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## NONNOS DIONYSIACA

I









# NONNOS DIONYSIACA

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I

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## GENERAL INTRODUCTION

NONNOS is a name common in Asia Minor, and not unknown in Egypt, apart from the poet; but little is known of him. He was born at Panopolis (the Greek name of Chemmis in the Thebaid) some time in the fifth century, and composed his poem probably before 500.

The poem professes to be the history of Dionysos, but Nonnos manages to include all the stories of Greek mythology he could find in earlier collections. This is his chief claim to attention; but he interests us also by his treatment of the hexameter, since he managed to find a way of reconciling to some extent the ancient quantitative verse with the later accentual verse, the musical accent having already given way to stress, long and short vowels having become confused in speech, and their sounds being confused also. For this topic I refer to Wifstrand, *Von Kallimachos zu Nonnos* (Gleerup, 1933), and a summary in Pauly's *Real-Encyclopädie* under "Nonnos," 912.

Nonnos also paraphrased St. John's Gospel in the same metre and style. Some have inferred, therefore, that he was converted to Christianity in later life, but we know nothing at all about the matter.

My interest in Nonnos began about fifty years ago, when W. Robertson Smith was planning a series of "Sources" of mythology, and asked me to collate

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the Florentine manuscript, which I did; but his untimely death put an end to this project.

This is the first English translation of Nonnos, and there are no others in any language except the Latin and French, and quite lately, one in German hexameters. The Latin pretends to be a word-for-word construe, and sometimes it is useful, but it contains many blunders, some ridiculous ones. The French is more an elegant paraphrase, suited for a Parisian salon, and never forgetting the proprieties; it is graceful and pleasing to read, but not very close to the Greek. The German is extraordinarily close, by its bold use of compound words. It is a translation for the eye rather than the ear, for it is not possible to speak it metrically without gabbling, but it is a great feat.

Readers who are interested in the text must go to Ludwich's edition. We use his text, by consent of Messrs. Teubner, and note only the few variations, including one or two conjectures (as γύραιο for λίγαιο, which I hope will commend itself, xlvi. 231). Dr. L. R. Lind's Appendix gives a list of later emendations.

Laurentianus XXXII 16 in Florence, paper, written A.D. 1280, is the chief and most ancient *ms.* Others are:

M—in Munich.

N—in Naples, II F. 19, paper.

O—Ottobonianus 51, Vatican, paper.

P—Palatinus, paper, 16th century.

S—Reginensis 81, Vatican, paper, written in 1551.

f—Codex Falkenburgii, whence the editio princeps was taken.

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I have to thank Professor H. J. Rose, who adds the mythological notes, and Dr. Lind, for kindly scrutinizing and improving the translation. I thank the Reader also for his extreme care and patience.

W. H. D. Rouse

*October 2nd, 1939*

## MYTHOLOGICAL INTRODUCTION

THE mythology of the *Dionysiaca* is interesting as being the longest and most elaborate example we have of Greek myths in their final stage of degeneracy. As early as the beginning of the Alexandrian age the traditional stories of the doings of gods and heroes had ceased, save perhaps as allegories, to command belief among educated people, the only class for whom the Alexandrian authors wrote. There remained therefore simply their literary value as picturesque tales. As the tendency of the age, both in literature and art, was on the whole towards realism, the myths were so handled as to make the actors in them thoroughly, often undignifiedly human. Thus, in the *Argonautica* of Apollonios of Rhodes,\* when Hera and Athena call on Aphrodite to help them, we have no conference of goddesses but a humorous sketch of great ladies, constrained to recognize the existence of and even be deferential to a woman neither socially nor morally their equal, who for her part is delighted and a little malicious at the thought of getting a footing in such respectable society. Besides this, another tendency had long been at work. The old and familiar stories, however re-handled, were too well known, and the poets, ever on the lookout for anything which savoured of origin-

\* Apoll. Rhod. iii. 36 ff.



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ality, caught eagerly at fresh material, while their great learning put such material at their disposal, in the form of numerous obscure and local legends never before treated in any well-known work of literature. This is why so many stories are known to us only from Alexandrians, or from late compilers who obviously drew on Alexandrian poetry for information. A third factor was the prevalence of the romantic and amatory interest. Psychology had been in the air, so to speak, ever since Euripides and Menander, and one of the most obvious ways to show the human character at its most interesting is to draw a man or woman in love. Therefore stories of the love, not so much, as in the preceding centuries, of a man for a younger member of his own sex, but rather of a young man for a maid, were extremely popular, and nearly all the famous love-stories of the world either have an Alexandrian origin or are modelled on some tale first given literary form by one of these writers.\* Finally, rhetoric was a master interest with everyone who sought literary elegance, and the most characteristic rhetorical exercise was to compose a speech expressing the feelings of a given person in given circumstances. Mythology abounded in situations calculated to stir the strongest passions, and so no poet was even an apprentice in his art until he had put into the mouth of a Medea, an Agamemnon, or a Scylla, an artistic and clever expression of the feelings of an outraged wife, a father torn between ambition and parental affection, or a

\* This is set forth, with exaggeration but not without a basis of fact, by E. F. M. Benecke, *Antimachus of Colophon and the Position of Women in Greek Poetry*, London, Swan Sonnenschein & Co., 1896: see especially pp. 103-114.

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daughter who must choose between overwhelming love and her duty towards her family and her country. The greatest surviving master of this sort of literature is no Greek, but the Latin Ovid, whom there is some reason to say Nonnos knew; at all events, he was a late representative of the same school.

Thus for something like seven hundred years to the time when Nonnos wrote, mythology had been the raw material of realistic sketches, new and startling narratives, amatory and rhetorical descriptions. It had also had plenty of time to become stale and exhausted, as even the richest material must if handled too long, always in the same way, by men who are clever but not inspired. Now arose a writer who undertook to compose an epic on wholly mythological themes, the labours and ultimate triumph of Dionysos. It is little to be wondered at that he gives us neither living figures nor even a gallery of pleasing portraits or statues, but rather a faded and overcrowded tapestry, moving a little now and then as the breath of his sickly and unwholesome fancy stirs it.

His Dionysos is an utterly detestable character, or would be if it were possible to believe in him for one moment. The original god, Phrygian or Thracophrygian, whose position was fully established among the official Greek cults by about the seventh century B.C., was an impressive deity, the product of naïve reaction to great and vaguely-felt forces. He was a god of fertility, especially the fertility of food-plants, on which the very life of simple communities in the Mediterranean and surrounding areas depends, since, in days of little wealth and poor communications, a failure of the harvests in any neighbourhood must

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mean, not suffering and hardship only, but death. He was a god also of animal fertility, lord of beasts as well as men, or even rather than men, and, as such, was powerful in the wild places where wild things live. For these reasons, while beneficent and desirable, he could be very terrible, especially as his realm included the fruit of the vine with its mysterious effects. He could kill as well as make alive, send madness as well as prosperity and mirth. His ritual consisted largely, before Greeks tamed and civilized it, of wild orgiastic dancing on the hills and in places outside the little cultivated areas, *tabu* places we may say, where the unsophisticated felt themselves in uncanny as well as unfamiliar surroundings, as indeed the most blasé member of our present-day urban communities may feel for a moment, at least in youth, if he will "let himself go" by vigorous movement in a solitary place in strong fresh air. Besides all this, there is some evidence that the sacrifices made to this god were of the nature of a mystic communion, in which the worshippers did not merely kill a beast and make a banquet at which the deity was a guest, but slay and devour the god himself in bestial form, thus absorbing into themselves his god-head. It is no wonder, then, that there gathered around Dionysos many stories of his terrible wrath against the impious and presumptuous, of his fantastic sufferings, his marvellous gifts and graces, and of his activities as a giver of fertility to plants, animals, and on occasion human beings.

Many centuries had passed since the existence of these beliefs and practices had impressed the sophisticated mind of Euripides and inspired him to write his wonderful *Bacchæ*. By Nonnos's time, a Dionysiac

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orgy was a thing one might read about in old books ; new cults had long ago wrested from his religion its old place in popular favour, and the stories about him had been contaminated on the one hand with the too human romantic interest already touched upon, on the other with a curious political development. Dionysos, who as early as Euripides' day was thought of as a great conqueror (he came from the East, he had established himself in face of opposition in Hellas ; therefore it was natural to assume that he had conquered the Eastern peoples) was assimilated to a human conqueror, Alexander, and the romantic tales of that great statesman and warrior took from quite early days something of a Dionysiac flavour, which grew more pronounced as time went on. Hence also the conquering Dionysos tended to become an Alexander. The result of this, to one for whom Alexander was a dim and legendary figure of the long distant past, was that Dionysos developed into the sort of world-conqueror likely to be imagined by a mind wholly alien to the least notion of political motives, a person who for no particular reason goes about subduing nation after nation in huge and bloody battles, in which his personal prowess (this was a remnant of the genuine epic tradition, the fruit of days in which tactics were in their infancy, armies small, and the strength and valour of one well-armed man often of real importance) is a decisive factor. The other tales had degenerated into accounts of how the god made people mad, drunk or both, and seduced women,—poor survivals of the Dionysos of older, less sophisticated and at the same time more understanding days. The Dionysos of Euripides one can at least fear ; nothing but unbelieving contempt can be

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aroused by the dastardly assailant of Aura and the monotonously successful wizard who kills large numbers of incredible but mostly inoffensive Indians. Never has it been more patent that an imaginative writer, if he is to impress his audience, must have at least an imaginative belief in his own story. But the ancient tales of how the great god had shown his power in wrath, mercy or the blessing of increase had become matter for paradoxes, and the old merriments (for the cult certainly had its jovial side) brought a snigger now instead of a laugh. To the student of religion or mythology, as opposed to the degenerescence of literature, Nonnos has here nothing to offer except the telling after his fashion of a few stories not to be found elsewhere, as the fight between Dionysos and Perseus (bk. xlvii. 475 ff.), of which traces can be seen in earlier art but not many in literature.<sup>a</sup> It is of rather more importance that he has some knowledge, of course purely literary, of Orphism, a system which originated in or about the sixth century B.C., had a most curious mythology and theology of its own, and had by Nonnos's time died out, though not without leaving traces on Christian art.<sup>b</sup> The figure of Zagreus is old, probably of the original stratum of Orphism, for he is well known to Pindar in his Orphic

<sup>a</sup> See Roscher's *Lexikon*, iii. 2016 ff. (F. Kuhnert). It was a local Argive tradition, vouched for among other things by black-figured vases, and the proper ending of it was that Perseus killed Dionysos and he was buried in the Argolid together with his slain Bacchantes. Gods of fertility are of course often killed.

<sup>b</sup> The best work on Orphism is W. K. C. Guthrie, *Orpheus and Greek Religion*, London, Methuen, 1933. The artistic and other inheritance from Orphism is much exaggerated in R. Eisler, *Orphisch-dionysische Mysteringedanken in der christlichen Antike* (Vorträge der Bibliothek Warburg, ii.

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context.<sup>a</sup> How and when he became identified with Dionysos to the extent to which he is in Nonnos we do not know; the strangeness of the tale (the younger god is begotten by Zeus after having swallowed the heart of the older Zagreus) suggests something quite alien to ordinary Greek thought, and so akin to the abnormal ideas of Orphism itself.

If Nonnos had been a more consistent thinker and more of a poet, he had hold of an idea which would at least have given his work a grandiose pattern and a real, contemporary interest. He seems to have tried to fit the events of the story into an astrological background, ill though he was fitted to do so, when his knowledge of both astronomy and astrology was evidently feeble.<sup>b</sup> Astrology had long been popular and widely accepted, and it continued to be so, whatever the Church might say or do, till modern astronomy made its schemes cease to appeal to the average man's imaginative picture of the universe. Stegemann has shown<sup>c</sup> that he had some acquaintance

1922-1923), Leipzig-Berlin, Teubner, 1925, but the work is so crammed with relevant facts as to be valuable, though critical care should be exercised in reading it.

<sup>a</sup> This has been denied, but see Rose in *Greek Poetry and Life* (Oxford, Clarendon Press, 1936), pp. 79-96.

<sup>b</sup> The most glaring instance of this is in bk. vi. 82, where he puts Venus in quadratile aspect with the Sun, *i.e.* 90 deg. away, her maximum distance from him being, as every beginner in astronomy knows, 46 deg. No astronomer and no astrologer of any repute would have made such a blunder.

<sup>c</sup> See in general V. Stegemann, *Astrologie und Universalgeschichte*, Teubner, 1930, especially pp. 122 ff. Several references to his excellent explanations of particular passages will be found in the notes to the text; but in general it may be said that he credits Nonnos with a more consistent and thorough application of his astrological and mystic ideas than he deserves to have attributed to him.

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with astrological writings, and that his general scheme of the universe is in accord with their teachings. He divides time into world-months constituting a world-year, and after the cosmic month which brings the Flood (bk. i.) and that of Typhon's attempt (bk. ii.), the cosmic winter is over (bk. iii. 1), summer is come to the universe and the blessing of the new god, a god of the fruitfulness of autumn, is due. This comes in the later books of the poem, with the birth, growth and triumph of Dionysos. But unfortunately, having got his new saviour-god born, he has no idea what to do with him, and the poem trails off into a series of conventional adventures, military and amorous, each more tiring than the last, till finally a few concluding lines huddle Dionysos away to heaven. He has lost sight of his own framework, recurring to it only now and again, and so the work which might have been a curious monument of astrological religion, instinct with some genuine feeling, is but a heap of episodes, loosely connected.

Nonnos had, however, another enthusiasm, which gave rise to a piece of apparently original and not wholly unpicturesque creation. He had, even at that late date, unbounded faith in the civilizing mission of the Roman Empire (much less dead, of course, in the East than in the West) and especially in the benefits of Roman law. Therefore he provides one of the greatest of the law-schools, that at Berytus, with a foundation-myth of its own, the story of the nymph Beroë, child of Aphrodite (see bks. xli.-xlii. and notes there).<sup>\*</sup> If all his constructive ideas were as interest-

<sup>\*</sup> For this episode, see Stegemann, *op. cit.*, p. 174. It is part of an almost apocalyptic vision of world-peace which he believes, with some justification, to have risen before Nonnos's mind.

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ing as this, or as his astrology, the *Dionysiaca* would be more readable and fuller of interest to the historian of ancient culture.

There is yet another point of view from which Nonnos's mythology may be examined. As Bentley says of him,\* " he had great variety of Learning, and may pass for an able Grammarian, though a very ordinary Poet." Hence the episodes with which the poem abounds, and the continual digressions and allusions which interrupt the narrative, teem with stories, mostly in late literary forms, often probably also of late origin, even invented or given their present shape by Nonnos himself, which either cannot be found elsewhere or are not told in full save in the *Dionysiaca*. Instances of this will be found in abundance in the notes; besides the story of the fight with Perseus, already mentioned, we may remind the reader here that Nonnos is our authority (bk. i. 155, 511) for the very curious legend that Typhoeus contrived to steal not only the thunderbolts of Zeus but his sinews, which at once betrays itself as being in its origins at all events popular, probably old and hardly Greek. Nonnos it is who tells us the whole series of tales (bks. x. ff.) of the various loves of Dionysos who were metamorphosed into various plants connected with viticulture. Nonnos gives us incomparably the longest account of the expedition of the god against the Indians, and though he probably invented a good deal himself, still there are no doubt elements derived from earlier fancies than his, and in the dearth of documents for this interesting development of quasi-

\* *Diss. on Phalaris*, p. 90 Wagner (Bohn ed.), p. 24 of the ed. of 1699. For "Grammarian" we should nowadays say "scholar" or "philologist."



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political mythology, he has his value. Nonnos again is full of local legends, such as the naming of the promontory Pallene, though that is also to be found in a minor geographer or two ; and, in general, as has already been said, he furnishes material for the study of Alexandrian mythology in its degenerate forms. Incidentally, he is so full of imitations of earlier and better poets than himself that here again he fills gaps in our knowledge, in a manner not to be despised considering how huge a proportion of Alexandrian literature is lost to us. His astrological episodes, in which various gods such as Aion (himself a late personification) turns nativity-caster and Harmonia keeps a sort of celestial Old Moore on her wall, we may ascribe to him and to no predecessor, so far as our knowledge goes.

While therefore anyone who uses Nonnos as a handbook to any sort of normal and genuinely classical mythology will be grievously misled, the searcher into sundry odd corners will be rewarded for his pains, and even those who are studying the subject more generally cannot afford to neglect this belated product of the learned fancy of Hellenized Egypt.

H. J. ROSK.

## RECENT TEXT-CRITICISM OF THE *DIONYSIACA*

THE interest which classicists of the English-speaking world have taken during the last century and a half in the *Dionysiaca* of Nonnos of Panopolis has shown an inverse ratio to the astonishing bulk of the poem.<sup>a</sup> A work which, since the appearance of its *editio princeps* (1569), has in some degree attracted the attention of such men as Daniel Heinsius, G. Hermann, A. Koechly, K. Lehrs, W. Meyer, R. Porson, J. J. Scaliger, J. H. Voss, and von Wilamowitz, continues, however, to appeal to a dozen or so European scholars, at least half of whom have contributed in recent years particularly to the better establishment of its text.

The manuscript-tradition was first studied in scientific fashion by A. Ludwich,<sup>b</sup> who also produced the edition now in use. He gave a full account of the lesser manuscripts and provided the basis for a revised edition by proving that the Laurentian codex (Mediceo-Laurentianus xxxii. 16, written in A.D. 1280), not used by any previous editor, was the one from which all other extant mss. were descended.

<sup>a</sup> All references to the *Dionysiaca* are made to the latest and best edition, a truly remarkable piece of work, by A. Ludwich (Leipzig, Teubner, vol. i. 1909; vol. ii. 1911).

<sup>b</sup> "Über die handschriftliche Überlieferung der *Dionysiaka* des Nonnos"; *Hermes*, xii. (1877), 273-299.

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Although his collation of (L) was never published, he presented a selection of readings from it which amply revealed its primacy.<sup>a</sup> In his edition (i. 13) he maintained the view that (P) Palatino Heidelbergensis 85, of the sixteenth century, the best copy of (L), was itself the model for another very faulty ms. (x), now lost, from which all the *codices deteriores* ( $\Omega$  = FMNORSVW), none earlier than the sixteenth century, were copied.<sup>b</sup>

Another tradition is represented by II (Papyrus Berolinensis 10567), a badly mutilated fragment containing parts of books xiv., xv. and xvi., dating from about the seventh century A.D.<sup>c</sup> (L) nevertheless constitutes for all practical purposes the basis for our text, although it is barely possible that manuscript material thus far left wholly unexamined may be brought to bear upon its textual problems.<sup>d</sup>

<sup>a</sup> *Op. cit.* 287-299. A description of the contents of (L) is given by A. Chiari, "De codice laurentiano xxvii. 16" in *Raccolta di Scritti in Onore di Felice Ramorino* (Milan, Società Editrice Vita e Pensiero, 1927), 368-374.

<sup>b</sup> See Ludwig's edition, i. 10-13 for an account of these manuscripts and the stemma given by V. Stegemann, *Astrologie und Universalgeschichte. Studien und Interpretationen zu den Dionysiake des Nonnos von Panopolis* (Leipzig, Teubner, 1930), 128.

<sup>c</sup> Edited by W. Schubart and U. von Wilamowitz-Moellendorf, in *Berliner Klassikertexte, herausgegeben von der Generalverwaltung der kgl. Museen zu Berlin, Heft v. 1. Hälfte: Griechische Dichterfragmente, 1. Hälfte, epische und elegische Fragmente* (Berlin, 1907), 94-106.

<sup>d</sup> I refer to three mss. now in the Escorial library, which no editor save the Comte de Marcellus (*Nonnos, Les Dionysiaques*, etc., Paris, Didot, 1856), Introduction xvi. and xxix., has even mentioned. These are most fully and recently described by P. A. Revilla, *Catálogo de los Códices Griegos de la Biblioteca de El Escorial, Tomo I.* (Madrid, Imprenta Helénica, 1936), 218-220, 437-438, 502-503; a

## RECENT TEXT-CRITICISM

(L.) itself is hard to read; many compendia in it were wrongly transcribed by the copyists of the *deteriores*. Its corrections by two hands were put in carelessly, so that at times it is difficult to make out the true form. Yet these corrections are most important, although they were usually written over the wrong reading which remained otherwise unchanged in the *ms.*; this may have been the condition in which the exemplar of (L.) was handed down.

The problems presented by the text are, therefore, generally the result of errors which crept into it as it was propagated from the fifth century, when Nonnos flourished,<sup>a</sup> to the thirteenth.<sup>b</sup> That so many *ms.* (exclusive of the papyrus, 14 in all, not counting the fragment listed by Miller and the 4 owned by Utenhovius and 1 by Oporinus, now lost; see Ludwich, *Praefatio*, i. 13) of a poem which contains

comparison of the cataloguer's remarks with the information concerning the other *ms.* of Nonnos given by Ludwich shows that the *Escorialenses* form part of the tradition of LP<sub>ms.</sub> Their numbers in Revilla's catalogue are: 63 (Σ. I. 3), 135 (T. i. 15), (T. ii. 19). He makes no mention of a fourth fragmentary *ms.* containing the first two books of the *Dionysiaca* only, listed by E. Miller, *Catalogue des ms. grecs de la bibliothèque de l'Escorial* (Paris, 1848), No. 249, pages 189-190, with the entry T. i. 13. The three he describes are all complete. Possibly an examination, impracticable at present, of these Spanish *ms.* might yield some useful evidence upon certain readings of the text, especially since Ludwich considered the *deteriores* known to him worthy of examination at many points and often lists their readings with those of LP in his very full and ingeniously prepared *apparatus criticus*.

<sup>a</sup> See L. R. Lind, "The Date of Nonnos of Panopolis"; *Classical Philology*, xxix. (1934), 69-73.

<sup>b</sup> Cf. P. Collart, "Pages controversées des Dionysiaques de Nonnos"; *Revue de Philologie*, xli. (1917), 124.

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rather monotonous hexameters, 21,287 in number, should have survived, is, of course, one of the many ironies attendant upon the transmission of ancient texts.

Chief recourse in clarifying a text upon which much still remains to be done<sup>a</sup> must, then, be had to conjectural emendation, but a type of emendation which must also maintain a wholesome respect for I.P. The materials for such correction are, fortunately, not as desperately exiguous as one might suppose; first, the *usus Nonni scribendi* is peculiarly rich in repetitions of words, phrases, lines, and entire passages; second, the prosody of Nonnos is so rigid and relatively so free from exceptions that the laws governing it form a very useful aid; and, third, Nonnos imitated in many places a large number of authors whose testimony can be brought to bear upon his text.<sup>b</sup> These

<sup>a</sup> Cf. H. Tiedke, *Berliner philologische Wochenschrift*, xxx. (1910), 1116; P. Maas, *Deutsche Literaturzeitung*, No. xxxi. (1910), 2588; A. Ludwich, "Ad novissimam Nonni Dionysiacorum editionem epimetrum"; *Universitätsprogr. Königsberg* (1911), 8; R. Keydell, *Bursians Jahrbuch*, cccxx. (1931), 101-102.

<sup>b</sup> Conversely, the *Dionysiacus* has provided some evidence for the emendation of better authors than Nonnos. J. E. Sandys has made good use of it in establishing the text of Euripides' *Bacchae* (3rd ed., Cambridge Univ. Press, 1902), 190, 205. He has made reference to passages in Nonnos no less than 25 times, and in two instances with especial advantage. A. Rzsch (*Hesiodi carmina*, ed.<sup>2</sup> Leipzig, Teubner, 1913), 17, has restored *Σβρρῶ* from *Dion.* 40. 229; see also Addenda, 269, Phocæarum Fragmenta 9, where Vitelli has collated *Dion.* 15. 223. L. R. Farnell (*The Works of Pindar*, London, Macmillan, ii., 1932, 9 and 234) makes use of *Dion.* 37. 135 in establishing Pindar, *Ol.* i. 89 as well as of 24. 37 and 40. 223 in establishing *Pyth.* 12. W. Headlam on Herodas, *Mime* 7. 110 restored the right reading from *Dion.* 4. 129 (W. Headlam-A. D. Knox, *Herodas: the Mimes and Frag-*

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include Homer, Hesiod, Pindar, Euripides, Euphorion, Callimachos, Theocritus, Plutarch, Nicander, Oppian, Apollonios Rhodios, Dorotheos of Sidon, Aratos, the *Orphica*, and apparently certain Latin poets, Ovid, Claudian, and perhaps Virgil.\*

About 500 changes have been made in the text since 1911, including the defence of readings in LQ

*ments*, Cambridge Univ. Press, 1922), *Introd.* i. xxix, 362, 392. R. C. Jebb on Sophocles, *Oedipus Tyrannus* 957 keeps *σημάντωρ*, adducing the parallel from *Dion.* 37, 551; A. E. Housman (*Journal of Philology*, xvi, 1888, 249) cites *Dion.* 2, 160, 48, 428 for his emendation of Aeschylus, *Agamemnon* 57 τῶν αἰουρόκων accepted by the latest editor, A. Y. Campbell. P. N. Papageorgius, *Scholiazia in Sophocleis Tragoediis Vetera* (Leipzig, Teubner, 1888), 17, 59, 271, collates *Dion.* 17, 11, 185, 43, 385, and 9, 114 on the scholia to *Ajax* 172, 693, and *Antigone* 1147.

\* There is a large literature on the imitations of earlier Greek writers by Nonnos. His acquaintance with Latin poets, long a moot point as in the case of other late Greek authors, now seems in the light of recent investigation more than probable. The parallels between Latin poetry and the works of certain late Greek writers have heretofore been explained on the theory of common Hellenistic sources; but Julius Braune, *Nonnos und Ovid* (Greifswald, Dallmeyer, 1935, 41 pages), attempts to prove direct use of Ovid's *Metamorphoses* by Nonnos. Although his method of argument leaves something to be desired, his general results are accepted by R. Keydell, *Gnomon*, xi. (1935), 598, who also discusses the debt of Nonnos to Claudian, his fellow countryman (604-605). Whether Nonnos read Virgil is more doubtful, although not impossible, since the passages in which he might be supposed to have used the *Aeneid*, for example, have their prototypes likewise in Homer and Apollonius Rhodius. This is the conservative view of L. Castiglioni, "Epica Nonniana"; *Rendiconti del R. Istituto Lombardo di Scienze e Lettere*, serie II., vol. lxx. (1932), 325-326. Q. Cataudella, "Sulla fortuna di Virgilio nel Mondo greco-egiziano," *Chronique d'Égypte*, vii. (1932), 332-333, hints, without giving proof, at a direct relationship between

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or of emendations earlier than 1911, rejection of emendations, transpositions, and lacunae, and the establishment of new lacunae. It is significant that somewhat more than one-fifth of these changes represent restorations of readings in L2 which had been displaced by emendations received into Ludwig's text. Collart has used palaeographical arguments in the main, and several critics have employed metrical evidence; but the greatest weight of proof has been drawn from the *usus scribendi*. Recent works upon the composition of the text have contributed valuable information as to both readings and transpositions of lines.<sup>8</sup> In spite of Ludwig's full presentation of the traditional readings it is quite possible that a fresh collation of (L) would produce favourable results.<sup>9</sup>

Since further criticism of the text must proceed on

Nonnos and Virgil. No commentator has remarked upon the marginal notes by the third hand in (L) at *Dion.* 37, 632:  $\sigma\upsilon\lambda\lambda\alpha\iota\sigma\sigma\alpha\iota$ ]  $\rho\acute{\alpha}\delta\epsilon$   $\kappa\alpha\iota$   $\epsilon\upsilon\pi\epsilon\iota$   $\beta\epsilon\rho\upsilon\lambda\iota\alpha\iota$  and 729:  $\beta\epsilon\rho\upsilon\lambda\iota\omega\upsilon$   $\rho\acute{\alpha}\delta\alpha$ , which, although they serve to show some knowledge of Virgil on the part of the scribe, may have no particular significance since Homer might have served as the model in these passages describing funeral games. For a brief account of imitations in general, see R. Keydell, *Pauly-Wissowa*, "Nonnos" (1936), 906-911, 914-915.

<sup>8</sup> R. Keydell, "Zur Komposition der Bücher 13-40 der *Dionysiaca* des Nonnos"; *Hermes*, LVII (1927), 393-434; "Eine Nonnos-Analyse"; *L'Antiquité Classique*, I (1932), 173-202; Paul Collart, *Nonnos de Panopolis. Études sur la Composition et le Texte des Dionysiennes* (Le Caire, Imprimerie de l'Institut français d'Archéologie orientale, 1930).

<sup>9</sup> Ludwig's emendations in his text amount to almost 200, a very small number in comparison to the size of the poem; a few of these he later retracted. The lack of any published *index verborum* to the *Dionysiaca* renders more difficult the task of collecting collateral passages; one by F. A. Rigler,

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the basis of the material for the purpose which has gathered since 1911, it has been deemed advisable to collect in the following pages a practically complete conspectus of these changes to date, following as closely as possible the form used by Ludwich in his *apparatus criticus*. His method of abbreviation by numbering above the line and immediately following the critic's name the articles or books in which the emendation or change first appeared will facilitate reference and save space. It is hoped that this additional *apparatus* will prove of service to students.

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covering, however, only the first 24 books, lies in manuscript in the Staatsbibliothek at Berlin. In the collection of emendations which follows all references have been checked and the line-numbers of collateral passages corrected wherever wrongly cited. Certain obvious abbreviations have been employed: coll. = collatus, etc.; corr. = correxit; defend. = defendit; dubit. = dubitavit; explev. = explevit; improb. = improbavit, -erunt; Met. = Metabole or Paraphrase of the Gospel of St. John; recep. = recepit, -erunt; restaur. = restauravit.



## ADDENDA CRITICA

I. 13 φασίοντι Koechly (coll. Anth. Pal. ix. 198), recep. Keydell<sup>9</sup> 380.—69 δεδοχημένος I.Ω, defend. Lind<sup>9</sup> 78.—98 signum interrogationis post 98 Wifstrand 146, n. 1.—137 ῥαχίοντι Collart<sup>9</sup> 66.—209 φάρη (-η) I.Ω, defend. Keydell<sup>9</sup> 19.—242 βοῆς I.Ω, defend. Keydell<sup>9</sup> 19 (coll. 13. 414).—426 ἀνδράμιον γέλιον Maas<sup>1</sup> 2588 (coll. Met. Z. 68).—501 παρὰ Keydell<sup>9</sup> 381 (coll. 2. 312; Met. B 59).

II. 120 ἡμφαρή I.ΠΩ; ὠμφαρή Koechly (ἀγχαυρή dubitanter), recep. Ludwich; qua ratione dixit Koechly "ἡμφαρή, quod aperte falsum," nescio; ἡμφαρή quod traditum recipiendum censeo; vide sis Ludwich<sup>9</sup> 96 (coll. ad 48. 114; 1. 76; 4. 439; 5. 311; 366; 12. 372; 14. 65; 373; 15. 4; 250; 22. 15; 23. 22; 31; 107; 34. 235; 38. 125; 305; 387; 402; 39. 258; 43. 260; 44. 12; 48. 347; 641).—143-146 lectiones I.Ω defend. Tiedke<sup>1</sup> 215 (coll. 40. 128 ff.).—143 παρῶν κερύσσεια νεύρατα χύμασι μύθων Collart<sup>9</sup> 113-115 (coll. 23. 283).—145 κύνων I.Ω, defend. Keydell<sup>9</sup> 102, 105.—226 ὁ βραδύς Tiedke<sup>1</sup> 450. 247 παλιπόρου Graefe, quam emendationem recipio, quoniam cum πάλαι μισσαγῆς non possum constructe illud παλιπόρος traditionis.—321 νεμφιδίον I.Ω, defend. Tiedke<sup>1</sup> 315 (coll. 11. 278; 29. 380; 38. 159; 43. 175; 48. 193; Met. B 62).—425 δαβραρ Ludwich<sup>1</sup> 91.

III. 60 ἐναύσσεια Tiedke<sup>1</sup> 448-449.—130 διαίσσεια Keydell<sup>9</sup> 39 (coll. 10. 51; 31. 75; 45. 235).—147 εἰαροῖς (δ') Maas<sup>1</sup> 2588.—149 δρῆον Chamberlayne, Studies in Philology, xiii. (1916), 65; coll. 11. 499 Lind.—226 κερύσσεια Ludwich; dubit. Keydell<sup>9</sup> 102.—267 ἄγραδος I.Ω, recep. Collart<sup>9</sup> 75.—279 παρὰ I.Ω, recep. Keydell<sup>9</sup> 41.—311 ἀναιμίον . . . οὐδῆρον Castiglioni<sup>1</sup> 315.—340 γεγηθόντι I.Ω, defend. Tiedke<sup>1</sup> 315 (coll. 13. 176; 36. 79 f.; 48. 927) et Castiglioni<sup>1</sup> 315.—398 κερύσσεια (-ω) I.Ω, defend. Tiedke<sup>1</sup> 315 (coll. 33. 144).—400

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κεχηρότε I.1, defend. Maas<sup>1</sup> 442-443 (coll. Ioh. Gaz. 2. 14 Friedländer; Aristoph. Lysist. 90 cum scholiis; 5. 613).

IV. 31 βιοσσοῖος I.P.M., recep. Keydell<sup>1</sup> 102.—104 νόον Castiglioni<sup>2</sup> 314. 178 εἰς πόθον . . . δόλω Keydell<sup>1</sup> 14 (coll. 20. 96); πόθον, primus Cunaeus. — 198 βιαζομένην Castiglioni<sup>2</sup> 320. 241 post 241 lacunam statuit Keydell<sup>1</sup> 1 (coll. 7. 233 sqq.). 456 καρῆνω I.P.M., defend. Tiedke<sup>1</sup> 223 (coll. 5. 132; 11. 177; 14. 173; 40. 440).

V. 77 ἡλέκτροις I.P.M., recep. Stegemann 231-232.—136 cf. Eustathius 1788, 46 Wifstrand 13. —178-188 collocationem versuum mutavit Ludwich<sup>3</sup> 374; mutationem eius improb. Keydell<sup>1</sup> 104. Collart<sup>2</sup> 80. —188 ὄρμον Ludwich, improb. Maas<sup>1</sup> 2587. 189 εὐλαίγγι Cunaeus, recep. Keydell<sup>1</sup> 104.—225 ὄγμος Ludwich, improb. Maas<sup>1</sup> 2587; ad ὄγμος coll. 4. 426; 5. 329; 25. 38; 315; 463; 483; 37. 519 Ludwich<sup>3</sup> 91; ἰσμός Koechly, recep. Tiedke<sup>1</sup> 311-312 (coll. 14. 408; 15. 16; 107; 26. 183; 36. 189; 436; 37. 37; Met. B 76).

303 ἀφῆθε φισοῦ Collart<sup>2</sup> 86, n. 3 (coll. 493; 507; 543).—306 ἡμφανῆς I.1, dubitanter recep. Ludwich<sup>3</sup> 96 (coll. 2. 120; 48. 114). 387 συμφερτῆ βαριδουπος ὄλος δόμος ἔβρεμεν ἤχη Keydell<sup>1</sup> 381. 431-430 collocationem versuum Marcelli et Koechly non recep. Keydell<sup>1</sup> 178.

VI. 75 coll. 2. 335 et Plato, Phaedrus 247 c Stegemann 43.

85 φαεσφόρος (?) Stegemann 94. 93 κόουης Koechly (?) Stegemann 95. 128 κιάτης Keydell<sup>1</sup> 253. —161 πεφοβημένος Graefe, recep. Collart<sup>2</sup> 90-91 sine lacuna. —186 οὐρή I.1, defend. Tiedke<sup>1</sup> 320. 258-259 "μεταστήσασα, das weder intransitiv stehen noch etwa δόμον als Objekt zu sich nehmen kann." πορείην (pro κεραιῆς) Keydell<sup>1</sup> 381 (coll. 35. 101; 36. 349). 247 λαχρήντι I.1, recep. Stegemann 63, 68, n. 1; 89. 247-248 φαιδρῆς Παρθενιαῆς I.1, defend. Keydell<sup>1</sup> 382, atque recep. Stegemann 89. 276 εὐάσσαις Ludwich, dubit. Keydell<sup>1</sup> 102.—292 ἀβροχον I.1, restaur. Ludwich<sup>3</sup> 374 (coll. 13. 326; 37. 173; 39. 19; add. 25. 397 Lind).—343 ὄγρης Castiglioni<sup>2</sup> 316-317. 354 καλέουσι Keydell<sup>1</sup> 382 (coll. Met. Ξ 109). 386 ἐγυμιάθησαν Keydell<sup>1</sup> 383 (coll. 13. 566-568; 15. 248).

VII. 95 ἀνετάξουσιν I.1, defend. Castiglioni<sup>2</sup> 311.—102 σῆμά τε τῆς θεότητος Collart<sup>1</sup> 263-265 et idem<sup>2</sup> 91; σῆμα τετῆς θεότητος I, recep. Keydell<sup>1</sup> 106.—176 "Vielleicht ist ποταμοῖο für Διονύσου einzusetzen. Durch dieselbe Änderung xxviii

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hat Tiedke, *Hermes*, lviii. 318 den Vers 19, 327 hergestellt." Keydell<sup>9</sup> 179, n. 8.—234 καὶ τῶν Graefe, recep. Keydell<sup>9</sup> 2 (coll. 47. 293).

VIII. 137 σιδηρορόφοιο Keydell<sup>9</sup> 39 (coll. 47. 343).

IX. 42 ῥαίης Ludwich<sup>3</sup> 375 (coll. 26. 323; 43. 278).—81 φαρίζηται I.P., defend. Wifstrand 183 (coll. 42. 461).—120 ἀποδρέψασα Castiglioni<sup>1</sup> 250.—128 δεδισκομένη Kochly, defend. V. Macchiolo, *Att. Acc. Torino*, liv. (1918 1919), 133-134; recep. O. Jahn, *Hermes*, iii. (1869), 320; improb. Keydell<sup>9</sup> 107.—150 punctum post 150 Wifstrand 186. 169 ἔχωσ θηροκτόνον ἄγρην et 171 μεθέπων κεμαδοσσόον ἀλεῖν transposit Castiglioni<sup>1</sup> 318 (coll. 10. 224; 23. 226; 44. 76; 46. 147).—270 φρίζασα I.<sup>2</sup> I.Ω., recep. Tiedke<sup>8</sup> 303 (coll. 1. 283; 2. 332; 14. 384; 43. 38; sed φεύγουσα propius usui Nonni scribendi: 5. 602; 13. 310; 32. 196; 257; 34. 303; 39. 401); dubit. Keydell<sup>9</sup> 103.

X. 93 οἰατείρει τὸν tentavit Castiglioni<sup>1</sup> 311. 221 εἶχε Castiglioni<sup>1</sup> 250-251 (coll. 10. 225; 229; 232; 256-257; 39. 293).—285 δ' delevit Tiedke<sup>8</sup> 110 (coll. 43. 13; *Met.* I 108; 109; Tiedke, *Quaestiuncula Nonniana*, ii., *Hermes*, xv. (1880), 48).—303 ἀεράζειεν Maas<sup>6</sup> 265 (coll. 2. 315; 20. 288; 38. 207; 40. 450; 47. 688). 304 post 306 transposit ut Marcellus, Koch; recep. Keydell<sup>9</sup> 102. —304 οὐρανὸς οὐ πᾶσι δῶμα Koch, recep. Keydell<sup>9</sup> 102; Τριῶλον ἔμοι πάρε (vel λίπε) δῶμα φιλοσεκάρθμω Διονύσιω Castiglioni<sup>1</sup> 251-252 (coll. 307; 33. 255 scrip.; 40. 153).—302 ἑτομοσάτην I.Ω., recep. Keydell<sup>9</sup> 106.

XI. 184 φονῆα I.Ω., recep. Keydell<sup>9</sup> 19. 205 δαμάσσαις Castiglioni<sup>1</sup> 252 (coll. 2. 273; 11. 14).—227 ἦνε(σ)εν Castiglioni<sup>1</sup> 252; recep. Ludwich<sup>3</sup> 92 (corr. 18. 321; coll. 4. 249; 12. 43; 20. 160—37. 340; 23. 65; 196; 48. 871). 231 ἀμφεσε Castiglioni<sup>1</sup> 253 (coll. 11. 362; 40. 127) et defend. idem<sup>9</sup> 316 (coll. 37. 504) contra Keydell<sup>9</sup> 104. 353 ἐπὶ δαίπνον vel δόρπον Collart<sup>9</sup> 104, n. 2. 372 εἶδει λεπταλέω ταναοὶ πόδας, ὄξιν εἰθείρας sic interpunxit Keydell<sup>9</sup> 20 (coll. 480).—412 καὶ . . . ἦεν Castiglioni<sup>1</sup> 253 (coll. 37. 242; 625); improb. Keydell<sup>9</sup> 104; retract. Castiglioni<sup>1</sup> 316. —443-445 post 442 collocavit Castiglioni<sup>1</sup> 253-255 (coll. 16. 360 ff.; 17. 313 ff.); improb. Keydell<sup>9</sup> 104. 485-12. 117 denuo recognovit Stegemann 128-138. —492 ἀμβροτόκω (-ω) I.Ω., recep. Stegemann 130. —493 δούφερον Castiglioni<sup>1</sup> 255

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et defend. idem<sup>3</sup> 316 contra Keydell<sup>6</sup> 104.—499 *δρθιον* I.Ω, recep. Stegemann 132.

XII. 2 *ἐναυλιζοιτο* I.Ω, recep. Stegemann 138 et Keydell<sup>7</sup> 182 (coll. 20, 2).—15 *θυγατέρες* I.Ω, recep. Stegemann 139.—16 *ἰπτάμενοι* I.Ω, recep. Stegemann 139.—19 *ἀγύγιον* Stegemann 140.—22 *ᾠρην* I.Ω, recep. Stegemann 140-141; *φθινοπωρίς ὄπωρην* Collart<sup>2</sup> 116 (coll. 11, 513; 12, 95; 180; 196; 200; 240; 263; 291; 313; 314); improb. Keydell<sup>6</sup> 106.—57 *δειδραίνην* I.P.M., recep. Stegemann 149.—87 *λύσσαν* I.Ω, defend. Stegemann 154.—88 *ἐτι* I.Ω, defend. Stegemann 154.—98 *ἴσσειται* I.P.Ff., recep. Stegemann 156.—117 *ἰπποσύνης* I.Ω, recep. Stegemann 158.—143 *εἶρα τελέσσαι* I.Ω, defend. Tiedke<sup>4</sup> 222.—152 *ἦ ναέτης* F.M.Ω, recep. Castiglioni<sup>1</sup> 311; *ἐναέτης* Cunaeus, recep. Lind<sup>1</sup> 208-209 (coll. 4, 266; 9, 169; Hesiod, Op. et D. 436; Ap. Rhod. 1, 1076; 2, 1273). 176 *πέλεν ἠδύμον* Castiglioni<sup>1</sup> 255-256 (sed cf. 48, 580). 250 *αὐτός* dubitanter Castiglioni<sup>1</sup> 327.—323 *πέριξ* (pro *δράκων*) Tiedke<sup>4</sup> 306 (coll. 11, 176; 19, 131; 28, 95; 43, 65; 44, 107 sqq., 45, 233; 48, 688).—341 *εὐτύκτοι* I.Ω, defend. Collart<sup>2</sup> 109, n. 3 (coll. 335-336).—357 *οἶνον* acc. Rigler, citavit Keydell<sup>7</sup> 17.—369 *δοπετον* Castiglioni<sup>1</sup> 314 (coll. 47, 73).

XIII. 45 *γέροντος* Kochly; *γεραιού* Ludwich; "correctiones inutiles" Collart<sup>2</sup> 116, n. 1.—58 *ἀρην και ἐρυθράς* I.Ω, recep. Maas<sup>5</sup> 130. 141 *παρακάθετο* Ludwich<sup>1</sup> 5 (coll. 24, 46; 47, 215; 48, 649; 953; 958).—236 *οἱ χθόνα ναιετάουσι* (pro *και . . . Ναθαίσι*) sine lacuna (235) Collart<sup>2</sup> 117, et n. 2.—276 *χάλον, Ἀρκαδα πέτρην* Tiedke<sup>4</sup> 307 (coll. 298; 6, 124; 331; 8, 114; 13, 122; 132; 31, 187; 32, 9; 40, 83; 42, 583; Met. Z 84).—345 *χαμαιγενέσσι* I.Ω, defend. Keydell<sup>6</sup> 3.—436 *κύκλω* Keydell<sup>6</sup> 20 (coll. 32, 78; Met. Σ 84; 101).—451 *πάτρην* Keydell<sup>6</sup> 39 (coll. 448).

XIV. 26 *αὐτοτέλεστον . . . γενέθλην* I.Ω, defend. Keydell<sup>6</sup> 39 (coll. Ap. Rhod. 1, 1129 ff.; Georg Boesch, De Apollonii Rhodii elocutione, Diss. Berlin, 1908, p. 44).—128 *και κόσμησε φάλαγγα* Collart<sup>2</sup> 118-119; improb. Keydell<sup>6</sup> 106.—153 *παπταίνοντα* Keydell<sup>6</sup> 14 (coll. 9, 102 ff.).—165 *κατορθῶν* sine lacuna Collart<sup>2</sup> 117, cf. n. 3.—200 *Ἐρίτων* I.P.F.Ω, defend. Tiedke<sup>4</sup> 312-313 (coll. 5, 612 sq.; 13, 178 sq.; 15, 121; 47, 518; Joh. Gaz. 11, 125).—209 *ἐρίπνας* Keydell<sup>6</sup> 39.—237 *ἀεθήκατο* Castiglioni<sup>1</sup> 256 (coll. 11, 234).—249 *εὐα*

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Keydell<sup>4</sup> 40 (coll. 10, 140).—256-257 delere vel transponere vult Maas<sup>4</sup> 444.—279 ἐσαθρήσατε Castiglioni<sup>1</sup> 256-257, sed retract. idem<sup>1</sup> 312.—350 ἐνταλάμοιο Keydell<sup>1</sup> 383 (coll. 17, 146).—364 περησόντι γείτονα μηρῶ Græfe, recep. Maas<sup>4</sup> 442.—404 cf. αἰλός Ἀθήνης 47, 22.

XV. 3 ὄγκυβαθής Græfe, recep. Keydell<sup>1</sup> 102 (coll. 10, 166).—10 ἀνθήσων Tiedke<sup>1</sup> 450 (coll. 43, 31; 48, 600).—112 Δαίης? Korchly, recep. Maas<sup>4</sup> § 40 (coll. 47, 4; 372) et G. Pasquali, Gnomon, v. 422; sed improb. Stegemann 238 (coll. 12, 112).—211 "ἀργεννῶς möglich wäre," Tiedke<sup>1</sup> 314.—228 "Il faut sans doute ponctuer après μηρῶν." Collart<sup>2</sup> 123-124.—294 ex apparatu "κοῖφα 141 ausgefallen" Ludwich<sup>1</sup> 93, n. 1.

XVI. 116 μερίστας Ludwich, improb. Maas<sup>4</sup> 2587; χαρίστας Ludwich<sup>1</sup> 375 (coll. 11, 246; 46, 281). 119 πισύροισι LQ, defend. Keydell<sup>1</sup> 40 (coll. 38, 176; 236; 41, 280).—141 post 141 lacunam statuit Keydell<sup>1</sup> 383; νεβρίδα σοικαλιώτοισι ἐπὶ στέρνοισι καθίστω tentavit ibidem, re LQ probavit.—183 φαιμένη λίπε Βάσχοιο Græfe, improb. Maas<sup>4</sup> 444.—224 παρθενῆ? Korchly, recep. Ludwich<sup>1</sup> 5.—344 Ἔρωσ lapus typographi; Ἔρωσ restaur. Maas<sup>4</sup> 2588.

XVII. 6 re μόνη (pro δολίγη) Collart<sup>2</sup> 124. 45 post 51 collocavit Keydell<sup>1</sup> 20.—72 "Il semble qu'on puisse supprimer le vers intrus sans indiquer de lacune." Collart<sup>2</sup> 126, n. 2.—144 ἐρίστας Castiglioni<sup>1</sup> 257 (coll. 9, 203; 248; 16, 245; 22, 36).—201 in apparatu Q delevit Ludwich<sup>1</sup> 6.—222 αἰδομένη Castiglioni<sup>1</sup> 257 (coll. 9, 117; 17, 340; 28, 216).—272 Κηθαίη dubitanter Wifstrand 178, n. 1 (coll. 32, 51; 33, 308; 35, 240).—335 αἰσώματα Keydell<sup>1</sup> 384 (coll. 17, 174; 26, 130).—390 ἐρίστας Ludwich, improb. Maas<sup>4</sup> 2587 et Tiedke<sup>1</sup> 446; retract. et Ἐπιθραίων ἐπὶς Græfe probavit Ludwich<sup>1</sup> 6 (coll. 27, 248; Met. A 63; S 145).

XVIII. 8 ἀερωίδεος LQ, recep. Tiedke<sup>1</sup> 307 (coll. 10, 78; 385; 12, 54; 92; 28, 283; 33, 210).—16 τιταῖοι Struve, recep. sine lacuna Collart<sup>2</sup> 128. 17 αἰρωίδης Castiglioni<sup>1</sup> 258 (coll. 11, 380 sqq.; 12, 197; Hesiod, Theog. 890; Ap. Rhod. 1, 792; 3, 51; 1141); improb. Keydell<sup>1</sup> 104; retract. Castiglioni<sup>1</sup> 316. 35 τραπέζῃ F<sup>1</sup> vel μήτε ἔφαυσε τραπέζης et Μακελλῶ ultimum vocabulum versus mutilati Collart<sup>2</sup> 130 (coll. 10, 235; 18, 23).—36 ἀερωίδεος LQ, dubit. Tiedke<sup>1</sup> 223 (coll. 40, 532).—130 ἀρωίδεων Castiglioni<sup>1</sup> 258-259 (coll.

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19, 199 et idem<sup>2</sup> 316; 10, 241; 11, 3; 25, 31; 28, 58; 46, 143; improb. Keydell<sup>9</sup> 104, 175 ἄλλον 141, dubitanter recep. Wifstrand 12 (coll. 182 Lind). 255 αὐχένι κούρησ Keydell<sup>9</sup> 14 (coll. 10, 205). 275 ἐπήρης Maas<sup>5</sup> 131.—280 κόσμου Maas<sup>5</sup> 131 (coll. 36, 118; 41, 302; 387; "278-281 noch unentwirrt"). 281-29, 177; coll. 1, 263 sqq.; 2, 30 sqq.; 41, 58 sqq. Maas<sup>5</sup> 131.—321 ἦρσε Ludwich<sup>1</sup> 92 (coll. 11, 227 emendatus Castiglioni<sup>1</sup> 252). 324 πολυπλάγκτους Castiglioni<sup>1</sup> 259 (coll. 14, 373; 21, 189; 39, 28). 344 λείβεις Tiedke<sup>4</sup> 308 (coll. 6, 224; 13, 530; 14, 282; 15, 396; 22, 23; 28, 143; 30, 113; 36, 379; 38, 191; 43, 137; 47, 228).

XIX, 4 σαύουσα Keydell<sup>9</sup> 15 (coll. 3, 228; 20, 8; 42, 362). 129 "ἀργυρέαις ἀκτίσι μέλας λευκαίνεται ἀγκῶν wahrscheinlich" Tiedke<sup>4</sup> 451 (coll. 5, 486; 11, 23; 18, 114; 40, 355; Met. Φ 19; Paul. Sil. Soph. II, 331 ff.).—141 πεφορημένος Castiglioni<sup>1</sup> 259 (coll. 22, 369).—177 νέος Keydell<sup>9</sup> 40 (coll. 159; 14, 99). 226 φωνήεντα Keydell<sup>9</sup> 21 (coll. 206). 283 ἐλάσσων 141, recep. Keydell<sup>9</sup> 40 (coll. 13, 568; 18, 258). 327 "vielleicht ποταμοῖο zu lesen ist" Tiedke<sup>4</sup> 318; cf. 7, 176.

XX, 69 cum φιλοσκοπέλω coll. 16, 186; 38, 75; 48, 944 Ludwich<sup>1</sup> 5. 93 ἀφ' αὐοῦσιν Ludwich, dubit. Keydell<sup>9</sup> 102. 192 ψευδαλίω Castiglioni<sup>1</sup> 260 (coll. 211; 252; 5, 185); improb. Keydell<sup>9</sup> 104 (coll. 6, 170). 197 Ἐνώ (pro ἀπειλήν) Castiglioni<sup>1</sup> 261 (coll. 20, 343; 21, 152). 236 ἴωια (pro ὄρηα) Tiedke<sup>4</sup> 309 (coll. 25, 314 ff.; 40, 278); sed cf. Keydell<sup>9</sup> 105. 242 πέτρῳ LPM, restaur. Ludwich<sup>1</sup> 6 (coll. 2, 629; 3, 169; 4, 411; 446; 456; 5, 259; 17, 201; 21, 8; 28, 211; 36, 255).—319 μετὰ Castiglioni<sup>1</sup> 261; improb. Keydell<sup>9</sup> 104. 329 ἀπηκοντιζεν Castiglioni<sup>1</sup> 320 (coll. 38, 86; 48, 697). 341 ὡς ὁ γε extrusit ἀλλ' ὁ γε: "ainsi 341 faisait sans doute suite primitivement à 332" Collart<sup>3</sup> 143.—357 ante 357 signum athetescos posuit Maas<sup>5</sup> 131.

XXI, 2 λάβεν Scaliger, recep. sine lacuna Collart<sup>3</sup> 143, n. 1.—74-75 transpositionem non recep. Collart<sup>3</sup> 143, n. 2.—77 κλαῖθη 141, recep. Maas<sup>5</sup> 131-132. 80 ἀξυτέρησι Graefe, recep. Tiedke<sup>4</sup> 454 (coll. 5, 335; 11, 173; 14, 368; 22, 25; 35, 5; 36, 372; 37, 288; 353; 519; 537; 39, 302; Met. II 73; T 22).—222-226 post 247 collocationem non recep. Collart<sup>3</sup> 148-149.—222-224 post 221 collocavit Castiglioni<sup>1</sup> 261-263; improb. Keydell<sup>9</sup> 104.—224 "ἦν <δ'> ἐβλήθη for-

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tasse" Castiglioni<sup>1</sup> 263; sed vid. 5. 471; 6. 314; 316; 23. 226.—236 ὄγμον Koechley; ἀπόρρον Cunacus; recep. utrumque Tiedke<sup>4</sup> 312.—344 ἰαίει Struve, recep. sine lacuna Collart<sup>3</sup> 149, n. 3.

XXII. 2 κώσω pro πώσω corr. Paschal, Classical Philology, vii. (1912), 131. 9 ἐμπαύσαιτο Ludwich; "objektlose" Keydell<sup>5</sup> 102.—42-43 "Il y a en réalité plus d'une lacune, car il ne semble pas y avoir plus de lien entre 42 et 43 qu'entre 41 et 42 et καὶ τότε est un lien bien artificiel." Collart<sup>3</sup> 150, n. 2.—103 τόος (pro μέγας) Keydell<sup>5</sup> 15 (coll. 23. 226; 24. 61).—113 ἀπαγγελῆσαι 141, recep. Keydell<sup>5</sup> 43. 171 ἤχω (pro ἄλωη) Wifstrand 187 (coll. 2. 550; 24. 64; 26. 349); sed loci αἴρησ probant. 282 μετά 141, recep. Keydell<sup>5</sup> 41. 288 ἀμόξαι Graefe, recep. Ludwich<sup>6</sup> 92-93 (coll. 15. 338; 16. 362).—299 μετά τῆρα βαλίει improb. Maas<sup>7</sup> 2587 (inesin non admittit Nonnos).

XXIII. 103 σὺ (pro με) Castiglioni<sup>1</sup> 263. 108 ἐφάλλομαι Ludwich; "sinnlose" Keydell<sup>5</sup> 103. 120 Ἀρταλῆς Castiglioni<sup>1</sup> 263 (coll. 6. 166; 20. 146; 24. 323; 25. 375; 29. 349; 31. 262).—132 λέμβω et ordinem pristinum servavit 133-134 Collart<sup>3</sup> 160. 161 lacunam ante 162 non recep. Keydell<sup>5</sup> 406, n. 1. 163 Γάγγη vel Ἰνδῶν (pro γωνῶ) sine lacuna post 161 Collart<sup>3</sup> 161. 180-181 delere vult Collart<sup>3</sup> 161.—219 φαίρων Keydell<sup>5</sup> 384 (coll. 32. 155; 2. 65; 19. 85; Met. Δ 175).—236 ἀστεράδος εἰς οἶο I. I., defend. Maas<sup>7</sup> 132 (cf. Tiedke, Quaest. Nonn. spec.: 1873, p. 3). 276 εἶς Ἀσείρης Castiglioni<sup>1</sup> 319.

XXIV. 122 post 122 transposuit 22, 42, 39, 40, 41 (huc ordine) Collart<sup>3</sup> 151.—123 εἶ 141, defend. Collart<sup>3</sup> 151. 202 μετέρχουσι Keydell<sup>5</sup> 41 (coll. 2. 120). 206 ὄση Ludwich<sup>6</sup> 376 (coll. 10. 98; 11. 462; 13. 291; 15. 324; 22. 2). 250 πάνταχος ἄγγυθεν Maas<sup>7</sup> 23, idem<sup>8</sup> 132, n. 1; retract. idem<sup>9</sup> 18, n. 1.—294 ἀπειροπόνοο Castiglioni<sup>1</sup> 264 (coll. 24. 276).—346 μελαρρίων Tiedke<sup>4</sup> 309 (coll. 14. 395; 24. 137; 27. 204; 28. 209; 29. 122; 36. 424; 37. 487).

XXV. 223 ὄτι καλίσσω 141, recep. Maas<sup>7</sup> 132 (coll. 2. 145; 25. 262).—307-308 "Sie sind unverständlich, passen auch keineswegs an die andern Stellen, an die man sie versetzt hat." Keydell<sup>5</sup> 410, n. 1. 308 μετρήσας ἀμοθοῖα τραγκοσίης Collart<sup>3</sup> 165, n. 1. 355 πάλλων 141, recep. Stegemann 87.—397 ῥεθμόν 141, recep. Ludwich<sup>6</sup> 376 et Stegemann

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65-66. 407 *ὑπερπειρηδόν* IΛ, defend. Stegemann 66.—409 interpunxit post *Ἄρατων*, non post *μυτρούμενος* Maas<sup>6</sup> 266.—423 *πέτρῃ* IΛ, recep. Maas<sup>6</sup> 266 (coll. Ap. Rhod. 1. 741; 767).—436 *ὄρμης* Keydell<sup>9</sup> 21 (coll. 11. 417).—440 *ἠβητήρ* Ludwich<sup>2</sup> 93 (coll. 10. 366; 32. 211 etc.).—475 *πνοῆσαι* IΩ, defend. Keydell<sup>9</sup> 103. 502 *τυμῆ* Ludwich; dubit. Keydell<sup>9</sup> 102.—554 *ἀχάρακτον* IΩ, defend. Ludwich<sup>2</sup> 377 (coll. 553; 5. 599; 29. 170; 36. 38).

XXVI. 22-27 transpositiones non recep. Collart<sup>3</sup> 168, n. 1.—35 *ἡ ξίφος* Keydell<sup>9</sup> 384.—50 *ἴδος* (pro *πίδος*) Castiglioni<sup>1</sup> 264 (coll. 13. 124; 163), sed dubit. idem<sup>1</sup> 316.—55-59 transpositiones non recep. Collart<sup>3</sup> 169, n. 1.—132 *δ' οὐ μόνοντα* (I)P1, recep. Keydell<sup>9</sup> 103.—162 *λάβριον ἀγγέλλοντα* Castiglioni<sup>1</sup> 321.—235 *ἴαιος* IΛ, *Ἴνδος ἀκούων* dubitanter, recep. Tiedke<sup>4</sup> 226 (coll. 40. 392; 46. 334); "*ἀκούων* scheint sicher" Keydell<sup>9</sup> 105; *ὄδιης* (Scaliger ad *SS.* 269) vel *ἀλήτης* (coll. 13. 323-324; 26. 225-226; 3. 54) Collart<sup>3</sup> 119-121. 246 *μένος* interpunxit Lind.—245-246 *εἴνεκα . . . γένος* IΛ, defend. Tiedke<sup>4</sup> 224-228 (coll. 12. 292; 18. 218; 29. 304; 32. 219; 41. 333). 280 *ἰσοσμέντων* IΩ, defend. Tiedke<sup>4</sup> 313. 293 *Εὐκαλλαν ἀχείμονος* Keydell<sup>9</sup> 21 (coll. 1. 142; 3. 35). 323 *ἐν* Castiglioni<sup>1</sup> 321 (coll. 35. 270; 39. 232; 48. 921).—356 *παρά* I, defend. Keydell<sup>9</sup> 381; idem<sup>9</sup> 102.

XXVII. 31 *ὀρεσιπάλου* (propter 28) dubitanter Castiglioni<sup>1</sup> 264.—43 *ἀγριον* IΛ, recep. Castiglioni<sup>1</sup> 314-315.—70-72 post 125 collocavit Castiglioni<sup>1</sup> 263; improb. Keydell<sup>9</sup> 104.—94 *ἀστεροπή . . . ἐλίξω* Keydell<sup>9</sup> 385 (coll. 3. 292; 28. 187).—139 *πέλας* Graefe, improb. Maas<sup>6</sup> 132, n. 1.—228-230 collocationem post 236 improb. Keydell<sup>9</sup> 413.—255 *αὐτός* dubitanter Castiglioni<sup>1</sup> 266.—296 *οκῆπτροισι ἐρίζω* IΩ, defend. Tiedke<sup>4</sup> 447-448.—306 *οὐδὲ μάτην* Keydell<sup>9</sup> 15 (coll. 34. 237).

XXVIII. 50 *Δηριάδῃ πέλας ἐχθρόν* tentavit Ludwich; improb. Wifstrand 12.—81 *ἀδευκέος* IΩ, restaur. Ludwich<sup>2</sup> 377; *ἴσκε τὸ δεύτερον* dubitanter Tiedke<sup>4</sup> 310 (coll. 30. 294; 35. 262; 36. 389; 40. 32; 67).—92 *ἐγρεμέθου* Tiedke<sup>4</sup> 311 (coll. 30. 136).—157 *φιλασσομένη γενετήρα* tentavit Ludwich; dubit. Keydell<sup>9</sup> 102.—183 punctum post 183 Keydell<sup>9</sup> 42.—184 *πρήνιζε* Keydell<sup>9</sup> 42.—185 *μία μόνῃ* IΩ, defend. Castiglioni<sup>1</sup> 317 (coll. 34. 39).—188 *ἀντίρροπον*



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Keydell<sup>3</sup> 385 (coll. 3. 292 Lind).—231 ἐπαρτέλλουσα προσ-  
 ώρου dubitanter Castiglioni<sup>3</sup> 320.—259 φυλασσόμενον I.1, de-  
 fend. Tiedke<sup>1</sup> 313 (coll. 37. 227; 42. 133).—276, 251-256,  
 277-305, 309-318, 306-308, 319 seq. sic collocavit sine lacuna  
 post 277 Collart<sup>3</sup> 178; cf. Keydell<sup>3</sup> 415.—319-321 post 318  
 restaur. Collart<sup>3</sup> 178.—321 λίθη f', recep. Collart<sup>3</sup> 178.

XXIX. 78 ἀν' ἦρος I.1, defend. Keydell<sup>3</sup> 103.—157-161  
 ordinem codicorum servavit Collart<sup>3</sup> 179.—157 ὁπῶ Collart<sup>3</sup>  
 179.—206 κοίφζον Cunaeus, recep. Keydell<sup>3</sup> 416.—207  
 ῥαίρητο Cunaeus, recep. Keydell<sup>3</sup> 416.—236 et 242 Σηροχόρη  
 Keydell<sup>3</sup> 417 (coll. 14. 225).—263 lacunam non recep. Keydell<sup>3</sup>  
 417.—263-264 ῥῆσι de Bassaridis intellexit sine lacuna  
 Collart<sup>3</sup> 182.—321 ἐξ ὄρε Ludwig<sup>3</sup> 377 (coll. 23. 25; 25.  
 222; 38. 91; 44. 50).

XXX. 103 πειόντα I.1, defend. Tiedke<sup>1</sup> 224. 112  
 χαρίσσω Marcellus, recep. Lind<sup>3</sup> 21. 162 πγγῆς Casti-  
 glioni<sup>3</sup> 267.—165 ἀρηκίστηρ Maas<sup>6</sup> 266 (contra usum scri-  
 bendi).—227 κραιπίη Ludwig<sup>3</sup> 383. 264 ἴσχετ Casti-  
 glioni<sup>3</sup> 251.—281 ἰδριε Keydell<sup>3</sup> 22 (loquitur Athena<sup>1</sup>). 299  
 ρίσσω Castiglioni<sup>3</sup> 322.

XXXI. 38 ἀμαλλοφόρου Keydell<sup>3</sup> 43 (coll. 17. 153). 195  
 post 195 excidit versus? Collart<sup>3</sup> 187, n. 2.—232 γάρ (pro  
 ὄ) Castiglioni<sup>3</sup> 267.—236-237 post 235 collocavit Collart<sup>3</sup>  
 188.—249 ὄου Castiglioni<sup>3</sup> 322 (coll. 42. 532). 272 ὄλξη  
 F, recep. Collart<sup>3</sup> 189.—273 post 272 Collart<sup>3</sup> 189.

XXXII. 14-15 post 13 collocavit Collart<sup>3</sup> 189. 58 παίδες  
 I.1, recep. Keydell<sup>3</sup> 42 (coll. 48. 796). 65 οὐ ποτε sine lacuna  
 post 64 Collart<sup>3</sup> 190.—66, 87, 90, 88, 89 sic collocavit Collart<sup>3</sup>  
 191.—106 lacunam non recep. Collart<sup>3</sup> 192.—110-118 post  
 124 collocavit Collart<sup>3</sup> 192.—114 μητροσῆς Castiglioni<sup>3</sup> 267,  
 idem<sup>3</sup> 316 (coll. 30. 249).—165 Μωβαίου (cf. 40. 236) recte  
 I.1, probaverunt H. I. Bell, *Classical Review*, xxiii. (1909),  
 223; H. J. Milne, *Archiv für Papyrusforschung*, vii. 3-10;  
 Keydell<sup>3</sup> 421, idem, *Philologische Wochenschrift* (1929), 1101;  
 Collart<sup>3</sup> 192, n. 1.

XXXIII. 28-29 uncis inclusit Collart<sup>3</sup> 193, n. 2. 98  
 χρέστος I.1, defend. Keydell<sup>3</sup> 42. 128 lacunam non recep.  
 Collart<sup>3</sup> 194.—175 αἰγλη Ludwig<sup>3</sup> 94 (coll. 4. 283; 27. 18;  
 38. 154; 379; 41. 93). 178 οἶον I, probavit Keydell<sup>3</sup> 42.  
 —190 παρὰ Keydell<sup>3</sup> 22.—195 βεβολημένος Castiglioni<sup>3</sup> 268;

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improb. Ludwich<sup>3</sup> 94 (coll. 7. 199; 43. 377).—276 κεφαλῆ δὲ κυχῶν Ludwich<sup>3</sup> 378; κεφαλῆ δὲ λείων IΩ, defend. Tiedke<sup>3</sup> 861-862, idem<sup>3</sup> 445-446; βαλῶν Keydell<sup>3</sup> 22 (coll. 9. 196; 35. 70). 278 λόχη Tiedke<sup>3</sup> 453 (coll. 13. 331; 16. 85; 309; 20. 256; 22. 294; 24. 149; 44. 89, etc.); coll. γάιτροι τοίχῳ Met. Z 34 Keydell<sup>3</sup> 105.

XXXIV. 21 ἰσῆθεν ὄχθης Graefe, improb. Castiglioni<sup>3</sup> 322.—47 obelum ante ἢ posuit et ἢ ἐνρεκνύδοιμον Ἀθήνην maluit Maas<sup>4</sup> 132-133 (coll. 36. 21).—48 φαμίον IΩ, recep. Maas<sup>4</sup> 132-133. —126 ἐπὶ δῖφρων Maas<sup>4</sup> 133. —134 καὶ (pro οὐ) Collart<sup>3</sup> 200. —137 ἀμῆλεδος genitivus Ludwich<sup>3</sup> 94 (coll. 17. 38; 26. 74; 32. 286; 33. 270); nominativus Keydell<sup>3</sup> 103. 173 ἀπειρίτων IΩ, recep. Ludwich<sup>3</sup> 379 (coll. 22. 135; 30. 220; 40. 221). 195 "Le vers 195 fait exactement suite à 167" Collart<sup>3</sup> 200, n. 4. 203 "ἀγίσσσο unmöglich" Keydell<sup>3</sup> 103; cf. Ludwich<sup>3</sup> 379.

XXXV. 31 μαραινομένης (corruptio ex 5. 338) Maas<sup>4</sup> 443 (coll. 30. 214-215). —48 de lacuna dubit. Collart<sup>3</sup> 202, n. 3.—68-67 "La transposition . . . semble accidentelle." Collart<sup>3</sup> 203, n. 1. 101 μετατρέψασα IΩ, defend. Keydell<sup>3</sup> 381 (coll. 22. 318).—146 οὐλος Ludwich; "nicht nonnianisch" Keydell<sup>3</sup> 103. 164-165 Μορρεῖς. οὐ φορδαί Castiglioni<sup>3</sup> 322. —241 ἡλιάδων IΩ, defend. Keydell<sup>3</sup> 23 (coll. 16. 405; 36. 127). 246 τέρπειται, ἀπρήκτοισι ἐπ' ἐλπωρήσιν ἀείρων sic interpunxit Maas<sup>4</sup> 266. 258 ἴδρακε IΩ, defend. etiam de lacuna cogitans Collart<sup>3</sup> 39 et n. 2. 270 δὲ IΩ, defend. Ludwich<sup>3</sup> 375. 295-296 uncis inclusit Collart<sup>3</sup> 204, n. 2.—303 ἀφύσση Tiedke<sup>3</sup> 450 (coll. 15. 6; 10; 31. 254; 43. 31; 48. 600; Met. 1.39).

XXXVI. 174 "βλοσυροῖς wahrscheinlich" Ludwich<sup>3</sup> 379 (coll. 2. 286; 4. 423; 14. 379; 18. 191; 40. 191; 48. 124; 272); "unpassend" Keydell<sup>3</sup> 104 (coll. 6. 113; 14. 235).—204 στεινομένων Castiglioni<sup>3</sup> 323 (coll. 201; 39. 347).—284 φάσεν Graefe vel φάσει Tiedke, maluit sine lacuna (283) Collart<sup>3</sup> 208.—296-303, 329-333, 304-328 sic collocavit Collart<sup>3</sup> 210-211, n. 2. 309 θάμνον corr. Ludwich<sup>3</sup> 381.—349 ἀνεκρούσαντο Castiglioni<sup>3</sup> 323 (coll. 1. 216; 22. 310; 32. 242; 43. 325; 48. 329).—352 ἐπιγράφας Διονύσου IΩ, defend. Keydell<sup>3</sup> 402, n. 1.—417 ἡγεμονείων Graefe, dubit. Keydell<sup>3</sup> 428.

XXXVII. 22 ἐρχομένοι[ιν] ὄρεσιδρομος Castiglioni<sup>3</sup> 268;  
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improb. Ludwich<sup>3</sup> 379.—32 lacunam post ἰλοτόμοις non recep. Collart<sup>3</sup> 213-216.—68 ἀντίρροισι Ludwich<sup>3</sup> 380 (coll. 2. 501; 15. 10; 61; 136; 365; 19. 117; 22. 194; 334; 29. 103).—69 ἐπέθηκεν I.Ω, defend. L. Sternbach, Anthologiae Planudeae Appendix Barberino-Vaticana (Leipzig, Teubner, 1890), 82.—76 λαβροτέρω Castiglioni<sup>1</sup> 268.—94-96 ordinem versuum codicorum servavit Collart<sup>3</sup> 216 (coll. Homer Ψ 253-257).—195 νίτης Keydell<sup>1</sup> 3-4 (coll. 37. 222; 42. 347; Met. I 6).—288 ἐπερροίζησας I.Ω, defend. Tiedke<sup>1</sup> 219.—460 χαρίσσοτο Keydell<sup>1</sup> 385 (coll. 10. 404).—485 χαροπῆς I.Ω, defend. Tiedke<sup>1</sup> 221.—487 ἴχαι Castiglioni<sup>1</sup> 269.—488 ὄγασ I.Ω, recep. Castiglioni<sup>1</sup> 269 (coll. 37. 670).—523 κλονάων (pro ἀμαίβων) Castiglioni<sup>1</sup> 269.—544 sine lacuna W. Schönewolf, Nonniana, Diss. Marburg (1909), 18-19 (coll. Homer Ψ 694 ff.).—563 συνωχμαίζοτο Ludwich<sup>1</sup> 5 (coll. 42. 384).—596-597 πέμπων καμπύλων, sic interpunxit Ludwich<sup>3</sup> 380.—609 παραζας I.Ω, defend. H. W. Greene, Classical Review, xv. (1911), 129-132.—681 sine lacuna W. Schönewolf (cf. 544).—728 ἀλήτης Tiedke<sup>1</sup> 316 (coll. 7. 149; 25. 248).

XXXVIII. 170 lacunam non recep. Collart<sup>3</sup> 221-222. — 193-194 ὁ δὲ πλῆον . . . ἀρόνευα delevit Maas<sup>4</sup> 444. 197 πέρας I.Ω, defend. Maas<sup>4</sup> 444. — 202 ἀείροι I.Ω, defend. Maas<sup>4</sup> 444 (coll. Hesiod. Theog. 286); sed retract. idem<sup>4</sup> 265. 203 delevit Maas<sup>4</sup> 444.—203 φισαγοίσι Castiglioni<sup>1</sup> 321 (coll. 23. 148); sed φισαγός contra usum scribendi; cf. 43. 405; μμηπλόν Koechly vel μμηπλοῖσι maluit Maas<sup>4</sup> 444. 210 σκῆπτρον I.Ω, defend. Maas<sup>4</sup> 444.—212 "metrisch fehlerhaft" Tiedke<sup>1</sup> 448; εἶπε καὶ οὐ παρέπεισε ἴεος γενετήρα δὲ λείσσω Collart<sup>3</sup> 121-122; πᾶσι δ' ἴθην (vel ἴον) ἦτορ ἀμύσσω Maas<sup>4</sup> 444 (coll. 45. 216). 214 ἀσῆτης Lubinus, maluit dubitanter Maas<sup>4</sup> 444.—215 κνροτόμενος Maas<sup>4</sup> 444.—223 πεπηγός I.Ω, recep. Stegemann 29. 224 κεκαλιμένος I.Ω, recep. Stegemann 29. 231 sine lacuna Stegemann 34. 236 πισυροισι Keydell<sup>1</sup> 40. 249 ἀμαλλοφόρου Keydell<sup>1</sup> 42 (coll. 26. 244; 31. 38). 255 ἀλέφισι Stegemann 41 (coll. 256; 259).—265 ἐτι ζ. I.Ω, defend. Keydell<sup>1</sup> 386, idem<sup>1</sup> 430, n. 1.—284 ἰψατερῆ I.P, defend. Keydell<sup>1</sup> 102. 338 μακρῆ Keydell<sup>1</sup> 42.—397 χρλαῖσι Stegemann 62, n. 1.—430 "ἐπαιρησάρτος suspectum" Koechly; "weshalb?" Tiedke<sup>1</sup> 453 (coll. 29. 76; 48. 177).

XXXIX. 40 τεύχων I.Ω, defend. Tiedke<sup>1</sup> 217-219 (coll. 23.

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123; 33. 7 sqq.; 47. 563; Met. A 189; Γ 12; Η 42; I 82).—69 ἀπ' οὐραίου Castiglioni<sup>2</sup> 323 (coll. 20. 206).—124 ἴππυο Φήμη (coll. 5. 370; 18. 1; 24. 179; 26. 275; 44. 123; 47. 1).—164 ἀτόματον I.Ω. . . φέρων (pro μέλαν) Keydell<sup>1</sup> 386 (coll. 26. 77).—182 δυσχείμερον dubitanter Keydell<sup>1</sup> 16, idem<sup>1</sup> 380 (coll. Ap. Rhod. i. 213).—279-285 "Le remède semble pire que le mal: mieux vaut une asyndete qu'une telle transposition avec addition de δέ" Collart<sup>2</sup> 225.—282 Ἴρδόν I.Ω, defend. Collart<sup>2</sup> 225, n. 2.—300 ἐπέχραον I.Ω, defend. Keydell<sup>1</sup> 431, n. 2, et Collart<sup>2</sup> 225-226.—302 ἐξυτέροισιν F.Ω, defend. Ludwig<sup>2</sup> 381.—312-339 (340-343 uncis inclusis), 344-347, (306-311 post Marcellum) sic collocavit Collart<sup>2</sup> 227.—323 ἴαρια corr. Ludwig<sup>2</sup> 381.—367 ἴχτειον I.Ω, recep. Keydell<sup>1</sup> 103.

XI. 43 sine lacuna Collart<sup>2</sup> 288. 83 ἰφιαρέφης Castiglioni<sup>1</sup> 270 (coll. 26. 311; 43. 337; 48. 73; 78); improb. Ludwig<sup>2</sup> 381 (coll. 2. 561; 34. 227; 36. 230). 98-99 emendationes Lehrsii improb. Castiglioni<sup>2</sup> 310. 105-109 ordinem versuum codicum servavit Collart<sup>2</sup> 230. 146 ποθέοντα Castiglioni<sup>2</sup> 324. 236 cf. 32. 165. 268 κτέρας Keydell<sup>1</sup> 427, n. 1 (coll. 35. 368). 282 δῆλον Keydell<sup>1</sup> 386 (coll. 47. 33; 454).—320 ἦ (pro καὶ) Maas<sup>2</sup> 133 (coll. 7. 184 ff.; 41. 112 ff.).—333 ποιμένες ὑγρονόμοισι sine lacuna Collart<sup>2</sup> 232.—436 χαμεύνας corr. Ludwig<sup>2</sup> 381. 447 ἴαρια corr. Ludwig<sup>2</sup> 381.—452 ἴαρια corr. Ludwig<sup>2</sup> 381. 538 post 538 (Θιάσθης ~ ~ ~ και πυρίμου ~ ~ ~) et lacunam ante ἡμερον statuit Maas<sup>2</sup> 133 (coll. 6. 345 sqq.; 12. 84).—568 ὑγρογόου Keydell<sup>1</sup> 16.

XI.1. 15 οὐ I.Ω, recep. Collart<sup>2</sup> 233-234, n. 3.—21 sine lacuna et 50 uncis inclusit Collart<sup>2</sup> 234. 101 ὀππότε Keydell<sup>1</sup> 387 (coll. 27. 273 sqq.; 48. 20 sqq.).—102 τόκος Castiglioni<sup>2</sup> 321.—125 και αἰσιον sine lacuna Collart<sup>2</sup> 235.—150 ὁμόχρονος Rigler, Lexicon s. v. ὁμόδρομος citavit Keydell<sup>1</sup> 387 (coll. 2. 95).—172 ἦλθεν Keydell<sup>1</sup> 387 (coll. 48. 851).—224 φορβάδες Castiglioni<sup>2</sup> 314 (coll. Euripides, Med. 824-826).—280 πιόροισιν Keydell<sup>1</sup> 40 (coll. Callim. frag. Pfeiffer p. 16).—382 διδάσκαται I.Ω, defend. Castiglioni<sup>2</sup> 311.

XI.11. 55 sine lacuna Keydell<sup>1</sup> 191, n. 22 et 23.—104 ὑγροπόρον Castiglioni<sup>1</sup> 270. 132 βεβημένον I.Ω, defend. Tiedke<sup>1</sup> 219-220.—197 μύθων Keydell<sup>1</sup> 16.—265 ἦσσι Castiglioni<sup>2</sup> 313.—288 ἀρούρας dubit. Ludwig<sup>2</sup> 95 (coll. 5. 612; 13. 178; 14. 199).—290 λουομένην F, defend. Keydell<sup>1</sup>

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4 (coll. 292; 8. 274; 40. 386 sqq.). 304 ἀόμαζε Maas<sup>3</sup> 134; "ἀόμασσε unimöglich" Keydell<sup>3</sup> 103. 337 ἐνόησε Ludwich<sup>3</sup> 382 (coll. 5. 268; 33. 15). — 359 φάρων Castiglioni<sup>1</sup> 270. — 383 φαρέρων (pro Κυθήρων) Tiedke<sup>1</sup> 216 (coll. 7. 116; 33. 113; 131; 182; 34. 35; 42. 5). — 384 lectiones 142, defend. Tiedke<sup>1</sup> 217 (coll. 45. 103 sqq.). — 397 παρξίξεται? Kocchly; recep. Keydell<sup>3</sup> 103. — 514 "La lacune n'est pas rigoureusement indispensable; ἀγίσθω suggère de sous-entendre ἔστω avec ὄρατος." Collart<sup>2</sup> 242.

XLIII. 28-27 "La transposition . . . n'est pas indispensable." Collart<sup>2</sup> 242, n. 1. 39 μεταρχίζοντο Ludwich<sup>3</sup> 5 (coll. 3. 20; 24. 273). — 41 "Die Konjektur Ludwichs . . . empfiehlt sich nicht; λάβρος steht sonst nie am Versende." Wifstrand 98, n. 1. — 42 ταραχρίσσω dubitanter Ludwich<sup>3</sup> 382 (coll. 5. 10). 82-86 transpositionem non recep. Collart<sup>2</sup> 242. — 91 εἰσέρω εἰσώσω Ludwich; dubit. Keydell<sup>3</sup> 103. — 124 lacunam non recep. et 124 post 127 posuit, αἰγυαλοῦ legens Collart<sup>2</sup> 242, 244. 137 Βρῆμων δέ, Castiglioni<sup>1</sup> 271 (coll. 6. 224; 17. 105; cf. Hartmann, Mnemosyne, II. (1904), 257-258); improb. Keydell<sup>3</sup> 104 (coll. 9. 269). 138 κωμαρίσσω, interpunxit Castiglioni<sup>1</sup> 271. 156 μάθος 142, recep. Tiedke<sup>1</sup> 317 (coll. 13. 299; 22. 249; 24. 157; 169; 26. 96; 29. 6; 36. 261; 43. 253). 198-202 "Manifestement les vers 198-199 et 200-202 sont des doublets; il faut mettre un des deux groupes entre crochets, de préférence 198-199." Collart<sup>2</sup> 244. — 269 Ἐδωῖο improb. Collart<sup>2</sup> 246. 270-283 uncis inclusit Collart<sup>2</sup> 246. 322 ἔγχοι Græfe, recep. Keydell<sup>3</sup> 103 (coll. 29. 225). — 387 ἔρση Tiedke<sup>1</sup> 452 (coll. 20. 32; 48. 304). — 405 περιβραχίον Keydell<sup>3</sup> 387 (coll. 22. 338). 423 θαλάσση Castiglioni<sup>1</sup> 324. — 429 ῥίον Ludwich<sup>3</sup> 382 (coll. 4. 308; 6. 328; 20. 145; 25. 375; 33. 64; Homer θ 25; T 114); cf. Keydell<sup>3</sup> 42. — 443 de emendatione Ludwichii dubit. Keydell<sup>3</sup> 103.

XLIV. 138 ἰδα ρόθος (pro Αἰονόθη) sine lacuna Collart<sup>2</sup> 251, n. 1. — 147 post 146 posuit et uncis inclusit Collart<sup>2</sup> 249. — 258 ρύμθης Tiedke<sup>1</sup> 318 (coll. 9. 37; 32. 80; 36. 47; 38. 140; 48. 905; ultimo vocabulo corrupti; 9. 71; 17. 224; 19. 327; 23. 223; 26. 235; add. 45. 177 Keydell<sup>3</sup> 105).

XLV. 14 ρύθη Castiglioni<sup>1</sup> 271 (coll. 44. 160). 57 παρασρήσωνι Marcellus, recep. Castiglioni<sup>1</sup> 320. 92-94 uncis inclusit Collart<sup>2</sup> 253-254. — 114 εἶχεν ὑπὲρ πάντων λαβίων.

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sic interpunxit Maas<sup>4</sup> 13.—147 διὰ κόλπου Keydell<sup>6</sup> 103 (coll. 3. 49; 40. 360; 48. 447; Met. Δ 22).—189 lacunam post 189 statuit Keydell<sup>6</sup> 5.—259 ἀσ- vel ἐπαγγέλλουσα Keydell<sup>6</sup> 43 (coll. 22. 113).—281 καταυγάζουσα Keydell<sup>6</sup> 5 (coll. 3. 58; 8. 321; 37. 536; 38. 128; 42. 73).—291 ἀρρηκτα dubit. Wifstrand 189.—325 sine lacuna Collart<sup>2</sup> 255.—338-339 πέπλοις πορφυρέοις Keydell<sup>6</sup> 23 (coll. 19. 75).

XLVI. 83 ἀλήτης (pro Ἀγαθή) Castiglioni<sup>1</sup> 312 (coll. 44. 134).—132 ὄγγον Ludwich<sup>3</sup> 92; οὖρον Tiedke<sup>4</sup> 319.—150 πέπλοις I.P.M., recep. Keydell<sup>6</sup> 387.—216 ταλμῆντι I.Ω., defend. Tiedke<sup>4</sup> 314-315 (coll. 5. 249; 22. 309; 27. 66; 45. 208).—231 de emendatione Ludwichii dubit. Keydell<sup>6</sup> 102.—232 σπέρχισθε Rigler, probavit Keydell<sup>6</sup> 17.

XLVII. 20 ὄχθαι Castiglioni<sup>1</sup> 272.—30 ἀρσαμένη Castiglioni<sup>1</sup> 273 (coll. 48. 969; add. idem<sup>1</sup> 316; 11. 358).—52 Ἰκαρος I.Ω., recep. Keydell<sup>6</sup> 196, n. 28 (coll. 11. 321; 47. 52).

87 ἡ ἐ μελίσης Ludwich<sup>3</sup> 382 (coll. 83; 2. 579; 5. 251; 255; 10. 95; 15. 243; 258; 22. 23); ποτόν οὐ μιν εἶπω Keydell<sup>6</sup> 388 (coll. 25. 255). 160 φωνῆ Castiglioni<sup>1</sup> 272 (κούρη ex 156). 180 ἰάκρος Castiglioni<sup>1</sup> 273.—181 ἀγραύδων Ludwich, dubit. Keydell<sup>6</sup> 102; ἀγραύδω τῷ βούτῃ tentavit Castiglioni<sup>1</sup> 324 (coll. 4. 73; 15. 297; 39. 64).—183 φέροις Castiglioni<sup>1</sup> 324. 224 ἤλατο dubitanter Castiglioni<sup>1</sup> 273; ὤλατο Keydell<sup>6</sup> 23 (coll. 35. 360; 36. 175).—292 cf. 7. 234 et Keydell<sup>6</sup> 2. 321 de emendatione Ludwichii dubit. Keydell<sup>6</sup> 102. 332 πόσι (pro πόθον) Castiglioni<sup>1</sup> 274 (coll. 226; 297).

356 εἰ θέμις Maas<sup>4</sup> 343 (coll. 34. 79; 42. 206; 46. 87); Ἀφροδίτην (pro Ἀριάδην) idem<sup>4</sup> 130.—391 Μαραθῶνις Graefe, vel Μαραθῶνι Hermann, recep. sine lacuna Collart<sup>2</sup> 259.—466 ἐρεῖθων Maas<sup>4</sup> 134. 469 Ναξιάδας I.Ω., recep. Maas<sup>4</sup> 134.—513 ἄγων Castiglioni<sup>1</sup> 324 (coll. 34. 197).—514 οὐ πόσι Ἀνδρομέδης Ludwich<sup>1</sup> 8; οὐποτε μαινομένην Keydell<sup>6</sup> 388 (coll. 47. 295 sqq.; 300). 567 ἴπτατο dubitanter Tiedke<sup>4</sup> 454.—619 ὀλίζουος corr. Ludwich<sup>3</sup> 381.—649 lectiones traditas recep. Collart<sup>2</sup> 123-124; θήσω Graefe, recep. Keydell<sup>6</sup> 106.

XLVIII. 87-89 "pourraient être mis entre crochets." Collart<sup>2</sup> 261. 114 ἡμφανῆς I.Ω., dubitanter recep. Ludwich<sup>3</sup> 95-96; cf. 2. 120. 180 κούρης Keydell<sup>6</sup> 389.—267 καὶ περὶ vel παρὰ (pro παιδί δέ) sine lacuna Collart<sup>2</sup> 263.—291 post 290 collocavit Collart<sup>2</sup> 264.—334 καὶ λίον sine lacuna Collart<sup>2</sup> 265.—347 ἀνέπαλτο μέσῳ (pro ἀνδριστος ἴσω) sine

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lacuna Collart<sup>2</sup> 265-266. — 358 lacunam ante *λεῖψον* statuit, *Ἀθήνη* legens Castiglioni<sup>2</sup> 319. — 372 ἀνηκόντιζον Castiglioni<sup>2</sup> 320 (coll. 20. 329; 40. 414; 45. 327). — 472 ἠδὲ βάλαν Keydell<sup>2</sup> 5. — 483 μεθέωρον Maas<sup>2</sup> 266. — 485 <δ> Maas<sup>2</sup> 266. — 500 θάλασσα Castiglioni<sup>1</sup> 274, sed retract. idem<sup>2</sup> 311. — 584 εὐθ' ἔχουσι Wifstrand 190 (coll. 1. 61; 35. 58; 48. 686; Met. B 102; Rigler, Melet. Nonn. iv. 6 sq.). — 592 μή τινα δαψίνοισα Ludwich<sup>3</sup> 8 (coll. 14. 196; 20. 316 48. 26; 22. 187; 31. 60; 48. 694). — 631 Ἀφροδίτην L1, defend. Maas<sup>2</sup> 134 (coll. 4. 326), ad Ἀφροδίτην Graefe, coll. 34. 243 Keydell<sup>2</sup> 106. — 659 καὶ ἠθάδος ἔχουσα μαζοῦ Tiedke<sup>2</sup> 319-321, LQ restaurans. — 660 ζωστήης μαζην <δ> sic interpunxit et interpolavit Tiedke<sup>2</sup> 319-321; *ρῆμα* (pro *δραμά*) dubitanter Keydell<sup>2</sup> 106. — 728 ἢ σπόρος sine lacuna Collart<sup>2</sup> 269. — 778 δάκρυον ἔης Castiglioni<sup>1</sup> 324 (coll. 8. X89; 43. 396). — 800 ἐντύποντας, ἔφαρ *ρῆμα* interpunxit et lacunam post 800 statuit Keydell<sup>2</sup> 24; *ἔφαρ ρῆμα* Castiglioni<sup>1</sup> 325. 822 ἤμοισι, καὶ πόσι Castiglioni<sup>1</sup> 325. — 858 μαῖα γοῆς μαρῆς Ludwich<sup>3</sup> 383 (coll. 16. 121; 32. 70; 35. 336; 40. 243; 41. 315; 44. 226; 48. 965); *γῆμα γαμῆ* Tiedke<sup>2</sup> 446-447 (coll. 43. 175; 44. 216). — 976 *πρωτέρου* Tiedke<sup>2</sup> 111 (coll. 2. 158; 30. 175).

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Lind, L. R.; (1) "Nonnos and Thespis"; *Classical Philology*, xxviii. (1933), 208-209; (2) "A Note on Nonnos Dionysiaca i. 69-71"; *ibid.* xxx. (1935), 78; (3) "The Mime in Nonnos's Dionysiaca"; *Classical Weekly*, xxix. (1935), 21.

Ludwich, Arthur; (1) *Epimetrum Nonnianum* II., Universitätsprogr. Königsberg (1913), 3-8; (2) "Nonniana"; *Rhein. Mus.*, lxxviii. (1913), 91-96; (3) "Nachlese zu Nonnos"; *Berl. Phil. Wochenschrift*, xxxviii. (1918), 373-384.

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## EDITIONS

### TEXT

First printed by G. Falkenburg, Antwerp, 1569 (Plantin).

With Latin translation, in a Corpus of Heroic Poetry :

Οἱ τῆς ἑραοικῆς ποίησεως παλαιοὶ ποιηταὶ πάντες :

Poetae Graeci Veteres carminis heroici scriptores, qui extant, omnes . . .

Apposita est e regione Latina Interpretatio, notae item et variae lectiones margini adscriptae, cura et recensione IAC. LECTII V.C.L.

Accessit et Index Rerum et Verborum locupletissimus.

Aureliae Allobrogum. Excudebat Petrus de la Rouiere, anno MDCL. (folio.)

Comte de Marcellus : Nonnos, in Didot's Series, No. 45.

Arminius Koehly : Index nominum. 2 vols. Teubner, 1857-1858.

Ludwich, A. : Nonni Panopolitani Dionysiaca. 2 vols. Teubner, Leipzig, 1909-1911.

The book by Collart and the two articles by Keydell listed below (*Hermes*, lxii. (1927) and *L'Antiquité Classique*, i. (1932), 173-202) constitute almost all the work done in recent times on the composition of the text.

### TRANSLATIONS

The Latin translation : see TEXT.

French : Nonnos de Panopolis : Les Dionysiaques, ou Bacchus . . . rétabli, traduit, et commenté par le

## EDITIONS

Comte de Marcellus, ancien ministre plénipotentiaire. Cette édition, petit format, contient seulement l'introduction, la traduction française, et les notes. . . . L'édition grand in 8°, qui paraît en même temps, et qui fait partie de la Bibliothèque des auteurs grecs, publiée par MM. Firmin Didot, renferme, en outre, le texte grec corrigé, et le tableau motivé des corrections. Paris: au comptoir des Imprimeurs Unis, Lacroix Comon, Éditeur, Quai Malaquais, 15, 1856. Six volumes. M. de Marcellus has published two other works, which describe his travels and meditations in the districts which Nonnos deals with: *Souvenirs de l'Orient*, Paris, Debécourt, 1839, 2 vols.; *Épisodes Littéraires en Orient*, Paris, Lecoffre, 1851, 2 vols.

German: Die Dionysiaka des Nonnos: Deutsch von Thassilo von Scheffer, München, F. Bruckmann. Translated into German hexameters, with notes, 2 vols. 1929-1933.

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Keydell's other works on Nonnos include :

1. Article on Nonnos, *Pauly-Wissowa, Real-Enzyklopädie*, (1936) cols. 904-920.
2. "Zur Komposition der Bücher 13-40 der Dionysiaka des Nonnos"; *Hermes*, lxii. (1927), 393-434.
3. "Eine Nonnos-Analyse"; *L'Antiquité Classique*, i. (1932), 175-202.
4. Emendations of the text: *Byzantinisch-neugriechisches Jahrbuch*, iv. (1923), 14-17; v. (1926-1927), 380-389; vi. (1928), 19-24; ix. (1931), 39-44; xii. (1936), 1-11.
5. Review of Julius Braune, "Nonnos und Ovid"; in *Gnomon*, ix. (1935), 597-605.

The following books and articles may also be consulted :

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  2. " The Date of Nonnos of Panopolis " ; *Classical Philology*, xxix. 69-73.
  3. " A Note on Nonnos, Dionysiaca i. 69-71 " ; *Classical Philology*, xxx. 78.
  4. " Un-Hellenic Elements in the Subject Matter of the Dionysiaca of Nonnos " ; *Classical Weekly*, xxix. 17-20.
  5. " The Mime in Nonnus's Dionysiaca " ; *Classical Weekly*, xxix. 21.
  6. " Un-hellenic Elements in the 'Dionysiaca' " ; *L'Antiquité Classique*, vii. (1938), 57-65.
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## ΠΕΡΙΟΧΗ ΤΩΝ ΔΙΟΝΥΣΙΑΚΩΝ ΠΟΙΗΜΑΤΩΝ

### ΕΠΙΓΡΑΦΑΙ ΤΩΝ ΠΡΩΤΩΝ Ή Ε ΤΜΗΜΑΤΩΝ ΤΩΝ ΔΙΟΝΥΣΙΑΚΩΝ

Πρῶτον ἔχει Κρονίωνα, φαισφόρον ἄρπαγα  
νύμφης,  
καὶ παλάμαις Τυφῶνος ἀρασσόμενον πόλον ἄστρον.

Δεύτερον ἀστερόφοιτον ἔχει Τυφῶνος Ἐινῶ  
καὶ στεροπὴν καὶ αἶθλα Διὸς καὶ κῶμον Ὀλύμπου.

Ἐν τριτάτῳ μάλιστα πολὺπλανον ὀλκάδα Κάδμου  
Ἡλέκτρης τε μέλαθρα φιλοξενίην τε τραπέζης.

Ἰχνεύων δὲ τέταρτον ὑπὲρ πόντοιο νοήσεις  
Ἀρμονίην πλώουσαν ὀμόστολον ἤλικι Κάδμῳ.

Πέμπτον ἔτι σκοπίαζε καὶ Ἀκταίωνα νοήσεις,  
τὸν κεμᾶς οὐκ ᾧδινε, κυνοσπάδα νεβρὸν ἀλήτην.

Δίξο θεσκελον ἕκτον, ὄπη Ζαγρῆα γεραίρων  
γαίης ἔδρανα πάντα κατέκλυσεν ὑέτιος Ζεὺς.

Ἐβδομον ἱκεσίην πολιὴν Αἰῶνος αἰεῖδει  
καὶ Σεμέλην καὶ ἔρωτα Διὸς καὶ φῶριον εὐνήν.  
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## SUMMARY OF THE BOOKS OF THE POEM

### HEADINGS OF THE FIRST FIFTEEN BOOKS OF THE *DIONYSICA*

- (1) The first contains Cronion, light-bearing ravisher of the nymph, and the starry heaven battered by Typhon's hands.
- (2) The second has Typhon's battle ranging through the stars, and lightning, and the struggles of Zeus, and the triumph of Olympus.
- (3) In the third, look for the much-wandering ship of Cadmos, the palace of Electra and the hospitality of her table.
- (4) Tracking the fourth over the deep, you will see Harmonia sailing together with her agemate Cadmos.
- (5) Look into the fifth next, and you will see Actaion also, whom no pricket brought forth, torn by dogs as a fleeing fawn.
- (6) Look for marvels in the sixth, where in honouring Zagreus, all the settlements on the earth were drowned by Rainy Zeus.
- (7) The seventh sings of the hoary supplication of Time, and Semele, and the love of Zeus, and the furtive bed.

## SUMMARY OF BOOKS

Ὅγδοον αἰολόμυθον ἔχει φθόνον ἄγριον Ἑρῆς  
καὶ Σεμέλης πυρόεντα γίμον καὶ Ζῆνα φοιῆα.

Εἰς ἕνατον σκοπίαζε καὶ ὄφειαι υἷα Μαίης  
θυγατέρας τε Λάμου καὶ Μύστιδα καὶ δρόμον  
Ἴουῦς.

Καὶ δεκάτῳ μανίην Ἀθαμαντίδα καὶ δρόμον  
Ἴουῦς,  
πῶς φύγει εἰς ἀλὸς οἶδμα σὺν ἀρτιτόκῳ Μελικέρτῃ.

Ἐιδέκατον δὲ δόκευε καὶ ἡμερόεντα νοήσεις  
Ἄμπελον ἀνδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ.

Δωδεκάτῳ φρένα τέρψον, ὄπη νέον ἄνθος Ἑρώτων  
Ἄμπελος εἶδος αἰῆκεν ἐς ἀμπελόεσσαν ὀπώρην.

Ἐν τρισκαιδεκάτῳ στρατιὴν νήριθμον ἐνύψῳ  
καὶ προμάχους ἦρωας ἀγειρομένους Διονύσῳ.

Εἰς δέκατον δὲ τέταρτον ἔχε φρένα· κεῖθι κο-  
ρύσσει  
δαιμονίην στίχα πᾶσαν ἐς Ἰνδικὸν Ἄρεα Ῥεῖη.

Ἡέμπτῳ καὶ δεκάτῳ βριαρὴν Νίκαιαν αἰεῖδω,  
θηροφόνον ῥοδόπηχυν ἀπειλήτειραν Ἑρώτων.



## SUMMARY OF BOOKS

- (8) The eighth has a changeful tale, the fierce jealousy of Hera, and Semele's fiery nuptials, and Zeus the slayer.
- (9) Look into the ninth, and you will see the son of Maia, and the daughters of Lamos, and Mystis, and the flight of Ino.
- (10) In the tenth also, you will see the madness of Athamas and Ino's flight, how she fled into the swell of the sea with newborn Melicertes.
- (11) See the eleventh, and you will find lovely Ampelos carried off by the manslaying robber bull.
- (12) With the twelfth, delight your heart, where Ampelos has shot up his own shape, a new flower of love, into the fruit of the vine.
- (13) In the thirteenth, I will tell of a host innumerable, and champion heroes gathering for Dionysos.
- (14) Turn your mind to the fourteenth : there Rheia arms all the ranks of heaven for the Indian War.
- (15) In the fifteenth, I sing the sturdy Nicaia, the rosy-armed beastslayer defying Love.



NONNOS  
DIONYSIACA

## ΔΙΟΝΥΣΙΑΚΩΝ ΠΡΩΤΟΝ

Πρῶτον ἔχει Κρονίωνα, φαεισφόρον ἄρπαγα νύμφης,  
καὶ παλάμαις Τυφῶνος ἀρασσόμενον πόλον ἄστρων.

Εἰπέ, θεά, Κρονίδαο διάκτορον αἴθοπος αὐγῆς,  
νυμφιδίῳ σπιθῆρι μογυστόκον ἄσθμα κερανοῦ,  
καὶ στεροπὴν Σεμέλης θαλαμηπόλον· εἰπέ δὲ φύτλην  
Βάκχου δισσοτόκοιο, τὸν ἐκ πυρὸς ὑγρὸν αἰείρας  
Ζεὺς βρέφος ἡμιτέλεστον ἀμαιεύτοιω τεκούσης, 5  
φειδομέναις παλάμησι τομὴν μηροῖο χαράξας,  
ἄρσειν γαστρὶ λόχευσε, πατὴρ καὶ πότνια μήτηρ,  
εὖ εἰδὼς τόκον ἄλλον, ἐπεὶ γονόεντι καρῆνῳ,  
ἄσπορον ὄγκον ἄπιστον ἔχων ἐγκύμοι κόρη,  
τεύχεσιν ἀστράπτουσαν αἰτηκόνιτιζεν Ἀθήνην. 10

Ἄξατέ μοι κάρθηκα, τινάξατε κύμβαλα, Μοῦσαι,  
καὶ παλάμη δότε θύρσον ἀειδομένου Διονύσου·  
ἀλλὰ χοροῦ ψαύοιτα, Φάρῳ παρὰ γείτοιν νήσῳ,  
στήσατέ μοι Πρωτῆα πολύτροπον, ὄφρα φανείη  
ποικίλον εἶδος ἔχων, ὅτι ποικίλον ὕμνον ἀράσσω· 15  
εἰ γὰρ ἐφερπύσσειε δράκων κυκλούμενος ὀλκῶ,  
μέλψῳ θεῖον ἄεθλον, ὅπως κισσῶδεϊ θύρσῳ

\* The island (now part of Egypt) on which Menelaos caught Proteus, *Od.* iv. 351 ff. Nonnos came from Panopolis in neighbouring Egypt.

## NONNOS I

The first contains Cronion, light-bearing ravisher of the nymph, and the starry heaven battered by Typhon's hands.

TELL the tale, Goddess, of Cronides' courier with fiery flame, the gasping travail which the thunder-bolt brought with sparks for wedding-torches, the lightning in waiting upon Semele's nuptials; tell the naissance of Bacchos twice-born, whom Zeus lifted still moist from the fire, a baby half-complete born without midwife; how with shrinking hands he cut the incision in his thigh and carried him in his man's-womb, father and gracious mother at once — and well he remembered another birth, when his own head conceived, when his temple was big with child, and he carried that incredible unbegotten lump, until he shot out Athena scintillating in her armour.

<sup>11</sup> Bring me the fennel, rattle the cymbals, ye Muses! put in my hand the wand of Dionysos whom I sing: but bring me a partner for your dance in the neighbouring island of Pharos,\* Proteus of many turns, that he may appear in all his diversity of shapes, since I twang my harp to a diversity of songs. For if, as a serpent, he should glide along his winding trail, I will sing my god's achievement, how with

φρικτὰ δρακοντοκόμων ἑδαίζετο φύλα Γιγάντων·  
 εἰ δὲ λέων φρίξειεν ἔπαυχενίην τρίχα σειῶν,  
 Βάκχον ἀνευάζω βλοσυρῆς ἐπὶ πήχει Ῥεΐης 20  
 μαζὸν ὑποκλέπτοιντα λειοτοβότοιο θεαίνης·  
 εἰ δὲ θυελλήεντι μετάρσιος ἄλματι ταρσῶν  
 πόρδαλις αἶψη πολυδαίδαλον εἶδος ἀμείβων,  
 ὑμνήσω Διὸς υἱά, πόθεν γένος ἔκτανεν Ἰνδῶν 25  
 πορδαλίων ὀχέεσσι καθιππεύσας ἐλεφάντων·  
 εἰ δέμας ἰσάζοιτο τύπῳ σνός, υἱά Θυώνης  
 αἰίσω ποθέοιντα σνοκτόνον εὐγαμον Αὔρην,  
 ὀψιγόνου τριτάτοιο Κυβηλιδα μητέρα Βάκχου·  
 εἰ δὲ πέλοι μιμηλὸν ὕδωρ, Διόνυσον αἰίσω  
 κόλπον ἁλὸς δύνοντα κορυσσομένοιο Λυκούργου· 30  
 εἰ φυτὸν αἰθύσσοιτο νόθον ψιθύρισμα τιταίνων,  
 μνήσομαι Ἰκαρίοιο, πόθεν παρὰ θυιάδι ληνῶ  
 βότρυς ἀμιλλητῆρι ποδῶν ἐθλίβετο ταρσῶ.  
 Ἄξατέ μοι νάρθηκα, Μιμαλλόνες, ὠμαδίην δὲ  
 νεβριδα ποικιλόνωτον ἐθήμονος ἀντὶ χιτῶνος 35  
 σφίγξατέ μοι στέρνοισι, Μαρωνίδος ἔμπλεον ὄδμῆς  
 νεκταρέης, βυθίῃ δὲ παρ' Εἰδοθέῃ καὶ Ὀμήρῳ  
 φωκάων βαρὺ δέρμα φυλασσίεσθω Μενελάῳ.  
 εὐιά μοι δότε ρόπτρα καὶ αἰγίδας, ἡδυμελῆ δὲ  
 ἄλλῳ δίδροον αὐλὸν ὀπάσσετε, μὴ καὶ ὀρίνω 40  
 Φοῖβον ἐμόν· δονάκων γὰρ ἀναίνεται ἔμπνοον ἠχώ,

\* Thyone is one of the names of Semele. Aura, for whom see *ibid.*, xlvi. 238 ff., was one of the nymphs of Artemis, hence a huntress. There are many traditions about the birth and birthplace of Dionysos, and hence it came to be thought that there were several deities confused. Diodorus (iii. 63) gives five, Cicero three (*Nat. Deor.* iii. 23). The third here is Iacchos.

ivy-wreathed wand he destroyed the horrid hosts of Giants serpent-haired. If as a lion he shake his bristling mane, I will cry "Euoi!" to Bacchos on the arm of buxom Rheia, stealthily draining the breast of the lionbreeding goddess. If as a leopard he shoot up into the air with a stormy leap from his pads, changing shape like a master-craftsman, I will hymn the son of Zeus, how he slew the Indian nation, with his team of pards riding down the elephants. If he make his figure like the shape of a boar, I will sing Thyone's son, love-sick for Aura the desirable, boarslayer, daughter of Cybele, mother of the third Bacchos late-born.<sup>a</sup> If he be mimic water, I will sing Dionysos diving into the bosom of the brine, when Lycurgos<sup>b</sup> armed himself. If he become a quivering tree and tune a counterfeit whispering, I will tell of Icaros,<sup>c</sup> how in the jubilant winepress his feet crushed the grape in rivalry.

<sup>24</sup> Bring me the fennel, Mimallons!<sup>d</sup> On my shoulders in place of the wonted kirtle, bind, I pray, tight over my breast a dapple-back fawnskin, full of the perfume of Maronian nectar<sup>e</sup>; and let Homer and deep-sea Eidothea keep the rank skin of the seals for Menelaos. Give me the jocund tambours and the goatskins! but leave for another the double-sounding pipe with its melodious sweetness, or I may offend my own Apollo; for he rejects the sound of

<sup>a</sup> A Thracian king who persecuted Dionysos; see *inf.*, xx. 182 ff.

<sup>b</sup> An Athenian to whom Dionysos taught the cultivation of the vine; see *inf.*, xlvii. 34 ff.

<sup>c</sup> Macedonian name of the bacchantes.

<sup>d</sup> Maron was a fine wine, from Maroneia in Thrace; cf. Hom. *Od.* ix. 197. Menelaos and the seals, Hom. *Od.* iv. 406.

NONNOS

ἐξ ὅτε Μαρσύαο θεημάχον αὐλὸν ἐλέγξας  
 δέρμα παρηώρησε φυτῶ κολπούμενον αὔραις,  
 γυμνώσας ὄλα γυῖα λιπορρίνοιο νομῆος.

Ἄλλά, θεά, μαστῆρος ἀλήμονος ἄρχεο Κάδμου. 45

Σιδονίης ποτὲ ταῦρος ἐπ' ἠόνος ὑψίκερως Ζεὺς  
 ἡμερόεν μύκημα νόθῳ μιμήσατο λαιμῶ  
 καὶ γλυκὺν εἶχε μύωπα· μετοχμάζων δὲ γυναῖκα,  
 κυκλώσας παλάμας περὶ γαστέρα δίζυγι δεσμῶ,  
 βαιὸς Ἔρως κούφιζε, καὶ ἐγγύθεν ὑγροπόρος βοῦς 50  
 κυρτὸν ὑποστορέσας λοφίην ἐπιβήτορι κούρη,  
 δόχμιος ὀκλάζων, κεχαλασμένα νῶτα τιταίνων,  
 Εὐρώπην ἀνάειρε· διεσσυμένοιο δὲ ταύρου  
 πλωτὸς οἶνξ ἐχάραξε βατῆς ἀλὸς ἄψοφον ὕδωρ  
 ἔχρεσι φειδομένοισιν· ὑπὲρ πόντοιο δὲ κούρη 55  
 δείματι παλλομένη βοέω ναυτίλλετο νῶτῳ  
 ἀστεμφῆς ἀδιάντος· ἰδὼν δέ μιν ἢ τάχα φαίης  
 ἢ Θέτιν ἢ Γαλάτειαν ἢ εὐνέτιν ἐνοσιγαίου  
 ἢ λοφίην Ἰρίτωνος ἐφεζομένην Ἀφροδίτην·  
 καὶ πλόον εἰλιπόδην ἐπεθάμβεε κυανοχαίτης, 60  
 Ἰρίτων δ' ἠπεροπῆα Διὸς μυκηθμὸν ἀκούων  
 ἀντίτυπον Κρονίωσι μέλος μυκήσατο κόχλω  
 αἰεῖδων ὑμέναιον· ἀειρομένην δὲ γυναῖκα  
 θαῦμα φόβῳ κεράσας ἐπεδείκνυε Δωριῶδι Νηρεὺς,  
 ξεῖνον ἰδὼν πλωτῆρα κερασφόρον· ἀκροβαφῆ δὲ 65  
 ὀλκάδα ταῦρον ἔχουσα βοοστόλος ἔπλεε νύμφη,

\* Athena invented the pipes, but threw the instrument away. Marsyas picked it up, and was so pleased with it that he challenged Apollo to a musical contest. Apollo won, and flayed Marsyas alive.



breathing reeds, ever since he put to shame Marsyas \* and his god-defiant pipes, and bared every limb of the skin-stript shepherd, and hung his skin on a tree to belly in the breezes.

<sup>45</sup> Then come now, Goddess, begin with the long search and travels of Cadmos.

<sup>46</sup> Once on the Sidonian beach Zeus as a high-horned bull imitated an amorous bellow with his changeling throat, and felt a charming thrill: little Eros heaved up a woman, with his two arms encircling her middle. And while he lifted her, at his side the sea-faring bull curved his neck downwards, spread under the girl to mount, sinking sideways on his knees, and stretching his back submissive, he raised up Europa; then the bull pressed on, and his floating hoof furrowed the water of the trodden brine noiselessly with forbearing footsteps. High above the sea, the girl throbbing with fear navigated on bullback, unmoving, unwetted. If you saw her you would think it was Thetis perhaps, or Galatea, or Earth-shaker's bedfellow,<sup>b</sup> or Aphrodite seated on a Triton's neck. Aye, Seabluchair<sup>c</sup> marvelled at the waddle-foot voyage<sup>d</sup>; Triton heard the delusive lowing of Zeus, and bellowed an echoing note to Cronos' son with his conch by way of wedding song; Nereus pointed out to Doris<sup>e</sup> the woman carried along, mingling wonder with fear as he saw the strange voyager and his horns.

<sup>47</sup> But the maiden, a light freight for her bull-barge, sailed along oxriding, with a horn for steering-

<sup>b</sup> Amphitrite.

<sup>c</sup> Poseidon.

<sup>d</sup> αἰσίρους, Homer's word for the waddling gait of cattle, "skew-the-dew" as the English call it.

<sup>e</sup> Respectively the father of the Nereids and one of his daughters.

## NONNOS

καὶ διερχῆς τρομέουσα μετάρσιον ἄλμα πορείης  
 πηδάλιον κέρας ἔσχε, καὶ Ἴμερος ἐπλετο ναύτης.  
 καὶ δολόεις Βορέης γαμῆ δεδοτημένον αὔρη  
 φᾶρος ὄλον κόλπωσε δυσιμέρος, ἀμφοτέρω δέ 70  
 ζῆλον ὑποκλέπτων ἐπεσύρισεν ὄμφακι μαζῶ.  
 ὡς δ' ὅτε Νηρείδων τις, ὑπερκύψασα θαλάσσης,  
 ἐζομένη δελφῖνι χυτὴν ἀνέκοπτε γαλήνην,  
 καὶ οἱ ἀειρομένης ἐλελίζετο μυδαλή χειρ 75  
 νηχομένης μίμημα, φέρων δέ μιν ἄβροχον ἄλμης  
 ἡμιφαιτῆς πεφόρητο δι' ὕδατος ὑγρὸς ὀδίτης,  
 κυρτώσας ἐὰ νῶτα, διερπίζουσα δὲ πόντου  
 δίπτυχος ἄκρα κέλευθα κατέγραφεν ἰχθύος οὐρή·  
 ὡς ὁ γε νῶτον ἄειρε· τιταινομένοιο δὲ ταύρου 80  
 βουκόλος αὐχένα δοῦλον Ἔρως ἐπεμάστιε κεστῶ,  
 καὶ νομίην ἄτε ράβδον ἐπωμίδι τόξον ἀείρων  
 Κυπριδίη ποίμαινε καλαύροπι νυμφίον Ἑρῆς  
 εἰς νομὸν ὑγρὸν ἄγων Ποσιδήιον· αἰδομένη δὲ  
 παρθενίην πόρφυρε παρηίδα Παλλὰς ἀμήτωρ 85  
 ἠνίοχον Κρονίωνος ὀπιπεύουσα γυναῖκα.  
 καὶ Διὸς ὕδατοέντι διεσσυμένου πόρον ὀλκῶ  
 οὐ πόθον ἔσβεσε ποίτος, ὅτι βρυχίην Ἀφροδίτην  
 οὐρανής ᾧδινεν ἀπ' αὐλακος ἔγκυον ὕδωρ·  
 καὶ βοὸς ἀφλοίσβοιο κυβερνήτειρα πορείης 90  
 κούρη φόρτος ἦν καὶ ναυτίλος. εἰσορόων δὲ  
 μιμηλὴν ταχύγουνον ἐχέφρονα ἠῆα θαλάσσης  
 τοῖον ἔπος περίφοιτος Ἀχαικὸς ἴαχε ναύτης·

" Ὀφθαλμοί, τί τὸ θαῦμα;

πόθεν ποσὶ κύματα τέμνων  
 νήχεται ἀτρυγέτοιο δι' ὕδατος ἀγρονόμος βοῦς;  
 μὴ πλωτὴν Κρονιῶδης τελείει χθόνα; μὴ διὰ πόντου 95  
 ὑγρὸς ἀλιβρέκτοιο χαράσσειται ὀλκὸς ἀμάξης;  
 παπταίνω κατὰ κύμα νόθον πλόον· ἦ ῥα Σελήνη

oar, and trembled at the high heaving of her watery course, while Desire was the seaman. And artful Boreas bellied out all her shaking robe with amorous breath, love-sick himself, and in secret jealousy, whistled on the pair of unripe breasts. As when one of the Nereids has peeped out of the sea, and seated upon a dolphin cuts the flooding calm, balanced there while she paddles with a wet hand and pretends to swim, while the watery wayfarer half-seen rounds his back and carries her dry through the brine, while the cleft tail of the fish passing through the sea scratches the surface in its course,—so the bull lifted his back: and while the bull stretched, his drover Eros flogged the servile neck with his charmed girdle, and lifting bow on shoulder like a pastoral staff, shepherded Hera's bridegroom with Cypris' crook, driving him to Poseidon's watery pasture. Shame purpled the maiden cheek of Pallas unmothered,\* when she spied Cronion ridden by a woman. So Zeus clove the course with watery furrow, but the deep sea did not quench his passion—for did not the water conceive Aphrodite by a heavenly husbandry, and bring her forth from the deeps? Thus a girl steered the bull's unboisterous passage, herself at once both pilot and cargo.

<sup>90</sup> One saw this mimic ship of the sea, alive and nimble-kneed,—an Achaian seaman passing by, and he cried out in this fashion: "O my eyes, what's this miracle? how comes it that he cuts the waves with his legs, and swims over the barren sea, this land-pasturing bull? Navigable earth—is that the new creation of Cronides? Shall the farmer's wain trace a watery rut through the brine-sprent deep? That's a bastard voyage I descry upon the waves! Surely

\* So called because she was born from the head of Zeus.

## NONNOS

ἄζυγα ταῦρον ἔχουσα μετ' αἰθέρα πόντον ὀδεύει,  
 ἀλλὰ θέτις βυθίῃ διερόν δρόμον ἠνιοχεύει;  
 οὐ βοῖ χερσαίῳ τύπον εἴκελον εἰνάλιος βοῦς 100  
 ἔλλαχεν—ἰχθυόεν γὰρ ἔχει δέμας—, ἀντί δέ γυμνῆς  
 ἀλλοφανῆς ἀχάλινον ἐν ὕδασι πεζὸν ὀδίτην  
 Νηρεῖς ἔλκεσίπεπλος ἀήθεα ταῦρον ἐλαύνει.  
 εἰ πέλε Δημήτηρ σταχυηκόμος, ὑγροπόρῳ δὲ  
 γλαυκὰ διασχίζει βοείῳ ποδὶ κῶτα θαλάσσης, 100  
 καὶ σὺ βυθοῦ μετὰ κῦμα, Ποσειδάων, μετανάστης  
 γαίης δίφια κῶτα μετέρχεο πεζὸς ἀροτρεὺς,  
 ἠὲ θαλασσαιῆ Δημήτερος αὔλακα τέμνων,  
 χερσαίοις ἀνέμοισι βατὸν πλόον ἐν χθονὶ τεύχων.  
 ταῦρε, παρεπλάγχθης μετανάστιος· οὐ πέλε Νηρεὺς 110  
 βουκόλος, οὐ Πρωτεὺς ἀρότης, οὐ Γλαῦκος ἀλκωεύς,  
 οὐχ ἔλος, οὐ λειμῶνες ἐν οἰδμασιν, ἀλλὰ θαλάσση  
 ἀτρυγέτῳ πλώοντες ἀνήροτα ναύλοχον ὕδωρ  
 πηδαλίῳ τέμνουσι καὶ οὐ σχίζουσι σιδήρῳ·  
 αὔλακας οὐ σπεύρουσιν ὀπάονες ἐννοσιγαίου, 115  
 ἀλλὰ φυτὸν πόντοιο πέλει βρύα καὶ σπόρος ὕδωρ,  
 ναυτίλος ἀγρονόμος, πλόος αὔλακες, ὀλκὰς ἐχέτλη.  
 ἀλλὰ πόθεν μεθέπεις τιτὰ παρθένον; ἦ ῥα καὶ αὐτοὶ  
 ταῦροι ἐρωμανέοιτες ἀφαρπάζουσι γυναῖκας;  
 ἦ ῥα Ποσειδάων ἀπατήλιος ἤρπασε κούρην 120  
 ταυρεῖην κερόεσσαν ἔχων ποταμηῖδα μορφήν;  
 μὴ δόλον ἄλλον ὕφηγε πάλιν μετὰ δέμνια Τυροῦς,

Selene \* has gotten an unruly bull, and leaves the sky to traipse over the high seas ! Or no—deepwater Thetis drives a coach on a floating racecourse ! This sea-bull is a creature very different from the land-bull, has a fishlike shape ; must be a Nereid with other looks, not naked now, but in long flowing robes, driving this bull unbridled to march afoot on the waters, a new fashion that ! If it is Demeter wheatenhaired, cleaving the gray back of the sea with waterfaring oxhoof, then thou, Poseidon, must have turned landlubber and migrated to the thirsty back of earth, afoot behind the plow, and cut Demeter's furrow with thy sea-vessel, blown by landwinds, tramping a voyage on the soil ! Bull, you are astray out of your country ; Nereus is no bulldrover, Proteus no plowman, Glaucos † no gardener ; no marshground, no meadows in the billows ; on the barren sea there's no tillage, but sailors cut the ship-harboursing water with a steering-oar, and do not split with iron ; Earthshaker's hinds do not sow in the furrows, but the sea's plant is seaweed, sea's sowing is water, the sailor is the farmer, the only furrow is the ship's grain and wake, ‡ the hooker is the plow.

†† But how came you to have dealings with a maid ? Do bulls also go mad with love, and ravish women ? Has Poseidon played a trick, and ravished a girl, under the shape of a horned bull like a river-god ? Has he woven another plot to follow the

\* Very occasionally the Moon-goddess drives or rides a bull, because the astrological exaltation (*ἐξέτασις*) of the Moon is in Taurus.

† Of Potniai in Boeotia, a fisher who was changed by a magic herb into a merman.

‡ If a line be drawn along the ship's course, the part ahead is called the grain, the part astern is the wake.

ὡς καὶ χθιζὰ τέλεσσεν, ὄθ' ἰδατόεις παρακοίτης  
 χεύμασι μιμηλοῖσι νόθος κελάρυζεν Ἐνιπεύς; "

Τοῖον ἔπος περόων Ἑλληνίος ἔνεπε ναύτης 125  
 θαμβάλεος. βοέους δὲ γάμους μαντεύσατο κούρη,  
 καὶ πλοκάμους τῖλλουσα γοήμονα ῥῆξεν ἰωήν.

" Κωφὸν ἰδῶρ, ῥηγμῖνες ἀναυδίες, εἶπατε ταύρω,  
 εἰ βόες εἰσαίουσιν ἁμεῖλιχε, φεῖδεο κούρης.  
 εἶπατέ μοι, ῥηγμῖνες, ἐμῶ φιλόπαιδι τοκῆι 130  
 Εὐρώπην λιποπατρὶν ἐφεζομένην τινὶ ταύρω  
 ἄρπαγι καὶ πλωτῆρι καί, ὡς δοκέω, παρακοίτη.  
 μητέρι βόστρυχα ταῦτα κομίσσατε, κυκλάδες αὖραι.  
 ναί, λίτομαι, Βορέης, ὡς ἤρπασας Ἀθθίδα νύμφην,  
 δέξο με σαῖς περιύγεσσι μετάρσιον ἰσχεο, φωνή, 135  
 μὴ Βορέην μετὰ ταῦρον ἐρωμανέοντα νοήσω."

" Ὡς φασμένη ραχίησι βοός πορθμεύετο κούρη.  
 Κάδμος ὄθεν περίφοιτος ἀπὸ χθονός εἰς χθόνα βαίνων  
 ἄστατα νυμφοκόμοιο μετήμεν ἰχθια ταύρου.  
 ἦλθε καὶ εἰς Ἀρίμων φόνιον σπέος, εὔτε κολῶναι 140  
 φοιτάδες ἀρρήκτοιο πύλας ἤρασσον Ὀλύμπου,  
 εὔτε θεοὶ πτερόεντες ἀχειμονος ἰψόθι Νείλου  
 ὀρνίθων ἀκίχτητον ἐμμήσαντο πορείην  
 ἠερίῳ ξένον ἰχθος ἐρετμώσαντες ἀήτη,  
 καὶ πάλος ἐπτάζωντος ἰμάσσετο· καὶ γὰρ ἐς εὐνήν 145  
 Πλουτοῦς Ζεὺς Κρονίδης πεφορημένος,  
 ὄφρα φυτεύσῃ

\* Tyro, daughter of Salmonesus, loved the river-god Enipeus; Poseidon took his shape (hence "horned," for all river-gods have bulls' horns), and so got access to her. Compare Hom. *Od.* xi. 288.

† Oreithyia, daughter of Erechtheus, king of Athens.

‡ A mountain range in Asia Minor under which the monster Typhoeus was said to be laid, according to one story. Compare Hom. *Il.* ii. 783.

bedding of Tyro, just as he did the other day, when the watery paramour came trickling up with counterfeit ripples like a bastard Enipeus ? " <sup>a</sup>

<sup>123</sup> So the Hellenic sailor spoke his amazement as he passed by. Then the girl presaged her union with the bull; and tearing her hair, she broke out in lamentable tones :

<sup>124</sup> " Deaf Water, voiceless Coasts ! Say to the Bull, if cattle can hear and hearken, ' Merciless, spare a girl ! ' Ye Coasts, pray tell my loving father that Europa has left her native land, seated upon a bull, my ravisher, my sailor, and as I think, my bed-fellow. Take these ringlets to my mother, ye circling Breezes. Aye Boreas, I conjure thee, receive me on thy pinions in the air, as thou didst ravish thine Athenian bride !<sup>b</sup> But stay, my voice ! or I may see Boreas in love, like the Bull ! "

<sup>125</sup> So the girl spoke, as the bull ferried her on his back.

<sup>127</sup> Then Cadmos, passing in his travels from land to land, followed the never-staying tracks of the bull turned bridesman. He came to the bloodstained cave of Arima,<sup>c</sup> when the mountains had moved from their seats and were beating at the gate of inexpugnable Olympos, when the gods took wing above the rainless Nile, like a flight of birds far out of reach, oaring their strange track in the winds of heaven, and the seven zones of the sky<sup>d</sup> were sore assailed.

<sup>128</sup> This was the reason. Zeus Cronides had hurried to Pluto's bed,<sup>e</sup> to beget Tantalos, that mad robber of

<sup>a</sup> The courses of the seven planets about the pole.

<sup>b</sup> Pluto (not Pluton), daughter of Cronos and mother of Tantalos.

Τάνταλον οὐρανίων ἀσειφρῶτα φῶρα κυπέλλων,  
 αἰθέρος ἔντα θῆκε μυχῶ κεκαλυμμένα πέτρης  
 καὶ στεροπὴν ἔκρυψεν ὑπυροφίων δὲ κεραυνῶν  
 καπνὸν ἐρευγομένων ἐμελαίνετο λευκὰς ἐρίπνη, 150  
 καὶ κρυφίῳ σπιυθῆρι πυριγλώχινος οἰστοῦ  
 πηγαὶ ἐθερμαίνοντο, χαραδραίων δὲ ρεέθρων  
 Μυγδονίς ἀφριόωσα φάραγξ ἐπεβόμβειεν ἀτμῶ.  
 καὶ παλάμας ταύσας ὑπὸ νεύματι μητρὸς Ἀρούρης  
 ὄπλα Διὸς κφόεντα<sup>1</sup> Κίλιξ ἔκλεψε Τυφωεύς, 155  
 ὄπλα πυρός· πετάσας δὲ βαρυσμαράγων στίχα λαιμῶν  
 παιτοίην ἀλάλαζεν ὁμοφθόγγων ὄπα θηρῶν·  
 συμφύεις δὲ δράκοντες ἐπερρώοντο προσώπῳ  
 πορδαλίῳ, βλοσυρὰς δὲ κόμας λιχμῶντο λεόντων,  
 καὶ βοείας σπειρηδὸν ἐμυτρώσαντο κεραίας 160  
 οὐραϊαῖς ἐλίκεσαι, ταυγλώσσων δὲ γενείων  
 ἰὸν ἀκοιτιστήρα σκῶν ἐπεμίγνον ἀφρῶ.

Ἐντα δὲ Κρονίδαο τιθεὶς ὑπὸ φωλάδα πέτρην  
 ἠλιβάτων ἐτίταινεν ἐς αἰθέρα λήια χειρῶν·  
 εὐπαλάμῳ δὲ φάλαγγι περὶ σφυρὸν ἄκρον Ὀλύμπου 165  
 τῇ μὲν ἐπισφίγγων Κινοσουριῶδα, τῇ δὲ πιδζων  
 ἄξοι κεκλιμένης λοφίην ἀνεσείρασεν Ἄρκτου  
 Παρρασίης, ἐτέρῃ δὲ λαβῶν ἀνέκοψε Βοώτην,  
 ἄλλη Φωσφόρον εἶλε, μάτην δ' ὑπὸ κυκλάδι νύσση  
 πρῶιος αἰθερίης ἐπεσύρισεν ἦχος ἰμάσθλης· 170  
 εἶρυσεν ἠριγένειαν, ἐρυκομένοιο δὲ Ταύρου  
 ἄχρονος ἡμιτέλεστος ἐλύφειεν ἱππότις Ὀρη·

<sup>1</sup> So I. and all mss., emended to φλογοέντα by Græfe.

\* Tantalos stole the divine (food and) drink and gave it to men.

<sup>1</sup> Odd, but intelligible: lightning is a sign of coming snow, II. x. 7. But in Nonnos, κφότός is often a storm, or showers of rain.



the heavenly cups <sup>a</sup> ; and he laid his celestial weapons well hidden with his lightning in a deep cavern. From underground the thunderbolts belched out smoke, the white cliff was blackened ; hidden sparks from a fire-barbed arrow heated the watersprings ; torrents boiling with foam and steam poured down the Mygdonian gorge, until it boomed again.

<sup>144</sup> Then at a nod from his mother, the Earth, Cilician Typhoeus stretched out his hands, and stole the snowy tools of Zeus,<sup>b</sup> the tools of fire ; then spreading his row of rumble-rattling throats, he yelled as his warcry the cries of all wild beasts together : the snakes that grew from him waved over his leopards' heads, licked the grim lions' manes, girdled with their curly tails spiral-wise round the bulls' horns, mingled the shooting poison of their long thin tongues with the foam-spittle of the boars.<sup>c</sup>

<sup>145</sup> Now he laid the gear of Cronides in a cubby-hole of the rock, and spread the harvest of his clambering hands <sup>d</sup> into the upper air. And that battalion of hands ! One throttled Cynosuris<sup>e</sup> beside the ankle-tip of Olympus ; one gripped the Parrhasian Bear's mane as she rested on heaven's axis, and dragged her off<sup>f</sup> ; another caught the Oxdriver and knocked him out ; another dragged Phosphoros, and in vain under the circling turning-post sounded the whistling of the heavenly lash in the morning ; he carried off the Dawn, and held in the Bull, so that timeless, half-complete, horsewoman Season rested her team.

<sup>a</sup> The hundred heads of the monster had the shapes of all kinds of animals : hence *συνφορέας*. He had two hundred hands. Compare Hesiod, *Theogony* 825 ff.

<sup>b</sup> i.e. his hands which were as numerous as cornstalks in a field.

<sup>c</sup> A variant of Cynosura.

<sup>f</sup> Callisto.

## NONNOS

καὶ σκιεροῖς πλοκάμοισιν ἐχιδνοκόμων κεφαλῶν  
 ἀχλύϊ φέγγος ἦν κεκερασμένον, ἡματιῇ δὲ  
 Ἡελίῳ σελάγιζε συναιτέλλουσα Σελήνη.

175

Οὐδὲ Γίγας ἀπέληγε· παλιννόστῳ δὲ πορείῃ  
 εἰς Νότον ἐκ Βορέας, λιπῶν πόλον εἰς πόλον ἔστη·  
 καὶ δολιχῇ παλάμη δεδραγμένος Ἡλιοχῆος  
 νῶτα χαλαζήεντος ἐμάστιεν Λίγοκερῆος,  
 καὶ διδύμους ἐπὶ πόinton ἀπ' αἰθέρος Ἰχθύας ἔλκων

180

Κριὸν ἀνεστυφέλιξε, μεσόμφαλον ἄστρον Ὀλύμπου,  
 γείτονος εἰαρινοῖο πυραυγίος ὑψόθι κύκλου  
 ἀμφιταλαιτεύοντος ἰσόζυγον ἡμαρ ὁμίχλη.

ὄλκαιοις δὲ πόδεσσιν ἀτηώρητο Ἰυφωεὺς  
 ἀγχινεφῆς· πετάσας δὲ πολυσπερές ἔθνος ἀγοστῶν

185

αἰθέρος ἀνεφέλοιο κατέσκεπεν ἄργυρον αἶγλην  
 αἰθίσσων ὀφίων σκολιὸν στρατόν· ὦν ὁ μὲν αὐτῶν  
 ὄρθιος ἀξονοῖο διέτρεχεν ἀντυγα κύκλου,  
 οὐρανοῦ δὲ Δράκοντος ἐπεσκίρτησεν ἀκάνθη

190

Ἄρεα συρίζων· ὁ δὲ Κηφέος ἐγγύθι κούρης  
 ἀστραῖαις παλάμησιν ἰσόζυγα κύκλον ἐλίξας  
 δέσμιον Ἀνδρομεῖδην ἐτέρῳ σφηκώσατο δεσμῷ

λοξὸς ὑπὸ σπείρησιν· ὁ δὲ γλωχίῃ κεραίης  
 ἰσοτύπου ταύροιο δράκων κυκλοῦτο κεράσσης,  
 οἰστρήσας ἐλικηδὸν ὑπὲρ βοῖοιο μετώπου

195

ἀντιτύπους Ἰάδας, κερατῆς ἠδάλμα Σελήνης,  
 οἰγομέναις γενύεσσιν· ὁμοπλεκέων δὲ δρακόντων  
 ἰοβόλοι τελαμῶνες ἐμτρώσαντο Βοώτην·  
 καὶ θρασὺς ἄλλος ὄρουσεν,  
 ἰδὼν Ὀφιν ἄλλον Ὀλύμπου,  
 πῆχυν ἐχιδνήεντα περισκαίρων Ὀφιοῦχου,

200

καὶ στεφαίνῳ στέφος ἄλλο περιπλέξας Ἀριάδης,  
 αὐχένα κυρτώσας, ἐλελίζετο γαστέρος ὄλκῳ.

And in the shadowy curls of his serpenthair heads the light was mingled with gloom; the Moon shone rising in broad day with the Sun.

<sup>170</sup> Still there was no rest. The Giant turned back, and passed from north to south; he left one pole and stood by the other. With a long arm he grasped the Charioteer, and flogged the back of hailstorming Aigoceros; he dragged the two Fishes out of the sky and cast them into the sea; he buffeted the Ram, that midnipple star of Olympos, who balances with equal pin day and darkness over the fiery orb of his spring-time neighbour.\* With trailing feet Typhoeus mounted close to the clouds: spreading abroad the far-scattered host of his arms, he shadowed the bright radiance of the unclouded sky by darting forth his tangled army of snakes. One of them ran up right through the rim of the polar circuit and skipt upon the backbone of the heavenly Serpent, hissing his mortal challenge. One made for Cepheus's daughter,<sup>b</sup> and with starry fingers twisting a ring as close as the other, enchained Andromeda, bound already, with a second bond aslant under her bands. Another, a horned serpent, entwined about the forked horns of the Bull's horned head of shape like his own, and dangled coiling over the Bull's brow, tormenting with open jaws the Hyades opposite ranged like a crescent moon. Poison-spitting tangles of serpents in a bunch girdled the Ox-drover. Another made a bold leap, when he saw another Snake in Olympos, and jumped around the Ophiuchos's arm that held the viper; then curving his neck and coiling his crawling belly, he braided a second chaplet about Ariadne's crown.

\* For the Ram and spring-time, see xxxviii. 269.

<sup>b</sup> Andromeda.

NONNOS

καὶ Ζεφύρου ζωστήρα καὶ ἀντιπόρου πτερὸν Εὐρου  
αἰθύσσων πολύπηχες ἐπιστραφάτο Τυφωεύς  
νύσαν ἐς ἀμφοτέρην,

μετὰ Φωσφόρον Ἑσπερον ἔλκων 205  
καὶ λόφον Ἀτλαΐτειον. ἐνὶ βρυόεντι δὲ κόλπῳ

πολλάκι συμμάρψας Ποσιδήιον ἄρμα θαλάσσης  
εἰς χθόνα βυσσόθεν ἔλκεν· ἀλιβρέκτων δὲ κομάων  
αὐτὸν ἐρύσας στατὸν ἵππον ὑποβρυχίης παρὰ φάτιης  
οὐρανήν ἔρριψεν ἐς ἀντυγα πῶλον ἀλήτην 210

αἰχμαΐζων ἐς Ὀλυμπον· ἱμασσομένοιο δὲ δίφρου  
Ἥελίου χρεμέτιζον ὑπὸ ζυγὰ κυκλάδες ἵπποι·  
πολλάκι δ' ἀγραύλοιο πεπαυμένον ἰστοβοῆος  
ταῦρον ἀπειλητῆρι μεμυκότα πήχει σείων  
ἰσοφνῆς μίμημα κατηκόντιζε Σελήτης, 215

καὶ ὁρόμον ἰστήριξεν· ἀνακρούσας δὲ χαλινῷ  
ταύρων λευκὰ λέπαδνα κατερροΐζησε θεαίνης,  
λοΐγιον ἰοβόλοιο χείων συριγμὸν ἐχιδίης.

Οὐδὲ κορυσσομένῳ Τιτηνίᾳς εἴκαθε Μῆνη·  
μαριναμένη δὲ Γίγαιτος ὁμοκραίροισι καρῆνοισι 220

ταυρείης ἐχάραξε φαιεσφόρα κύκλα κεραίης·  
καὶ βόες αἰγλήεντες ἐμυκήσαντο Σελήτης  
χάσμα Τυφασιοῖο τεθηπότες ἀνθερεῶνος.

ἀστραίας δὲ φαίλαγγας ἀταρβῆες ὤπλισαν Ὀραι,  
καὶ στίχες οὐραίων Ἑλίκων νωμήτορι κύκλῳ 225

εἰς εἰσπὴν σελάγιζον· ἐπερροΐζησε δὲ πυρσῷ  
αἰθέρα βακχεύων στρατὸς αἰόλος, οἱ τε Βορῆα,

καὶ Λιβὸς ἑσπερα νῶτα, καὶ οἱ λάχον ἀντυγας Εὐρου,  
καὶ Νοτίους ἀγκῶνας· ὁμοζήλῳ δὲ κυδοιμῷ

ἀπλανέων ἀτίνακτος ἀπεπλάγχθη χορὸς ἀστρων, 230  
ἀντιπόρους δ' ἐκίχησαν ἀλήμονας· ἔβρεμε δ' ἤχη

\* The Moon.

Then Typhoeus manyarmed turned to both ends, shaking with his host of arms the girdle of Zephyros and the wing of Euros opposite, dragging first Phosphoros, then Hesperos and the crest of Atlas. Many a time in the weedy gulf he seized Poseidon's chariot, and dragged it from the depths of the sea to land; again he pulled out a stallion by his brine-soaked mane from the undersea manger, and threw the vagabond nag to the vault of heaven, shooting his shot at Olympos—hit the Sun's chariot, and the horses on their round whinnied under the yoke. Many a time he took a bull at rest from his rustic plowtree and shook him with a threatening hand, bellow as he would, then shot him against the Moon like another moon, and stayed her course, then rushed hissing against the goddess, checking with the bridle her bulls' white yoke-straps, while he poured out the mortal whistle of a poison-spitting viper.

<sup>219</sup> But Titan Mene <sup>a</sup> would not yield to the attack. Battling against the Giant's heads, like-horned to hers, she carved many a scar on the shining orb of her bull's horn <sup>b</sup>; and Selene's radiant cattle bellowed amazed at the gaping chasm of Typhaon's throat. The Seasons undaunted armed the starry battalions, and the lines of heavenly Constellations in a disciplined circle came shining to the fray. A varied host maddened the upper air with clamour and with flame: some whose portion was Boreas, others the back of Lips in the west, or the eastern zones or the recesses of the south. The unshaken congregation of the fixt stars with unanimous acclamation left their places and caught up their travelling fellows. The axis passing

<sup>a</sup> Nonnos pictures the moon as Isis-Hathor, with horns and a disk between them.

οὐρανίῳ κενεῶνι πεπαρμένος ὄρθιος ἄξων  
 μεσσοπαγῆς· ὀρόων δὲ κυνοσσόος ἔθνεα θηρῶν  
 Ὀρίων ξίφος εἶλκε, κορυσσομένου δὲ φορῆος  
 235 φαιδρῆ Ταναγραίης ἀμαρύσσετο νῶτα μαχαίρης·  
 καὶ σέλας αἰθύσσων πυριθαλπέος ἀνθεριῶνος  
 δίψιος ἀστερόεντι κύων ἐπεπάφλασε λαιμῶ  
 πέμπων θερμὸν ὕλαγμα, καὶ ἠθάδος ἀντὶ λαγωῦ  
 θηροῖ Τυφαιονήσιν ἀνήρυγεν ἀτμὸν ὀδόντων.  
 καὶ πόλος ἐσμαράγησεν· ἀμειβομένη δὲ καὶ αὐτὴ  
 240 οὐρανὸν ἐπτάζωνον ἰσηρίθμων ἀπὸ λαιμῶν  
 Πληιάδων ἀλάλαζε βοῆν ἐπτάστομος ἤχώ,  
 καὶ καταχὴν ἰσόμετρον ἐπεγδούπησαν ἀλήται.

Σμερδαλήν δὲ Γίγαντος ἰδὼν ὀφιδώδεα μορφήν  
 αἰγλήεις Ὀφιοῦχος ἀλεξικάκιον ἀπὸ χειρῶν  
 245 γλαυκὰ πυριτρεφέων ἀπεισείσατο νῶτα δρακόντων,  
 στικτὸν ἀκοντίζων σκολιὸν βέλος, ἀμφὶ δὲ πυρσῶ  
 λαίλαπες ἐρροίζησαν, ἐτοξεύοντο δὲ λοξοὶ  
 ἡέρα βακχεύοντες ἐχιδνήεντες ὀιστοί·  
 καὶ θρασύς ἰχθυόεντος ὁμόδρομος Λιγοκερῆος  
 250 Τοξευτῆρ βέλος ἤκεν· ἀμαξαίῳ δ' ἐνὶ κύκλῳ  
 μεσσοφαιῆς διδύμησι

Δράκων μεμερισμένος Ἄρκτοις  
 αἰθερίης ἐλέλιξε σελασφόρον ὄλκον ἀκάνθης·  
 γείτων δ' Ἠριγόνης ἐλατῆρ ὁμόφοιτος Ἀμάξης  
 255 πῆχεϊ μαρμαίροντι καλαύροπα πάλλε Βοώτης·  
 γούνατι δ' Εἰδώλοιο καὶ ἀγχιπόρῳ παρὰ Κύκνῳ  
 Φόρμιγξ ἀστερόεσσα Διὸς μαντεύσατο νίκην.

Κωρυκίου δὲ κάρηνα λαβὼν ἐτίναξε Τυφωεύς,

\* The heads of Typhoeus. Before becoming a constella-

through the heaven's hollow and fixt upright in the midst, groaned at the sound. Orion the hunter, seeing these tribes of wild beasts,<sup>a</sup> drew his sword; the blade of the Tanagraian brand sparkled bright as its master made ready for attack; his thirsty<sup>b</sup> Dog, shooting light from his fiery chin, bubbled up in his starry throat and let out a hot bark, and blew out the steam from his teeth against Typhaon's beasts instead of the usual hare. The sky was full of din, and, answering the seven-zoned heaven, the seven-throated cry of the Pleiads raised the war-shout from as many throats; and the planets as many again banged out an equal noise.

<sup>244</sup> Radiant Ophiuchos, seeing the Giant's direful snaky shape, from his hands so potent against evil shook off the gray coils of the fire-bred serpents, and shot the dappled coiling missile, while tempests roared round his flames—the viper-arrows flew slanting and maddened the air. Then the Archer<sup>c</sup> let fly a shaft,—that bold comrade of fish-like Aigoceros<sup>d</sup>; the Dragon, divided between the two Bears, and visible within the circle of the Wain, brandished the fiery trail of the heavenly spine; the Oxherd, Erigone's neighbour, attendant driver of the Wain, hurled his crook with flashing arm; beside the knee of the Image<sup>e</sup> and his neighbour the Swan, the starry Lyre presaged the victory of Zeus.

<sup>246</sup> Now Typhoeus shifted to the rocks, leaving the air, to flog the seas. He grasped and shook the peak  
 tion Orion was a Boeotian (hence loosely Tanagraian) hunter.

<sup>a</sup> Because it rises in the dog-days.

<sup>c</sup> Sagittarius.

<sup>d</sup> Capricorn, represented as a fish-tailed goat.

<sup>e</sup> A kneeling man, called now Hercules, but by the Greeks εἰδωλον δίστον, or Ἐγγόνισσι, Latinized as Engonasin.

καὶ Κίλικος ποταμοῖο ῥόον ναιετῆρα πιέζων  
 Ταρσὸν ὀμοῦ καὶ Κύδιον ἐνὶ ξύνωσεν ἀγοστῶ· 260  
 καὶ κραναοῖς βελέεσσιν οἰστεύων στίχας ἄλμης  
 εἰς σκυπέλους μετένασσε,

μετ' αἰθέρα πόντον ἰμάσσων·  
 νισσομένου δὲ Γίγαιτος ἀλιβρέκτου ποδὸς ὀλκῶ  
 φαίνεται γυμνωθεῖσα δι' ὕδατος ἄβροχος ὀσφύς,  
 καὶ μεσάτω βαρέδουπον ὕδωρ ἐπεβόμβεε μηρῶ· 265  
 ιηχόμενοι δὲ δράκοντες, ἀλιγδούπων ἀπὸ λαιμῶν

Ἄρια συρίζοντες, ἐπεστρατόωντο θαλάσση  
 ἰὼν ἀποπτύοντες· ἐν ἰχθυόεντι δὲ πόντῳ  
 ἰσταμένου Τυφῶνος ἔσω βρυόεντος ἐναύλου  
 βένθει ταρασὰ πέπηκτο, καὶ ἠέρι μίγνυτο γαστήρ 270  
 θλιβομένη νεφέεσσι· Γίγαιτείου δὲ καρῆνου  
 φρικτὸν ἀερσιλόφων αἶων βρύχημα λεόντων  
 πόντιος ἰλυόεντι λέων ἐκαλύπτετο κόλπῳ·

πᾶσα δὲ κητώεσσα φάλαγξ ἔστεινέτο πόντῳ,  
 Γηγενέος πλήσαντος ὄλην ἄλα μείζονα γαίης 275  
 ἀκλύστοις λαγόνεσσι· ἐμυκίσαντο δὲ φῶκαι,  
 καὶ βυθίη δελφίνες ἐνεκρύπτοντο θαλάσση·

καὶ σκολιαῖς ἐλίκεσαι περίπλοκον ὀλκὸν ὑφαίνων  
 πούλυπος αἰολόμητις ἐθήμονι πήγνυτο πέτρῃ,  
 καὶ μελείων ἰνδαλμα χαραδραίη πέλε μορφῇ· 280

οἷδὲ τις ἄτρομος ἔσκε· μετερχομένη δὲ καὶ αὐτῇ  
 οἰστρομανῆς μύριαια δρακοντείης πόθον εὐνῆς  
 ποιντοπόρων ἔφριξε θεημάχον ἄσθμα δρακόντων.

πυργώθη δὲ θάλασσα καὶ ὠμίλησεν Ὀλύμπῳ  
 ἠλιβάτοις πελάγεσσι· ἀερσιπόρῳ δὲ ρέεθρῳ 285  
 ἠέρος ἄβροχος ὄρνις ἐλούσατο γείτονι πόντῳ.  
 καὶ βυθίου τριόδοντος ἔχων μίμημα Τυφωεύς



of Corycios,\* and crushing the flood of the river that belongs to Cilicia, joined Tarsos and Cydnos together in one hand; then hurled a volley of cliffs upon the mustered waves of the brine. As the Giant advanced with feet trailing in the briny flood, his bare loins were seen dry through the water, which broke heavy against his mid-thigh crashing and booming; his serpents afloat sounded the charge with hissings from brine-beaten throats, and spitting poison led the attack upon the sea. There stood Typhon in the fish-giving sea, his feet firm in the depths of the weedy bottom, his belly in the air and crushed in clouds; hearing the terrible roar from the mane-bristling lions of his giant's head, the sea-lion lurked in the oozy gulf. There was no room in the deep for all its phalanx of leviathans, since the Earthborn monster covered a whole sea, larger than the land, with flanks that no sea could cover. The seals bleated, the dolphins hid in the deep water; the manyfooted squid, a master of craft, weaving his trailing web of crisscross knots, stuck fast on his familiar rock, making his limbs look like a pattern on the stone. All the world was a-tremble: the love-maddened murry herself,<sup>†</sup> drawn by her passion for the serpent's bed, shivered under the god-deseccrating breath of these seafaring serpents. The waters piled up and touched Olympus with precipitous seas; as the streams mounted on high, the bird never touched by rain found the sea his neighbour, and washed himself. Typhoeus, holding a counterfeit of the deep-sea

\* A rock on the coast of Asia Minor, near Erythrai. The Cydnos runs through the city of Tarsos.

† The loves of the murry, or lamprey, and viper are told by Aelian (*Hist. An.* i. 50).

## NONNOS

χειρὸς ἀμετρήτοιο ταμῶν ἐνοσίχθονι παλμῶ  
 νῆσον ἀλικρήπιδος ἀποσπάδα πέζαν ἀρούρης  
 ῥῖφι παλινδύητον ἄλην σφαιρηδὸν ἐλίξας· 290  
 μαριταμίου δὲ Γίγαιτος ἐν ἡέρι γείτονες ἀστρων  
 ἡέλιον σκιάωντες ἐθωρήχθησαν Ὀλύμπῳ  
 ἡλιβάτου πρῆωνος ἀκουτιστήρες ἀγοστοί.

Καὶ βύθιον μετὰ τέρμα,

μετὰ χθονὸς εὐλοχον ἔδρην

Ζεὺς νόθος ὤπλισε χεῖρα πυριγλώχινι κεραυνῶ· 295  
 ἔντεα δὲ Κρονίωνος ἀμαιμακέτησιν αἰείρων  
 χερσὶ διηκοσίησι πέλωρ ἐμόγησε Τυφωεὺς  
 βριθοσίηη· παλάμη δὲ μῆ κοῦφιζε Κρονίων.

ἀνεφέλου δὲ Γίγαιτος ἐπὶ ξηροῖσιν ἀγοστοῖς  
 βροντῆ κωφὸν ἐπεμπεν ἀδουπήτου μέλος ἡχοῦς 300  
 ἡρέμα βομβήσασα, μόγις δὲ οἱ ἡέρος αὐχμῶ  
 ἀσταγέος υἱετοῖο κατεῖβετο διψᾶς ἔέρση·  
 ἀστεροπή δ' ἠχλυσε, καὶ εἶκελον αἶθοπι καπνῶ

μαρμαρυγῇ σελάγιζε κατηφέι λεπταλίον πῦρ·  
 καὶ παλάμας τοῖοντες ἀπειρήτοιο φορῆος, 305  
 ἄρσεια πυρσὸν ἔχοντες, ἐθῆλύνοντο κεραυνοί,  
 πυκνὸν ὀλισθήσαντες ἀμετρήτων ἀπὸ χειρῶν  
 ἄλμασιν αὐτοπόροισιν· ἀπεπλάζοντο δὲ πυρσοὶ  
 οὐρανοῦ ποθέοντες ἐθῆμονα χεῖρα φορῆος.

ὡς δ' ὅτε τις πλήξιππος ἀποπτυστήρα χαλινού 310  
 ξεῖνος αἰτῆρ ἀδιδάκτος ἀπειθία πῶλον ἰμάσσων  
 πυκνὰ μάτην μογέεσκεν, ὁ δὲ θρασὺς ἐμφροσι θυμῶ  
 χεῖρα νόθην γίνωσκεν ἀήθεος ἠνιοχῆος,  
 οἰστρηθεὶς δ' ἀνέπαλτο, καὶ ὄρθιος ὑψόσε βαινῶν,

στηρίξας ἀτίνακτον ὀπισθιδίου ποδὸς ὀπλήν, 315  
 προσθιδίους προβλήττας ἐκούφιζε γούνατα πάλλων,  
 καὶ λόφον ἠώρησεν, ἐπ' ἀμφοτέρων δὲ οἱ ὤμων  
 ἀμφιλαφῆς δεδόνητο παρήγορος αὐχένι χαίτη·

24

trident, with one earthshaking flip from his enormous hand broke off an island at the edge of the continent which is the kerb of the brine, circled it round and round, and hurled the whole thing like a ball. And while the Giant waged his war, his hurtling arms drew near to the stars, and obscured the sun, as they attacked Olympos, and cast the precipitous crag.

Now after the frontier of the deep, after the well-laid foundation of the earth, this bastard Zeus armed his hand with fire-barbed thunderbolt: raising the gear of Zeus was hard work for the monster Typhoeus with two hundred furious hands, so great was the weight; but Cronion would lightly lift it with one hand. No clouds were about the Giant: against his dry arms, the thunder let out a dull-sounding note booming gently without a clap, and in the drought of the air scarcely did a thirsty dew trickle in snowflakes without a drop in them; the lightning was dim, and only a softish flame shone sparkling shamefacedly, like smoke shot with flame. The thunderbolts felt the hands of a novice, and all their manly blaze was unmanned. Often they slipped out of those many many hands, and went leaping of themselves; the brands went astray, missing the familiar hand of their heavenly master. As a man beats a horse that loathes the bit,—some stranger, a novice untaught, flogging a restive nag, as he tries again and again in vain, and the defiant beast knows by instinct the changeling hand of an unfamiliar driver, leaping madly, rearing straight into the air with hind-hooves planted immovable, lifting the forelegs and pawing out to the front, raising the neck till the mane is shaken abroad over both shoulders at once: so the

ὡς ὁ γε χερσὶν ἔκαμνεν ἀμοιβαίῃσιν αἰείρων  
μαρμαριγῆν φύξηλιν ἀλωομένοιο κεραυτοῦ. 320

Ὅφρα μὲν εἰν Ἄριμοις ἐπεφοίτεε Κάδμος ἀλήτης,  
τόφρα δὲ Δικταίης ὑπὲρ ἡόνος ἕγροπόρος βοῦς  
ἐκ λοφείης ἀδιάντων εἴης ἀπεθήκατο κούρην,  
καὶ Κρονιδῆν ὀρόωσα πόθῳ δεδονημένον Ἦρη  
ζηλωμαίης γελόειται χόλῳ ξυνώσατο φωνήν. 325

Ἢ Φοῖβε, τεῷ γενετῆρι παρίστασο, μὴ τις ἀροτρεὺς  
Ζῆνα λαβῶν ἐρύσειεν ἐς ἐννοσιγαίον ἐχέτην.  
αἴθε λαβῶν ἐρύσειεν, ὅπως Διὶ τοῦτο βοήσω·  
τέτλαθι διπλῶα κέντρα καὶ ἀγρονόμων καὶ Ἐρώτων.  
ὡς Νόμιος, κλυτότοξε, τεόν ποιμαίνε τοκῆα, 330

μὴ Κρονιδῆν λείψει βοῶν ἐλάτεια Σελήνη,  
μὴ λέχος Ἐνδυμίωνος ἰδεῖν σπειδουσα τομῆος  
Ζηρὸς ὑπυστίζεει ἀφειδεί νῶτον ἰμάσθη.

Ζεῦ πάτερ, πόρτις εἶσαι κερασφόρος ἡμβροτεν Ἴώ,  
ὅττι σε μὴ ποτε τοῖον ἰδεῖν πύσιν, ὄφρα λοχεύσῃ 335  
ἰσοφύῃ τινα ταῦρον ὁμοκραίρῳ παρακοίτῃ.

