

[ΑΙΤΙΩΝ Α']

1

(IN TELCHINAS)

Οἷδ' ὅτ'] μοι Τελχίνες ἐπιτρύζουσιν ἀοιδῇ,
 νήιδες οἱ Μούσης οὐκ ἐγένοντο φίλοι,
 εἵνεκεν οὐχ ἐν αἵσμα διηνεκές ἦ βασιλ[η
]ας ἐν πολλαῖς ἦνυσα χιλιάσιν
 5 ἦ]ους ἦρωας, ἔπος δ' ἐπὶ τυτθὸν ἐλ[ίσσω
 παῖς ἄτε, τῶν δ' ἐτέων ἦ δεκάς οὐκ ὀλίγη.
] καὶ Τελχίσιν ἐγὼ τόδε· " φύλον α[
] τήκειν ἦπαρ ἐπιστάμενον,
]ρηγν [ὀλ]ιγόστιχος ἀλλὰ καθέλκει
 10] πολὺ τὴν μακρὴν ὄμπνια Θεσμοφόρο[ς·

1 suppl. Vogliano.

^a The Telchines were described as inhabitants of Crete, Rhodes, Sicyon, Ceos or Cyprus. They were said to be the first workers in metal, but of ill report as spiteful sorcerers. Callimachus calls his literary enemies Telchines, using the word in the sense of "spiteful backbiters." The *Scholia Florentina* to this passage (Pfeiff. i, p. 3) give some of their names; among them are those of Asclepiades and Posidippus, the famous Alexandrian poets (mainly known to us through their epigrams in the *Palatine Anthology*), and of Praxiphanes of Mitylene, a distinguished contemporary grammarian and philosopher, against whom Callimachus wrote (*cf. fr. 460**).

^b Θεσμοφόρος = Law-bringing Demeter.

^c According to Pfeiffer's reading of the *Scholia Florentina* in this mutilated passage (ll. 9 ff.) the short poems of Philetas of Cos (born c. 320 B.C. and in a sense the founder of the

AETIA : BOOK I

1

(AGAINST THE TELCHINES)

(I know that) the Telchines,^a who are ignorant and no friends of the Muse, grumble at my poetry, because I did not accomplish one continuous poem of many thousands of lines on . . . kings or . . .
5 heroes, but like a child I roll forth a short tale, though the decades of my years are not few. And I (say) this to the Telchines: ". . . race, who know how to waste away your heart. . . . of few lines; but
10 bountiful Demeter^b by far outweighs the long^c . . . ,

Alexandrian school of poetry) and of Mimnermus of Colophon (*fl.* c. 630 B.C.—he is supposed to have introduced the amatory element into early Greek elegy) are compared with their longer compositions and judged superior. The "bountiful Demeter" could then be Philetas' narrative elegy *Demeter*, which recounted the wanderings of the goddess; the name of the long poem, with which it was compared, is lost. The "Large Woman" (l. 12) could be the *Nanno*, the famous elegy of Mimnermus, named after the Lydian flute-girl he is said to have loved (*cf.* Asclep. *Anth. Pal.* ix. 63), or even his historical poem *Smyrneis*. The *κατὰ λεπτόν* [*ήσαιες*?] may possibly be the "opera minora" of the poet. Many scholars, however, do not accept this interpretation and believe that the short poems of Philetas and Mimnermus are in this passage compared with long poems of other poets, which cannot be as yet identified. The "Large Woman" may in this case be the *Lyde* of Antimachus. (See also M. Puelma, "Die Vorbilder der Elegiendichtung in Alexandrien und Rom," *Museum Helveticum*, 11 (1954), pp. 101 f.)

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τοῖν δὲ] δυοῖν Μίμνερος ὅτι γλυκύς, αἱ κατὰ λεπτόν
] ἡ μεγάλη δ' οὐκ ἐδίδαξε γυνή.

.....] ὃν ἐπὶ Θρήϊκας ἀπ' Αἰγύπτου [πέτοιτο
 αἵματι Πυγμαίων ἡδομένη γέρανος,

15 Μασσαγέται καὶ μακρὸν οἶστεύουεν ἐπ' ἄνδρα

Μῆδον]· ἀ[ηδονίδες] δ' ὦδε μελιχρότεραι.

ἔλλετε Βασκανίης ὀλοὸν γένος· αὖθι δὲ τέχνη

κρίνετε,] μὴ σχοίνῳ Περσίδι τὴν σοφίην·

μηδ' ἀπ' ἐμεῦ διφᾶτε μέγα ψοφέουσιν ἀοιδὴν

20 τίκτεσθαι· βροντᾶν οὐκ ἐμόν, ἀλλὰ Διός."

καὶ γὰρ ὅτε πρῶτιστον ἐμοῖς ἐπὶ δέλτον ἔθηκα

γούνασιν, Ἀπόλλων εἶπεν ὁ μοι Λύκιος·

"] ἀοιδέ, τὸ μὲν θύος ὅττι πάχιστον

θρέψαι, τῇ] Μοῦσαν δ' ὠγαθὲ λεπταλήν·

25 πρὸς δέ σε] καὶ τόδ' ἄνωγα, τὰ μὴ πατέουσιν

ἄμαξαι

τὰ στείβειν, ἐτέρων δ' ἔχνια μὴ καθ' ὁμά

δίφρον ἐλ]ᾶν μηδ' οἶμον ἀνὰ πλατύν, ἀλλὰ κελεύθους

ἀτρίπτο]υς, εἰ καὶ στενωτέρην ἐλάσεις.

11 suppl. Housman.

12 ῥήσεις] suppl. Rostagni.

13 suppl. e.g. L. : init. fort. μακρ]όν Pf.

16 init. suppl.

Pf. : ἀ[ηδονίδες] Housman.

18 suppl. Housman.

24 θρέψαι suppl. Pf. : τῇ] Hu.

25 e.g. suppl. Hu.

26 δ' cod.

27 e.g. suppl. Hu.

28 suppl. Pf.

and of the two poems the small-scale . . . and not the Large Woman taught that Mimnermus is a delightful poet . . . let the crane, delighting in the blood of the Pygmies,^a fly (far) from Egypt to the
 15 land of the Thracians and let the Massagetae^b shoot their arrows from a great distance at the Medes ; but poems are sweeter for being short.^c Begone, you baneful race of Jealousy ! hereafter judge poetry by (the canons) of art, and not by the Persian chain,^d
 20 nor look to me for a song loudly resounding. It is not mine to thunder ; that belongs to Zeus." For, when I first placed a tablet on my knees, Lycian^e Apollo said to me : " . . . poet, feed the victim to be as fat as possible but, my friend, keep the Muse
 25 slender. This too I bid you : tread a path which carriages do not trample ; do not drive your chariot upon the common tracks of others, nor along a wide road, but on unworn paths, though your course be

^a The Pygmies, a fabulous race of dwarfs on the upper Nile, were said to have been warred on and destroyed by cranes.

^b The Massagetae were a Scythian people, to the east of the Caspian Sea. Like the Medes, they were famous archers and fought from a great distance " trusting their far-reaching bows " (Herod. i. 214).

^c If Housman's supplement ἀ[ηδονίδες] is right, it would mean short poems. ἀηδών " nightingale " in the sense of poem is used by Callimachus in *Epigr.* ii. 5.

^d The Persian chain, the *schoenus*, was a (Persian) land-measure used especially in Egypt ; its length was variously reckoned from 30 to 60 stades.

^e Epithet of Apollo, explained in various ways : the wolf-slayer, the Lycian god, or the god of light. We are also told that : " transfiguratus in lupum (λύκον) cum Cyrene concubuit " (Serv. ad Verg. *Aen.* iv. 177 ; cf. *Schol. Lond.* in Pfeiff. i, p. 7). Callimachus, who spent his early years in Cyrene, must have learnt there how to read and write.

