for me a well-bent bow. But give me to be the Bringer of Light<sup>a</sup> and give me to gird me in a tunic<sup>b</sup> with embroidered border reaching to the knee, that I may slay wild beasts. And give me sixty daughters of Oceanus for my choir—all nine years old, all maidens yet ungirdled; and give me for handmaidens twenty nymphs of Amnisus<sup>c</sup> 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

<sup>a</sup> φωσφόρος is one of the titles of Artemis; cf. v. 204, Eur. *Iph. in T.* 21.

<sup>b</sup> See note on v. 225.

<sup>c</sup> Amnisus, river in Crete. Cf. *Apoll. Rhod.* iii. 877 ff.



οὔρεσιν οἰκήσω, πόλεσιν δ' ἐπιμείξομαι ἀνδρῶν 20  
 μούνον ὅτ' ὀξείησιν ὑπ' ὠδίνεσσι γυναῖκες  
 τειρόμεναι καλέουσι βοηθοῦν, ἧσί με Μοῖραι  
 γεινομένην τὸ πρῶτον ἐπεκλήρωσαν ἀρήγειν,  
 ὅττι με καὶ τίκτουσα καὶ οὐκ ἤλγησε φέρουσα 25  
 μήτηρ, ἀλλ' ἀμογητὶ φίλων ἀπεθήκατο γυῖων."  
 ὥς ἡ παῖς εἰπούσα γενειάδος ἤθελε πατρός  
 αἰσθασθαι, πολλὰς δὲ μάτην ἐτανύσσατο χεῖρας,  
 μέχρις ἵνα ψαύσειε. πατὴρ δ' ἐπένευσε γελάσσας,  
 φῆ δὲ καταρρέζων "ὅτε μοι τοιαῦτα θέαναι 30  
 τίκτοιεν, τυτθὸν κεν ἐγὼ ζηλήμονος Ἥρης  
 χωρόμενης ἀλέγοιμι. φέρειν, τέκος, ὅσ' ἔβελημι  
 αἰτίζεις, καὶ δ' ἄλλα πατὴρ ἔτι μείζονα δώσει.  
 τρεῖς δέκα τοι πτολίεθρα καὶ οὐχ ἓνα πύργον ὀπάσω,  
 τρεῖς δέκα τοι πτολίεθρα, τὰ μὴ θεὸν ἄλλον ἀέξω 35  
 εἴσεται, ἀλλὰ μόνην σὲ καὶ Ἀρτέμιδος καλέεσθαι.  
 πολλὰς δὲ ξυγγὴ πόλιας διαμετρήσασθαι  
 μεσσόγεωσ νήσους τε· καὶ ἐν πάσῃσιν ἔσονται  
 Ἀρτέμιδος βωμοὶ τε καὶ ἄλσέα. καὶ μὲν ἀγναιῖς  
 ἔσση καὶ λιμένεσσιν ἐπίσκοπος." ὥς ὁ μὲν εἰπὼν  
 μῦθον ἐπεκρήνη καρῆατι. βαίνει δὲ κούρη 40  
 λευκὸν ἐπὶ Κρηταῖον ὄρος κεκομημένον ὕλη·  
 ἔνθεν ἐπ' Ὠκεανόν· πολὰς δ' ἐπελέξατο νύμφας,  
 πάσας εἰνέτας, πάσας ἔτι παῖδας ἀμίτρους.  
 χαῖρε δὲ Καίρατος ποταμὸς μέγα, χαῖρε δὲ Τηθύς,  
 οὐνεκα θυγατέρας Λητωίδι πέμπον<sup>1</sup> ἀμορβούς. 45

<sup>1</sup> πέμπον schol. Nicand. Th. 349; πέμπεν or πέμπειν.

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

<sup>b</sup> Hence her title ἐνοδία, A. P. vi. 199.

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

<sup>c</sup> As goddess of mariners she is called Euporia, Limenitis  
 etc. So Νηυσόος, Apoll. Rh. i. 570.

<sup>d</sup> River near Cnossus in Crete, Strabo 476.