Ἐρμείαν πεφύλαξο βοοκλόπον ἠθάδι τέχνη,  
μὴ σε λαβῶν ἄτε ταῦρον εἶον κλέψει τοκῆα,  
καὶ καθήρην ὀπάσειε τεῷ πάλιν υἱεὶ Φοῖβῳ

ἄρπαγος ἀρπαμένου κειμήλιον. ἀλλὰ τί ρέξω;  
ὠφέλειν ἀγρύπνοισιν ὄλον δέμας ὄμμασι λάμπων 340

\* A mountain in Crete.

† Hera's speech is a mass of allusions. Apollo has the title *Nomios*, He of the Pastures (330), having been in all probability a god of herdsmen originally. For Selene's ox-team (331), cf. note on 97; she loved Endymion of Latmos and visited him while he slept; the myth forms the basis of Keats's poem of that title.

monster laboured with this hand or that to lift the fugitive flashing of the roving thunderbolt.

<sup>321</sup> Well, at the very time when Cadmos paid his visit to Arima in his wanderings, the seafaring bull set down the girl from his withers, quite dry, upon the shore by Dictæ<sup>3</sup>; but Hera saw Cronides shaken with passion, and mad with jealousy she called out with an angry laugh:

<sup>322</sup> " Phoibos, go and stand by your father, or some plowman may catch Zeus and put him to some earth-shaking plowtree. I wish one *would* catch him and put him to the plow! Then I could shout to my lord — 'Learn to bear two goads now, Cupid's and the farmer's! You must be verily Lord of Pastures, my fine Archer, and shepherd your parent, or cattle-driver Selene may put Cronides under the yoke, she may score Zeus's back with her merciless lash when she is off to heraldman Endymion's bed in a hurry! Zeus your Majesty! it is a pity lo' did not see you coming like that to court her, when she was a heifer with horns on her forehead! she might have bred you a little bull as horny as his father.' Look out for Hermes! The professional cattle lifter may think he is catching a bull and steal his own father! He may give his harp once again to your son Phoibos, as price for the ravisher ravished.<sup>4</sup> But what can I do? If only Argos were still alive, shining all over with sleepless

<sup>3</sup> Io, daughter of the Argive River Inachos, was loved by Zeus, who turned her into a heifer to hide her from Hera; the latter set Argos to watch her with his unsleeping eyes, which he did till Hermes killed him. Hermes, the day he was born, stole Apollo's cattle, and made his peace with the elder god by giving him the lyre which he had just invented.

<sup>4</sup> See the Homeric *Hymn to Hermes*.

Ἄργος ἔτι ζῶειν, ἵνα δύσβατον εἰς νομὸν ἔλκων  
 πλευρὰ Διὸς πλήξειε καλαύροπι βουκόλος Ἥρης."

Ἢ μὲν ἔφη· Κρονίδης δὲ λιπῶν ταυρώπιδα μορφήν  
 εἰκελος ἠθέω περιδέδρομεν ἄζυγα κούρην· 345  
 καὶ μελέων ἔφασκεν, ἀπὸ στέρνοιο δὲ νύμφης  
 μίτρην πρῶτον ἔλυσε περίτροχον, ὡς ἀέκων δὲ  
 οἰδαλέην ἔθλιψεν ἀκαμπείος ἄντυγα μαζοῦ,  
 καὶ κύσε χεῖλος ἄκρον, ἀπαπτύξας δὲ σιωπῇ  
 ἄγνόν ἀνυμφεῖτου πεφυλαγμένον ἄμμα κορείης 350  
 ὄμφακα Κυπριδίων ἐδρέψατο καρπὸν Ἐρωτων.

Καὶ διδύμη σφριγώουσα γοιῇ κυμαίνεται γαστήρ·  
 καὶ ζαθέης ὠδίνος ἔην ἐγκύμοινα νύμφην  
 κάλλιπεν Ἀστεριῶνι, βαθυπλούτῳ παρακοίτῃ,  
 Ζεὺς πόσις· ἀτέλλων δὲ παρὰ σφυρὸν Ἠιοχῆος 355  
 νυμφίος ἀστερόεις ἀμαρύνουτο Ταῦρος Ὀλύμπου,  
 εἰαρινῷ Φαίθοντι φιλόδροσα κῶτα φυλίσσων,  
 ὄκλαδὸν ἀτέλλων ἐπικάρσιος· ἠμιβαφῆς δὲ  
 δεξιὸν Ἠρίωνι πόδα προβλήτα τιταίνων  
 φαίνεται, ἑσπερίην δὲ θωότερος ἄντυγα βαίνων 360  
 σὺνδρομον ἀτέλλοιτα παρέρχεται Ἠιοχῆα.  
 ὡς ὁ μὲν ἐστήρακτο κατ' οὐρανόν.

οὐ δὲ Τυφωεὺς  
 μέλλεν ἔτι κρατεῖν Διὸς ἔντευ· τοξοφόρῳ γὰρ  
 Ζεὺς Κρονίδης σὺν Ἐρωτι πόλον δικωτὸν εἶσας  
 φοιταλέῳ μαστήρι δι' οὖρεος ἦντετο Κάδμῳ 365  
 πλαζομένῳ, ξιπὴν δὲ πολύτροπον ἤρτυε βουλήν  
 ραφάμενος Τυφῶνι δυσηλακάτου λῖνα Μοίρης.  
 καὶ Διὶ παρμεδέοντι συνέμπορος αἰγίβοτος Πάν  
 δῶκε βόας καὶ μῆλα καὶ εὐκεραίων στίχας αἰγῶν·  
 πλέξας δ' ἐκ καλίμων καλύβην ἑλικώδει δεσμῷ 370  
 πῆξεν ὑπὲρ δαπέδοιο, καὶ ἀγνώστῳ τινὶ μορφῇ

\* King of Crete.

eyes, that he might be Hera's drover, and drag Zeus to some inaccessible pasture, and prod his flanks with a crook ! ' ' ' "

<sup>344</sup> So much for Hera. But Cronides put off his bull-faced form, and in the shape of a young man ran round the innocent girl. He touched her limbs, loosed first the bodice about the maid's bosom, pressed as if by chance the swelling circle of the firm breast, kissed the tip of her lip, then silently undid the holy girdle of unwedded virginity, so well guarded, and plucked the fruit of love hardly ripe.

<sup>345</sup> Soon her womb swelled, quick with twin progeny ; and Zeus the husband passed over his bride with the divine offspring in her womb, to Asterion,<sup>a</sup> a consort of rich fortune. Then rising beside the Charioteer's ankle the bridegroom Bull of Olympus sparkled with stars, he who keeps his dew-loving back for the Sun in the springtime, crouching upon his hams across the path as he rises : half submerged in the sea, he shows himself holding out his right foot towards Orion, and at evening quickens his pace into the circle and passes the Charioteer who rises with him to run his course.<sup>b</sup>

<sup>346</sup> So he was established in the heavens.

But Typhoeus was no longer to hold the gear of Zeus. For now Zeus Cronides along with Archer Eros left the circling pole, and met roving Cadmos amid the mountains on his wandering search ; then he devised with him an ingenious plan, and entwined the deadly threads of Moira's spindle for Typhon. And Goat-herd Pan who went with him gave Zeus Almighty cattle and sheep and rows of horned goats. Then he built a hut with mats of wattled reeds and fixed it on

<sup>a</sup> Imitated closely from *Aratos* 174-178.

ποιμενίην ἐσθήτα καθαφάμενος χροῖ Κάδμου  
 εἶμασι μιμηλοῖσι νόθον χλαίνωσε νομήη·  
 καὶ δολίην σύριγγα φέρων εἰδήμονι Κάδμῳ  
 δῶκε Τυφαιόιο κυβερνήτειραν ἀλέθρου.

375

φειδαλέον δὲ βοτήρα καὶ ἡμιοχήη γενέθλης  
 Ζεὺς καλέσας πτερόεντα μίαν ξυνώσατο βουλήν·

“ Κάδμε πέπον, σύριζε, καὶ οὐρανὸς εὐδῖος ἔσται·  
 δηθύνεις, καὶ Ὀλυμπος ἱμάσσεται· ἡμετέροις γὰρ  
 τεύχεσιν οὐρανόις κεκορυθμένος ἐστὶ Τυφωεύς.

380

αἰγίς ἐμοὶ μοῖνῃ περιλείπεται· ἀλλὰ τί ῥάξει  
 αἰγίς ἐμῇ Τυφῶτος ἐριδμαῖουσα κεραυνῶ;

δεῖδια, μὴ γελάσειε γέρον Κρόνος, ἀντιβίου δὲ  
 ἄζομαι αὐχένα γαῦρον ἀγήτορος Ἰαπετοῖο·

δεῖδια μυθοτόκον πλῆον Ἑλλάδα, μὴ τις Ἀχαιῶν  
 ἕτιον Τυφῶνα καὶ ὑψιμέδοιτα καλέσση

385

ἢ ὑπατον, χραίνων ἐμὸν οὔνομα, γίνεο βούτης  
 εἰς μίαν ἡριγένειαν, ἀμερσινώφ δὲ λιγαίνων

ρίεο ποιμενίη σείο πηκτιδί ποιμένα κόσμου,  
 μὴ τεφελιγγερέταο Τυφωεύς ἤχον ἀκούσω,

390

μὴ βροντήν ἐτέροιο νόθου Διός, ἀλλὰ ἐπαύσω  
 μαρνάμενον στεροπήσι καὶ αἰχμαζόιτα κεραυνῶ.

εἰ δὲ Διὸς λάχες αἶμα καὶ Ἰναχίης γένος Ἴουῶ,  
 κερδαλέης σύριγγος ἀλεξικάκῳ σείο μολπῇ

θέλγε νόον Τυφῶτος, ἐγὼ δὲ σοὶ ἄξια μόχθων

395

\* Εἶμα.

\* The first two epithets are well-known titles of Zeus.

\* The other one presumably was Salmonesus, see Virgil,  
*Ien.* vi. 585 ff.



the ground: he put on Cadmos a shepherd's dress, so that no one could know him in disguise, when he had clad his sham herdsman in this make-believe costume; he gave clever Cadmos the deceiving panspipes, part of the plot to pilot Typhaon to his death.

<sup>377</sup> Now Zeus called the counterfeit herdsman and the winged controller of generation,<sup>4</sup> and disclosed this one common plan: "Look alive, Cadmos, pipe away and there shall be fine weather in heaven! Delay, and Olympus is scourged! for Typhoeus is armed with my heavenly weapons. Only the aegis-cape is left me; but what will my aegis do fighting with Typhon's thunderbolt? I fear old Cronos may laugh aloud, I am shy of the proud neck of my lordly adversary Iapetos! I fear Hellas even more, that mother of romances—what if one of that nation call Typhon Lord of Rain, or Highest, and Ruling in the Heights,<sup>5</sup> defiling my name! Become a herdsman for one day-dawn; make a tune on your mindbefooling shepherd's pipes, and save the Shepherd of the Universe, that I may not hear the noise of Cloud-gatherer Typhoeus, the thunders of a new impostor Zeus, that I may stop his battling with lightnings and volleying with thunderbolts! If the blood of Zeus is in you, and the breed of Inachian Io,<sup>6</sup> bewitch Typhon's wits by the sovereign remedy of your guileful pipes and

<sup>4</sup> Zeus - Io

Epaphos - Libye

Belos

Argiope - Agenor

Cadmos

## NONNOS

δώσω διπλόα δῶρα· σὲ γὰρ ῥυτῆρα τελέσσω  
 ἄρμονιης κόσμοιο καὶ Ἄρμονιης παρακοίτην.  
 καὶ σὺ, τελεσειγόοιο γάμου πρωτόσπορος ἀρχή,  
 τεῖνον, Ἐρως, σέο τόξα, καὶ οὐκέτι κόσμος ἀλήτης. 400  
 εἰ πέλεν ἐκ σέο πάντα, βίου φιλοτήσιε ποιμήν,  
 ἐν βέλος ἄλλο τάνυσσον, ἵνα ξύμπαντα σαώσης·  
 ὡς πυρόεις, Τυφῶνι κορύσσειο, πυρσοφόροι δὲ  
 ἐκ σέο νοστήσωσιν ἐμὴν ἐπὶ χεῖρα κεραυνοί.  
 παιδαμάτωρ, ἵνα βάλλε τεῖψ πυρί, θελγόμενον δὲ  
 σὸν βέλος ἀγρεύσειε, τὸν οὐ νίκησε Κρονίων· 405  
 Καδμείης δ' ἐχέτω φρενοθελγείος οἰστρον ἀοιδῆς,  
 ὅσπον ἐγὼ πόθον ἔσχον ἐς Εὐρώπης ὑμεναίους."

Ὡς εἰπὼν κερρόεντι πανίκελος ἔσσυτο ταύρω,  
 ἐνθεν ὄρος πέλε Ταῦρος ἐπώνυμον. ὄξυ δὲ τείνων  
 Κάδμος ὁμοφθόγγων δοτάκων ἀπατήλιον ἠχώ, 410  
 κλίνας γείτοιν κῶτον ὑπὸ δρυὶ φορβάδος ὕλης·  
 καὶ φορέων ἀγρᾶυλον ἀληθείος εἶμα νομήος,  
 πέμπε Τυφασοῆσι δαλοπλόκον ὕμνον ἀκουαῖς  
 οἰδαλέη φύσημα παρηίδι λεπτόν ἰάλλων.  
 εἶθε Γίγας φιλαίοιδος ἐχιδναίῳ ποδὸς ὀλκῷ 415  
 ἀνθορεν εἰσαιῶν δόλιον μέλος· ἐνδοθι δ' ἀντροῦ  
 ὕπλα Διὸς φλογόεντα λιπῶν παρὰ μητέρι Γαίῃ  
 τερψινόου σίριγγος ἐδίξετο γείτονα μολπήν  
 ἐσπόμενος μελέεσσιν· ἰδὼν δὲ μιν ἐγγύθι λόχμης  
 Κάδμος, ἄτε τρομέων, ὑπὸ ῥωγάδι κεύθετο πέτρῃ. 420  
 ἀλλὰ μιν ὑψικάρηνος ἀλυσκάζοντα νοήσας  
 κεύθεσιν ἀφθόγγοισι πέλωρ ἐκάλεσσε Τυφωεύς,  
 καὶ δόλον οὐ γίνωσκε λιγύθροον· ἀντιτύπῃ δὲ  
 ποιμῆνι δεξιτερὴν μίαν ὤρεγεν, ἄρκυν ὀλέθρου

their tune! I will give you ample recompense for your service, two gifts: I will make you saviour of the world's harmony, and the husband of the lady Harmonia. You also, Love, primeval founder of fecund marriage, bend your bow, and the universe is no longer adrift. If all things come from you, friendly shepherd of life, draw one shot more and save all things. As fiery god, arm yourself against Typhon, and by your help let the fiery thunderbolts return to my hand. All-vanquisher, strike one with your fire, and may your charmed shot catch one whom Cronion did not defeat; and may he have madness from the mind-bewitching tune of Cadmos, as much as I had passion for Europa's embrace!"

☉ With these words Zeus passed away in the shape of the horned Bull, from which the Tauros Mountain takes its name.

☉ But Cadmos tuned up the deceitful notes of his harmonious reeds, as he reclined under a neighbouring tree in the pasturing woodland; wearing the country garb of a real herdsman, he sent the deluding tune to Typhaon's ears, puffing his cheeks to blow the soft breath. The Giant loved music, and when he heard this delusive melody, he leapt up and dragged along his viperish feet; he left in a cave the flaming weapons of Zeus with Mother Earth to keep them, and followed the notes to seek the neighbouring tune of the pipes which delighted his soul. There he was seen by Cadmos near the bushes, who was sore afraid and hid in a cleft of the rock. But the monster Typhoeus with head high in air saw him trying to hide himself, and beckoned with voiceless signs, nor did he understand the trick in this beautiful music; then face to face with the shepherd, he held out one

## NONNOS

ἀγνώσσω· μεσάτω δὲ δαφοινήεντι προσώπων  
 ἀνδρομέω γελῶν κενεαυχέα ῥήξατο φωνήν· 425

“ Αἰπόλε, τί τρομέεις με;

τί φάεα χειρὶ καλύπτεις;

καλὸν ἔμοι βροτὸν ἄνδρα μετὰ Κρονίωνα διώκειν,  
 καλὸν ἔμοι σύριγγα σὺν ἀστεροπῆσιν αἰεῖρειν·

τί ξυνὸν καλάμοισι καὶ αἰθαλόεντι κεραυνῷ; 430

πηκτιδα σὴν ἔχει μῦθος, ἐπεὶ λάχεν ἄλλο Τυφωεύς  
 ὄργανον αὐτοβόητον Ὀλύμπιον· ἐζόμενος δὲ

χερσὶν ἀδουπήτοισιν ἐθήμονος ἄμμορος ἠχοῦς  
 πηκτιδὸς ὑμετέρης ἐπιδεύεται ἀνέφελος Ζεὺς·

οἶων δ' ὀλίγων δονάκων ἐχέτω κτύπον·

οὔτιδατοῦς γὰρ 435

οὐ πλεκτοῦς καλάμους καλάμοις στοιχηδὸν ἐλίσσω,  
 ἀλλὰ κυλιδομένας νεφέλας νεφέλησι συνάπτων

οὐρανοῖς πατάγοισιν ὁμόζυγα δοῦπον ἰάλλω.

στήσω δ', ἦν ἐθέλης, φιλήν ἔριν· ἀλλὰ σὺ μέλπων  
 πέμπε μέλος δονακῶδες, ἐγὼ βρονταῖον ἀράσσω· 440

πνεύματι μὲν σφριγώωσιν ἔχων προβλήτα παρειήν  
 φυσιᾶς στομάτεσσιν, ἱμασσόμενοι δὲ Βορῆος

ἄσθματι φυσητήρος ἔμοι βρομέουσι κεραυνοί.

βουκόλε, μισθὸν ἔχεις σέο πηκτιδὸς· οὐράνιον γὰρ  
 ἀντὶ Διὸς σκηπτούχος ὅτε θρόνον ἠνιοχεύσω, 445

ἑσπόμενον μετὰ γαίαν ἐς αἰθέρα καὶ σέ κομίσσω  
 αὐτῇ ὁμοῦ σύριγγι καί, ἦν ἐθέλης, ἅμα ποιίμη·

οἰδὲ τεῆς ἀγέλης νοσφίσσαι· ἰσοτύπου γὰρ  
 στηρίζω σέθεν αἰγας ὑπὲρ ράχιν Αἰγοκερῆος

ἢ σχεδὸν ἠνιοχῆος, ὃς Ὠλενίην ἐν Ὀλύμπῳ  
 πήχει μαρμαίροντι σελασφόρον Αἰγα τιταίνει· 450

right hand, not seeing the net of destruction, and with his middle face, blood-red and human in shape, he laughed aloud and burst into empty boasts :

427 " Why do you fear me, goatherd ? Why do you cover your eyes with your hand ? A fine feat I should think it to pursue a mortal man, after Cronion ! A fine feat to carry off panspipes along with the lightning ! What have reeds to do with flaming thunderbolts ? Keep your pipes alone, since Typhoeus possesses another kind of organ, the Olympian, which plays by itself ! There sits Zeus, without his clouds, hands unrumbling, none of his usual noise—he could do with your pipes. Let him have your handful of reeds to play. I don't join worthless reeds to other reeds in a row and wave them about, but I roll up clouds upon clouds into a lump, and discharge a bang all at once with rumblings all over the sky !

430 " Let's have a friendly match, if you like. Come on, you make music and sound your reedy tune, I will crash my thundery tune. You puff out your cheek all swollen with wind, and blow with your lips, but Boreas is my blower, and my thunderbolts boom when his breath flogs them. Drover, I will pay you for your pipes : for when I shall hold the sceptre instead of Zeus, and drive the heavenly throne, you shall come with me : leave the earth and I will bring you to heaven pipes and all, with your flock too if you like, you shall not be parted from your herd. I'll settle your goats over the backbone of Algoceros, one of the same breed ; or near the Charioteer, who pushes the shining Olenian She-goat \* in Olympos with his

\* Amaltheia, who gave milk to the infant Zeus and was placed among the stars. She came from Olenos in the Peloponnese.

στήσω δ' ὄμβροτόκοιο παρὰ πλατὺν αὐχένα Ταύρου  
 σοὺς βόας ἀστερόεντας ἐπαιτέλλοντας Ὀλύμπῳ,  
 ἢ δροσερὴν παρὰ νύσσαν, ὅπῃ ζωθαλπέι λαίμῳ  
 ἠνεμόεν μύκημα βόες πέμπουσι Σελήνης. 455  
 οὐδὲ τεῆς καλύβης ὀλίγης χρέος· ἀντὶ δὲ λόχμης  
 αἰθερίαις Ἐρίφοισι συναστράπτοι σέο ποιίμῃ.  
 καὶ φάτιης ἐτέρης τελέσω τύπον, ὄφρα καὶ αὐτὴ  
 ἰσοφυῆς λάμψειεν Ὀνῶν παρὰ γείτοσι Φάτιῃ.  
 ἔσσο καὶ ἀστερόεις μετὰ βουκόλον, ἤχι Βουώτης 460  
 φαίνεται, ἀστραίην δὲ καλαύροπα καὶ σὺ τιταίνων  
 ἔσσο Λυκαονίης ἐλατῆρ Ἀρακτῶος Ἀμάξης.  
 οὐρανίου Τυφῶνος ὀμέστιος, ἄλβιε ποιμῆν,  
 σήμερον ἐν χθονὶ μέλπε, καὶ αὔριον ἐντὸς Ὀλύμπου.  
 μολπῆς δ' ἄξια δῶρα παρ' ἀστεροφεγγεῖ κύκλῳ 465  
 στηρίξω σέθεν ὄφιν Ὀλύμπιον, ἠδυμελῆ δὲ  
 οὐρανίῃ Φόρμιγγι τετὴν σύριγγα συναίψω.  
 σοὶ γάμον, ἦν ἐθέλης, δωρήσομαι ἄγρον Ἀθήνης·  
 εἰ δέ σοι οὐ γλαυκῶπις ἐπειάδε, δέχνησου Λητῶ  
 ἢ Χάριν ἢ Κυθέρειαν ἢ Ἄρτεμιν ἢ γάμον Ἡβης· 470  
 μούνης ἡμετέρης μὴ δίξω δέμμιον Ἥρης.  
 εἰ δ' ἔλαχες πλήξιππον ἀδελφεὸν ἰδομονα δῖφρον,  
 ἔμπυρον Ἡελίου τετραζυγον ἄρμα δεχέσθω·  
 εἰ δὲ Διὸς ποθέεις, ὡς αἰπόλος, αἰγίδα πάλλειν,  
 δώσω σοι τόδε δῶρον. ἐγὼ δ' εἰς Ὀλυμπον ὀδεύσω 475  
 οὐκ ἀλέγων Κρονίωτος ἀτευχέος· οὐτιδανῆ γὰρ  
 ἔντεσι θῆλυς εἴουσα τί μοι ῥάξειεν Ἀθήνη;  
 ἀλλὰ Τυφαιονίην ἀναβάλλεο, βουκόλε, νίκην,  
 γνήσιον ὑμνείων με νέον σκηπτουῆχον Ὀλύμπου  
 σκῆπτρα Διὸς φορέοντα καὶ ἀστράπτοντα χιτῶνα." 480

• The allusions are to the constellations Capricorn, Auriga, Capella, Haedi, the two Asses and the faint little group of stars between them known as the Manger, the arctic con-

sparkling arm.\* I'll put your cattle beside the rainy Bull's broad shoulder and make them stars rising in Olympus, or near the dewy turning-point<sup>†</sup> where Selene's cattle send out a windy moo from their life-warming throats. You will not want your little hut. Instead of your bushes, let your flock go flashing with the ethereal Kids: I will make them another crib, to shine beside the Asses' Crib and as good as theirs. Be a star yourself instead of a drover, where the Ox-driver is seen; wield a starry goad yourself, and drive the Bear's Lycaonian wain. Happy shepherd, be heavenly Typhon's guest at table: tune up on earth to-day, to-morrow in heaven! You shall have ample recompense for your song: I will establish your face in the starlit circle of heaven, and join your tuneful pipes to the heavenly Harp. If you like, I will give you Athena for your holy bride: if you do not care for Grayeyes,<sup>‡</sup> take Leto, or Charis, or Cythercia, or Artemis, or Hebe to wife. Only don't ask me for my Hera's bed. If you have a horse-master brother who can manage a team, let him take Helios's fiery four-in-hand. If you want to wield the goatskin cape of Zeus, being a goatherd, I will make you a present of that too. I mean to march into Olympus caring nothing for Zeus unarmed; and what could Athena do to me with her armour?—a female! Strike up 'See the Conquering Typhon comes,' you herdsman! Sing the new lawful sovereign of Olympus in me, bearing the sceptre of Zeus and his robe of lightning!"

stellations already mentioned above, 165, and finally (467) to Lyra.

\* "The spring equinox," see vi. 237. The puzzling word *elous* is discussed by Stegemann, *Astrologia*, p. 30.

† The standing epithet of Athena.

Ἐλπε, καὶ Ἀδρήστεια τόσῃν ἐγράφατο φωνήν.  
 ἀλλ' ὅτε δὴ γίνωσκειν ἰκούσιον εἰς λίον ἀγρῆς  
 νήματι Μοιριδίῳ πεφορημένον υἷον ἀρούρης  
 τερψινόων δονάκιων βεβολημένον ἠδέει κέντρῳ,  
 κερδαλέην ἀγέλαστος ἀτήρυγε Κάδμος ἰωήν. 485

“ Βαῖον ἐμῆς σύριγγος ἐθάμβειε ἤχον ἀκούσας·  
 εἶπέ, τί κεν ῥέξειας, ὅταν σέο θῶκον αἰείσω  
 ἔπτατόνου κιθάρης ἐπινίκιον ὕμνον ἀράσσω;  
 καὶ γὰρ ἐπουρανόισι ἐγὼ πλήκτροισιν ἐρίζων  
 Φοῖβον ἐμῆ φόρμιγγι παρέδραμον, ἡμετέρας δὲ 490  
 χορδὰς εὐκελεύδους Κρονίδης ἀμάθηνε κεραυνῷ  
 υἱεὶ νικηθέντι φέρων χάριν· εἰ δὲ ποθ' εὖρω  
 νεῦρα πάλιν σφριγύωντα,

μέλος πλήκτροισι τιταίνων  
 θέλω δένδρα πάντα καὶ οὔρεα καὶ φρένα θηρῶν·  
 καὶ στέφος αὐτοέλικτον, ὁμόζυγον ἤλικι γαίῃ, 495  
 Ὠκεανὸν σπεύδοντα παλινοδίητον ἐρύξω  
 τὴν αὐτὴν περὶ νύσσαν ἀγειν κυκλοῦμενον ὕδωρ,  
 ἀπλανέων δὲ φάλαγγα καὶ ἀντιθέοντας ἀλήτας  
 στήσω, καὶ Φαέθοντα καὶ ἰστοβοῖηα Σελήνης.  
 ἀλλὰ θεοὺς καὶ Ζῆνα βαλὼν πυρόεντι βελέμνῳ 500  
 μοῦνον ἔα κλυτότοξον, ὅπως περὶ δεῖπνα τραπέζης  
 δαιτυμένον Ἰυφῶνος ἐγὼ καὶ Φοῖβος ἐρίζω,  
 τίς τίνα νικήσειε μέγαν Ἰυφῶνα λεγαίνων.  
 Πιερίδας μὴ κτεῖνε χορίτιδας, ὄφρα καὶ αὐταὶ  
 Φοῖβου κῶμον ἀγοῖτος ἢ ὑμετέροιο νομῆος 505  
 θῆλυ μέλος πλέξωσιν ὁμόθροον ἄρσει μολπῇ.”

“Ἐνεπε· καὶ χαροπῆσιν ἐπ' ὄφρῦσι  
 νεῦσε Ἰυφωεὺς,  
 καὶ πλοκάμους ἐδόοιησεν· ἐρειγόμενων δὲ κομάων

\* Nemesis.

\* See 512; this is just mentioned by the way.



<sup>391</sup> He spoke, and Adrasteia <sup>3</sup> took note of his words thus far. But when Cadmos understood that the son of Earth had been carried by Fate's thread into his hunting-net, a willing captive, struck by the delightful sting of those soul-delighting reeds, unsmiling he uttered this artful speech :

<sup>392</sup> "You liked the little tune of my pipes, when you heard it; tell me, what would you do when I strike out a hymn of victory on the harp of seven strings, to honour your throne? Indeed, I matched myself against Phoebos with his heavenly quill, and beat him with my own harp, but Cronides burnt to dust my fine ringing strings with a thunderbolt, to please his beaten son! But if ever I find again the swelling sinews,<sup>3</sup> I will strike up a tune with my quills to bewitch all the trees and the mountains and the temper of wild beasts. I will drag back Oceanos, that coronet self-wreathed about the earth and old as earth herself,<sup>4</sup> I will make him hasten and bring his stream rolling back upon himself round the same road. I will stay the army of fixed stars, and the racing planets, and Phaëthon,<sup>4</sup> and Selene's carriage-pole. But when you strike Zeus and the gods with your thunderbolt, do leave only the Archer, that while Typhon feasts at his table, I and Phoebos may have a match, and see which will beat which in celebrating mighty Typhon! And do not kill the dancing Pierides, that they may weave the women's lay harmonious with our manly song when Phoebos or your shepherd leads the merry dance."

<sup>393</sup> He finished; and Typhoeus bowed his flashing eyebrows and shook his locks—every hair belched

<sup>3</sup> Oceanos is conceived as a river running round the earth at its limit.

<sup>4</sup> Here, as often, the sun.

Ἴον ἐχιδνηέντα περιρραίνοντο κολῶναι.  
 καὶ ταχὺς εἰς Ἴον ἄντρον ἐπείγεται· κείθεν ἀείρας 310  
 νεῦρα Διὸς δολόεντι πόρην ξεινηία Κάδμω,  
 νεῦρα, τὰ περ χθονὶ πίπτει Τυφαιονίη ποτὲ χάριμη.  
 Καὶ δόσιν ἀμβροσίην ἀπατήλιος ἦνεσε ποιμήν·  
 καὶ τὰ μὲν ἀμφαφάσκει καὶ ἄρμετον οἶά τε χορδὴν  
 ἔσσομένην φόρμιγγι κατέκρυφε κοιλιάδι πέτρῃ. 315  
 Ζηνὶ Γίγαιτοφόνῳ πεφυλαγμένα· φειδομένῳ δὲ  
 λεπταλέον φύσημα μεμυκῶτι χεῖλεϊ πέμπων,  
 θλιβομένοις δονάκεσσιν ὑποκλέπτων τόνον ἤχους,  
 λαρότερον μέλος εἶπε· καὶ οὐατα παλλὰ τιταίνων  
 ἄρμονίης ἤκουε, καὶ οὐ γίνωσκε Τυφαιεύς. 320  
 θελγομένῳ δὲ Γίγαιτι ἰόθος παρεσύρισε ποιμήν  
 ἀθανάτων ἄτε φύζαν ἐῆ σύριγγι λιγαίνων,  
 καὶ Διὸς ἔσσομένην ἐμελίζετο γείτονα νίκην  
 ἔζομένῳ Τυφῶνι μόρον Τυφῶτος ἀείδων·  
 καὶ πλέον οἴστρον ἔγειρε, καὶ ὡς νέος ἦδέ κεντρω 325  
 ἄβρὸς ἐρωμανέων ἐπιθέλγεται ἤλικι κούρῃ,  
 καὶ πῆ μὲν χαριέντος ἐς ἀργυφα κύκλα προσώπου,  
 πῆ δὲ βαθυσμήριγγος ἀλήμονα βότριν ἐθειρῆς  
 δέρκεται, ἄλλοτε χεῖρα ροδόχρουν, ἄλλοτε μήτρῃ  
 σφιγγομένην ροδόεντος ἴτυν μαζοῖο δοκεύει 330  
 αὐχένα παπταίνων γυμνούμενον, ἀμφὶ δὲ μορφῇ  
 θέλγεται ἄλλοπρόσαλλον ἄγων ἀκόρητον ὀπωπῆν,  
 οὐ δὲ λιπεῖν ἐθέλει ποτὲ παρθένον· ὡς ὁ γε Κάδμω  
 θελγομένην μελέεσσιν ὄλην φρένα δῶκε Τυφαιεύς.

\* A memory of Hom. *Il.* i. 528 ff. καὶ κωστήριον ἐπ' ὄφρῳσι  
 νεῦσε Κρονίων, ἀμβρόσια δ' ἄρα χεῖται ἐστερρωσαντο ἀνακτος  
 κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλεεν Ὀλυμπον.

† The story is obscurely told, and probably Nonnos did  
 not understand it; it is obviously old. By some device  
 or by a well-aimed blow, Typhon had evidently cut the

viper-poison and drenched the hills.\* Quick he returned to his cave, took up and brought out the sinews of Zeus,<sup>9</sup> and gave them to crafty Cadmos as the guest's gift; they had fallen on the ground in the battle with Typhaon.

<sup>102</sup> The deceitful shepherd thanked him for the immortal gift; he handled the sinews carefully, as if they were to be strung on the harp, and hid them in a hole in the rock, kept safe for Zeus Giant-slayer. Then with pursed up lips he let out a soft and gentle breath, pressing the reeds and stealing the notes, and sounded a tune more dainty than ever. Typhoeus pricked up all his many ears and listened to the melody, and knew nothing. The Giant was bewitched, while the false shepherd whistled by his side, as if sounding the rout of the immortals with his pipes; but he was celebrating the soon-coming victory of Zeus, and singing the fate of Typhon to Typhon sitting by his side. So he excited him to frenzy even more; and as a lusty youth enamoured is bewitched by delicious thrills by the side of a maiden his agemate, and gazes now at the silvery round of her charming face, now at a straying curl of her thick hair, now again at a rosy hand, or notes the circle of her blushing breast pressed by the bodice, and watches the bare neck, as he delights to let his eye run over and over her body never satisfied, and never will leave his girl - so Typhoeus yielded his whole soul to Cadmos for the melody to charm.

sinews out of Zeus's arms, thus disabling him; Cadmos now gets them back by pretending that he wants them for harp-strings. So fantastic a tale may well be genuinely Oriental, as fits the locality, not Greek at all; there are in various parts of the world tales, mostly savage, of a similar loss and recovery of important parts of the body.

## ADDITIONAL NOTE TO BOOK I

165 ff. Nonnos is fond of displaying his very inaccurate astronomical learning. Here Cynosuris is Cynosura, in the constellation Ursa Minor; but as Typhon reaches for it with one hand while the other grasps the Great Bear and Nonnos describes it as being "by the ankle of the sky," which, if it means anything, signifies the lower, i.e. southern part, near the equator, he seems to confuse it with Canis Minor, which is some 70 deg. from the Pole. The Parrhasian Bear is Callisto, daughter of Lycæon, king of Arcadia, in which Mt. Parrhasion lies; she was turned by Zeus into the constellation Ursa Major. Boötes, the Ox-driver, otherwise Arctophylax, the Bearward, is immediately behind her. Phosphoros was the morning star, the planet now called Venus, which rising on the horizon before the sun is said to be under the "circling turning-post" of the sky, i.e. drives around the edges of it; the *moosa*, Latin *mota*, was the post around which the chariots turned in a race. The heavenly bodies are quite commonly spoken of as riding or driving. The Bull being one of the signs of the Zodiac, if Typhon was interfering with it the sun could not pass through, and so the season (late spring) could not be completed. By grasping at once Auriga and Capricorn, — the latter is "hailstorm" because it is the sign of the winter solstice, — the Giant reaches clean across the sky from east to west, 178-179. The Ram is the "mid-navel" of the heavens, not because it is anywhere near the Pole, but because it is the sign from which the astronomical year conventionally starts; its fiery neighbour is the Sun, which is theoretically in Aries in spring. The "heavenly serpent" (189) is the constellation Draco, near the Pole; Cephæus's daughter is here the constellation Andromeda. The serpent which is attacking the Bull, i.e. the constellation Taurus (194), since it is hanging from his horns, has its head somewhere near

## ADDITIONAL NOTE TO BOOK I

the Hyades, the little crescent-shaped group of stars near his nose. The "other snake" of 199 is not Draco, but the serpent which Ophiuchus holds. Ariadne's, or the Northern, crown is the wedding-wreath of Ariadne, daughter of Minos, made a constellation by Dionysos to celebrate her union with him. In 206 the crest of Atlas (the mountain) is dragged along with the evening star to the morning star (Nonnos did not know, or had forgotten, that the two are one and the same), because it represents the extreme west for most Greek geographers and, being the metamorphosed head of the Titan who supported the sky, could be brought in along with the stars themselves. For an explanation of 215, see note on 97.

## ΔΙΟΝΥΣΙΑΚΩΝ ΔΕΥΤΕΡΟΝ

Δεύτερον ἀστερόφοιτον ἔχει Τυφῶνος Ἐκνώ  
καὶ στεροπήν καὶ ἄεθλα Διὸς καὶ κῶμον Ὀλύμπου.

Ὡς ὁ μὲν αὐτόθι μίμνε

παρὰ σφυρὰ φορβάδος ὕλης

ἀκροπόρῳ σύριγγι μετάτροπα χεῖλεα σύρων,  
Κάδμος Ἀγηνοριδῆς νόθος αἰπόλος· ἀπροιδῆς δὲ  
Ζεὺς Κροनिδῆς ἀκίχητος ὑπὸ σπέος ἄφοφος ἔρπων  
χεῖρας εἰς ἐκόρυσσε τὸ δεύτερον ἠθάδι πυροῦ. 8  
καὶ νέφος ἔσκεπε Κάδμον ἀθηρήτω παρὰ πέτρῃ,  
μὴ δόλον ἠπεροπήτη μαθῶν καὶ φῶρα κεραυνοῦ  
λάθριον ὑστερόμητις ἀποκτείνειε Τυφωεὺς  
βουκόλον ἀλλοπρόσαλλον· ὁ δὲ πλέον ἠδέει κέντρῳ  
ἠθελεν εἰσαΐειν φρενοθελγία ῥυθμὸν αἰοιδῆς. 10  
ὡς δ' ὅτε τις Σειρήνος ἐπὶ κλοπῶν ὕμνον ἀκούων  
εἰς μόρον αὐτοκέλευστον αἰώριος εἴλκετο ναύτης,  
θελγόμενος μελέεσσι, καὶ οὐκέτι κῦμα χαράσσων  
γλαυκὸν ἀκυμάντοισιν ὕδωρ λεύκαιεν ἔρετμοῖς,  
ἀλλὰ λιγυφθόγγοιο πεσῶν ἐπὶ δίκτυα Μοίρης 15  
τέρπετο πηδαλίοιο λελασμένος, ἄστρον εἴσας  
Πλειάδος ἐπταπόροιο καὶ ἄντυγι κυκλίδος Ἄρκτου·  
ὡς ὁ γε κερδαλέης δεδονημένος ἀσθμασι μολπῆς  
πηκτίδος ἠδὺ βέλεμνον ἐδέξατο πομπὸν ὀλέθρου.

## BOOK II

The second has Typhon's battle ranging through the stars, and lightning, and the struggles of Zeus, and the triumph of Olympus.

AND so Cadmos Agenorides remained there by the ankle of the pasturing woodland, drawing his lips to and fro along the tops of the pipes, as a pretended goatherd; but Zeus Cronides, unespied, uncaught, crept noiseless into the cave, and armed himself with his familiar fires a second time. And a cloud covered Cadmos beside his unseen rock, lest Typhoeus might learn this crafty plan, and the secret thief of the thunderbolts, and wise too late might kill the turncoat herdman. But all the Giant wanted was, to hear more and more of the mind-bewitching melody with its delicious thrill. When a sailor hears the Siren's perfidious song, and bewitched by the melody, he is dragged to a self-chosen fate too soon; no longer he cleaves the waves, no longer he whitens the blue water with his oars unwetted now, but falling into the net of melodious Fate, he forgets to steer, quite happy, caring not for the seven starry Pleiades and the Bear's circling course: so the monster, shaken by the breath of that deceitful tune, welcomed with delight the wound of the pipes which was his escort to death.

Ἄλλὰ καλυπτομένου νεφέων σκιοειδέι μήτρη 20  
 ἔμπροσς εὐκελάδοιο δότιξ σίγησε νομήος,  
 ἄρμονίην δ' ἀνέκοφεν. ἀεραϊπότης δὲ Τυφωεύς  
 οἰστρον ἔλων πολέμοιο

κατέδραμεν εἰς μυχὸν ἀντρον,  
 βροιτὴν δ' ἠνεμόφοιτον ἐδίξετο φοιτάδι λύσση 25  
 καὶ στεροπὴν ἀκίχητον, ἐρευνητῆρι δὲ ταροῶ  
 ζαφλεγὲς ἀρπαμέοιο σέλας μᾶστευε κεραينوῦ,  
 καὶ κενεὸν σπέος εὐρε. δολοφραδέας δὲ μενοινὰς  
 ὄψε μαθῶν Κρονίδαο καὶ αἰόλα δῆνεα Κάδμου  
 αἰχμάζων σκοπέλοισιν ἐπισκίρτησεν Ὀλύμπῳ.  
 καὶ ποδὸς ἀγκύλον ἰχθὺς ἄγων ὀφειώδει ταροῶ 30  
 ἰὸν ἀκοιτιστῆρος ἀπέπτυνε ἀνθερεῶτος·  
 ὑψιλόφου δὲ Γίγαιτος ἐχιδναιήσιν ἐθείραις  
 πίδακας ὀμβρήσαιτος ἐκυμαίνοντο χαριάδραι·  
 καὶ οἱ ἐπαίσσοιτε βαθυνομείην χθονὸς ἔδρη  
 ἀκλινέος δαπέδοιο Κίλιξ ἐλελίξετο πυθμὴν 35  
 ποσσὶ δρακοντείοισι, πολυσφαιράγῳ δὲ κυδοιμῶ  
 Ταυρείου λοφόεντος ἀρασσομένου κενεῶτος  
 γείτονες ὠρχήσαντο φόβῳ Παμφυλίδες ὄχθαι,  
 καὶ χθόνιαι σήραγγες ἐβόμβεον, ἔτρεμον ἄκραι  
 ἠμόνες, σείοντο μυχοί, καὶ ὀλίσθανον ἄκται 40  
 λυομένης ψαμάθοιο ποδῶν ἐνοσιχθοῖ παλμῶ.  
 οὐ νομός, οὐ τότε θῆρες ἀπήμονες· ὠμοβόροι γὰρ  
 ἄρκτοι ἐδαιτρεύοντο Τυφλονοιόιο προσώπου  
 ἀρκτώαις γενύεσσι, λεοντείων δὲ καρῆνων  
 γλαυκὰ δασυστέρνων ἐλαφύσσετο γυῖα λεόντων 45  
 χάσμασιν ἰσοτύποισιν, ἐχιδνιήντι δὲ λαιμῶ  
 ψυχρὰ πεδοτρεφέων ἐδαίξετο νῶτα δρακόντων,  
 ἠερίους δ' ὄρνιθας ἐδαίνυτο γείτονοι λαιμῶ  
 ἵπταμένους ἀβάτοιο δι' αἰθέρος, ἀγχιφανῆ δὲ  
 αἰετὸν ἦσθιε μᾶλλον, ἐπεὶ Διὸς ὄρνις ἀκούει 50



20 But now the shepherd's reed breathing melody fell silent, and a mantling shadow of cloud hid the piper as he cut off his tune. Typhoeus rushed head-in-air with the fury of battle into the cave's recesses, and searched with hurried madness for the wind-coursing thunderbolt and the lightning unapproachable; with inquiring foot he chased the fire-shotten gleam of the stolen thunderbolt, and found an empty cave! Too late he learnt the craft-devising schemes of Cronides and the subtle machinations of Cadmos: flinging the rocks about he leapt upon Olympus. While he dragged his crooked track with snaky foot, he spat out showers of poison from his throat; the mountain torrents were swollen, as the monster showered fountains from the viperish bristles of his high head; as he marched, the solid earth did sink, and the steady ground of Cilicia shook to its foundations under those dragon-feet; the flanks of craggy Taurus crashed with a rumbling din, until the neighbouring Pamphylian hills danced with fear; the underground caverns boomed, the rocky headlands trembled, the hidden places shook, the shore split away as a thrust of his earthshaking foot loosened the sands.

21 Neither pasture nor wild beasts were spared. Rawravering bears made a meal for the jaws of Typhaon's bear-heads; tawny bodies of chest bristling lions were swallowed by the gaping jaws of his own lion-heads; his snaky throats devoured the cold shapes of earthfed serpents; birds of the air, flying through untrodden space, there met neighbours to gulp them down their throats—he found the eagle in his home, and that was the food he relished most, because it is called the Bird of Zeus. He ate up the plowing

ἦσθιε βούν ἀροτῆρα, καὶ οὐκ ᾤκτειρε δοκεύων  
 αἰμοβαφῆ ζυγίῳ κεχαρισμένον αὐχένα δεσμῶ.  
 καὶ ποταμούς ἐκόμισσε πῦν ἐπιδόρπιον ἕδωρ,  
 Νηιάδων δὲ φάλαγγας ἀπειστιφάριζεν ἐναύλων·  
 καὶ βυθίῃ στείχουσα βατόν ῥοόν ἄλματι πεζῶ 55  
 ἀβρέκτοις μελέεσσιν ἀσάμβυλος ἴστατο Νύμφη  
 Νηιάς ὑγροκέλευθος, ἀμυλλητῆρα δὲ ταροῶ  
 κούρης παλλομένης παρὰ διφάδα πέζαν ἐναύλων  
 σφίγγετο πηλώοντι πεπηγότα γούνατα δεσμῶ.  
 μαινομένου δὲ Γίγαιτος ἰδὼν πολύμορφον ὄπωπῆν 60  
 ταρβαλῆος σύρρα γέρων ἀπεισεῖσατο ποιμῆν  
 νόσφι φυγῶν· ὀρόων δὲ πολισπερὲς ἔθνος ἀγροστῶν  
 αἰπόλος ἀστήρικτον ἐπέτρεπεν αὐλὸν ἀέλλαις·  
 οὐ σπόρον ἀμφεκάλιψε πέδῳ ταλαεργὸς ἀροτρεὺς  
 ῥαίων ἀρτιχάρακτον ὀπισθοβάλεω χθόνα καρπῶ, 65  
 οὐδὲ Τυφαιοῖης παλάμης κωμήτορι παλμῶ  
 αὐλακα τεμτομένην ἐνοσίχθονι τάμνε σιδήρῳ,  
 ἀλλὰ βόας μεθέηκε, Γίγαντεῖω δὲ βελέμνῳ  
 σχιζομένης κενεῶνες ἐγυμνιώθησαν ἀρούρης.  
 καὶ διερὴν φλέβα λῦσεν, ἀνοιγομένου δὲ βερέθρου 70  
 χεύμασι πηγαιόισιν ἀνέβλεν νερτερος αὐλῶν,  
 ἀσκεπέος δαπέδοιο χέων ὑποκόλπιον ἕδωρ·  
 καὶ σκόπελοι ρίπτοντο· χαραδραίοις δὲ βερέθροις  
 ἠερόθεν πίπτοντες ἐνεκρύπτοντο θαλάσση,  
 ἕδατα χερσώσαντες· ἀπὸ χθονίων δὲ βελέμνων 75  
 αὐτοπαγῆ ρίζοῦτο νεηγενέων σφυρὰ νήσων.  
 δένδρεα δ' αὐτόπρεμνα μετωχλίσθησαν ἀρούρης,  
 καὶ δαπέδῳ πέσει καρπὸς αἰώριος, ἀρτιθαλῆς δὲ  
 κῆπος αἰστώθη, ῥοδόεις δ' ἀμαθύνετο λιμῶν·

ox,\* and had no pity when he saw the galled neck bloody from the yoke-straps.

‡ He made the rivers dust, as he drank the water after his meal, beating off the troops of Naiads from the river-beds: the Naiad of the deeps made her way tripping afoot as if the river were a roadway, until she stood, unshod, with dry limbs, she a nymph, the creature of watery ways, and as the girl struggled, thrusting one foot after another along the thirsty bed of the stream, she found her knees held fast to the bottom in a muddy prison.

§ The old shepherd, terrified to descry the manifold visage of this maddened monster, dropt his pipes and ran away; the goatherd, seeing the wide-scattered host of his arms, threw his reed flying to the winds; the hard-working plowman sprinkled not the new-scored ground with corn thrown behind him, nor covered it with earth, nor cut with earth shaking iron the land furrowed already by Typhon's guiding hand, but let his oxen go loose. The earth's hollows were bared, as the monster's missile cleft it. He freed the liquid vein, and as the chasm opened, the lower channel bubbled up with flooding springs, pouring out the water from under the uncovered bosom of the ground, and rocks were thrown up, and falling from the air in torrential showers were hidden in the sea, making the waters dry land, and the hurtling masses of earth rooted themselves firmly as the footings of new-made islands. Trees were levered up from the earth by the roots, and the fruit fell on the ground untimely; the fresh flowering garden was laid waste, the rosy meadows withered.

\* An act of impiety: the plow-ox was exempted from sacrifice by Attic law, *Ælian*, *V. II.* v. 14.

καὶ Ζέφυρος δεδοίητο κυλινδομένων κυπαρίσσων 80  
 αὐχμηροῖς πετάλοισι· φιλοθρήνοισι δὲ μολπαῖς  
 αἶλινα Φοῖβος αἶειδε δαιζομένων ἰακίθων,  
 πλέξας πέπθιμον ὕμνον, Ἀμυκλαίων δὲ κορύμβων  
 κοπτομένη πολὺ μᾶλλον ἐπίστενε γείτοσι δάφνη·  
 κεκλιμένην δ' ὤρθωσεν ἐὴν πίτυν ἀχτύμενος Πάρ· 85  
 καί, Μορίης μνησθεῖσα, φερέπταλιν Ἀτθίδα νύμφην  
 τεμνομένη Γλαυκῶπις ἐπιστοναχίζεν ἐλαίη·  
 καὶ Παφίη δάκρυσε κοινομένης ἀνεμῶντης,  
 πυκνὰ δὲ μυρομένη καλύκων εἰσώδεα χαίτην  
 βόστρυχον ἄβρον ἔτιλλε κοινομένου ῥοδαῖντος· 90  
 καὶ στάχυν ἡμιτέλειστον ὀλωλότα μύρετο Δηῷ,  
 μηκέτι κῶμον ἄγουσα θαλίσιον· Ἀδρυάδες δὲ  
 ἤλικες ὠδίροιντο λιπόσκια δένδρεα Νύμφαι.

Καὶ τις ἐυπτόρθοιο διχαζομένιο κορύμβου  
 σύγχροτος ἀκρήδμενος Ἀμαδρυάς ἀνθορε δάφνης, 95  
 ἐκ πίτυος δὲ φιγοῦσα βατῶ ποδὶ παρθένος ἄλλη  
 ἀγχιφαίτης ἀγόρευε μετῆλιδι γείτοσι Νύμφη·

“ Δαφναιῆ φυγόδεμος Ἀμαδρυάς,

εἰς δρόμος ἔστω

ἀμφοτέραις, μὴ Φοῖβον ἴδης, μὴ Πάνα τοῖσιν.  
 ἰλοτόμοι, τάδε δένδρα παρέλθετε, μὴ φυτὰ Δάφνης 100  
 τέμνετε δευλαίης τετιμημένα· φειδεο, τέκτων,  
 ὀλκάδα μὴ τελέσης πιτυώδεα δούρατα τέμνων,  
 μὴ ῥοθίων ψαύσειε θαλασσαιῆς Ἀφροδίτης.  
 ναί, δρυτόμος, πυμάτην πόρε μοι χάριν,

ἀντὶ κορύμβων

κόπτέ με σοῖς πελέκεσσι, καὶ ἡμετέρου διὰ μαζοῦ 105

\* Hyacinthos, the beloved of Apollo, was buried in Amyclai. The plant is really a flag or iris.

† See note on 108.

‡ This refers to the contest between Athena and Poseidon for the city. Each was to offer a gift; Poseidon gave the

the West Wind was beaten by the dry leaves of whirling cypresses. Phoibos sang a dirge in lamentable tones for his devastated iris, twining a sorrowful song, and lamented far more bitterly than for his clusters of Amycæan flowers, when the laurel by his side was struck. Pan in anguish uplifted his fallen pine<sup>3</sup>; Grayeyes, remembering Moria,<sup>4</sup> groaned over her broken olive-tree, the Attic nymph who brought her a city.<sup>5</sup> The Paphian also wept when her anemone<sup>6</sup> was laid in the dust, and mourned long over the fragrant tresses of flowercups from her rosebed laid in the dust, while she tore her soft hair. Deo mourned over the half-grown corn destroyed and no longer celebrated the harvest home. The Hadryad nymphs lamented the lost shade of their year-mate trees.

<sup>30</sup> One Hamadryad<sup>7</sup> leapt unveiled from the cloven shaft of a bushy laurel, which had grown with her growth, and another maiden stepping out of her pine-tree appeared beside her neighbour the veiled nymph, and said:

<sup>30</sup> "Laurel Hamadryad, so shy of the marriage bed, let us both take one road, lest you see Phoibos, lest I espy Pan! Woodmen, pass by these trees! Do not fell the afflicted bush of unhappy Daphne! Shipwright, spare me! cut no timbers from my pine-tree, to make some lugger that may feel the billows of Aphrodite, Lady of the Sea! Yes, woodcutter, grant me this last grace: strike me with your axe instead

horse, Athena the olive. A moria is a sacred olive tree, Zeus Morios was the guardian of them.

<sup>3</sup> Unknown; not the one of xv. 461.

<sup>4</sup> Adonis was turned into one.

<sup>7</sup> The word favoured by Nonnos, Hadryas, means the same as Hamadryas (à copulative), the nymph who grows up along with the tree (αἰγυῖατος, 461).

πήξον ἀνυμφεύτοιο σαόφρονα χαλκὸν Ἀθήνης,  
ὄφρα θάνω πρὸ γάμοιο καὶ Ἰδιὸν παρθένος ἔλθω,  
εἰσέτι νῆϊς Ἐρωτος, ἃ περ Πίτυς, οἶά τε Δάφνη."

"Ὡς φαρμένη πετάλοισι γόθην ποιήσατο μήτηρ,  
καὶ χλοερῷ ζωστήρι κατέσκεπεν ἀντιγα μαζοῦ 110  
αἰδομένη, καὶ μηρὸν ἐπισφηνκίωσατο μηρῷ·  
ἢ δέ μιν εἰσορώσα κατηφεία ῥήξατο φωνή·

" Παρθενίης ἔμφυλον ἔχω φόβον, ὅτι καὶ αὐτὴ  
ἐκ Δάφνης γεγαυῖα διώκομαι, οἶά τε Δάφνη.  
πῆ δέ φεύγω; σκοπέλους ὑποδύσομαι;

ἀλλὰ καλῶτας 115  
ῥιπτομένας ἐς Ὀλυμπον ἔτεφρώσαντο κεραυνοί,  
καὶ τρομέω σέο Πᾶνα δυοήμερον, ὅς με χαλέφει,  
ὡς Πίτυν, ὡς Σύριγγα· διωκομένη δέ καὶ αὐτὴ  
ἄλλη δευτερόφρωνος ὀριδρομος ἔσσομαι Ἥχιω.

οὐκέτι ταῦτα κόρυμβα μετέρχομαι, ἡμφανῆ<sup>1</sup> δέ 120  
οὔρεα ναιετάω μετὰ δένδρεον, ἦχι καὶ αὐτὴ  
Ἄρτεμις ἀγρώσσει φιλοπάρθενος· ἀλλὰ Κρονίων  
Καλλιστοῦς λάχε λέκτρον

ἐς Ἄρτεμιν εἶδος ἀμείψας.  
ἴξομαι εἰς ἀλὸς οἶδμα·

τί μοι γάμος; ἀλλ' ἐνὶ πόντῳ

<sup>1</sup> So MSS.: *Ludwich ἐμφανῆ*

\* "Our" Athena, because, like the nymphs, she is virgin; the bronze is hers either because she is a warlike goddess or from her Spartan title *Chalkioikos*, She of the Bronze House. Since edge tools and weapons were really of bronze in Homer's day, the word remains in poetical use in that sense even some 1400 years later; the best part of a millennium before Nonnos, Pindar, *Pyth.* xi. 20, had spoken of "grey bronze," really meaning a steel or iron weapon, as the epithet shows.

<sup>1</sup> Pitys, beloved by Pan, fled from him and was changed

of my clusters, and drive our<sup>8</sup> unmarried Athena's chaste bronze through my breast, that I may die before I wed, and go to Hades a virgin, still a stranger to Eros, like Pitys and like Daphne!<sup>9</sup>"

<sup>100</sup> With these words, she contrived a makeshift kirtle with the leaves, and modestly covered the circle of her breast with this green girdle, pressing thigh upon thigh. The other seeing her so down-cast, answered thus:

<sup>101</sup> "I feel the fear inborn in a maiden, because I was born of a laurel, and I am pursued like Daphne. But where shall I flee? Shall I hide under a rock? No, thunderbolts have burnt to ashes the mountains hurled at Olympus; and I tremble at your lustful Pan, who will persecute me like Pitys,<sup>10</sup> like Syrinx — I shall be chased myself until I become another Echo,<sup>11</sup> to scour the hills and second another's speech. I will haunt these clusters no longer; I will leave my tree and live in the mountains which are still half to be seen,<sup>12</sup> where Artemis also hunts, and she loves a maiden. — Yet Cronion won the bed of Callisto by taking the form of Artemis!<sup>13</sup> I will plunge into the briny deep — what is marriage to me? Yet in the into a pine-tree: Propertius l. 18. 80. Daphne suffered a like fate in fleeing from Apollo: Ovid, *Met.* l. 452.

<sup>10</sup> For Pitys, see preceding note. Syrinx (Panpipe) was also pursued by Pan in an amorous mood, and turned into a bed of reeds, from which he made his pipe.

<sup>11</sup> Echo was once a nymph, who for keeping Hera talking and so delaying her from spying on Zeus's amours was deprived by her of the power to do more than repeat the words of another.

<sup>12</sup> Reading *ἐσπερίῳ* with all MSS.: Ludwich conjectures *ἐσπερίῳ*. But the meaning is that the flood had not quite covered them.

<sup>13</sup> This is Ovid's story, *Met.* ii. 401 ff., but there are other versions.

Ἄσπερίην ἐδίωκε γυναιμαντίων Ἐρσοίχθων. 125  
 αἶθε λάχον περὰ κοῖφι· δι' ἑπιπόρου δὲ κελεύθου  
 ἠερίοις ἀνέμοισι συνέμπορον οἶμον ὀδεύσω·  
 ἀλλὰ τάχα περίγων κενὸς δρόμος, ὅττι Τυφωεὺς  
 ἠλιβάτοις παλάμησιν ἐπιφαίνει νεφελίων.  
 εἰ δὲ γάμοις ἀδίκους με βιήσεται, εἶδος ἀμείψω, 120  
 μίξομαι ὀρνίθεσσι, καὶ ἵπταμένη φιλομήλη  
 καὶ ῥόδον ἀγγέλλουσα καὶ ἀνθεμόεσσαν ἔερση  
 ἔσσομαι εἰαρινοῖο φίλη Ζεφύροιο χελιδίων,  
 φθεγγομένη λάλος ὄρνις ὑπωροφίης μέλος ἤχους,  
 ὀρχηθμῶ πτερόεντι περισκαίρουσα καλαῖν. 130  
 Πρόκη, πικρὰ παθοῦσα, σὺ μὲν σέο πενθάδι μολεῖ  
 νεία δακρύσειας, ἐγὼ δ' ἐμὰ λέκτρα γοήσω.  
 Ζεῦ ἄνα, μὴ τελείης με χελιδόνα, μὴ με διαΐξῃ  
 καὶ Τηρεὺς πτεροεὶς κεχολωμένος, οἷα Τυφωεὺς.  
 ἄηρ, οὔρεα, πόιντος ἀνέμβρατος· ἐνδοθὶ γαίης 140  
 κρύπτομαι· ἀλλὰ Γίγυτος ἐχιδιναίων ἀπὸ ταρσῶν  
 ἰοβόλοι δύνουσι ὑπὸ χθόνα φαλιίδες ἰδραί.  
 εἶην ὑγρὸν ἰδωρ ἐπίδημον, οἷα Κομαιθῶ

\* Asterie is the nymph of Delos, and leaped into the sea to avoid the attentions of Zeus. That she was then pursued by Poseidon seems to be an invention of Nonnos; at all events, no other surviving author has heard of it.

† Reading φιλομήλη with the MSS. Philomela, here as elsewhere in Greek, is the swallow. She and Progne were sisters, Athenian princesses; Tereus, king of Thrace, married Progne, by whom he had a son Itys, or Itylus; Tereus afterwards, on some pretext, fetched Philomela from Athens, violated her and cut out her tongue. Managing to communicate with her sister by means of a piece of embroidery which she sent her, on which she had portrayed her story, she was helped to escape from the prison where Tereus had put her; by way of revenge, Progne served to Tereus at a banquet the flesh of their child, and when he pursued the



sea, Earthshaker chased Asterié\* in the madness of his passion. O that I had wings to fly! I will traverse the heights, and take the road which the winds of the air do travel! But perhaps racing wings are also useless: Typhoeus reaches the clouds with highclambering hands!

<sup>120</sup> " But if he will force me by violence, I will change my shape. I will mingle with the birds; flitting as Philomela,<sup>5</sup> I will be the swallow dear to Zephyros in spring-time, harbinger of roses and flowery dew, prattling bird that sings a sweet song under the tiles, dashing about her nest with dancing wings. And, you, Procne, after your bitter sufferings,—you may weep for your son with mourning notes, and I will groan for my bridal.—Lord Zeus! make me no swallow, or angry Tereus on the wing may chase me, like Typhoeus: Air, mountain, sea, I may tread none of them: I will hide me deep in the earth. No! the water-snakes of the monster's viperish feet crawl into the caverns underground, spitting poison! May I be a fountain of water in the country, like Comaitho,<sup>6</sup> mingling her newly

women, all three were turned into birds, Procne becoming a nightingale, Philomela a swallow, Tereus a hoopoe, and, in some late and uncertain accounts, Itys also a bird of some sort. This is why the nightingale's song is mournful (she is lamenting for Itys) and the swallow chatters and does not sing (she has no tongue). A familiar variant of the story makes Philomela the nightingale, and Procne the swallow. The swallow is as regularly and proverbially the messenger of spring in Greek as in English (*μία γαβιάς ού ανοίει άνοιξη*, one swallow does not make a spring).

\* Daughter of King Hierax. She was in love with Amphitryon, and gave him the golden hair from his father's head wherein his life lay. Amphitryon put her to death, and she was turned into a fountain. The story of Niobe and Scylla was similar.

πατρώω κερίασασα νεόρρυτα χεύματα Κυδωνῶ  
 οὐκ ἐθέλω παρὰ μῦθον, ὅτι προχοῆσι συνάψω 143  
 παρθενικῆς δυσέρωτος ἐμὸν φιλοπαρθενον ἰδαρ.  
 πῆ δὲ φύγω; Τυφῶνι μιγήσομαι; ἀλλὰ λοχεύσω  
 ἀλλοφυῆ πολύμορφον ὁμοῖον νία τοκῆ.  
 εἶην δεινῶρειον ἄλλο, καὶ ἐκ ὄρυός εἰς ὄρυας ἔλθω  
 οὔνομα παιδὸς ἔχουσα σοφῶφρονος· ἀντί δὲ Δάφνης 150  
 μὴ Μύρρης ἀθέμιστον ἐπώνυμον ἔρως ἀκούσω.  
 ναί, λίτομαι, παρὰ χεύμα γυήμονος Ἡριδαγοῖο  
 εἶην Ἡλιάδων καὶ ἐγὼ μία πυκτὰ δὲ πέμψω  
 ἐκ βλεφάρων ἤλεκτρα, φιλοθρήνους δὲ κορήμβους  
 γείτονος αἰγείροιο περίπλοκα φύλλα πετάσσω 155  
 δάκρυσιν ἀφνειοῖσιν ἐμὴν στενάχουσα κορείην·  
 οὐ γάρ ἐγὼ Φαίθοντα κυύρομαι· Ἰαθι, δάφνη,  
 αἰδέομαι φυτὸν ἄλλο μετὰ προτέρης φυτὸν ἕλης.  
 ἔσσομαι, ὡς Νιόβη, καὶ ἐγὼ λίθος, ὄφρα καὶ αὐτὴν  
 λαϊνὴν στενάχουσαν ἐποικτεῖρωσιν ὀδίται· 160  
 ἀλλὰ κακογλώσσοιο τί μοι τύπος; Ἰαθι, Λητώ·  
 ἔρρέτω αἰνοτόκοιο θεημάχον οἶνομα Νύμφης."

Ἡ μὲν ἔφη· Φαίθων δὲ πόλον δινωτὸν ἔσσας  
 εἰς δύοιν ἔτραπε δίφρον· ἀναθρώσκουσα δὲ γαίης  
 ὑψιτειῆς ἄτε κῶνος ἐς ἡέρα σιγαλήν Νύξ 165  
 οὐρανὸν ἀστερόεντι διεχλαίνωσε χιτῶνι,  
 αἰθέρα δαιδαύλουσα· καὶ ἀνεφέλω παρὰ Νείδω  
 ἀθάνατοι πλάζοντο, παρ' ὄφρυνόεντι δὲ Ταύρω  
 Ζεὺς Κρονίδης ἀνέμιμιν ἐγερομύθου φαῖος Ἴου̅ς.

\* Daughter of Cinyras and mother of Adonis. She had an incestuous love for her own father and managed by a trick to satisfy it. When he found it out, she was saved from him by becoming the tree which bears her name (this is why it weeps), and Adonis was born from the tree.

† Sisters of Phaëthon, who mourned their brother beside that stream until they grew into poplars.

flowing water with her father Cydnus—no, not to suit the story, because I shall then have to join my virgin water with the out-gushings of a lovesick maid. But where shall I flee? Shall I mingle with Typhon? Then shall I bear a son like the father—an alien, multiform! Let me be another tree, and pass from tree to tree keeping the name of a virtuous maid; may I never, instead of laurel, be called that unhallowed plant which gave its name to Myrrha.\* Yes, I beseech thee! let me be one of the Heliades† beside the stream of mourning Eridanus: often will I drop amber from my eyelids; I will spread my leaves to entwine with the dirge-loving clusters of my neighbouring poplar, bewailing my maidenhood with abundant tears—for Phaëthon will not be my lament. Forgive me, my laurel; I shrink from being another tree after the tree of my former wood. I also will be a stone, like Niobe,‡ that wayfarers may pity me too, a groaning stone.—But why be the shape of one with that ill-omened tongue? Be gracious, Leto! Perish the god-defiant name of a nymph unhappy to be a mother!

<sup>149</sup> While she spoke, Phaëthon had left the rounded sky, and turned his car towards setting: silent Night leapt up from earth into the air like a high-stretching cone, and wrapped heaven about in a starry robe spangling the welkin. The immortals moved about the cloudless Nile, but Zeus Cronides on the brows of Tauros awaited the light of toil-awakening Dawn.

\* Because Niobe, wife of Tantalus and mother of six sons and six daughters, boasted herself superior to Leto with only two children, Apollo and Artemis, these killed all her family, and she mourned until she turned into a stone from grief.

Νύξ μὲν ἔην·

φρουραὶ δὲ περὶ στίχες ἦσαν Ὀλύμπου 170  
 ἑπτὰ περὶ ζώησι, καὶ οἳ περ ἰφθίμῃ πύργων  
 ἔνυχον ἦν ἀλάλαγμα, βοῆ δ' ἑτερόθροος ἀστρων  
 ἀμφιλαφῆς πεφόρητο, καὶ ἀξονίης κτύπον ἤχοῦς  
 ἐκ Κρονίης βιβλίδος ἐδέχοντο νύσσα Σελήνης·  
 καὶ νεφείων στεφανηδῶν ἐπασσιτέρησι καλύπτραις 175  
 οὐρανὸν ἐφράζαντο φυλίκτορες αἰθέρος Ὄραι  
 ἀμφίπολοι Φαέθοντος· αἰσιλητῶν δὲ πυλάων  
 ἀστέρες Ἀτλαντείων ἐπεκλήμισαν ὄχηα,  
 μὴ λόχος εἰσελθῆσι πόλον μακάρων ἀπειόντων·  
 ἀντὶ δὲ συρίγγων ἐνοπῆς καὶ ἐθήμονος αὐλοῦ 180  
 ἐνυχίαις περιήχουσι μέλος σύριζον αἴηται,  
 αἰθερίῳ δὲ Δράκοντι συνέμπορος Ἀρκάδος Ἄρκτου  
 ἐνυχίην Τυφῶνος ἐπήλαιον ἰφθίμῃ Λεύσσων  
 ὄμμασιν ἀγρύπνοισι γέρων ἐφύλασσε Βοώτης,  
 ἀντολίην ἐδόκευεν Ἐωσφόρος, Ἐσπερος ἀστήρ 185  
 ἑσπερίην, Νοτίας δὲ λιπῶν ἰθύντορι τόξων  
 ὄμβρηρᾶς Βορέαιο πύλας περιδεδρόμε Κηφεύς,  
 καὶ πυρὰ πάντοθεν ἦεν, ἐπεὶ φλόγες αἰθόπες ἀστρων  
 καὶ νύχιοι λαμπτήρες ἀκοιμητοῖο Σελήνης  
 ὡς δαΐδες σελάγιζον, ἀελλήεντι δὲ ῥόμβῳ 190  
 πυκνὰ διαθρώσκοντες ἀπ' αἰθέρος ἄκρον Ὀλύμπου  
 ἀστέρες ἀικτήρες ἐπέγραυον ἠέρα πυροῦ  
 δεξιτεροὶ Κρονίωσι, κυβιστητήρι δὲ παλμῶ  
 πυκνὰ διαίσσοῦσα χαρισσομένων νεφελῶν

\* The celestial watch word is passed along from the outermost of the seven (ancient) planets, which include sun and moon, to the one nearest the earth.

<sup>b</sup> Cf. note on l. 165.

<sup>c</sup> An allusion to *Il.* v. 13, where Agamemnon hears "noise of flutes and pipes and hum of men" from the Trojan camp at night.

170 It was night. Sentinels stood in line around Olympus and the seven zones, and as it were from the summit of towers came their nightly alarms; the calls of the stars in many tongues were carried all abroad, and the moon's turning-mark received the creaking echo from Saturn's starting-point.\* Now the Seasons, guardians of the upper air, handmaids of Phaëthon, had fortified the sky with a long string of covering clouds like a coronal.<sup>†</sup> The stars had closed the Atlantean bar of the inviolable gates, lest some stealthy troop should enter the heavens while the Blessed ones were away—instead of the noise of pipes and the familiar flute,<sup>‡</sup> the breezes whistled a tune with their wings through the night.<sup>§</sup> Old Oxherd was on guard with unsleeping eyes, in company with the heavenly Serpent of the Arcadian Bear, looking out from on high for some nightly assault of Typhon; the Morning Star watched the east, the Evening Star the west, and Cepheus, leaving the southern gates to the Archer, himself patrolled the rainy gates of the north.

180 Watchfires were all around—for the blazing flames of the stars, and the nightly lamp of unresting Selene, sparkled like torches. Often the shooting stars, leaping through the heights of Olympus with windswept whirl from the ether, scored the air with flame on Cronion's<sup>¶</sup> right hand; often the lightning danced, twisting about like a tumbler, and tearing

\* For the astronomy, including the blunder about morning and evening star, cf. note on i. 163 ff.

† Apparently Cronion here is the planet Jupiter, since Zeus is sitting waiting on Mt. Taurus, see 168; it is not the only passage in which astral and mythological gods give Nonnos some trouble.

- ἀστεροπὴ σκίρτησεν, ἀμοιβαιῶν δὲ ῥιπαῖς 193  
 κρύπτετο καὶ σελάγιζε παλιόδρομος ἀστατος αἴγλη,  
 καὶ πλοκάμους πλεκτοῖο πυρὸς βοτρυδὸν ἐλίξας  
 φέγγει λαχτήεντι σέλις τρήχυνε κομήτης,  
 καὶ δοκίδες μάρμαυρον ἐπήλυδες, οἷα δὲ μακροὶ  
 ἠερόθεν τανύοιτο δοκοὶ δοδιχηρῆι πυρῶ 200  
 Ζηνὶ συναιχμάζοιτες, ὑπ' ἀκτίεσσι δὲ λάμπων  
 ἀντιπόρου Φαίθοντος ἐκάμπτετο σὺνδρομος ὄμβρων  
 Ἴριδος ἀγκύλα κύκλα πολύχρους ὀλκὸς ὑφαίνων,  
 χλωρὰ μελαινομένω, ῥοδοσιδὲ λευκὰ κεράσσας.  
 Καὶ Διὶ μαινωθέντι παρήγορος ἴκετο Νίκη 203  
 ἠέρος ἄκρα κέλευθα διαγράψασα πεδίλῳ,  
 Λητοῦς εἶδος ἔχουσα, καὶ ὑπλίζουσα τοκτῆ  
 ἀντιτύποις στομάτεσσι καλύτερον ἰαχε φωνήν·  
 " Ζεῦ ἄνα, σὺν τεκέων πρόμος ἴστασο,  
 μῆδ' ἐγὼ 205  
 μινυμένην Ἰυφῶνι γάμων ἀδίδακτον Ἀθήνην· 210  
 μητέρα μὴ τελείας ἀμήτορα, μαρτύμενος δὲ  
 ἀστεροπὴν κοίφιζε σελασφόρον ἔγχος Ὀλύμπου,  
 καὶ κεφέλας συνάγειρε τὸ δεύτερον, ὕετι Ζεῦ·  
 ἤδη γὰρ σταθεροῖο τυτίσσεται ἔδραις κόσμον  
 χερσὶ Ἰυφασίνῃσιν, ὁμοζυγείων δὲ λυθέντων 215  
 στοιχείων πισύρων ἠρηήσατο λήια Δηῶ·  
 Ἥβη λείπε κύπελλον, Ἄρης δ' ἀπεσεῖσατο λόγχην,  
 Ἑρμῆς ῥάβδον ἔθηκε, λύρην δ' ἔρριψεν Ἀπόλλων,  
 καὶ πτερόεις πεπότῃτο λιπῶν πτερόεντας οἰστούς,  
 εἶδος ἔχων κύκνοιο, τελεσσιγίμου δὲ θεαίνης 220

\* He probably means by the dark, violet and indigo; and pale, yellow and orange. Naturally there is and can be no black in a rainbow; perhaps Nonnos thinks of it as showing against a dark cloud.

the clouds as it shot through, the uncertain brilliance which runs to and fro, now hidden, now shining, in alternating swing; and the comet twined in clusters the long strands of his woven flame, and made a ragged light with his hairy fire. Stray meteors were also shining, like long rafters stretching across the sky, shooting their long fires as allies of Zeus; and the rain's comrade, the bow of Iris, wove his many colours into a rounded track, and shone bent under the light-shafts of Phaëthon opposite, mingling pale with dark, and light with rosy.\*

‡ Zeus was alone, when Victory came to comfort him, scoring the high paths of the air with her shoe. She had the form of Leto; and while she armed her father, she made him a speech full of reproaches, with guileful lips.

‡ "Lord Zeus! stand up as champion of your own children! Let me never see Athena mingled with Typhon, she who knows not the way of a man with a maid! Make not a mother of the unmothered! Fight, brandish your lightning, the fiery spear of Olympus! Gather once more your clouds, lord of the rain! For the foundations of the steadfast universe are already shaking under Typhon's hands, the four blended elements are melted! Deo has renounced her harvests. Hebe has left her cup, Ares has thrown down his spear, Hermes has dropped his staff, Apollo has cast away his harp, and taken a swan's form, and flown off on the wing, leaving his winged arrows behind! Aphrodite, the goddess who

\* Having no mother, but only a father, Athena, whose emissary is here speaking (Victory is her constant attendant), is "wholly of the Father" and approves of men in every way except as husbands, cf. *Aeschylus, Eumenides* 737 ff.

ἄσπορος ἔπλετο κόσμος ἀλωομένης Ἀφροδίτης,  
 ἁρμονίης δ' ἀλίτου λίτο πείσματα· νυμφοκόμος γὰρ  
 πανδαμάτωρ ἀδάμαστος

Ἐρως θρασὺς εἰς φόβον ἔπη  
 τόξα λιπῶν γονόεντα· καὶ ἠθάδα Λήμνον εἶσας  
 σὸς πυρόεις Ἥφαιστος ἀπειθεία γούνατα σύρων 225  
 ἃ βραδύς ἀστήρικτον ἔχει ὁρόμον. ἃ μέγα θαῦμα,  
 καὶ μάλα μοι κοτέουσιν ἐποικτεῖρω σέθεν Ἥρην.  
 ἦ ῥα τεὸς γενέτης πάλιν ἴζεται εἰς χορὸν ἄστρον;  
 μὴ ποτε τοῦτο γένοιτο· καὶ εἰ Τιτηνίς ἀκοίω,  
 οὐκ ἐθέλω Τιτήνας ἰδεῖν κρατέοντας Ὀλύμπου, 230  
 ἀλλὰ σὲ καὶ σέο τέκνα. σὺ δὲ κρατέοντι κεραυνῷ  
 Ἀρτέμιδος προμάχιζε σαόφρονος· ἦ ῥα φυλάσσω  
 παρθευικὴν ἀνάεδιον ἀναγκαίῃ παρακοίτῃ;  
 ἦ ῥα τόκου ταμὴ τόκον ὄφεται; ἦ ῥα ταῖνσσι  
 χεῖρας ἔμοι; ποιὴν δὲ καλέσσομαι ἰοχεαίρῃ 235  
 Ἰλαον Εἰλείθυιαν, ὅτ' Εἰλείθυια λοχεύσῃ;

Ὡς φαρμίνης σκιοειδὲς εἶν πτερόν Ἴππος εἰλίφας  
 εὐνάσεν ἀμπνεῖουσιν ὄλην φύσιν· ἀλλὰ Κρονίων  
 ἦν τότε μῦνος ἄπνος· ἐφαπλώσας δὲ Τυφωεύς  
 νωθρὰ βαρυνομένης ἐπερείσατο κῶτα χαμεύναις 240  
 πλήσας μητέρα γαίαν· ἀνοιγομένοιο δὲ κόλπου  
 χάσματι κοιλαίνοντο σισηρότι φωλάδες εὐναὶ  
 εἰς χθόνα δυομένοισιν ἐχιδναίοισι καρήνοισι.

Ἡελίου δὲ φανέντος ὁμογλώσσω ἀπὸ λαιμῶν  
 εἰς ἐνοπήν πολύπηχus ἐπεβρυχάτο Τυφωεύς 245  
 Ζῆνα μέγαν καλέων· βλοσυρὴ δὲ οἱ ἴκετο φωνή,  
 ῥιζοπαγῆς ὅθι πέζα παλιμπόρου<sup>1</sup> Ὠκεανοῖο

<sup>1</sup> So Græfe, for παλιμπόρος.

\* Leto is meant, being daughter of Coios and Phœbe.



brings wedlock to pass, has gone a-wandering, and the universe is without seed. The bonds indissoluble of harmony are dissolved: for bold Eros has flown in panic, leaving behind his generative arrows, he the adorning of brides, he the all-mastering, the unmastered! And your fiery Hephaistos has left his favourite Lemnos, and dragging unruly knees, look how slow he keeps his unsteady course! See a great miracle—I pity your Hera, though she hates me sure enough! What—is your begetter to come back into the assembly of the stars? May that never be, I pray! Even if I am called a Titaness,\* I wish to see no Titans lords of Olympus, but you and your children. Take your lordly thunderbolt and champion chaste Artemis. What—do I keep my maiden for a bridegroom who offers no gifts but only violence? What—is the dispenser of childbirth to see childbirth of her own? Will she stretch out her hands to me, and then what gracious Eileithyia<sup>3</sup> shall I call for the Archeress, when Eileithyia herself is in childbed?"

<sup>227</sup> So she spoke: and Sleep beating his shady wing sent all breathing nature to rest; but Cronion alone remained sleepless. Typhoeus stretched out his sluggish back and lay heavy upon his bed, covering his Mother Earth; she opened wide her bosom, and lurking lairs were hollowed out in a grinning chasm for the snaky heads which sank into the ground.

<sup>244</sup> The sun appeared, and many-armed Typhoeus roared for the fray with all the tongues of all his throats, challenging mighty Zeus. That sonorous voice reached where the root-fixt bed of refluxent

\* Eileithyia is often identified with, or her name used as a title of, Artemis in her capacity of goddess of childbirth.

τέτραχα τεμνομένην περιβάλλεται ἀντυγα κόσμου,  
 ζωσαμένη στεφανηδὸν ὤλην χθόνα κυκλάδι μήτρῃ·  
 φθεγγομένου δὲ Γίγαντος ἡμαρτομένη στίχα φωνῆς 250  
 παιτοίῃ σμαράγῃσι καὶ οὐ μίᾳ σύνθροος ἤχῳ·  
 τοῦ δὲ κορυσσομένου φηῖς πολικιδεῖ μορφῇ  
 ὠρυγῇ κελιδῆσε λύκων, βρέχθημα λεόντων,  
 ἄσθμα σκῶν, μύκημα βοῶν, σίραγμα δρακόντων,  
 πορδαλίῳν θρασὺ χιόσμα,

κορυσσομένων γένος ἄρκτων, 255

λύσσα κυνῶν· μεσάτῃ δὲ Γίγαις βροτοειδεῖ μορφῇ  
 Ζητὸς ἀπειλήτειραν ἀπερροῖζόθησεν ἰωήν·

“ Χεῖρες ἐμαί, Διὸς οἶκον ἀράξαιτε,

πυθμένα κόσμου

σεῖσατε σὺν μακάρεσσι, καὶ αὐτοέλικτον Ὀλύμπου  
 κόψατε θεῖον ὄχημα, καὶ αἰθερῆς ἐπὶ γαίῃ 260  
 κίονος ἔλκομένης φυγέτω δεδονημένος Ἄτλας,  
 ἀντυγα δ' ἀστερόφοιτον ἀπορρίψειεν Ὀλύμπου,  
 μηκέτι δειμαίνων ἔλικα δρόμον—οὐ γὰρ εἴσω  
 ὤμοις θλιβομένοις κυρτούμενον υἱὸν Ἀρούρης  
 αἰθέρος ὀχλίζοντα παλιδύητον ἀνάγκην—, 265  
 ἀλλὰ θεοῖς ἐτέροισιν ἀτέρμονα φόρτον εἴσασ  
 μαρνάσθω μακάρεσσιν, ἀναρρηξείε δὲ πέτρας  
 τρηχαλέοις βελέεσσιν οἰστεύων πόλον ἀστρων,  
 ὃν πάρος ἠέρταζεν, ἱμασσομένοι δὲ κολῶναις  
 ταρβαλέαι φυγέτωσαν ἀνάλκιδες οὐρανὸν Ἰβραι, 270  
 δμωίδες Ἡελίοιο περιπλέγδην δὲ λαβοῦσαι  
 ἠέρι μίξατε γαίαν, ὑδωρ πυρὶ, πόντον Ὀλύμπῳ.  
 καὶ πισύρων ἀνέμων τελέσω δούλειον ἀνάγκην,  
 μαστίζω Βορέην, κλονέω Νότον, Εὐρον ἱμάσσω,  
 καὶ Ζέφυρον πλήξαιμι, καὶ ἤματι νύκτα κεράσσω 275  
 χειρὶ μῆ<sup>1</sup>· καὶ γνωτὸς ἐμὸς πολυπίδακι λαίμῳ

<sup>1</sup> So mss.: Ludwich χειμῆρη.

Oceanos surrounds the circle of the world and its four divided parts, girdling the whole earth coronet-wise with encircling band; as the monster spoke, that which answered the army of his voices, was not one concordant echo, but a babel of screaming sounds—when the monster arrayed him with all his manifold shapes, out rang the yowling of wolves, the roaring of lions, the grunting of boars, the lowing of cattle, the hissing of serpents, the bold yap of leopards, the jaws of rearing bears, the fury of dogs. Then with his midmost man-shaped head the Giant yelled out threats against Zeus:

310 "Smash the house of Zeus, O my hands! Shake the foundation of the universe, and the blessed ones with it! Break the bar of Olympus, self-turning, divine! Drag down to earth the heavenly pillar, let Atlas\* be shaken and flee away, let him throw down the starry vault of Olympus and fear no more its circling course—for I will not permit a son of Earth to be bowed down with chafed shoulders, while he underprops the revolving compulsion of the sky! No, let him leave his endless burden to the other gods, and battle against the Blessed Ones! Let him break off rocks, and volley with those hard shots the starry vault which he once carried! Let the timid Seasons, the Sun's handmaids, flee the heavens under the shower of mountains! Mix earth with sky, water with fire, sea with Olympus, in a litter of confusion!

320 "I will compel the four winds also to labour as my slaves; I lash the North Wind, I buffet the South, I flog the East; I will thrash the West, with one hand<sup>3</sup> I will mix night with day; Oceanos my brother

\* Cf. on l. 165 ff.

<sup>3</sup> Reading *pasí pasí* with I. and all recs.

Ὠκεανὸς πρὸς Ὀλυμπον ἄγων ἰφούμενον ἰδῶρ,  
 πέντε παραλλήλων πεφορημένος ἰφότη κύκλων,  
 ἄστρα κατακλύσσειε, καὶ ἰῶατι διφᾶς ἀλάσθω  
 Ἄρκτος Ἀμαζαίωιο δεδυκότος ἰστοβοῆος. 280  
 ταῦροι ἐμοί, δονέοντες ἰσημέρον ἀντιγα κύκλων  
 αἰθέρι μυχῆσασθε, χαρασσομέναις δὲ κεραίαις  
 ἰσοτύπου φλογεροῖο κεράτα ρήξατε Ταύρου·  
 καὶ βόες ἰγρὰ κέλευθα μεταλλασσωσι Σελήτης  
 δειδιότες βαριδουπον ἐμῶν μύκτημα καρῆτων· 285  
 καὶ βλοσυρῶν μέγα χάσμα διαπτιξάσα γενεῶν  
 ἄρκτος ἀνοιστρήσειε Τυφιοῖς Ἄρκτον Ὀλύμπου·  
 αἰθερίῳ δὲ Λέοντι λέων ἐμὸς ἀντιφερίζων  
 Ζωδιακῆς ἀέκοντα μεταστήσειε κελεύθου·  
 ἡμετέρους δὲ δράκοντας Ὀφίς φρίζειεν Ἀμάξης . . . 290  
 ἀστεροπαῖς ὀλίγαις κεκορυθμένους· ἀλλὰ θαλάσσης  
 κύματα λυσσήεντα, λόφοι χθονός, ἄγκυα νήσων  
 φάσγανά μοι γεγάσι, καὶ ἀσπίδες εἰσὶ κολῶνται,  
 καὶ σκόπελοι θώρηκες ἀαγῆες, ἔγχυα πέτραι,  
 καὶ ποταμοὶ σβεστήρες ἀκιδνοτάτωιο κεραυνοῦ. 295  
 δεσμοὺς δ' Ἰαπετοῖο Ποσειδάωνι φυλάσσω,  
 ἀμφὶ δὲ Καύκασον ἄκρον εὐπτερος ἄλλος ἀρείων  
 αἰετὸς αἰμάξειε παλιμφυῖς ἦπαρ ἀμύσσων

\* The Bear is "thirsty" because it never sets (a commonplace with every poet from Homer on).

<sup>b</sup> Koehly marks a lacuna; as the next line manifestly refers to Zeus, I have introduced his name.

<sup>c</sup> Typhon wants to reverse all the old judicial decisions of the gods. Iapetos, father of Prometheus, is chained with the other rebellious Titans; Prometheus was chained to a rock in the Caucasus by order of Zeus, for stealing fire and giving it to man, Hephaistos performing the work of fastening him; an eagle tore continually at his liver, which grew as continually. Iphimedeia's two giant sons,

shall bring his water to Olympus aloft with many-fountained throat, and rising above the five parallel circles he shall inundate the stars; then let the thirsty \* Bear go wandering in the water with the Waggon's pole submerged!

“ Bellow, my bulls, shake the circle of the equator in the sky, break with your notched horns the horns of the fiery Bull, your own likeness! Let Selene's cattle change their watery road, fearing the heavybooming bellow of my heads! Let Typhaon's bear open wide his grim gaping jaws, and worry the Bear of Olympus! Let my lion face the heavenly Lion, and drive him reluctant from the path of the Zodiac! Let the Waggon's snake shiver at my serpents! (Little do I care for Zeus,) with only a few lightnings to arm him! Ah, but my swords are the maddened waves of the sea, the tors of the land, the island glens; my shields are the hills, the cliffs are my breastplates unbreakable, my halberts are the rocks, and the rivers which will quench the contemptible thunderbolt. I will keep the chains of Iapetus for Poseidon; and soaring round Caucasus, another and better eagle shall tear the bleeding liver.

Otos and Ephialtes, imprisoned Ares, till Hermes, after thirteen months, effected his release, see *Il.* v. 385, *Od.* xi. 305 (Maia was Hermes' mother). Orion (306) was killed by Artemis for trying to violate her (or for saying he was a better hunter than she); Tityos (307) is punished in Tartarus for a like attempt on Leto. Ares, Typhon sarcastically says, is to be tamed till he loses his own title of Slayer and deserves one of his father's epithets, *Meilichios*, "easy to be entreated" (with an allusion to the cult of Zeus *Meilichios* at Athens and elsewhere). Ephialtes, in one version of his legend, wanted to marry Hera; Nonnos would seem to know of another in which he aspired after Athena, if 311 ff. is to have any point.

Ἡφαίστου πυρόεντος, ἐπεὶ πυρὸς εἴνεκα κάμνει  
 ἦπατος αὐτοφύτιοιο χυρασσομένοιο Προμηθεύς· 300  
 υἷάσι δ' ἀντικέλευθον ἔχων τύπον Ἴφιμεδείης  
 κρύψω ἀλυκτοπέδησι περίπλοκον υἷα Μαίης  
 χαλκῶ ἐν κεράμῳ πεφυλαγμένον, ὄφρα τις εἴπῃ·  
 Ἰύσας δεσμὸν Ἄρης ἐκείθετο δέσμιος Ἑρμῆς·  
 λυσαμένη δ' ἀφανστον εἶς σφρηγγίδα κορείης 305  
 Ἄρτεμις Ὠρίωνος ἀναγκαίη δάμαρ ἔστω,  
 καὶ Τιτυῷ πετάσειε παλαιότερα φάρεα Λητώ,  
 εἰς γάμον ἔλκομένη βεβημένον ἀνδροφόνον δέ  
 ῥωγαλέων σακίων γυμνούμενον Ἄρεα δῆσας 310  
 κοίρανον ἰσμήτης ληίσσομαι ἀντὶ φοιτῆος  
 μέλιχον, ὄψιγάμῳ δέ συναπτομένην Ἐφιάλτη  
 Παλλάδα ληιδίην νυμφεύσομαι, ὄφρα νοήσω  
 Ἄρεα θητεῖοντα καὶ ὠδίνοισαν Ἀθήνην,  
 καὶ μογεροῖς ὤμοισι παλινδίητον αἰείρων  
 οὐρανὸν Ἀτλαντεῖον ἐλαφρίσσειε Κρονίων 315  
 ὄρθιος, ἡμετέρων δέ γάμων ἡμένειον ἀκούσῃ  
 ζῆλον ὑποκλέπτων, ὅτε νυμφίος ἔσσομαι Ἥρης.  
 οὐ μὲν ἐγὼ δαΐδων ἐπιδεύομαι αὐτόματος δέ  
 δαλὸς ἐμῶν θαλάμων στεροπῆς σέλας,  
 ἀντὶ δὲ πεύκτης  
 αὐτὸς ἐμοὶ Φαίθων ἰδίης φλογὸς ἀφάμενος πῦρ 320  
 νυμφιδίῳ ταύσειε Τυφωῖ δούλιον αἴγλην,  
 καὶ γαμίους σπιθῆρας ἐπαιθύσσοιτες Ὀλύμπῳ  
 ἀστέρες ἀστράφειαν ἐμῶν λαμπτήρας Ἑρώτων,  
 ἀστέρες ἔσπερα λύχρα· σὺν εὐθαλάμῳ δ' Ἀφροδίτῃ 325  
 εὐνέτις Ἐνδυμίωνος ἐμῇ θεραπείᾳ Σελήνῃ  
 δέμνά μοι στορέσειε· καὶ εἰ χρεῖος ἐστὶ λοστρωῶν,  
 λούσομαι ἀστερόεντος ἐν ἰδασι Ἡριδαίοιο·

\* Otos and Ephialtes, who shut up Arce in a brazen jar: Hom. Od. xi. 305, II. v. 385.

growing for ever anew, of Hephaistos the fiery : since fire was that for which Prometheus has been suffering the ravages of his self-growing liver. I will take a shape the counterpart of the sons of Iphimedeta,<sup>6</sup> and I will shut up the intriguing son of Maia<sup>7</sup> in a brazen jar, prisoned with galling bonds, that people may say, 'Hermes freed Ares from prison, and he was put in prison himself.' Let Artemis break the untouched seal of her maidenhood, and become the enforced consort of Orion; Leto shall spread her old bedding for Tityos, dragged to wedlock by force. I will strip murderous Ares of his ragged bucklers, I will bind the lord of battle, and carry him off, and make the Killer the Gentle; I will carry off Pallas and join her to Ephialtes, married at last; that I may see Ares a slave, and Athena a mother.

<sup>84</sup> " Cronion also shall lift the spinning heavens of Atlas, and bear the load on weary shoulders there shall he stand, and hear the song at my wedding, and hide his jealousy when I shall be Hera's bridegroom. Torches shall not lack at my wedding. Bright lightning shall come of itself to be selfmade torch of the bride-chamber; Phaëthon himself instead of pine-brands, kindled at the light of his own flames, shall put his radiance at the service of Typhoeus the Bridegroom; the stars shall sprinkle their bridal sparks over Olympus as lamps to my loves, the stars, lights of evening! My servant Selene, Endymion's bed-fellow, along with Aphrodite the friend of marriage, shall lay my bed; and if I want a bath, I will bathe in the waters of starry Eridanos." Come

<sup>6</sup> Hermes.

<sup>7</sup> A bath is part of the regular ritual of marriage; Eridanos, a mysterious western river, is here the constellation of that name.

ἀλλὰ Διὸς μετὰ λέκτρα Τιφωῖ, κυκλάδες Ὀραι,  
πήξατε παστὸν Ἐρωτος·

ἀπ' Ὀκεανοῦ δὲ καὶ αὐταί,  
Λητώ, Ἀθηναίη, Παφίη, Χάρις, Ἄρτεμις, Ἥβη,<sup>1</sup> 330  
νυμφοκόμῳ Τιφῶνι κομίσσατε σίγγονον ἕδωρ·  
καὶ γαμίους πλήκτροισιν ἐμῆς παρὰ δαῖτα τραπέζης  
ἀντὶ Διὸς μέλπειε Τιφωῖά λάτρις Ἀπόλλων,  
οὐ ξείνου δαπέδοιο φέρω πόθον· ἡμέτερον γὰρ  
Οὐρανὸν ἀστερόνικτον ἀδελφεὸν ἠμοχεύσω, 335  
οὐρανὸν οἶκον ἔχων μητρῷον, νῆα γαίης,  
καὶ Κρόνον ὠμηστῆρα τὸ δεύτερον εἰς φάος ἔλκω  
γνωτὸν ἐμὸν σινάεθλον ἀπὸ χθονίοιο βερέθρου  
λύσω δεσμὰ βίαια, παλινοῖστοις δὲ τελέσω 340  
αἰθερίους Τιτήνας, ὀμωροφίους δὲ κομίσσω  
Γηγενέας Κύκλωπας εἰς οὐρανὸν, ἀλλὰ δὲ τεύξω  
ὄπλα πυρός· πολέων γὰρ ἐμοὶ χρίος ἐστὶ κεραυνῶν,  
ὅττι διηκοσίησι, καὶ οὐ διδύμαις παλεμίζω  
χερσὶν ἐγὼ Κρονίδῃ παυμοῖος· ἀντιτύπους δὲ 345  
κρείσσοινας ὀφειγόνους πολυφεγγεῖ μείζον πυρσῶ  
ἀστεροπᾶς ἐτέρας χαλκεύσομαι, εὐρύτερον δὲ  
ὄγδοον οὐρανὸν ἄλλον ὑπέρτερον ἰφίθι τεύξω  
ἄστρασι φαιδρύτεροισι κεκασμένον· οὐ δύναται γὰρ  
ἀγχιφαιῆς πόλος οὗτος ἄλον Τιφῶνα καλύψαι.  
καὶ μετὰ θήλεα τέκνα καὶ ἄρσενόπαιδα γενέθλην 350  
πουλυτόκου Κρονίδῃο πολυπερὶς ἄλλο φυτεύσω  
αἷμα νέων μακάρων πολυαίχενον· οὐ χορὸν ἀστρων  
λείψω νόσφι γάμων ἀχρήιον, ἀλλὰ σινάψω  
ἄρσενι θηλυτέρην, ἵνα δούλια τέκνα λοχεύσῃ  
παρθενικῇ περὶοῖσσα παρενηθεῖσα Βωῶτῃ. 355

<sup>1</sup> Ἥβη mss., Ἥβη Græfe, followed by de Marcellus, Koechly, Ludwig.



now, ye circling Seasons! You prepared the bed of Zeus, build now the bower of love for Typhoeus; you also, Leto, Athenaia, Paphian, Charis, Artemis, Hebe, bring up from Oceanos his kindred\* water for Typhon the Bridegroom! And at the banquet of my table, with bridal quill Apollo my menial shall celebrate Typhoeus instead of Zeus.

<sup>208</sup> " I long for no stranger's demesne; for Uranos is my brother, a son of Earth like myself; the star-dappled heaven which I shall rule, the heaven which I shall live in, comes to me through my mother. And cannibal<sup>2</sup> Cronos I will drag up once more to the light, another brother, to help me in my task, out of the underground abyss; I will break those constraining chains, and bring back the Titans to heaven, and settle under the same roof in the sky the Cyclopes, sons of Earth. I will make more weapons of fire; for I need many thunderbolts, because I have two hundred hands to fight with, not only a pair like Cronides. I will forge a newer and better brand of lightning, with more fire and flashes. I will build another heaven up aloft, the eighth, broader and higher than the rest, and furnish it with brighter stars; for the vault which we see close beside us is not enough to cover the whole of Typhon. And after those girl children and the male progeny of prolific Zeus, I will beget another multiparous generation of new Blessed Ones with multitudinous necks. I will not leave the company of the stars useless and unwedded, but I will join male to female, that the winged Virgin may sleep with the Oxherd and breed me slave-children."

\* Oceanos, like Typhon, is a son of Earth: Hesiod, *Theogony* 126-136.

<sup>2</sup> Because he swallowed his children.

ἔλεπεν ὁμοκλήσας· Κρονιδῆς δ' ἐγέλασσεν ἀκούων,  
 καὶ μόθος ἀμφοτέροισιν ἐπέβρεμεν ἦν δὲ κυδοιμοῦ  
 πομπὸς Ἔρις Τυφῶνι, Διὸς δ' ἠγγήσατο Νίκη  
 εἰς μόθον· οὐ βοῆς ἀγέλης χάριν, οὐ περὶ ποιμνῆς  
 ἦεν ἀγών, οὐ νεῖκος ἦν ἐπὶ καλλεῖ νύμφης, 360  
 οὐ κλότος ἀμφὶ πάλης ἀλιζόντος· ἀλλ' ὑπὲρ αὐτοῦ  
 αἰθέρος ἰστατο δῆρις, ἦν δ' ἐπὶ γούνασι Νίκης  
 σκῆπτρα Διὸς καὶ θῶκος ἀέθλια δημοτῆτος.

Ζεὺς μὲν ἱμασσομένων νεφέων βροῦνταιον ἀράσσειν  
 αἰθέριον μύκημα μέλος σάλπιζεν Ἐννοῦς, 365  
 καὶ νεφέλας ἐλικηδὸν ἐπὶ στέροισι καθάψας  
 εἶχε Γίγαντιων βελῶν σκέπας· οὐδέ Τυφωεὺς  
 ἀφοφος ἦν· κεφαλαὶ δὲ βοῶν μυκηθμὸν ἰεῖσαι  
 αὐτόματοι σάλπιγγες ἐπειμαρῖγθησαν Ὀλύμπῳ,  
 συμμιγῆες δὲ δράκοντες ἐσθόρισαν, Ἄριστος αἰλοῖ, 370  
 καὶ στίχας ἡλιβάτιων μελέων θώρηξε Τυφωεὺς  
 φραξάμενος σκοπέλω σκοπέλον μέγα,

εἰσόκε πυκναὶ

ἀρραγῆες στοιχηδὸν ἐπυργώθησαν ἐρίπται,  
 καὶ πέτρην προθέλυμνον ἐπασσυντέρῃ θέτο πέτρῃ·  
 ἦν δὲ κορυσσομένης στρατιῆς τύπος· ἀγχιφανῆς γάρ 375  
 ρωγάδα ῥωγὰς ἔρειδε, λόφος λόφον,

αὐχένα δ' αὐχίν,

ὑψιφεῆς δ' ἀγκῶνα πολύπτυχον ὠθεεν ἀγκῶν  
 καὶ κρανααὶ πῆληκες ἔσαν Τυφῶνι καλῶνται  
 αἰπυλόφῳ πρηῶνι καλυπτομένῳν κεφαλῶν,  
 μαρνιαμένου δὲ Γίγαντος ἦν πολυδεῖράδι μορφῇ 380  
 ἐν δέμας, ἀλλὰ φάλιγγες ἀπείρονες,

αἱ μὲν ἀγοστῶν,

αἱ δὲ λεοντείων γενέων εἰθηγῆες αἰχμαί,  
 ἄλλαι ἐχιδναίων πλοκάμων ἐπιβήτορες ἀστρων,  
 δένδρεα δ' ἐπτύσσοντο Τυφασίων ἀπὸ χειρῶν

<sup>380</sup> So he shouted; Cronides heard, and laughed aloud. Then the din of battle resounded on both sides. Strife was Typhon's escort in the melody, Victory led Zeus into battle. No herds of cattle were the cause of that struggle, no flocks of sheep, this was no quarrel for a beautiful woman, no fray for a petty town; heaven itself was the stake in the fight, the sceptre and throne of Zeus lay on the knees of Victory as the prize of combat.

<sup>384</sup> Zeus flogging the clouds beat a thundering roar in the sky and trumpeted Enyo's call, then fitted clouds upon his chest in a bunch as a protection against the Giant's missiles. Nor was Typhoeus silent: his bull heads were self-sounding trumpets for him, sending forth a bellow which made Olympus rattle again; his serpents intermingled whistled for Ares' pipes. He fortified the ranks of his high-clambering limbs, shielding mighty rock with rock until the cliffs made an unbroken wall of battlements, as he set crag by crag uprooted in a long line. It looked like an army preparing for battle; for side by side bluff pressed hard on bluff, tor upon tor, ledge upon ledge, and high in the clouds one tortuous ridge pushed another\*; rugged hills were Typhon's helmets, and his heads were hidden in their beetling steep. In that battle, the Giant had indeed one body, but many necks, but legions of arms innumerable, lions' jaws with well-sharpened fangs, hairbush of vipers mounting over the stars. Trees were doubled up by Typhaon's hands and

\* This passage is an imitation of Hom. *Il.* xvi. 215 *ἀνωγυρὶ δὲ δὴν δ' ἰσχυρῶν, ὀφιοῦν ὀφιοῦν, ἀνῶν δ' ἀνῶν.*

σειόμενα Κρονίδαο καταντίον, ἄλλα δὲ γαίης 385  
 ἔρνεα καλλιπέτηλα, τὰ περ βεβριθότι παλμῷ  
 Ζεὺς ἀέκων ἀμάθυνεν ἐνὶ σπιυθῆρι κεραυνοῦ·  
 πολλή μὲν πτελέη σὺν ὀμήλικι ρίπτετο πεύκη  
 καὶ πλάτανος περίμετρος, ἀκοιτίζοντο δὲ λεῦκαι  
 αἶτα Διός· πολλή δὲ λαγῶν ἐρρήγνυτο γαίης. 390

Πᾶσα δὲ τετράπλευρος ἴτις στειφελίζετο κόσμου,  
 καὶ πίσυρες Κρονίωνι σιναιχμάζοντες αἴηται  
 ἠερίην σκοτόεσσαν ἐπυργώσαντο κοινήν  
 κύματα κυρτώσαντες· ἱμασσομένης δὲ θαλάσσης  
 Σικελίη δεδοίγητο, Πελωριῶδες ἔβρεμον ὄχθαι 395  
 Αἰτναῖοί τε τέοντες, ἐμκῆσαντο δὲ πέτραι  
 μάντιες ἑσσομένων Λιλυβηῖδες, ἔκτυπε δ' ἀκτῆ  
 ἑσπέριον παρὰ χεῦμα Παχυνιάς ἐγγύθι δ' ἄρκτου  
 ἀμφὶ νάπην θρήισαν Ἀθωιάς ἔκλαγε Νύμφη,  
 Πιερικῷ δὲ τέοντι Μακηδόνις ἰαχεν ὕλη· 400  
 ἀντολῆς δὲ θέμεθλα τιώσσετο, δευδρόκομοι δὲ  
 Ἀσσυρίου Λιβάντω θυώδες ἔκτυπον αὐλαί.

Καὶ Διὸς ἀκαμάτοιο καταιχμάζοντα κεραυνοῦ  
 ρίπτετο πολλὰ βέλεμνα Τυφασίων ἀπὸ χειρῶν·  
 καὶ τὰ μὲν αἰσσοῦντα Σεληναίω παρὰ δίφρω 405  
 ἀσταθέων ἀχάρακτα κατέγραφον ἰχθια ταύρων,  
 ἄλλα δὲ διηθέντα δι' ἠέρος ὀξεί ροίζω  
 ἄσθμασιν ἀντιπόροισι μετερρίπιζον αἴηται·  
 καὶ Διὸς ἀψαύστοιο παραπλαγχθέντα κεραυνοῦ  
 πολλὰ Ποσειδάωνος ἐδέξατο τερπομένη χεῖρ, 410  
 γειοτόμου γλωχίνος ἀφειδήσασα τριαίνης·  
 ὑγροβαφῆ δὲ βέλεμνα παρὰ Κρονίης πόρον ἄλμης  
 Ζηνὶ φέρων ἀνάθημα γέρων ἰδρύσατο Νηρεῖς.

• The north.

thrown against Cronides, and other fine leafy growths of earth, but all these Zeus unwilling burnt to dust with one spark of thunderbolt cast in a heavy throw. Many an elm was hurled against Zeus with firs coeval, and enormous plane-trees and volleys of white poplar; many a pit was broken in earth's flank.

<sup>201</sup> The whole circuit of the universe with its four sides was buffeted. The four winds, allied with Cronion, raised in the air columns of sombre dust; they swelled the arching waves, they flogged the sea until Sicily quaked; the Pelorid shores resounded and the ridges of Aitna, the Lilybaian rocks bellowed prophetic of things to come, the Pachynian promontory crashed under the western wave. Near the Bear,<sup>2</sup> the nymph of Athos wailed about her Thracian glen, the forest of Macedon roared on the Pierian ridge; the foundations of the east were shaken, there was crashing in the fragrant valleys of Assyrian Libanos.

<sup>202</sup> Aye, and from Typhaon's hands were showered volleys against the unwearied thunderbolts of Zeus. Some shots went past Selene's ear, and scored through the invisible footprints of her moving bulls; others whirling through the air with sharp whizz, the winds blew away by counterblasts. Many a stray shot from the invulnerable thunderbolts of Zeus fell into the welcoming hand of Poseidon, unsparing of his earthpiercing trident's point; old Nereus brought the brine-soaked bolts to the ford of the Cronian Sea,<sup>3</sup> and dedicated them as an offering to Zeus.

<sup>2</sup> The North Sea with the Baltic and perhaps even the Arctic Ocean; Pliny, *N.H.* iv. 94, 104, cf. Plut. *De def. oroe.* 420 a.

Καὶ βλοσυροὺς δύο παῖδας Ἐυναλίω κορίσσας  
 εἶχε Φόβον καὶ Δεῖμον ὁπάουα πατροπάτωρ Ζεὺς 415  
 αἰθέρος ἀσπιστήρας ὀμήλιδας, ἀστεροπῆ δὲ  
 στήσε Φόβον, καὶ Δεῖμον ἐπιστήριξε κεραυνῶ  
 δεῖμα φέρων Ἰυφῶνι· καὶ ἀσπίδα κοῖφισε Νίκη  
 πρόσθε Διὸς ταυῖουσα, καὶ αἰτιαύχτηεν Ἐρινῶ,  
 Ἄρης δ' ἐσμαράγησεν· ἐπαιγίζων δὲ θυέλλαις 420  
 ἠερόθεν πεφόρητο μετάρσιος αἰγίοχος Ζεὺς,  
 ἐξόμενος πτερόεντι Χρόνου τετραζύγι δίφρω·  
 ἵπποι δὲ Κρονίωνος ὁμόζυγες ἦσαν ἀήται.  
 καὶ πῆ μὲν στεροπῆσι κορίσσετο, πῆ δὲ κεραυνῶ,  
 ἄλλοτε δὲ βροντῆσιν ἐπέχραεν, ἄλλοτε δ' ὄμβρων 425  
 πηγνυμένης προχέων πετρούμενα νῶτα χαλάζης  
 ὄμβρηροῖς βελέεσι· Γίγαιτείωσι δὲ πυκτοὶ  
 κίονες ὑδατόεντες ἐπερρήγγιστο καρήνοισ  
 ὄξυβελεῖς, παλάμαι δὲ Ἰυφωέος, οἷα μαχαίρη,  
 ἠερίω τέμνοντο χαλαζήεντι βελέμνω· 430  
 καὶ παλάμη κεκόμιστο, καὶ οὐ μεθέηκε κλωάνης,  
 ἀλλὰ νιφοβλήτοιο τομῆ πληγείσα χαλίξης  
 μάρνατο καὶ πίπτουσα, διαίσσουσα δὲ γαίης  
 ἄλμασιν αὐτοκύλιστος ἐπάλλετο μαινομένη χεῖρ,  
 οἷα βαλεῖν ἐθέλουσα καὶ εἰσέτι κύκλον Ὀλύμπου· 435  
 καὶ πρόμος οὐρανίων πυρόεν βέλος ὑφόθι σείων  
 δεξιὸν ἐκ λαιοῖο κέρας πολέμοιο νομεύων  
 ὑψιφανῆς πολέμιζεν· ἐς ὑδροπόρους δὲ χαράδρας  
 ὦρτο Γίγας πολύπηχυς, ἐπασσυτέρω δὲ συνάφας  
 αὐτομάτω σφήκωσεν ὁμόπλοκα δάκτυλα δεσμῶ 440  
 κοιλαίνων παλάμας πολυχανδέας, ἦσιν αἰείρων  
 μεσσόθι χειμερίων ποταμῶν ὀρεσιδρόμον ὕδωρ,  
 χερσὶ βαθυνομέναις μεμερισμένα χεῖματα πέμπων,  
 ἀστεροπῆ προέηκε· χαραδραῖω δὲ ριέθρω

416 Now Zeus armed the two grim sons of Euryalos, his own grandsons, Rout and Terror his servant,\* the inseparable guardsmen of the sky: Rout he set up with the lightning, Terror he made strong with the thunderbolt, terrifying Typhon. Victory lifted her shield and held it before Zeus: Enyo countered with a shout, and Ares made a din. Zeus breasting the tempests with his aegis-breastplate swooped down from the air on high, seated in Time's chariot with four winged steeds, for the horses that drew Cronion were the team of the winds. Now he battled with lightnings, now with levin: now he attacked with thunders, now poured out petrified masses of frozen hail in volleying showers. Waterspouts burst thick upon the Giant's heads with sharp blows, and hands were cut off from the monster by the frozen volleys of the air as by a knife. One hand rolled in the dust, struck off by the icy cut of the hail: it did not drop the crag which it held, but fought on even while it fell, and shot rolling over the ground in self-propelled leaps, a hand gone mad: as if it still wished to strike the vault of Olympus.

420 Then the sovereign of the heavens brandished aloft his fiery bolt, and passing from the left wing of the battle to the right, fought manifest on high. The many-armed monster hastened to the watery torrents: he intertwined his row of fingers into a living mat, and hollowing his capacious palms, he lifted from the midst of the wintry rivers their water as it came pouring down from the mountains, and threw these detached parcels of the streams against the lightning. But the ethereal flame blazed with

\* The construction of *δούλιος* is very like Euripides, *I.T.* 34 *Ἄρπυιαι δὲ ναῖε Μερδοῖαι Ἄγυρπυιαι τε.*

βαλλομένη σελάγιζε δι' ἕδατος αἰθερίῃ φλόξ  
 λαβροτέρῳ σπινθήρι, καὶ ἔξεσε δίφιον ἕδαρ  
 αἰθαλόεν, διερῆ δὲ φύσις τεροαίετο μῦθρῳ·  
 σβέσσαι γὰρ μενίαινε Γίγας θρασὺς αἰθέριον πῦρ,  
 νήπιος· οὐδ' ἐνόησε, πυραιγέες ὅτι κεραυνοὶ  
 καὶ στεροπαὶ γεγάασιν ἀπ' ὀμβροτόκων νεφελῶν. 450

Καὶ πάλιν ἰθυμῆτας ἑλίον σπήλιγγας ἐναΐλων  
 στέρνα Διὸς μενίαινε βαλεῖν ἄτρωτα σιδήρῳ,  
 καὶ σκοπιῇ Διὸς αἶντα τιταίετο· χεῖρὶ δ' ἄκρῳ  
 Ζεὺς ὀλίγον φύστησε, καὶ ἰψίκρημον εἰούσαν  
 λεπταλέον φύστημα παρέτραπε κυκλάδα πέτρην. 455  
 χειρὶ δὲ διτήντα λόφον νησαῖον ἀράξας  
 εἰς ἐνοπήν πολιδῖνος ἀτημῶρητο Τυφωεύς,  
 καὶ Διὸς ἀρρήκτοιο κατηκόντιζε προσώπου·  
 ἀλλ' ὁ μὲν ἀντικέλευθον ἀλεύατο μάρμαρον αἰχμῆν  
 κρᾶτα παρακλίνας, στεροπῆς δ' ἐτύχησε Τυφωεύς 460  
 θερμὸν ἀμειβομένης ἑλικά ὁρόμον, αἶψα δὲ πέτρη  
 ἀκροφαληριώωσα μελαίετο μάρτυρι καπνῶ.  
 καὶ τριτάτην προΐαλλεν· ἐπισσυσμένην δὲ Κρονίων  
 πεπταμένης παλάμης μεσάτῳ νωμήτορι' καρπῶ,  
 σφαιραν ἄτε θρώσκουσαν, ἀτέρμονι χειρὶ πατάξας 465  
 πέμπε πάλιν Τυφῶνι· μεταστρεφθεῖσα δὲ παλλῆ  
 ἠερίῃ στροφάλιγγι παλιννόστοιο πορείης  
 αὐτομάτη τόξευεν ὀιστευτήρα κολῶνῃ.  
 τέτρατον ἠκόντιζεν ὑπέρτερον· ἀψαμένη δὲ  
 αἰγίδος ἀκροτάτων θυσάνων ἔδιχάζετο πέτρη. 470  
 ἄλλην δὲ προέηκεν· ἀελλήεσσα δὲ πέτρη  
 ἠμιδαῆς σελάγιζεν ὀιστευθεῖσα κεραυνῶ.

<sup>1</sup> κωμήτορι *prose* *ms.*, νωμήτορι *Ludwich*.



livelier sparks through the water of the torrents which struck it; the thirsty water boiled and steamed, and its liquid essence dried up in the red hot mass. Yes—to quench the ethereal fire was the bold Giant's plan, poor fool! he knew not that the fire-flaming thunderbolts and lightnings are the offspring of the clouds from whence the rain-showers come!\*

441 Again, he cut straight off sections of the torrent-beds, and designed to crush the breast of Zeus which no iron can wound; the mass of rock came hurtling at Zeus, but Zeus blew a light puff from the edge of his lips, and that gentle breath turned the whirling rock aside with all its towering crags. The monster with his hand broke off a rounded promontory from an island, and rising for the attack circled it round his head again and again, and cast it at the invincible face of Zeus; then Zeus moved his head aside, and dodged the jagged rock which came at him; but Typhon hit the lightning as it passed on its hot zigzag path, and at once the rock was white patched at the tip and blackened with smoke—there was no mistake about it. A third rock he cast; but Cronion caught it in full career with the flat of his infinite open hand, and by a playful turn of the wrist sent it back like a bouncing ball, to Typhon. The crag returned with many an airy twist along its homeward path, and of itself shot the shooter. A fourth shot he sent, higher than before; the rock touched the tassel-tips of the aegis-cape, and split asunder. Another he let fly; storm-swift the rock flew, but a thunderbolt struck it, and half-consumed, it blazed.

\* A common theory of ancient physicians.

οὐ σκοπιαὶ νέφος ὑγρὸν αἰέσχισαν, ἀλλὰ τυπείσαι  
 ὑδρηλαῖς νεφέλῃσι διερρήγγυντο καλῶναι.

Ξινή δ' ἀμφοτέροισιν ἰσύρροπος ἦεν Ἐρινὼ 475  
 καὶ Διὶ καὶ Τυφῶνι· πολυφλοίσβῳ δὲ βελέμνῳ  
 αἰθέρος ὄρχηστῆρες ἔβαικχείοντο κεραυνοί.  
 μάρνατο δὲ Κρονίδης κεκορυθμένος· ἐν δὲ κυδοιμῶ  
 βροντῆν μὲν σάικος εἶχε, νέφος δὲ οἱ ἔπλετο θάωρῃς,  
 καὶ στεροπῆν δόρυ πάλλε, Διπετέες δὲ κεραυνοί 480  
 ἠερόθεν πέμποντο πυριγλώχιντες ὄιστοί·  
 ἦδη γὰρ περίφοιτος ἀπὸ χθονίου κενεῶντος  
 ξηρὸς ἀεραϊπότητος ἀνῆδραμεν ἀτμὸς ἀρούρης,  
 καὶ νεφέλης ἐντοσθεν ἐελμένος αἴθοπι λαიმῶ  
 πνίγεται θερμαίνων νέφος ἔγκυον· ἀμφὶ δὲ καπνῶ 485  
 τριβομένων καταχρηδῖ πυριτρεφέων νεφελῶν  
 θλιβομένη πεφόρητο δυσέκβατος ἐνδόμυχος φλόξ  
 διζομένη μέσον οἴμον, ἐπεὶ σέλας ἰφῶθι βαίνειν  
 οὐ θέμυς· ἀστεροπῆν γὰρ ἀνὰ θρόσκουσαν ἐρύκει  
 ὀμβρηρῇ ραθάμυγι λελουμένος ἴκμιος ἀήρ, 490  
 πυκνώσας νέφος ὑγρὸν ὑπέρτερον· ἀζαλείου δὲ  
 νεϊόθεν οἰγομένοιου διεδραμεν ἀλλόμενον πῦρ,  
 ὡς λίθος ἀμφὶ λίθῳ φλογερῆν ὠδῖνα λοχεύων  
 λάινον ἠκόιτιζε πολυθλιβῆς αὐτόγονον πῦρ,  
 πυρσογενῆς ὅτε θῆλυς ἀράσσεται ἀρσενι πέτρῳ· 495  
 οὔτω θλιβομένησιν ἀνάπτεται οὐρανή φλόξ  
 λιγνύει καὶ νεφέλῃσιν· ἀπὸ χθονίοιο δὲ καπνοῦ  
 λεπταλέου γεγαῶτος ἐμαιώθησαν ἀῆται.  
 ἄλλην δ' ἐξ ὑδάτων μετανάστιον ἀτμίδα γαίης

\* The word is an invention of Hesiod's (*Works and Days* 775) as though "high-flying," a misunderstanding of Homer's ἀεραϊπούς, "foot-lifting."

The crags could not pierce the raincloud; but the stricken hills were broken to pieces by the rainclouds.

Thus impartial Eno held equal balance between the two sides, between Zeus and Typhon, while the thunderbolts with booming shots held revel like dancers of the sky. Cronides fought fully armed: in the fray, the thunder was his shield, the cloud his breastplate, he cast the lightning for a spear; Zeus let fly his thunderbolts from the air, his arrows barbed with fire. For already from the underground abyss a dry vapour diffused around rose from the earth on high,<sup>8</sup> and compressed within the cloud was stifled in the fiery gullet, heating the pregnant cloud. For the lurking flame crushed within rushed about struggling to find a passage through; over the smoke the fire-breeding clouds rumble in their agony seeking the middle path; the fire dares not go upwards; for the lightning leaping up is kept back by the moist air bathed in rainy drops, which condenses the seething cloud above, but the lower part is parched and gapes and the fire runs through with a bound. As the female stone is struck by the male stone,<sup>9</sup> one stone on another brings flame to birth, while crushed and beaten it produces from itself a shower of sparks: so the heavenly fire is kindled in clouds and murk crushed and beaten, but from earthy smoke, which is naturally thin, the winds are brought forth. There is another floating

<sup>8</sup> It is somewhat unusual to distinguish two stones as male and female in this manner; nothing is commoner, however, than to make such a distinction with fire-sticks, the harder one which bores or rubs being the male, or husband, and the softer stick or plank against which it is pressed the female or wife; see *Fraser, Golden Bough*,<sup>3</sup> index under "Fire-sticks."

ἡέλιος φλογερῆσι βολαῖς ἀντιώπων ἀμέλγων 500  
 τιθαλέω ἰοτέουσιν ἀκείριον αἰθέρος ἀλεῶ·  
 ἡ δὲ παχυνομένη νεφέων ὠδινε καλύπτρην,  
 σεισαμένη δὲ πᾶχιστον ἀραιωτέρω δέμας ἀτμῶ,  
 ἄψ ἀναλυσασμένη μαλικοῖς νέφος εἰς χύσιν ὄμβρου,  
 ὑδρηλὴν προτέρην μετεκίαθει ἔμφυτον ὕλην. 505  
 τοῖος ἔφυ φλογόεις νεφέων τύπος, οἷσι καὶ αὐτοὶ  
 ἰσότυποι στεροπῆσι συνωδιῶντο κεραυνοί.

Ζεὺς δὲ πατὴρ παλέμιζε

κατ' ἀντιβίωιο δὲ πέμπων

ἠθάδα πυρσὸν ἰάλλεν, ἀκοιτιστήρα λεόντων,  
 βάλλων ποικιλόφωνον ἀμετρήτων στίχα λαιμῶν 510  
 οὐρανίῳ πρηστήρι· Διοβλήτου δὲ βελέμνου  
 ἐν σέλας ἔφλεγε χεῖρας ἀπειρονας, ἐν σέλας ὤμονε  
 νηρίθμους ἀμάθνε καὶ αἰόλα φύλα δρακόντων,  
 καὶ κεφαλὰς ἐδαίξαν ἀτέρμονας αἰθέρος αἰχμαί,  
 καὶ πλοκάμους Τυφῶνος ἔλιξ ἀμάθνε κομήτης 515  
 ἀντιπόρῳ σπιθῆρι δασύτριχα πυρσὸν ἰάλλων,  
 καὶ κεφαλαὶ σελάγιζον, ἀνιπτομένων δὲ κομῶων  
 βόστρυχα συρίζοντα κατεσφρηγίσσατο σιγῇ  
 οὐρανίῳ σπιθῆρι, μαραινομένων δὲ δρακόντων  
 ἰοβόλοι ραθάμιγγες ἑτεροποιήοντο γενεῶν 520  
 μαρναμένου δὲ Τίγαιτος ἑτεφρώθησαν ὄπωπαι  
 καπνῷ λιγυρόετι, υφοβλήτων δὲ προσώπων  
 χιονείαις λιβάδεσσιν ἐλευκαίνοντο παρειαί.  
 καὶ πισύρων ἀνέμων τετραΐζυγον εἶχεν ἀνάγκην·  
 εἰ γὰρ ἐς αἰτολίην σφαλερῆς ἐλέλιξεν ὄπωπας, 525  
 ὕσμίνην φλογόισσαν ἐδέχοντο γείτονος Εὐρου·  
 εἰ κλισίῳ ἐσκοπίαζε δυσήνεμον Ἄρκαδος Ἄρκτου,  
 χειμερίου πρηστήρος ἀθαπέι βάλλετο πάχνη·  
 φεύγων ψυχρὸν ἄημα υφοβλήτωιο Βορῆος

vapour, drawn from the waters, which the sun shining full on them with fiery rays milks out and draws up dewy through the boiling track of air. This thickens and produces the cloudy veil; then shaking the thick mass by means of the thinner vapour, it dissolves the fine cloud again into a fall of rain, and returns to its natural condition of water. Such is the character of the fiery clouds, with their twin birth of lightnings and thunders together.\*

Zeus the father fought on: raised and hurled his familiar fire against his adversary, piercing his lions, and sending a fiery whirlwind from heaven to strike the battalion of his innumerable necks with their babel of tongues. Zeus cast his bolt, and one blaze burnt the monster's endless hands, one blaze consumed his numberless shoulders and the speckled tribes of his serpents; heaven's blades cut off those countless heads; a writhing comet met him front to front discharging a thick bush of sparks, and consumed the monster's hair. Typhon's heads were ablaze, the hair caught fire; with heaven's sparks silence sealed the hissing tresses, the serpents shrivelled up, and in their throats the poison spitting drops were dried. The Giant fought on: his eyes were burnt to ashes in the murky smoke, his cheeks were whitened with hoar-frost, his faces beaten with showers of snow. He suffered the fourfold compulsion of the four winds. For if he turned flickering eyes to the sunrise, he received the fiery battle of neighbouring Euros. If he gazed towards the stormy cline of the Arcadian Bear, he was beaten by the chilly frost of wintry whirlwinds. If he shunned the cold blast of snow-beaten Boreas, he was shaken by

\* A page from the poet's handbook of natural science.

καὶ διερω̄ δεδόνητο καὶ αἰθαλόεντι βελέμνω·  
 καὶ δύσιν εἰσορόων βλοσυρῆς ἀντίωπιον Ἴοῡς  
 ἐσπερίην ἐφριξε θευλιήσσαν Ἐρινώ,  
 εἰαρινῆς αἰών Ζεφυρηίδος ἤχον ἱμάσθλης·  
 καὶ Νότος ἀμφὶ τέοντα μεσημβρινὸν Αἰγοκερῆος  
 αἰτυγας ἠρίας ἐπεμάστι, θερμὸς ἀήτης,  
 φλογμὸν ἄγων Τυφῶνι πυραιγεί καιύματος ἀτμῶ.  
 εἰ πάλιν ὄμβρον ἔχευε κατάρρυστον ἕντιος Ζεὺς,  
 λυσιπόνοις λιβάδεσσιν ὄλον χροῖα λοῦσε Τυφωεὺς  
 θερμὰ καταψύχων κεκαφῆῶτα γυνία κεραυνῶ.

Καὶ κραναοῖς βελέεσσι χαλαζαίου νηφετοῖο  
 παιδὸς ἱμασσομένου τραφερῆ μαστίζετο μήτηρ·  
 δερκομένη δὲ Γίγαντος ἐπὶ χροῖ μάρτυρα Μοίρης  
 λάινα πηκτὰ βέλεμνα καὶ ἰδατοέσσαν ἀκωκῆν  
 Ἴηλιον Τιτῆνα κατηφέι λίσσιτο φωνῆ,  
 ἐν φάος αἰτίζουσα θερείτατον, ὄφρα κε πυροῦ  
 θερμότερω λύσειε Διὸς πετρούμενον ἰδαρ  
 νηφομένω Τυφῶνι χέων ἐμφύλιον αἰγλήν·  
 καὶ οἱ ἱμασσομένω συνετήκετο καιομένων δὲ  
 ἠλιβάτων ὀρούσα πυριστεφῆς ἔθνος ἀγοστῶν  
 χειμερίην ἰκέτευε μολεῖν ὀυσπέμφελον αὔρην  
 εἰς μίαν ἠριγένειαν, ἵνα ψυχροῖσιν ἀήταις  
 διψαλέην Τυφῶνος ἀποσβέσσειεν ἀνίγκην.

Ἴσοτύπου δὲ τάλαιτα μάχης ἔκλινε Κρονίων.  
 χειρὶ δὲ δευδρήσσαν ἀπορρίψασα καλύπτρην  
 μήτηρ ἄχιντο Γαῖα, Τυφασίων κεφαλῶν  
 καπνὸν ὀπιπεύουσα· μαραινομένων δὲ προσώπων  
 Γηγενέος λύτο γούνα· προθεσπίζουσα δὲ νίκην  
 βρονταίοις πατάγοισι Διὸς μυκήσατο σάλπιγξ·

\* κεκαφῆῶτα θυμὸν " panting forth one's life " is the epic

the volleys of wet and hot together. If he looked to the sunset, opposite to the dawn of the grim east, he shivered before Eryo and her western tempests when he heard the noise of Zephyrus cracking his spring-time lash; and Notos, that hot wind, round about the southern foot of Capricorn flogged the aerial vaults, leading against Typhon a glowing blaze with steamy heat. If again Rainy Zeus poured down a watery torrent, Typhoeus bathed all his body in the trouble-soothing showers, and refreshed his benumbed limbs after the stifling thunderbolts.<sup>4</sup>

<sup>400</sup> Now as the son was scourged with frozen volleys of jagged hailstones, his mother the dry Earth was beaten too; and seeing the stone bullets and icy points embedded in the Giant's flesh, the witness of his fate, she prayed to Titan Helios with submissive voice: she begged of him one red hot ray, that with its heating fire she might melt the petrified water of Zeus, by pouring his kindred<sup>5</sup> radiance over frozen Typhon. She herself melted along with his bruised body; and when she saw his legion of highclambering hands burnt all round, she besought one of the tempestuous winter's blasts to come for one morning, that he might quench Typhon's overpowering thirst by his cool breezes.

<sup>410</sup> Then Cronion inclined the equally balanced beam of the fight. But Earth his Mother had thrown off her veil of forests with her hand, and just then was grieving to behold Typhaon's smoking heads. While his faces were shrivelling, the Giant's knees gave way beneath him; the trumpet of Zeus

phrase. Nonnos seems to bear this meaning, and also an echo of *sigmas*. Hesychius glosses *σέβητος*.

<sup>5</sup> Because both came of the same stock.

ἦριπε δ' οὐρανόφω μεθίων φλογόεντι βελέμνω,  
 ὠτειλὴν ἀσιδήρον ἔχων πολέμοιο, Τυφωεύς 560  
 ὑψιτειῆς, καὶ κῶτα βαλὼν ἐπὶ μητέρα Γαίῃ  
 κέιτο, περιστορέσας ὀφειδέα γαῖα κοινῇ,  
 πυρσὸν ἀναβλύζων. Κρονίδης δ' ἐπίθιξε γελίσσας,  
 τοῖον ἔπος προχέων φιλοπαιγμοτος ἀνθρεῶντος·  
 " Καλὸν ἀοσσητῆρα γέρων Κρόνος εὖρε, Τυφωεὺ 565  
 Χθῶν μόγις νία λόχεισε, μέγαν γόνον Ἰαπετοῖο·  
 ἠδὺς ὁ Τιτήρων τιμήρορος· ὡς ὄρωα δέ,  
 ἀδρανέες γεγίασι τάχα Κρονίδαιο κεραυνοί.  
 δηθύνεις τίο μέχρις ἀνέμβριτον αἰθέρα ταίειν,  
 ψευδόμενε σκηπτούχε;  
 μένει δέ σε θῶκος Ὀλύμπου 570  
 σκῆπτρα Διὸς καὶ πέπλα θεημάχε δέξο Τυφωεὺ,  
 Ἄστραϊὸν δέ κόμισσον ἐς οὐρανόν· ἦν δ' ἐβελήσθης,  
 αἰθέρι νοστήσειε καὶ Εὐριντόμη καὶ Ὀφίων  
 καὶ Κρόνος ἀμφοτέροισιν ὁμόσταλος· ἐρχομένω δέ 575  
 σὺν σοὶ ποικιλόνωτον ἐς ὑψιπόρων ἴτιν ἀστρων  
 δεσμὰ φυγῶν δολόμητις ὁμαρτήσειε Προμηθεύς,  
 ἠπατος ἠβῶοιτος ἀφειδέα δαιτυμοντῆρα  
 οὐρανής θρασὺν ὄρνιν ἔχων πομπῆα κελειθου.  
 τί πλέον ἠθέλεις ἄλλο μετὰ κλόνου ἠὲ νοῆσαι  
 Ζῆνα καὶ ἐννοσίγαιον ὁπάονα σείο θοῶκων; 580  
 Ζῆνα μὲν ἀδρανέοιτα καὶ οὐ σκηπτούχον Ὀλύμπου,  
 βροντῆς καὶ νεφέων γυμνούμενον, ἀστεροπῆς δέ  
 ἀντὶ πυρὸς ζαθέοιο καὶ ἠθάδος ἀντὶ κεραυνοῦ  
 δαλὸν ἀερτάζοντα Τυφασονίω παρὶ παστῶ,  
 ληιδίης ἀλόχοιο τεῆς θαλαμηπόλον Ἴηρης 585  
 ὀφθαλμῶ κοτέοντι τεῶν ζηλήμονα λέκτρων·

\* A Titan, husband of Eos. In the Orphic cosmogony,



brayed, foretelling victory with a roll of thunder; down fell Typhoeus's high-uplifted frame, drunk with the fiery bolt from heaven, stricken with a war-wound of something more than steel, and lay with his back upon Earth his mother, stretching his snaky limbs in the dust and belching flame. Cronides laughed aloud, and taunted him like this in a flood of words from his mocking throat:

100 "A fine ally has old Cronos found in you, Typhoeus! Earth could scarcely bring forth that great son for Iapetos! A jolly champion of Titans! The thunderbolts of Zeus soon lost their power against you, as I see! How long are you going to wait before taking up your quarters in the inaccessible heavens, you sceptred impostor? The throne of Olympus awaits you: accept the robes and sceptre of Zeus, God-defying Typhoeus! Bring back Astræon\* to heaven; if you wish, let Eurynome and Ophion return to the sky, and Cronos in the train of that pair! When you enter the dappleback vault of the highranging stars, let crafty Prometheus leave his chains, and come with you; the bold bird who makes hearty meals off that rejuvenescent liver shall show him the way to heaven. What did you want to gain by your riot, but to see Zeus and Earthshaker footmen behind your throne? Well, here you have Zeus helpless, no longer sceptre-bearer of Olympus, Zeus stript of his thunders and his clouds, holding up no longer the lightning's fire divine or the familiar thunderbolt, but a torch for Typhaon's bower, groom of the chamber to Hera the bride of your spear, whom he eyes with wrath, jealous of your bed:

Eurynome and Ophion had ruled in Olympus before Cronos and Rhea, but Cronos turned them out.

σύζυγα δ' ἐνοσίγαιον ἀποζευχθέντα θαλάσσης  
 ὑμετέρῃ μετὰ πόντον ὑποδρήσοιτα τραπέζῃ,  
 διψάδι χειρὶ φέροιτα τεὸν δέπας ἀπὶ τριαίτης.  
 Ἄρεα λάτριν ἔχεις, θεράπων τεὸς ἔστιν Ἀπόλλων· 590  
 πέμπε δὲ Τιτήνεσσι διαάκτορον υἱέα Μαίης  
 σὸν κράτος ἀγγέλλοιτα καὶ οὐραγίην σέθεν αἰγλην·  
 ἐργατίην δ' Ἐφαιστον ἐθήμοσι κάλλιπε Λήμνῳ,  
 ὄφρα κεν ἀσκήσειε νεοζεύκτῳ σέο γύμφῃ  
 ποικίλον αὐχένος ὄρμον εὐχρῶον ἦσοπι κόσμῳ, 595  
 ἢ ἐπεδοστιβίων ἀμαρύγματα φαιδρὰ πεδάλων,  
 οἷσι τεῖ παράκοιτις ἀγάλλεται, ἢ ἐτελέσῃ  
 χρυσοφαῖῃ θρόνον ἄλλον Ὀλύμπιον, ὄφρα γελάσῃ  
 κρείσσονα θῶκον ἔχουσα τεῖ χρυσοθρόνος Ἥρῃ·  
 καὶ χθονίους Κύκλωπας ἔχων ισιετήρας Ὀλύμπου 600  
 τεῦξον ἀρειοτέροιο νέον σπιθήρα κεραυνοῦ,  
 ἀλλὰ δόλω θέλξαιτα τεὸν νόον ἐλπίδι νίκης  
 χρυσῶ δῆσον Ἐρωτα μετὰ χρυσεῖς Ἀφροδίτης·  
 χαλκῶ σφίγξον Ἄρηα κυβερνητήρα σιδήρου,  
 ἀστεροπαὶ φεύγουσι καὶ οὐ μίμνουςιν Ἐρικῶ· 605  
 πῶς στεροπῆς ἀλίγης οὐκ ἔκφυγες ἀπτόλεμον πῦρ;  
 ἢ πόθεν οὔασι σοῖσιν ἀμετρήτοισιν ἀκούων  
 βρονταίην ἐλάχειαν εἰδείδεις ὄμβριον ἠχώ;  
 τίς σε τόσον ποίησεν ἀνάλκιδα; πῆ σέθεν αἰχμαί;  
 πῆ κεφαλαὶ σκυλάκων;

πῆ χάσματα κείνα λεόντων 610  
 καὶ χθόνιον μύκτημα βαρυφθόγγων σέο λαμῶν;  
 πῆ δε δρακοντείης δολιχόσκιος ἰὸς ἐθειρῆς;  
 οὐκέτι συρίζεις ὄφιδεῖ κυκλάδι χαίτη;  
 πῆ βοέων στομάτων μυκῆματα; πῆ σέο χειρῶν

here you have Earthshaker with him, torn from the sea for a new place instead of the deep as waiter at your table, no trident in his hand but a cup for you if you are thirsty! Here you have Ares for a menial, Apollo is your lackey! Send round Maia's son, King's Messenger, to announce to the Titans your triumph and your glory in the skies. But leave your smith Hephaistos to his regular work in Lemnos, and he can make a necklace to adorn your newly wedded bride, a real work of art, in dazzling colours, or a fine pair of brilliant shoes for your wife's feet to delight her, or he can build another Olympian throne of shining gold, that your golden-throned Hera may laugh because she has a better throne than yours! And when you have the underground Cyclopes domiciled in Olympus, make a new spark for an improved thunderbolt. As for Eros, who bewitched your mind by delusive hopes of victory, chain him with golden Aphrodite in chains of gold, and clamp with chains of bronze Ares the governor of iron!

☉ "The lightnings try to escape, and will not abide Enyo! How was it you could not escape a harmless little flash of lightning? How was it with all those innumerable ears you were afraid to hear a little rainy thud of thunder? Who made you so big a coward? Where are your weapons? Where are your puppyheads? Where are those gaping lions, where is the heavy bellowing of your throats like a rumbling earthquake? Where is the far-flung poison of your snaky mane? Do not you hiss any more with that coronet of serpentine bristles? Where are the bellowings of your bull-mouths? Where are your hands and their volleys of precipi-

ἠλιβάτου πρηῶνος ἀκοντιστήρες ἀγαστοί;  
 οὐκέτι μαστίζεις ἑλικώδεις ἀντιγας ἄστρον;  
 οὐκέτι λευκαίνουσι σικῶν προβλήτες ἀκωκαί  
 ἀφροκόμῳ ραθάμιγγι διάβροχον ἀνθερεῶνα;  
 πῆ μοι φρικτὰ γένεια σεισηρότα λισσάδος ἄρκτου;

εἶξον ἐπουρανίοισι, πεδοτρεφές ἑμετέρων γὰρ  
 χειρὶ μὴ νίκησα διηκουσίῳ στίχῳ χειρῶν.  
 ἀλλὰ βαθυκρήμνισι περισφίγγουσα καλῶνταις  
 Σικελίῃ τρικάρητος ὄλον Τυφῶντι δεχέσθω  
 οἰκτρὰ κοινομένοις ἑκατὸν κομῶντα καρήνοισ.  
 ἔμπης, εἰ νόον ἔσχεις ὑπέρβιον, εἰ δὲ καὶ αὐτῷ  
 ἐλπίσω ἀπρήκτοιαν ἐπεσκίρτησας Ὀλύμπῳ,  
 τεύξω σοι, πανίποτμε, κειτήριον, ἰσάτατον δὲ  
 σὸν κεικὸν παρὰ τύμβον, ἀτάσθαλε, τοῦτο χαράξω·  
 Ἐγγενέος τόδε σῆμα Τυφωῖος, ὃν ποτε πέτραις  
 αἰθέρα μαστίζοντα κατέφλεγεν αἰθέριον πῦρ. ἴ

Ἔνεπε κερτομέων νέκυν ἔμπιστον, υἱὸν Ἀρούρης,  
 καὶ Διὶ παρμηδέοντι χέων ἐπιπίκτιον ἤχῳ  
 λαϊνῆν σάλπιγγι Κίλιξ μικήσουτο Ταῦρος,  
 ὑδρηλοῖς δὲ πόδεσσιν ἔλιξ ὠρχήσατο Κιδνός  
 Ζητὸς ἀνευάζων διερῷ βρυχήματι νίκην,  
 μεσσοφανίης προχέων ναέτην ῥοὸν ἤλικι Ταρσῷ.

Γαῖα δὲ πετρήεντα διαρρήξασα χιτῶνα  
 ἄχλυτο κεκλιμένη, καὶ πενθάδος ἀντὶ μαχαίρης  
 κοπτομένην ἀνέμοις ἀπεκείρατο δειδράδα χαίτην,  
 βόστρυχον ὑλήεντος ἀποτμήξασα καρήνου  
 φυλλοχόῳ ἄτε μηνί, χαραδραίας δὲ παρειᾶς  
 δρύφατο, καὶ κελαδεινὰ δι' εὐνῶρων κενεῶνων  
 ἔρρεε μυρομένης ποταμῆια δάκρυα Γαίης.  
 ἐκ δὲ Τυφαιονίων μελέων στροφάλιγγες ἀέλλης

tous crags? Do you flog no longer the mazy circles of the stars? Do the jutting tusks of your boars no longer whiten their chins, wet with a frill of foamy drippings? Come now, where are the bristling grinning jaws of the mad bear?

<sup>600</sup> "Clothhopper, give place to the sons of heaven! For I with one hand have vanquished your hands, two hundred strong. Let three-headed Sicily receive Typhon whole and entire, let her crush him all about under her steep and lofty hills, with the hair of his hundred heads miserably bedabbled in dust. Nevertheless, if you did have an over-violent mind, if you did assault Olympus itself in your impracticable ambitions, I will build you a cenotaph, presumptuous wretch, and I will engrave on your empty tomb, this last message: 'This is the barrow of Typhoeus son of Earth, who once lashed the sky with stones, and the fire of heaven burnt him up.'"

<sup>601</sup> Thus he mocked the half living corpse of the son of Earth. Then Cilician Taurus brayed a victorious noise on his stony trumpet for Zeus Almighty, while Cydnos danced zigzag on his watery feet, crying Euoi! in rolling roar for the victory of Zeus, Cydnos visible in the midst, as he poured the flood upon Tarsos which had been there ever since he had been there himself. But Earth tore her rocky tunic and lay there grieving; instead of the shears of mourning,\* she let the winds beat her breast and shear off a coppice for a curl; so she cut the tresses from her forest-covered head as in the month of leaf-shedding, she tore gullies in her cheeks; Earth wailed, as her river-tears rolled echoing through the swollen torrents of the hills. The gales eddying

\* Shears for cutting off the hair in mourning.

κύματα μαστίζουσι, ἐπισσόμεναι δὲ καλύψαι 645  
 ὀλκάδας ἀκλύστοιο καθιππεύουσι γαλήνης,  
 οὐ μούνοισι ῥοθίοισιν ἐπιήλυδες· ἀλλ' ἐνὶ γαίῃ  
 πολλάκις αἰθύσσουσα θεαλλήσασα κοινή  
 ὄρθιον ἠβῶντοτα κατέκλισε καρπὸν ἀλωῆς.

Καὶ ταμίη κόσμοιο, παλιγγεῖος Φύσις ὕλης, 650  
 ῥιγηρυμένης κενεῶτα κεχηρῶτα πῆξεν ἀρούρης,  
 ἠησαίους δὲ τένοντας ἀποτμηγέντας ἐναυδῶν  
 ἀρμονίης ἀλύτοιο πάλιν σφρηγίσσατο δεσμῷ.  
 οὐκέτι δὲ κλόινος ἦεν ἐν ἀστράσιν· Ἥλιος γὰρ  
 χαιτήντα Λέοντα παρὰ σταχυώδει Κούρη 655  
 Ζωδιακῆς ἔστησε παρῴξαντα κελεύθου·

οὐρανίου δὲ Λέοντος ἐπισκαίροντα προσώπῳ  
 Καρκίνου ἀντικέλευθον ἀθαλπέος Λίγοκερῆος  
 ἀψ' ἀνασειράζουσα διεστήριξε Σελήνη.

Οὐ μὲν αἰδοσπόλοιο λελισμένικ ἐπλετο Κάδμου 660  
 Ζεὺς Κρονίδης, καλέσας δὲ τόσῃν ἐφθέγγετο φωτῆν  
 ἠερίης σκιοειδῆς ἀποσκειδάσας νέφος ὄρφνης·

Ἢ Κάδμε, τῆ σύριγγι πύλας ἔστεφας Ὀλύμπου·  
 σὸν γάμον οὐρανῆ καὶ ἐγὼ Φόρμιγγι γεραίρω·  
 γαμβρὸν ἐγὼ τελείσω σε καὶ Ἄρει καὶ Κυθερείῃ, 665  
 καὶ χθονίου δειπτοιο θεοὺς ἔχε δαιτυμονῆας.  
 ἴξομαι εἰς σέο δῶμα· τί φέλτερον ἄλλο νοήσεις  
 ἢ μακάρων βασιλῆα τῆς ψαύοντα τραπέζης;  
 εἰ δὲ τύχης ἐθέλεις ἑτερότροπα κύματα φεύγειν  
 πορθμεύων βιότοιο γαληναίοιο πορείην, 670

Ἄρεα μὲν Διρκαῖον αἰεὶ πεφύλαξο χαλέψαι,

\* Lectius translates: Continuatæ vero Calypsoe naves tranquillæ contra equitant serenitatis: a riddle indeed.

† Virgo, in the Zodiac: the brightest star was Στραχὴν, the Ear of Corn.

‡ The constellation Lyra.

from Typhaon's limbs lash the waves, hurrying to engulf<sup>o</sup> the ships and riding down the sheltered calm. Not only the surges they invade; but often over the land sweeps a storm of dust, and overwhelms the crops growing firm and upright upon the fields.

<sup>646</sup> Then Nature, who governs the universe and recreates its substance, closed up the gaping rents in earth's broken surface, and sealed once more with the bond of indivisible joinery those island cliffs which had been rent from their beds. No longer was there turmoil among the stars. For Helios replaced the maned Lion, who had moved out of the path of the Zodiac, beside the Maiden who holds the corn-car<sup>o</sup>; Selene took the Crab, now crawling over the forehead of the heavenly Lion, and drew him back opposite cold Capricorn, and fixt him there.

<sup>647</sup> But Zeus Cronides did not forget Cadmos the mastersinger. He dispersed the cloud of darkness which overshadowed him, and calling him, spoke in this fashion:

<sup>648</sup> " Cadmos, you have crowned the gates of Olympus with your pipes! Then I will myself celebrate your bridal with heaven's own Harp. I will make you goodson to Ares and Cythereia; gods shall be guests at your wedding feast on the earth! I will visit your house: what more could you want, than to see the King of the Blessed touching your table? And if you wish to cross life's ferry on a calm sea, escaping the uncertain currents of Chance, be careful always not to offend Ares Dircaian,<sup>4</sup> Ares angry

<sup>4</sup> That is, Theban, from the fountain of Dirce in Thebes. It is rather too soon to give him that epithet, for there was no Thebes as yet and no Dirce.

Ἄρα νόσφι λόχου κεχολωμένον ἐνύχιος δὲ  
 οὐρανόιο Δράκοιτος ἐναίτιον ὄμμα τιτήνας  
 ῥέξον ὑπὲρ βωμοῖο λαβίων εἰσοδμον ὀφίτην,  
 κικλήσκων Ὀφιοῦχον Ὀλύμπιον, ἐν πυρὶ καίων 675  
 Ἰλλυρικῆς ἐλάφοιο πολυγλώχητα κεραίην,  
 ὄφρα φύγης, ὅσα πικρά τεῶ πεπρωμένα πότμῳ  
 Μοιριδῆς ἐκλωσεν ἑλιξ ἄτρακτος ἀνάγκης,  
 εἰ λίνα Μοιραίων ἐπιπέθεται ἀλλὰ τοκῆος 680  
 μῆστιν ἕα κοτέοντος Ἀγχινορος, ἀσταθῆων δὲ  
 ἀμφὶ κασιγνήτων μὴ δεῖδιθι κεκρυμένοι γὰρ  
 πάντες ἐτι ζώουσιν, ἐπεὶ Νυκτὴν χθόνα Κηφεύς  
 νάσσατο Κηφῆρων ἐπιήρατος Αἰθιοπῆων,  
 καὶ Θάσος εἰς Θάσον ἦλθεν, ἀεραλόφοιο δὲ Ταύρου  
 δύσσιφον ἀμφὶ τέροντα Κιλίξ Κιλίκεσσιν ἀνάσσει, 685  
 Θρηκίην δ' ἐπὶ πέζαν ἀπόσσαντος ἰκετο Φινεύς·  
 τὸν μὲν ἐγὼ κομόωντα βαθυπλούτοισι μετάλλοις  
 γαμβρὸν ἐς Ὠρεῖθναν ἄγω καὶ Ἡρῆκα Βορῆα,  
 τυμφίον ὀμφήεντα φιλοστεφάνου Κλεοπάτρης,  
 καὶ σὺ κασιγνήτων ἰσοελκεί νῆματι Μοίρης 690  
 Καδμείων βασιλεὺς καὶ οἶνομα λείπε πολίταις·  
 πλαγκτοσύνης δ' ἀπόειπε

παλίμπορα κύκλα κελεύθου,  
 καὶ βοὸς ἄστατον ἶχνος ἀναίτιο· Κυπριδίῳ γὰρ

\* See next note. λόχος is "birth" in Arsch. *l.c.* 136, and here apparently "offspring." All Cadmus's troubles in later life came from killing the dragon, son of Ares, which guarded the spring near the site of Thebes, Zeus advises him to make friends with the celestial Dragon, also with



when deprived of his brood.\* At dead of night fix your gaze on the heavenly Serpent, and do sacrifice on the altar holding in your hand a piece of fragrant serpentine; and calling upon the Olympian Serpent-holder, burn in the fire a horn of the Illyrian deer with many tines: that so you may escape all the bitter things which the wreathed spindle of apportioned Necessity has spun for your fate, if the threads of the Portioners ever obey!

69 " Let pass the memory of your angry father Agenor, fear not for your wandering brothers<sup>1</sup>; for they all live, though far apart. Cepheus journeyed to the regions of the south, and he has found favour with the Cephenees of Ethiopia<sup>2</sup>; Thasos went to Thasos, and Cilly is king over the Cilicians round about the snowy mount of high peaked Taurus; Phineus came with all speed to the Thracian land. As for him, I will make him proud with his deep mines of riches, and lead him as goodson to Oreithyia and Thracian Boreas, as prophetic bridegroom of garlanded Cleopatra. For you, the Portioner's thread weighs equal with your brothers; be king of the Cadmeians, and leave your name to your people. Give up the back wending circuits of your wandering way, and relinquish the bull's restless track; for

Ophiuchos, as being presumably an expert in dealing with reptiles, and to accompany his prayers with fumigations of two of the most approved specifics against earthly serpents, serpentine, which if pulverized will cure their bite, Orph. *Lithos* 208 ff., and hart's horn; for the stag is so deadly an enemy to all snakes that even to burn a piece of his antler will effectually drive them away, Pliny, *N.H.* viii. 118.

<sup>1</sup> They were all sent in search of Europa.

<sup>2</sup> Cepheus was son of Belus and therefore cousin of Cadmos, according to Apollodorus. He became king of Ethiopia, and the people took his name.

σύγγονον ὑμέτερην ζυγίῳ νυμφεύσατο θεσμῶ  
 Ἄστερίων Δικταῖος ἀναξ Κορυβαυτίδος Ἴδης. 693  
 καὶ τὰ μὲν αὐτὸς ἐγὼ μαυτεῖσομαι, ἀλλὰ δὲ Φοῖβον  
 καλλεΐψω· σὺ δέ, Κάδμει, μεσομφαλον ἄξονα βαίνων  
 Δελφίδος αὐδήεντα μετέρχειο τέμπεα Πιθοῦς."  
 Ὡς εἰπὼν ἀπέπεμπεν Ἀγηγοριδὴν μετανάστην  
 Ζεὺς Κρονιδῆς·

καὶ κραιπνὸς εἰς αἰθερίων ἴτυν ἄστρον 700  
 χρύσειον ἔτραπε δίφρον, ἐπεμβεβανία δὲ Νίκη  
 ἤλασεν οὐρανήν πατρίων ἵππον ἰμάσθη.  
 καὶ θεὸς εἰς πόλον ἦλθε τὸ δεύτερον· ἐρχομένῳ δὲ  
 οὐρανίας πετάσαντο πύλας ὑφαύχενες Ὀραι, 705  
 αἰθέρα δ' ἐστέφαντο παλιννόστῳ δ' ἐνὶ μορφῇ  
 σὺν Διὶ νικήσαντι θεοὶ νόσθησαν Ὀλύμπῳ,  
 καὶ πτεροῖεν μίμημα μετῆλλίζαντο προσώπου.  
 ἄβροχίτων δ' ἀσιδῆρος εἰς οὐρανὸν ἦλθεν Ἀθήνη  
 Ἄρα Κῶμον ἔχουσα, Μέλος δὲ οἱ ἐπλετο Νίκη· 710  
 καὶ Θέμις ὄπλα Γίγαντος ἀλωλότος ἄφρονι Γαίῃ  
 εἰς φόβον ἐσσομένων ἐπιδείκνυε, μητρὶ Γυγάντων,  
 ὑψιπαγῇ κρεμάσασα παρὰ προθύροισιν Ὀλύμπου.

\* Dictæ, a mountain in Crete; Ida, the chief mountain of Crete. The Cretan Dactyloi or Curetes, who waited upon the infant Zeus, are often called Corybantes, although that name belongs to the Phrygian priests of Rhea.

your sister has been wedded by the law of love to Asterion of Diere, king of Corybantian Ida.<sup>1</sup>

“ So much I will myself foretell for you, the rest I will leave to Phoebus. And now, Cadmos, do you make your way to the midnipple of the earth, and visit the speaking vales of Pytho.”<sup>2</sup>

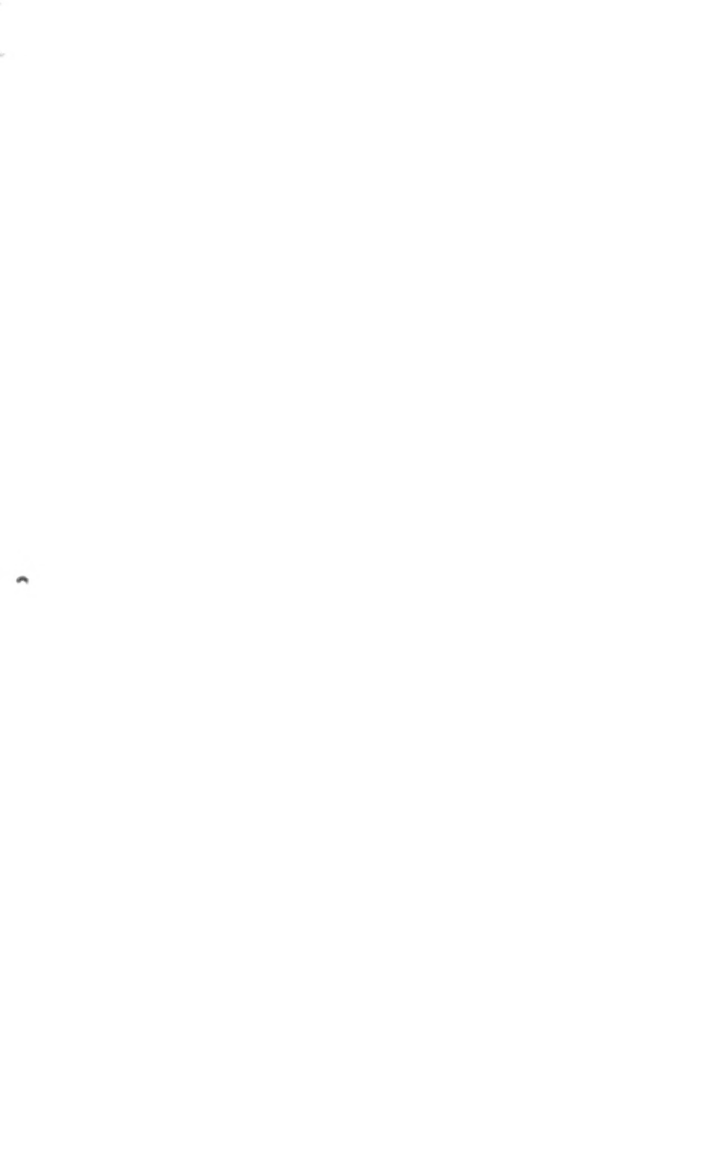
With these words, Zeus Cronides dismissed Agenor's son, and swiftly turned his golden chariot toward the round of the ethereal stars, while Victory by his side drove her father's team with the heavenly whip. So the god came once more to the sky; and to receive him the stately Seasons threw open the heavenly gates, and crowned the heavens. With Zeus victorious, the other gods came home to Olympus, in their own form came again, for they put off the winged shapes which they had taken on. Athena came into heaven unarmed, in dainty robes, with Ares turned Comus, and Victory for Song; and Themis displayed to dumbfounded Earth, mother of the giants, the spoils of the giant destroyed, an awful warning for the future, and hung them up high in the vestibule of Olympus.