CALLIMACHUS

30 τεττίγῳ] ἐνὶ τοῖς γὰρ αἰείδομεν οἱ λιγὺν ἤχον
 θ]όρυβον δ' οὐκ ἐφίλησαν ὄνων."
 θηρὶ μὲν οὐατόεντι πανεῖκελον ὀγκήσαιτο
 ἄλλος, ἐγὼ δ' εἶην οὐλαχὺς, ὁ πτερόεις,
 ἃ πάντως, ἵνα γῆρας ἵνα δρόσον ἦν μὲν αἰίδω
 προίκιο] ἐκ δίης ἡέρος εἶδαρ ἔδων,
 35 αὖθι τὸ δ' ἐκδύοιμι, τό μοι βάρος ὅσον ἔπεστι
 τριγλῶχιν ὀλοῶ νῆσος ἐπ' Ἑγκελάδῳ.
 οὐ νέμεσις.] Μοῦσαι γὰρ ὅσους ἴδον ὄθματι παῖδας
 μὴ λοξῶ, πολιοὺς οὐκ ἀπέθεντο φίλους.

29 suppl. Hu. 32 suppl. Hu. 34 προίκιο] Schol.
 Theocr. : πρῶκιο] Th. Stanley. 37 init. suppl. Trypanis
 ex Call. *Epigr.* xxi. (xxiii L.C.L.) 5, cf. Call. *Hym.* iii. 64.

* The "voice" of the cicada is frequently used in Greek poetry as a simile for sweet sounds. The cicada, according

2

(SOMNIUM)

Ποιμένι μῆλα νέμοντι παρ' ἵχνιον ὀξέος ἵππου
 Ἑσιόδῳ Μουσέων ἐσμὸς ὅτ' ἠντίασεν
 μ]έν οἱ Χάεος γενεφ[
] ἐπὶ πτέργῃς ὕδα[
 5 τεύχων ὡς ἐτέρῳ τις ἐὼ κακὸν ἦπατι τεύχει.

* The fountain Hippocrene on Mount Helicon. According to the myth it was created by the hoof of Pegasus, the winged horse of Bellerophon. It was there the Muses

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more narrow. For we sing among those who love
30 the shrill voice of the cicala ^a and not the noise of
the . . . asses." Let others bray just like the long-
eared brute, but let me be the dainty, the winged
one. Oh, yes indeed! that I may sing living on
35 dew-drops, free sustenance from the divine air; that
I may then shed old age, which weighs upon me like
the three-cornered island ^b upon deadly Enceladus.
But never mind! for if the Muses have not looked
askance at one in his childhood, they do not cast him
from their friendship when he is grey.

to Plato (*Phaedr.* 259), is the favourite of the Muses, and in
Alexandrian poetry poets are compared to, or called after it
(e.g. Theoc. i. 148; Posidip. *Anth. Pal.* xii. 98, etc.). The
cicala was thought to sing continually without food or drink,
or to subsist on a diet of air and dew; like the snake it was
believed to cast away old age together with its dry skin.

^b The three-cornered island is Sicily, which Zeus is said
to have hurled upon the giant Enceladus.

2

(THE DREAM)

. . . when the bevy of Muses met the shepherd
Hesiod tending sheep by the foot-print of the fiery
horse ^a . . . (they told him?) . . . the birth of
5 Chaos . . . (at the water) of the hoof . . . that
causing evil to another a man causes evil to his own
heart.^b

appeared to Hesiod as he was tending his sheep. This
fountain is to be distinguished from the Aganippe, also in
Boeotia, mentioned by Callimachus in this part of the
Aetia.

^b An adaptation of Hesiod, *Op.* 265.

CALLIMACHUS

3-7. 14

(GRATIAE)

3

] κῶς ἄρ[ις αὐλῶν
ῥέζειν καὶ στεφάνων εὐαδε τῷ Παρίῳ

1 suppl. Maas.

^a As King Minos of Crete was sacrificing to the Graces in the island of Paros, the death of his son Androgeos was announced to him. He continued the sacrifice, but bid the flute-player cease playing, and removed the garland from his own head. Thereafter the Parians sacrificed to the

4

καὶ νήσων ἐπέτεινε βαρὺν ζυγὸν ἀνέμι Μίνως

5

τὸ μὲν θύος ἤρχετο βάλλειν

6

οἱ δ' ἔνεκ' Εὐρυνόμῃ Τιτηνιαῖς εἶπαν ἔτικτεν

^a As we know from the *Scholia Florentina* (Pfeiff. i, p. 13), the Muse told Callimachus that the Graces were daughters of Dionysus and the Naxian nymph Coronis. The poet had previously mentioned three other traditions concerning their birth: the first that they were daughters of Zeus and

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3-7. 14

(THE GRACES)

3

. . . why did it please the Parians ^a to sacrifice (to the Graces) without flutes and garlands . . . ?

Graces without garlands and flutes. The source of Callimachus for this aetion (frs. 3-7. 14) was Agias and Derecylos, the former an old writer of "Argolica," to whom was also wrongly attributed the epic poem *Nostoi*, the latter an Alexandrian reviser of Agias' work. (See Jacoby, *Fr. Gr. Hist.* iii B, 1950, pp. 7-10 and add. p. 757.)

4

. . . and Minos stretched the heavy yoke over the neck of the islands.^a

^a A reference to the sea-power of King Minos of Crete.

5

(Minos) began to cast the first offering.^a

^a Refers to the hair cut from the victim.

6

. . . others said that Eurynome the Titan ^a gave birth (to the Graces).

Hera; the second that they were daughters of Zeus and Eurynome (the daughter of the Titans Oceanus and Tethys), and the third that Zeus and Euanthe (the daughter of Ouranos) were their parents.

- 10]ες ἀνείμονες ὡς ἀπὸ κόλπου
μητρὸς Ἑλειθυίης ἦλθετε βουλομένης,
ἐν δὲ Πάρῳ κάλλη τε καὶ αἰόλα βεύδε' ἔχουσαι
ἔστατ',] ἀπ' ὀστλίγγων δ' αἰὲν ἄλειφα ῥέει,
ἔλλατε νῦν, ἐλέγοισι δ' ἐνιψήσασθε λιπώσας
χεῖρας ἐμοῖς, ἵνα μοι πουλὺ μένωσιν ἔτος.—

12 suppl. Maas.

7. 19-21

(ARGONAUTARUM REDITUS ET RITUS
ANAPHAEUS)

7. 19

- Κῶς δέ, θεαί, [Φοῖβῳ] μὲν ἀνὴρ Ἀναφαῖος ἐπ' αἰ-
σ[χροῖς]
20 ἡ δ' ἐπὶ δν[σφήμοις] Λίνδος ἄγει θυσίην,
ἡ ... τηνε[.....τ]ὸν Ἡρακλῆα σεβίζῃ;
[επικ[.....]ως ἦρχετο Καλλιόπη.
"Αἰγλήτην Ἀνάφην τε, Λακωνίδι γείτονα Θήρη,
π]ρῶτ[ον ἐνὶ μ]νήμῃ κάτθεο καὶ Μινύας,
25 ἄρχμενος ὡς ἦρως ἀπ' Αἰήταο Κυταίου.
αὐτὶς ἐς ἀρχαίην ἔπλεον Αἰμονίην

19 [Φοῖβῳ] suppl. Trypanis: αἰσ[χροῖς] suppl. Körte.
20 suppl. Norsa et Vitelli. 21 ἡ[διστ'] ἢ ἐ[σθοντα τ]ὸν
prop. Barber. 24 suppl. Norsa et Vitelli.

^a A small island in the Cretan Sea, revealed to the Argonauts by Apollo, when caught by a storm on their way home (cf. Ap. Rh. iv. 1694 f.).

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7

9 . . . naked as with the goodwill of Eileithyia ^a you came forth from your mother's womb, but in Paros you stand wearing fineries and shimmering tunics, and ointment always flows from your locks. Come now and wipe your anointed hands upon my elegies that they may live for many a year.

^a The goddess of childbirth.