σάμερον ὑδροφόροι μὴ βάπτετε—σάμερον Ἄργος 45  
 πίνετ' ἀπὸ κρανᾶν μῆδ' ἀπὸ τῷ ποταμῷ,<sup>1</sup>  
 σάμερον αἱ δῶλαι τὰς κάλπιδας ἢ ἑς Φυσάδειαν  
 ἢ ἐς Ἀμνμώναν οἴσετε τὰν Δαναῶ.  
 καὶ γὰρ δὴ χρυσῷ τε καὶ ἄνθεσιν ὕδατα μίξας  
 ἤξει φορβαίων Ἰναχος ἐξ ὀρέων 50  
 τὰθ' ἀνα τὸ λοετρὸν ἄγων καλόν. ἀλλά, Πελασγέ,  
 φράζεο μὴ οὐκ ἐθέλων τὰν βασιλείαν ἰδῆς.  
 ὅς κεν ἰδῇ γυμνὰν τὰν Παλλάδα τὰν πολιούχον,  
 τῶργος ἐσοφείται τοῦτο πανυστάτιον.  
 πότνι' Ἀθαναία τὴν<sup>2</sup> μὲν ξέθι· μέσφα δ' ἐγὼ τι 55  
 ταῖσδ' ἐρέω. μῦθος δ' οὐκ ἐμός, ἀλλ' ἐτέρων.

παῖδες, Ἀθαναία νύμφαν μίαν ἔν ποκα Θήβαις  
 πολὺ τι καὶ περὶ δὴ φίλατο τὰν ἑταρᾶν,  
 ματέρα Τειρεσίαο, καὶ οὐποκα χωρὶς ἔγεντο·  
 ἀλλὰ καὶ ἀρχαίων ἐδτ' ἐπὶ Θεσπιέων 60  
 ἢ πὶ Κορωνείας ἢ εἰς Ἀλῖαρτον ἐλαύνει  
 ἵππως, Βοιωτῶν ἔργα διερχομένα,  
 ἢ πὶ Κορωνείας,<sup>3</sup> ἵνα οἱ τεθνωμένον ἄλσος  
 καὶ βωμοὶ ποταμῷ κείντ' ἐπὶ Κωραλίῳ·  
 πολλάκις ἂ δαίμων νιν ἐὼ ἐπεβάσατο δίφρῳ, 65  
 οὐδ' ὅαροι νυμφᾶν οὐδὲ χοροστασίαι  
 ἀδεύαι τελέθουσιν, ὅκ' οὐχ ἀγέιτο Χαρικλῷ·  
 ἀλλ' ἔτι καὶ τήναν δάκρυα πόλλ' ἔμενεν,  
 καίπερ Ἀθαναία καταθύμιον ἔσσαν ἑταίραν.  
 δὴ ποκα<sup>4</sup> γὰρ πέπλων λυσάμενα περόνας 70  
 ἵππω ἐπὶ κράνα Ἑλικωνίδι καλὰ ρέοισα  
 λῶντο· μεσαμβρινὰ δ' εἶχ' ὅρος ἄσυχία.

<sup>1</sup> τῶν ποταμῶν MSS.<sup>2</sup> σὺ MSS.<sup>3</sup> There is much uncertainty about the text here. We assume a very bold epanaphora.<sup>4</sup> ποτε MSS.

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

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

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

<sup>a</sup> Spring at Argos. Cf. Steph. Byz. s.v. Ἀσβωρίς.<sup>b</sup> Spring at Argos. Cf. Apollod. ii. 1. 5, Strabo 368, Paus. ii. 37, etc.<sup>c</sup> Chariclo, wife of Eueres and mother of Teiresias.