<sup>1</sup> Delphi, where the priestess spoke oracles.

<sup>2</sup> The deities are embodiments of the revels, by a sort of mystical fusion. Comus, so familiar to us through Milton, is not really a mythological figure at all, but a late personification; see Philostratus, *Imagines* 2.

## ADDITIONAL NOTE TO BOOK II

80 ff. The plants mentioned seem all to have stories attached. The cypress was once a beautiful boy, *Cyparissos*, beloved by *Zephyros*; the *hyacinthus* (not our hyacinth, perhaps iris or a fritillary) is connected in mythology with the pre-hellenic god *Hyacinthos* of *Amyclai* in *Laconia*, worshipped along with *Apollo* there. He is said to have been a boy favourite of the god, who, being accidentally killed by him, was turned into the flower which bears his name; hence it is blood-red and the markings on its petals spell *ai ai* (alas, alas). The laurel was once a chaste nymph, *Daphne*, who, loved and pursued by *Apollo*, prayed to the Earth to help her and was turned into a laurel (*δάφνη*), which thus became the god's sacred tree. *Pan* had a like experience with *Pitys*, who to avoid his attentions was turned into the pine-tree, *πίτυς*. *Moria* (clearly the nymph of the sacred olives of *Attica*, that being the meaning of her name) is unknown save for this passage; she has nothing to do with the *Moria* of *xv. 481 ff.* The olive "brought a city" to *Athena*, because by making it spring from the ground she won her contest with *Poseidon* for the city of *Athena*. The *Paphian*, i.e. *Aphrodite*, goddess of *Paphos*, is particularly concerned for the *anemone* because that is the flower which sprung from the dead body of her beloved *Adonis*, or from the tears she shed for him; another story makes the *rose*, which in any case is sacred to her, spring from his body. *Deo* is *Demeter*, and being corn goddess (her name means "spelt-mother") she naturally is interested in the fate of the corn-stalks.



## ΔΙΟΝΥΣΙΑΚΩΝ ΤΡΙΤΟΝ

Ἐν τριτάτῳ μάστειν πολίπλαιον ἄλκαδα Κάδμου  
Ἥλέκτρης τε μέλαθρα φιλοξενίην τε τραπέζης.

Λύτο δ' ἄγων, ὅτε χεῖμα παρήλυθεν·

ἄκρα δὲ φαίνων

ἀνεφέλω τελαμῶνι φαισφόρα νῦτα μαχαίρης  
Ἰβρίων ἀνέτελλε, καὶ οὐκέτι κυκλάδι λίμνῃ  
λούετο παχίτηντα δεδυκώτος ἰχθία Ταύρου·  
οὐκέτι δ' ὀμβροτόκοιο παρὰ κλίμα διφάδος Ἄρκτου δ  
ἰχθεσιν ἀβρέκτοισιν ὀδεύετο μάρμαρον ὕδωρ·  
οὐκέτι Μασσαγέτης μεταστάσιον οἶκον ἰμάσσων,  
δουρατέω τροχόεντι διαστειβῶν ῥοὸν ἄλκῳ,  
ὑδρηλὰς ἐχάρασσε πεπηγώτος αἰλακας Ἰστρον·  
ἤδη γὰρ Ζεφύροιο προάγγελος ἔγκυος Ἰσηρ 10  
σχιζομένων καλύκων δροσεροὺς ἐμέθυσσε ἀήτας,  
καὶ λιγυρὴ μερόπεσσι συνέστιος εἶαρι κήρυξ  
ὄρθριον ὕπνον ἀμερσε λίλος τρύζουσα χελιδῶν  
ἀρτιφανής, καὶ γυμνὸν ἀπ' εὐόδοιο καλύπτρης  
εἰαρναῖς ἐγέλασσε λελουμένον ἀνθος ἐέρσαις 15  
ζωογόνοις. Κιλικίων δὲ παρὰ κροκόεντας ἐναύλους  
ὑψιλόφου Ταύροιο λιπῶν πρηῶνα κεράστην  
πρώιος ἦε Κάδμος, ὅτε ζόφον ἔσχισεν Ἥως.

\* Because Ursa Major never sets (Hom. *Il.* xviii. 489).

† Nomads who lived in tented carts.

### BOOK III

In the third, look for the much-wandering ship of  
Cadmus, the palace of Electra and the  
hospitality of her table.

THE struggle was finished by the end of winter. Orion rose, displaying with his cloudless baldric the glittering surface of his sword. No longer were the frozen footsteps of the setting Bull washed under the circling mere. No longer in the region of the thirsty \* Bear, mother of rains, was the petrified water traversed by unwetted feet. No longer the Massagetan scored watery furrows on the frozen Istros, whipping up his migratory house, and travelling across the river with his track of wooden wheels.<sup>9</sup> For already the teeming Season, fore-courier of Zephyrus, had inebriated the dewy breezes from the bursting flowercups; the full-voiced herald, spring's welcome fellow-guest, the chattering twittering swallow, had just shown herself to rob mankind of their morning sleep; the flower, clear of its fragrant sheath, laughed, bathed in the life-giving dew of springtime.

<sup>10</sup> Early in the morning, when Dawn had cleft the gloom, Cadmus came down from the horned peaks of lofty Taurus along the saffron glens of Cilicia.\*

\* Saffron of Corycus, in Cilicia, was the best: Horace, *Sat.* ii. 4. 68.

καὶ πλόος ὤριος ἦεν ἐπειγομένοιο δὲ Κάδμου  
 ἐκ χθονὸς ὠχλίζοντο χαλινοτήρια νηῶν 30  
 ἰστός δ' ἰψικάρητος ὑπέρτερον ἠέρα τύπτων  
 ὄρθιος ἰστήρικτο καὶ ἠέρα πόντον ἰμάσσων  
 ἄσθμασιν ἠέροις ἐπεβόμβει κοῖφος ἀήτης,  
 πομπὸν ἔχων κελάδημα, καὶ ἄλλοπρόσαλλα θυέλλαις 25  
 οἰδματα κυρτώσας διερχῆς ἀνέκοφε χορείης  
 σιγαλέης δελφίνα κυβιστητήρια γαλήνης.  
 συμπλεκέες δὲ κάλαες εἰσύρισαν ὄξει ροίζῳ,  
 σπερχομένῳ δ' ἀνέμῳ πρότονοι μύκον, ἰθυπόρου δὲ  
 λαΐφος ἐκολπώθη βεβημένον ἔγκυον αὔρης·  
 σχίζετο δ' ἄστατον οἶσμα παλιμπετιές,

ἄφρε δ' ἰδῶρ 30  
 οἰδαλέον, καὶ νηὸς ἐπειγομένης διὰ πόντου  
 κύματι βομβήεντι περὶ τρόπῳ ἦπικεν ἠχώ·  
 πηδαλίῳ δὲ κόρυμβα διχαζομένης ἁλὸς ἄλαψ  
 κυρτὰ φαληριώωιτα κατέγραφε νῶτα θαλάσσης.

Καὶ δεκάτης μετὰ νύσσαρ ἀχιέμονι

κυκλάδος Ἡοῦς 35  
 Κάδμος ἀκυμάντοισι Διὸς πεφορημένος αὔραις,  
 Τρώιον ἰγρονόμοιο διασχίζων πόρον Ἑλλης,  
 ἄρπαγος ἐξ ἀνέμοιο μεμυκῶτι σῦρετο πορθμῶ  
 εἰς Σάμον ἀντικείμενον ἐγερομόθοιο Καμάνδρου,  
 γείτονα Σιβονίης, ὅθι παρθένος εἰσέτι Κάδμῳ 40  
 Ἄρμονίη πεφύλακτο· καὶ ἄλκαδα θέσπιδι Ρεΐῃ  
 Θρηκίην πόμπειον ἐς ἦονα μάντιες αὔραι.  
 καὶ Σαμίης ὀρόωιτες ἀκοιμήτου φλόγα πύκτης  
 ἀγχιγνοὶ στεῖλαιτο γεγηθότες ἰστίᾳ νῆται·  
 νῆα δὲ πορθμείσαιτες ἀκυμάντου σχεδὸν ὄρμου 45  
 νήνεμον ἀκροτάτοισιν ἰδῶρ ἐχάρισσον ἐρετμοῖς,

\* The halcyon days.

\* The Hellespont, or more loosely (as here) the sea near it.



Sailing was now in season, Cadmos was in haste; they hauled up the ship's bridling-hawsers off the land. The mast lifting its head on high struck the upper air standing firmly. A light breeze gently rippling the sea with the breath of the morning hummed "All aboard!" Soon it curved the fickle waves with its gusts, and stopt the watery dance of the dolphin, that tumbler of the quiet calm. The intertwined ropes whistled with a shrill hiss, the forestays hummed in the freshening wind, the sail grew big-bellied, enforced by the forthright gale. The restless flood was cleft, then fell back to its place; the water swelled and foamed, the ship sped over the deep, while the keel struck the boisterous waves with a resounding splash, and the end of the steering-oar scored the white-crested billows where the ship's wake divided the curving back of the sea.

<sup>20</sup> On the tenth circling Dawn after the peaceful turning-point of spring,<sup>8</sup> Cadmos had been carried by winds from Zeus over a waveless sea; but as he cleft the Trojan channel of water-ranging Helle,<sup>9</sup> a violent wind drove him over a roaring passage to Samos,<sup>7</sup> over against battle-stirring Scamandros, not far from Sithonia,<sup>4</sup> where Harmonia still a virgin awaited him safely. There the prophetic breezes escorted his vessel to the Thracian coast, by divine Rheia's ordinance. The sailors rejoiced to see the sleepless flame of the Samian torch,<sup>6</sup> and furled their sails as they came near the land; then rowing the ship towards the waveless anchorage they scored the smooth water off the Troad. Helle fell off the golden ram's back there, hence the name.

<sup>7</sup> Samothrace.

<sup>8</sup> Central prong of the Chalcidic peninsula.

<sup>9</sup> Presumably used in the mysteries.

καὶ λιμένος προσέκελσαν ὑπὸ σκέπας ἀκλινέων δὲ  
 τρητὸς ὄνυξ πετραῖος ἐδέξατο πείσματα ἰγῶν,  
 καὶ διερῆς ψαμάθοιο βαθυνομένου διὰ κόλπου  
 ὀλκάδος ἀγκυλόδοιτες ἐπεσφήκωντο χαλινοὶ  
 δυομένου Φαίθοιτος· ἐπ' αἰγιαλοῖο δὲ ταῦται  
 ἀστορέας ψαμάθοισιν ἐπιστορέσασατο χαμείνας  
 ἐσπερίην μετὰ δαῖτα· βαρινομένοισι δὲ φωτῶν  
 ὄμμασιν ἀφοφὸν ἰχθὺς ἐπήγαγεν Ἰππος ἀλήτης.

Ἄλλ' ὅτε πορφυρέοιο

παρὶ πτερὸν αἶθρος Εὐρου  
 ἄκρα χαρασσομένην ὑπὸ ῥωγίδα Τευκρίδος Ἰδης  
 ὀρθρον ἀποπτύουσα φαίτη λιμενοσκόπος Ἥως,  
 ἀντιπόρου μέλαν οἶσμα καταγαύουσα θαλάσσης,  
 Ἄρμονιην τότε Κύπρις ἵνα ζευξείεν ἀκοίτη,  
 ἄπλοα σιγαλέης ἐτανύσσειτο νῶτα γαλήτης.  
 ἤδη δ' ἔκλαγεν ὄρνις ἑώιος ἠέρα τέμνων,  
 καὶ στίχες εὐπήληκες ἐρημονόμων Κορυβαίντων  
 Κνώσσιον ἐκρούσασατο σακεσπάλον ἄλμα χορείης  
 ἰχθεσι μετρητοῖσιν· ἐρισμαράγου δὲ βοείης  
 τυπτομένης ἐλικηδὸν ἀμιλλητήρι σιδήρῳ  
 δίκτυπος αἰλὸς ἔμελλε, καὶ ὀρχηστῆρας ἐπείγων  
 σύνθροον ἐσμαράγησε μέλος βητάρμοι παλμῶ.  
 καὶ δρῦες ἐψιθύριζον, ἐμυκήσασατο δὲ πέτραι,  
 καὶ νοερῶ σείοντο τινάγματι θνυάδες ἕλαι,  
 καὶ Δρυάδες κελάδησαν· ἐπεσσειούοντο δὲ πυκναὶ  
 εἰς χορὸν ἀντιπόρῳ σκιρτήματι κυκλάδες ἄρακτοι,  
 βρυχηθμῶ δὲ λέοντες ὁμοζήλων ἀπὸ λαιμῶν  
 μυστιπόλων ἀλαλαγμὸν ἐμιμήσαντο Καβείρων  
 ἐμφρονα λύσσαν ἔχοντα· φιλοσκύλακος δὲ θεαίτης

\* E.S.E.

\* These properly belong to Crete, but we hear of them

with the tips of their oars and ran her up under shelter of the harbour. A hole drilled through a rocky claw received the hawsers of the ships, and held them immovable, and the curving teeth of the ship's bridles were wedged tight into the wet sand deep under the water, by the time that the sun went down. On shore, after the evening meal, the men spread their pallets on the sand without bedding; the poor fellows' eyes were heavy, and wandering sleep came on them with silent step.

<sup>48</sup> But when along the wing of red fiery Euros,<sup>48</sup> Dawn scraping the peaks of rugged Teucrican Ida from below spilled away the morning twilight, and showed herself to survey the harbour, illuminating the black swell of the opposite sea, then Cypris spread out a back of silent calm where no ship could sail, for she meant to unite Harmonia to her mate. Already the bird of morning was cutting the air with loud cries; already the helmeted bands of desert-haunting Corybants<sup>49</sup> were beating on their shields in the Cossian dance, and leaping with rhythmic steps, and the oxhides thudded under the blows of the iron as they whirled them about in rivalry, while the double pipe made music, and quickened the dancers with its rollicking tune in time to the bounding steps. Aye, and the trees whispered, the rocks boomed, the forests held jubilee with their intelligent movings and shakings, and the Dryads did sing. Packs of bears joined the dance, skipping and wheeling face to face; lions with a roar from emulous throats mimicked the triumphant cry of the priests of the Cabeiroi, sane in their madness; the revelling pipes also in Samothrace, and the two names Corybants and Cabeiroi were confused later.

μελπομένης Ἐκάτης θιασιώδεις ἔβρεμον αἰλλοὶ  
 ἄζυγες, οὓς Κρονίη κεραιοζόος εὐρατο τέχνη.

Καὶ πατάγῃ κελίδοντι

φιλοσμαρίγων Κορυβαίωντων  
 πρῶτος ἔγρετο Κάδμος, ὁμοπλεκέες δὲ καὶ αὐτοὶ  
 ὀρθρινῆς αἰόντες ἀσιγήτοιο βοείης

Σιδόνιοι πλωτήρες εὐκροκάλων ἀπὸ λέκτρων  
 ἀκταιῆς μεθέηκαν ἀλικτιπυ κῶτα χαμεύτης.

καὶ πόλιν ἰχθείων ἐπλάζετο Κάδμος ὀδίτης  
 νῆα λιπῶν ἐτάροισιν ἀπίσσυτος ἔρχομένην δὲ  
 εἰς δόμον Ἀρμονίης θαλαμηπόλος ἦντετο Πειθῶ  
 θιητῆς εἶδος ἔχουσα, καὶ ἀχθοφόρου διὰ κόλπου,

οἶα γυνὴ ταλαεργός, ἀφυσσαμένη πόμα πηγῆς  
 ἀργυρῆν εὐκυκλον ἐκοῦφισε κάλπιν ἀγούστῳ,  
 ἄγγελος ἐσσομένων, ὅτι νυμφίον ἠθάδι θεσμῷ  
 ζωογόνοισ προγάμοιο καθικμαίνουσι λοστροῖς.

καὶ σχεδὸν ἄστειος ἦεν, ὅθι γλαφυροῖς ἐνὶ βόθροισ  
 συμπλεκέων ῥυπόωσαν ἐπασσυντέρων στίχα πέπλων  
 ποσσι πολυσκάρθμοισιν ἐπιστεῖβουσι γυναῖκες,  
 ποσσὶν ὁμοζήλοισι. καὶ ἀκροτάτων ἀπὸ ταρῶν

κνανεὴ νεφέλη κεκαλυμμένην ἄχρι καρῆνου  
 Κάδμον ἀσημάντοιο δι' ἄστειος ἤγαγε Πειθῶ  
 ξεινοδόκου βασιλῆος ἐρευνητήρα μελάβρου,

πομπὸς ὁδοῦ Παφίης ὑπὸ νύμασιν· ἐνθά τις ὄρνις,  
 ἐξομένη γλαυκωπὸν ὑπὸ σκέπας ἀβρὸν ἐλαίης,  
 ὁμφαίῃ στόμα λάβρον ἀναπτύξασα κορώνη  
 ἠθέω νεμέσιζεν, εἰς Ἀρμονίην ὅτι νύμφην

ἦε φειδομένῳ γαμίῳ ποδὶ κωθρὸς ὀδίτης,  
 καὶ πτερὰ σεισαμένη φιλοκέρτομον ἰαχε φωνήν·

Ἦήπιος ἐπλετο Κάδμος,

ἢ ἐπλετο νῆς Ἐρώτων·

rang out a tune in honour of Hecate, divine friend of dogs, those single pipes, which the horn-polisher's art invented in Cronos's days.

<sup>77</sup> The noisy Corybants with their ringing din awoke Cadmos early in the morning; the Sidonian seamen also with one accord, hearing the never-silent oxhide at dawn, rose from their rattling pebbly pallets and left the brine-beaten back of the shore, their bed. Cadmos left the ship to his companions, and set out on foot for a quick walk to find the city. As he was going towards Harmonia's house, he was met by Peitho,\* Lady of the bride-chamber. She had the form of a mortal woman, and like a household drudge, she carried a weight pressed against her bosom by her arm, a rounded silver jug which she had filled with drink from the spring: a presage of things to come, since they drench the bridegroom by time-honoured custom with life-giving water in the bath before the marriage. He was now close by the city, where in hollow pits bundles on bundles of soiled clothing are trodden by the women's bounding feet, trodden in emulation. Peitho covered Cadmos with a dark mist from heels to head, and led him through the unseeing city in search of the king's hospitable hall, guiding his way by the Paphian's command. There some bird,<sup>†</sup> perched under the delicate shadow of a gray olive-tree,—it was a crow, she opened her loud beak inspired, and reproached the young man for a laggard, that the bridegroom walked to his bride Harmonia with dawdling foot. She flap her wings and rallied him soundly:

<sup>100</sup> "So Cadmos is a baby, or only a novice in love?"

\* An attendant of Aphrodite, "Persuasion."

† Cf. Apoll. Rhod. iii. 977 ff.

νυμφίον οὐ βραδὺν οἶδεν Ἔρωσ ταχίς·

Ἰαθι, Πειθῶ,

δηθύνει σέο Κάδμος ἐπειγυμένης Ἀφροδίτης.

108

θερμὸς Ἔρωσ καλεῖ σε·

τί, νυμφίε, κωθρὸς ὀδεύεις;

ἦδύς, ὅς ἡμερόεττος Ἀδωνίδος ἐπλεο γείτων,

ἦδύς ὁ Βυβλιαδέσσειν ὀμῶλακα πατριᾶν γαίων.

ἦλιτον, οὐ ῥῶον εἶδες Ἀδωνίδος, οὐ χθόνα Βύβλου

ἔδρακες, ἦχι πέλει Χαρίτων δόμος, ἦχι χορεύει

110

Ἀσσυρίῃ Κυθήρεια καὶ οὐ φηγοδέμιος Ἀθήνη,

τερπομένην δὲ γάμοισι τῆθητήθειραν Ἐρώτων

Πειθῶ πομπὸν ἔχεις, οὐκ Ἀρτεμιν ἰσχεο μόχθων,

Ἄρμονιης ἀπόναιο καὶ Ἐύριππην λίπε ταύρω·

σπεύδε, καὶ Ἠλέκτρῃ σε δεδέξεται, ἦς ἀπὸ χειρῶν

115

καὶ δὴ καὶ γαμίων ἐμβάλλεο φόρτον Ἐρώτων

ἐμπορίην φιλότιτος ἐπιτρέψας Ἀφροδίτῃ,

Κυπριδίην δὲ θήγατρα φυλασσομένην σέο παστῶ

ἄλλην δέχνησο Κύπριν· ἐπαιτήσεις δὲ κοριώνην,

καὶ γαμίην καλέσεις με θεοπρόπον ὄρνιν Ἐρώτων.

120

ἦλιτον· ἀλλὰ με Κύπρις ἐπέπιπτεν ἐκ Παφίης γὰρ

θεσπίζω σέο λέκτρα, καὶ εἰ πέλον ὄρνις Ἀθήνης.

Ὡς φημένη σφρήγγισσι δάλλον στόμα μάρτυρι σιγῇ.

ἀλλ' ὅτε οἱ στείχοντι λεωφόρα κύκλα κελεύθου

τηλεφανίης βασιλῆος ἐφαίνετο παρόκοσ αὐλή

125

κίοσιν ἰψωθείσα, ταινυσαμένη τότε Κάδμω

δάκτυλον ἀντιτύποιο κῆμονα μάρτυρα φωνῆς

\* In Byblos were held the famous rites of Adonia.

† Possibly Athena Cornetyllis, in any case, no doubt an identification of Athena with some Asiatic mother-goddess.

‡ Harmonia was the daughter of Ares and Aphrodite, according to one story, or of Zeus and Electra, by another. Electra was the daughter of Atlas, in Samothrace.

Eros is a quick one, and knows nothing of slow bridegrooms! Forgive me, Peitho—your Cadmos dallies, Aphrodite is in haste! Hot Eros calls you, bridegroom—you plod along like a laggard, and why? You are a nice neighbour for charming Adonis! You are a nice fellow-countryman for the girls of Byblus!<sup>10</sup> No, I am wrong: you never saw the river of Adonis; you never set eyes on the soil of Byblus, where the Graces have their home, where Assyrian Cythereia dances, and an Athena who is not coy!<sup>11</sup> Peitho is your guide, not Artemis, Peitho the friend of marriage, the nurse of the baby Loves. Cease your toiling and molling, enjoy Harmonia and leave Europa to her bull! Make haste, and Electra<sup>12</sup> will welcome you; from her hands sure enough you will be laden with a cargo of wedded love, if you leave the business part of the delights to Aphrodite. She is the Cyprian's daughter, guarded for your bride chamber, another Cypris for you to receive. You will thank the crow, and you will call me the bird of marriage, the prophet of the Loves! No, I am wrong, Cypris inspired me; the Paphian made me foretell your nuptials, although I am Athena's bird!<sup>13</sup>

<sup>120</sup> With these words, she sealed up her talkative beak, a silent witness now.

<sup>130</sup> Cadmos walked along the winding highroad; and when the king's allhospitable court came into view, far-seen upon its lofty pillars, Peitho pointed a finger to indicate the corresponding words in her mind, and

<sup>10</sup> Her statue at Corone held a crow in its hand, Pausanias iv. 34. 6; but she forbade it to enter the Acropolis at Athens for bringing her bad news; see Callimachus, *Hecale*, frag. 1. 3 (p. 250 L.C.L.), Antigonus Carystius, *Hist. mirab.* 17.

σιγαλέω κήρυκι δόμεν σημήνατο Πειθῶ  
 ποικίλον ἀστράπτουτα· καὶ αἰθέρα δίωατο δαίμων  
 ἀλοφαιῆς πτερόεντι διαιβίσσουσα πεδῶν. 130

Καὶ δόμεν ἐσκοπίαζεν ἀλήμονι Κάδμος ὄπωπῃ,  
 Ἥφαιστου σοφὸν ἔργον, ὃν Ἥλέκτρῃ ποτὲ νύμφῃ  
 ἐργοπόνος Λήμινοι Μυριταίῃ κάμε τέχνη,  
 δαῖδαλα πολλὰ φέροιντα. νεοσταθείος δὲ μελάθρου  
 χάλκεος οὐδὸς ἦν εὐήλατος ἀμφίθυροι δὲ 135  
 σταθμοὶ ἐμηκύνοντο πολυγλυφῶν πυλεώνων,  
 καὶ λόφος ὀμφαλόεντι διεσφαιρωτο καρῆνῃ  
 μεσοφαιῆς ὀρόφοιο· λιθοστρωτοιο δὲ τοίχου  
 νῶτα κατεστήρακτο πεπηγῶτα λευκάδι γύφῳ  
 εἰς μυχὸν ἐξ οὐδοῖο. πέλας δὲ τις ὄρχατος αἰλῆς 140  
 ἀμφιλαφῆς δροσοῖεντι φυτῶν ἐβαρύνετο καρπῷ  
 τετράγνος πρὸ δόμειο· καὶ ἄρσενι φύλλα πετάσσας  
 θηλυτέρῳ φοίνικι πόθων πιστώσατο φοινίξ·  
 ὄγχητ' ἄγλαόκαρπος ὀμήρικι σύμφυτος ὄγχητ'  
 ὄρθριον ἐψιθύριζεν, ἐλισσομένη δὲ κορύμβοις 145  
 γείτονα πιαλέης ἐπεμάστιε θάμνον ἐλαίης·  
 εἰαρινοῖς ἀνέμοισιν ἀναικυμένη παρὰ δάφνη  
 σείετο μύρσινα φύλλα, καὶ εὐπετάλου κυπαρίσσου  
 ὄρθριον ἐρρίπιζε κόμην εὐοδμος ἀήτης·  
 συκῆς θ' ἠδυτόκοιο καὶ ἰκμαλέης ἀπὸ ροίης 150  
 καρπὸς ἐρευθίων ἐπεθήλεεν οἴσπι καρπῷ  
 ἀγχιφύτῳ, καὶ μῆλον ἐπήνθεε γείτοσι μῆλῳ·  
 πολλὰ δὲ Φοιβείοισι σοφοῖς ποικίλλετο φύλλοις  
 γράμματα δεινδρήεντα φιλοκλαύτων ὑακίνθων·  
 καὶ Ζεφύρου πνεύοντος ἀξιφύτου διὰ κήπου 155  
 ἄστατον ὄμμα τίττειε πόθων ἀκόρητος Ἀπόλλων,

\* Myrina : one of the cities of Lemnos.

† The episode of Nausicaa in the *Odyssey* is obviously the source of this scene : Hom. *Od.* vii. 81 ff.



by this voiceless herald showed the house of shining artistry : then the divinity in another shape rose into the sky, shooting through it with winged shoe.

<sup>121</sup> Then Cadmos surveyed the house with roving gaze : that masterly work of Hephaistos, which the industrious god once built for Electra as a bride, and embellished it with many ornaments in the fine Myrinaian art of Lemnos.<sup>4</sup> The whole palace was new.<sup>5</sup> A brazen threshold well-wrought was before it. Double doors with lofty pillars opened into a vestibule richly carven, and a dome spanned the roof with a rounded head seen in the middle. The walls were faced with tessellated stones set in white cement from threshold to inner end. Before the house near the courtyard was an enclosure, widespread, four acres of trees heavy with fresh fruit. Male palm stretched his leaves over female palm, pledging his love. Pear growing by pear, all of one age with glorious fruit, whispered in the morning breeze—and with its dangling clusters beat on the pollard growth of a luscious olive hard by. In the breezes of spring, the myrtle waved his leaves by the reluctant<sup>6</sup> laurel, while the fragrant wind of morning fanned the foliage of the leafy cypress. On the fig-tree, mother of sweets, and the juicy pomegranate, red fruit grew rich over purple fruit beside it, and apple flourished near apple. On the learned<sup>4</sup> leaves of Apollo's mournful iris was embroidered many a plant-grown word ; and when Zephyros breathed through the flowery garden, Apollo turned a quick eye upon his young darling.

<sup>5</sup> Because the chaste Daphne (Laurel), who was turned into a tree to avoid Apollo, does not like Aphrodite's myrtle too near her.

<sup>6</sup> The iris knew his A B C, since his pattern was read as *ai ai*.

καί, φυτὸν ἠβητῆρος ἰδὼν δεδονημένον αὔραις,  
 δίσκου μῆστιν ἔχων ἐλελίξετο, μὴ ποτε κούρω  
 ζηλήμων φθονέσειε καὶ ἐν πετάλοισιν αἴτης,  
 εἰ ἔτεόν ποτε κείνον ἐπισπαίροντα κοινῇ 160  
 ὄμμασιν ἀκλαύτοισιν ἰδὼν δάκρυσεν Ἀπόλλων,  
 καὶ τύπος ἀνθεμόεις μορφώσατο δάκρυα Φοῖβου  
 αἴλιον αὐτοκέλευστον ἐπιγράψας ὑακίνθῳ.  
 ὄρχατος ἔπλετο τοῖος ἑσκιος ἄγχι δὲ πηγῇ  
 δίστομος, ἔνθεν ἦν καέταις ποτόν, ἔνθεν ἀλακῆς 165  
 ἐξ ἀμάρης ὀχέτευε πολυσχιδῆς ἀγκύλον ὕδωρ  
 εἰς φυτὸν ἄλλο μετ' ἄλλο.

ῥοός δέ τις ὡς ἀπὸ Φοῖβου  
 ἄβρῃ μελιζομένης ἐπεβόμβειε πύθμει δάφνης.  
 καὶ πολὺς εὐποίητος ἐρεισάμενος πόδα πέτρῳ  
 χρύσεος ἴστατο κούρος, ἐναντία δαιτυμονῆων 170  
 λαμπάδος ἑσπερίης ταυῖων ἐπιδόρπιον αἰγλήν·  
 πολλαὶ δ' ἰσοτύπων μελέων τεχνητοὶ σιγῇ  
 χάσμασι ποιητοῖσι σισηρότος ἀνθερεῶνος  
 ψευδαλέων σκυλίκων στιχῆς ἔμφρονες ἄγχι θυράων  
 ἴστασαν εἴθα καὶ εἴθα, καὶ ἀργυρέῳ κινῇ γείτων 175  
 χρύσεος οἰδαίνονται κίτων σινυλάκτεε λαιμῶ  
 σαίνων ἠθάδα φῶτα· παραπτεῖχονται δὲ Κάδμῳ  
 μιμηλῆς ἀπέπεμπε βοῆς ξεινοσσοῶν Ἥχῳ,  
 ποιητῆς δ' ἐλελίξε φιλοστόργου τύπον οὐρῆς.

Ἔφρα μὲν εἰσέτι Κάδμος ἐνστρέπτοιον προσώπου 180  
 ὄμματα δινεύων διεμέτρεε κῆπον ἀνάκτων  
 καὶ γλυφίδας καὶ κάλλος ὄλον γραπτοῖο μελάθρου,  
 λαϊνέων ὀρόων ἀμαρίγματα φαίδρῃ μετάλλων,  
 τόφρα δὲ καλλείψας ἀγορῆν καὶ νεῖκεα λαῶν.

\* The boy Hyacinthos was beloved by Apollo; once while they were playing with quoits, the wind turned a quoit so that it struck and killed the boy. Later this

his yearning never satisfied; if he saw the plant beaten by the breezes, he remembered the quail, and trembled for fear the wind, so jealous once about the boy, might hate him even in a leaf<sup>9</sup>: if it is true that Apollo once wept with those eyes that never wept, to see that boy writhing in the dust, and the pattern there on the flower traced its own "alas" on the iris, and so figured the tears of Phoibos.

<sup>100</sup> Such was the shady garden. Hard by, a brook divided in two runnels: from this the people drew their drinking, from that the gardener cut up the water into many curving channels and carried it from plant to plant: one stream chuckled at the root of a laurel, as if Phoibos were singing a delicate tune to his Daphne.

<sup>100</sup> Within, well-wrought boys of gold stood on many pillars of stone, holding out torches before the banqueters to give them light for their dessert in the evening. Before the gates rows of dogs<sup>1</sup> stood on this side and that, not real yet intelligent, all modelled alike, silent works of art, snarling with gaping throats; then if a man came by whom they knew, golden dog by silver dog would bark with swelling throat and fawn upon him. So as Cadmos passed, Echo sent forth a sound like a welcome for a guest, and wagged the friendly shape of an artificial tail.

<sup>100</sup> While Cadmos had been moving his face about and turning his eyes to survey the royal garden, and saw the sculptures, and all the beauty of the hall with its paintings and bright sparkling precious stones, Emathion had left the market place and the disputes of his people, and sat splendid upon the back of a

story grew into one where Zephyrus and Apollo were rivals.

<sup>1</sup> See Hom. *Od.* vii. 91.

φαιδρὸς ἀερσιλόφοιο περὶ ρίχην ἡμενος ἵππου, 185  
 Ἡμαθίων θρήισσαν ἔχων Σάμιον, Ἄριστος ἔδρην,  
 μητέρος Ἡλέκτρης βασιλῆιον εἰς δόμον ἔστη,  
 ὃς τότε μούνος ἀΐασσε κασιγνήτοιο νομείων  
 ἠγία κοιρανίης, ὅτι πατριον οἶδας εἴσας  
 Δάρδατος ἀντικέλευθον ἐνάσσατο πέζαν ἀρούρης, 190  
 Δαρδανίην εὐπυργον ἐπώνυμον ἀστὺ χαράζας,  
 Ἰδαίην ἀροτῆρι διαγράψας κόνην ἀλκῶ·  
 καὶ ῥόον Ἐπταπόροιο πίων καὶ χεύματα Ἰήσου  
 γνωτῶ κλῆρον ἔλειπεν ἔχειν καὶ σκῆπτρα Καβείρων.  
 Δάρδατος, Ἡμαθίωνος ἀδελφεός, ὃν Διὸς εὖναι 195  
 ἤρσαν, ὃν κομέεσκε Δίκη τροφός, εὐτε λαβοῦσαι  
 σκῆπτρα Διὸς καὶ πέπλα Χρόνου  
 καὶ ράβδον Ὀλύμπου  
 εἰς δόμον Ἡλέκτρης βασιληίδος ἔδραμον Ὀραι  
 κοιρανίης ἀλύτοιο προμάντιες Λύσσητων  
 καὶ βρέφος ἐθρέψαντο, καὶ ἀτρέπτῳ Διὸς ὀμφῇ 200  
 κούρος ἀνασταχίων παλιταίξιός ἀνθεμον ἠβης  
 Ἡλέκτρης λίπεν οἶκον, ὅτε τριτάτου χύσις ὄμβρου  
 κύμασι πυργωθεῖσα κατέκλυσεν ἔδρανα κόσμου.  
 πρώτου γὰρ κελιάδοντος ἐπειρήθη νιφετοῖο  
 Ὀγυγὸς ἠλιβάτοιο δι' ἕδατος αἰθέρα τέμνων, 205  
 χθῶν ὅτε κεύθετο πάσα κατάρρυτος, ἄκρα δὲ πέτρης  
 Θεσσαλίδος κεκάλυπτο, καὶ ὑφ' ὀφθι Πυθιάς ἀκρῆ  
 ἀγχινεφῆς νιφόντι ῥόῳ κυμαίνετο πέτρῃ.  
 δεύτερος ὄμβρος ἔην, ὅτε κυκλάδος ἀντυγα γαίης  
 χεύματι λυσσῆεντι κατέκρυψε δύσηφον ἕδωρ, 210

• The Romans.

• Ogygus was ruler of the Thesban territory when Lake Copais rose and flooded the land. Here the name is applied to the mountain height.

courser with arching neck. He was lord of Samothrace, the seat of Ares, having inherited the royal house of Electra his mother. At that time he was sole king, holding the reins of sovereignty which belonged to his brother Dardanos, who had left his native soil, and migrated to the soil of the continent opposite. There he had scored the dust of Ida with a plow-furrow, and marked the limits of Dardania, the fortified city which bore his name. So he drank the water of Sevenstreams and the flood of Rhesos, leaving the inheritance and the sceptre of the Cabeiroi to his brother.

<sup>186</sup> This Dardanos, Emathion's brother, was one whom the bed of Zeus had begotten, whom Justice nursed and cared for at the time when the Seasons ran to the mansion of Queen Electra, bearing the sceptre of Zeus, and the robe of Time, and the staff of Olympus, to prophesy the indissoluble dominion of the Ausonian race.\* The Seasons brought up the baby; and by an irrevocable oracle of Zeus, the lad just sprouting the flower of recrescent youth left Electra's house, when for the third time a deluge of rain had flooded the world's foundations with towering billows.

<sup>187</sup> Ogygos<sup>b</sup> made proof of the first roaring deluge, as he cut the air through the highclimbing waters, when all the earth was hidden under the flood, when the tops of the Thessalian rocks were covered, when the summit of the Pythian rock near the clouds on high was bathed in the snow-cooled<sup>c</sup> flood. There was a second deluge, when tempestuous waters covered the circuit of the round earth in a furious flood, when

\* Because it rose so high that it swept away the snow from the mountain-tops.

Δευκαλίων ὅτε μοῦνος ὁμόστολος ἤλικι Πύρρη  
 ὄλλυμένων μερόπων ἐνὶ λίρνακι κοιλάδι τέμνων  
 χεῦμα παλινδύητον ἀτεκμάρτου κίφτοιο  
 ἤερος ὕδατόεντος ἔλιξ πορθμεύετο καύτης.  
 καὶ τρίτατος Διὸς ὄμβρος ὅτε χθονὸς ἔκλυσεν ἔδρην 215  
 καὶ σκοπέλους ἔκρυφεν. Ἀθωιάδος δὲ καὶ αὐτῆς  
 ἄβροχα Σιθονίης ἐκαλύπτετο κῦτα κολώνης,  
 ὑψιπόρου τότε χεῦμα διασχίζων κίφτοιο  
 Δάρδατος ἀρχαίης ἐπεβήσατο γείτονος Ἴδης.  
 τοῦ τότε Σιθονίης χιονώδεος ἀρχὸς ἀρούρης 220  
 σίγγουτος Ἡμαθίων ἀγορὴν βαρυδουπον ἑάσους  
 θάμβειν ἀέρος εἶδος, ἐπεὶ νῦ οἱ ἐμφυτος ἦβη  
 ἠγορέην καὶ κάλλος ἐμίγναι σὺζιγι μορφῆ.  
 θάμβει τηλικόν εἶδος ἀριφραδέων γὰρ ἀνάκτων  
 αὐτόματοι κήρυκες ἀναιδεῖς εἰσὶν ὄπωπαί. 225  
 καὶ μιν ἔλων ξείνισσι, σὶν Ἥλέκτρῃ δὲ καμούσῃ<sup>1</sup>  
 αἰόλα πιαλῆς ἐπεκόσμεε δεῖπνα τραπέζης.  
 ξείνον ὑποσσαίων φιλικῶν καὶ ἀμεμφῶν μύθῳ,  
 πολλὰ τιθεῖς. ὁ δὲ κυφὸν ἐπ' οἴδεος ἀνχένα κάμφας  
 ἀμφιπόλων ἀπάνευθεν ἀβελγίας εἶλεν ὄπωπας, 230  
 καὶ μόλις εἰλαπίναζε· φιλοξείνιο δὲ νύμφης  
 ἐξομένης ἀντιπὸς ὑποκλέπτοισι προσώπῳ  
 αἰδομένην ἐτίτανε σοόφρονα χεῖρα τραπέζῃ.  
 Τοῖσι δὲ δαινυμένοισιν ἐπήτριμος ἄλλος ἐπ' ἄλλῳ  
 ἔμπνοος ἐσμαράγησε δόναξ Κορυβατιδὸς Ἴδης· 235  
 ἐκ δὲ πολυτρήτοιο πόρου σκιρτήματι χειρῶν  
 σύνθροον ἐκρούσαντο μέλος μυκῆτορος αὐλοῦ  
 δάκτυλοι ὄρχηστῆρας ἐπιθλίβοντες αἰοιδῆν·

<sup>1</sup> I.M. θαοούσῃ, I udw'ch καμούσῃ comparing iv. 225. There are many conjectures.

\* Sithonia is the promontory west of Athos.

all mortal men perished, and Deucalion alone with his mate Pyrrha in a hollow ark cutting the swirling flood of infinite deluge went on his eddying voyage through the air turned water.

<sup>213</sup> When the third time rain from Zeus flooded the solid earth and covered the hills, and even the unwetted slopes of Sithonia with Mount Athos itself,\* then Dardanos, cutting through the stream of the uplifted flood, landed on the ancient mountain of Ida his neighbour.

<sup>214</sup> It was his brother Emathion, ruler of the snowy Sithonian land, who left the noisy market-place, and stood amazed at the hero's looks; for the youthful grace inborn in him mingled manliness and beauty with a form to match. The prince was amazed at such noble looks; for the eyes of prudent kings are instinctive heralds, although the ear cannot hear them. He received the guest with a welcome; then, while Electra toiled to help him, he provided a rich table of fine fare, flattering his guest with friendly address that left nothing to be desired: for it was a bounteous feast. But Cadmos bent his neck towards the ground, and hid looks of disquiet from the attendants, and hardly touched the banquet. He sat opposite the hospitable lady, but scarce stealing a glance at her served himself with a modest and timid hand.

<sup>215</sup> As they feasted, the breathing reeds of Corybantic Ida resounded one after another in succession; the players' hands skipt along the riddled run of the tootling pipe, and the fingers beat out their tune in cadence, dancing and pressing the sound<sup>†</sup>; the

\* The words might equally mean: "the dancing Dactyloi with leaping hands pressed out the tune"; the Dactyloi being the Corybants of Ida.

καὶ τροχαλοῖς κροτέοντα τινάγμασι σίνθροον ἤχῳ  
 κύμβαλα βομβήεντα συνέκτυπε δίζυγι χαλκῷ 240  
 συμφερτοῖς δονάκεσσιν· ὑπὸ πλήκτρῳ δὲ καὶ αὐτῇ  
 ὄρθιος ἔπτατόνῳ λύρης ἐλελίζετο χορδῇ.

Ἄλλ' ὅτε δὴ μετὰ δαῖτα

κορίσσατο Βίοτονος αἰλοῦ,  
 εἰρομένη πελάσας φιλοπενθεί θῶκον ἀνάσση  
 Κάδμος ἀλιπλάγκτοιο μεληδότος οἰστρον ἑάσας, 245  
 φαιδρὸν ἰὸν γένος εἶπε, καὶ ἀενάων στίχα μύθων  
 οἰγομένου κρονητῶν ἀτήρυγεν ἀνθερεῶνος·

Ἦνυμφα φίλη, τί με τόσσον ἀντίρραι

αἶμα γενέθλης;

ᾠκυμόρων μερόπων γενεὴν φύλλοισιν εἴσκω·  
 φύλλα τὰ μὲν κατέχειαν ἐπὶ χθονὶ θηιάδες αἶραι 250  
 ᾠρης ἰσταμένης φθινοπωρίδος, ἄλλα δὲ καιρῷ  
 εἰαρινῷ κομέουσι τεθηλότα δεινδράδες ἔλαι·  
 ᾠς βροτῆ γενεὴ μυτιώριος ἢ μὲν ὀλίθρῳ  
 δάμναται ἰππεύσασα βίον δρόμον, ἢ δ' ἔτι θάλλει,  
 ἄλλη ὅπως εἴξειεν· ἐπεὶ παλιτύγρετος ἔρπων 255  
 εἰς νέον ἐκ πολιοῖο ρέει μορφούμενος αἰών.

Ἄλλ' ἐρίῳ περίπυστον ἐμὴν εὐπαιδα γενέθλην·  
 ἔστι πόλις, κλυτὸν Ἄργος, ἐδέθλιον ἵππιον Ἴρης,  
 νήσου Ταυταλίδου μεσόμφαλος· ἐνθα δὲ κούρην 260  
 θηλυτόκοις ἔσπειρε γοναῖς εὐπάρθενον ἀτήρ  
 Ἴναχος, Ἴναχίης ὀνομάκλυτος ἀστὸς ἀρουρης,  
 νηπόλος, καὶ φρικτὰ παλισσοῦχοιο θεαίνης  
 ὄργια βυσσοδόμενε θεηγόρα μυστιδί τεχνῆ  
 πρεσβυγενής· καὶ Ζῆνα, θεῶν πρόμον,

ὄρχαμον ἀστρων,

γαμβρὸν ἔχειν ἀπίεπε,

σέβας πεφυλισμένους Ἴρης, . . . 265

\* An imitation of Hom. II. vi. 145.



clanging cymbals in brazen pairs struck ringing blows running in cadence with the sets of reeds; the harp itself with its seven strings twangled aloud under the quill.

<sup>263</sup> But after the banquet, when Cadmos had had enough of the Bistonian pipe, he drew his seat nearer to the queen, who questioned him with great curiosity. He left aside the fever of his sorrowful sea-wanderings, and spoke of his illustrious lineage. the words poured in ceaseless flow like a fountain from his open lips.

<sup>266</sup> " Beloved lady, why do you ask me thus of my blood and breeding? I liken the swift-passing generations of mortal man to the leaves. Some leaves the wild winds scatter over the earth when autumn season comes; others the woodland trees grow on their bushy heads in spring-time. Such are the generations of men, short-lived: one rides life's course, until death brings it low; one still flourishes, only to give place to another: for time moves ever back upon itself, changing form as it flows from hoary age to youth.\*

<sup>267</sup> " But I will tell you my lineage with its noble sons. There is a city Argos, famous for horses, and Hera's habitation, the midnipple of the island of Tantalides.<sup>9</sup> There a man begat a daughter, and a beautiful daughter,—Inachos, famed burgher of the land Inachian. A templeman he was, and brooded over the awful rites that spoke the voice of the divine cityholder, he chief and eldest in practice of her mysteries: aye, he refused to wed his daughter to Zeus lord of the gods, leader of the stars, all for reverence of Hera . . . at the time when Io changed

\* Peloponnesse: Pelops was son of Tantalos.

## NONNOS

ταυροφυής ὅτε πόρτις ἀμειβομένοιο προσώπου  
 εἰς ἀγέλην ἄγραυλον ἐλαίνετο σύννομος Ἴώ,  
 καὶ δαμάλης ἄγρυπιον ἐθήκατο βουκόλον Ἴηρ  
 ποικίλον, ἀπλανέουσι κεκασμένον Ἄργον ὄπωπαῖς,  
 Ζηνός ὀπιπευτήρα βροκραίρων ἕμεναίων, 270  
 Ζηνός ἀθηήτοιο, καὶ εἰς νομόν ἦε κούρη  
 ὄφθαλμοῖς τρομέουσα πολυγλήνοιο νομήος·  
 γυιοβόρω δὲ μίκωπι χαρασσομένη δέμας Ἴώ  
 Ἴουίης ἀλός οἶδμα κατέγραβε φοιτάδι χηλῇ·  
 ἦλθε καὶ εἰς Αἴγυπτον, ἐμόν ῥόον, ὄν πολήηται 275  
 Νεῖλον ἐφημίξαντο φερώνυμον, οἴνεκα γαίῃ  
 εἰς ἔτος ἐξ ἔτους πεφορημένος ὑγρὸς ἀκοίτης  
 χεύματι πηλώνειτι νήην περιβάλλεται ἰλόν,—  
 ἦλυθεν εἰς Αἴγυπτον, ὄπη βοήην μετὰ μορφήν  
 δαιμονίης ὑδάλα μεταλλάξασα κεραίης 280  
 ἔσκε θεῖα φερέκαρπος· ἀναπτομένοιο δὲ καρποῦ  
 Αἴγυπτίης Δήμητρος, ἐμῆς κεραειδέος Ἴουῆς,  
 εὐόδοις ὁμόφοιτος ἐλίσσεται ἀτμός ἀήταις.  
 εἰθ' Ἐπαφον Διὶ τίκτεν, ἀκηρασίωι ὅτι κόλπων  
 Ἰναχίης δαμάλης ἐπαφήσαστο θεῖος ἀκοίτης 285  
 χερσὶν ἐρωμανέουσι· θεηγενέος δὲ τοκῆος  
 ἐξ Ἐπάφου Λιβύη· Λιβύης δ' ἐπὶ παστὸν ὀδεύων  
 Μέμφιδος ἄχρῃς ἰκάνε Ποσειδάων μετακάστης,  
 παρθένον ἰχνεύων Ἐπαφηίδα, καὶ τότε κούρη  
 δεξαμένη ναιετήρα βυθοῦ χερσαῖον ὀδίτην 290  
 Ζῆνα Λίβυν τέκε Βῆλον, ἐμῆς ἀροτήρα γενέθλης,  
 καὶ Διὸς Ἄσβύσταο νήην ἀντίρροπον ὀμφῆν  
 Χαονίῃ βοόωσι πελειάδι οὐψάδες ἄμμοι  
 μαντιπόλοι· πέμπτω δὲ πατῆρ ἰσόμετρον ἀριθμῶ

her face and became a cattleshaped heifer : when she was driven to pasture along with the herd of kine ; when Hera made sleepless Argos herdsman to that calf—spotted Argos, covered with unwavering eyes. He was to watch the horned bride of Zeus, Zeus whom eye may not see. To pasture went the girl Io, trembling at the eyes of her busy-peeping drover : then pierced by the limb-gnawing gadfly, she scored the gulf of the Ionian sea with travelling hoof. She came as far as Aigypnos, my own river, which my people have called Neilos by name, because year by year that watery consort covers Earth with new slime by its muddy flood\*—she came as far as Aigypnos, where after her cow's form, after putting off the horned image ordained by heaven, she became a goddess of fruitful crops ; when the fruit starts up, the fruit of Egyptian Demeter my stronghorned Io, scented vapour is carried around by the fragrant breezes. There she brought forth Epaphos the Toucher to Zeus, so called because the divine bed-fellow with love-mad hands touched the inviolate breasts of the heifer child of Inachos. Epaphos the god-begotten was father of Libya ; to Libya's bower came Poseidaon on his travels, migrating as far as Memphis in search of Epaphos's maiden daughter. There the girl received the denizen of the deep, now a traveller by land, and brought forth Belos the Libyan Zeus, the husbandman of my family. And now the new voice of Zeus Asbystes which the thirsty sands give forth in soothsaying is equal to the Chaonian dove.<sup>†</sup> Belos was father of a numerous

\* As if Neilos were νεῖλος, Sea Ilye, New Slime.

<sup>†</sup> Asbystis is Libya ; Zeus Ammon is meant. The two priestesses of the oracle of Zeus at Dodona were called Δοῦναι.

Βῆλος ἐπασσυντέρην γενεὴν σπερμήματο παίδων, 295  
 Φινέα καὶ Φοῖνικα λιπόπταλι, οἷε ἅμα θάλλων  
 ἀστὸς ἀμοιβαίων πολίων περίφοιτος Ἀγήνωρ  
 ἀσταθέος βιότοιο, πατὴρ ἐμός, εἶχε πορείην  
 εἰς Θήβην μετὰ Μέμφιν, ἐς Ἀσσυρίην μετὰ Θήβην, 300  
 καὶ σοφὸς Αἴγυπτίης γαίης Αἴγυπτος ἀρούρης  
 αἰνοτόκος πολύτεκος, ὃς ἀροιστόπαιδι γενέθλη  
 ἤρωσε τοσσατίων μυτιώρια πῶσα παίδων,  
 καὶ Δαινίος λιπόπατρις, ὃς ὤπλισεν ἀροισι φύτλη  
 θῆλυ γένος ταυτίων γάμιον ξίφος, ὅπποτε παστοὶ 305  
 αἵματι φοινίσσονται δαιζομένων ἡμεταίων,  
 καὶ κριφίους ξιφίεσσι σιδηροφόρων ἐπὶ λίκτρων  
 ἄρσενά γυμνὸν Ἄρηα κατεΐνασε θῆλυς Ἐρινύ·  
 οὐ μὲν Ὑπερμηστρη κακονύμφιον εὐάδεν ἔργον,  
 ἀλλὰ παρωσαμένη δυσπένθερα θεσμὰ τοκῆος 310  
 ἡερίη πατρῶν ἐπέτριπε μῦθον ἀέλλη,  
 καὶ καθαρὴν ἐφύλαξεν ἀναιμίονα χεῖρα σιδήρου·  
 ἔπλετο δ' ἀμφοτέρων ὄσιος γάμος. ἀρτιθαλῆ δὲ  
 γνωτὴν ἡμετέρην θρασὺς ἤρπασε ταῦρος ἀλήτης,  
 εἰ ἔτεόν πελε ταῦρος ἐγὼ δ' οὐκ οἶδα πιθέσθαι, 315  
 εἰ βόες ἡμείροισι γυναικίωσι ἡμεταίων.  
 καὶ με κσιγγήτοισιν ὀμήλιδα πέμφεν Ἀγήνωρ  
 σύγγονον ἰχνεύοντα καὶ ἀγριον ἄρπαγα γυμφης,  
 ταῦρον ἀκυμάντοιο νόθον πλωτήρα θαλάσσης,  
 οὐ χάριν ἀστήρικτος ἀλώμενος ἐνθάδε βαίνω." 320  
 Τοῖα μὲν εὐσύριγγος ἔσω μῦθεῖτο μελάθρου  
 Κάδμος ἐγγλόσσοιο χείων ἔπος ἀνθερεῶνος,  
 πατρώης ἐνέπων τεκνοσσόον οἶστρον ἀπειλήs  
 καὶ Ἰυρίων ροθίων ψευδήμονα ταῦρον ὀδίτην,

\* Phineus was his brother in ii. 686.

\* The fifty sons of Aegyptus married the fifty daughters

family of children, as many as five : Phineus,<sup>8</sup> and Phoenix who went abroad ; with them grew up Agenor, who flitted from city to city and belonged to each in turn, a man of unstable life, my father — he travelled to Thebes after Memphis, to Assyria after Thebes. Then there was the wise Aigyptos, who lived on Egyptian soil, ill-fated father of many children, who begat all those flocks of short-lived sons ; and Danaos who went abroad, who armed his daughters against that family of men, and drew a wedding-sword, when the marriage-chambers were reddened with blood of the murdered bridegrooms,<sup>9</sup> and with secret swords on armed beds, Enyo the female bedded Ares the male naked and helpless.

<sup>100</sup> " Nay, but Hypermnestra was displeased with this bridal crime. She thrust away her father's commands,—that bad goodfather ! she let the winds carry his words away, and kept her hand clean from blood and steel : those two consummated a proper wedlock. But our sister<sup>1</sup> in her youthful bloom was ravished away by a bold vagabond bull, if bull he really was, but I do not know how to believe it if bulls desire marriage with a woman. And Agenor sent me along with my brothers to track our sister and the girl's wild robber, that bull the bastard voyager over a waveless sea. That is why my random journeying brings me here."

<sup>100</sup> Such was the tale of Cadmos in the cloistered palace ; the words poured from his eloquent lips, as he told the sting of a father's threat when he would urge on his children, and the counterfeit bull travelling the Tyrian surf, the ravisher of the Sidonian

of Danaos, of whom all but one killed her husband on the wedding night.

<sup>1</sup> Europa.

Σιδονίης ἀκίχητον ἀπειθέος ἀρπαγα νύμφης.

Ἡλέκτρῃ δ' αἰούσα παρήγορον ἴαχε φωτὴν·

325

Ἔειπε, κασιγνήτην καὶ πατριῶδα καὶ γενετήρα  
Ληθαίῃ στροφάλιγγι καὶ ἀμύττω πορὲ σιγῆ·  
οὕτω γὰρ μερόπων φέρεται βίος ἄλλον ἐπ' ἄλλω  
μόχθον ἔχων, ὅτι πάντες,

ὅσοις βροτῆ τέκε γαστήρ,

Μοιριδίου κλωστήρος ἰδουλεύθησαν ἀνάγκη.

330

μάρτυς ἐγώ, βασιλεία καὶ εἰ πέλον, εἴ ποτε κείνων

Πληιάδων γενόμεν καὶ ἐγὼ μία, τῶν ποτε μήτηρ

θηλυτέρας ὠδίνης ἔσω μαυώσατο κόλπου,

ἐπτάκις Εἰλειθίαν ἐῆ καλέσσασα λοχίῃ

κέντρον ἐλαφρίζουσαν ἀμοιβαίον τοκετοῖο,

335

μάρτυς ἐγὼ· πατέρων γὰρ ἀπόπροθι δώματα γαίω,

οὐ Στεροπήν, οὐ Μαίαν ἠρόσταλον, οἰδέ Κελαικῷ

σὴγγονοῖ ἐγγίς ἔχοισα σιπέστιον· οἰδ' ἐνὶ κόλπῳ

γνωτῆς Τηγεῆτης Λακιδάιμονα δίξυγα παλμῷ

παιδοκόμῳ πήχυναι γεγηθῶτα κούρον ἀγοστῷ·

340

οὐ σχεδὸν Ἄλκιόνης ὄρω δόμον, οἰδέ καὶ αὐτῆς

φθειγγομένης Μερόπης φρενιοτερπέα μῖθον ἀκούω.

πρὸς δ' ἔτι καὶ τούδε μᾶλλον οὐδύρομαι·

ἀρτιθαλῆς γὰρ

υἱὸς ἐμὸς λιπόπατρις, ὅτε χυθὸν ἴσχευ ἰούλων,

Δάρδατος Ἰδαίης μετανίσσατο κόλπον ἀρούρης,

345

καὶ Φρυγίῳ Σιμόεντι θαλίσια δῶκε κομῶων

Θυμβραίου ποταμοῖο πίων ἀλλότριον ὕδωρ·

καὶ Λιβύης παρὰ τέρμα πατὴρ ἐμὸς εἰσέτι κάμνει

ὤμοις θλιβομένοισι, γέρας κυρτούμενος Ἄτλας,

αἰθέρος ἐπτάζωνον ἀερτάζων κενεῶνα.

350

bride, no catching the ravisher, no news of the bride. When Electra heard, she answered in words of consolation :

328 " My guest, let sister and country and father pass into the whirlpool of Forgetfulness and unremembering silence ! For this is the way men's life runs on, bringing trouble upon trouble ; since all that are born of mortal womb are slaves by necessity to Fate the Spinner. I am witness, queen though I am, if I was ever born myself one of those Pleiads, seven girls whom our mother once carried under her heart in labour, seven times having called Eileithyia at her lying-in to lighten the pangs of birth after birth—I am witness ! for my house is far from my father's ; no Sterope\* is near me, no Mata\* my companion, nor sister Celaino\* beside me at my hearth ; I have not dandled up and down sister Taygete's Lacedaimon<sup>3</sup> at my breast nor held the merry boy on my cherishing arm ; I do not see Aleyone's\* house hard by, or hear Merope\* herself speak some heart-warming word ! Here is something besides which I lament even more—in the bloom of his youth my own son has left his home, just when the down was on his cheek, my Dardanos has gone abroad to the bosom of the Idaian land ; he has given the firstling crop of his hair to Phrygian Simois, and drunk the alien water of river Thymbros<sup>4</sup>. And away by the boundary of Libya my father still suffers hardship, old Atlas with chafing shoulders bowed, upholding the seven-zoned vault of the sky.

\* Names of the other Pleiads.

<sup>3</sup> Taygete the Pleiad is the nymph of Mount Taygetus near Sparta, and her son the eponym of Lacedaimon, the district in which Sparta lies.

<sup>4</sup> A stream then flowing into the Scamandros.

ἔμπης τόσσα παθοῦσα παρήγορον ἐλπίδα βόσκω  
 Ζηνὸς ὑποσχεσίησιν, ὅτι γυνήσιν σὺν ἄλλαις  
 ἐκ χθονὸς Ἀτλάντειον εἰλεύσομαι εἰς πόλον ἀστρῶν  
 οὐρανὸν οἶκον ἔχουσα, καὶ ἴσσομαι ἔβδομος ἀστήρ.  
 καὶ σὺ τεὰς πρήνυε μεληδόντας ἀπροϊδῆς δέ 355  
 εἰς σέ βιοπλάγκτοιο τύχης στροφάλιγγα κυλίνδων  
 φρικτὸς ἀκιήτοιο μίτος σφρηγγίσσατο Μοίρης·  
 τλήθι φέρειν λιπόπατρος ἀκαμπία δεσμὸν ἀνάγκης,  
 ἴσσομένων προκείμεθον ὑπέρτερον ἐλπίδα βόσκων,  
 εἰ γένος ἐρρίζωσε τειὸν πρωτόσπορος Ἴω, 360  
 εἰ λάχες ἐκ Λιβύης Πουσιδήιον αἶμα γενέθλης·  
 μίμνε παρ' ὀθνείοις, ἄτε Λάρδατος, οἰκία γαίων,  
 ναιετάων ξένον ἀστὺ, πατὴρ τεὸς ὡς περ Ἀγίτωρ,  
 ὡς Δαναὸς γενετῆρος ἀδελφεός· ὅτι καὶ αὐτὸς 365  
 ἄλλος αἴτηρ φερίοικος ἔχων γένος ἐνθεῖον Ἴοις,  
 αἰθέριον βλάστημα Διπετές, οἶνομα Βύζας,  
 αὐτογόγιου Νείλοιο πίων ἐπτάστομον ἰδῶρ  
 γείτονα γαῖαν ἐνειμεν, ὅση παρὰ Βόσπορον ἀκτὴν  
 Ἰαχίη δαμάλη πεπερημένον ἔλαται ἰδῶρ,  
 πᾶσι περικτιόνεσσι τιθεῖς φίλος, ὅπποτε κείνου 370  
 ἀκλιεὸς δόχμωσε μεμηρότος ἀνχένα ταύρου."

Εἶπεν Ἀγηγοριῶσα κατεινάζουσα μερίμνας.  
 Ζεὺς δὲ πατὴρ προέηκε ταυπέτερον νιέα Μαίης  
 εἰς δόμον Ἠλέκτρης ταχὺν ἀγγελον, ὄφρα κε Κάδμω  
 Ἀρμονίην ὀπάσειεν ἐς ἄρμονίην ὑμεναίων, 375  
 παρθένον οὐρανόθεν μετανάστιον, ἦν Ἀφροδίτης  
 λαθριδίη φιλότητι γαιμοκλόπος ἤρσεν Ἀρης·

\* Carryhouse was the peasant's name for a snail, Hesiod, *Works and Days* 569; Herodotus uses the word for the Scythian nomads, iv. 46.

† Byzas, son of Poseidon and Ceroessa, daughter of Zeus and Io. He was founder of Byzantium. Nothing is known of the story of the mad bull.



341 " Still and all with these great sufferings I feed a comfortable hope, by the promises of Zeus, that with my other sisters I shall pass from the earth to the stars' Atlantean vault, and dwell in heaven myself a star with my sisters six. Then do you too calm your own sorrows. Unforeseen, for you also the terrible thread of Fate immovable is rolling the eddy of your wandering lot of life, and the seal is set. Have a heart to endure in exile the unbending shackle of necessity, and feed the prevailing hope which foreruns things to come, if Io with the first seed has rooted your race, if you have got from Libya Poseidon's blood in your family. Abide among foreigners like Dardanos, there make your home; dwell in a city of strangers like your own father Agenor, like Danaos your father's brother. For another man also who carried his home on his back,<sup>6</sup> one of the divine stock of Io, a heavenly sprout dropt from Zeus, named Byzas,<sup>7</sup> who had drunk the seven-mouth water of self begotten Nile, inhabited the neighbouring land, where along the Bosporus shore flows the water once traversed by the Inachian heifer.' To all those who dwelt about he showed a light, when he had turned aside the neck of that mad bull unbending."

371 So she spoke, lulling to sleep the anxieties of Cadmos.

372 But Father Zeus sent his quick messenger Maia's son<sup>8</sup> on outspread wings to Electra's house, that he might offer Harmonia to Cadmos for the harmony of wedlock—that maiden immigrant from heaven, whom Ares the wife-thief begat in secret love with Aphro-

<sup>6</sup> Io, see above, 264 ff

<sup>8</sup> Hermes.

καὶ βρέφος αἰδομένη κρυφίης αὐτάγγελον εἰνῆς  
 μήτηρ οὐκ ἀτίταλλει, ἀπ' αἰθερίοιο δὲ κόλπου  
 πῆχαι κεκλιμένην ἐπιμάξιον ἤγαγε κούρην 380  
 εἰς δόμον Ἡλέκτρης μαιμον, ἧς τόκον ὄραι  
 ἕγρον ἐμαιώσατο λεχῶδες, ἧς ἐτι πεκτοὶ  
 ἀργεῖτην σφριγύωτες ἀνέβλιον ἰκμάδα μαζοί·  
 δεξιμένη δὲ θήγατρα γόθην ἰσούζυγα θεσμῶ  
 σίγχροτον Ἡραβίωτος ἐπὶ ξηνώσατο μαζῶ 385  
 κούρην ἀρτιλόχευτον, ὀμοκτόργῳ δὲ μενοιῆ  
 διχθαδίην θραπτῆρι γοίην κοῦφίξεν ἀγροσῶ,  
 ὡς δὲ τις ἀγροτέρη διδουμητόκος ἐνδοθι λόχμης  
 λαχτήσασα λέαινα γαλαζαίησιν ἐέρουαις  
 σκύμοις ἀμφοτέροις διδουμίονας ἤρμοσε μαζοῦς 390  
 καὶ διδύμοις τεκέσσι μερίζομένην πάρε θηλήν,  
 καὶ χροῖα λεχμάζουσα καὶ ἀτραχον εἰσέτι δειρήν  
 ἰσοτύποις κομιδήσιν ἀνέτρεφεν ἤλικα φύτλην·  
 ὡς τότε παιδοκόμῳ φιλή μαιώσατο θηλή 395  
 ἀρτιγόνων μεθέποισα σινωριδα δίζυγα τέκνων·  
 πολλαὶ κήπιον εἶα σινέμπορον ἤλικι κούρῃ  
 πίοτος ἐνθα καὶ ἐνθα μετὰτροπον ἰκμάδι μαζοῦ  
 πεπταμένης πῆχυνε φιλήτορι χειρὸς ἀγροσῶ·  
 γούνασι δ' ἄρσενι παῖδα σινῶδρε θήλει κούρῃ, 400  
 μηρὸν ἐφαπλώσασα κεχηρότα γάιτοι μηρῶ,  
 κόλπον ἀνευρίνουσα βαθυνομένοιο χιτῶτος·  
 καὶ τεκίων κλάζουσα μέλος θελατήριον ὕπνου  
 ἀμφοτέρους εἶδοντας ἐκοίμισε μαιάδι τέχνη,  
 πῆχυν ὑποστορέσασα σιτήρορον αὐχέει παιδῶν,  
 καὶ σφισι λέκτρον ἔθηκεν εἰς γόνυ, διχθαδίῳ δὲ 405  
 φάρεος ἄκρον ἔλισσε διαυθύσσουσα προσώπῳ,  
 τέκνα καταψύχουσα, καὶ ἰσβασε καύματος ὄρμην  
 ἀντίτυπον φύσημα χείων ποιητὸς αἴτης.

dite.\* The mother did not nurse it—she was ashamed of the baby which told its own tale of the furtive bed, but away from the bosom of the sky she carried the suckling, lying in her arm, to the fostering house of Electra, when the childbed Seasons had just delivered her baby still wet, when her breasts were tight and swollen with the gushing white sap. Electra received the bastard daughter with equal rights, and joined the newborn girl on one breast with her newborn Emathion, held with equal love and care her two different nurslings in her arm. As a shaggy lioness of the wilds, mother of twin young sucking-cubs in the jungle, with her milky dew fits twin teats to the pair of cubs, and gives her twin young each a share of her teats, and licks their skin and the neck as yet hairless, nursing the young birthmates with equal care: so Electra then with loving breast foster-mothered her brace of newborn babes, the boy and girl, and cherished them with equal care. Often she pressed to her with open hand and loving arm her baby son and his age-mate girl, on this side and that taking turns of the sap from her rich breast: and she set on her knees the manly boy with the womanly girl, letting out the fold of her lowered gown so as to join thigh parted wide from neighbour thigh; or singing songs for a sleep-charm, lulled both her babies to slumber with foster-mother's art, while she stretched her arm enclosing the children's necks, made her own knee their bed, fluttered the flap of her garment fanning the two faces, to keep the little ones cool, and quenched the waves of heat as the hand-made wind poured out its breath against it.

\* See Hom. *Od.* viii. 266 ff.

## NONNOS

Ὅφρα μὲν ἔζητο Κάδμος

ἐχέφροιος ἐγγὺς ἀνάσσης,

τόφρα λαθὼν πυλαωρὸν ἐπὶ ληίστορι ταροῶ 410  
 ἀπροϊδῆς ἀκίχητος εἰς οἰκίον ἦεν Ἑρμῆς  
 εἴκελος ἠθέω· ῥοδέω δέ οἱ ἀμφὶ προσώπῳ  
 ἀσκεπέος κεχάλαστο παρήγορος ἄλκος ἐθειρῆς  
 ἀμφιλαφῆς, στέφας δὲ νεότριχος ἄκρα παρειῆς 415  
 λεπτὸς ἀεξομένων ἐριθναίνετο κύκλος ἰούλων  
 ἀρτιφυῆς ἐκάτερθε περιδρομος· οἶα δὲ κῆρυξ  
 ἠθάδα ῥάβδον αἶερεν· ἀθηήτω δὲ προσώπῳ  
 ἐκ κεφαλῆς νεφέεσσι κεκασμένος εἰς πόδας ἄκρους  
 πιαλῆς ἐκίχησε πεπαιγμένα δειπνα τραπέζης·  
 οὐδέ μιν Ἡμαθίων σχεδὸν ἔδρακεν, οὐδέ καὶ αὐτῆ 420  
 Ἄρμονίη καὶ Κάδμος ὀμέστιος, οὐ χορὸς ἀνδρῶν  
 δούλιος· Ἡλέκτρη δὲ θεοῦδὲ φαίνεται μούνη  
 Ἑρμῆς ποικιλόμυθος· ἔλων δὲ μιν εἰς μυχὸν οἴκου  
 ἀπροϊδῆς οἶαριζε καὶ ἀνδρομέη φάτο φωνῆ·

“ Μητροκασσιγνήτη, Διὸς εἰνέτι, χαῖρε, γυναικῶν 425  
 πασῶν μετόπισθε μακαρτάτη, ὅτι Κρονίων  
 κοιρανίην κόσμοιο τεοῖς τεκέεσσι φυλάσσει,  
 καὶ χθονὸς ἄστεα πάντα κυβερνήσει σέο φύτλη,  
 ἔδνα τεῆς φιλότῆτος, ἐμῆ δ’ ἄμα μητέρι Μαίῃ 430  
 ἄστρασιν ἐπταποροῖσι συναστράφειας Ὀλύμπῳ  
 σύνδρομος Ἡελίοιο, συνατέλλουσα Σελήνῃ,  
 εἰμι τεῆς, φιλότεκνε, γυνῆς ἐμφύλιος Ἑρμῆς,  
 ἄγγελος ἀθανάτων ταυσιπτερος, οὐρανόθεν δὲ  
 ξείνιος ἰψιμεδῶν με τεὸς προέηκεν ἀκοίτης  
 ἀμφὶ τεοῦ ξείνοιο θεοῦδέος· ἀλλὰ καὶ αὐτῆ 435  
 πείθεο σὺ Κρονίωφι, καὶ Ἄρμονίην σέο κούρην  
 πέμπε μολεῖν ἀνάεδιον ὁμόστολον ἤλικι Κάδμῳ,  
 καὶ Διὶ καὶ μακάρεσσι χαρίζεο· τειρομένους γάρ

While Cadmos sat near the prudent queen, into the house came Hermes in the shape of a young man, unforeseen, uncaught, eluding the doorkeeper with his robber's foot. About his rosy face on both sides locks of hair uncovered hung loose. A light bloom of ruddy down ran about the edge of his round cheeks on either side, fresh young hair newly grown. Like a herald, he held his rod as usual. Wrapt in cloud from head to toe, with face unseen he reached the rich table when the meal was at an end. Emathion saw him not though close at hand, nor did Harmonia herself and Cadmos at her board, nor the company of serving men; only god-fearing Electra perceived Hermes the eloquent. Into a corner of the house he led her in surprise to tell his secrets, and spoke in the language of men:

" Good be with you, my mother's sister, bed-fellow of Zeus! Most blessed of all women that shall be hereafter, because Cronion keeps the lordship of the world for your children, and your stock shall steer all the cities of the earth! \* This is the dower of your love. And along with Maia my mother you shall shine with the Seven Stars in the sky, running your course with Helios, rising with Selene. Children's friend, I am Hermes, one of your own family, wing-spreading Messenger of the immortals. From heaven I have been sent by your bedfellow, the guests' protector † ruling in the heights, on behalf of your own god-fearing guest. Then do you also obey your Cronion, and let your daughter Harmonia go along with her yearsmate Cadmos as his bride, without asking for bridal gifts. Grant this grace to Zeus and the Blessed ones; for when the immortals

\* The Romans.

† Zeus Xenios.

## NONNOS

ἀθανάτους ὁ ξείνος ὅλους ἐσάωσε· αἰεῖδων·  
 οὗτος ἀνὴρ μογέοντι τεῶν χραίσμησεν ἀκοίτη,  
 οὗτος ἀνὴρ ἐπέτασεν ἐλεύθερον ἡμᾶρ Ὀλύμπῳ.  
 μή σε τεῆ θέλξειε γόῳ φιλομήτορι κόβρη·  
 ἀλλὰ μιν εἰς ὑμέταιον ἀλεξικαίῳ πόρε Κάδμῳ  
 πειθομένη Κρονίῳσι καὶ Ἄρει καὶ Κυβερείῳ."

### DIONYSIACA, III. 439-444

were in distress, this stranger saved them all by his music.\* This man has helped your bedfellow in trouble, this man has opened the day of freedom for Olympos! Let not your girl bewitch you with mother-loving groans, but give her in marriage to Cadmos our Saviour, in obedience to Cronion and Ares and Cythercia."

\* See bk. I.

## ΔΙΟΝΥΣΙΑΚΩΝ ΤΕΤΑΡΤΟΝ

Ἰχνεύων δὲ τέταρτον ὑπὲρ πόντοιο νοήσεις  
Ἄρμονίην πλώουσαν ὁμόσταλον ἤλικι Κάδμω.

Ὡς εἰπὼν ἐς Ὀλυμπον εὐρραπικὴν ἦεν Ἑρμῆς  
αἰθύσσων πτερὰ κοῖφα, τιταινομένων δὲ πεδῶων  
σύνδρομος ἠερίοισιν ἐρέσσετο ταρσὸς ἀήταις.  
οὐδὲ γυνὴ θηρίουσα, κυβερνήτειρα Καβείρων, . . .<sup>1</sup>  
ἀλλὰ Διὸς σέβας εἶχε, καὶ Ἄρκτος ἀζυγι κούρη  
ὄρθια διευόουσα νοήμονι δάκτυλα παλμῶ  
Ἄρμονίην ἐκάλεσε τύπῳ τεχτήμονι φωνῆς·  
ἢ δὲ τιταινομένη βλεφάρων ἀντώπιον αἶγλην  
Ἥλέκτρης ἀγέλαστον ἐδέκρετο κύκλον ὀπωπῆς,  
καὶ βαθὴν ἀφράστοιο νεόσσυτον ὄγκον ἀνίης  
σιγαλαίαι κήρυκες ἐμαιοῦντο παρειαί.  
παρθενικὴ δ' ἀνέπαλτο καὶ ὠμάρτησε τεκούσῃ  
εἰς δόμον αἰπυῶμητον· ἀναπτίξασα δὲ μήτηρ  
ἔπταμύχου θαλάμοιο πολυσφρίγγιστον ὄχημα  
λαίνοιο οὐδὸν ἀμειψε· φιλοστόργῳ δὲ μενουῇ  
ἄστατα ταρβαλῆς ἐλελίξετο γούνατα νύμφης·  
καὶ παλάμην ροδόπηχυν εἴς ἀνεκούφισε κούρης

<sup>1</sup> A line has dropt out, having the sense suggested in the text.

<sup>2</sup> Because she was queen of Samothrace, of which the Cabeiroi are the gods.



## BOOK IV

Tracking the fourth over the deep, you will see  
Harmonia sailing together with her age-  
mate Cadmos.

W<sup>R</sup>ITH these words, Finerod Hermes departed, fanning his light wings, and the flat of his extended shoes oared him as quick as the winds of heaven in their course. Nor did the Thracian lady, the pilot of the Cabeiroi,<sup>9</sup> (disobey his bidding); but she had respect to Zeus, and curving her extended fingers with a significant movement towards Arce's unwedded daughter, she beckoned Harmonia by this clever imitation of speech.<sup>10</sup> The other strained the answering gleam from her eyelids, and saw the round of Electra's face unsmiling, as her cheeks like silent heralds boded the heavy load of a new unspoken distress.

<sup>11</sup> The maiden leapt up and followed her mother into her high-built chamber. Her mother rolled back the bolt of a sevennookshotten chamber sealed with many seals, and crossed the doorstone: her knees trembled restlessly in loving anxiety and fear. She caught and lifted the girl's hand and rosy arm with

<sup>9</sup> The Eastern mode of beckoning: not with one finger upwards, but the whole hand extended, palm downwards, with a forward and downward movement.

δραξαμένη παλάμη χιονιώδει· και τάχα φαίης  
 Ἦβην χειρὸς ἔχουσιν ἰδεῖν λευκώλετον Ἦρην.

Ἄλλ' ὅτε πορφυρέοισι πέδον στείβουσα πεδίλοις 20  
 λοίσθια μαρμαίροντος εἰδίστατο κύκλα μελάθρου,  
 παρθένον ἀχτυμέτην Ἀτλαντίας ἰδρνε νύμφη  
 εἰς θρόνον εἰποίητον· ἀμοιβαίῳ δὲ και αὐτῇ  
 ἔξομότη στοιχηδόν ἐπ' ἀργυροφειγγεῖ δίφρῳ  
 ἀγγελίην Κρονίωτος ἀπειθεί πέφραδε κούρη, 25  
 και μιν πάντα διδάξειν, ὅσα βροτοειδὲ μορφῇ  
 ἀλοφαυτῆς αἶτε κούρος Ὀλύμπιος ἐνεπε κήρυξ.  
 παρθενική δ' αἰοῖσα πολυπλίγκτους ὑμεταίους  
 και πόσιν ἀστήρικτον, ὑπερόφιον μετατάστην,  
 ξεῖνον ἔχειν ἀπέειπε, και ἐκ Διὸς ὅσα τοκῆος 30  
 ξεινοδόκος Κάδμοιο βοοσσόος ἐνεπεν Ἑρμῆς·  
 και πόσιν ἤθελε μᾶλλον ὁμόστανιν, ὡς κεν ἀλύξῃ  
 συζυγίην φερίοικον ἀδωροδόκων ὑμεταίων·  
 και παλάμη κρατέουσα κατηφεί χεῖρα τιθήνης  
 δάκρυσι μυδαλή πολυμεμφέα ῥήξατο φωτῆν· 35

Ἦῃτερ ἐμῇ, τί παθοῖσα τῆν ἡρηήσοο κούρην;  
 οὕτω σεῖο θύγατρα κείλιδο φωτι συνάπτεις;  
 ποῖον ἐμοί ποτε δῶρον ὁ ναυτίλος ἐγγυαλίξει;  
 ἢ ῥά μοι ἔδνα γύμων προμηθήσοα νηὸς ὀπάσοεις;  
 οὐκ ἔδαιην, φιλοτέκνε, τῆν ὅτι παῖδα φυλάσοεις, 40  
 παρθενικήν λιπόπατριν, ἀλήμονας εἰς ὑμεταίους.  
 ἄλλοι ἐμοί μηροστήρες ἀρειονέες εἰσι πολῖται·  
 τί χρεῖος ἦν ἀνάεδνον ἔχειν τινά γυμνὸν ἀκοίτην  
 ἀλλοδαπὸν περίφοιτον, αλυσκάζοντα τοκῆα;  
 ἀλλ', ἐρείεις, Κρονίωτι τεῷ χραίσμησεν ἀκοίτην· 45  
 πῶς Διὸς οὐ γέρας ἔσχεν Ὀλύμπιον.

εἰ περ Ὀλύμπου,  
 ὡς ἐνέπεις, προμάχιζε, και οὐ Διὸς εἰνέτις Ἦρην

her own snow-white hand—you might almost say that you saw white-armed Hera holding Hebe's hand.

20 But when treading the floor with her crimson shoes she reached the farthest curve of the resplendent room, Atlas's daughter seated the sorrowful maiden upon a handsome chair; then she in her turn sank upon a silver-shining stool, and declared Cronion's message to the incredulous girl, and explained everything which she had heard from the Olympian herald disguised as a lad in human form. When the maiden heard of this marriage of much wandering and this unstable husband, this homeless man under their roof, she declared she would have no stranger, and refused all that Cadmos's patron proposed on Zeus his father's behalf, that cattle-drover Hermes! She would rather have one of her own city as husband, and away with a carryhouse mate and a wedding without wedding-gifts! Then clasping her foster-mother's hand with her own sorrowing palm, bathed in tears she burst into reproachful speech:

21 "Mother mine, what has possessed you to cast off your own girl? Do you join your own daughter to some upstart fellow like this? What gift will this sailor man put into my hand? Will he give me the ship's hawser for bride-price? I did not know you were keeping your own child, the poor banished maiden, for marriage with a vagrant—you, my kind nurse! I have others to woo me, and better ones, of our own city: why must I have a bedfellow with empty hands, naked and bare, a foreign vagrant, a runaway from his father? But you will say he helped your husband Cronion. Why did not the man get from Zeus an Olympian gift of honour, if indeed he was defender of Olympus, as you say? Why did not Hera the con-

Ζηνὸς ἀοσητήρι σιγήρμωσε παρθένον Ἥβην·  
 οὐ χατέει Κάδμοιο τεὸς πόσις ὑψιμέδων Ζεὺς·  
 ἰλῆκοι Κρονίδης· ἐφείσατο θέσκελος Ἑρμῆς 50  
 ἀμφὶ Διὸς γενετήρος· ἐγὼ δ' οὐκ οἶδα πιθέσθαι,  
 εἰ λίπε θυῶρον Ἄρηα, κυβερνητήρα κυδοιμοῦ,  
 καὶ βροτὸν ἀνδρα κάλεσεν ἐοῦ στυγέθλον ἀγῶτος  
 ὁ κρατέων κόσμοιο καὶ αἰθέρος. ἴ μέγα θαῦμα,  
 τούσσατίους Τιτήνας ἐνεκλήμασε βερέθρω, 55  
 καὶ Κάδμου χατέεσκει, ὅπως ἔνα μούνον ἀλέσση.  
 οἶδας ἐμῶν πατέρων διδυμάονα σὺγγουον εὐνήν·  
 Ζεὺς προπάτωρ ἐμὸς ἔσχε κασιγνήτης λέχος Ἥρης  
 θεσμόν ἔχων θαλίμων ἐμφύλιον· ἀμφοτέρου δέ  
 Ἄρης καὶ Κυθήρεια, μής ἐπιβήτορες εὐνῆς, 60  
 Ἄρμονίης γενετήρες, ἐνὸς γεγάσι τοκῆος,  
 δέμμιον ἀμφιέποντες ὁμόγνον. ὦμοι ἀνάγκης·  
 γνωταὶ γνωτὸν ἔχουσι, ἐγὼ λιπόπατρην ἀκοίτην."

Ὡς φαιμένης ἀπέειπε γοήμονος ὄμβρον ὄπωπῆς  
 μήτηρ ἀσχαλώουσα· διχοστασίη δέ μενοιῆς 65  
 Ἄρμονίην ὦκτειρε, Διὸς δ' ἀλείπειν ἀπειλήν.

Ἀλλὰ περισφίγξασα δέμας φρενοθελγίε κιστώ  
 κερδαλίω ζωστήρι ὀλοφράδμων Ἀφροδίτη,  
 καὶ χροὶ διωταμένη φιλοτήσια φάρεα Πειθοῦς 70  
 Ἄρμονίης εἰσοδμον εἰδύσατο παρθεγεῶνα·  
 καὶ τύπον οὐρανόιο μεταλλίξασα προσώπου  
 Πεισιωῆ δέμας ἴσον εἶσκετο γίτοιο κούρη,  
 Κάδμον ἢ περ ποθέουσα, καὶ ὡς κρυφίη τιῆ νούσῳ  
 λεπταλέον πέμπουσα σέλας χλοάοντι προσώπῳ  
 ἀμφιπόλους ἔσσεινε· παριδριώουσα δέ μούνη, 75  
 οἶα περ αἰδομένη, ὀλοῖνη ἀνεκίκατο φωνήν·

"Ὀλβίη, οἶον ἔχεις ἐνὶ δώμασι καλὸν ἀλήτην,  
 οἶον ἔχεις μηστήρα, μακαρτάτη· οἶον ἀκοίτην

sort of Zeus, betroth virgin Hebe to the champion of Zeus? Your husband Zeus who rules in the heights needs no Cadmos. Cronides forgive me—divine Hermes lied in what he said about Father Zeus. I don't know how I can believe that he neglected furious Ares the pilot of warfare, and called in a mortal man to be partner in the game—he the master of world and sky! Here is a great marvel—he locked up all those Titans in the pit, and then wanted Cadmos, to destroy only one! You know how my fathers wedded—two had their sisters. Zeus my father's father possessed the bed of his sister Hera, by the family rule of marriage; both the parents of Harmonia, Ares and Cythereia, who mounted one bed, were of one father, another pair of blood-kindred. What miserable necessity! Sisters may have a brother for bedfellow, I must have a banished man!"

<sup>66</sup> As she spoke, her mother in distress wiped the raindrops from that mourning face: torn between two, she pitied Harmonia and shrank from the threats of Zeus.

<sup>67</sup> But now tricky-minded Aphrodite girt her body in the heart-bewitching cestus-belt, and clothing herself in the loverobe of Persuasion she entered Harmonia's fragrant chamber. She had doffed her heavenly countenance, and put on a form like Peisinoë, a girl of the neighbourhood. As though in love with Cadmos and suffering from some hidden sickness, with but little brightness in her pale face, she chased away the maids; and when Harmonia was alone she sat by her side and said as in shame with deceitful tongue:

<sup>77</sup> "Happy girl! What a handsome stranger you have in the house! What a man to court you, most

ὄψαι ἡμερόεντα, τὸν οὐ λάχε παρθένος ἄλλη·  
 ἀτρεκὲς Ἄσσυριῆς ἀπὸ πατρίδος αἶμα κομίζει, 80  
 ἤχι ῥόος χαρίεντος Ἀδωνίδος· ἡμερόεις γὰρ  
 ἐκ Λιβάνου γένος οὗτος, ὅπη Κιθέρεια χορεύει.  
 ἤλιτον· οὐ τάχα Κάδμον ἐπιχθονίη τέκε γαστήρ,  
 ἀλλὰ Διὸς γένος ἔσχεν, ἣν δ' ἐφείσατο φύτλην.  
 οἶδα, πότεν γένος οὗτος Ὀλύμπιος· εἰ ποτε Μαίῃ 85  
 σύγγοτον Ἠλέκτρην Τιτίμιος ἤρσεν Ἄτλας,  
 Ἄρμονίη πόσις ἦλθεν ἀντιφῶς ἄπτερος Ἑρμῆς,  
 οὐδὲ μάτην Καδμῆλος αἰεῖδεται· οὐρανήν γὰρ  
 μορφήν μοῖνον ἀμείβε και εἰσέτι Κάδμος ἀκούει.  
 εἰ δὲ πέλει θεὸς ἄλλος ἔχων βροτοειδέα μορφήν, 90  
 Ἡμαθίῳ τάχα Φοῖβον ἐψ̄ ξείνους μελάβρω.  
 παρθέτε πασιμέλουσα, μακαρτήρη ἑσσί τεκούσης  
 εἰς πόθον, εἰς ἡμέναιον Ὀλύμπιον· ἄ μέγα θαῦμα,  
 λάθριος Ἠλέκτρην τυμφεύσατο μητίετα Ζεὺς,  
 ἀμφαδὸν Ἄρμονίην μηροτεύεται αὐτὸς Ἀπόλλων· 95  
 ὀλβίη, ἣν ἐπόθησεν ἐκηβάδος· αἶθε καὶ αὐτῆς  
 Πεισιωσῆς σπείσσειεν ἔχειν ἡμέναιον Ἀπόλλων·  
 οὐ μὲν ἐγὼ ποτε Φοῖβον ἀναιίσομαι, οἶά τε Δάφνη,  
 οὐ νόον Ἄρμονίης μιμήσομαι· ἀλλὰ λιποῦσα  
 κλῆρον ἐμὸν καὶ δῶμα καὶ οἶκον ποθέω γενετῆρας, 100  
 ἴξομαι Ἀπόλλωνι σιγέμπορος εἰς ἡμεραίους.  
 μέμνημαί ποτε τοῖον ἐγὼ τύπον· ἡμετέρῳ γὰρ  
 εἰς δόμον ὀμφήεντα συνεσπομένη γενετῆρι  
 Πύθιον εἶδον ἀγαλμα, καὶ ὡς τῶν εἶδον ἀλήτην,  
 ὠισάμην Φοῖβοιο πάλιν βρέτας ἐνθάδε λεύσσειν. 105  
 ἀλλ' ἐρέεις, ὅτι Φοῖβος ἔχει χρυσαυγέα μέτρην·

\* Son of Hephaistos and Cabeiro, and father of the Cabeiroi in Samothrace; sometimes identified with Hermes, e.g., Lycophron 162.

blessed of women! What a lovely bedfellow you will see, that no other maiden has won! Surely his blood comes from Assyria! That must be his home, beside the river of that enchanting Adonis, for that lovely young man came from Libanos where Cythereia dances. No, I was wrong! I don't suppose any mortal womb bred Cadmos; no, he is sprung from Zeus and he has concealed his stock! I know where this young Olympian comes from. If Titan Atlas ever begat Electra as Maia's sister, here's cousin Hermes without wings come as husband for Harmonia. Then that's why we sing hymns to Cadmos!<sup>8</sup> He has only changed his heavenly shape and still he is called Cadmos.<sup>9</sup> Or if he is some other god in human shape, perhaps Apollo is Emathion's guest in this house.

<sup>100</sup> " World-famed maiden, you are more blessed than your mother for Olympian desire and Olympian marriage! Here is a great marvel! Zeus Allwise wedded Electra in secret—Apollo himself wooed Harmonia in the light! Happy girl, whom Far-shooter desired! I only wish Apollo would be as eager for marriage with Peisinoë too! I don't say no to Apollo, like Daphne, I can tell you! I will not feel like Harmonia! No, I will leave my inheritance and house and the parents whom I love—I will go on my travels to marriage with Apollo! I remember once a carving like him. For I once went with our father into the house of oracle, and there I saw the Pythian image; and when I saw your vagrant, I thought I saw the statue of Phoibos again in this place.

<sup>101</sup> " But you will say, Phoibos has a goldgleaming

<sup>8</sup> Cadmos = Cadmos = Hermes, cf. Lycophron 219.

χρύσειος ἔπλετο Κάδμος ὅλον δέμας· ἦν δ' ἐβελήσης,  
 δμῶας ἐμοὺς ἔχε πάντας ἀπειρόνας, ἀντὶ δὲ κείνου  
 χρυσὸν ἐμὸν ξύμπαιτα καὶ ἀργυρον ἐγγυαλίξω,  
 καὶ Τυρίης ὀπάσω βασιλῆα πέπλα θαλάσσης 110  
 καὶ δόμον, ἦν ἐθέλης, πατρώιον· εἰ θέμις εἰπεῖν,  
 δέχνησο καὶ γενέτην καὶ μητέρα, δέχνησο πάσας  
 ἀμφιπόλους, καὶ μούνον ἐμοὶ πόρε τοῦτον ἀκοίτην.  
 παρθένε, τί τρομέεις; σὺ μὲν εἶαρι ποντοπορήσεις  
 στευνὸν ἕδωρ πλώουσα, σὺν ἡμερόντι δὲ Κάδμῳ 115  
 Ὀκεανὸν περίμετρον ἐγὼ κατὰ χεῖμα περήσω.  
 μὴ τρομέοις ἀλὸς οἶδμα βαρύβρομον, ὅττι σαώσει  
 εἰν ἀλί φόρτον Ἐρωτος ἀλὸς θυγάτηρ Ἀφροδίτη.  
 παρθένε, Κάδμον ἔχεις, μὴ δίξου θῶκον Ὀλύμπου.  
 οὐ ποθέω στίλβουσαν Ἐριθραίην λίθον Ἰνδῶν, 120  
 οὐ φυτὸν Ἐσπεριδῶν παγχρύσειον, οἶδέ με τέρπει  
 Ἥλιαδων ἠλεκτρον, ὅσον μία νυκτὸς ὀμίχλη,  
 τῇ ἐνὶ Πεισιπύῳν προσπιτίζεται οὗτος ἀλήτης.  
 εἰ δὲ γένος μεθέπεις ἐξ Ἄρεος, ἐξ Ἀφροδίτης,  
 σοὶ γάμον ἀξίων εὔρε γάμων ταμίη σέο μήτηρ. 125  
 οὐ ποτε τηλικὸν αἶθος ἐσεδρακόν· αὐτόματον γὰρ  
 εἰαρινὸν δῶρημα φύσις δωρήσατο Κάδμῳ·  
 εἶδον ἐγὼ παλάμην ροδοδάκτυλον, εἶδον ὀπωπὴν  
 ἠδὺ μέλι στάζουσαν· ἐρωτοτόκου δὲ προσώπου  
 ὡς ρόδα φοινίσσουσι παρηγίδες, ἀκροφατῇ δὲ 130  
 δίχροα χιονέων ἀμαρύσσεται ἰχνα ταρσῶν  
 μεσσόθι πορφύροιντα, καὶ ὡς κρίνον εἰσὶν ἀγοστοί.  
 καλλεύψω πλοκαμίδας, ὅπως μὴ Φοῖβον ὀρίνω  
 χροῖῃ ὄνειδίζουσα θεραπευταίης ὑακίνθου.

\* Perhaps the ruby, perhaps pearls from the Persian Gulf or Indian Ocean.



diadem. Cadmos is gold in all his body! If you like, take all my serfs innumerable—for him, I will put in your hands all my gold and silver, I will give royal robes of the Tyrian Sea, and the house of my fathers, if you like; accept, if I dare to say it, my father and mother too, accept all my waiting-women, and give me only this man for my bedfellow!

114 "Maiden, why do you tremble? You will sail the seas in the spring-time across the narrow water—but with lovely Cadmos I will traverse the infinite Ocean stream in winter! Tremble not at the heavyrumbling briny swell, because love's cargo will be kept safe on the brine by Aphrodite daughter of the brine. Maiden, you have Cadmos, seek not the throne of Olympos! I desire not the shining Erythraean stone of the Indies,\* nor the all-golden tree of the Hesperides, I delight not in the amber of the Heliades,<sup>b</sup> so much as one shadowy night in which this vagrant shall hold Peisinoë in his arms. If you fetch your lineage from Arcs, from Aphrodite, your provident mother has found you a marriage well worthy of theirs. I have never beheld such a flower; spring itself blooms in Cadmos by nature's gift. I have seen his rosefinger hand, I have seen his glance distilling sweet honey; the cheeks of his lovebegetting face are red as roses; his feet go twinkling, ruddybrown in the middle, and changing colour at the ends into shining snow<sup>c</sup>; his arms are lilywhite. I will pass the hair, or I may provoke Phoibos by blaming the hue of his Therap-

\* Sisters of Phaëthon, whose tears were amber.

<sup>c</sup> i.e. white where the sandals protect them, brownish-red above the instep. The effeminate prettiness of Cadmos here is in accordance with the degenerate taste of the day.

εἰ ποτε δικαίων φρενυτερπία κύκλον ὀπωπῆς 134  
 ὀφθαλμοὺς ἐλέλιξεν, ὄλη σελάγιζε Σελήρη  
 φέγγει μαρμαίρουσι, καὶ εἰ ποτε βόστρυχα σείσας  
 αὐχένα γυμνὸν ἔθηκεν, ἐφαίνετο Φωσφόρος ἀστήρ.  
 χεῖλα σιγήσοιμι· τὸ δὲ στόμα, πορθμὸν Ἑρώτων,  
 Παρθὴν καιετάρουσα χεῖρ μελιηδέα φωτῆν, 140  
 καὶ Χάριτες μεθέπουσιν ὄλον δέμας· ἄκρα δὲ χειρῶν  
 αἰδέομαι κρῖναι, ἵνα μὴ γάλα λευκὸν ἐλέγξω.  
 δέχνησο δειλαίην με σινέστιον ἠθέου δὲ  
 δεξιτερῆς φαίνοσα καὶ ἀμφαφόωσα χιτῶνα  
 κρυπταδίης εὐροῖμι παρήγορα φάρμακα ρούσου· 145  
 αὐχένα γυμνὸν ἴδοιμι καὶ ἐξομένοιο πίεσω  
 δάκτυλον ὡς αἰέκοσα, καὶ ἡμετέρου διὰ κάλπου  
 τεθναίην ὅτε μοῖνον ἀφειδέα χεῖρα χαλάσας  
 ἀμφοτέρων θλίψειεν ἐλεύθερον ἄντυγα μαζῶν,  
 χεῖλεσιν ἡμετέροισι μερικῶτα χεῖλα πῆξας, 150  
 τέρπων ἀκροτάτοισι φιλήμασιν· ἠθέον δὲ  
 εἰσέτι πηχίνουσα καὶ εἰς Ἀχέροντα περήσω  
 αὐτομάτη, γλυκερὸν δὲ πολυκλαύτω παρὰ Λήθη  
 λέξω καὶ φθιμένοισιν ἐμὸν μόρον, ὡς κεν ἐγείρω  
 οἶκτον ὁμοῦ καὶ ζῆλον ἀθελγεί Περσεφονείῃ· 155  
 καὶ Χαρίτω πνεύοντι φιλήματα κείνα διδάξω  
 θηλυτέρας δυνάεωσας, ὅσας κτάνεν ἡμερόεν πῦρ,  
 καὶ νέκυας τελείω ζηλημονας, εἰ παρὰ Λήθη  
 εἰς Παφίην μετὰ πύθμον ἐτι φθονέουσι γυναῖκες.  
 ἔσπομαι, ἦν ἐθέλης, καὶ ὁμόσταλος, οὐ τρομέω δὲ 160  
 πλαγκτοσύνην ἀδίδακτον· ἀμείλιχε, γίνεο Κάδμου  
 κουριδίη παράκοιτις· ἐγὼ θαλαμηπόλος εἶην  
 ἀμφοτέροις θεράπαινα, καὶ Ἀρμονίη καὶ ἀκοίτη.  
 ἀλλὰ πάλιν τρομέω σε, καὶ εἰ κρύπτειν μενεαίνεις,

• i.e. Cadmos has something better than the traditional (Hom. *Od.* vi. 231; xviii. 158) "hyacinthine" locks.

naian iris.<sup>9</sup> Whenever he moved his full eyes with their heart-gladdening glance, there was the full moon shining with sparkling light; when he shook his hair and bared his neck, there appeared the morning star! I would not speak of his lips; but Persuasion dwells in his mouth, the ferry of the Loves, and pours out honey-sweet speech. Aye, the Graces manage his whole body: hands and fingers I shrink to judge, or I may find fault with the whiteness of milk.

<sup>140</sup> "Accept me for your companion, unhappy me! but if I touch the boy's right hand and stroke his tunic I may find comfortable physic for my secret sickness. I may see his neck bare, or press a finger as if unconsciously while he sits; I could gladly die, if he would only slip a willing hand into the orb of my bosom and press my two breasts, and hold his closed lips upon my lips to delight me with brushing kisses. But if I could still hold the boy in my arms, I will pass even to Acheron the River of Pain of my own free will, and with rapture even amid the many lamentations of all-forgetting Lethe, I will tell the dead of my fate, to awaken pity and envy alike in merciless Persephonia; I will teach those grace-breathing kisses to women unhappy in love who died of that lovely fire, I will make the dead jealous, if women still grudge at the Paphian<sup>1</sup> in Lethe after their doom.

<sup>140</sup> "I will go with you if you wish, even as your companion, I tremble not before unfamiliar wanderings. Hard-hearted girl, become the lawful wife to Cadmos; I would be chambermaid to you both, Harmonia and husband. — But again I tremble before

<sup>1</sup> Aphrodite.

μή ποτέ σοι διὰ λέκτρα χόλον και ζῆλον ἐγείρω, 163  
 ὅττι, θεά περ εἴουσα και αἰθέρος ὄρχαμος, Ἥρη  
 Ζητὸς ἐπιχθονίησι νόθαις ἀλόχοισι μεγαίρει·  
 Εὐρώπη κεχόλωτο και ἤκαχεν ἄστατον Ἴω·  
 οὐδὲ θεὰς μεθέηκε· χαλωμένης δὲ τεκούσης  
 ἤλασεν ἰωδίνουσαν Ἄρης ἐγκύμονα Λητώ. 170

εἰ μὴ ζῆλος ἔχει σε, πόθων ἵνα φάρμακον εὐρω,  
 εἰς μίαν ἠριγένειαν ἐμοὶ πόρε τοῦτον ἀκοίτην,  
 ναί, λίτομαι, και νυκτὸς ἵνα ὄρομον· εἰ δὲ μεγαίρεις,  
 χειρὶ τηῆ με δάϊξον, ὅπως ἀμπαυμα νοήσω  
 τηλικὸν ἀπρηϊστον αἰεὶ κατὰ νύκτα και ἡῶ  
 ἐνδόμουχον μεθέπουσα περὶ φρένα βοσκόμενον πῦρ." 175

Ἐἶπε, και Ἄρμονιην φυγοδέμμιον ἤλασε κεστῶ  
 εἰς πλόον οἰστρήσασα πόθῳ πειθήμονα κούρην,  
 ἣ δὲ μεταστρέψασα νόον διδυμάσσι βουλή  
 ξεῖνον ἔχειν μενείαιε και ἤθελε πατρίδα ναίειν, 180  
 και τινα μῦθον εἶπεν ἱμασσομένη νόον οἰστρῶ·

"ὦμοι, τίς μετάρειψεν ἐμὴν φρένα;

σῶζεο, πάτρη,

χαίροις, Ἥμαθίων και πᾶς δόμος· ἀντρα Καβείρων,  
 χαίρετε, και σκοπιαὶ Κορυβαντιδές· οὐκέτι λεύσσω  
 μητρῴης Ἐκάτης νυχίην θιασώδεια πεύκην. 185

σῶζεο, παρθενίη, νυμφεύομαι ἠδέει Κάδμῳ·

Ἄρτεμι, μὴ νεμέσα, χαροπῆς ἀλὸς οἶδμα περήσω.

ἀλλ' ἐρέεις, ὅτι πόντος ἀμειλίχος· οὐκ ἀλεγίζω

μαιομένου ροθίου, συναλυμένους δὲ δεχέσθω

Ἄρμονιην και Κάδμον ἐμόν μητρῴον ἰδῶρ. 190

ἔσπομαι ἠβητῆρι γάμους βοόωσα θεάων·

εἰ μὲν ἐς ἀντολίην με φέρει πλώουσαν ἀκοίτης,

ἴμερον Ὠρίωνος ἐς Ἥριγένειαν ἐνίψω.

\* Aphrodite came out of the sea.

you, lest some time I awaken anger and jealousy for your bed tho' you fain would hide it, since even Hera, goddess though she is and queen of the heavens, grudges Zeus his bastard wives on earth. She was angry with Europa and tormented the wandering Io; she spared not even goddesses; because his mother was angry, Ares persecuted Leto with child in her birthpangs. If you are not jealous to find me a physic for my desire, give me this bedfellow for one dawn, yes I beseech you, for the course of one night too; if you grudge it, kill me with your own hand, that I may know rest from carrying this always night and day, fed on the secret places of my heart, this mighty implacable fire!"

<sup>177</sup> She said her say, and with her girdle drove bedshy Harmonia to her voyage, stung as with a gadfly and now obedient to desire. She changed her mind, and with divided purpose wished both to have the stranger and to live in her own land. So smitten to the heart with the sting, she spoke:

<sup>180</sup> "Ah me, who has changed my heart? Save you, my country! Farewell, Emathion and all my house! Farewell grottoes of the Cabeiroi and Corybantian cliffs; never again shall I see the revelling companies of my mother's Hecate with their torches in the night. Farewell, maidenhood, I wed my sweet Cadmos! Artemis, be not shocked, I am to cross the swell of the blue brine. But you will say, the deep is pitiless; I care nothing for the maddened surges—let Harmonia and Cadmos drown together, and my mother's sea\* may receive us both. I follow my boy, calling upon the goddesses who have wedded theirs! If my bedfellow carries me to the sunrise this voyage, I will proclaim how Orion loved Dawn, and I will

καὶ Κεφάλου θαλάμων μιμησκόμαι· εἰ δέ ποτ' ἔλθω  
εἰς δῖσιν ἀχλυόεσσαν, ἐπ' Ἐνδυμίῳ καὶ αὐτῇ  
Λατμιάς Ἰσα παθοῦσα παρηγορεῖ με Σελήνη."<sup>180</sup>

Τοῖα νοοπλανέεσσι μεληδόσις ἤπνε κούρη  
ἄσχετος ἡμερόετι δαιζομένη νόον οἴστρω·  
καὶ κυρῆ ῥαθάμιγγι δαινομένοιο προσώπου  
Ἥλέκτρης κίσει χεῖρα καὶ ὄμματα καὶ πόδας ἄκρους  
καὶ κεφαλὴν καὶ στέρνα, καὶ Ἡμαθίωνος ὀπωπῆν  
χείλεσιν αἰδομένοισι, κασιγνήτου περ ἑόντος,  
πάσας δ' ἀμφιπόλους ἠγκάζετο· μυρομένη δέ  
τυκτὰ πολυγλυφίων ἠσπάσσατο κύκλα θυράων  
ἄπνοα καὶ κλυτῆρα καὶ ἔρκεα παρθενεῶνος·  
πατρίῳν δέ λαβοῦσα κόριν προσπτίξατο κούρη.<sup>300</sup>

Καὶ τότε χεῖρός ἔχουσα θεῶν ὑπὸ μάρτυρι πομπῇ  
Ἄρμονιην ἀνάειδον ὀφειλομένην φέρε Κάδμω  
Ἥλέκτρῃ, χυτὸν ὄμβρον ἀποσμήξασα προσώπου.  
Κυπριδίην δέ θυγάτρα λαβὼν ἤμος ὀδίτης  
γρηὶ σὺν ἀμφιπόλῳ λίπε δώματα, δῶρον ἀνάσσης  
λάτρην ἔχων πομπῆα δι' ἄστεος ἄχρι θαλάσσης.<sup>210</sup>

Παρθενικὴν δ' ὀράωσα παρ' ἠόντας ἐφόβη πόπτου  
ξείνῳ ἐφεισομένην, φλογερῇ ζείουσαν ἀνάγκῃ,  
Κύπριδι μεμφομένη φλοκέρτομος ἰαχε Μῆρη·<sup>215</sup>

"Κύπρι, καὶ εἰς σέο τέκνη κορύσσειαι,

οὐδέ καὶ αὐτῆς

ὑμετέρης ὠδίνος ἐφείσατο κέντρον Ἐρώτων;  
ἦν τέκες, οὐκ ἐλείπεις, ἀμείλιχε; καὶ τίνα κούρην

\* Eos, the Dawn-goddess, loved Orion the giant hunter (see below, 329) and carried him off; they had a son Phaëthon, who became an attendant on Aphrodite. She had a similar affair with the Attic hero Cephalos.

<sup>1</sup> Endymion of Latmos was a handsome shepherd whom

recall the match of Cephalos \* ; if I go to the misty sunset, my comfort is Selene herself who felt the same for Endymion upon Latmos." †

<sup>197</sup> Such words the girl uttered in mindwandering plaints, and could not be restrained, her mind ravaged with the sting of desire. With drops of grief her face was wet as she kissed Electra's hand and eyes, her feet and head and breast, and Emathion's eyes, with shamefast lips although he was her brother. She embraced all her handmaids, and caressed lamenting the rows of the lifeless carven doors all round, her bed and the walls of her maiden chamber. ‡ Last the girl took up and kissed the dust of her country's soil.

<sup>197</sup> And then Electra took Harmonia by the hand, under the witnessing escort of the gods, and took her undowered to Cadmos as his due, wiping the streaming shower from her face. Early in the morning the traveller received the Cyprian's daughter with an old waiting-woman, and left the house, having as the queen's gift a servant to guide him through the city to the sea.

<sup>203</sup> When the Moon saw the girl following a stranger along the shore above the sea, and boiling under fiery constraint, she reproached Cypris in mocking words :

<sup>206</sup> " So you make war even upon your children, Cypris ! Not even the fruit of your womb is spared by the goad of love ! Don't you pity the girl you bore, hardheart ? What other girl can you pity then,

the Moon-goddess loved. For some reason (accounts vary) he was cast into a perpetual sleep. (See below, 222.)

\* See Medea's farewells, Apoll. Rhod. iv. 26 ; the ultimate source is perhaps Euripides, *Alc.* 173 ff.

οἰκτεῖρεις ἐτέρην, ὅτε σὸν γένος εἰς πόθον ἔλκεις;  
 πλάζο καὶ σὺ, φίλη Παφίης τέκος, εἰπέ τεκούσῃ· 230  
 ἔκρτομέει Φαέθων σε, καὶ αἰσχύνει με Σελήη.

Ἄρμονίη, λιπόπατρι δυσίμερε, κάλλιπε Μήτηρ  
 τυμφίον Ἐνδυμίωνα, καὶ ἄμφεπε Κάδμον ἀλήτην,  
 τλήθι φέρειν πόνον ἴσον, ἐρωτοτόκῳ δὲ μερίμνῃ  
 μνώο καὶ σὺ καμοῖσα ποθοβλήτοιο Σελήης. 235

Ὡς φαιμένης ἐτάροις ὑπὲρ ἧῖνα Κάδμος ἐπέειπεν  
 ὀλκάδος ἰθυπόροιο παλίμπυρα πείσματα λύσας  
 εἰαρινῷ κόλπῳσεν ἀχείμοι λαΐφος ἀήτη·  
 διχθαδίους δὲ κάλῳας ἐφαθάμενός τινι γόμφῳ  
 δουροπαγῆς πόμπευε δι' οἴδατος ἄρμα θαλάσσης, 240  
 ἰσάζων ἐκάτερθε κείως πόδας, οἶα δὲ Φοῖνιξ,

ναυτιλῆς κωέων πατρίων ἠθάδα τέχνην,  
 πηδαλιῷ παρέμιμνεν· ἐπὶ πρύμνῃ δὲ καὶ αὐτὴν  
 Ἄρμονίην ἀφανστον ὁμόπλοον ἴδρυε κούρη  
 ἠὲ ἰδίων ξείνοικ ἐπιβήτορας, οὓς τότε ναῦται 245  
 μισθοφόρους ἐδέχοιτο. καὶ ἠρέμα σύμπλοος ἀτήρ  
 ἀμφοτέρους ὁρόων ἐκεράσματο θαύματι φωνῆν·

Ἄυτός Ἔρωσ πέλεν οὗτος ὁ ναυτιλῶς·  
 οὐ νέμεσις γὰρ  
 νῆα τεκεῖν πλωτήρα θαλασσαιῆν Ἀφροδίτην·  
 ἀλλὰ βέλος καὶ τόξον ἔχει καὶ πυρσὸν αἰερεῖ 246  
 βαιὸς Ἔρωσ περιγέσσι κεκασμένος· εἰσορόω δὲ  
 ὀλκάδα Σιδονίην. δολόεις τάχα φώριος Ἄρης  
 ἐξεται ἐν πρύμνησιν ἴσω Λιβανοῖο κομίζων  
 ἐσπερίην πλώουσαν ἀπὸ Θρηκῆς Ἀφροδίτην.  
 Ἰλαθι, μήτηρ Ἐρωτος, ἀκυμάντῳ δὲ γαλήνῃ 248  
 πέμπέ μοι ἴκμενον οὖρον ἀχείμοι μητρὶ θαλάσσην."

\* Here the Sun. It was Helios who saw the loves of Ares and Aphrodite and told Hephaistos: Hom. Od. viii. 270.



when you drag your own child into passion?—Then you must go wandering too, my darling. Say to your mother, Paphian's child, 'Phaëthon \* mocks you, and Selene puts me to shame.' Harmonia, love-tormented exile, leave to Mene her bridegroom Endymion, and care for your vagrant Cadmos. Be ready to endure as much trouble as I have, and when you are weary with lovebegetting anxiety, remember lovewounded Selene."

<sup>220</sup> While she was speaking, Cadmos hastened his companions over the shore. He released the back-running hawsers of the forthfaring ship, and shook out the sail to the mild spring breeze, and guided the timbered sea-car across the sea-swell, making the two ropes fast to a pin bracing the sheets equally ship-shape and Phœnician fashion; for he knew from his fathers the traditional art of seamanship. He remained by the steering-oar, but he kept the girl Harmonia untouched sitting on the poop, his companion, when he saw strangers coming aboard as passengers whom the sailors were then taking in with the fare. One of the passengers seeing these two, mingled his voice with admiration as he said gently:

<sup>220</sup> "That sailor looks like Love himself! and no wonder that Aphrodite of the sea has a mariner son. But Eros carries bow and arrow and lifts a firebrand, he's a little one with wings on him; and this I see is a Sidonian ketch. Perhaps that is the cunning old thief Ares sitting on the poop, and carrying Aphrodite into Libanos, from Thrace, whence he sailed last night. Be gracious, mother of Love! Send me a following wind in a waveless calm over your mother sea stormless!"

## NONNOS

Τοῖον ἔπος λαθραῖον ὁμόπλοος ἔνεπεν ἀνὴρ  
λοξὸς ἐς Ἄρμονίην ἀντώπιον ὄμμα τιταίνων.

Καὶ πλόον ἦνυσε Κάδμος ἐς Ἑλλάδα,

Φοιβάδος ὀμφῆς

οἴστρον ἔχων πραπίδεσσι, Διὸς δέ οἱ αἰὲν ἐπέιγαν 250  
ἔνθεος ἀπλανέεσσω ἐπέτρεχε μῦθος ἀκουαῖς.

ἔνθα Πανελλήνεσσι νεώτερα δῶρα τιταίνων  
ἀρχεκάκου Δαναοῖο φερίσβιον ἔκρυψε τέχνην,  
ὑδροφόρου Δαναοῖο· τί γὰρ πλέον εὔρεν Ἀχαιοῖς,

εἴ ποτε χαλκείησι πεδοσκαφέεσσι μακέλλαις 255

χάσματος οὐδαιοῖο χυτὸν κενεῶνα κολάφας  
δίψιον Ἄργος ἔπαυσε, κοινομένοις δὲ πολίταις  
ὑγρά ποδῶν ἐπίβαθρα πόρεν, ξεινήιον ὑδῶρ,

ἐκ βυθίων λαγόνων ὀλίγον ῥόον; αὐτὰρ ὁ πάσῃ 260

Ἑλλάδι φωνήεντα καὶ ἔμφρονα δῶρα κομίζων

γλώσσης ὄργανα τεύξεν ὁμόθροα, συμφυῆος δὲ

ἁρμονίης στοιχηδὸν ἐς ἄζυγα σύζυγα μίξας

γραπτὸν ἀσιγήτοιο τύπον τορνῶσατο σιγῆς,

πάτρια θεσπεσίης δεδαημένους ὄργανα τέχνης,

Αἰγυπτίης σοφίης μετανάστις, ἦμος Ἀγήνωρ 265

Μέμφιδος ἐνναίτης ἑκατόμυλον ᾤκισε Θήβην·

καί, ζαθέων ἄρρητον ἀμελγόμενος γάλα βίβλων,

χειρὸς ὀπισθοπόροιο χαράγματα λοξὰ χαράσσων

ἔγραφεν ἀγκύλα κύκλα· καὶ Αἰγυπτίου Διονύσου 270

Εὐία φοιτητῆρος Ὀσίριδος ὄργανα φαίνων

μύστιδος ἐννυχίας τελετὰς ἐδιδάσκετο τέχνης,

\* For some obscure reason Danaos and his daughters are commonly connected with water. One of them, Amymone, seems to be originally the nymph of a fountain in the Argolid.

\* Ἄζυγα and σύζυγα seem to be a paraphrase of vowel and consonant, those which exist unjoined and those which must be joined.

\* Egyptian Thebes.

<sup>287</sup> Such was the sort of things the traveller said to himself, looking keenly at Harmonia out of the corner of his eye.

<sup>288</sup> So Cadmos finished his voyage to Hellas, with the inspired voice in his mind stinging like a gadfly; and the inspired word of Zeus ever ran unerring in his ears and drove him on. There he was to present newer gifts to All Hellenes, and to make them forget the life-bringing art of Danaos<sup>2</sup> the master-mischiefmaker, Danaos the water-bringer: for what good did he do for the Achæans, if once he had dug the ground with his brazen pickaxes, and pecking at the flooded hollow of the gaping earth quenched the thirst of Argos? if he made wet the stepping-stones of their feet for his dusty people, and brought up a streamlet from the deep caves—the stranger's gift of water? But Cadmos brought gifts of voice and thought for all Hellas; he fashioned tools to echo the sounds of the tongue, he mingled sonant and consonant<sup>3</sup> in one order of connected harmony. So he rounded off a graven model of speaking silence; for he had learnt the secrets of his country's sublime art, an outside intruder into the wisdom of Egypt, while Agenor dwelt nine years in Memphis and founded hundred-gated Thebes.<sup>4</sup> There he pressed out the milk of the holy books ineffable, scratched their scratches across with backfaring hand<sup>5</sup> and traced their rounded circles. And he showed forth the Euian secrets of Osiris the wanderer, the Egyptian Dionysos.<sup>6</sup> He learned the nightly celebration of

<sup>2</sup> The earliest Greek writing, like the Phœnician, went from right to left.

<sup>3</sup> Osiris is very commonly identified with Dionysos, especially in Hellenistic times.

καὶ κρυφίῃ μάγον ὕμνον ἀνέκλαγε θνιάδι φωνῇ  
 λεπτὸν ἔχων ὀλόλυγμα· λιθοξοάνιοιο δὲ νηοῦ  
 γλυπτὰ βαθυνομένῳ κεχαραγμένα δαιδαλα τοίχῳ  
 κουρίζων δεδάηκε· πολυφράστῳ δὲ μενοινή 275  
 μετρήσας φλογόεσσαν ἀνηρίθμων ἴτην ἀστρων  
 καὶ δρόμον Ἡελίοιο μαθῶν καὶ μέτρον ἀρούρης,  
 χειρὸς ἐντροφάλιγγος ὁμόπλοκα δάκτυλα κάμφας,  
 ἀστατα κύκλα νόησε παλινοόστιο Σελήτης,  
 πῶς τρισσαῖς ἐλίκεσσι μετὰτροπον εἶδος ἀμείβει, 280  
 ἀρτιφαίης, διχόμηνης, ἄλῃ στίλβουσα προσώπῳ,  
 πῶς δὲ συναπτομένη καὶ ἀπόρρυτος ἄρσει πυροῦ  
 Ἡελίου γενετῆρος ἀμήτορι τίκτεται αἴγλη,  
 πατρὸς ὑποκλέπτουσα παλιμφυῖς αὐτόγονον πῦρ.  
 Τοῖος ἔην· καὶ κραπιπὸς Ἀχαιῶδες ἄστεα βαίνων 285  
 ναυτιλίην μεθέηκε· σὺν Ἀρμονίῃ δὲ κομίζων  
 ἔσμον ἀλιπλανέων ἐτάρων χερσαῖον ὀδίτην  
 ἄρμασιν ἵππειοῖσι καὶ ἀχθοφόροισιν ἀμάξαις  
 μαντώοις ἀδύτοισιν ἐπέστιχεν· ἐνθα κιχῆσας  
 Δελφὸν ἀσιγήτοιο μεσόμφαλον ἄξονα Πυθοῦς 290  
 μαντοσύνην ἐρέευε, καὶ ἔμφρονα Πύθιος ἄξων  
 κυκλόθεν αὐτοβόητος ἐθέσπισε κοιλιάδι φωνῇ·

“Κάδμε, μάτην, περίφοιτε,

πολυπλανῆς ἰχθυς ἐλίσεις·

μαστεύεις τινὰ ταῦρον, ὃν οὐ βοήη τέκε γαστήρ,  
 μαστεύεις τινὰ ταῦρον, ὃν οὐ βροτὸς οἶδε κιχῆσαι· 295  
 Ἀσσυρίην ἀπόειπε, τεῆς δ’ ἡγήτορα πομπῆς  
 ἄμφεπε βούν χθονίην, μὴ δίξεο ταῦρον Ὀλύμπου·

\* He made the numbers with his fingers as he reckoned them; the ancients had an elaborate system of finger-signs, something like our deaf-and-dumb alphabets, but used for numerals only.

their mystic art, and declaimed the magic hymn in the wild secret language, intoning a shrill alleluia. While a boy in the temple full of stone images, he had come to know the inscriptions carved by artists deep into the wall. With much-pondering thought he had measured the flaming arch of the innumerable stars, and learnt the sun's course and the measure of the earth, turning the intertwined fingers of his flexible hand.\* He understood the changing circuits of the moon as she comes back and back again—how she changes her returning shape in three circles, new-shining, half-moon, and gleaming with full face; how her splendour now touching, now shrinking back, at the male furnace of father Helios is brought to birth without a mother, as she filches the father's selfbegotten fire ever lighted again.

‡ Such was Cadmos. Quickly he set out for the Achaian cities, and left his seafaring. With Harmonia, he conveyed a swarm of seawandering companions turned travellers by land, in horsecarriages and laden wagons, on the way to the oracular sanctuaries. Then he reached Delphi, and asked an oracle from the midnipple axle<sup>†</sup> of never-silent Pytho; and the Pythian axle speaking of himself uttered oracles of sense,<sup>‡</sup> resounding about in hollow tone:

‡ " Cadmos, in vain you travel round and round with wandering steps. You seek a bull which no cow ever calved; you seek a bull which no mortal knows how to find. Renounce Assyria, and take an earthly cow to guide your mission; search not for a bull of

\* Supposed to be the central point of the earth.

† Usually the priestess spoke unintelligible sounds, which the priest interpreted.

## NONNOS

ενμφιον Ευρώπης οὐ βουκόλος οἶδεν ἐλαύνειν·  
 οὐ νομόν, οὐ λειμῶνα μετέρχεται, οὐ τιμὴ κέντρον  
 πείθεται, οὐ μᾶστιγι κελεύεται· οἶδεν αἰείρειν  
 Κύπριδος ἀβρὰ Λέπαδνα 300

καὶ οὐ ζυγόδεσμον ἀρότρων,  
 αἰχίνα μοῖνον Ἐρωτι καὶ οὐ Δήμητρι τιταίνει.  
 ἀλλὰ πόθον Ἰουρίοιο τεοῦ γενητήρος εἰσᾶσας  
 μίμνε παρ' ἀλλοδαποῖσι, καὶ Αἰγυπτίης σέο Θήβης  
 πατριδος ἄστν πάλισσον ἐπῶντημον, ἤχι πεσοῦσα 305  
 εἰήσει βαριγόντων ἰὸν πόδα δαίμονιη βοῦς.

Ὡς φάμετος τριπόδων ἐπεκοίμισε θναάδα φωνήν,  
 καὶ ρία Παρηησοῖο τιτάσσετο Φοιβιάδος ἤχους  
 γέιτονος εἰσαίοντα, καὶ ὀμφήεντι ρέθρῳ  
 Κασταλῆς πάφλαζε τοῖμημος ἐνθεῖον ἰδῶρ. 310

εἶπε θεός· καὶ Κάδμος ἐχάζετο καὶ παρὰ νηῶ  
 βοῖν ἴδε, κισσομένη δὲ σινέστιχεν· ἐσπόμενοι δὲ  
 ἀνέρες ἀπλαγκτοῖο βοῶς βραδυπειθεί χηλῆ  
 φειδομένην ἰσόμετρον ἐποίησαντο πορείην  
 ὄτρηροὶ θεράποντες· ὄθεν τότε Κάδμος ὀδεύων 315

ἱερὸν ἔδρακε χῶρον ἐπόψιον, ἤχι τοῖσας  
 Πύθιος ἐννεάκυκλον ὀρειάδος ἄλκον ἀκάιθης  
 εὔτασε Κιρραίης θνατηφόρον ἰὸν ἐχιδῶτης.

Παρηησοῦ δὲ κάρηια λιπῶν μετανάστιος ἀτήρ  
 Δαυλῖδος ἐστιχεν οὔδας ὀμοῦριον, ἐνθεν ἀκούω 320  
 σιγαλέης λάλον εἶμα δυσηλακάτου Φιλομήλης,

Ἰηρεὺς ἦν ἐμίαινει, ὅτε ζυγίη φύγεν Ἰηρη  
 συζυγίην ἀχόρευτον ὀρεσσαύλων ὑμεταίων,  
 κούρη δ' ἄστορίεσσιν ἐπιστενάχιζε χαμεύνας  
 εἰνοδίου θαλάμοιο, λιπογλώσσοιο δὲ κούρης 325  
 μυρομένης Ἰηρησαν ἀταγκαίην Ἀφροδίτην  
 δάκρυσι μιμηλοῖσι λιπόθροος ἴστεινεν Ἰηχώ,

Olympos. Europa's bridegroom no drover knows how to drive ; he frequents no pasture, no meadow, obeys no goad, is ordered by no whip. He knows how to bear the dainty harness of Cypris, not the plow's yokeband ; he strains his neck for Love alone, and not for Demeter. No, let pass your regret for your Tyrian father, and abide among foreigners ; found a city with the name of Egyptian Thebes your home, in the place where the cow of fortune shall sink and rest her heavyknee foot."

<sup>299</sup> So speaking he lulled the tripods' wild voice ; the ridges of Parnassos quaked, when they heard the noise of their neighbour Phoibos ; Castalia marked it, and her inspired water bubbled in oracular rills.

<sup>301</sup> The god spoke : and Cadmos gave place. Near the temple he saw a cow, and went beside her as she walked. His men followed, and made sparing pace, equal to the slow-obeying hoof of the unerring cow, sedulous servants. On the way, Cadmos espied from the road a sacred place conspicuous ; the place where the Pythian had noticed on a hill the ninecircling coil of the dragon's back, and put to sleep the deadly poison of the Cirrhaian\* serpent. Then the wanderer left the heads of Parnassos and trod the neighbouring soil of Daulis, whence comes the tale I hear of the dumb woespinner Philomela and her talking dress, whom Tereus defiled, when Hera, queen of wedlock, turned her back on the wedding among the mountains with no wedding dances ; how the girl mourned over the undecked pallet of a bridebed on the common road ; how the girl tongue-shorn bewailed this Thracian rape ; and how voiceless Echo

\* Loosely for " Delphic," Cirrha being the harbour-town below Delphi.

παρθενικὴν φυγόδεμον ὄδυρομένη Φιλομήλην,  
 ὅπποτε φουγῆντι μεμυγμένον αἵματος ὀλέω  
 γλώσσης ἀρτιτόμοιο συνέβλεν αἶμα κορείης· 330  
 καὶ Τιτυοῦ πόλιν εἶδεν, ὅπῃ θρασὺς υἱὸς Ἀρούρης  
 ἄλσα καλλιπέτηλα διαστείχων Παισπηῶς  
 ἀγνά βιαζομένης ἀνεσείρασε φάριε Λητοῦς·  
 καὶ ποδὸς ἴχνος ἔθηκε Ταυγαυαῖω κενεῶνι,  
 ἐκ δὲ Κορωνείης Ἀλιάρτιον οὐδὰς ἀμείβων 335  
 Θεσπιέων τε πόλιν βαθυκρήτους τε Πλαταιᾶς  
 Ἄουίης σχεδὸν ἦλθε πέδον Βοιωτῶν ὀδύων,  
 ἦχι ποτ' Ὠρίωνα, δυσημέρον νύκτα γαίης,  
 Σκορπίος, ἀστόργιστο βοηθὸς ἰσχυαίρης,  
 τηλίκον ἐπρήμιξεν, ἀνυμφεύτω θεαίνης 340  
 ἀκροτάτην ἔτι πέζαν ἀναστεύδαιτα χιτῶνος,  
 ὁ βραδὺς ἐρπύζων, χθόνιον τέρας, ἀντιβίου δὲ  
 ταρσὰ χαλαζήνεται τυχῶν ἐχυράξαστο κέντρον,  
 καὶ γαίης ἐπέβη Χαιρωνίδος, ἔνθα κοινήν  
 ἀργυφέην τέμνονια βοὸς λευκαίνετο χηλή, 345  
 καὶ κραναῆς μεθέπων πολυκαμπία κύκλα πορείης  
 λευκὰ κοιομένων ἀπεισίσαστο λύματα ταρσῶν.  
 καὶ βοὸς ὀμφήεσσα χαιμωνίδος ὠκλίσε χηλή

\* Pandion, king of Athens, had two daughters, Procne and Philomela. Tereus, king of the Thracians, who then occupied Daulis, married Procne, and after a while sent a message to Athens to say she was dead and to invite Philomela to come to him. On her arrival he raped her, and then cut out her tongue and imprisoned her, to prevent her complaining to her sister. But she managed to send Procne a woven cloth with the whole story embroidered on it. Procne fetched her; the two sisters killed Tereus's and Procne's son Itys, and served him up to his father at dinner. On discovering this, Tereus pursued both women to kill them; the gods intervened and



copied her tears and groaned too, bewailing the bedshy maiden Philomela, as the blood of her maidenhood ran mingling with the red stream from her new-severed tongue.\*

<sup>328</sup> He saw too the city of Tityos, where that bold son of Earth marching through the fair-leafy woods of Panopeus lifted the sacred robe of Leto and attempted violence.<sup>†</sup> He set a footstep on Tanagra bottom; and passing from Coroncia to the soil of Hallartos, he came near to the city of Thespiai, and Plataiai in its deep ravines, and Aonia on the Boiotian ground. This is the place where Orion the lovesick son of Earth was brought low, great as he was, by the Scorpion, who came to help the hard-hearted Archeress: he was in the act of lifting the lowest edge of the tunic of the unmated goddess, when crawling slow came that earthy horror, hit his adversary's heel and pierced it with freezing sting.

<sup>340</sup> He traversed the land of Chaironeia, where the cow's hoof was whitened in cutting the silvery dust, and following the many winding circuits of the rocky path it shook off the white dirt from its dusty feet.

<sup>340</sup> Then the oracular hoof of the cow gave way,

he was changed into a hoopoe, Procne into a nightingale, Philomela into a swallow (Latin authors generally reverse these two metamorphoses), and Ilys, in some late accounts, into a bird of some kind, perhaps a wood-pigeon.

<sup>†</sup> Tityos attacked Leto soon after the birth of Apollo and Artemis. Apollo came to her rescue and killed him with his arrows.

\* Orion is connected with Boeotia in sundry stories. He offended Artemis either in the way here described or by boasting of his prowess in hunting: Earth sent a huge scorpion which killed him with its sting. Finally he became the constellation which bears his name.

ἄσπεος ἰσομένειο προάγγελος. ἀλλ' ὅτε Κάδμω  
 Πύθιον οἰδαίης ἐτελείετο θέσφατον ἠχοῦς, 350  
 βουὴν ἱερὴν θυόεντι διαστήσας παρὰ βωμῶ  
 δίζετο πηγαιῶν ἰδάτων χύσιν, ὄφρα καθήρη  
 μαιτιπόλους ἴο χειρας, ἐπισπείσῃ δὲ θυηλαῖς  
 ἀγνὸν ἰῶν· οὐ πω γὰρ ἐν οἰοφύτοισιν ἀλωαῖς  
 ἀβρὸς ἀεξομένης ἀνεφαίνετο καρπὸς ὀπίωρης. 355  
 Καὶ πόδας ἰστήριξε δρακοντοβότῳ παρὰ Δίρκῃ·  
 στῆ δὲ ταφῶν, ὅθι λοξὰ φαίνεται ὄφιδες δεσμῶ  
 Ἄρεος αἰολόνητος ὄφιν μιτρώσατο πηγῆν,  
 καὶ στρατὸν ἐπτοίησεν, ὅσος παλὶς ἴσπετο Κάδμω·  
 τὸν μὲν ὑπὸ στέρινοισι δακῶν χυροποιοῖσι γενεῖσι, 360  
 τὸν δὲ σαφουίησιν τυχῶν ἐχάραξεν ὀδόντι,  
 ἄλλου μαρναμένειο βιοσσύον ἤπαρ ἀμύξας  
 θῆκε νέκυν· φαφαρῆ δὲ κατ' αὐχένος ἔρρει χαίτη  
 αἰτομάτῃ, πλαδαροῖο διελικθεῖσα καρῆντου· 364  
 ἄλλον ἀνεπτοίησε θοριῶν ὑπὲρ ἀντιγα κόρσης  
 ἀνδρομέης, ἑτέρου δὲ διέτρεχεν ἀνθερεῶνος  
 ἄσχετος, ἰοβόλῳ δὲ βαλῶν ὄφθαλμῶν ἔρρη  
 μαρμαρέην ἠχλυσὶ μεμυκῶτος ὄμματος αἰγλήν· 368  
 ἄλλου ταρσὸν ἔμαρθε, χαρισσόμενον δὲ γενεῖῳ  
 εἶχε δακῶν, καὶ χλωρὸν ἀτήριγεν ἀφρὸν ὀδόντων  
 εἰς δέμας ἠθέσιω, πελιδιταίῳ δὲ σιδήρῳ  
 ἰσοφυῆς χλοάοντι διεψύχθη δέμας ἰῶ·  
 ἄλλου φυσιόωντος ὑπὸ πληγῆσι γενεῖων 375  
 ἀσταθῆες μῆνιγγες ἐκυμαίνοντο καρῆντου  
 δῆγματι φαρμακοῖντι, δι' ἐγκεφάλου δὲ χυθέντος  
 μυδαλέῳ μυκτῆρι κατάσσυτος ἔρρειεν ἰχώρ· 384  
 καὶ ταχὺς ἀμφιέλικτος ἐπὶ κινήμασιν ἀνέρπων 385  
 Κάδμον ἀπειλητῆρι δράκων ἐζώσατο δεσμῶ,

and she sank to the ground foretelling the city to be. Now that the divine utterance out of the Pythian cave was fulfilled, Cadmos brought the sacred cow beside an altar smoking with incense, and sought for a rill of spring water, that he might cleanse his ministering hands and pour the pure water over the sacrifice; for as yet there were no wineplanted gardens to show the delicate fruit of their ripening crop.

<sup>245</sup> He stayed his feet beside dragonbreeding Dirce \* : and stood amazed when he saw the speckle-back serpent, Ares' child, appear from one side and girdle the spring with snaky coil. The serpent scared away the great company who followed Cadmos, biting one under the chest with his flashing jaws, rending another with a stroke of bloody tooth, tearing another's lifesaving liver when he showed fight and laying him dead: a rough mane slipping out of the dank head ran down disorderly over his neck. Another he scared leaping above the man's temples, ran up another's chin irresistible to strike his eye with poison-shooting dew, and darkened the sparkling gleam of the closing orb. One he caught by the foot and held it in his jaws, tearing it with his bite spat out green foam from his teeth upon the lad's body, and the greenish poison froze the body livid like steel. Another panted under the strokes of the jaws, and the membranes of the brain billowed throbbing out of the head at the poisonous bite, while a stream of matter ran down through the drenched nostrils out of the melting brain.

<sup>246</sup> Then quickly the dragon curled round Cadmos, creeping up his legs, and bound him in dangerous

\* A stream near Thebes.

καὶ δέμας ὀρθώσας μελίων ἐπιβήτορα παλμῶ  
 ταυρεῖης περίκυκλον ἐς ὀμφαλὸν ἄλτο βοεῖης·  
 καὶ σκολιαῖς ἐλίκεσσι πόδας μιτρούμενος ἀτήρ  
 ὄλκαίη βαρυδέσμος ἐχιδνίη κάμε σειρῇ,  
 φόρτον ἔχων δασπλήτη, βαρινόμενον δὲ φορτῆ  
 ὄρθιον ἰστηῶτα κατέσπασεν εἰς πέδον ἔλκων,  
 καὶ στόμα πικρὸν ἔλιπε, δυσηλεγέος δὲ χαρόντος  
 φοίνιος ὤμοβόρου πυλεῶν εὐρίνετο λαιμοῦ,  
 καὶ κεφαλὴν δόχμησε, τινασσομένου δὲ καρῆρου  
 ὑψιτεῖης ἐλέλικτο μέσος κυρτούμενος αὐχίν·

Ἄλλ' ὅτε Κάδμος ἔκαμπε,

τότε σχεδὸν ἦλθεν Ἀθήνη

ἔσσομένης δονέουσα προἰγγελον αἰγίδα νίκης  
 Γοργεῖω κομόωσαν ἐχιδνίηεντι καρῆρω,  
 καὶ οἱ ἀτυζομένω λισσοσός ἴαχε δαίμων·

Ἢ Κάδμε, Γίγαντοφόνοιω Διὸς σιναιέθλε κυδοιμοῦ,  
 δειμαίνεις ἔνα μοῖτον ἰδὼν ὄφιν; ἐν δὲ κυδοιμοῖς  
 σοὶ πίσυρος Τυφῶνι κατεπρήνιξε Κρονίων

τοσσατίους κομόωντα δρακοντείοισι καρῆροισι.

παύεο θηρείων τρομέων συριγμὸν ὀδόντων·  
 Παλλὰς ἐποτρύνει σε, καὶ οὐ φοιῆ παρα Δίρκη

ρύσεται ἐρπηστῆρα φυλάκτορα χάλκεος Ἄρης.

ἀλλά, καταφθιμένω λαβῶν δασπλήτας ὀδόντας  
 θηρός, ἐχιδνίηεντι περισπείρας χθόνα καρπῶ

κεῖρε Γίγαντείης ὄφιδεα λίμα χάρμης,  
 Γηγενέων δὲ φάλαγγας ἐνὶ ξίνωσον ὀλίθρω

πέντε λιπῶν ζώοιτας ἐπεσσομένησι δὲ Θήβαις

σπαρτῶν ἀγλαόκαρπος ἀνασταχίοιτο γενέθλη." 405

Ὡς φασμένη θάρσυνε τεθηπότα Κάδμον Ἀθήνη,  
 καὶ βαθὺν ἠνεμόετι κατέγραφεν ἡέρα ταραῶ,

\* The Theban aristocracy were called Spartoi from this legend.

bonds ; then raising his body high above him with a mounting lurch of his limbs, darted at the round midnipple of the oxhide shield. The man with his legs enclosed by those slanting rings was exhausted by the heavy wright of the long trailing snake—a horrible burden ! but the wearied bearer still stood upright, until the serpent dragged him to the ground and opened his cruel mouth—the monster gaped, and the bloody portal of his raw-ravaging throat yawned wide : he turned his head sideways, and with shaking hood curved his neck backwards stretched high over the middle of his coils.

<sup>369</sup> But when Cadmos was nearly exhausted, Athena came near, shaking the aegis-cape with the Gorgon's head and snaky hair, the forecast of coming victory ; and the nation-mustering deity cried aloud to the dumbfounded man—

<sup>370</sup> " Cadmos, helpmate and ally of Zeus Giant-slayer in the battle ! Are you afraid when you see only one snake ? In those battles Cronion trusted in you, and brought low Typhon with all that shock of heads, and every one a snake ! Tremble no more at the hiss from the creature's teeth. Pallas bids you on ! Brazen Ares shall not save his reptile guardian beside murderous Dirce. But when he is killed, take the creature's horrible teeth, sow the ground all about with the snaky corn, reap the viperous harvest of warrior giants, join the battalions of the Earthborn in one common destruction, and leave only five living : let the crop of the Sown\* sprout up to glorious fruitage for Thebes that shall be."

<sup>371</sup> With these words Athena encouraged the discomfited Cadmos, and then she cleft the acry deeps with windswift foot, until she entered the house of

δυσαμένη Διὸς οἶκον. ὁ δὲ τραφερῆ παρὰ βῶλων  
 μάρμαρον εὐρύαλως εὐτροχον οὖρον ἀρούρης  
 ἴστατο κουφίζων κραναὸν βέλος, ἰθυπόρῳ δὲ 410  
 ἄκρα δρακοιτείοιο καρήατος ἔθλασε πέτρῳ·  
 θηγαλέην δὲ μάχαιραν ἔρυσσάμενος παρὰ μηροῦ  
 αὐχένα θηρὸς ἔτεμνε· ἀπαμηθεῖσα δὲ κόρη  
 σώματος ἐκτὸς ἔμιμνε, κυλινδομένη δὲ κονή  
 ἠθάδα κύκλον ἔλισσε παλλύλλον ἄστατος οὐρή, 415  
 καὶ δαπέδῳ τεταίνυστο δράκων νέκυς.

ἀμφὶ δὲ νεκρῶ  
 θοῦρος Ἄρης βαρύμητις ἀνέκραγε· χλωμένου δὲ  
 Κάδμος ἀμειβομένων μελίων ἑλικώδει μορφή  
 ἀλλοφυῆς ἤμελλε παρ' Ἰλλυριῶος σφυρὰ γαίης 420  
 ξείνον ἔχειν ἰδαλμα δρακοιτείοιο προσώπου.  
 ἀλλὰ τὰ μὲν πέπρωτο μετὰ χρόνον. αὐτὰρ ὁ μέσση  
 χαλκείῃ κυνῆ συνελέξατο καρπὸν ἀλέθρου,  
 θηρείων γενέων βλοσυρὸν θέρος· ἐνδαπίης δὲ  
 Παλλάδος ὕβρον ἀροτρον ἀπ' ὀργάδος

εἰς χθόνα σύρων  
 καὶ χαροπῆς ἀρόσας πολεμητόκον αἰλακα γαίης 425  
 ἰοβόλων ἔσπειρε πολίτιχον ὄγμον ὀδόντων.  
 καὶ στάχυς αὐτολόχευτος ἀτηξήητο Γιγάντων,  
 ὧν ὁ μὲν ὑφικάρητος ἀνέδραμεν ἄκρα τιταίνων  
 στήθεος εὐθώρηκος, ὁ δὲ προθυρόντι καρήνῳ  
 φρικτὸν ἀνοιγομένης ὑπερέσχεθεν ὦμον ἀρούρης· 430  
 ἄλλος ἄνω προύκιψεν ἐς ὀμφαλόν, ὅς δ' ἐπὶ γαίῃ  
 ἡμιτελής ἀνέτελλε πεδοτροφῆς ὄπλον ἀείρων·  
 ἄλλος ὑπερκύπτοντα λόφον προβλήτα τιταίνων  
 οὐ πω στέρνον ἔφαινε, καὶ εἰσέτι μητρὸς ἀνέρπων  
 ἐκ λαγόνων κατὰ βαιὸν ἀταρβεί μάρνατο Κάδμω 435  
 τεύχεσιν αὐτοφύτοις κεκορυθμένος· ἃ μέγα θαῦμα,

Zeus. But Cadmos where he stood on the dry earth lifted a well-rounded boundary-stone of the broad farm-land, a rocky missile! and with a straight cast of the stone smashed the top of the dragon's head; then drawing a whetted knife from his thigh he cut through the monster's neck. The hood severed from the body lay apart, but the tail still moved, rolling in the dust until it had uncoiled again its familiar rings. There lay the dragon stretched on the ground, dead, and over the corpse furious Ares shouted in heavy anger. By his wrath Cadmos was destined to change his limbs for a curling shape, and to have a strange aspect of dragon's countenance at the ends of the Illyrian country.\*

<sup>421</sup> But that was ordained for long after. Now he gathered the fruit of death inside a helmet of bronze, the grim harvest of the creature's jaws. Then he drew upon the land the humped plow of Pallas from her holy place in those parts, and plowed a battle-breeding furrow in the bright earth, and sowed long lines of the poison-casting teeth. There grew out the self-delivered crop of giants: one shot up with head high, shaking the top of a mailcoated breast; one with jutting head stretched a horrid shoulder over the opening earth; another bent forward above ground as far as the midnipple, one again rose on the ground half-finished and lifted a soil-grown shield; another shook a nodding plume before him and showed not yet his chest; while still creeping up slowly from his mother's flanks he showed fight against fearless Cadmos, clad in the armour he was

\* After a long life he and Harmonia went to Illyria and were changed to serpents (i.e., live for ever as powers of the underworld).

ὤπλισεν Εἰλείθνια, τὸν οὐ μαιώσατο μήτηρ·  
καί τις ἀηκόιτιζεν ὁμόγνοιον ἔγχος ἀφάσσων  
ἡμιφαιτῆς, ὁ δὲ κοῦφος ἄλον δέμας εἰς φάος ἔλκων  
ἄκρα ποδῶν ἀτέλειστα πεπηγῶτα λείπεν ἀρούρη. 440

Οὐ μὲν ἐφημοσύνης ἐπελήσατο Κάδμος Ἀθήνης,  
ἀλλὰ παλιμφυέων καλίμην ἤμησε Γιγάντων·  
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν ἀνεμαῖδεϊ λόγχῃ,  
τὸν δὲ κατὰ κληῖδα παρὰ πλατὺν αὐχένα τύφας  
ὄστέα λαχτήεντος ἀνίσχισεν ἀνθερεῶνος· 445  
ἄλλον ἀκοιτιστῆρι βαλὼν ἐχαράξατο πέτρῳ  
γαστέρος ἄχρι φανέτα· καὶ αἵματος αἰνογιγάντων  
ἐκχυμένου ποταμηδὸν Ἄρης ὠλίσθατε λέθρῳ  
φουίξας εἰς γυῖα, παρωταμένης δὲ κυδοιμῷ  
πορφυρέῃ ραθάμιγγι χιτῶν ἐρευθαίνετο Νίκης. 450  
ἄλλου μαρτυμένωιο παρ' ἰσχίον ἄορι τύφας  
συμφυέος διέκερσε σὺν ἰξίῃ νῶτα βοείης,  
καὶ φόιτος ἀσπετος ἴσκει· δαΐζομένων δὲ Γιγάντων  
λοΐγιος αἰμαλέης ἀνεκῆκιν αὐλὸς ἐέρσης  
ἄορι θευομένων. ὁ δὲ Παλλάδος ἐμφρονί βουλή 455  
Γηγενέων τινα πέτρον ἐπηκόρησε καρῆτων·  
οἱ δὲ δαφουτήεντι πόθῳ μεθύνοντες Ἐννοῦς  
Ἄρει βακχεύθησαν, ὁμογνήτῳ δὲ σιδήρῳ  
ἀλλήλων ὀλετήρες ἐτυμβεύοντο κοινή.  
ἄλλῳ δ' ἄλλος ἐρίζεν· ἐρευθιόωντι δὲ λέθρῳ 460  
στικτὰ διαινομέης ἐμελαίνετο νῶτα βοείης  
Γηγενέος κταμένωιο· κατουδαίης δὲ μαχαίρης  
γνωτοφόνῳ γλαχίῃ δαΐζετο καρπὸς ἀρούρης.

\* Because he and the spear were born together.

• Like cognate shield and brother spear.



born in. O what a great miracle! Ealcithyia armed him whom the mother had not yet spawned! And there was one who cast his brother-spear,\* fumbling and half visible; one who lightly drew the whole body into the light, but left his toes unfinished sticking in the ground.

<sup>441</sup> Cadmos for all that did not neglect Athena's injunction. He reaped the stubble of giants springing up ever anew. One he struck with windswift spear over the breast, hit one on the broad neck by the collarbone shearing the bones of the hairy throat; another he tore with hurtling stone while he showed as far as the belly. The blood of the dreadful giants flowed in rivers; Ares slipt in the gore staining his limbs with crimson, and Victory's robe was reddened with purple drops while she stood beside the battle. Another showed fight, and Cadmos ran his sword through his cognate shield of oxhide, into the hip-joint and out at the small of his back. The slaughter stayed not: as the giants were cut and smitten with the sword, a deadly spout of bloody dew bubbled up.

<sup>442</sup> Then by the wise counsel of Pallas he lifted a stone high above the giants' heads; and they drunken with gory lust for Enyo, went wild with warlike fury and destroyed each other with the steel their cousin,<sup>3</sup> and found burial in the dust. One fought with another: with ruddy gore the surface of the shield was drenched and spotted and darkened, as a giant died; the crop of that field was shorn by the brother-murdering blade of an earthen knife.<sup>4</sup>

\* For the model of this passage, see Apoll. Rhod. iii. 1354 ff.

## ΔΙΟΝΥΣΙΑΚΩΝ ΠΕΜΠΤΟΝ

Πέμπτον ἔτι σκοπίαζε καὶ Ἀκταίωνα νοήσεις,  
τὸν κεμᾶς οὐκ ᾔδινε, κιννοσπάδα νεβρὸν ἀλήτην.

Ἄλλ' ὅτε δὴ πολέμων ὀφειώδεα λήια κείρων  
Κάδμος ὀδοιτοφύτων καλάμην ἤμησε Γιγάντων,  
σπένδων λίθρον Ἄρηι θαλίσια δημοτήτος,  
φαιδρύντας εἰ γυῖα δρακοντοβότῳ παρὰ Δίρκῃ  
Δελφίδα βοῦν ἱέρευσε θεοδμήτων ἐπὶ βωμῶν, 5  
Παλλάδι καλὸν ἄγαλμα. καταρχομένῳ δὲ θυηλᾷς  
δίζυγες ἔνθα καὶ ἔνθα περιρραίνοντο κεραῖαι  
οὐλοχύταις· ὁ δὲ γυμνὸν ἔλων παρὰ γείτοσι μηρῶ  
φάσγανον Ἀσσυρίῳ παρήγορον ἐκ τελαμῶντος  
ἀκροτάτην τρίχα τάμνε ταυρρῖνοι<sup>1</sup> κρήνου 10  
ἄορι κωπήεντι· θεοκλύμενος δὲ κεραίης  
δραξάμενος μῶσχοιο παλιότονον εἶρσε δειρήν,  
αὐχενίους δὲ τένοιτας ἀπηλοίησε θυίστης  
ἀμφιτόμῳ βουπλήγι, καὶ αιμαλίῳ βοῶς ὀκῶ  
λάινος Ὀγκαίης ἐρυθναίετο βωμὸς Ἀθήνης, 15  
καὶ βοείου κερρόεντος ἀρασσομένοιο μετώπου  
πρηγῆς μῶσχος ἐπιπτε· δαίζομένης δὲ σιδήρῳ  
πλευρὰ διατμήξαντες ἐμιστύλαντο μαχαίρῃ,  
καὶ βοέην τρηχεῖαν ἐγυμνώσαντο καλύπτρην

<sup>1</sup> The mss. read ταυρρήνοιο, edd. variously ταυρρῖνοιο, ταλαυρῖνοιο, ταυκραῖνοιο. The stem ταυ- suggests that the poet meant horns.

## BOOK V

Look into the fifth next, and you will see Actaion  
also, whom no pricket brought forth, torn  
by dogs as a fleeing fawn.

As soon as Cadmos had reaped the snaky crop of  
toothplanted battles, and shorn the stubble of the  
giants, pouring the bloodlibation to Ares as the  
firstling feast of harvestslaughter, he cleansed his  
body in dragonbreeding Dirce, and sacrificed the  
Delphian cow on the godbuilt altar as a fair offering  
for Pallas. As the first rite in the sacrifice, he  
sprinkled the two horns on both sides with barley  
grains; he drew out and bared the falchion knife  
which hung at his thigh alongside by an Assyrian strap,  
and cut the top hairs of the longhorned head with  
the hilted blade. Theoclymenos grasped the heifer's  
horn and drew back the throat, Thyestes cut through  
the sinews of the neck with a double-edged axe;  
the stone altar of Athena Onca \* was reddened with  
the smear of the creature's blood. Then the cow's  
horned front was struck, and prone the creature fell.  
They brittled her with the steel, they cut through  
the sides and carved her up with the knife, they  
stript the hard covering of hide and stretched it out.

\* A local title of Athena (meaning unknown), given later  
to one of the Gates of Thebes. Nonnos explains it below.

ἑκταδίην· ὁ δὲ φαιδρὸν ἐπὶ χθονὶ φαῖρος ἑλίξας 20  
 αὐτὸς ἀναξ πεπόητο, καὶ εὐφυνίων κρέα μηρῶν  
 ὠμὰ διατμήξας ἑκαλίψατο δίζιγα δημῶ  
 μιστύλλων κατὰ βαιόν, ἐπ' ἀνθρακίῃ δὲ τατίσσας  
 σπλάγγια σιδηρεῖωσι πεπαρμένα μακρὰ κορύμβοις 25  
 εἴρυσεν, ὀπτήσας ἀπαλῶ πυρὶ μευσοπαγῇ δὲ  
 ἀκροπόρῳ στοιχηθὸν ἄγων τετορημένα χαλκῶ  
 ἀνθοκόμου κατέθηκε χαμαιζήλοιο τραπέζης  
 δαιτρός, ἐπασσυντέρους ὄβελους ζείοντας αἰέρας.  
 καὶ θυόεις ἐλέλιετο δι' ἠέρος ἀτμός ἀλήτης  
 Ἄσσυρης λιβάνιο, τελειομένης δὲ θυηλῆς 30  
 δεῖπνον ἔην, καὶ Κάδμος ἑλὼν ἐπέτευμεν ἑκάστῳ  
 κεκριμένης ὀρέγων ἰσοελκέα μοῖραν ἑδωδῆς.  
 δαιτυμόνων δὲ φάλαγγες ἐπ' εὐκύκλιοιο τραπέζης  
 εἰλαπύης ἀπέθεντο πόθον κεκορηῶσι θυμῶ.

Οὐδὲ δρακοντοφόνῳ καρμάτων

τέλος ἔπλετο Κάδμῳ, 35

ἀλλὰ μεθ' ἔρπηστήρα, μετ' ἄγρια φύλα Γιγάντων,  
 Ἐκτήνων προμάχοισι καὶ Ἴλοι μάρνατο λαῶ  
 βάρβαρον ἀμύκων στάχυν Ἄρειος, ἀγχιπόρους δὲ  
 ἔχραε Ἰερμίκεσσι· καλεσσαμένῳ δὲ μαχητᾶς 40  
 ποικίλος ἑσμὸς ἱκανὴ περικτιόνων ἐπικούρων.  
 καὶ διδύμαις στρατιῆσιν Ἔρις ξίνωσεν Ἐνυῶ  
 φύλοπιν ὠδίνουσα· σινερχομένων δὲ κυδοιμῶ  
 τόξον ἐκυκλώθη, δόρυ πάλλετο, σείετο πήληξ,  
 καὶ βέλος ἔρροίζησεν, ἐπ' ὀμφαλόεντι δὲ κύκλῳ  
 βαλλομένη μυλόεντι λίθῳ σμαράγγησε βοεῖη. 45  
 καὶ κταμένων ρίεν αἶμα· πολὺς δ' ἐπὶ φορβάδι γαίῃ  
 ἠμθανῆς προκάρητος ἀνὴρ κεκύλιστο κονίῃ.  
 καὶ στρατὸς ἀντιβίων ἰκέτης ἐκλίετο Κάδμῳ·

<sup>20</sup> The prince himself was busy, after folding his bright mantle and laying it on the ground. He cut out raw slices of the sturdy thighs, chopt them small and set them between two layers of fat; he pierced the long tripes with iron spits and stretched them over the embers, grilling them with gentle heat; then he brought them, pierced on the pointed bronze, and lifting the glowing spits one by one, laid them in a row on the grass amid the flowers—steward of a lowly table! The fragrant smoke of Assyrian incense scattered curling through the air. The sacrifice ended, there was a feast: and Cadmos took and held out and served to each an equal portion of choice food. The rows of banqueters at the round table soon had enough and wanted no more.\*

<sup>21</sup> The dragon's death was not the end of the labours of Cadmos; but after the Serpent, and after the savage tribes of giants, he fought the champions of the Ectenes and the Aonian people, reaping a barbarian harvest of Ares, and fell on the neighbouring Temmicians<sup>†</sup>: when he called for soldiers, a motley swarm of neighbours came to his help. To both armies alike Strife joined Enyo and brought forth Tumult: when they met in battle bows were bent, spears hurtled, helmets shook, shots whizzed, oxhides rattled struck on the bossy round with chunks like millstones. The blood of the fallen ran in streams: many a man fell headlong half-dead on the fruitful earth, and rolled in the dust. Then the army of his adversaries bowed suppliant before Cadmos, and

\* All this is a paraphrase of the sacrificial banquets in Homer, e.g., *Il.* i. 458 ff.