7. 19-21

(THE RETURN OF THE ARGONAUTS AND THE RITE AT ANAPHE)

7. 19

AND, O Goddesses, how it is that a man of Anaphe ^a
20 sacrifices (to Apollo) with shameful (words), and the city of Lindus ^b with blasphemy . . . pays honour to Heracles? . . . Calliope began: "First bring to mind Apollo Aegletes ^c and Anaphe, neighbour to
25 Spartan Thera, ^d and the Minyans ^e; begin when the heroes sailed back to ancient Haemonia ^f from Aeëtes, the Cytaean ^g . . . and he, when he saw the deeds

^b Town in the island of Rhodes, said to have been founded by Lindus, brother of Ialysus.

^c The radiant one, epithet of Apollo, whom the Argonauts invoked "because of the gleam seen from afar" (Ap. Rh. iv. 1716 f.).

^d The Aegean island now called Santorin.

^e The Argonauts were also called Minyae in Greek literature.

^f Thessaly.

^g King of Colchis, father of Medea. Cytaean here equals Colchian.

CALLIMACHUS

]εν, ὁ δ' ὡς ἶδεν ἔργα θυγατρ[ός
] ἔλεξε τάδε·

31 σο[] ἐποιήσαντό με φόρτον
σοῦσ[θε νήιο]ν ὃ σφε φέρει
αὐταν[δρον]] ἥλιος ἴστω
καὶ Φᾶσις [ποταμῶν ἡμε]τέρων βασιλεύς

31 σο[ῦσθε prop. Barber-Maas.
Barber-Maas : νήιο]ν e.g. suppl. Pf.

32 σοῦσ[θε prop.
33 dub. suppl. Wil.

34 suppl. Ed. Schwartz : πα]τέρων Wil.

10

μαστύος ἀλλ' ὅτ' ἔκαμνον ἀλητύι

^a In order to seize Jason and Medea, who fled from

11

οἱ μὲν ἐπ' Ἰλλυρικοῖο πόρου σχάσαντες ἔρετμά
λαὰ πάρα ξανθῆς Ἀρμονίης Ἰόφιος†
5 ἄστυρον ἐκτίσαντο, τό κεν "Φυγάδων" τις ἐν-
ισποι
Γραικός, ἀτὰρ κείνων γλῶσσ' ὀνόμηνε "Πόλας."
οἱ δ[

4 Ἰόφιος codd. : τάφιον conl. Bentley.

^a The South-East Adriatic, off the shores of Illyria, modern Albania.

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31 of his daughter . . . said this . . . "Hasten . . . they betrayed me. Hasten . . . (the ship) which carries him with all its men . . . let the sun be my witness and Phasis ^a the king of our rivers . . ."

^a The main river in Colchis, which flows into the Black Sea. It is in the Callimachean style to take an oath by the river of one's fatherland. *Cf.* fr. 194. 106; fr. 201. The sun was said to be the grandfather of Medea.

10

. . . but when (the Colchians) had tired of their wandering and their searching ^a . . .

Colchis with the golden fleece. See The Oxford Classical Dictionary, s.v. "Argonauts," for the main variants of the story of the return of the Argonauts.

11

. . . one band, dropping their oars by the Illyrian Strait, ^a built a small city near the stone of (the snake?)
5 fair Harmonia ^b; a Greek might call it "Of the Exiles," but in their own tongue it was named "Polae." The other band . . .

^b Harmonia, daughter of Ares and Aphrodite, was wife of Cadmus. She and her husband went in their old age to Illyria, and were turned there into stone serpents. The story of the return of the Argonauts is influenced by the geographical ideas of antiquity, as well as by the desire to bring the Argonauts in contact with places traditionally "Minyan."

Φαιήκων ἐγένον[το
 ἔσμον ἄγων ἐτέροις [
 ἔκτισε Κερκυραῖον ἐδέθλιον, ἐνθ[εν ἀν' αὖτις
 5 στάντες Ἀμαντίνην ὤκισαν Ὠρικίην.
 καὶ τὰ μὲν ὥς ἤμελλε μετὰ χρόνον ἐκτελέεσθαι
 4 ἐνθ[εν suppl. L., cett. e.g. Pf.

ἀμφίδυμος Φαίηξ

^a Corcyra had a double harbour in antiquity, the port of

Τυ]νδαρίδαι
]s Δία πρῶτον ἱκοντο
] ἄλλους ἤτεσαν ἀ[θ]ανάτους
 ἀοσ]σητῆρας ἐνστείρ[. . .]ελέ . ο . . .
 5 ἀλλ' ὄγ' ἀνι]άζων ὃν κέαρ Αἰσονίδης
 σοὶ χέρας ἤέρ]ταζεν, Ἰήιε, πολλὰ δ' ἀπείλει
 ἐς Πυθῶ πέ]μψειν, πολλὰ δ' ἐς Ὀρτυγίην,
 εἴ κεν ἀμιχθαλόεσσαν ἀπ' ἡέρα νηὸς ἐλάσσης.
] ὅτι σήν, Φοῖβε, κατ' αἰσιμίην

1 suppl. L.
 Lobel: ἤτισαν? Pf.
 λε[ί]ο[us]. prop. Pf.
 7 suppl. L.

2 Δία Pf. : διὰ L. 3 ἤτασαν?
 4 νηὸς ἀοσ]σητῆρας ἐνστείρ[οιο τ]e-
 5 suppl. Pf. 6 suppl. Pf.

^a Castor and Polydeuces were sons of Zeus, according to

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12

... they (reached the island)^a of the Phaeacians
 ... leading a swarm ... (he) built a Corcyrean
 5 settlement; cast out again from there they founded
 Amantine in the land of Oricus.^b And these things
 were to be fulfilled thus long after ...

^a Corcyra.

^b Oricus, a seaport town of Illyria Graeca, opposite Corcyra, now Ericho.

15

... the double Phaeacian (harbour).^a

Alcinous and that of Hyllus. According to Ap. Rh. iv.
 1125 the Argonauts came to the harbour of Hyllus.

18

... the Tyndaridae^a ... they first supplicated
 Zeus ... and they asked the other Immortals to
 5 aid the ship of the well-built keel.^b But the son of
 Aeson,^c grieving at heart, was lifting his hands to
 you, Ilios,^d and was promising to send many gifts to
 Delphi and many to Delos,^e if you would drive away
 from the ship the misty cloud ... that obeying
 10 your oracle, Phoebus, they loosened the hawsers and

Hom. Hymn. 33. 1: here, and in Hesiod, they are the sons
 of Tyndareus and Leda. They were considered saviours of
 sailors in peril.

^b The *Argo*.

^c Jason, the leader of the expedition.

^d Epithet of Apollo derived from the invocation, ἱλί or
 ἱλί παῖον.

^e "The Quail-island."

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10

10 suppl. Pf.

* The Argonauts are said to have set out in obedience to

19

Μελαντείου δ' ἐπὶ πέτρας

^a The Melantean Rocks were near the island of Thera. They were named after Melas, the founder of Naxos, who

20

ἐτμήγη δὲ κύφελλα

21

5

4 init. e.g. suppl. Pf., fin. suppl. L.

6 suppl. L.

7 δ[ώδεκα Μηνδεΐη] e.g. prop. L.

^a Eos, Dawn, who at night slept in the arms of Tithonus, son of Laomedon.

^b Ap. Rh. iv. 1219 f. tells us that King Alcinoüs and Queen Arete of the Phaeacians gave many gifts to the Argonauts, and among them twelve Phaeacian maidservants for Medea. (According to Apollod. i. 9. 26. 2 they were a

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allotted the oars^a . . . they beat the bitter water
. . . (an altar) named after Apollo the Embarker
. . . in Pagasae . . .

an oracle of Apollo. An altar was set up to "Apollo the Embarker" at Pagasae in Thessaly, the place where they embarked.

19

. . . on the rocks of Melas.^a

was shipwrecked there. Cf. Ap. Rh. iv. 1706 ff., who describes Apollo in this episode as "swift to hear" the prayers of the Argonauts, and coming "down from heaven to the Melantean Rocks, which lie there in the (Cretan) sea."