ἀμφοτέραι λώνοντο, μεσαμβριναὶ δ' ἔσαν ὥραι,  
 πολλὰ δ' ἀσυχία τῇνο κατεῖχεν ὄρος.  
 Τειρεσίας δ' ἔτι μῶνος<sup>1</sup> ἀμὰ κυσὶν ἄρτι γένεια 75  
 περκάζων ἱερὸν χώρον ἀνεστρέφετο.  
 δυσάσας δ' ἄφατόν τι ποτὶ ρόον ἤλυθε κράνας,  
 σχέτλιος· οὐκ ἐθέλων δ' εἶδε τὰ μὴ θεμιτά·  
 τὸν δὲ χολωσαμένα περ ὅμως προσέφασεν Ἀθάνα  
 “τίς σε, τὸν ὀφθαλμῶς οὐκέτ' ἀποισόμενον, 80  
 ὦ Εὐνρείδα, χαλεπὰν ὁδὸν ἄγαγε δαίμων;”  
 ἃ μὲν ἔφα, παιδὸς δ' ὄμματα νύξ ἔλαβεν.<sup>2</sup>  
 ἐστάκη<sup>3</sup> δ' ἀφθογγος, ἐκόλλασαν γὰρ ἀνῖαι  
 γόνατα καὶ φωνὰν ἔσχεν ἀμηχανία.  
 ἃ νύμφα δ' ἐβόασε “τί μοι τὸν κῶρον ἔρεξας, 85  
 πότνια; τοιαῦται δαίμονες ἐστὲ φίλαι;  
 ὄμματά μοι τῷ παιδὸς ἀφείλεο. τέκνον ἄλαστε,  
 εἶδες Ἀθαναίας στήθεα καὶ λαγόνας,  
 ἀλλ' οὐκ ἀέλιον πάλιν ὄψαι. ὦ ἐμὲ δειλάν,  
 ὦ ὄρος, ὦ Ἑλικῶν οὐκέτι μοι παριτέ, 90  
 ἦ μεγάλ' ἀντ' ὀλίγων ἐπράξαι· δόρκας ὀλέσσας  
 καὶ πρόκας οὐ πολλὰς φάεα παιδὸς ἔχεις.”  
 ἃ καὶ ἄμ'<sup>4</sup> ἀμφοτέραισι φίλον περὶ παῖδα λαβοῖσα  
 μάτηρ μὲν γοερᾶν οἶτον<sup>5</sup> ἀηδονίδων  
 ἄγε βαρὺ κλαίουσα, θεὰ δ' ἐλέησεν ἐταίραν 95  
 καὶ νυν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος  
 “δῖα γύναι, μετὰ πάντα βαλεῦ πάλιν ὅσσα δι'  
 ὄργαν  
 εἶπας· ἐγὼ δ' οὐ τοι τέκνον ἔθηκ' ἀλαόν.  
 οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων  
 ἀρπάζειν· Κρόνιοι δ' ὦδε λέγοντι νόμοι· 100

<sup>1</sup> μῶνος MSS.<sup>2</sup> ἔλαβεν Vindob. 318; ἔβαλεν other MSS.<sup>3</sup> ἐστάκη Buttman; ἐστάθη (ἐστάθη).

held all the hill. Those two were bathing and it was the noontide hour and a great quiet held that hill. Only Teiresias, on whose cheek the dawn 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 Evers, led thee on this grievous way? hence shalt thou never more take back thine eyes!”

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

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

<sup>4</sup> ἃ καὶ ἄμ' Editor; ἃ (ἡ) μὲν.<sup>5</sup> οἶκτον Stephanus.