† Earlier inhabitants of Boeotia; see Lycophron 644, Pausanias ix. 5. 1.

λύτο δ' ἀγών.

φοιήν δὲ μετὰ στροφάλιγγα κυδοιμοῦ  
Κάδμος ἀπυργιώτοιο θεμειλία πήγνυε Θήβης. 50

Πολλαὶ δ' εἴθα καὶ εἴθα μεριζομένων κενεώνων  
αὔλακες ἐτμήγοντο, πολισχιδέων δὲ κελεύθων  
ἔδρανα καρχαρόδοιτι βικῶν κεχάρακτο σιδήρων·  
πολλαὶ δ' ἀντιπόρων ἀνέμων τετραίζουσι κόσμου  
ἔμμοροι ἐν χόρτοισιν ἐμετρήθησαν ἀγυαί. 55

καὶ πόλις Ἄουιή Τυρίας ποικίλλετο τέχνης  
κάλλει λαϊνέω· καὶ ἐποίπνεν ἄλλος ἐπ' ἄλλω  
γειοτόμω γλαυχίη ταμῶν ἑτερόχροα πέτρην  
ἐργατίης Βοιωτῶν ὑπὸ κλέτας, ἦν παρά λόχημ  
Τευμησοῦ δριυόεντος ἐμαιώσαντο κολῶναι, 60

ἦν Ἐλικῶν βλάστησε καὶ ἦν ᾧδιε Κιθαιρῶν.  
καὶ ἠγούς ἐτέλεσσε θεῶν καὶ δῶματα φωτῶν  
τορνώσας καιόνεσσιν· ἐπ' ἀρρήκτοις δὲ δομαίοις  
ἑπταπόρῳ πυλεῶνι περιδρομον ἄστνυ χαρίδας  
οὐρανὸν ἐπτάζωνον εἴη μιμήσατο τέχνη, 65

ἑσσόμενον ναέταις Ἀμφίονι τείχος εἴσας  
πυργοδόμῳ κιθάρῃ πεφυλαγμένον, οὐραίοις δὲ  
ἑπτὰ πύλας ἀνέθηκεν ἰσηριθμοῖσιν ἀλήταις  
ἰσοτύπους· πρῶτον μὲν ἐς ἰσπέριον κλίμα πήξας  
Ἵογκαιήν ἐπένειμε πύλην γλαυκῶπιδι Μήρη 70

ἐκ βοῶς ὄγκηθμοῖο φερώνυμον, ὅττι καὶ αὐτὴ  
ταυροφυῆς κερόεσσα βοῶν ἐλίτειρα Σελήρη  
τριπλόον εἶδος ἔχουσα πέλει Τριτωνίς Ἀθήνη·  
δεύτερον Ἑρμάωνι διαυγεί γείτοσι Μήρης  
δῶκε γέρας πυλεῶνα· διαγραίφας δὲ τετάρτην 75

Ἡλέκτρην Φαίβοιτος ἐπώνυμον, ὅττι φανέντος

\* A mountain in Boeotia.

\* Used loosely for the spheres of the planets.

\* A rare explanation of Tritonis, found also in Tzetzes'

the conflict ceased. After the bloody whirl of battle Cadmos laid the foundation of Thebes yet unfortified.

<sup>44</sup> He divided the spaces, and many furrows were cut this way and that, the beds of many branching roads were cut by the sharp-toothed iron of the ox-plow; many streets were measured at right angles to the four opposing winds to take their share of the grasslands. Then the Aonian city was embellished with the stony beauty of Tyrian art: all were busy, one workman with another, cutting under the Boiotian slopes with earthen-levelling pick the variegated rock, which the hills near the thick forest of tree-clad Teumessos<sup>4</sup> brought forth, which Helicon grew and Cithairon brought to birth. He completed temples for the gods and houses for the people, planning with his builder's rules. He scored the shape of a city surrounded by walls upon impregnable foundation-stones, with seven entries, imitating in his art heaven with its seven zones,<sup>5</sup> but he left the walls for Amphion to build for the future inhabitants, and to protect, with towerbuilding harp.

<sup>45</sup> He dedicated the seven gates, equal in number to the seven planets. First towards the western clime he allotted the Oncaian Gate to Mene Bright-eyes, taking the name from the honk of cattle, because the Moon herself, bullshaped, horned, driver of cattle, being triform is Tritonis Athene.<sup>6</sup> The second gate he gave in honour to Hermaon,<sup>6</sup> the shining neighbour of Mene. The fourth he traced out and named for Electra Phaëthon's<sup>7</sup> daughter, because

commentary on Lycophron 519. It is purely fanciful. Ταίρωσις as if from Τάρος.

<sup>4</sup> The planet Mercury.

<sup>5</sup> The sun.

σύγχροος Ἡλέκτρης ἀμαρύνσεται ὄρθριος αἴγλη.  
 Ἡελίῳ πυρόεντι πύλῃν ἀντίωπιον Ἡοῦς  
 μεσσατὴν ἀνέθηκεν, ἐπεὶ μέσος ἐστὶ πλατήτων·  
 πέμπτην δ' Ἄρει δῶκε, πόρε τρίτατην Ἀφροδίτῃ, 80  
 ἀμφοτέρων ἐκάτερθεν ὅπως Φαέθων μέσος εἴη,  
 γείτονα θεῶν Ἄρηα διατμήγων Ἀφροδίτης·  
 ἕκτην Ζηνὸς ἀγαλμα φαεινότερῳ κάμε κόσμῳ  
 ἰψιφανῆ· πυράτην δὲ Κρόνου λάχεν ἑβδομος ἀστήρ,  
 τοῖον ἶδος ποιήσας· καὶ ἱερὸν ἀστὺ πολίσσας 85  
 Αἰγυπτίης ἐκάλεσεν ὁμώνυμον ἀστὲι Θήβης,  
 ποικίλον ἀσκήσας χθόνιον τύπον, ἴσον Ὀλύμπῳ.  
 Ἄονίων δὲ θίγναιτες ἀνεκροῦσαντο χορείαις  
 Ἀρμονίης ὑμένιον· ἐπ' εὐθαλίῳ δὲ μελάθρῳ  
 Θρηκίης φθέγγαντο χορίτιδες οἶνομα νύμφης, 90  
 καὶ Παφίη νεότευκτον ἐκόσμεε παστάδα Κάδμου  
 παιδὸς εἴης μέλπουσα θεοκλήτους ὑμεναίους  
 μήτηρ ἡμερόεσσα· πατὴρ δ' ὑπὸ χάσματι κούρης  
 γυμνὸς ἄτερ σικέων ὠρχήσατο μελιχος Ἄρης  
 δεξιτερὴν αἰοῖδηρον ἐπικλίνων Ἀφροδίτῃ, 95  
 καὶ γαμῆ σάλπιγγι μελίζετο θυμὸν Ἐρώτων  
 ἀντίτυπον σύριγγι, σιδηροφόρου δὲ καρῆου  
 ἠθάδας εὐπολέμοιο λόφους ἀπεισεῖσατο χαίτης,  
 μιτρώσας πλοκαμίδας ἀναιμάκτοισι κορύμβοις,  
 πλέξας κῶμον Ἐρωτι· σὺν ἀθανάτοισι δὲ χορεύων 100  
 εἰς γάμον Ἀρμονίης Ἰσμήνιος ἦλθεν Ἀπόλλων  
 ἑπτατόνῳ καθάρῃ φιλοτήσιον ὕμνον ὀράσσω·

<sup>1</sup> So mss.: edd. θεσμόν, μεθμόν, μέθον.

\* i.e., fourth, "mid-most" in the enumeration.



when he appears, Electra's morning gleam sparkles with like colour; and the midmost gate<sup>2</sup> opposite the Dawn he dedicated to fiery Helios, since he is in the middle of the planets. The fifth he gave to Ares, the third to Aphrodite, in order that Phaëthon might be between them both on either side, and cut off his neighbour the furious Ares from Aphrodite. The sixth he made an image of Zeus, shining high with more glorious craftsmanship. The last fell to the lot of Cronos<sup>3</sup> the seventh planet.

<sup>2</sup> Such he made this seat; and having founded the sacred city, he called it by the name of Thebes in Egypt, decking out an earthly image like to Olympus with all its adornments.

<sup>3</sup> The daughters of the Aoniads struck up Harmonia's marriage-hymn with dances: the dancing girls sang the name of the Thracian bride, in that palace and its fine bridal chamber. The Paphian also, her lovely mother, decorated her daughter's newbuilt bower for Cadmos, while she sang of the god-ordained marriage; her father danced with joy for his girl, bare and stript of his armour, a tame Ares<sup>4</sup> and laid his right arm unweaponed about Aphrodite, while he sounded the spirit of the Loves on his wedding-trumpet answering the panpipes: he had shaken off from his helmet head the plumes of horsehair so familiar in the battlefield, and wreathed bloodless garlands about his hair, weaving a merry song for Love. Dancing with the immortals came Ismenian<sup>5</sup> Apollo to Harmonia's wedding, while he twangled a

<sup>2</sup> The planet Saturn. There seems to have been no authoritative list of the gates of Thebes; hardly any two authors agree, though most name the gates of Onca and Electra.

<sup>5</sup> Properly Hismenian, a local title, from one of the two rivers of Thebes.

και μέλος ἐκρούσαντο βιοσσόον ἰνεία Μοῦσαι,  
 και παλάμας ἐλέλιζε Παλύμνια, μαῖα χορείης,  
 μιμηλὴν δ' ἐχάραξεν ἀναιδέος εἰκόνα φωτῆς, 105  
 φθεγγομένη παλάμησι σοφὸν τύπον ἔμφροισι σιγῇ,  
 ὄμματα δινεύουσα· πολυστρέπτω δὲ πεδίῳ,  
 Ζηνὶ χαριζομένη, θαλαμηπόλος ἴστατο Νίκη,  
 Κάδμον ἀνεύζουσα, Διὸς πρόμον, ἀμφὶ δὲ παστῶ  
 παρθενίοις στομάτεσσι γαμήλιον ἔπλεκε μολπήν, 110  
 και ποδὸς ἰχθὺς ἔλισσεν, ἐπ' εὐκύκλῳ δὲ χορείῃ  
 αἰδομένη πτερὰ πάλλε παρά πτερέγεσσι Ἐρώτων.  
 ἐκ δὲ πολυσπερέων δαιδῶν ὁμοφεγγέος αἰγλῆς  
 ἰσπερίης ἀνέτελλε φάος ψευδήμονος Ἅοῦς.  
 και λιγυροῖς στομάτεσσι φιλοσκάρθμῳ παρά παστῶ 115  
 πάνυτος ἔπλετο κῶμος ἀκοιμήτοιο χορείης  
 μελομένων·

σπεύδων γὰρ ἐς ἀγρόπτιους ὑμεταίους . . .<sup>1</sup>  
 ἠθάδα ῥάβδον ἔλειπεν, ἐπεὶ ταμὴν πέλεν ὕπνου.  
 και ἠθήβη χορὸς ἦεν Ὀλύμπιος· ἦν δὲ νοῆσαι  
 Κάδμον ὁμοῦ και Ζῆνα μήτε φαίοντα τραπέζης. 120

Καὶ γαμίους θαλίμοισι φέρων νυμφοστόλον ὤρη  
 Ἄρκτιώς ἀνέτελλε Δράκων ὁμόφοιτος Ἀμάξης,  
 ἄγγελος ἰσομένων, ὅτι σύντομος ἦλκε νύμφῃ  
 ἐκ βροτέης ἠμελλεν ἔχειν ὀφειώδεα μορφήν  
 νυμφίος Ἀρμονίης.

μακάρων δὲ τις ἄλλος ἐπ' ἄλλῳ 125  
 εἰς θαλίμους σπεύδοντι γέρας δωρήσατο Κάδμῳ·  
 Ζεὺς μὲν πάντα τέλεια· κασιγνήτην δὲ γεραίρων  
 Ἥρην πασιμέλουσαν, ἐπεὶ πέλεν Ἄρει μήτηρ,  
 ἵππιος ὤπασε δῶρα θαλίσοια κωανοχαίτης·

<sup>1</sup> A line seems to have been omitted.

hymn of love on his sevenstring harp. The nine Muses too struck up a lifestirring melody: Polymnia nursingmother of the dance waved her arms, and sketched in the air an image of a soundless voice, speaking with hands and moving eyes in a graphic picture of silence full of meaning. Victory turned a tripping foot for the pleasure of Zeus, and stood by as bridesmaid crying triumph for Cadmos the god's champion; about the bridebed she wove the wedding song with her virgin voice, and moved her gliding steps in the pretty circles of the dance, while she fluttered her wings, shamefast beside the wings of the Loves.

<sup>113</sup> A light arose, like a misnamed dawn in the evening, from the splendour no less brilliant of those gleaming torches scattered everywhere. All night long, the merry rout of untiring dancers were singing with clear voices beside the bridal chamber in happy romps; since (Hermes) anxious for a sleepless wedding night had left his familiar wand behind, because that was the rationer of sleep. So Thebes was the Olympian dancing-place; and one might see Cadmos and Zeus touching the same table!

<sup>114</sup> And now rose the Serpent,\* companion of the northern Waggon, bringing the bride-adorning season to the marriage halls, a messenger with news of things to come: for Harmonia's bridegroom along with his agemate bride was destined to change his human shape for a serpent's. The Blessed, one after another, brought their gifts of honour to Cadmos as he hastened to his chamber. Zeus gave success in all things. Horsemaster Scabluchair proffered the gifts of the sea, in honour to his sister Hera the renowned,

\* The constellation Draco.

Ἐρμῆς σκῆπτρον ἔδωκεν.

Ἄρης δόρυ, τάξον Ἀπόλλων,  
καὶ στέφανον κομώοντα λίθων ἑτερόχρῳ κόσμῳ  
Ἄρμονίης Ἡφαιστος ἐπηώρησε κάρην,  
χρυσεῖην κροτάφοισιν ἐπικρεμάσας ἀγαδέσμην  
καὶ θρόνον εὐλαίγγα πόρε χρυσόθροτος Ἥρη·  
Ἄρεα κυδαίνουσα παλιφράδμων Ἀφροδίτη  
χρῦσεον ὄρμον ἔχοντα λίθων παλυδαίδαλον αἰγλην  
λευκὸν ἐρευθιώοντι σιγήρῳσεν αὐχέει κούρης,  
Ἡφαιστού σοφὸν ἔργον, ὃ περ κάμε Κυπρογενεῖη,  
τοξευτῆρος Ἐρωτος ὅπως ὀπτῆριον εἶη·  
ἔλπετο γάρ Κυθέρειαν αἰε βαρυγούτος ἀκοίτης  
νῦα τεκεῖν σκάζοντα, ποδῶν μίμημα τοκῆος·  
ἀλλὰ μάτην ἔδοκῆσε, καὶ ἄρτιπον νῦα τοῖσας  
λαμπόμενον περὶ γέσσιν ὁμοῖον νιέει Μαιης  
ποικίλον ὄρμον ἔτευξεν, ὃς ἀστεροφεγγεῖ νῶτῳ  
ὡς ὄφιν ἦν ἐλικῶδες ἔχων δέμας· οἷα γὰρ αὐτῇ  
δίστομος ἀμφίσβαινα μέσῳ μηρῖεται ὀλεῖ  
ἰὼν ἀποπτύουσα δι' ἀμφοτέρωιο κάρηνον,  
ἀμφελελιζομένη μελέων ἑτερόζυγι παλμῶ,  
εἰς κεφαλὴν δὲ κάρηνον ἐφερπύζουσα συνάπτει,  
λοξῇ καμπύλῳ νῶτα περισκαίρουσα πορείῃ·  
ὡς ὃ γε ποικίλος ὄρμος ἐαγότα νῶτα τιταίνων  
κάμπτετο, κυρτωθεῖσαν ἔχων διδυμάουσα δειρήν,  
ἀμφιλαφῆς φολιδεύουσα ἐς ὀμφαλὸν ἀχρῖς ἰκάνων  
πλεκτὸς ὄφιν δικύρητος· ὑπὸ στροφάλλεγγι δὲ τέχνης

\* The word is used of a bridegroom's gift for the first sight of the bride without the veil: Pollux ii. 59, iii. 36.

† The necklace is an elaborately wrought two-headed snake, and the eagle is a clasp-guard which lies across the heads, *ἐκάρπρον*, extending beyond them both; its wings are spread to cover the fastenings which do the real clasping

for she was Ares' mother. Hermes gave a sceptre, Ares a spear, Apollo a bow. Hephaistos lifted upon Harmonia's head a crown plumed with precious stones of many colours, a golden circlet hung over her temples. Goldenthroned Hera provided a jewel-set throne. Aphrodite wishing to delight Ares in the deep shrewdness of her mind, clasped a golden necklace showing pale about the girl's blushing neck, a clever work of Hephaistos set with sparkling gems in masterly refinement. This he had made for his Cyprian bride, a gift for his first glimpse of Archer Eros.<sup>6</sup> For the heavyknee bridegroom always expected that Cythereia would bear him a hobbling son, having the image of his father in his feet. But his thought was mistaken; and when he beheld a whole-footed son brilliant with wings like Maia's son Hermes, he made this magnificent necklace.<sup>7</sup>

<sup>160</sup> It was like a serpent with starspangled back and coiling shape. For as the twoheaded amphibaina<sup>8</sup> in very sooth winds the coils between and spits her poison from either mouth, rolling along and along with double-gliding motion, and head crawling joins with head while she jumps about with twirling waves of her back sideways: so that magnificent necklace twisted shaking its crooked back, with its pair of curving necks, which came to meet at the midnipple, a flexible twoheaded serpent thick with scales; and by the curving joints of the work the

and form part of the heads, 171 ff. Its wings are outspread, also its legs, thus making four limbs, loosely called *επίπυγες*, 161, attached to the necklace with little hollow nozzles or bars, *αγκυραί*, presumably of gold. To hide these, the jaws of the snakes' heads are wide open and seem to be biting at the eagle.

<sup>7</sup> A serpent reputed to have a head at each end.

χρύσεος ὀλκαίης ἐλελίξετο κύκλος ἀκάνθης,  
 καὶ οἱ ἐλισσομένη κεφαλὴ πολυδίνοι παλμῷ  
 ψευδαλέον σύριγμα διήρυγεν ἀνθερωῶτος.  
 καὶ στομάτων ἐκάτερθεν ὄπη τέλος ἐστὶ καὶ ἀρχή,  
 αἰετὸς ἦν χρύσειος, ἄτε πλατὺν ἤερα τέμνων,  
 ὀρθὸς ἐχιδναίων διδύμων μεσσηγὺ καρήνων,  
 ὑψιφανῆς πτερύγων πιαύρων τετράζυγα κημῶ  
 τῇ μὲν ξανθὸς ἰασπις ἐπέτρεχε, τῇ δὲ Σελήνης  
 εἶχε λίθον παύλευκον, ὅς εὐκεραῖοιο θεαίης  
 λειπομένης μιῖθαι καὶ ἀέξεται, ὅπποτε Μῆνη  
 ἀρτιφαῆς σείλας ἕγρον ἀποστίβουσα κεραίης  
 Ἡελίου γενετῆρος ἀμέλγεται αὐτόγονον πῦρ  
 ἄλλη μάργαρον<sup>1</sup> εἶχε φαισφόρον, οὐ χάριν αἰγλης  
 γλαυκὸν Ἐρυθραίης ἀμαρίσσειται οἶδμα θαλάσσης  
 λαμπομένης· ἐτέρης δὲ μεσόμφαλος αἶθουσι κόσμη  
 λεπτοφαῆς σείλας ἕγρον ἀπέπτυν Ἰνδὸς ἀχάτης.  
 ἀλλήλαις δ' ἐκάτερθε συναπτομένων κεφαλάων  
 χάσματα δισπὰ δρᾶκοντος ἀνευρένοντο καρήνων,  
 αἰετὸν ἀμφοτέρωσι περικλείοντα γενεῖσι  
 σύμπλοκον ἔνθα καὶ ἔνθα δι' εὐφαιῶς δὲ προσώπου  
 λυχνίδες ἠκούτιζον ἐν ὄμμασι σύμφυτον αἰγλην  
 ὄξυ σείλας πέμπουσαν, ὁμοῖον αἶθουσι λύχνῳ  
 ἀπτομένῳ· κομόων δὲ λίθων πολυειδῆ μορφῇ  
 πόντος ἦν, γλαυκῆς δὲ λίθος χλοαίουσα μαράγδου  
 δεξαμένη κρύσταλλον ὁμόζυγον εἰκελον ἀφρῶ  
 εἶχε φαληριώωντα μελινομένης τύπον ἄλμης·  
 τῷ ἐν δαιδαλα πάντα τετεύχματο, τῷ ἐν πάντα  
 χρυσοφαῆ μάρμαιρεν ἀλίτροφα πάντα λίμνης,

<sup>1</sup> Marcellus would read μάρμαρον, understanding the topaz: not a wise reading, because the topaz, really chrysolite, was dug out of Zaboiget Island, not from the sea itself (*Enc. Brit.* s.c. Peridot).

golden circle of the moving spine bent round, until the head slid about with undulating movement and belched a mimic hissing through the jaws.\*

<sup>166</sup> With the two mouths on each side, where is the beginning and the end, was a golden eagle that seemed to be cutting the open air, upright between the serpent's heads, high-shining with fourfold nozzle of the four wings.<sup>b</sup> One wing was covered with yellow jasper, one had the allwhite stone of Selene,<sup>c</sup> which fades as the horned goddess wanes, and waxes when Mene newkindled distils her horn's liquid light and milks out the self-gotten fire of Father Helios. A third had the gleaming pearl, which by its gleam makes the gray swell of the Erythraian Sea sparkle shining. Right in the middle of the other, the Indian agate spat out its liquid light, gently shining in bright beauty.

<sup>171</sup> Where the two heads of the serpent came together from both sides, the mouths gaped wide and enclosed the eagle with both their jaws, enfolding it from this side and that. Over the shining front, rubies in the eyes shot their native brilliancy, which sent forth a sharp gleam, like a fiery lamp being kindled. Proud with the manifold shapes of stones was a sea, and an emerald stone grass-green welcomed the crystal adjoining like the foam, and showed the image of the white-crested brine becoming dark; here all clever work was fashioned, here all the brinebred herds of the deep sparkled in

\* *i. e.*, was shown open-mouthed, as if the snake were hissing.

<sup>b</sup> The wings and legs outspread join with four nozzles.

<sup>c</sup> Moonstone (selenite, foliated calcium sulphate), fancied to wax and wane with the moon.

οἷα περισκαίροντα· πολὺς δὲ τις ὑγρὸς ὀδίτης  
 μεσσοφανίης ἐχόρευεν ἐπιξίω·ν ἄλα δελφίς—  
 ψευδαλέην δ' ἐλέλιζεν ἐὴν αὐτόσσυτον οὐρήν—  
 καὶ χορὸς ὀρνίθων ἑτερόχρους, ὧν τάχα φαίης  
 ἵπταμένων περιύγων ἀνεμῶδες δούπον ἀκούειν,  
 ὄρμον ἐπεὶ Κυθήρεια γέρας δωρήσατο κούρη  
 χρύσειον, εὐλαίγγα, παρήγορον αὐχέει νύμφης.

Καὶ γαμίων ζευχθεῖσα πόθων ἰθύντορι κεστῶ  
 Ἄρμονιή πολὺπαιδα γοιήν μαιώσατο κόλπῳ  
 τικτομένην κατὰ βαιόν· ἀμοιβαίῃ δὲ λοχείῃ  
 ἔγκυον ὄγκον ἔλιπε θυγατρογόου τοκετοῖο,  
 τετράκις ἐντὶα κύκλα διαπλήσασα Σελήης.  
 πρώτη δ' Αἰτονόῃ γονίμων ἀνεπίλατο κόλπων  
 μητέρος ἐνεάμηρον ἀναπτύξασα λοχείῃν  
 πρωτοτόκοις ἄδισιν ὁμογενήτῳ δὲ γενέθλη  
 καλλιφυῆς Ἀθάμαντος ἀέξετο σίγγαμος Ἰνώ,  
 μήτηρ δισσοτόκος· τριτάτῃ δ' ἀνέτελλεν Ἀγαυή,  
 ἧ ποτε νυμφευθεῖσα Γεγαυτεῖοις ὑμεναῖοις  
 εἶκελον νῖα λόχειων ὀδοιτοφύτῳ παρακοίτῃ·  
 καὶ Χαρίτων ἰδαλμα ποθοβλήτοιο προσώπου  
 Ζηνὶ φυλασσομένη Σεμέλη βλάστησε τετάρτη  
 θυγατέρων, μοῖνῃ δὲ καὶ ὀπλοτέρῃ περ εἰούσῃ  
 δῶκεν ἀνικητοῖο φύσις πρῆσβῆμα μορφῆς.  
 ἄρσενά δ' ὀφιτέλειστον ὁμόζυγα θήλει φύτλη  
 Ἄρμονιή νῖον νῖα γεγηθότι γείνατο Κάδμῳ,  
 Ἄονίης Πολύδωρον ἰωσφόρον ἀστέρα πατρὸς,  
 ὀπλοτέρων Σεμέλης ῥοδοειδέος, ὧν παρὰ Θήβαις  
 σκῆπτρα λαβῶν ἀθέμιστος ἀναξ

ἀπενόσφισε Πενθεύς.

καὶ τὰ μὲν ὧς ἡμελλε γέρων χρόνος ὀφέ τελέσσαι.



shining gold as though leaping about, and many a supple traveller danced halfseen, the dolphin skimming the brine which wagged its mimic tail self-moved; flocks of many-coloured birds—you might almost think you heard the windy beat of their flapping wings, when Cythereia gave the glorious necklace to her girl, golden, bejewelled, to hang by the bride's neck.\*

<sup>100</sup> Soon Harmonia yoked by the cestus-girdle that guides wedded desire, carried in her womb the seed of many children whom she brought forth soon one by one: turn by turn she was delivered of her teeming burden by the birth of daughters, after four times nine circuits of the Moon had been fulfilled. First Autoonœ leapt from her mother's fruitful womb, her first birthpangs after nine months' course with child. Then came Ino to be her sister, the beautiful consort of Athamas who bore him two children. Third appeared Agauê, who afterwards married with the giant stock and bore a son like to her fangborn husband.<sup>b</sup> Then Semele fourth of the daughters grew up, the image of the Graces in her lovestriking looks, preserved for Zeus; although youngest of the sisters, she alone was given by nature the prerogative of unconquerable beauty. Last of all Harmonia added a little son to the brood of sisters, and made Cadmos happy—Polydorus, the morning star of the Aonian nation, younger than rosycheek Semele; but Pentheus a lawless prince pushed him aside, and took the sceptre in Thebes. All this old Time was to bring to pass by and by.

\* This is the famous "necklace of Harmonia," which, passing from her, brought ruin to one possessor after another.

<sup>b</sup> Echion, one of the five surviving Spartoi, "born of the teeth."

Κεκριμένας δὲ θύγατρας ἐπεκλήμωσεν ἀκοίταις  
 Κάδμος ἀμοιβαίῳ γάμον τετράζυγι παστῶ,  
 καὶ λέχος ἄλλο μετ' ἄλλο σιτηήμοσε· δωροφόρος γὰρ  
 πρῶτος Ἀρισταῖος, Νόμιος καὶ ἐπώνυμος Ἄγρευς, 218  
 αἷμα σοφοῦ Φοῖβοιο καὶ εὐπαλίμοιο Κυρήνης,  
 Ἄυτοπόην ζυγίων ἀρότων νυμφεύσατο θεσμῶ·  
 οὐ μὲν Ἀγηγορίδης πολυφερβέος ἰδοῖνα τέχνης  
 γαμβρὸν ἔχειν ἀπέειπε, βιοσσόον υἷα Φοῖβου,  
 ἀλλὰ Διυπετέων ἀνέμων ζωαρκέσιω αὔραις 220  
 λοίγιον εὐνήσαντι πυρώπιδος ἀστέρα Μαιῆς  
 παῖδα συνεκλήμωσε περισσοῶ παρακοίτη.  
 καὶ γάμος ἦν πολυάλγος, ἐπεὶ γέρας ἄζυγι κούρη  
 δῶκε βόας, πόρεν αἶγας, ὀρίτροφον ὠπασε ποιμήτην·  
 καὶ πολὺς ἀχθοφόρῳ βεβαρημένος ὄγκος ἀνάγκη 225  
 φόρτον ἐλαιήεντος ἐκοίφισεν ἀμφιφορῆος,  
 ἔδνα γάμων, πολλὴν δὲ σοφῆς ἐκόμισσε μελίσσης  
 δαιδαλέην ὠδίῳ πολυτρίτοιῳ λοχείης.

Κεῖνος αἴτηρ πρῶτιστος ὀριδρομος ἄλματι ταρῶν  
 εὔρε φιλοσκοπέλοιο πόνον κεμαδοσσόον ἄγρης, 230  
 πῶς νυερῶ μυκτῆρι παρὰ σφυρὰ φορβάδος ὕλης  
 θηρὸς ἀσημάντοιῳ κύνων μαντεύεται ὀδμήν,  
 ὄρθια λοξοκέλευθον ἐπὶ ὀρόμον οὔατα τείνων,  
 καὶ δολίης δεδάηκε πολύπλοκα δίκτυα τέχνης  
 καὶ σταλίκων τύπον ὀρθόν,

ὑπὲρ ψαμάθοιο δὲ θηρῶν 235  
 πρῶιον ἀτρίπτῳ κεχαριγμένον ἶχνος ἀρούρη . . .<sup>1</sup>  
 καὶ ποσὶν ἐνδρομιδῆας θηρίτορα φῶτα διδάξας

<sup>1</sup> A verse or more seems to have fallen out.

<sup>212</sup> Cadmos now chose husbands for his daughters, and gave them over in four successive bridals, settling their weddings one by one. First Aristaios laden with gifts, he of the herds and he of the wilds, as he was named, the blood of allwise Apollo and Cyrene so ready with her hands,<sup>4</sup> wedded Autonoe according to the rules of lawful marriage. Agenorides did not refuse his daughter to a goodson well acquainted with the art of feeding many; nay, he gave her to a very clever husband, a lifesaving son of Apollo, after he had calmed the pestilential star of fiery Maira<sup>5</sup> by the lifepreserving breezes of heaven-sent winds. The wedding-feast also was very rich, since he gave the unyoked maid oxen for her treasure, he gave goats, he gave mountain-bred flocks; many a line of burden-bearers was forced to lift the load of great jars full of olive-oil, his marriage gifts, much travail of the clever honeybee he brought, in the riddled comb her masterpiece.

<sup>213</sup> That man ranging the mountains on his springing feet, first found out the business of hunting the prickets among the rocks they love: how the dog divines the scent of the unseen prey with intelligent nostril on the ankles of the hills, pricking up his ears on the crookpath course; he learnt the many-twining meshes of his cunning art, and the shape of the standing stakenet, and the morning track of animals over the sand and the spoor impressed in the untrodden earth. He taught also the huntsman

<sup>4</sup> From her deeds as a huntress without weapons, see Pindar, *Pyth.* ix. 28.

<sup>5</sup> The dogstar. Aristaios, besides being a minor deity or culture-hero of country life, was reputed to know potent formulæ for ending excessive heat.

ἄσχετον αἰσσοῦντα κυνοσσόον εἰς δρόμον ἄγρης  
 πέπλα φαεινομένης ἐπιγουνίδος ἄχρι φορήσαι, 240  
 μή ποτε θηρητήρος ἐπειγομένου ποδὸς ὄρμη  
 ἄψ ἀνασειράζοιτο καθιεμένοιο χιτῶνος.  
 κείνος ἀνὴρ ἐνόησε πολυτρήτων στίχα σίμβλων,  
 πλαζομένης δ' ἔστησεν ἐρημάδος ἔργα μελίσσης,  
 ἢ τις ἔσω λειμῶνος ἀπ' ἀνθεος ἀνθος ἀμείβει 245  
 εἰς φυτὸν ἀγλαόκαρπον, ἐφιπταμένη δὲ κορύμβοις  
 χεύλειν ἀκροτάτοισιν ἀμέλγεται ἄκρον ἔερσης·  
 καὶ λινέαις ἀψίσι πολυπλέκτοιο χιτῶνος  
 γυῖα περισφιγξας ὀνύχων ἀπο μέχρι κομάων 248  
 φρικτὰ κορυσσομένης ἐφυλάσσετο κέντρα μελίσσης, 255  
 καὶ δολίῳ πηγύοντι πυρὶς τεχνήμοι καπνῷ  
 σινομένην πρήνεν, ὑπηνέμιον δὲ τινάσσων 250  
 πυρσὸν ἀπειλητήρα φιλοσμήνοιο μελίσσης  
 δίζυγα χαλκὸν ἀεῖρει, ὑπωροφίῃ δὲ λοχείῃ  
 βομβηδὸν κλονέοντος αἰσιγήτοιο κυδοιμοῦ  
 χειρὶ πολυκροτάλῳ οἰδυμάονα δοῦπον ἀράσσων 254  
 καὶ προταμιῶν κηρῶιο πολυγλώχινα καλύπτρην 256  
 ἔβλισεν αἰόλα δῶρα μελισσταγίος τοκετοῖο.  
 πρῶτος ἐυραθάμιγγος ἀλείφατος εὔρεν ἔερσην,  
 καρπὸν ὅτε βρῖθοντι ταμιῶν μυλοειδέι πέτρῳ  
 πίονας ὑγροτόκοιο γονίς ἔθλιψεν ἐλαίης. 260  
 καὶ σκιερῆς πολυδενδρον ὑπὸ κλέτας εὔβοτον ὕλης  
 εἰς ἔλος, εἰς λειμῶνα φέρων ἰδιδαξε βοτῆρας  
 ἡλίου φαίνοντος ἐς ἔσπερον ἄχρι νομεύειν.  
 πλαζομένων δ' ἀκίχητον ἀπειθέα φοιτάδι χηλῇ  
 ἔσπομένων βραδὺν οἶμον ὀπισθοπόρων στίχα μῆλων 265  
 εἰς νομὸν ἀνθεμόεντα μῆ ξύνωσε κελεύθῳ  
 αἶγα λαβῶν προκέλευθον ὁμοζήλοιο πορείης.  
 καὶ νομίην ἐνόησεν ὀρειάδα Παγὸς αἰοιδήν.

those high boots for his feet, when he speeds on, steadily pressing the hounds in chase of their prey, and made him wear a short shirt with the thigh showing, lest the tunic hanging low should hinder the speed of the hunter's hurrying foot.

<sup>243</sup> That man invented the riddled hive with its rows of cells, and made a settled place for the labours of the wandering bees, which flit from flower to flower over the meadows and flutter on clusters of fine-fruited plants, sucking dew from the top with the tips of their lips. He covered every limb from toenails to hair with a closewoven wrap of linen, to defend him from the formidable stings of the battling bees, and with the cunning trick of smothering smoke he tamed their malice. He shook in the air a torch to threaten the hive-loving bee, and lifting a pair of metal plates, he clapt the two together with rattling hands over the brood in the skep, while they buzzed and humbledumbled in ceaseless din; then cutting off the covering of wax with its manypointed cells, he emptied from the comb its gleaming treasure of honeydripping increase.

<sup>246</sup> He first found out the dew of slicktrickling oil, when he cut into the fruit of the juicy olive with the press's heavy stone and scrouged out the rich season. From the wellwooded pasture of the shady forest-slopes he brought the herdsmen to meadows and ealings, and taught them to feed their flocks from sunrise to eventide. When the sheep strayed in strings with wandering hoof, lagging behind on ways they could not find or trust, to the flowery pasture, he joined them on one path sending a goat ahead to lead the concerted march. He invented Pan's pastoral tune on the mountains. He lulled asleep

καὶ πυρὶ σειριάοντα κατεΐνασεν ἀστέρα Μαίρης,  
καὶ Διὸς Ἰκμαίοιο θυώδεα βωμὸν ἀνάψας 270  
αἵματι ταυρείῳ γλυκερὴν ἐπεχειάτο λουβὴν  
ποικίλα φοιταλής ἐπιβώμια δῶρα μελίσσης,  
πλήσας ἄβρᾶ κύπελλα μελικρήτου κυκεῶνος·  
Ζεὺς δὲ πατὴρ ἤκουσε καὶ νείος νία γεραίρων  
πέμφεν ἀλεξικάκων ἀνέμων ἀντίπνοον αὖρην, 275  
Σείριον αἰθαλόεντος ἀναστέλλων πυρετοῖο.  
εἰσέτι τῶν κήρυκες Ἄρισταίοιο θυγλῆς  
γαῖαν ἀναψύχουσι· Ἐτήσιαι ἐκ Διὸς αὔραι,  
ὅπποτε ποικιλόβοτρυς ἀέξεται οἴατος ὀπίρρη.

Τὸν μὲν Ἔρως πόμπευεν ἐς Ἄονίους ὀμεναίους, 280  
Φοίβου Κήμιον νία βοοστικτοῦ δὲ θυγλῆς  
πᾶσα πόλις στεφθεῖσα, καὶ ἰθυτμήτες ἀγναι  
ὄρχηθμῶ μεμέληντο, παρὶ προπύλαια δὲ παστοῦ  
εἰλιπόδην ὀμεναίων ἐπερρώσαντο πολῖται,  
καὶ μέλος ἡμερόφωτον ἀνεκροΐσαντο γυναῖκες, 285  
καὶ γαμῆ σύργγι συνέκλαγον Ἄονες αὐλοί.

Ἔνθεν Ἄρισταίοιο καὶ Αὐτοκίης ἀπὸ λέκτρων  
Ἄκταίων ἀνέτελλε· φιλοσκοπέλω δὲ μενοιῆ  
Ἄγρέος αἷμα φέρων ἀπεμάξατο πατρίον ἄγρην,  
Ἄρτέμιδος θεράπων ὀρεισιδρομος οὐ νέμεις δὲ 290  
δύσμορον Ἄκταίωνα μαθεῖν μελεδήματα θήρης  
νίωνὸν γεγαῶτα λειτοφόνοιο Κυρήνης—  
οὐ ποτέ μιν φύγεν ἄρκτος ὀρεστιάς, οὐδέ μιν αὐτῆς  
λοΐγιον ἐποίησε λεχωῖδος ὄμμα λεαίνης·  
πολλάκι δ' ὑψιπότητον ἐπιθρώσκοντα δοκεύων 295

the scorching dogstar of Maira.\* He kindled the fragrant altar of Zeus Ieraios; he poured the bull's blood over the sweet libation, and the curious gifts of the gadabout bee which lay on the altar, filling his dainty cups with a posset mixt with honey. Father Zeus heard him; and honouring his son's son, he sent a counterblast of pestaverting winds to restrain Scirios with his fiery fevers. Still to this day the etesian winds from Zeus herald the sacrifice of Aristaios, and cool the land when the ripening vine grows in mottled clusters.

<sup>266</sup> This was he, the Ceian<sup>†</sup> son of Phoibos, whom Eros escorted to the Aonian wedding. All the city wreathed in garlands was busy about the cattle-sacrifice, and the straightcut streets were all busy dancing. Before the gates of the bridal chamber the people twirled their reeling legs for the wedding; the women struck up a lovely-sounding noise of melody, the Aonian hobboys tootled with the bridal pipes.

<sup>267</sup> Afterwards from the bed of Aristaios and Autonoe, arose Actaion. His passion was for the rocks; and having in him the blood of the Hunter,<sup>‡</sup> he took the mould of his huntsman father, and became a mountain-ranging servant of Artemis—no wonder that illfated Actaion learnt the practice of the chase, when he was born grandson to lionslaying Cyrene.<sup>§</sup> Never a bear escaped him on the hills; not even the baneful eye of the lioness with young could make his heart flutter. Many a time he lay in wait for the

\* See 220. Zeus Ieraios is Zeus in his capacity of sender of dew.

† An important seat of the cult of Aristaios, see Virgil, *Georg.* l. 14, with Servius's note.

‡ A title of Apollo.

πόρδαλιν ἐπρήνιξεν· αἰεὶ δὲ μιν ἰφόθι λόχμης  
 ὄμμασι θαμβαλέοισιν ἐδέρκετο μηλονόμος Πάν  
 ὠκείης ἐλάφοιο παρῆύσσοντα πορείην.  
 ἀλλὰ οἱ οὐ χραίσμησι ποδῶν δρόμος, οὐδὲ φαρέτρη  
 ἤρκεσεν, οὐ βελίων σκοπὸς ὄρθιος, οὐ δόλος ἀγρῆς· 300  
 ἀλλὰ μιν ὤλεσε Μοῖρα, κυνοσπάδα νεβρὸν ἀλήτην,  
 Ἰνδῶν μετὰ δῆριν ἐτι πνεύοντα κυδοιμοῦ,  
 εὐτε ταινυπρέμνοιο καθήμενος ἰφόθι φιγγοῦ  
 λουομένης ἐνόησεν ὄλον δέμας ἰοχαιρῆς,  
 θηρητῆρ δ' ἀκόρητος ἀθηήτοιο θεαίτης 305  
 ἀγνὸν ἀνυμφεύτοιο δέμας διεμέτρει κούρης  
 ἀγχιφανῆς· καὶ τὸν μὲν ἀκείμοτος εἶδος ἀνάσσης  
 ὄμματι λαθριδίῳ δεδοκμημένον ὄμματι λοξῷ  
 Νηιάς ἀκρήδεμνος ἀπόπροθεν ἔδρακε Νύμφη,  
 ταρβαλή δ' ὀλόλιξεν, ἐῆ δ' ἤγγειλεν ἀνάσση 310  
 ἀνδρὸς ἔρωμανέος θράισος ἀγριον· ἡμφανῆς δὲ  
 Ἄρτεμις ἀρπάξασα σὺν εἵματι κυκλάδα μέτρην  
 παρθενίῳ ζωστήρι σαόφρονος ἴσκεπε μαζοῦς,  
 καὶ διεροῖς μελέεσσιν ἔσω δίνουσα ρεῖθρων  
 αἰδομένη κατὰ βαιὸν ὄλον δέμας ἔκρυφε κούρη. 315  
 Ἄκταιων βαρύποτμε, σὲ μὲν λίπεν αὐτίκα μορφή  
 ἀνδρομή, πυσύρων δὲ ποδῶν ἐδιχάζετο χηλή,  
 καὶ τανααὶ γναθμοῖσιν ἐμηκύνοντο παρειαί,  
 κινήμαι ἐλεπτύνοντο, καὶ ἀγκύλα δοιὰ μετώπῳ  
 φύετο μακρὰ κόρυμβα ταινυπτόρθοιο κεραίης, 320  
 καὶ στικτοῖς μελέεσσι νόθη ποικίλλετο μορφή,  
 καὶ λάσιον δέμας εἶχεν· ἀελλήεντι δὲ νεβρῷ  
 εἰσέτι μῦνος ἔην νόος ἔμπεδος· ὠκυπόρῳ δὲ  
 ἔτρεχεν ἀξείνοιο δι' οὔρεος ἄλματι χηλῆς,  
 θηρητῆρ τρομέων θηρηήτορας· ἀλλοφυῆ δὲ 325  
 οὐκέτι τὸν πρὶν ἀνακτα κύνας μάθον· ἀχθυμένης γὰρ  
 νεύμασιν ἀτρέπτοισι βαρέφρονος ἰοχαιρῆς



panther, and laid her low as she leapt on him high in air. Shepherd Pan would ever gaze at him over the bushes with wondering eyes, while he outstripped the running of the swift stag. But his running feet availed him nothing, his quiver helped him not, nor the straight shot, the cunning of the chase; but the Portioner destroyed him, a scampering fawn worried by dogs, while still breathing battle after the Indian war. For as he sat up in a tall oak tree amid the spreading boughs, he had seen the whole body of the Archeress bathing; and gazing greedily on the goddess that none may see, he surveyed inch by inch the holy body of the unwedded virgin close at hand. A Naiad nymph unveiled espied him from afar with a sidelong look, as he stared with stolen glances on the unclothed shape of her queen, and shrieked in horror, telling her queen the wild daring of a lovesick man. Artemis half revealed caught up her dress and encircling shawl, and covered her modest breasts with the maiden zone in shame, and sank with gliding limbs into the water, until by little and little all her form was hidden.

<sup>416</sup> Actæon heavy-fated! At once your manly shape was gone—four feet had cloven hooves—long cheeks drew out on your jawbones—your legs became thinner—two long bunches of widebranching antlers curved over your forehead—a borrowed shape, its body all covered with hair, dappled every limb with motley spots—a windswift fawn had nothing of you left but the mind! With quickfaring leap of the hoof he ran through the unfriendly forest, a hunter in terror of hunters. But in this new shape his dogs no longer knew their former master. The angry Archeress in resentment maddened them with a nod—there was

φοιτάδος οίστρήεντι μεμνηότες ἀσθματι λύσσης  
 νεβροφόνων ἐχάραξαν ὁμόζυγον ὄγκον ὀδόντων,  
 ψευδομένη δ' ἐλάφοιο παραπλαγχθέντες ὀπωπή  
 στικτὸν ἐθουήσαιοτο νόθον δέμας ἀφρονι λύσση.  
 καὶ θεὸς ἄλλο νόησε, κίνυς βραδέεσσι γενείοις  
 ἔμπνοον Ἀκταίωνα κεκασμένον ἔμφρονι θυμῷ  
 δαρδάπτειν κατὰ βαιόν, ἵνα φρένα μᾶλλον ἀμύξῃ  
 ὀξυτέrais ὀδύνησιν· ὑπὸ βροτῆ δὲ μενοιῆ  
 πότμον ἔὼν στενάχων κυρτῆ βρυχήσατο φωνῇ.

“Ὀλβιε Τειρεσία, σὺ γὰρ ἔδρακες ἐκτὸς ὀλέθρου  
 γυμνὸν ἀναινομένης οἰκτίρμονος εἶδος Ἀθήνης·  
 οὐ θάνας, οὐκ ἐλάφοιο δέμας λάχες, οὐδὲ μετώπῳ  
 ὑμέτερω προβλήτες ἐπηώρητο κεραῖαι·

ζῶεις σίων βλεφάρων ὀλίσεσ φάος· ὑμέτερων δὲ  
 ὀφθαλμῶν ἀμάρυγμα νόῳ μετέθηκεν Ἀθήνη·  
 χῶεται ἰοχέαιρα κακώτερα Τριτογενείης.

αἰθέ μοι ἄγλος ὕπασσεν ὁμοῖον, αἶθε καὶ αὐτῇ  
 ὄμμασιν ἡμέτεροισιν ἐπέχραεν ὡς περ Ἀθήνη,  
 αἶθε νόον μετάμειψεν, ἃ περ δέμας· ἄλλοφυῆς γὰρ  
 μορφή θηρὸς ἔχει με, καὶ ἀνέρος ἦθος ἀέξω.

σφωιτέρῳ πότε θῆρες ἐπιστενάχουσιν ὀλέθρῳ;  
 ἀφραδέες ζῶουσι καὶ οὐ νοῶουσι τελευτήν.

μοῦνος ἐγὼ μεθέπω πινυτὸν νόον· ἀλλόμενος δὲ  
 ὀφρῦσι θηρείησιν ἐχέφρονα δάκρυα λείβω.

ἄγριοι ἄρτι γένεσθε κύνες πλείον· οὐ ποτε τόσσον  
 ἄλματι λυσσῆεντι κατεσσεύεσθε λόντων.

αἴλινον Ἀκταίωνι, φίλι, φθέγξασθε, κολῶναι,  
 ναί, λίτομαι, καὶ θῆρες ὁμοῖον· εἰπέ, Κιθαιρῶν,  
 Αὐτονόη, τά περ εἶδες, Ἀρισταίῳ δὲ τοκτῇ

no escape: panting infuriated with wild frenzy, they sharpened the double row of their fawnkilling teeth, and deceived by the false appearance of a stag they devoured the dappled changeling body in senseless fury. But that was not all the goddess meant: the dogs were to tear Actaion slowly to pieces with their jaws little by little, while breathing still and in his right mind, that she might torment his mind even more with sharper pains. So he with a man's feeling groaned for his own fate, while he cried aloud in a lamentable voice:

<sup>327</sup> "Happy Teiresias! \* You saw without destruction the naked body of Athena, reluctant but pitiful. You did not die! you did not get the shape of a stag, no poking horns raised themselves on your brow. You lost the light of your eyes, but you live! and the brilliancy of the eyes Athena transplanted to your mind. Archeress is more deadly in anger than Tritogeneia. O that she had given me a pain like that! O that she also had attacked the eyes, as Athena did! O that she had transformed my mind with my form—for I have the alien shape of a beast, yet a man's feeling is in me! Do beasts ever lament their own death? They live without thought, and know not their end. I alone keep a sensible mind perishing: I drop intelligent tears, under the brows of a beast! Now for the first time, my bounds, you are really wild; when before have you hunted a lion with frenzied leap like this!

<sup>328</sup> "Sing a dirge for Actaion, my beloved hills! Yes I beseech you, and the beasts do the like! Cithairon, tell Autonoe what you know; with story

\* He was blinded for seeing Athena as she bathed: cf. Callimachos, *Hymns* v. 57 ff.

## NONNOS

δάκρυσι πετραίοισιν ἔμην ἀγόρευε τελευταίην  
καὶ κύνας οἰστρηθείτας ἀφειδέας. ὦμοι ἀνάγκης,  
αὐτὸς ἔμαῖς παλάμησιν ἑμούς εἴθρεφα φοιήτας.  
αἶθε λέων με δάμασσεν ὀριδρόμος, αἶθέ με σύρων 360  
πόρδαλις αἰυλόνωτος ἀνίσχισεν, αἶθέ με πικροῖς  
ἀμφίπαγείς ὀνύχεσσι ἀφειδέσι λυσσάδες ἄρκτοι  
νεβροφαιτῆ χαροποῖσιν ἔδαιτρεύσαντο γενείοις,  
μηδὲ κύνες με δάμασσαν ὀμήθεες· οὐκέτι μορφῆν,  
οὐκέτι γνώσκουσιν ἔμην ἑτερόθροον ἤχῳ." 365

Ἦμβαιτῆς τὰδ' ἔλεξε, καὶ οὐκ αἰόντα λιτῶν  
θηρείη κύνα μάργον ἐλίσσεται πενθάδι φωνῆ·  
μύθους μὲν προέηκεν ἐχέφρονας, ἀντι δὲ φωνῆς  
ἀνδρομέης κελάδησεν ἀσημάντου θρόος ἤχους.

Ἦδη δ' αὐτοτέλεστος ὀρεστιάς ἵστατο Φῆμη 370  
Λυτονή βοόωσα κυνοσπάδα παιδὸς ἀνάγκην,  
οὐ μὲν ὅπως ἐλάφοιο δασύτριχα δύσατο μορφῆν,  
ἀλλ' ὅτι μῶνον ὄλωλε. φιλοστόργῳ δὲ μενοιητῆ  
νῆλιπος ἀκρηδεμνος ἱμάσσειτο πένθει μήτηρ·  
καὶ πλοκάμους ἐδαίξεν, ὄλον δ' ἔρρηξε χιτῶνα, 375  
πενθαλέοις δ' ὀνύχεσσι εἰς ἐχάριζε παρειᾶς  
αἵματι φοινίξασα, κατὰ στέρνοιο δὲ γυμνοῦ  
παιδοκόμων ἐρύθηνε φερύσβιον ἀντυγα μαζῶν  
μνησαμένη τοκετοῖο· φιλοθρήνου δὲ προσώπου  
δάκρυσιν ἀενάοισιν ἐλούσατο φάρμα νύμφη. 380  
καὶ κύνες Ἀκταίωνος ἀπὸ σκοπέλοιο μολόντες  
μῦθον ἐπιστώσαντο δυσάγγελον· ἠθέου γὰρ  
δάκρυσι σιγαλέοισιν ἑμαντεύοντο τελευταίην.  
μυρομένους δ' ὀρώωσα πολὺ πλέον ἔστενε μήτηρ·  
καὶ πολιὴν πλοκαμίδα γέρων ἀπεκείρατο Κάδμος, 385  
Ἄρμονίη δ' ἰάχησε· φιλοκλαύτων δὲ γυναικῶν  
συμφερτῆ βαρυδούπος ὄλον δόμον ἔβρεμεν ἤχῳ.

tears describe to Aristaios my father, my end and the maddened hounds unmerciful. O dreadful fate! With my own hands I fed my murderers! If only a hillranging lion had brought me low, if only a dapple-back panther had dragged me and torn me, if only furious bears had pierced me about with sharp merciless claws, and feasted on the seeming fawn with flashing jaws, not my own familiar hounds had brought me down: no longer they know my shape, no longer the voice with a sound so strange!"

<sup>366</sup> Half dead he spoke, and as he prayed, the cruel hound did not understand the prayers poured out in sorrow with the voice of a beast; the stories he told had meaning, but instead of a human voice, only a noise of unmeaning sound rang out.

<sup>370</sup> Already Rumour self born had flown from the hills to Autonoe, proclaiming her son's fate torn to pieces by his dogs: not indeed that he had donned the thickhaired shape of a stag, only that he was dead. His mother in her passionate love, unshod, unveiled, was scourged by grief. She tore her hair, she rent all her smock, she scored her cheeks with her nails in sorrow till they were red with blood; baring her bosom, she reddened the life-giving round of the breasts which had nursed her children, in memory of her son; over her sorrowing face the tears ran in a ceaseless flood and drenched her robes. Actaeon's hounds returning from the mountain confirmed the tidings of woe, for they revealed the young man's end by their silent tears. When the mother saw their mourning she wailed louder still. Old Cadmos shore off his hoary hair, Harmonia cried aloud; the whole house resounded heavybooming with the noise of women wailing in concert.

Αὐτονόη δ' ὁμόφοιτος Ἀρισταίῳ παρακοίτῃ  
 ἤμε μαστείουσα πολὺπλανα λείψανα νεκροῦ·  
 εἶδε καὶ οὐ γίνωσκεν ἶόν γόνον, ἔδρακε μορφήν 390  
 δαιδαλέης ἐλάφοιο καὶ οὐκ ἶδεν ἀνδρὸς ὄπωπῆν,  
 πολλάκι δ' ἀγνώστοιο παρέστιχεν ὀστέα νεβροῦ  
 ἐν χθονὶ κεκλιμένοιο καὶ οὐ μάθεν· ἄλλυμένου γὰρ  
 παιδὸς εἰοῦ δοκείσκειν ἰδεῖν βροτοειδέα μορφήν.  
 δύσμορον Αὐτονόην οὐ μέμφομαι· ἄλλοφυῆ γὰρ 395  
 λείψανα παιδὸς ὄπωπεν, ἀτεκμάρτου δὲ προσώπου  
 γαμφηλὰς ἐνόησε καὶ οὐκ ἶδε κύκλον ὄπωπῆς,  
 καὶ κεράων ἔφασκε καὶ υἱὸς οὐ μάθε κόρσῃν·  
 λεπταλέους πόδας εὔρε καὶ οὐκ ἐφράσσατο ταρσοῦς,  
 λεπταλέους πόδας εἶδε καὶ οὐκ ἶδε κύκλα πεδῶων. 400  
 δύσμορον Αὐτονόην οὐ μέμφομαι· οἰχομένου γὰρ  
 ὀφθαλμοῦς βροτέους οὐκ ἔδρακεν, οὐκ ἶδε μορφῆς  
 ἀνδρομέης ἰνδαλμα, καὶ οὐκ ἐνόησεν ἰοῦλων  
 ἀνθεῖ πορφυρέῳ κεχαραγμένον ἀνθερεῶνα.  
 φοιταλέοις δὲ πόδεσσι διερχομένη ῥάχιν ἕλης 405  
 τρηχαλέης ἐπάτησε δυσέμβατα κῶτα καλώνης·  
 λυσιχίτων ἀπέδιλος· ὀριπλανέων δ' ἀπὸ μόχθων  
 νόστιμος εἰς δόμον ἦλθεν· ἐπ' ἀπρήκτῳ δὲ μειοιῆ  
 ἀχνυμένη μόγις εὔδε σὺν αἰουτόκῳ παρακοίτῃ.  
 ἄμφω δὲ σκιεροῖσιν ἐφωμίλησαν ὀνείροις, 410  
 ὄμμασιν ἀρπάξαντες ἀηδοῖου πτερὸν Ὑπνου.

Ψυχὴ δ' ἠθείοιο κατηφέει πατρὶ παρίστη  
 στικτὸν ἔχων ἐλάφου σκίοεν δέμας, ἐκ βλεφάρων δὲ  
 ἔμφρονα δάκρυα χεῦε, καὶ ἀνδρομέῃ φάτο φωνῆ·

"ὦ πάτερ, ὑπνώεις, καὶ ἐμὴν οὐκ οἶδας ἀνάγκην· 415  
 ἔγρευο καὶ γίνωσκε νόθην ἀγνώστον ὄπωπῆν,  
 ἔγρευο καὶ πήχυνε φίλης ἐλάφοιο κεραίην,

Autonoë along with Aristaios her husband went in search of the scattered remains of the dead. She saw her son, but knew him not; she beheld the shape of a dappled deer and saw no aspect of a man. Often she passed the bones of a fawn unrecognized, lying on the ground, and did not understand; for her boy was dead, and she looked to find a human shape. I blame not unhappy Autonoë. The relics of her son which met her eyes were of alien shape; she noticed the jaws of a face unrecognized and did not see the circle of his countenance, touched horns and did not know a son's temples, found slim legs and did not trace his feet, saw slim legs and saw not the rounded boots. I blame not unhappy Autonoë; she saw not the human eyes of him that was gone, she saw no image of a manly shape, she saw not the well-known chin marked with the dark flower of bloom. Passing over the forest ridges with wandering feet, she trod the rough back of the rugged hill, unshod, with loosened robe, and returned home from the mountain-ranging task; grieving for her unsuccessful cares she fell asleep at last beside her husband, unhappy father! Both were haunted by shadowy dreams, their eyes glimpsing the wing of a nightingale sleep.\*

The young man's ghost stood by his disconsolate father, wearing the shadowy form of a dappled stag; but from his eyelids he poured tears of understanding and spoke with a human voice:

"You sleep, my father, and you know not my fate. Wake, and recognize my unknown changeling looks; wake, and embrace the horn of a stag you

\* The wakeful sleep of the nightingale mourning for her son is proverbial.

## NONNOS

καὶ κύσον ἔμφρονα θήρα, τὸν Αὐτοτόης τέκε γαστήρ.  
 αὐτὸν ὀπιπενύεις με, τὸν ἔτρεφες· ἀμφοτέρων γὰρ  
 δέρκεαι Ἀκταίωνα καὶ Ἀκταίωνος ἀκούεις. 420  
 εἰ παλάμην ποθέεις καὶ δάκτυλα παιδὸς ἀφάσσειν,  
 προσθιδίους σκοπίαζε πόδας, καὶ χεῖρα νοήσεις·  
 εἰ κεφαλὴν ποθέεις, κεφαλὴν ἐλάφοιο δοκεύεις·  
 εἰ βροτέους κροτάφοις, δολιχὰς σκοπίαζε κεραίας·  
 εἰ πόδας Ἀκταίωνος, ὀπισθιδίην ἴδε χηλὴν. 425  
 εἰ μελέων τρίχας εἶδες, ἔμοι γεγάασι χιτῶνες.  
 υἱα, πάτερ, γίνωσκε, τὸν οὐκ ἐσάωσεν Ἀπόλλων·  
 υἱα, πάτερ, στενάχισε, τὸν οὐκ ἐφύλαξε Κιβαιρῶν.  
 ἄλλοφυτῆ σέο παῖδα κατηφέι κεῖθε κονή· 428  
 μὴ σε παραπλάγξει νόθη καὶ ἄπιστος ὄπωπῆ·  
 μὴ τεὸν ἀκτερείστον ὀλωλότα νεβρὸν ἐάσης. 430  
 αἴθε, πάτερ, με φύλαξας ἀήθεια θηροσυνάων·  
 οὐκ ἂν ἐγὼ πόθον εἶχον ἐρημάδος ἰοχαιρῆς,  
 οὐκ ἂν ἐγὼ δέμας εἶδον Ὀλύμπιον. αἴθε δὲ κούρης  
 θιητῆς εἶχον ἔρωτα· χαμαιγενέας δὲ γυναῖκας 435  
 καλλεῖψας ἑτέροισι καὶ ὠκυμόρους ὑμεναίους  
 ἀθανάτην ἐπόθησα· χλωμομένης δὲ θεαίνης  
 δεῖπνον ἐμῶν σκυλάκων γενόμεν, πάτερ·

εἰσὶ κολῶναι  
 μάρτυρες· εἰ σκοπέλοις οὐ πείθειαι, εἶρεο Νύμφας  
 Νηιάδας· δεδάασι δ' ἐμαὶ ὄρνεις· ἰσοτύπους δὲ 440  
 θήρας ἐμοὺς ἐρέεινε, καὶ οὓς ἐκάλεσσα νομήας.  
 ἀλλά, πάτερ, πυμᾶτην πόρε μοι χάριν, ἀφραδείας δὲ  
 πένθος ἔχων φιλότεκνον ἐμοὺς μὴ κτεῖνε φονῆας,  
 παιδοφόνους οἰκτεῖρον ἀμεμφείας· ἡμετέραις γὰρ  
 θηρείαις ἀέκοντες ἀπεπλήχθησαν ὄπωπαῖς. 445  
 τίς δὲ κύων ἐλάφου ποτὲ φεῖδεται; ἢ τίς ἀνὴρ  
 νεβροφόνους σκυλάκεσσι χολῶεται; ἢ πόσα δειλοὶ  
 κυκλάδας ἔνθα καὶ ἔνθα περιτροχόωσι κολῶνας,



love, kiss a wild beast with understanding, one born of Autonoe's womb! I whom you behold am that very one you brought up; you both see Actaion and hear Actaion's voice. If you desire to clasp your boy's hand and fingers, look at my forefeet and you shall know my hands. If you want my head, behold the head of a stag; if human temples, look at the long horns; if Actaion's feet, see the hindhoof. If you have seen my hairy coat, it was my clothing. Know your son, my father, whom Apollo did not save! Mourn your son, my father, whom Cithairon did not protect! Cover in the sad dust your boy in disguise, and be not misled by this changeling incredible aspect, that you may not leave your dead fawn unburied and unhonoured.

421 " Father, if you had only kept me unversed in hunting! I should never have desired the Archeress of the wilds, I should never have seen the Olympian shape. If only I had loved a mortal girl! But I left earthborn women and quickfated wedlock to others, and I desired an immortal: the goddess was angry, and I became a dinner for my dogs, father—the hills are my witnesses, or if you do not believe rocks, ask the Naiad nymphs—my trees know all, ask my wild beasts (with forms like mine) and the shepherds whom I summoned.

422 " I do beg, my father, for one last grace: they knew not what they did, so do not kill my slayers, in your love and sorrow for your child; pity those who slew your son, for they are not to blame—they did not mean it, they were misled by my beastlike looks to take me for a beast. What hound ever spares a stag? What man is angry with dogs for killing a fawn? How the poor creatures scamper

καὶ νέκυν ἰχνεύουσι, τὸν ἕκτατον· ἐκ βλεφάρων δὲ  
 δάκρυα μὲν προχέουσι ἐχέφρονα, καὶ ποσὶν ἄκροισ 450  
 δίκτυα πηχύνουσι φιλοστόργῳ τινὶ δεσμῶ·  
 ἀνδράσι ἀχτυμένουσιν εὐκότες, ἡμετέρῃ δὲ  
 πενθαλείαις ἕλακῆσιν ἐπικλαιίουσι χαμεύτη.  
 ναί, λίτομαι, μὴ κτείνε γοήμονας· ἡμετέρου γὰρ  
 δέρματα λαχτήεντος ἐθήσαντο προσώπου, 455  
 οὐδὲ λιταῖς πείθοντο, καὶ οὐκ ἀνέκοφαν ὀδόντας  
 ἀλλοίης αἰόντες ἐμῆς μυκῆματα φωνῆς,  
 καὶ κυνροῖς στομάτεσσιν ἐμὴν ἐρέεινον ἐρίπτην·  
 ἴσμεροι Ἀκταίωκι τις ἤρπασεν, εἶπατε, πέτραι,  
 πῆ δρόμον ἀμφιέπει κεμαδοσσόον, εἶπατε, Νύμφαι· 460  
 τοῖα κύνες φθέγγαντο· καὶ ἀντιάχησε κολώνη·  
 τίς κεμᾶς οὐρεσίφοιτος ἔχει κεμαδοσσόον ἄγρην;  
 οὐκ ἔλαφον πυθόμην ἔλαφηβόλον· ἀλλοφυῆς δὲ  
 Ἀκταίων μετὰμειπτο καὶ ἐπλετο νεβρὸς ἐχέφρων,  
 ὃς ποτε θήρας ἐπέφεν· ὑπ' ἀνδροφόνῳ δὲ καὶ αὐτὸς 465  
 Ἀγρέος αἶμα φέρων ἀγρεύεται ἰοχεαίρη·  
 τοῖα μὲν ἀχτυμένων σκυλάκων ἐβόησαν ἐρίπται.  
 πολλάκι δ' Ἄρτεμις εἶπεν ἐμῷ μαστήρι φωνῆ·  
 ἴλῃγε, κύων βαρύμοχθε, πολυπλανὴς ἰχθυὸς ἐλίσσω·  
 δίξεται Ἀκταίωκι, τὸν ἐνδοθὶ γαστρὸς ἀείρεις, 470  
 δίξεται Ἀκταίωκι, τὸν ἕκτατες· ἦν ἐθελήσης,  
 ὄψεαι ὄστῆα μούνα τῆς ἐτι λείψανα φορβῆς·  
 ἀλλὰ, πάτερ, κατὰ κόσμον ἐμὸν μόρον εἰς σὲ βοήσω.  
 θάμνος ἔην τανύφυλλος, ὁ μὲν φυλῆς, ὁ δ' ἐλαίης·  
 δειλὸς ἐγώ· Φυλῆς γὰρ ἐπιώνυμον ἐρνος ἑάσας 475  
 πρέμνον ἐς ἀγκικέλευθον ἀνέδραμον ἀγνὸν ἐλαίης  
 Ἀρτέμιδος χροῖα γυμνὸν ἀθηήτοιου δοκεύων.  
 ἀασάμην· διδύμην γὰρ ἀτάσθαλον ὑβριν ἀέξων

<sup>1</sup> So mss.: some conjecture θεομῶ.

\* The last six words are from Hom. *Od.* v. 477.

about the hills all round, this way and that way, searching for the thing they have killed! They drop understanding tears from their eyes, and throw their forepaws round the nets with what might be an affectionate embrace, like sorrowing men, and weep over the place where I lie with mournful bellings. Yes, I pray you, do not kill the mourners! It was my face, but they saw only a hairy skin; they did not obey my prayers, they did not stay their teeth, because they heard only the bellow of my changeling voice, and in whimpering tones questioned my cliff—'To-day someone has stolen Actaion: tell us, Rocks, whither he plies his prickethasing course? Tell us, Nymphs!' So the dogs; and the hill made answer, 'What hillranging pricket hunts the pricket himself? I never heard of a stag turned stagshooter! but Actaion has changed into another shape and become a fawn with a mind, he who once killed the wild beasts—he who has the blood of the Hunter in him is hunted by a manslayer himself, by Archeress!' So shouted the cliffs to the sorrowful hounds. Often Artemis said to my hunting murderer, 'Down, heavylabouring hound! trace no more the wandering slot. Do you seek Actaion whom you carry in your belly? Do you seek Actaion whom you have killed? If you like, you shall see the orts of your meal, nothing but bones.'

679 " But I will tell you my fate, father, in due order. There was a longleafy thicket, part of wild-olive, part of orchard olive,<sup>6</sup> like a fool I left Phylia's namesfellow growth<sup>7</sup> and scrambled up a handy branch of the pure olive, to spy out the naked skin of Artemis—*forbidden sight!* I was mad—

<sup>6</sup> Presumably a nymph.

Παλλάδος εἰς φυτὸν ἦλθον, ἰδεῖν δέμας ἰοχεαίρης  
 480  
 τολμηροῖς βλεφάροισιν, ὅθεν βαρύμηνης ἀπειλή  
 ἔχραεν Ἀκταίωνι καὶ Ἀρτέμιδος καὶ Ἀθήνης.  
 ἄρτι γὰρ ἰδρώουσα πυρραγὴ καύματος ἀτμῶ  
 Ἄρτεμις εὐκαμάτωιο μετὰ δρόμον ἠθάδος ἀγρης  
 485  
 λούετο μὲν καθαροῖσιν ἐν ὕδασι, λουομένης δέ  
 ὀφθαλμοὺς ἀμάρυσσεν ἐμοὺς ἀιτώπιος αἰγλή  
 χιονέας ἀκτίνις ἀκοντίζουσα ρέεθρος·  
 φαίης δ', ὡς παρὰ χεῦμα παλιμπορον Ὀκεανοῖο  
 ἔσπερήν σελάγιζε δι' ὕδατος ὄμπνια Μήτη.  
 Νηιάδες δ' ὠλόλιξαν ὀμήλιδες· ἰαχε Λοξῶ  
 490  
 σύνθροον Οὐπίω ἔχουσα, γαληναίῳ δέ ρέεθρῳ  
 ιηχομένην ἀνέκοψε κασιγνήτην Ἐκαίρην.  
 καὶ ζόφος ἠερόφοιτος ἐμὰς ἐκάλεψεν ὀπωπὰς·  
 ἐκ δέ φυτοῦ προκάρητος ἐπωλισθήσα κονίη,  
 καὶ λάχον ἐξαπίνης δέμας αἰόλον, ἀντὶ δέ μορφῆς  
 495  
 ἀνδρομέης ἀγνωστον ἐμὸν δέμας ἴσκεπε λάχην,  
 καὶ κύνες ἀγρευτῆρες ὀμᾶς ἐχάραξαν ὀδόντας.  
 σιγήσω τάδε πάντα· τί δεύτερον ἄλγος ἐνίψω;  
 μὴ σε καὶ ὑπνώοντα πάλιν στοναχῆσι πελάσσω.  
 500  
 πολλάκι δένδρον ἐκεῖνο παρέστιχες, ὀππόθι κεῖται  
 λείψανον Ἀκταίωνος, ὑπὲρ ὀαπέδου δέ λυθέντα  
 πολλάκι δαιδαλείοιο παρήλιθες ὀστέα νεβροῦ  
 οἰκτρά πολυβρώτων μελέων, μεμερισμένα γαίῃ,  
 ἀλλήλων ἀπάνευθεν· ἐγὼ δέ σοι ἄλλο βοήσω  
 505  
 πιστὸν ἐμοῦ θανάτου σημήιον· ἀρχεκάκου γὰρ  
 ὄψεαι ἰοδόκην καὶ ἐμὸν βέλος ἐγγύθι δένδρου,  
 εἰ μὴ καὶ πτερόεντες ἐμορφώθησαν ὀιστοί,  
 εἰ μὴ χωομένη πάλιν Ἄρτεμις εἰς φυτὸν ὕλης  
 τόξον ἐμὸν μετάμειψεν, ἐμὴν δ' ἠλλαξε φαρέτρην.  
 ὄλβιος Ὀτος ἔην, ὅτι μὴ πέλε νεβρὸς ἀλήτης·

I committed two outrageous sins, when I climbed Pallas's tree to look on the Archeress's body with bold eyes ; from which the danger of heavy resentment attacked Actaion, both from Artemis and from Athena. For Artemis newly sweating in the vapour of the oppressive fiery heat, after coursing her familiar game, was bathing in the pure water ; and as she bathed, her brilliance shooting snowy gleams on the waters against my eyes dazzled me. You might have said the full moon of evening was flashing through the water near the reflux stream of Oceanus. The Naiads all shrieked together ; Loxo cried aloud with Upiis in concert, and checked her sister Hecaeerge who was swimming in the calm stream. Darkness pervaded the air and covered my eyes ; I slipt down from the tree headlong into the dust, and suddenly got me a dappled shape. Instead of a human form I had a shape unknown, covered all over with hair, and the hunting-dogs all at once drove their fangs into me.

“ But I will not speak of all that — why should I inflict a second pain ? or I may cause you to groan again even in sleep. Often you passed that tree where lies what is left of Actaion ; often you went by those pitiable bones of a dappled fawn, disjointed, scattered on the ground far apart, torn from the flesh by many eaters. But I will tell you another sign of my death which you will believe. You will see my quiver and bow near the tree where the trouble began, unless the winged arrows have been transformed also, unless Artemis in her anger has changed my bow back to its native wood and transformed the quiver. Otos\* was happy, that

\* Brother of Ephialtes and killed with him (usually by Artemis, but the story varies) for trying to rape her.

οὐ κύνες Ὠρίωνα κυνοσσοῦν . . . αἶθε καὶ αὐτὸν 510  
σκορπίος Ἀκταίωνα κατέκτανεν ὄξει κέντρῳ.

δειλὸς ἐγὼ κενεὴ γὰρ ἐμὸν νόον ἤπαφε φήμη·  
εἰσαίων δ' ὅτι Φοῖβος, ἀδελφεὸς ἰοχαιρῆς,

Κυρήνην παρίανεν, ἐμὸν δ' ἔσπειρε τοκῆα,  
Ἄρτεμιν ὠισάμην ἐμφύλιον εἰς γάμον ἔλκειν. 515

καὶ πάλιν εἰσαίων, ὅτι νυμφίον ἀργέτις Ἥως  
ἤρπασεν Ὠρίωνα καὶ Ἐδυμῖωνα Σελήνη,  
καὶ βροτὸν Ἰασίωνα πόσιν προσπτίξατο Δηῶ,  
ὠισάμην, ὅτι τοίως ἔην νόος ἰοχαιρῆς.

ἀλλὰ, πάτερ, κτερέιζε νόθην κεραελκεία μορφήν, 520  
μηδὲ λίπης ἑτέροισι κυσὶν μέλπηθρα γενέσθαι.  
ἦν δὲ κατακρύφτης ἐμὰ λείψανα κοιλάδι γαίῃ,  
δῶρον ἐμοὶ καὶ τοῦτο χαρίζεο, τόξα καὶ ἰούς  
πῆξον ἐμὸν παρὰ τύμβον.

ὁ περ γέρας ἐστὶ θανόντων.

ἀλλὰ βέλος καὶ τόξον ἔα, πάτερ, ὅττι βελέμνοισι 525  
τέρπεται ἰοχαιρα καὶ ἀγκύλα τόξα τιταίνει.

ζωότυπον δ' ἱκέτεα πολίτροπον, ὄφρα χαράξῃ  
στικτὸν ἐμὸν νόθον εἶδος

ἀπ' αὐχένος εἰς πόδας ἄκρους·

μοῦνον ἐμοῦ βροτέοιο τύπον τεύξειε προσώπου,  
πάντες ἵνα γινώσκωσι ἐμὴν ψευδήμονα μορφήν. 530

μὴ δέ, πάτερ, γράφειας ἐμὸν μόρον· οὐ δύναται γὰρ  
δακρυχέειν ἐμὸν εἶδος ὁμοῦ καὶ πότμον ὀδίτης.

Εἶπεν ὄνειρεῖη νοερὴ κεμάς, ἀπροϊδῆς δὲ  
ῶχετο πωτήεσσα· καὶ Λύτονόης παρακοίτης  
ἄνθορεν ὀμφήεντος ἀπορρίψας πτερόν Ὑπνου. 535

ἐκ λεχέων δὲ δάμαρτα πολυπτοίητον ἐγείρας  
πέφραδε θηρείην κεραελκεία παιδὸς ὀπωπῆν,  
καὶ μύθους ἀγόρευεν, ὅσους φάτο νεβρὸς ἐχέφρων.

he became no wandering fawn. The dogs did not rend Orion\* the dogmaster. Would that a scorpion had killed Actaion also with a sharp sting! I was a fool—empty rumour deceived my mind. I heard that Phoibos, the Archeress's brother, slept with Cyrene and begat my father, and I thought to draw Artemis to marriage in the family. I heard again that shining Dawn carried off Orion for a bridegroom, and Selene Endymion, and Deo embraced a mortal husband Iasion,<sup>5</sup> and I thought the Archeress's mind the same.

<sup>520</sup> "I beg you, father, give burial to the changeling stronghorned shape, let it not be a toy for other dogs! And if you cover what is left of me in the hollowed earth, grant me this boon also: fix my bow and arrows beside my tomb, which is the honour due to the dead. But no, father, never mind bow and arrows, because Archeress delights in shafts and bends a curving bow. And ask a skilful artist to carve my changeling dappled shape from neck to feet, but let him make only my face of human form, that all may recognize my shape as false. But do not inscribe my fate, father; for the wayfarer cannot shed a tear for fate and shape together."

<sup>525</sup> So spoke in the dream the intelligent pricket, and without warning it was flown and gone. Autonoe's husband leapt up, and threw off the wing of this revealing sleep. He aroused his wife much disturbed, and described her boy's stronghorned animal form, and recounted the story which the intelligent

\* See note on iv. 329.

<sup>5</sup> Orion was among the many lovers of Eos, Hom. *Od.* v. 191; for Selene and Endymion, see iv. 223; Demeter lay with Iasion in a ploughed field (no doubt a reflection of some old rite of fertility), Hom. *Od.* v. 125.

καὶ γόος ἔπλετο μᾶλλον· Ἀρισταίωιο δὲ νύμφη  
 ἦε μαστεύουσα τὸ δεύτερον, ἀχτυμένη δὲ 540  
 πυκνὰ ταυπρέμωιο διέστιχεν ἴδια λόχμης·  
 καὶ κραναῶν στείβουσα δυσέμβατα κύκλα κελεύθων  
 κεῖνο μόγισ φυτὸν εὖρε μαιφόνον, εὖρε καὶ αὐτὴν  
 ἰοδόκην καὶ τόξον ἐρημαίω παρὰ δένδρω,  
 ὅστέα δ' ἔνθα καὶ ἔνθα χυτῆ<sup>1</sup> μεμερισμένα γαίη, 545  
 λείψανα πεπτηῶτα, μόγισ συνελέξατο μήτηρ,  
 καὶ φιλή παλάμη γλυκερὴν πήχυνε κεραίην,  
 καὶ κύσειν αἰνομόροιο δισύτριχα χεῖλεα νεβροῦ.  
 ὄξυ δὲ κωκίουσα νέκυν τυμβεύσατο μήτηρ,  
 πάντα δὲ οἱ παρὰ τύμβον ἐπέγραψεν, ὅσσα τοκτῆ 550  
 ἐνυχοῦς Ἀκταίωνος ὄνειρική φάτο φωνή.

Ὅφρα μὲν ἔβρεμε πένθος Ἀρισταίωιο μελάθρω,  
 τόφρα δὲ καλλίστερος Ἐχίωι τίκτεν Ἀγαυή  
 Γηγενέος θρασὺν υἷα θεημάχον· ἀρτιφάτου δὲ  
 πένθεος ἰσταμένωιο φερώνυμος ἔπλετο Πειθεύς. 555

Καὶ Νεφέλης μετὰ λέκτρα,

μετὰ προτέρους ὕμναίους  
 εἰς θαλάμους Ἀθάμαντος ἐκώμασε παρθένος Ἰνώ·  
 αἰνοπαθῆ δὲ Λέαρχον ἐγείνατο καὶ Μελικέρτην  
 ποντιάς ἔσσομένη μετανάστιος, οἷα τιθήνη  
 παιδοκόμος Βρομίωιο φερέσβιος· ἀμφοτέροις γὰρ 560  
 μαζὸν ἓνα ξύνωσε Παλαίμοι καὶ Διονύσω.  
 καὶ Σεμέλη πεφύλακτο φαιειωτέροις ὕμναίσις·

<sup>1</sup> χυτῆ has no clear meaning here. H. J. Rose suggests to transpose χυτῆ . . . πεπτηῶτα and place them between κωκίουσα and νέκυν in 549.

\* See bks. xliv.-xlvii.



fawn had told. Then there was more lamentation. The bride of Aristaios went on the search again, and passed often through the heart of the longbranching bush; sadly treading the difficult circuits of the rocky ways, she found with pains that fatal growth, she found even the quiver and bow beside a lonely trunk. With much trouble the mother gathered the fallen relics, bones scattered here and there over the strewn earth. She clasped the sweet horn with loving hand, and kissed the hairy lips of the bloodstained fawn. Wailing loudly the mother entombed the dead, and carved along the tomb all that the voice in a dream of the night had told Actaion's father.

<sup>332</sup> At the time when mourning resounded in the hall of Aristaios, fairbosomed Agaue brought forth to Echion the Earthborn a bold god-assaulting son<sup>3</sup>: he was named Pentheus, the man of sorrows, from the sorrow arising for the newly slain.

<sup>334</sup> After the bridal of Nephele of the earlier marriages,<sup>4</sup> maiden Ino went with revels to the bridal chamber of Athamas. She bore Learchos destined to woe, and Melicertes. She was afterwards to find a home in the sea, as cherishing nurse for the childhood of Bromios: to both she gave one common breast, Palaimon and Dionysos. Semele was kept

<sup>3</sup> Nonnos here follows that variant of the complicated tradition of Athamas's marriages which gives him two wives: (1) Nephele, who left him for some reason, after bearing Phrixos and Helle; (2) Ino. Because she nursed Dionysos, Hera was angry with her and drove Athamas (and in some forms of the story Ino herself) mad. Athamas then killed his son Learchos; Ino ran away with Melicertes in her arms and jumped off a cliff into the sea. There she was changed into a sea-goddess and henceforth called Leucothea, while her child, also becoming immortal, was known as Palaimon.

ἤδη γὰρ μενέαινε γέρον Διονύσον ἀέξεν,  
 ταυροφνὲς μίμημα παλαιγενίος Διονύσου,  
 αἰνομόρου Ζαγρῆος ἔχων πόθον ἰψιμέδων Ζεὺς,  
 ὃν τέκε Περσεφόνηα δρακοντείῃ Διὸς εὐνή  
 σύγγαμος οὐδαιίω μελαγχλαίου βασιλῆος,  
 Ζεὺς ὅτε πουλιέλκτος, ἔχων φευδήμοιθ μορφήν,  
 μείλιχος ἡμερόεντι δράκων κυκλούμετος ἄλκῳ  
 Περσεφόνης σὺλησεν ἀνυμφεύτοιο κορείην  
 κευθομένης, ὅτε πάντες, ὅσοι γαετήρες Ὀλύμπου,  
 παιδὶ μὴ θέλγοντο καὶ ἀγχιγάμου περὶ κούρης  
 Κυπριδίην ἔραν εἶχον ἀσουλῆτων ὑμεταίων  
 δωροφόροι μὴ πω δὲ μολῶν ἐπὶ δέμνια Πειθοῦς  
 ράβδον ἔην ἐτίταυε γέρας θαλαμηπόλον Ἑρμῆς,  
 ὦρεγε δ' ἔδνα γάμοιο λύρην εὐνμον Ἀπόλλων,  
 καὶ δόρυ καὶ θῶρηκα γαμήλιον ὠπασεν Ἄρης  
 ἀσπίδα δῶρον ἄγων νυμφήμον, εὐκελάδου δὲ  
 Λήμνιος ἀρτιτέλειστον ἔτι πικίστοτα καμίνου  
 ποικίλον ὄρμον ἔτεινε παλύχρουν ἀμφιγυθῆεις·  
 ἤδη γὰρ προτέρην ἀέκων ἡρνήσατο νύμφην  
 Ἄρεϊ βακχευθεῖσαν ὀπιπεύων Ἀφροδίτην·  
 δείκνυε καὶ μακάρεσσι

γαμοκλόπον ἄρπαγα λέκτρων,  
 ἀγγελίῃ Φαέθουτος ἀραχναίῳ τινὶ δεσμῷ  
 γυμνῇ γυμνὸν Ἄρηα περισφίγξας Ἀφροδίτῃ.

\* Zagreus, a deity of unknown origin (the name pretty certainly is not Greek, possibly Phrygian), appears first in connexion with Orphism, a cult which arose probably in the sixth century B.C. The son of Zeus and Persephone, he was murdered as described by Nonnos in bk. vi. No early

for a more brilliant union, for already Zeus ruling on high intended to make a new Dionysos grow up, a bullshaped copy of the older Dionysos; since he thought with regret of the illfated Zagreus.<sup>4</sup> This was a son born to Zeus in dragonbed by Persephoneia, the consort of the blackrobed king of the underworld; when Zeus put on a deceiving shape of many coils, as a gentle dragon twining around her in lovely curves, and ravished the maidenhood of unwedded Persephoneia; though she was hidden when all that dwelt in Olympus were bewitched by this one girl, rivals in love for the marriageable maid, and offered their dowers for an unsmirched bridal. Hermes had not yet gone to the bed of Peitho,<sup>5</sup> and he offered his rod as a gift to adorn her chamber. Apollo produced his melodious harp as a marriage-gift. Ares brought spear and cuirass for the wedding, and shield as a bride-gift. Lemnian Hephaistos held out a curious necklace of many colours, newmade and breathing still of the furnace, poor hobbler! for he had already, though unwilling, rejected his former bride Aphrodite, when he spied her rioting with Ares; he displayed her to the Blessed and the womanthief who had robbed his bed, when by information from Phaëthon he had entangled them in a spider's net, naked Ares with naked Aphrodite.<sup>6</sup>

account of this survives, but Pindar manifestly alludes to it, see Rose in *Greek Poetry and Life*, pp. 79-96. At this early period he had probably had nothing whatever to do with Dionysos, but later the idea grew up that the two were somehow identical, and Nonnos makes this identification the basis of his poem.

<sup>5</sup> Hermes has no consort; to say that he married the goddess of Persuasion is mere allegory (he is the celestial patron of oratory).

<sup>6</sup> Hom. *Od.* viii. 266.

Ζεὺς δὲ πατὴρ πολὺ μᾶλλον ἐθέλγετο Περσεφονείῃ·  
 καὶ Διὶ παπταίνοντι φυτῆς εὐπάρθενον ἦβην  
 ὀφθαλμὸς προκέλευθος ἐγένετο πομπὸς Ἑρώτων,  
 Περσεφόντης ἀκόρητος· ὑπὸ κραδίην δὲ οἱ αἰεὶ  
 λαίλαπες ἐρροίζησαν ἀκοιμήτοιο μερίμνης· 590  
 καὶ Παφίης κατὰ βαιὸν ἀτήπτετο μείζονι πυροῦ  
 ἐξ ὀλίγου σπινθήρος· ἐπ' εὐκόλπῳ δὲ θεαίῃ  
 Ζητὸς ἐρωμανέοιτος ἐδουλώθησαν ὀπωπαί.  
 καὶ ποτε χαλκὸν ἔχουσα διαυγέα τέρπετο κούρη  
 κάλλιος ἀντιτύποιο δικασπόλον, αὐτομάτῳ δὲ 595  
 σιγαλέῳ κήρυκι τύπον πιστώσατο μορφῆς  
 ψευδαλέον σκιοῦντι δέμας κρίνουσα κατόπτρῳ,  
 μιμηλὴν δ' ἐγέλασσειν ἐς εἰκόνα· Περσεφόνῃ δὲ  
 αὐτοχάρακτον ἀγαλμα διοπτρεύουσα προσώπου  
 ψευδομένης νόθον εἶδος ἐδέρκετο Περσεφονείης· 600  
 καὶ ποτε διψαλέοιο πυραυγεί καύματος ἀτμῶ  
 καρφαλέης φεύγουσα μεσημβρινὸν ἰχθιον Ὀρῆς  
 κερκίδος ἰστοπόνων καμάτων ἀμπαύετο κούρη,  
 καὶ διεροὺς ἰδρωῦτας ἀποσμήξασα προσώπου,  
 σφιγγομένην στέρνοισι σαόφρονα λύσατο μήτηρ, 605  
 καὶ χροῖα λυσιπόνοισι καθικραίνουσα λοετροῖς  
 πηγαίῳ πεφόρητο καταψύχοντι ρεῖθρῳ,  
 νήματα καλλεΐψασα πεπαρμένα Παλλάδος ἰσθῶ.  
 οὐδὲ Διὸς λάθην ὄμμα πανόψιον· ἀσκεπέος δὲ  
 λουομένης ὄλον εἶδος ἐδέρκετο Περσεφονείης· 610  
 οὐ τόσον ἰμείρων ἐπεμήνατο Κυπρογενείῃ,  
 ἦν ποθέων ἀκίχητα γονὴν ἴσπειρεν ἀρούρη  
 θερμὸν ἀκοιτίζων αὐτόσσυτον ἀφρόν Ἑρώτων,  
 ἔνθεν ἀξιτόκοιο κερασιῶδος ἐνδοθι Κύπρου  
 Φηρῶν εὐκεράων διδυμόχρους ἦνθεε φύτλη. 615

586 And Father Zeus was much more bewitched by Persephonia. When Zeus spied the virgin beauty of her shape, his eye ran ahead of him to guide all the Loves, and could not have enough of Persephone; in his heart storms of unsleeping passion raged without ceasing, and gradually a greater furnace of the Paphian was kindled from a small spark; the gaze of lovemaddened Zeus was enslaved by the lovely breast of the goddess. Once she was amusing herself with a resplendent bronze plate, which reflected her face like a judge of beauty; and she confirmed the image of her shape by this free voiceless herald, testing the unreal form in the shadow of the mirror, and smiling at the mimic likeness. Thus Persephone gazed in the selfgraved portrait of her face, and beheld the selfimpressed aspect of a false Persephonia. Once in the scorching steam of thirsty heat, the girl would cease the loomtoiling labours of her shuttle at midday to shun the tread of the parching season, and wipe the running sweat from her face; she loosed the modest bodice which held her breast so tight, and moistened her skin with a refreshing bath, floating in the cool running stream, and left behind her threads fixt on the loom of Pallas.\* But she could not escape the allseeing eye of Zeus. He gazed at the whole body of Persephonia, uncovered in her bath. Not so wild his desire had been for the Cyprian, when craving but not attaining he scattered his seed on the ground, and shot out the hot foam of love self-sown, where in the fruitful land of horned Cyprus flourished the two-coloured generation of wild

\* Pallas Athena was patron of the arts of women.

## NONNOS

καὶ μεδέων κόσμοιο καὶ οὐρανὸν ἠμοχείων  
 εἰς πόθον αὐχένα κάμψεν ὁ τηλικός· οὐδὲ κεραυνοί,  
 οὐ στεροπὴ χραίσμησι κοριτσομένης Ἀφροδίτης·  
 Ἥρης δ' οἶκον ἔλειπε, λέχος δ' ἀπέειπε Διώνης,  
 Δηοῦς ῥῖψεν ἔρωτα, θέμιμν φύγε, κάλλιπε Λητώ, 62  
 μούνης δ' εἰς ὑμέναιον ἐθέλγετο Περσεφονείης.

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\* Only Nonnos has preserved this legend of the Centaurs (Pheres; the name is as old as Homer and said to mean simply "wild beasts" in Aiolic), but he mentions it several times (*cf.* xiv. 193; xxxii. 71). The Centaurs are not the children of Ixion and the cloud, but of Zeus and the

creatures with horns.\* He—so mighty! the ruler of the universe, the charioteer of heaven, bowed his neck to desire—for all his greatness no thunderbolts, no lightnings helped him against Aphrodite in arms: he left the house of Hera, he refused the bed of Dione, he threw away the love of Deo, he fled from Themis, he deserted Leto—no charm was left for him but only in union with Persephoneia.

earth, fertilized by his seed; and they are horned, not a blend of horse and man. That some real Cypriote legend is involved seems indicated by the discovery in Cyprus of archaic figures more or less Centaur-like but having horns. Why the island itself is called "horned" is not clear.

## ΔΙΟΝΥΣΙΑΚΩΝ ΕΚΤΟΝ

Δίξιο θεόκελον ἕκτον, ὄπη Ζαγρήα γεραίρων  
γαίης ἔδρανα πάντα κατέκλυσεν ἰέτιος Ζεὺς.

Οὐδέ πατήρ τότε μοῖνος ἔχεν πόθον·

ἀλλὰ καὶ αὐτοὶ

ἐν βέλος ἴσον ἔχοντες, ὅσοι γαστήρες Ὀλύμπου,  
Δηΐης ἕμεναιον ἐδουλώσαντο θεαίτης.

ἔνθα σέλας ῥοδέοιο διαλλάξασα προσώπου

ἄλγεσι κυμαίνοντα ἴσον μαστιζέτο Δηῶ·

καὶ κεφαλῆς γονόεσσαν ἀπεισφήκωσε καλύπτρην,

αὐχενίης λύσασα καθειμένα βόστρυχα χαιίτης,

παιδὶ περιφρίσσουσα· βαρινομένης δὲ θεαίτης

δάκρυσιν αὐτοχίτοισι καθικμαίνοντο παρειαί,

ὅττι τόσους μηστήρας ἐνὶ φλογόεντι βελέμνῳ

εἰς ἔριν οἰστροθέντας ὁμοζήλων ἕμεναιῶν

ξυνὸς Ἔρωσ βακχεύεν, ἀμλλητήρας Ἐρώτων·

πάντας μὲν τρομείσκε, τὸ δὲ πλεόν ὄμπνια μήτηρ

παιδὸς ἔχειν Ἠφαιστον ἔδειδε χωλὸν ἀκοίτην.

καὶ δόμον Ἀστραίοιο μετέστιχεν εὐποδι ταρσῶ,

δαίμονος ὀμφήεντος· ὀπισθοπόρων δὲ κομάων

ἄπλοκον ἀσταθέεσσιν ἐσαίετο βόστρυχον αὔραις.

τὴν μὲν ἰδῶν ἤγγειλεν Ἐωσφόρος· εἰσαίων δὲ

ᾤρτο γέρων Ἀστραῖος· ὁ μὲν γραμμῆσι χαράσσω



## BOOK VI

Look for marvels in the sixth, where in honouring  
Zagreus, all the settlements on the earth  
were drowned by Rainy Zeus.

Nor the Father alone felt desire ; but all that dwelt  
in Olympos had the same, struck by one bolt, and  
wooed for a union with Deo's divine daughter. Then  
Deo lost the brightness of her rosy face, her swelling  
heart was lashed by sorrows. She untied the fruitful  
frontlet \* from her head, and shook loose the long  
locks of hair over her neck, trembling for her girl ;  
the cheeks of the goddess were moistened with self-  
running tears, in her sorrow that so many wooers had  
been stung with one fiery shot for a struggle of rival  
wooing, by maddening Eros, all contending together  
for their loves. From all the bounteous mother  
shrank, but specially she feared Hephaistos to be  
her daughter's lame bedfellow.

<sup>18</sup> She hastened with quick foot to the house of  
Astraios the god of prophecy ; her hair flowed be-  
hind her unbraided and the clusters were shaking in  
the fitful winds. Eosphoros <sup>19</sup> saw her and brought  
the news. Old Astraios heard it and arose ; he had

\* A wreath of corn ears.

<sup>19</sup> Lucifer, the Morning Star, the same as the Evening  
Star, the planet Venus.

κυανέην ἐνέπασσε κόνιν περί νῶτα τραπέζης,  
 καὶ τυπόων ἐλικηδόν ὑπ' ἀγκυλόδοκτι σιδήρῳ  
 πυθμένα τετρίπλευρον ἐπέγραφεν αἶθοπι τέφρῃ,  
 καὶ τύπον ἄλλον ἔτειξεν ἰσογλῶχιι τριγώνῳ.  
 ἀλλὰ τὰ μὲν μεθέηκε καὶ ἤλυθεν ἄγχι θυράων  
 ἀντιόων Διμήτρι· διεσσυμένων δὲ μελάβρου 25  
 Ἔσπερος ἠγεμόνιεν, καὶ εἰς θρόνον ἴδρου Δηῶ  
 πατρός ἰοῦ παρά θῶκον· ὁμοστόργῳ δὲ μενοιῆ  
 νεκταρίου κεράσαντες ἀπὸ κρητῆρος Ἄηται  
 δαίμονα λυσιπόνοιον ἔδεικασάνωντο κυπέλλοις  
 υἱέες Ἀστραίου· πειν δ' ἠρηῆσατο Δηῶ 30  
 Περσεφόνης μεθύουσα μεληδόν· μουντοτόκοι γὰρ  
 τηλυγέτους διὰ παῖδας αἰεὶ τρομέουσι τοκῆς·  
 ἀλλὰ μόγις παρέπεισεν ἀναινομένην ἔτι Δηῶ  
 ἠδυεπιῆς Ἀστραῖος ἔχων θελξίφρονα Πειθῶ.  
 εἴθα γέρων μέγα δεῖπνον ἐπήρτυεν, ὄφρα μερίμνας 35  
 θυμοδακεῖς Διμήτρος ἀποσκεδάσειε τραπέζῃ.  
 καὶ πίσυρες λαγόνεσσι καθαψίμενοι τελαμῶνας  
 πατρός ὑποδρηστήρης ἐμυτρώθησαν Ἄηται·  
 νεκταρίῳ δὲ κύπελλα παρά κρητῆρι τιταίνων  
 Εὐρος ἐνωχόει, προχόῳ δ' ἐπιδόρπιον ὕδωρ 40  
 εἶχε Νότος, Βορέης δὲ φέρων ἐπέθηκε τραπέζῃ  
 ἀμβροσίην, Ζέφυρος δὲ περιθλίβων θρόον αὐλοῦ  
 εἰαρινοῖς δονάκεσσι μελίζετο θῆλυς Ἄητης·  
 καὶ στεφάνους ἔπλεξεν Ἐωσφόρος ἀνθεα δῆσας  
 ὀρθρινοῖς κομόωντα ὄροσιζομένοισι κορύμβοις· 45  
 καὶ νυχίου λαμπτήρος ἐθήμονα πυρσὸν αἰείρας  
 Ἔσπερος ὀρχηστῆρι ποδῶν ἐλελίζετο τασῶ  
 πάλλων καμπύλον ἰχνος, ἐπεὶ πέλε πομπὸς Ἐρώτων,  
 καὶ σκαρθμῶ μεμέλητο χοροπλεκέων ὑμεναίων.

• The ancient mathematician's equivalent of a blackboard.

covered the surface of a table with dark dust,<sup>8</sup> where he was describing in traced lines a circle with the tooth of his rounding tool, within which he inscribed a square in the dark ashes, and another figure with three equal sides and angles. He left all this, and rose and came towards the door to meet Demeter. As they hastened through the hall, Hesperos led Deo to a chair beside his father's seat<sup>9</sup>; with equal affection the Winds, the sons of Astraios, welcomed the goddess with refreshing cups of nectar which was ready mixt in the bowl. But Deo refused to drink, being tipsy with Persephone's trouble: parents of an only child ever tremble for their beloved children.

<sup>10</sup> But Astraios was one of sweet words, who possessed mind-bewitching Persuasion, and with great pains he persuaded Deo to consent while still denying. Then the ancient prepared a great spread, that he might dispel Demeter's heart-piercing cares by his tables. The four Winds fitted aprons round their waists as their father's waiters. Euros held out the cups by the mixing-bowl and poured in the nectar, Notos had the water ready in his jug for the meal,<sup>11</sup> Boreas brought the ambrosia and set it on the table, Zephyros fingering the notes of the hoboy made a tune on his reeds of spring-time—a womanish Wind this! Eosphoros plaited garlands of flowers in posies yet proud with the morning dew; Hesperos held aloft the torch which is wont to give light in the night, and spun about with dancing leg while he tossed high his curving foot—for he is the escort of the Loves, well practised in the skipping tracery of the bridal dance.

<sup>8</sup> He was the son of Astraios.

<sup>9</sup> To wash the hands.

Ἄλλ' ὅτε δὴ μετὰ δαίτα θεὰ κεκόρητο χορείης 50  
 σεισαμένη βαρὺ κέντρον ἀμερσινόιο μερίμνης,  
 μαντοσύνην ἔρέεινε, φιλοστόργου δὲ γεραιοῦ  
 λαιῆ μὲν παλάμη γονάτων θίγει, λισσομένη δὲ  
 δεξιτερῇ ψαίσκε βαθυμήριγγος ὑπῆνης·  
 καὶ πολίας μησοτήρας εἴς μυθήσατο κούρης 55  
 θέσφατα μαστείουσα παρήγορα· μαντοσύναι γὰρ  
 ἐλπίσιν ἐσσομένησιν ὑποκλέπτουσι ἀνίας.

Οὐδὲ γέρων Ἄστραϊος ἀναίνεται· μουνοτόκου δὲ  
 κούρης ἀρτιλόχευτα γενέθλια μέτρα νοήσας  
 καὶ χρόνον οὐ πταίοντα καὶ ἀπλανέος δρόμον Ὀρης 60  
 ἀρχεγόου, κάμψας δὲ μετὰτροπα δάκτυλα χειρῶν  
 ἀμφὶ παλιννόστοιο μετήλυδα κύκλον ἀριθμοῦ  
 ἐκ παλάμης παλάμη διεμέτρε δίζυγι παλμῶ·  
 καὶ οἱ κεκλομένῳ θεράπων εὐκύκλον ἀείρας  
 σφαῖραν ἐλισσομένην, τύπον αἰθέρος, εἰκόνα κόσμου, 65  
 Ἄστερίων παρέθηκε λαβῶν ἐπὶ πώματι χηλοῦ.  
 ἔνθα γέρων πεπόνητο, καὶ ἄξονος ἄκρον ἐλίσσων  
 Ζωδιακὸν περὶ κύκλον εἴην ἐτίταινεν ὀπωπῆν  
 λεύσσων ἔνθα καὶ ἔνθα καὶ ἀπλανέας καὶ ἀλίτας·  
 καὶ πόλον ἀμφιέλιζε· πολυστροφάλεγγι δὲ ῥιπῆ 70  
 εἰς δρόμον ἀστήρικτον ἀτέρμονι κάμπτετο νύσση  
 ἄστρασι ποιητοῖσι νόθος κυκλούμενος αἰθήρ,  
 ἄξοι μεσσατίῳ τετορημένος· εὖρε δὲ δαίμων  
 σφαῖραν ἰδῶν στεφανηδόν, ὅτι πλήθοντι προσώπων  
 ἀγκύλα συνδέσμοιο διέτρεχε κῶτα Σελήνη, 75  
 καὶ Φαέθων ἰσόμοιρος ἦν ἀντώπιδι Μῆνη  
 κέντρῳ ὑποχθονίῳ πεφορημένος, ἀχλυόεις δὲ  
 κῶνος ἀερσιπότητος ἀπὸ χθονὸς ὄξυς ἀνέρπων  
 ἀντίτυπον Φαέθοντος ὄλην ἐκάλυψε Σελήνην·

## DIONYSIACA, VI. 50-79

<sup>10</sup> After the banquet, as soon as the goddess had had enough of the dance, she threw off the heavy goad of mindmaddening care and inquired of the seer's art. She laid her left hand on the knees of the kindly ancient, and with her right touched his deepflowing beard in supplication. She recounted all her daughter's wooers and craved a comfortable oracle; for divinations can steal away anxieties by means of hopes to come.

<sup>10</sup> Nor did old Astraios refuse. He learnt the details of the day when her only child was new born, and the exact time and veritable course of the season which gave her birth; then he bent the turning fingers of his hands and measured the moving circle of the ever-recurring number counting from hand to hand in double exchange.\* He called to a servant, and Asterion lifted a round revolving sphere, the shape of the sky, the image of the universe, and laid it upon the lid of a chest. Here the ancient got to work. He turned it upon its pivot, and directed his gaze round the circle of the Zodiac, scanning in this place and that planets and fixt stars. He rolled the pole about with a push, and the counterfeit sky went rapidly round and round in mobile course with a perpetual movement, carrying the artificial stars about the axle set through the middle. Observing the sphere with a glance all round, the deity found that the Moon at the full was crossing the curved line of her conjunction, and the Sun was half through his course opposite the Moon moving at his central point under the earth; a pointed cone of darkness creeping from the earth into the air opposite to the Sun hid

\* He reckoned the number of days in the years of her life on his fingers.

καὶ γαμῆς φιλότητος ἀμύλλητῆρας ἀκούων 80  
 Ἄρεα δίζετο μᾶλλον, ὑπὲρ δυτικῶν δὲ μελάθρου  
 φῶρα γάμων ἐνόησε σὺν ἀστέρι Κυπρογενεῖης  
 ἐσπερίῳ· καὶ κλῆρον ἐπιώνυμον εὔρε τοκῆων  
 παρθενικῆς ἀστραίων ὑπὸ σταχύν· ἀμφὶ δ' ἄρ' αὐτῷ  
 ὀμβροτόκου Κρονίδαο Φαισφόρος ἔτρεχεν ἀστήρ. 85

Ἄλλ' ὅτε πάντα νόησεν ἀριθμήσας ἴτην ἀστρων,  
 σφαῖραν ἀειδίτητον ἀνέκρυψε κοιλάδι κίστη,  
 σφαῖραν ποικιλότατον· ἀντιρομένη δὲ θεαίῳ  
 τριπλόον ὀμφαῖης ἀνεκρύγεται θέσφατον ἠχοῦς·

Ἦ Δημήτηρ φιλότεκτος, ὑπὸ σκιοειδῆ κώνη 90  
 κλεπτομένης ἀκτίνος ἀφωτιστοιο Σελήνης  
 νυμφίον ἀρπακτῆρα φυλάσσειο Περσεφονεῖης,  
 κρυπτόν ἀσυλήτοιο τῆς Ληίστορα κούρης,  
 εἰ λῖνα Μοιραίων ἐπιπέθεται· ἀπροϊδῆ δὲ  
 ἀθρήσεις πρὸ γάμοιο νόθον λαθραίων ἀκοίτην 95  
 θηρομυγῆ δολόμητιν, ἐπεὶ δυτικῶν παρὰ κέντρῳ  
 σὺν Παφίῃ στείχοντα γυμοκλόπον Ἄρεα λεύσσω,  
 ἀμφοτέροις δὲ Δράκοιτα παρατέλλοντα δοκεῖω.  
 ὀλβίστην ἐνέπω σε· σὺ γὰρ τετράζυγι κόσμῳ  
 εὔσαι ἀγλαόκαρπος, ὅτι χθονὶ καρπὸν ὀπάσσεις 100  
 ἀτρυγέτω· κούρης γὰρ ὑπὲρ κλήροιο τοκῆων  
 παρθένος Ἄστραϊῆ σταχυώδια χεῖρα τιταίνει."

Ὡς φάμενος μαντῶν ὑπὸ στόμα κοίμισεν ὀμφήν.  
 Ἄλλ' ὅτε Δημήτηρ ὄρεπανηφόρος ἐλπίδα καρπῶν 105  
 ἐσσομένων ἤκουσε καὶ αὐτοκέλευστον ἀκοίτην  
 τηλυγέτης ἀδμήτος ἀνέγγνον ἀρπαγα κούρης,  
 ἔστενε μειδιώσα· δι' ἰσσιπόρου δὲ κελεύθου

\* The planets Mars and Venus.

† The brightest star in the constellation Virgo is Spica, the ear of corn. The κλῆρος τοκῆων is that part of the heavens which concerns the subject's parents. Its position varies with the starting-point of the scheme.

the whole Moon. Then when he heard the rivals for wedded love, he looked especially for Ares, and espied the wife-robber over the sunset house along with the evening star of the Cyprian.<sup>9</sup> He found the portion called the Portion of the Parents under the Virgin's starry corn-ear<sup>5</sup>; and round the Ear ran the light-bearing star of Cronides, father of rain.<sup>7</sup>

<sup>80</sup> When he had noticed everything and reckoned the circuit of the stars, he put away the ever-revolving sphere in its roomy box, the sphere with its curious surface; and in answer to the goddess he mouthed out a triple oracle of prophetic sound:

<sup>90</sup> "Fond mother Demeter, when the rays of the Moon are stolen under a shady cone and her light is gone, guard against a robber-bridegroom for Persephonia, a secret ravisher of your unsmirched girl, if the threads of the Fates can be persuaded. You will see before marriage a false and secret bedfellow come unforeseen, a half-monster cunning-minded: since I perceive by the western point Ares the wife-stealer walking with the Paphian, and I notice the Dragon rising beside them both. But I proclaim you most happy: for you will be known for glorious fruits in the four quarters of the universe, because you shall bestow fruit on the barren soil; since the Virgin Astraia holds out her hand full of corn for the destined lot of your girl's parents."

<sup>100</sup> This said, he let the oracular voice sleep in his mouth. But when Demeter Sicklebearer heard the hope of coming fruits, and how one uninvited and unbetrothed was to ravish her beloved maiden girl, she groaned and smiled at once, and hastening by the

<sup>5</sup> The planet Jupiter.

οἶκον εἶον σπεύδουσα κατηφέι δύσατο ταρσῶ.  
 καὶ ζυγὸν εὐδίνητον ἐχιδιναίη παρὰ φάιτη  
 ἀμφιταλαντεύσασα λόφῳ διδυμάσσι θηρῶν  
 αἴζυγας ἐρπηστήρας ἐπισφῆκωσε λεπάδιω·  
 καὶ γένυν ἀγκυλόδοιτι περισφίγγουσα χαλιῶ  
 ξαιθοφυτῆς βλοσυροῖο δι' ἄρματος ἤγαγε Δῆῶ  
 παῖδα καλυπτομένην νεφέλης κυανάμπυκι μίτρη,  
 καὶ κτύπον ἀντικέλευθον ἐπιβρομέοντος ἀπήνη  
 θηρονόμῳ μάστιγι κατερροίζησε Βορῆος,  
 ἠερίης ἰππηδὸν ἐπισσυσμένων δρόμον αὔρης  
 ἀσταθέων πτερὰ κοῖφα περιστέλλουσα ὄρακόντων  
 ἀμφὶ κέρας Λιβυκοῖο παλίσσυντον Ὠκεανοῖο.  
 Δικταίης δ' αἴουσα μέλος κορυθαῖολον ἤχους  
 Κρήτα χορὸν παράμειβε βαρυσμαράγοιο βοεῖης  
 κῶτα περισκαίροιντα κυβιστητήρι σιδήρῳ.  
 καὶ τινα λάινον οἶκον ἐποπτεύουσα θεαίνη  
 Σικελίης τριλόφοιο Πελωρίδα δύσατο πέτρη  
 Ἀδριαάδας παρὰ θινίης, ὅπῃ χίσις ἀστατος ἄλμης  
 εἰς δύσιν ἐλκομένη περικάμπτεται εἰκελος ἄρη,  
 εἰς Λίβα πομπεύουσα Βορειόθεν ἀγκύλον ὕδωρ·  
 καί, Κυαιτῆν ὅθι πυκνὰ ῥόος χυτλώσατο κούρη  
 κρηναίῳ στροφάλιγγι χέων ὀπτήριον ὕδωρ,  
 γείτονα κόλπον ὅπῳ πεν ἰσοσταθέοντα μελάβρω,  
 λαϊνέης ὀρόφοιο περιστεφθέιντα καλύπτρη,  
 ὄν φύσις ἐθρίγκωσε χαραδραίῳ πυλεῶνι  
 λάινον ἰστὸν ἔχοντα μεμηλότα γείτοσι Νύμφαις.  
 καὶ θεὸς ὀρφναίοιο διερπύζουσα μελάβρου  
 παῖδα πολυσφρήγιστον ἐνέκρυφε φωλάδι πέτρη·

• Mountain and cave in Crete, where Zeus was hidden as a baby: the Curetes drowned his cries by clashing their spears on their shields.

• Along the coast by Drepana or Drepane, the sickle-town.



paths of high heaven she entered her own house with despondent step. Then beside the dragon-manger she balanced the curved yoke over the two necks of the monsters, and fastened the untamed crawlers with the yokestrap, pressing their jaws about the crooktooth bit. So goldenbrown Deo in that grim car conveyed her girl hidden in a black veil of cloud. Boreas roared like thunder against the passage of the wagon, but she whistled him down with her monster-driving whip, guiding the light wings of the quick dragons as they sped horselike along the course of the wind, through the sky and round the back-reaching cape of the Libyan Ocean. She heard the music of the helmeted Cretan troop resounding in Dictæ,<sup>2</sup> as they danced about with the tumbling steel thundering heavy upon their oxhide shields. The goddess passed them by, looking for a stony harbourage; and she alighted among the Pelorian cliffs of Threepeak Sicily near the Adriatic shores, where the restless briny flood is driven towards the west and bends round like a sickle, bringing the current in a curve to southwest from the north.<sup>3</sup> And in the place where that River had often bathed the maiden Cyane, pouring his water in fountain-showers as a bride-gift,<sup>4</sup> she saw a neighbouring grotto like a lofty hall crowned and concealed by a roof of stone, which nature had completed with a rocky gateway and a loom of stone tended by the neighbouring Nymphs.<sup>4</sup>

<sup>134</sup> The goddess passed through the dark hall, and concealed her daughter well-secured in this hollow

<sup>2</sup> The river is the Anapos. Cyane is the nymph of the spring of that name at Syracuse, regarded as his wife because the water of the spring flows into the river.

<sup>4</sup> The stalactites of such caves are often compared to the beams of a standing-loom.

λυσαμένη δὲ δράκοντας ἐνπεριύγων ἀπὸ δίδυμων  
 τὸν μὲν δεξιτεροῦ παρὰ πρῶτον θυρέτρου,  
 τὸν δὲ λιθογλάχια πύλης παρὰ λαίον ὄχηα  
 στήσεν ἀθηήτωι φυλάκτορι Περσεφονείῃς·  
 κείθι δὲ Καλλιγείτιαι, εἴη εὐπαιδα τιθήνη, 14  
 κάλλιπε σὺν ταλάρουσι, καὶ ὅπποσα θήλει φύτλη  
 Παλλάδος εὐπαλίμοιο νέμει ταλαστήιος ἰδρῶς·  
 καὶ ποσὶν ἤρα τέμνειν, ἐρημονόμοις δὲ φυλάξαι  
 καρπίδα πετραίησιν ἐπέτρεπεν ἄρματα Νύμφαις.

Ἄμφι δὲ καρχυρόδοιτα γέννυ πεπόνητο σιδήρου 14  
 εἰροκόμῳ ξαίνοισα περὶ κτεῖν λήγεα κούρη,  
 ἠλικάτῃ δ' ἐνέλισσε πολυωτροφαίδεσσι δὲ ρίπαις  
 εὐλυφῶν ἀτρακτος ἔλιξ βητάρμοσι παλμῶ  
 ιηθομέτων ἐχόρπει μίτων κυκλοῦμενος ὀλκῶ·  
 καὶ ποσὶ φοιταλέοισι παλινδρομος ἄκρον ἀπ' ἄκρου 15  
 πρωτοπαγῇ ποιήσῃ διάσματα, φάρεος ἀρχήν,  
 ἰστῶ δ' ἄμφις ἔλισσεν· ὕφαινε δὲ κερκίδι κούρη  
 πηγίον ἐξέλκουσα παρέκ μίτον, ἄμφι δὲ πέπλω  
 γνωτὴν ἰστοτέλειαν εἴη ἐλίγαιεν Ἀθήνην.

Παρθένη Περσεφόνεια,

σὺ δ' οὐ γάμον εὖρες ἀλύξαι, 15  
 ἀλλὰ δρακοιτείοισιν ἐνυμφεῖθης ὕμεναίοις,  
 Ζεὺς ὅτε πολυδέλικτος ἀμειβομένοιο προσώπου  
 νυμφίος ἱμερόεντι δράκων κυκλοῦμενος ὀλκῶ  
 εἰς μυχὸν ὄρφναίοιο διέστιχε παρθενεῶντος,  
 σεῖων δαυλὰ γένεια· παρισταμένων δὲ θυρέτρω 16  
 εὐνάσεν ἰσοτύπων πεφορημένος

ὄμμα δρακόντων . . .

καὶ γαμίαις γενέσσι δέμας λιχμάζετο κούρης 16  
 μέλιχος· αἰθερίων δὲ δρακοντείων ὕμεναίων 16  
 Περσεφόνιης γονόεντι τόκῳ κυμαίνεταιο γαστήρ, 16  
 Ζαγρέα γεναμένη, κερσέν βρέφος, ὡς Διὸς ἔδρης 16

rock. Then she loosed the dragons from the winged car; one she placed by the jutting rock on the right of the door, one on the left beside the stone-pointed barrier of the entry, to protect Persephoneia unseen. There also she left Calligeneia, her own fond nurse, with her baskets, and all that cleverhand Pallas gives to make womankind sweat over their wool-spinning. Then she left her rounded chariot for the Nymphs to watch, in their lonely home among the rocks, and cut the air with her feet.

<sup>145</sup> The girl busied herself in carding fleeces of wool under the sharp teeth of the iron comb. She packed the wool on the distaff, and the twirling spindle with many a twist and jerk ran round and round in dancing step, as the threads were spun and drawn through the fingers. She fixed the first threads of the warp which begins the cloth, and gave them a turn round the beam, moving from end to end to and fro with unresting feet. She wove away, plying the rod and pulling the bobbin along through the threads, while she sang over the cloth to her cousin Athena the clever webster.

<sup>146</sup> Ah, maiden Persephoneia! You could not find how to escape your mating! No, a dragon was your mate, when Zeus changed his face and came, rolling in many a loving coil through the dark to the corner of the maiden's chamber, and shaking his hairy chaps: he lulled to sleep as he crept the eyes of those creatures of his own shape who guarded the door. He licked the girl's form gently with wooing lips. By this marriage with the heavenly dragon, the womb of Persephone swelled with living fruit, and she bore Zagreus the horned baby, who by himself climbed

μόνος ἐπουρανίης ἐπεβήσατο, χειρὶ δὲ βαίῃ  
 ἀστεροπὴν ἐλέλιξε· νηγεγέος δὲ φορῆος  
 νηπιάχοις παλάμησιν ἐλαφρίζοντο κεραυνοί.

Οὐδὲ Διὸς θρόνον εἶχεν ἐπὶ χρόνον· ἀλλὰ εἰ γύψῳ  
 κερδαλέῃ χρισθείτες ἐπίκλοπα κύκλα προσώπου 17  
 δαίμονος ἀστόργιο χόλω βαρυμήτιος Ἥρης  
 Ταρταρίῃ Τιτῆτες ἐδηλήσαντο μαχαίρῃ  
 ἀντιτύπῳ νόθον εἶδος ὀπιπεύοντα κατόπτρῳ.  
 ἔνθα διχαζομένων μελέων Τιτῆτι σιδήρῳ  
 τέρμα βίου Διόνυσος ἔχων παλιγάρετον ἀρχὴν 17  
 ἀλλοφυῆς μορφοῦτο πολυσπερές εἶδος ἀμείβων,  
 πῆ μὲν ἄτε Κρονιδῆς δόλιος νέος αἰγίδα σείων,  
 πῆ δὲ γέρων βαρίγουνος ἄτε Κρόνος ὄμβρον ἰάλλων·  
 ἄλλοτε ποικιλόμορφον ἔην βρέφος, ἄλλοτε κούρῳ  
 εἰκελος οἰστρηθέντι, νέον δὲ οἱ ἄνθος ἰούλων 18  
 ἀκροκελαινώοντα κατέγραφε κύκλα προσώπου·  
 πῆ δὲ χόλω δασπλήτι λίων μιμητὸς ἰάλλων  
 φρικαλέον βρύχημα σισηρότι μαινέτο λαιμῷ,  
 ὀρθώσας πυκινῆσι κατάσκιον αὐχένα χαίταις,  
 ἀμφελελιζομένης λασιότριχος ἰφῶθι κώτου 18  
 αὐτομάτῃ μᾶστιγι περιστίζων δέμας οὐρῆς·  
 ἔνθα λειοτείοιο λιπῶν ἰῶδαμα προσώπου  
 ὑψιλόφῳ χρεμετισμὸν ὁμοῖον ἔβρεμεν ἱππῳ  
 ἄζυγι, γαῦρον ὀδόντα μετοχμάζοντι χαλινοῦ,  
 καὶ πολιῷ λεύκαινε περιτριβῶν γένυν ἀφρῶ· 19  
 ἄλλοτε ροιζήεντα χείων συριγμὸν ὑπὴρης  
 ἀμφιλαφῆς φολιδεσσι δράκων ἐλέλικτο κεράσσης,  
 γλώσσαν ἔχων προβλήτα κεχηνότος ἀνθερεῶνος,  
 καὶ βλοσυρῷ Τιτῆτος ἐπεσκίρτησε καρτήνῳ

\* Zagreus is horned because Dionysos often is. Zeus meant him to be king of the universe.

upon the heavenly throne of Zeus and brandished lightning in his little hand, and newly born, lifted and carried thunderbolts in his tender fingers.<sup>4</sup>

<sup>10</sup> But he did not hold the throne of Zeus for long. By the fierce resentment of implacable Hera, the Titans cunningly smeared their round faces with disguising chalk, and while he contemplated his changeling countenance reflected in a mirror they destroyed him with an infernal knife.<sup>5</sup> There where his limbs had been cut piecemeal by the Titan steel, the end of his life was the beginning of a new life as Dionysos. He appeared in another shape, and changed into many forms: now young like crafty Cronides shaking the aegis-cape, now as ancient Cronos heavy-kneed, pouring rain. Sometimes he was a curiously formed baby, sometimes like a mad youth with the flower of the first down marking his rounded chin with black. Again, a mimic lion he uttered a horrible roar in furious rage from a wild snarling throat, as he lifted a neck shadowed by a thick mane, marking his body on both sides with the self-striking whip of a tail which flickered about over his hairy back. Next, he left the shape of a lion's looks and let out a ringing neigh, now like an unbroken horse that lifts his neck on high to shake out the imperious tooth of the bit, and rubbing, whitened his cheek with hoary foam. Sometimes he poured out a whistling hiss from his mouth, a curling horned serpent covered with scales, darting out his tongue from his gaping throat, and leaping upon the grim head of some

<sup>4</sup> Harpocration s.v. ἀπαμόρτων, p. 28, 10 Bekker: οἱ Τιτῶνες τὸν Διόνυσον ἀπαμόρτων γὰρ καταπλασάμενοι ἐστὶ τῷ μὴ γινώσκειν γενέσθαι. Compare Herodotus viii. 27 for a similar stratagem of the Phocians, and Lobbeck, *19. Sophocles*, p. 655.

- ὄρμον ἐχιδνήεντα περίπλοκον αὐχένι δήσας· 195  
 καὶ δέμας ἐρπηστήρος ἀειδίητον ἑάσας  
 τίγρις ἔην, στίξας δέμας αἰόλον· ἄλλοτε ταύρω  
 ἰσοφυῆς, στομάτων δὲ νόθον μυκτηθμὸν ἰάλλων  
 θηγαλήν Τιτήνας ἀνεστιφέλιξε κεραίη.  
 καὶ ψυχῆς προμάχιζεν, ἕως ζηλήμονι λαιμῷ 200  
 τρηχαλέον μύκημα δι' ἠέρος ἔβρεμεν Ἥρη,  
 μητριῇ βαρύμητις, ἰσοφθόγγω δὲ θεαίνῃ  
 αἰθέριον κελάδημα πύλαι κατάχιζον Ὀλύμπου,  
 καὶ θρασὺς ὤκλασε ταῦρος· ἀμοιβαίῃ δὲ φονῆς  
 ταυροφυῇ Διόνυσον ἐμιστύλλοντο μαχαίρῃ. 205  
 Ζεὺς δὲ πατήρ, προτέραιο δαιζομένου Διονύσου  
 γινώσκων σκίοέντα τύπον δολίωιο κατόπτρου,  
 μητέρα Τιτήνων ἑλάσας ποινήτορα πυρσῷ  
 Ζαγρέος εὐκεραίοιο κατεκλήμισσε φονῆας 210  
 Ταρταρίῳ πυλεῶνι· καὶ αἰθομένων ἀπὸ δένδρων  
 θερμὰ βαρνομένης ἐμαραίνεται βόστρυχα γαίης.  
 ἀντολίην δ' ἔφλεξε, καὶ αἰθαλόεντι βελέμνῳ  
 αἶθετο Βάκτριον οὔδας ἑώιον, ἀγχιπόροις δὲ  
 κύμασιν Ἀσσυρίοισιν ἑδαίετο Κάσπιον ὕδωρ, 215  
 Ἰνδῶοί τε τένοντες· Ἐρυθραίοιο δὲ κόλπου  
 ἔμπυρα κυμαίνοντος Ἄραψ θερμαίνεται Νηρεὺς.  
 καὶ δύσιν ἀντικέλευθον ἑῷ πρήνιξε κεραυνῷ  
 Ζεὺς πυρόεις φιλότεκνος· ὑπὸ Ζεφύροιο δὲ ταρσῷ  
 ἡμιδαῆς σέλας ὑγρὸν ἀπέπτυνεν ἑσπερίς ἄλμη. 220  
 Ἄρκτωοί τε τένοντες· ὁμοφλεγείος δὲ καὶ αὐτῆς  
 πηγνυμένης πάφλαζε Βορῆια νῶτα θαλάσσης·  
 καὶ Νοτίου νιφόεσσαν ὑπὸ κλίσιν Λίγοκερῆος  
 θερμότερῳ σπινθῆρι μεσημβρινὸς ἔζειεν ἀγκῶν.  
 Καὶ διεροῖς βλεφάροις ποταμῆμα δάκρυα λείβων  
 Ὠκεανὸς λιτάνευε χέων ἱκετήσιον ὕδωρ· 225

Titan encircled his neck in snaky spiral coils. Then he left the shape of the restless crawler and became a tiger with gay stripes on his body; or again like a bull emitting a counterfeit roar from his mouth he butted the Titans with sharp horn.\* So he fought for his life, until Hera with jealous throat bellowed harshly through the air—that heavy-resentful step-mother! and the gates of Olympus rattled in echo to her jealous throat from high heaven. Then the bold bull collapsed: the murderers each eager for his turn with the knife chopt piecemeal the bull-shaped Dionysos.

200 After the first Dionysos had been slaughtered, Father Zeus learnt the trick of the mirror with its reflected image. He attacked the mother of the Titans<sup>b</sup> with avenging brand, and shut up the murderers of horned Dionysos within the gate of Tartaros: the trees blazed, the hair of suffering Earth was scorched with heat. He kindled the East: the dawnlands of Bactria blazed under blazing bolts, the Assyrian waves set afire the neighbouring Caspian Sea and the Indian mountains, the Red Sea rolled billows of flame and warmed Arabian Scereus. The opposite West also fiery Zeus blasted with his thunderbolt in love for his child; and under the foot of Zephyros the western brine half burnt spat out a shining stream; the Northern ridges—even the surface of the frozen Northern Sea bubbled and burned: under the clime of snowy Aigoceros<sup>c</sup> the Southern corner boiled with hotter sparks.

204 Now Oceanos poured rivers of tears from his watery eyes, a libation of suppliant prayer. Then

\* Like Dionysos he can take all manner of shapes.

<sup>b</sup> Earth.

<sup>c</sup> Capricorn.

Ζεὺς δὲ χόλον πρήνυε, μαραιομένην δὲ κεραυνῶ  
γαίαν ἰδὼν ἐλέαιρε, καὶ ἤθελεν ὕδατι νίφαι  
λύματα τεφρήεντα καὶ ἔμπυρον ἔλκος ἀρούρης.

Καὶ τότε γαίαν ἅπασαν ἐπέκλυσεν ὑέτιος Ζεὺς

πυκνώσας νεφέεσσιν ὄλον πόλον, οὐρανήν δὲ  
βροηταίοις πατάγοισι Διὸς μυκήσατο σάλπιγξ,  
ἀστέρες ὀππότε πάντες ἐνὶ σφετέροισι μελάβροισι  
κεκριμένοι δρόμον εἶχον, ἐπεὶ τετράζυγι δίφρῳ

Ἡέλιος σελάγιζε λεοντείων ἐπὶ νῶτων  
ἰππεύων εἶον οἶκον· ἐπιτροχώωσα δὲ δίφρῳ

Καρκίνον ὀκταπόδην τριφυῆς κυκλοῦτο Σελήνη,  
καὶ δροσερὴν ὑπὸ πέζαν ἰσημερίῳ παρὰ κύκλῳ

Κύπρις ἀπὸ Κριοῖο μεταστήσασα κεραίης  
εἰαρινὸν δόμον εἶχεν, ἀχειμόνα Ταῦρον Ὀλύμπου,

γείτων δ' Ἡελίοιο προάγγελον Ἰστοβοῆος  
Σκορπίον εἶχεν Ἄρης, μιτρούμενοι αἰθῶπι Ταύρῳ,

δόχημιος ἀντικέλευθον ὀπιπέων Ἀφροδίτην,  
καὶ τελίων λυκάβαιτα δωδεκάμητος ὀδίτης

Ἰχθύας ἀστερόειτας ἐπέτρεχεν ἀκρόνυχος Ζεὺς,  
δεξιτερὴν τρίπλευρον ἔχων ἐλικώδεα Μήνην,

καὶ Κρόνος ὄμβρια νῶτα διέστιχεν Αἰγοκερῆος  
φέγγει παχιτήεντι διάβροχος, ἀμφὶ δὲ φαιδρῇ

Παρθενικῇ πτερύγεσσι ἐν ὑφούμενος Ἑρμῆς,  
ὅτι Δίκην δόμον εἶχε δικασπόλος, ἐπταπόρου δὲ

αἰθέρος ὑδατόεντες ἀνωίχθησαν ὄχτης  
Ζηνὸς ἐπομβρήσαντος· ἐριφλοίσβοιο δὲ κόλπου

κρουνοῖς πλειοτέροισιν ἐμυκήσαντο χαράδραι,  
ὑδρηλαὶ δὲ θύγατρεις ἀποσπάδες Ὠκεανοῖο

λίμναι ἐκουφίζοντο, καὶ ἤερι νέρτερον ὕδωρ  
κρουνοὶ ἀκοντιστήρες ἀνέβλυνον Ὠκεανοῖο,

καὶ σκοπιαὶ ραθάμιζον, ὄρεσσιχύτῳ δὲ ριέθρῳ



Zeus calmed his wrath at the sight of the scorched earth; he pitied her, and wished to wash with water the ashes of ruin and the fiery wounds of the land.

Then Rainy Zeus covered the whole sky with clouds and flooded all the earth. Zeus's heavenly trumpet bellowed with its thunderclaps, while all the stars moved in their appointed houses: when the Sun in his four-horse chariot drove shining over the Lion's back, his own house; the Moon of threefold form rolled in her onrunning car over the eightfoot Crab; Cypris\* in her equinoctial course under the dewy region had left the Ram's horn behind, and held her spring-time house in the heavenly Bull which knows no winter; the Sun's neighbour Ares† possessed the Scorpion, harbinger of the Plow, encircled by the blazing Bull, and ogled Aphrodite opposite with a sidelong glance; Zeus‡ of nightfall, the twelvemonth traveller who completes the lichtgang,§ was treading on the starry Fishes, having on his right the round-faced Moon in trine; Cronos¶ passed through the showery back of Aigoceros' drenched in the frosty light; round the bright Maiden,¶ Hermes was poised on his pinions, because as a dispenser of justice he had Justice for his house.

Now the barriers of the sevenzoned watery sky were opened, when Zeus poured down his showers. The mountain-torrents roared with fuller fountains of the loudsplashing gulf. The lakes, liquid daughters cut off from Oceanos, raised their surface. The fountains shot spouts of the lower waters of Oceanos into the air. The cliffs were besprinkled, the dry thirsty hills were drenched as with rivers streaming

\* The planet Venus.

† Mars.

‡ Jupiter.

§ See note on vi. 186.

¶ Saturn.

¶ Capricorn.

¶ Virgo.

## NONNOS

διψαλέαι ποταμηδὸν ἐμορμύροντο κολῶναι·  
 ὑψώθη δὲ θάλασσα, καὶ εἰς ὄρος ἰψόθη λόχμης  
 Νηρεΐδες γεγάασιν Ὀρειάδες. ἃ μέγα δειλή,  
 χερσὶν ἀπειρήτοισιν ἐνήχето παρθένος Ἥχω  
 ἀρχαίης φόβον ἄλλον ἀμειβομένη περὶ μήτρης, 260  
 μὴ ποτε Πάνα φυγοῦσα Ποσειδάωνι μεγαίη.  
 ποιτοπόροι δὲ λέοντες ἀήθεος ἐνδοθὶ πέτρης  
 χερσαίων ἐχόρευον ἐνὶ σπήλιγγι λεόντων  
 μυδαλέοις μελέεσσι· χαραδραίῳ δ' ἐνὶ κόλπῳ 265  
 εἰναλίῳ δελφίνι συνήντητο κάπρος ἀλήτης·  
 καὶ ξυνοῖς ῥοθίοισιν ὄρεσιχύτου νιφετοῖο  
 θῆρες ἐναυτίλλοιτο σὺν ἰχθύσιν· εἰλικόεις δὲ  
 πούλυπος οὐρεσίφοιτος ἐπισκίρτησε λαγῶν.  
 καὶ διεροὶ Τρίτωνες ὑπὸ σφυρὶ φωλιάδος ὕλης 270  
 ἔγχλοον αἰθύσσοιτες ἐπ' ἰξυὶ δίπτυχον οὐρήν  
 Πανὸς ὄρεσσαύλοισιν ἐνεκρύπτοιντο μελάθροις,  
 σύμπλοον ἡερίοισιν ἐπιτρέψαντες ἀήταις  
 στικτὴν ἠθάδα κόχλον· ἐν εὐνῶρῳ δὲ κολώνῃ  
 Πανὶ φιλοσκοπέλῳ μετανάστιος ἦντητο Νηρεὺς, 275  
 καὶ ναέτης πετραῖος ὄρος μετὰ πόντον ἀμείβων  
 μυδαλέην σύριγγα διαπλώουσαν εἴασσας· 276  
 ἰκμαλέον σπέος εἶχεν ὑπρωροφίης δόμον Ἥχους.  
 καὶ διερω̄ τότε φῶτες ἀνοιδαίνοντες ὀλέθρῳ  
 ὕδασι τυμβεύοντο, πολὺς δὲ τις ἄλλος ἐπ' ἄλλῳ 280  
 πλώετο κυματόεντι νέκυς πεφορημένος ὀλκῶ·  
 καὶ νιφετῶ κελάδοντι κεχηνότος ἀνθερεῖωνος  
 χανδὸν ἀπὸ σκοπέλοιο πίων ὄρεσιδδρομον ὕδωρ  
 πῖπτε λέων, πέσε κάπρος. ὁμοζεύκτῳ δὲ ῥέθρῳ  
 λίμναι ὁμοῦ ποταμοῖσι, Διὸς ῥόος, ὕδατα πόντου 285  
 ἀλλήλοις κεκέραστο, καὶ εἰν ἐνὶ τέσσαρες αὔραι  
 συμμιγέων ἀνέμων ἐπεμάστιον ἄκριτον ὕδωρ.

over the heights : the sea rose until Nereids became Oreads on the hills over the woodland. O poor thing! Maid Echo had to swim with unpractised hands, and felt a new fear for that old maiden zone—Pan she had escaped, but she might be caught by Poseidon : Sea-lions now leaped with dripping limbs in the land lions' cave among rocks they knew not, and in the depths of a mountain-torrent a stray boar met with a dolphin of the sea. Wild beasts and fishes navigated in common stormy floods that poured from the mountains. The many-footed squid dragged his many coils into the hills, and pounced on the hare. The dripping Tritons at the edge of a secret wood wagged their green forked tails against their flanks, and hid in the mountain vaults where Pan had his habitation, leaving their familiar speckled conchs to sail about with the winds. Nereus on his travels met rock-loving Pan on a submerged hill, the rock-dweller left his sea and changed it for the hill, leaving the waterlogged pan's-pipes that floated ; while he took to the watery cave where Echo once had sheltered.

<sup>29</sup> Then the bodies of poor fellows swollen in their watery death were buried in the waters. Heaps of corpses were floating one upon another carried along by the rolling currents ; there fell the lion, there fell the boar into the roaring torrent, with open throat gulping draughts of the cascades that poured from rocks and mountains. With mingling streams, lakes and rivers, torrents of rain, waters of the sea were all combined together, and the four winds united their blasts in one, to flog the universal inundation.

<sup>1</sup> 276 placed after 277 by Marcellus. *deorum* MSS. and edd., *deorum* Ludwich.

καὶ διερὴν χθόνα πᾶσαν ἰδὼν ὑπὸ μείζονι παλμῷ  
 μῦνον ἀπειλητῆρι τιρασσομένην Διὸς ὄμβρω  
 πόντιος ἐνοσιγγίαιος ἔην ἔρριφεν ἀκωκῆν 290  
 ἀσχαλόων, τίνα γαίαν ἀνοχλίσειε τριαίτη.  
 Νηρείδων δὲ φάλαγγες ἐπέπλεον ἄβροχον ἕδωρ·  
 καὶ χλοερῆς θέτιν εἶχεν ἐπ' ἰξίος ὑγρὸς ὀδίτης,  
 Τρίτων εὐρυγένειος, ἐπ' ἰχθυόεντι δὲ κῶτῳ  
 πομπίλον ἠμιόχευεν ἐν ἡέρι φοιτᾶς Ἀγαυῆ, 295  
 καὶ λόφον ὑδατόεντι φέρων κυκλούμενον ὀλκῷ,  
 Δωριίδα κουφίζων, μετανάστιος ἔτρεχε δελφίς.  
 καὶ βυθίη φάλλαυα περισκαίρουσα καλῶναις  
 πλάζετο, μαστεύουσα χαμευνάδος ἀντρα λεαίνης.

Καὶ τότε κυματόεσσαν ἰδὼν ὑπὸ γείτονα πέτρην 300  
 νηχομένην Γαλάτειαν ἀνίαχε μυδαλέος Πάν·

“ Ἠὴ φέρεαι, Γαλάτεια, δι' οὔρεος ἀντὶ θαλάσσης;  
 μὴ τάχα μαστεύεις ἐρατὴν Κύκλωπος ἀοιδῆν;  
 πρὸς Παφίης λίτομαι σε καὶ ὑμετέρου Πολυφήμου,  
 μὴ κρύψης δεδαυῖα βαρὺν πόθον, εἰ παρὰ πέτραις 305  
 νηχομένην ἐνόησας ἐμὴν ὀρεισιδρομον Ἥχῳ.  
 ἦ ρά σοι ἴσον ἔχει διερὸν δρόμον; ἦ ρα καὶ αὐτὴ  
 ἔζομένη δελφῖνι θαλασσαίης Ἀφροδίτης,  
 ὡς θέτις ἀκρήδεμνος, ἐμὴ ναυτίλλεται Ἥχῳ;  
 δεΐδια, μὴ μιν ὄρινε δυσάντεα κύματα πόντου· 310  
 δεΐδια, μὴ μιν ἔκευθε μέγας ῥόος· ὡς ἄρα δειλῆ  
 ἄστατος ἐν πελάγεσσι μετ' οὔρεα κύματα βαίνει·  
 ἦ ποτε πετρήεσσα φανήσεται ὑδρίας Ἥχῳ.  
 ἀλλὰ τεὸν Πολύφημον ἔα βραδύν· ἦν ἐβελήσης,  
 αὐτὸς ἐμοῖς ὤμοισιν ἀερτάζων σε σαώσω· 315

<sup>1</sup> Ludwich later restored ἄβροχον from I.Ω.

• A Nereid.

• The Cyclops Polyphemos loved Galatcia the sea-nymph

☞ Earthshaker saw from the deep the earth all flooded, while Zeus alone with stronger push made it quake under his threatening torrents: he threw away his prongs, wondering in his anger what earth now he could heave with a trident! Nereids in battalions swam over the flooding waves; Thetis travelled over the water riding on the green hip of a Triton with broad beard; Agauē\* on a fish's back drove her pilotfish in the open air, and an exile dolphin with the water swirling round his neck lifted Doris\* and carried her along. A whale of the deep sea leaped about the hills and sought the cave of the earthbedded lioness.

☞ Then Pan well soaked saw Galatea swimming under a neighbouring wavebeaten rock, and sang out:

☞ "Where are you going, Galatea? Have you given up sea for hills? Perhaps you are looking for the love-song of Cyclops? I pray you by the Paphian, and by your Polyphemos you know the weight of desire, do not hide from me if you have noticed my mountainranging Echo swimming by the rocks! Does she course through the wet like you? Does she also sit on a dolphin of Aphrodite the sea-goddess, my own Echo navigating like Thetis unveiled? I fear the dangerous waves of the deep may have startled her! I fear the great flood may have covered her! How cruel for her, poor thing! She has left the hills and moves restless over the waves. Echo once the maid of the rocks will show herself as the maid of the waters. Come, leave your Polyphemos, the laggard! If you like, I will lift you upon my own back and save you. The roaring

and wooed her with such love-songs as he could contrive: see Theocritus, *Id.* xi.

οὐ με κατακλύζει κελάδων ῥόος· ἦν ἐβελήσω,  
ἵχρεσιν αἰγείοισιν εἰλείσομαι εἰς πόλον ἀστρων.”

Ὡς φαμένω Γαλάτεια τόσῃν ἀντίαχε φωνήν·

“ Πάν φίλε, σὴν ἀνάειρε δι’ οἰδματος

ἄπλοον Ἠχώ·

μή με μάτην ἐρέεινε, τί σήμερον ἐνθάδε βαίνω· 320

ἄλλον ἐμοὶ πλοῶν εὔρεν ὑπέρτερον ἕτιος Ζεὺς.

καὶ γλυκερὴν περ εἶουσιν ἕα Κύκλωπος ἀοιδὴν.

οὐκέτι μαστεύω Σικελὴν ἅλα· τοῦσατίου γὰρ

τάρβος ἔχω κηφτοῖο καὶ οὐκ ἀλέγω Παλυφήμου.”

Εἶπε, καὶ ὑγροπόροιο παρήλυθε Πανὸς ἐναύλους. 325

πυκνά δὲ κυμαίνοντος ἀμαιμακέτου κηφτοῖο

πᾶσα πόλις, πᾶς δῆμος ἦν ῥόος· οὐδέ τις ἀγκῶν

ἄβροχος ἦν, οὐ γυμνὸς ἦν λόφος, οὐ ρίον Ὀσσης,

οὐ τότε Πῆλιον ἄκρον· ὑπὸ τριλόφῳ δὲ κολῶνῃ

Τυρσηνὸς κελάδησεν· ἱμασσομένοιο δὲ πόντου 330

Ἀδριαδὸς Σικελοῖσιν ἐρόχθειον ὑδάσι πέτραι

ὀμβρηροῖς ῥοθίοισιν· ἐν ἡερίῃ δὲ κελεύθῳ

μαρμαρυγαὶ Φαέθοντος ἐθελάνοντο ῥέεθροις·

ζώνῃ δ’ ἐβδομάτῃ χθαμαλῆς ὑπὲρ ἀντυγα πέζης

κύμασιν ἡλιβάτοισι σέλας ψίξασα Σελήνῃ 335

μυδαλέων ἀνέκοψε λελουμένον ἀνχέαι ταύρων·

ἀστραίῃ δὲ φάλαγγι μεμιγμένον ὀμβριον ὑδῶρ

λευκοτέρην ποίησε Γαλαξαίην ἴτυν ἀφρώ.

Καὶ ῥοθίῳ γονόεντι χέων ἐπτάστομον ὑδῶρ

Ἀλφειῶ δυσέρῳτι συνήητετο Νεῖλος ἀλήτης, 340

ὧν ὁ μὲν εὐκάρποιο δι’ αὐλακος ἤθελεν ἔρπειν

τέρπων ἰκμαλέοισι φιλήμασι διψάδα νύμφην,

ὃς δὲ παραίξας προτέρην ὁδὸν ἠθάδος ἄγρης

• The three peaks are those of Sicily. The waters of the Tyrrhenian, Sicilian, and Adriatic seas were commingled.

• Hers is the lowest sphere and therefore the seventh.

flood does not overwhelm me; if I like I can mount to the starry sky on my goatish feet!"

<sup>319</sup> He spoke, and Galateia said in reply:

"My dear Pan, carry your own Echo through the waves—she knows nothing of the sea. Don't waste your time in asking me why I am going here this day. I have another and higher voyage which Rainy Zeus has found me. Let be the song of Cyclops, though it is sweet. I seek no more the Sicilian sea; I am terrified at this tremendous flood, and I care nothing for Polyphemos."

<sup>320</sup> With these words, she passed away from the lair of waterfaring Pan.

<sup>321</sup> As the irresistible torrent swelled on and on, every city, every nation was a flood; not one corner was undrenched, not one hill was then bare—not the peak of Ossa, not the top of Pelion. Under the three peaks roared the Tyrrhenian Sea; the Adriatic rocks rebounded with Sicilian waters in showers of foam from the flogging sea.\* The sparkling rays of Phaëthon in his airy course became soft and womanish in the torrents. Selene in her seventh zone<sup>†</sup> over the low rim of the earth cooled her light in the mounting waves, and checked her cattle with drenched and soaking necks. The rainwater mixed with the starry battalions, and made the Milky Way whiter with foam.

<sup>322</sup> The Nile, pouring his lifegiving stream through his seven mouths, went astray and met love-sick Alpheios. His wish was to creep through the fruitful soil, and delight his thirsty bride with watery kisses; but the other had lost the familiar road of his old-

counting from above downwards. The waters had risen to the limit of the earth's atmosphere.

ἀχνύμενος πεφόρητο σινερπύζοντα δὲ λείψωσιν  
Πύραμον ἡμερόεντα τόσῃν ἀντικείμετο φωστῆρ·

“ Νεῖλε, τί κεν ῥέξαιμι

καλυπτομένης Ἀρεθοῖσσης;

Πύραμε, τί σπείδεις; τίτι κάλλεσσι ἠθάδα Θίσβην;  
ὄλβιος Εὐφρήτης, ὅτι μὴ λάχε κέντρον Ἐρώτων.

ζῆλον ἔχω καὶ δαίμα μεμιγμένον ἰδατοῦσι γὰρ  
ἡμερτῆ παρίαται τάχα Κροσιδῆς Ἀρεθοῖσση·

δειδία, μὴ προχυθῆσι τῆν τυμφεύσατο Θίσβην.

Πύραμος, Ἀλφειοῖο παραίφασσι, ἡμέας ἀμφω  
οὐ Διὸς ὄμβρος ὄρειν, ὅσον βέλως ἀφρογενεῖης.

ἴσπεό μοι φιλοῦντι, Συρηκοσίης δ' Ἀρεθοῖσσης  
ἔχνη μαστείσω, σὺ δέ, Πύραμε, δίζεο Θίσβην.

ἀλλ' ἐρείεις, ὅτι γαῖα τιτύσσειται, ὅτι χαλέπτει  
οὐρανός, ὅτι θάλασσα βιαίζεται, ὅτι καὶ αὐτὸς

ἀπλοὺς ἀφριώωντι ῥόω κυμαίνεται αἰθήρ·

οὐκ ἀλέγω νηφειοῖο μεμηνύτος ἢ μέγα θαῦμα·  
αἰθομένην Διὸς ὄμβρος

ὄλην χθόνα καὶ φλόγα πόντου

καὶ ποταμοῖς ἐκάθηρεν, ἀπ' Ἀλφειοῖο δὲ μοίνου  
οὐτιδαῖον Παφίης οὐκ ἴσβεισεν ἀπτόμετον πῦρ.

ἔμπης, εἰ κλονεῖ με τόσος ῥόος, εἰ περὶ κάμνω,  
βαῖον ἐμῆς ὀδύνης πέλε φάρμακον, ὅτι καὶ αὐτὸς  
πλάζεται ἄβρος Ἀδωνίης ἀνάξων Ἀφροδίτην.”

Οὐ πω μῦθος ἔληγε, φόβος δ' ἐβήσατο φωστῆρ.  
καὶ τότε Δευκαλίων περὶων ἰφούμετον ἰδωρ

<sup>1</sup> Φαίθοντι καὶ, χυθίοντι I uel uel, otheta φαίθοντι, φλογέ-  
θοντι, etc.

• Poseidon.

• Aphrodite.

• The Nile's bride is apparently Egypt. Alpheios loved the fountain nymph Arethusa, and followed her underground from the Peloponnesos to Sicily. Pyramos and Thisbe,



time hunt, and rolled along in sorrow, until seeing Pyramos the lover moving by his side he cried out and said—

<sup>100</sup> " Nile, what am I to do? Arethusa is hidden. Pyramos, why this haste? You have left your companion Thisbe—to whom? Happy Euphrates! He has not felt the sting of love. Jealousy and fear possess me together. Perhaps Cronos's watery son<sup>4</sup> has slept with lovely Arethusa! I fear he may have wooed your Thisbe in his flowings! Pyramos is a consolation for Alpheios. The rain of Zeus has not stirred us so much as the arrow of the Foamborn! Follow me the lover, I will seek the tracks of Syracusan Arethusa, and do you, Pyramos, hunt for Thisbe."

<sup>100</sup> " But you will say—the earth quakes, the sky attacks us, the sea compels us, the unnavigable upper air itself swells in a foaming flood! I care not for the wild deluge. See what a great miracle! The blazing earth, the flaming sea, the rivers—all have been swept clean by the downpour of Zeus, only one trifle it has not quenched, the Paphian fire of Alpheios! However, if the great flood confounds me, if I suffer from fire, there is one small medicine for my pain, that tender Adonis is wandering too and vexing Aphrodite."

<sup>100</sup> His tale was not yet ended, when fear conquered his voice. Then also Deucalion<sup>5</sup> passed over the although both names of rivers, are much more familiar in Ovid's version of their story, in which they are a young man and woman.

<sup>4</sup> The cosmic flood is now forced into the framework of conventional mythology by introducing Deucalion, and the Theban story that the gorge of the Peneios was made by Poseidon to drain their country (Hesod. vii. 129. 4).

## NONNOS

ναυτιλος ἦν ἀκίχητος, ἔχων πλόον ἠεροφοίτην,  
καὶ στόλος αὐτοκέλευτος ἄτερ ποδός,

ἄρμος ἄρμου,

λάρνακος αἰτυπόροιο κειτέγραφε δέσσητον ἕδωρ. 370

Καὶ γύ κε κόσμος ἀκουσμος ἐγένετο,

καὶ γύ κεν ἀνδρῶν

ἄσπορον ἄρμοτιν ἀελίσσατο πάντροφος Λίωρ  
ἀλλὰ Διὸς ζαθέοις ὑπὸ κεύρασι κινουχαίτης  
Θεσσαλικῆς σκυπέλοιο μεσομφαλον ἄκρον ἀρίξας  
γειωτόμῳ τριάδοντι διέσχισε, καὶ διὰ μέσου 375

ρήγνυμένου πρηγῆτος ἐχάριετο μάρμαρον ἕδωρ  
καὶ χύσιν ἰφικέλευθον ἀπωσαμένην ὑφετοῖο  
γαῖα φάτη παλιγορσος ἐλαινομένων δὲ βρέθρων  
εἰς βυθίους κενθμώνος ἐγυμνωθῆσαν ἐρίπται.

καὶ χθονὶς ἰγρὰ μέτῳσα χύων σελυδέριασ ἀγλήη 380

Ἥλιος ξήρανε παχυνομένων δὲ βόδιων  
θερμοτέραις ἀκτίων ἐχερωῖσθι πάτερ Διὸς  
οἶα πάρος. βροτή δὲ τετυγμένα μείζονε τέχνη  
ἄστεα λαϊνέοισιν ἐνεστήρακτο θεμέλαις,

δωμήθη δὲ μέλαθρα, νεοκτιστῶν δὲ παλῆων  
ἀρτιγότοις μεροπίσιν ἐρομνωθῆσαν ἀγναί. 385

καὶ φύσις ἀφ' ἐγέλασσε συνισταμένων δὲ θυλάσι  
ὀρνίθων περιγέουσι ἐρετρωθῆ πάτερ ἀήρ.

## ADDITIONAL NOTES TO BOOK VI

15. The name and relationships of Astrakos are from Hesiod, *Theog.* 375-382, where he is son of Kronos and Eurybia the Titans, and father of the winds and stars (*ἀέρη*). Nonnos makes him into a divine astrologer, and to understand his activities it is necessary to have some smattering of his pseudo-science; Nonnos himself had little more.

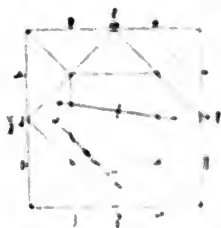
Like ancient astronomy, astrology depended upon the

mounting flood, to navigate far out of reach on a sky-traversing voyage; and the course of his ark self-guided self-moving, without sheet and without harbour, scored the stormy waters.

<sup>20</sup> Then the whole frame of the universe would have been unframed, then all-breeding Time would have dissolved the whole structure of the unborn generations of mankind; but by the divine ordination of Zeus, Poseidon Scabluhair with earthsplitting trident split the midmost peak of the Thessalian mountain, and dug a cleft through it by which the water ran sparkling down. Earth shook off the stormy flood which travelled so high, and showed herself risen again; the streams were driven into the deep hollows and the cliffs were laid bare. The sun poured his thirsty rays on the wet face of earth, and dried it; the water grew thick under the hotter beams, and the mud was dried again as before. Cities were fashioned by men with better skill and established upon stone foundations, palaces were built, and the streets of the new founded cities were made strong for later generations of men. Nature laughed once more; the air once more was paddled by the wings of birds that flew in the winds.

theory that the earth is the centre of the solar system. It further postulated that the "planets" (Sun, Moon, and the five real planets visible to the naked eye, viz., Saturn, Jupiter, Mars, Venus, Mercury), the twelve signs of the Zodiac and to a less extent those other constellations which rise at the same time as the various signs (*επισημασθησασα*) influence the earth and its inhabitants in various ways, according partly to their own supposed nature, partly to their relative position to each other in the heavens. When Demeter enters, Astrakos is making a diagram consisting of a circle (representing the Zodiac) with a square and an equilateral triangle inscribed in

it; this indicates that he is studying the position of certain stars which are in trine with each other (i.e. 120 deg. apart, and so on the points of the triangle) or quadratile aspect (90 deg. apart and so on the four angles of a square). These are two of the most important aspects, or relative positions, of the stars. When she consults him, he sends for his orrery or planetoscope, a model, presumably in metal, and with moveable parts, of the solar system as envisaged by the science of the time. On adjusting this, he finds (74) that the Moon is right opposite the Sun with the Earth in a straight line



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between them, i.e., that she is totally eclipsed at the zenith, the Sun being at the nadir. Further (81-83), Mars is in conjunction with Venus (i.e., both in the same sign of the Zodiac) in the seventh house (the West), which governs marriage, Jupiter with the Sun in the nadir, which is the house of parents. The signs of the Zodiac at these positions are respectively Sagittarius and Virgo.

The former has for its opposite the constellation Draco (96). The astrological significance of all this is as follows. The eclipsed Moon (the mother's planet) indicates grave trouble for Demeter herself. The conjunction of Mars and Venus in

the house of marriage indicates adultery, while Draco hints at the snake form assumed by Zeus to accomplish his desires. On the other hand, Jupiter is shedding good influence from the house of parents, he is also in quadratile aspect with Mars, thus again indicating honour and glory; that Venus is in the same aspect with the Moon (Demeter) is also good. So on the whole the scheme, so far as Nonnos gives it, is favourable, though it besets irregularities and trouble before the glorious end is reached.

232. Here Nonnos sets out to give us the astrological scheme of the Deluge. If he were an orthodox astrologer of Stoic sympathies, he would have either a deluge only or a conflagration only, since it was their theory that at long intervals one or another of these disasters (*ouranolepsis*,

## ADDITIONAL NOTES TO BOOK VI

*deipnosophist*) destroyed the universe, which then began again, repeating exactly everything that had happened since the last destruction (*ἀνωστρόφωσις*). But Nonnos is an indifferent astrologer and a learned mythologist; he is also, despite the wretched times in which he lived, an uncurable optimist. His universe undergoes no *ἀνωστρόφωσις* but a change for the better (281), at least so far as men are concerned, and his flood comes to heal the ravages of the fire (277), instead of being separated from it by a whole cosmic period. He therefore must construct a scheme which will show the stars in a position appropriate to a deluge, while at the same time hinting at a conflagration and at a renewed and better world.