20

. . . and the clouds were torn asunder.

21

BUT when Tito,^a having slept with the son (of Laomedon), arose to set a chafing yoke on the neck of
5 the ox . . . (men?) among the slave women^b . . .
gift of (the wife of) Alcinoüs . . . (and) the Phaeacian
maids . . . amused . . . mocking . . . had hidden

gift of the queen to Medea, so the text may be here "the wife of Alcinoüs.") These could not withhold their laughter during the sacrifice at Anaphe, and "the heroes . . . attacked them with taunting words, and merry railing and contention flung to and fro were kindled among them. And from that sport of the heroes such scoffs do the women fling at the men in that island, whenever they propitiate with sacrifices Apollo the gleaming god, the warder of Anaphe" (Ap. Rh. iv. 1722 f.).

CALLIMACHUS

χλεύ ... δει ος ἀπεκρύψαντο λα[
10 νήστ[ι]ες ἐν Διοῦς ἡμασι Παριάδος

10 dub. suppl. L.

^a The text is obscure but it appears that Callimachus is comparing the rite of Anaphe with a similar unknown rite

22-23

(SACRIFICIUM LINDIUM)

22

τέμνοντα σπορίμην αὔλακα γειομόρον

^a The outline of the story is that Heracles came upon a ploughing Lindian peasant, and asked him for food; when the man refused Heracles took one of his oxen, killed it and feasted on it, while the owner stood helplessly by cursing him. The name of the Rhodian peasant is not known, but in some of our sources the story of Thiodamas (frs. 24-25)

23

ἀστέρα, ναὶ κεραῶν ῥῆξιν ἄριστε βοῶν."
ὥς ὁ μὲν ἔνθ' ἡρᾶτο, σὺ δ' ὥς ἀλὸς ἦχον ἀκούει
Σελλὸς ἐνὶ Τμαρίοις οὔρεσιν Ἰκαρίης,
ἡθέων ὥς μάχλα φιλήτορος ὦτα πενιχροῦ,
5 ὥς ἄδικοι πατέρων νιέες, ὥς σὺ λύρης

^a Possibly a description of the fine bull slain. Cf. Theocr. xxv. 138 f.

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10 . . . fasting on the sacred days of the Rarian Demeter ^a . . .

in which *χλευασμός* appeared in the cult of Demeter. Demeter was called Rarias from the field of Rarus, near Eleusis, where tillage was "first" practised, and which was sacred to Demeter.

22-23

(THE SACRIFICE AT LINDUS)

22

. . . a farmer cutting the seed furrow.^a

has been confused with that of the Lindian sacrifice, and Thiodamas is quoted as the man whose ox Heracles killed in Lindus. The citizens of Lindus are said to have sacrificed to Heracles ever after with blasphemous words. The "Lindian sacrifice" (according to others "The Rhodian sacrifice") became proverbial in the Greek world, and was applied to those who sacrificed blasphemously to the gods. E. A. Barber suggests that fr. 530 probably belongs to this action.

23

. . . the star,^a yes, o greatest tearer of horned oxen." Thus he was cursing there. But you as the Selloi ^b on the mountain of Tmarus ^c hear the sound of the Icarian Sea,^d or as the wanton ears of youths
5 hear a needy lover, or as unjust sons their fathers, or

^b Ancient inhabitants of Dodona, guardians of the oracle of Zeus.

^c A mountain in Epirus near the sanctuary of Dodona.

^d The part of the Aegean Sea named after Icarus, son of Daedalus, who on his flight from Crete was drowned there.

CALLIMACHUS

—ἐσσι] γὰρ οὐ μάλ' ἐλαφρός, ἃ καὶ λι . ρς ουσε-
 χελέξ . . —,
 λυγρῶν ὡς ἐπέων οὐδὲν [ὀπι]ζόμε[εν]ος

χαῖρε βαρυσκίπων, ἐπίτακτα μὲν ἐξάκι δοιά,
 20 ἐκ δ' αὐταγρεσίης πολλάκι πολλά καμών.—

6 suppl. Pf., et totum versum parenthesin esse coni. :
 Δ[ί]ος οὐ σ' ἔχε λέξ[αι] prop. Wil. 7 suppl. Wil.

24-25

(THIODAMAS DRYOPS)

24

σκῶλος ἐπεὶ μιν ἔτυψε ποδὸς θέναρ· αὐτὰρ ὁ πείνῃ
 θυμαίνων λάχνην στήθεος εἴλκε σέθεν
 δραξάμενος· τὴν δ' ὦνα γέλως ἀνεμίσγετο λύπη,
 εἰσόκε τοι τρίπολον νειὸν ἀνερχομένῳ
 5 ὠμογέρων ἔτι πούλυς ἀνὴρ ἀβόλησε βοιωτέων
 Θειοδάμας· δεκάπουν δ' εἶχεν ἄκαιναν ὄγε,
 ἀμφοτέρων κέντρον τε βοῶν καὶ μέτρον ἀρούρης·
]ου ξείνων χαῖρε [.]μενων
]η μέγ' ἀρητὲ προσ[.]ς, αἶψα δ', ἄν-
 10 εἴ τι κα]τωμαδίας οὐλάδ[ος ἐστὶ]ν ἔσω
 τόσσο]ν ὅσον τ' ἀπὸ πα[ιδι κακὴν β]ούπειναν ἐ-
 λά[σσαι,
 ἔξελε]· καὶ φιλήης [μνήσομ' αἰὲ δό]σιος."

8 [συναντο]μένων prop. Wil. 9 οὗτος δ]ῆ suppl. Wil.
 10-11 suppl. Wil. 12 ἔξελε suppl. Maas : ὅσον Wil.,
 cetera suppl. Castiglioni.

AETIA

as you hear the lyre—for you are not at all mild^a
... thus taking no heed of the baneful words ...

“Hail, armed with your heavy club, who performed
20 by command labours six times two,^b and often many
of your own free choice.”

^a Linus, who instructed young Heracles in music, is said to have been struck by his pupil with a lyre and killed.

^b The twelve labours performed by Heracles at the command of Eurystheus. Lines 19-20 may well be part of a prayer by a Lindian priest, in which Heracles is addressed.

24-25

(THIODAMAS THE DRYOPIAN)

24

... since a thorn had pricked him in the sole of his foot.^a But he,^b raging with hunger, grasped your chest and was pulling at the hair. And your laughter,
5 Sire, was mixed with sorrow, until sprightly old Thiodamas, still a mighty man, while ploughing met you crossing the thrice-turned fallow. He held a ten-foot pole, both a goad for the oxen and a measure for the land ... “good day, of friends ... greatly prayed
10 for ... and at once, I bid you, if there is anything in the bag hung from your shoulder just enough to drive away great hunger from the child, bring it out; and I will always remember your friendly gift.” But

^a Heracles, on passing through the land of the Dryopes, and being in want of food for his young son Hyllus, unyoked and killed one of the oxen of King Thiodamas, whom he found at the plough. War ensued, the Dryopes were defeated, and Hylas, son of Thiodamas, taken as hostage. Hence Heracles got the epithet Bouthoinas, Feaster on oxen (cf. Call. *Hymn* iii. 161). ^b Hyllus, the son of Heracles.

23

CALLIMACHUS

αὐτὰρ ὅ]γ' ἀγρεῖον [καὶ ἀμείλιχον ἐξ]εγέλασσε

17 οἳ κεν βρωσεῖοντες ἐμὸν παρίωσιν ἄροτρον
]ων
 Λέπαργε

20 ἔκλυε <—>, τῶν μηδὲν ἐμὸν δι' ὀδόντας ὀλίσθαι,
 Πηλεὺς

13 suppl. Wil. 20 (καὶ) add. Wil.: τοι Bentley, qui
 scr. ὀλισθῇ: δὴ Meineke: τῶν (οὐ) μηδὲν—ὀλισθη Porson.