ὅς κε τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔλγεται,  
 ἀθρήσῃ, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.  
 διὰ γύναι, τὸ μὲν οὐ παλινάγρετον αὐθι γένοιτο  
 ἔργον· ἐπεὶ μοιρᾶν ὧδ' ἐπένησε<sup>1</sup> λῖνα,  
 105 ἀνίκα τὸ πρᾶτόν νιν ἐγείναο· νῦν δὲ κομίζεω,  
 ὦ Εὐηρείδα, τέλλῃς ὀφειλόμενον.  
 πόσσα μὲν ἂ Καδμηΐς ἐς ὕστερον ἔμπυρα καυσεῖ,  
 πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι  
 παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ἰδέσθαι.  
 καὶ τήνος μεγάλας σὺνδρομος Ἀρτέμιδος 110  
 ἐσσεῖτ'· ἀλλ' οὐκ αὐτὸν ὃ τε δρόμος αἴ τ' ἐν ὄρεσσι  
 ῥυσεύνται ξυναὶ τᾶμος ἐκαβολία,  
 ὀππόκ'·<sup>2</sup> ἂν οὐκ ἐθέλων περ ἴδη χαρίεντα λοετρὰ  
 δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἀνακτα κύνας  
 115 τουτάκι δειπνησεύντι· τὰ δ' υἱέος ὁστέα μάτηρ  
 λεξεῖται δρυμῶς πάντας ἐπερχομένα·  
 ὀλβίσταν ἐρέει σε καὶ εὐαίωνα γενέσθαι,  
 ἐξ ὀρέων ἀλαὸν παῖδ' ὑποδεξαμένα.<sup>3</sup>  
 ὦ ἐτάρα, τῷ μὴ τι μινύρεο· τῷδε γὰρ ἄλλα  
 120 τευ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα.  
 μάντιν ἐπεὶ θησῶ νιν αἰοίδιμον ἐσσομένοισιν,  
 ἦ μέγα τῶν ἄλλων δὴ τι περισσότερον.  
 γνωσεῖται δ' ὄρνιχας, ὃς αἴσιος οἷ τε πέτονται  
 ἥλιθα καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.  
 πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμω 125  
 χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαις.  
 δωσῶ καὶ μέγα βάκτρον, ὃ οἱ πόδας ἐς δέον ἀξεῖ,  
 δωσῶ καὶ βιώτῳ τέρμα πολυχρόνιον.

<sup>1</sup> ἐπένησε Spanheim, Bentley; ἐπένευσε. <sup>2</sup> ὀππόταν MSS.

<sup>3</sup> ἀποδεξαμένα Meineke; an absolute solecism, but accepted by Wilamowitz and others.

<sup>a</sup> Autonoë.

<sup>b</sup> Actaeon, son of Aristaeus and Autonoë, was torn to

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

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

<sup>c</sup> Hom. *Od.* x. 494 f.



καὶ μόνος, εὔτε θάνῃ, πεπνυμένος ἐν νεκύεσσι  
φοιτασεῖ, μεγάλῳ τίμιος Ἀγεσίλῳ.” 130

ὥς φασμένα κατένευσε· τὸ δ' ἐντελὲς ᾧ κ' ἔπι νεύσῃ<sup>1</sup>

Παλλὰς, ἐπεὶ μὲν Ζεὺς τό γε θυγατέρων  
δῶκεν Ἀθαναΐα, πατρώϊα πάντα φέρεσθαι,  
λατροχόοι, μάτηρ δ' οὔτις ἔτικτε θεάν,  
ἀλλὰ Διὸς κορυφά. κορυφὰ Διὸς οὐκ ἐπινεύει 135  
ψεύδεα <κοῦδὲ Διὸς ψεύδεται<sup>2</sup> > αἰ <ἀ> θυγάτηρ.

ἔρχετ' Ἀθαναΐα νῦν ἀτρεκές· ἀλλὰ δέχεσθε  
τὰν θεόν, ᾧ κῶραι τῶργον<sup>3</sup> ὅσαις μέλεται,  
σύν τ' εὐαγορίᾳ σύν τ' εὐγμοσιν σύν τ' ὀλολυγαῖς.  
χαῖρε θεά, κάδεν δ' Ἄργεος Ἰναχίῳ. 140

χαῖρε καὶ ἐξελάοισα, καὶ ἐς πάλιν αὖτις ἐλάσσαις  
ἵππως, καὶ Δαναῶν κλᾶρον ἅπαντα σάω.

<sup>1</sup> ἔπι νεύσῃ Wilamowitz; ἐπινεύσῃ.

<sup>2</sup> lacuna supplied by the Editor.

<sup>3</sup> τῶργον Boissonade; τῶργος.

shall walk among the dead having understanding,  
honoured of the great Leader of the Peoples.<sup>a</sup>”

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

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

<sup>a</sup> Hades. The title Ἀγεσίλαος, which was used of Hades by  
Aeschylus also (Athen. iii. 99 b), refers to his character as host  
of the dead (οἱ πολλοί, οἱ πλείονες) and is to be compared with  
his titles Πολυδέγμων (Hom. *H. Dem.* 17, 31, 430), Πολυδέκτης  
(ib. 9), Πολυσημάντωρ (ib. 31), Παρδοκεύς (Lycophr. 655).