According to Dorotheos the astrologer poet, every planet has a favourite house, or sign of the Zodiac; all but the Sun and Moon have two, but each mostly prefers that one which is of its own sex (the signs are alternately male and female). The ideal arrangement is: Saturn in Aquarius (male in male); Jupiter in Sagittarius (male in male); Mars in Scorpio (male in male); Venus in Taurus (female in female). Taurus is the forepart only of a bull, and hence is accounted sexless and so female); Mercury in Virgo. The Sun's house is Leo, the Moon's Cancer. The result is the nativity of the Universe, according to this system; there are others. Nonnos, however, departs somewhat from this plan, and puts the Sun in Leo, the Moon in Cancer, Venus in Taurus, Mars in Scorpio, Jupiter in Pisces, Saturn in Capricorn and Mercury in Virgo. He thus gets traces of a conflagration-scheme, for the Sun in Leo brings heat, and is supported by Mars in Scorpio, and therefore in quadrantal aspect with him. Mars is also regent of the triangle Cancer-Scorpio-Pisces. But the opposite triangle, Taurus-Virgo-Capricorn, is of a cold and earthy nature, and is the stronger because Venus and Saturn are respectively moist and cold, while Saturn is further strengthened by being in diametrical opposition to the Moon, which is moist. Thus the deluge is provided for. Virgo, where Mercury stands, is identified with Justice, which is to rule in the new period; and the arrangement of the planets in alternate signs (hostile aspect) is favourable. See Stegemann, pp. 66-67.

## ΔΙΟΝΥΣΙΑΚΩΝ ΕΒΔΟΜΟΝ

Ἐβδομον ἰκεσίην παλιὴν Λιῶνος ἀεΐδει  
καὶ Σερμέλην καὶ ἔρωτα Διὸς καὶ φάριον εὐνήν.

Ἦδη δ' ἀενάοιο βίον παλιναυξέει καρπῷ  
ἀρσενὰ θηλυτέρῃ γόνιμον σπόρον αἰλακι μίξας  
ἀσπορον ἤροσε κόσμον Ἐρωκ, φιλότητος ἀροτρεΐς·  
καὶ φύσις ἐρρίζωτο, τιθηνήτειρα γενέθλης,  
καὶ χθονὶ πῦρ κεράσασα καὶ ἥρι συμπλοκὸν ὕδαρ δ  
ἀνδρομένην μόρφωσι γοιῆν τετράζυγι δεσμῷ.

Ἄλλὰ βίον μερίπων ἑτερότροπος εἶχεν ἀγίη  
ἀρχόμενον καρμάτοιο καὶ οὐ λήγοντα μερίμνης.  
καὶ Διὶ παμμεδίοντι δυηπαθείων γένος ἀνδρῶν  
ἀμμορον εὐφροσύνης ἐπεδείκνυε σὺντροφος Λιῶν· 10  
οὐ πῶ γὰρ τοκετοῖο λεχώια νήματα λύσας  
Βάκχον ἀτηκόντιζε πατὴρ ἐγκύμοιο μηρῷ,  
ἀνδρομένης ἀμπαυμα μεληδόουτος οὐ τότε λαιβῆ  
ἠερίους ἐμέθυσσε πόρους εὐώδει καπνῷ  
οἰνοβαφίης, στεφαίνους δὲ θεῶν λειμωνίδι ποίη 15  
θυγατέρες λυκάβαντος ἀτερπέας ἐπλεκον Ὀραι·  
οἴνου γὰρ χρεῖος ἦεν· ἀβακχεύτου δὲ χορείης  
ἡμιτελής ἀνόντητος ἦν χάρις· ἀγρομένων γὰρ

\* The four elements.

\* The threads which wound up the infant in his father's thigh.

\* See note on xi. 696, cf. ix. 264.

## BOOK VII

The seventh sings of the hoary supplication of Time,  
and Semele, and the love of Zeus, and the  
furtive bed.

ALREADY Eros, love's plowman, had plowed the seedless world, and mingled the man's seed of generation in the woman's furrow, with the fruit of everflowing life again renewed. Nature the nurse of the offspring took root again; earth mingling with fire and water interwoven with air shaped the human race with its fourfold bonds.\*

† But sorrow in many forms possessed the life of men, which begins with labour and never sees the end of care; and Time his everlasting companion showed to Zeus Almighty mankind, afflicted with suffering and having no portion in happiness of heart. For the Father had not yet cut the threads of child-birth<sup>‡</sup> and shot forth Bacchos from his pregnant thigh, to give mankind rest from their tribulations; not yet did the libation of wine soak the pathways of the air and make them drunken with sweetsmelling exhalation. The Seasons, those daughters of the *lichtgang*,<sup>§</sup> still joyless, platted garlands for the gods only of meadow grass. For Wine was lacking. Without Bacchos to inspire the dance, its grace was only half complete and quite without profit; it

ὄμματα μοῖνον ἐθέλγει, ὅτε στραφάδεσσιν ἐρωαῖς  
 ὄρχηστήρ παλίσταλον ἔλισσεται λαίλαπι ταραῶν, 30  
 κεύματα μῦθον ἔχων, παλάμην στόμα,

δάκτυλα φωστήν.

Ἄλλι Διὸς πετάσις ἐπὶ γούνασι λευκάδα χαιτήν  
 Λιῶν ποικιλόμορφος, ἔχων κληίδα γενέθλης,  
 ἱεσίστης ὀρέγων κεχαλισμένον ἄλοον ὑπήτης,  
 εἶχε λιτὰς δαπέδῳ δὲ καθελκομένοιο καρῆρου 35  
 ἑκταδίην ἔβλαψε ρίχην κυρτοῦμετος αὐχῆν  
 καὶ ποδὸς ὀκλαζούτος ἀτέρμονα χεῖρα τιταίνων  
 ἀσπίου βιότοιο γέρων ἐφθέγγατο ποιμήν·

Ἰ Ζεῦ ἄνα, καὶ σὺ δόσεις κατηφίος ἄλγος κόσμου.  
 οὐχ ὄρας, ὅτι γαίαν ἄλην οἰστρήσεν Ἐκκῶ 30  
 ὤριον ἡμίονου ταχυφθιμένης στάχυν ἤβης;  
 οὐ πῶ λείψανα κείνα παρήλαθεν, ἐξ ὅτε φωστῶν  
 ἔκλισας ἔθνη πάντα, καὶ ἡριον ῥόος ὄμβρου  
 ἡέρα κυμαίνων ἐπεπύφλασε γείτοσι Μήην.  
 χαιρέτω ὠκυμόρων μερόπων βίος, ὣν ἐπὶ πόντῳ 35  
 οὐρανίους οἴηκας ἀναιῖομαι, οὐκέτι κόσμον  
 πείσμα κυβερνήσω μακάρων δέ τις ἄλλος ἀρείων  
 πηδάλιον βιότοιο παλινοῦστοιο δεχέσθω·  
 ἄλλος ἐμῶν ἐτέων ἐχέτω ὁρόμον αἰνοπαθὲς γὰρ  
 οἰκτεῖρων ἐμόγησι πολυτλήτων γένος ἀνδρῶν, 40  
 ἄρκιον οὐ πέλε γῆρας, ὃ περ νεότητα μαραίνει  
 καὶ βραδὺν ἀνδρα τίθησι κάτω νεύοντι καρῆνῳ,  
 κυφὸς ὅτε τρομερήσι περισσοπόδεσσι πορείαις  
 γηροκόμῳ βαρίγουνος ἐρικίδεται ἡβάδι βάκτρῳ·  
 ἄρκιος οὐ πέλε πόντος, ὃς ἐκρυφε παλλάκι Λήθη 45



charmed only the eyes of the company, when the circling dancer moved in twists and turns with a tumult of footsteps, having only nods for words, hand for mouth, fingers for voice.

But Time the maniform, holding the key of generation, spread his white shock of hair over the knees of Zeus, let fall the flowing mass of his beard in supplication, and made his prayer, bowing his head to the ground, bending his neck, straining the whole length of his back; and as he knelt, the ancient of days, the shepherd of life ever flowing, reached out his infinite hand and spoke:

"Lord Zeus! behold yourself the sorrows of a despairing world! Do you not see that Einyo<sup>1</sup> has made the whole earth mad, mowing season by season her harvest of quick-perishing youth? We can yet see traces of that deluge which you brought upon all nations, when the streams of airy floods billowed in the air and boiled against the neighbouring Moon. Farewell to the life of men, since they perish so soon! I renounce the divine helm at their fate, I will no longer handle the world's cable. Let some other of the Blessed, one better than I am, receive the rudder of life ever renewed; let another have the course of my years—for I am weary of pitying the luckless race of suffering mankind. Is not old age enough, which blights youth, and makes a man go slow with bowed head, when bent and trembling he goes on his way with a foot too many,<sup>2</sup> heavy of knee and leaning upon a staff, the faithful servant of age? Is not fate enough, who often hides in Lethe the

<sup>1</sup> The goddess of War.

<sup>2</sup> The staff is the third foot. It was proverbial: see Hesiod, *Works and Days* 531.

νυμφίον ἀρτιχόρευτον ὁμόσταλον ἤλικι νύμφη,  
 συζυγίης ἀλύτοιο φερίσθια πείσματα λύσας.  
 οἶδα μὲν, ὡς ἐρώεις πέλεται γάμος, ἤχι λυγαίνει  
 Παναϊάδος σφύργγος ὁμόθροος αἰλὸς Ἀθήης·  
 ἔμπης, ποῖον ὄνειαρ, ὅτε ζυγίῳ παρὰ παστῶ 50  
 ἔπτατόνου φόρμιγγος ἀράσσεται ὄρθος ἤχῳ;  
 πηκτιδὸς οὐ λίσσει μεληδόνας· ἀλλὰ καὶ αὐτὸς  
 νυμφιδίην ἀχόρευτος Ἔρωος ἀπεισιέσαστο πείκην  
 τερπωλῆς χατέοντας ὀσιπέτων ἕμενοιούς.  
 ἀλλὰ πολυκμήτων μερόπων ἐπιλήθον ἀτίης 55  
 φάρμακον ἐρρίζωτο βιοσυδόν· οὐράϊνον γὰρ  
 οὐκ ὄφελ' ἐν ποτε κείνῳ πύθου κρήδεμνον ἀνοῖξαι  
 ἀνδράσι Πανδιῶρη γλυκερὸν κακόν· ἀλλὰ καὶ αὐτὸς  
 ἀνδρομέης κακότητος ἐπαίτιός ἐστι Προμηθεΐς,  
 ὅς μοιχευῶν μερόπων ἐπικηδέται ἀρχικέκου γὰρ 60  
 ἀντὶ πυρός γλυκὺ νέκταρ.

ὁ περ μακάρων φρένα τέρπει,  
 κλέψαι μᾶλλον ὄφελ' ἐκείνῳ δῶρον ὀπάσσαι,  
 ὄφρα τεῶ σκεδάσσει ποτῶ μελεδήματα κόσμου.  
 ἀλλὰ λιπῶν βιώτοιο πολυφλοίσβοιο μερίμνας  
 σὰς τελετὰς σκοπιάζε κατηφείας· ἢ ῥά σε θέλγει 65  
 ἀσπόνδων θυῶν ἀνεμῶλιος ἀτμός ἀλήτης;·

Ὡς φασίνοιο γέροντος ἐπὶ χρόνον ἑμφροσι σιγῇ  
 μῆτιν εἶν' ἐλέλιζεν ἀτέρμονα μητίετα Ζεῦς·  
 καὶ φρενὸς ἠγία λύσειν· ἐπασσυντέρησι δὲ βουλαῖς  
 ἐγκεφάλου γονόεντος ἑδουκίοντο μενοιαί. 70

young bridegroom, companion of an agemate bride lately wed, and breaks the life-bringing cables of a union that cannot be broken! I know how delightful a marriage is when Athena's hoboy sounds along with the panpipes: nevertheless, what boots it, when the loud sound of the sevenchord harp is heard twanging near the bridal chamber? Lutes cannot comfort a heavy heart, but Eros himself stops the dance and throws away the bridal torch, if he sees a wedding without joy.

<sup>46</sup> " But (some may say) a medicine \* has been planted to make long-suffering mortals forget their troubles, to save their lives. Would that Pandora had never opened the heavenly cover of that jar—she the sweet bane of mankind! Nay, Prometheus himself is the cause of man's misery—Prometheus who cares for poor mortals! Instead of fire † which is the beginning of all evil he ought rather to have stolen sweet nectar, which rejoices the heart of the gods, and given that to men, that he might have scattered the sorrows of the world with your own drink. But never mind the cares of tempest-tossed life, just consider your own ceremonials brought to sadness. Are you pleased at the empty vapour of the burnt-offering that strays without libation? "

<sup>47</sup> When the ancient had ended, Zeus Allwise for a time turned over his infinite wisdom in thoughtful silence, and gave rein to his mind: one after another the meditations of that creative brain revolved before

\* Hope. Pandora, the first woman, brought with her a jar containing all manner of evils; when it was opened these flew out to afflict mankind, but hope remained in the jar. See Hesiod, *Works and Days* 90 ff.

† For his theft of fire see Hesiod, *Theog.* 561, *Works and Days* 30 ff.

καὶ Κρονίδης Λίῳσι θεηγόρον ἴαχε φαίτην  
 ἄξιος ὀμφήεντος ὑπέρτερα θέσφατα φαίνων·

“ὦ πάτερ, ἀνείων ἔτιω αὐτόσπορον ποιμήν,  
 μὴ νεμέσα· βροτή γάρ ἀώριος οὐ ποτε λήγει  
 πληθομένη μιμνήσκου φύσει, μίμημα σελήνης. 75  
 νέκταρ ἔα μακάρεσσι, καὶ ἀνδράσιον ἄλευρ ἀνίης  
 αὐτοχίτῳ γλυκὴν οἶνον ἰσικύτα νέκταρ δώσω·  
 ἄλλο ποτὸν μερόπεισιν ἐφάρμετον· ἀρχέγονος δὲ  
 ἄχνηται εἰσέτι κόσμος, ἕως ἔτι παιδα λοχεύσω.  
 τίκτω ἐγὼ γενέτη, καὶ τλήσομαι ἀροτὴ μνηρῷ 80  
 θηλυτέρας ὠδίας, ὅπως ὠδίνα σώσω.

χθιζὰ μὲν εὐραλόωκος ἐμήε ὑπὸ νεύματι Διός τε  
 γαῖα χαρισσομένη σταχίων μνηστήρι σιδήρων  
 ξηρὸν ἀμαλλοτόκω λοχεύσαστο καρπὸν ἀρούρης,  
 ἦδη δ' ἀγλαόδαυρος ἐμὸς πάρι ἐν χθονὶ πῆξει 85  
 ὑγρὸν ἀκεσοιπόκω θηκάδα καρπὸν ὀπίρης,  
 ἠπειθέης Διόνισος, ἀπειθεία βότριν ἀέξω,  
 ἀντίπαλος Διμήτρα καὶ αἰήσεις με δοκεύων  
 ἄμπελον οἰνοτόκωσιν ἐρεθλοώσων ἑέρσις  
 εὐφροσύνης κήρυκα, καὶ ἀγρονύμων παρὰ ληνῷ 90  
 ποσσὶ βαρυνομένησιν ἐπιθλιβόντας ὀπίρην,

Βασσυριδῶν τε φίλαγγα φιλείων ὑπόθεν ὤμων  
 ἀπλοκὸν αἰθύσσοισιν ἐς ἥρα λυσοάδα χαίτην·  
 καὶ φρένα βακχεύσαστες ἀμοιβείοισι κυπέλλοις  
 πάντες ἀνευξήσουσι ἐπ' εὐκελάδω τραπέζῃ 95  
 ἀνδρομέης Διόνισον ἀλεξητήρα γενέθλης·  
 τοῦτον ἀεθλεύσαντα μετὰ χθόνα σίνδρομον ἄστρων,  
 Γηγενέων μετὰ δῆριν, ὀμοῦ μετὰ φύλοσιν Ἴνδων  
 Ζηνὶ συναστράπτοντα δεδέξεται αἰάλος αἰθήρ.

\* This alludes to the Delphic oracle, at the centre, or, as Nonnos here calls it, the axle of the earth. Being Apollo's

him; and at last Cronides addressed his divine voice to Time, and revealed oracles higher than the prophetic centre \*

" O Father self-begotten, shepherd of the ever-flowing years' be not angry; the human race waxes and wanes like the moon, and never fails or forgets its season. Leave nectar to the Blessed; and I will give mankind to heal their sorrows delicious wine, another drink like nectar self-distilled, and one suited to mortals. The primeval world will sorrow still, until I be delivered of one child. I am father and mother both; I shall suffer the woman's pangs in my man's thigh, that I may save the fruit of my pangs. Yesterday at the nod of my Deo, lady of wide threshingfloors, the earth dug by the iron woos of corn<sup>1</sup> was delivered of the dry fruit of the sheaf-bearing soil. Now also my son, bringer of a glorious gift, shall plant in the earth the moist fragrant fruit of vintage the Allheal my son Dionysos Alljoy will cherish the no-sorrow grape, and rival Demeter. Then you will commend me when you watch the vine reddening with wine-teeming dew, herald of the merry heart; and the countrymen at the winepress treading the fruit with heavy feet; and the revelling company of Baccarids shaking their mad hair unkempt into the wind over their shoulders. Then all in wild jubilation will cry *Eucos* over the echoing table with mutual toasts, in honour of Dionysos the protector of the human race. This my son after struggles on earth, after the battle with the giants, after the Indian War, will be received by the bright upper air to shine beside Zeus and to share the courses of the

oracle it gave Zeus's wisdom at second hand; this prophecy is from Zeus direct.

<sup>1</sup> The plow-share.

καὶ θεὸς ἡμερῶν ἐπικαίμενον οἴσοσι κισσῷ 100  
 ὡς στέφος ἐρησιτῆρα περὶ πλοκάμοισιν ἐλίξας . . .  
 σῆμα νέης θεότητος ἔχων ὀφθαλμοὺς μήτρην  
 καὶ μακάρων ὁμότιμος ἐπιώνυμος ἀνδράσιον ἔσται  
 ἀμπελόεις Διόνυκος, ἄτε χρυσόρραπις Ἑρμῆς,  
 χάλκεος ὡς περ Ἄρης.

ἐκατηβόλος ὡς περ Ἀπόλλων." 105

Ἐἶπε πατὴρ Μοῖραι δὲ συνήκεον ἀμφὶ δὲ μύθῳ  
 ἰσσομένων κήρυκες ἐπέπταρον εὐποδες Ἦραι.  
 καὶ τὰ μὲν ὡς εἶπότε διέτμαγεν, ὅς μὲν ἰκάνων  
 οἶκον εἰς Ἀρμονίης, ὁ δὲ παιδίον εἰς δόμον Ἥρης.

Καὶ σοφὸς αὐτοῦ διδάκτος Ἑρως αἰῶνα τομεύων 110  
 πρωτογόνου Χάος ζοφεροῖς σιλωήταις ἀράξας  
 ἰοδόκην ἐκόμισσε θεήλατον, ἧ ἐνὶ μούνῃ  
 εἰς πόθον ἀλλοπρῶσλλον ἐπιχέοντων ὕμεναιων  
 Ζητὶ πυριτρεφέες πεφυλαγμένοι ἦσαν δίστοϊ  
 δώδεκα, καὶ χρύσειον ἔπος μετρηδὸν ἐκάστην 115  
 ἔγραφεν εἰς μέσσην ἑκάστην πολλοβλήτω φαρέτρῃ.

" πρῶτος ἄγει Κρονίωνα βουώπιδος εἰς λέχος Ἰοῦς "

" δεῦτερος Εὐρώπην μηροτείεται ἀρπαγὴ ταύρῳ "

" Πλουτοῦς εἰς ὑμέταιων ἄγει τρίτος

ἀρχὸν Ὀλύμπου "

" τέττατος εἰς Δανάην καλεῖει χρύσειον ἀκοίτην " 120

" πέμπτος ἐπειτίνει Σαρμῆλῃ φλογεροῖς ὕμεναιούς "

" αἰετὸν Λίγιθι πρόμον αἰθέρος ἕκτος ὀπάξει "

" ἕβδομος Ἀντιόπην Σατύρῳ δολόεντι συνάπτει "

" ὄγδοος ἐμφρόνα κύκτιον ἄγει γυμνόχροϊ Λήδῃ "

\* A good omen, signifying that the words just spoken should come true. See Hom. *Od.* xvii. 541.

stars. So the god shall wind a tendril of garden vines laid upon the bright ivy round his locks for his garland . . . having a serpent-coronet as a sign of new godhead. He shall have equal honour with the gods, and among men he shall be named Dionysos of the Vine, as Hermes is called Goldenrod, Arco Brazen, Apollo Farchooter."

<sup>100</sup> The Father spoke, the Portioners applauded; at his words the lightfoot Seasons sneezed,\* as a presage of things to come. Their parley done they separated, Time to Harmonia's house, the other to the fine-wrought chamber of Hera.

<sup>110</sup> Now Eros the wise, the self-taught, the manager of the ages, knocked at the gloomy gates of primeval Chaos. He took out the divine quiver, in which were kept apart twelve firefed arrows for Zeus, when his desire turned towards one or another of mortal women for a bride. Right on the back of his quiver of lovebolts he had engraved with letters of gold a sentence in verse for each:

"The first takes Cronion to the bed of heifer-fronted Io."

"The second shall Europa woo for the bold bull abducting."

"The third to Pluto's bridal brings the lord of high Olympus."

"The fourth shall call to Danaë a golden bed-companion."

"The fifth shall offer Semele a burning fiery wedding."

"The sixth shall bring the King of heaven an eagle to Aigina."

"The seventh joins Antiope to a pretended Satyr."

"The eighth, a swan endowed with mind shall bring to naked Leda."

“ εἶνατος ἵππια λέκτρα φέρει Περραιβίδι Διῇ ” 125

“ θέλγεται Ἀλεμήτης δεκάτω τρισέλητος ἀκοίτης ”

“ ἐνδέκατος μεθέπει νυμφεύματα Λαοδαμείης ”

“ δωδέκατος τρισέλεκτον Ὀλυμπιάδος πόσιν ἔλκει. ”

ἀλλ’ ὅτε πάντας ὅπωπεν Ἔρωσ στοιχηδὸν ἀφάσσωσιν,  
ἄλλοις μὲν μεθέηκε πυργαλῶχιναις ὀιστοῦς, 130

χειρὶ δὲ πέμπτωσ ἀερε καὶ ἤρμοσεν αἰδοπι νευρῆ

κισσὸν ἐπὶ γλαυχίη βαλίων πτερόεντος ὀιστοῦ,

δαίμονος ἀμπελοεντος ἵνα στέφος ἀρμετον εἶη,

νεκταρίου κρητήρος ὄλον βέλος ἰκμάδι βίβλας,

νεκταρίην ἵνα Πάικχος ἀεζήσσειεν ὀπωρην. 135

Ἔφρα μὲν εἰς Διὸς οἶκον Ἔρωσ κοιφίζετο παλμῶ,

τόφρα δὲ καὶ Σαμέλη ροδοκίδει σινδρόμοσ ὄρθρω

ἀργυρέης ἐτίτανε δὲ ἄσπετος ἦχου ἰμάσθλης

ἡμιότοις ἐλίονσα, καὶ ὄρθως ἀερα κοίτης

λεπτός ἐνατήμιδασι ἐπέγραφεν ὀλιός ἀπήτης 140

ὄμμασι γὰρ Ἀθηβαίων ἀμεργομένη στερὸν Ἰπίου

ἀντιτίπω πόμπειεν ἀλῆμονα θυρόν ὀσείρω

θέσφατα ποικιλλοῦσι, καὶ ἀρτιγόνοισι κορέμβοις

ἔλπετο καλλιπέτηλον ἰδαίη φυτὸν ἐνδοθὶ κήπου

ἔγχλασον, οἰδαλίω βαβαρημένον ὄμφακι καρπῶ, 145

νφόμιον Κροτιάων ἀεζιφύτοισιν ἐέρσαις

ἔξαπίτης δὲ πεσοῖσα δὲ αἰθέρος οὐρανῆ φλόξ

\* Io, daughter of the Argive river Inachos and mother by Zeus of Epaphos; she was turned into a heifer in an attempt to hide her from Hera. *Europa*, see bk. I. 45 ff.; *Pleto*, a nymph, mother by Zeus of Tantalos; *Ismaia*, daughter of Acrisios of Argos, mother of Perseus; Zeus visited her in the form of a shower of gold. *Semela*, see *inf.*, 137 ff.; *Argina*, daughter of the river Argos, mother by Zeus of Aiakos; *Antiope*, daughter of Nykteus of Boeotia, mother of Amphion and Zethos; that Zeus approached her as a satyr is a detail rarely found. *Leda*, daughter of Tyndaros



- " The ninth a noble stallion gives unto Perithaid  
 Dia."  
 " The tenth three fullmoon nights of bliss gives to  
 Almena's bedmate."  
 " The eleventh goes to carry out Laodameia's bridal "  
 " The twelfth draws to Olympias her thrice-encircling  
 husband." \*

<sup>125</sup> When Eros had seen and handled each in turn, he put back the other five-barbed shafts, and taking the fifth he fitted it to the shining bowstring; but first he put a sprig of ivy on the barb of the winged arrow, to be a fitting chaplet for the god of the vine, and dipt the whole shaft in a bowl of nectar, that Bacchos might grow a nectaral vintage.

<sup>126</sup> While Eros was fluttering along to the house of Zeus, Semele also was out with the rosy morning, shaking the cracks of her silver whip while she drove her mules through the city; and the light straight track of her cartwheels only scratched the very top of the dust. She had brushed away from her eyes the oblivious wing of sleep,<sup>5</sup> and sent her mind wandering after the image of a dream with riddling oracles. She thought she saw in a garden a tree with fair green leaves, laden with newgrown clusters of swelling fruit yet unripe, and drenched in the fostering dews of Zeus. Suddenly a flame fell through the

of Sparta, visited by Zeus in the form of a swan; mother of Castor and Polydeuces, Helen and Clytemnestra; *Deo*, daughter of Demetrius, mother of Perithoos; the allusion in *Zeus klepsis* is unexplained. *Almena*, mother of Heracles, the night of whose begetting by Zeus was of three normal length. *Laodameia*, daughter of Hellerosphos, mother by Zeus of Sarpedon, II. vi. 197-199. *Olympias*, mother of Alexander the Great. The legend was that she dreamt she lay with a serpent.

\* Compare i. 411

δένδρον ἄλον πρήηξεν, εἰοῦ δ' οὐχ ἤπειτο καρποῦ·  
 ἀλλὰ μιν ἀρπάξας ταυνοίστερος ὄρνις ἀλήτης  
 ἤμιτελῆ χατέοντα τελευσιγόνοιο λοχεΐης 150  
 ὤρεγε μὲν Κρονοῖων πατήρ δέ μιν ἠδέει κόλπω  
 δέκτο λαβῶν, μηρῶ δέ συνέγραφε· ἀντί δέ καρποῦ  
 ταυροφυΐης κερύοντι τύψω μορφοῦμενος ἀήρ  
 αὐτοτελής βλάστησεν ὑπὲρ βουβῶνα τοκῆος·  
 καὶ Σεμέλη φυτὸν ἦεν, ὑπερφρίσσουσα δέ κούρη 155  
 ἐκ λεχέων ἀπέπατο καὶ ἐστοίησε τοκῆα  
 εὐπετάλων ἐπέπουσα σελασφόρον ἀτμὸν οὐεΐρων,  
 καὶ Σεμέλης δεδότητο φυτὸν πυρίκωντος ἀκοῖων  
 Κάδμος ἀναξ καλέσας δέ θεηγόρον νῆα Χαρικλοῖς  
 πρῶτος αἰθαλόεντας ἐπέφραδε παίδος οὐεΐρους, 160  
 καὶ τότε Ταρσεῖσιο δεδεγμένος ἐνθεὸν ὀμφῆς  
 παῖδα πατήρ προήκειν ἐς ἠθάδα γῆος Ἀθήνης  
 Ζητὶ θυηπολείουσαν ἀκουτιστήρα κεραινοῦ  
 ταῦρον ὀμοκραίροιο φυῆς ἰδαλμα Λυαίου,  
 καὶ τράγον ἐσοσμένης

σταφυλητόμον ἐχθρὸν ὀπώρης. 165

Ἐθθεν ἔβη πρὸ πύλης, ὅπως Λιὶ βωμόν ἀνάφη,  
 ἀστεροπῆς μεδέοντι παρασταμένη δὲ θυηλαῖς  
 αἵματι κόλπον ἴδεισι, φόνω δ' ἐρραίνετο κούρη·  
 καὶ πλοκάμους ἰδίηναι ἀφειδῆες αἵματος ἄλκοι,  
 καὶ βοῆαις λιβαίδισσιν ἐπορφύροnton χιτῶνες· 170  
 καὶ δρόμον ἰθίνουσα βιβνισχοῖνω παρὰ ποίῃ  
 γείτονος Ἀσωποῖο μετίστιχε πατριον ὕδωρ  
 παρθένος αἰολόπεπλος, ἵνα σμῆξει βέεθροις  
 στικτὰ πολυρραθάμυγχι διδευμένα φάρια λύθρω. 174

Καὶ Σεμέλην ὀρώουσα παρ' Ἀσωποῖο βέεθροις  
 λουομένην ἐγέλασεν ἐν ἡέρα φοιτᾶς Ἐριυῖς 180

air from heaven, and laid the whole tree flat, but did not touch its fruit; then a bird flying with outspread wings caught up the fruit half grown, and carried it yet lacking full maturity to Cronion. The Father received it in his kindly bosom, and sewed it up in his thigh; then instead of the fruit, a bull-shaped horned figure of a man came forth complete over his loins. Semele was the tree!

<sup>148</sup> The girl leapt from her couch trembling, and told her father the terrifying tale of leafy dreams and fiery blast. King Cadmos was shaken when he heard of Semele's fireburnt tree, and that same morning he summoned the divine seer Teiresias son of Chariclo, and told him his daughter's fiery dreams. As soon as he heard the seer's inspired interpretation, the father sent his daughter to their familiar temple of Athena, and bade her sacrifice to thunderhurling Zeus a bull, the image of likehorned Iyaios, and a bear, vine-ravaging enemy of the vintage to come.

<sup>149</sup> Now the maiden went forth from the city to kindle the altar of Zeus Lord of Lightning. She stood by the victims and sprinkled her bosom with the blood; her body was drenched with blood, plentiful streams of blood soaked her hair, her clothes were crimsoned with drops from the bull. Then with robes discoloured she made her way along the meadow deep in rushes, beside Asopos the river of her birthplace, and plunged in his waters to wash clean the garments which had been drenched and marked by the showers of blood.

<sup>150</sup> Erinya the Avenger flying by in the air saw Semele bathing in the waters of Asopos, and laughed

μησαμένη Κρονίουτος, ὅτι ξυνήτοι πότμῳ  
 ἀμφοτέρους ἡμελλε βαλεῖν φλογόεντι κεραυνῷ.  
 κείθι δέμας φαῖδρινε, σὺν ἀμφεπάλοισι δὲ γυμνῇ  
 χείρας ἐρετμώουσα δι' ἕδατος ἐτρεχε κούρη· 165  
 καὶ κεφαλὴν ἀδιάπτου ἐκούφισεν ἰδμοσι τέχνη  
 ἔπι τιτανομένην ὑπὲρ οἰδματος, ἄχρι κομῶων  
 ἰγροβαφίης, καὶ στέριον ἐπιστορέουσα βέβρω  
 ποσσὶν ἀμοιβαίοισιν ὑπίστερον ἄθειεν ἕδωρ. 169  
 καὶ φόρον<sup>1</sup> ἄλλον ἕδεκτο, καὶ ἐφόθι γείτονος ὄχθη 173  
 ἤψην παρὰ πέζαν ἀλεξιπάκου Διονύσου  
 εἰς ῥοόν, εἰς ἀνέμοισ ἀπεισίσατο τάρβος ἀνείρων.  
 οὐκ ἄθει δὲ βέβρω μετήεν, ἀλλὰ ἐ κείου  
 εἰς προχῶας ποταμοῖο προμάστιες ἤγαγον Ὀραι.<sup>2</sup> 179  
 Οὐδὲ Διὸς λάθην ὄμμα πατόφιον ἀμφὶ δὲ κούρη 190  
 ἰψίφατις ἐλάλιξεν ἀτέρμονα κύκλον ὄσσηπης.  
 καὶ βιοτῆς ἐπικουρον ἐν ἡέρι τόξον ἀνέλειον  
 πατρός ὀπιπευτήρος Ἑρωσ ἀνωπίος ἔστη,  
 τοξευτήρ ἀκίχης ἐπ' ἀνθοκόμῳ δὲ βελέμνῳ  
 νευρῇ μὲν σελιγίξεν, ὀπισθοτόνοιο δὲ τόξου 195  
 ἐλκομένου ροίξῃσι σφόν βέλος Εἴλιον ἤχῳ.  
 Ζεὺς δὲ πατὴρ σκοπὸς ἦεν ὁ τηλικός· οὐτιδαῖν δὲ  
 αὐχέιν κἀμφεν Ἑρωτι καὶ εἰκελος ἀστέρος ἀλκῷ  
 συριγμῷ γαμῖν δειδονημένος ἰὸς Ἑρώτων  
 εἰς κραδίην Διὸς ἦλθε παράτροπος ἐμφροσι παλμῷ, 200  
 ἀκροτάταις γλιφιδεσσιν ἐπιγράψας πτύχα μηροῦ,  
 ἔσσομένου τοκετοῖο προάγγελος. ἔνθα Κρονίων

<sup>1</sup> φόρον κτλ., φόρον Marcellus in the sense of φόρημα.

<sup>2</sup> 173-179 are placed after 149, with Marcellus.

\* Aigina was a daughter of Aegon, and he suffered that fate. Græfe suggests that a line has fallen out which mentioned Semele and her son; but the son was not destroyed.

as she thought how Zeus was to strike both with his fiery thunderbolt in one common fate \*

<sup>126</sup> There the maiden cleansed her body, and naked with her attendants moved through the water with paddling hands; she kept her head stretched well above the stream unwetted, by the art she knew so well, under water to the hair and no farther, breasting the current and treading the water back with alternate feet.

<sup>127</sup> There she received a new dress, and mounting upon the neighbouring river-bank, by the eastern strand which belonged to Dionysos the Guardian Spirit,<sup>†</sup> she shook off into the winds and waters all the terror of her dreams. Not without God she plunged into the water, but she was led to that river's flow by the prophetic Seasons.

<sup>128</sup> Nor did the allying eye of Zeus fail to see her: from the heights he turned the infinite circle of his vision upon the girl. At this moment Eros stood before the father, who watched her, and the inexorable archer drew in the air that bow which fosters life. The bowstring sparkled over the flower-decked shaft, and as the bow was drawn stretched back the poet missile sounded the Bacchic strain. Zeus was the butt—for all his greatness he bowed his neck to Eros the nobody! And like a shooting star the shaft of love flew spinning into the heart of Zeus, with a bridal whistle, but swerving with a calculated twist it had just scratched his rounded thigh with its grooves<sup>‡</sup>—a foretaste of the birth to come. Then

\* No one has explained this line, and it is thought to be out of place here.

† The grooves in which the feathers were set, not the notch at the end of the shaft for the bowstring. The babe is to be sewn into his thigh under the skin.

ἄστατον ὄμμα φέρων γαμψῆς ὀχθηγῶν ἀνάγκης  
 παρθενικῆς ἐς ἔρωτα πόθου μαστίζετο κροτῶ·  
 καὶ Σεμέλην ὀρούων ἀπεπάλετο, μὴ σχεδὸν ὄχθης 205  
 Εὐρώπην ἐτόησε τὸ δεῦτερον· ἐν κραδίῳ δὲ  
 κάμψε πάλιν Φοῖνικα φέρων πόθου ἀγλαΐης γὰρ  
 τῆς αὐτῆς τύπον εἶχεν, αἶψά δέ οἱ ἀμφὶ προσωπεῖον  
 πατροκασσιγνήτης ἀμαρτίσσετο σίγγονος αἰγλή.  
 Ζεὺς δὲ πατὴρ δολοῖσσαι εἶν ἠλλάξατο μορφήν, 210  
 καὶ Σεμέλης δι' ἔρωτα προῦρας αἰετός ἐπιτη  
 ἰφάθευ Ἀσωποῖο, θυγατρογόνου ποταμοῖο,  
 Λιγυῖης ἄτε μάρτις ἐνπεριρήγων ὑμεταίων  
 ὀξυφαῖς μίμημα φέρων ὀρνίθου ὀπωπῆς·  
 αἰθέρα δὲ προλέλοιπε καὶ ἀγχιπόρου σχεδὸν ὄχθης 215  
 γυμνὸν ἐνπλακάμοιο δέμας διεμέτρεε κούρης·  
 οὐ γὰρ ἰδεῖν μενίσαιεν ἀσπρόθεν, ἀλλὰ δοκεῖεν  
 ἀγχιφανῆς πάνλευκον ἄλον δέμας ἠθελε νύμφης,  
 ὅττι τόσον καὶ τοῖον ἀτέρμονα πάντοθι πέμψων  
 ὀφθαλμῶν περιμετρον, ἄλου θηήτορα κόσμου, 220  
 ἄρκιον οὐ δοκεῖσκειν ἰδεῖν μίαν ἀζύγα κούρην.  
 Καὶ ῥοδείους μελέεσσιν ἐφαιγίχθη μέλαν ἰδῶρ,  
 καὶ ῥόος ἡμερῆσι ποταμῆσι ἔπλετο λειμῶν  
 ἀστράπτων Χαρίτεσσιν ὑπεκίονσα διὰ νύμφην  
 Νηϊᾶς ἀκρηδέμενος ἀτήρυγε θαύματι φωστήρ· 225  
 "Μὴ προτέρην μετὰ Κύπριον  
 ἡμεροσιγάμῳ Κρόνος ἄρη  
 μῆδεα πατρός ἔτεμνεν, ἕως πάλιν ἀφρός ἐχέφρων

\* The cestus is described as a magical strap or bit of leather full of charms, which Aphrodite carried under her bosom: ἐν μεν θαλάτῃ, ἐν δ' ἡμερῶν, ἐν δ' ἀμαρτίᾳ, Hom. II. xiv. 216: τῷ ἐγνώθεο κάπῳ, she says. Here it is a magical charm.

\* Hera. Some of Hera's precious ointment had been given to Europa: but in Semele the white skin is natural.

Cronos quickly turned the eye which was the channel of desire, and the love-charm flogged him into passion for the girl.<sup>2</sup> At the sight of Semele, he leapt up, in wonder if it were Europa whom he saw on that bank a second time, his heart was troubled as if he felt again his Phœnician passion; for she had the same radiant shape, and on her face gleamed as born in her the brightness of her father's sister.<sup>3</sup>

<sup>120</sup> Father Zeus now deceitfully changed his form, and in his love, before the due season, he flew above River Asopos, the father of a daughter, as an eagle with eye sharp shining like the bird, as he were now presaging the winged bridal of Aigina.<sup>4</sup> He left the sky, and approaching the bank of the near-flowing river he scanned the naked body of the girl with her lovely hair. For he was not content to see from afar; he wished to come near and examine all the pure white body of the maiden, though he could send that eye so great—such an eye<sup>5</sup> ranging to infinity all round about, surveying all the universe, yet he thought it not enough to look at one unwedded girl.

<sup>121</sup> Her rosy limbs made the dark water glow red; the stream became a lovely meadow gleaming with such graces. An unveiled naiad copying the nymph in wonder, cried out these words:

<sup>122</sup> "Can it be that Cronos, after the first Cypris,<sup>6</sup> again cut his father's loins with unmanning sickle, until the foam got a mind and made the water shape

<sup>2</sup> He approached her (*v.* note on 117 *ff.*) in the form of an eagle.

<sup>3</sup> Aphrodite, called Cypris because of her important shrine at Cyprus, was born of the sea, fertilized by Cronos flinging into it the cut off genitals of his father Uranos; see Hesiod, *Theog.* 120 *ff.*

εἰς τόκον αὐτοτέλειστον ἄγων μορφοῦμενον ἕδωρ  
 ὀπλοτέρην ὠδινε θαλασσοαῖην Ἀφροδίτην;  
 μὴ ποταμὸς μετὰ πότον ὁμοζήλοισι λοχεΐαις 230  
 κυματος αὐτογόνοιο λεχίμων ἄλευρ ἑλίσσω  
 ἄλλην Κύπριν ἔτικτε, καὶ οὐχ ὑπέδειξε θαλίωσσι;  
 μὴ μία Μουσαίων τις ἐμὸν πατρώιον ἕδωρ  
 γείτονος ἐξ Ἑλικίωνος ἐδύσατο, καὶ τιε πηγῆς  
 Πηγασιδὸς προλέλοιπε μελισταγῆς ἵππιον ἕδωρ 235  
 ἢ ῥόνον Ὀλμειοῖο, τιτυιομένην δὲ ρέεθροις  
 παρθένοι ἀργυρόπεζαν ἴσω ποταμοῖο δοκεῖω  
 πείθομαι, ὡς ἐθέλουσα μαλεῖν ἐπὶ Λάτμιον εὐνήν  
 εἰς λέχος Ἐδυμίωνος, ἀκοιμήτοιο τομῆος,  
 λούεται Ἀοιήσῃ ἐνὶ προχοῆσι Σελήσῃ 240  
 εἰ δὲ δέμας φαῖδρινε χάριν γλυκεροῖο τομῆος,  
 τί χρέος Ἀσωποῖο μετὰ ῥόνον Ὀκεταοῖο;  
 εἰ δὲ καὶ αἰθερίην μεθέπει χιονώδεα μορφήν,  
 Μήτηρ ποῖον ἔχει σημήιον, ἀστομίων γὰρ  
 οὐρήων ζυγώδεσμα καὶ ἀργυρόκυκλος ἀπήσῃ 245  
 αἰγιαλῶ παρέασιν, ὑποζεύξαι δὲ λεπάδων  
 ἡμίονοις οὐκ οἶδε βουῶν ἐλάτεια Σελήσῃ.  
 εἰ δὲ τις οὐρανίη θεὸς ἦλθε παρθενιατῆς γὰρ  
 γλαυκὰ γαληνίων βλεφάρων

ἀμαρίγματα λείσσω—,  
 καὶ τάχα Τειρεσίω παλαιωτέρην μετὰ τείκτην 250  
 λούσατο δέρμα βαλοῖσα πάλιν γλαυκῶπις Ἀθήσῃ.  
 κούρη μὲν ῥοδοπήχης ἔχει θεοειδέα μορφήν  
 εἰ δὲ μιν ἀγλαόφορτος ἐπιχθονίη τέκε γαστήρ,  
 αἰθερίων Κρονίωνος ἐπάξιος ἐπλετο λέκτρων."

Τοῖα μὲν ἐν ῥοθίοισιν ὑποβρυχίῃ φάτο φωνή. 255  
 Ζεὺς δὲ πυριγλώχινι πόθου δεδοτημένος οἴστρω

\* This runs from Helicon into Lake Copah. The fountain Hippocrene was struck out by the hoof of Pegasus.



itself into a self-perfected birth, delivered of a younger Aphrodite from the sea? Can it be that the river has rivalled the deep with a childbirth, and rolled a torrent of self-pregnant waves to bring forth another Cypris, not to be outdone by the sea? Can it be that one of the Muses has dived from neighbouring Helicon into my native water, and left another to take the honeydripping water of Pegasus the horse, or the stream of Olmeion? I spy a silverfooted maiden stretched under the streams of my river. I believe Selene bathes in the Aonian waves on her way to Endymion's bed on Latmos, the bed of a sleepless shepherd; but if she has prinked herself out for her sweet shepherd, what's the use of Asopos after the Ocean stream? And if she has a body white as the snows of heaven, what mark of the Moon has she? A team of mules unbridled and a mule-cart with silver wheels are there on the beach, but Selene knows not how to put mules to her yokestrap—she drives a team of bulls! Or if it is a goddess come down from heaven—I see a maiden's bright eyes sparkling under the quiet eyelids, and it must be Athena Brighteyes bathing, when she threw the skin back at him after the old victory over Teiresias.<sup>9</sup> This girl looks like a divine being with her rosy arms; but if she was the glorious burden of a mortal womb, she is worthy of the heavenly bed of Cronion."

<sup>10</sup> So spoke the voice from under the swirling waters. But Zeus shaken by the firebarbed sting of

<sup>9</sup> An odd variant: usually Endymion never wakes, see note on iv. 196.

<sup>10</sup> Teiresias saw Athena bathing, and she blinded him by sprinkling water in his face. The "skin" would be the aegis-cap.

ιηχομένης πάπταιε ροδόχροα δάκτυλα κούρης·  
 ἀσταθέος δ' ἐλέλιζεν ἀλήμονα κύκλον ὄσωπης,  
 πῆ μὲν ὀπιπέτων ροδέου σπιθήρα προσώπου,  
 πῆ δὲ βοογλήρων βλεφάρων σέλας, ἄλλοτε χαίτην 260  
 πλαζομένην ἀνέμοισι, παρελαομένων δὲ κομῶων  
 ἀσκεπέος σκοπιάζειν ἐλευθέρων αἰχέτα κούρης·  
 στέρνα δὲ μᾶλλον ὄσωσε, κατὰ Κρονίδαο δὲ γυμνοὶ  
 μαζοὶ ἐθωρήχθησαν ἀκοιτιστήρες Ἑρώτων·  
 καὶ χροῖα πάντα δόκειεν ἀθήητοιο δὲ μούτου 265  
 ὄμμασιν αἰδομένοιοι παρήλαθεν ὄργια κόλπου,  
 καὶ Διὸς αἰθερίοιο γόος μεταγέστος ἔρπων  
 ιηχομένη Σεμέλη συνετήχето· θελγομένῃ δὲ  
 ἠδυματῆ σπιθήρα δεδεγμένος ἠέλαδι θυμῷ  
 παιδί πατήρ ὑπόκειεν· ἀκιδνοστάτῃ δὲ βελέμνῃ 270  
 βαιὸς Ἑρως ἐφλεξεν ἀστευτήρα κεραυνοῦ·  
 οὐδέ χιρὸς ἠφειοῖο, καὶ οὐ φλογέοντι φορῆς  
 ἀστεροπῆ χραίσμησιν, ἐπαήθη δὲ καὶ αὐτῆ  
 ἀπτολέμου Παφίης ἀλίγῃ πυρὶ τοσσατῆ φλόξ  
 οὐρανή καὶ βαιὸς Ἑρως λασιότραχι μῆνῃ, 275  
 αἰγίδι κιστὸς ἔραζεν, ἐρωτοτόκῃ δὲ φαρέτρῃ  
 βροιταίης βαριδούπεος ἐδουλιώθη κτύπος ἠχοῦς,  
 καὶ Σεμέλης δεδόνητο πόθου βρετοβελγεί κέντρῃ  
 θάμβος ἔχων· φιλιῷ γάρ ἔρως πέλε θαύματι γείτων.

Καὶ μόγις εἰς πόλον ἦλθε

δολοπλόκος ὑψιμέδων Ζεὺς 280  
 ἐνθεον ἀμφιέπων παλιγιγρετον εἶδος ὄσωπης,  
 καὶ τυχής ἐθέλων Σεμέλης ἐπιβήμεται εὐνῆς  
 εἰς δύσιν ὄμμα τίταινε, πότε γλυκίς Ἑσπερος ἔλθη·  
 καὶ δολιχὴν Φαέθοντος ἐμέμφετο δειέλον ἄρην,  
 καὶ φιλίοις στομάτεσσι δυοήμερον ἰαχε φωνήν· 285

Ἔνεπε, Νύξ χρονίη,

ἄλλοτερῇ πότε οὖεται Ἥϊος;

desire watched the rosy fingers of the swimming girl. Unrestingly he moved his wandering glance, now gazing at the sparkling rosy face, now bright eyes as full as a cow's under the eyelids, now the hair floating on the breeze, and as the hair blew away he scanned the free neck of the unclad maid; but the bosom most of all and the naked breasts seemed to be armed against Cronides, volleying shafts of love. All her flesh he surveyed, only passed by the secrets of her lap unseen by his modest eyes. The mind of Zeus left the skies and crept down to swim beside swimming Semele. Enchanted he received the sweet maddening spark in a heart which knew it well. Allfather was worsted by a child: little Eros with his feeble shot set afire this Archer of Thunderbolts. Not the deluge of the flood, not the fiery lightning could help its possessor: that huge heavenly flame itself was vanquished by the small fire of unwarlike Paphia; little Eros faced the shaggy skin, his magical girdle faced the aegis; the heavy booming din of the thunderclap was the slave of his lovebreeding quiver. The god was shaken by the heartbewitching sting of desire for Semele, in amazement: for love is near neighbour to admiration.

<sup>100</sup> Zeus could hardly get back to his imperial heaven, thinking over his plans, having now resumed his divine shape once more. He resolved to mount Semele's nightly couch, and turned his eye to the west, to see when sweet Hesperos would come. He blamed Phaëthon that he should make the afternoon season so long, and uttered an impatient appeal with passionate lips.

<sup>101</sup> "Tell me, laggard Night, when is envious Eos

ἀλλὰ σὺ δαλὸν ἄειρε Διὸς προκείμενον Ἐρώτων,  
 λαμπάδα νυκτιπάλαιο προθεσπίζουσα Λυαίου.  
 ζηλήμων Φαέθων με βιάζεται· ἢ ῥα καὶ αὐτὸς  
 ἰμείρει Σμέλης καὶ ἔμοι ποθέοντι μεγαίρει; 290  
 Ἦέλω, κλονέεις με, καὶ εἰ μάθες οἴστρον Ἐρώτων  
 φειδομένη μᾶστιγι πόθεν βραδὴν ἵππον ἰμάσσεις;  
 οἶδα καὶ ἄξυτάτην ἐτέρην δέσιν· ἦν ἐβελήσω,  
 καὶ σὲ καὶ ἠγαγένας ἔμοις νεφέεσσι καλέψω,  
 καὶ σέο κευθόμενω φαηστήται ἡματιῇ Νύξ 295  
 Ζητὸς ἐπειγομένου γαμοστῶλος, ὄφρα φαείνη  
 ἄστρα μεσημβρίζοντα, καὶ ἠθάδα πομπὴν Ἐρώτων  
 Ἐσπερον ἀντελλόντα καὶ οὐ δύνοντα τέλεισω.  
 ἀλλὰ τόν προκείμενον Ἐμοσφόρον εἰς δέσιν ἔλκω  
 σοὶ καὶ ἔμοι ποθέοντι χαρίζω, πατήριος δέ 300  
 σης Κλυμένης ἀπόναιο, καὶ εἰς Σμέλην ταχὺς ἔλθω.  
 ζεῖφον ἔμοι τόν ἄρμα, φαεσφόρε καὶ σὺ Σελήη,  
 μαρμαριγὴν πέμπουσα φυτηκόμον, ὅττι γενέθλην  
 θεσπίζει γάμος οὗτος ἀξιφύτου Διονύσου,  
 καὶ Σμέλης ἔρατοῖσι ἐπαυτέλουσα μελάθροις 305  
 λάμψον ἔμοι ποθέοντι σὺν ἀστέρι Κυπρογενείης,  
 καὶ γλυκερὴν μήκινε Διὸς θαλαμηπάλον ὄρβην."

Τοιαῦτα πατήρ ἀγόρευε, τὰ περ πόθος οἶδε κελεύσαι.  
 ἀλλ' ὅτε οἱ σπειδόντι χαμαιγενεῖς ἄλμα τιταίων  
 ἀκροτενῆς περιμετρος ἀνέδραμε κῶνος ὀμίχλης, 310  
 δυομένης ζόφον ἕγρον ἄγων ἀντίσκιον Ἠοῦς,

\* "Deliverer," a title of Dionysos.

\* The Homeric epithet of Eos, Dawn.

\* Whatever planet was there, morning star would by

to set? It is time now for you to lift your torch and lead Zeus to his love—come now, foreshow the illumination of night-ranging *Λυαίον*! \* Phaëthon is jealous, he constrains me! Is he in love with Semele himself and grudges my desire? Helios, you plague me, though you know the madness of love. Why do you spare the whip when you touch up your slow team? I know another nightfall that came very quickly! If I like, I will hide you and the daughter of the mists<sup>2</sup> together in my clouds, and when you are covered Night will appear in the daytime, to speed the marriage of Zeus in haste; the stars will shine at midday, and I will make rising Hesperos, instead of setting Hesperos, the regular usher of the loves. Come now, draw your own forerunner Phosphoros to his setting,<sup>3</sup> and do grace to your desire and mine; enjoy your Clymene<sup>4</sup> all night long, and let me go quick to Semele. Yoke your own car, I pray, bright Moon, send forth your rays which make the trees and plants to grow,<sup>5</sup> because this marriage foretells the birth of plant-cherishing Dionysos; rise over the lovely roof of Semele, give light to my desire with the star of the Cyprian, make long the sweet darkness for the wooing of Zeus! "

<sup>200</sup> Such was the speech of Zeus, even such commands as desire knows. But when in answer to his eagerness, a huge cone of darkness sprang up from the earth and ran stretching into the heights, bringing a shadow of darkness opposite to setting evening be in the west, a little behind the sun, and would therefore set, as evening star, shortly after him.

\* Loved by the Sun-god, to whom she bore Phaëthon.

<sup>5</sup> The idea that growing things on earth are affected by the waxing and waning of the moon is ancient and widespread.

ἀστερόεν τότε δῶμα παρίστικεν ἠέριος Ζεὺς  
 εἰς Σαμέλης ὑμέναιον, ἀτεκμήρῳ δὲ πεδῶν  
 ἄλμα βορίων πρῶτιστον ἄλην παρεμέτρει ταροῦ  
 ἀτραπὸν ἠέριον· τὸ δὲ δεύτερον ἴατο Θήβην·  
 ὡς πτερόν ἢ τόγμα διεσυσμένῳ δὲ μελάθρου  
 αὐτόματι πιδεῶτος ἀνωίχθησαν ὄχθες.

315

Καὶ Σαμέλην φελίῳ παλάμῃ ἠγκάσσατο δεσμῷ,  
 πῆ μὲν ὑπὲρ λεχέων βοήην μεκώμετος ἤχῳ,  
 ἀνδρομέοις μελίεσσιν ἔχων κερόεσσασ ὄπωπῆν,  
 ἰσφυεῖς μίμημα βοοκρηῖρον Διονύσου,  
 πῆ δὲ λεοντείην πυκνότερα δέσσατο μορφήν,  
 ἄλλοτε πορδαλὸς ἦεν, ἄτε θρασὺν εἰς φυτεύων,  
 πορδαλίων ἐλατήρα καὶ ἠηιοχῆα λεόντων  
 ἄλλοτε μετρωθείσασ ὑπὸ σπειρήσιν δρακόντων  
 νημφίος ἀμπελόεντι κόμην ἐσφίγγετο δεσμῷ,  
 οἴσπα δινεῖων ἐλακώδεα κισσὸν εἰθείρης,  
 Βάκχου πλετόν ἄγαλμα

320

325

δρείων δὲ τις ἀγκυλὸς ἔρπων  
 ταρβαλῆς λιχμῆτο ροδόχρουν αὐχένα νύμφης  
 χεῖλεσι μελιχίκοι, κατὰ στέρνοιο δὲ βαίνων  
 ἀκλιεῖων τροχόεσσα ἴεν μετρώσατο μαζῶν,  
 συρίζων ὑμέναιον, ἐνομήνοιο μελίεσσης  
 ἠδὲ μέλι προχέων, οὐ λοίγιον ἰὸν ἐχίδνης.  
 Ζεὺς δὲ γίμμῳ δῆλινε, καὶ ὡς παρὰ γείτοσι ληνῷ  
 Εὔιον ἰσμαρίγῃσι, φιλείων εἰς φυτεύων  
 καὶ στόματι στόμα πῆξεν ἔρωματές, ἡμερόεν δὲ  
 νέκταρ ἀπαβλύζων Σαμέλην ἐμέθυσεν ἀκοίτης,  
 νεκταρέης ἰνα παῖδα τέκη σκηπτούχον ὄπῳρης,  
 ἄγγελον ἰσπομένων λαθικηδέα βότρην αἰείρων,  
 πυρσοφόρῳ κέρθηκι καταχθείη πῆχυν ἑρείσας

330

335

340

East,\* Zeus passed along the starry dome of the sky to Semele's bridal. Without leaving a trace of his footsteps, he traversed at his first bound the whole path of the air. With a second, like a wing or a thought,<sup>†</sup> he reached Thebes; the bars of the palace door opened of themselves to let him through, and Semele was held fast in the loving bond of his arms.

<sup>319</sup> Now he leaned over the bed, with a horned head on human limbs, lowing with the voice of a bull, the very likeness of bullhorned Dionysos. Again, he put on a shaggy lion's form, or he was a panther, as one who begets a bold son, driver of panthers and charioteer of lions. Again, as a young bridegroom he bound his hair with coiling snakes and vine-leaves intertwined, and twisted purple ivy about his locks, the plaited ornament of Bacchos. A writhing serpent crawled over the trembling bride and licked her rosy neck with gentle lips, then slipping into her bosom girdled the circuit of her firm breasts, hissing a wedding tune, and sprinkled her with sweet honey of the swarming bees instead of the viper's deadly poison. Zeus made long wooing, and shouted "Ecoi!"<sup>‡</sup> as if the winepress were near, as he beget his son who would love the cry. He pressed love-mad mouth to mouth, and beaded up delicious nectar, an intoxicating bedfellow for Semele, that she might bring forth a son to hold the sceptre of nectaral vintage. As a presage of things to come, he lifted the careforgetting grapes resting his laden arm on

\* *i.e.*, when the conoid shadow of earth darkened the skies and dawn rose (set, from the point of view of the Northern hemisphere) in what we call the West (East to those living beyond our western horizon).

† From Hom. *Od.* vii. 36.

ἄλλοτε θύραον ἄειρε πολίπλοκον οἴοσι κισσῷ,  
 δέρμα φέρων ἐλάφιοι γυναιματός δέ φορῆος  
 λαυῶ ποικιλόνωτος ἐσιέτο νεβρίε ἀγροσῷ.  
 γαῖα δὲ πᾶσα γέλασσε, καὶ αὐτοφύτοισι πετῆλοις  
 ὄρχατος ἀμπελόει Σερμέλης περιδέδρομεν εὐνῆ, 343  
 καὶ ὄροσεροῦ λειμῶνος ἀνέβριον ἀνθεα τοῖχοι  
 ἀμφὶ γονῆ Βρομίωιο, καὶ ἀνεφέλων ἐπὶ λέκτρων  
 βρονταίως πατύγασιν ἐπέκτυπεν ἐνδόμουχος Ζεὺς  
 τύμπανα νυκτελίοιο προθεσσίζων Διονύσου,  
 καὶ Σερμέλην μετὰ λέκτρα φέλω προσπτίξατο μύθῳ 350  
 ἐλπίσιν ἐσοσμέτησι παρηγορέων ἰο νύμφῃ·  
 Ἔϊμί, γύναι, Κρονίδης σέο τυμφίος· αἰθερίῳ μὲν  
 αἰχένα γαῖρον ἄειρε συναπτομένη παρακοίτῃ,  
 μείζονα δὲ βροτέης μὴ δίξω μέτρα γενέθλης.  
 οὐ σοι ἐριδραίνετ' Ἰανθῆς γάμος· ἀλλὰ καὶ αὐτῆς 355  
 πατροκασσιγῆτης βοῶων ἡμέταιον Ἐρώτων  
 ἔκρυφες· Ἐρώσῃ γὰρ ἀγαλλομένη Διὸς εὐνῆ  
 ἤλυθεν εἰς Κρήτην, Σερμέλη δ' εἰς Ὀλυμπον ἰκάνει,  
 τί πλέον ἤθελες ἄλλο μετ' αἰθέρα καὶ πόλον ἀστρων;  
 καὶ ποτέ τις λέξειαι, ὅτι Κρονίδης πόρε τιμῆν 360  
 νερτερίῳ Μίμω καὶ οἰρανίῳ Διονύσῳ,  
 ἀλλὰ μετ' Αἰτωπίης βροτῶν υἷα καὶ τόκον Ἰουῖς,  
 τὸν μὲν εἰὸς σκυλιακισσι δέδουπότα, τὸν δὲ τοκῆος  
 παιδοφόνου μέλλοντι θανεῖν πτερόεντι βελέμῳ,  
 καὶ μετὰ Λυσσαλέης μινωρίων υἱὸν Ἀγαῆς 365  
 ἀφθιτον υἷα λόχευε, καὶ ἀθανάτην σε καλέσω·  
 ὀλβίη, ὅτι θεοῖσι καὶ ἀνδράσι χάσμα λοχεύσεις  
 υἷα κυσαμένη βροτέης ἐπίληθον ἀνίης."

\* The fennel, in which Prometheus brought fire for men,



the firebringing fennel<sup>8</sup>; or again, he lifted a thyrsus twined about with purple ivy, wearing a deer-skin on his back—the lovesick wearer shook the dappled fawn-skin with his left arm.

<sup>300</sup> All the earth laughed: a viny growth with self-sprouting leaves ran round Semele's bed; the walls budded with flowers like a dewy meadow, at the begetting of Bromios; Zeus lurking inside rattled his thunderclaps over the unclouded bed, foretelling the drums of Dionysos in the night. And after the bed, he saluted Semele with loving words, consoling his bride with hopes of things to come:

<sup>300</sup> "My wife, I your bridegroom am Cronides. Lift up your neck in pride at this union with a heavenly bedfellow; and look not among mankind for any child higher than yours. Danaë's wedding does not rival you. You have thrown into the shade even the union of your father's sister with her Bull, for Europa glorified by Zeus's bed went to Crete, Semele goes to Olympus. What more do you want after heaven and the starry sky? People will say in the future, Zeus gave honour to Minos in the underworld, and to Dionysos in the heavens! Then after Autonoe's mortal son and Ino's child—one downed by his dogs, one to be killed by a sonslaying father's winged arrow<sup>9</sup>—after the short-lived son of mad Agaue, you bring forth a son who shall not die, and you I will call immortal. Happy woman! you have conceived a son who will make mortals forget their troubles, you shall bring forth joy for gods and men."

and which also was used in the rites of Dionysos as the shaft of the thyrsus.

<sup>8</sup> Actaion (see v. 301 ff.) and Learchos (see x. 52 ff.).

## ΔΙΟΝΥΣΙΑΚΩΝ ΟΥΔΩΟΝ

Ὁυδωοῦν αἰαλόμενον ἔχει φλόγον ὄργιον Ἥρης  
καὶ Σεμέλης πυρόεντα γέμον καὶ Ζήνα φονία.

Ὡς εἰπὼν ἐς Ὀλυμπον ἔβη θεός· ἐν δὲ μελάθρῳ  
ἰφορόφῳ ἴσον εἶχεν ἀλώμενον ἔγγυθι νύμφης,  
τῆθρος οἶστρον ἔχων πλέον αἰθέρος· ἡμερόεις γάρ  
οὐρανὸς ἦν Κρονίδῃ Σεμέλης δόμος, ἀμφὶ δὲ παστῶ  
ἀμφίπαλοι Κάδμοιο Διὸς πέλον εἴποδες Ὀραι. 5

Καὶ γαμῆ ραθάμιγχι Διπετείῳ ἄμεταίων  
ὄγκῳ θλιβομένη Σεμέλης ευραίνετο γαστήρ·  
μαρτυρίῃ δὲ τόκοιο φιλοστεφάνου Διότησου  
στέμματι θυμὸν ἔτερπεν, ἐπ' ἀνθοκόμῳ δὲ καρῆνῳ  
θυιάδος αἰτοέλικτον ἀπέπλακε κισσοῦν ἐθείρης 10  
Βασσαριῶν ἄτε μάντις, ἐπεσομένησι δὲ νύμφαις  
ὄψιμον ἀγχιτόκοισιν ἐπωνυμίην πόρε κισσοῦ.  
καὶ βαρὴν ὄγκον ἔχουσα θετηγέτος τοκετοῖο,  
εἰ ποτέ τις σύριγγι γέρον ἐμελίετο ποιμήν,  
γείτονος εἰσαίονσα φιλαγραύλου μέλος Ἠχοῦς, 15  
οἰοχίτων θαλίμοιο διέστιχε θυιάδι ῥήπῃ·  
εἰ κτύπος οἴρεσιφοῖτος ἀκούετο δίζυγος αἰλοῦ,  
ἰφορόφῳν ἀπέδιλος ἀναθρώσκουσα μελάθρων  
εἰς ῥάχιν αἰτοκέλευστος ἱρημάδος ἔστιχεν ὕλης·  
κύμβαλον εἰ πλατάγησι, ποδῶν ἐλελίετο παλμῶ. 20

\* Dionysos was called Cithara.

## BOOK VIII

The eighth has a changeful tale, the fierce jealousy  
of Hera, and Semele's fiery nuptials,  
and Zeus the slayer.

When these words Zeus returned to Olympus; but in the highroofed hall his mind still wandered near his bride, empasioned for Thebes more than for heaven. For to Cronides Semele's house was lively heaven, and the quickfoot Seasons of Zeus became the attendants in the palace of Cadmos.

\* By the espousal drop of the divine union Semele's body swelled laden with a heavy burden. In witness of the birth of garlandloving Dionysos she took delight in wreaths. She plaited into her flower-decked hair the natural tendrils of the maddening ivy like a prophetess of the Bassarids, and provided for the nymphs who were soon to be born, the later title of the ivy.\* As she carried the heavy burden of the divinely conceived child, if some old shepherd made melody with his panpipes, and she heard the tune repeated by countryloving Echo near, clad in tunic alone she went rushing wildly out of the house. If the mountainranging tones of the double pipe was to be heard, she leapt up, and out of the lofty halls went shoeless, uncalled, to the lonely woods on the hills. If there was clashing of cymbals,

λοξῷ καμπύλων ἰχθὺς ἰπποκυβήρουσα πεδῶν·  
 εἰ δὲ ταυτεκράϊροιο μεμικῶτος ἔκλεγε ταύρου,  
 ἀντιτύπον μίμημα βόας μακρῶτατο λαμφῷ·  
 πολλάκι ποιμενίην ὑπὸ δευραδα θηγάδι φωνῇ  
 Πανὶ μέλος στυαεῖδε καὶ ἐπλετο σύνθροος Ἥχῳ, 25  
 καὶ νόμιον κερῶντος ἀμειβομένη κτύπον αἰλοῦ  
 εἰς χορὸν ἰχθὺς ἔκαμψε· παῖς δ' ἀλόχευτος ἐχέφρων  
 ἄλμασιν ἐνδομύχοισι συνεσκίρτησε τεκοῖσθ  
 αἰλομανὲς μίμημα, καὶ αὐτοδίδακτον ἀοιδίην  
 ἡμιτελής κελεύθεσε χίτων ὑποκόλπιον ἤχῳ. 30  
 ὡς ὁ μὲν ἀρσενεσπαιδὸς ἀέζετο γαστέρος ὄγκῳ  
 ἄγγελος εἰφροσίνης, τοκερὸν βρέφος· ἀμφὶ δὲ κούρῳ  
 ἀμφίπολοι Κρονίωτος ἐπίστυπον σφραγῶν Ἦραι.  
 Καὶ Φθόνος ὑφ' ἡμέδοιτος ὀσιπεύων Διὸς εὐνήν  
 καὶ Σερμέλης ἄδιστα θεηγενέος τοκετοῖο 35  
 Βάκχου ζῆλον ἰδεάτο καὶ ἐνδοθὶ γαστρὸς ἐόντος,  
 αὐτοπαθῆς ἀστοργὸς ἐν βεβωλημένος ἰφ.  
 καὶ φρενὶ κερδαλίῃ σκαλίῃ ἐφράσσοιτο βουλήν  
 Ἄρειος ἀντιτύποιο φέρων ψευδῆματα μορφῇ  
 ἔντεσι μιμηλοῖσι, καὶ οἶα περ αἵματος ὀλεῶ 40  
 ἀνθεῖ φαρμακόντι κατέγραφε γῶτα βοείης  
 ποιητῇ ραθάμιγγι, καὶ ὡς κταμένων ἀπὸ φωτῶν  
 βάφας ἰουτύπῳ δεδαλωμένα δάκτυλα μιλτῷ  
 χεῖρας ἐρυθρίωντι γόθῳ φοιτίσσοτο λίθῳ·  
 καὶ κτύπον ἐννεάχιλον ἀτήρηγεν ἀνθερωῶτος 45  
 σμερδαλέοις στομάτεσσι χίτων ῥηχέτορα φωνῇ·  
 κλεψιδόοις δ' ὄσροισι ἀνεπτοίησεν Ἀθήην,  
 καὶ φθονερὴν οἰστρησεν ἐπὶ πλεόν εἰς χάλον Ἥρη·  
 ἀμφοτέρας δ' ἐρέθιζε τῶσῳ δ' ἠνίστασε μίθῳ·  
 " Δίξέο σοι γέρον ἄλλον ἐν αἰθέρι νυμφίον, Ἥρη, 50

she tripped with dancing foot and shuffled a side-long shoe in winding paces. If she heard the bellow of a broadhorned bull, her throat bellowed mimicry of the creature in reply. Oft on some hillside pasture she sang with Pan in maddened voice, and played harmonious Echo to him; she answered the tones of the herdman's pipe of horn by bending her steps to the dance, and the fruit of her womb (sensible, though yet unborn!) joined in his mother's dance as if he also were maddened by the pipes, and although only half-made sounded a self-taught echo of tune from within her. So in the burden of the manchilding womb grew the messenger of merry-hearted cheer, that understanding baby; and round about the boy, Cronion's attendants the Seasons went their rounds about the sky.

<sup>10</sup> Now Envy, surveying the bed of lofty Zeus and Semele's labour in the divine birth, was jealous of Bacchos while yet in the womb, Envy self-tormenting, loveless, stung with his own poison. In that crafty heart he conceived a crooked plan. He put on the false image of a counterfeit Ares, with armour like his; he scored the front of the shield with a liquid of his own made from a poisonous flower, to imitate smears of blood. He dipt his deceitful fingers in vermilion dye, staining his hands with red stuff which pretended to be gore (which it resembled) from his slain enemies. He belched out from his throat through his horrible mouth a nine-thousand power roar,\* a man-breaking voice indeed! He provoked Athena with seductive whispers, and goaded jealous Hera yet more to wrath, and irritated them both; and these are the words he said:

<sup>11</sup> " Find another bridegroom in the sky, Hera,

ἄλλον, ἐπεὶ Σεμέλη τέον ἤρπασεν, ἦς χάριν εὐνῆς  
 τήβητος ἐπταπίδακιο γαμήλιον οὐδας ἀμείβων  
 οὐρανὸν ἐπτάζωνον ἀναίκεται· ἀντί σέθεν δὲ  
 τέρπεται ἀγκάς ἔχων χέλυτιν ἐγκύμονα νύμφην,  
 πῆ μοι ζῆλος ἔβη μητρικός· ἦ ῥα καὶ αὐτῆς 25  
 εἰς Σεμέλης ὑμέναιον ἐθελύθη χάλος Ἴρης;  
 πῆ σὺ κέντρα μύωπος ἀφειδέος; οὐκέτι πότιψ  
 πόρτις ἀλιπτωίητος εἰλαίκεται, οὐκέτι βοῦτης  
 Ἄργος ἀκοιμήτοις παλοσπερίεσσι ὄσωπαις  
 κλεψιγάμου Κρονίδαο νεώτερα λέκτρα φυλάσσει; 60  
 ἀλλὰ τί μοι ὄμοτος οὔτος Ὀλύμπιος;

εἰς χθόνα βαίνων

αἰθέρα καλλεΐψω πατρώιον, ἡμετέρην δὲ  
 θρήκην ναιετῶν οὐ μητέρος ἀλγα λείψω  
 ἀχτυμένης, οὐ Ζῆνα γαμοκλόπον· εἰ δέ ποτ' ἔλθῃ  
 γαίαν εἰς ἡμετέρην ποθέων Πιστωνίδα κούρην, 65  
 γνώσεται, οἷος Ἄρης, ὅτε χύεται· ἡμετέρην γάρ  
 Τιτήρων ἀλέτειραν ἔχων θανάτηφόρον αἰχμήν  
 ἐκ θρήκης Κρονίωτα γυναιμανέοντα διώξω  
 καὶ πρόφασιν μεθέπων.

ὅτι παρθέτων εἰς λέχος ἔλκει,  
 ἔσσομαι αὐτοκέλειστος ἐμῆς τιμήρος εὐνῆς, 70  
 ὅτι χαμαιγενέουσιν ὀμλήσει ὑμεναίους  
 αἰθέρα ποικιλόνητον εἶων ἐπλησεν ἐρώτων.  
 οὐρανὸς ἰληκοί, μερόπων ὄμοτος· ἀξονα βαίνω;  
 Καλλιστῶ κατ' Ὀλυμπον εἰλίσσεται, ἦχι φαείνει  
 κύκλος ἀερσιλόφοιο φερώνυμος Ἀρκάδος Ἀρατου. 75  
 Πλειάδος ἐπταπόρου στιγίω ὁρόμον·

ἐν γὰρ Ὀλύμπῳ

Ἡλέκτρῃ κλονεῖ με συναστρίπτουσα Σελήνῃ.

• Hera sent a gadfly to torment Io in her heifer shape (see 276

yes another! for Semele has stolen yours! For her sake he renounces the seven-toned sky and treads the bridal floor of sevens-gated Thebes! In your place he holds in his arms an earthly bride with child, and is happy! What has become of my mother's jealousy? Has even Hera's wrath become unmanned for this marriage with Semele? Where are the stings of your merciless gadfly? No heifer is now driven in seapanic over the deep—no herdsman Argos with a thick crop of eyes watches the latest bed of lecher Cronides?\*

"But what is this palace of Olympus to me? I will go down to earth, I will leave my father's heaven and live in my own Thrace,<sup>1</sup> I will no longer look on at my unhappy mother's wrongs and Zeus the wife-spoiler! If he ever comes to my country because he wants a Bistonian girl, he shall know what Ares is like when he is angry. I will take my Titan-destroying death-dealing spear and chase woman-mad Cronion out of Thrace! I will use the excuse that he drags this maiden to his bed, I will be avenger self-appointed of the bed where I was born, because he has frequented earth-born brides and filled the bespangled heavens with his loves!

"Goodbye Heaven—where mortals are at home! Shall I climb the pole? But Callisto<sup>2</sup> circles about Olympus, and there shines the ring named after the highest-crested Arcadian Bear. I hate the seven Pleiads in their courses—for in Olympus it irks me that Electra shows her light with Selene. Now why are

note on vii. 117 ff.), and set Argos, who had eyes all over him, to watch her.

<sup>1</sup> Ares was regarded, perhaps rightly, as a Thracian god.

<sup>2</sup> The Great Bear. She was one of Zeus's loves, Electra the Pleiad another. Arcas was Callisto's son.

νῦν πόθεν ἡμερείς; ὑποκάσιον νῆα Λητοῦς  
 ἦκαχε Ἀπάλλωτα, καὶ οὐ Διόνυσον ὀρίεις;  
 τικτομένης. Ἥφαιστε, μογυστάε Τριτογενεῖης, 80  
 νῆα γόθης ἀλόχοιο λοχειώετ' αὐτοτάκος Ζεὺς  
 ὠδίνων τόκον ἄλλον ὑπέρτερον ἄρσενι μηρῷ,  
 οἰδέ τεοῦ βουβλήγος ἔτι χρέος. εἶξον, Ἀθήνη,  
 λῆγε Διὸς βοάωσα λεχώιον ἀντιγα κόρσης,  
 ὅττι σφῆν ὠδῖνα τελευσιγόνοιο κάρηνον 85  
 αἰσχίνει Διόνυσος, ὅτι χθονίης ἀπὸ φύτλης  
 ἔσσεται αὐταλόχευτος Ὀλύμπιος, ὡς περ Ἀθήνη,  
 κρύπτων Παλλάδος εὐχος ἀμήτορος.

ἀλλὰ καὶ αὐτὸς  
 αἰδέομαι παλὸν μάλλον, ὅταν μερόσσω τις ἐνέη·  
 Ἰεὺς πόρε δῆριαν Ἄρηι καὶ εὐφροσύνην Διονύσῳ. 90  
 ἀλλὰ πάλον Κρονίδαο γόθοις τελέεσσιν ἔασσε  
 ἰξομαι οὐρανόθεν μεταστάσιος ἕγροσπαγῆς δέ  
 Ἰστρος εἶον σκηπτούχον ἀλητεῖοντα δεχέσθω,  
 πρὶν Διὸς οἰσυχῶον Γανυμήδεα δεῦρο τοῖσω,  
 βουκόλον εὐχαιτήν.

μετὰ Πέρχημος ἀστὸν Ὀλύμπου, 95  
 οὐραγῆς ἀφαιστον ἀμειβόμετον δέπας Ἥρης,  
 πρὶν Σεμέλην καὶ Βακχὸν ἰδῶ ταστήρας Ὀλύμπου,  
 καὶ στέφος ἀστερόφοιτον ἐπιχθονίης Ἀριάδης  
 σὺνδρομον Ἥελίοιο, σινέμπορον ἡραγενεῖης.  
 κεῖθι μένω, μὴ Κήτος ἰδῶ, μὴ Περσέος ἄρσεν, 100  
 μὴ τύπον Ἀνδρομεδῆς.

μὴ Ἰοργόνος ὄμμα Μεδοῦσης  
 οὐς Κρονίδης μετόπισθεν ἐπιστήσειεν Ὀλύμπῳ."  
 Εἶπε, καὶ αὐτογόνοιο γόνον συνέχευεν Ἀθήνης,

\* See Callim. *Hymns* iv. 55 ff.

† Hephaestus cleft the head of Zeus and Athena issued from the place.



you quiet? You persecuted Apollo in the womb of his mother Leto,\* and you leave Dionysos in peace? Hephaistos, you helped in the painful birth of Tritogeneia,<sup>3</sup> and Zeus shall be his own midwife for the bastard son of a drab, more mighty still than Athena, and he shall produce him from his manly thigh—no need now for the pole-axe! Give place, Athena! Cease to cry up that rounded forehead as your birthbed! Dionysos puts into the shade the clever delivery of that teeming head! Sprung from a mortal stock, he shall be an Olympian like Athena, but self-delivered, and eclipsing the boast of Pallas the motherless.

<sup>100</sup> " But I am ashamed myself far more, when some mortal man shall say: ' Zeus granted battles to Ares, and merry-hearted cheer to Dionysos.' Well, I will leave the sky to the bastard brats of Cronides, and quit the heavens a banished god. Let Ictus with his frozen flood receive its homeless monarch, before I see Ganymedes come here to pour the wine, that long-haired cowdrover, first in Pergamos then domiciled in Olympus, usurping the untouched cup of heavenly Hebe; before I can see Semele and Bacchos denizens of Olympus, and Ariadne's crown translated to the stars to run its course with Helios, to travel with misty Dawn. There I will stay, that I may never behold the sea-monster, the sickle of Perseus, the figure of Andromeda, the glare of Gorgon Medusa,<sup>4</sup> whom Cronides will establish in Olympus by and by."

<sup>101</sup> He spoke, and disquieted the mind of selfborn

\* Constellations. The Northern Crown was the wedding garland of Ariadne when Dionysos married her, see *alviii.* 971. Pergamos (with the Gorgon's head in his hand), Andromeda and Cetus together commemorate his rescue of her.

καὶ πλείον ἤξηση βαρυήλου χάλον Ἥρης.  
καὶ Φθότος ὄξιος ὄροισι.

καὶ ἀγκίλα γούνατα πάλαν 100  
ἦμε λοξὰ κέλευθα δὲ ἥρος ἀνδρομέοις δὲ  
ὄμμασι καὶ πραπίδεσσι ὁμοίως ἔσσντο καπνῶ,  
εἰς δόλον, εἰς κακότητα τῶν τελχίνα κορύσσων.

Οἶδὲ Διὸς βαρύνητις ἐλώφειεν εὐνέτις Ἥρη· 110  
ἀλλὰ θυελλήντι παραίξουσα πέδω

ποικίλοι εἰφαίεσσι κεκασμένοι οὐρανόσιν ἀστροῖς  
ἀσπετα φοιτητῆρι διέδραμεν ἄστει ταρσῶ,  
κερδαλίην Ἀπάτην διζήμετή, εἰ σου ἐφείροι.  
ἀλλ' ὅτε Δικταίη Κορυβατιδος ἐφόθι πέτρης  
γείτοισι Ἀμνισοῖο λεχυσίων ἔδρακεν ἕδωρ, 115

εἰθὰ οἱ ἀλλοπρόσαλλος ὀρεστιάς ἦντετο δαίμων  
καὶ γὰρ αἰὶ παρέμμεν Διὸς φειδήμων τῶν βω  
τερπομένη Κρήτισσιν, ἐπεὶ πέλον ἠπεροπῆς.  
ἀμφὶ δὲ οἱ λαγόνεσσι Κυδωνιάς ἔρρεε μήτηρ,  
τῇ ἐν δαίδαλα πάντα βροτῶν θελετήρια κείται· 120

ἐν μὲν ἐπικλοπιῇ παλιμήχανος, ἐν δ' ὀριστύς  
πάρφασις, ἐν δὲ δόλοι παλικιδέες, ἐν δὲ καὶ αὐτὸς  
σινδρομος ἠερίοις ἀπατήλιος ὄρεος ἀήταις.

Καὶ δαλίην Ἀπάτην δαλίῳ μελιζατο μύθω 125  
Ἥρη ποικιλόμητις, ἀμνησμένη παρακοίτην

“Χαίρε, θεὰ δαλόμητι δαλοπλαγής·

οὐ σε καὶ αὐτὸς

κλεψινόοις ὄροισι περιέρχεται αἰμύλος Ἐρμῆς·

\* The Telchines, a sort of gnomes or dwarfs, were credited with skill in metal-working and envious, spiteful dispositions.

<sup>2</sup> Deceit is a goddess in Hesiod, *Theog.* 224.

<sup>3</sup> A mountain in Crete. For the Corybantæ see note on II. 693.

<sup>4</sup> Eileithyia, the goddess of childbirth, was said to have

Athena, and the more increased the wrath of jealous Hera. Swift leapt up Envy, and wagging his crooked knees passed on his sidelong roads through the lower air: he moved like smoke to human eyes and thoughts, arming his boggart's \* mind for deceit and mischief.

<sup>100</sup> Nor did the consort of Zeus abate her heavy anger. She stormed with flying shoe through the heaven bespangled with its pattern of shining stars, she coursed through innumerable cities with travelling foot, seeking if anywhere she could find Deceit the crafty one.<sup>3</sup> But when high above Corybantian Diets<sup>4</sup> she beheld the childbed water of neighbouring Amnisos,<sup>5</sup> the fickle deity met her there on the hills; for she was fond of the Cretans because they are always liars, and she used to stay by the false tomb of Zeus.<sup>6</sup> About her hips was a Cydonian<sup>7</sup> cincture, which contains all the cunning bewitchments of mankind: trickery with its many shifts, cajoling seduction, all the shapes of guile, perjury itself which flies on the winds of heaven.<sup>8</sup>

<sup>101</sup> Then subtle-minded Hera began to coax wily Deceit with wily words, hoping to have revenge on her husband:

<sup>102</sup> " Good greeting, lady of wily mind and wily snares! Not Hermes Hoaxthe-wits himself can outdo

been born in this place, and she had a sacred cave there: *Od.* vi. 188.

<sup>3</sup> *Kopros del deironos*, quoted by Callim. *Hymn to Zeus* 8, and St. Paul, *Titus* i. 12. It was attributed to Epimenides. The tomb of Zeus was shown in Crete.

<sup>4</sup> Cretan, from the city Cydonia.

<sup>5</sup> Closely imitated from the description of Aphrodite's *evros* in *Hom. Il.* xiv. 214 ff., and the whole scene is founded on that one.

δὸς καὶ ἐμοὶ ζωστήρα παιταῖαλον, ὅν ποτε Ῥεΐη  
 θῆσεν ἑαῖς λαγόνεσσιν, ἕως ἀπάφησεν ἀκοίτην.  
 οὐ μὲν ἐγὼ Κρονίωσι φέρω πετραῖδες μορφήν, 130  
 οἰδέ λίθῳ δαλόεντι παρακλέπτω παρακοίτην,  
 ἀλλὰ γυνή χθονίη με βιάζεται, ἥς χάριν εὐνῆς  
 θούρος Ἄρης βαρύνηται ἀναιίνεται αἰθέρα ναιέειν.  
 τί πλέον, εἰ γενόμεν θεὸς ἀμβροτος; οὐτιδανὴ γάρ  
 θνητῆ ἐμὸν πόσιν ἔσχε, τὸν οὐ θεὸς ἤρπασε Λητώ· 135  
 οὐ Δανάη παρίαε τὸ δεύτερον ἔβτιος Ζεὺς,  
 ἀλλὰ σιδηροφόροιο μετὰ σφρηγίδα μελάθρου  
 μεμφομένη χρυσέοισι γάμοις ναντιλλετο νύμφη,  
 καὶ λίχεν ἔδρον Ἐρωτος ἰδῶρ ἀλός· ἐν δὲ θαλάσῃ  
 σύμπλοος ἀσταθέεσσιν ἐτήχετο χηλῶς ἀήταις. 140  
 οἰδέ μετὰ Κρήτην πάλιν ἔπλεε ταῦρος Ὀλύμπου,  
 οὐκ ἴδεν Εὐρώπην μετὰ δέμμιον ἰγροβαφῆς δὲ  
 οἰστροηθείσα μύωσι κεραιφόρος ἔπλεε Ἰώ.  
 οἰδέ θεὰ γάμον εἶχεν εἰλεύθερον, ἀλλὰ καὶ αὐτὴ  
 γαστέρι φόρτον ἔχουσα πολίστροφος ἔτρεχε Λητώ, 145  
 ἀστατα παπταίνουσα πολυσαλαγέων σφυρὰ νήσων  
 καὶ ῥόον οὐ μίμνοντα κακοφείνοιο θαλάσσης,  
 καὶ λοχίης μόγης εἶδεν εἰλεύθερον ἔρνος ἑλαίης.  
 Λητώ τόσσα μόγησε, καὶ οὐ χραίσμησεν ἀκοίτης·  
 θνητῆς δ' ὠκυμόροιο μής διὰ δέμνια νύμφης 150  
 οὐρανίης ἀπέειπε κραιγιήτης λέχος Ἥρης.  
 δεῖδια, μὴ Κρονίδης με πόσις καὶ γυνὸς ἀκούων  
 αἰθέρος ἐξελίσειε γυναικείης χάριν εὐνῆς,  
 μὴ Σεμέλην τελείσειεν ἰοῦ βασιλείαν Ὀλύμπου.

• When she gave Cronos the stone wrapt in swaddling-bands instead of the baby Zeus. The business of the girdle seems to be Nonnos's own invention.

you with his plausible prattle ! Lend me also that girdle of many colours, which Rheia once bound about her flanks when she deceived her husband !<sup>4</sup> I bring no petrified shape for my Cronion, I do not trick my husband with a wily stone. No ! a woman of the earth compels me—whose bed makes furious Ares declare that he will house in heaven no more ! What do I profit by being a goddess immortal ? A worthless mortal woman has taken my husband, whom Leto a goddess could not steal. Zeus and his rain did not sleep a second time with Danaë ; after the seals of the ironbound prison the bride went a-sailing and had to blame her golden wedding for her lovegift of the brine—her hutch sailing with her on the sea floated where the shifting winds did blow !<sup>5</sup> After Crete the Olympian bull did not swim again, he did not see Europa after the bed ; but he was soaked in the wet, and swam with horns on her head plagued by the gadfly !

<sup>128</sup> " Even the goddess did not have a smooth course for her wedding ; she also, Leto herself, carried the unborn babe by many a turn and twist, while she gazed at the shifting slopes of many a floating island, and the flood of the inhospitable sea that never stood still. Hardly at last she espied the wild olive-tree which harboured her childbed. All that Leto suffered, and her mate could not help her ; but for the bed of one shortlived mortal woman he has renounced the couch of Hera his heavenly sister.

<sup>129</sup> " I am afraid Cronides, who is called my husband and brother, will banish me from heaven for a woman's bed, afraid he may make Semele queen

<sup>4</sup> Danaë's father set her and the baby Perseus adrift in a chest.

εἰ δὲ Διὶ Κρονίῳι χαρίζαι, ἧέ περ Ἥρη, 155  
 μηδὲ τετὴν ὀπάσειας ἐμοὶ παιθελγέα μήτηρ,  
 ὄφρα μάλῃ πρὸς Ὀλυμπον ἐμὸς πάλιν υἱὸς ἀλήτης,  
 ἰστατὴν ἐπὶ πείαν ἐλείψομαι Ὀκεανοῖο  
 αἰθέρα καλλεΐφαιου χεῖρα βροτείων ἡμεταίων  
 Τηθύος ἀρχεγονοῖο ἀντίστιος ἐνθεν ἰκάνω 160  
 εἰς δόμον Ἀρμοῖης, καὶ Ὀφίωνος ἐγγυθὶ μίμνω.  
 ἀλλὰ σὺ, κούαινοισα Διὸς παμμήτορα γύμψην,  
 δὸς μοι ἔχειν ζωστήρα βοηθοῦ, ὄφρα φυγόντα  
 θέλω θοῦρον Ἄρηα τὸ δεῦτερον αἰθέρα ναίειν."  
 Ὡς φασμένη ἀπάμειπτο θεὰ πειθήμοισι μύθῳ· 165  
 "Μήτηρ Ἐπιταλίου, Διὸς πρωτόθρονε γύμψην,  
 δώσω ἐμὸν ζωστήρα, καὶ εἰ πλέον ἄλλο κελεύεις  
 πείθομαι, ὅτι θεοῖσι μετὰ Κρονίωτος ἀτάσσεις.  
 δέχινω τυύτου ἡμάρτα περισφιγχάσα δὲ κάλψῳ  
 Ἄρεα μὲν κομιστίας εἰς οὐρανὸν ἦν δ' ἐβελήσῃς, 170  
 θέλω γὰρ ἴσον Κρονίδαο καὶ, εἰ χρεῖος, Ὀκεανοῖο  
 χωομένου χθονίων δὲ λιπῶν ἡμεταίων Ἐρώτων  
 ἴζεται αἰτοκέλευστος εἰς οὐρανὸν ἡφαιμέδων Ζεὺς  
 ἡμετέρῳ δαδόντι περιγυάμφαι φρένα κροσῶ·  
 οὗτος ἐμῆς Παφίης φρενοθελγία κροσὸν ἐλέγχει." 175  
 Ὡς φασμένη δαδύμητις ὑπηνέμιος φύγε δαίμων  
 ἡέρα πωτήρῃντι διαστειχούσα πεδάλῳ.  
 Δικταίης δὲ λιπούσα σακίσπαλον ἄντρον ἐρίπτης  
 καὶ λοχίην σπῆλιγγα τελοσιγονοῖο θεαίης  
 εἰς θάλαμον Σεμέλης ἀπατήριος ἦλθεν Ἥρη, 180  
 ζήλω φυσιοῶσα· μελιγλώσσω δὲ γερατῇ  
 ἰσοφαιτῆς φιλόπαιδι δέμας μορφοῦτο τιθήνη

\* Cf. Hom. II. xiv. 201

† Almost certainly a mistake for Eurynome, wife of Ophion, cf. ii. 573.

of his Olympos' If you favour Zeus Cronion more than Hera, if you will not give me your all-bewitching girdle to bring back again to Olympos my wandering son, I will leave heaven because of their earthly marriage, I will go to the uttermost bounds of Oceanos and share the hearth of primeval Tethys<sup>1</sup>; thence I will pass to the house of Harmonia<sup>2</sup> and abide with Ophion. Come then, honour the mother of all,<sup>3</sup> the bride of Zeus, and lend me the help of your girdle, that I may charm my runaway son furious Ares, to make heaven once more his home."

<sup>136</sup> When she had finished, the goddess replied with obedient words:

<sup>137</sup> "Mother of Enyalios, bride first enthroned of Zeus! I will give my girdle and anything else you ask me; I obey, since you reign over the gods with Cronion. Receive this sash; bind it about your bosom, and you may bring back Ares to heaven. If you like, charm the mind of Zeus, and if it is necessary, charm Oceanos also from his anger. Zeus sovereign in the heights will leave his earthly loves and return self-bidden to heaven—he will change his mind by my guileful girdle. This one puts to shame the heartbewitching girdle of my Paphian!"

<sup>138</sup> This said, the wily-minded deity was off under the wind, cleaving the air with flying shoe.

<sup>139</sup> Now Hera left the shieldbeswingled cave of the Dictæan rock<sup>4</sup> and the cavern where the goddess of childbirth was born, and came full of guile to Semele's chamber, puffing with jealousy. She made herself like a honeyvoiced old dame, like the loving nurse

<sup>1</sup> Hera was the patron of marriage, *Zeyis*, *Tetis*, and so forth, and the mother of the *Eileithyias*.

<sup>2</sup> Where the *Corybants* danced with swinging shields and lances.

παιδοκόμῳ, τὴν αὐτὸς ἀτηρέησεν Ἀγέτωρ,  
 καὶ οἱ κλήρον ἔδωκε, καὶ ὤπασεν ἀνδρὶ γυναῖκα  
 οἷα πατὴρ κομιδῆς δὲ χάριτι τίτουσα καὶ αὐτῇ 180  
 νήπιον εἰσέτι Κάδρον ἐφ' μαιώσατο μαζῶ  
 καὶ βρέφος Κύρωσιν φιλιῶ πύχυνεν ἀγούσῳ,  
 τῇ δέμας ἴσον ἔχουσα ἀείστοιχεν εἰς δόμον Ἥρη  
 χωομένη Σερμέλῃ καὶ Κύπριδι καὶ Διοτίσῳ  
 μὴ πῶ φέγγυς ἰδοῦσι, καὶ ἀργυγάμῳ παρὰ παστῶ 190  
 τοῖχον εἰς ἀπικέλευτον εἶν' ἔαλειεν ὄπωπῃ  
 ὄμμα παρατρέψασα, Διὸς μὴ λέκτρα τοῖση.  
 τὴν μὲν Πεισιδάκτου καθίζανεν ἰφθίμῃ δόφρου  
 ἀμφίπαλος Σερμέλης, Τυρίας βλάστημα γενέθλης,  
 Θελεξινῶν δὲ τὰπητας ἐτήρμουσεν ἦσοσι δόφρῳ. 195  
 ἐνθα θεὰ σχεδὸν ἦστο δαλοσλόκος· εὖρε δὲ κούρην  
 βριθομένην ὠδῶν πεπαινομένου τοκετοῖο·  
 καὶ τύκον, οὐ φαίνοντα τελεσοιγότοιο Σελήτης,  
 γαστροῦ ἀσημάτου χλοερῆ κήρυξε παρειῇ  
 καὶ χλοὸς οἰώσων μελέων παρος· ἰζομένης δὲ 200  
 Ἥρης ψευδομένης δαλοῖν δέμας ἔτρεμε παλμῶ  
 ἀντιτύπῳ, καὶ κέρθεν ἐπὶ χθόνα κάμπετο κούων  
 ὤμοις θλιβομένοισι γέρον κερτούμενος ἀέχην,  
 καὶ πρόφασιν μόγῃς εὖρεν ἐπιστενάχιζε δὲ μύθῳ  
 δάκρυον εὐπυῖστον ἀποψήσασα προσώπου, 205  
 καὶ δαλοῖν κατέλεξεν ἔπος φρενοθελεγῆ φωνῇ·

Ἔειπέ, πόθεν, βασιλεῖα, τεαὶ χλοάουσι παρειαί;  
 πῆ σέο κάλλος ἐκεῖνο, τίς εἶδει σέο μεγαίρων  
 πορφυρέους σπιθήρας ἀπημάλδοντε προσώπου;  
 καὶ ῥόδα τίς μετὰμειψεν εἰς ὠκυμόρους ἀετμύνας; 210  
 καὶ σὺ κατηφιόωσα τί τῆκεαι; ἢ ῥα καὶ αὐτῇ  
 ἐκλυες αἰσχεα κείνα, τὰ περ βροῶσι πολῖται;  
 ἐρρέτω ἀρχεκάκων ὀλοὸν στόμα θηλυτεράων.  
 εἰπέ δέ μοι, μὴ κρύπτει τῆς σιλητόρα μήτρης



whom Agenor \* himself had chosen to care for his children, and made much of her—gave her a holding, found her a husband as if she had been his daughter; and she paid him back for his care, nursed Cadmos at her own breast and dandled baby Europa in her loving arms. This was what Hera looked like when she passed into the house, hating Semele and Cypris, and Dionysos who had not yet seen the light; and as she came to the chamber of the recent bridal, she turned face and eyes away to the opposite wall, that she might not see the bed of Zeus. She was led and seated on a chair by Semele's attendant Peisianassa, a maid of Tyrian race, and Thelxinoë spread the rugs over the gleaming seat. There sat the goddess close beside her, weaving her plot. She noticed how the girl carried a burden of ripening fruit; a birth which touched not yet the moon of delivery, but a pale cheek and the pallor of limbs once rosy told of a womb no longer sealed. As treacherous Hera sat, a simulated palsy passed over her false body, and the old neck bowed downwards, nodding over the bent shoulders. Scarce finding an excuse, she groaned aloud and wiped the well-feigned tear from her face, as she spoke her false words in heart-enchanting tone:

207 " Tell me, my queen, why are your cheeks so pale? where is your beauty? Who has grudged that loveliness and dimmed the red sparkling colours of your face, changed the roses to quickfading anemones? Why are you downcast and languishing? Have you heard yourself those insults which the people are shouting? Curse the tongue of women, from which all troubles come! Tell me who laid rough hands

\* Father of Cadmos, and so grandfather of Semele.

τίς σε θεῶν ἐμίηεν; τίς ἤρπασε σείο κορείην; 215  
 εἰ μὲν Ἄρης λαθραῖος ἐμὴν τυμφεύσατο κοῦρην  
 καὶ Σμελέην παρίασαν ἀφειδήσας Ἄφροδίτης,  
 ἔλθέτω εἰς σείο λέκτρα γαμήλιος ἔγχος ἀφίσσων  
 γυνώσκει μετέχαρμον εἶον γενέτην σείο μήτηρ.  
 εἰ δέ σοι ὠκυπέδαλος ἐκώμασε τυμφίος Ἑρμῆς 220  
 καὶ Σμελέης διὰ κάλλος ἦν ἠρηύουτο Πειθῶ,  
 ῥάβδον ἦν ὀπίσσειε τῆς αὐτάγγελον εὐνῆς,  
 ἢ σε κοσμήσειεν ἰώϊς χρυσείωσι πεδάλωι  
 δῶρον ἄγων λεχίων σέθεν ἄξιον, ὄφρα καὶ αὐτῇ  
 εἴης χρυσοπέδαλος, ἃ περ Διὸς εὐνέτις Ἥρη. 225  
 εἰ δέ σοι οὐρανόθεν πόσις ἦλυθε καλὸς Ἀπόλλων  
 καὶ Σμελέης ὑπ' ἔρωτι λελασμένος ἐπλετο Δάφνης,  
 νόσφι δάλου κρηφίωιο δι' ἠέρος εἰς σέ χορεύσῃ  
 ἄβρος ἀσιγῆτων ἐποχτημένος ἄρματι κύκτων,  
 ἔδνα τῆς φιλότητος ἦν φόρμιγγα κομιζῶν, 230  
 πιστόν εἶων θαλάμων σημήσαν· εἰσορόων γὰρ  
 Κάδμος ἐπουρανίην κιβάρην Φοῖβοιο νοήσει,  
 ἦν ἶδεν αἰολόφωντον εἴης παρὰ δεῖπνα τραπέζης  
 Ἄρμονίης μέλποισαν ἐπιχθονίους ἑμεταίους.  
 εἰ δέ γυναιματίων σε βάρσατο κτατοχαίτης, 235  
 καὶ σε σοφῆς προβέβουλεν ἀειδομένης Μελαρίπτης,  
 ἀμφαδὰ κωμάσσει, παρὰ προπίλαια δὲ Κάδμου  
 τυμφιδίης πῆξειεν εἴης γλαυχίνα τριαίνης,  
 ξυνώσας γέρας ἴσον ἐχιδνοκόμῃ παρὰ Δίρκῃ,

\* Cf. v. 571. It is to be remembered that ages pass between bks. v. and viii., giving plenty of time for Hermes to marry.

† A stock poetical epithet of Hera.

‡ Poseidon.

on your girdle—hide it not! Which of the gods has besmirched you, which has ravished your maiden hood?

100 " If Ares has wedded my girl in secret, if he has slept with Semele and neglected Aphrodite, let him come to your bed grasping his spear as a marriage-gift—your mother knows her begetter, the terrible warrior! If quickshoe Hermes has made merry bridal with you, if he has forgotten his own Peitho\* for Semele's beauty, let him bring you his rod to herald your wedding, or let him fit you with his own golden shoes as a gift worthy of your bed, that you too may be goldshod<sup>3</sup> like Hera the bedfellow of Zeus! If handsome Apollo has come from heaven to be your husband, if he has forgotten Daphne because of his love for Semele, let him away with furtive guile, and come to you through the air drawn in his car by singing swans, and dancing delicately let him offer his harp as a gift for your favours, to show a trusty proof of the wedding! Cadmos will know that heavenly harp at sight, for he saw it, and heard the melodious tones, when it made music at his festal board for the wedding of Harmonia with a mortal.

105 " If Scabluchair<sup>4</sup> went womanmad and forced you, preferring you to Melanippe the sage, sung by the poet,<sup>5</sup> let him make merry in full view, and plant the prongs of his trident as a bridal gift before the gates of Cadmos; so let him bestow the same honour beside snakecherishing Dirce, as he gave to

\* A purely literary allusion. Of Euripides' two plays on Melanippe (loved by Poseidon, to whom she bore Aiolos and Boiotos) one was called *Μελανίππη ἡ σοφὴ*, because of a long philosophical argument put into the heroine's mouth. The title is of course anachronistic here.

οἶα παρ' Ἀργείοισι λεοντοβότῳ παρὰ Λέρῃ, 240  
 σῆμα γάμων ἴσθησεν Ἀμυμώνης, ὅθι νύμφης  
 Λερναίης ἐτι χώρος ἐπιώνυμος ἴσθι τριαίτης.  
 ἀλλὰ τί κικλήσκω σε παρευνέτιν ἐνοοσιγαίου;  
 ποῖα Ποσειδάωτος ἔχεις σημήια λέκτρων;  
 ἰδρῆλαις παλάμησι χυθεῖς ἠγάσασατο Τυρῷ 245  
 παφλάζων δαδόντι ρόψι μιμηλὸς Ἑστειεύς.  
 εἰ δὲ καί, ὡς ἐπέπεις, σέο νυμφίος ἴσθι Κρονίων,  
 ἐλθέτω εἰς σέο λέκτρα σὺν ἡμερόντι κεραυνῷ,  
 ἀστεροπῇ γαμῇ κεκορυθμένος, ὄφρα τις εἴπῃ· 250  
 Ἥρης καὶ Σεμέλης νυμφοστόλος εἰσὶ κεραυνοί.  
 ζῆλημων περ εἴοισα Διὸς δάμαρ οὐ σε χαλέψει·  
 οὐ γὰρ ἐπιτρέψειε τέος μητρῴος Ἄρης.  
 ὀλβίῃ Εὐρώπῃ Σεμέλης πλέον, ἦν ὑπὲρ ὤμων  
 Ζεὺς κρότει ἀνείρε· σοφοβλήτοιο δὲ ταύρου 255  
 ἄβροχος ἀκροτάτοιο δι' ἰδάτος ἔτρεχε χηλή,  
 καὶ σκάφος ἦεν Ἑρωτος ὁ τηλικός, ἃ μέγα θαῦμα,  
 παρθένος ἠτιόχευε τὸν αἰθέρος ἠτιοχῆα.  
 ὀλβίῳ Λανίῃν Σεμέλης πλέον, ἦς διὰ κόλπου  
 χρύσεος ἐξ ὀρόφου κατέρρεεν ὑτίος Ζεὺς 260  
 ἀφνειῇ ραϊθίμῳ γυναιμανέος νηφτοῖο·  
 οὐ μὲν χρύσεια δῶρα μακαρτάτη ἦτεε νύμφῃ·  
 εἶχε γὰρ ἔδνον Ἑρωτος ὅλον πόσιν, ἀλλὰ τις εἶη  
 σιγῇ ἐφ' ἡμείων, γενέτης μὴ Κάδμος ἀκούσῃ.  
 Ὡς φαιμένη λιπε δῶμα καὶ ἀχτυμένην ἐτι νύμφην,  
 Ἥρης ζῆλον ἔχουσαι ἀμιμήτων ὑμεταίων, 265  
 μεμφομένην Κρονίωι· παλινοστόψω δὲ κελεύθῳ  
 αἰθέρος ἐνδον ἱκανε, καὶ οὐρανίῳ παρὰ θάικῳ

\* Amymone was one of the daughters of Danaos. Poseidon, who had rescued her from a satyr, took her himself. His trident, which he threw at the satyr, struck a rock from which sprung a fountain named after Amymone. The place

lionbreeding Lerna in the Argive country as a mark of his marriage with Anymone, where the place of the Lernaian nymph still bears the trident's name.<sup>4</sup> But why do I call you the bedfellow of Earthshaker? What tokens have you of Poseidon's bed? Tyro was embraced in a flood by watery hands, when counterfeit Enipeus came with his deceitful bubbling stream.<sup>5</sup>

<sup>247</sup> "Or if as you say, Cronion is your bridegroom, let him come to your bed with amorous thunders, armed with bridal lightning, that people may say: 'Hera and Semele both have thunders in waiting for the bedchamber.' The consort of Zeus may be jealous, but she will not hurt you, for Ares your mother's father will not allow it. Europa is more happy than Semele, for a horned Zeus carried her on his back; the hoof of the lovestricken bull ran unwetted on the top of the water, and one so mighty was Love's boat. O what a great miracle! A maiden held the reins of him who holds the reins of heaven! I call Danaë happier than Semele, for into her bosom Zeus poured a shower of gold from the roof, torrents of mad love in abundant showers! But that most blessed bride asked no gifts of gold; her lovegift was her whole husband. But let us be quiet, or your father Cadmos will hear."<sup>6</sup>

<sup>248</sup> With these words Hera left the house, and the girl still in her grief, jealous of the inimitable state of Hera's marriage and unsatisfied with Cronion, Hera returned to heaven and went indoors. There

was Lerna, which Nonnos apparently confuses with Nemea, home of the Nemean lion. See Hyginus, *Fab.* 169, 169a.

<sup>4</sup> See Hom. *Od.* vi. 233.

<sup>5</sup> An echo of Hom. *Il.* vii. 90.

κείμενα δερκομένη Διός έντεια τόσφι φορήσ, οιά περ είσαίοντα, φίλῃ μελίξατο μέθῃ·

“ Βροττή, και σὲ λέλοιπεν

ἔμός νεφεληγερέτα Ζεὺς;

τίς πάλιν ἀρπάξας σε τεόν γύμνωσε φορήσ;

βροττή, είσαίθησ—οὐκ αίτιός είστι Τυφωεύσ—

Ἴηης ξινά παθοῖσα παρήγορε· τυφωκόμος γάρ ἡμέας ἀμφοτέροισ ἀπαιαίνεται ἕτιος Ζεὺς.

οὐ κίφτοισ έτι γαία παλίνεται, ἕγροχύτου δέ ὄμβρου λειπομένου περιβόσκεται ἀνχμός ἀρούρης αὔλακα, καρπὸν έχων ἀχρήμον· ἀγροτόμοισ δέ αντί κελαινεφείσ κικλήσκεται ἀνέφελος Ζεὺς.

ἀστεροπαί, Κρονίωσι πυρῶδεσ ῥήξατε φωτήσ,

Ζηηί γυναιμανέοντι, φίλοι, φθέγξαθε, κεραϊνοί.

ἀλλά βαρυζήλων ἀχέων ποιήτορες Ἴηης είσ Σεμέλην έρχεθε γαμοστάλοισ, έδνα δέ μήτρης λισσομένη φλογέοντασ είός δέξαιτο φορήσ.”

Τοία μὲν ἀφθόγγοισ Διός έντεσιν ίαχεν Ἴηη ἀχνημένη, φθονερῶ δέ χάλῃ κυμαίνετο δαίμων.

Και Σεμέλη βαρυδύσμος έφ κωπειθεί θυμῷ ἀστεροπήν πυθέουσα, πυρραγία πομπόν Ἐρώτων, μεμφομένοισ στομάτεσσιν έόν λιτάτευνσ ἀκοίτην, Ἴηης έθέλουσα πυρροστεφείσ τύπον εύησ·

“ Πρὸς Δανάησ λίτομαί σε ῥηηφενέων ἕμεναίων,

δὸς χάριν, Εὐρώπησ κερόεισ πόσισ· αἰδέομαι γάρ κικλήσκειν Σεμέλησ σε, τὸν ὡσ ὄναρ είδον, ἀκοίτην.

Ἄκρισιος Κάδμοιο μακάρτερος· ἀλλά και αὐτή ἠθελον, εί χρίσειοισ ἴδον· γάμον, ἕτιε Ζεῦ,

εί μῆ τοῦτο γέρας σέο Περσείος ἠρπασε μήτηρ·

\* As Typhoeus did in bk. 1.

\* Father of Danaë.

beside the heavenly throne she saw the weapons of Zeus lying without their owner ; and as if they could hear, she addressed them in friendly cajoling words :

270 " Dear Thunder, has Zeus my cloudgatherer deserted you too then ? Who has stolen you again \* and left your owner naked ? Thunder, you have been plundered ! But Typhoeus has nothing to do with it. The same has happened to Hera, my comforter : Rainy Zeus has a bride to look after and neglects us both. The earth is no more sprinkled with showers : the downfall of rain has ceased, drought feeds on the plowland furrows and makes the crops worthless, the countryman speaks no more of Cloudy Zeus but Zeus Cloudless. My dear Lightnings, utter your fiery appeal to Cronion, call upon womanmad Zeus, my thunderbolts ! Avenge the jealous pain of Hera, attend upon Semele's wedding ! Let her pray for a wedding-gift and receive her own fiery destroyers ! "

280 Such was the appeal of sorrowing Hera to the voiceless weapons, while the goddess was boiling with jealousy and fury.

290 But Semele heavily fettered with this new distress for her temper, longed for the lightning to be the fiery escort of their loves ; and she complained to Zeus, as she prayed for a show of fires about her bed like Hera :

300 " By Danaë's opulent wooing I pray, grant me this grace, horned husband of Europa ! for I dare not call you Semele's husband, when I have seen you only like a dream ! Acrisios † was more blessed than Cadmos ; but I too should have been glad to see a wedding of gold, Zeus of the Rain, if the mother of Perseus had not first stolen that honour from thee.

ἤθελον, εἰ με κόμισσας ἐν ἰδίοισι ταύροις ὀδίτης  
 ὤμοις ὑμετέροισιν, ἵνα πλίζοιτο καὶ αὐτὸς  
 γνωτὸς ἐμὸς Παλιδαῦρος, ἀλήμονος ἄρσασα νύμφης  
 μαστείων, ἅτε Κιδῶμος, ἐμὸν Κρονίωνα φορῆα.  
 ἀλλὰ τί μοι βοόσιο γάμον τύπος ἢ νηφетоῖο;  
 οὐκ ἐθέλω γέρας ἴσον, ὃ περ χθονίῃ λάχε νύμφη.  
 Εὐρώπη λίπε ταύρον, εἰς Λαγίῃ χύσει ὄμβρου·  
 Ἥρης μοῖνος ἔχει με γάμων φθόνος.

εἰ με γεραίρεις,

παστὸν ἐμὸν κόσμησον ἑπουρατῶν σέο πυροῦ  
 αἰθίσπων νεφέων ἐρόν σέλας, ἀστεροπὴν δὲ  
 ἔδοτον ἐμῆς φλόγης ἀπειθεὶ δείξον Ἄγαυῃ·  
 Λιτοσύη φρίζειεν ἐμῶ παρὰ γείτοσι παστῶ  
 νυμφοκόμων αἰούσα μέλος βρονταίων Ἐρώτων,  
 σύμβολον αἰτοβόητον ἀκηρύκτων σέο λέκτρων.  
 δὸς δέ, περιπτίζαιμι φλόγην φλόγα καὶ φρένα τέρφω  
 ἀστεροπῆς ψαίονσα καὶ ἀμφαφύουσα κεραυνούτ.  
 δὸς μοι σὼν θαλίμων ζυγίην φλόγα· πάσα δὲ νύμφη  
 πυροῦν ἔχει πομπήν τελεσογαμίων ὑμεταίων.  
 ἢ ῥα τῶν γαμίων οὐκ ἀξίος εἰμι κεραυνῶν  
 Ἄρεος αἶμα φέρουσα καὶ ὑμετέρης Ἀφροδίτης;  
 δευλὴ ἐγὼ Σιμέλη μὲν ἔχει γάμος ὠκύμορον πῦρ  
 καὶ χθονίους λιμπτήρας, εφαιπτομένη δὲ κεραυνοῦ  
 καὶ στεροπῆς ψαίονσαι τῇ νυμφεύεται Ἥρη.  
 νυμφίε τερπικέραινε, σὺ μὲν παλιφεγγεὶ παστῶ  
 ἐνθεον εἶδος ἔχων ἐπὶ δέρμιον ἐρχεαι Ἥρης  
 ἀστεροπαῖς γαμίησι καταγάζων σέο νύμφην  
 Ζεὺς πυροῖσι, Σιμέλη δὲ ὄρακων ἢ ταῦρος ἱκάνεις·  
 κείνη μὲν βαρυδόντων Ὀλύμπιον ἦχον Ἐρώτων  
 εἰσαίει, Σιμέλη δὲ τύπῳ σκιοειδὲ μορφῆς  
 ταύρου ψευδαλίσιον νόθον μυκτηθμὸν ἀκούει·  
 ἄσφοφος εἰς ἐμὰ λέκτρα κατέρχεται ἀνέφελος Ζεὺς,



I should have been glad if you had carried me on your shoulders in the waters as a travelling bull, and my brother Polydoros like Cadmos could have hunted the robber of the wandering bride, Cronion who carried me. But what have I to do with wedlock in shape of a bull or a shower? I want no honour equal to some earthly bride. Leave Europa her bull, leave Danaë her shower of gold: Hera's state is the only one I envy. If you hold me worthy of honour, deck out my chamber with your heavenly fire! Kindle a lovelight in the clouds, show incredulous Agaue the lightning as my lovegift. Let Autonoe in her room close by hear the thunderous tune of our attendant Loves, and tremble at the selfannouncing token of our unpublished marriage.

300 " Give it—let me embrace the dear flame and rejoice my heart, touching the lightning and handling the thunderbolts! Give me the bridal flame of your own chamber: every bride has torches to escort her in the marriage procession. Am I not worthy of your bridal thunderbolts, when I have the blood of Ares and your Aphrodite? How wretched I am! Semele's wedding has quickfading fire and earthly torches,—your Hera is a bride who grasps the thunderbolt and touches the lightning! Thunder-hurling bridegroom! You go to Hera's bed in divine shape, illuminating your bride with bridal lightnings until the chamber shines with many lights—fiery Zeus! but to Semele you come as dragon or a bull. She hears for her love the heavy Olympian rolling boom—Semele hears the sham bellow of a false bull under a vague shadowy shape. Soundless, cloudless,

και νεφεληγερέτης ἰφαίχεται μίγνεται Ἴηρη.  
 κούρης δ' αἰνογάμοιο πατήρ ἐμὸς αἰσχεα φεύγων  
 εἰδόμυχος σέο Κάδμος ἀλωσκάζει πάντων ἀνδρῶν, 320  
 αἰδόμενος ταύτησι φατήμεται, ὅτι παλῖται  
 πάντες ἐφουβρίζουσι τοῖς κρυφίοις ἕμεταίοις  
 μεμφόμενοι Σεμέλην, ὅτι φῶριον ἔσχεν ἀκοίτην.  
 καλὸν ἐμοὶ πόρες ἔδνον ὄνειδα θηλυτέραιον·  
 και χορὸς ἀμφιπόλων ἐμὲ μέμφεται, ἔξοχα δ' ἄλλων 325  
 δειμαίνω στόμα λάβρον ἀσιγήτοιο τιθήνης.  
 μῦθο, τίς Τυφῶνι δολόφρονι πότμον ἰφαίτων  
 σοὶ πόρεν ἀρπαμένωιο πάλιν σπιυθήρα κεραυνού·  
 δείξον ἐμῷ γενετήρι, τὰ περ πόρε· γηραλέος γάρ  
 Κάδμος ἀπαιτίζει με τῆς σημήιον εἴης.  
 οὔ πω ἐγὼ Κρονιάτωσ ἀληθείας εἶδον ὄπωπην, 330  
 οὔ βλεψίμων ἀκτίνα σελασφόρον, οὔδ' προσώπου  
 μαρμαριγῆσ ἐνόησα και ἀστράπτουσασ ὑπὲρην·  
 οὔ πω ἶδον τεόν εἶδος Ὀλύμπιον, ἀλλὰ δοκεῖω  
 πόρδαλι ηἰελέοντα, θεόν δ' οὔκ εἶδον ἀκοίτην,  
 ὡσ βροτῶν εἰσορῶω σε θεόν μέλλουσα λοχεύειν. 335  
 ἄλλον ἐγὼ πετόμην φλογερὸν γάμον· Ἡέλιος γάρ  
 σὶν πυρὶ τυμφιδίῃ Κλυμένην ἠγκάσασατο τύμφην·"  
 Ἔνεπεν αἰτίζουσα φίλον μόρον· Ἴσα γάρ Ἴηρη  
 εἰς γάμον ἀθρήσαι μινυῶριος ἔλεπτο τύμφη  
 μελιχίον σπιυθήρα γαληταίοιο κεραυνού. 340  
 Ζεὺς δὲ πατήρ αἰών

φθονεραῖς ἐπεμέμφετο Μοῖραισ,  
 και Σεμέλην ἐλείπειν αἰώνιον· ἀμφὶ δὲ Βάακχῃ  
 κερδαλέον γίνωσκεν ἀμελιχίτου χάλον Ἴηρης.  
 Ἐρμείῃ δὲ κέλευεν ἀπὸ φλογεροῖο κεραυνού

\* A half-quotation of Hom. II. vi. 202, τότε ἀθρήσειω ἀλείπειω.

Zeus comes to my bed : Cloudgatherer he mingles with Hera. Well may she hold up her head ! My father shrinks from insults for a daughter unhappily married, hides in the corners of the house—your Cadmos ! avoids the place where men tread,\* ashamed to show himself to his people, because my row of maids all deride this secret union with you, and blame Semele for having a furtive bedmate.

328 " A fine wedding-gift you have found me—the sneers of women ! The attendants about me slander me, and far above the rest I fear the rough tongue of this garrulous nurse. Remember who wove the wilywitted fate for Typhon, and brought back to you the stolen spark of your thunder ! Show it to my father, who got it back, for old Cadmos demands of me a proof of your bed. Never yet have I seen the countenance of the true Cronion, never beheld the flashing gleam from his eyelids, or the rays from his face, or the lustrous beard ! Your Olympian shape I have never seen, but I expect a panther or lion. I have seen no god as a husband. I see you something mortal, and I am to bring forth a god ! Yet I have heard of another fiery wedding : did not Helios embrace his bride Clymene with fiery nuptials ? " 3

329 Thus Semele prayed for her own fate : the shortlived bride hoped to be equal to Hera, and to see at her nuptials the spark of the thunderbolt gentle and peaceful.

330 Father Zeus heard, and blamed the jealous Portioners, and pitied Semele so soon to die ; but he understood the scheming resentment of implacable Hera against Bacchos. Then he ordered Hermes to catch up his newborn son out of the thunderfire when

\* See note on vii. 301.

ἀρσάζαι νέον νῆα περιβλήτοιο ἠηώςης  
καὶ τῆα μύθον ἔλεξε πατρὸς ἰφαιύχεται κούρη·  
"Ὅ γέναι,

265

ἢ σε δαίμων φθονερός νέος ἤσασεν Ἥρης  
ἢ ῥα, γέναι, δοκίμει, ὅτι μελιχοὶ εἰσι κεραυνοί;  
εὐχθὴ μένει χρόνον ἄλλον, ἕως ἔτι φάρτος ἀείρειε,  
εὐχθὴ μένει χρόνον ἄλλον, ἕως ἔμὸν νῆα λοχεύεις·  
μη πρὸ τόκου πυρρῆτος ἀσπαιτίξῃ με φοτήας·  
οὐ στεροσθῆ μεθέσω Λατῆς σὺλῃσσι κορετήν,  
οὐ βροντῆς κελαδῆμα, καὶ οὐ Τυρῆς σέο γύμφης  
Ἐρώσῃς ἐμείμιοι ἐνυμφεύσαντο κεραυνοί,  
οὐκ ἴδεν Ἰταχῆ δαμαλῆ σέλας ἀλλὰ σὺ μοῖνῃ  
θῆτη ἀσπαιτίξῃ με, τῷ μὴ θεός ἦτε Λητώ." 285

Τοῖον ἔπος κατέλεξε καὶ οὐ μέναιεν ἐρίζειν  
νήμασι Μοιραδίωσι δ' αἰθερίωσι δὲ κάλπου  
ἀστρίπτων πεφορητο καὶ ἰκασίῃ ἰο γύμφης  
οὐκ ἐθέλων ἐτέλεσσε πόσις στεροσθηγέρετα Ζεὺς,  
εἰς Σεμέλην δ' ἐχόρασε κατηφεί χειρὶ τιταίνων  
τυμφιδίωσι στυπῆρας ἀμερογαίμοιο κεραυνού·  
καὶ θάλαμος στεροσθῆσιν ἐλάμπεται, καὶ πυρὸς ἀτμῶ  
Ἰομητῆς σελίγξει, ἀλῆ δ' ἀμαρῖσσοτο Θῆβῃ.

270

Καὶ Σεμέλη φλογόεντας εἰς ὄρωσσα φοτήας  
αἰχέα γαῖρον ἀείρε καὶ ἰφινύω φάτο φωνῆ· 275

Πηγετίδος οὐ χατέω λεγνηχίος, οὐ χρέος αἰλοῦ  
βρονταὶ ἐμοὶ γέγαυσι Διὸς σὺραγγες Ἐρώτων,  
αἰλος ἐμοὶ κτύπος οὗτος Ὀλύμπιος, αἰθερίης δὲ  
δαίμων ἐμῶν θαλάμων στεροσθῆς σέλας· οὐτιδατῶν δὲ  
οὐκ ἀλέγω δαΐδων· δαΐδες δὲ μοὶ εἰσι κεραυνοί.  
εἰμι δάμαρ Κρονίωτος, Ἐχιονός ἐστιν Ἀγαθή,  
Αἰτοσίην καλέσωσσι Ἀρισταίμοιο γυναῖκα·

275

280

\* Another name for Semelē, hence Dionysus was also called Thyoneus.

it should strike Thyone.\* He spoke thus in answer to the highheaded girl :

<sup>307</sup> " Wife, the jealous mind of Hera has deceived you by a trick. Do you really think, wife, that my thunders are gentle ? Be patient until another time, for now you carry a child. Be patient until next time, and first bring forth my son. Do not demand from me the murderous fire before that birth. I had no lightning in my hand when I took Danaë's maidenhood ; no booming thunder, no thunderbolts celebrated my union with your Europa, the Tyrian bride ; the Inachian heifer saw no flames ; you alone, a mortal, demand from me what a goddess Leto did not ask."

<sup>308</sup> So he spoke, but he had no thought of fighting against the threads of Fate. He passed from the bosom of the sky shooting fire, and Flashlightning Zeus the husband unwillingly fulfilled the prayer of his young wife. He danced into Semele's chamber, shaking in a reluctant hand the bridegift, those fires of thunder which were to destroy his bride. The chamber was lit up with the lightning, the fiery breath made Ismenos<sup>†</sup> to glitter and all Thebes to twinkle.

<sup>309</sup> When Semele saw her fiery murderers, she held up a proud neck and said with lofty arrogance :

<sup>311</sup> " I want no clear-sounding cithern, I need no hoboy ! Thunders are here for my panpipes of Zeus's love, this boom is my Olympian hoboy, the firebrands of my bridal are the flashes of heavenly lightning ! I care not for common torches, my torches are thunderbolts ! I am the consort of Cronion, Agaue is only Echion's. Let them call Autosoe Aristaios's wife

\* One of the two rivers of Thebes.

Ἴνῳ ἔχει Νεφέλην, Σερμῆλη δὲχε σὺγγαμον Ἥρην.  
 οὐ γένομεν Ἀθαμαντος ἔγω δάμαρ, αἰκύμορον δέ 300  
 οὐ τέκον Ἀστειάωσι κεινοσπάδα, σύντομον ἴλης.  
 οὐ χαιεὼ φόρμιγγος ἀλιζονος οὐρατῆ γάρ  
 ἀστρατῆ Κιθαρη Σερμῆλης ὑμέναιον ἀείδει.

Ἔκτεπε κιδόκωσι καὶ ἤθελε χερσὶν ἀφάσσειν  
 ἀστεροσπῆν ἀλέττιραν, ἀφειδήσουσα δὲ Μοίρης 300  
 τυλιμηρῆ παλαμῆ φοινῶν ἔφαντε κρανιῶν  
 καὶ γαμῶν ἦν Σερμῆλης θανατηφόρος, ἦν ἐπὶ θεομῶ  
 πυρκαϊῆν καὶ τυμῶν ἐθήρατο παστόν Ἐριτίς·

καὶ λοχιαὶ ἀκταὶ γαμῶν ἀσθμα κρανιῶ  
 Ζηῆος ἀφειδήσουσα ἄλη τεφρώσατο τύμῃν· 305  
 καὶ στεροσπῆ πεδὲ μαῖα, καὶ Ἐλεϊθία κρανιῶ·

καλσῶν δ' αἰθομένοιο διαθρῆσκοντα τεκοῖσης  
 Βάκχον ἐπουρατῆ μαιώσατο φειδομένη φλόξ,  
 μητραφόνη στυθέτη μαρμακομένω ὑμεταίω·  
 καὶ βρέθει ἠλιτόμηρον ἀδηλήτου τοκετοῖο 400

ἀσθμα φειδομένωσιν ἐχτυλώσαντο κρανιῶ·  
 καὶ Σερμῆλη πυροσσαν ἐσαθρήσουσα τελευτῆν  
 ἄλετο περσομετῆ λοχίαν μόρον· ἦν δὲ τοῆσαι  
 Ἴμεροι, Ἐλεϊθίαν, Ἐριτίς εἰν ἐπὶ παστόν·  
 καὶ βρέθει ἠμετελοστον εἰν γενετήρι λοχεύσαι 405  
 οὐρατῆν περὶ γνῖα λελουμένον ἦγαγεν Ἐριτῆς.

Λεῖς δε φηριζήρωσιν μετατρέφας ἴσον Ἥρης  
 ἀγρῖον ἐπρηγε παλλελοστον ὄγκον ἀπειλῆς,  
 καὶ φλογερῆ Σερμῆλην

μεταναστον εἰς πόλον ἀστρων  
 οὐρατῶν οἶκον ἔχουσαν ἀτήγαγε μητέρα Βάκχου 410  
 αἰθερίως κνέτρησι ὑμεστων, ὡς γένος Ἥρης,  
 ὡς τόκον Ἀρμονίης ἐξ Ἄρκος, ἐξ Ἀφροδίτης·  
 καὶ καθαρῶ λούσασα τῶν δέμας αἶθοπι πυροῶ . . .

Ino's rival is only Nephele—Semele's is Hera! I was not the wife of Athamas, I was not the mother of Actæon the forester, so quickly killed and torn by dogs. I want no lesser harp, for Cithara\* the heavenly harp makes music for Semele's wedding."

So she spoke in her pride, and would have grasped the deadly lightning in her own hands—she touched the destroying thunderbolts with daring palm, careless of Fate. Then Semele's wedding was her death, and in its celebration the Avenging Spirit made her bower serve for pyre and tomb. Zeus had no mercy; the breath of the bridal thunder with its fires of delivery burnt her all to ashes.

Lightning was the midwife, thunder our Lady of childbed; the heavenly flames had mercy, and delivered Bacchos struggling from the mother's burning lap when the married life was withered by the mothermurdering flash; the thunders tempered their breath to bathe the babe, untimely born but unhurt. Semele saw her fiery end, and perished rejoicing in a childbearing death. In one bridal chamber could be seen Love, Eileithyia, and the Avengers together. So the babe half grown, and his limbs washed with heavenly fire, was carried by Hermes to his father for the lying in.

Zeus was able to change the mind of jealous Hera, to calm and undo the savage threatening resentment which burdened her. Semele consumed by the fire he translated into the starry vault; he gave the mother of Bacchos a home in the sky among the heavenly inhabitants, as one of Hera's family, as daughter of Harmonia sprung from both Ares and Aphrodite. So her new body bathed in the purifying

\* A constellation, properly Lyra.

## NONNOS

και βιον ἀφθιτον ἔσχεν Ὀλύμπιον· ἀντι δὲ Κάδμου  
 και χθορίου δαπέδοιο και Λύτωνόης και Ἀγαίης 413  
 σὺνθρονον Ἄρτεμι εὖρε και ἠμίλησεν Ἀθήνη  
 και πόλον ἔδνον ἔδεκτο, μήε φαίνοσα τραπέζης  
 Ζητι και Ἑρμάωνι και Ἄρει και Κυθερείη.



fire . . . she received the immortal life of the Olympians. Instead of Cadmos and the soul of earth, instead of Autonoe and Agauë, she found Artemis by her side, she had converse with Athena, she received the heavens as her wedding gift, sitting at one table with Zeus and Hermaon and Ares and Cytheria.

## ΔΙΟΝΥΣΙΑΚΩΝ ΕΝΑΤΟΝ

Εἰς ἑνατον σκυπιάζει καὶ ὄφται νύξαι Μαίης  
 θυγατέρας τε Λάμον καὶ Μύσσιδα  
 καὶ δρόμον Ἴουῖς.

Ζεὺς δὲ πατήρ

Σεμέλης φλογερῶν κωμήτορα κάλπων  
 ἡμιτελῆ λοχίωιο διαθρήσκοντα κεραυνῷ  
 δεξάμενος Διόνυσον ἐπέρριψεν ἄρσενι μηρῷ,  
 μαρμαρυγῆν δ' ἀνέμιμε τελεσοιγόντιο Σελήτης·  
 καὶ παλαμῆ Κρονίδαο κυβερνήτειρα λοχείης 5  
 αὐτομάτη πέλε μαῖα στυλουργίος τοκετοῖο,  
 παιδοτόκου λίσσασα μεγαστόκα νήματα μηροῦ.  
 καὶ Διὸς ὠδίνοντος ἴνυς θηλίνετο μηροῦ,  
 καὶ παῖς ἡλιόμηρος ἀμήτορι τίκτετο θεσμῷ  
 ἄρσενά θηλυτέρην μετὰ γαστέρα γαστέρα βαίνων. 10  
 τὸν μὲν ὑπεραΐψαντα θετηγενέος τοκετοῖο  
 στέμματι κισσῆντι λεχιώδες ἑστεφον Ὀραι  
 ἑσσομένων κήρυκες, ἐπ' ἀνθοκόμῳ δὲ καρῆνῳ  
 εὐκεράων σκολήσιν ὑπὸ σπείρησι δρακόντων  
 ταυροφυῆ Διόνυσον ἐμπαύσαντο κεράσσην. 15

Καὶ μιν ἔσω Δρακόντιο λεχιῶνον ἀμφὶ κολώνην  
 πήχει κολπωθέντι λαβῶν Μαίης Ἐρμῆς  
 ἠερόθεν πεπότητο λοχειομένῳ δὲ Λυαίῳ  
 πατρώην ἐπέθηκεν ἐπωνυμίην τοκετοῖο  
 κικλήσκων Διόνυσον, ἐπεὶ ποδὶ φόρτον αἰείρων 20

## BOOK IX

Look into the ninth, and you will see the son of Maia,  
and the daughters of Lamos, and Mytis,  
and the flight of Iro.

Zeus the Father received Dionysos after he had broken out of his mother's fiery lap and leapt through the delivering thunders half-formed; he sewed him in his manly thigh, while he waited upon the light of the moon which was to bring him to birth. Then the hand of Cronides guiding the birth was his own mid-wife to the sewn-up child, by cutting the labouring threads in his pregnant thigh. So the rounded thigh in labour became female, and the boy too soon born was brought forth, but not in a mother's way, having passed from a mother's womb to a father's. No sooner had he peeped out by this divine delivery, than the childbed Seasons crowned him with an ivy-garland in presage of things to come; they wreathed the horned head of a bullshaped Dionysos with twining horned snakes under the flowers.

<sup>10</sup> Hermes Maia's son received him near the birth-place hill of Dracanon,\* and holding him in the crook of his arm flew through the air. He gave the newborn Lyaos a surname to suit his birth, and called him Dionysos, or Zeus-limp, because Zeus while he

\* In the island of Icaros.

ἦε χυλαίτων Κρονίδης βεβραθότι μηρῷ,  
 νύσος ὅτι γλώσση Συριακουσίδη χυλός ἀκούει·  
 καὶ θεὸν ἀρτιλόχεντον ἐφήμιον Εἰραφιώτην,  
 ὅττι μιν εὐώδην πατὴρ ἐρράφαστο μηρῷ.

Καὶ μιν ἀχυνέλωτοιο διαίσουοντα λοχείης 25  
 πήχει κούρον ἀδακριν ἐκούφισι σίγγονος Ἐρμῆς,  
 καὶ βρέφος εὐκερταίοιο φηῆς ἰνδάσμα Σελήτης  
 ὠπασε θυγατέρεσσι Λάμον τυταμησί Νύμφαις,  
 παῖδα Διὸς κορέειν σταφυληκόμον· αἱ δὲ λαβοῦσαι  
 Βάκχον ἐπηχίναστο, καὶ εἰς στόμα παιδὸς ἐκάστη 30  
 ἀθλιβείων γλαγοῦσσαν ἀρέβλεν ἰκμάδα μαζῶν.

καὶ παῖς ἀρτικέλευθον ἐς οὐρανὸν ὄμμα τιταίνων  
 ὑπτιος ἦεν ἀπενος, ἀμοιβαίησι δὲ ριπαῖς  
 ἦρα λακτίων διδυμάσι τέρπετο παλμῷ,  
 καὶ πόλον ἐσκοπίαζεν ἀήθεια, θαμβάλος δὲ 35  
 πατρῴην ἐγέλασεν ἴεν δεδοκημένος ἀστρων.

Καὶ βρέφος ἀβρήσασα Διὸς μαστίζετο νύμφη·  
 θυγατέρες δὲ Λάμοιο χάλω βαρεμηήσι Ἥρης  
 δαιμονίης κακότητος ἐβακχεύθησαν ἰμάσθη·  
 ἐν δὲ δόμῳ ὀμωῆσιν ἐπέχραον, ἐν τριόδοις δὲ 40  
 ξεινοφόνῳ δαίτρειον ὀδοπόρον ἀνδρα μαχαίρῃ·  
 φρικαλεία δ' ἀλάλαζον, ὑπὸ στροφάλλῃ δὲ ριπῇ  
 ὀφθαλμοῖς ἐλέλιζον ἀκουσμήτοιο προσώπου·  
 πάντα δ' εἶθα καὶ εἶθα κοσπλαγέεσσι μενοικαῖς  
 ἔτρεχον ἀσταθίαν τροχαλῷ σκιρτήματι ταροῶν· 45  
 καὶ πλοκάμους βάκχειον ἐς ἦρα θιαῶδες αὔραι  
 πλαζομένους· κροκόεις δὲ περὶ στέρνοιον ἐκάστης  
 ἀφροκόμῳ ραθάμιγγι χιτῶν λευκαίνετο κούρης.  
 καὶ νῦ κε φοιταλίης ἑτερόφρονι κύματι λύσσης  
 νήπιον εἰσέτι Βάκχον ἱμιστύλλοντο μαχαίρῃ, 50

\* It need hardly be said that these etymologies are wrong.

carried his burden lifted his foot with a limp from the weight of his thigh, and *σπασσ* in the Syracusan language means limping. So he dubbed Zeus newly delivered Eraphiotes, or Father Botcher, because he had sewed up the baby in his breeding thigh.\*

¶ Thus Hermes carried upon his arm the little brother who had passed through one birth without a bath, and lay now without a tear, a baby with a good pair of horns like the Moon. He gave him in charge of the daughters of Lamos, river nymphs—the son of Zeus, the vineplanter. They received Bacchos into their arms; and each of them dropt the milky juice of her breast without pressing into his mouth. And the boy lay on his back unsleeping, and fixt his eye on the heaven above, or kicked at the air with his two feet one after the other in delight; he stared at the unfamiliar sky, and laughed in wonder to see his father's vault of stars.

¶ The consort of Zeus beheld the babe, and suffered torments. Through the wrath of resentful Hera, the daughters of Lamos were maddened by the lash of that divine mischiefmaker. In the house they attacked the servants, in the threeways they carved up the wayfaring man with alienslaying knife; they howled horribly, with violent convulsions they rolled the eyes in their disfigured faces; they scampered about this way and that way at the mercy of their wandering wits, running and skipping with restless feet, and the mad breezes made their wandering locks dance wildly into the air; the yellow shift round the bosom of each was whitened with drops of foam from the lips of the girls. Indeed they would have chopt up little Bacchos a baby still piecemeal in

εἰ μὴ ἀσημάτωιο ποδῶς ληίστορα ταροῦ  
 Πάκχον ὑποκλέφας πτεροκίς πάλιν ἤρπασεν Ἑρμῆς,  
 καὶ βρέφος ἀρτικόμιστος ἔχων ζωαράκι κόλπῳ  
 εἰς δόμον ἀρτιτόκιοιο λεχῶιον ἤγαγεν Ἴουῖς.

Ἢ μὲν ἀτηέρταζεν εἰς προβορόντα λοχεῖης 33  
 ἡσπιον εἰσέτι κύρον, ἐπωλέειον Μελικέρτην,  
 παιδοκόμοις παλίμῃσι ἀνοιδάιοντο δὲ μαζοὶ  
 θλιβομένοιο γάλακτος ἀναβλύζοντες ἔερον.  
 καὶ φίλοις στομάτεσσι θεὸς μελίζατο τῆμψην  
 θέσκελον ὀμφήεντι χέωσι ἔπος ἀνθερεῶνι. 35

Ἰδέο, γίνου, γέον υἷα, τειῶ δ' ἐπικάθεο κόλπῳ  
 παῖδα κασιγνήτης Σερμέλης σέθεν, ὃν παρὰ παστῶ  
 οὐ στεροπῆς ἀμάθινεν ὄλον σείλας, οἰδέ μιν αὐτοὶ  
 μητροφόνου σπιυθήρας ἐδηλῆσαντο κεραυνού.  
 καὶ βρέφος ἀχλειόεντι δόμῳ πεφυλαγμένον ἔστω, 37  
 μηδέ μιν ἀθρήσειεν ἴσω γλαφεροῖο μελάθρου  
 ἡμάτιον Φαέθοντος ἢ ἐννεχον ὄμμα Σελήτης,  
 μηδέ εἰ κουρίζοντα, καὶ εἰ ταυρῶσις ἀκοῦει,  
 ζηλήμων βαρύμητις ἴδη κεκαλυμμένον Ἥρη.  
 δέξο κασιγνήτης σέθεν υἷα· σοὶ δὲ Κρονίων 70  
 ἀξία σῶν καρμάτων ὄπισσι θρεπτήρια κείνου.  
 ὀλβίη ἐν πάσῃσι θυγατρίσιν ἔπλεο Κάδμου·  
 ἤδη γάρ Σερμέλη φλογορῶ δέδμητο βελέμψι,  
 Λιτοκόνην δὲ θαρόντι σὺν υἷε γαῖα καλύφει,  
 ἀμφοτέροισ δ' ἐπὶ τῆμψον ἀναστήσει Κιβαιρῶν, 75  
 καὶ μόρου οὐρεσίφοιτος ἴσαθρήσειεν Ἀγαθή  
 Πειθέος ἀλλυμένοιο, κόθης φαίσασα κοίτης,  
 παιδοφόνου γεγαυῖα λιπόπτολις· ἀλλὰ σὺ μούνη

\* See note to v. 336.

the distracted flood of their vagabond madness, had not Hermes come on the wing and stolen Bacchos again with a robber's untracked footsteps: the babe lately brought he caught up, and carried in his life-protecting bosom, until he brought him to the house where Ino had lately brought forth a son.

<sup>46</sup> She was nursing her boy Melicertes,<sup>4</sup> lately born and a baby still, and held him in her arms with caressing hands; her swelling breasts dropt the dew of the bursting milk. The god spoke to her in friendly coaxing tones, and let pass a divine message from his prophetic throat:

<sup>47</sup> "Madam, receive a new son; lay in your bosom the child of Semele your sister. Not the full blaze of the lightning destroyed him in her chamber; even the sparks of the thunderbolt which killed his mother did him no harm. Let the child be kept safe in a gloomy room, and let neither the Sun's eye by day nor the Moon's eye by night see him in your roofed hall. Cover him up, that jealous resentful Hera may never see him playing, though she is said to have eyes to see a bull.<sup>5</sup> Receive your sister's boy, and you shall have from Cronion a reward for his nurture worthy of your pains. Happy are you among all the daughters of Cadmos' for already Semele has been brought low by a fiery bolt; Autonoe shall lie under the earth with her dead son, and Cithairon<sup>6</sup> will set up one tomb for both; Agaue shall see the fate of Pentheus among the hills, and she shall touch his ashes all deceived.<sup>7</sup> A sonslayer she shall be, and

<sup>4</sup> Nonnos seems to play with Hera's epithet *βουόνα*, "cow-eyed," making it *βοόνα* and giving that the sense of "bull-eying," i. e. able to see the young bull god Dionysos.

<sup>5</sup> A mountain between Boeotia and Attica.

<sup>7</sup> Sense and reading are alike most uncertain here.

ἴσσαι αὐχήμεσα, τόσῃς γαστέρινα θαλάσσης,  
 οἶκον ἀμειβομένη Ποσειδῆιον, εἰσαλή δέ  
 ὡς θέτις, ὡς Γαλάτεια φασίξαι Ἰδῶν  
 οἱ χθονίῳ κεντῶνι κατακρίψει σε Κιθαριῶν,  
 ἀλλὰ σὺ Νηρηίδων μία γίνεαι ἀντί δέ Κάδμου  
 ἐλπίδι λωπτήρῃ καλέσῃς Νηρήα τοῦτ᾽ αἶ  
 παιδί τῷ ζῶοντα σὺν ἀθανάτῳ Μελικέρτῃ,  
 Λευκοθέῃ, κρατέουσα χυτῆς κληῖδα γαλήνης,  
 εἰπλοῆς μεδέουσα μετ' Αἰόλον εἰδιόωσα δέ  
 σοὶ πῖντος πλείσσι φατέρουρος εἰς ἀλή γαστέρι  
 βαυρῶν ἓνα στήσις ἐνοσιχθῶν καὶ Μελικέρτῃ,  
 ρέζων ἀμφοτέρωσι θαλασσαῖοιο δέ δόφρου  
 δέξεται ἠμοχθῆ Παλαιμόνα κτανοχαιτῆς."

Ἦς εἰπὼν ἀκίχρητος ἐς οὐρανὸν ἔδραμεν Ἐρμῆς  
 ἠέρι διεικῶν ἀνεμῶδες τάρσα πέδιλων.  
 Ἰνῶ δ' οἶκ' ἀπῆλθε, φλοστόργῳ δέ μενοιῆ  
 παιδοκόμῳ πήχινεν ἀμήτορα Βάκχον ἀγροστῷ,  
 πήχει δ' ἀπλωσσοῦ σινωριδα δέζιγα παιδῶν  
 δέζιγα μαζίον ἄρεξε Παλαιμόνα καὶ Διονύσῳ  
 καὶ βρέφει ἀμφοῖσιν παρεθήσατο Μίστιδι γύμφῃ,  
 Μίστιδι καλλεκομῷ Σιδωνίδι, τῆν ἔτι κόβρην  
 Κάδμος ἀηχέηρι πατῆρ' θαλαμηπόλον Ἰνῶς  
 ἢ τότε Βάκχου εἰλοῖσα θεοτρεφέων ἀπὸ μαζῶν  
 ἀπροιδῆ ζοφοκίτι κατεκλημάσε βερέθρῳ.  
 καὶ Διὸς αὐτοβόητος ἀπαγγέλλουσα λοχείην  
 μαρμαρυγῆ σελάγχε, καταγάζουσα προσώπου  
 τοῖχοι δ' ἀχλυόεντες ἐλευκαιοῦντο μελάθρου,  
 καὶ ζόφον ἔκρυψε φέγγος ἀθηήρου Διονύσου.  
 καὶ Βρομίῳ παίζοντι παρέζετο πάντηχος Ἰνῶ  
 πολλάκι δ' ἀστήρικτος ἀπαθρήσκων Μελικέρτῃς  
 χεῖλεσιν ἀιτιτύποισι ἀνίσπασε γείτονα θηλήν



a banished woman, but you alone shall be proud; you shall inhabit the mighty sea and settle in Poseidon's house; in the brine like Thetis, like Galateia, your name shall be Ino of the Waters. Cithairon shall not hide you in the hollow earth, but you shall be one of the Nereids. Instead of Cadmos, you shall call Nereus father, with happier hopes. You shall ever live with Melicertes your immortal son as Leucothea, holding the key of calm waters, mistress of good voyaging next to Aiolos.\* The merchant seaman trusting in you shall have a fine-weather voyage over the brine; he shall set up one altar for the Earthshaker and Melicertes, and do sacrifice to both together; Seabluehair shall accept Palaemon<sup>†</sup> as guide for his coach of the sea."

<sup>91</sup> With these words Hermes was off into the sky unapproachable, twirling in the air the wind-wift soles of his shoes. And Ino was not disobedient. With loving care she held the motherless Bacchos in her nursing arm, and laying out the pair, the two children, upon it offered her two breasts to Palaemon and Dionysos. She gave the baby in charge to Myrtis her attendant maid, Myrtis the fine-haired Sicilian, whom Cadmos had brought up from a girl to attend in Ino's chamber. She then took Bacchos away from those god-feeding breasts, and hid him from all eyes in a dark pit. But a brilliant light shone from his face, which declared of itself the off-spring of Zeus: the gloomy walls of the house grew bright, and the light of unseen Dionysos hid the darkness. All night long Ino sat beside Bromios as he played. Often Melicertes jumped up with wavering steps and pressed his lips to pull at the other

\* God of the winds.

† Melicertes.

Εἶσα παππάζοντι παρεπιζῶν Διοτίσω. 110

Καὶ θεὸν ἔτρεφε Μίστις ἐπὶ μετὰ μαζόν ἀνάσσης  
ὄμμασιν ἀγρίπτοισι παρεδρησσοῦσα Λυαίῳ·

καὶ πινυτὴν θεραπείαια φερύοντα Μίστιδι τέχνη  
ὄργανα νυκτελίου διδασκομένη Διοτίσω  
καὶ τελετὴν ἀγρυστον ἐσσητινοῦσα Λυαίῳ 115

πρῶτη ῥόπτρον ἴσασεν, ἐπεπλατάγησε δὲ Βάκχῳ  
κύμβαλα δικτύουσα περίκροτα δίξυγι χαλεπῷ,  
πρῶτη νυκτιχόρευτον ἀναφαμένη φλόγα πεύκης  
Εἶσατο ἐσμαραγγοῖεν ἀκοιμήτῳ Διοτίσω,

πρῶτη καρπύλον ἄνθος ἀναδρέψασα κορήμβιον  
ἀπλοκον ἀμπελοῦσσι κόμητι μιτρώσατο δεσμῷ,  
αὐτὴ δ' ἐπλεκε θύρῳσιν ὀμόξυγον οἴνοσι κισσῷ,  
ἀκροτάτῳ δὲ σιδήρον ἐπισοφήκασε κορήμβιον 120

κειθόμενον πετάλοισιν, ὅπως μὴ Βάκχον ἀμίξῃ·  
καὶ φιάλας γυμνοῖσιν ἐσὶ στέροισι καθάψαι 125

χαλκείας ἐνόησε καὶ ἰξία δέρματα νεβρῶν  
καὶ τελετὴς λαθέης ἐγκύμονα μίστιδα κίστην  
παίγνια κουρίζοντι διδασκομένη Διοτίσω

πρῶτη ἐχιδοτήντα κατὰ χροὸς ἦφεν ἱμάτια  
σύμπλοκον, εὐλακίαις δὲ δρῶσκων περὶ δίπλακα μίτρην 130  
ἄμματι κυκλωσας ἀφαιδεῖ κάμπετο δεσμῷ.

Τὸν δὲ παυκακλίμστον ὑπὸ σφρηγγίδα μελάβρου  
ὄμμασιν ἀπλαγέσσιν ἴδεν πατεπόφιος Ἦρη  
Μίστιδος ἀφρίστωιο μεχῷ πεφυλαγμένον οἴκου·  
καὶ Στυγὸς ὑπερόποιον ἐπώμνυε κέρτερον ὕδαρ 135  
παιτοῖη κακότητι κατακλιζέειν δόμον Ἴουῦς.

καὶ τὴν κεν ἠμάλδιε Διὸς γόνον· ἀλλὰ μιν Ἐρμῆς  
ἀρπάξας ἐκόμισσε Κυβηλίδος εἰς ράχιν ὕλης·

Ἦρη δ' ὠκυπέδιλος ἐπέδραμεν εὐποδι ταρσῷ  
ὑπόθεν ἀστήρικτος· ὁ δὲ δρόμον ἐφθασεν Ἦρης, 140  
πρωτογόνου δὲ Φαίητος ἀτέρμονα δύσατο μορφὴν·

breast, as he crawled close to Bacchos babbling  
"Euoi!"

<sup>111</sup> Mythis also nursed the god after her mistress's breast, watching by the side of Lyaion with sleepless eyes. The clever handmaid taught him the art that bears her name, the mystic rites of Dionysos in the night. She prepared the unsleeping worship for Lyaion, she first shook the rattle, and clanged the swinging cymbals with the resounding double bronze; she first kindled the nightdancing torch to a flame, and cried Euion to sleepless Dionysos; she first plucked the curving growth of ivy clusters, and tied her flowing hair with a wreath of vine; she alone entwined the thyrsus with purple ivy, and wedged on the top of the clusters an iron spike, covered with leaves that it might not scratch Bacchos. She thought of fitting plates of bronze over the naked breast, and fawnskins over the hips. She taught Dionysos to play with the mystical casket teeming with sacred things of worship, and to use them as his childish toys. She first fastened about her body a belt of braided vipers, where a serpent coiling round the belt on both sides with encircling bonds was twisted into a snaky knot.

<sup>112</sup> Here behind the many keys and seals of the palace allseeing Hera spied him with her infallible eyes, guarded by Mythis in that hidden corner of the house. Then she swore by the infernal water of afteravenging Styx, that she would drown the house of Ino in a flood of innumerable woes. Indeed she would have destroyed the son of Zeus; but Hermes caught him up, and carried him to the wooded ridge where Cybele dwelt. Moving fast, Hera ran swift-shoe on quick feet from high heaven; but he was before her, and assumed the eternal shape of first

καὶ θεὸν ἀξομένην πρωτοσπορον εἰκαθεν Ἴηρ  
 φειδομένης ἀκτίνας ἰσοπτησσοῦσα προσώπου,  
 οἰδὲ γόθης ἐνόησι δαδαπλόκου εἰκότα μορφῆς·  
 κοιφοτέρουσι δὲ πόδεσσιν ὄρειάδα πέζαν ἀμείβων, 145  
 χερσὶ περιπλεκέουσι κερασοφόρον νῆα κομίζων,  
 μητρὶ Διὸς γενέτω λαοτοβότῳ πόρε Ἰεῖη,  
 καὶ τινα μῦθον εἶπεν ἀριστοῦδιαι θεαίῃη·

“ Δέξο, θεά, νέον νῆα τοῦ Διός, ὃς μῦθον Ἰνδῶν  
 ἀθλεύσας μετὰ γαίῃα ἐλεύσεται εἰς πόλον ἀστρων, 150  
 Ἴηρ χωομένη μεγάλη χάρις· σὺ γὰρ εἴματι,  
 ὃν Κρονίδης ὠδεύει, ἔχειν κούροτρόφον Ἰνώ·  
 μαῖα Διοτίσσοιο Διὸς γενέτωρα γενέσθω,  
 μήτηρ Ζητῆος εἴοτα καὶ τῶνοιο τιθήνη.”

Ἦε εἶπω ταχίγυνος εἰ οὐρανὸν ἦλυθεν Ἑρμῆς 155  
 κυκλώσας βαλῆσιν ἰσηνέμιον πτερόν αὔραις·  
 αἰτογότου δὲ Φαιήτου ὑπέρτερον εἶδος ἀμείβας  
 ἀρχαίην παλιγορσος ἐν ἀνεδύσατο μορφῆν  
 μητέρη παιδοκόμῳ παλιγορσῆα Πάκχον εἴσας.

Τὸν δὲ θεά κομίσσασκε καὶ εἰσέτι κούρον εἴοτα 160  
 ἄρματος ὠμοβόρου ἐπιβήτορα θῆκε λεόντων·  
 καὶ τροχάλῃ Κορυβαίτες ἴσω θεοδέγμονος αἰλῆς  
 παιδοκόμῳ Διόντιον ἐμπερῶσαντο χορείῃ,  
 καὶ ξίφει κτυπέσκουσι, ἀμορφαίησι δὲ ῥάπαις  
 ἀσπίδας ἐκρούσαντο κρησσητήρησι σιδήρῳ 165  
 κούροσίνην κλέπτοντες ἀξομένηου Διοτίσσου·  
 καὶ πῆις εἰσαίων σακίων μαίησιν ἤχῳ  
 πατρώαις κομιδῆσιν ἀεξίθη Κορυβαίων,  
 καὶ νέος ἐννεύτηρος ἔχων θηροκτόνον ἄγρην

\* A mystic divinity in the system of the Orphics, often called by this epithet, because he was the first-born of the primeval world-egg.

born Phanes.\* Hera in respect for the most ancient of the gods, gave him place and bowed before the radiance of the deceiving face, not knowing the borrowed shape for a fraud. So Hermes passed over the mountain tract with quicker step than hers, carrying the horned child folded in his arms, and gave it to Rhea, nurse of lions, mother of Father Zeus, and said these few words to the goddess mother of the greatest :

<sup>140</sup> "Receive, goddess, a new son of your Zeus! He is to fight with the Indians, and when he has done with earth he will come into the starry sky, to the great joy of resentful Hera! Indeed it is not proper that Iro should be nurse to one whom Zeus brought forth. Let the mother of Zeus be nanny to Dionysos — mother of Zeus and nurse of her grandson!"

<sup>141</sup> This said, Hermes rose quicknee to the sky, rounding his wings under the rushing breezes. There he put off the higher shape of selfborn Phanes and put on his own form again, leaving Bacchos to grow a second time<sup>†</sup> in the Mother's nurture.

<sup>142</sup> The goddess took care of him; and while he was yet a boy, she set him to drive a car drawn by ravening lions. Within that godwelcoming courtyard, the tripping Corybants<sup>‡</sup> would surround Dionysos with their childcherishing dance, and clash their swords, and strike their shields with rebounding steel in alternate movements, to conceal the growing boyhood of Dionysos; and as the boy listened to the fostering noise of the shields he grew up under the care of the Corybants like his father.

<sup>143</sup> At nine years old the youngster went a-hunting

\* Because he was Zagreus reborn.

† See note on li. 603. The boy is hidden as Zeus was.