25

δειλαίοις Ἀσινεῦσιν ἔπι τριπτήρα πιάσας

τριπτήρος ἀπάσας vel τριπτήρες ἀρπάσας codd.: τριπτήρα
 πιάσας Barber.

^a After the Dryopes were defeated they were forced to
 establish themselves in the Peloponnese. They were then

26-28

(LINUS ET COROEBUS)

^a According to the version of the myth we know, Psamathe,
 daughter of Crotopus, king of Argos, became mother of
 Linus by Apollo. In fear of her father she gave the child
 away, and a shepherd reared it as his own boy. Linus was
 killed by the king's dogs, and, when the secret of his birth
 was known to Crotopus, he condemned his daughter to death.
 In anger Apollo sent a plague upon Argos. When the

AETIA

17 he laughed in a coarse and callous way . . . whoever go hungry past my plough . . . Lepargus ^a . . . Peleus heard ^b . . . of which may none slip through my teeth . . .

^a The name of the ox killed.

^b Peleus and Telamon, sons of Aeacus and Endeis, slew their half-brother Phocus, son of Aeacus and Psamathe. Peleus "heard things said about him," because the women reproached him with the death of Phocus. Callimachus seems here to have in mind Pind. *Nem.* v. 14 f. According to the Schol. there was also a version that Peleus killed his wife Antigone. The cries of Thiodamas against Heracles seem to be compared with those of the women crying out against Peleus. Ovid, *Met.* xi. 269, tells us that Peleus, guilty of his brother's blood, went to Trachis (the fatherland of Thiodamas).

25

. . . when he had pressed down the pestle upon the wretched men of Asine. ^{a b}

called *ἀσυνεῖς* = not harmful; previously they had been considered destructive for plundering the land about Delphi. We do not know what Callimachus means by the pestle.

^b Frs. 508, 528 A*, 705 and 784 may belong to this part of the *Aetia*.

26-28

(LINUS AND COROEBUS) ^a

Argives consulted the Delphic oracle, they were told that they must propitiate Psamathe and Linus. This they did, and in addition to other honours women and maidens lamented Psamathe and Linus, which gave rise to the Linus song. They also named a month Lamb-month (*Ἀρνέσιος*), because Linus had been reared with the lambs, and held a sacrifice and a Lamb-festival (*ἐορτὴ ἀρνέσις*), on which day

CALLIMACHUS

they killed any dogs that they found. As the plague did not cease, Crotopus, in accordance with an oracle, left Argos and founded a city in the Megarid which he called Tripodis-

26

-
- Ἄρνειος μ[
 Ἄρνῆδας [
 καὶ θάνε [
 τοῦ μενα[
 5 καὶ τὸν ἐπὶ ῥάβδῳ μῦθον ὑφαινόμενον
 ἀνέρες ε[
 πλαγκτὺν [
 ἦνεκές ἀεῖδω δειδεγμένος
 ουδεμένα[
 10 νύμφης αἰ[
 παιδοφόνῳ [
 ἦκεν ἐπ' Ἄρ[γείους
 ἦ σφεων [
 μητέρας ἐξεκένωσεν, ἐκούφισθεν δὲ τιθῆναι
 15 οὐχ οὕτω [
 Ἄργος ἀνα[

27

ἄρνες τοι, φίλε κοῦρε, συνήλικες, ἄρνες ἑταῖροι
 ἔσκον, ἐνιαυθοὶ δ' αὐλία καὶ βοτάναι
 26

AETIA

con and dwelt there. (Cf. frs. 26-31a *Diagesis*, ll. 18 f., Pfeiff. ii, p. 108) The source of Callimachus was, as in frs. 3-7, 14, Agias and Dercylos,

26

5 ARNEUS^a . . . of the lambs^b and died . . . and the
rhapsody woven . . . men . . . wandering . . . I
10 received and sing continuously . . . of the nymph^c
. . . child-killer^d . . . sent against the Argives^e . . .
which . . . their . . . left the mothers with empty
hands, and their nurses were lightened from their
15 burden . . . not thus . . . Argos . . .

^a The month of the Argives named after Linus.

^b The days in which they held the Lamb-festival and killed any dogs that they found or, according to certain sources, any dog which approached the market.

^c Psamathe.

^d Probably Crotopus.

^e Apollo sent Poine to punish the Argives. She carried away the children from their mothers, until she was slain by Coroebus.

5 ῥάβδων cod. v.l. 9 οὐδ' ἔμενα[ι] vel οὐδὲ μὲν α[ut
v. 4 prop. Hu. 12 suppl. Wil. et Koerte. 14 ἐξε-
κένωσαν, ἐκούφισσαν (vel ἐκουφίσθησαν) δὲ τιθήνας codd. corr.
Bergk et Bernhardt.

27

LAMBS, sweet boy, were your playmates, lambs your companions; your sleeping-place the folds and the pastures . . .

CALLIMACHUS

28

τόν σε Κροτωπιάδην

31 B

(DIANA LEUCADIA)

Τῶ]ς μὲν ἔφη· τὰς δ' εἶθαρ ἐμὸς πάλιν εἶρετο θυμός
suppl. L., at ὧ]ς excludi nequit.

^a One of the Muses, as, *e.g.*, it was Calliope who spoke in fr. 7. 22, or Clio in frs. 4 f. and fr. 43. 56.

^b The Muses.

^c We now know what this action was about, from part of the *Diegesis* found in *P. Oxy.* 2263, which runs: "The wooden statue of Artemis in Leucas has a mortar on its head for the following reason. Inhabitants of Epirus . . . harassing . . . plundered Leucas. When they came to the sanctuary of Artemis they found the goddess crowned with a golden crown. In mockery they removed it, and put on (the head of) the goddess the mortar in which they had pounded garlic which they had eaten. . . . The Leucadians (a day

(Post fabulam *Dianae Leucadiae* neque fabularum neque fragmentorum ordo in lib. I constat.)

33

τετράενον Δαμάσου παῖδα Τελεστορίδην

37

οἷη τε Τρίτωνος ἔφ' ὕδασιν Ἀσβύσταο
Ἥφαιστου λόχιον θηξ[α]μέγου πέλεκυν

2 suppl. Pf.

28

AETIA

28

. . . you, the descendant of Crotopus.^a

^a Linus, the grandson of Crotopus.

31 B

(DIANA OF LEUCAS)

THUS she ^a spoke ; and straightway my heart asked them ^b again.^c

later) made another crown, and put it on (the statue) instead of the mortar, and when it fell off they nailed it on to the wooden statue. Then again three days later the crown which was placed . . . " This story is otherwise unknown. But as E. Lobel suggests (*The Ox. Pap.* xx, p. 129) the Leucadians probably kept putting the crown back, but it would not stay there, so they consulted an oracle (*cf. fr. 31 c** 5, Pfeiff. ii, p. 109) and were told to perpetuate the mortar.

(After fragment 31 B the sequence of the fragments attributed to the first book of the *Aetia* is unknown.)

33

TELESTORIDES, the four-year-old son of Damasus ^a . . .

^a The fragment is obscure. A child is a *βρέφος* up to the fourth year, when its first hair was dedicated.

37

. . . in such guise as, when Hephaestus had sharpened his axe to deliver you, you jumped in armour from

CALLIMACHUS

βρέγμ[α]το[ς] ἐκ δίφιο σὺν ἔντ[ε]σιν ἥλαο πατρός

3 suppl. L. : πατρός P, Παλλάς Maas.

^a Athene is said to have been born from the head of Zeus, which Hephaestus opened by a blow of his axe. Ἀσβύστης is used by Callimachus to describe the boundaries of Cyrene (cf. fr. 384. 6 and *Hymn* ii. 76 with schol.), hence I translate "Libyan." Triton may here be either the god

41

γηράσκει δ' ὁ γέρων κείνος ἐλαφρότερον,
κοῦροι τὸν φιλέουσιν, ἐὼν δέ μιν οἶα γονῆα
χειρὸς ἐπ' οἰκείην ἄχρῃς ἄγουσι θύρην

2 νέοι δέ μιν οἶα τακῆα, vel ἐὼν δέ μοι οἶα γονῆα codd. v.ll.

AETIA

the divine head of your father by the waves of the
Libyan Triton . . .^a

of the Libyan lake Tritonis, or the Libyan river which joins the lake Tritonis with the sea. Ap. Rh. iv. 1309-1311, in imitation of Callimachus, describes Athene as washed after her birth by the Libyan nymphs in the waters of the Cyrenean Triton.

41

. . . that old man ages with a lighter heart, whom
young boys love, and whom they lead up to his door
by the hand like their own parent.^a

^a Cf. Tibull. i. 4. 79 f. Fr. 571 may belong to this part of the *Aetia*.

[ΑΙΤΙΩΝ Β']

(De ordine fragmentorum huius libri non constat.)

43

(DE SICILIAE URBIBUS) (ll. 12-83)

καὶ γὰρ ἐγὼ τὰ μὲν ὅσσα καρήατι τῆμος ἔδωκα
 ξανθὰ σὺν εὐόδοις ἄβρὰ λίπη στεφάνοις,
 ἄπνοα πάντ' ἐγένοντο παρὰ χρέος, ὅσσα τ' ὀδόντων
 15 ἔνδοθι νείαιράν τ' εἰς ἀχάριστον ἔδν,
 καὶ τῶν οὐδὲν ἔμεινεν ἐς αὔριον· ὅσσα δ' ἀκουαῖς
 εἰσεθέμην, ἔτι μοι μούνα πάρεστι τάδε.—

40

φθιν]οπωρίδες ὦραι
 τμή δια πεμφίγων <αἰ> ἐν ἄγουσι νέα.
 φήσω καὶ Καμάριναν ἰν' Ἰππαρις ἀγκύλος ἔρπει

οἶδα Γέλα ποταμοῦ κεφαλῇ ἐπὶ κείμενον ἄστν
 Λίνδοθεν ἀρχαίῃ [σ]κιμπ[τόμενο]ν γενε[ῇ],

14 παρὰ χρέος pap. ut voluerat Naeke: παραχρήμ' codd.

32

AETIA : BOOK II

(The sequence of the fragments in this book
is unknown.)

48

(ON THE SICILIAN CITIES)

12 . . . for certainly all the soft amber ointments and
the fragrant garlands I then put on my head swiftly
breathed no more, and of all that passed my teeth
and plunged into the ungrateful belly nothing re-
mained till the morrow ; but the only things which
I still keep are those that I laid in my ears.

.

40 . . . the Autumn season . . . I shall also tell of
Camarina,^a where winding Hipparis crawls . . .

.

46 I know of the city lying at the mouth of the river
Gelas, boasting its ancient descent from Lindus,^b

^a Camarina, a Dorian colony (founded in 599 B.C.) in
southern Sicily near modern Scoglitti.

^b Gela, a Dorian colony in southern Sicily, founded by
Cretans and Rhodians (in 690 B.C.).

16 ἀκουῆς codd. : -αῖς Bentley. 40 suppl. Maas. 47-49
suppl. Hu.

CALLIMACHUS

Μινώην καὶ Κρήσσαν, ἵ[να ζείον]τα λοετ[ρά]
 χεύαν ἐπ' Εὐρώπης υἱεῖ Κ[ωκαλί]δες·

50 οἶδα Λεοντίνους . δεδρα[

καὶ Μεγαρεῖς ἕτερ[οι] τρὺς ἀ[πέ]γασσαν ἐκεῖ
 Νισαῖοι Μεγαρήες, ἔχω δ' Εὐβοίαν ἐνισπεῖν
 φίλατο κα[ί] κεστ[ο]ῦ [δ]εσπότ[ι]ς ἦν "Ερυκα·
 τάων οὐδεμιῇ γὰρ ὄτ[ι]ς πο[τέ] τείχος ἔδειμε

55 νωνυμνὶ νομίμην ἔρχετ' ἐπ' εἰλαπίνην."

ὥς ἐφάμην· Κλειῷ δὲ τὸ [δ]εύτερον ἦρχ[ετο μ]ύθ[ου]
 χεῖρ' ἐπ' ἀδελφειῆς ὦμον ἐρειαμένη·

" λαὸς ὁ μὲν Κύμης ὁ δὲ Χαλκίδος, ὃν Περιήρης
 ἦγαγε καὶ μεγάλου λῆμα Κραταιμένεος,

60 Τρινακρίης ἐπέβησαν, ἐτείχιζον δὲ πόλῃα
 ἄρπασον οἰωνῶν οὐχὶ φυλα[σσο]μένοι
 ἔχθιστον κτίστησιν, ἐρωδιό[ς] εἰ μὴ ἐφέ[ρ]πει·

καὶ γὰρ ὁ βασκαίνει πύργον ἔ[γειρο]μένον,
 γεωδαῖται καὶ σπάρτα διηνεκὲς εὖτε βάλονται,

65 στείνεα καὶ λευρὰς ὄφρα τὰμ[ωσιν ὁ]δούς.

μέρμν[ο]ν μοι πτερύγεσσι [.]ου τε
 νέοιο,

εἴ κοτετιξ[. . .]ην λαὸν ἔποικον ἄ[γοις].

51 suppl. Pf.
 Hu.

53-54 suppl. Hu.
 63 suppl. Housman.

61-62 suppl.
 65 suppl. Hu.

and Cretan Minoa,^a where the daughters of Cocalus poured upon the son of Europa boiling water for his bath.^b I know of Leontini^c . . . and the Megarians sent out there by the other Megarians, those of Nisa^d; and I can speak of Euboea^e and Eryx, beloved by the mistress of the charmed girdle.^f No one whoever once built a wall for any of these cities comes
 55 to its customary feast without being named." So I said. And Clio went on to speak yet again, resting her arm upon her sister's shoulder: "The people whom Perieres and the great and arrogant Crataemenes led came in part from Cyme and in part from Chalcis;
 60 they landed in Sicily and were building the walls of a city without guarding themselves against the *harpasos*,^g which is the most hostile of birds for builders if not followed by a heron; for it has an evil influence on a rising tower and on the measuring
 65 cord, as the surveyors stretch it out to lay a narrow alley and a flat street. . . . may you go . . . the wings of a hawk . . . if you ever lead a people to a colony (in

^a City on the south coast of Sicily, near Selinus.

^b Minos pursued Daedalus to Sicily, where he found him in the house of Cocalus, king of Camicus. He demanded the surrender of Daedalus; Cocalus, pretending to agree, received Minos with a show of hospitality, and handed him over to his daughters to be bathed in the Homeric fashion. They killed him by pouring boiling water over him.

^c Leontini, a colony of Naxos (founded c. 729 B.C.).

^d Hyblaen Megara, near Syracuse, was founded by the Nisean Megarians of the Greek mainland.

^e Sicilian city near Syracuse.

^f Aphrodite, patron of the city of Eryx.

^g An unknown bird of prey.

66 πτερύγεσσιν ὑπ' αἰγυμῖ|οῦ τε vel μετ' ἡγεμνίου τε suppl.
 Housman: ἐπ' αἰγυμῖ|οῦ Körte: ἐν αἰγυμῖ|οῦ Ehlers. 67
 suppl. Housman: κοτ' ἐ(π)λ ξ[ε]πην coni. Hu.