ποσσι μὲν ὠκυτέροισι παρίστιχεν ἴθμα λαγωῦ, 170  
 χειρὶ δὲ νηπιᾶχῳ μεθέπων κεραδοσοῦσον ἀλήτη  
 ποικίλον ἠώρησεν ἐπ' αἰχῆν νεβρόν ἀείρων,  
 καὶ θρασὴν αἰαλόνηκτον ἔχων τετακτομένον ὤμῳ  
 τίγγρι ἀνω κοίφειε μετάρσιον ἕκτοθι δεσμοῦ . . .  
 σκύμοις χερσὶ ἔχων ἐπιδείκνυε μητέρα Ῥεῖη, 175  
 ἀρπάξας τευ τέσσαυ πολυλογίῳσιν ἀπὸ μαζῶν,  
 σμερδαλέοις δὲ λέοντας ἐπιζώοντας ἐρέσσουσ  
 μητέρα δῶρα τιταίνε, ἵνα ζεύξεν ἀπήνη  
 διζήτας ἀμφότερησι πύδας παλῆμοι πιέζων.  
 θαμβυλιή δὲ γέλωτι γαγγηθῶτι δέρκετο Ῥεῖη 180  
 ἠγορήν καὶ ἀέθλα κτηνητέοι Διοτίσου  
 καὶ βλοσυρῶν Ἰόβακχον ἰδίῳν ἐλατήρα λέόντων  
 ὄμμασι τερσομένωσι πατῆρ ἐγέλασσε Κρονίων.  
 καὶ χροῖ λαχνηκτας ἀνεχλαίνωσι χιτῶνας  
 Κίως ἀρτιτέλεστον ἔχων παιδίμον ἤθη, 185  
 δαιδαλίην ἐλιθίμο φέρων ὤμοισι καλυπτρην,  
 αἰθέρωσι μιμηλὸν ἔχων τύπον αἰάλον ἀστρων  
 καὶ Φριγιῆς ὑπὸ πίξαν ἐς αἴλια λέγκας ἐλάσσαι  
 στικτοῖς πορδαλίεσσιν ἐπὶ ἐξευξεν ἀπήνην,  
 οἷά τε πατρικῶν ἀπεπέδων ἰνδαλμα γεραίρων 190  
 παλλίκι δ' ἀθωῶτης ἐποχημένους ἄρματι Ῥεῖης,  
 βαυῆ χειρὶ φέρων ἀπαλόχρῳ κνίκλα χαλινοῦ,  
 κραιπτόν ἐπειγομένωσ ἀκσιείρασιν ἄρμα λέόντων  
 καὶ Διὸς ἰφιδέδοιτος ἐπι φρεσὶ θάρσος ἀέζων  
 δεξιτερὴν ἐτίταινεν ἐπι στόμα λυσσάδος ἄρκτου, 195  
 σμερδαλέαις γενέσσιν ἀταρξία δάκτυλα βάλλων,  
 δάκτυλα κουρίζοντα καὶ ἰστατο μελιχίη θῆρ  
 νηπιᾶχῳ στόμα δοῦλον ἐπιτρέψασα Λυαίῳ,  
 καὶ κίσει καρχυλίκοισι φιλῆμοισι δάκτυλα Βάκχου.  
 Ὡς ὁ μὲν ἠέξητο φιλοκουπέλω παρὰ Ῥεῖη 200  
 ἀρτιθαλής ἐπι κούρος ὀρίτροφος. ἀμφὶ δὲ πέτραις

his game to the kill. He passed the coursing hare with feet quicker still; following after the strong pricket's speed, he would lift with childish hand the dappled fawn and carry it over his neck; he would hold lightly aloft stretched on his shoulders a bold fellstriped tiger unshackled, and brought in hand to show Rhea the cubs he had torn newborn from the dam's milky teats. He dragged horrible lions all alive, and clutching a couple of feet in each hand presented them to the Mother that she might yoke them to her car. Rhea looked on laughing with joy, and admired the manliness and doughty feats of young Dionysos; his father Cronion laughed when he saw with delighted eyes Iobacchos driving the grim lions.

<sup>198</sup> The time of boyhood just come, Euios draped furry tunics upon his body, and carried to cover his shoulders the dappled skin of a stag, imitating the sky spotted with stars. He drove lynxes to his stables in the Phrygian plain, and yoked speckled panthers to his cart as if to make it like the place where his father dwelt. Often he stood in the chariot of immortal Rhea, and held the flowing reins in his tenderskin hand, and checked the nimble team of galloping lions. The boldness of Zeus high and mighty grew in his heart, until he stretched his right hand to the snout of a mad she bear and laid fearless fingers on the terrible jaws, playful fingers: gentle stood the beast, and left her mouth a slave of youthful Lyaion, and kissed Bacchos's fingers with rough kisses.

<sup>200</sup> Thus he grew up beside cliffloving Rhea, yet a boy in healthy youth, mountainbred. Circles of

Πάντες ἐκυκλώσαντο χοροῖντοσσι νῆα θινῶντες,  
 ποσσὶ δασυκνήμοισι περισκαίροντες ἐρίπναις,  
 Βάκχον ἀνευάζοντες ἐλισσομένων δὲ χορείῃ  
 αἰγυῖη κροτάλιζε ποδῶν σκιρτήματι χηλή. 205

Καὶ Σεμέλη κατ' Ὀλυμπον ἐτι πνεύουσα κεραυνοῦ  
 αὐχένα γυῖρον ἀερε καὶ ἰφινῶφ φάτο φωνῇ·

Ἦρη, ἐσουλήθη· Σεμέλης τόκος ἐστὶν ἀρείων·  
 Ζεὺς ἐμὸν νῆα λόχουσι καὶ ἀπ' ἐμέθεν πέλε μήτηρ,  
 σπεῖρε πατήρ καὶ ἐτίετε, τὸν ἤροσεν, αὐτοτόκῳ δὲ 210  
 γαστρὶ τόθῃ τέκε παιδα, φέουσιν δ' ἤλλαξεν ἀνάγκη.

Βάκχος Ἐναλίον πέλε φέρτερος· ἑμέτερον γάρ  
 ἤροσε μοῖνον Ἄρησ καὶ οὐ τεκνώσαντο μηρῶ.

τῆβη δ' Ὀρτυγίης κλέος ἐτρέφεν· οὐρανίη γάρ  
 λίθριον Ἀπάλλωνσ διωκομένη τέκε Λητώ· 215

Λητώ Φοῖβον ἐτίετε, καὶ οὐκ ᾤδισε Κρονίων·

Ἑρμείασ τέκε Μαῖα, καὶ οὐκ ἐλόχουσεν ἀκοίτης·

ἀμφαδίη δ' ἐμὸν νῆα πατήρ τέκεν, ἃ μέγα θαῦμα,

δέρκευ σῆς Διόντωσιν ἐν ἀγκαλιδεσσι τεκούσης

πήχει παιδοκόμῳ περικείμενον· ἀενάου δὲ 220

ἢ ταμίη κόσμοιο, θεῶν πρωτόσπορος ἀρχή,

παμμήτηρ, Βρομίον τροφὸς ἐπέλετο· ἠηπιάχῳ γάρ

Βάκχῳ μαζὸν ὄραζε, τὸν ἐσπασεν ἰφίμεδων Ζεὺς.

τίς Κρονιῶσ ᾤδισε, τίς ἐτρέφεν Ἄρησ Ῥεῖη

παιδα τεόν; Κυβέλη δὲ φατιζομένη σέο μήτηρ 225

Ζῆνα τέκεν καὶ Βάκχον ἀνέτρεφεν εἰς ἐνὶ κόλπῳ·

ἀμφοτέρους ἤειρε καὶ νῆα καὶ γενετήρα.

οὐδὲ τόκῳ Σεμέλης ἀπάτωρ Ἠφαιστος ἐρίζοι

ἄσπορος ἐκ γενετήροσ, οὐν αὐτόγονοσ τέκεν Ἦρη

\* The older name of Helen.



Pans among the rocks came about the dancebeating son of Thyone, skipping around the crags on shaggy-knee legs and crying "Euaos" to Bacchos; and the goatfoot hooves rattled in their capers, as they went round and round in the dance.

And Semele in Olympus, with a breath of the thunderbolts still about her, lifted a proud neck and cried with haughty voice—

"Hera, you are ruined! Semele's son has beaten you! Zeus brought forth my son, he was the mother in my place! The father begot, the father brought forth his begotten. He brought forth a child from a makeshift womb of his own, and forced nature to change. Bacchos was stronger than Enyalios; your Ares he only begot, and never childed with his thigh! Thebes has eclipsed the glory of Ortygia!\* For Leto the divine was chased about, and brought forth Apollo on the sly; Leto brought forth Phoebos, Cronion had no labour for him; Maia brought forth Hermes, her husband did not deliver him; but my son was brought forth openly by his father. Here's a great miracle! See Dionysos in the arms of your own mother, he lies on that cherishing arm! The Dispenser of the eternal universe, the first sown Beginning of the gods, the Allmother, became a nurse for Bromios; she offered to infant Bacchos the breast which Zeus High and Mighty has sucked! What Cronides was ever in labour, what Rhea was ever nurse for your boy? But this Cybele who is called your mother brought forth Zeus and suckled Bacchos in the same lap! She dandled them both, the son and the father. No fatherless Hephaistos could rival Semele's child, none unbegotten of a father whom Hera brought forth by her own be-

λεπταλέων σκάζοντα ποδῶν ἑτεραλκεί τασφῶ, 230  
 μητρῴην ἀτέλειστοι ὑπολείποντα λοχίην.  
 οὐ Σερμέλη πέλε Μαιῶν περικέκλος, ἦς παῖς Ἑρμῆος  
 ἰσοφανῆς δαλόεις, κεκυρθεμένος οἶά περ Ἄρης.  
 Ἦρην ἠπερόπειναι, ἕως γλάγος ἔσπασε μαζῶν.  
 εἴσατέ μοι Σερμέλη γάρ εἶν πῶσιν Ἰλαχε μοῖνῃ 235  
 τὴν αὐτὴν ἀρούωντα καὶ ᾠδόνοντα γενέβλην.  
 ὠβριότη Σερμέλη χίραρ υἱός ἡμέτερος γάρ  
 νόσφι δόλου Διόνισος εἰλεύεται εἰς χορὸν ἄστρων  
 αἰθέρα κιστάων πατρῶιον, ὅτι θεαίτης  
 τοσσαίτης ὑπέδεκτο θεοτροφίος γάλα θηλής· 240  
 ἴζεται αὐτοκείλευστος εἰς οὐρανόν, οἶδέ χυτίζει  
 Ἦρῆϊο γαλακτος ἀρτίονα μαζῶν ἀμέλγας.  
 Ἐἶπεν ἀγαλλομένη καὶ ἐν αἰθέρι· χλωμένη δέ  
 Ζητος ἀκροτοίησι δάμαρ μεταστάσιον Ἰνώ,  
 ἀπροιδῆς Ἀθάμαντος ἐπιβρίσασα μελάθρῳ, 245  
 εἰσέτι κουρίζοντι χλωμένη Διονίσσῳ.  
 Ἐκ θαλάμου δέ φηγοῖσα διέδραμε δέσγαμος Ἰνώ,  
 τρηχάλιας ἀπέδακτο ἐπισκαίρουσα κολῶνας,  
 ἰχθυὸς ἀκηρύκτιο μετεσσυμένη Διονίσσου·  
 φοιταλή δέ βέβηκε δὲ οὐρεὸς οὐρεὶ νύμφῃ, 250  
 ἀχρι χαραδρήσουσι εἰδίσαστο Δελφίδα Πυθῶ·  
 καὶ μογὶς ἰχθυὸς ἔλαμφε δρακοντοβότῳ παρὰ λόχμῳ  
 ἄσχετα παιφάσσουσα κατὰ στέρνοιον δέ γυμνοῦ  
 πενθαλίον κήρυκα διαρρηξάσα χιτῶνα  
 αἰνυμαιτῆς πεφόρητο νοσπλάγκτιον δέ νύμφης 255  
 οἰμωγῆν αἰὼν ἑτερόθρσκον ἔτραμε ποιμήν.  
 πολλακὶ θεοπεισίῃ τριποδηίδι σύμπλοκον ἔδρη  
 αὐχμηραῖς τριέλκτον ὄφιν σπειρηδὸν ἐθειραῖς  
 ἦρμωσε, λεπταλίῳ δὲ περισφίγξασα κερήνῳ

\* He thus became her foster-son and disabled her from showing hostility to him.

getting—and now he limps about on an illmatched pair of feeble legs to hide his mother's bungling skill in childbirth! Maia was not quite like Semele; for her son, crafty, armed himself like Ares, and looking like him, deluded Hera until he sucked the milk of her breasts.\* Give place to me all! for Semele alone had a husband, who got and groaned for the same child. Semele is happiest, because of her son: for my Dionysos will come without scheming into the company of the stars, he will dwell in his father's heaven, because he drew milk from the godnursing teat of that mighty goddess. He will come selfsummoned into the heavens; he needs not Hera's milk, for he has milked a nobler breast."

<sup>100</sup> She spoke exulting even in the sky, but the angry consort of Zeus fell heavily in surprise upon the house of Athamas and scared Ino into flight. She still resented the childhood of Dionysos.

<sup>101</sup> Ino, unhappy wife, escaped from her chamber and fled, rushing unshod over the rough mountains and searching for a trace of Dionysos, but without tidings. The nymph wandered passing from hill to hill, until she entered the ravine of Delphian Pytho. At last after intolerable wanderings she turned her step into the dragonbreeding cove.<sup>†</sup> She tore the shift from her naked breast in token of mourning, and roamed madly about: the shepherd trembled to hear her distracted lamentation in a language he did not know. Often she seized the serpent which coiled thrice around the divine tripod-seat, and wreathed it in spirals on her squalid hair, fastening

\* Where Python (or Delphyne), the dragon of Delphi, had lived till killed by Apollo.

μηκεδανὴν μίτριωσι δρακοντείῳ τρίχα δεσμῶ·  
 παρθενικὰς δ' εἰδίωκε θεωριῶδας οὐ τότε λοιβή,  
 οἰδὲ θηηπαλίη μεταδήμιος, οὐ παρὰ νηῶ  
 Δελφός αἰτήρ ἐχόρειε τανυπλέκτωιο δὲ κισσοῦ  
 γυροβόροις ἐλίκεσσιν ἐμαστιζόντο γυναῖκες.  
 θηρητήρ δ' ἀλέεινεν ἰδίων ὀρεσιδρόμον Ἴου,  
 καλλιέφας σταλικῶν λικων δόλον ὑφελόφου δὲ  
 αἰπόλος ἤλασεν αἴγας ὑπὸ πτύχα φαλαῖδα πέτρης·  
 καὶ βόας ἰδριώντας ὑπὸ ζυγῶδεσμον ἐλαίνων  
 ἄλμασιν Ἴηφοισι γέρον ἐφριξεν ἀροτρεῖς.  
 καὶ χθοῖης σφίγγασα βότης ἀλλόθροον ἤχῳ  
 Πυθίης ὀμφήσασα δὲ οὔρεος ἔτρεχε κούρη,  
 ἠθάδα σπασαμένη κεφαλῇ Πανοπηῖδα δάφνην·  
 δυσαμένη δὲ κούρηα βαθυκατήμιδος ἐρίστης  
 Δελφικὸν ἄτρον εἶναι φόβῳ λυσοῦδεος Ἴου.  
 ἀλλὰ διεσσυμένη παλκαμπέτος ἐνδίου ὕλης  
 οὐ λάβεν Ἀπάλλωνα παρόφθον· ἄγχι δὲ λόχμης  
 οἰκτεῖρων ταχὺς ἤλθε, καὶ εἰς βροτὸν εἶδος ἀμείφας  
 νύμφης ἐγγὺς ἴκανε, καὶ ἀκρότατον δέμας Ἴου  
 φειδομέναις παλιμχοῖ σοφῆς ἐπέλεξαστο Δάφνης,  
 καὶ οἱ νηδυμον ὑπνον ἐπήγαγεν ἀμβροσίῃ δὲ  
 ὑπναλέης ἐχρῖσεν ὄλον χρῖα πενθάδος Ἴου  
 λυσιπόνῳ ραθάμιγγι μεμηνῶτα γυῖα διαίνων,  
 καὶ χρόνον αἰτόθι μίμνεν ἔσω Παρησιδος ὕλης  
 τέτρατον εἰς λυκάβαντα, καὶ ὀμφαίῃ παρὰ πέτρῃ  
 εἰσέτι νηπιάχοιο χυροῖς ἰδρίσατο Βάικχου  
 Φοίβου μαυτοσίησι· σὶν ἀγρύπνοισι δὲ πεύκαις

\* Nonnos follows the late theory according to which the prophetess was inspired by a gas rising from a cleft in the ground.

the long tresses about the delicate head with a snaky ribbon. She drove away the maidens of the temple service : no more libations, no more public worship, no man of Delphoi danced near the temple the women were scourged with limbecoring tangles of longplaited ivy. The huntsmen who saw Ino running on the hills left the traps of string on their stakes and fled. The goatherd drove his goats under cover of a hole in the towering rocks ; the old plowman as he drove the sweating oxen under the yoke shivered at Ino's leaps. The Pythian prophetess herself choked down the foreign sounds of the underworld voice\* and ran into the mountains, with her customary Panopreian<sup>2</sup> laurel shaking upon her head she plunged between the deepkneed peaks of the ravine, and took refuge in the Delphic cavern, in her fear of maddened Ino.

<sup>173</sup> But Apollo Allseeing did not miss the woman, as she went through the twinings and twistings of the open forest where she sojourned. He pitied her, and came quickly near the grove. Taking the shape of a man he approached Ino, and with gentle hands wreathed her head with leaves of clever<sup>3</sup> laurel, and brought sweet sleep upon her. Then he anointed with ambrosia the whole body of mourning Ino in her sleep, bathing her maddened limbs in the grief-assuaging drops. Long she remained there in the Parnassian wood, until the fourth lichtgang. Then she founded dances for Bacchus yet a young boy, hard by the rock of prophecy, by the oracle of Phoibos ; with unsleeping torches the Corycian

\* i. e. Phœcian ; Delphi is in Phœcis, Panope is another city of the same region.

<sup>2</sup> As being the mark of poets and such.

Κωρυκιῶδες θύοντα μετίστικον ὄργια Βάκχαι,  
καὶ ἑσθλαῖς παλάμησιν ἀλεξήτηρα λύσεως  
φάρμακα συλλέξαντο καὶ ἴησαντο γυναῖκα.

Κεκλωμένου δ' Ἀθάμαντος ὄψαντες ἦσαν ἀλήται 290  
πάντοθι μαστεύοντες ὄρεπλανέες δὲ καὶ αὐταὶ  
δμῳοῖδες ἰστιχόωντο παλαιστρέτῳσι πορείαις  
διζόμενοι περιφοῖτον ἀπειθείης ἴχθους ἀνάσσης  
πλαζομένης ἀκίχητα φιλοθρήνων δὲ γυναικῶν  
στιγνῶς ἐρευθιάωσαν ὄνυξ ἤμισσε παρειήν, 295  
καὶ ῥοδέοις ἐκόρισσαν ἑκοῖσια δάκτυλα μαζοῖς·  
καὶ πάλιν οἰμωγῆσι δὲ ἄστεος ἦχον ἰάλλων  
πενθαλίης ἀλόλιξε βεβρωμένος οἶκος ἀγῆης·  
καὶ πλέον αἰαλόμητις ἐδέχοντο Μίστις ἀνάγκην,  
εἶχε δὲ διπλῶν ἄλγος ἀλωαμένης ἐτι δευλῆς 300  
Ἴουῖς τλησιπόνοιο καὶ ἀρπαμένου Διονύσου.

Οὐ μὲν ἀναξ Ἀθάμας κενυρῆν ᾠδύρετο νύμφην,  
ἀλλὰ λιπῶν ἀμνηστον ἀκηρίκτου πόθον Ἴουῖς  
δισσοτόκου Νεφέλης προτέρης μετὰ δέμνια νύμφης  
ἄβρι βαθυζώνοιο μετίστιχε λέκτρα Θεμιστοῦς, 305  
καὶ τρίτον εἰς ὑμέναιον ἄγων Ἰφθίδα κούρην  
Ἴουῖς ῥίφει ἔρωτα καὶ ὡς τροφός ἄβρον ἀθύρων,  
ἰψιπόρῳ στροφαίλαγγι μετάρσιον ἠέρι πέμπων,  
κούφισι παππάζοντα παρηγορίῳ Μελικέρτην·  
καὶ οἱ δακρυχείοντι γαλακτοφόρου περὶ θηλῆς 310  
ἄρσεντα μαζὸν ὄρεξε, πόθον δ' ἀνέκοψε τεκούσης.

Ἐκ λεχίων δ' Ἀθάμαντος ἀτηρέησε Θεμιστῶ  
υἱάας εὐθώρηκας, ἀλεξήτηρας Ἐνοῖς,

\* The Corycian cave on Parnassos was associated with the Bacchic dances; it was named after the dancers, who took their title from Corycia in Asia Minor. All this is intended to explain why Dionysos, and not Apollo, was worshipped at Delphi for three months of the year; it is no doubt the

Bacchants\* followed their fragrant rites, and gathered healing drugs with their divine hands, and healed the woman of her madness.

<sup>30</sup> Meanwhile at the call of Athamas the servants had been scattered, hunting everywhere for Ino. The women wandered over the hills like her, passing by many a winding path in search of any footstep of their missing lady, who moved leaving neither trace nor tidings. The women wept and wailed, cruel nails tore the reddened cheeks, willing fingers attacked the rosy breasts. The house plunged in mourning and sorrow cried aloud, and sent the loud sound of lamentation through the city. Most of all the inventive mind of Myrrha felt the hard oppression, for she had a double grief, when unhappy Ino was still lost with all her troubles to bear, and Dionysos was stolen away.

<sup>31</sup> However, Athamas did not mourn his afflicted bride. He forgot his feckle passion for untraced Ino, and after the bed of his first wife Nephele had given him two children,<sup>†</sup> he sought the luxurious couch of deep-bowomed Themisto, and took as a third wife the daughter of Hypseus—and thus threw off Ino's love. Once as he played prettily nurse-like to comfort Melicertes calling for papa, lifting and throwing him up and up in the air with high somersaults, when the boy cried for the milky teat, he offered his man's breast and made him forget his mother.

<sup>32</sup> From the bed of Athamas, Themisto bred two warrior sons, a sure defence against battle, Schoineus result of an old (seventh century ?) compromise between the two cults.

\* Phryxos and Helle. In this account, Nephele was his first wife, then Ino, then Themisto, daughter of Hypseus, but the names and number of the rest vary.

Σχοινέα καὶ Λεύκωνα, νέην εὐήτορα φύτλην,  
 πρωτοτόκους ᾠδίσιν ἐπ' ἀμφοτέροισι δὲ μήτηρ  
 ξυνὴς Διοσῆ γενέθλα μῆς βλάστημα λοχείης  
 γείνατο Πορφύρεωσι καὶ ἔτρεφε πῖονι μαζῶ  
 Πτοίον, ἀλεξικάκιο θάλος παιδῆσιν ἤβης,  
 ἀμφω τηλεγέτους καὶ ἀμήλας, οὓς ποτε μήτηρ  
 μητρικῆς ἄτε παῖδας ἀπηλοίησε θεμιστώ,  
 δίπτυχον ἀγλαόπαιδος ὀνομένη γένος Ἴουθς.

318

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\* The four sons of Themisto became eponymous heroes in Boeotia. Ino, disguised as a nurse, returned to the house and hearing that Themisto meant to kill her children,



and Leucon, a fine new manly breed, the fruit of her first births. After these two, the mother bore twin offspring of one common birth, and nursed at her rich breast Porphyriion and Ptoios, boyish blossoms of foe-defying youth, both beloved and of one age: these boys Themisto herself destroyed in later days, like stepmother's children, believing them to be the twin offspring of Ino the glorious mother.\*

changed them and Themisto's children into each other's clothes. Themisto was thus deceived and killed her own children, and in despair at the deed killed herself. This is apparently Euripides' version of the story: see Hyginus, *Fab. 4*.

## ΔΙΟΝΥΣΙΑΚΩΝ ΔΕΚΑΤΟΝ

Καὶ δεκάτῳ μακρὴν Ἀθημαρτίδα  
καὶ δρόμον Ἴουθι,  
πῶς φύγει εἰς ἄλός αἶμα σὺν ἀρτιτάκῳ Μελικέρτῃ.

Ὡς ἡ μὲν φωνὴ παιδοκτόνου ἐπλετο μήτηρ  
μαιωμένη τεκνῶν δὲ πατὴρ ὑπὸ μάρτυρι ποιῆ,  
ὅτι γοῆς ἀλέτειραν ἀμέστιον εἶχε θεμιστώ,  
οἰστρηθεὶς Ἀθήμας ματωθεὶ Παῖος ἰμάσθλη  
ποιμήτης εἰς μέσον ἦλθε.

καὶ ὡς θεράποντας ἰμάσσων δ  
εἰροπόκων ἐδίωκεν ἀνάιτια πῦκα μῆλων  
καὶ μίαν ἤρταζεν, ἦν ἄτε σύζυγα νύμφην,  
σὺν διδύμοις βρεφέεσσι νεογλαγέων ἐπὶ μαζῶν  
αἶγα λαβίων λασιῶν δὲ πόδας σφηκώσατο δεσμῷ  
διχθαδίῳ λίνας δὲ παρ' ἱστὴν κυκλάδα μήτηρ 10  
σφιγγομένης μῆστιζε δέμας φειδόμενος Ἴουθι,  
μὴ τοῖων νόθον εἶδος ἀεὶ δὲ οἱ ἔνδον ἀκουῆς  
Παιπάδος Κροῆης ἐπεβόμβηε δούπος ἰμάσθλης·  
πολλάκι δ' ἀστὴρακτος ἔων ἀνεπάλλετο θώκων  
οὔασι ταρβαλίωσι δεόμενος ἀσθμα δρακόντων. 15  
πυκνὰ δὲ τῆξα τίτασε, βέλος δ' ἐπὶ κυκλάδι νευρῇ  
εἰς κενὸν σκοπὸν εἴλεν ἀουίτατον ἡέρα βάλλων.  
Ταρταρίης δ' ὀφθαλμοὺς ἰδῶν ἰσθαλμα θεαίτης

\* As son of Cronos, or of one of his sons; see Rose, 328

## BOOK X

In the tenth also, you will see the madness of Athamas and Ino's flight, how she fled into the swell of the sea with newborn Melicertes

So the murderous mother killed her sons in madness. Athamas their father, under the punishment which attested that he had beside his hearth Themisto the destroyer of her own offspring, was tormented by the maddening lash of Pan; he rushed among his flocks, and harried the innocent troops of woolly bleaters while he believed himself to be flogging his servants. One he lifted, thinking her to be his wedded wife—it was a nannygoat he found, with a pair of newborn kids at her milky udder. He tied her hairy legs tight with two ropes; and undoing the belt that ran round his loins, he flogged the body of the false Ino there held fast, without noticing the changeling form, for always in his ear sounded the thuds of the lash of Cronian Pan.\* Often he leapt from his seat restless, hearing with terrified ears the hiss of serpents. Many a time he bent his bow, and setting an arrow to the drawn string, he drew at an imaginary mark and struck the unwounded air. He would see the serpentine image of the goddess of

*Handbook of Gr. Myth.*, p. 166. The episode seems modelled on the madness of Aias, see Soph. *Tr.* 764 ff.

πάλλετο δειμαίνων ἑτεροχρῶς φάσματα μορφῆς,  
 ἀφρόν ἀκοντίζων χιοκώδεα, μάρτυρα λύσεως, 30  
 ὀφθαλμοῖς μεθύνοντας ἀπειληγῆρας ἐλίσσων.  
 καὶ οἱ ὀπιπέουσι παλινελαγέουσι ἐρωαῖς  
 ὄμματι φοιρῶσονται δια κροτάφωιο δὲ λεπταὶ  
 ἀσταθείος μῆνιγγες ἐδαικίοντο καρῆνον.  
 αἰλετο δὲ φυχίχ τρίτατον λίχος ἀπλαγῆες γὰρ 25  
 ἀφρόντος ἐγκεφαλοιο μεταγρωπῶντο μειοικαί,  
 καὶ σφαλεραῖς ἐλίκεσσι ἐβακχευθήσαν ὄπωπαι  
 ἀνέρος οἰστροθήντος ἀπεπλάζοντο δὲ χαιται  
 σειόμεναι περὶ νῶτον ἀεροικώμοιο καρῆνον.  
 καὶ στόμα οἱ βάρβαντε, καὶ ἤρε χεῖλα λύσεως 30  
 πέμπεν ἀσημάτων ἐπίων ἑτερόθρουον ἤχη.  
 καὶ βροτίας βρότοιο μεληδόνας ἤρπασαν ἀδραι  
 Ἐμπεπῶων, καὶ γλῶσσα βαρύνετο θυιάδι φωτῆ  
 παπταίνων δ' ἐλακῆδον ὑπὸ στροφάλιγγι προσώπου  
 ἀλλοφνῆς νόθον εἶδος ἀθηῆτοιο Μεγαίρης 35  
 οἰστρομανῆς Ἄθιμας ἑτερόφρονι σείετο παλιμῶ  
 καὶ βλοσυρῆς ἀπὸ χειρὸς ἀμερουτόιο θεαίνης  
 ἀρπάξαι μετάνειν ἐχιδνήεσσαν ἰμῶσθλην  
 γυμνῶσας δὲ μάχαιρας Ἐρινῆος ἀντία κόρσης  
 ἤθελε Τισιφόντης ὀφθαλμοῖς βρόστρεχα τέμνειν. 40  
 καὶ κειτοῖς ὀφθαλμοῖς ὄμωλες γείτοσι τοίχῳ  
 παπταίνων σκιδόουσαν ἐπίλωπον εἰκόνα μορφῆς  
 Ἄρτεμιδος, καὶ κοῖφον ἰδὼν εἰδωλον ὄπωπαις  
 φάσμασιν ἀντιτύποισιν ἐς ἡμερον ἦλθεν ἄγρης.  
 Ὀψὲ δὲ ποικιλόδακρυς ἔτος μετὰ τέττατον Ἰνώ 45  
 νόστιμος εἰς δόμον ἦλθεν ὀπιπέουσα δὲ νύμφη  
 καὶ πόσιν οἰστροθήντα καὶ ἀρσενόπαιδα θεμιστῶ  
 διπλόον ἄλγος εἶδεκτο. καὶ οὐ γίνωσκεν ἀκοίτης

\* i. e., one of the Erynies.

\* Platonic; the reason, which is seated in the brain (Plato,

Tartarus,\* and leap up scared at the many coloured vision of the spectre, spitting snowy foam to witness his frenzy, rolling eyes drunken and full of threats. His eyes grew bloodshot as he stared about under vagrant impulses; inside his wagging head the flimsy brains rolled about behind his brows.

† A third part of his soul was lost ‡; steady thoughts were gone from his crazy brain; the glances of the maddened man went wildly round with flickering movements; the hair of his untended head shook disordered over his back. His mouth moved stammering; when he opened his lips he sent out into the air meaningless words of strange outlandish sound. The blasts of the Eumenides had carried away the troubles of mortal life, and his tongue was laden with the cries of madness. When he moved his face about he saw as his forehead turned a false transformed shape of the unseen Megaira †. So the madman shook with a distracted spasm, and tried to tear the whip of snakes from the grim hand of the reason destroying goddess; he bared his sword in the face of the Avenger, and tried to cut the viper curl of Typhoeus. † And he babbled nonsense to the wall before him, for he saw a shadow-shape, a deceitful phantom of the shape of Artemis †; this empty form his eyes beheld and the imitated shapes made him want to go hunting.

‡ At last after the fourth year, after many tears, Ino returned to her home; but when the wife saw husband mad, and Themisto mother of men children, she received a double shock. The husband did not

Tim. 46 n) is lost, but the *ἄσπετος* and the desiderative part remain.

\* An Erinys.

† Here = Hecate also.

εὐνέτιν ἀθρήσας χρονίην παλιούργετος Ἴνώ·  
 ἀλλὰ πόθον ταχίγοιτος ἔχων κεραδοσοῦδον ἀγρῆς 50  
 εἰς σκοπίας ἦξε θελλήεντι πεδάλῳ.  
 υἱὸν ἰδὼν ἄτε θῆρα κερασοφόρον· ἰθυτενὲς δὲ  
 τόξον ἔχων ἀκίχητος ἐπισκίρτησε Λεάρχῳ,  
 ἰφίκερων ἔλαφον δοκίαν φειδῆμονι μορφή,  
 θηρείοις μελέσσει ὁμοίων· αὐτὰρ ὁ φεύγων 55  
 ταρβήεις πεπότητο θωώτερα γούνατα πάλλων.  
 χεραὶ δὲ λυσσάλοισι ὑπηγμίον βέλος ἔλκων  
 παιδοφόνῳ υἱὸν υἷα πατῆρ ἐπέδησε βελέμεν·  
 καὶ κεφαλὴν ἀγνωστον ἀσηλοῖσθε μαχαίρῃ  
 φάσματι κεραιθεῖσαν· ἀσημάντου δὲ προσώπου 60  
 αἰμαλέης ἐγέλασσε γειτιάδος ἄκρον ἀφάσσων,  
 ἀμφαφίων ἄτε θῆρα, καὶ ἔδραμεν ἄλματι λίσσης,  
 παῖδος ἔτι σπαιροῦτος ἀτυμβεύτοιο Λεάρχου,  
 μητέρα μαστείων, στραφείδας δ' ἐλέλιζεν ὀπωπῆς.  
 οὐδέ τις ἀμφιπόλων σχεδὸν ἦε φοιταλέος δὲ 65  
 ἔπταρύχου θαλάμοιο διέστιχεν ὠκέϊ ταροῦ  
 κικλήσκων ἰὸν υἷα, τὸν ἔτασεν, ἐν δὲ μελάβρῳ  
 νήπιον ἀρτικόμεστον ἰσαθρήσας Μελικέρτην,  
 στηρίξας δὲ λιβήτα ευρύπιον ἰσχαριῶν,  
 εἰς μέσον υἷα θῆκεν ἀναστομέτοιο δὲ πυροῦ, 70  
 φοῖνος ἰδατοῦντι λιβῆς ἐπεπάφλασεν ἀτμῶ.

Παππάζων δ' ἰάχηνεν ἰὸς εἰς, οὐδέ τις αὐτῷ  
 ἀμφιπόλων χραίσμησεν· ἀελλήεσσα δὲ μήτηρ  
 ἡμιδαῖη πυρίκαυτον ἀφαιρπάξασα λιβήτων  
 ἄλμασι φοιταλέοισι ποδήνεμος ἔτρεχεν Ἴνώ· 75  
 καὶ Λευκοῦ πεδίοιο διατμήγουσα κονίην  
 Λευκοθή πεφάτιστο φερώνυμος· ἐκ δὲ μελάβρου  
 αἰνοματῆς Ἀθάμας ἀνεμῶδια γούνατα πάλλων  
 ὠκυτέρην ἰδίωκε μάτην ὀρεσιδρόμον Ἴνώ.

\* Apparently near Thebes.

know his wife when he saw Ino, recovered after so long a time ; but in his passion for the staghunting chase, he was off to the heights nimbleknee with stormswift boot. He saw his son as if he were an antlered beast ; holding the bow ready bent he leapt unchecked on Learchos, whom he saw in the false form of a stag with lofty antlers, his limbs like a wild beast. The boy fled in fear running with quicker knees ; the father with frenzied hands drew and shot through the air, and stopt his young son with a child-slaying bolt. He cut off the head with his knife and knew it not, turned stag by his fancy ; laughing he felt the hair at the top of the bloodstained cheek of the face unmarked, and pawed over his game, as he thought, then rushed with mad leaps and rolling eyes to find the mother, while his boy Learchos was gasping still, and still unburied. None of the servants came near him ; with quick foot he went wandering through the seven chambers of his house, calling aloud for the son whom he had killed. In the hall he espied little Melicertes who had just been brought in, and setting a cauldron over the hearth, a steaming cauldron, he laid his son in it : the fire blazed up, the murderous cauldron bubbled with boiling water.

<sup>71</sup> His son called out for " papa ! " but none of the servants could help. Ino his mother came in like a stormwind, and snatched him from the cauldron parboiled and half consumed. Then she ran out bounding with wild-roaming feet swift as the wind ; she traversed the dust of the White Plain,<sup>72</sup> and for that reason she was named after it Leucothea, the White Goddess.

<sup>72</sup> Athamas mad was out of the hall, stirring his knees like the wind and pursuing Ino over the hills

ἀλλ' ὅτε οἱ σχεδὸν ἦλθε παλιπτοίητος ἀκούτης 80  
 ἄστατον ἶχθος ἔχων σφαιερῷ ποδί, δὴ τότε δειλὴ  
 ἀγχιπόρῳ στήσασα διακόμενον πᾶσα πότῳ  
 παιδί φιλοβρήνῳ κινυρὴν βρυχίσατο φωνήν,  
 μεμφομένη Κροτιάτῃ καὶ ἀγγελὸν νῆα Μαιῆς·  
 " Καλὰ μοι, ἀργαίραυτε.

σῆρες θρεπτήρια Βάκχου· 85  
 ἡμιδαὴ σκοπίαζε σιντήλας παῖδα Λαοίῳ·  
 ἦν ἐθέλης, πρήριζον ἀφειδέι σείω κεραυνῶ  
 μητέρα καὶ νέον νῆα, τὸν ἐτρέφον εἰς ἐπὶ κάλῳ  
 σιντρόφον ἱμετέρου θεηγενέος Διοτίσου.  
 τέκνον, Ἀναγκαίη μεγάλη θεός· εἰς τίνα φεύγεις; 90  
 ποῖον ὄρος δέχεται σε πεφειγμένον ἐγγύθι πότου;  
 τίς σκοτίῳ κενεῶσι κατακρυφί σε Κιβαριῶν;  
 τίς βροτός οἰκτεῖραί σε, τὸν σὸ γενέτης ἐλαίρει;  
 ἦ ξίφος ἢ σε θάλασσα δεδέξεται εἰ περ ἀνάγκη,  
 λῶνον ἐν πελάγεσσι δαμήμεναι ἢ μαχαίρῃ. 95  
 οἶδα, πόθεν τοδε σῆμα τῆ κεκύλιστο τεκοῦσῃ,  
 οἶδα, πόθεν Νεφέλῃ γάρ Ἐριτίας εἰς ἐμὲ πέμπει,  
 ὄφρα θάνῃ κατὰ πότον, ὅση πῆσε παρθένος Ἑλλῆ,  
 ἔκλυον ἠερόθεν πεφορημένον εἰς χθόνα Κάλχων  
 ἄρπαγος ἄρκεινιο μετῆρον ἠμοχθῆ 100  
 Φρίξον ἐτι ζῶειν μετανάστιον· αἶθε καὶ αὐτός  
 χρυσοπόκου κροῖο μετάρσιον οἶμον ὀδεῖοι  
 υἱὸς ἐμός λιπόπατρις ἀλυσκάζων Μελικέρτης·  
 αἶθε δὲ καὶ μετὰ Φοῖβον ἐποικτεῖρων σέθεν Ἴνώ  
 ξεινοδόκος Γλαύκοιο Ποσειδάων σε σαῖσῃ. 105  
 δεῖδια, μὴ μετὰ πότμον ἀτυμβεύτοιο Λεάρχου

\* See note on ix. 304. Ino plotted to kill Phrixos and Helle; she roasted the seed corn, and when famine resulted forged an oracle which bade the Thebans sacrifice them.



in vain, — she was too quick for him. But when the raving husband with restless staggering foot caught her up, at that moment the unhappy woman had halted by the sea which washed her foot, moaning in plaintive tones over her crying child, while she upbraided Cronion and Maia's son his messenger —

“ A fine reward you have given me, Flash-thunderbolt, for the care of Bacchos? See this boy, Lyaion's agemate, half burnt to death! If it please you, strike down with your merciless bolt mother and son together, the little one I nursed in one bosom with your divine Dionysos! Child, Necessity is a great god! — where will you flee? What mountain will receive you, now you have fled to the sea? What Cithairon will hide you in a dark hollow? What mortal man will pity you, when your father has no mercy? Either sword or water shall receive you — if needs must, better to perish in the sea than by the sword.

“ I know where this disaster came from, rolling upon your mother. I know! It is Nephelic's sends the Erinyes after me, that I may die in this sea where maiden Helle fell. I have heard that Phrixos was carried through the air to the Colchian country, guiding aloft the Ram who took him off, and he still lives in a distant land. O that my son Melicertes too might escape to another country, and travel the high path of the golden-woolled ram! O that Poseidon, the hospitable friend of Glaucos,<sup>1</sup> might save you, pitying your Ino as once he pitied Phobos! I fear that after

Their mother sent them a golden-woolled ram which took them on its back and swam (as Ovid, *Fasts* iii. 660) or flew (as here) away with them to Colchis on the Black Sea. Helle dropped off its back at the Dardanelles, which thence got the name of Helle's sea, Hellespontus.

<sup>1</sup> See on l. 111.

νεκρὸν ἄθαστον ἄδακρυν ἀλωλότα καὶ σὲ νοήσω  
 αἰμαλέῃ γενετῆρος ἐπισπαιρόντα μαχαίρῃ.  
 σπεῖδε φυγαῖν Ἄθαρματα μεμηνότα, μηδὲ νοήσης  
 παιδοφόρον γενετῆρα τῆς ἀλετῆρα τεκούσης. 110  
 δέξό με καὶ σὺ, θάλασσα, μετὰ χθόνα·

δέχνησο, Νηρεῖ.

χειρὶ φιλοξείῳ μετὰ Περσεία καὶ Μελικέρτην·  
 δέχνησο καὶ Λαγάρη μετὰ Λάρνακα σύμπλοον Ἰνώ.  
 ἄξια δυσσεβίης καὶ ἐγὼ πάθον, ὅτι καὶ αὐτὴν  
 ἄσπορον ἡμετέρην γενεὴν ποίησε Κρονίων. 115  
 ἄσπορον ὡς ἐτέλεισα φερίσβιον αἰλάκα γαίης·  
 μητρική τις εἴοισα νόθην Ἄθαρματιδα φύτλην  
 ἀμῆραι προβέβουλα, καὶ εἰς ἐμὲ χύεται Ἥρη  
 μητρική γεγαυία τετραφέειο Διονύσου."

"Ὡς φαιμένη τρομεροῖσιν ὑπ' ἰχθεσι ἦλατο πόντην, 120  
 κραιπνὰ κυβιστήσασα σὺν υἱί· Λευκοθέην δὲ  
 πεπταμέναις παλιμῆσιν ἐδέξατο κυανοχαίτης  
 δαίμοσιν ἰγροπόροισιν ὀμέστιον· ἔνθεν ἀρήγει  
 καύταις πλαζομένοισι, καὶ ἔπλετο ποττίας Ἰνώ  
 Νηρεῖς ἀφλοίσβοιο κυβερνήτειρα γαλήνης. 125

Τὴν μὲν ἀπὸ Κρονίδης ἐπεδείκνυε μητρὶ Λυαίου,  
 ὅτι χεῖριν Βρομῖω θεᾷ πέλεν· ἡ δὲ χαρεῖσα  
 γνωτῆ ποντοπόρῳ φιλοκέρτομον ἰαχε φωνήν·

" Ἰνώ, πόντον ἔχεις.

Σεμέτη λάχε κύκλον Ὀλύμπου·  
 εἶπον ἐμοί· Κρονίδην γὰρ ἐμῆς ἀροτῆρα γενέθλης 120  
 ἀθάνατον πόσιν ἔσχον, ἐμῆς ὠδῖνα λοχεῖης  
 ἀντ' ἐμέθεν τίκτοντα, σὺ δὲ χθονίῳ παρακοίτῃ  
 τυμφεύθης Ἄθαρματι, τῆς ἀλετῆρι γενέθλης.  
 σὸς παῖς ἔλλαχε πόντον, ἐμὸς τόκος αἰθέρα ναίειν

the fate of unburied Leearchos I may see you also dead, unburied, unwept, undone, panting under the bloody knife of your father. Make haste ! escape from mad Athamas, and then you will not see the father who murdered his child, murder the mother.

<sup>111</sup> " Receive me you too, O sea ! I have done with earth. Receive Melicertes also with hospitable hand, O Nereus, as you received Perseus ! \* Receive Ino, as once Danaë in her floating hutch ! I have been justly punished for my impiety. As I made seedless the earth's life-giving furrow, so Cronion has made my family seedless. A kind of stepmother, I planned to mow down the bastard plants of Athamas, and Hera, the real stepmother of newly nurtured Dionysos, is angry with me."

<sup>112</sup> She spoke, and with trembling feet sprang into the sea, swiftly diving with her son. Seabluchair opened his arms to receive Leucothea, and took her into the divine company in the deep waters. She helps ever since the seamen who lose their way, and now she is Ino of the Sea, a Nereid who has charge of untumultuous calm.

<sup>113</sup> So Cronides pointed her out to the mother of Lyaion, because she owed it to Bromios that she was a goddess. Semele in her joy addressed her seafaring sister in mockery :

<sup>114</sup> " Ino, you have the sea, Semele has gained the round heavens ! Give me place ! I had an immortal husband in Cronides the plower of my field, who brought forth the fruit of my birth instead of me ; but you were wedded to a mortal mate Athamas, the murderer of your family. Your son's lot is the sea, but my son will come to the house of Zeus to

\* When set adrift in a chest with his mother Danaë.

ἴξεται εἰς Διὸς οἶκον ὑπέρτερον οὐ γὰρ εἶσκω 135  
οὐράϊνον Διόνυσον ὑποβρυχίῳ Μελικέρτῃ."

Τοιαῖα μὲν αἰθερῆ Σαρμέλῃ μυκῆσατο νύμφη  
γνωτῆς κερτομέουσα θαλασσονόμου βίον Ἴουῖς.

Τόφρα δὲ καὶ Διόνυσος ὑπὸ κλίμα Λυδῶν ἀρούρης,  
Εἷνα δαιτύων Κυβεληῶδος ὄργανα ῥεῖης, 140

ἤθεε μήκος ἔχων, ὡς ἠθέλειν ἰφισόρου δέ  
φείγων Ἥελιοιο μεσημβρῖουσαν ἰμάσθλην

ἦσυχια παφλίζοντι δέμας φαιδρυνε λαστρῶ  
Μηροῖου ποταμοῖο, χαρίζομετος δὲ Λυαίῳ

Πακτιλῶς κελάρυζε, χέων χρυσοσπορον ὕδωρ 145  
πορφυρέαις φαρμάτοις, βαθυπλούτων δὲ μεταλλῶν

ἀφειῶν κεκύλιστο βυθῶ χρυσοῦμετος ἰχθύς.

καὶ Σατύροι παίζοντες, ἐν ἡμέρᾳ ταρσὰ μεθέντες,

εἰς ποταμὸν προχέοντο κυβιστιγῆρα καρῆται,

ὧν ὁ μὲν αἰτοφορητὸς ἐτήχeto χερσὶν ἐρείσων, 150  
πρηγῆς δ' ἐν ραβδίῳ καὶ οἰδμασὶν ἰχθὺς ἐρείσας

ποσσὶ ὀπισθοτόνοιαι ρηφενίς ἐσχισεν ὕδωρ·

καὶ τις ὑποβρυχίῳ κατεδίωσατο βένθος ἐναυλῶν

κειῶθι μαστείων νεπόδων ἑτερόχρους ἀγρῆν,

τυφλῆν ἠχομείνοισι ἐπ' ἰχθύσι χεῖρα τιταίνων, 155

καὶ βυθὸν αἴτις ἔλειπε, καὶ ἰχθύας ὤργε Βάκχῳ

ἰλί φοιτῶσοντας ἑκκαταίου ποταμοῖο·

συμπλέγῃ δὲ πόδεσσιν ἀρηρότα ταρσὰ συνάπτων

κυφὸς ἐριδομαῖνον Σατύρῳ Σελητὸς ἀλήτης

κύμβαχος αἰτοκύλιστος ἐπισκίρτησι ρεῖθρῳ 160

ὑπόθεν εἰς βαθύ λιγνμα, καὶ ἰλίος ἤπετο χαίτη,

καὶ διδύμοις στίλβοντι πόδας στηρίζατο πηλῶ

ὄλβον ἐνψήφίδα μεταλλείων ποταμοῖο·

καὶ τις ἐνὶ προχῆσι μεταφέρειον ἡμέρᾳ φαίνων

<sup>1</sup> After this verse Marcellus places 164-168, so that Seilenos comes at the end.

dwell in the sky. I will not compare heavenly Dionysos with Melicertes down in the water!"

<sup>127</sup> That is how Semele the heavenly bride yelled out in mockery of her sister Ino's life who dwelt in the sea.

<sup>128</sup> Meanwhile Dionysos, in the latitude of Lydia's fields, grew into youthful bloom as tall as he wished, shaking the Euan gear of Cybeleid Rheia. To escape the midday lash of Helios moving on high, he cleansed his body in the stream of the Meonian River bubbling gently: Pactolos glad to gratify Lyaios murmured as he poured the goldsowing water upon the purple sands, and the gilded fish went swimming in wealthy soundings where the rich ore lay deep. Playful Satyrs lifted their heels in air, and tumbled plunging headover into the river; one self-propelled swam with paddling hands prone on the waves, and imprinted a footprint on the swell, as he pushed with backstretching legs and cut the water rolling in riches\*; one dived deep down into the underwater caves and hunted for speckled fishy prey down below, stretching a groping hand over the swimming fry—left the deeps again and offered to Bacchos the fish purpled with the slime of the opulent river. Silenos the old vagabond, challenging a Satyr, entwined hands and feet together, and rolling himself into a ball stooped and dived head first into the stream, from the heights into the deeps, till his hair stuck in the slime; then he trod his two feet firmly into the glittering sand hunting for good nuggets of ore in the river. Another left shoulder unwetted and showed his back

\* This neatly gives a literal sense to the colloquial phrase *judic' effrenis* "rolling in riches," Hom. *Od.* xv. 426.

ἄβροχον ὤμον ἔλειπε δι' ὕδατος, ἰσχία βάπτων  
 ἀγχιβαθῆς ἀτίνακτος· ὁ δ' οἶατα γυμνὰ τιταίνων  
 χεῦματι μαρμαρέῳ λαοίοις ἐδίηματο μηρούς,  
 καὶ ῥόον αἰτοτέλειτος ἐμάστικε σὺμφυτος οὐρή,  
 καὶ θεὸς ὀρθώσας κεφαλὴν καὶ στέρνα πετάσσας,  
 χεῖρας ἐρετμώσας, χρυσῆν ἐχάραξε γαλήτην·  
 καὶ ῥόδον αἰτοτέλειστον ἀκτύμοντες ἔστρων ὄχθαι,  
 καὶ κρίνον ἐβλάστησε, καὶ ἦόντας ἴσπερον Ὀραι  
 Βάκχου λοιπομένοιο, καὶ ἀστράπτουσι ρέεθρον  
 ἀπλοκα κικανῆς ἐριθαινετο βόστρυχα χαίτης.

Καὶ ποτε θηρεῖων ὑπὸ φυλάδα δάσκιον ὦλη  
 ἤλικος ἠθέσιο ροδάσιδα θέλυετο μορφή,  
 ἤδη γὰρ Φριγιῆς ὑπὸ δευραδα κοῦρος ἀθύρων  
 Ἄμπελος ἠέζετο, νεοτρεφέες ἔρνος Ἐρώτων·  
 οἷδ' οἱ ἄβροχ ἰούλος ἐρευθομένοιο γενεῖου  
 ἀχτοα χιονῆς ἐχυρίσσετο κύκλα παρειῆς,  
 ἤβης χρύσειον ἀνθος ὀπισθοπόροιο δὲ χαίτης  
 βόστρυκες εἰλικόεντες ἐπ' ἀργυρέων θέον ὤμων  
 ἀπλεκέες, λεγυρῶ δὲ συναιθίσσοντες ἀήτη  
 ἀσθματι κοιφίζοντο παρελκομένων δὲ κομάων  
 ἀκροφαιῆς ἀνέτελλε μέσος γυμνούμετος αὐχὴν  
 καὶ σέλας ἠκούτιζε λιπόσκιος, οἶά τε λάμπει  
 μεσσοφαιῆς νέφος ἕγρον ἀτασχιζουσα Σελήτη·  
 καὶ στόματος ῥοδέσιο μελίπνοος ἔρρε φωτή·  
 ἐκ μελίων δ' ἄλον εἶαρ ἐφαίνετο· νισσομένου δὲ  
 ἐκ ποδὸς ἀργυρέσιο ῥόδων ἐριθαινετο λιμῶν·  
 εἰ δὲ βοογλήτων φαίων εἰφεγγεῖ κύκλω  
 ὀφθαλμοὺς ἐλέλιξεν, ὦλη σελίγριζε Σελήτη.

Τὸν μὲν ἔχων Διόνυσος ὀμέψιον, ἄβρον ἀθύρων,

out of the water in the air as he stood in the deep stream over the hips, immovable. Another lifted the ears bare and plunged the shaggy thighs in the transparent flood, while the tail flogged the water in circles of its own.

<sup>120</sup> The god lifting his head and spreading his chest, paddled his hands and cut the golden calm. The banks free of waves spirted up self-growing roses, the lily sprouted, the Seasons crowned the shores while Bacchos bathed, and the flowing locks of his dark hair were reddened in the sparkling stream.

<sup>121</sup> Once while hunting in the shady lurking wood he was delighted by the rosy form of a young comrade. For Ampelos\* was a merry boy who had grown up already on the Phrygian hills, a new sprout of the Loves. No dainty bloom was yet on a reddening chin, no down yet marked the snowy circles of his cheeks, the golden flower of youth: curling clusters of hair ran loose behind over his silvery glistening shoulders, and floated in the whispering wind that lifted them with its breath. As the hair blew aside the neck showed above rising bare in the middle. Unshadowed light flashed from him, like the shining moon when she pierces a damp cloud and shows within it. From his rosy lips escaped a voice breathing honey. Spring itself shone from his limbs: where his silvery foot stepped the meadow blushed with roses; if he turned his eyes, the gleam of the bright eyeballs as soft as a cow's eye was like the light of the full moon.

<sup>122</sup> Dionysos took him as playmate in his dainty

\* In the succeeding narrative, Ampelos, Calamos, and Carpos, and in *bâ. xviii.* Staphylos, Botrys, Pithon, Methe, are only personifications of things connected with vines and drinking.

εἶρετο θαμβαλέην προχέων ἐπὶ κάλλει φωνῆν  
ὡς βροτός, ἀθανάτην δὲ δολοπλόκος ἔκρυψε μορφῆν· 193

“Τίς σε πατὴρ ἐφύτευσε;

τίς οὐρανή τέκε γαστήρ;

τίς Χαρίτων σε λόχουσε;

τίς ἦρουσε καλὸς Ἀπόλλων;

εἰπέ, φίλος, μὴ κρύπτε τὸν γένος· εἰ μὲν ἰσάνεις  
ἄπτερος ἄλλος Ἑρως βελών διχα, τόσφι φαρέτρης,  
τίς μακάρων σε φύτευσε παρευνάζων Ἀφροδίτῃ; 200

καὶ γὰρ ἐγὼ τρομέω σέο μητέρα Κύπριν ἐπίφαι,  
μὴ γενέτην Ἥφαιστον ἢ Ἄρεα σέο καλέσω.

εἰ δὲ σὺ, τὸν καλέουσι, ἀπ’ αἰθέρος ἤλυθε Ἑρμῆς,  
δείξον ἐμοὶ πτερὰ κοῖφα καὶ ἔμπνοα ταροῦ πεδῶλων.

πῶς μεθέπεις ἀτμητοῦ ἐσθῆρονον αὐχέει χαίτην; 203

μὴ σὺ μοι αἰτός ἰσάνεις ἄτερ κιθάρης, δίχα τόξου,  
Φοῖβος ἀκεροκομῆς κεχαλασμένα βόστρυχα σείων;

εἰ Κρονοῦ με φύτευσε, σὺ δὲ χθονίης ἀπὸ φύτλης  
βουκερίων Σατύρων μιννώριον αἷμα κομίζεις,

ἴσον ἐμοὶ βροταῖα, θεῶν βροτός· σὺ γὰρ ἐλέγχει 210  
οὐράνιοι τὸν εἶδος Ὀλύμπιον αἷμα Λυαίου.

ἀλλὰ τί κιαλίσκω σε μιννωθιδίης ἀπὸ φύτλης;  
γινώσκω τὸν αἷμα, καὶ εἰ κρύπτειν μενεαίνεις·

Ἥελίω σε λόχουσε παρευνηθείσα Σελήῃ

Ναρκίσσω χαρίεντι παντίκελον· αἰθέριον γὰρ 215  
εἴκελον εἶδος ἔχεις, κερατῆς ἰσδαλμα Σελήτης.”

Τοῖον ἔπος κατέλεξε νέος δ’ ἠγάλλετο μύθῳ  
κυδιῶων, ὅτι κάλλος ὑπέρβαλεν ἠλικὸς ἦβης

εἶδει φαιδρότερω, καὶ ὄρειάδος ἐνδοθὶ λόχουσε  
εἰ μέλος ἐπλεκε κοῦρος, ἐτέρπετο Βάκχος ἀκούων· 220

εἰ νέος ἐκτός ἐμμενεν, ἀμειδίαις ἔσχε παρειάς·

εἰ Σάτυρος παρὰ δαῖτα φιλοσκάρθμοιο τραπέζης  
τύμπανα χερσὶν ἔτυπτε περίκροτον ἦχον ἀράσσων,



sports. Then in admiration of his beauty he spoke to him as a man, artfully concealing his divine nature, and asked him :

190 " What father begat you ? What immortal womb brought you forth ? Which of the Graces gave you birth ? What handsome Apollo made you ? Tell me, my friend, do not hide your kin. If you come another Eros, unwinged, without arrows, without quiver, which of the Blessed slept with Aphrodite and bred you ? But indeed I tremble to name Cypris as your mother, for I would not call Hephaistos or Ares your father. Or if you are the one they call Hermes come from the sky, show me your light wings, and the lively soles of your shoes. How is it you wear the hair uncut falling along your neck ? Can you be Phoibos himself come to me without harp, without bow, Phoibos shaking the locks of his unborn hair unbound ? If Cronides begat me, and you are from a mortal stock, if you have the short-living blood of the horned Satyrs, be king at my side, a mortal with a god ; for your looks will not disgrace the heavenly blood of Lyaios. But why do I call you one of the creatures of a day ? I recognize your blood even if you wish to hide it ; Selene slept with Helios and brought you to birth wholly like the gracious Narcissos ; for you have a like heavenly beauty, the image of horned Selene."

207 So he spoke, and the youth was delighted with his words, and proud that he surpassed the beauty of his young agemates by a more brilliant display. And in the mountain coppice if the boy made melody Bacchos listened with pleasure ; no smile was on his face if the boy stayed away. If at his caper-loving board a Satyr beat the drums with his hands and

καὶ νέος ἕκτος ἔην μεθέπων ἐλαφρηβάλον ἄγρην,  
 κοῦρου μὴ παρεόντος ἀγναιέτο δίκτυπον ἤχῳ· 225  
 εἰ ποτε Πρακτωλοῖο παρ' ἀνθεμόεντι βρέθρῳ  
 δηθύνων ἀνέμιμνεν, ὅπως ἐπιδόρπιον εἶη  
 αὐτός εἰς βασιλῆα φέρον γλυκερώτερον ἕδωρ,  
 κοῦρου νόσφι μενοιντο ἱμῖουστο Βάκχος ἀνή·  
 εἰ θρασὴν αἶδον ἄειρε, Λιβυοτιδὸς ὄργανον Ἥχους, 230  
 οἰδαλέη φίσσημα παρηγάς λεπτὸν ἰάλλων,  
 Μιγδόουσις αἰδητήρος οἴετο Πάικχος ἀκούειν,  
 ὃν τέκε θεῖος Τυγχις, ὃς εἰς κακὸν ἤρῃσε Φοῖβῳ  
 τρητὸν ἐπιθλίβων διδουμάθροον αἶδον Ἀθήνης· 235  
 εἰ δέ σιν ἤρητῆρα μῆς ἔφαινε τραπέζῃ,  
 κοῦρου φλογγομένου πωλυτερπείας εἶχεν ἀκούας,  
 παιομένον δέ νέοιο κατηφείας εἶχε παρειάς·  
 εἰ δέ βαθνοκάρθμοιο πόθον πεφορημένος οἴστρω  
 Ἄρπιδος ὄρχηστῆρα πυδῶν ἐλελίξετο παλμῷ,  
 καὶ Σατύρῳ παίζοντι σινέσλεκε χεῖρα χορεύων, 240  
 δόχμιον ἐκ ταρσοῖο μετήλεδα ταρσὸν ἀμείβων,  
 Βάκχος ὀπιπέων φλονερῇ δεδόνητο μερίμη·  
 εἰ ποτε Σεληνοῖσι ὀμίλειν, εἰ τιη κοῦρῳ  
 ἤλικι θρηνητῆρα σινέτρεχεν εἰς δρόμον ἄγρης,  
 ζηλήμων Διονυσος ἐρήτυε, μὴ τις οἴστῳ 245  
 βλημένος ἰστυτίπῳ φρενοβελγεί λάρτρει Ἐρώτων  
 παιδὸς ἐλαφροῦτοιο παραπλιγχεῖ μετουτήν,  
 καὶ νέον ἱμερόεντα μεταστήσειε Λυαίου,  
 ἀρτιθαλῆς ἄτε κοῦρος ὁμόχροτον ἤλικα τέρπων,  
 ἀλλ' ὅτε θύρσον ἄειρε καταντία λυσοῦδος ἄρκτου 250  
 ἢ βριαρῷ γάρθηκι κατηκόντιζε λαίτης,  
 εἰς δίσιν ὄμμα τίταινεν ἐς ἡέρα λοφᾶ δοκεύων,  
 μὴ Ζεφύρου πνεύσειε πάλιν θανατηφόρος αὔρη,

\* Marsyas. He picked up the αἶδοι which Athena had thrown away after inventing them, because her face looked

struck out his rattling tune, while the boy was away on stag-hunting quest, Bacchos refused the doubled sound so long as he was not there. If ever he lingered by the flowery stream of Pactolus, that he might bring himself sweeter water for the supper of his king, Bacchos was lashed with trouble so long as the boy stayed away.

220 If he took up the bold hoboy, the instrument of Libyan Echo, and blew a light breath with swollen cheek, Bacchos thought he heard the Mygdonian flutist \* whom divine Hyagnis beget, who to his cost challenged Phoebus as he pressed the fingerholes on Athena's double pipe. If he sat with the young man at one table, when the boy spoke he lent delighted ear, when he ceased, melancholy spread over his cheeks. If Ampelos, carried away by wild passion for high capers, twirled with dancing paces and joined hands with a sporting Satyr in the round, stepping across foot over foot, Bacchos looked on shaken with envious feeling. If he ever conversed with the Satyrs, if he joined with a yearsmate hunter to follow chase, Dionysos jealous held him back, lest another be struck like himself with a heartbewitching shaft, and now enslaved by love should seduce the fickle boy's fancy and estrange the lovely youth from Lysios, as a freshblossoming boy might well charm a comrade of his own age.

230 When Bacchos lifted his thyrsus against a maddened bear, or cast his stout fennel javelin like at a lioness, he looked aside watchfully towards the west: for fear the deathbringing breath of Zephyrus

ugly when blowing them. Having become a proficient player, he challenged Apollo to a musical contest. The god out-did him and flayed him alive.

ὡς πάρος ἠβητήρα κατέκτανε πικρὸς ἀήτης  
 δίσκον ἀκοντιστήρα καταστρέψας Ἐρακίου·  
 δεῖδει, μὴ Κρονίδης ἐρασιπτερος ὄρνις Ἐρώτων  
 ἀπροδῆς ἀκίχητος ὑπὲρ Τρωάλοιο φανεῖη  
 φειδομένους ὀνύχουσι ἐς ἡέρα παῖδα κομίζων,  
 Τρωῖον οἶά τε κούρον εἶναι ἀρηστήρα κυπέλλων·  
 ἔτρεμε καὶ διωέροντα κενερωτήρα θαλάσσης,  
 μὴ μετὰ Ταρταλίδην χρυσίω ἐπιβήτορα δέφρων  
 εἰς ὁρόμον ἠερόφοιτον ἄγων πτερόεσσα ἀπύτην  
 Ἄρπελον ἀρπάξειεν ἐρωματίων ἐποσίχθων.  
 καὶ γλακίην εἶχεν ὄνειρον ὄνειροτάκων ἐπὶ λίκτρων,  
 καὶ φάλοισι οἶραζε νέφ φειδήμοσι μέθουσι  
 μιμηλῆς ὀρούων σκιοειδέα φάσματα μορφῆς.  
 εἰ δέ τι οἱ δῖομορφον ἐπήρατος εἶχεν ὄπωπῆ,  
 ἡμερικὴν πέλε τοῦτο πολυβλήτῳ Διονίσιω,  
 φάλτερον ἠβητήρος ἰδὼν χρυσοῦ εἰ δέ οἱ ἀκρη  
 συμφερτὴ κεχάλαστο δι' ἰζύος ὀρθος οὐρή,  
 καὶ μέλιτος γλυκεροῖο μελαχροτέρῃ πέλε Βάκχω·  
 καὶ πλόκαμοι ρυπόωντες ἀκηδέστοιο καρῆρου  
 αἰτοὶ μᾶλλον ἔτερπον ἐρωματίοντος ὄπωπῆν.  
 ἤματι μὲν κεχάρητο συνέμπορος· ἀχρυτο δ' αἰεὶ  
 νυκτὸς ἐπερχομένης, ὅτε μηκέτι παιδὸς ἀκοίωσι  
 οἴασι θελγομένωσι ἐθήμονα δέχυντο φωνῆν,  
 Ἐρείης ὀβριμόπαιδος ἐνὶ στήθεσσι ἰαύων.

Καὶ μιν ἰδὼν Σατύρων τις

ἰθέλγεται θέσπιδι μορφῇ,

καὶ κρυφίην ἐρόεσσα ἰποκλίπτων φάτο φωνῆν·

\* Of Amyclai, loved by Apollo, and, in some versions, by the West-wind also. When Apollo threw a discus, it struck

might blow again, as it did once before when the bitter blast killed a young man while it turned the hurtling quoit against Hyacinthos.<sup>8</sup> He feared Cronides might suddenly appear over Imolos as a love-bird on amorous wing unapproachable, carrying off the boy with harmless talons into the air, as once he did the Trojan boy to serve his cups.<sup>9</sup> He feared also the lovestricken ruler of the sea, that as once he took up Tantalides<sup>7</sup> in his golden car, so now he might drive a winged wagon coursing through the air and ravish Ampelos—the Earthshaker mad with love!

<sup>88</sup> He had a sweet dream on his dreambreeding bed, beheld the shadowy phantom of a counterfeit shape and whispered loving words to the mocking vision of the boy. If his passionate gaze saw any blemish,<sup>4</sup> this appeared lovely to lovesick Dionysos, even more dear than the whole young body; if the end of the tail which grew on him hung slack by his loins, this was sweeter than honey to Bacchos. Matted hair on an unkempt head even so gave more pleasure to his impassioned gaze. By day he was charmed to be with him; when night came he was troubled to part from him, when he no longer heard the familiar voice enchanting his ears, as he slept in the grotto of Rhea mother of mighty sons.

<sup>89</sup> A Satyr saw the boy, and enchanted with his divine beauty he whispered, concealing his words—

Hyacinthos on the head (either by accident or because the West-wind blew it awry) and killed him.

<sup>7</sup> Ganymede.

<sup>8</sup> Pelops. Here Nonnos follows Pindar's version of the story, by which Poseidon fell in love with Pelops and carried him off to be cupbearer in Olympus before Ganymede: Pindar, *Ol.* l. 40.

<sup>4</sup> In the real boy.

Ἄνδρομέης κραδίης ταμίη, φιλοτήσῃ Πειθῷ, 280  
 μοῖνος ἔμοι νέος οὐτος ἐπήρατος Δαος εἴη·  
 καὶ μιν ἔχων, ἄτε Πάϊχος, ἀμέφισον οὐ μενεαίνω  
 αἰθέρα καίεσθαι μεταστάσιος, οὐ θεός εἶναι  
 ἤθελον, οὐ Φαέθων φαειμύθροτος, οὐ πόθον ἔλαω  
 νέκταρος, ἀμβροσίης δ' οὐ δεύομαι οὐκ ἀλεγίζω, 285  
 Ἄρπεδος εἰ φιλέει με καὶ ἐχθάρει με Κρονίων.

Ὡς ὁ μὲν ἀμφέσπων ἰσοκαρδίον ἰὸν Ἐρώτων  
 κρυπτόν ἀπύτησεν ἔπος ζηλήμονι φωνῇ,  
 θαιήματι φίλτρον ἔχων κεκρασμένον.

ἀλλὰ καὶ αὐτός

Εἷος, ἠθέου βεβωλημένος ἠδέει κέντρον,  
 ἰαχε μειδιῶων Κρονίδῃ, δευτέρωτι τοκτῆ·

Νεῖψον ἔμοι φιλέουσι μίαν χάριν.

ὦ Φρύγιε Ζεῦ·

ἠηπαίχῳ μὲν εἶπεν ἐμὴ τροφός εἰσέτι Φεῖη,  
 ὡς στεροπὴν Ζαγρῆς πόρος, προτέρῳ Διονύσῳ  
 εἰσέτι παπαίζουσι, τῆν πυρόεσσα ἀκωκτῆ, 295  
 καὶ βροπιῆς κελαῖδημα καὶ ἠερίον χύσιον ὄμβρου,  
 καὶ πέλε δευτέρως ἄλλος ἐπι βρέφος νέτιος Ζεῦ·  
 σεῖο δ' ἐγὼ πρηστῆρος ἀναιίσομαι αἰθέριον πῦρ,  
 οὐ νέφος, οὐ βροπιῆς ἐθέλω κτύπον ἦν δ' ἐθελήσῃς,  
 Ἥφαιστῳ πυρόετι δίδου σπιυθήρα κεραυνοῦ, 300  
 Ἄρης σὼν νεφίων ἐχέτω θωρηκα καλύπτρην,  
 δός χάριν Ἐρμῶσι Διυπετίος χύσιον ὄμβρου,  
 καὶ στεροπὴν γενετήρος ἀεργάζοι καὶ Ἀπόλλων  
 μείον ἔμοι, φίλε, λῆμα, φλοσκαρθμῳ Διονύσῳ·  
 καλὸν ἔμοι Σερμέλης στεροπὴν ἐλάχεια ἀείρειν, 305  
 μητροφόνου σπιυθήρας ἀτερπίες εἰσι κεραυνοῦ.  
 καίω Μαιονίην· τί γὰρ αἰθέρι καὶ Διονύσῳ;  
 κάλλος ἔμοῦ Σατύρικο φιλαίτερόν ἐστιν Ὀλύμπου.  
 εἶπέ, πάτερ, μὴ κρύπτει τὸς νέος ὄρκιος ἔστω·

“ Allfriendly Persuasion, manager of the human heart! Grant only that this lovely boy be gracious to me! If I can have him to play with me like Bacchus, I wish not to be translated into the sky, I would not be a god—not Phaëthon the light of mankind, I covet not the nectar, I want no ambrosia! I care nothing, if Ampelos loves me, even if Cronion hates me!”

So much he said to himself in envious tone, hugging the lovepoison in his heart, drunk with the magic potion of adoration. But Euios himself, pierced by the sting of the young man's sweetness, smiled as he cried out to Cronides his father, another unhappy lover:

“ Grant one grace to me the lover, O Phrygian Zeus! When I was a little one, Rhea who is still my nurse told me that you gave lightning to Zagreus, the first Dionysos, before he could speak plain—gave him your fiery lance and rattling thunder and showers of rain out of the sky, and he was another Rainy Zeus while yet a babbling baby! But I do not ask the heavenly fire of your lightning, nor the cloud, nor the thunderclap. If it please you, give fiery Hephaistos the spark of your thunderbolt; let Ares have a corselet of your clouds to cover his chest with; give the pouring rainshower of Zeus as largess to Hermaon; let Apollo, if you will, wield his father's lightning. My ambition is not so high, dear father! I am springheel Dionysos! A fine thing it would be for me to wield Semele's minikin lightning! The sparks of thunderbolt that killed my mother are no pleasure to me. Maionia is my dwelling place; what is the sky to Dionysos? My Satyr's beauty is dearer to me than Olympus. Tell me, father, do not hide it, swear by your own young friend—when

αιετός ὁππότε κούρον ὑπὸ σφραγὶ Τευκρίδος Ἴδης 310  
 φειδομένῳ κοίφεις ἐς οὐρανὸν ἄρπαγι ταροῦ,  
 τηλικόν ἔλλαχε κάλλος ὁ Βουκόλος, ὃν οὐ τραπέζῃ  
 αἰθερίῃ ξένωσας ἐπὶ πενιῶντι Βουκόλῳ;

Ζεῦ πάτερ, ἰθήκεις, ταπεινότερα μὴ μοι ἐνίψης 315  
 Τρῳίον οἰνοχοῖα τῶν ἀρηστῆρας κτελλῶν,  
 ὅττι φασειυτέροισι φέρων ἀμάρτυρα προσώπου  
 Ἄρπελος ἡμερόεις Γαληνίδης εἶδος ἔλέγχει·  
 Τρῳῖδιος Ἴδαίου πέλε φέρτερος, εἰσὶ δὲ πολλαὶ  
 ἄλλων ἡλλέων ἐραταὶ στίχες, οὐκ ἄρα πάντα,  
 ἦν ἐθέλης, ἀγάσσαζε Λαπων ἐνὰ παιδα Λαταίφ." 320

Ἰαίων ἔπος κατέλεξε σοφῶν δεδονημένος οἰστρῶν·  
 οὐχ οὕτω Λαοῖης Μαγνησοῖδος ἐνδοθεν εἴλης  
 Βουκόλος Ἄδμητῶσα βίος ποίμαιεν Ἀσάλλων,  
 παιδὸς ἐρωτοτάσσο βεβλημένῳ ἠδὲ κέντρῳ,  
 οἴσων ἐπ' ἡλλέω φρένα τέρπετο Πάκχος ἀθύρων. 325  
 ἀμφὺ δ' ἐφύκωντο σιντρίλιδες ἐνδοθὶ λόγγης,  
 πῆ μὲν ἀκουτίζοντες ἐς ἡέρα θύρσον ἀλήτην,  
 πῆ δὲ παρὶ πλαταμῶντι Λαπόσκιον, ἄλλοτε πέτραις  
 ἔστιχον ἀγρῶσσουτες ὀρίτροφα τέκνα λεόντων·  
 καὶ ποτε μοιπαθεῖτες ἐρημάδες ὑφόθεν ὄχθης, 330  
 ἐν φαρμάθῳ παιζόντες ἐνερακάλου ποταμοῖο,  
 ἀμφὶ παλισημοῖτης φιλοπαιγμονος εἶχον ἀγῶνα·  
 τοῖσι μὲν οὐ τρόπος ἦεν ἀέθλιον, οἷδ' ἐπὶ νίκη  
 ἀνθεμόεις παρῆκετο λήθης, οὐ φορβάδες ἵπποι,  
 ἀλλὰ λιγυφλόγγων διδυμῶθρος αἰλὸς Ἐρώτων. 335  
 ἀμφοτέροις δ' ἔρις ἦεν ἐπῆρατος· ἐν δ' ἄρα μέσσω  
 ἴστατο μάργος Ἐρως, στερόεις ἐναγῶπιος Ἐρμῆς,  
 στέμμα πόθου νάρκισσον ἐπιπλίξας ἰακίνθῳ.

• Apollo, when banished from heaven for killing the Cyclopes (see Eur. *Alc.* 1 ff.), was received by Admetos, 350



you were an Eagle, when you picked up the boy on the slopes of Teucrican Ida with greedy gentle claw, and brought him to heaven, had the clown such beauty as this, when you made him one of the heavenly table still smelling of the byre<sup>1</sup>. Forgive me, Father Longwing! Don't talk to me of your Trojan winepouress, the servant of your cups. Lovely Ampelos outshines Ganymedes, he has a brilliancy in his countenance more radiant—the Tmolian beats the Idaian! There are plenty more beautiful lads in troops—court them all if you like, and leave one boy to Lysios!<sup>2</sup>

<sup>3</sup> So he spoke, shaken by the sting of desire. Not Apollo in the thick Magnesian woods, when he was herdman to Admetos and tended his cattle, was pierced by the sweet sting of love for a winsome boy, as Bacchos rejoiced in heart sporting with the youth.<sup>4</sup> Both played in the woods together, now throwing the thyrsos to travel through the air, now on some unshaded flat, or again they tramped the rocks hunting the hillbred lion's cubs. Sometimes alone on a deserted bank, they played on the sands of a pebbly river and had a wrestling bout in friendly sport; no tripod was their prize, no flowergraven cauldron lay ready for the victory, no horses from the grass, but a double pipe of love with clear-sounding notes. It was a delightsome strife for both, for mad Love stood between them, a winged Hermes in the Ring,<sup>5</sup> wreathing a Gorgegarland of daffodil and iris.

king of Phera) in Thessaly (and so new enough to Magnesia to be called loosely Magnesian), and either from gratitude for his kindness or love of his beauty, befriended him thereafter.

<sup>1</sup> Hermes was patron of athletic contests under this title.

Ἄμφω δ' εἰς μέσον ἦλθον ἀεθλητῆρας Ἐρώτων,  
 καὶ παλάμας στεφανηδὸν ἐλάφμενοι διὰ νύκτου, 340  
 ἀμφοτέρων σφιγχαίντες ἐπ' ἰφὴν δεσμὸν ἀγούτων,  
 πλευρὰ διεσφῆκασαν ὁμόζητα στήθεος ἀλεψῶ,  
 καὶ δέμας ἀλλήλων ἀνεκκοίφισαν ἐφόθι γαίης  
 χερσὶν ἀμοιβαίησι καὶ ἦτοτο Πάγκχοι Ὀλύμπου 345  
 ἀμφὶ παλαιμοσύνῃς μεληδέας, εἶχε δὲ δισσὴν  
 τερπωλὴν ἐρούσασα, ἀειρούμενοι καὶ ἀείρων  
 καὶ παλάμῃ Προμίου παλάμῃς περὶ καρπὸν ἐλίξας,  
 χερσὶ στυπτομέναις ἑτερόζυγον ἄμμα πιέζων,  
 διχθαδίῃ συνέργον ἀρηρότα δακτυλὰ δεσμῶ,  
 δεξιτερὴν ἐθέλοντες ἐπισφιγγῶν Διονύσου. 350  
 εἶθα μὲν ἠβητῆρας ἐπ' ἰφὴν χεῖρας ἐλίξων,  
 Πάγκχοι ἐρωματέεσσι δέμας παλάμησι πιέζων,  
 Ἄμφω δ' ἠέρταζεν, ὁ δὲ Προμίου τυχῆσας  
 κόφῃ ποδὸς κώλησσι καὶ ἑλίοις ἠδὲ γελίσσασαι,  
 ἠλικὸς ἠθέοιο τυσεῖς ἀσαλόχοι ταραῶ, 355  
 ὑπτιὸς αὐτοκύλιστος ἐπωλιόθησε κοίτῃ  
 καὶ χθονὶ κεκλιμένω θελήμονος ἐφόθι Πάγκχου  
 γυμνῇ ἠδὲ κούρος ἐφίξασεν αὐτὰρ ὁ χαίρων  
 ἑκταδὸν εἶθα καὶ εἶθα χεῖρας ἐπεκέκλιτο γαίῃ  
 γαστέρα κομφίζων γλυκερὸν βάρος ἰδυτενὲς δὲ 360  
 ἄκρον ὑπὲρ φαρμάκω πεδοτραβὲς ἰχθὺς ἐρείσας  
 νύκτου ἀντρίφησε μετὰ τροπὸν, ἠρορῆν δὲ  
 φειδομένην ἀνέφηεν, ἀμλλητῆρας δὲ παλμῶ  
 χερσὶ ἀκκοιμένης ἀπεισεῖσαστο φόρτον Ἐρώτων  
 πλευρὰ δὲ δοχμῶσας, θελίσας δ' ἀγκῶνα κοίτῃ, 365  
 ἠβητῆρ πολυῖδρις ἐπ' ἀντιπάλου θόρε νύκτου  
 λοξὸς ἐπὶ πλευρήσιν, ὑπὲρ λαγόνων δὲ καθάφας  
 ἄκρα ποδὸς κώλησι, παρὶ σφυρὸν ἰχθὺς ἐρείσας,  
 γαστέρα διχθαδίῃ μεσῆτην μετρίσαστο δεσμῶ,  
 πλευρὰ περιθλίβων, ὑπὸ γούνατι ταραῶν ἐλίξας 370

Both stood forward as love's athletes. They joined their palms garlandwise over each other's back, packed at the waist with a knot of the hands, squeezed the ribs tight with the muscles of their two forearms, lifted each other from the ground alternately. Bacchos was in heaven amid this honeysweet wrestling, and love gave him a double joy, lifting and lifted\* . . . Ampelos enclosed the wrist of Bromios in his palm, then joining hands and tightening that intruding grip interlaced his fingers and brought them together in a double knot, squeezing the right hand of willing Dionysos. Next Bacchos ran his two hands round the young man's waist squeezing his body with a loving grip, and lifted Ampelos high; but the other kicked Bromios neatly behind the knee; and Eaios laughing merrily at the blow from his young comrade's tender foot, let himself fall on his back in the dust. Thus while Bacchos lay willingly on the ground the boy sat across his naked belly, and Bacchos in delight lay stretched at full length on the ground sustaining the sweet burden on his paunch. Now raising one of his legs he set the sole of the foot firmly upon the sand and raised his overturned back; but he showed mercy in his strength, as with a rival movement of a reluctant hand he dislodged the beloved burden. The young man, no novice at the game, turned sideways and rested his elbow on the ground, then jumped across on his adversary's back, then over his flanks with a foot behind one knee and another set on the other ankle he encircled the waist with a double bond and squeezed the ribs and pressed flat and

\* Something is missing here.

ὄρθιον ἀπλωθέντα· κυλιδομένων δὲ κοινή  
 ἀμφοτέρων καμάτιο προάγγελος ἔρρεεν ἰδρῶς.  
 ὀφί δὲ νικηθέντος, ἀνικητοῦ περ ἑόντος,  
 Ζητὸς ἀεθλητῆρος ἔχων μίμημα τακτῆος  
 νικῆθη Διόνυσος ἐκουσίος, ὅτι καὶ αὐτὸς  
 Ζεὺς μέγας αὐτοκύλιστος ἐπ' Ἀλφειοῖο παλαίαν  
 ὤκλασεν, Ἡρακλῆς θελήμονα γούνατα κάμφας.

375

Τοῖος ἀγῶν τετέλεστο φιλίφιος· ἠθέου δὲ  
 διθροον αἰλὸν ἀέθλον ἐκουσίως τερπομένη χεῖρ.  
 καὶ νέος ἰδρῶων φαιδρύνετο γυῖα βρεθρῶν  
 καὶ κόνη ἰαμαλῆν ἀπειφάτω λουομένου δὲ  
 ἐκ χρῶος ἰδρωοῦτος ἐπήρατος ἔρρεεν αἴγλη.

380

Οὐδὲ παλαιοδοσίης τελέσας γυαλκῆα νίκην  
 σίντομος ἠθέτηρος ἐπαίετο Πάϊχος ἀθύρων,  
 ἀλλὰ ποδωκτεῖς ἀετρωδεα θῆκεν ἀγῶνα.

385

καὶ βαλίους ἐς ἔρωτα φέρων μηροτήρας ἀγῶνος  
 πρώτῳ μὲν θέτω δῶρα Κισθηλίδος ὄργανα Ρεῖης,  
 κύμβαλα χαλκείωντα καὶ αἰάλα δέρματα νεβρῶν·  
 νίκης δ' ἦεν ἀέθλα τὰ δεύτερα Πατὸς ἑταίρη.

390

σύραξ ἠδὲ πειρὴ καὶ ἠχέσσα βροχίη  
 χαλκωβριῆς τριτάτῳ δὲ τίθει Διόνυσος ἀθύρων  
 ψάμμον ἐπειθῶσαν ἰσομοσάτου ποταμοῖο.

395

καὶ Βρόμιος σταδίων μεμερισμένον οὐδας ὀρίζων  
 δισσὰ τιτανομένης διεμέτρειν ἄκρα κελεύθου,  
 ὀρθῶσας δεκάδωρον ἐπὶ χθονὶ σῆμα πορείης,  
 στήσας τέρμα ὀρόμου ταναῖον ξύλον ἀντιπόρου δὲ  
 πῆξε τύπον βαλβίδος ἐπ' ἥου θύρσον αἰείρας·  
 καὶ Σατύρους ὠτρυνεν ἀεθλεῖν περὶ νίκης.

Ὅξυ δὲ κεκλομένοιο φιλοσκάρθμοιο Λυαίου  
 Ληγεὺς πρῶτος ὄρουσι ποδῆνεμος, ἀμφὶ δ' ἄρ' αὐτῷ  
 Κισσὸς ἀεροπόδης καὶ ἐπήρατος Ἀμπελος ἔστη·

\* The scivors hold of to-day.

straight out the lifted leg under his knee.\* Both rolled in the dust, and the sweat poured out to tell that they were tired.

Thus Dionysos was conquered with his own consent, like his father as an athlete, who was conquered at last though invincible: for mighty Zeus himself, wrestling with Heracles beside the Alpheios, bent willing knees and fell of his own accord.

So ended the playful bout: the young man held out a happy hand and lifted his prize, the double pipes. He cleansed the sweat from his limbs in the river and washed off the damp dust; as he bathed, a pleasant brightness shone from the sweating skin.

After the victory in wrestling strong in the limb, Bacchos did not cease his games with his young comrade, but proposed a windswift contest of footrunning. To bring in other fleet wooers of the game for love, he offered for the first, Cybelid Rhea's instruments as a prize, bronzeplated cymbals and the speckled skins of lawns. The second prize for victory was Pan's comrade,—panpipes sweet of utterance, and a resounding tomtom in a heavy bronze frame. For the third in his games, Dionysos offered ruddy sand from the river so ready and willing.

Then Bromios measured the ground for the furlong race. He measured the stretch between the two ends of the course, and set up a tall stake in the ground, ten palms high, to make the finish of the race; at the other end he raised and planted a thyrsus on the river-bank to show the turning-point. Then he urged the Satyrs to go in and win.

Springheel Lyaios cried his summons aloud, and first up leapt windfoot Lencus, then on either side of him highstepping Cissos and charming Ampelos

και ποδός ἰθυπόροιο πεποιθότες ὡκίει ταραφῶ  
 κεκριμένοι στοιχητῶν ἐφίστασαν· ἐκ δαπέδου δὲ  
 ἄκρα χαραιοσσομένου μετάροιο ἰχθυος ἀείρας·  
 Κισσός ἀλλήεντι ποδῶν κομφίζετο παλμῶ·  
 τοῦ μὲν ἐπειγομένου μετάφρενον ἀσθματι θάλασσαν  
 408  
 Ἀηκίς ἠερίσσι ἐπίτραχε σὺνδρομος αὔραις,  
 ἀγχιφανῆς προβέοντος, ὀπισθοπόροιο δὲ ταρασῶ  
 ἰχθυοῖν ἰχθια τῆψε χυτῆς φαίοντα κοίτης·  
 και τόσος ἀμφοτέρων ἀπειλείετο μέσσοιο ὀρίζων,  
 410  
 ὀππῶσιν ἰστυπόνοιο κακῶν πρὸς στήθει κοίτης  
 μεσοφανῆς λίχε χῆρον ἀκαμπεί γεῖτονα μαζῶ.  
 και τρίτος Ἄμπελος ἦεν ὀπιστερος· εἰσπράων δὲ  
 ζηλητῶν Διόνυσος ἐτήετο λοφά δοκεῖων  
 διχθαδίους προβέοντας ἀεθλητῆρας ἀγῶσων,  
 415  
 μῆ ποτε κητῶσσι και Ἄμπελος ἴστερος ἔλθῃ·  
 ἀλλὰ θεός χραισμησεν, ἐπνεύσας δὲ οἱ ἀλετῆρ  
 κοῦρον ἐντροχιλοιο ταχίονα θῆκεν ἀέλλης·  
 και διδύμων πρῶτιστος ἀεθλοφόρων ἐν ἀγῶνι  
 σπερχομένων, διερχῆ μὲν ἐπ' ἦνοι γούνατα πάλλων,  
 420  
 Κισσός ἐπωλισθῆρας πεισῶν φαραθαῖδεῖ πηλῶ,  
 και σφαλερῆ Ἀηκίς εἰσῆρετο γούνατος ὀρμη  
 ἀφ' ἀνασειρίζουσα ποδῶν ὀρόμον ἀθλοφόροι δὲ  
 ἀμφοτέρω λείποντο, και Ἄμπελος ἠρσασε νίκην.  
 Σειλητοὶ δὲ γέροντες ἀνιάχων εἶσαν ἠχώ  
 425  
 νίκην ἠθέσιοιο τεττηπότες ἀβροκόμης δὲ  
 δέκτο νέος τὰ πρῶτα, τὰ δεῦτερα δέχυντο Ἀηκίς  
 ζῆλον ἔχων, φθονερόν δὲ δάλον γέτωσκε Λυαίου  
 και πόθον· αἰδομένη δὲ συνήλικας εἶδεν ὀπωπῆ  
 430  
 λοίσθια Κισσός ἀεθλι κατηφῆ χειρὶ κομίζων.

\* Lenus is a personification invented by Nonnos of Aheos, the winepress. Cissus is the ivy, Ampelos the vine.

stood up.\* They stood in a row, confident in the quick soles of their straightfaring feet. Cissos flew with stormy movement of his feet just skimming the top of the ground as he touched it. Leneus was running behind him quick as the winds of heaven and warming the back of the sprinter with his breath, close behind the leader, and he touched footstep with footstep on the dust as it dropped, with following feet: the space between them both was no more than the red leaves open before the bosom of a girl working at the loom, close to the firm breast. Ampelos came third and last. Dionysos saw them out of the corner of his eye, and melted with jealousy that the two competitors should be in front, afraid they might win and Ampelos come in behind them; so the god helped him, breathed strength into him, and made the boy swifter than the spinning gale. Then Cissos, first of the two in the race, striving so hard for the prize, stumbled over a wet place on the shore, slipt and fell in the sandy slush. Leneus had to check the course of his feet, and his knees lost their swing: so both competitors were passed and Ampelos carried off the victory.<sup>3</sup>

<sup>2</sup> The old Sellenoi 'shouted Euoi' amazed at the victory of the youth. He received the first prize with soft hair flowing, Leneus took the second full of envy, for he understood the jealous trick of Lyaion and his passion; Cissos eyed his comrades with look abashed, as he held out his hand for the last prize discontented.

<sup>3</sup> This contest recalls the race at the funeral of Patroclus, *Hom. II. viii. 766*.

<sup>4</sup> Here, as often, the older Satyrs.

## ΔΙΟΝΥΣΙΑΚΩΝ ΕΝΔΕΚΑΤΟΝ

Ἐνδέκατος δὲ δόκειε καὶ ἡμερόεσσα κοήσεις  
Ἄμπελον ἀνδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ.

Λίτο δ' ἀγῶν ἑρώεις δὲ νέος φιλοπαίγμωνι νίκη  
κιδισίων σκιρτήσεν ὀρέφιος ἦλκε Βάκχῳ  
εὐλιπόδην περὶ κύκλον ἀλήμονα ταροδὸν ἀμείβων,  
δεξιτερὴν πάνλευκον ἐπιελίγων Διονύσῳ·  
καὶ μιν ἰδὼν Ἰόδαρχος ἀγέρορα δίξισι νίκη  
ποσσί περικαίροντα φάτω μελίζετο μύθῳ·

Ἦ σπεῦθε πάλιν, φίλε κοῦρε,

ποδωκείης μετὰ νίκην

καὶ μετὰ πείζον αἶθλον ἔχει τρίτον ἄλλον ἀγῶνα,  
ιηχομένῳ δ' ἀκίχητος ὀμήλει νήχεο Βάκχῳ.

Ἄμπελε, νηχούς με παρὶ φαρμάβοισι παλαίων,  
ἕσσο καὶ ἐν προχυθῆνι εὐφρότερος Διονύσου,  
καὶ Σατύρους παίζοντας ἐπὶ σκαρθμοῖσιν εἴσας  
εἰς τρίτατον πάλιν ἄλλον ἐπέιγε μόνος ἀγῶνα·  
ἐν χθονὶ νηχούσας καὶ ἐν ὑδάσι, καὶ μετὰ νίκην  
σοὺς ἑρατοὺς πλοκάμους

διδόμεοις στέφαιμι κορήμβοις 15

διπλόα νηκθέντος ἀνικήτοιο Λυαίου.

ἔπρεπέ σοι ῥόος οὔτος ἐπήρατος, ἔπρεπε μούτῳ  
κάλλει σῶν μελείων, ἵνα διπλόος Ἄμπελος εἴη  
χρυσείῃ παλάμῃ χρυσαυγέα ρεύματα τέμνων·



## BOOK XI

See the eleventh, and you will find lovely Ampelos  
carried off by the manslaying  
robber bull.

THE contest was done. The lovely lad exulting in his sportloving victory, skipt about with Bacchos his yearsmate playfellow, and moved his circling legs in gambolling turns. He threw his white right arm about Dionysos; and when Iobacchos saw him jumping about so proud of his two victories, he said to him affectionately:

"Hurry now—have another try, dear boy, after winning that race and after your land action; try a third match, swim against your comrade Bacchos and see if you can beat him! You had the best of it, Ampelos, in wrestling with me on the sands; now show yourself more agile than Dionysos in the rivers! Leave the playful Satyrs to their skipplings and come quick again by yourself to a third match. If you win both by land and water, I will crown your lovely hair with a double garland for two victories over Dionysos the unconquerable.

"This lovely stream suits you, suits the beauty of your limbs alone, that there may be a double Ampelos cutting the goldgleaming flood with golden

καὶ γυμνοῖς μελέεσσι τιτανομένου περὶ νίκης 20  
 κοσμήσει σέο κάλλος ὄλον Πακτωλίον ἰδῶν.  
 ὁὸς ποταμῶ γέρας ἴσον Ὀλύμπιον, ὅττι καὶ αὐτὸς  
 Ὀκεανῶ Φαέθων ῥόδας ἀκτίνας ἰάλλει.  
 Πακτωλῶ πόρε καὶ σὺ τὸν σέλας, ὄφρα φακίη  
 Ἄμπελος ἀντελλῶν ἄτε Φωσφόρος ἀμφότερον γάρ 25  
 ἀστρίπτει ῥόος οὕτως ἐρευθιάωντι μέταλλῳ  
 ὡς σὺ τοῖς μελέεσσι βαθυσαύτων δὲ ῥέεθρον  
 σιγῆχρον εἶδος ἔχοντα καὶ ἠβητήρα δεχίσθω  
 μίφας κάλλει κάλλος, ὅπως Σατύροισι βοήσω.  
 ὡς ῥόδον εἰς ῥόδον ἦλλε.

πόθεν μία κίρναται αἴγλη 30  
 καὶ χροὶ φοιτῶσυντι καὶ ἀστρίπτουσι ῥέεθρον;  
 αἶθε καὶ ἐνθάδε, κοῦρε, πέλεν ῥόος Ἠριδαοῖο,  
 Ἠλιάδων ὄλη δάκρυ ῥηφενέε, ὄφρα κεν ἀμφῶ  
 καὶ χρυσῶ σέο γνῖα καὶ ἠλέκτροισι λούσσω.  
 ἀλλ' ἐπεὶ Ἑσπερίου ποταμοῦ μάλα τηλόθι γαίῳ, 35  
 ἴξομαι εἰς Ἀλιθὴν ἀγχιπταλε, ὅπεσθι γείτων  
 Γεῖδης ἐχάτασιων ἰδάτων λευκαίνεται ὀλφῶ,  
 ὄφρα σε Πακτωλίῳ λελουμένον ἐκ ποταμοῖο,  
 Ἄμπελε, φειδῶρινομι καὶ ἀργυρέοισι ῥέεθροισι.  
 Ἑρμος εὐρρεΐτης ἑτέροισι Σατύροισι μελίσθω 40  
 οὐ γὰρ ἀπο χρυσοῖο φέρει ῥόον· ἀλλὰ σὺ μόντος  
 χρύσειος ἐπλεο κοῦρος, ἔχουε καὶ χρύσειον ἰδῶν.

Ὡς εἰπὼν πεφόρητο δι' ἰδάτος· ἐκ δαπέδου δὲ  
 Ἄμπελος ἠώρητο καὶ ἰωμάτησε Λυαίῳ  
 καὶ γλυκίς ἀμφοτέροισιν ἦν δρόμος

ἄκρον ἀπ' ἄκρου 45  
 νηχομένοις ἐλικτῶν ἱρικτεάνου ποταμοῖο.  
 καὶ θεὸς ἰδατόεντα φέρων ταχυτήτος ἀγῶνα  
 ἔτρεχεν ἀστήρικτος ἐν ἰδάσι, γυμνὰ ῥέεθροισι

palm; while you stretch naked limbs for victory, all the Pactolian water shall adorn your beauty. Phaëthon himself shoots his rosy beams on Oceanus; grant an equal Olympian glory to this river—you too give your brightness to Pactolos, that Ampelos may be seen rising like Phosphoros. Both are radiant, this river with its red metal, and you with your limbs; in the deep riches of his flood let him receive this youth also with the same colour on his skin; let him mix beauty with beauty, that I may cry to the Satyrs—'How came rose to rose? How is ruddy flesh and sparkling water mingled into one radiant light?'

<sup>20</sup> "Would that the river Eridanos\* were here also, dear boy, where are the rich-rolling tears of the Heliades: then I would wash your limbs with amber and gold together. But since I live very far from the western river, I will visit the city of Alybe<sup>2</sup> close at hand, where the Cecadis has a white stream of precious water, that when you come bathed out of river Pactolos, Ampelos, I may make you shine with silvery water too. Let the other Satyrs see to wide-flowing Hermos, for he has no golden springs. But you are the only golden boy, and you shall have the golden water."

<sup>21</sup> Thus speaking, he plunged into the water; Ampelos rose from the ground and joined Lyaios, and a jolly course the two had, zigzag from point to point of the opulent river. The god winning this watery race swam steadily through the water, push-

\* When not wholly fabulous, this is the Po. For its legend, see bk. xxxviii. 432-434.

<sup>2</sup> Said to be in Chalkidæa or Bithynia, or on the Black Sea, and to have been visited by Rhea with the infant Zeus; famous for silver-mines from Homer (*Il.* ii. 857) on.

στέρνα βαλὼν, δονέων δὲ πόδας καὶ χεῖρας ἐρέσσων  
 ἀφνειῆς ἀτίνακτα ἐπ' ἔγραφε κῆρα γαλήνης, 50  
 πῆ μὲν ἔχων ὀμόφοτον εἶν δρόμον ἤλασι κούρω,  
 πῆ δὲ παρῆσσαν πεφιδλαγμένον, ὅσων εἰσόη  
 Ἄρπελον ἀγχιέλευθον ὀμήλιδα γείτοσι Βάκχῳ·  
 ἄλλοτε κικλίσσας παλάμας, ἄτε κύματι κάμνων,  
 ἰγροπόρῳ ταχίγοντος ἐκοίσιος ὠπασε νίκην. 55

Καὶ ποταμοῦ μετὰ χεῖρα μετήεν ἔνδια λόχηται  
 Ἄρπελος αὐχένα γαῦρον ἔχων ποταμηδὶ νίκη,  
 καὶ πλοκάμιος μίτρασεν ἐχιδνήεντι κορύμβῳ  
 φρακτὸν ἔχων μίμημα δρακοντοεόμοιο Λυαίου· 60  
 παλλίαι δ' αἰαλονωτοῦ ἰδῶν Προμίοιο χιτῶνα,  
 δαιδαλίην μελέσσι νόθην ἐσθήτη καθάφας,  
 πορφυρέῳ πόδα κούφον ἐπεσφήκωσε καθόρῳ,  
 στικτὸν ἔχων χροῖ πέπλον ὀρεσσαῖλον δ' ἐνὶ δίφρῳ  
 πορδαλίῳ Ἰόδακρον ὀπισθεῖον ἐλατήρα  
 γαῦρα φιλοσκοπέλων ἐπεδείκνυε παύγια θηρῶν 65  
 πῆ μὲν ὀρεστιάδος Λυβείης ἐπιβήμετος ἄρκτου  
 θηρὸν ἐπιγυρομένης βλασυρῆν ἀπεσείρασε χαιτήν,  
 πῆ δὲ Λοντεῖην Λασίην ἐπεμάσσει δειρήν,  
 ἄλλοτε, δαιδαλίῳ ἐποχημέτος ἰφόθι κῆτων,  
 ἀστεμφῆς ἀχάλιον ἐτέρπετο τίγριν ἐλαύνων. 70

Καὶ μὲν ἰδῶν Διόνυσος, ἔχων πρηεῖαν ἀπειλήν,  
 εἶπε παρηγορέων φίλιον ματωῖδι μύθῳ,  
 μεμφομένους στομάτεσσι χεῖων οἰκτιρμόνα φωνήν·

Ἦν φέρεαι, φίλε κούρα, τί σοι τόσον εὐαδεν ἔλη;  
 μίμνέ μοι ἀγρώσσοντι συναγρώσσων Διονύσῳ· 75  
 εἰλαπίτης φαίοντι σινελαπίναζε Λυαίῳ  
 κωμάζων, ὅτε κῶμον ἔγω Σατύροισιν ἐγείρω.  
 πόρδαλις οὐ κλονεῖ με καὶ ἀγροτέρης γένυς ἄρκτου,

ing his bare breast against the stream, moving his feet and paddling with his hands, and so scored the undisturbed surface of the smooth treasury of riches. Now his boy-comrade's course ran beside his own, now he shot past him carefully, just so much as to leave Ampeles still a near neighbour to Bacchos in the way; sometimes he let his hands go round and round as if tired by the water, and willingly yielded quicknee the victory to the other swimmer.

<sup>26</sup> Leaving the river stream, Ampeles repaired to the shelter of the woods, lifting a proud neck for his victory in the river. He bound his head with a cluster of vipers, like Iyaios's terrible wreath of snakes. Often seeing the dappleback tunic of Bromios, he put over his limbs a spotted dress in imitation, and pushed his light foot into a purple buskin, and threw a speckled robe on his body. When he saw Iobacchos in a car driving panthers about the hills, he showed off exultantly his gambols with rock-loving beasts; now mounting the shaggy back of a woodland bear, he pulled back the ruff of the grim hurrying beast; now on the hairy neck of a lion he gave it the whip; now he drove an unbridled tiger with delight, seated immovable high on the striped back.

<sup>27</sup> When Dionysos saw him, he warned him gently, adding friendly prophetic words to console him as the voice of pity issued from reproving lips.

<sup>28</sup> "Where are you riding, dear boy? Why so fond of the forest? Stay by me when I hunt, and hunt with Dionysos; when Iyaios touches the feast, join in his feasting, and share my revels when I stir the Satyrs to revel. I am not troubled about the panther or the jaws of the wild bear, you need not

μη τρομέις στόμα λίβρον ὀρκοσιτόμοιο Λαίης·  
μοῖτον ἀμειλίχτιο κεριατα δεῖδιθι ταύρου." 80

Ἐπεκεν οἰκτεῖρων θρασίν Ἄρπελον ἠέθεος δὲ  
οἴοισι μέθον ἀκουε, γόος δὲ οἱ ἐνδοθι παίζει.

Ἐἶθα φαίη μέγα σῆμα φιλοστόργῳ Διούτῳ  
Ἄρπελον ἀγγέλλον μινκάριον· ἐκ σκοπέλου γὰρ  
ἀρτιθαλή τινα νεβρὸν ὑπὲρ γύτωιο κομίζων 85  
ἀμφυλιφίης φυλιδεσσι δράκων ἀπέτelle κερίαστης,  
καὶ μιν ὑπὲρ βωμοῖο φέρων ἐφίπερθε θεμέθλων  
σμερδαλή προήξειε ἀλοηθέντα κεραιή  
κύμβαχον αἰτουκίλιστον, ὀρκοσιτόμοιο δὲ νεβροῦ  
ὀξύ μέλος κλάχρατος ἀπέστατο θυμὸς ἀλήτης· 90  
σποιδίης δ' ἐσοομένης αὐτάγγελος αἵματος ἀλαψ  
λαῖνος αιμαλείαις ἐριθαίνετο βωμὸς ἔερωσις,  
οἴτου λιζομένοιο φέρων τύπον· εἰσορόων δὲ  
Εἶος ἐρηπητήρα, κεραιοφόρον ἀρπυγα νεβροῦ,  
ἀφρονος ἠέθεοιο μάθων ἀλετήρα κερίαστην 95  
πέθει μίξε γέλωτα, καὶ ἀστατον εἶχε μενοειήν  
διχθαδίην, κραιδίη δὲ μερίζετο, γείτονα πότμου  
ἠβητήν στενίχων, γελῶν χάριε ἠέθεος οἴνου.  
ἐμπης δ' ἠμεροῖετι σινέμσυρος ἦε κούρω  
εἰς ὄρος, εἰς πλαταμίον.

καὶ εἰς ὄρομον ἠθάδος ἄγρης. 100  
καὶ μιν ἰδὼν ἐτι Βάκχος ἐτέρπετο καὶ γὰρ ὄστωπαι  
οὐ ποτε δερκομένοισι κόρον τικτοῦσιν ἐρώτων.  
πολλάκι καὶ Βρομίοιο παρεζομένοιο τραπέζῃ  
ἠέθεος σύριζεν ἀθήρα Μαῖσαν ἀμείβων,  
καὶ δοσάκων συνέχειεν ἄλον μέλος· οἶα δὲ κούρου 105  
καλὰ μελιζομένοιο, καὶ εἰ τόνον ἐκλασε μολπήης,  
Βάκχος ὑπὲρ δαπέδοιο θοροῖν ἀνεμῶδει παλμῶ  
χεραὶ συνεπλατάγησε πολέκριστος, ἠέθεου δὲ  
εἰσέτι μελπομένοιο περὶ στόμα χεῖλος ἐρείσας  
364

fear the wild mouth of the mountain-ranging lioness—fear only the horns of the pitiless bull.

“ So he warned bold Ampelos in compassion: the youth heard the words with his ears, but the mind within him was still at play.

“ Then came a great portent to doting Dionysos, showing that Ampelos had not long to live: for a horned dragon covered with scales rose from the rocks, carrying across his back a tender young fawn, he crept over the steps, and threw it upon the altar tumbling and rolling helpless and gored with his horrible horn. The hill-ranging fawn screamed a shrill note as its wandering spirit flew away. A stream of blood reddened the stone altar with bloody dew like so much trickling wine, harbinger of the libation that should follow. When Euios saw the crawling horned robber with the fawn, he knew that a horned creature would destroy the thoughtless youth. He mingled a laugh with his mourning, his thought was uncertain and divided in two, his heart cleft in halves, as he groaned for the youth so near to death, and laughed for the delectable wine.

“ None the less he went with the lovely boy to the mountains, to the flats, to the course of their familiar hunting. Bacchos still delighted to look at him; for loving eyes are never sated with looking. Often as Bromios sat with him at table, the youth would pipe a new strange music, and confused all the notes of his reeds. Even if he broke the tune of his melody, Bacchos made as if the boy were playing well, and sprang from the ground with airy leaps, clapped and clattered with hands together, as the boy yet sang pressed his own lips to his mouth.

<sup>1</sup> Suggested by E. H. Warmington for *enikion*.

ἀρμονίης πρόφασιν φίλιω προσπιζέσθαι δεσμῶ· 110  
 ὤμοσε καὶ Κρονίδην, ὅτι τηλικὸν ἡμισπόλος Πὰρ  
 οὐ ποτε ρήθμιόν ἄεισε, καὶ οὐ λεγέμενος Ἀπάλλων.

Καὶ θρασὴν εἰσπορεύσασα γένος θαλατηφόρος Ἄτη  
 οὔρεσσι ἀγρώσσοντες ἀποπλαγχθέντα Λυαίου,  
 ἠθέου χαριέτος ὁμοίος ἦλκε κοῦρον 115

Ἄμπελον ἠπεροσπῆ τῶσφ μελίξαστο μέθυ,  
 μητρικῆ Φρυγίῳ χαριζομένη Διονύσου·

“ Σὸς φίλος, ἄτρομε κοῦρε,

μάτην Διόνυσος ἀκοίει·

ποιὸν ἐταιρείης γέρας ἔλλαχε, οὐ σὺ Λυαίου  
 θέσκελον ἄρμα φέρεις, οὐ πόρδαλα ἠηοχεύεις. 120

δίφρα τοῦ Προμίου Μάρων λίχε, χεῖρα τιταίνων  
 θηροτόμῳ μᾶστιγι καὶ εὐλαίγγυι χαλεπῷ·

ποιὸν ἔχεις τῶδε δῶρον ἀπ’ εὐθύροιο Λυαίου;  
 πηκτιδα Πάϊες ἔχοισι καὶ εὐκελάδων θρόνον αἰλῶν,

καὶ Σατύρικε πόρε κύκλον ἐρισμαρτύγιον βοείης 125  
 σὸς ταμίη Διόνυσος, ὄρεστιάδες δὲ καὶ αὐταὶ  
 Βασσαυρίδες ριχίηρι ἐφεδρήσουσι λεόντων.

ποῖα τῆς φιλοπότης ἐπάξια δῶρα κομίζεις,  
 πορδαλίω ἐλατῆρι μάτην πεφλημένη Βάκχῃ;

πολλάκι Φοιβείῳ καθήμενος ἰφθόθι δίφρου 130  
 ἰφίφαιης ἤλαιεν Ἀγύμνος ἠέρα τέμνων·

ἔκλινε αἰτόν Ἀβαν, ὅν εἰς δρόμον ἠεροφοίτην  
 ἵπταμένῳ πόμπειεν ἀλήμονι Φοῖβος ὁσπῶ.

αἰτόν ἠηόχευεν ἐν αἰθέρι καὶ Γαυμηγῆθῃ

\* See Hom. *Il.* vi. 91 for “Atre, daughter of Zeus.”

† Hera.

‡ A priest of Apollo in Hom. *Od.* ix. 197, who had the famous wine which was too much for any abstainer. His



embraced him lovingly for his beautiful song, as he said, and swore by Zeus that melodious Pan had never sung such another tune nor the clear voice of Apollo.

<sup>113</sup> But Ate,<sup>2</sup> the deathbringing spirit of Delusion, saw the bold youth straying on the mountains away from Lyaïos during the hunt; and taking the charming form of one of his agemate boys, she addressed Ampelos with a coaxing deceitful speech—all to gratify the stepmother of Phrygian Dionysos.<sup>3</sup>

<sup>114</sup> "Your friend, fearless boy, is called Dionysos for nothing! What honour have you got from your friendship? You do not guide the divine car of Lyaïos, you do not drive a panther! Your Bromios's chariot has fallen to Maron's lot,<sup>4</sup> his hand manages the beast-ruling whip and the jewelstudded reins. What gift like that have you gotten from Lyaïos of the thyrsus? The Pans have their cithern and their melodious tootling pipes; the Satyrs have the round loudrattling tontom from your patron Dionysos; even the mountainranging Bassarids<sup>5</sup> ride on the backs of lions. What gifts have you received worthy of your love, you, loved for nothing by Bacchos the driver of panthers? Atymnios<sup>6</sup> has often been seen on high in the chariot of Phoibos cutting the air; Acharis<sup>7</sup> also you have heard of, whom Phoibos sped through the air perched on his winged roving arrow. Ganymedes

name became proverbial for fine wine, *v.g.*, below, 516. Various legends connect him in different ways with Dionysos; in Nonnos he is a son of Seilenos, *iv.* 99.

<sup>2</sup> See note on *vii.* 97.

<sup>3</sup> A boy of Coortyn, beloved of Apollo: see *ix.* 184.

<sup>4</sup> A Hyperborean priest of Apollo, who travelled through Greece, carrying or riding on one of the god's arrows; Herodotus *iv.* 36, Ovid, *Met.* *v.* 86.

Ζήητα νόθον πτερόεντα, κού γενετήρα Λυαίου· 125  
 Ἄμπελον οὐ ποτε Πάϊχος ἐκούφισεν,

ὄρνις Ἐρώτων,  
 σὸν δέμας ἀδρίπτοιαι ἐοῖς ἀνίχουσι αἰείρων.  
 Τρώϊος οἰουχῶς πέλε φέρτερος, ὅς Διὸς αἰλήν  
 οἶκον ἔχει

σὺ δέ, κούρε, φέρων πόδον εἰσέτι δέφρου  
 εἰς ὁρόμον ἀστήρακτον ἀναίετο πῦλον εὐαίνειν, 130  
 ὅττι ταχυτροφίλλυγι ποδῶν δεδονημένος ἀλαψῷ  
 ἵππος ἀελλήεις ἀποσιέεται ἥμοχθῆ·

Γλαύκον ἀπεισιφέλιξαν ἐπὶ χθόνα λυσσάδες ἵπποι,  
 καὶ ξιπῆς μεθέσπων Ποσιδήμον αἶμα γενέθλης  
 ἠερῶθεν προκάρησον ἀπόσπορον ἐννοσιγαίου 135

Πήγασος ὠκυπέτης ἀπεισιώσατο Βελλεροφόντην.  
 δευρὸ μοι εἰς ἀγέλην, λεγνηχέες ἤχι νομῆς  
 καὶ βόες ἡμερόεντες, ἐφεδρήσουντα δὲ ταύρω  
 ἰψιφανῆ τελείω σε βοοσσόον ἥμοχθῆ·

σὸς γάρ ἀναξ παλὴ μᾶλλον ἐπαιτήσοι σε δοκεύων, 150  
 ταυροφυῆς Διόνυσος, ἐφήμενος ἱξίῳ ταύρου.  
 νόσφι φόβου ὁρόμος οὔτος, ἐπεὶ καὶ θῆλυς εἶδσα  
 παρθένος Εὐρώπῃ βοείων ἐπεβήσατο κώτων,  
 χερσὶ κέρως κρατέουσα καὶ οὐ χατέουσα χαλινοῦ·"

Ὡς φαιμένη παρέπεισε, καὶ ἤρα δούσατο δαίμων. 155  
 καὶ τις ἀπὸ σκοπέλοιο κατέδραμε ταῦρος ἀλήτης  
 ἀπροιδῆς, καὶ γλώσσαν, εἴης ἐπιμάρτυρα δύφης,  
 χεῖλεσιν οἰγομέντοισι προϊόχανεν ἀνθερευῶτος,  
 καὶ πίν· ἀμφὶ δὲ κούρον, ἃ περ παρῶντα νομῆα,

\* Son of Sisyphos, Virg. *Geo.* iii. 267. Not the sea-god above, x. 105, nor Lycian Glaucos of the *Iliad*.

† Pegasus, the winged horse which sprang from Medusa's

also rode an eagle in the sky, a changeling Zeus with wings, the begetter of your Iyaxos. But Bacchos never became a lovebird or carried Ampelios, lifting your body with talons that would not tear. The Trojan winepouurer had the better of you—he is at home in the court of Zeus. Now my boy, look here: but you are still kept waiting for the chariot, so just refuse to drive a nervous colt on the road—a horse goes rattling along like a tempest on a whirlwind of legs, and shakes out the driver. Glaucon's horses went mad and threw him out on the ground.\* Quickwing Pegasus<sup>9</sup> threw Bellerophon<sup>8</sup> and sent him headlong down from the sky, although he was of the seed of Earthshaker and the horse himself shared the kindred blood of Poseidon.

<sup>107</sup> "Come this way, do, to the herd, where are the clear-piping drovers and lovely cattle—get on a bull, and I will make you conspicuous on his back as the man who can ride a wild bull." Then your bull-body king Dionysos will applaud you more loudly, if he sees you with a bull between your knees. There is nothing to fear in such a run. Europa was a female, a young girl, and she had a ride on bull-back, held tight to the horn and asked for no reins."

<sup>108</sup> This appeal persuaded him, and the goddess flew up into the air. And there was a stray bull suddenly running down from the rocks! His lips were open, and the tongue hung out over his jaws to show his thirst. He drank, then stood looking at

headless body, she being then with child by Poseidon. Bellerophon or Bellerophonos, for whom see *Hom. II. vi. 155 ff.*, is in some accounts, as Hyginus, *Fab. 157. 1*, a son of Poseidon. He tamed Pegasus by Athena's help, but was thrown when he tried to fly up to heaven on his back; this part of the story is post-Homeric.

ἰστατο γαιώσκειτι παρειακλος· οἰδὲ μετώπου  
 λοφόν· ἰόν κέρας εἶχεν· ἀμαιμακέτοιο δὲ ταύρου  
 πυκτὸν ἐρείγομένοιο ποτὸν πολυχαρδὴ λαιμῷ  
 ἠβήτην εἶδεν· κατάρρυτος ἰκμάς ἐέροης,  
 εἰσουμένων ἄτε μάρτις, ὅτι χθονίῳ βόες ἄλκῳ  
 ἀμφὶ μῆ μοχίοντες ἀτέρμοι κυκλάδι τύσση  
 ἰδαίω ἀμπελοκόσσω· ἐπαρδαίοισι ὀσώρην,  
 καὶ θρασίς ἰστατο κυῖρος ὑπὲρ βοέοιο μετώπου  
 ἀμφιφύων ἐπικυρτὸν ἀταρδὴ χειρὶ κεραίην·  
 καὶ βῶν ἰδοτόμοιο τεθηγγμένω ἠδὲ κέντρῳ  
 ἤθελεν ἀξίγα ταύρον ὀριδρομον ἠτιοχεύειν,  
 δρεφίμετος δὲ πέτηλι βαθυσχοίῳ παρὰ ποίῃ  
 φευδαλέην χλωροῖσι λόγοις ἐπλεξεν ἰμάσθλην  
 μύσχοις ἀξυτέροισι, σαλιστρέπτῳ δὲ κορέμβῳ  
 γνάμψας ἀγκύλα κύκλα τύπον ποίησε χαλινοῦ·  
 καὶ ὄροισις πετάλοισι δέμας διακόσμεε ταύρου,  
 καὶ ῥόδα φοιτίσσοιτα πέραξ ἐπεδήσατο γῶτῳ,  
 καὶ κριῖα καὶ κυρτίσσοι ἐπηγώρησε μετώπῳ,  
 αἰχίη πορφύροισι ἐπικραμάσας ἀνεμῶτην·  
 καὶ διδύμην ἐκάτερθε κατεχρίσσωσε κεραίην  
 χερσὶ βαθινομένωσι ζυγέχρωσθρα σπλόν ἀφίσσων  
 γείτονος ἐκ ποταμοῖο· καὶ αἰάλον ὑφῶδι γῶτον  
 δέρμα περιστορέσας μάχηξ ἐπεβήσατο ταύρου·  
 καὶ βοείαις πλευρησι γόθην μᾶστιγα τιταίνων,  
 εὐχαιτήν ἄτε πῦλον, ἰόν μᾶστιζε φορηά.

Καὶ θρασίς ἠγυθῶσιν ἔπος ταυρώπιδι Μῆτη·  
 " Εἴξον ἔμοι, κερκόσσα βῶων ἐλάτειρα Σελήνη·  
 ἀμφῷ γὰρ κερκόεις γενόμεν καὶ ταύρον ἐλαίνω."  
 Τοῖον ἐπαυχήσας ἔπος ἰαχε κυκλάδι Μῆτη.  
 καὶ φθονερῆς σκοπίαζε δι' ἠέρος ὄμμα Σελήνης  
 Ἄμπελον ἀδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ,  
 καὶ οἱ πέμπτε μῦθῳ βροσσόον· αὐτὰρ ὁ πικρῷ

the boy just as if he knew him, as if his own keeper were by. He did not hold his horn sideways, but as the mighty bull again and again belched up the drink into his roomy mouth a shower of drops sprinkled the youth, as prophetic of what was to come: for oxen trudging round and round on the ground in everlasting circumambulation about one capstan, irrigate the vinestock with their water.

<sup>162</sup> The bold boy stood over the bull's brow stroking the curved horns with fearless hand, and excited by a sweet sting of desire for the woodland creature, he longed to ride the mountain-ranging bull untamed. He pulled up long leafy shoots by a meadow deepset with rushes, and plaited a sort of whip from the fresh withies with sharper twigs, then bent and twisted some bundles into something like a bridle. He decked out the bull's body with fresh dewy leaves, wreathed red roses about his back, lifted lilies and daffodils over his brow and hung a ring of purple anemone on his neck; he dipt his hands deep in the neighbouring river and brought up handfuls of yellow mud, to gild the two horns on either side. He laid a dappled skin over his backbone, and mounted the bull. He swung his make-believe whip on the bull's flanks and flogged his mount as if he were a longmaned colt.

<sup>163</sup> Then he shouted boldly to the bullfaced Moon—

<sup>164</sup> "Give me best, Selene, horned driver of cattle!  
Now I am both—I have horns and I ride a bull!"

<sup>165</sup> So he called out boasting to the round Moon. Selene looked with a jealous eye through the air, to see how Ampelos rode on the murderous marauding bull. She sent him a cattlechasing gadfly; and the

ἀσπασα φοιτητῆρα δέμας κεχυραγμένους οἴστρω  
 δίσβατον ἀμφὶ τέοντα κατέτρεχεν εἴκελος ἴσπυ.

Καὶ νέος ἀξίγα ταῦρον ἰδὼν λυσοῦδαί κέντρω  
 ἰχθὺς ἀεροιλύφοισιν ἐπιρρήσσοντα καλῶσαις,  
 ταρβαλέος πρὸ μύρουο γοήμονι λίσσετο φωνῇ·

“ Σήμερον ἴστασθαι, ταῦρα,

καὶ αἴριον ὡκὺς ὀδεύσεις·

μὴ με κατακτείνεις ἐρημάδος ἐφόδι πέτρης,  
 πότμον ἐμὸν νήπυστον ὅπως μὴ Βάκχος ἀκούσῃ.  
 μὴ κοτέης, ὅτι, ταῦρα, τῆν χρέωσα κεραίην·  
 μὴ φθονέης, ὅτι Βάκχος ἐμὴν φιλότητα φυλάσσει.  
 εἰ δὲ κατακτείνεις με καὶ οὐκ ἀλέγεις Διονύσου,  
 οὐδέ τις οἴκτος ἔχει σε γοήμονος ἠτιοχῆος,  
 ὅττι νέος γετόμην, ὅτι καὶ φίλος εἰμὶ Λυαίου,  
 εἰς Σατύρους με κόμιζε

καὶ αὐτόθι, ταῦρα, δαμάσσεις, 200

ὄφρα τύχω μετὰ πότμον ἐρικλαύτοιον κοίτης·  
 ναί, λίτομαι, φίλε ταῦρα παραφασίην δὲ γοήσω,  
 πότμον ἐμὸν στενάχοντος ἀδακρύτου Διονύσου.  
 εἰ τὸν ἠτιοχῆα κερασφόρον ἠπεροπεύεις  
 εἴκελον εἶδος ἔχοντα τῆ ταυρώπιδι μορφῇ,  
 γίνετο φωνήεις καὶ ἐμὸν μύρον εἰπέ Λυαίω·  
 ταῦρα, τῆς Δήμητρος ἀγάρσι καὶ Διονύσου,  
 ἀχτυμένου Βρομίου στυάχοντα ὄμπνια Δηῶ.”

Τοῖον ἔπος ροδόεις νέος ἔνεπεν “Λίδι γείτων  
 δίσμορος· αἰσῶν δὲ ποδῶν διδυμάσσι χηλῇ  
 οὔριος ἄκρα κάρηνα δισέμβρατα λυσοαλέος βοῆς  
 ἠβητήν προκάρηνον ἔων ἀπεισεῖσατο κώτων  
 ἠριπε δ’ αὐτοκύλιστος· ἐπ’ ἀστραγάλου δὲ πεσόντος  
 λεπτόν ὑποτρίζων ἔδιχαίετο δόχμιος ἀχῆν  
 καὶ μιν ὑπὲρ δαπέδοιο παλιωδίητον ἐλίφας  
 θηγαλέῃ γλωχίνι κατεπρήνιζε κεραίης.

bull, pricked continually all over by the sharp sting, galloped away like a horse through pathless tracts.

<sup>199</sup> The youth when he saw the untamed bull driven by these maddening stings to dash on and on over the higher-erected hills, afraid of impending fate, made his prayer in mournful tones :

<sup>200</sup> " Stop for to-day, my bull, you shall have a quick run to-morrow ! Don't kill me high on these deserted rocks, or let me die so that Bacchos never hears of my fate ! Don't be angry that I gilded your horns, dear bull ; do not grudge that Bacchos keeps my love. But if you must kill me and flout Dionysos, if you have no pity for your sorrowful rider because I am young, because I am friend to Lyaion, take me back to the Satyrs and you shall destroy me there, that when I am dead there I may have many tears on my ashes. Yes I beseech you, dearest Bull ! I shall feel consolation if unweeping Dionysos laments my death. If you are traitor to your horned rider, who has a shape like your bullfaced form, get a voice and tell my death to Lyaion. O Bull—enemy of your Demeter and Dionysos both—when Bromios is grieved, bounteous Deo is grieved with him ! "

<sup>201</sup> So spoke the rosy boy, so near to Hades, unhappy one ! Up to the pathless tops of the mountain leapt the infuriated bull on his cloven hooves, and threw the youth headlong off his back. He fell on his head rolling in a hunched up heap, and broke his bent neck with a little crack ; the bull bowled him over and over on the ground, and pinned him to the earth with the sharp point of his horn. He lay there

καὶ νέκυς ἦν ἀκάρητος ἀτυμβεύτοιο δὲ νεκροῦ  
λευκὸν ἐρειθιόωντι δέμας φοιτίσσετο λίθῳ.

Καὶ τις, ἰδὼν Σατύρων κεκοιμημένον ἰφόδι γαίης  
Ἄμπελον ἡμερόεντα, διουγγελοσ ἦλαθε Βάκχῳ.  
καὶ θεὸς εἰσαίων ταχὺς ἔδραμεν εἰκελος αὔραις·  
οὐ τῶσον Ἡρακλῆς δρόμον ἤνυσεν, ὅσπότε Νύμφαι  
ἄβρον Ἰλαν φθονεροῖσι κατεκρίψατο βέβροισ  
τυμφίον ἰκαλέη πεφυλαγμένον ἄρπαγι κούρη,  
ὡς τότε Βάκχος ὄρουσεν ὀριδρόμος· ἐν δὲ κονίῃ  
κείμενον ἕστεινε κούρον ἄτε ζῶοντα δοκεῖων,  
καὶ μιν ἀνεχλαίνωσεν τὸν ἄπυρον, ἰφόβει ὤμου  
νεβρίδα καὶ φυχροῖσιν ἐπὶ στέροισι καθάψας,  
καὶ, νέκυός περ ἔόντος, ἐδήσατο τασσά κοθόροισ·  
καὶ ῥόδα καὶ κρίνα πάσσε κατὰ χροός,

ἀμφὶ δὲ χυταῖς, 23

οἷα μινυθαδίοιο δεδονσπύτος ἀξεί κέντρῳ,  
ἀνθος ἀηρωρῆσε ταχυφθιμένης ἀνεμώσης·  
καὶ παλάμη πόρε θυρῶν, ἰψὲ δὲ μιν ἔσκεπε πέπλῳ  
πορφυρέῳ καὶ ἄωρον ἀερωικόμοιο καρῆνου  
πλοχμόν ἑνα τμήξας ἐπέθηκατο μάρτυρι νεκρῶ  
λοισθίων· ἀμβροσίην δὲ λαβῶν παρα μητέρι Ρείῃ  
ᾧτειλαῖς ἐπέχειεν, ὅθεν νέος εἶδος ἀμείψας  
ἀμβροσίην εὐόδομον εἴη μετέθηκεν ὀπώρη,  
καὶ νέκυος χυριέντος ὑπὲρ δασπέδιοιο ταθέντος  
οὐ χλοός ἀμφεχίθη ῥοδόεν δέμας· ὠκυμόρου δὲ  
καὶ πλόκαμοι χυριέντες ἐρωτοτόκοιο καρῆνου  
αὔραις φειδομένησιν ἐπαιθίσσοιτο προσώπῳ·  
ἦν δὲ τις ἡμερόεις κεκοιμημένος, ἀμφὶ δὲ νεκρῶ  
Σειληνοὶ στενάχιζον, ἐπωδύροντο δὲ Βάκχοι.

\* During the voyage of the Argonauts they landed at Clys-  
Hylas, Heracles' page, went to fetch water from a spring,  
but was drawn down into the water by the Naiads.



a headless corpse; his white body unburied was stained with ruddy gore.

<sup>200</sup> One of the Satyrs caught sight of lovely Ampelos lying in the dust on the ground, and brought the bad news to Bacchos. The god on hearing it ran there swift as the wind. Heracles made no such running, when the Nymphs had hidden dainty Hylas<sup>4</sup> in their envious waters, a bridegroom kept safely for the greedy waterprite, as Bacchos did then while he bounded over the mountain roads; he groaned when he saw the boy lying in the dust as if alive. He clothed the breathless body, laid a fawnskin over his shoulder and cold chest, put buskins on his feet though he was dead; he sprinkled roses and lilies upon his body, and hung a garland on his hair of the soonperishing anemone flowers, as for one fallen too early by a cruel blow. In his hand he placed a thyrsus, and covered him with his own purple robe, from his own uncut head he took one lock, and laid it on the body as a last gift and token. He brought ambrosia from Mother Rhea and poured it into the wounds,<sup>5</sup> whence Ampelos when he took his new shape<sup>6</sup> passed the fragrant ambrosia into his fruit.

<sup>204</sup> No pallor spread on the rosy skin of the charming body which lay there stretched on the ground. The charming curls of that head so lovely, of one who had died so young, strayed over his face as the gentle breezes blow. He was a ravishing sight even in the dust. Around the body the Seilenos lamented, the Bacchoi<sup>7</sup> mourned. His beauty left him not although

<sup>4</sup> As Aphrodite did for dead Hector, *Hom. Il.* viii. 186.

<sup>5</sup> As a vine.

<sup>6</sup> Followers of Dionysos. As in many cults, worshipper and god tend to be identified.

οὐδὲ ἔκαστος ἔλειπε, καὶ εἰ θύειν ὡς Σάτυρος δὲ 230  
 κείτω νέκεις, γελῶντι παρτίκελος, οἶά περ αἰεὶ  
 χεῖλεσιν ἀφλόγγοισι χέων μελιηδέα φωνήν.

Καὶ νέκιν εἰσορούων κενυρὴν ἀντετίκατο φωνήν  
 νηπειθῆς Διονύσου, ἔχων ἀγέλαστον ὄπωπην·

“Μοῖρῶν πεσέτω φθονερόν λίκον·

ἢ ῥα καὶ αὐτοὶ 235

ταῦροι ἐπ’ ἠθέοις (ἠλθμονες ὡς περ αἴηται;  
 τις Ζέφυρος μετὰ Φοῖβον ἐπέχραε καὶ Διονύσῳ;  
 ὄλβιος ἐπλετο Φοῖβος Ἄγυμνος ἠθέου γὰρ  
 ἔλλαχεν οἶνομα τοῦτο θεραπευταίου δὲ καὶ αὐτοῦ  
 φάρμακον ἠθῆτηρος ἐπιώνυμον ἀνθος ἀείρει, 240  
 αἰλίον ἐν πετάλοισι ἐπιγράψας ἱακίνθου  
 ποῖον ἔχω πλοκάμοις καὶ ἐγὼ στέφος,

ἢ τίνα πάλιν

ἀνθεα φωνήεντα, παρήγορα παιδὸς ἀγῆης;  
 ἀλλὰ τοῦ θανάτου τιμήρορος εἰς φόνον ἔλκων  
 ἄξομαι εἰς σέο τύμβον, ἄωρα, ταῦρον ἀλήτην. 245  
 οὐ μὲν ἐγὼ βουπλήγῃ τέον κτείνομι φονῆα,  
 ὄφρα λιχθὸν μόρον ἴσον ἀραιοσομένοιο μετώπου  
 ταῦροις σφαζομένοισιν, ἀναρρήξαιμι δὲ πικρὴν  
 ταύρου γαστέρα πάσαι ἐμῆς γλαυχίῃ κεραίῃ,  
 ὅττι ταυτακραιρῶ σε κατεπρήνιζεν ἀκωκῆ. 250

ὄλβιος Ἐπιουσίγαιος, ἐπεὶ τίνα γείτονα πάτρης  
 παιδὸς ἐμοῦ Φρίγα κούρον ἐφάλατο, τὸν δὲ κομίζων  
 χρίσειον εἰς Διὸς οἶκον ἀτήγαγεν ἀστὸν Ὀλύμπου,  
 καὶ οἱ, ὅτε σπευθεσκεν εἰς ἱπποσύνην Ἀφροδίτης,  
 ὥπασεν ἄβροχον ἄρμα γαμοστόλον Ἴπποδαμείης. 255  
 μῦθος ἐγὼ νέον ἔσχον ἄωριον ἡμερόεις γὰρ  
 Ἄμπελος οὐ γάμον εἶδε βιοσσόον, οὐδ’ ἐπὶ παστῶ

\* i.e. "I wish the Moirai would stop spinning, if they can spin nothing better than this."

he was dead. But like a Satyr the body lay, with a lifelike smile on his face, as if for ever he were pouring his honey-sweet voice from those silent lips.

<sup>200</sup> Dionysos also uttered a voice of sorrow when he saw the body, nevermourning Dionysos with no smile now on his face :

<sup>200</sup> " Let the Fates drop their envious thread !<sup>3</sup>  
Are even bulls jealous of boys as the breeches are ?  
What Zephyrus is this who has attacked Dionysos  
too after Apollo ?<sup>4</sup> Happy is Phoebos Atyrnios !<sup>5</sup>  
—for he took that name from the boy. He con-  
soles himself by making to rise the flower named  
after his Theraisaian youth, and scoring upon the  
iris-leaves the word Alas ! What garland have I on  
my hair ? What speaking petals do I also wave to  
comfort me in my sorrow for the boy ? But I will  
avenge your death, untimely dead, and drag to  
slaughter over your tomb that runaway bull. I  
will not fell your murderer with an axe, to let him  
share the lot of bulls killed with shattered skull,  
but I will tear open all the bull's hateful belly with  
the point of my horn, because he mangled you  
with that long horny spike of his. Happy is Earth-  
shaker !<sup>6</sup> He loved a Phrygian boy, a neighbour  
to my own boy's country, and he carried him to  
the golden house of Zeus and gave him a home in  
Olympos ; and when the boy was eager for the love-  
race with chariots, he lent his own unsinking car to  
honour Hippodameia's wedding.

<sup>210</sup> " I only have had a boy who died untimely.  
For lovely Ampelos knew no life-refreshing marriage :

<sup>3</sup> See note on i. 253.

<sup>4</sup> See note on iii. 153.

<sup>5</sup> See v. 261. Cf. Rose, *Handbook of Gr. Myth.*, p. 247.

τυμφιδίην νέος οὔτος ἐμὴν ἐξέυξεν ἀπήνην,  
 ἀλλὰ βατιῶν λίπε πένθος ἀπενθήτω Διονύσω.  
 οὐ πῶ μοι, φίλε κοῦρε, τὸς στόμα κάλλιπε Πειθῶ, 290  
 ἀλλὰ σέθεν φθιμένοιο καὶ ἄπτος χεῖρα ταίει·  
 καὶ νέκυός περ ἰόντος ἐτι σταλθουσι παρειαί,  
 ὀφθαλμοὶ γελῶσαι καὶ εἰσέτι, διχθαδῆς δέ  
 εἰσέτι σῆς πυλᾶμης χροαῖδες εἰσι ἀγαστοί,  
 σοὺς δ' ἐρατοῖς πλακάρμοις λεγυροὶ δονέουσιν ἀήται· 295  
 οὐ ρόδα σὺν μελίαν θαλαττηφόρος ἰσβεσεν ἄρη,  
 ἀλλ' ἐτι σοι ταῦτα πάντα φελίσσεται.

ᾠμοὶ Ἐρωτῶν,

τί χρέος ἦν, ἵνα ταῦρον ἀμείλιχον ἤμιοχεύσῃ;  
 εἰ σε διεπτοίησεν ἀελλοπόδων πόθος ἰσπων,  
 τίπτέ μοι οὐκ ἀγόρευες, ὅσως ἀπὸ γείτονος Ἴδης 290  
 ἐνθάδε δίφρον ἄγομι, καὶ ἀρχαίης ἀπὸ φύλης  
 Τρῶϊον εἰς σὲ κόμισσον ἐπουρατίων γένος ἰσπων  
 πατριδα συλῆσας Γανυμήδεσι, ὃν τρέφειν Ἴδη  
 σοὶ δέμας ἰσον ἔχουσα, τὸν ἀνδροφόνων ἀπὸ ταύρων  
 φειδομένους οὐτίχεσσι ἐκούφισεν ὑφισπέτης Ζεὺς· 295  
 εἰ ἔτεον μετέμικτε ἐν οὐρασι θῆρας ἐναίρειν,  
 τίπτέ μοι οὐκ ἀπέλεξας, ὅτι χρέος ἐπλετο δίφρου;  
 καὶ κεν ἐμῆς ἤλαιτες ἀπήμονα κύκλον ἀπήνης,  
 καὶ κεν ἐμῆς ἀφαιστα δεδεγμένοι ἠρία Ῥεΐης  
 μελιχίων ἀδόνητος ἐμάστιες ἄρμα δρακόντων. 300  
 οὐκέτι σὺν Σατύροισιν ἐποίησον ἕμνον αἰεῖεις,  
 οὐκέτι Βασσαριῶεσσι φιλοκροτάλοισι κελεύεις,  
 οὐκέτι θηρείωντι σιναγρῶσσεις Διονύσω.  
 ᾠμοὶ, ὅτ' οὐκ Ἀΐδης πέλεν ἤπιος, οὐδ' ἐπὶ νεκρῶ  
 δέχνεται ἀγλαὰ δῶρα βαθυπλοῖτοιο μετάλλου, 305  
 Ἄμπελον ὄφρα θανόντα πάλιν ζῶντα τελίσσω·  
 ᾠμοὶ, ὅτ' οὐκ Ἀΐδης ποτὶ πειθεται· ἦν δ' ἐβελήσῃ,

this youth never yoked my car for his ride to the bridal chamber: no, he died, and left grief for Dionysos who cannot grieve. Persuasion has not yet left your tongue, my well-loved boy, but although you are dead she abides on those breathless lips. Although you are dead, those cheeks are still bright with bloom, those eyes are laughing still, your arms and two hands are snowy white, your lovely curls move in the whistling wind; the hour of death has not blanched the roses of your limbs: all these are preserved untouched.

202 "Woe's me for Love! What need was there for you to ride on a cruel bull? If some passion for storm-foot horses excited you, why did you not tell me? I could have brought you here a chariot from neighbouring Ida, and got you horses of the ancient heavenly breed of Troas\*—I could have robbed the country of Ganymedes, who was bred on Ida and had beauty like yours—but Zeus saved him from man-murdering bulls, and flew into the heights carrying him with gentle claws. If you really wanted to kill wild beasts in the mountains, why did not you tell me that you had need of a car? You might have driven my rolling wagon without hurt; you might have held the untouchable reins of my Rheia, and flogged a team of tame dragons unstaggering."

203 "You sing no longer your song with Satyrs over the wine; no longer you marshal the love-rattle Bassarids; no longer you go a-hunting with Dionysos on the chase. Alas, that Hades is never kind! Even for a corpse he accepts no glorious gifts of rich metals, that I may make dead Ampeles alive once more. Alas, that Hades is inexorable! If he

\* See Hom. *Il.* v. 266.

ἄλβον ἄλον στυλβόντα χαρίζομαι Ἡριδαγοῖο  
 δένδρεα σιλήσας ποταμῆρα, μαρμαρέην δὲ  
 ἄφομαι ἀστράπτουσαν Ἐρυθραίην λίθον Ἰνδῶν 310  
 ἀφνειῆς τ' Ἀλίβης ἄλον ἀργυρον, ἀντί δὲ νεκροῦ  
 παιδὸς ἐμοῦ χρίσειον ἄλον Πακτωλὸν ὀπάσσω."

Ὡς εἰπὼν στενάχισε νέκυν γλυκίην ἐν δὲ κονίῃ  
 κείμενον εἰσπορεύων πάλιν ἴαχε πεινθιάδι φωνῇ·

"Ζεῦ πάτερ, εἰ φελέεις με,

καὶ εἰ πόνον οἶδας ἐρώτων, 315

Ἄμπελον αἰδήντα εἶδαι πάλιν εἰς μίαν ὥρην,  
 ἰστάτιον καὶ μοῖνον ὅπως ἔνα μῦθον ἐνίφη·

τί στενάχεις, Διόνυσε, τὸν οὐ στοναχῆσαι ἐγείρεις;  
 οἴατά μοι παρέασι, καὶ οὐ βροῦντος ἀκούω,

ὄμματά μοι παρέασι, καὶ οὐ στενάχοντα δοκεῖω· 320

νηπειθῆς Διόνυσοσ, ἐμοὶ μὴ δάκρυα λείβης,  
 ἀλλὰ τὸν λιπε πείθος, ἐπεὶ φονίῃ παρὰ πηγῇ  
 Νηιάδες στενάχοισι καὶ οὐ Νάρκισσοσ ἀκούει,  
 Ἥλιάδων Φαίθων κυρτήν οὐκ οἶδεν ἀνίην·

ἦμοι, ὅτ' οὐ με φέτεινε πατὴρ βροτόν,

ὄφρα κεν εἶην 325

σύννομος ἠθέψω καὶ ἐν Ἄιδι, μηδ' ἐνὶ Λήθῃ

Ἄμπελον ἡμερόεντα δεδουπότα μοῖνον ἴασω.

εἰς πόνον ἠθέσιω μακάρτερός ἐστιν Ἀπόλλων  
 οἶνομα παιδὸσ ἔχων πεφλημένον· αἶθε καὶ αὐτόσ  
 εἶην Ἀμπελοῖσι, Τακίθιοσ ὡσ περ Ἀπόλλων. 330

ὑπνώεις τέο μέχρη, καὶ οὐκέτι, κούρε, χορεύεις;  
 εἰς προχοῆσ ποταμοῖο τί σήμερον οὐκέτι βαίνεις  
 κάλπιν ἔχων εἰνδρον; ὄρεσσαῖλω δ' ἐνὶ λόχμῃ  
 ἠθάδοσ ὄρχηθμοῖο τεῆ πάλιν ἤλυθεν ὥρη.

εἰ κοτέεις, φίλε κούρε, ποδοβλήτῃ Διονύσῃ, 335

\* Amber: see above, 31. Here Fridlandon suggests the Rhine.

will consent, I rob the trees by river Eridanos and present him with all their gleaming wealth<sup>1</sup>. I will bring him the flashing Erythraian stone of the Indies,<sup>2</sup> and all the silver of rich Alybe<sup>3</sup>. I will give him all golden Pactolon for my dead boy."

<sup>200</sup> So he lamented his beloved dead, and looking again upon him as he lay in the dust he cried again to Zeus with mournful voice:

<sup>205</sup> "Father Zeus! If you love me, and if you know the trouble of love, give speech again to Ampelos only for one hour, that he may only speak once more to me for the last time and say—'Why do you sigh for me, Dionysos, when no sighing will wake me? Ears I have, but I hear not the caller; eyes I have, but I see not him that sighs. Dionysos never-mourning, shed no tear over me. Nay, leave your mourning; the Naiads may sigh by that fountain of death, but Narcissos hears not, Phaëthon knows not the sorrowful pains of the Heliads.'

<sup>210</sup> "Alas, that my father begat me not a mortal, that I might be playfellow with my boy even in Hades, that I might not leave Ampelos my darling to fall in Lethe alone! Apollo is more blest in the youth he loved that he bears the boy's beloved name; O that also I might be Ampelotan, as Apollo is Hyacinthian!<sup>4</sup> How long will you sleep, my dear? Not dancing any longer? Why do not you go to-day to the river stream with a fine pitcher to fill with water? The time has come round again for your familiar dance in the woodland glade. If you are angry with lovestricken Dionysos, darling boy,

<sup>1</sup> Pearls of the Indian Ocean and Persian Gulf, probably.

<sup>2</sup> Cf. above, 36.

<sup>3</sup> Not, apparently, in cult, but doubtless in poetical use.

φλέγγο Σειληνοῖσιν, ὅπως σὶο μῖθον ἀκούσω.  
 εἰ σε λέων ἐδάμασεν, ἐγὼ ζύμπαρτας ἀλέσω,  
 πάντας, ὅσους Γραιλοῖο φέρει λέπας, οὐδὲ λεόντων  
 ῥεῖης ἡμετέρης ποτὲ φείσομαι, ἀλλὰ δαμάσω,  
 εἰ βλοσυραῖς γενέσσι τοῖ γηγῆσσι φοηθῆς· 340  
 πόρδαλις εἰ πρήριζε τὸν δέμας, ἀνθος Ἐρώτων,  
 οἰκέτι πορδαλίω δέμας αἰάλον ἠποχεύσω·  
 ἄλλοι θῆρες ἴασιν, ἄλη δ' ἐσιήρανος ἄγρης  
 Ἄρτεμις ἐξ ἐλιφῶν κεραελκέα δίφρον ἐλαύνει·  
 νεβρίδα πέπλον ἔχων ἐποχήσομαι ἄρματι νεβρῶν· 345  
 εἰ σε σῖες κατέπεφον ἀναίδεες, εἰς ἐπὶ μάρφας  
 πάντας ἐγὼ κτείσωμι, καὶ οὐχ ἔτι μόνον εἴσω  
 κάπρον ἐπὶ ζωοτῶν λελειμμένον ἰσχεταίρη·  
 εἰ δέ σε ταῖρος ἐπέφεν ἀτάσθαλος, ἀξεί θύρου  
 ταυρεῖην προθέλωμιον ἀιστώσασιμι γενέθλην. 350

Ὡς ὁ μὲν ἐσπετάχιζεν. Ἔρωτος δέ οἱ ἐγγύθεν ἔσθη  
 Σειληνοῦ λαοῖοιο φέρων κεραελκέα μορφήν,  
 θύρου ἔχων, καὶ στικτὸν ἐπὶ χροῖ δέμας καθάφας  
 γηροκόμῳ κάρθηται δέμας στηρίζετο βίακτρῳ·  
 καὶ Βρομίῳ γούωντι παρήγορον ἰαχε φωνῆν· 355

Ἄλλω λέων ἐρωτὶ τῶν σπειθῆρας ἐρώτων  
 εἰς νέον ἠβητήρα μετὰτροπον οἴστρον ἀμείψας,  
 λησάμενος φλημῆνοιο παλιαιότεροιο γὰρ αἰεὶ  
 φάρμακόν ἐστιν ἐρωτος ἔρωτος νέος· οὐ γὰρ ἀλέσσαι  
 ὁ χρόνος οἶδεν ἐρωτῶν, καὶ εἰ μάθε πάντα καλύπτειν. 360  
 εἰ δέ τῆς ἐθέλεις οὐδενήφιστον ἀλκαρ ἀγῆς,  
 φέρτερον ἀμφεπε παιδα

πόθος πόθον οἶδε μαραίνειν.  
 καὶ Ζέφυρον κλονέσκε Λακων νέος· ἀλλὰ θανόντος  
 ἠβητήν Κυπάρισσον ἰδῶν ἐρωτικῶς Ἄητης

• Hyacinthos, called also indifferently of Amyclai and Therapnai.



speak to the Scilenot that I may just hear your voice.

<sup>307</sup> " If a lion killed you, I will destroy them all, yes all that the slopes of Imolos hold; I will not spare the lions of my own Rheia, but I will kill them, if they were your murderers with their grim jaws. If a panther brought you down, you flower of love! I will no longer drive my speckled team of panthers; there are other wild beasts, and Artemis sovran of all creatures drives an antlered car drawn by stags. I will wear a fawnskin and drive a team of fawns. If merciless boars have killed you, I will grasp all together and kill them, and not one boar will I leave alive for the Archeress. If a presumptuous bull killed you, with the point of my thyrsus I will annihilate the whole generation of bulls root and branch."

<sup>308</sup> So he lamented. But Erus came near in the horned shape of a shaggy Scilenot, holding a thyrsus, with a dappled skin draped upon him, as he supported his frame on a fennel stalk, for a staff the old man's friend; and he spoke comfortable words to groaning Bacchos:

<sup>309</sup> " Let loose on another love the sparks of this love of yours; turn the sting upon another youth in exchange, and forget the dead. For new love is ever the physic for older love, since old time knows not how to destroy love even if he has learnt to hide all things. If you need a painhealing medicine for your trouble, court a better boy: fancy can wither fancy. A young Laconian\* shook Zephyrus; but he died, and the amorous Wind found young Cyparissos<sup>1</sup>

<sup>1</sup> A boy who turned into and gave his name to the cypress-tree; for the various accounts of his love-affairs, see Rose, *Handbook of Gr. Myth.*, p. 285 n. 73.

εἶπεν Ἀμφικλαίῳ παραφασίην Ἰακίθου.  
 ἦν ἐθέλης, ἔρισκε φυτηκόμος ἐν δαπέδῳ γὰρ  
 κείμενον ἀβρῆσας κεκομημένον ἀνθος ἀροτρῆς  
 φάρμακον ἄλλομῆνοιο κωτερον ἄλλο φυτεῖται.  
 κλιθί, παλαιγενέων μερόπων ἴνα μῖθον ἐπίφω·  
 ἀβρός ἐν ποτὶ κούρος, ὑπέρτερος ἤλικος ἤδης, 370  
 Μαιανδρῶν παρὰ χεῖμα πωλοσιχίδος ποταμοῖο,  
 εἶδει λεπταλέῳ ταλαῖος, ποδας ἄξις, ἐθεῖρας  
 ἰθυτεῖς, ἀνιούδος ἐπ' ἀμφοτέραις δὲ παρελαῖς  
 αὐτοφύης Χάρις ἦν ἐπισκαιρούσα προσώπων  
 ὄμμασι αἰδομένοισιν, ἀπὸ βλεφάρων δὲ οἱ αἰεὶ 375  
 κάλλος οἰστειώοντος ἐπηθάλος ἔρρεν αἴγλη·  
 καὶ δέμας εἶχε γαλακτι παγκύκλον, ἀμφὶ δὲ λευκῷ  
 ἀκροφανῆς πόρφυρε ρόδον διδυμόχροι πυροῦ,  
 τὸν Κάλανον καλέεσκε πατὴρ φίλος, ὅς διὰ γαίης  
 κτιόθι κυμαίνων σκαλιὸν ρόον εἰς φάος ἔλαυν, 380  
 ἐρπύζων δ' αἰδέτης, ὑπὸ χθόνα λαφύς ἀδείης,  
 ἄξις ἀναβρωσκῶν ὑπερίσχεται ἀύχεται γαίης,  
 εἰδόμενος Μαιανδρῶν ἄγων ὑποκάστιον ὕδωρ.  
 τοῖος ἦν ἔρισκε Κάλανος ταχῆς, ἠέθεος δὲ  
 ἡμερτῷ ρόδοπηχῆς ὀμήλει τέρπετο Κερσῷ, 385  
 ὅς τούσον ἔλλαχε κάλλος, ὃ μὴ βροτός ἔλλαχεν ἀτήρ·  
 εἰ γὰρ ἦν νέος οὗτος ἐπὶ προτέρων ποτὲ φωτῶν,  
 καὶ κεν ἐναμηραγγῆς ἐγένετο τυμφίος Ἡοῦς,  
 φέρτερον εἶδος ἔχων, ροδίῳ χροὶ μοῖνος ἐλέγξας  
 ἀγλαίην Κεφαλοῖο καὶ Ἰρῖωνος ὀπωπῆν· 390  
 οὐδέ κεν εὐκάρπῳ παλιμῇ πηχίνατο Δῆῳ  
 τυμφίον Ἰασιῶνα, καὶ Ἐνδουμῶνα Σελίτῃ·  
 ἀλλὰ νέος τάχα κείνος ἀρείονος εἰσεκα μορφῆς  
 εἰς πόσις ἀμφοτέρων τυμφείστατο λίκτρα θεῶων,

\* Probably not old at all. The only other author who has heard of Calamus and Carum is Servius (on Virg. *Ecl.* v. 46).

a consolation for Amyclæan Hyacinthos. Ask the gardener, if you like; when a countryman sees a flower on the ground lying in the dust, he plants another new one to comfort him for the dead one.

<sup>200</sup> " Listen while I tell you a story of the men of old.<sup>o</sup> There was a dainty boy, superior to all his yearsmates, who lived beside the stream of Maiandros, that manybranching river. Tall and delicate he was, swift of foot, with long straight hair, no down on his chin; on both cheeks was a natural grace playing over his face with its modest eyes; a farshooting radiance ever flowed from his eyelids and his arrows of beauty. He had skin all like milk, but over the white the rose showed upon the surface, two glowing colours together. His own father called him Calamos: his father Maiandros, lurking in the secret places with his water in the lap of earth—who rolls deep through the earth and drags his crooked stream towards the light, crawling unseen and travelling slantwise underground, until he leaps up quickly and lifts his neck above the ground.

<sup>204</sup> " Such was lovely Calamos, the quick one. The rosy-armed youth was fond of a charming playfellow Carpos, who had such beauty for his lot as mortal man never had. For if this youth had lived in the older generations, he would have been bridegroom of Eos Fairress; since he shone lovelier than Cephalos, was handsomer of face than Orion,<sup>1</sup> he alone outdid them with his rosy skin. Deo would not have embraced Iasion as bridegroom with her fruitful arm,<sup>2</sup> nor Selene Endymion.<sup>3</sup> No, this youth with his nobler beauty would soon have espoused both

<sup>1</sup> Cf. note on iv. 194.

<sup>2</sup> See Hom. *Od.* v. 175.

<sup>3</sup> Cf. note on iv. 211.

Ληοῖς ξανθοκόμου μεθέπων παλαιήμον εἴτην,  
 καὶ ξυτήν ὀμάλεκτρον ἔχων ἱηλήματα Μήτην.  
 τοῖος ἦν ἑρῶεις Κάλανος φίλος, ἀνθος Ἐρώτων,  
 κάλλος ἔχων ἄμφω δὲ στυγέλκετι ἰφάθην ὄχθης  
 γείτονος ἐφείοντο παλιγγάμπτου ποταμοῖο.  
 τοῖσι μὲν ἴσκει δίαυλος ἑλιξ δρόμος,

ἀμφοτέρωσι δέ 400

ἦν ἑρῶεις Κάλανος μὲν ἐπέτρεχεν εἰκελος αἵραις,  
 καὶ πετέλην βαλβίδα φέρων καὶ νύσσαν ἐλαίην  
 ἠόνας ποταμοῖο διέδραμεν ἄκρον ἀπ' ἄκρου . . .  
 καὶ Κάλανος ταχύγονος ἰκούσιος ἤρπε γαίην,  
 καὶ Καρπῷ χαριετι θελήματα κάλλιπε νύσσην. 405  
 παιδί δὲ λουομένην σινελοῖετο κοῦρος ἀθύρων,  
 καὶ πάλιν εἰκελον ἄλλον ἐν ἰδασι εἶχον ἀγῶνα,  
 καὶ βραδίς ἐν προχυῆσιν ἐτήχετο Καρπὸν ἰδίας  
 πρόσθε μαλεῖν,

ἵνα χερσὶν ὀπίστερος οἰδματα τέμων  
 Καρποῦ νηχομένω παρὰ σφυρὰ δεύτερος ἔλθῃ 410  
 ἠθέου προθέοντος ἐλευθέρω νῶτα δοκεύων,  
 καὶ διερῆς βαλβίδος ἦν δρόμος ἤρισαν ἄμφω,  
 τίς τίνα κινήσειεν, ὅπως παλιγγόστιμος ἔλθῃ  
 ὄχθης ἀμφοτέρῃς διδυμάονα νύσσαν ἀμείβων  
 γαίαν ἐς ἀντιπέριαν ἑρῆσομένων παλαμάων 415  
 καὶ προχὴν ὄδον εἶχεν· αἶι δὲ οἱ ἐγγὺς ἰκάνων

goddesses, one husband for two: he would have taken on the couch of Goldilocks Deo rich in harvests, he would have had beside him also the jealous Mene. Such was the charming friend of Calamos, the flower of love, a real beauty: both comrades of one age were playfellows on the bank of that river of many windings hard by.