CALLIMACHUS

ἀλλ' ὅτε δὴ μόσσυνας ἐπάλξεσι [καρτυνθέ]ντας
οἱ κτίσται δρέπανον θέντο πε[ρὶ Κρόνιο]ν,
70 — κείθι γὰρ ᾧ τὰ γονῆος ἀπέθρισε μῆδε' ἐκείνος
κέκρυπται γύπῃ ζάγκλον ὑπὸ χθονίῃ,—
ἐ[.]τισαν ἀμφὶ πόλῃος· ὁ μὲν θε[.]ε-
σθαι

[.]ν, ὁ δ' ἀντίξουν εἶχε διχο[φροσύνην,
ἀλλήλοισι δ' ἐλύσαν· ἐς Ἀπόλ[λωνα δ' ἰόν]τες
75 εἴρονθ' ὁπποτέρου κτίσμα λέγου[το νέον].
αὐτὰρ ὁ φῆ, μήτ' οὖν Περιήρεος ἄ[στυ]ρ[ον εἶ]ναι
κεῖνο πολισσούχου μήτε Κραταιμέ[νεος].
φῆ θεός· οἱ δ' αἶοντες ἀπέδραμον, ἐ[κ δ' ἔτι κεί]νου
γαῖα τὸν οἰκιστὴν οὐκ ὀνομαστὶ κ[αλε]ί[ε],
80 ὥδε δέ μιν καλέουσιν ἐπ' ἔντομα δημοεργοί·

“ ἴλαος ἡμετέρην ὅστις ἔδειμε πόλιν
ἐρχέσθω μετὰ δαῖτα, πάρεσσι δέ καὶ δὴ ἄγεσθαι
καὶ πλέας· οὐκ ὀλ[ί]γως α[ἴ]μα βοὸς κέχυ[τ]ται.”
ὥς ἡ μὲν λίπε μῦθον, ἐγὼ δ' ἐπὶ καὶ [τὸ πυ]θέσθαι
85 ἤθελον—ἡ γάρ μοι θάμβος ὑπετρέφετο—
Κισσούσης παρ' ὕδωρ Θεοδαΐσια Κρη[ῖ]σαν ἐ[ορτή]ν
ἡ πόλις ἡ Κάδμου κῶς Ἀλάρτος ἄγει
καὶ στυρόν ἐν μούνοισι πολίσμασι [.]δε[.]ο-
τωνίς

καὶ Μίνω μεγάλοις ἄγγεσι γαῖα φ[ορεῖ],

68 e.g. suppl. Hu. 69 suppl. Hu. 72 ἐ[ἴ]τ'
ἴσαν Hu. : ἤρισαν L. : θέ[λε]ν οὐνομα θέσθαι Hu. : θέ[λε]ν ἄστυ
λέγ[ε]σθαι Ehlers : Kalinka. 73 τὸ σφό[δ]ρον Hu. : διχο[φροσύνην
vel [-στασίην] suppl. Hu. 74 suppl. Hu. : δέ βάν]τες Pf.
75 suppl. Hu. 76 ἄ[στυ] ρ[ε]θῆ]ναι vel ἄ[στυ]ρ[ον εἶ]ναι
Hu. 77 suppl. Hu. 78 ἐ[κ δ' ἄρα κεί]νου Hu. : ἔτι Pf.
79 suppl. Hu. 83 ὀλ[ί]γης Hu. qui cetera suppl. : ὀλ[ί]-

AETIA

a foreign land). But when the builders made strong the wooden towers with battlements, and placed them
 70 around the sickle of Cronus ^a—for there in a cave is hidden under the earth the sickle with which he cut off his father's genitals—they quarrelled (?) about the city. The one wished (?) . . . and the other in opposition disagreed. They quarrelled with each other.
 75 And they went to Apollo and asked to whom the new foundation should belong. And he said that the town should have neither Perieres nor Crataemenes as patron. The god spoke, they heard and left; from then to this day the country does not invoke its
 80 founder by name. And the magistrates invite him thus to the sacrifice: 'May he, whoever it was who built our city, be gracious, and come to the feast: he may bring two and more. No little blood of an ox has been spilt.' So she stopped talking: and I
 85 wanted to know this too—for my secret wonder grew: "Why does Haliartus,^b the Cadmean city, celebrate the *Theodaesia*, a Cretan festival, by the waters of Cissousa? ^c And only in the cities incense . . . and the land of Minos ^d brings it in great vessels . . . the

^a The city of Zancle, founded c. 725 B.C. in north-east Sicily, later renamed Messene. Zancle means sickle, and it was said that Cronus hid there the sickle with which he had cut off his father's genitals. The sickle-shape of the bay, on which the city was built, is thought to have given rise to the name Zancle.

^b City of Boeotia.

^c Fountain in Boeotia, where the nymphs are said to have washed Dionysus at his birth. The *Theodaesia* was a Cretan festival in honour of Dionysus.

^d This may refer either to the whole of Crete, or to Cnossus only.

CALLIMACHUS

90 . . .]ωθεδετι κρήνη Ῥαδαμάνθυνο[s]τ[. . .]ν
 ἔχνια τῆς κείνου λοιπὰ νομογραφίης
]αμον· ἐν δέ νυ τοῖσι σοφὸν τόδε τη[

90 KA]ωθε PE.

* According to one tradition Rhadamanthys, son of Zeus,

44-47

(BUSIRIS—PHALARIS)

44

Αἴγυπτος προπάροιθεν ἐπ' ἐννέα κάρφετο ποίας

* Busiris, an Egyptian king, slaughtered on the altar of Zeus the foreigners who came to Egypt; he is said to have done so at the suggestion of the Cypriot seer Phrasios, who

45

τὴν κείνου Φάλαρις πρῆξιν ἀπεπλάσατο

κεινος φάληρον: κείνου φάλαρος: φάληρος codd.: corr.
 Bentley. τάξιν v.l.

* Phalaris, tyrant of Acragas (570-554 B.C.) was notorious for his cruelty, especially for the hollow brazen bull in which

46

πρῶτος ἐπεὶ τὸν ταῦρον ἐκαίνισεν, ὃς τὸν ὄλεθρον
 εὔρε τὸν ἐν χαλκῷ καὶ πυρὶ γιγνόμενον

38

AETIA

90 fountain of Rhadamanthys^a . . . remaining traces of his legislation^b . . .”

had left Crete, and came to live with Alcmene in Boeotia, after the death of Amphitryon.

^b Rhadamanthys was proverbial for his justice and one of the judges of the dead.

44-47

(BUSIRIS—PHALARIS)

44

EGYPT was dry for nine years formerly.^a

foretold that the nine-year sterility of the Egyptian soil would cease, if a foreigner was sacrificed every year at the altar of Zeus. Phrasios was the first to be sacrificed by the king. Heracles is reputed to have killed Busiris.

45

PHALARIS followed his example.^a

his victims were confined and roasted alive. The example he followed was that of the Egyptian king, Busiris. (See note to fr. 46.)

46

. . . because it was he that devised the death through bronze and fire, who first handselled the bull.^a

^a Perillos, who constructed the bronze bull, was the first person whom Phalaris had thrown into it. (See fr. 45, n. a.)

CALLIMACHUS

48

ὥς τε Ζεὺς ἐράτιζε τριηκοσίους ἐνιαυτούς

^a In the reign of Cronus, Zeus is said to have made secret

49

Τάμμεω θυγατέρος

^a There were three daughters of Tammes or Athamas, the Boeotian, or, according to other sources, Thessalian hero: Helle, Themisto and Euryclea. It is not known about

51

οὔνεκεν οἰκτεῖρειν οἶδε μόνη πολίων

AETIA

48

. . . and how Zeus loved passionately for three hundred years.^a

love to Hera for three hundred years. Hephaestus was the child of that union.

49

. . . (of) the daughter of Tammes.^a

which of them Callimachus is speaking here. The poet may also be referring to Area, daughter of Athamas, the founder of Teos.

51

. . . since she is the only town which knows how to pity.^a

^a The reference is to Athens, often celebrated in Greek poetry for her humanity and hospitality.

[ΑΙΤΙΩΝ Γ']

Ordo fabularum in posteriore huius libri parte narratarum (fr. 64-85) certus est; cetera libri tertii fragmenta quae illis fabulis assignari nequeunt (fr. 55-59) ante illam seriem continuam collocavi.

55-59

(MOLORCHUS)

55

τὸν μὲν ἄρισκυδῆς εὖνις ἀνῆκε Διός
 "Ἄργος ἔθειν, ἰδιὸν περ ἐὼν λάχος, ἀλλὰ γενέθλη
 Ζηνὸς ὅπως σκοτίη τρηχὺς ἄεθλος ἔοι

^a The lion of Nemea.