They had a double racecourse, winding out and back, and there they held races. Calamos ran like the wind. He set an elm for starting-point and an olive-tree for turning-point, and ran from point to point on the edges of the river—but nimbleknee Calamos fell on purpose, and left the victory to charming Carpos of his own will. When the boy bathed, the lad bathed and played with him. Again they had another race in the water like the first: Calamos swam slowly in the current and let Carpos go ahead, that he might cut the flood paddling behind and come in second beside the ankles of swimming Carpos, while he watched the free shoulders of the lad in front. The race began from its watery starting-point; the match was, which could beat which to swim there and back while their hands paddled them, passing round at the turning-points on each bank, first one, then crossing to the other side.\* The flowing water was their way; Calamos



κούρος ἐπειγομένης παλάμης πεφιδωμένος ὀρμῆς  
 νηχομένων σκοπιάς ροδόχροα δάκτυλα χειρῶν  
 καὶ Κάλαιος προκείμενος εἴη ἀπεσιράσεν ὀρμῆν,  
 ἠθέω δ' ὑπόειξε καὶ ἔδραμε χεῖρας ἐρέσσω 430  
 κούρος ἀέλληεις, ὑπὲρ οἰδματος αἰχένα τείνων  
 καὶ τὴ κεν ἐκ βόθλων ἐπεβήσατο Καρπὸς ἀρούρης,  
 καὶ μετὰ χερσαίην ποταμηίδας δέωσατο νίκην,  
 ἀλλὰ μιν ἀντικείμενος ἀπεσιπέδωκεν Ἄλητης,  
 καὶ γλυκεῖν ἔτασε κούρον ἀμειλίχου ἠθέου γάρ 435  
 οἰγομένην νηριθμον ἕωρον ἐπεισέρητο λαίμῳ.  
 καὶ Κάλαιος βέλονεροιο φεγῖσ ἀνέμοιο θυέλλας  
 ἔκταθεν ἠβητήρος ἐδίωσατο γείτονας ἀκτῆς  
 καὶ φίλον οὐ παρεόντα καὶ οὐκ αἰόοντα τοῖσας  
 ἡμερικὴν στεναχῶν κενυρῆ βρεχέουσα φωνῆ· 440  
 Ἰητιάδες, φλέγξασθε, τίς ἤρπασε Καρπὸν Ἄλητης;  
 καὶ, λίτομαι, πυμάτην δότε μοι χάριν, ἔλθετε πηγῆν  
 εἰς ἑτέρην, καὶ πατρὸς ἐμοῦ θανατηφόρον ἕωρον  
 φεῖγετε, μηδὲ πῖπτε βῶρον Καρποῖο φωνῆ,  
 οὐ μὲν ἐμὸς γενέτης νέον ἔτασαν ἄλλὰ μεγαίρων 445  
 καὶ Κάλαιον μετὰ Φοῖβον ἀπέωλεσε Καρπὸν Ἄλητης,  
 καὶ τύχη μιν ποθέων ἰηλήμονι τίφει ἀέλλῃ,  
 ἠθέω μετὰ δίσκου ἀγων ἀντίπυρον αὔρην,  
 οὐ πῶ ἐμὸς προχοῆσι λελουμένος ἀνθορεν ἀσθήρ,  
 οὐ πῶ ἐμὸς σελάγιζεν Ἐωσφόρος ἄλλὰ βείθροις 450  
 Καρποῦ διωμένωιο, τί μοι φάος εἰσέτι λείψουσιν;  
 Ἰητιάδες, φλέγξασθε, τίς ἰσβασε φέγγος Ἐρώτων;  
 δηθύνεις ἔτι, κούρε, τί σοι τόσον εὐαδεν ἕωρον; 455  
 κρείσσονα μὴ φίλον εὔρες ἐν ἕωρον, τῷ παραμίνων  
 δευλαίου Κάλαιωιο πόθους ἔρριφας ἀήταις;  
 εἰ μία Ἰητιάδων σε διωίμερος ἤρπασε Νύμφη,

\* See note on l. iii. 153.

kept close beside his friend as they swam, watching his rosy fingers and sparing the vigour of his own moving hand. Calamos again in the lead checked his speed and gave way to his young friend; the boy handpaddled storming along, and lifting his neck above the water. And now Carpos would have got out of the waves, and safe on the shore would have won the river-race as he won the land-race, but a wind beat full in his face and drove a great wave into his open mouth, and drowned the dear boy without pity.

427 " Calamos avoided the blasts of the jealous wind, and made the nearest shore without his friend. He could neither see him nor get any answer to his cries, so full of love he called out in a lamentable voice :

428 " " Speak, Naiads ! What Wind has caught up Carpos ? Yes, I pray, grant me this last grace—go to another fountain, leave my father's fatal water, drink not of the stream which murdered Carpos ! My father never killed the boy ! That wind had a grudge against Calamos after Phoibos,<sup>6</sup> and he killed Carpos ; no doubt he desired him and struck him with a jealous gale—first the quoit, then for this youth the counterblast ! My star sank in the stream and has not yet risen, my Phosphoros has not yet shone again ! Carpos is drowned in the river, and what care I to see the light any longer ?

429 " " Speak, Naiads ! Who has quenched the light of love ? How long you are, my boy ! Why do you like the water so much ? Can you have found a better friend in the water, have you thrown to the winds the love of poor Calamos that you may stay with him ? If one nymph of the Naiads enamoured

ἔνεπε, καὶ πάσῃσι κορύσσομαι· εἰ δέ σε τέρπει 450  
 γνωτῆς ἡμετέρης γαμίων ὑμέναιος Ἐρώτων,  
 εἰπέ, καὶ ἐν προχοῇσι ἐγὼ σὸς παστὸς ἀνάψω.  
 Καρπέ, παραπλῦεις με λελασμένος ἡβῆδος ὄχθης;  
 κάμνον ἐγὼ κάλεω σε, καὶ οὐ βοδῶντος ἀκούεις.  
 εἰ Νότος, εἰ θρασυὸς Ἔβρος ἐπέπνεεν, αὐτὸς ἀλάσθω 455  
 τηλειῆς ἀχόρευτος, ἀτάσθαλος ἐχθρὸς Ἐρώτων·  
 εἰ Βορέης σε δάμασσεν, εἰ Ἐρείθιαν ἰκάνω.  
 εἰ δέ σε κύμα κάλυψε καὶ οὐκ ἠδέσσουτο μορφήν,  
 καὶ σε πατήρ ἐμός εἰδὼν ἀφειδέει κύματος ὀλίφῃ,  
 ἴδωσιν ἀνδροφόνουσι ἐόν καὶ παῖδα δεχίσθω, 460  
 καὶ Καλάμων κρύφειεν ἀλαλότος ἐγγυθὶ Καρποῦ.  
 ἀλλὰ πεισῶν προκαρῆνος, ὅση θύετ Καρπὸς ἀλήτης,  
 σβέσσω θερμὸν ἔρωτα πινὼν Ἀχεροῖσιον ἕδωρ·  
 εἶπεν ἀνυβλίξων βλεφάρων βῶον· ἀμφὶ δὲ νεκρῷ  
 κινετήν πλοκαμίδα κατηφεί τάμνε σιδήρῳ, 465  
 ἦν τρέφεν, ἦν κομίσσκε, καὶ ὤργε πενθάδα χαίτην  
 Μαιάνδρω γενετήρῃ, καὶ ἰστατὴν φάτο φωτῆν·  
 ἴδξω μετὰ πλοκάμους καὶ ἐμὸν δέμας·

οὐ δύναμαι γὰρ  
 εἰς μίαν ἠργυρέειαν ἰδεῖν φίος ἔκτοθι Καρποῦ·  
 Καρπῷ καὶ Καλάμῳ βιωτῇ μία, καὶ λάχον ἀμφῷ 470  
 εἰκελοῖ οἰστρῶν Ἐρώτων ἐπὶ χθονός· ἰδατόεις δὲ  
 εἰς μόρος ἀμφοτέροισι καὶ ἐν προχοῇσι γενίσθω.  
 τεύξατε, Νηιάδες, ποταμηίδος ὑπόθεν ὄχθης  
 ἄκριτον ἀμφοτέροισι κεντήριον, ἀμφὶ δὲ τύμβῳ  
 γράμμασι πενθαλείοισιν ἔπος κεχαραγμένον ἔστω· 475  
 ἴ Καρποῦ καὶ Καλάμοιο πέλω τάφος,

οὐκ πάρος ἀμφῷ  
 ἀλλήλους ποθέοντας ἀμειλιχον ἔκτασεν ἕδωρ." 477

\* Cyrena: Ovid. Met. ix. 451.



has carried you off, tell me, and I will make war on them all ! If wedded love is your pleasure, and you want my sister for a wife,\* do but say so and I will build you a bridechamber in the stream. Have you passed me, Carpos, forgetting the familiar shore ? I have shouted till I am tired, and you do not hear my call. If Notos blew on you, if bold Euros, let him go off wandering without dances by himself, the barbarous enemy of love ! If Boreas overwhelmed you, I will go to Oreithyia †. If the wave covered you and had no pity for your beauty, if my father carried you off in the merciless rush of his wave, let him receive his son also in those manslaying waters, let him hide Calamos near to dead Carpos. Where Carpos wandered and died, I will fall headlong, I will quench my burning love with a draught of water from Acheron.

“ So he spoke, with streams bubbling from his eyes. To honour the dead he cut with sorrowful steel a dark lock of his hair, long cherished and kept, and holding out this mourning tress to Malandros his father, he said these last words

“ Accept this hair, and then my body ; for I cannot see the light for one later dawn without Carpos. Carpos and Calamos had one life, and both felt a like ardour of love on the earth : let there be one watery death for both together in the same stream. Build on the river bank, ye Naiads, one empty barrow for both, and on the tombstone let this verse be engraved in letters of mourning : “ I am the grave of Carpos and Calamos, a pair of lovers, whom the pitiless water slew in days of yore.” Cut

\* Wife of Boreas, Apollodorus iii. 199.

† The River of Woe in Hades.

καὶ Καλίμω δυσέρωτι, κασιγνήτῳ περ ἴσῃτι, 443  
 βαιὸν ἔνα θήσασκοντι διζήσασε βότρεν ἔθειρῃς,  
 καὶ πλοκάμους ξίμπαρτας ἀλωλότι κείρατε Καρσῶ· 445  
 εἶπε, καὶ αὐτοκώλυτος ἐπιωλιόθησεν βείθρῳ 478  
 πατρός ἀναιτομένοιο πίων παιδοκτόνον ἴδιον.  
 καὶ Κάλιμος καλίμοισιν ἐπώνυμον ὡπάσε μορφήν 480  
 ἰουδαίῃ, καὶ Καρσὸς ἀίξετο καρσὸς ἀρούρης·

Τοιαῖα παρηγορίων φιλίῳ μελίζετο μύθῳ  
 θούρα Ἴρωσ, γλυκεν κείτρον ἐλαφρίζων Διονίσην.

Καὶ κενρῆ πάλῃ μάλλον ἰμάσσετο θυμὸν ἀγῆ  
 ἠέλιον δια πόντος ἀωριον — ἀσταθῆος δέ 485  
 θηγατέρες Λυκάβαντος, ἀελλοπόδοιο τοκῆος,  
 εἰς δόμον Ἥλωνιο ροδῶσιδες ἦσαν Ἴραι·  
 ὡν ἡ μὲν κηφάσσι κατὰσκιον ἀμφὶ προσώπῳ  
 λεπταλίον πέμπουσα κελαινεφέος σέλας αἰγληῆς 490  
 ψυχρὰ χαλαζήσασε σπητῆμοσε τασοῦ πεδίλῳ,  
 καὶ διερῶ πλοκαμίδας ἐπισφίγξασα καρῆνῳ  
 ὀμβροτόκον κρηδεμνον ἐπισφῆκωσε μετώπῳ,  
 καὶ χλοερὸν στέφος εἶχε καρῆσσι, χιονέῃ δέ  
 στήθεσσι παρηγῆσασα κατῆσασε λευκάδι μίτρη·  
 ἡ δέ χελιδονίων ἀγέμων τερψίμβροτον αὔρην 495  
 ἔπτει φυσιοῶσα, φιλοξέφυρον δέ καρῆου  
 εἰαρινῆν ὄρουσεντι κομην μετρώσασα δεσμῶ,  
 ἀνθεμόεν γλωσσοσ, διαίθησσοσσοσ δέ πέπλου  
 ὀρθριον οἰγομένοιο ρόδου δολιχόσκιον ὄδην  
 διπλόον ἐπλεκε κῶμον Ἀδωνίδι καὶ Κυδερείῃ· 500

\* An old word which I have translated literally, lichtgang or leitzgang. It occurs in a traditional verse embodied in Hom. *Od.* xiv. 161, xiv. 306. It may mean day, month or year; the meaning month suits Homer, but it was taken for year generally in antiquity, although Dion of Prusias interprets it as month, vii. 54, following some Homeric commentators.

off just one small tress of your hair for Calamos too, your own dying brother so unhappy in love, and for Carpos cut all the hair of your heads.

<sup>620</sup> " With these words, he threw himself into the river and sank, as he swallowed the somslaying water of an unwilling father. Then Calamos gave his form to the reeds which took his name and like substance; and Carpos grew up as the fruit of the earth."

<sup>621</sup> So stormy Eros comforted Dionysos with gentle friendly words, and softened the sweet pangs.

<sup>622</sup> But the spirit of Bacchos was scourged yet more with sorrowful care for the lad's untimely death.

And the rosycheek Seasons, daughters of the restless lichtgang \* their stormfoot father, made haste to the house of Helios. One † wore a snowy veil shadowing her face, and sent forth a gleam of subtle light through black clouds; her feet were fitted with chilly hailstone shoes. She had bound her braids about her watery head, and fastened across her brow a rain-producing veil, with an evergreen garland on her head and a white circlet of snow covering her frost-rimed breast.

<sup>623</sup> Another ‡ puffed out from her lips the swallow-wind's breath which gives joy to mortal men, having banded the spring-time tresses of her tephyrloving head with a fresh dewy coronet, while she laughed like a flower, and fanned through her robe far abroad the fragrance of the opening rose § at dawn. So she wove the merry dance for Adonis † and Cytheria together.

\* Winter. That there are four seasons is a mark of late date, though the number was established long before Nonnos.

† The West Wind, which blows in spring when the swallows return from the south.

‡ The rose may bloom as early as March in Mediterranean countries.

§ His festival was in spring.

ἄλλη ἄμα γνωτῆσι θαλασσίαις ἴστικεν Ὀρη,  
 καὶ στάχυν ἀροκόμοισι περιφρίσσοντα κορήμβοις  
 δεξιτερῇ κνίφαζε καὶ ἀξυτόμου γένυν ἄρστη  
 ἀγγελον ἀμητοῖο, δέμας δ' ἐσφίγγετο κούρη  
 ἀργενταῖς ἀλόγησιν, ἐλισσομένης δὲ χορείῃ  
 φαίνεται λεπταλίω δι' εἵματος ὄργια μηρῶν,  
 καὶ ἰσπεροῖς ἰδρώτας ἀνεμένοιο προσώπου  
 θερμοτέρω φαέθοντι καθημαιόντο σαρραῖ·  
 ἄλλη δ' εὐαρότοιο προηγῆταιρα χορείῃς  
 θαλλόν ἐλευγέρτα λεπτόραχι δήσοτο κόρη  
 ἴσταπόρου ποταμοῖο διάβροχον ἰδασι Νεῖλου,  
 καὶ φρότην μεθέπουσα μαραινομένην τρίχα κόρη  
 καρφαλίον δέμας εἶχεν, ἐπεὶ φθινοπωρῆς ἰόβου  
 φυλλοχόοις ἀνέμοις ἀσκεύρατο δεινδράδα χαίτην·  
 οὐ πω γὰρ χρυσίων ἐλίπων πλεκτοῖσι κορήμβοις  
 βότρυες ἀμπελοῦντες ἐτέρρεον αὐχένι γύμφης,  
 οἰδέ μιν οἰωθεῖσα φελακρήτω παρὰ ληνῶ  
 πορφυρέης ἐμύθωσε Μαρωνίδος ἰκμάς ἔρσης,  
 οἰδέ παλιεδίτητος ἀνέδραμε κισσός ἀλήτης·  
 ἀλλὰ τότε χρόνος ἦλθε μεμορμένος, οὐ χάριν αὐταῖ  
 εἰς δόμον Ἡελίοιο συντήλεδες ἔδραμον Ὀραι.

\* Summer. The main crops are reaped about June or July.

<sup>101</sup> Another, the harvest-home Season,<sup>1</sup> came with her Sisters. In her right hand she held a head of corn with grains clustering on the top, and a sickle with sharp-cutting blade, forerrier of harvest; her maiden form was wrapt in linen shining white, and as she wheeled in the dance the fine texture showed the secrets of her thighs, while in a hotter sun the cheeks of her drooping face were damp with dewy sweat.

<sup>102</sup> Another<sup>2</sup> leading the dance for an easy plowing, had bound about her hairless temple shoots of olive drenched with the waters of sevenstream Nile; scanty and withering was the hair by her temples, dry was her body; for she is fruitplowing Autumn, who shears off the foliage from the trees with scatter-leaf winds. For there were no vinebranches yet, trailing about the nymph's neck with tangled clusters of golden curls; not yet was she drunken with purple Maronian<sup>3</sup> juice beside the neat-willing winepress; not yet had the ivy run up with wild intertwining tendrils. But then the fated time had come, which had brought the Seasons running together to the house of Helios.

<sup>1</sup> Autumn. The plowing for the winter wheat, and other crops, is done then, and is the chief plowing of the year.

<sup>2</sup> By then in flood.

<sup>3</sup> See 121 above. The vintage comes after harvest, in early autumn.

## ΔΙΟΝΤΣΙΑΚΩΝ ΔΩΔΕΚΑΤΩΝ

Δωδεκάτῳ φρένα τέρας, ὅση γένη ἀέθος Ἐρώτων  
Ἄμπελος εἶδος ἀήκειν εἰς ἀμπελόεσσας ὄπωπην.

Ὡς αἱ μὲν διττικοῖο παρ' ἀφροῖσι Ἰκεταῖο  
Ἡελίου γοσιέντος ἐκκεντῶλλοντο μελάθροις,  
τῆσι δὲ ποσομένῃσι σωτήτεον Ἐσπερος ἀστὴρ  
θρήσκων εἰς μεγάρου διεσσημένῃ δὲ καὶ αὐτῇ  
ἀρτιφανῆς ἀνέτελλε βοῶν ἐλάτεια Σελήη. 3  
αἱ δὲ φερέζωιο παρ' ὄμμασι Πηιοχῆος  
κάρπιμοι ἴχθες ἑκαμφαν

ὁ μὲν δρόμον ἀρτι τέλοσας  
ἠερόθεν γούστησι πυρεγλήρου δ' ἐλατήρος  
Φωσφόρος αἰγλήεις τετραζήγος ἐγγίθι δίφρου  
θήκατο θερμὰ λέπαθνα καὶ ἀστερόεσσαν ἰμάσθην, 10  
γείτονος Ἰκεταῖο παρὰ προχοῆσι καθήρας  
μυδαλέων ἰδρωῖσι πυρε-ρεφείων δέμας ἰσπων·  
πῦλοι δ' αἰχηνίας ἰοτερὰς δονέοντες ἰθείρας  
μαρμαρείοις οὐχέισσι ἐπέκτυπον αἰθῶσι φάτην.  
θηγατέρας δὲ Χρόνιο πέραξ φλογεροῖο θοώκου 15  
ἰπτάμεναι ἰσταφαιθῶν ἀπειρίας Πηιοχῆος  
τέσσαρας ἠσπάζοντο διωδῆκα κυκλάδες Ὀραι,  
δμωίδες Ἡελίοιο, σιστρίλιδες αἰθῶσι δίφρω.

<sup>1</sup> θηγατέρας ἰπτάμεναι κω., θηγατέρας . . . ἰσταφάνας  
Ludwich.

## BOOK XII

With the twelfth, delight your heart, where Ampelos has shot up his own shape, a new flower of love, into the fruit of the vine.

So these by the brows of western Oceanus took ship for the mansion of Helios their father. As they approached, Hesperus the Evening Star leapt up and went out of the hall to meet them. Selene herself also darted out newrisen, showing her light as she drove her cattle.

\* The Sisters at the sight of the life-giving Charioteer stayed their fruitful step. He had just finished his course and come down from the sky. Bright Phosphorus was ready for the fire-eyed driver, near his chariot and four. He put away the hot yoke-straps and starry whip, and washed in the neighbouring Ocean stream the bodies of the fire-fed horses wet with sweat. The colts shook the dripping manes on their necks, and stamped with sparkling hooves the shining mangertrough. The four were greeted by the twelve circling Hours,\* daughters of Time, tripping round the fiery throne of the untiring Charioteer in a ring, servants of Helios that attend

\* Here *ῥῆμα* is hours of the day; in the last book and *infra* ?! it means seasons.

μιστιπάλῳ Ἀκαδήστῳ ἀμοιβίδες· ἄγγυλῳ γάρ  
αὐχέῃ δαΐδον ἑκαμφῶν ὄλον κυριέταρ κόσμου. 30

Καὶ οἱ ἀνηύχοντες ἔπος σταφυλιεκόμος Ὀρη  
μάρτυρον ἱεσοῖσι σχομένη φέλοσπιραδος ἄρπη·  
"Ἦέλιε ζεῦδαρε, φετρεόμε, κοίρανε καρπῶν,  
οἰστοκόων εὔτε βῆτρην ἀξήλουσιν ἀλωαί;

καὶ μακάρων τιν τοῦτο γέρας μηροτεύεται Λιών; 35  
καὶ, Λιτομαι, μὴ εἰρήσῃ, κοινηγῆτωσ ὅτι μόνῃ  
πασάω ἀγέρστος ἐγὼ πέλον· οὐ γὰρ ὄσῳρη,·  
οὐ στάχιν, οὐ λιμῶνα, καὶ οὐ Λιός ὄμβρον ἀξῶ."

Ἔινεσεν ἑσομένης δὲ τιθηνήτειρας ὄσῳρης  
Ἦέλιος θέρσινε, καὶ ἀντιπόρῳ παρὰ τοίχῳ 30

δακτυλον ὀρθῶσος ἐπεδείκνυε ἐναλάδι κούρη  
κίρβας Ἀρμονίης ἑτεροζύγας, αἶε ἐν κείται  
εἰν ἐνί θέσφατα πάντα, τὰ περ πεπρωμένα κόσμῳ  
πρωτογόνῳ Φάητος ἐπέγραφε μαρτιπάλῳ χεῖρ,  
καὶ γραφίδων ποικίλλεν ἐφάρμετον ὄλον ἑκάσῃ. 35  
καὶ τινα μῦθον εἶπε πυρὸς ταμίης Ἰπερίων·

"Κίρβιδι μεν τριτάτῃ,

σοθεν ἑσοεται οἰάσ ὄσῳρη,  
γνώσεται, ἦχι Λιών καὶ Παρθένος· ἐν δὲ τετάρτῃ,  
τις σταφυλῆς σκηπτοῦχος,

ὄσῃ γλεκὺ νέκταρ ἀφίσσων  
γραπτῇ χειρὶ κίπελλον ἀετράζει Γανυμήδης." 40

Τοῖα θεοῦ φαρμένοιο, φιλάμπελος ἔτρεχε κούρη  
ὄμματα δινείουσα, καὶ ὀμφαίῳ παρὰ τοίχῳ  
πρώτῃν κίρβιν ὄσῳπεν ἀτέρματος ἤλακα κόσμου  
εἰν ἐνί πάντα φέρουσαν, ὅσα σκηπτοῦχος Ὀφίων

\* Being part of the year the circles of comes round with it.

<sup>1</sup> See note on p. 426.

<sup>2</sup> See note a on page 316.

<sup>3</sup> The astronomical house.



on his shining car, priestesses of the lichtgang each in her turn: for they bend a servile neck to the ancient manager of the universe.

“ Then up and spoke the grapetending Season, holding out her book of the fruit-priming autumn as witness to her prayer :

“ Helios, giver of season, plantdresser, lord of fruits ! When will the soil make winemother grapes to grow ? Which of the blessed will have this honour betrothed him by Time ? Hide it not, I adjure you, because of all the Sisters I alone have no privilege of honour ! I provide no fruit, no corn, no meadow-hay, no rain from Zeus.”

“ She spoke, and Helios cheered the nurse of the fruitage to come. He raised a finger, and pointed out to his circling \* daughter close to a wall opposite the separated tablets of Harmonia.<sup>3</sup> In these are recorded in one group all the oracles which the prophetic hand of Phanes first born<sup>4</sup> engraved as ordained for the world, and drew with his pencil the house proper for each.<sup>5</sup> And Hyperion, dispenser of fire, added these words :

“ In the third tablet, you shall know whence the fruitage of wine shall come—where is the Lion and the Virgin : in the fourth, who is the Prince of grapes—that is where Ganymedes draws the delicious nectar, and lifts cup in hand in the picture.”

“ When the god had spoken, the wine-loving maiden turned her eyes about, and ran to the place. Beside the oracular wall she saw the first tablet, old as the infinite past, containing all things in one : upon it was all that Ophion<sup>6</sup> lord paramount had

\* He and his wife Eurynome were a pair of primeval gods, before Cronos and Rhea, in the Orphic cosmogony.

ἦρσαν, ὅσα τέλειος γέμων Κρόνος, ὅσποτε τέμων 43  
 ἄρσενά πατρός ἄρσενά λεγώνων ἦρσαν ἰδῶν,  
 σπείρων ἄσπορα κῆρα θηγατρογόνοιο θαλίωσθης,  
 ὅς ποτε λάϊνον νῆα κεχρησὶ δέξαστο λαμπῶ  
 Ζητῆος φειδομένοιο κελῆν δέμας εὐλασιάζων  
 καὶ λίθος ἐνδομήγων τεκῆων μαιώσαστο φύτλην 50  
 φόρτος ἀκουτίζων ἐγχεύματος ἀθερευῆτος.  
 ἀλλ' ὅτε μαρτυμένοιο Διὸς σφραλαμπία νίκην  
 καὶ Κροτίον κφετοῖο χαλαζήσασαν Ἐνώ  
 ἀμφίποδος Φαέθοντος ἀελλόπος ἔδρακεν Ὀρη,  
 γέτονα δέρεστο κῆρῶν ἀμοιβαδῆς· εἶχε δέ κείην, 55  
 πῶς βροτέην ἰδῶντε γαστήν πίτυς, ἢ πόθεν ἀφῶ  
 δευδρείην γονόσσαν ἀναστυξάσα λοχείην  
 ἄσπορον αὐτοτέλειστον ἀτήραγεν νῆα πεύκη,  
 καὶ πόθεν ἄσπρα παρτα κενέλιωσεν ἄετιος Ζεὺς  
 ἠλιβαίτοις πελιγέσων ἄγων ἀφούμετον ἰδῶν, 60  
 πῶς Νότος ἐκ Πόρεσσ, καὶ ἐκ Λιβῶς Ἐόρος ἰμάσσων  
 λίρτακα Δευκαλιωνῆος ἀλῆματα, γέτονα Μήτης,  
 εἰς πλόον ἠεραφῆτων ἐκπέφασεν ἄμμορον ὄρηον.  
 καὶ τριτάτην ὅτε κῆρῶν ἐπέδραμεν εὐποδι ταρσῶ  
 μυστιπόδος Λυκάβαντος, εἶλες στηριζέτο κούρη, 65  
 μόρσιμα παπταίνουσα πολίτροσα θέσφατα κόσμον,  
 γράμματα φαιήσσοιτα, σοφῆ κεχαραγμένα μιλτῶ.

\* Cronos mutilated his father Uranos. To prevent his sons doing the like to him, he swallowed them as fast as they were born. When Zeus was born, Rhea deceived him into swallowing a stone, and afterwards he disgorged the whole brood. The severed genitals of Uranos were thrown into the sea, which thus conceived and bore Aphrodite.

done, all that ancient Cronos accomplished: when he cut off his father's male plowshare, and sowed the teeming deep with seed on the unown back of the daughterbegetting sea; how he opened a gaping throat to receive a stony son, when he made a meal of the counterfeit body of a pretended Zeus; how the stone played midwife to the brood of imprisoned children, and shot out the burden of the parturient gullet.\*

<sup>40</sup> But when the storm-foot Season, Phaëthon's handmaid, had seen the fiery shining victory of Zeus at war and the hailstorm snowstorm conflict of Cronos,<sup>41</sup> she looked at the next tablet in its turn. There was shown how the pine was in labour of the human race'—how the tree suddenly burst its tree-birth and disgorged a son unbegotten self completed; how Raincloud Zeus brought the waters up in mountainous seas on high and flooded all cities, how Notos and Borreas, Eurus and Lips in turn lashed Deucalion's wandering hutch, lifted it castaway on waves in the air and left it harbourless near the moon.

<sup>42</sup> When the priestess of lightgong passed with nimble foot to the third tablet, the circling maiden stood gazing at the manifold oracles of the world's fate, in letters of glowing colour engraved with the

\* More astrology. The fight between Zeus and Cronos becomes a struggle between the two planets Jupiter and Saturn, whereof the latter is cold.

<sup>41</sup> One of the commonest tales of the origin of man is that he was born from or made of a tree; see Thompson, *Motif-Index of Folk Literature*, I. (= *Folklore Fellows' communications*, vol. xxxix.), A 1736, 1751. Greek tradition usually names an oak, as in the Homeric saying οἷο δ' ἐν δρυὶ ἀϊδ' ἀνὴρ ἐπέπεσεν, *Od.* vi. 163 and elsewhere. The second tablet shows the creation of man and the Deluge.

ὅπποσα ποικιλόμοθοι ἐπέγραφεν ἀρχέγονος φρήν,  
τοια προθεσπίζοντα, καὶ ἐν πυλάκοισιν ἀνέγνω·

Ἦρην βουκόλοισι Ἄργος εἰς ὄρεσιν εἶδος ἀμείψαι το  
φαιδρὸν ἔχων (βλοσυρῶς) βλεφάρων τύπον·

ἀλλὰ καὶ αὐτῇ

Ἄρσαλίκη μετὰ λίστρον ἀλτροβίωσιν ὕμεναίων

νεία δαστρειόσασα θηγατρογαίμων γεγετήρι

ἠερὴν στεροόσασαν ἐρετμώσασα πορείην

ὄρεσι ἀλλήεσσα καὶ ἰστυσότοιο Φιλομήλη

ἔσσεται αἰαλόδετρος ὑποτρύζουσα χελιδνίω,

μαρτυρίην βροάουσα λιπυγλαίωσασα σιωπῆς,

δαίδαλα φαντήεσσα σοφῶ γράφασα χετῶσι·

καὶ Νιόβη Σπυλοῖο παρὰ σφραγὰ πέτροιο ἐχέφρων

δαίκεται λαιτέοισιν ἀδουρομένη στιχὰ παίδων

στήσεται οἰκτρὸν ἀγαλμα·

καὶ ἔσσεται αὐτόθι γείτων

Πύρρος ἐρωμαστίων Φρέγιοιο λίθοιο, εἰσέτι ῥεῖης

οἰστρον ἔχων ἀθέμιστον ἀνομφεύτων ὕμεναίων,

Ἠίσθη δ' ἰγρον ἰδωρ καὶ Πύραμοιο, ἦλκετο ἀμφω,

ἀλλήλοιοι πολλέοντες εἰσοτεφάτοιο δέ κούρης

<sup>1</sup> ἔχων βλεφάρων τύπον κούρ, εἶδος οὐδὲν Scaliger.  
(βλοσυρῶς) βλεφάρων Nonn.

\* Argos, after his slaying by Hermes (see note on l. 336),  
was used by Hera to furnish the eyes on the peacock's tail.

\* The peacock, in whose tail his eyes were set after his  
death.

\* Harpalyce, daughter of Clytemnestra, being raped by her  
own father, killed the child she had by him and served him  
up to Clytemnestra at a meal. She was turned into a night-  
bird, the *χελιδνίω*; he killed himself.

\* See above, ll. 136 and note, see iv. 321 and note there.

artist's vermilion, all that elaborate story which the primeval mind had inscribed; and this was the prophecy that she read in the tablets:

"Hera's herdsman Argos<sup>o</sup> shall change form to a bird,<sup>o</sup> with the appearance of his grim eyes made bright. Harpalyce<sup>o</sup> after the bed of criminal nuptials shall carve up her son for her incestuous father, and paddle a winged course through the air as a storm-swift bird. Philomela<sup>o</sup> the busy weaver shall be a twittering swallow with tuneful throat, and cry abroad the witness of her tongueless silence which once she skilfully inscribed like talking words upon a robe. Niobe<sup>o</sup> shall remain a monument of sorrow on the slopes of Sipylon, a rock endowed with sense, and mourning the line of her children with stony tears. Near her shall be Pyrrhos,<sup>o</sup> a Phrygian stone enamoured, still feeling the lawless lust for impossible union with Rhea. Thisbe shall be running water along with Pyramos,<sup>o</sup> both of an age, each desiring the other. Crocos, in love with Smilax, that fair-

<sup>o</sup> Il. 139. Niobe, daughter of Tantalos, having a numerous family (the number is variously stated), boasted that she was better than Leto, who had but two children, Apollo and Artemis. Thereupon Leto's children killed Niobe's, and she mourned for them till she turned into stone with grief. A rock on Mt. Sipylon was shown to tourists in later times as being that stone; it was shaped not unlike a woman and water trickled down it.

<sup>o</sup> Pyrrhos apparently tried to assault Rhea and was turned to stone; only Nonnos tells the story even thus briefly, though one or two other authors have probable or possible allusions to it. He has nothing to do with the son of Achilles.

<sup>o</sup> This apparently is not the familiar story told in Ovid, *Met.* iv. 55 ff., for he says nothing about the lovers being or turning into rivers. There are rivers of these names and the story must have something to do with them.

Μιλαικος ἰμείρων Κρόκος ἴσσηται ἄθος Ἐρώτων  
 καὶ γαμήην μετὰ νύκτων ἀλλοπόδων Ἑμεταίων  
 καὶ Παφίης μετὰ μύθῳ λικνείην ἐπὶ μορφῇ  
 Ἄρτεμις οἰστρήσειεν ἀμειβομένην Ἀγαλάττην."

Καὶ τὰ μὲν εἰς ἐνὶ πάντα παρίστανεν

ἄσφατος Ὀρη, 90

εἰσάκε χῶρον ἴκανον, ὅση πυρόειε Ἑπερίων  
 σύμβολα μαρτυροῦντες ἀνεμῶδες πέφραδε κούρη,  
 ἦχι Λέων ἐτέτυκτο σελασφόρος, ἦχι καὶ αὐτῇ  
 Παρθένος ἀστερόεσσα νόθη ποικιλλετο μορφῇ  
 οἴκουσα βότρην ἔχουσα, θεραγωγέτι ἄθος ὀπιώρης· 95  
 κεῖθε Χρόνου θυγίστηρ πόδας εἴνασε,

ταῦτα δ' ἀνέγνω·

"Κισσοῦς ἀροισπότης, ἐρώσει νέος, εἰς φωτὸν ἔρπων  
 ἴσται κισσοῦς εἰλεῖ καὶ ἐν ἔρνεσιν ἠβλήου δι  
 ὀρθίος ἐκ Καλίμασι δόναξ κυρτούμενος αἴραις  
 λεπτὸν ἀξιφύττω φατῆσται ἔρνος ἀρούρης, 100  
 ἡμεριδῶν στήραγμα καὶ εἰς φωτὸν εἶδος ἀμείφας  
 Ἄμπελος ἀμπελόεντι χαρίζεται οἶνομα καρπῷ."

Ἄλλ' ὅτε θέσφατα ταῦτα θαλυσιᾶς ἔδρακε κούρη,  
 οἶζετο χῶρον ἑκείνον, ὅση παρὰ γείτοσι τοίχῳ  
 ποιητῷ κεχάρακτο τύπῳ Γαλημήδεος εἰκῶν 105  
 ἰκμάδα νεκταρῆν χρυσοῖσιν στάζουσα κνπέλλῳ,  
 ἦχι χαρασσομένην ἐπίων τετραζυγος ὀμφῇ·

\* Crocus (Saffron), being unhappy in his love-affair with Smilax (Bindweed), was turned into the plant bearing his name, and presumably the same thing happened to her. The story is very late and little known.

garlanded girl, shall be the flower of love.\* And after the goal of the stormy marriage-race, after the Paphian's apples, Artemis shall change Atalanta into a lioness and drive her mad." †

‡ The Season passed restless over all these on one tablet, until she came to the place where fiery Hyperion indicated the signs of prophecy to the wind-swept maiden. There was drawn the shining Lion, there the starry Virgin was depicted in mimic shape, holding a bunch of grapes, the summergrown flower of fruitage : there the daughter of Time stayed her feet, and this is what she read :

§ "Cissos, the lovely youth, shall creep into a plant, † and he shall be the highflying ivy that entwines about the branches. From young Calamos will spring a reed rising straight and bending to the breeze, a delicate sprout of the fruitful soil, to support the tame vine. Ampelos shall change form into a plant and give his name to the fruit of the vine."

¶ But when the harvest-home maiden had seen all these prophecies, she sought the place where hard by on the neighbouring wall was engraved the figure of Ganymedes pouring the nectar-juice into a golden cup. There was an oracle engraved in four lines of

\* Atalanta, daughter of Schoineus, would marry no one who could not beat her at running. Hippomenes at length did so, by help of Aphrodite ("the Paphian"). He forgot to make the goddess any thank-offering, and she incited the pair to profane a shrine (here, apparently, one of Artemis) by lying with each other in it. They were then turned into lions, which were supposed not to copulate: see Hyginus, *Fab.* 183.

† A star over the shoulder of Virgo is called the *επιπροφυετις*, *provindemiator*.

‡ A curious expression for "change into a creeping plant" (ivy, *εσσεια*).

κεῖθε θεὰ φιλόβοτρες ἐκώμασεν, εἴρε δὲ νύμφη  
θέσφατα κισσοφόρον πεφυλαγμένα ταῦτα Λυαίῳ·

“ Φοῖβον Ζεὺς ἐπέειπεν ἔχει ματτώδεα δάφνην, 110  
καὶ ῥόδα φοινίσσοντα ῥοδόχροι Κυπρογενεῖς,  
γλαυκὸν Ἀθηναίῳ γλαυκώσιδι θαλλὸν Ἰλαίης,  
καὶ στάχτας Διμήτρει, καὶ ἡμερίδας Διονύσῳ.”

Τοιαῖα μὲν ἐν γραφίδεσσι φιλότης ἔδρακε κούρη·  
τερπομένη δ' ἦξε, κασιγνήτας δὲ λαβοῦσα 115  
εἰς ῥόον ἡμίω διέστιχεν Ἰταταῖο

ἵπποσίῳ Φαέθοντος ὁμάδρους.—οὐ δὲ Λυαίῳ  
φάρμακον ἦν ἰάραμο δεδοσπότης, οὐδὲ χορείης  
μητρὸς ἦν φίλιον δὲ νέον δεδονημένος οἴστρου  
αἶμα πικρὰ λήγειν, ἀκηδέστιμ δὲ σιωπῇ 120  
χιλκα κῶτα λέλοιπεν ἀδουπήτοιω βοείῃ·

οὐδὲ ἔπηκτις ἔεργεν ἀμειδίτῳ δὲ προσώπῳ  
οἰκτρὴ κυρομένηιο φλοστόργου Διονύσου,

ἔσχετο μὲν Λυαίῳ ῥόος δορυκώδεος Ἑρμοῦ  
κραίπνῃ κυλιδομένου προχύης ἀνεμάδει παλμῷ, 125  
οὐδὲ ῥέειν μενάειν· βαθυκατέων δὲ ῥέεθρον

Πακτωλὸς κροκόεις ἀπεσίρασε πένθημον ἕδωρ  
ἀνδρὸς ἔχων μιμημα κατηφέος· ἀμφὶ δὲ νεκρῷ  
πηγαίων ἀνέκοψε παλίσσιτον ὄλεον ἰταίλων

Σαγγαρίος προχέων Φρέγιον ῥόον· αἰσινόκου δὲ 130  
Τανταλιδὸς στοναχῆσι διῆβροχος ἀπνοος εἰκῶν  
διπλῶα δάκρυα χεῖν, ὄδυρομένου Διονύσου·

καὶ πίτυς αἰάζουσα συνέμπορος ἦλκε πεύκη  
λεπταλέον ψιθύριζεν ἀκροαικόμου δὲ καὶ αὐτῇ  
Φοῖβου δένδρον εἰούσα κόμην ἀπεσεῖσατο δάφνη 135



verse. There the grape-loving goddess revelled,  
for she found this prophecy, kept for Lyaios Ivy-  
bearer,

Zeus gave to Phoebos the prophetic laurel,  
Red roses to the rosy Aphrodite,  
The grayleaf olive to Athena Greyeyes,  
Corn to Demeter, vine to Dionysos.

<sup>116</sup> That is what the Euan maiden saw on the  
tablets. She departed joyful, and with her Sisters  
was away to the stream of the eastern Ocean, moving  
along with Phaëthon's team.

<sup>117</sup> But Dionysos had no healing physic for his  
comrade fallen, of dancing he thought no more.  
Shaken to the heart by his loving passion, he sounded  
bitter laments; he left to uncaring silence the  
bronze back of the timber unbeaten, and had no  
joy in the cithern. Before the unsmiling counte-  
nance of Dionysos, full of love and piteous pining, the  
reedy Lydian Hermos<sup>2</sup> held up his course, and his  
fastrolling waves which poured on with weather-  
beaten throb—he cared no more to flow; Pactolon<sup>3</sup>  
yellow as saffron with the wealth deep under his  
flood, stayed his water in mourning, like the image  
of a sorrowful man; Sangarios<sup>4</sup> the Phrygian stream,  
in honour of the dead, checked back the course of  
his banked fountains; the unbreathing image of  
Tantalos's daughter, the unhappy mother drowned  
in sighs,<sup>5</sup> wept double tears for mourning Dionysos.  
The fir whispered softly, moaning to its young friend  
the pine; even the tree of unborn Phoebos himself,  
the laurel, shook her foliage to the sorrowful winds;

<sup>2</sup> See *ii.* 40.

<sup>3</sup> See *i.* 144.

<sup>4</sup> A large river flowing through Phrygia into the Euxine.

<sup>5</sup> Siothe, see on 79.

πειθαλίους ἀνέμοις· λιπαρή δ' ἀτμητος ἐλαίη  
 φίλλα χαμαὶ κατέχει, καὶ εἰ φετόν τ' ἐν Ἀθήνῃς.

Τοῖα πόλιν στενάζοντος ἀδακρύτου Διονύσου  
 φρικτὰ μετετρέφοντο παλλόμενα γήματα Μοῖρης·  
 καὶ γούρ ἀχνημένω παρρηφάμενῃ Διονύσου 140  
 Ἄτροπος ἐμπεδόμελλος ἀτήραγεν ἐνθεῶν ὀμφήν·

Ζαῖε τοι, Διόνυσε, τὸς τῆος, οἰδὲ περήσει  
 σικρὸν ἰδῶρ Ἀχέρωντος ἀκαμπεία δ' ἐβρεν ἀλέουσαι  
 σὺς γούρ ἀτρέπτου παλιναγρετα γήματα Μοῖρης·

Ἄρπεδος οὐ τέθνηκε, καὶ εἰ θάνατ' ἡμερόεν γάρ 145  
 εἰς ποτόν, εἰς γλευρὸν νέκταρ ἐγὼ σὸ κοθρον ἀμείψω·  
 τὸν μὲν εἰτροχαίλου παλίμης βητάρμοι παλιμῶ  
 δόρπιον ἀρμονίην διδουμάθροισι αἰλὸς ἀρίσσω  
 ἕμνησαι, Φρύγα ρέθρον ἔχων ἢ Δωριδα μαλτήν·  
 ἢ μὲν ἐν θυμῷ σου ἀτὴρ εὐρεθμος ἀείσει 150

Ἄουιον καλίμοιο χίτων Ἰσμήνιον ἤχῳ  
 ἢ καέταις Μαριβῶνος ἀνευίξουσι δὲ Μοῦσαι

Ἄρπεδον ἡμερόεντα σὺν ἀρπεδέοντι Λυαίῳ,  
 καὶ σκαλήν πλοκάμοιο λειῶν ἀφαιδέα μήτηρ  
 στέμματα βοτρυόεντα περιπλέξαι σὸ χαίτη, 155

Φοῖβον ζῆλον ἄγων, ὅτι πένθημα χεῖρὶ τιταίνει  
 αἰδύα δειδόμενα φιλοκλαύτων ἰακύνθων,  
 καὶ σὺ ποτόν μεθέπει, βροτέης ἀμπανυμα γενέθλης,  
 νέκταρος οὐρανόιο χθόνιον τύπον, ἀνθεμόεν δὲ  
 παιδὸς Ἀμυκλαίου τὸς τῆος εὐχος ἐλέγξει· 160  
 εἰ δὲ πόλις κείνοιο μαχήμονα χαλκὸν ἀείρει,

\* It was the practice not to cut down the olive trees even in war.

† The Fates were Clotho, Lachesis, and Atropos, the Spinner, the Allotter, the Neverturnback.

the glossy olive never felled \* shed her leaves on the ground, for all that she was Athena's tree.

<sup>100</sup> Since then Dionysos, who never wept, lamented thus in his love, the awful threads of Fate were unloosened and turned back; and Atropos \* Never-turnback, whose word stands fast, uttered a voice divine to console Dionysos in sorrow:

<sup>101</sup> " He lives, I declare, Dionysos; your boy lives, and shall not pass the bitter water of Acheron. Your lamentation has found out how to undo the inflexible threads of unturning Fate, it has turned back the irrevocable. Ampelos is not dead, even if he died, for I will change your boy to a lovely drink, a delicious nectar. He shall be worshipt with dancing beat of tripping fingers, when the double-sounding pipe shall strike up harmony over the feast, be it in Phrygian rhythm or Dorian tune \*; or on the boards a musical man shall sing him, pouring out the voice of Aonian reeds for Ismenians or the burghers of Marathon.<sup>4</sup> The Muses shall cry triumph for Ampelos the lovely with Lyaos of the Vine. You shall throw off the twisting coronal of snakes from your head, and entwine your hair with tendrils of the vine; you shall make Phoibos jealous, that he holds out his melancholy iris with its leafy dirge.<sup>5</sup> You too dispense a drink, the earthly image of heavenly nectar, the comfort of the human race, and your young friend shall eclipse the flowery glory of the Amyclaiian boy: if his country pro-

\* Nonnos clearly knew nothing about music, for the Lydian or Hypolydian would be much likelier modes at a feast.

<sup>4</sup> Ismenos was a river of Boeotia: the words mean "for Boeotians and Athenians too."

<sup>5</sup> See note on v. 255.

καὶ σέθεν ἠθέσιο φεραιγέα πατρίε ἀέθει  
 ἰγρὸν ἐρευθωμένης ποταμηίδος ὄμβρον ἐέροης,  
 χρυσῶ ἄλη κομῶσα, καὶ οὐ χαίρουσα σιδήρῳ·  
 εἰ ποταμοῦ κελιδόντος ἀγάλλεται ἀμφὶ μέθρῳ, 163  
 φέρτερον Εἰρῶεσσι πέλει Πακτωλίων ἴδιον.

Ἄμπελε, πείθος ὄπασσας ἀπειθήνῳ Διοτίσῳ,  
 ὄφρα μελιρραθάρμιγγοι ἀξιομένον σέθεν οἴνου  
 τερσαλὴν ὄπασσας ἄλλῃ τετρίζῃσι κῶσμον  
 καὶ σπουδὴν μακάρουσι καὶ εὐφροσύνην Διοτίσῳ· 170  
 Πάαχος ἀνάξ δάκρυσι, βροτῶν ἴνα δάκρυα λύσῃ."

Ἦε φαρμῆτη γνωτῆσι συνέμπορος ἴστικε δαίμων,  
 καὶ κεντρῶ μέγα θάμβος ἐφαίνετο μάρτυρι Πάαχῳ·  
 καὶ γὰρ ἀναίξας ἐρώει νέκτεσσι ὡς ὄφρα ἔρπων

Ἄμπελος αὐτοτέλειστος ἦν ἠλλάξατο μορφήν, 175  
 καὶ πέλε γένεμον ἄθος ἀμειβομένωσι δὲ νεκροῦ  
 γαστήρ θάμβος ἦν περμηκτος, ἄκρα δὲ χειρῶν  
 ἀκρεμόνες βλάστησαν, ἐνερρίζωτο δὲ ταρσοί,  
 βόστρυχα βόστρυχοι ἦσαν, ἐμορφώθη δὲ καὶ αὐτὴ  
 νεβρίς ἀξιομένης παλιδαυδαλον ἄθος ὄπασσας, 180

ἀμπελόεις δὲ κόρυμβος ἦν δαλιχόσκιος αὐχὴν,  
 ἰσοφυῆς δ' ἀγκῶνι τρεπαίετο καρσιῶλος ὄρηξ  
 οἰδαίνων σταφυλῆσιν, ἀμειβομένου δὲ καρῆου  
 γναμπτήσ κεντρά κόρυμβοι τύπον μιμείτο κεραίης.  
 κείθι φυτῶν στίχες ἦσαν ἀπειρόνες· αὐτοτέλης δὲ 185  
 ὄρηκτος ἀμπελόεις χλοερὸς ὄρηκτος ἐλίσσω  
 οἴσπι γείτονα δένδρα νέψι μετρώσατο καρσῶ.

Καὶ νέον ἐπλετο θάμβος, ἐπεὶ τότε κούρος ἀθύρων,  
 εἰς φυτὸν ἰφιεπέτηλον ἰὸν πόδα λοξὸν ἐλίσσω,  
 Κισσὸς ἀεροσιπότητος ἦν δεινδρώσατο μορφήν, 190

duces the bronze of battle, your boy's country too increases the shining torrent of red juice like a river—she is all proud of her gold, and she likes not steel. If one boasts of a roaring river, Pactolus has better water than Eurotas.\* Ampelos, you have brought mourning to Dionysos who never mourns—yes, that when your honeydropping wine shall grow, you may bring its delight to all the four quarters of the world, a libation for the Blessed, and for Dionysos a heart of merry cheer. Lord Bacchos has wept tears, that he may wipe away man's tears!”

<sup>170</sup> Having spoken thus, the divinity departed with her sisters.

<sup>170</sup> Then a great miracle was shown to sorrowful Bacchos witnessing. For Ampelos the lovely dead rose of himself and took the form of a creeping snake, and became the health-trouble flower. As the body changed, his belly was a long long stalk, his fingers grew into toptendrils, his feet took root, his curl-clusters were grape-clusters, his very fawn-skin changed into the many-coloured bloom of the growing fruit, his long neck became a bunch of grapes, his elbow gave place to a bending twig swollen with berries, his head changed until the horns took the shape of twisted clumps of drupes. There grew rows of plants without end; there self-made was an orchard of vines, twining green twigs round the neighbouring trees with garlands of the unknown wine-blushing fruit.

<sup>180</sup> And a new miracle was then seen: since young Cissos in his play, climbing with legs across the branches high in a leafy tree, changed his form and took the air as another plant; he became the

\* The river of Sparta.

καὶ πέλεν ἀγκυλον ἔρως ἐπώνυμον, ἀρτιφθὴ δὲ  
ὄρχατον ἡμεριδῶν σκαλιῶ μετρίωσατο δεσμῶ.

Καὶ φελίους πετάλοισι κατάσκιον ἔσκεπε κόρην,  
καὶ πλοκάμους ἐμέτωσε φλακρήτων ἀπὸ φάλλων  
κιδιάων Διόνυσοι ἀξυφύτοιο δὲ κοῖρου  
ἀρτι πεπαιωμένης ἰδρέφατο καρπὸν ὀπώρας.  
καὶ θεὸς αὐτοδίδακτος ἄτερ ποδῶς ἐκτοθε λητοῦ,  
βότριν ἐπισφίγγων παλάμη βεβρηθῶτι καρπῶ,  
χεροὶ περπλεκίσσι μῆθρῃ ὠδίνα πιέζων  
πορφυρέης ἀνέφθηε νεόρρατος ὄγκον ὀπώρας,  
καὶ γλυκερὸν ποτὸν εὔρε καὶ οἰνοχέτου Διονύσου  
λευκὰ διαμομένων ἐρεθίζετο δάκτυλα χερῶν,  
καὶ δέπας ἀγκυλον εἶχε βοῶς κέρας· ἡδυστότου δὲ  
χείλεσιν ἀροτάτοισιν ἐγειώσατο Πάαχος ἔρως,  
γεῖσατο καὶ καρποῖο, καὶ ἀμφότεροι φρένα τέρπων  
μῆλον ἀγτρορέοντος ἀντήραγεν ἀνθερεῶτος·

Ἄμβροσίην καὶ νέκταρ ἔμοθ' Διός,

Ἄμπελε, τίττεις·

ἔρως δισὰ φέρων πεφλημένα καρπὸν Ἀπάλλων  
οὐ φαγε διφθίγεται καὶ οὐ πινε ἐξ ἰακίθου·  
οὐ στάχης ὠδίαι γλυκερὸν ποτὸν Δαθι, Δηώ·  
εἶδαρ ἐγὼ μερόπεισι καὶ οὐ πόμα μοῖνον ὀπάσω.  
Ἄμπελε, καὶ σέο πύτμος ἐπήρατος· ἦ ῥα καὶ αὐτῆς  
εἰς σέ καὶ εἰς σέο κάλλος ἐθελώνθη λίνα Μοίρης,  
εἰς σέ καὶ οἰκτιρμῶν Ἀιδης πέλεν, εἰς σέ καὶ αὐτῆ  
Περσεφόνη τρηχεῖαν ἐν ἡμευθε μετουιῆ,  
καὶ σέ νέκυν ζώγρησε κασιγνήτω Διονύσω.  
οὐ θάνες, ὡς τέθηκεν Ἀτύμμος· οὐ Στυγὸς ὕδαρ,  
οὐ φλόγα Τισιφόντης, οὐκ ἔδρακες ὄμμα Μεγαίρης·  
ζῶεις δ' εἰσέτι, κοῦρα, καὶ εἰ θάνες· οἰδέ σε Λήθης  
κρίψεν ὕδαρ, οὐ ξινὸς ἔχει τάφος· ἀλλὰ καὶ αὐτῆ

twining ivy plant which bears his name, and encircled the newgrown orchard of tame vines with slanting knots.

<sup>100</sup> Then Dionysos triumphant covered his temples with the friendly shady foliage, and made his tresses drunken with the toper's leaves. Now the boy grown plant was quickly ripening, and he plucked a fruit of the vintage. The god untaught, without winepress and without treading, squeezed the grapes firmly with hand against wrist, interlacing his fingers until he pressed out the inebriating issue, and disclosed the newflowing load of the purple fruitage, and discovered the sweet potation: Dionysos Tapster found his white fingers drenched in red! For goblet he held a curved oxhorn. Then Bacchos tasted the sweet sap with sipping lips, tasted also the fruit; and both so delighted his heart, that he broke out into speech with proud throat:

<sup>101</sup> "O Ampelos! this is the nectar and ambrosia of my Zeus which you have made! Apollo wears two favourite plants, but he never ate laurel fruit or drank of the iris! Corn brings forth no sweet potation, by your leave, Deo! I will provide not only drink but food for mortal men! Your fate also is enviable, O Ampelos! Verily even Moira's threads have been turned womanish for you and your beauty; for you Hades himself has become merciful, for you Persephone herself has changed her hard temper, and saved you alive in death for brother Bacchos. You did not die as Atymnios \* is dead; you saw not the water of Styx, the fire of Tisiphone, the eye of Megaira! † You are still alive, my boy, even if you died. The water of Lethe did not cover you, nor the tomb which

\* Cf. note on xi. 131.

† Two Furies.

μορφήν ἑμετέρην ἠδέσασθε γαῖα καλῆσαι·  
 ἀλλὰ φυτόν σε τελευσε πατήρ ἐμός νῆα γεραίρων,  
 σὸν δέμας εἰς γλυκὴν κέκταρ ἀναξ' ἔμειψε Κρονίων.  
 οὐ φέοις, ὡς γραπτοῖσι θεραπευαίοισι κορήμβοις,  
 αἰώνιοι ἀκλαιῖτοισι τοῖς ἐχάραζε πετῆλοισι· 225  
 χροῖην δ' ἑμετέρην καὶ ἐν ἔρνεσι, κοῦρε, φυλάσσεις·  
 σὴν μελέων ἀκτίνα τῆ κτεράζε τελευτή·  
 οὐ πῶ σε παραλέλοιπεν ἐριθεαλή σέο μορφή.  
 ἀλλὰ τοῦ θαλάτου τιμηφόρος οὐ ποτε λήξω  
 θυσίῃν τῶν οἴων ἐπισπείδων ἀλετήρη  
 ἀνδροφόνῳ. 230

σὺ δὲ μῦθον Ἀραδρυάδεσσι ἀνάπτεις  
 σοῖς ἐρατοῖς πετάλοισι ἀπ' εὐόδμων δὲ κορήμβων  
 ἱεμάδες ἑμετέρων με περιπνεύουσιν Ἐρώτων.  
 καρπὸν ἐγὼ μέλοιο ποτε κρητῆρα κερύσσω;  
 κέκταρῳ ποτε σῆκον ἐπιστάξαιμι κυσέλλῳ; 235  
 σῆκον ὁμοῦ καὶ μέλον ἔχει χάρις ἄχρις ὀδόντων.  
 οὐ δύναται φυτόν ἄλλο τῆαις σταφυλῆσιν ἐρίζειν·  
 οὐ ῥόδον, οὐ νάρκεισος ἐνχρῶσι, οὐκ ἀνεμώνη,  
 οὐ κρίνον, οὐχ ἰακίνθος ἰσάζεται ἔρνεϊ Βάκχου,  
 ὅττι πωλυτριπτοῖο τῆαις λιβάδεσσι ὀπώρης 240  
 σὸν ποτὸν ἀνεῖα πάντα δεδέξεται· ἐν ποτὸν ἴσται  
 μεγάλῳ παρτεσσι, καὶ εἰς μίαν ἴζεται ὄδμη·  
 ἀνεῖσι παιτοῖσι κικερασμένον εἰαρινὴν γὰρ  
 κυσμήσει τῶν ἀνεῖα ἄλην λειμωνίδα ποίην.  
 εἶπον ἐμοί, κλυτόταφε, πολυθρήνων ὅτι φύλλων 245  
 πενθαλίῳ μίτρωσας ἀπειθεία βόστρυχα δεσμῷ·  
 αἰώνια σοῖς πετάλοισι χαρίζομαι· εἰ δ' ἐνὶ κήπῳ  
 στέμμα φέρει κλυτόταφος.

ἐγὼ γλυκὴν οἶνον ἀφύσσω,  
 καὶ στέφος ἑμεροῖν περιβύλλομαι, ἠδυπότην δὲ  
 εἶδος ἐμῆς κραδίης ὄλον Ἀμπελον αὐτὸν ἀείρω. 250



is common to all, but earth herself shrank from covering your form: No, my father made you a plant in honour of his son; Lord Cronion changed your body into sweet nectar. Nature has not graven Alas upon your tearless leaves, as on the inscribed clusters of Therapne.\* You keep your colour, my boy, even on your shoots. Your end proclaims the radiance of your limbs; your blushing body has not left you yet. But I will never cease avenging your death; I will pour your wine in libation to your murderous destroyer, the wine of his victim! Your lovely petals put the Hamadryads to shame; the juice of your fragrant bunches brings round me a breath of your love. Can I ever mix the applefruit in the bowl? Can I drop figjuice in the cup of nectar? Fig and apple have their grace as far as the teeth; but no other plant can rival your grapes—not the rose, not the tinted daffodil, not anemone, not lily, not iris is equal to the plant of Bacchus!† For with the new-found streams of your crushed fruitage your drink will contain all flowers. that one drink will be a mixture of all, it will combine in one the scent of all the flowers that blow, your flowers will embellish all the spring-time herbs and grass of the meadow!

‡ "Give me best, Lord of Archery, because you wreathed your unmourning hair with your mourning chaplet of dolorous petals" Alas alas is graven on those leaves of yours; and if the Lord of Archery wears his wreath in the garden, I ladle my sweet wine, I put on a lovely wreath, I absorb all *Ampelos* to be at home in my heart by that delicious draught.

\* See note on iii. 133.

† The list of flowers is imitated from Rufinus (*Anthed.* v. 74).

εἶλον ἐριστυφίλῳ, κορυθαῖολοι· αἱματόεις γὰρ  
σπένδει λίθρον Ἄρηι, καὶ ἀμπελόεις Διονύσω  
βότρυος οἰνωθέντος ἐρευθίσαντος ἔεργον.

Δηῶ, ἐουλγῆθης μετὰ Παλλάδος· οὐ γὰρ ἑλαίαι  
εὐφροσύνῃσι τίκτουσι, καὶ οὐ στάχυς ἀνέρα θέλγει, 250

ὄγγυη καρπὸν ἔχει μελιηδέα, μύρτος ἀέθει  
ἀέθει κηρώεσσι, καὶ οὐ φρενοθελγεί καρπῷ  
ἀνδρομείας ἀνέμοισιν ἀκουτίζουσι μερίμνας·  
ἱμείων γετόμην παλὺ φέρτερος· ἡμετέρου γὰρ  
οἴνου μὴ παρκούτος ἀτερπεία δαίπνα τραπέζης, 260

οἴνου μὴ παρκούτος ἀθελγέες εἰσι χορταίαι,  
εἰ οἴνουσι, γλαυκώσι, τῆς τις καρπὸν ἑλαίης·

σὸν φετόν ἀγλαόδαυρος ἐμὴ νίκησεν ὄπιωρη,

ὅττι τῆς λιπόωντι δέμας χρίουσι ἑλαίῳ

ἀνδρες ἀθλητῆρες ἀτερπείες, αἰσασαθῆς δέ

εὐνέτιν ἢ θίγεται βάλων ξυτήριον πότμῳ,

ἢ τεκίων φθιμένων ἢ μητέρας ἢ γεγεθῆρος

αἴτηρ πένθος ἔχων, ὅτε γείσεται ἠδέος οἴνου,

στηγῶν ἀξομένης ἀποσεισεται ὄγκον ἀνίης.

Ἄμπελε, καὶ μετὰ πότμον εὐφραίνεις φρένα Βάκχου· 270

πῶσιν ἐμοῖς μελίεσσιν ἐγὼ σέο πῶμα κεράσω.

ἀμφὶ δὲ δαιόδρα πάντα κάτω κείοντι κάρηνῳ

εἰκελὰ λουσόμενῳ κურτούμετον αὐχένα κάρμπει,

ἰψιτετῆ δὲ πέτρῃσι γέρας ἐκλίνατο φοινί·

ἀμφὶ δὲ μηλείῃ ταπίεις πόδας, ἀμφὶ δὲ στυγῆ

χείρας ἐφαπλώσας ἐπεριδείαι, ἡμετέρῃν δέ,

δμωίδες ὡς δόσπουαι, ἐλαφρίζουσι ὄπιωρη,

εἴτε τιταυομένων πετάλων ἐλακώδει παλμῷ

ἀμφιπόλων ὑπὲρ ὤμων ἀνέρχεται· ἀγχιφύτων δὲ

ἀβρά παλισπερίων ἑτερόχροα φύλλα κορύμβων, 280

οἷα σέθεν κτώσσοντος, ἐπαιθίσσουσι προσώπῳ

αὔραις φειδομένησι καταφύχοντες ἀήται,

Brighthelm, give place to Finegrapes. The bloody pours out gore to Ares, the Viny pours to Dionysos the ruddy dew of the winesoaked grape.

254 " Deo, you are defeated with Pallas. For olives do not bring forth merry cheer of heart, corn does not bewitch a man. The pear has a honey-sweet fruit, the myrtle grows fragrant flowers, but they have no heart-bewitching fruit to shoot man's cares to the winds. I am better than you all; for without my wine there is no pleasure in the table-feast, without my wine the dance has no bewitchment. Brighteyes, drink the fruit of your olive if you can! My fruitage with its glorious gifts has beaten your tree. With your oily olive athletes rub their bodies, without delight; but the sadly afflicted who has given a wife or a daughter to the common fate, the man who mourns children dead, a mother or a father, when he shall taste of delicious wine will shake off the hateful burden of ever-increasing pain.

256 " O Ampelos, you rejoice the heart of Bacchos even after death. I will soak your drink through all my limbs. All the trees of the forest bow their heads around, as one in prayer bends low the neck. The ancient palmtree inclines his soaring leaves, you stretch your feet round the apple-tree, you clasp your hands about the figtree and hold fast; they support your fruitage as slavewomen their mistress, while you climb over the shoulder of your maids with your tendrils pushing and winding and quivering, while the winds blow in your face the delicate many-coloured leaves of so many neighbouring trees with their widespread clusters, as if you slept and they

λεπταλέησ' αἰε Λίτρας ἐθήματα ῥεσιδα σείει,  
 ψυχρὸν ἐὼ βασιλῆα φέρων ποιητὸν ἀήτην.  
 εἰ δὲ μεσημβρίζουσαν ἀγχι Φαίθοντος ἀπειλήν,  
 σῆς σταφυλῆς προκλειθεὶς ἐτησίαις ἔρχεται αὐρῆ  
 διψιον εἰσὶζούσα πυράδεος ἀστέρα Μαίρης,  
 ὅπποτε θερμαίει σε θεραιγενέος δρόμος Ὀρη  
 θάλασσαν Σαρραίντι πεσαινομένην δρόσον ἀτμῶν."

Ἔνεπε κινδύων, πρῶτερας δ' ἔρριψε μερίμνας  
 φάρμακον ἠβητήρακ ἔχων κινδύον ὀπίωρην.

Καὶ τὰ μὲν ἀρπελόεντος ἀείδεται ἀμφὶ κορυμβόν,  
 πῶς πέλει ἠβητήρος ἐσώτημος ἰμνοπάλων δὲ  
 αἰλη προκρυβτήρη σέλεται φάτις, ὡς ποτε γαίῃ  
 οὐρανόθεν φερέκαρπος Ὀλύμπιος ἔρριπεν ἰχώρ  
 καὶ τέκε Πακχιάδος σταφυλῆς ποτόν, ἐν σκοπέλοις δὲ  
 αἰτοφειῆς ἀκόμιστος ἀέξετο καρπὸς ὀπίωρης·  
 οὐ πω δ' ἤμερις ἦεν ἐσώτημος, ἀλλ' ἐνὶ λόχμασι  
 ἀγρίας ἠβώουσα πωλιγαύμπτοισι σελίτοις  
 οὐστόκων βλίστηρε φετῶν κιάμπελος ὕλη,  
 ἰγρὸν ἀναβλίζουσα βεβουμένον ὄγκον ἔερασε·  
 καὶ πολὺν ὄρχατος ἦεν, ὄση, στοιχηδὸν ἀτέρπων,  
 σείετο φοιήσων ἐπὶ βότρει βότρεις ἀλήτης·  
 ὡς ὁ μὲν ἡμετέλεστος εἰς αὐδαίος ἀέζων,  
 αἰᾶτι πορφύρων, ἑτεροχρῶι φαίνεται καρπῶ,  
 ὡς δὲ φαληκῶων ἐπεπαίετο σίγχερος ἀφρῶ,  
 καὶ πολὺς ὄθειεν ἄλλος ὁμόζυγα γείτονα γείτων  
 ξανθοφειῆς, ἑτερος δὲ φετὴν ἰσάλλετο πίση  
 περκάζων ὄλον αἶθος, ἀπ' αἰστοκόων δὲ πετῆλων  
 σύμφυτον ἀγλαόκαρπον ὄλην ἐμέθυσεν ἐλαίην·  
 ἄλλου δ' ἀρτιχάρακτος ἐπέτρεχεν ὄμφακι καρπῶ  
 βότρεις ἀργυφίωιο μέλας αἰτοόσσιτος ἀήρ.

cooled you with gentle breath. So the serving-woman waves a light fan as in duty bound, and makes a cool wind for her king. If you bring with you Phaëthon's midday threats, yet the Etesian wind comes before your grapes, lulling the thirsty star of burning Maira,\* when the course of the summer season warms your ripening juice with the steam of Scirios."

So he spoke in his pride, and threw off his earlier cares, now he had found the fragrant fruitage as all heal for the youth.

That is the song they sing about the grape-cluster, how it got its name from the young man. But the poets have another and older legend, how once upon a time fruitful Olympian ichor fell down from heaven and produced the potion of Bacchic wine, when the fruit of its vintage grew among the rocks selfgrown, untended. It was not yet named grapevine; but among the bushes, wild and luxuriant with many-twining parsley-clusters, a plant grew which had in it good winestuff to make wine, being full to bursting with its burden of dewy juice. There was a great orchard of it springing up in rows, where bunch by bunch the grapes swung swaying and reddening in disorder. They ripened together, one letting its halfgrown nursery increase with different shades of purple upon the fruit, one spotted with white, in colour like foam; some of golden hue crowded thick neighbour on neighbour, others with dark bloom all over like pitch and the winetreeing foliage intoxicated all the olives with their glorious fruit which grew beside them. Others were silvery white, but a dark mist newly made and selfsped seemed to

\* See note on v. 121.

ὄγκω βότρυόντι φέρων σφραγίσσασα ὀπίρην  
 καὶ πίτυν ἀντικείμενον ἑλιξ ἑστέφειν ὀπίρην  
 συμφορτοῖς σκιδώσασα περισκεπέεις ἔρπος ἰάμοις,  
 καὶ φρένα Παρὸς ἕτερπε· τινασσομένους δὲ Βορῆ  
 ἀκρεμότας πελάσασα παρ' ἀμπελόεντι κορύμβω  
 αἰμοβαφῆς ἐλέλιξε κόμην εὐώδεια πεύκη.  
 ἀμφὶ δὲ μιν σκολιῆσι δράκων δαιωτός ἀκάνθαις  
 λαρόν ἐνραθάμιγγος ἀμέλγυτο τέκταρ ὀπίρην,  
 καὶ βλοσυραῖς γενέουσι πυτόν Βακχεῖον ἀμέλγας,  
 βότρυος οὐκωθέντος ἐπιστάζων πόμα λαμπῶ,  
 πορφυρῆ ραθάμιγγι δράκων φοιρίζειν ὑπέρην.

Καὶ θεὸς οὐρεσιφοῖτος ὄφει θάμβησε δοκεύων  
 οὐκωπῆ ραθάμιγγι πεφυρμένον ἀνθερέωντα·  
 καὶ στικταῖς φαλιδεῖσι μετάρτροπον ἄλαδον ἑλίγας  
 πετραίην βαθύκωλον ἐδίωστο γείτονα χεῖρη,  
 Εἰκόν ἀθρήσας, ὄφει αἰάλος· εἰσορόων δὲ  
 Βάκχος ἐρευθαλέης ἐγυῖμονα βότρυον ἔρπος  
 ὀμφαίης ἐνόησε παλαιότερα θέσφατα Ῥεῖης,  
 καὶ σκοπέλοισ ἐλάχησε, πεδοσκαφέος δὲ σιδήρου  
 θηγαλιῆ γλαυχίη μυχόν κοιλῆρατο πέτρης·  
 λειήτας δὲ μέτωπα βαθινομένων κενεῶντων  
 τάφρον ἐσταφύλοιο τύπον ποιήσατο ληνοῦ,  
 βότρυας ἀμῶων κωθηλέας ὄφει θύρωψ,  
 τεύχων ὀφειγόνοιο τύπον γαμφώινυχος ἄρπης.

Καὶ Σατύρων χυρὸς ἦεν ὁμόσταλος·

ὣν ὁ μὲν αὐτῶν

λοφὸς ἦν τριγώνων, ὁ δὲ βότρυας ἀγγεῖ κοίλω  
 δέχυντο τεμιομένους, ὁ δὲ σύμπλοκα φύλλα δαΐζων  
 χλωρὰ φιλακρήτων ἀπεισιόσατο λύματα καρπῶν·  
 ἄλλος ἄτερ θύρσιου καὶ εὐθήκτιου σιδήρου  
 δεξιτερὴν ἀσιδήρον ἐπ' ἀκρεμόντεσσι τιταίνων

be penetrating the unripe berries, bringing plump fruitage to the laden clusters. The twining growth of the fruit crowned the opposite pine, shading its own sheltered growth by its mass of twigs, and delighted the heart of Pan; the pine swayed by Boreas brought her branches near the bunches of grapes, and shook her fragrant leafage soaked in the blood.\* A serpent twisted his curving backbone about the tree, and sucked a strong draught of nectar trickling from the fruit; when he had milked the Bacchic potation with his ugly jaws, the draught of the vine turned and trickled out of his throat, reddening the creature's beard with purple drops.

<sup>300</sup> The hillranging god marvelled, as he saw the snake and his chin dabbled with trickling wine; the speckled snake saw Euios, and went coiling away with his spotty scales and plunged into a deep hole in the rock hard by. When Bacchos saw the grapes with a bellyful of red juice, he bethought him of an oracle which prophetic Rhea had spoken long ago. He dug into the rock, he hollowed out a pit in the stone with the sharp prongs of his earth-burrowing pick, he smoothed the sides of the deepening hole and made an excavation like a winepress; then he made his sharp thyrsus into the cunning shape of the later sickle with curved edge, and reaped the newgrown grapes.

<sup>307</sup> A band of Satyrs was with him: one stooped to gather the clusters, one received them into an empty vessel as they were cut, one pulled off the masses of green leaves from the bibulous fruit and threw away the rubbish. Another without thyrsus or sharpened steel crouched bending forwards and

\* The ichor-juice.

βότρυος εὐλακόντος ἀπέλασεν ἄκρα κορήμβου,  
 ὀκλάζων ἐπίκυρτον, εἰς ἀμπελον ὄμμα τιταίνων  
 καὶ γλαφυρῶ κενκῶνι χυτὴν ἐστρωσεν ὀσώρην 245  
 ὄγκωσας σταφυλῆσι μεσόμφαλα τῶτα χαράδρη  
 βότρυος εὐλακόντος ἐπυσσυντέροις θέτο κάλπη  
 ἐκταδὸν ἐνθεῖ και ἐνθεῖ, καὶ ὡς θημῶνας ἀλωῆς  
 πλήσας κάλπον ἀπαντα συνήγαγε κυλάδι πέτρῃ,  
 καὶ σταφυλῆν ἐσάτησε ποδῶν βητάρμοσι παλμῶ. 250  
 καὶ Σάτυροι στίοντες εἰς ἡέρα θηνάδα χαιτήν,  
 ἰσοφύεις μίμημα διδασκόμενοι Διονύσου,  
 στιατῆ περισφιγχαίτες ἐπωμιδι δέρματα γεβρῶν,  
 Πασχεῖς ἀλαλάζων ὀμογλωσσῶν μέλος ἤχοις,  
 ποσσι παλισηκάρημοσι περιθλιβόντες ὀσώρην. 255  
 εἶπον ἀειδόντες ἐρισταφυλόωσι δὲ κάλπου  
 οἴνου ἀναθλιζόντος ἐπορφύροντο χαράδραι·  
 στενωμοῖη δὲ ποδεσσιν ἀμοιβαιόισιν ὀσώρη  
 λευκὸν ἐρετταλέη ἀνετήκειν ἀφρόν ἐέρσης.  
 καὶ βοκίης ἀρίοντο κερύσσειν ἀντὶ κτυπέλων 260  
 μὴ πω φαινομένην, ὅθεν ἰστέρον ἐξέτι κείνου  
 θέσκελον οἴνομα τῶτο κεραιτυμένῳ πέλει οἴνω.  
 Καὶ τις ἀναθλιζὼν φρενυθελγῶσι ἰμαδά Βάκχου  
 καρπίλον ἴχθου ἐκάρψε ποδῶν ἐλακῶδει παλμῶ,  
 δεξιὸν ἐκ λιμοῖο μετημῶδα ταρσοῦν ἀμείβων, 265  
 καὶ λασίας ἐδίησε γειταδάς ἰμαδί Βάκχου·  
 ἄλλος ἀνεκίρησε, μέθηξ δεδοντημένος οἰστρη,  
 φρικτὸν ἀρισσομένης αἰων μύκτημα βοκίης·  
 καὶ τις ἀκισσιποτοῖο πῶν ῥοσὸν ἀσχετον οἴνου  
 κτανέτην ῥοδόειτι ποτῶ πόρφυρον ὑπήτην· 270  
 ἄλλος ἀνω τατίων σφαλερῆν ἐπὶ δένδρον ὀπωπῆν  
 ἡμφαιτῆ σκοπίαζεν ἀνάμπυκα γείτονα Νύμφην.

\* Nonnos derives ἐέρση from κερύσσειν, which is tempting



spying for grapes, and put out his right hand towards the branches to pluck the fruit at the end of the tangled vine, then Bacchos spread the fruitage in the pit he had dug, first heaping the grapes in the middle of the excavation, then arranging them in layers side by side like cornheaps on the threshing-floor, spread out the whole length of the hole. When he had got all into the hollowed place and filled it up to the brim, he trod the grapes with dancing steps. The Satyrs also, shaking their hair madly in the wind, learnt from Dionysos how to do the like. They pulled tight the dappled skins of fawns over the shoulder, they shouted the song of Bacchos sounding tongue with tongue, crushing the fruit with many a skip of the foot, crying "Fuoi!" The wine spurted up in the grapefilled hollow, the runlets were empurpled; pressed by the alternating tread the fruit bubbled out red juice with white foam. They scooped it up with oxhorns, instead of cups which had not yet been seen, so that ever after the cup of mixed wine took this divine name of Winehorn.\*

<sup>343</sup> And one went bubbling the mindcharming drops of Bacchos as he turned his wobbling feet in zigzag jerks, crossing right over left in confusion as he wetted his hairy cheeks with Bacchos's drops. Another skip up struck with a tippler's madness when he heard the horrid boom of the beaten drumskin. One again who had drunk too deeply of caredispelling wine purpled his dark beard with the rosy liquor. Another, turning his unsteady look towards a tree espied a Nymph half hidden, unveiled, close at hand; and

no doubt but wrong; although the horn is common everywhere as a drinking vessel.

καί τῷ κεν ἰφειπέτηλον ὄρειάδος εἰς φωτὸν ἴδης  
 εἶπεν ὀλισθηροῖο ποδοῖ γαμφίοντι τασσῶ,  
 εἰ μὴ μιν Διόνυσος ἐρήσειεν ἀμφὶ δὲ πηγᾶς  
 ἄλλος ἐγερσιτόσιο μέθης ἐτερόφρονι παλμῶ  
 ἰδρῆλην ἐδίωκεν ἀκείμονα Νηΐδα κόρην,  
 καί τῷ κε νηχομένην λασίω πήχυνεν ἀγασσῶ,  
 εἰ μὴ μιν φθαμένη βελίω κτεάλοπτο βέλθρω.  
 μοῖνῳ δ' αἰνοποτήρα Διονύσιω πόρε Ἐρίη  
 λευσαλέης ἀμέθυστον ἀλεξήτειραν ἀνάγκης.

Παλλὰ δ' εὐκέραιω Σατύρων

φλοσσαίγμοι τασσῶ

εἰς χορὸν οἰστηθήνεται ἐκώμασαν ἄν ὁ μὲν αὐτῶν  
 θερμὸν ἔχων νέον οἶστρον ὑπὸ φρένα,

σομπῶν Ἐριώτων,

πήχει λαχτήναι μέσην ἠγαθήσαστο Βιάχην  
 ὅς δὲ κοπλάγεται μέθης δεδοτημένος οἶστρω  
 παρθενατικῆς ἀγάμοιο σαόφρονος ἤφατο μέθης,  
 αὐ ἐριῶν ἐπὶ Κύπρον ἀπειθέος εἶματα νύμφης,  
 χειρὶ δ' ὀπωλοβάτω ροδίω ἐσαφίσαστο μηρῶν  
 καί τις ἀκαιομένην ἀκασίρασε μυστιδα κόρην  
 λαμπάδα νυκτιχόρευτον ἀναπομένην Διονύσιω  
 ὅς δὲ περὶ στέρωσις πεφιδημένα δάκτυλα βάλλων  
 οἰδαλέην ἔλλαβεν ἀκαρπέος ἀντιγα μαζοῦ.

Καὶ γλυκερῆς Διόνυσος εἶς μετὰ κῶμον ὀπίωρης  
 δύσατο κιδιῶων Κυβεληίδος ἀντρα θεαίτης,  
 κλήματα βοτρυώεντα φιλανθεί χειρὶ τιταίων,  
 Μαιονίην δ' ἐδίδαξεν εἶς ἀγρυπτιον ἰορτήν.

he would have crawled up the highest tree in the forest, feet slipping, hanging on by his toenails, had not Dionysos held him back. Near the fountains, another driven by the insane impulse of drunken excitement, chased a naked Naiad of the waters; he would have seized her with hairy hand as she swam, but she gave him the slip and dived into deep water. To Dionysos alone had Rhea given the amethyst, which preserves the wine-drinker from the tyranny of madness.\*

<sup>200</sup> Many of the horned Satyrs joined furiously in the festive dancing with sportive steps. One felt within him a new hot madness, the guide to love, and threw a hairy arm round a Bacchanal girl's waist. One shaken by the madness of mind-crazing drink laid hold of the girdle of a modest unwedded maid, and as she would have no love-making pulled her back by the dress and touched her rosy thighs from behind. Another dragged back a struggling mystic maiden while kindling the torch for the god's nightly dances, laid timid fingers upon her bosom and pressed the swelling circle of her firm breast.

<sup>201</sup> After the revel over his sweet fruit, Dionysos proudly entered the cave of Cybele's goddess Rhea, waving bunches of grapes in his flower-loving hand, and taught Maionia the vigil of his feast.

\* The name amethyst means "not drunken," and the stone was supposed to be a talisman against drunkenness.

## NOTE ON THE TABLETS OF HARMONIA, XII. 30 ff.

For a full account of this very curious passage, see Stagemann, pp. 179 ff. For an understanding of the poem, sufficient to make it intelligible to the non-astrological reader, the following may be of service.

Hesiod has in his house an astrological calendar which foretells, not the events of a year or some other short period, as a human work of that sort might, but those of a cosmic year, from the beginning of the universe till its new beginning. The year, like the ordinary solar one, is divided into twelve months, each with its own sign of the Zodiac, and these are arranged in groups of two, thus:

1. Aries and Taurus. 2. Gemini and Cancer. 3. Leo and Virgo. 4. Libra and Scorpius. 5. Sagittarius and Capricornus. 6. Aquarius and Pisces.

The end of a period of two cosmic months is approaching, and the influence of Virgo is nearly at an end; Libra is to succeed her. The poem so far has narrated the events foretold in the second table, the flood coming under Cancer. The next period is the autumn of the cosmic year (Libra is the September sign). Dionysus was born under Leo, as he must be, for he is modelled on Alexander the Great, whose birth sign that was. Now he is mature, and his great gift to mankind nearly ready. This is what the picture of Gany-mede in the third table means; it has nothing to do with any constellation, but is a sort of hieroglyphic; we find him again, xv. 431, as part of the devices on Dionysus's shield. Under Scorpius, Dionysus got together his army, for the Pleiads were rising then, viii. 417, and they rise in October, when the sun is in Scorpius. Presumably the fifth table, if Nonnos described it, would foretell the campaigns of Dionysus in Greece and his ascent to heaven, i. e., the remaining events to the end of the poem.



## ΔΙΟΝΥΣΙΑΚΩΝ ΤΡΙΣΚΑΙΔΕΚΑΤΟΝ

Ἐν τρισκαίδεκάτῃ στρατιῇν ἡγήθησαν ἐνέφυ  
καὶ προμάχους ἦρωας ἀγειρομένους Διονύσω.

Ζεὺς δὲ πατὴρ προΐηκεν ἐς αἴθλια θέσκελα Ῥεΐης  
Ἴριε ἀπαγγέλλουσαν ἑγερσιμόθυμῳ Διονύσω,  
ὄφρα δίατῃ ἀδίδακτον ὑπερβαίων γένος Ἰνδῶν  
Ἄσιδος ἐξελάσειεν ἐπὶ ποιητόταθι θυρῶν.

καύμαχον ἀμήσας ποταμῆμον νία κεραιότην,  
Δηριάδην βασιλῆα, καὶ ἔθνεα πάντα διδάξῃ  
ὄργανα νυκτιχόρευτα καὶ οἴνοσα καρπῶν ὀπιώρης.

Ἢ μὲν ἐρισσομένων στερήγων ἀνεμῶιδεῖ ῤῆπῃ  
δυσσημένη κελιάδοντι λοντακόμου μυχόν ἀντροῦ  
ἀφοφον ἰχθὺς ἐπήξεν, ἀφωπότην δὲ σιωπῇ  
σφιγξαμένη στόμα δοῦλον ὀρειάδος ἑγγὺς ἀνάσσης  
ἰστατο κυρτωθείσα, καθελκομένου δὲ κρηνοῦ  
χειλεσιν ἰκεσίοισι πόδας προσπύξαστο Ῥεΐης.  
καὶ τὴν μὲν Κορυβαίτες ἀμειδίε κτύματι Ῥεΐης  
θεσπεσίης ἀρέσαντο παρὰ κρητῆρι τραπέζης·  
θαμβαλήη δὲ πιούσα νητηγνείος χύσειν οἴνου  
τέρπετο βακχευθείσα κρηβαρίουσα δὲ δαίμων  
παιδί Διὸς παριόντι Διὸς μυχῆσαντο βουλήν.

Ἄλλήεις Διόνωε, τοῖς γενέτης σε κελεύει  
εὐσεβίης ἀδίδακτον ἀιστώσαι γένος Ἰνδῶν·  
ἀλλὰ τοαῖς παλίμηροι μαχήμονα θυρῶν ἀείρων

## BOOK XIII

In the thirteenth, I will tell of a host innumerable,  
and champion heroes gathering for  
Dionysos.

FATHER Zeus sent Iris to the divine halls of Rheia, to inform wakened Dionysos, that he must drive out of Asia with his avenging thyrsus the proud race of Indians untaught of justice: he was to sweep from the sea the horned son of a river, Deriades the king,\* and teach all nations the sacred dances of the vigil and the purple fruit of vintage.

\* She paddled her way with windswift beat of wings, and entered the echoing den of stabled lions. Noiseless her step she stayed, in silence voiceless pressed her lips, a slave before the forest queen. She stood bowing low, and bent down her head to kiss Rheia's feet with suppliant lips. Rheia unsmiling beckoned, and the Corybants served her beside the bowl of the divine table. Wondering she drank a sop of the newfound wine, delighted and excited; then with heavy head the spirit told the will of Zeus to the son of Zeus:

"O mighty Dionysos! Your father bids you destroy the race of Indians, untaught of piety. Come, lift the thyrsus of battle in your hands, and earn

\* Son of the river Hydaspes.

αἰθέροι ἄξια μέγαν, ἵπαι Διὸς ἀμβροτοῖς αἰθήρῃ  
 οὐ σε πύκτων ἀπυκνέτε δαδίζεσαι, οὐδέ σοι Ἦραι  
 μὴ πω ἀεθλεύσαντι πύλας περιέσωσιν Ὀλύμπου·  
 Ἐρμείας μίγχε ἦλθεν ἐς οὐρανόν, ὅσπότε ράβδω 25  
 ὄμμασι ἀντραπέπωντι πύκτων ἀπο μέγχο κομῶν  
 βουκόλων Ἄργον ἔσπευε, καὶ Ἄρεα λίσσοτο δεσμῶν·  
 Δαδόντην δ' ἐδάμασσε καὶ αἰθέρα γαίην Ἀπόλλων  
 οἶδε τοὺς γενετήρ, μεταρῶν πρῶμος, ἠφμεδίων Ζεὺς  
 κόσφι πύκτων ἀνέβαιναν ἐς οὐρανόν, ὄρχαμοι ἄστρων, 30  
 εἰ μὴ πρῶτον ἔδησαν ἀπειληγέρας Ὀλύμπου  
 Γαρταρῶν Γετήρας ὑποκρίφας κενεῶσι,  
 καὶ οὐ μετ' Ἀπολλωνοῦ, μετ' Ἐρμείωνοῦ, μογήσας  
 μισθὸν ἔχεις κομῶν πύκτων αἰθέρα γαίην.

Ἦε φάμεντι σπρὸς Ὀλύμπου ἔβη θεός·

αἴφα δέ ῥεῖη 25

παμμήτωρ προέηεν ἀγίστρατος ἀγγελιώτην  
 Πύρραχον, ὄρχηστῆρα φιλοσμαρτόμοιο βοείης,  
 φίλοσφι ἀγγελλοῖσι κορυσσομένοιο Λυαίου.

Καὶ στρατιῆν παλιμαρῶν ἀαλλίζων Διονύσῳ  
 Πύρραχον ἀπύκτω δαδρῆμεν ἔδρατα κόσμου· 40  
 Εὐρώπης δὲ γενέθλι καὶ Ἀσίδος ἔθνεα γαίης  
 πάντας ἄγων κόσφην ἐς ἀβροβίαν χθόνα Λυδῶν.

Ἄλλι παλιωπερῶν προμάχων ἠρωίδα φύτλην  
 καὶ Λαοίων Σατυρῶν, Κεταυριδὸς αἶμα γενέθλης,  
 Σειληνῶν τε φίλιγγα δασυκνήμοιο γεραιοῦ 45  
 καὶ στίχῳ Πισσαριδῶν Κορυβαρτίδες εἶπατε Μοῦσαι·  
 οὐ γάρ ἐγὼ τίσα φίλα δέκα γλώσσησιν αἰείσω

\* See note on l. 347

\* After the Akonada had shut him up in a chest, see Hom. *Il.* v. 385 ff.

\* Name of the dragon, also called Python, which Apollo killed at Delphi.



heaven by your deeds. For the immortal court of Zeus will not receive you without hard work, and the Seasons will not open the gates of Olympus to you unless you have struggled for the prize. Heracles hardly could win his way to heaven, and only when he killed with his rod Argos\* the cowherd, sparkling with eyes from his feet to the hair of his head, and when he had set Ares free from prison.† Apollo mastered Delphyne,‡ and then he came to live in the sky. Even your own father, chief of the Blessed, Zeus Lord in the Highest, did not rise to heaven without hard work,§ he the sovereign of the stars: first he must bind fast those threateners of Olympus, the Titans, and hide them deep in the pit of Tartarus. You also do your work, after Apollo, after Hermaon, and your prize for your labours will be a home in your father's heaven."

¶ With these words the goddess returned to Olympus. At once Rheia Allmother sent out her messenger to gather the host, Pyrrhichos,‡ the dancer before her loverattle timbrel, to proclaim the warfare of Ilyaios under arms. Pyrrhichos, gathering a varied army for Dionysos, scoured all the settlements of the eternal world; all the races of Europe and the nations of the Asiatic land he brought to rendezvous in the land of the lilydainty Lydians.

¶ But the heroic breed of farscattered champions, the hairy Satyrs, the blood of the Centaur tribe, the bushyknee ancient and his phalanx of Scelenoi, the regiment of Bassarids—do you sing me these, O Corybantic Muses! For I could not tell so many peoples with ten tongues, not if I had ten mouths

\* The thought is proverbial in Greek: see Hesiod, *Op.* 288.

† Pyrrhichos is the title of the Greek dance in armour.

οἰδὲ δέκα στομάτεσσι χέων χαλκῶθρον ἤχῳ,  
 ὅπποσα Βάκχος ἀγχεῖ δορυσοῦος, ἀλλὰ λυγαίῳ  
 ἤχημόνας καὶ Ὀμηρον ἀσοσητήρα καλέσω 50  
 εὐκείης ὄλον ὄρμον, ἐπεὶ πλωτῆρες ἀλήτας  
 πλαγκτοσύνης καλέουσι ἀρηγόνα κνωστοχαίτην.

Πρῶτα μὲν, εὐθύρωιο καλεσσαμένου Διονύσου,  
 Ἄκταιων ταχὺς ἦλθεν ὁμόγχιον αἶμα γεραίρων,  
 πατριδος Ἄουθης ἐπτάστομον οὐδας ἴσους 55  
 Ποιωτῶν δὲ φάλαγγες ἐπέρρεον, οἱ χθόνα Θήβης  
 ὤκειον εὐπύργωιο καὶ ἑνδῖον ἐννοσιγαῖον  
 Ὀχρητόν, Πετειῶνα καὶ Πικαλήν καὶ Ἐρέθρας,  
 Ἄρην βλοτρῶεσσα, ἀγαλλομένην Διονύσω,  
 οἱ τε Μιδεῖαι ἑταῖοι, αἰδομένους τε πολίχνας 60  
 Εἰλέσιον καὶ Σκυῶλον ἀλεκρήσιδά τε Θίσβην,  
 ὄρμον ἐντρήρωνα θαλασσοαῖης Ἀφροδίτης,  
 καὶ δᾶπεδον Σχοῖτωιο καὶ εὐχαίτην Ἐλεῶνα  
 Κίωπας τ', ἀγλίον οὐδας, ὅση περίπυστον ἀκοῖω  
 ἐγχελίων θρέπτειραν ἐπιώνιον εἰσέτι λίμνην, 65  
 καὶ Λίσιον Μεδεῶνα, καὶ οἱ λάχον εὐβοτον Ἰλην,  
 σκιτυτόμον Τυχῖωιο ταυκατήμιδα τιθήτην,  
 καὶ πέδον εὐρεῖωιο, χθονίη πεφυλαγμένον ὀμφῇ,  
 ἄρματος ὀφειγόνωιο φερώνυμον Ἀμφιαρίου,  
 Θεσπιέων τε πόληα βαθυκατήμοος τε Πλαταιᾶς 70  
 ὑδρηλὴν ἢ Ἀλιάρτον, ὀρεσσιχύτου ποταμοῖο  
 χεύμασι μεσσατιοῖσι μεριζομένην Ἐλικῶνος,  
 οἱ τ' εἶχον πυμάτην Ἀιθηδόνα, γείτονα πόντου,  
 βαίην ἰχθυβολῆος ἀειζῶωιο πολίχτην

\* i.e. he will imitate the Catalogue of the Ships, the beginning of which, Hom. II. ii. 484 ff., he has just paraphrased.

pouring a voice of brass, all those which Bacchos gathered for his spearchasing. Yet I will loudly name their leaders, and I will call to my aid Homer, the one great harbour of language undefiled, since mariners lost astray call on Scabluchair to save them from their wandering ways.\*

† First of all, to obey the summons of Dionysos with his fine thyrsus, Actaion<sup>3</sup> quickly came, in respect for their kindred blood, and left the seven-mouth<sup>4</sup> soil of his native Aonia. Boiotia's battalions came in a flood: those who dwell in wellwalled Thebes and Onchestos, Earthshaker's place of sojourn, Peteon and Ocalea and Erythrai, vineclad Arne so proud of Dionysos; and those who inhabited Midea and the celebrated towns of Falesion and Scolon and Thisbe based upon the brine, dovehaunted harbour of Aphrodite our Lady of the Sea, and the levels of Schoinos, and leafy Eleon; and the glorious soil of Copai, where I hear still remains the famous lake of that name, the nurse of cels; and shaggy Medeon, and those that held the fine pastures of Hyle, long-stretching fostermother of Tychios the leathercraftsman<sup>5</sup>; and the land of broad threshing-floors kept for the underworld oracle, to bear the name of Amphiaraos and his chariot in later days<sup>6</sup>; and the city of Thespiac and deepsloping Plataiai and moist Hallartos, separated from Helicon by the stream of a mountain river between; and they who possessed Anhedon, the last place down by the sea, the little town of Glaucos the immortal fisherman who lives

\* See v. 302.

† The "mouths" are the seven gates of Thebes.

‡ A famous maker of shields, Hom. *Il.* vii. 219 ff.

§ Harma in Boeotia, where Amphiaraos and his car were swallowed up in the earth.

ἰγροβίου Γλαύκιου, καὶ οἱ δυσπέμφελον Ἴουκρον, 78  
πατριδα δαφνησοῦσαν ἀσιγήτοιον κομῆος.

Γραίης θ' ἱερὸν ἄστυ καὶ εὐρεχόρου Μικαλησοῦ,  
Εὐρυκίης μίμημα φερώνυμος ἀνθερωῶτος,  
καὶ χθόνα Νισαίην καὶ ἐπιώνυμον ἄστυ Κορώνου·  
τοιοῖσι μετ' ἐρχομένοιισιν Ἐπίων εἰς κλίμα γαίης 80  
Ἰακτωίων πρόμος ἦεν, ἐπ' ἠθέσιον δὲ νύκτῃ  
πατροπατέρω δαφνησίῳ ἐπίσταρε μάστιγι Ἀπόλλων.

Βουωπιῶν δ' ἑτέροισι προσηγερόντιεν ὄμιλον  
εὐχαιτήρι Γρέναιος ἔχων ἀχάρακτον ὑπέστην,  
ἀρτιβαλῆς, Προμίῳ πεφλημένος ἐρχομένῳ δὲ 85  
κούρῳ παιδοκόμος παλιῶς πρόμος οἶνομα Φοῖνιξ,  
εἶπετο, Λαοκόωντι παρτίκελος, ὅς περὸς Ἀργούσ,  
πρὸς Ἰησονίης, ἐπιθήμετος εἰς χθόνα Κάλχων  
σὺμπλοος ἀμαρτήριος κερεισομένῳ Μελεάγρῳ.  
τοιοῖς ἔων ἐτι κούρος, ἔχων παιδίηον ἤβην, 90  
ἀβροκόμηι Γρέναιος ἐδέεσσο φέλοσιν Ἰνδῶν,  
διειπῶν ἐκάτερθε παρηίδος ἤλικα χαίτην  
καὶ οἱ ἐφαυμάρτησιν ὀμήλιδες ἀσπιδιώται,  
οἱ τ' Ἀσπληθόνοισι ἄστυ, καὶ ὅν Χάρις οὐ ποτε λείπει  
Ἰορχομένῳ Μινίῳ, χοροῖτυπον ἄλλοσι Ἐρωίτων, 95  
οἱ θ' Ἰρίην ἐνέμοντο, θεηδόχον οἶδας ἀρούρης,  
ξευτοδόκου μεθέπουσιν ἐπιωνυμίην Ἰριῆος,  
ἦχι Γίγας ἀπέλεθρος ἀπειρογάμῳσιν ἀπὸ Λέκτρων

\* See on l. 111.

<sup>2</sup> Hesiod, part of the *Works and Days*, a countryman's handbook. He is the only poet who ever called his birthplace "a detestable village, bad in winter, disagreeable in summer, never nice"; *Works* 640.

<sup>3</sup> Euryale, a Gorgon; Nonnos derives the town's name from the monster's roar, *μυσηθῆμος*, *μυσηθῆματα*.

<sup>4</sup> Corona.

in the waters<sup>2</sup>; and those of inclement Asera, the laureate home of the farmer whose name is on every tongue<sup>3</sup>; and the sacred citadel of Graia, and Myralessos with broad dancing-lawns, named to remind us of Euryale's throat<sup>4</sup>; and the land of Nisa, and the city named after Coronos<sup>5</sup>—all these were led by Actaion to the eastern clime, and laurelled Apollo the Seer, his father's father, secured victory for the young man.<sup>6</sup>

<sup>66</sup> A second host of Boiotians was led by finchair Hymenaios with unmarked chin, young and fresh, beloved by Bromios. As Guardian for the boy came a hoary chieftain named Phoinix<sup>7</sup>; like Laocoön, who long ago embarked in the Argo, Jason's ship, and sailed with Meleagros to the Colchian land, his comrade in the battlefield. Such another boy was this in the prime of youth, Hymenaios, with his luxuriant hair curving round either cheek, never cut since he was born, on the way to the Indian War. Shieldmen bare him company, who dwell in the stronghold of Aspledon, and the dancebeaten precinct of the loves, Orchomenos city of Minyas, which the Graces never leave<sup>8</sup>; those who dwell in Hyria, that hospitable land which entertained the gods, named after hospitable Hyrieus<sup>9</sup>; where that huge giant born of no marriage-bed, threefather Orion,

<sup>2</sup> The *uzere* was a good omen: Hom. *Od.* viii. 343.

<sup>7</sup> The name alludes to the "Phoenician" origin of Thebes. For Laocoön see Apoll. *Rhod.* i. 194.

<sup>8</sup> The cult of the Charites, ancient deities who made the tith *paidia*, lovely to behold (because covered with good crops), is native to Orchomenos. By Nonnos's time the Charites had for many centuries been thought of as love-deities; Venus in Italy went through exactly the same development.

<sup>9</sup> See Ovid, *Fasti* v. 300.

Ἦριων τρεπάτωρ ἀπὸ μητέρος ἀνθορε Γαίης,  
 εἴτε θεῶν τραγόνουσι ἀεζηθείσα γενέθλας  
 εἰς τόκον αὐτοτέλειστον ἐμορφώθη χύσις οὐραν,  
 αἰδάκα τυμφεῖσασα τελευσιγόνου βοείης,  
 καὶ χθονὸς ἀσπορον νία λαγών μαιώσατο Γαίης,  
 οἱ τ' ἔχον ἀγρομέτων ζειτηδόκον οὐδας Ἀχαιῶν,  
 Αἰδαῖα πετρήκουσιν, ἐδέθλιον ἰοχεαίρης,  
 ἦχι θεὰ βαρύμητις ὄρεσσαῖλαρ παρὰ βωμῶ  
 δέκτο θηησαλίην φειδήμονος Ἴφγετείης,  
 καὶ κεμάς οὐρεσίφοιτος ἀμεμφεί καίετο πυροῦ  
 ἀρσαμένης νόθον εἶδος ἀληθέος Ἴφγετείης,  
 ἦν Ὀδυσσεὺς ἐκόμισσε δαλοπλόκος ὡς Ἀχιλλῆος  
 ἐσσομένην πρὸ μάθου παρκενέτι, ἐνθεν ἀκούει  
 Αἰδὶς ἀτυμφεῖστω γαμοσταλὸς Ἴφγετείης,  
 ἀλασί δ' Ἀρχίων ἐπεσύρισε πομπὸς ἀήτης  
 ἀφοφί μαστιζίων ἐχενήδος ἀκρα γαλήτης,  
 νεβροφόνω βασιλῆς φέρων παλιτάγρετος αἴρην,  
 κοῦρη δ' ὀφέ μολοῖσα μετάρσιος εἰς χθόνα Ταύρων  
 φρικτὰ κακοφείτων ἐδιδάσκετο θεσμὰ λεβήτων,  
 ἀνέρα διαιτρεῖουσα, καὶ ἀνδροφόνω παρὰ βωμῶ  
 γνωτὸν ἀλεπτοίητος ἀνεζώγρησεν Ὀρίστην.  
 Βοιωτῶν τόσος ἦλθεν ἀμετρήτων στόλος ἀνδρῶν  
 Ἰνδῶν ἐπὶ δῆραν ὀμαρτήρας Ἰμεταίω.

Τοῖσι συνεστρατώωντο σοφῆ παρὰ Δελφίδι πέτρῃ  
 ἀγχιπόροι Φωκῆς ὀμήλιδες, οἱ Κυπαρίσσου  
 εἶχον εἶδος καὶ γυῖαν Ἰάμπωλον, ἦν περ ἀκούω  
 Ἀοιῆς ἰὸς οὐδας ἐπώνυμον, ἢ περὶ μορφῆς  
 αὐχένα γαῦρον αἶρε καὶ ἦρισε Τριτογενεΐη·

sprang up from his mother earth, after a shower of piss from three gods grew in generative fruitfulness to the selfmade shape of a child, having impregnated a wrinkle of a fruitful oxhide. Then a hollow of the earth was midwife to earth's unbegotten son. Those also came who possessed the place where the assembling Achaians found refuge,\* rocky Aulis, pavement of the Archeron : where the goddess in heavy resentment received at her altar in the mountains the offering of a pretended Iphigencia, and a wild pricket of the hills was burnt in a blameless fire, changeling shape of the true Iphigencia who had been carried away. She it was that cunning Odysseus brought to be Achilles' bride before the trouble, and hence Aulis has the name of matchmaker for Iphigencia who never married at all ; for a guiding wind whistled over the Argive ships, flogging the quiet top of the calm which had kept back the ships, and brought a rescuing breeze for the sawn-layer king. But the girl passed at last on high to the Taurian land, and there she was taught the inhospitable law of their horrible kettles, in cutting up men for meat ; but beside the murderous altar she saved the life of her seabeaten brother Orestes.<sup>1</sup>

<sup>120</sup> Such was the infinite host of Boiotian men who went with Hymenaios to the Indian War.

<sup>121</sup> These were joined by comrades marching from Phocis near the wise Delphian rock : those who held the settlement of Cyparissos and the land of Hyampolis, taking its name as I hear from the Aonian Sow, which lifted a proud neck and challenged Tritogencia

\* Before the Trojan War.

<sup>1</sup> These lines summarize Euripides' two plays *Iphigenia in Aulis* and *Iphigenia in Tauris*.

οἱ τ' Ἰλαχον Πυθίονα καὶ ἀμφίερημον ἄλκιον,  
 Κρίσαν ἀειδομένην καὶ Λαυλίδαν καὶ Παιονίαν,  
 γείτονα Βιάχον ἔχοντες, ἐπεὶ δοφναῖος Ἄπᾶλλον  
 κλήρον εἶναι ζήνοισι κοισιγνήτω Διονίω,  
 Παρηγοῖον διακέρητος ἀγχιρομένωσι δὲ λαοῖς  
 Πυθίαις ἀμφήκουσιν θεηγόροις ἔταλαγε πέτρῃ  
 καὶ τρισὶν αἰταβόχοις, ἀσυγνήτω δὲ πηγῆς  
 Κασταλῆς λίαν οὐδ' ἄμα σὺν σφίσι σάβλαζε μεθ' ἑν.  
 Εὐφροῖων δὲ φίλαγγος ἐκασμενος ἀσπιδαῖται  
 παιδακομοὶ Κορυθαῖτες ἀξιομένω Διονίω,  
 οἱ Φρυγία κελσον ἔχοντες ἀρροσιπύλον παρὰ Ῥεῖν  
 κήσιον εἰσὶ Βιάχον ἐκκελεύουσιντο βουσίαις,  
 τὸν ποτε σαρδηνίω κεκαλυμμένον οὔσι πέπλῳ  
 εἶρον ἐνὶ σκοπέλοισι, κερδὸν βράβητος, ἐνθά μιν Ἰνώ  
 Μισσηδὸν παιδακομῶν παρακλήθητο μητρὶ Κορυθῶν·  
 οἱ τότε πάντες ἱερὸν ἀειδομένην ἀπὸ κήσου,  
 Πρημητίδ' εὐλαπύθηρ τε Μίμας

καὶ ἀριδρόμοι Ἄλκιων  
 Λαμναῖς τ' Ἰλαχῶν τε σακεσταλοῖ.

οἷς ἄμα βαίνων  
 σινδρόμοι Ἰδαίῳ κορυθαῖοι ἦλθε Μελισσηῖς,  
 οἷς ποτε δευσεβῆτος κεκορυθῶντος ἄφρονι κέντρῳ  
 Σώκου ἀλιζωνίω πατὴρ κοσφίσσατο πατὴρ  
 Κορυθῆς ἰστατοκομὸν μετὰ μητέρας οἱ δὲ φυγόντες  
 Κνωσσιον οἶδας ἱκύντο, καὶ ἐμπάλιν ἦσαν ἀλήται  
 εἰς Φρυγίην Κρήτηθεν, ἀπὸ Φρυγίης εἰς Ἀθήνας,  
 ἀλλοδαποὶ κατήρες ἀμέστιοι, εἰσάκε Κέρκρον  
 Σώκον ἀπηλοῖον Διπρὸν ποιητήρα χαλεπῶ,  
 καὶ χθόνα καλλεῖψαντες ἀλκλιότου Μαραθῶνος

\* There was a peninsula, & it is now Ἄλιον, near Μισσηδον.  
 Nonnus seems to be making a legend to explain it and the  
 name Hyampolis, Hightborough.



to a beautymatch.\* There were also those who had Python and the gardens among the precipices, famous Crisa, and Daulis, and Panopeus, neighbour of Bacchos, for laurelled Apollo had made common with his brother Dionysos twopark Parnassos his domain; as the peoples gathered, the Pythian rock uttered the inspired voice of God, and the tripod spoke of itself, and the babbling rill of Castalia that never silent spring, bubbled with wisdom in its waters.

† The Eubolan battallions were ruled by shield-bearing Corybants, guardians of Dionysos in his growing days: who in the Phrygian gulf beside mountairanging Rhea surrounded Bacchos still a child with their drumskins. They found him once, a horned baby, covered with a cloak the colour of purple wine, lying among the rocks where Ino had left him in charge of Mytis the mother of Corymbos.‡ All these came then from the famous island: Prynneus, and Mimas Waddlefoot, and Aemon the forester, Damneus and Oxythoos the shieldman; and with them came flash helm Melisseus as comrade to Idaios, whom their father Socos under the insane goad of impiety had once cast out of their bringirt country along with Combe the mother of seven.¶ They escaped and passed to Cnosian soil, and again went on their travels from Crete to Phrygia, and from Phrygia to Athens: where they remained as foreign settlers and hearthguests until Cecrops destroyed Socos with avenging blade of justice: then leaving the land of brineflooded Marathon turned

\* See ix. 120: a personification like Calamos and Carpos. The correction *Kopuγιδας* is a clever guess of Marcellus.

† No one before Nonnos seems to know this story: Socos and Combe were the parents of the Corybantes.

ἰουστιμον ἴχθος ἐκάρφαι ἐς ἱερὸν οὐδας Ἀβάντων,  
Κουρήτων προτέρων χέθονος γένος.

οἷς μέλος αἰδῶν, 155

οἷς βίος εὐκλειδῶν ξυφῶν κτύπος, οἷς τιτὶ μεθρῶ  
κίελε πιδῶν μερέλῃτο καὶ ἀσπιδόεσσα χορείη.  
τοῖσι σπικτοστράτωντο μαχίμωνες νῆες Ἀβάντων,  
οἱ λίχον ἀφροέεσσα Ἐρέτριας, οἱ λίχον ἄμφω,  
καὶ Σπύρα καὶ Κήρυκθον, ἀειδομένη τε Κηρίστον 160  
ἔδραυα καὶ Δίου κρηναῖον πιδῶν, οἱ τ' ἔχον ἀκτίη,  
ἀκτῆν κρηματοέεσα ἀσιγητοῖα Γεραιστοῦ,  
καὶ Σπύρα καὶ Κατυλαίων ἔδος καὶ Σπυρίδος ἔδραυ  
Μαρμαριῶν τε τεύοντα καὶ Ἰθυγίης πιδῶν Λιγῆς  
τοῖς ἀμὰ λαῶν ἰεσθεν ἀμοσταλοῖς, οἷς πῆλε πάτην 165  
λαλεῖς, ἀπισθοκομῶν μητρόσταλε Ἐλλαστήμων.  
ἔπει μεν ἠγερῶνες στρατόν ὤπλοσαν.

ἀλλ' ἔνα πάντες

θερμὸν ἔχον κατ' Ἄρηα καὶ ἀστέριε αἰδοσι βωμῶ  
Ζωφῶνικῆς νεστέριε ἐμελιζάντο κελεύθου,  
δήρει ἰσχυρῶμοσι ἐπιρῆφοντες ἀλήταις.

170

Κεραρυίδας δ' ἐφόρατος

μαθῶν ἀκέρητος Ἐρεχθεὺς—  
χρῖστον ἀγλαυπιδῶν Ἐρεχθεὺς ἀμὰ κομίζων,  
τὸν ποτε περιτοφάρομα εσπῆ πτίχα παρθενεῶτος  
παρθένοι αἰτυλοχέουτος ἀνετρεφεν ἀροσθὶ μαζῶ  
παιδακόμοι γλυκεῖωσι ἀντήρατος, αἰδομένη δέ 175  
παρθένω πηχίτην ἀφελὶ κούρον ἀγροσθῶ  
Ἰψμιατημάδην, ὅτε ἀσπυγαμοῖ ἀμφογυθῆσι  
ἀλλοιῇ φιλόρητι γονῆν ἰσπειρεν ἀροσθῆν,  
θερμὸν ἀκουστικῶν αἰτώουσιτον ἀφρὸν Ἐρωίτων  
τοῖος Ἀθηναίων στρατιῆς πρόμοις ἦλθεν Ἐρεχθεὺς, 180

\* Not the infernal river, but a place in Euboea.

their steps homewards to the sacred soil of the Abantes, the earthborn stock of the ancient Curetes, whose life is the tune of pipes, whose life is the goodly noise of beaten swords, whose heart is set upon rhythmic circling of the feet and the shield-wise dancing. To the army came also warrior sons of the Abantes, whose lot was in the beetling brows of Eretria, whose lot was both Styra and Cerinthus, and the settlements of farfamed Carystos, and the barren land of Dion, those who held the shore, that boisterous shore of Geraistos never silent, and Styx<sup>9</sup> and the Cotylaian fort and the habitation of Siris, the stretches of Marmarion and the domain of ancient Aige. With these ranged themselves those whose country was Chalcis, mother city of the Elopeians with backflowing hair. Seven captains armed this host, but all of one temper for war: with blazing altar they propitiated the tenants of the Zodiac path, committing their campaign to the planets of equal number.

<sup>10</sup> The Cecropides were mustered by Erechtheus, the glutton of battle. He had in him the golden blood of Erechtheus<sup>9</sup> father of glorious sons, whom once the Virgin selfborn nursed at her manly breast in the recess of her torchlit maiden chamber, Bright-eyes unwedded turned nursemaid, and shamefast clasped with her inexperienced maiden arm that son of Hephaistos, when Crookshank unhappy in his wife spilt his seed in unnatural love, and the hot foam of love fell of itself on the earth. This was the Erechtheus who came as captain of the Athenians,

<sup>9</sup> Nonnos confuses Erechtheus with Erichthonios; it was the latter whom Hephaistos begat on earth when he tried to marry Athena.

Σίδεον ἔχον σινδύβλον, ὀμόπταλον ἡγεμονίῳ—,  
 οἱ Λάχον Οἰκίῃσι γόνιμον πέδον, οἱ τε κερήων  
 γείτονος Ἐπιήτῳ μελοσηήτας ἐναίβου  
 καὶ τέμενος βασιλευδόντων ἐλασιόθρον Μαραθῶνος,  
 οἱ τε πάλαι Κελκίοιο, καὶ οἱ Λάχον ὄρμον Ἀθήνης,  
 ἀρχίαλον Πραεραῖνα, κερήων Ἰφρυγεῖτης,  
 καὶ δασέδον Πλακίωιο καὶ εὐαίδου Ἀφείδης,  
 οἱ τ' ἔχον ἀγλαοπαῖδας Ἐλευσινίην χθόνα Δροῖς,  
 μυστικῶτα γαλέροιο καὶ εὐκίρροιο θεαίης,  
 Ἰρατυλίμου γεγραυῖτες ἀφ' αἵματος, ὅς ποτε Δροῖς  
 δόφρον ἐχιδνηντα δὲ ἤμερος ἡτοχεύων  
 σιατῆ φερροστύχων ἐσπερίστικε νότα δρακόντιον  
 καὶ σολῆς ἐνθε καὶ ἐνθε σιδήρεο τεύχεα πάλλων  
 σιατοῖ κερροσομένωιο γέρον ἀρεφεν Ἀχαρνείῳ  
 καὶ σιγῆτε Ἀρθίδος ἡλδον ἐσθλῶδες, ἔγχεράδων δὲ  
 σιν δαρι, σιν ζυφέροισι ἐπιγυρόμενων ποστήρων  
 εἰς μόθου εὐσθλήτες ἐβλαχευέθρον Ἀθήνας,  
 ἐστυμένωιο δ' εἰς Ἄρρα λαφῆ ἤχρον Φαληρεῖν  
 καὶ σολῆς ἀγγέλλων προτέρην αὐτόχθονα φέτλην  
 χροῖτος εὐπλετοῖσι εὐφρασι ἐσθίγγετο τέττιξ.  
 Παρὰ δὲ γαίῃσι ἐλασπε καὶ Λιασῶς, ὅς νόθος ὄρως  
 ἀρραμῆτι σπέρμηκε μαχίσι Ἀσσιπῶσι τέρμη,  
 αἰστός Λιγίης σπεροῖσι πόσις ἀρραμῆτι Ζεῦς  
 ἐκ δὲ γάμου σφεδίστοιο καὶ Λιασῶς ἐφοχα δ' ἄλλων

\* Eleusa.

\* The Karian plain.

\* To fasten the hair with a golden branch shaped like a cicada was a very old Athenian custom; it was taken to mean that they were as native to Attica as the insect was.

\* Aiasos was the son of Zeus and Aigina daughter of the Boeotian river god Asopos (202). Zeus took the form of an eagle to carry Aigina off, and when her father pursued him, he smote him with the thunderbolt (217 ff.; 220 is imitated from Callim. *Hymns* iv 78, which also refers to this

with Siphnos to share his task, chief of that same city : those whose lot was in the fertile land of Oinoë, and the bee-frequented vales on the heights of neighbouring Hymettos, and the deep woody borders of oliveplanted Marathon, and the city of Celeos \* ; and those from the harbour of Athens, Brauron near the sea, the empty barrow of Iphigenia, and the ground of Thoricos, and terming Aphidna ; and those who held the Eleusinian land † of daughterproud Deo, initiates of the Basket and the goodfruit goddess, those born of the blood of Triptolemos who once on a time drove Deo's chariot and serpents through the air, with their load of cornears, and lashed the serpents' backs. Many an old man of Acharnai came, flourishing his armour of steel about and holding it out to his sons equipping themselves. The ranks of Attica came to join ; with spears and with sword the burghers hastened to make the fray, on to the fray fine helmet on head came Athens raging along, the harbour of Phaleron resounded with men hurrying to war : many a golden cicada was made fast in the platted hair to proclaim their ancient indigentous race †.

‡ Alacon † also left his native land, whom the sham bird begot, mingling with the daughter of Asopos whom he carried off, the eagle, highsoaring Zeus the feathered husband of Aigina. He was named Alacon from this marriage ; and most of all he was

story). The singularly bad etymology of Alacon's name from *alacos* (204) seems not to occur elsewhere. Because Alacon found Aigina (the island) uninhabited, or all the people died of a pestilence, he prayed to Zeus to help him, and the god turned a swarm of ants (*μυρμικαί*) into human beings, who were consequently (207) called Myrmidones. The etymology is of course as fanciful as the story.

χραιομήσασι μενείαιε κισσιγγήτω Διονύσιω· 200  
 Μυρμιδόνων δὲ φίλαγγας ἐκόσμεον ἰδμοσι τέχνη,  
 οἱ πρὶν ἴσαι μύρμηκες ἐφερσίζοντες ἀρούρη,  
 ποσσὶ παλαισπερίεσσι μεμηλότες, εἰσάσαν αὐτῶν  
 εἰς χροὸς οὐτιδανοῖο χαμαιγενέε εἶδος ἀμείψας  
 φέρτερον εἰς δέμας ἄλλο

μετέπλεον ἠφμεδων Ζεὺς, 210  
 καὶ στρατοὺς ἐλλείσθηον ἐνόπλιος ἐφασίγη γὰρ  
 ἀλλαφείη, ἀφελυγχοί, ἀπόιστομοί ἴσμοι ἀρούρη  
 εἰς βρωτοὺς αἰδέητα δέμας μαρφήσωτο μέρμηξ·  
 τῶν πρόμοι Λιάσος ἔρχεν, ἐν εὐτύκτω δὲ βοεῖη  
 Ζήνα τοῦτον σούφον ὄρνις ἐπέγραφε, σήμα γενέβληε, 215  
 φειδομένους ἀνύχτωσιν ἐλαφρίζοντα γενναῖα,

καὶ ποταμοὶ πυρκαϊστοὶ ἐπὶ σχεδῶν, ἄγχι δὲ κούρη  
 οἰκτρὰ καταφείωσα, καὶ εἰ σέλεν ἀπτοοὶ εἰκίω,  
 δόχημον ὄρμα τίτταιεν, ἄτε στενάχοσσα τοῦτη  
 Ἄωσπον βαρὺγονον, ἴσακε δὲ τοῦτο βοήσοι· 220  
 "καλὸν ἐμοὶ πόρετ ἴδον ἐμὸν γενετήρα δαμάσσοι."

Κρήτης δ' ἠγεμόνευε παλαιγλιώσσοι καστήρων  
 Ἄσπερος φειδρωπὸν ἔχων δέμας, ἀμφότερον δὲ  
 οὖσων ἐπὶ ἴσμοις, τοῖσων ἄλειμος, ὃν ποτε τύμφη  
 Λισσαμένη Μίσω σαόφρονος ἄμμα πορείη 225  
 Φαιστίας Ἀδραργένεια Κωδωνοῖη τέκεν εὐνή·  
 ὅς τότε Λισσὸν ἄγων ἐκαστόμπαλι οἴσσει Βίαχην  
 ἴκετο εὐδαίμων ἐμφείλων αἶμα γενέβληε  
 πατρός ἐοῦ Σαμείης γὰρ ἀνεψιὸς ἐπέλετο Μίσωι,  
 Κόδμου ξεντὶ γενέβληε παλαισπερίεε δὲ μαχηταὶ 230  
 πάντες ἐπὶ σπειδοντι συνέρρεον ἠγεμοντῆ,  
 οἱ μὲν ἀπὸ Κωωσοῖο μαχήμονες, οἱ δ' ἀπὸ Λύκτου

\* Phanton, in South Crete; Cydonia, on the North Coast westward.

eager to help his brother Dionysos. He mustered his companies of Myrmidons with competent skill. These once were ants crawling over the earth with their many busy feet, until Zeus in the Highest changed them from their insignificant clayborn shape to a better body, and up grew an armed host: for in a moment a speechless swarm of ants bred in the clay changed their shape and nature into mortals with speech. These were the host that Aiacos led as captain, and he graved on his wellwrought shield, as a token of their origin, Zeus the sham bird with a mind, carrying a woman in gentle talons. Near it was a river god on fire, and a girl beside him sad and downcast, even if she was a lifeless image; she turned her eye aside as if mourning for her father stiffknee Asopos, and she seemed to be crying—"A fine bride-gift you have brought me, in destroying my father!"

Crete with its peoples of many tongues was commanded by Asterios, one of brilliant beauty, one as lovely as he was strong, both together; his mother was Phaistian\* Androgeneia, who loosed the girdle of maiden modesty for Minos, and bore her son in a Cydonian bed. He came bringing the people of the hundred cities for wineface Bacchos to honour the blood of his own father's family; for Minos was cousin of Semele and of Cadmos's kin.<sup>†</sup> All the far-scattered warriors gathered to one stirring leader; men of war from Cnossos, others from Lyctos joined

\* He was thus akin to Dionysos through Zeus:

Agenor

Harmonia - Cadmos

Europa - Zeus

Semele

Minos

Μιλῆτου στρατηγῶν συνήλθε· οἷς ἄμα πολλοὶ  
 ἐφελόθην Γόρτινος ἐλευθήσασθε πολῖται  
 καὶ ναῖται Ῥατίου καὶ εὐκάρπου Λακόντου . . . 220  
 καὶ χθόνια Νεαλαίου Διός καὶ ἐδέβλια Βοῦβης  
 καὶ δασίδον Κιστίμου, καὶ ἄσπετα καλὰ Κεταίου.  
 τοῖος ἀπὸ Κρήτης πρόμος ἦλθεν ἔρχομένῳ δὲ  
 θερμότεραις ἀκτίσι χέων ματτήμον αἴγλην  
 Ἄσπεριον σελάγχιεν ἀμύντομα Ἄρειος ἄσπερ, 230  
 νίκης ἰσοσόμενῃ πρωτόγγελοι· ἀλλ' ἐνὶ χέρῳ  
 νίκης οὐκ ἴσαστομα ἀφῆλας ἔσχεν ἀρούρης  
 νηλεῖς οἱ γὰρ ἔμελλεν ἰδεῖν μετὰ φέλοισι Ἰδῶν  
 σάτριον Ἰδαίης εὐρεθαιώλου ἀγτρον ἔριστη,  
 ἀλλὰ βίον προφελούει λαόστομα, ἀπὶ δὲ Διάτῃ 240  
 Κνωσσῶς ἐν Σαυθῆι μετακίστος ἔσκε πολίτης,  
 καὶ σὺλον Μινωῶς καὶ Ἀνδρογένειαν εἴσαε  
 ξεινοφόνου σιφός ἦλθεν ἐς ἔθνη βάρβαρα Κάλχων,  
 Ἄσπεριος δ' ἐκάλεσε καὶ ἄσπετον οἶνομα Κάλχου  
 Κρητικόν, οἷς ξείνα θεομὰ φέσει σέρε,  
 παιδοκόμου δὲ 250  
 πάτριον Ἀμεινοῖο γόνου Κρηταίων εἴσαε  
 αἰδομένους στοματεῦσι νόθον πικρὸν Φείσοδος ἔδωκε.  
 Μοῖνος Ἀρισταῖος βραδὺς ἦε λαίσθηος ἄλλων,  
 ὄσση γαίαν εἴποιον ὀμοῖριον Ἑλλάδι γαίῃ,  
 ὅς μελίτος γλυκεροῖο παλαιοτήτων ἀπὸ σίμβλων 260  
 αἰχίνα γαίρον ἀειρε, καὶ αἰσχύτῳ Διονύτῳ  
 ἤρισεν ἀρηγῆτῳ μελεθδίοι ἐλαδίῳ νίκῃ·  
 ἀμφοτέρους δ' ἐδάσασεν, ὄσση ναστήρες Ὀλύμπου·

\* The Cretan city, metropolis of Miletos in Caria.

\* Who "Nealaian" Zeus may be no one has yet discovered, and it is likely the epithet is corrupt, especially as we



with troops from Miletos.\* With them was a large body of armed burghers from hilly Gortyn, and others from Rhytion and fertile Lycastus, and the country of Nodaiian Zeus<sup>†</sup> and the habitations of Boibe and the lands of Cisamos and the fair cities of Cytaios. Such was the captain from Crete; and as he came the star of Ares shone upon his starry namesake Asterios, first harbinger of victory to come, pouring forth a prophetic radiance with hotter beams. But after victory in battle he conceived a bastard passion for the strange country, being hard of heart. For after the Indian War he was not to see his native land and the cave of the Idaian mount shimmering with helmets<sup>‡</sup>; he preferred a life of exile, and instead of Dictæ he became a Cossian settler in Scythia. He left grey-headed Minos and Androgeneia; the civilized man joined the barbaric tribes of guest-murdering Colchians, called them Asterians and gave a Cretan name to Colchians whose nature provided them with outlandish customs. He left his own country and the Cretan river of Amnisos which nourished his childhood, and with shamefast lips drank the foreign water of Phasis.

<sup>253</sup> Aristaios came slow by himself, last of all those who dwell in the regions round about the Hellenic land. He lifted high his neck, proud of the sweet honey from his riddled hives. He had challenged Dionysos with his wine, and vainly hoped for the victory of his sweet honey. All the denizens of

have no mention of Mt. Ida. The end of this line may be lost and the next have begun . . . (Ἰδαίῳ Δαίῳ); in any case something has gone wrong with the text, for the sentence here has no construction.

\* This may be an ornamental epithet, but it literally suits the cave on Mount Ida full of votive offerings.

ἀλλὰ πῶς Φοῖβος κέρρατα χεῖματα σίμβλων  
 ἀθανάτους ὀρέγων μελιφθέος ἤμβροτε νίσθη,  
 ὅττι θεοὶ ταχὺ χεῖμα φλοπτόρθωο μελίωσης  
 δεξάμενοι κόρον ὄξεν ἀτερπείος εἶχον ἐέρωης  
 καὶ κόρον ἦν μακάρων τρίτατον δέσας.

οὐ δὲ τετάρτου

ἀροαμένους χεῖρατο παλινοῦστοιο κινέλλον,  
 καὶ μάλα δεφύωντες ἀροαμένωο δὲ Πόλαχου  
 ὀμάρω ἐνφραθάρωγγι κοον τέρποντες ἐέρωης  
 εἰς ἄλον ἤμαρ ἔπιον ἀλαφύτου χεῖου οἴνου·  
 καὶ μεθῆων γλοκύν οἶνον ἐθάμβλεον ἄλλος ἐπὶ ἄλλω  
 εἰς ἕτερον ποθέωο ἕτερον δέσας ἡδέει θυμῷ,  
 εὐφροσύτην ἀεοφρήτων ἔχωο θελξίφρονος οἴνου·  
 Ζεῦ δὲ μελιρραθάρωγγος ἐθάμβλεον ἔργα μελίωσης,  
 δεσιδαλέτην δ' ἰώδεια φλοσμήτουο τοκετοῖο,  
 δαῦρον Ἀρισταῖοιο, καὶ οἰνοχότην Διοτόω  
 ὤπασσε λιπιτόνωο φέρεει πρωτόγρια νίσθη,  
 εἶδεν Ἀρισταῖος βραδὸς ἦεν εἰς μάλλον Ἰνδῶν,  
 ὠφθαλμοὶ εἰνέρας πρότερον χάλωο ἀρσάγος ἤθης,  
 εἶδεν Ἐρμῆοιο λιπῶο Κιλλήριον ἔδρη·  
 οὐ πω γὰρ πρῶτην Μεροσηίδα νίσσαστο νήσω,  
 οὐ πω δ' ἄτρον ἔπασσε πυρῶνδεα δεφάδος ὤρης  
 Ζητροὶ ἀλεξίθεωο φέρων φασίζωο αἴρη,  
 οἶδε σιδήρωχῶο δεδοσμημένους ἀστέρος αἴγλην  
 Σείριον αἰθιλοκετος ἀναστέλλον σφρετοῖο  
 ἐπιγχοῖο σρηται, τον εἰσέτι δεφάδος πύρ  
 θερμῶν ἀκουτίζωοτα δὲ αἰθέρος αἰθουσι λαίμη  
 ἀσθῆσαι ἀσπυλοκοῖο καταβύχουοισι ἀήται·  
 ἀλλ' ἐπὶ Παρρησιῆς πέδωο ὤπασεν, ἐρχομένῃ δὲ

\* See v. 221. Here *Ion* (*Merops*) is confused with *Cean*, where *Arctan* had a cult. Nonnos took the title from *Hymn to Apollo* 42.

Olympus judged between them. Phoebos's son offered the new-flowing juice from his hives to the immortals; but he failed to win the victory, because when the gods took the thick juice from the plant-loving bee, they soon had enough and tired of the liquid. A third rummer was more than enough for the Blessed; when the cup came round with the fourth brew they would not taste it, thirsty though they were. But when Bacchos ladled out his glorious dewy drops, they were delighted, and drank his flowing wine all day long unceasing. Even drunken they admired the sweet wine, and called for cup after cup one after another with jolly glee, full of hearty good cheer for the bewitching stuff. Zeus admired Aristaos's gift, the product of the honeydropping bee and the curious artwork of the hiveloving brood, but he gave the first prize for troublesoothing victory to Dionysos and his wine. That is why Aristaos came slow to the Indian War. After so long he had only just quieted the old grudge of his greedy youth, and left Hermeias's cave in Cyllene; for he had not yet migrated to the island formerly called Meropus<sup>1</sup>; he had not yet brought there the lifebreathing wind of Zeus the Defender, and checked the fiery vapour of the parched season; he had not stood steelclad<sup>2</sup> to receive the glare of Scirios, and all night long repelled and calmed the star's fiery heat—and even now the winds cool him with light puffs, as he lances his hot parching fire through the air from glowing throat. But he still dwelt in the land of Parrhasia. He was followed by

<sup>1</sup> The scholiast on Apoll. Rhod. ii. 498 says of Aristaos *ἀναστρέφεται ἐπὶ δρυοπέτραις καὶ Κεῖται μὲν ἐν αὐτῇ δρυοπέτραις ἐπὶ δρυοπέτραις καὶ Κεῖται*, that is by making a din with spears beaten on shields. Nonnos misunderstood it to mean in armour (von Scheffer's note).

λαια ἐθωρήχθη βαλαντιφύγος Ἄρακι ἀλήτης,  
 οἱ τ' ἔχον Λασιώνη καὶ ἄλλα καλὰ Λυκαίου  
 καὶ κραταῖην Στυμφήλου, αἰδομένην τε παλῆτην  
 Ἴριση καὶ Στρασίην καὶ Μαρτινέην καὶ Ἐπίστην 200  
 Παρρυσίην τ' εἰδεδρον, ὅση πᾶσον ἐστὶ θεαίτης  
 ἀσπίδες ἀργυροῦσι λαχίωσι εἰσέτι Ῥεΐης,  
 καὶ δάπειδον Φενταῖο καὶ ὄρχηθροῖο ταυτή,  
 Ὀρχομένην παλῆτηλον, ἐδέλλαν Ἀσιδατήην,  
 οἱ τ' ἔχον Ἀραδίην πάλιν Ἀραΐδος, ὃν σὺτε μήτηρ 205  
 Καλλιστὶ Διὶ γίγαι, σπότηρ δέ μιν εἰς πάλον ἄστρων  
 στηριξας ἐκάλεισε χαλαζήεντα Πουίτην  
 τῶσσοι Ἀρισταῖος στρατὸν ὤπλισεν Ἀραΐδι λόγχην  
 ἀνδρῶσι μαρτυρέμενοι νομάδας εἶνας

εἰς μάθον Ἰλιων,

ὃν σὺτε Κυρήνη, κερμαδοσσοῖσι Ἄρτεμις ἄλλη, 300  
 Φοιβαίη φιλότηρι Λαοτιφύγῳ τέκε νύμφη,  
 ὅσσοις μιν Ἰβήη φαρμαθίδει καλὸς Ἀπόλλων  
 ἤγαγε νυμφικόνων μετακίσσιον ἄσπαγι δέφρον,  
 καὶ μιν ἐπισκειδόντα λαπίω μαρτυρίδα δάφρον  
 αἰτοῖ εἰς παλῆτην σπότηρ θωρήχεν Ἀπόλλων 305  
 παιδί δὲ τῶνον ἔδωκε, καὶ ἤρμασε χειρὶ βοεΐην  
 δαιδαλίην, γλυφύρην δὲ καθημένην διὰ κώτου  
 ὠμαδίω τελευταῖσι κατακλήσσε φαρέτην.

Τῷ δ' ἐπι Σακελίηθεν ἐκτεβᾶλος ἦλθεν Ἀχάτης,  
 καὶ οἱ ἐθωμάρτησαν ὀμήλιδες ἀσπιδιῶται, 310

\* Rheia, according to one story (followed by Callim. *Hymns* i. 10 ff., which Nonnos alludes to here), bore Zeus in that place.

\* Nonnos evidently is etymologizing again, and interprets

the vagabond scorned Arcadians under arms, those that held Lasion, and the fine glades of Lycaios, and rocky Stymphalos, and Rhipse famous town; Stratia and Mantinea and Enispe, and woodland Parrhasia, where is still to be found the place untrodden in which primeval goddess Rhea was brought to bed<sup>3</sup>; the region of Pheneos, and Orchomenos rich in sheep, only begetter of the dance,<sup>4</sup> seat of the Apidancans. There were there also those of Arcadia, city of Arcas son of Callisto<sup>5</sup> and Zeus, whose father fixed him in the starry firmament and called him Boötes Hailbringer. Such was the host which Aristaios had armed with the Arcadian lance, and led sheepdogs to battle with warring men. He was the son of Cyrene, that deer-chasing second Artemis, the girl lionkiller, who bore him to the love of Phoibos; when handsome Apollo carried her abroad<sup>6</sup> to sandy Libya in a robber's car for a bridal equipage. And as he came in haste, Apollo his father left the prophetic laurel and armed him with his own hands, gave his son a bow, and fitted his arm with a curiously wrought shield, and fastened the hollow quiver by a strap over the shoulder to hang down his back.

<sup>3</sup> To him came from Sicily longshot Achates, and shieldbearing comrades with him, a great host of the name Orchomenos as meaning "place of dancing" (*ὄρχησθαι*).

<sup>4</sup> Callisto was beloved of Zeus, and for some reason (the story varies greatly in details) was turned into a she-bear. Her son Arcas, who was a great hunter, did not recognize her in this form and was about to kill her, when Zeus turned them both into constellations, Ursa Major and Arctophylax, the great Bear and Bearward; Arctophylax is also called Boötes, the Cattleman.

<sup>5</sup> From Mount Pelion: see Pindar, *Pyl.* ix. or the story (*v. g.* 30, 65).

Καλλιρῶν τ' Ἐλίμω τε παλῆς στρατός,  
 οἱ τε Παλίαν  
 ἔδρατον ἀμφενέμοντο, καὶ οἱ Κατάην πάρα λίμνην  
 γείτονα Σειρήων πόλις ῥέοντο, δὲ Ἀχελῷον  
 Τερψιχόρη ραδάουσι βοσκοίρων ἀπὸ Λάτριν  
 τίκτει ἀλλήεντι συναπτομένη παρακούη·  
 οἱ τ' εἶχον Καράριαν, ὅση κελύδοντι μέθρην  
 Ἰσπάρη ἀπὸ Τροάδος ἐρείχεται ἀγκυλῶν ἕδωρ,  
 Ἰβλῆς ἔ' ἱερὸν ἄστυ, καὶ οἱ σχεδὸν ῥέοντο Λίττης,  
 ἣχι πυρὸς κρητῆρες ἀναπτομένης ἀπὸ πέτρης  
 θερμῆς ἀναβλάζουσι Τυφλονίης σελαι εὐνής,  
 οἱ τε δομοὺς ἐδύσαντο παρ' ὄφρ' αἰετι Πελωίρην,  
 καὶ δασυδὸν ἠσπίδι ἀλαρκοίζουσι Παχίνου,  
 καὶ Σικελὴν Ἀρεθούσαν, ὅση μεταστάσιος ἔρπει  
 στερμασι Πισσῶν κομῶων Ἀλφειῶς ἀλήτης,  
 πορθμεῖον βροτὸν οἶδμα, καὶ ἀερωτάτου διὰ πόντου  
 ἔλαει δοῦλον Ἐρωτος ὑπέρτερον ἄβροχον ἕδωρ,  
 θερμὸν ἔχων φυχροῖα δὲ ἕδατος ἀπτόμετον πύρ.  
 τοῖς ἐπι Φαίνοισι ἰσχυρὴν παρασφρήλατον ἔσασαι  
 Σικελίην ἐρλάθουσι Πελωρίδα πέζαν ἐρέπτης,  
 τὸν βελίω Κρονίωσι συναπτομένη τέκε Κίραη,  
 στήγασαι Λίγυα παλιέθρονος, ἣ παρὰ λόχη  
 ῥέει περραῖω βαθυσία κύμα μελιέθρου.  
 Καὶ Λιβύη στρατόωντο  
 παρ' Ἰσπέριον κλίμα γαίης

\* From Eryx and Segesta.

\* Native Sicilian deities, worshipped at the body of water now known as Lago dei Falci, or locally as Lago Nafis or Fatis, near the town of Palagonia.

\* A river rising in Mount Pindus and falling into the Ionian sea. Rivers were represented as with heads or horns of bulls.

\* The monster Typhon was said to lie beneath Etna.

Cillyrioi and Elymnoi,<sup>4</sup> and those who lived round the seat of the Palicci<sup>5</sup>; those who had a city by the lake Catana near the Sirens, whom rosy Terpsichore brought forth by the stormy embraces of her bull-horned husband Achelôos<sup>6</sup>; those who possessed Camarina, where the wild Hipparis disgorges his winding water in a roaring flood; those from the sacred citadel of Hybla, and those dwelling near Aitna, where the rock is alight and kettles of fire boil up the hot flare of Typhaon's bed<sup>7</sup>; those who scattered their houses along the beetling brow of Peloros and the island ground of sea-resounding Pachynos<sup>8</sup>; and Sicilian Arethusa, where after his wandering travels Alphaios creeps proud of his Pisan chaplet—he crosses the deep like a highway, and draws his water, the slave of love, unwetted,<sup>9</sup> over the surface of the sea, for he carries a burning fire warm through the cold water. After these Phaunos<sup>9</sup> came, leaving the fire-sealed Pelorian plain of three-peak Sicily the rocky, whom Circe bore embraced by Cronion of the Deep,<sup>10</sup> Circe the witch of many poisons, Aietas's sister, who dwelt in the deep-shadowed cells of a rocky palace.

<sup>100</sup> Libyans also joined the host, whose home was

<sup>4</sup> There is no island, and the brow describes Pachynos better than Peloros.

<sup>5</sup> See vi. 340. His water did not mix with the sea, hence "unwetted." The usual story is that he passed underneath. Nonnos sees him in human shape walking with a garland on his head; hence the confused description.

<sup>6</sup> It would seem that Nonnos had some smattering of Latin mythology, for this is none other than Faunus the Roman wood-god or fairy. However, it is as likely as not that he had met with him euhemerized into a prince or king of early days.

<sup>7</sup> Poseidon.

ἀγχιεφῆ γαίοντες ἀλήμονος ὄσπερ Κάδμου·  
 κείθι γὰρ ἀντιπόρων ἀέριων σφοδρημένους αἶραις 320  
 εἰς χροῖον φέει Κάδμος, ἔχων Σιδωνίδα νύμφην  
 σὺμπλοον. Ἀρμονίην ἐστὶ παρθένον, ἧς διὰ μορφῆν  
 γείτονας ἀντιβίους παλεμητόκος ὤπλιος φήμη,  
 ἦν Χάρις ἀντιοόμηρε Λιβῶν στρατός— ἀβροτέρη γὰρ  
 Πιστονίς ἐβλίσθησεν ἐπιχθονίῃ Χάρις ἄλλη, 340  
 τῆς ἄπο καὶ Λιβῆς Χαρίτων Λιβῶν—

ἧς ἐστὶ μορφῆ  
 ἀρπαγὰς ἰσμήτης δεδονημένοι ἄφρονι κέντρῳ  
 φρακτός ἐρωμασίῳ ἐκορέσαστο βάρβαρος Ἄρης,  
 λαὸς ἐρημιόκομος Μαυροίσιος· ἀλλὰ τυράσσω  
 χερσὶ γυναιμασίῳσι Λιβυστιδῶν ἔγχος Ἀθήνης 345  
 Ἀρμονίης παλέμιζε προσοίλων παρακοίτης,  
 Ἐσπερίων δ' ἐφάθησεν ὄλον γένος Λιβυστήων  
 σὺν Διὶ θυρηχθῆντι, σὺν Ἄρει καὶ Κυθερείῃ·  
 κείθι καὶ, ὡς ἐπέποισι, παρὰ Τριτωνίδι λίμνῃ  
 Ἀρμονίη παρέλετο ροδωσίδῃ Κάδμος ἀλήτης, 350  
 Νύμφαι δ' Ἐσπερίδες μέλος ἐπέλεον, ὡν ἀπὸ κήσου  
 Κίστερς ὄμοι καὶ Ἐρωτες ἐκόρυμον εἴγαμον εὐνήν,  
 χρυσῆς θαλίμοισιν ἐπιερμάσαντες ὀπίρην,  
 νύμφης ἰδίον ἔρωτος ἐσάξιον, ἧς ἀπὸ φέλλων  
 Ἀρμονίη καὶ Κάδμος ἐχετέσῃσιν παρὰ παστῶν 355  
 βόστρεχον ἀφουκίσιον ἐμτρωσαστο κορύμβοις  
 ἀντι ρόδου γαμίω καὶ ἀβροτέρη πέλε νύμφη  
 χρυσῆα δῶρα φέρουσα, γέρας χρυσῆς Ἀφροδίτης·  
 καὶ μέλος ἀστραίης κιβάρης ἐπικωμον ἐγείρας  
 μητροπάτωρ σφαιρηδὸν ἐψὲς βητάρμοσι παροῦ 360

\* Athena's birthplace was said to be by the river Triton in Libya, or this lake Tritonia; hence she is called Tritogeneia.

† There are two divisions of the Ethiopians, eastern and western, according to Hom. *Od.* i. 21. They seem to



in the western clime, the cities of wandering Cadmos near the clouds. For there on a time dwelt Cadmos carried by contrary winds, on the voyage with his Sithonian bride Harmonia still a maiden. The rumour of her beauty bred war and armed hostile neighbours. The Libyan army named her Charis, for the Bistonian girl bloomed like another Charis of this world and even more dainty, and the Graces' Hill of Libya had its name from her. So the Maurusian people of the desert because of her beauty were stung with mad lust of robber warfare, and took arms, a horrible barbarian Ares wild with passion. But Harmonia's mate held his shield before her, grasping in hand the spear of Libyan Athena<sup>3</sup> to defend his beloved wife, and put to flight the whole nation of western<sup>2</sup> Ethiopians, with armed Zeus as ally, with Ares and Cythereia. And there as they say, by the Tritonian lake, Cadmos the wanderer lay with rosycheek Harmonia, and the Nymphs Hesperides made a song for them, and Cypris together with the Loves decked out a fine bed for the wedding, hanging in the bridal chamber golden fruit from the Nymphs' garden,<sup>4</sup> a worthy lovegift for the bride; rich clusters of their leaves Harmonia and Cadmos twined through their hair, amid the abundance of their bridechamber, in place of the wedding-roses. Still more dainty the bride appeared wearing these golden gifts, the boon of golden Aphrodite. Her mother's father<sup>5</sup> the stooping Libyan Atlas awoke a tune of the heavenly

correspond to a very vague early knowledge of the dark-skinned peoples of East and West Africa respectively.

<sup>3</sup> The golden apples (for oranges were not yet known in the west).

<sup>4</sup> Electra was daughter of Atlas.

οὐρανὸν ἀμφελάλιε Λιβύης κυρτούμενος Ἴατρον,  
 καὶ μέλος ἀρμονίῃ ἐμελίξετο γείτονα φωνῇ·  
 καὶ ζυγίης φάλαγγος εἴη μετμήρια τύμφης  
 δῶκε παλῶν ἐπίθετρα Λιβυστιὰ Κάδμος ἀρούρη,  
 δρυμήσους παλῶν ἐκατοντάδα, δῶκε δ' ἐκάστη 265  
 δίσβατα λαπίους ὑφούμενα ρείχρα πύργους.  
 κείνου μάλιστα ἔχοντες ἐπιστρατόωντο μαχηταὶ  
 μαρμαρινοὶ Προμηθεὺ προασηπιατῆρες Ἴατροῖς,  
 ἐκτυμένῃς κίοντες ἐδάδλα γείτονα Μήνης  
 καὶ Διὸς Ἀσθυσταὸ μεσημεριζόντας ἐναύλους, 270  
 μακτιπάλου κροκέντος, ὅση ποτὲ παλλίαιε Ἄρμων  
 ἀρτείου πρέλιατον ἔχων ὑδάλας κρυσίης  
 ὀμφαίους στοματίζουσι ἐθέσσιον Ἐσπέριος Ζεὺς·  
 οἱ τε ρίον Ἀρμέταο καὶ οἱ παρὶ Κίρυφοι Ἰδαίρ  
 ὤκεον ἀγάλῃ φαραθαῖδες πέλαρ ἀρούρης, 275  
 Λισχίουσι Πίσυαλὸς τε συνήλεδες, οἳς πλείον ὄλωρ  
 Ἄρεα κερτομένοισι Ζεφονήσος ἔτρεφεν ἄγκυον.  
 τούτου Λαῖος εἴην ἐκατόμπαλις ἐρχομένη δέ  
 πληθύνῃ ἡγεμόνευε Κρισταγόνος, ὃν ποτε κούρη  
 Ἄγκυρις Ἀρμέταο παρὶ πλαταμῶνα τοκῆος 280  
 Ἰάλλου κρυφονόσω μινυθαδῆϊ τέκεν εὐγῇ  
 τυμφίον ἄγκυις ἔχουσα θεγμάχον, οὐ ποτε καρποῖς  
 ἀσθματὶ δουραλέω Νότος ἐφίλεγε θερμὸς ἀήτης·  
 αὐτὰρ ὁ θεωρήσων κρυθαλαῖον Ἄρεα γῆιν  
 ταύμαχον ἴσμον ἄγκυρεν, ὅσως ποικίλοισι θεσμῶν 285  
 ἤρσιος ἀνεμῶσι ἀναστήσειεν Ἴατροῖς.

\* See v. 21. The Mion is here equivalent to Athens Tritogeneia.

\* *Zeus Aithylos* is simply *Zeus* of the Aithylos, a people of N. Africa. As he is called a prophet, it is evident that the name here means *Zeus Ammon*, the Egyptian ram-headed god who was identified by the Greeks with *Zeus* and had a famous oracle at the Oasis of Ammon.

harp to join the revels, and with tripping foot he twirled the heavens round like a ball, while he sang a stave of harmony himself not far away. Cadmos too, in memory of the love of his wedded bride, paid his footing in the Libyan land by building a hundred cities, and he gave to each lofty walls inaccessible, with towers of stone. With his memory in mind, came warriors to the host, forefighters of Euryo when Bromios went to war: those who dwell in settlements near the Moon's birthplace,<sup>2</sup> and the southern shelters of Zeus Asbystes the horned prophet,<sup>3</sup> where Ammon the Western Zeus has often uttered oracles in the shape of a ram with three spiral horns; those whose home was on the sandy plain of parched land beside the stream of Chremetes<sup>4</sup> and the water of Cinyps<sup>5</sup>; Anchisai and Bacales together, bred in a corner of the West, and more than others devoted to Ares.

<sup>229</sup> So great was the people of the hundred cities; and their masses came led by Crataigonos,<sup>6</sup> whom Anchiroë daughter of Chremetes brought forth on her father's riverbank in that shortlasting union with Psyllos<sup>7</sup> the harebrained; the bridegroom she held in her arms was the gods' enemy. Notos, that hot wind, once burnt his crops with parching breath; whereupon he fitted out a fleet and gathered a naval swarm of helmeted warriors, to stir up strife against the winds of the south with avenging doom, eager to

<sup>2</sup> A river of Libya, flowing into the "outer sea," the Atlantic Ocean, probably the Senegal.

<sup>3</sup> A river between the Syrtes.

<sup>4</sup> Unknown.

<sup>5</sup> Nonnos would seem to be recounting, or inventing, the legend of the origin of the Psylloi, an African people of whom it was said that snakes would not harm them.

ἰεμενος κτεῖραι φλογερὸν Νότον ἄγχι δὲ κήσου  
 Λιάδης στάδος ἤλθε σακείσθαλος, ἀλλὰ μακέντος  
 ἀνδρὸς ἀκουτιστῆρος ἀελλήεντι κνδοιμῷ  
 ἀλεάδα μαστίζοντες ἰθαυρηχθήσασ ἀήται,  
 συμφορτῆν δονέοντες ἀρηγόρα σήμενος αἴρην,  
 καὶ στρατιῆν καὶ Ψύλλον ἐτυμβεύσαντο θαλάσσην.

Ἡρηκίης δὲ Σάμοιο συνέρρειον ἀσπιδιώται,  
 κούρατος οἷς σπράλλε βαθυσμήραγγοι ὑπήτης.  
 Ἡραθίων βαρύνοντο, ἔχων χιονώδεα χαιτήν,  
 Τυτῆρων μελέεσσιν ἐοικῶται, οἱ τ' ἔχουσ ἀμφῶ,  
 ἀρχαίαν Μύρμηκα καὶ ἀθερόεντα Σαίικην,  
 καὶ χθόνα Τευμερίωιο καὶ εὐλειμωνος ἀρούρης  
 ἄλωτα Φησιάδαο κατὰσσια δεινράδα λόχην,  
 καὶ λαβὴν Ζήρανθον ἀκουμήτων Κορυθαίων  
 κτίσμα φασιζομένης Περσηίδος, ὅσπασθαι κούρης  
 μωσιπάλω δαΐδων θασιώδεές εἰσιε ἔρισταί,  
 οἱ τε παλεγκλώχιναι ὑπὸ κρησίδος ἀρούρης  
 Πρώστιον ἀμφενέμοντο, καὶ ἀε εἰσι γείτοσι πόντῳ  
 Ἄτραπιτοῖς βαθίωιο Πρωσιδιάντος ἀκοῦν.  
 τόσσαι μὲν στίχες ἤλθον ἀμῆλιδες, ἀρχηγόνου δὲ  
 Ἠλέκτρης ὀμόφελον ἐπιστωῖσαντο γενέθλην  
 κείθε γάρ Ἄρμονίην γένος αἰθέρος, αἶμα θαλάσσης,  
 Ἄρης, Ζεὺς, Κεθήρεια θεῶν χρησιμῆτορα Κάδμω  
 κούραδην ἀνάεδνον ἰθαυρηχθήσαντο γυναίκα,  
 τοῖσι κορυσοσόμενοι σὺν εὐθύρωι Διοτίσῳ

\* Guardian of the winds; Hom. Od. x. 1 ff. Its position is conveniently vague.

\* A mountain.

\* Unknown in Samothrace.

\* If the name is correctly written Physades, we know nothing about him; but as *q* and *s* were pronounced exactly alike by Nonnos's time (both like Ital. *s*, as in Modern Greek), the variant Physades is as likely as not to be right. In this

kill fiery Notos. To the island of Aiolos \* sailed the shieldbearing fleet; but the Winds armed themselves and flogged the madman's vessel, volleying with tempestuous tumult in a whirlwind throng of concerted confederate blasts, and sank Pnylos and armament in a watery grave.

80 From Samothrace came a stream of shieldmen, sent by their prince Emathion of the long flowing beard, himself heavy of knee, with snow-white hair, men limbed like Titans. They possessed both Myrmex on the sea and flowery Sacer,<sup>8</sup> aye and the land of Teumerios,<sup>9</sup> and the glades and meadows of Phesiades' land<sup>4</sup> shaded with woodland copses, and divine Zerynthos of the unresting Corybants, the foundation of renowned Perseis,<sup>5</sup> where the rocks are thronged with torchbearing mystics of the Maid. There were others who lived under the manycraggy wall of the land about Brontion, and in Atrapitoi which I hear of on the neighbouring shore of deepsea Poseidon. All these companies came together, who were loyal to their sib, the ancient family of Electra; for there<sup>7</sup> Ares, Zeus and Cythereia gave to Cadmos, the god's ally, Harmonia heaven's kin and sea's blood, to be his lawful wife without brideprice.

81 As the armed host gathered to Dionysos with ease he might have something to do with the island Physia, near Cyzicos.

\* Hecate, daughter of Peres and Asteria, would seem to be associated here with the mysteries of the Samothracian Gods, of whom we know very little, but enough to say that they were not properly identical or even connected with the Corybantes, nor the Corybantes with Hecate. But she is the witches' goddess (the interpolated scenes in *Macbeth* classicize in this respect), and so felt to be appropriate for any secret and bizarre ritual.

<sup>7</sup> Cf. bk. iii.

Πλείστῃς ἀνέτελλε δὲ αἰθέρος ἰβδόμοις ἀστήρ  
 δεξιῶν ἑσπέρης σημήιον, ἀμφὶ δὲ νύκτῃ  
 Πληιάδων κελιάδης βοῆς ἀντιθέρουσ' ἤχῳ  
 γνωστῆς αἶμα φέρουσι χαριζομένη Λιουσίω, 415  
 καὶ στρατιῇ πόρε θέρουσι ὁμοίους ἐρχομένους δὲ  
 Ὕγυρος ἡγεμόνευεν εἰς Ἄρα δειότερος Ἄρης,  
 Ὕγυρος ἰθακάρητος, ἔχων ἰθαλία Γυγιάτων  
 τοῦ μὲν ἦν ἀγνωστὸν ἄλον δέμας, εἰ δὲ παρήνου  
 αἰχηνίω τε τέκοντος ὀπισθοκόμων ἐπὶ ταύτων 420  
 ἰσοφάνεις πλοκαριῖδες ἀκασθοφόρουσι ἔχινος  
 ἔρπον ἰθίως ἄρα πατήλευδες· εἶχε δὲ δευρῆ  
 μηκιδανῆ, περιμετρον, ὁμοίους ἀχέτη πέτρης,  
 βαρβαρῶν ἦθος ἔχων πατρῷων· οἷδ' τις αὐτοῦ  
 φέρτερος ἄλλος ἔαυτον ἔκρινεν εἰς μόθον Ἰνδῶν 425  
 τοσφὲ Λιουσίωσι καὶ ὄρατον αἶμασε Νίκτη  
 Ἰνδῶν γένοιτα πάσαν ἐπ' ἄσπιδι μόνος ἀλέουσι.  
 Καὶ θρασυὶς υἱὸς Ἄρης ἦν Πιμπλῆϊαν εἶσας  
 Πιστοσίης Οὐαγροὶ ἐκώμασεν ἀσπὸς ἀρούρης,  
 Ὀρβία καλλιφίας ἐπὶ γούνασι Καλλιουσίης 430  
 νήσω ἀρσιχίτῃ μεμελημένον εἰσέτι μαζῷ.  
 Κύπριδας δὲ φάλαγγας ἐκώμασε Λίτρος ἀγνήτωρ  
 αἰχμητῆς τε Λάσπιδος ἐθωρήσαντο δὲ παλλοί,  
 οἳ τ' ἔλαχον Σφῆκίαν, ἀλιευντοσ' ἀντυγὰ νήσου.  
 Κίτρον ἐσπεριόγῳ θεοδέγμονα νήσον Ἐρωτίων, 435  
 Κίπριδος αἰτυγόνοιο φερωντοσ', ἦς ποτε Κύπρου  
 ἄρα περιγρίφας βεβήη γλαχίη τραϊσίης  
 ἰσοφῆθ' ἀελφίη τῖπον τερνῶσατο Νηρεΐη—  
 ὅσπυτε γάρ γονόουσα κατάρρητος ἄρασι λίθρῃ  
 Οὐρανῆι μόρφωσε λεχίωσι ἀφρόν' ἔέρση 440

<sup>1</sup> So MSS. : ἐσπεριόγῳ Ἄγαστρωσ' M.

<sup>2</sup> Seventh of the Pleiades.

his thyrsus, Electra's \* star rose with her six sisters in the sky in happy augury of the conflict; and the echoing voice of the Pleiads resounded for victory, doing grace to Dionysos who shared their sister's blood, giving equal confidence to the host. Ogyros led their march to war, Ogyros himself a second war-god, his head towering high like one of the giants. Nothing could bend that great body. From his head and muscular neck, waves of hair fell to his loins, covering his back and shoulders, bristling like the spines of a hedgehog. He had a throat of immense length and thickness, like a neck of rock. Barbarian and son of a barbarian was he; no other came to the Indian War in the east stronger than he was, except Dionysos. He had sworn an oath to Victory, that he would destroy the whole land of India with his own spear alone.

<sup>402</sup> The bold son of Ares, Otagros, quitted his city of Pimpleia on the Bistonian plain, and joined the rout. He left Orpheus on Calliopeia's knees, a little one interested in his mother's milk, still a new thing.

<sup>403</sup> The Cyprian companies were under command of proud Litros † and finehair Lapethos. Many took up arms: those whose lot was in Spheccia, the round brinebeaten isle; others from Cyprus, godwelcoming island of the finefeathered Loves, which bears the name of Cypris the selfborn. Sereus had traced the boundaries of this Cyprus with the deepsea prong, and shaped it like a dolphin. For when the fertile drops from Uranos, spilt with a mess of male gore, had given infant shape to the fertile foam and

\* Unknown. Marcellus would substitute the name of Agapenor, who founded Paphos.

καὶ Παφίην ἴδαντε, Κεραισιδὸς εἰς χθόνα Κύπρου  
 ἐμφρονα θυμὸν ἔχων ὑπὲρ οὐδρατος ἔτρεχε δελφίς,  
 εἰσμέτην λαβήσιν ἐλαφρῶν Ἀφροδίτην—,  
 οἱ τ' ἔχον Ἴλίστιον πῆδον καὶ εἰδήλια Σηροῦ  
 καὶ Ταμασον καὶ Τέρβρον Ἐρεθραίην τε παλίχτην καὶ  
 καὶ τέμενος βαθυδενδρὸν ὄρεσσαῖδου Παπιάρου·  
 εἰ δὲ Σάλων κεκάρυστο παλὶς στρατός,

εἰ δὲ Λακίθου,

ἴσπερον ἢ ἐκάλισσον ἀμύνοντο ἡγεμονίης,  
 ὡς τότε λαὸν ἀγειρεν, ἐν εὐθύρῳ δὲ κυδοιμῷ  
 εἰσέθανε καὶ κτερίστο καὶ οὐνομα λείπε παλίτας. 600  
 οἱ τε πάλιν Κινύρειαν ἐπιώνοντο εἰσέτι πέτρην  
 ἀρχηγόνου Κυτέρου, καὶ Οὐρανίης πῆδον εἶρη  
 αἰθέριον κεντήωνος ἐπιώνοντο, ὅτι παλίτας  
 ἔτρεφεν ἀστράπτουσαι ἐπουρανίων τύπον ἀστρων,  
 οἱ τ' εἶχον Κρασιάσταν, ἀλοστεφίς οὐδας ἀρόρης, 610  
 καὶ Πάφον, ἀβροκόμων

στεφανηφόρον ὄρμον Ἐραΐτων,  
 εἰς ἴδαντο ἐπιβαθρὸν ἀνερχομένην Ἀφροδίτην,  
 ἤχι θαλασσογόνου Παφίης τυμφήσαν ἴδαν,  
 Σέτραχτι ἡμερῆσι, ὅθι παλλάκις εἶμα λαβοῦσα  
 Κύπρις ἀνεχλαίωσεν λελουμένον υἱέα Μέρρης, 620  
 καὶ πάλιν ἀρχηγόνου ποτὶ Περούσιον,

ἢ ποτε Τεύκερος,  
 καλλεΐφης Σαλαμίνα χαλασμένου Τελαμῖνος,  
 ὅπλοτερην σίγῳσεν ἀειδομένην Σαλαμίνα.

Λιόων δ' ἀβρός ὄμιλος ἐπέρρεεν, οἱ τ' ἔχον ἀμφω,  
 Κίμφου ἐπιφύδα καὶ ἀφροδέσσαν Ἰταΐην, 630

\* 11 v. 614.

\* Adonia.

\* Father of Adonia.

\* Adonia.



brought forth the Paphian, to the land of horned<sup>o</sup> Cyprus came a dolphin over the deep, which with intelligent mind carried Aphrodite perched on his mane.—Those also were there who held the land of Hylates, and the settlement of Sextos, Tamassos and Tembros, the town of Erythrai, and the woody precincts of Panacrus in the mountains. From Soloi also came many men-at-arms, and from Lapethos; this place was named afterwards from the leader who assembled them, who fell in the thyrsus war and was honourably buried and left his name for his citizens. There were those also who had the city Cinyrcia, that rock-island which still bears the name of ancient Cinyras<sup>o</sup>; and those from the place where Urania lies, named after the heavenly vault, because it was full of men brilliant as the stars; and those who held Crapascia, a land surrounded by sea; and those of Paphos, garlanded harbour of the soft-haired Loves, landing-place of Aphrodite when she came up out of the waves, where is the bridebath of the seaborne goddess, lovely Setrachon<sup>o</sup>: here Cypris often took a garment and draped the son of Myrrha<sup>o</sup> after his bath. Last is the city of ancient Perseus, for whom Teucros,<sup>o</sup> fleeing from Salamis before the wrath of Telamon, fortified the younger Salamis so renowned.

<sup>000</sup> A luxurious crowd of Lydians streamed in: those who held both pebbly Cimpson and beetling

Teucros son of Telamon and half-brother of the greater Aias was banished by his father after his return from Troy, the old man somehow feeling him responsible for Aias's death. He came to Cyprus and there founded a city, which he named Salamis after his native place. So far the common legend: but what Perseus has to do with it, or which Perseus is meant (surely not the son of Danaë, who was contemporary with Dionysos's life on earth) is not clear.

οἱ τε Τυρῆβιον εὐρέ, καὶ οἱ πλοῦτοιο τιβήρας  
 Σάρδασις εὐκιδάτας, ἀμυλκας ἤραγετίης,  
 καὶ χέονα Βαλαχίην σταφυληκόμας, ἔχι τεκοῖση  
 ἀμπελόσις Διόνυσος ἔχων δέπας ἔμπλεον οἶνον  
 Ἰεῖη πρώτα κέρασσι, πάλιν δ' ἀσύμητε Κερίσους, 470  
 καὶ σκασιάς Ὀάσιοι, καὶ οἱ μῖον Ἐλαχον Ἐρμου  
 ἰδαρίων τε Μέταλλον, ὅση Πακτωλίου Διὸν  
 ζαυθῶς ἀφυστίων ἀμαρῖσσεται ἄλφις ἔεραση·  
 καὶ Στυγαίων εκκόραστο πάλιν στρατός,

ἔχι Τυφωκίης  
 θερμῶν ἀναβλεψίων περιβαλπέσις ἀσθμα κεραυτοῦ 475  
 ἔφλεγε γείτονα χῶρον, ἀλλήεντι δέ καστηῷ  
 αἰθαμένον Τυφῶντος ἐτεφρωθήσασ ἔρισται,  
 γλαυθόρα σπειθήρα μαρμακομένον κεφαλῶν  
 ἀλλῆ Διὸς Λυδαίου θουάδα τῆν εἰσας  
 ἀρητήρ ἀσιδήροι ἔμαρνατο κέντορι μῖθω, 480  
 μῖθω ἀστυσιστήρα, καὶ οὐ τμητήρα σιδήρα,  
 γλαυσση ἔρεπτιων πευθήριος οἶον ἀρούρη,  
 ἔχχοι ἔχων στόμα θούρον,

ἔπος ζήφοι, ἀσπίδα φωνήν,  
 τοῦτο θεοκλήτω προχέω ἔπος ἀνθερεῶνι·  
 ἴστη, πάλιν φλογόσι δέ Πίγας

ὑπό μύστιδα τέχνη 485  
 ἀρραγίος μῖθω σοφῶ σθηρῖζετο δεσμῶ  
 ἀνέρι δειμαίνω εκκορεθμένον ἔμφροσι λόγῃη,  
 γλαυπέδην ἀσιδήρον ἔχων ποιητήρα μῖθω·  
 οἶδε τούον τρομέσκεν ἀστυετήρα κεραυτοῦ  
 αἰσυγίη, πάλιππητις, ὄσοι ρηχέρορα μῖσθη 490  
 γλαυσση ἀστυεῖστα λάλον βέλος, εἶξε δέ κάμων  
 ἔλετα φωνήεντα πεπαρμένον ἀεί μῖθω·  
 καὶ πυρὸς ἔλεος ἔχων, τετορημένος ἔχχει θερμῶ,  
 ἀλλῶ θερμότερω πυρῶ πυρὶ κάμτε Τυφωκίης,

Itone; those from broad Torebios, those from fruitful Sardis, nurse of riches, as old as the daydawn; those from the grapegrowing land of Bacchos, where the vinegod first mixed wine for Mother Rheia in a brimming cup, and named the city Cerassai, the Mixings; those that held the watchingpeaks of Oanos, the stream of Hermos and watery Metallon, where the yellow treasure of the water sparkling spirts up the Pactolian mud. A great host came armed from Stataloi. There Typhoeus, spouting up the hot stream of the fiery thunderbolt, had kindled the neighbouring country, and as Typhon blazed amid clouds of smoke, the mountains were burnt to ashes, while his heads melted in the limb-devouring flame. But the priest of Lydian Zeus left the fragrant temple redolent of incense, and without steel made battle with piercing words, a word for a spear, no cutting steel, and brought the Son of Earth to obedience with his tongue; his bold mouth was his lance, his word a sword, his voice a shield, and this was all that issued from his inspired throat—"Stand, wretch!" So the flaming Giant by magic art was held fast in chains of glamnery by the invincible word, and stood in awe of a man armed with a spear of the mind, while the avenging word shackled him in fetters not made of steel. That awful giant towering high, trembled not so much at the Archer of Thunderbolts, as for the battlecrashing magician shooting bolts of speech from his tongue. He gave way, as the sharp words pierced him with wounds speaking in quick words. Already scorched with flame, thrust through with a redhot spear, Typhoeus gave way at the other fire hotter still, a fire of the mind. His snaky

καὶ στατὸν ἀστυφέλικτον ἐνεργίζουσαν ἀνάγκη 690  
 ταρασσὸν ἐχιδνήκετα πεπηγότα μητέρα Γαίη,  
 αἰτηθείς ἀχάρακτον ἀναιμάκτῳ δέμας αἰχμηῆ.  
 ἀλλὰ τὰ μὲν προτέρωσι ἐν ἀνδράσι ἦγαγεν αἰών.  
 τοῖς δὲ λίγα κροτέοντα ὑπ' εὐφροσύνῃ χθόνα ταρασσῶ  
 καὶ Στάβῳ καὶ Στάμῳ

ἐπὶ κλόνον ὠπλοῦσαν Ἴνδῶν 300  
 καὶ στρατὸν ἀρχιστήρα περισκείροντα δοκτεῖαν  
 τοῖων ἔπος λείπειαι, ὅτι πρόμος ἠγεμονεύει  
 εἰς χυρὸν, οἷο ἐπὶ δίῳ, ἐνὸπλιον ἀνδρᾶ κομιζῶν  
 τοῖσι γὰρ ἐρχομένοιαισι ἀνακροῦσασα χορείη  
 Μιγδόσις ἐγχευόμενος ἐπὶ κλόνον ἔβραμε φόρμιγξ, 305  
 ἀπτι χυρῶ πέμπουσα μῦθον λαοσοῦσαν ἤχῳ  
 καὶ παλέμῳ σάλπιγγες ἴσασ σφύγγες Ἐριώτων,  
 καὶ δάδυμος Περσέωντες ἀμάζυγες ἐκλαγὸν αἰόλοι,  
 καὶ στέψαν ἀμφεπλήγη βαρυσμαράγῳ ἀπὸ χειρῶν  
 χαλεκίας πατάγουσι ἐμπετήσαντο βοκίαι. 310

Καὶ Φρύγες ἐστρατόωντο

παρ' ἐγχευόμενων στίχα Λυδῶν,  
 οἱ τ' ἔλαχον Πυδαίαν, ἀειδομένην τε παλίχτην  
 δεινροκόμον Τερμένειαν, ἐνέσκιον ἄλλοι ἀρούρης,  
 οἱ Δρακίην ἐνέμοντο καὶ Ὀβριμον, ὅς τε βρέθροις 315  
 Μαιζεδόνων σκαλοῖσις εἶν παραβάλλεται ἔδωρ,  
 καὶ δεσπιδὸν Λουάρτος ἐπίσημος, οἱ τε Κελαιγᾶς  
 χρυσοραφίαις ἐνέμοντο καὶ εἰκαστήρια Γοργούδ'  
 τοῖσι σινεστρατόωντο καὶ οἱ λίχον ἄστεα τοῖων  
 γείτονα Σαγγαρίων, καὶ Ἐλίσιδος ἔδρανα γαίης.  
 τῶν πρόμος ἠγεμονεῦε, λιπὴν ὀφθαλμοῦ Δίρατην. 320

\* Winer, *Real-ly Nonnos* = intention, perhaps taking a hint from *Antiochianus* (Frags 21).

\* The name of Ikonion in Asia Minor sounded as if it

feet were rooted firm and immovable by main force, firmly fixt in Earth his mother, his body was wounded by a bloodless blade that made no mark.

But all this was done in time gone by, among men of a more ancient generation. Here were men armed for the Indian tumult by Stabios and Stannos,\* loudly rattling on the ground in drilled step; and if you could see the whole host prancing and leaping, you might be inclined to say that the captain was leading them to a dance rather than to a war, bringing a detachment of armour-dancers. For as they marched, the Mygdonian lute struck up a dance tune for war-music to arouse the tumult of conflict; it sounded the assembly for battle, not for dance; love's flutings were the trumpets of war; the twin Bercyntian pipes tootled together, the calfskin bellowed, struck on both sides by the brassy rattle of heavyrumbling hands.

The Phrygians ranged themselves beside the ranks of ditzraising Lydians: those whose lot was in Boudcia, and the famous town of treeplanted Temeneia, a shady grove in the country; those who lived in Dresia and Obrimos, which discharges his water into the curving stream of Maiandros; those from the ground of Dolas, and those who lived in goldroof Celainai, and the place of the Gorgon's image.<sup>†</sup> These were joined by those who had to inhabit the cities near Sangarios, and the settlements of the Ejespid land: they were led by a captain from had something to do with *ei* to the later Greeks, whose pronunciation did not distinguish between *ei* and *i*. Hence a great number of stories explaining how the place came to be connected with an "image" or "portrait." Nonnos may be alluding to the tale that Perseus came there and set up an image of the Gorgon Medusa, or to some similar account.

Πρίασος, Λοιπὴ μεταστάσιος ἀστὸς ἀρούρης  
 ὅσποτε γὰρ Φρυγίης πέδον ἔκλυον ἰέτιος Ζεὺς,  
 ὀμβρηροῖς πελίγασσι χέων ἰφιδρομον ἰδῶν,  
 καὶ δρῖες ἐκρίβθησαν, ἀκαταφόροις τ' ἐνὶ βήσοιαι  
 διφαλέαι ποταμηδῶν ἐκνυαίνοντο κολῶσαι, 328  
 ἰκμαλέον τότε δῶμα Λαῶν κεκαλυμμένον ὄμβρῳ  
 καὶ ῥοῶν ἠερίφοτον, ἀευστιωτήρια μελάθρῳ,  
 Πρίασος Λοιπὴ μεταστάσαστο κάλπου ἀρούρης,  
 Ζητός ἀλευσάξιν θαλαττηφόρον ὄμβρῳ ἰδῶν  
 αἰεὶ δ' ἀλλοδασίοισι παρ' ἀνδράσι δίκρῳ λείβῳ 330  
 μῆκτο Σαγγαρίῳ καὶ ἠθάδα δίξετο πηγῆν,  
 Λοιπὸν ποταμοῖο πῦν ἀλλότριον ἰδῶν  
 ὄψε δὲ δίστιφον οὐδῶν καὶ ἰδατόσσοι ἀνάγκη  
 Ζεὺς ἰπᾶτος σφηνε, καὶ ἐκ Σιπυλίου κρήνην  
 κλειζομένης Φρυγίης παλιόγρετον ἤλασεν ἰδῶν 335  
 καὶ ῥοῶν ἐννοσίγαιος ὄλον μετέθηκε τριαίη  
 εἰς βελίον κενθμῶνας ἀτεκμάρτοιο θαλάσσης,  
 καὶ κήφοι κελάδοντος ἐγμυκώθησαν ἐρίπται  
 καὶ τότε Ποιωτοῖο παλιόδρομος οὐδας εἴσατο  
 Πρίασος ἰσπερόμητις ἐν ὑπεδίσαστο πάτρην, 340  
 καὶ γενέτην βαρῆγονον ἀπῆμονι πῆχτος ἀκῆ  
 ἰσσιμος ἀγαθὸν ἐμαρφεν, ὅν εἰσεβέσῃ χάρι ἔργῳ  
 Ζεὺς μέγας ὀμβρηρῆτος ἀτελίωγρησεν ἀλέθρον,  
 Πρωμῆιον ὅν κἀλέσσειν ἀπὸ Φρυγίῳ δὲ κάλπου  
 Πρίασος αἰχῆρτες ἐκκαλώσαστο μαχηταί. 345  
 Ἄσπεριον δ' ἀπαυεθεν εἰὸν γενέτασ μαλόττος  
 ἀρτιθαλῆς Μιλήτος ὀμόσταλος ἰετο Βάγχῳ  
 Καίτου ἔχων σιναιεθλῶν ἀδελφεόν, ὅς τότε Καρῶν  
 λαόν ἀγων ἐπὶ κοῖρος εἴδισατο φίλοισι Ἴνδῶν 350  
 οὐ πῶ γὰρ δεσέρωτα δολοσλόκον ἔπελεκε μαλπήν  
 γρωτῆς οἴστρου ἔχων ἀδαήμονος, οἰδὲ καὶ αὐτῆν  
 ἀντιτύπου φιλοτητος ὀμοῖήλων ἐπὶ λείκτρῳ

Dirce of the dragon, Priasos, who came from foreign parts to the Aonian land. For when Rainy Zeus flooded the land of Phrygia, pouring water from on high in seas of rain, when trees were covered, and in glens where thistles grew thirsty hills were flooded with rivers of water, Priasos left his drowned house hidden in the rain and the airclimbing river which had attacked his homestead, and migrated to the bosom of the Aonian land to escape from the fatal showers of rain. But he never ceased to shed tears among these foreign men; he remembered Sangarios and missed his familiar brook, when he drank the alien water of the Aonian River. But Zeus Highest at last quieted the stormy flood and the watery violence, and drove the water of flooded Phrygia down from the tops of Sipylus; Earthshaker with his trident pushed all the waters away into the deep hollows of the boundless sea, and the cliffs were laid bare of the roaring deluge. Then Priasos in late repentance left the land of Boiotos, and returned to his own country, and when he reached home he held his heavyknee father in his arms with a joyful embrace; for great Zeus had saved him from destruction for his pious works: Brombios they call him. Now the Phrygian warriors from the Phrygian gulf proudly thronged about Priasos

<sup>140</sup> Asterios the father had gone with another band, but his son Miletos now in the flower of his age came in the company of Bacchos. With him came his brother Caunos to share his dangers. Although only a boy, he led the Carian people into the Indian War. Not yet had he conceived a passion for his innocent sister, and composed that tricking lovesong; not yet had he sung of Hera herself joined with her brother

Ζητή στυαπτομένην ἐμελίξοτο σύγγουον Ἥρην  
 Λάτμιον ἀμφὶ βόσκειν ἀποιμήτοιο κομῆος.  
 ἀλγίζων ὑπ' ἐρωτι μεμηλότα γείτοσι πέτρῃ  
 255 τυμφίον Ἐυδοκίμωτα τυθοβλήτοιο Σελήνης·  
 ἀλλ' ἔτι Πυθίλις ἐστὶ φιλοπάρθενος, ἀλλ' ἔτι θήρη  
 Καίνοιο ὁμογενήτω ἐδιδάσκετο νῆσι ἐρώτων·  
 οὐ πω δ' ἀβροκάμοιο πασιγενήτοιο φεγόντος,  
 300 δάκρυον ὀμβροθείσοι δέμασι μορφώσατο κούρη,  
 καὶ ρίον ἰδατόεστα γαστήροιο ἔβλεπε πηγῆς.  
 τῷ δ' ἄμα θαρσύνεται ἐπερρώοντο μαχηταί,  
 οἱ Μυκάλην ἐτέρωοντο, καὶ οἱ Λίχον ἀγυίλον ἕδωρ  
 εἰς χέουα διωμένοιο παλινοῦστοιο ποταμοῖο,  
 355 Μαιάνδρου σκαλοῖο, διερπύζοντες ἐπείλων.

Τόσσασι μὲν στίχοις ἔβλεπον ὁμοζήτηρον δὲ πορείῃ  
 λαῶν ἀγρομέτων Κυβελήριδες ἐκτυπον αἰεταί,  
 Μιγδοσίνης δὲ πάλῃος ἐκτελειώθησαν ἀγυαί.

\* Miletos, founder of the city of that name, had two children, a son Caemon and a daughter Hyblis. Hyblis conceived an unholy passion for her brother, or he for her, or it was mutual. Finally they were separated, and she mourned so bitterly that she lost her human shape, and in some accounts, turned into a river or spring called after her. So much we know; this passage may serve to remind us how very little we really do know of Greek mythology and litera-



Zeus in a harmonious bed of love like his own, the song about the Latmian cowshed of the never-sleeping herdsman, while he praised Endymion, the bridegroom of love-smitten Selene, as happy in love's care on a neighbouring rock. No, Byblis still loved maidenhood—no, Caunos<sup>9</sup> was still learning to hunt, untouched by love for one so near. Not yet had the soft-haired brother fled, or the girl changed her body to water by her tears; she was still no sorrowing fountain bubbling up a watery stream. Now courageous warriors flocked about him: those who lived in Mycale, and owned the winding stream of the crooked Maiandros, which sinks into the ground and returns again after crawling through the tunnels.

<sup>100</sup> So many were the companies that came. With harmonious march the peoples gathered, and the halls of Cybele resounded, and the streets of the Mygdonian city were thronged.

ture. We have no information about the song which Caunos sang, though plainly Nonnos knew it well, *i.e.*, it came in some poetical account of the story which we have lost, no doubt the work of an Alexandrian. The matter is rendered yet more obscure by the corruption or mutilation of the passage, which makes the connexion of the legend of Zeus and Hera with that of Endymion and Selene quite obscure. For the latter story, see note on iv. 195.

## ΔΙΟΝΥΣΙΑΚΩΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΟΝ

Εἰς δέκατον δὲ τέταρτον ἔχε φρένα·

καὶ δὲ κυρίως

δαιμονίην στίχας πάσας εἰς Ἰνδικὸν Ἄραυ Ῥεῖη.

Ῥεῖη δ' ἰωνοπέδαλοι, ὄρεσσασίλη παρὰ φάττη  
 αἰθέρα λαγνήτα περισφιγμένα λεόντων,  
 σινδρομον ἤμισρον ὑψηέμιον σφοδρὸν ἀβραε  
 ἤμισρον κενεῶνας ἐρετρωσασα πέδαλον·  
 θεοπεσιαί δε φίλαγγας ἀαλλίζουσα Λασιῶν  
 ὡς πτερόν ἢε τόσημα δειόστιχεν ἔδρανα κόσμου  
 εἰς Νότον, εἰς Πορέην, εἰς Ἐσπερον,

εἰς κλίαν Ἡοῦς·

καὶ δροσι καὶ ποταμοῖσι μίαν ζυνώσασα φωνήν  
 Νησιῶδες καλίονα καὶ Ἀδρυῶδες στίχας ὕλην.  
 δαιμονίη δ' αἰούσα γοηὴ Κυβελήδος ἠχοῦς,  
 πάντοθεν ἠγερθέντο καὶ ἠφάθεν εἰς χθόνα Λυδῶν  
 ἀσπασεῖς ἰχθυὸς ἀγούσα μετάρσασα ἰακτο Ῥεῖη·  
 καὶ τυχήν παλιγοροῦς ἐκπαίφασε μύσσιδα πύκτην  
 Μιγδόσι θερμαινούσα τὸ δεύτερον ἡέρα πυροῦ.

Ἄλλα μετὰ βροτήν προμάχων ἠρωῶδα φύτλην  
 καὶ στρατιήν ἰσθίην με διδίζαστε, Φοιβάδες ἀβραε.

Πρῶτα μὲν εἰς Λήμνιο πυραγλώχινος ἐρίπτης  
 φήμη ἀελλήσασα Σάμου παρὰ μύσσιδα πύκτην  
 νείας Ἠφαιστοῖο δῖω θύρηζε Καβείρους,

## BOOK XIV

Turn your mind to the fourteenth : there Rhea arms  
all the ranks of heaven for the Indian War.

THEN swiftshoe Rhea halted the hairy necks of  
her lions beside their highland manger. She lifted  
her windfaring foot to run with the breezes, and  
paddled with her shoes through the airy spaces. So  
like a wing or a thought \* she traversed the firmament  
to south, to north, to west, to the turning place of  
dawn, gathering the divine battalions for Lyaïos :  
one all-comprehending summons was sounded for  
trees and for rivers, one call for Naiads and Hadryads,  
the troops of the forest. All the divine generations  
heard the summons of Cybele, and they came together  
from all sides. From high heaven to the Lydian land  
Rhea passed aloft with unerring foot, and returning  
lifted again the mystic torch in the night, warming  
the air a second time with Mygdonian † fire.

‡ Now once more, ye breaths of Phoibos, after the  
tale of mortal heroes and warriors teach me also the  
best divine :

§ First from the firepeak rock of Lemnos the two  
Cabeïros in arms answered the stormy call beside  
the mystic torch of Samos, † two sons of Hephaïstos

\* From Hom. *Od.* vii. 36 ; *cf.* bk. vii. 316.

† Lydian.

‡ Samothrace.

οἶνομα μητροῖς ἔχουσαι ἀμόγητος, οἷς πάρος ἀμφω 20  
οὐρασίη χαλεπὴ τίεε τήρησσα Καβειρώ·

· Ἄλωε Εἰρημεδών τε, ἀσήμετοι ἐσχαρεῶνος.

Καὶ βλοσυροὶ Κρήτηθεν ἀλλίζοντο μαχηταὶ  
Δάκτυλοι Ἰδαῖοι, κραταῖης καετήρες ἐρίστης, 25  
Πηγεῖες Κορυβαῖτες ἀμφέλαδες, ὧν ποτε Ρεῖη  
εἰς χθονὶς ἀντοτέλειτος ἀνεβλάστηρος γενέθλη·  
οἱ βρέφος ἀρταλόχευτος ἀξίτιάησιν παρὰ πέτρῃ  
Ζήφου φερεσσαλέεσσιν ἐμειτρώσαντο χυρεῖαις,  
εἰς ἄνω ἀνααρροῦντες ἀριετύνου ἡετροπῆς,  
ἡέρα βακχεῖοντες ἀρασσαμένωσιν δὲ χαλεπῶ 30  
ἀγγικεφῆς Κρονίωσιν ἐπέβρεμεν οἴωσιν ἤχῳ  
κουροσίην Κρονίωσιν ὑποκλέπτουσα βοείαις·  
καὶ πρόμοι ἡγεμόνευε χοροσλεκίων Κορυβαῖτων  
Πύρραχος Ἰδαῖός τε σακίσταλος, οἷς ἄμα βαίνων  
Κνωσσίαις αἰάλα φέλα παρῶντος ὤπλισε Κέρβας. 35

Καὶ φθονεροὶ Τελχῖνες ἐσήμετοι εἰς μόθον Ἰνδῶν  
εἰς βεθίου κεντῶνος ἀλλίζοντο θαλάσσης·  
καὶ δαλιχῆ παλάμη δονέων περιμήκετον αἰχμηῆ  
ἤλθε Λύκος, καὶ Σέλιμος ἐφίσσεται Λαμναμετῆ  
πατρίων ἰθύνων Ποσειδῆμον ἄρμα θαλίσης, 40  
Τληπαλέμον μετὰ γαίης ἀεπλανέες μεταρῶσαι,  
δαίμονες ὑγρονόμοι ματιώδες, οἷς πάρος αἰτοὶ  
πατρίης ἀέκουσαι ἀποτμήξαντες ἀρούρης  
ἡρίταξ σὺν Μακυρῆ καὶ ἀγλαῶς ἤλασεν Λύγης,  
τίεεσσι Ἡελίοιο διακόμετοι δὲ τιθήτης 45  
χεροὶ βαρυέλοισιν ἀρούμενοι Στυγῶς ἰδῶν  
ἀστυρον εὐκάρσιον Ῥόδου ποιήσαν ἀλατῆς,  
ἰδασι Ταρταρίοισι περιρραῖοντες ἀρούρας.

· Rhodians. The Telchines are gnomes or dwarfs, who lived in Rhodes till they were driven out, but no two authors

whom Thracian Cabeiro had borne to the heavenly smith, Alcon and Eurymedon well skilled at the forge, who bore their mother's tribal name.

From Crete came grim warriors to join them, the Idaian Dactyloi, dwellers on a rocky crag, earth-born Corybants, a generation which grew up for Rhea selfmade out of the ground in the olden time. These had surrounded Zeus a newborn babe in the cavern which fostered his breeding, and danced about him shield in hand, the deceivers, raising wild songs which echoed among the rocks and maddened the air—the noise of the clanging brass resounded in the ears of Cronos high among the clouds, and concealed the infancy of Cronion with drummings. The chief and leader of the dancing Corybants was Pyrrhichos and shake-a-shield Idaios; and with them came Cnosian Cyrbas, and armed his motley troops, their namefellow.

The spiteful Telchines came also to the Indian War, gathering out of the cavernous deeps of the sea. Lycos came, shaking with his long arm a very long spear; Scelmis came, following Damnamenus, guiding the seachariot of his father Poseidon. These were wanderers who had left Nepolemos's land\* and taken to the sea, furious demons of the waters, who long ago had been cut off reluctant from their father's land by Thrinx with Macareus and glorious Auges, sons of Helios; driven from their nursing-mother, they took up the water of Styx with their spiteful hands, and made barren the soil of fruitful Rhodes, by drenching the fields with water of Tartaros.

tell their story alike. Nepolemos has nothing to do with them; he was the leader of the Dorian colonists on the island.

Τοις ἑσσι Κενταύρων δευτέρῃσιν πρῆξι γενέθλη  
 ἰσπίον εἶδος ἔχοντι Φίλων σκουρόμαρτες Χείρων  
 ἀλλοφειῆς, ἀδάμαστος, ἔχων ἀγάλινον ἑσπῆτην. 50

Κυκλῶπων δὲ φιλαγγες ἐσέρρον ὡς ἐπὶ χάρμη  
 χερσὶν ἀθωρήματοισιν ἀκοντίζοντο καλῶσαι  
 εὐχεα πετρήεντα, καὶ ἀσπίδες ἦσαν ἐρίσται,  
 καὶ σκυσιῇ λοφόεσσα χαραδραῖη πέλε σήληξ,  
 καὶ Σικελὸι σπιθήρες ἦσαν φλογόεντες ὀιστοί· 55  
 καὶ οἶλας αἰθίονοντες ἐθήμενοι ἰσχαρεῶνος  
 πυρροφόροις παλαμῶσιν ἐθωρήσουστο μαχηταί,  
 Πρωτῆς τε Στερόπης τε

καὶ Εὐρύπλοιο καὶ Ἐλιστρῆϊν  
 Ἄργης τε Τρώϊός τε καὶ αἰχῆεις Ἀλιμῆδης. 60  
 ἀλλὰ τοσούτῃ καὶ τοιοῦτ' εἰλείπετο μοῖνος Ἐκκοῖς  
 ἀχχικεφῆς Πολιόφημος, ἀπόσπορος ἐννοστυγίου,  
 ὅττι μιν ἰγροεἰλευθὸς ἐρήτηεν αὐτόθι μίμνει  
 ἄλλος Ἴρων σολέμοιο φιλοῖτερος· εἰσαρῶων γάρ  
 ἡμιφανῆ Παλαίταια ἐπέετνεσσι γείτοσι πόντῳ, 65  
 νυμφιδίῃ σίραγγι χέων φιλοπάρθενον ἤχῳ.

Καὶ σκοπέλων ιαετῆρες  
 ἄσ' αὐτοράφοιο μελάθρου,  
 οἶνομα Παῖος ἔχοντες, ἐρημονόμου γενετῆρος,  
 Πάντες ἐθωρήχθησαν ὀμήλεδες, ὡς ἐπὶ μορφή  
 ἀνδρομῆη κεκέραστο δασυτρίχος αἰγὸς ὄπωπῃ· 70  
 καὶ τόδου εἶδος ἔχοντες ἐκκραίριοιο κάρηρου  
 δαΐδεκα Πάντες ἦσαν κερσελίεες, ἀρχηγόου δὲ  
 Παῖος ἐπὶ γεγάασιν ὄρεσσαιλοιο τοπήος,  
 τὸν μὲν ἐφημίζοντο Κελαιεῖα μάρτυρι μορφή,  
 τὸν δὲ φεῖξ Ἀργεῖνός ὀμῶντιμον· Λιγυκόφω δὲ 75

\* The epithet does not fit Centaurs and the construction is loose. Probably the text is corrupt. Perhaps πρῆξις (F. H. Warrington)

<sup>49</sup> After them came the gentle<sup>a</sup> tribe of twiform Centaurs. Beside Pholos in horse's form was Cheiron, himself of that strange nature, untamed, with mouth unbridled.

<sup>50</sup> Battalions of Cyclopians came like a flood. In battle, these with weaponless hands cast hills for their stony spears, and their shields were cliffs; a peak from some mountain ravine was their crested helmet, Sicilian sparks were their fiery arrows.<sup>b</sup> They went into battle holding burning brands and blazing with light from the forge they knew so well—Brontes and Steropes, Furyalos and Elatreus, Arges and Trachios and proud Halimedes. One alone was left behind from the war, Polyphemos, tall as the clouds, so mighty and so great, the Earth-shaker's own son; he was kept in his place by another love, dearer than war, under the watery ways, for he had seen Galateia<sup>c</sup> half-hidden, and made the neighbouring sea resound as he poured out his love for a maiden in the wooing tones of his pipes.

<sup>61</sup> The rock-dwellers came also from their self-vaulted caves, bearing all the name of Pan their father the ranger of the wilderness, all armed to join the host; they have human form, and a shaggy goat's-head upon it with horns. Twelve horned Pans there were, with this changeling shape and horn-bearing head, who were begotten of the one ancestral Pan their mountain-ranging father. One they named Celaineus, Blackie, as his looks bore witness, and one Argennos, Whitey, after his colour;

<sup>a</sup> They had their forge under Etna.

<sup>b</sup> A sea-nymph with whom he fell in love. Polyphemos the shepherd Cyclops and Brontes the smith-Cyclops have really nothing to do with each other.

ἄρμενον οἶνομα θήκων, ἐπεὶ τομῆ παρὰ ποίμῳ  
 αἰγῶν κεκόρητο περιβλήκων γάλα μαζῶν·  
 ἄλλος δ' Ἰουγένειος ἀκούετο θρασύτης Πάν  
 ἀμφελαφῆ ελοκάμοισι ἔχων λιμῶνα γενεῖον·  
 καὶ τομῆ κεκόρητο σὺν Ἰμμηστῆσι Δαφουκίῃ· 80  
 καὶ Φόβος ἀμάρτητος δασυκνήμιδι Φιλίμῳ·  
 Ξάνθῳ Γλαύκῳ ἰσάνει ἀμόσταλος ἀντιτύποις γὰρ  
 Γλαύκῳ τοῖς μελέσσειν ἀμόχρους ἔσκε θαλίῳσθ  
 γλαυκίων, καὶ Ξάνθος ἔχων βαυθόχρα χαίτην  
 οἶνομα τοῖον ἔδεκτο κεραιφόρος ἀστὺς ἐρίστη· 85  
 καὶ θρασὺν Ἄργος ἰσάνει φέρων χιονώδεα χαίτην,  
 τοῖσιν ἔσαν δὲ Πάντες ἀμφελάδες, οὓς τέκεν Ἐρμῆς  
 κεκρημῆ φιλότητι μογχεῖ δεδομάσσι Νύμφαις·  
 τῶν μὲν ἀρκασιῶδος Σάωσι μεταγεγήμετος εὐθήν  
 ματιπάλου σπέρμηκε θεηγόρου ἐμπλεῖον ἀμφῆς, 90  
 Ἄργεα θηροφόνῳ μελέτῃ πεπνεασμένον ἀγρῆς·  
 τὸν δὲ τομαῖς οἶων Νόμιον φίλον, ὅσποτε Νύμφης  
 δέμμιον ἀγραιύλοιο διέστικε Πηνελοπέειης,  
 ποιμενῆ σφραγγ μεμηλότα τοῖς ἄμα Φάρβας  
 ἀμμηστῆς ἀκόρητος ἀμόσταλος εἶχε πορείην. 95  
 Καὶ παλάμῃ νάρθηαι γέρον Σελήνος ἐρείσας  
 διουσιφῆς κεκόρητο κεραιφόρος νῖος ἀρούρης,  
 τρισυῖος παῖδας ἔχων θιασιώδεας· εἰς ἐνοπήν γὰρ  
 Ἄστραϊος κεκόρητο, Μάρων κίεν, ἔσπετο Ληγεῖς,  
 χεῖρας ἐλαφρίζοντες ἀρελαγέος γενετήρος 100  
 γηροκόμοις ροσιάλωσι· λιποσθενέων δὲ γερόντων  
 κωχελὲς ἀμπελοῦντι δέμας κομφίζετο βάκτρῳ,  
 ὡν μαλα ποιμενέτηρος ἔην χρόνος, ὡν ἀπο θερμῆ  
 ποιμενῶν Σατύρων διφῆης ἀτέλλε γενέθλη.

Καὶ Σατύρων κεραιότας ἐκόσμεον ἠγεμονῆς 105

\* Usually identified with Odysseus's wife; it is doubtful if they really have anything but the name in common.



Aigicoros was well dubbed Goatgluts, because he glutted himself with goat's-milk which he pressed from the nannies' udders in the flock. Another masterly Pan was called Longbeard Eugencios, from a throat and chin which was a thick meadow of hair. Daphoincus the Bloody came along with Omester, Eatemraw; Phobos the Frightaway with shaggy-legged Philamnos the Lambs' Friend. Glaucos came with Xanthos, Glaucos glaring like the bright sea, with a complexion to match. Xanthos had a mane of hair like a bayard, which gave that name to the horned frequenter of the rocks. Then there was bold Argos with a shock of hair as white as snow. With these were two other Pans, the sons of Hermes, who divided his love between two Nymphs: for one he visited the bed of Sore, the highland prophetess, and begat a son inspired with the divine voice of prophecy, Agreus, well versed in the beast-slaying sport of the hunt; the other was Nomios, whom the pasturing sheep loved well, one practised in the shepherd's pipe, for whom Hermes sought the bed of Penelope, the country Nymph.\* Along with these came Phorbas to join the march, savage and insatiate.

<sup>100</sup> Old Seilenos also was ready for the fray, holding the fennel stalk, that horned son of the soil with twiform shape. He brought three festive sons: Astraios was armed for battle; Maron came too, and Leneus followed, each with a staff to support the hands of their old father in his travels over the hills. These ancients already weak had vinebranches to support their slow bodies; many were the years of their time, from these had sprung the hot twiform generation of the muchmarried Satyrs.

<sup>101</sup> And the horned Satyrs were commanded by

Παιμένιος θίασός τε καὶ Ἰφίτερως καὶ Ὀρίστης,  
 καὶ Κεραῖα Φλεγυαῖος ἐφωμάρτηος Ναπαίη·  
 ἦλθε Γέρων, κεκόρευτο Λίχων θρασυῖ· ἀκροσύη δὲ  
 Πετραίη γελῶντι φελέφιος ἴσπετο Φηρεῖς,  
 καὶ Λάμις οὐρεσίφωτος ὀμόσταλον εἶχε πορείην 110  
 Ἀγροβίη, καὶ Σειρτός ἐκώμασι σὺνδρομος Οἰστρῶ,  
 οὖν δὲ Φερκεσπόνδω Λίκος ἦεν, ἤχετο κήρυξ,  
 καὶ Πρόνομος ἐρασιδέουσι κεκασμένος,  
 οὖς τέκεν Ἐρμῆς  
 Ἰφίτην κρηβίοντι ὑποξείφας ὑμενίονος,  
 τῆν ποτε Δίωρος ἔπιατε, Διὸς βλάστημα γενέθλης, 115  
 ρίζα γαστήρ Ἑλλήνοσ, ἀπ' ἀρχηγόνιο δὲ Δίωρον  
 Διωρίδος ἐβλάστησεν Ἀγαυὸν αἶμα γενέθλης·  
 τοιοῖο γέρας καὶ σέφιστρον ἔσπερσεν Εἰραφωῖτης  
 οὐρανοῦ κήρυκος ἀξίονιο τασῆος.  
 αἶε μετ' μεθίονσα φελακρήτοισι κινελλοῖς 120  
 πύσσα γαστήρ Σατέρων θρασυκάρδιος, ἐν δὲ κινδοιμῶ  
 μοῖνον ἀπειλητήρας αἶε φεύγοντες Ἐννῶ,  
 τόσφι μάθωσι λόντες, ἐπὶ πτολέμοις δὲ λαγωαί,  
 ἰδμεντες ὄρχηστῆρας, ἐπιστάμενοι πλέον ἄλλων 125  
 οὐκιδάκου μεθ' ἁρῶν ἀπὸ κρητήρος ἀφύουσι  
 τῶν αἰγῶν γεγάασι μαχήμενοι, οὖς θρασυῖ Ἄρη  
 παρτοίην εἰδάσας μεληδὸνα δημοτήτος,  
 κυρμήσαι δὲ φάλαγγα· κρητισσομένου δὲ Λυαίου  
 οὖ μετ' ἀδεψήτοισι δέμας κρήσαντο βοκίαις,  
 οὖ δὲ ὄρασις Λαοίηρον ἐκαρτύνοντο λόντων, 130  
 ἄλλοι σαρδαλίων βλασνράς δίσσαντο καλύστρας,  
 οὖ δὲ ταυπετορθεῖσι εἰωρηθῶσαντο κορέμβοις,  
 οὖ δὲ ταυκεραῖων ἐλάφω ἀντιρροπος ὄστρων

\* Many of these names have no mythological or other importance and need be due to nothing except Nonnos's own

these leaders: Poimenios and Thiasos, Hypsiceros and Orestes, and Phlegraios with horned Napaïos. There was Gemon, there was bold Lycon armed; playful Phercus followed laughing tippling Petraios, billranging Lamis marched with Lenobios, and Scirtos tripped along beside Oistros.\* With Pherespondos walked Lycos the loudvoiced herald, and Pronomos renowned for intelligence— all sons of Hermes, when he had joined Iphthime † to himself in secret union. She was the daughter of Doros, himself sprung from Zeus and a root of the race of Hellen, and Doros was ancestor whence came the Achaian blood of the Dorian tribe. To these three, Eiraphiotes ‡ entrusted the dignity of the staff of the heavenly herald, their father the source of wisdom. The whole tribe of Satyrs is boldhearted while they are drunken with bumpers of wine; but in battle they are but brag-garts who run away from the fight— hares in the battlefield, lions outside, clever dancers, who know better than all the world how to ladle strong drink from the full mixing bowl. Few of these have been men of war, to whom bold Ares has taught all the practice of the fray and how to manage a battalion. Here when Lyaios prepared for war, some of them covered their bodies with raw oxhides, others fortified themselves with skins of shaggy lions, others put on the grim pelts of panthers, others equipped themselves with long pointed staves, others girt about

fancy. Here and elsewhere he finds names appropriate to the nature of the beings who bear them; thus, the first four satyrs are called Pastoral, Cult-association, Tall-horn and Mountain-dweller, the last name giving incidentally Nonnos's opinion of what the famous name Orestes meant.

\* Otherwise unknown.

† Dionysos.

## NONNOS

ποικίλον ἐν στέρωσιον ἀνεζώνοντο χιτώνια·  
 τοῖς μὲν ἐπὶ κροτάφοις δαδουμένους ἀμφὶ μετώπῳ 120  
 ὀφθαλμοὶ γλαυχίαι ἐμνησκόντο κεραιῆς,  
 φεδῆ δ' ἀεραόεντι κερήσῃ φέετο χαιτή  
 ἀεροφαιγῆς σκαλοῖσι ἐπ' ὄμμασιν, οὐρα δ' ἀμφὶ  
 νισσομένῳ στερρόντες ἀνερρίσιζον ἀήται  
 ἰθυτεῆ, λαοῖσι ἐπισκινύοντα γενεῖαι 130  
 ἐκταδόν, ἰσπεῖη δὲ τιτανομένη διὰ τῶτον  
 ὄρθος ἀμφιέλατος ἀπ' ἰθῆος ἔρκεν οὐρή.

Ἄλλοφαιγῆ δ' ἐτέρη Κενταυρίας ἵκετο φύτλη,  
 Φηραῖν εὐαερίων λάσιον γένος, οὐκ ὄρεν Ἴρη  
 ἀνδροφῆς δέμας ἄλλο κεραιόφρον ἠγρογόνων γὰρ 140  
 Νηράδων ποτὶ παῖδες ἔσαν βροτοκίδει μορφή,  
 ἀεὶ Ἰάδης καλίσσαι, Λάμον ποταμηΐδα φύτλην,  
 καὶ Λιός εὐώδεια τιθηθήσαντο γενέθλην,  
 Πάριον ἐπὶ πνεύοντα παυροφῆος τοκετοῖο,  
 παιδοκόμοι μύθηρες ἀθηῆτον Λιοτίσου, 150  
 οὐ γένος εἶδος ἔχοντες ἐπὶ σκοτίῳ δὲ μελάθρῳ  
 παλλίαι σπυγίναντο κενεφόρι κοῦρον ἀγροσῆ,  
 αἰθέρα πασπάζοντα, Λιός πατριῶν ἔδρην,  
 εἰσέτι κορυζόντα, σοφῶν βρέφοι, ἀρτιτόκῳ δὲ  
 σῆ μὲν ἔην ἐρίφῳ πανομοῖοι, ἐνδοθὶ μάδρης 160  
 κρεπτόμενοι, δαλιχῆ δὲ δέμας πνευκώσαντο χαιτή  
 ἀλλοφαιγῆς, δαλιῶν δὲ χέων βληχθημόν ὀδόντων  
 ἰχθεῖσι αἰγείοισι τῶθην μιμήσαντο χηλήν·  
 πῆ δὲ γυναικείῃ φορέῳ φευδῆμονα μορφήν  
 μιμητῆ προκόπεστος ἐν εἴμασι φαίνεται κοῦρη 170  
 ἀρτιβάλῃς, φλοτερῆς δὲ παραπλάζων τῶον Ἴρης  
 χυλοῖσι ἀρτιτύσοισι ἀτήριγε θήλειν ἰωτήν,  
 καὶ πλοκάμοις εὐόδοι ἐπισφῆκωσι καλύπτρην

\* No one but Nonnos seems to have heard of this and the

their chests the skins of long-antlered stags dappled like stars in the sky. With these creatures, the two horns on the temples right and left lengthened their sharp points, and a scanty fluff grew on the top of the pointed skull over the crooked eyes. When they ran, the winged breezes blew back their two ears, stretched out straight and flapping against their hairy cheeks: behind them a horse's tail stuck out straight and lashed round their loins on either side.

<sup>160</sup> \* Another kind of the twiform Centaurs also appeared, the shaggy tribe of the horned Pheres, to whom Hera had given a different sort of human shape<sup>4</sup> with horns. These were sons of the water-naiads in mortal body, whom men call Hyads, offspring of the river Lamos. They had played the nurses for the babe that Zeus had so happily brought forth, Bacchos, while he still had a breath of the sewn-up birth-pocket. They were the cherishing saviours of Dionysos when he was hidden from every eye, and then they had nothing strange in their shape; in that dark cellar they often dandled the child in bended arms, as he cried Daddy to the sky, the seat of his father Zeus, still a child at play, but a clever babe. Oft he would mimic a newborn kid; hiding in the fold, he covered his body with long hair, and in this strange shape let out a deceptive bleat between his teeth, and pretended to walk on hooves in goatlike steps. Oft he would show himself like a young girl in saffron robes and take on the feigned shape of a woman; to mislead the mind of spiteful Hera, he moulded his lips to speak in a girlish voice, tied a scented veil on his hair. He put on

next class of Centaurs, and where he got the stories of their origins, or if he invented them himself, is unknown.

θήκεα πέπλα φέρων παλιδαιδαλα· μεσοσίην δὲ  
 στήθει δεσμός ἐβαλλε καὶ ὄρθιον ἀπτιγα μαζοῦ . . . 165  
 παρθενίην ζωστήρι, καὶ οἰά περ ἄμμα κορείη  
 πορφυρέην λαγόνεσσι σιτήρμασε κυκλάδα μίτρην,  
 καὶ δάδοι ἦν ἀνύητος, ἐπεὶ μάθην ἰφάθην Ἥρη  
 πάντοθι δεικνύουσα πατόφιον ἄμμα προσώπου,  
 μορφήν ἄλλοπρόσαλλον ὀσιπέουσα Λυαίων· 170  
 καὶ Προμίον φυλάκεσσι ἐχέουσα· δεξιάμην δὲ  
 Θεσσαλίδοι δαλόντα παρ' Ἀχλίδος ἀνθεα ποίησε  
 ἴσον θελυομένην φυλάκων ἐπέχευε κρήνην,  
 ἄγγατα φαρμακόντα κατασταλίουσα κομάνων·  
 καὶ μάγον ἄβρον ἀλεῖφα περικρύουσα προσώπῳ 175  
 ἀνδρομέτης ἤμειψε σαλαίτερον εἶδος ὀσωπής·  
 τοῖσι μὲν οἰατόεσσα θεῆς ἰνδάλλετο μορφή,  
 ἰσσοῖη δ' ἀπέταλλε δὲ ἰζύιος ὄρθιος οὐρή  
 ἰσχία μαστιζούσα δασυτέρουσι φορήος,  
 καὶ βοήη βλάστησε κατὰ προτάφοιο κεραίη, 180  
 ὄμματα δ' εὐρένοντο ταυπεριζούσι μετώπῳ,  
 καὶ σκυλαὶ πλοκαμίδες ἀτηξήντο κρήνην,  
 γυαθμοὶ δ' ἀργυρόδοτοι ἐμμεῖνοντο γενεῖαν,  
 ζείη δ' αἰτοσίεστος ἀπ' ἰζύιος εἰς πόδας ἄβρου  
 ἀμφελαφής λασιούσι κατ' αἰχίνος ἔρρεε χεῖτη, 185  
 δίδεκε δὲ ζυμπαρτας ἐκούσμεν ἠγεμονίης,  
 Σπαργεύς τε Γληνεὺς τε χαροῖεντος, ἀλλοφυῆς δὲ  
 σινδόρομος Κίρρεβίη σταφεληρόμος ἰκετο Κητεύς,  
 καὶ Ἰνφόνῳ Πετραῖος ὁμάρτεεν, ἀπροπότης δὲ  
 Λίσσακος Ὀρθίων τε σινέσιχον, οἷε μίαν ἄμφω 190  
 Ἀμφίθεμις καὶ Φαῖνος ἐποίησαντο πορείην,  
 εὐκέραιῳ δὲ Φαῖντι σινέμπορος ἦλθε Νομείων.  
 Κενταύρων δ' ἐτέρη διφεῆς κεκόριστο γενέθλη,  
 Κυπριάς, ὅσποτε Κύπρις ἐπέτρεχεν εἰκελον αἶραις

all a woman's manycoloured garments: fastened a maiden's vest about his chest and the firm circle of his bosom, and fitted a purple girdle over his hips like a band of maidenhood.

<sup>100</sup> But his guile was useless. Hera, who turns her all-seeing eye to every place, saw from on high the ever-changing shape of Ilyaion, and knew all. Then she was angry with the guardians of Bromios. She procured from Thessalian Achlys \* treacherous flowers of the field, and shed a sleep of enchantment over their heads; she distilled poisoned drugs over their hair, she smeared a subtle magical ointment over their faces, and changed their earlier human shape. Then they took the form of a creature with long ears, and a horse's tail sticking out straight from the loins and flogging the flanks of its shaggy-crested owner; from the temples cow's horns sprouted out, their eyes widened under the horned forehead, the hair ran across their heads in tufts, long white teeth grew out of their jaws, a strange kind of mane grew of itself, covering their necks with rough hair, and ran down from the loins to the feet underneath.

<sup>101</sup> Twelve captains commanded them all: Spargeus and Gleneus the dancer, and beside Eurybios the strange figure of Ceteus the vinedresser; Petraios with Rhiphones, Aisacos the deep drinker and Orthoson, with whom marched both Amphithemis and Phaunos,<sup>1</sup> and Nometon side by side with wellhorned Phanes.

<sup>102</sup> Another tribe of twiform Centaurs was ready, the Cyprian. Once when Cypris fled like the wind

\* Here a witch, in Hesiod, *Shield* 264 ff., a personification of grief.

<sup>1</sup> Faunus in another guise, *cf.* *ill.* 327.

ἰχθιον ἰμειρόντος ἀλευκάζουσα τρυφή,  
 μὴ γενέτην ἀθέμιστον ἐσαθρήσειεν ἀκούτην,  
 Ζαῖς δὲ πατὴρ ὑπέειπε γάμων ἀφανιστὸν ἔσθαι  
 ὑπετέρην ἀειχθητὸν ἀναιμομένην Ἀφροδίτην  
 ἀντὶ δὲ Κισσριάων λεχέων ἴσπειρεν ἀρούρη  
 παιδογούων προχέων φλοστήσιον ὄμβρον ἀρότρων· 200  
 γαῖα δὲ δεξομένη γαμήην Κρονίουτος εἴρησεν  
 ἀλλοφρήν κερύσσων ἀνησότηζε γενέθλην.

Τοιοῖσι κερύσσουμένοισι συνέδριμον εἰς ἐνὶ Βιάχαι,  
 αἱ μὲν Μηονίης ἀπὸ βωγιάδος, αἱ δὲ καλιώτης  
 ἠλδαίων ἠέσαν ὑπὲρ Σισυλίου κερήων. 205  
 Νύμφαι δ' ἐλαχιτῶνες Ὀρειάδες ἀρσενὶ θυμῷ  
 Λεουσάδες ἐρραῖοντο σὺν εἰθύροισι μαχηταῖς,  
 αἱ τε παλινοῖστων ἑταῶν παλιθαίει τύσση  
 μηκεδανῶν (ωκεῖνον ἐπὶ χρόνον, αἱ μὲν ἐρίσταις  
 γέιροντες αἰονόμων ἐπιμηλίδες, αἱ δὲ λιποῦσαι 210  
 ἄλοσα δευδρήντα καὶ ἀγρυάδοι βόχην ἴλην,  
 συμφεβῆες Μελίαι δρυὸς ἠλευκίαι αἱ τότε πᾶσαι  
 εἰς μόθον ἠπειγόντο συνηλίδες, αἱ μὲν ἐλοῦσαι  
 τήρπασα χαλεκόνωτα, Κυβηλίδαι ὄργανα Ῥεῖης,  
 αἱ δὲ κατηρεβῆες πλοεῖμονες ἐλαυδαί κισσῷ, 215  
 ἄλλαι ἐμπερωθήσασιν ἐχιδναῖοισι κορέμβοις·  
 χεῖρὶ δὲ θύρουσιν ἀειρον ἀλαχμέων, αἱς τότε Λυδαὶ  
 Μαικίαιδες ἠμάρτησαν ἀταρβῆες εἰς μόθον Ἰνδῶν·  
 ὡν τότε Πασσαρίδες θιασιώδες ἰδμοσι τέχνη  
 κερύσσουτες ἠπειγόντο Διονύσιον τιθῆναι, 220

Αἰγλή Καλλιχόρη τε καὶ Εὐπετάλη καὶ Ἰώνη  
 καὶ Καλιώτη γελώουσα Βρίονσά τε, σίντομος Ὀραις,  
 Σελίρη τε Ῥόδη τε καὶ Ἄντωνή καὶ Ἐφρευθῶ  
 Ἀκρίτη τε Μέθη τε, καὶ ἔσπετο σίντομος Ἄρπη  
 Οὐκιστή βοδίοσσα καὶ ἀργυρόπεζα Λυκάστη, 225  
 Στρηλιχόρη Πρωβλή τε φλορμειδῆς δὲ γεραῖη



from the pursuit of her lascivious father, that she might not see an unhallowed bedfellow in her own begetter, Zeus the Father gave up the chase and left the union unattempted, because unwilling Aphrodite was too fast and he could not catch her: instead of the Cyprian's bed, he dropt on the ground the love-shower of seed from the generative plow. Earth received Cronion's fruitful dew, and shot up a strange-looking horned generation.

<sup>100</sup> These combatants were joined by the Bacchai, some coming from the Meionian rocks, some from the mountain above the precipitous peaks of Sipylos. Nymphs hastened to join the soldiers of the thyrsus, the wild Orceads with hearts of men trailing their long robes. Many a year had they seen roll round the turning-point as they lived out their long lives. Some were the Medlars who lived on the heights near the shepherds: some were from the woodland glades and the ridges of the wild forest, nymphs of the mountain Ash coeval with their tree. All these pressed onwards together to the fray, some with brassbacked drums, the instruments of Cybelid Rheia, others with overhanging ivy-tendrils wreathed in their hair, or girt with rings of snakes. They carried the sharpened thyrsus which the mad Lydian women then took with them fearless to the Indian War.

<sup>101</sup> Stronger than these then came the nurses of Dionysos, troops of Bassarids well skilled in their art: Aigle and Callichore, Eupetale and Ione, laughing Calyce, Bryusa companion of the Seasons, Seilene and Rhode, Ocynoe and Ereutho, Acete and Methe, rosy Oinanthe with Harpe and silverfoot Lycaste, Stesichore and Prothoe: last of all came ready for

## NONNOS

οἰοβαρής Τραγίη σωματή κεκάρυστο καὶ αὐτή.

Κεκαρμένον μὲν ἴκιστος

ἴος στρατὸν ἤγαγε Βάκχῃ.

πάντων δ' ἠγεμόνευε πυρρῶραμος Γεραφωῖτης  
 ἀστρίπτων ἀριθῆλος εἰς ἱομίτην δὲ χορείων 230  
 οὐ σάκος, οὐ δόρυ θούρον ἰκοίφισεν, οὐ ξίφος ὤμφ,  
 οὐ κινῆν ἐπέθηκεν ἀκροποικίμοισι ἐθείρας,  
 χιλεσκον ἀρραγέος κεφαλῆς σέκπας, ἀλλὰ κερήενου  
 ἀπλοσκον ἐσφραγῶσε δρακοντείῃ τριχῆ δεσμῷ,  
 κρησσι κινελευσας βλοσυρὸν στέφος ἀπτι δὲ τυκτῆς 235  
 δαιδαλέης κτηνίδος ἴωσι ἐπιγυνοειδὸς ἀλρη  
 ἀργυφῆ σαρφορείοις ἐπέθηκετο γαρσὺ κοδόρωσι,  
 νεβρίδα λαχνησκουα ἐπὶ στέρνοισι καθύφας,  
 στικτον ἔχων θωρητα.

τύπου κεχαρτωμένον ἀστρω 239

καὶ χρυσῆν λαγόνεσσι περιτροχον ἤρμοσε μίτην. 240

λαίῃ μὲν κέρας εἶχε βαβουμένον ἠδέος οἶνον. 240

χρυσῶν εἰσοίητων, ἀπ' οἰοχύντων δὲ κεραιῆς  
 ὀρθῶς οἰοσπύτωσιν ἐστέρρεν ἀλοῖς ἐέρτης·  
 χεῖρὶ δὲ κένταυρα θύρουσιν, ἐκλιμένον οἰουσι κισθῷ,  
 δεξιτερῇ κοίφειζεν, ἐπ' ἀρροτάτῃ δὲ κορέμβῃ  
 χαλεκοβαρῆς πεταλοισι κατὰσκιοις ἦεν ἀκωπή. 245

Ἄλλ' ὅτε δὴ Διόντωσι ἴωσιν Κορυβαττιδὸς αἰλής 247

χρυσῶν εἰσοίητων ἐδίστατο κόσμον Ἐκτουῖς,

εἶδα καλλιφῶς χοροτερπέος ἐνδία Γείης

Μηροίην παρὰμειβαν' ὀρεσσιπόλοισι δ' ἄμα Βάκχαις 250

δαίμοσι βουτρούεσσι σινεουσεύοντο μαχηταί·

οἱ μὲν ἐντροχάλοισι κυβερνητήρας ἀπέρτης

φυταλῆς κομίσαντο νήης μοσχεύματα Βάκχου·

πάλαι δ' ἠμιότων στίχες ἦσαν, ἀμφὶ δὲ κώτῃ

νέκταρος ἀμπελόεντος ἰκοίφισαν ἀμφιφορῆας· 255

καὶ βραδείων ἐπέθηκεν ὄτων τετληῖσι κώτῃ

the fray Trygié too, that grinning old gammer, heavy with wine.\*

Each army was brought to Bacchos by its own separate leader, but the commander-in-chief was Éiraphiotes,<sup>3</sup> roaring with fire, flashing, all-conspicuous. Dancing to battle he came, holding no shield, no furious lance, no sword on shoulder, no helmet on his untrimmed locks, or metal to cover his inviolate head. He only tied his loose tresses with serpent-knots, a grim garland for his head; instead of fine-wrought greaves, from ankle to thigh he wore purple buskins on his silvery feet. He hung a furry fawn-skin over his chest, a chestpiece dappled with spots like the stars, and he fitted a golden kilt round his loins. In his left hand he held a horn full of delicious wine, cunningly wrought of gold; from this pitcher-horn poured a straight stream of flowing wine. In his right hand he bore a pointed thyrsus wound about with purple ivy, at the end a heavy bronze head covered with leaves.

As soon as Dionysos had donned the well-wrought golden gear of war in the Corybantian courtyard, he left the peaceful precincts of dance-loving Rhea and went past Meionia: the warriors with the hillranging Bacchantas hastened to meet the lord of the vine. The drivers of wheeled wagons carried shoots of the new plant of Bacchos. Many lines of mules went by, with jars of the viney nectar packed on their backs; slow asses had loads of purple rugs

\* All these names mean something: as Shiny and Dancer, Petalled and Viola, Flowercup, Teeming, Mooney and Rosy, Sharpwit and Belchy, Neatwine and Drinky, Vineflower and Sickle and Thorny (?), Dancemistress and Runout, and old Leeslame.

<sup>3</sup> A name of Bacchos.

ῥίγητα φοιτικεύοντα καὶ αἰάλα δέρματα νεβρῶν  
 ἄλλα δ' αἰκυστοτέρησιν ἄμα χρυσοῖσιν ἐκπέλλοις  
 ἀργυρέοισι κρητῆρας ἀγίνεον, ὄβλα τραπεζῆσιν  
 καὶ χαροπῆσιν Κοριβαντες ἐποιήσαντο ἀγχνόθι φάττης  
 αὐχένα παραδάλωσιν ζυγίῳ δέξαστες ἱμάτιν,  
 κισσοδέτους δὲ λέοντας ἐπιστοιῶσαντο λεπιδότους  
 χεῖλος ἐπισηφίζαντες ἀπειλητῆρα χαλιῶ.  
 καὶ λαοὶν Κένταυροι ἔχων φάισσοντας ἐπήθησιν  
 εἰς ζυγὸν αὐτοελευστοῖσιν ἐκούσιον αὐχένα τεύχας . . .  
 'καὶ Σατύρων παλὸν μάλλον ἔχων πόδον ἠδέος οἴνου  
 ἡμετελής χερμέτιζεν ἀτῆρ κενερισμένους ἴσπῳ,  
 ἱέμετος Διόνυσου εἰς αἰμοσίνε ἀείρειν.

Καὶ θεὸς εὐφροσῆκος ἐφῆμενος ἀντυγὶ δέφρου  
 Σαγγαρίον παρὰ χεῖμα.

περὶ Φριγίᾳ κάλσον ἀρούρης, 270

λαϊνῆσιν Νιάθῃσιν παρεμέτρεισιν πευθάδα πέτρησιν  
 καὶ λίθος Ἰνδῶν ὄμιλον ἐριδρμαίνοντα Λαλαίῳ  
 διακρυόεισιν ὄρῳσιν βροτέην πάλιν ἰαχε φωνῆσιν

"Μὴ μάθον ἐντύνητε θεημάχον, ἀφροσῆσιν Ἰνδοί,  
 παιδὶ Διός, μὴ Πάλαχος ἀπειλειόστας Ἐκνώ  
 λαϊνέουσιν τελέσεισιν καὶ ἱμάσι, ὡσπερ Ἀπάλλῳ,  
 μερομένουσιν τύπον ἴσον ἐμῇ πετριάδει μορφῇ,  
 μὴ πυγαμοῦ παρὰ χεῖμα φερώνυμον Ἰνδῶν Ὀρόντην  
 γαμβρόν ἐσαθρήσῃτε δέδουσῶτα Σηριαδῆσιν.

Ἐρεῖν χωρομένη δύνεται πλέον ἰοχαίρης  
 Φοῖβον φεύγετε Πάλαχον ἀδελφεόν· αἰδέομαι γὰρ  
 Ἰνδῶν κτεινομένων ἀλλότρια δάκρυα λείβειν."

Τοιαῦτα λίθος βοόσῳσιν πάλιν σφρηγίσσασθαι σιγῇ.

Καὶ θεὸς ἀμπελόεισιν Φριγίῃσιν μετὰ πέζαν ἐρίπτης  
 Ἀσκαρῆσιν ἐπέβαιεν, ὀμηγερίεσιν δὲ παλῆται

and manycoloured fawnskins on their patient backs. Winedrinkers besides carried silver mixingbowls with golden cups, the furniture of the feast. The Corybants were busy about the bright manger of the panthers, passing the yokestraps over their necks, and entrusted their lions to ivybound harness when they had fastened this threatening bit in their mouths. One Centaur with a bristling beard stretched his neck into the yoke willingly, unbidden; and the man mingled with horse half and half, craving the delicious wine even more than a Satyr, whinnied eager to carry Dionysos on his withers.

<sup>199</sup> The god seated at the rail of his leaf-entwined car passed the stream of Sangarios, passed the bosom of the Phrygian land, passed the mourning rock of stony Niobe\*; and the stone, seeing the Indian host warring against Lyaos, shed tears and spoke again with human voice:

<sup>200</sup> "Make not war against a god, foolish Indians! the son of Zeus! lest Bacchos turn you also, threatening battle, into stone, as Apollo did to me; lest you have to lament a shape like my stony shape; lest you see the goodson of Deriades, Indian Orontes, fallen beside the stream of the river that bears his name. Rheia in wrath is stronger than the Archeress. Flee from Bacchos, Apollo's brother! It would be a shame, if I must see Indians being slain and weep for strangers!"

<sup>201</sup> So the stone spoke, then silence sealed it again.

<sup>202</sup> Now the vinegod left the Phrygian plain, and entered Ascania. All the people gathered there, to

\* See on xii. 79.

<sup>1</sup> Ludwich marks a lacuna: Lobbeck supplies  $\chi\rho\omicron\upsilon\iota\varsigma$   $\delta$   $\nu\epsilon\upsilon\tau\epsilon\rho\alpha\iota\omicron\upsilon\varsigma$   $\delta\epsilon\rho\alpha\gamma\omicron\upsilon\varsigma$   $\epsilon\lambda\lambda\alpha\iota\omicron\upsilon\varsigma$   $\delta\epsilon\rho\alpha\gamma\omicron\upsilon\varsigma$

πάντες, ὅσοις Ἰσθιακὸς ἦν ἀφίξει ὀσώφην,  
καὶ τελετὰς ἐδέχοντο καὶ ἠσπάζοντο χορείας,  
αἰχρὰ δογματώσαντες ἀπλήτην Διοτίσῳ,  
εἰρήνης ἐθέλοντες ἀναιμάκτου γαλήνης·

Βάκχος τοῖος ἦν κερύσει στρατός, οἷς ἄμα Βάκχαι 290  
εἰς μῦθον ἠσπάζοντο φελαγρέτην δὲ Λαίην  
πάνηντος ἀστερόεντα πυρίτροχον ἄλιον ἔφαινον  
οἴρατος ἐβρόντησεν, ἐπεὶ τότε μάρτυρα πυροφῶ  
νίκης Ἰνδοφόνου τέλος μαρτεῖοσθε Ρεῖη.

Ἐκς εἰσότης δ' ἤμοι ἔβη θεὸς ἔβριε Δαίτωσ 295  
ἀνδρῶν κτανίωσ, ἵνα δοῦλος αἰχρὰ Λυδῶν  
καὶ Φρυγίης καστήρας καὶ Ἀσκασίης παλιήτην  
κυρρατὴς δασπλήτης ἀποξείξειε Λεσάδων,  
τοῖς τότε Βάκχος ἔπεισε δῶν κήρυκας Ἐννοθε  
ἀγγελίην ἐπέσει, ἢ φευγέμεν ἢ παλεμίζειν 300  
καὶ σφοδρὸν κωσομένους σινέστικον αἰχρῶτος Πάν,  
σπῆδος ἄλιος σκιάωστα φέρων πύργωσιν κομήτην.

Ἦρη δ' αἰενπέδαλοι, εἰδομένη δέμας Ἰνδῶν,  
οἰδοκόμῃ Μελατήρῃ μὴ αἰετοσθέρουσι αἰερίσιν 305  
Ἀστράεττα κέλευε, δορυσοῦσιν ὄρχαμον ἀνδρῶν,  
μηδὲ φελαγρέτησιν Σατύρων ἀλάλαγμα γεραιρίσιν,  
ἀλλὲ μάχην ἀσπονδῶν ἀναστήσαι Διοτίσῳ  
καὶ ἵνα μῦθον εἴπειε παρρηφαιμένη πρόμον Ἰνδῶν·

Ἦδεις ὁ δειμαίνων ἀσπλήν στίχα θηλετεράων,  
Ἀστράετι, παλεμίχε κερύσοσθε καὶ σὺ, Κελαυνεῦ, 310  
γαλιόν ἔχων τμητήρα κερυμβοφόρον Διοτίσῳ  
ἔχει δ' οὐ πῆλε θέρουσι ὁμοίος, ἀλλὰ, Κελαυνεῦ,  
Δηριάδην πεφίδαξο μεμηρότα, μὴ σε δαμάσση  
οὔτιδαντῆν αἰσθηρὸν ἀλεσκάωστα γυναῖκα·

Ἦε φαιμένη παρῆπιος, καὶ ἤρα δῖσσοτο δαίμων, 315  
μητρικῇ κοτίουσα μετεπταλέμῃ Διοτίσῳ.

Καὶ Προμίον κήρυκας ἀπῆλεθον ἀγχιφατὴς δὲ

whom Iobacchos offered his fruitage, accepted his rites and welcomed his dances, bowing the neck to invincible Dionysos, wishing for the quietude of peace without bloodshed. So mighty was the horned host of Bacchos, with the Bacchant women beside them armed for war. But Lyaion kept vigil; all night long heaven thundered, threading fiery streaks among the stars; since Rheia then foretold with witnessing flash the bloodshed of the Indian victory.

<sup>286</sup> In the morning, the god went forth to war, driving before him the violence of the black men, that he might free the neck of the Lydians and those who dwelt in Phrygia and Ascania from the yoke of cruel tyranny. Then Bacchos sent two heralds to give proclamation of war, either to fight or to fly; and with them went goatfoot Pan, his long-haired beard shadowing his whole chest.

<sup>287</sup> But swiftshoe Hera, likening herself to an Indian, the curly headed Melaneus, warned Astraëis, that spearhaking captain of men, not to uplift the thyrsus nor to heed the yell of drunken Satyrs, but to raise war to the death against Dionysos. She spoke these words to move the Indian chief:

<sup>288</sup> "You're a nice one, to fear a feeble troop of women! Fight, Astraëis! Arm yourself too, Celsineus, and take a sharp blade to cut down Dionysos and his ivy-bunches! Thyrsus is no match for spear! No no, look out for Deriades! He will be mad, and make an end of you, if you shrink from a weak unarmed woman!"

<sup>289</sup> She spoke, the stepmother furious against indomitable Dionysos. The goddess got her way, and hid in darkness.

<sup>290</sup> Then the heralds of Bromios departed, for

Ἄστρῆες ὑπέροστος, ἔχουσ' ἀστάρχον ἀπειλήν,  
μαίνεται βουκερῖον Σατύριον καὶ Πάνα δαίμων,  
μελιχίον κτήρας ἀτιμάζων Διονύσου.

οἱ δὲ παλινοῦστοιο παδὸς δευδῆμοι ταραπῶ  
φείλιον ἴγρος ἐκαμφῶν ἐγερσιμόθῳ Διονύσῳ.

Καὶ στρατὸν ὤπλιος Πάγχος

εἰ ἀντιπύρων στίχας Ἰνδῶν.

οἰδέ λιθε ζοφόντα Κελαιεῖα θῆλος Ἴωνῶ,  
ἀλλὰ θορῶν ἀείχρητος ὄλου στρατὸν ὤπλιον Ἰνδῶν  
καὶ θρασύς Ἄστρῆες, μενεδήμον οἰστρον ἀέζων,  
Ἄστακιδὸς κελαιότα περὶ ρῶν ἰσότητο λίμης,  
δέγμετος ἀμπελοῦντος ἐπηλωτῆρ Διονύσου.

Ἄλλ' ὅτε δὴ δευδῆμι στρατιῆς ἐτερόζηγι λαπῶ  
ἀμφότερων στίχα πάσαν ἐκόσμεον ἡγερσηθῆς,

ελαγγῆ μὲν ζοφόντες ἐπὶ κλονεῖ ἦσαν Ἴνδοί,  
ἠρημῖος γερῆναισι εἰσεκότες, εἴτε φηγοβοῖαι  
χειμερῆς μᾶστιγῃ καὶ ἠέριον χύσις δαβρου

Πυγμαίων ἀγελῆδόν ἐπαίσομαι καρῆτοις  
Τηθῖος ἀμφὶ μέθρα, καὶ ἀζυόντι γενεῖν  
οὔτιδατης ἀλέκουσι λιπυοθενῆς αἶμα γενέθλης,

ιστάμεται νεφελῆδόν ὑπὲρ κέραι Ἰταλοῖο  
εἰς ἐνοσην δ' ἐτέρωθεν ἐβαλεχύντο μαχηταί,  
ἀκλιεῖς θερίπυτες ἐγερσιμόθῳ Διονύσου.

Παυσαριδῶν δὲ φάλαγγες ἐπέρρον· ἀγρομένων δὲ  
ἢ μὲν ἐχιδνοῖν κεφαλῆς ἐζώουτο δεσμῶ,

ἢ δὲ δεσφῆκωσι κόμησιν εὐνίδει κισσῶ,

ἄλλη χαλκοφόρῳ σαλάμῃ ἐκορίσσοτο θύρῳ  
οἰστροματῆς, ἐτέρῃ δὲ κατ' αὐχένος ἀμμορα δεσμῶν  
μηκεδατῆς μεθέηκε καθεϊμένα βόστρυχα χαίτης,

• Another Homeric paraphrase, this time from II. III. 12. It is to be remembered that Nonnos was above all



Astraëis drew near them contemptuous, with pitiless menace on his tongue. Furiously he chased away Pan and the oxhorned Satyrs, despising the heralds of Dionysos when he was gentle. They turned with timid foot, and made their way back in flight to Dionysos now in warlike mood.

Now Bacchos made ready his army against the hostile troops of Indians. Nor did swarthy Celaineus fail to see the womanish warriors. He leapt up with all speed and called to arms the whole Indian host; while bold Astraëis with ever-growing martial rage took his stand beside the murmuring waves of the Astacid lake, and awaited the attack of Dionysos the vinegod.

When the captains of the two armies of the two peoples had mustered their troops in two opposing lines, the swarthy Indians advanced to battle with loud cries, like Thracian cranes, when they fly from the scourge of winter and floods of stormy rain to throw their great flocks against the heads of pygmies round the waters of Tethys, and when with sharp beaks they have destroyed that weak helpless race, they wing their way like a cloud over the horn of the Ocean.

On the other side, the fighting host madly rushed at the call, the unbending servants of warstirring Dionysos. The battalions of Bassarids also moved like a flood. As they gathered, one twined a rope of snakes about her head, one knotted her hair with scented ivy; another madly caught up her bronze-headed thyrsus, another let down loose tresses of

things a rhetorician, and *variatio*, the saying of the same thing in as many ways as possible, was one of their favourite exercises.

NONNOS

Μαιναλὶς ἀκρήδεμνος, εἰς ἀμφότερων δὲ οἱ ἄρμων  
 ἀσλεκίας πλοκαμίδας ἀπερρυσίζεν ἀήτης·  
 ἄλλη ρόπτρα τίνασσε σνήγορα δίξυγα χαλεπῶ  
 πλοχμοῖς εὐλακόντας ἐπαιθίσουσα καρῆν·  
 ἄλλη δ' ἐν παλάρμοι, ἐπείσχετος ἄλματι λίσσης, 350  
 ὄρθων ἐσπαρῆγχε μύθων ἀντίστρυσον ἤχη,  
 352  
 χερσὶ περιερπύσσου βαρὶβρομα νῶτα βοοῖης·  
 351  
 καὶ πάλιν ἔχχε θύρα, καλυστομένη δὲ πετῆλοις 353  
 δούρατος ἀμπελοκίτου ἔην χαλεπῆτος αἰχμη·  
 ἢ δὲ διαφουκίτητος ἐφαιρῖουσα εὐδοκμοῦ 355  
 ἠμοσθορῶν εἰσεφεν εἰς αἰχμη δεσμῆ δρασόντων·  
 ἄλλη ποικιλοστων εἰσι στέρνοιο καλίστην  
 πυρδαλιων, ἐτέρη δὲ ἐντὰ χροῖς αἰα χιτῶνα  
 στιατὰ φλοσκυσελων ἐνεδουστο δέρματα νεβρῶν,  
 δαιδαλέης ἐλαφοιο περισφιγῆσσα καλίστην· 360  
 ἄλλη σκῆμνον ἔχουσα δασυτέρνοιο λαοῖης  
 ἀνδρομέῃ γλαγοῖντι τοῦν πιστωσαστο μαζῶ·  
 καὶ τις ὄφει τρέλετος ἀπῆμονι δῆσαστο κάλεσθ  
 ἐνδομῆχον ζωστήρα, κεχηρότα γείτοσι μηρῶ,  
 μεύλαρα σπυρίζοντα, φλακρήτοιο τε κούρης 365  
 ἰσναλέης ἀγρεστων ὀπισθεντήρα κορείης·  
 ἄλλη γαρσα φερούσα κατ' αἶρα γυμνὰ πεδῶλων,  
 πυσοὶ βῆστοις πατερούσα καὶ ὀξυθεῖρας ἀκάνθας,  
 θηγαλέη στατῶν ἰχνος ἐπιστήραφεν ἀχέρῶ·  
 καὶ τις ἐπαῖξασα γαννατήμοδι καμῆλῶ 370  
 καμπελον ἀμητήρα διέθρυσεν αἰχμητα θύρωσιν,  
 καὶ τυφλοῖσι πόδεσσι περιπταιούσα κελεύθῶ  
 ἡμφανῆς πεφορητο, παλεγμαπέτῶ δὲ πορείη  
 φοιταλέης ἀκάρητον ἐπέιγετο σῶμα καμῆλον,  
 καὶ σφαιλερῆ πλήρσουσα βελθυτομένην χθόνα χηλῆ 375  
 ὑπτιος αὐτοκίλιστος ἐπαλισθήσε κοπή·  
 ἄλλη δ' ἰχνος ἀγοῖσα βοστράφον εἰς ράχην ὕλης  
 380

long hair over her neck, a Minalid unveiled, while the wind blew the unbound locks over her shoulders; another clapped the pair of brazen cymbals, and shook the ringlets upon her head; another driven by the impulse of madness, beat the heavybooming drum-skin with her hands, and sounded a loud echo of the battle-din. Then thyraus did for spear, and hidden under vineleaves was the metal head of the shaft. Another yearning for bloody battle, bound round her neck a rope of raw-fed serpents. One again covered her chest with the spotted skin of a panther, another put on like a tunic the dappled skins of mountain fawns, and wrapt herself round with the gay dress which had covered a deer. Another held the cub of a shaggy lioness, and gave it a milky human breast in exchange. There was one who coiled a serpent thrice round under her breast unharmed, a girdle next the skin, while it gaped at her thigh so close, hissing gently, and sleepless gazed at the maiden secrets of the girl who was sleeping off her wine. Another went barefoot over the hills, treading on brambles and sharp bristling thorns, and standing firm on a prickly pear. One attacked a longlegged camel, and sheared through its curving neck with a sweep of her thyraus: then half to be seen, went stumbling over the path with blind feet the headless body of the camel staggering about in winding ways, until a hoof sank into a slippery hole and the creature rolled over helpless on its back in the dust. Another turned her step to a stretch of pasture in the forest,

ἀσχετα μαιτομέτοιο δορὴς ἐδράζετο ταύρου,  
 και βλοσυροῖς ὀνύχισσι χαρασσομένης ἀπὸ δειρῆς  
 ταυρεῖης ἀτόρητον ἀσεφλοῖωσος καλιπτρην· 280  
 ἄλλη δ' ἐγκατα πάντα διεφθευεν ἦν δὲ τοῖσσι  
 παρθένον ἀερθεμένου ἀσιμβάλου ἐφόθι πέτρης  
 τρηχαλίῳ πρηῖσι περισκαίρουσας ἐρίστης·  
 οὐ σκοπιῆς δ' ἐφραζε δευτέρωτον, οὐ πύδα κοίρης  
 ἀφυσταγῆς ἀσεδάλου ὄνυξ ἐχύραζε καλιότης. 285

Παλλή δ' εἶθε και εἶθε

παρ' Ἀστακίδος στόμα λίμνης

Ἰνδῶν δὲ δάκτυ γονή Κουρήτι σιδῆρον.  
 δευμετέων δὲ φαίλογος ἐνεκλιώσαντο μαχηταί  
 τεύχεσι ἀντιτίβοισι, φερουσάκτος δὲ χορείης  
 ρέθμον ἐμμήσαντο ποδῶν ἐλακιδεῖ παλμῶ· 290  
 και λαοῖη παλιμῆ σκοπιῆς λοφίωσας ἀείρων,  
 οἴρεος ἀρα κάρηνα γαμων, ἐκορίωσστο Ἀηρεῖς,  
 πέμψων ὀκρίωσας ἐπ' ἀντιβίωσσι ἀκωκῆν·  
 Πάχη δ' ἀμφαλάζε, και ἀμπελίωσας ἀκωκῆν  
 Βασσαρις ἠκούτιζε, μελαρρίτου δὲ γενέθλης 295  
 ἀρσενῆ παλλῆ κάρηνα δαίζετο θῆλει θύραφ.  
 και φονίφ θρασίν ἀνδρα διατμήγονσα παρίμβην  
 ἑπίσταλῆ κεικόρωστο, φλοστοφελῶ δὲ πετήληφ  
 κέντορα κισσὸν ἐπέμψεν ἀλοητήρα σιδῆρου·  
 Στησιχόρη δ' εἰβωτρῆς ἐπεσκιρτήσε κυδοιμῶ, 300  
 και δηῖων ἔσσενε γένοι ρήξήτορι ρόμβην  
 κίμβαλα διενεῖωσας βαρέβρομα δίλιγι χαλιῶ.

Και παλὶς ἀμφοτέροισι ἦν μόθος·

εἴβρεμε σύριγξ,

σύριγξ ἐγκυκίδαιμος, ἐπέκτυσε δ' αἰλὸς Ἴουνοῦς,  
 Βασσαριδὲς δ' ἀλάλιζαν ἐγειρομένου δὲ κυδοιμοῦ 305  
 βρονταίως πατάγοισι μέλας μυκώμετος ἀήρ  
 ἐκ Διὸς ἐσομένην Βρομίῳ μαρτεύσατο ρικην.

and caught hold of the fell of a maddened bull, then scoring the bull's neck with savage nails tore off the impenetrable skin, while another tore away all his bowels. You might have seen a girl unveiled, unshod, leaping about on the jagged rocks above a precipice; no fear had she of the sheer fall, no sharp point of stone scratched the girl's naked foot.

At the mouth of the Astacid lake many a son of India was cut up by the steel of the Curetes. The warriors surrounded the battalions of the foe with blow for blow, and imitated the rhythms of the armour-dance in the wheeling movements of their feet. Leneus broke off a crested peak from a mountain, and lifting this in his hairy hand, he cast the jagged mass among the enemy: the Bacchant yelled in triumph, the Bassarid cast her vine-wreathed point, the heads of many men in that blackskin crowd were brought down by the womanish thyrsus. Eupetale was ready, and pierced a bold man with her deadly shaft, then let fly her pointed ivy covered with vineleaves to smash the steel. Stesichore with her bunches of grapes skipt into the mellay, and choed off a tribe of enemies with manbreaking bullroarer, waving a brazen pair of loudclashing cymbals.

There was hard fighting on both sides. There was the sound of the syrinx—the syrinx awaking the battle! There was drooling of pipes—the shepherd's pipes calling to war! There were the Bassarids' howlings: and as the turmoil arose, the black air bellowed with thunderclaps from Zeus, presaging victory for Bromios to come. A great swarm fell; all

καὶ παλὴν ἰσμός ἐπιστεν· ἄλῃ δ' ἐραθαίνετο λῆθρον  
 ἰγρῷ δὴφῶς ἀρούρα, καὶ Ἄστακιδος στόμα λίμνης  
 αἰμαθαφίς κελάρυζε, φόνῳ κεντρασμένον Ἰνδῶν. 410

Ἀντιβίοντες δ' ὤσπειρε θεός φλοπαίγμοι θυμῷ  
 καὶ προχοαίς κατέχευε μέθης γέρας, ἐκ δὲ ροδῶν  
 χροστὴν ἤμευθε φθῆν ζαυθόχροον ἕδωρ,  
 καὶ ποταμοὶ κελάρυζε μελίρρυτα χεῖματα σῆρων,  
 καὶ προχοαίς ἐρέθισσον ἀμειβομέντων δὲ ροδῶν 415  
 ἔπικον ἀρτειχίτοισα μέθης εὐώδεις αἶραι·  
 ὄχθα, ἐφοκίσσονται· σιωπὴ δέ τις Ἰνδοῖς ἀγῆρων  
 τοῖσιν ἐκ στομάτων παλεθαμβία ρήξεται φωνή·

Ἔειπον ἴδου καὶ ἀπιστοὶ ἐγὼ σπυρῶ,

οὐ γλόγοι αἰγῶν

ἀργυφον οὐ πέλε τοῦτο, καὶ οὐ μέλας οἶα περ ἕδωρ, 420  
 οἶδὲ μιν οἷον ὄπασα παλετρήτοισ ἐπὶ σίμβλοισ  
 βοουθήεσσα μέλισσα λοχεύεται ἠδὲ κτηρῷ·  
 ἀλλὰ τόσον τέρπεισσαι ἔχει καλλίπτοον ὄδμη,  
 ἀτήρ διφαλέος παλεθάλσι· καίριμος ἀτμῷ,  
 βασιὼν ἰαίς παλάρυθον ἀφροσσάμετος χιτὼν ἕδωρ 425  
 λαλασα καρχαλίη ἀποσοίεται αἰτίκα δέφης·  
 καὶ μέλι μᾶλλον ἔχει ταχινὸν κόρον δὲ μέγα θαύμα,  
 τοῦτο σιωπὴν ἐθέλω σιέειν πάλη· ἀμφότερον γὰρ  
 καὶ γλυκερόν τοῦδε χεῖμα

καὶ οὐ κόρον ἀνδράσι τίπτει.

Ἦβη, κάλπει ἀειρε καὶ ἔρχετο δεῦρο λαβοῦσα 430  
 Τρῶιοι οἰοχόον, ζαθέων δρησθήρα κεντέλλων,  
 ὄφρα μελίρρυθᾶμεγγοι ἀφροσσάμετος ποταμοῖο  
 Ἰητός ἄλοισ κρητήρας ἀναπλήσῃ Γαυμηθῆς.  
 δεῦτε, φίλοι, γεῖσασθε μελισταγῆος ποταμοῖο.  
 ἐνθάδε παπταίνω τύπον αἰθέρος· αὐτόχυτον γὰρ 435  
 κείνο, τό περ καλίοισι Διὸς πόμα, νίκταρ Ὀλύμπου  
 Νηιαῖδες χροσίοισιν ἀναβλίξουσιν ρεῖθροισ·"

the thirsty earth was reddened with running blood, and the mouth of the Astacid lake was a bubbling bloodbath mingled with Indian gore.

411 But the god pitied his foes in his heart of merry cheer, and he poured the treasure of wine into the waters. So he changed the snowywhite waters to yellow, and the river swept along bubbling streams of honey intoxicating the waters. When this change came upon the waters, the breezes blew perfumed by the newly-poured wine, the banks were empurpled. A noble Indian drank, and spoke his wonder in these words :

412 " Here is a strange and incredible drink I have seen! This is not the white milk of goats, not dark like water, nor is it like what I have seen in the riddled hives, what the buzzing bee brings forth with sweet wax. No—this delights the mind with a fragrant scent. A man is thirsty in the steam of this sultry heat—but if he scoops up a few drops of running water in his palms, he shakes off at once the whirlwind of parching thirst! Honey surfeits you sooner—O here's a great miracle! When I drink this I want to drink more! For this has both merits—it is sweet, and it does not surfeit. Hebe, come this way! take up your pitcher, and bring your Trojan cupbearer who serves with cups the divine company—let Ganymedes draw honeyed drops from this river and fill all the mixing-bowls of Zeus! This way, friends, have a taste of a honeydistilling river! Here I see an image of the heavens; for that nectar of Olympus which they say is the drink of Zeus, the Naiads are pouring out in natural streams on the earth!"

## ΔΙΟΝΥΣΙΑΚΩΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΟΝ

Πέμπτη και δεκάτη βραστή Νίκαιαν αείδω,  
 θηροφόνου ραδόπηχιν ἀπειλήτιστα Ἐρώτων.

Ὡς φαρμένου νεφελῶδον ἐπέρρειον αἰθροες Ἴδοι  
 ἀμφὶ ῥοόν ποταμοῖο μελίσσανον ὡς ὁ μὲν αὐτῶν  
 ἀγχιβάτης στατῶν ἴχθυος ἐπ' ἰλίο διουσαν ἐρείσας  
 ἡμφαγῆς ἴστηκε, καὶ ἀμφαλὸν ἰδατι δένων,  
 κεντῶς ἴσω ποταμοῖο κεκλιφῶτα κῶτα τιταίτων, 5  
 χερσὶ βαθινομένησι μελισταγῆς ἤφουσε ὕδωρ·  
 ὅς δέ παρὶ προχῆσι, κατὰσχετοὶ αἰθροσι δάφῃ,  
 πορφυρέω προβλήτη γενειάδα κύματι βέπτωσιν,  
 στήθος ἐφαπλώσας ποταμηίδος ἰφώθεν ὄχθης,  
 οἰγομένης στοματίεσσι ἀκείρουσιν ἰκμάδα Βάκχου· 10  
 πρηγῆς δ' ἄλλοι ἐν κελύσας στόμα γείτοσι πηγῆ,  
 καὶ διερός ἀπεῖδω φαρμαθίδει χεῖρας ἐρείσας  
 χεῖλεσι δεφαλίοισιν ἐδέχοντο δίφιοι ὕδωρ·  
 ἄλλοι δ' ὄστρακίοισι μέθῃ ἀρίοντο κενέλλω,  
 πιθμῆτα κοιφίζοντες ἐαγῶτος ἀμφιφορῆς· 15  
 καὶ παλὴς ἴσμος ἔπειν ἐρευθιώσῃτι βέθρῳ,  
 κισσιθῆω προχέωσιν ποταμηίδος ὄγκον ἐέρσης,  
 μηλοτόμων ἀγρῶλον ἔχων δέσας ἀντιβίων δέ  
 οἶον ἐκρυγομένωσιν παλιχαυδίοις ἀνθερεῶντος  
 ὄμμασι δερκομένηοισι ἐδειπλώθησαν ἐρίσται, 20  
 καὶ βλεφάρους δοκίεσκον ἰδεῖν διδυμόζυγον ὕδωρ,  
 καὶ προχῆ κελάρυζε φιλακρήτου ποταμοῖο



## BOOK XV

In the fifteenth, I sing the sturdy Nicaia, the rosy-armed beast-slayer defying Love.

As he spoke thus, cloudwise rolled up the burnt-faced Indians around the flood of the honeybreathing river. One of them walking near stood pressing his two feet down in the slime, half-showing, and wetting his navel in the water, curved into the river and stretching his crouched back, and with hollowed hands lapped up the honeydripping water. Another by the flood, possessed by fery thirst, bathing in the purple wave his forethrust cheek, spreading his breast above the bank of the river, with opening mouth drew in the juice of Bacchos. Another prone bringing close his mouth to the neighbouring fount, and pressing wet hands on the sandy bottom, with thirsting lips welcomed the thirsty water. Others drew up the potations with a shard for a cup, lifting the base of a broken two-ear jar. And a great swarm drank at the ruddy stream, ladling out with ivy-wood cups a mass of the river-dew, as they held the rustic pot of the shepherds. And as the enemies belched vinously from wide-yawning throat, as their eyes gazed, the cliffs were doubled, and they thought to see through their eyelids a pair of waters in one yoke. And the bubbling outflow of the wine-loving river gushed up

ζαθέον ἀναβλεψούσα μέθηρ βίον ἠδυσότου δὲ  
 οὐραδὸς ἠρεΐγοντο βίαις εὐώδεις ὄχθαι.

Λυσμενάς δ' ἐμέθυσε χάλις βίαις. ἐνθά τις ἀνήρ 25  
 Ἴνδός ἀμερσιπόμοιο μέθηρ δεδοτημένος οἰατρῶν  
 εἰς ἀγέλην ἦζε, καὶ εἰσπτάλη παρὶ λόχη  
 ταύρων ἀπειλητήρια μετήγαγε δέσμοιο ἔλαω,  
 διχθὰδιων κερύων πεγαρωγμένον ἄρον ἐρέσσαι  
 ταμνηραῖς σαλάμαις, διδυμιάουσι οἷα κεραιῆς 30  
 ταυρωφῆ Διόνυσον ὑπὸ ζυγῆ δουδία σύρων·  
 ἄλλος ἔχων δασπλήτη σιδηραῖη γένν' ἀρετῆς  
 αἰγὸς ἀρεσιπόμοιο διέθρασεν ἀνθεραῖων,  
 θηγαλίη ἀρεσάνη δεδογμένον, οἷά τε δευρήν  
 Πανὸς ἐκρωαίμοιο ταμῶν γαμφώνυχι χαλαψῷ· 35  
 ἄλλος ἀπηλοῖησι βόων κεραιαῖα φύτλην,  
 οἷά περ ἀμαίων Σατύρων ταυρωπιδα μορφήν,  
 ὅς δὲ ταυρωαῖρων ἐλάφωσ' εἰδῶσε γενέθλην  
 στικτῆς εἰσορῶν παλεδαίδαλον εἶδος ὄσωπῆς,  
 οἷά τε Πασσαριδῶν ἀλέκων στίχα· διαιδαλαῖς γὰρ 40  
 νεβρίοισι ἰουτύκωσι παρεπλόγχθησαν ὄσωπαί·  
 καὶ φονίαις λεβάδεσσιν ὄλον θώρηκα μαιίνων  
 Ἴνδός ἀκουτιστήρῃ μέλας ἐρεθαινέτο λίθρῳ,  
 καὶ τις ὀμαλήσας ἐκορέσσετο γείτοσι δένδρῳ  
 μαστίζων ἐκάτερθε, καὶ εἰαρινοῖσι δοκεῖων 45  
 σσιομένην ἀτέμοισι φυτῶν ἐλεκῶδεα χαίτην  
 ἀβροκόμων ὄρησας ἀπηλοῖησι κορυμβῶν,  
 φύλλα δασσχίζων λαοῖησ' ὄρυός, οἷα μαχαίρῃ  
 πλοχμον ἀκροσιπόμοιο διατμήγων Διονύσου,  
 μαρνάμενος πετάλοισι καὶ οὐ Σατύροισι ἐρίζων, 50  
 τερπωλήν ἀνόητον ἔχων σιοσιδαῖν νίγη.

Μαίνεται δ' ἀντιβίωσ' ἕτερος χορός· ἀντί δὲ λόγῃσ'  
 ὅς μὲν ἑλῶν βαρέδουτον ἐπωμαδίῳ τελαμῶσι

a brown stream of carousal ; and the fragrant banks poured up streams of the sweet drink of wine.

<sup>20</sup> Thus the enemy were made drunken by the untempered stream. Then a certain man of the Indians, driven by the gadfly of mindrobbing drink, dashed into the herd ; and by a leafy thicket found a threatening bull, which he brought back pulling him along in bonds, when he had dragged at the sharpened end of the two horns with daring hands, thinking that he drew under the yoke of servitude bullshaped Dionysos by the twin horns. Another, holding the horrid jaw of an iron sickle, shore through the neck of a mountainranging goat, cleaving it with the whetted hook, thinking he was cutting the throat of horned Pan with his talon of crooked bronze. Another threshed out a hornarmed brood of cattle as if harvesting the bullfaced shape of satyrs ; one again pursued a tribe of long-antlered deer, as if he were destroying a line of Bassarids, when he saw the patterned shape of the dappled creatures : for his sight was driven astray by the freckled fawnskins of like looks ; and staining all his breastpiece with bloody drops, the black Indian was reddened by the spouting gore. And one shouting loudly attacked a neighbouring tree, flogging it on both sides ; and observing the leafy tendrils shaken by the spring breezes, he battered off the shoots of the tender clusters, slicing through the leaves of the thickest tree, as if cutting with his sabre through the tresses of unshorn Dionysos, battling with foliage instead of combating with Satyrs, and took a bootless delight in his shadowy conquest.

<sup>21</sup> Another enemy troop went mad. For a spear, one took a heavybanging drum, and hung it up by

τύμπανον ἤρταζε, καὶ ἀμφιπέλην βοεῖη  
 δόλιγος ἐσμαράγηνος μέλος χαλερότερον ἤχώ· 65  
 οἱ δὲ παλιτρήτωσιν βοῆν δεδοτημένοι αἰλλοῦ  
 ἄστατοι εὐλακόντι ποδῶν βασιχέετο παλμῶ·  
 καὶ τις ἀπειρήτους ἐπὶ χεῖλεσι λατῶν ἐρείσας  
 διβροσον ἀρμονίην ἐμελίξετο Μυγδόου αἰλλοῦ·  
 γηραλίου δὲ φετοῖο θορῶν παρὰ γείτων ῥίξη 60  
 γλαυκῶν ἐτραυθόμιγχοι ἀκείρουσι θαλλῶν ἑλαίης  
 ἄνδρα ἐρατήντι διαβροχον, οἷα πύλλω  
 οὐκωσῆ ῥαθυμιγχι Μαριωνίδος ἀπρὸς ὑπέρης.  
 ἄλλοι σὺν ζυφίεσσι, σὺν ἔγχεσι, σὺν τρυφαλείαις  
 ἄσχετα βασιχέετες ἀμερσιτῶν φρένας οὐκ 65  
 ὄργια μιμησαντο φερουσαλίωσιν Καρυφάντων,  
 ἰχθια δεικνόντες ἐνόστιον ἀμφὶ χερσίν·  
 καὶ παλμῆν ἐλακῆδον ἀμοιβαίησιν ἐρωαῖς  
 ἄσπεδες ἐκροῖοντο ευδιστηγῆρα σιδήρων·  
 ἄλλοι ὀπιπέτων θασιώδεσσι ὄργια Μαισῆς 70  
 μιμητῆν Σατύροισι συνεσκήρτησε χερσίν·  
 καὶ τις ἀρασομένης αἴων τελαδῆμα βοεῖης  
 μελιχον ἦθος ἔδεκτο, φλοσμαράγῃ δὲ μενοιῆ  
 ῥιγτόδατην ἀνέμοισιν εἶη ἔρωφε φαρέτην,  
 λιύσαν ἔχων ἕτερος δὲ γυναιματέων πρόμος Ἰνδῶν 75  
 ἀπλεκίος πλοκαμίδος εἰλῶν ὑφαιύχεται Βάαχην,  
 παρθένην ἀδάμαστον ἀτάσθαλον εἰς γάμον ἔλκων,  
 σφύχεν ὑπὲρ δασπέδαο, ταυσοάμετος δὲ κοίη  
 χερσὶν ἐρωματίεσσι ἀπεσφρηγίσσατο μήτην,  
 ἐλατῶν μαφιδῆ πεφορημένος· ἐξασπίης γάρ 80  
 ὄρθιος εἶρε δράκων ὑποκάπτιος ἰξίῳ γείτων,  
 διωμενίος δ' ἤφε κατ' αὐχένος, ἀμφὶ δὲ δειρῆ  
 οὐρῆαις ἐλίκεσσι ἀνέπλεκε κυκλάδα μήτην·  
 ταρβαλείοις δὲ ποδῶσιν φεγῶν μελατόχρους ἀτήρ  
 θερμὸν ἀνυμφεύτων ἀπεσεισατο κέντρον Ἐρώτων, 85

his shoulder-strap : then beating on both skins he crashed out a double tune in the brassrattling sound. Another, thrilled by the note of the many-holed pipes, danced about with quickcircling steps, and putting a reed to his inexperienced lips practised the tune of the double Mygdonian pipes : then leaping to the neighbouring root of an ancient tree, he drew at a green shoot of the richdropping olive, soaked with dewy moisture, as though pressing his lip to a drop of Maronian wine.\* Others with swords, with spears, with helmets, their wits set a-rioting by the mindrobbing wine, mimicked the orgies of the carryshield Corybants, twirling their steps for the dance-in-armour, and all in a whirl the shields were beaten by alternate thump of hand or the plunging iron. Another eyeing the orgies of the Muse with her choir, skipt a mimicking dance with the Satyrs. And one hearing the roll of the banged oxhide, took on a gentle mood, and with rattleloving desire, threw to the winds his terrible quiver, all frantic : a second chieftain of the womanmad Indians caught by the untwined hair some highnecked Bacchant, and dragging the untamed virgin to violent wedlock, held her tight on the ground, and stretched in the dust with lust-maddened hands unsealed her belt, wild with vain hope : for suddenly with head erect a serpent crept from her bosom, near-neighbour to the groin, and darted at the enemy's throat, and about his neck twined a circling belt with spirals of his tail : the blackskinned man, fleeing with frightened feet, shook off the hot sting of un-

\* The text is corrupt, and probably there is something omitted ; but the meaning must be something like this.

## NONNOS

αἰγίνοιον φορέων ἀφαιδέας ὄρμιον ἀκάνθη.  
 Ἰάφρα μὲν οἰουμέντες ἐν οὐρασι ἐτρέχον Ἴηδοί,  
 τῶφρα δὲ τήδεμος Ἴπποι ἐόν πτερόν οὐλον εἴλας  
 ἀλευρέων σφαλεροῖσιν ἐπέχραεν ὄρμισιν Ἴηδῶν,  
 εἴησιν δ' οἰστρηθέντας ἀμετρήτῳ ἴσον οἴῳ. 90  
 Πασιθέης γενετῆρι χαρίζομενοι Διονύσιον·  
 ὡς ὁ μὲν ὑπὸ δρεῦς εἶδεν ἀνω κεύθετι προσώπῳ  
 ὑπάλειψ μυστήρι μεθυσθαλέν ἄσθμα τιταίνων,  
 ὅς δὲ βαρυνομένην κεφαλὴν ἐπέσθησται πέτρῳ,  
 κωφρὸς ἐκπροσάλῃ στυγμητῆδι κείμενος ὄχθῃ. 95  
 ἡματιοῖς δ' οἰαρεῖς κωσπλαγέεσσιν ἀντίρως  
 ὀρθῆ περι προτάφοισι πεπηγῶτα διάκτυλα βάλλων·  
 πρηγῆς δ' ἄλλος ἐπὶ τεταρνωμένος, εἶχε δὲ διωσθῆ  
 χεῖρας καθημένην ἰσοκλεία δάξυλι μνηρῷ·  
 καὶ τις ἐπὶ σελίμηι κεφαλῆν ἐπερείουστο καρπῷ 100  
 οἴνον ἀναβλάξων ὁ δὲ καμπύλα γυῖα συνάπτων,  
 ὡς ὄφει ἀμφιδέκτοι, ἐκείλετο, λαβὸν ἰαίων.  
 καὶ χυρὸν ἀντιβίωσιν πεφορημένος εἰς βόχην ἕληε,  
 ὅς μὲν ὑπὸ δρεῦς εἶδεν, ὁ δὲ πτελέης ὑπὸ θέμῳ,  
 ἄλλος ἐπὶ πλευρήσι πρῶιν ἐκείλετο φηγῷ. 105  
 λαίην ἀφροῦσεντι βάλων ἐπὶ χεῖρας μετώπῳ·  
 καὶ σάλιν ἐσμός ἴσπε λάλος νέκυς, ἤρι πέμψων  
 ἀλλοίης ἀχάλευον ἀσημάτου θρόον ἠχοῖς  
 οἰτοβαρῆς ἕτερος δὲ τινασσομένοιο καρῆνου  
 γηραλέης πλατὺ κώτον ἐπέτρεπε πυθμένι δάφνης· 110  
 τὸν δὲ βαρὺ κνωσσοῦστα βαθυστρῶτων ἐπὶ λέκτρων  
 ἀπροκόμου φοῖνικος ἢ εἰωδέτος ἐλαίης  
 ρεπιζων ἀνέμοισιν εἴλαξ ἐπεσύρισεν ὄρηξ·  
 καὶ τις ὑπὲρ διαπέδοιο χυτῆ τετάρνωστο κοῖῃ.

\* Pasitha is one of the Charites, with whom Hypnos is  
 in *Iont.*, *Hom.* II. *iv.* 769, and following him, Nonnos *xxii.*  
 508

hallowed love, and wore on his throat the necklace of snaky spine.

<sup>87</sup> While the Indians were running drunken on the hills, just then sweet Sleep plying his vigorous wing, assaulted the wavering eyes of the persistent Indians, and put them to bed, tormented in mind by immoderate wine, doing grace to Pasithea's <sup>8</sup> father, Dionysos. One lay sleeping on his back, with face turning upwards, straining his drinkshaken breath through a sleepy nostril. Another rested his heavy head on a stone, as he lay sluggish on the gravelly bank; he was babbling in the daydreams of a vagrant mind, and laying his fingers stiff and straight about his temples. Another was stretched out prone, with his two hands hanging down to balance his two thighs. Another had leant his head on the wrist of his hand, and was drooling wine; another had gathered his limbs rolled together, like a snake coiling round, and lay slumbering on his side. And the company of the enemy who had rushed to the woody ridge—one slept under an oak, one in the undergrowth of an elm; another fallen on his flank, and leaning against an oak, had put the left hand over forehead and eyebrows; and a great swarm, heavy with wine in their slumber were chattering carcasses, sending into the air the unbridled din of sounds without sense, signifying nothing. One with shaking head, leaned his broad back on the trunk of an aged laurel. Another in heavy stupor upon a deep-strawn bed, while the twining saplings of topleaf palm or prolific olive whistled above and fanned him with the winds. One was outstretched on the ground in the outpoured

121. He further makes her daughter of Hera and Dionysos (xxvi. 186 and this passage).

ἀερα παδῶν προχρησὶ κατακλιζῶν ποταμοῖο· 113  
 ἄλλος ἀπειρήτοιο μέθης βακχεύετο παλμῶ,  
 καὶ κεφαλῆν βαριέθουσαν ἐπέτρπε γείτοσι πεύκῃ·  
 ἄλλου φειδῶντος ἐσειέτο νεῦρα μετώπου.

Καὶ δῆριαι ἐνώσκοντες ἰδίῳ γελίοντι προσώψῃ  
 Πάχος ἀναξ ἀγῶρεν, χεῖν σημάττορα φωτῆ· 120

Ἰνδοφόντοι θεράποντες ἀλεήτων Διονύσου,  
 νύμφη μάθον σφίγγατες ἀλλείας νύκας Ἰνδῶν  
 πάντας ἀναιμιάτῃ (αἰγυρήσατε δημοτῆτι·  
 καὶ βραρυῶ γόνυ δοῦλα ὑποκλίνας Διονύσῃ  
 Ἰνδὸς ὑποδρήσουσιν ἐμῇ θιασῶδαί Ῥεῖη, 125

σειῶν οἶνυσα θύρουσ, ἀπορρήφας δὲ θυέλλαις  
 ἀργυρῆν ἐτημίδα πόδας σφίγγεις καθάρουσι,  
 καὶ κεφαλῆν στέφειν ἐμῇ κισσῶδαί δεσμῶ,  
 γυμνωσας πλακαμίδας ἀεροκλίφου τραφαλείης,  
 καὶ παλέμων ἀλάτρυμα λεπίων καὶ δούριον ἤχῳ 130  
 Κίλον αἰεῖσσι κορυμβοφόρῃ Διονύσῃ·

Ἦε φαιμένον δρηστήρας ἐποιήσιον·

ὣν ὁ μὲν αὐτῶν  
 αἰχῆν δεσμενέων ἀφαιῶδα δεσμὸν ἑλίξας  
 εἶλε δρακοντείη πεπεδημένον ἀέρα σειρή, 135

ἄλλος ἑλῶν λαοίης τεχασσμένον ἄλεον ὑπήτης  
 ἀνδρα βαθυσμήγαγος ἀείρουσεν ἀνθερωῶτος·  
 καὶ τις εἰς παλάμας ταύσας σκαλιότραχι κόρησ  
 ἀέρα δουρικτήτων ἀδείσμων εἶλεν ἐθείρης·  
 ἄλλος ὀμοπλέκτους παλάμας περὶ νῶτα καθάφας  
 ὄφιον εἰλεῦντι λέγων μετρώσατο δεσμῶ 140

αἰχενῷ· τρομερῷ δὲ Μάρων ἑλελίξετο παλμῶ  
 ὦμῃ γηραλίῃ βαβαρημένον Ἰνδὸν αἰείρων·  
 ἄλλος ἀκουτιστήρα λαβῶν βαβαρημένον ὑπῆ,  
 δεσμῶ βοτρυῶντι περιπλοκον αἰχῆνα σῦρων,  
 στικτιῶν πορδάλιωτ ὑπὲρ ἀντυγα θήκατο δῖφρων· 145



dust, washing the tips of his feet in the pouring river. Another shaken in the throes of intoxication, a new experience, leaned his heavy head against a neighbouring pine: another panted until the sinews of his forehead throbbed.

<sup>129</sup> Now seeing his foes stupefied, Lord Bacchos spoke with laughing countenance, and uttered his word of command: "Indianslaying servants of invincible Dionysos! bind them all fast unresisting, the sons of the Indians, take them all prisoners in bloodless conflict: let the Indian bend a slave's knee to mighty Dionysos, and do menial service to my Rhea and her company, shaking the purple thyrsus: let him throw to the storms his silver greaves, and bind his feet in buskins: let him strip his tresses of highplumed helmet, and crown his head with my ivybond: let him leave the yell of wars and the din of spears, and uplift the Eulian song to grapeladen Dionysos."

<sup>130</sup> He spoke, and the menials were busy. One of them wound a snaky bond round the enemy's throat, and dragged the man shackled with a rope of serpents. Another caught the straggling load of a hairy cheek, and drew the man along by the deep-bristling chin. One stretching his palms over curly-haired temples, dragged the man captive, unbound, by the shag. Another binding a prisoner's hands clasped behind the back, girded him with an encircling bond of withies about the neck. Maron staggered along with trembling totterings as he lifted on his aged shoulder an Indian sleepladen. Another took up a spearman overpowered by sleep, put a halter of vines about his neck, pulled him along and dropped him over the rim of a car with dappled

ἄλλου κελευμένω φελίωι ἑυμὸς ἀλήτης  
 χεῖρας ὀπισθοτότους ἀλίτῃ σφραγίστου δεσμῷ,  
 καὶ λοφίης ἐπέβησεν ἀκαμπτουπόδων ἐλεφάντων  
 καὶ παλὸς εἰσέκλωσεν λαβὴν τελαμῶνα βοείης  
 Ἴνδον ἐσωμαδίῃ πεπεδημένον εἶχεν ἰμάτι. 150  
 καὶ τις ἀεργάζουσα καλαιύρουσα μηλοβοτήρος  
 Πασσαρίς, ἀφροίωσα λαβήφρονι κωματι λύσσης,  
 Ἴνδον ἐρευνητήρια βαθνελοῦτοιο θαλίωσσης  
 τυλιμηγῆ σαλίῃ σαλευκαρπίοι εἴλασεν ἐθείρης  
 δουλείων εἰς ζυγοδεσμον. ἐπειγομένω δὲ Λυκίου 155  
 ὄθραον εὐθύρηα σιδήρεοι εἶχεν Ἐρεχθεῖν  
 ὤμοις ἀκαλίεσσι μεθυσφαλείοι δὲ φορήος  
 θήρας κελευσσορέων ἀρεστιάς ἦλασεν Βάκχῃ,  
 ἰσχία μαστιζούσα δορακτιήτω ἐλεφάντων  
 καὶ χροσθήν Ἰμέναιοι ἀηέρταζε βοείῃ  
 ἀέρα σιλήουσα χροσάσσιδα, γηδόνιστοι δὲ  
 κούρον ἐρωματέεσσι ἐδέρατω Βάκχοι ὀπωπαῖς  
 τεύχεσσι ἰσπαλείω καταγυγίζοντα φορήος  
 καὶ νέος ἠεόντιζεν ἐν ἔντεσσι ἀλβίαν αἰγλήν,  
 ὡς Λυκίου Γλαυκῶιο λαβὴν ἀμάρισσε μαχηταῖς, 160  
 ἀφειταῖς σακίεσσι ἀπαστρέπτων. Διομήδης.  
 ἄλλους δ' ἀπτιβίονι στρατιῇ ληίσουτο Βάκχων,  
 ἠδύμον ἴππου ἔχοντας ὀμόστολον ἠδίοι οἴνου.  
 Ἐκεῖ τις ἀγκυλότατος, ἐρημαδὶ σὺντομος ἤλη,  
 παρτέιος Ἀστακιδέσσι ὀμότροφος ἠθεε Νύμφαις 170  
 καλλιφεῖης Νίκαια, λαγωβάλοι Ἀρτεμιε ἄλλη,  
 ἀλλοτριῇ φιλότητος, ἀπειρήτη Κυθερείης,  
 θήρας ὀιστείουσα καὶ ἰχθυίουσα καλίωσαι·

\* It was quite commonly believed in antiquity that elephants had no joints in their legs; Aristotle notes and corrects this mistake, *Hist. anim.* ii. 49<sup>a</sup> & 9, but like many blunders which he put right, it persisted.

panthers. Another reclining was seized by the wandering swarm, with cries of *Euoi!* they stretched his hands behind him and bound them tight with an inextricable knot, and threw him upon the neck of the elephant which never bends the knee<sup>8</sup>; and many a one took hold of the sling of an Indian's shield, and kept him shackled by the strap over the shoulder.

<sup>141</sup> Now some Bassarid, foaming under a withdrawing wave of madness, caught up a shepherd's crook, and with daring hand dragged off by his curly hair to the yokeband of slavery, an Indian searcher-out of the deep riches of the sea. At the bidding of *Lyaos*, iron *Erechtheus* held on unbending shoulders a foe with fine cuirass; and a Bacchant of the mountains drove away from its intoxicated owner his black-skinned beast, flogging the flanks of some elephant, spoil of the spear. *Hymenaios* robbed a man of his golden shield, and lifted up the golden buckler, while *Bacchos* delighted watched him with ardent gaze all gleaming in the armour of the sleeping owner. The young man in his harness shot out a rich brilliance, like as *Diomedes* sparkled among the warriors, flashing with the rich target he had taken from *Lycian Glaucos*.<sup>9</sup> And the army of Bacchants despoiled other adversaries, possessed of sweet sleep and sweet wine its comrade.

<sup>142</sup> There was one with a crook-bow, a maiden denizen of the lonely wood, comrade hale and fresh among the nymphs of *Astacia*, beautiful *Nicaia*, a new huntress *Artemis*, a stranger to love, unacquainted with *Cythereia*, ever shooting and tracking the beasts upon the hills. She did not hide in

<sup>8</sup> *Hom. Il. vi. 235-236.*

οἰδέ μυχρὸ θύοντι καλύπτετο παρθενεύωνος.  
 καὶ οἱ ἐνὶ σκυπέλοισιν ἐρηματοῦμα παρὰ πέζῃ  
 ἠλακώτη πέλα τάζων, αἶψά δ' οἱ ἐνδοθὶ λόχμη  
 μηκεδαυὶ κλαστικῆς ἔσαν πτερόεντες ὀιστοί,  
 καὶ σταλίων ξύλον ὀρθὸν ὀρειάδος ἰστός Ἀθήνης  
 καὶ καθαρῆ στυγέθλος ὀμίλειεν ἰοχεαίρη.  
 καὶ λίων ἐν σκυπέλοισιν ἀνέσκεπεν ἠθάδος ἄγρης  
 νήματος ἀσηταῖο φαιλαίτερον οὐ ποτε τάζω  
 ποικίλον εἶδος ἔχουτος ἀνάλειδος ἦσθετο νεβροῦ,  
 δορεάδος οὐκ εἶδωκε, καὶ οὐκ εἶφανε λαγωῦ,  
 ἀλλὰ περιζεύξασα δαφουαῖητι χαλεπῶ  
 γλαυκῆ δασυοτέρωτα ἐπεμάστιε κῶτα λεότων.  
 παλλίαι δ' ἔγχος ἄερα καταρτία λευσοῦδος ἀρπυγῶ  
 μέμφετο δ' ἰοχεαίραν ἐπηθάλων, ὅτι λεποῦσα  
 στυγέθλων πορθαλίων γενεῆν καὶ φίλα λεότων  
 οὐτιδανταῖς ἐλάφοισιν εἶν' ἐξείκεν ἀπήτην.  
 οἰδέ μύκω μεμέλητο, μελεπρήτων δ' ἐκπέλλω  
 ἰδατοῖν προβέβηκε χαλαδραῖης πόμα πηγῆς  
 φειχρὸν ἰδαυ προχέουσα· καὶ αὐτοράφω κενεῶν  
 κοῦρης δίσβητος αἰκῆς ἐρημάδες ἦσαν ἐρίπται·  
 παλλίαι δ' εὐαμάτωμα μετὰ δρόμον ἠθάδος ἄγρης  
 πορθαλίων σχεδὸν ἦστο, μηδ' ὑπὸ κοιλᾷ πέτρῃ  
 μίμνε μεσημβρῖουσα λεχνοῦδος ἄγχι λεαίτης·  
 ἢ δὲ γαληναίησιν ὑπ' ὀφθαῖσι μελιχίῃ θῆρ  
 ἀδρίπτοις γενέσσι δέμας λεχμάζετο κοῦρης,  
 καὶ κενεῆς μίμημα κενὸς δευδῆμονι λαμψῶ  
 ὤμοτοκου στόμα λάβρον ὑπεκτυζάτο λεαίτης  
 χεῖλεϊ φειδομένῃ, δοκίω δέ μιν Ἀρτεμιν εἶναι.

• This whole line is taken from Euphorion (frag. 91

the scented nook of the women's room. She was ever among the rocks, by lonefaring path, where the bow was her distaff; she was ever in the forest, where winged arrows were her long threads, the upright wood of the net-stakes was a loom for this Athena of the mountains; she shared the tasks of the chaste Archeress, and she netted the meshes for her wonted hunting among the rocks more gladly than she would make twisted yarn. Never did she touch with shaft the timid dappled fawn, the gazelle she followed not, nor handled the hare; but the shaggybreasted lion she fitted about with bloodred bridle, and whipt his gray flanks, and often lifted spear against a maddened bear\*; and she blamed farshooting Archeress, for letting alone the generation of speckled pards and the tribes of lions, and yoking worthless deer to her car. Nor did she care for perfume: rather than honey-mixed bowls she preferred watery draughts from a mountain brook, as she poured out cool water; lonely cliffs with nature's vaulted roof were the maiden's inaccessible dwelling. Often, her task well done, after the course of her wonted hunting, she sat beside the pards, and remained under one hollow roof at midday near a lioness newly delivered; then the beast gentle with calm brows would lick the girl's body with unscratching jaws, and with timid throat like a whimpering dog, the greedy mouth of the lioness newdelivered purred softly through self-denying lips, while the lion, thinking her to be

[Powell]. It alludes to the local legend that Iphigenia was sacrificed there, not at Aulis, and that a bear, not a hind, was miraculously substituted for her; see schol. on *Ar. Lyrist.* 645. This had grown up to explain the curious ritual of the place, in which little girls in yellow frocks danced before Artemis, imitating the motions of bears.

εις πέδον ἰκαιοῖο καθελομένοιο κρήνου  
αἰχῆν λαχρήντι λίων ἐλάιντο τύμφη.

Καὶ τις ἐνὶ βυλόχοιο ἀραιοτρόφος ἦθεε βούτης,  
ἰθύτερη, περίμετροι, ὑπέρτεροι ἤλαοι ἦθη·  
οἴνορα οἱ πέλεν Ἰγμοί, δι' ἀγρᾶδος μέσου ἔλης  
ἡμερτίε ἐτόμενε βόας παρὶ γείτοσι κοῦρη·  
καὶ νομίη ἐρωτῆσι καλαίροισα χερσὶ τιθέσσω  
εἰς βοῆν ἦθεν ἔρωτα καὶ οἰκέτι τέρπετο ποίμη,  
εἰς ἐλοι Ἀγχισίη βοδοκιδεῖ, τοῦ ποτε Κύπριε  
ἀργεννῆ ἐτόμενε ἀραιοτρόφω στιχα τασῶν  
κεστόν ἐλαφρίζουσα βοοσσόων· ἀμφὶ δὲ λόχη  
βοοκάλω ἀγραιοσσουσα ἰδῶν χροῦνδεα κοῦρη  
οὐ βοῆη ἀγέλη ἐμπαζέτο φοιταλή δὲ  
εἰς ἔλοι αὐτωέλευστοι ἐβόσκετο πόρτιε ἐρήμη  
ἀρχαίου δευέρωτος ἀποπλαγχθείσα νομῆος,  
καὶ δαρᾶλη πεφόρητο περισκαίρουσα καλόναιε  
ποιμένα μαστείουσα νέος δ' ἐπλάζετο βοῆτης  
παρθενικῆς ὄρων βοδοκιδεῖα κίελα προσώπου.

Καὶ δολοκίε ἐρέθιζεν Ἰγμοίε ποθέοντα νομῆε  
οἴστρω λαβροτέρω δεδοτημένον ἐν σκοπέλοισι γάρ  
παρθενικῆς ἀείχρητος ἐπισσυνμένης ὁρόμοι ἀγρῆς  
πέπλον ὄλον κάλπωσεν εἰς ἡέρα κοῦφοι ἀήτης·  
καὶ χροῖε ἦθεε κάλλω· ἐλευκαίοντο δὲ μηροῖ  
καὶ σφουρὶ φοιτίουοντο, καὶ οἷε κρινον, ὡς ἀνεμῶση  
χροῦνδεα μέλω βοδοκίε ἀνεφαίνετο λεμιῶν  
καὶ νέος ἡμερόφοιτος ἔχων ἀκόρητος ὄσωπῆν  
ἀσκεσίω ἐδόκειεν ἐλευθερον ἀντιγα μηρῶν  
[ . . . . . ] χυδα [ . . . . . ]  
βότρω ὀπισθοπόροιο κόμη ἐλάλιζεν ἀήτης  
κουφίζων ἐκάτερθεν, ἀειρομένων δὲ κομῶν

\* For the loves of Anchises and Aphrodite, see the Homeric Hymn to the goddess. That she went about with

Artemis, drooped his head to the ground in supplication, and bent his hairy neck before the nymph.

<sup>202</sup> And in the forests was a highland oxherd, hale and fresh, his figure stout-built, tall and upright, beyond the youths of his age. His name was Hymnos, and in the midst of the wild wood he tended his lovely cattle where the nymph was his neighbour: he flourished the herdsman's truncheon in lovely hands. But he fell deep in love, and no more took joy of his herd, like a rosy Anchises,\* whose white string of mountain-ranging bulls Cypris once tended, swinging her girdle to shoo the cattle on. When the herdsman saw the snowywhite girl hunting about the woods, he cared not for his herd of cattle: the calf strayed into the marsh at its own will and grazed alone, wandering from its ancient herdsman now sick in love, and the heifer scampered capering over the hills in search of her keeper. But the young oxherd was wandering, for he saw the rosy round of a maiden's face.

<sup>203</sup> And the deceiver Eros excited the longing herdsman, and shook him with yet stronger passion. For as the maiden sped unapproachable on her hunting among the rocks, a light breeze bellied out all her kirtle into the air, and her body showed fair and fresh: white thighs, ruddy ankles, like lily, like anemone, appeared a flowery meadow of snowy limbs: and the young man desire-haunted, with insatiate gaze, watching beheld the unimpeded circuit of her naked thighs. The breeze shook backwards the cluster of her hair, lifting it lightly this way and

him and helped to tend his herd is a piece of Alexandrian prettiness which Nonnos may have invented for himself or taken from some earlier poet.

λευκοφαής σελάγχε μέσσι γυμνοῖμενος αὐχῆν.  
 καὶ νέος οὐρασιόφατος ὀμάρτεσσι παλλάσι κοῦρην,  
 πῆ μὲν ἐπιφασίῳν σταλαίῳσσι ἢ τόξου ἀφίσσων,  
 πῆ δὲ πολλαβλήτῳ τριαικομήτῳ βελόνῳ  
 ἰμερτῆσσι εἰδότεσσι βροχίονα δίακτυλα κοῦρης  
 εἰ ποτε τοφεύουσα κέραι ἐκελύσσαστο νευρή,  
 καὶ παλάμη γυμνοῦτο, λαβῶν νέος ὄμματι λαβῶ  
 λευκὸν ὀσπευτήσσι βροχίονα δέκαστο κοῦρης,  
 ὄμμα παλαδάντῳσσι ἄγων, ὀχετηγῶν Ἐρωῖτων,  
 εἰ τόσον, ὡς Νισαία, σέλε λευκώλετος Ἥρη.  
 Ἐσπερίην δ' ἐπὶ σείαν εἶν ἐπίταταιν ὀσωπῆν,  
 εἰ πλέον ἀργυφῆσσι σέλε παρθένου, ἢ Σελήην.

Καὶ νέος, ἀμφιέσων ἵπποδάμου εἰλεσι Ἐρωῖτων,  
 ἐγγύς εἶν καὶ νέος εἶν ἐμνήσαστο κοῦρης,  
 πῶς βέλος εἰς οὐσπὸν εἰλεσι ὀρειάδος ἀντίον ἄρκτου,  
 πῶς δὲ λεοντείῃ παλάμην ἐφίγχεσαστο δειρή  
 δίεργα γυμνοῦσασσι βροχίονα μάρτυρα δεσμών,  
 πῶς σάλεν ἰδρωῦσασσι λαύσσαστο χεῦματι πηγῆς  
 ἤμφαστι, καὶ μάλλον αἰε μμητόσαστο σέπλον,  
 ὀσπότε μιν δονέωσσι καὶ εἰ ὀμφαλὸν ἄχραι ἀείρων  
 γυμνωῦσασσι χροῖσσι ἀέθου ἀηκόντιζεν ἀήτης  
 κείνου μνήσασσι ἔχωσσι γλυκερῆσσι ἰάτεσσι ἀέλλας,  
 ὀφρα σάλεν βροχίονα ἀναστεύωσσι χιτῶνα.

Καὶ νέος ἀσπιδόφατος ἐκπαίρων παρὰ ποίμην  
 γέτωσσι θηροκτόνοσσι ἰδῶν ὀφείχεσαστο κοῦρην  
 τοῖσσι ἀπερροῖδῶσσι ἐπος ἰηλημόσσι φασί.

Αἶθε βέλος γετόμην ἢ δίακτυσσι ἢ φαρέτῳ,  
 αἶθε βέλος γετόμην θηροκτόνον, ὀφρα με γυμναίε  
 χερσῶσσι ἐλαφροῦσσι ὀσισθοτόμῳ δὲ τόξου

\* Nonnos says he loved even her weapons.

† Stock epithet of Hera, white-armed.



that, and as the hair was lifted the neck bared in the midst gleamed shining white. And the young man often haunted the mountains following the girl, now touching the shafts or feeling at her bow, now watching the rosy-tinted fingers of the lovely girl, when she aimed the lance he loved<sup>2</sup>; if ever in shooting she drew the horn round with the bowstring, and her hand was bared, unseen the young man with furtive eye surveyed the girl's white archer-arm, bringing round again and again the eye, love's conduit, wondering if Hera's arm were as white as Nicaia's<sup>3</sup>; and stretched his gaze towards the expanse of evening, to see if the maiden were more white, or Selene.

<sup>204</sup> So the young man, cherishing under his heart the wound of love, whether near or whether far, kept his mind on the girl: how she drew the arrow for a shot against a mountain bear; how she fastened hand on the lion's neck, circling about it her two arms in a betraying<sup>4</sup> noose; how again, after toil and sweat, she washed her in the flow of a brook, half-showing, ever more careful of her kirtle, when the breeze would shake it and lift it up to the mid-nipple, and shoot out the flower of the beauty laid bare. Keeping this in memory, he conjured again the sweet winds, to raise again the deep-folded robe.

<sup>205</sup> And the young man, restless beside his horned herd, saw the girl in high head hunting hard by; and he shouted out these words with envious voice:

<sup>206</sup> "O that I were a shaft, or a net, or a quiver!  
O that I were a beast-hitting lance, that she might carry me in her bare hands!" Would that I could

<sup>4</sup> When the lion was let go, her arms would leave a mark on his hair.

εἶπε νεῦρα βόεσσιν παλὸν σλίσσιν, ὄφρα με μαζῶν  
 χιονέων πελάσσειε σαόφρονος ἔτασθ' ἰμήτρης,  
 νῆσι δαρμάλη, νῆσι μάσχε, σαόφρονος ἔτασθ' ἰμήτρης.  
 παρθένε, κορυφαίης βέλος ἄβυσσον ἠμέτεροι δὲ  
 Ἵμνον μηλονόμοιο μακάρτεροι εἰσιν ἄστοι, 265  
 ὅττι τῶν φασίονται ἐρωτησάμεν σαλαμῶων,  
 σοῖς γλαυκροῖς σταλίεσσιν ἀφωστήτοισι μεγαίρω·  
 οἶδε μόνον σταλίεσσιν με φέροι τόλμα· ἀλλὰ καὶ αὐτοῦ  
 ἰήλον ἔχω τόλμα καὶ ἀνετίστοιο φαρέτρης.  
 αἶθε μεσημβρίζουσα ποδοβλήτῳ παρὰ σπηγῆ 270  
 γαῖα καταφύξειεν, ἴδω δ' ἀφαιύχεντα κόρησιν,  
 νῆσι δαρμάλη, νῆσι μάσχε, δίχῃ φέροντοιο χιτῶνος,  
 οἱ σὺ μοι, Κυθήρεια, τύσην ψαυτείας ἀνάγκης·  
 Ἡρακλείην οὐκ αἶδω καὶ οὐ κραυαλίεσσιν ποίμην,  
 οἱ βόας Ἡελίοιο κατ' οὔρεα ταῦτα νομεύω, 275  
 οὐ κρυφίην ἤγγελε πατὴρ ἔμῳ Ἄρειος εὐτήρ,  
 παρθένε, μὴ με δῖαυε, καὶ εἰ βόας εἰς νομόν ἔλω·  
 οἰρανίωσιν λεχέων ἐπιβήτορες εἰσιν νομηταί·  
 Τιθωνοῖς ῥοδόεις τέλε τυμφίαι, ὃν διὰ μορφὴν 280  
 δῖφρον ἰόν στήσασα φασεφόρος ἤρπυισεν Ἥαις·  
 καὶ Διὸς οἰνοχόος τέλε βοουκάλοι, ὃν διὰ κάλλος  
 φειδομένους οὐνεχέσσιν ἐκοίφισεν ὑπεπέτης Ζεὺς,  
 δεῖτρο, βόας ποιμαίνε, καὶ ὀπλοτέρην σε καλέσω  
 ἄλλω βοουκαλίοντι σὶν Ἐιδουμίωσι Σελήτην·  
 ῥῖπτε βέλος καὶ φασίε καταύροπος, ὄφρα τις εἴπῃ 285  
 Ἵμνον μηλονόμοιο βόας Κυθήρεια νομεύει."·  
 Ὡς φάτο καὶ λατάνευε, φίλων δ' ἐδράξατο γούτων

\* The sacred cattle of the Sun were kept in Thrinacia; the Sun told Hephaestus of the loves of Ares and Aphrodite. See *Hom. Od. viii. 271, viii. 179.*

become much rather the ox-gut of the back-bent bow, that she might press me to that snowy breast free of the modest stomacher! Aye, heifer; aye, he-calf, free of the modest stomacher! Maiden, you bear a happy lance; your arrows are more blest than shepherd Hymnos, because they touch your palms that breed love. I envy your sweet voiceless net-stakes. Not only do I long for your stakes; your very bow I envy, and your quiver that breathes not. O that she would refresh her limbs at midday by the amorous fount, and I may see the high-headed girl, aye heifer, aye he-calf, without the envious tunic! Have you not yet pitied me, Cythereia, for this cruel necessity? I know not Thrinacia,\* I know not its horned herd, no oxen of the Sun are these I tend in the mountains, no father of mine told the secret bed of Ares.

277 "Maiden, do not chase me away, if I do take oxen to pasture! There are herdsmen that lie in heavenly beds. Rosy Tithonos<sup>3</sup> was a bridegroom for whom because of his fine figure lightbringer Eos stayed her car, and caught him up; and he that pours wine for Zeus<sup>4</sup> was an oxherd, whom high-soaring Zeus for his beauty carried off with tender hands. Come hither, tend the kine, and I will call you a younger Selene with another Endymion, this time an oxherd: throw down the lance, take hold of the herdsmen's staff, that one may say—'Cythereia is tending the kine of shepherd Hymnos.'"

287 So he spoke and prayed, and tore at his knees

<sup>3</sup> Of the three favoured herdsmen he mentions, 279-284, Tithonos and Zeus's cupbearer (Ganymede) were Trojan princes, generally said to be the sons respectively of Laomedon and Troy; for Endymion, see on iv. 223.

<sup>4</sup> Ganymede.

χειρὶ γυναιμαίεσσι, καὶ ἴσπετο, καὶ οἱ ἐνίφαι  
 ἔτρεμεν ὀστρον Ἐρωτος, εἴη δ' ὑπεμέμφετο σιγῇ.

Καὶ ποτε θάρσος ἔχων γαμίαν ὑποεργῶν Ἐρωτων 300  
 κείμενα Νικαίης ἀνεκούφισεν ἔντα θύρης,

καὶ δόρυ θούρον ἄειρε, πύθον δ' ἐπὶ μείζονι κέντρῳ  
 κούρης χωρομένης γλυκερῆς ἤειρε φαρέτρῃ,

καὶ εἴτε διατρεψαυφά καὶ οὐ σνεισάστας ὀστρούς,  
 χεῖλεσι τερπομένουςι μαυφόνου ἰόν ἐρείσας, 305

καὶ στέρους ἐπέλασσαν ἀφειδεί χειρὶ σιέζων  
 καὶ εἴνα μίθον ἔειπεν ἀδοσπήτων τιγὶ φωνῇ:

Ἦρος Παφίης, φέγγασθε σάλα, δρῖες,

ὡς εἰσι Πύρρη,

ὡς εἰσι Λευκαδίαντος, ἐλέγξασθε λυσιδα κούρης,

Δάφνη καὶ σὺ φίλη, δειδρυίδα ρήξον ἰαγῆν 300

αἶθε καλὴ Νικαία παροι πῆλε, καὶ κεν Ἀπάλλων  
 ἀθροτέρην ἔδωκε, καὶ οἱ φετον ἔσπετο Δάφνη."

Ἦς φέτο καὶ σφραγγὶ σαόφρονος ἐγγυθὶ κούρης  
 μάρτυν εἴη ὀδόντη, γαμίην ἐμελίξετο μαλῆν,

παρθενικῇ δ' ἀγορεύει ἐπεγγελάσας ταμῆν 305

Ἦδεν ὁ σφρίζων Παφίης μέλοι ἑμέτερος Πάρ  
 τάλλαι μέλφεν Ἐρωτος καὶ οὐ πῆλε τυρφίος Ἠχοῖν,

ὁ πῶσα Δάφνης ἀείδεν ὁ βουκάλοι ἀμφὶ δὲ μαλῆν  
 παρθένου ἀστυδέσσης ἐκεῖθετο μάλλον ἐρίστας

συρμένης φεγγασσας βωῆς μέλοι, ὁ πῶσα Φοίβου 310  
 ἔειπε μελπομένους καὶ οὐ φρένα θέλγεται Δάφνη."

\* Heracles in some accounts lived near Dodona, so presumably Nonnos means that he was warned of the coming flood, or told how to renew mankind after it, by the speaking oak of the oracle there. For Daphne and Apollo, see 2. 109.

\* Pan vainly loved Echo, and at last in despair drove the herdsmen mad, so that they tore her in pieces and now only her voice is left. For Daphne, see Theocritus 1; the 322

with woman's hands, and followed, and trembled to tell her love's frenzy, yet blamed his own silence.

One day, taking courage to further an honourable love, he carried away Nicaia's gear of the chase where it lay, and took her valiant lance, and under a greater sting of longing, angry though the girl was, took also her sweet quiver: he kissed the senseless nets and the arrows that had no breath, and pressing a murderous arrow to his delighted lips, squeezed it with violent hand and put it to his breast; and he said these words with a noiseless voice:

"In the Paphian's name, utter voice again, you trees! as in Pyrrha's time, as in Deucalion's,<sup>9</sup> reprove this mad girl! And you, Daphne beloved, break into arboral speech! Would that fair Nicaia had been in former times: Apollo would have pursued the more dainty, and Daphne would not have become a bush."

So he spoke; and beside the modest girl, he played on his pipes a wedding tune, witness of his pain. But the maiden spoke out in mockery of the herdsman:

"A pretty thing, your Pan's piping the Paphian's tune! Often he chanted *Eros*, and never became *Echo's* bridegroom. Ah, how many a song sang *Daphnis* the oxherd! but with his chanting the maiden hid all the more in untrodden ravines, to escape the tune of the shepherd's call. Ah, how many a song sang *Phoebos*! while *Daphne* heard him, but felt no pleasure at heart."

story is nowhere fully told, but apparently he despised *Aphrodite* and she punished him with an unrequited love, whereof he died.

Ὡς φαρμένη δόρυ θούρον εἰδείσθαι ἀφροσι βούτῃ.  
αἰτάρ ὁ λυσσῆντι τετυμμένος ἦδέ κέντρα,  
μὴ τοῖων, ὅτι τόσσον ἦν ἀστοργος Ἄμαζών,  
πομπῶν ἐοῦ θανάτω δισήμερον ἴαχε φασίην·

318

Ἄναι, λίτομαι, προῖαλλε φίλον δόρυ, χιονίῃ δὲ  
κτεῖνέ με σὴ παλάμη, καὶ τέρπομαι οὐ σέο λόγχην,  
οὐ τρομέω, φεγγόδεμα, τῶν ζήφος, ὅτι τελευταίῃ  
ἀφροσύνην ὁσάσαιεν, ὅπως ποτὲ πικρὸν ἀλίξω  
ἐμπεδὸν ἔλεος Ἐρωτος, ὑπὸ φρένα βασκόμενον πῦρ·  
τεθναίνῃ, ὅτι πότμος ἐσθράτος· εἰ δὲ βέλμη  
τοξοφόρος μετὰ Κίπρον ὁσπεύσῃ με καὶ αὐτῇ,  
πρὸς Παφίης, μὴ πέμπε κατ' αἰχένος, ἡμετέρην δὲ  
οὐκ βέλος εἰς φρένα σήξον.

ὅση βέλος ἐστὶν Ἐρωτων.

αἰχίη μάλλον ἴαλλε τῶν δόρυ, μὴ φρένα τύψῃ·  
ἀτελεῖς ἐτέρῃ οὐ δεύομαι, εἰ δὲ σε τέρσει,  
τλήσομαι ἄλλο βέλερον, ὅπως ἐμὲ γαῖα καλίψῃ  
καὶ πυρὸς ἔλεος ἔχοντα καὶ αὐτηθέντα σιδήρῳ.  
κτεῖνέ με τὸν δευέρωτα, τῆς μὴ φείδῃς κευρῆς.  
θῆλινεὶς δὲ σιδήρον, ὅταν φαίσεαι ὁσπῶν·

320

ἴσταμαι αἰτακέλευτος ἐγὼ σκοπός, ὄμματι τερπνῆ  
διάκτυλα μαρμαίροντα περὶ γλεφίδεσσι δοκεύων,  
ἐκταδὸν αὖ ἐρίοντα τῆς μεληδέα κευρῆς  
δεξιτερῶν ροδόεντι πελαζομένην σέο μαζῶν.  
θήσσω κενρὸς Ἐρωτος ἰκοῖσιος ἦδέ πότμῳ·  
οἷα ἀλίξω θανάτω καὶ οὐ τρομέω νέφος ἰών,  
γυμνῆν ἡμετέρην χιονίδα χεῖρα δοκεύων  
ἀπτομένην τόξοιο καὶ ἡμερόεντος ὁστοῦ.  
εἰς ἐμὲ πάντα βέλεμα τῆς προῖαλλε φαρέτρης,  
εἰς ἐμὲ πέμπε βέλεμα μισφόνῳ· πικρότεροι γὰρ

322

300

<sup>313</sup> So speaking, she showed her valiant lance to the foolish oxherd. But he, smitten with the maddening sweet sting, not understanding that the Amazon was so heartless, uttered a voice of unhappy passion, harbinger of his own death :

<sup>316</sup> " Aye, cast your beloved spear, I beseech you, and slay me with your snowy hand, and it is my joy ! I fear not your pike, I fear not your sword, wedlock-shirker ! So may it provide the quickest end, that I may escape at last the lasting sore of love, the fire that feeds under my heart ! May I die, for that fate is my delight ! But if you will follow Cypris, and yourself also shoot me a shot from the bow you bear, in the Paphian's name, do not send it through the neck, but fix your shot in my heart, where now is the shot of love. Nay rather, let fly your lance at the neck, strike not the heart : I need no second wound. But if it gives you joy, I will endure another shot, that earth may cover me, both keeping the sore of the fire, and wounded by the steel. Kill me the hapless lover, spare not your bowstring. — But you put woman into the steel, when you handle the arrows. — Here I stand, a willing butt, watching with joyous eye the fingers twinkling about the notches,\* and pulling to its length your honeysweet string, drawing it close to your right breast so rosy ! I die Love's willing carrion, by a sweet fate ! I care not about death, I tremble not before a cloud of arrows, watching for your bare hand like snow to touch bow and arrow that I desire. Let fly at me all the shots of your quiver, shoot at me your murdering shots :

\* The fingers fit between the feathers along " the notches " which hold them, and hook over the bowstring to pull it.

ἄλλος ἐμὲ κλοπεύουσι πυργωλῶχεντες ἄστοι.  
 ἦν δὲ καταστεινῆς με τῶν φρενοβελγῆς τῶν,  
 παρθένε, μὴ φλέξῃς ἐμὸν δέμας ἠθέλιε πυροῦ·  
 πυρκαϊῆς ἐτέρης σὲ δαίνομαι ἀλλὰ σὺ, κοῦρη,  
 μόνον ἐμοὶ δέδμεν γλυκερῆν περιχέους κοινήν 346  
 χεῖρὶ τῆς, πυρῶντος ἀλίγην χεῖρα, ἄφρα τις εἴση·  
 παρθένε ως εἰσαίρα, τὸν ἔτασε· μηδὲ θανάτος  
 αἰδώς ἐμοῖ, μὴ σφετις ἐμῶν περὶ σῆματι κείσθω,  
 πομπὴν μὴ βάλῃς κλαυθροῖσι, μάρτυρα τέχνης·  
 ἀλλὰ καταστεινῶσα τὸν βέλος ἠθέλιε τῶν βίου 350  
 πῆξον, ἐμῶν δασύρατι λελουμένον εἰσέτι λῆθρον,  
 δὸς δὲ μοι ἄστατον ἐτέρην χεῖρα ἠθέλιε τῶν βίου  
 ἀνθεῖς Ναρκειῶσα ποδοβλήτῳ γενέσθω  
 ἢ ἐρῶσις ἡμερῶσις ἢ Μελαικὸς ἀνθεῖς Ἐρώτων,  
 εἰσαρῆν δὲ φέουε μενεχελίην ἀνεμῶντην 356  
 σῶσον ἀπαγγελλοῦσαν ἐμῆν μετωπίαν ἤθη.  
 εἰ δὲ σε μὴ γέει σόντος ἀμειλῆχος ἢ κελώναι,  
 βασιὸν ἐμοὶ χεῖς διακρῶ, τῶσων μόνων, ὅσων ἐέρσαις  
 ἡμερῆς ροδόεντα παρθῆδος ἄρα διαίρειν,  
 χεῖρὶ δὲ σείο χεῖραζον ἔσοι τῶδε πενθέαδε μάλτη· 360  
 ἐνθάδε βουκόλος Ἴμμος, ὃς ἔτασεν ἄμμορον εὐνῆς  
 παρθενική Νίκαια καὶ ἐκτερέιζε θανάτου·"  
 Ἦς φεμένον Νίκαια χαλῶετο λυσαλέη δὲ  
 λυγρὸν ἰαβάλου γυμνώσαστο πῶμα φαιρέτρης  
 καὶ βέλος ἰθὺκλειυθὸν ἀκείρουσιν, ἔτασδὴ δὲ 366

\* Narcissus fell in love with his own reflection in water and perished away from unattained longing; Cruon and Sphs



other and more bitter arrows already volley upon me fire-barbed.

<sup>388</sup> " But if you kill me outright with your heart-soothing bow, maiden, pray do not burn my body on the usual pile: no other pyre I need; do but sprinkle upon me in death, my girl, sweet dust with your own hand, the last little grace, that one may say, 'How the maiden pitied him whom she killed.' And when I am dead, let not my fife, let not my cithern lie on my barrow, cast not there my herdsman's crook, witness of my trade; but fix your weapon above the tomb of the slain, still drenched in the hapless lover's gore. And give me another grace, the very last: above my tomb let there be flowers of passion-struck Narcissus,\* or saffron full of desire, or love's flower the bind-weed; and in the spring-time plant the soon-dying anemone, proclaiming to all my youth too soon cut short. And if you were not born of the unmerciful sea or the mountains, drop a few tears on me, enough to damp with dew the rosy surface of your precious cheek, and with your own hand grave these words with funeral carmine<sup>†</sup>: 'Here lies oxherd Hymnos, whom the maiden Nicaia killed without share of her bed, and did the last rites for him when dead.' "

<sup>389</sup> As he spoke, Nicaia grew angry. Madly she bared the baneful lid of the arrow-shooting quiver, and drew back a straight-coursing shot; to its full

(*Similes* were a youth and maid who were unhappy lovers. All three were transmuted into the plants bearing their names (pheasant's-eye narcissus, saffron and bind-weed). *Narcissi* are all daffodils, and daffodils are *narcissi*.)

\* The letters of inscriptions were usually filled up with red paint to make them more legible, or simply painted and not cut out.

## NONNOS

εὐρύτερον ὀπισθοτόνοιο κέραε ἐκκλίωσατο τόξου,  
 ἤνευκεν δὲ βέλωντων εἰς ἀνθερωπία τομήης  
 φθεγγομένον προέηκε, καὶ ἄσχετος ἰὸς ἀλήτης  
 μίθον ἐπὶ προχέοντα μέσῃ σφρηγίσασατο δεσμῷ.

Ἄλλ' οὐ νεκρὸς ἔδακρυε ἔην τότε· μεμφομένη δὲ 370  
 ἀνδροφόνου Νικαίης ὀρεστιάς ἄχνητο Νύμφη,

μεμφομένη γένῳ Ὑμνον εἰς εὐδωρῶν δὲ μελάθρῳ  
 Ἰνδοκλίε ἰγροφόρητος ἀσάμβυλοι ἴστετε κούρη·

Νηράδες δ' ἐλάσσαν ὑπὲρ Σπιυλοῖο δὲ γείτων  
 δάκρυον αὐτοχύνται Νιαβῆς πλέον ἴστετε πέτρῃ. 375

κούρη δ' ὄσλοτάτη, γαμίω ἐπὶ γῆς Ἐριώτων,  
 μὴ σὺ Πουκαλίωτος ὀμλήσασα χαμεύνη,

Νηῖς Ἀβαρβαρήν νεμεσιζέτο σαυάλα νύμφη·  
 ἀμφὶ δὲ Λιδωμον ἄκρον ὀμῆλαδες ἐγγυθὶ λοχμηῖ

Ἄστακίδες μέρψαντο Κυθελίδος ἠδέα νύμφης, 380  
 αἰλὰς δ' ἐφθέγγαντο καὶ οὐ τόσον αἶθροι πότμῳ

Ἥλιάδες Φαέθοντος ἔδακρυόσαντο θαρότος,

καὶ φοιτῆς ἀδάμαστον ὀπιπέων φρένα κούρης  
 τόξον Ἐρωῖς ἔρραψε, καὶ ὄρειον ὤμοσε βούτην,

παρθενικήν ἀέουσαν ὑποξείξαι Λιονίω. 385  
 ὄρμασι δ' ἀλαύτοιαι Λουτειῶν ἐπὶ δέφρω

Λιδωμῖς ἠθέσιοι δεδουπότος ἴστετε Ῥεῖη,

μήτηρ Ἰ.ητός, ἀγασσῶ καὶ ἀλλομένον μόρον Ὑμνου  
 ἢ γάμον ἐχθαιρούσα κινύρετο παρθένος Ἥχω.

καὶ ὄρεις ἐφθέγγαντο " τί σοι τόσον ἦλτε βούτης; 390  
 μὴ ποτέ σοι Κυθέρεια, μὴ Ἀρτεμιε Ἰαος εἴη.

Ἐδρακε δ' Ἀδρηστεια, μαιφόνου ἔδρακε κούρη,

• A river rising at the foot of Olympus in Phrygia.

• For Niobe's rock, see on ill. 19.

• Hom. II. vi. 22.

• Nymphs of Astacus.

• For the Helades, see ill. 433.

length she rounded the curved horn of the back bent bow, like the wind she let fly a shot into the herdsman's throat while he was speaking; irresistible the arrow sped, and in the midst of the stream of words sealed it with a fastening.

<sup>300</sup> But the dead body was not without tears then. The Nymph of the mountain was sore offended at manslaying Nicaia, and lamented over the body of Hymnos; in her watery hall the girl of Rhyndacos\* groaned, carried along barefoot by the water; the Naiads wept, and up in Sipylos, the neighbouring rock\* of Niobe groaned yet more with tears that flow uncalled; the youngest girl of all, still unacquainted with wedded love, not yet having come to Bucolion's pallet, the Naiad Abarbarea\* oft reproached the nymph; in the heights of Didymos, gathering near the woods, the Astakides\* upbraided the nymph of Cybele with her ways, singing the dirge, and not so loudly had the daughters of the Sun\* wept at the flaring fate of Phaëthon dead. And Eros, eyeing the untamed heart of the murderous girl, threw down his bow, and swore an oath by the oxherd, to bring the maiden unwilling under the yoke of Dionysos. Rheia Dindymis upon her lions' car, with her tearless eyes, groaned for the gallant lad so heavily fallen, even the mother of Zeus, the queen; and maiden Echo who hated marriage whimpered at the lot of Hymnos perishing. Even the trees uttered a voice: "How did the oxherd offend you so much? May Cythereia never be merciful to you, Artemis never!"

<sup>301</sup> Adrasteia' saw the murderous girl, Adrasteia

'Adrasteia,' "She-who-cannot-be-run-away-from" is here much the same as Nemesis, the divine power which takes account of and punishes mortal frowardness.

ἔδρακεν Ἀδρήστεια νέκυν σπείροντα σιδήρῳ,  
καὶ νέκυν ἀρτιδάκτων ἐδείκνυε Κυπρογενεΐη,  
μέμφατο δ' αὐτὸν Ἐρώτα.

καὶ εἰςτάλην παρὰ λόχημ

Ἵμνον ἐποιεῖταιοντος ἐλαΐβετο δάκρυα ταύρου,  
καὶ δάκρυα δάκρυα, καὶ ἔστεινεν ἀχτυμένη βοῦς  
σομμένος ἀσπείροντος, ἴσασε δὲ τοῦτο βοῖσαι·

Ἡοῦτης καλὸς ἄλκιε, καλὴ δὲ μιν ἔτασε κούρη,  
παρθενική σπείροντα ἐπέτασαν, ἀπτι δὲ φίλτρων  
πότμον μισθὸν ἔδωκε, ποθοβλήτων δὲ τομήος  
αἵματι χαλεόν ἐβλαβε καὶ ἔσβεσε πυρσὸν Ἐρώτων—

Ἡοῦτης καλὸς ἄλκιε,

καλὴ δὲ μιν ἔτασε κούρη—

καὶ Νύμφαι ἀπέχησαν, ἀρειαδὸς οὐ κλίε πέτρης,  
οὐ στελέης ἤφουσε καὶ οὐκ ἠδέσσαστο πεύκη  
λασομένην ἢ μὴ σέμπε βέλος, μὴ κτεῖνε τομήη·  
καὶ Λύκος ἔστεινεν Ἵμνον, ἀρειαδίε ἔστεινον ἄρκατοι,  
καὶ βλοσυροῖς βλεφάροισι λίων αἰδύρετο βοῦτην·

Ἡοῦτης καλὸς ἄλκιε, καλὴ δὲ μιν ἔτασε κούρη,  
ἄλλο λέπαι δέξασθε, βόες, μαστεῖσαστε, ταῦροι,  
ξείνου ὄρος ποθέων γάρ ἐμός γλευκὸς αἰετο βοῦτης  
θηλετέρη παλάμη δεδαῖγμένος, εἰς τίνα λόχημ  
ἴχθος ἄγω; σῶξασθε, τομαί, σῶξασθε, χαμεῖναι.

Ἡοῦτης καλὸς ἄλκιε, καλὴ δὲ μιν ἔτασε κούρη,  
χαίρετέ μοι, σκοπιαί τε καὶ οὔρα, χαίρετε, πηγαί,  
χαίρετε, Νηιάδες, καὶ ἐμαὶ ὄρεες· ἀμφότεροι δὲ

\* The lament is in the style of pastoral poetry, quite alien

saw the body panting under the steel, and pointed out the newly slain corpse to the Cyprian, and upbraided Eros himself. Hard by the leafy woods tears were shed by the bull in pity for Hymnos, the young calf wept for him, the cow groaned for grief over the panting herdsman, and seemed to cry out these words :

393 " The handsome oxherd has perished, a handsome girl has killed him ! A maiden has killed one who loved her ; instead of love-charms she gave him his fate, she bathed her bronze in the blood of the love-smitten oxherd, and quenched the torch of love—

394 " The handsome oxherd has perished, a handsome girl has killed him ! And she has pained the nymphs, she hearkened not to the mountain rock, she heard not the elm, and regarded not the prayer of the pine, ' Shoot not your shot, slay not the oxherd ! ' Even the wolf groaned for Hymnos, the merciless bears did groan, even the lion with grim eyes mourned for the oxherd.

395 " The handsome oxherd has perished, a handsome girl has killed him ! Look for another scour, ye cattle, seek a strange mountain, ye bulls ; for my sweet oxherd is perished of love, and mangled by a woman's hand. To what woods shall I guide my track ? Farewell, our pastures, farewell our beds on the ground !

396 " The handsome oxherd has perished, a handsome girl has killed him ! Goodbye, mountains and promontories, goodbye, ye brooks, goodbye, Naiads, and my trees ! " Both Pan of the pastures and

to Epic. In Nonnos we must look for reminiscences of everything in classical and post-classical Greek poetry.

## NONNOS

Πάν νόμος καὶ Φοῖβος ἀνίαχον ἄλλος ἀλάσθω.  
 πῆ Νέμεσις· πῆ Κύπρις:

Ἔρωσι, μὴ φαίτε φαρέτρης·  
 σύραξ, μηκέτι μέλιτι λυγέθραος αἰλετο βούτης."

Δελαιῶν δὲ νομῆος ἀμεμφία λείθρον Ἐρώτων  
 γνωτῆ Φοῖβος ἔδειξε, καὶ ἴσσηεν Ἀρτεμις αὐτῆ  
 Ἵμνου νεκρὸν ἔρωτα, καὶ εἰ πῆλε νῆε Ἐρώτων.

430

Phoibos cried aloud, " A curse on the life ! Where is Nemesis ? Where is Cypris ? Eros, handle not your quiver ; ye pipes, make music no more ; the harmonious oxherd has perished ! "

☉ Apollo showed his sister the lovmurder of the unhappy herdsman without blame ; even Artemis herself groaned the dead love of Hymnos, although she was unacquainted with love.

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