^b Argos was sacred to Hera.

^c Heracles was the son of Zeus and Alcmena. While on his way to kill the lion of Nemea, Heracles, we are told, came to Cleonae. There he was the guest of a poor man named Molorchus who, when about to sacrifice to the gods, was asked by the hero to put it off for thirty days: if by

57

αὐτὸς ἐπιφράσσαιτο, τάμοι δ' ἄπο μῆκος αἰοιδῇ·
 ὅσσα δ' ἀνειρομένῳ φῆσε, τὰδ' ἐξερέω.

AETIA : BOOK III

(The sequence of the fragments in Book III is unknown until fr. 68.)

55-59

(MOLORCHUS)

55

THE quick-tempered consort of Zeus unloosed him ^a to ruin Argos, though her allotted portion,^b and as a hard labour to the unlawful offspring of Zeus.^c

then Heracles did not return Molorchus was told to sacrifice in his honour ; if on the other hand he did return the sacrifice was to be in honour of Zeus the Saviour. Heracles came back victorious upon the thirtieth day, and found Molorchus preparing the sacrifice, which was then held in honour of Zeus the Saviour. Heracles left Cleonae, and brought the lion's body to Mycenae.

57

HE may suggest to himself,^a and cut short the song's length. But I will relate all he (*sc.* Heracles) answered to the questions (of Molorchus) : " Father,

^a Probably the reader of the poem.

CALLIMACHUS

“ ἄττα γέρον, τὰ μὲν ἄλλα πα[ρὼν ἐν δ]αιτὶ μα-
θήσει,

νῦν δὲ τά μοι πεύσῃ Παλλὰ[s] ”

3 suppl. Wil.

4 Παλλὰ[s] ἔειπε θεή e.g. suppl. Wil.

58

ἄξονται δ' οὐχ ἵππον ἀέθλιον, οὐ μὲν ἐχῖνον
βουδόκον

59

5 καί μιν Ἀλητεῖδαι πουλὺ γεγειότερον
τοῦδε παρ' Αἰγαίῳι θεῶ τελέοντες ἀγῶνα
θήσουσιν νίκης σύμβολον Ἰσθμιάδος
ζήλω τῶν Νεμέθε· πίτυν δ' ἀποτιμήσουσιν,
ἥ πρὶν ἀγωνιστὰς ἔστεφε τοὺς Ἐφύρη.

νύκτα μὲν αὐτόθι μίμνεν, ἀπέστιχε δ' Ἀργος ἐῷος·
οὐδὲ ξεινοδόκῳ λήσασθ' ὑποσχέσεις,
20 πέμψε δέ οἱ τῷ[ν] ὀρῆα, τίεν δέ ἐ ὥς ἕνα πηῶν·
νῦν δ' ἔθ' [ἀ]γι[στείη]ν οὐδαμὰ παυσομένην

19 ξεινοδόκῳ Wil. : -δόκου P.
Maas.

21 e.g. suppl. Pf.

20 suppl. L. δέ μιν ὥς

^a The Corinthians, named after Aletes, the founder of Corinth.

old man, the rest you will learn while present at the feast, but now you will hear what Pallas (told me ? ") ^a

^a Heracles is here repeating to Molorchus the prophecy his protectress, Athene, had told him.

58

. . . and they will take as a prize not a racing horse, not a cauldron large enough to contain an ox . . . (but a wreath of celery).^a

^a Probably part of the prophecy concerning the Nemean games, and the prizes awarded to the winners.

59

5 . . . " and the sons of Aletes,^a holding games much older than these at the sanctuary of the god Aegaeon,^b will set it ^c as a token of the Isthmian victory in rivalry with the Nemean games. And they will remove from honour the pine-tree, which formerly crowned the competitors in the games of
18 Ephyra " ^d . . . he ^e spent there the night, but walked away to Argos ^f at dawn. Nor did he forget his promise to his host ^g ; he sent him the mule and honoured him as one of his kin. And, still now, the ritual, not about to cease . . .

^b Posidon. The Isthmian games.

^c The wreath of celery.

^d Ancient name of Corinth.

^e Probably Heracles, spending the night at Cleonae.

^f Callimachus considered Heracles an " Argive."

^g Molorchus. Nothing is otherwise known about the gift of a mule by Heracles to Molorchus. Mules were, however, a possible gift in return for hospitality. Cf. fr. 85. 5.

(SEPULCRUM SIMONIDIS)

Οὐδ' ἄν τοι Καμάρινα τόσον κακὸν ὀκκόσον ἀνδρός
 κινηθεῖς ὀσίον τύμβος ἐπικρεμάσαι·
 καὶ γὰρ ἐμὸν κοτε σῆμα, τό μοι πρὸ πόλῃος
 ἔχ[ευ]αν
 Ζῆν'] Ἀκραγαντῖνοι Ξεῖνι[ο]ν ἄζόμενοι,
 5 Ἰφι κ[α]τ' οὖν ἤρρεψεν ἀνὴρ κακός, εἴ τι ν' ἀκούεις
 Φοῖνικα πτόλιος σχέτλιον ἡγεμόνα·
 πύργῳ δ' ἐγκατέλεξεν ἐμὴν λίθον οὐδὲ τὸ γράμμα
 ἡδέσθη τὸ λέγον τόν με Λεωπρέπεος
 κείσθαι Κῆϊον ἀνδρα τὸν ἱερόν, ὃς τὰ περισσά
 10 καὶ] μνήμην πρῶτος ὃς ἐφρασάμην,
 οὐδ' ὕμεας, Πολύδευκες, ὑπέτρεσεν, οἳ με μελάθρου
 μέλλοντος πίπτειν ἐκτὸς ἔθεσθ' ἐκοτε
 δαιτυμόνων ἀπο μοῦνον, ὅτε Κραωνώνιος αἰαῖ
 ὦλισθεν μεγάλους οἶκος ἐπὶ Σκοπάδας.

3 suppl. L. 4 init. suppl. Pf. 5 suppl. Barber.
 10 suppl. L., in init. ἦδη (= ἦδεα) καὶ dubitanter Pf.

^a Lake near the city of Camarina in Sicily. An oracle had advised the citizens "Μὴ κίνει Καμάρινα," "Do not move lake Camarina," but they drained the lake, and the city was later captured. In consequence this oracle became a proverb used about men who do harmful things to themselves.

^b Simonides of Ceos, the great lyric and elegiac poet (c. 556-468 B.C.), is supposed to be speaking here from his tomb.

(THE TOMB OF SIMONIDES)

Not even (the draining of) Camarina^a would threaten so great an evil as the removal of a pious man's tomb. For once an evil man tore down by force my tomb, which the citizens of Acragas threw up for me before their city in awe of Zeus the Hospitable,^b Phoenix—you may have heard of him—the wicked general of the city.^c And he built my tombstone into a tower, nor did he reverence the epitaph which said that I, the son of Leoprepes, the sacred man of
 10 Ceos was buried there, who (knew) rare things . . . (and) was the first to devise a system of memory (?)^d; nor did he fear you and your brother, Polydeuces, who once called me alone of the banqueters out of the hall which was about to fall, when alas! the palace of Crannon fell upon the great Scopadae.^e

He died in Sicily, and was buried outside the city of Acragas.

^a This war was between Syracuse and Acragas, but the date is unknown, as well as any details about Phoenix.

^d Perhaps a reference to the system of memorizing that Simonides is said to have invented. Cf. also Simon. fr. 78 Diehl².

^e When Simonides was entertained at a great banquet by the powerful Scopadae of Crannon in Thessaly, two young men are said to have stood at the door of the hall and called him out. No sooner had the poet left the building than it came crashing to the ground, killing hosts and guests alike. The two young men were said to be Castor and Polydeuces, the Dioscuri, who called the poet out in time to save him.

CALLIMACHUS

65-66

(FONTES ARGIVI)

65

Αὐτομά[της .] εὐναῆς ἐπών[υμον, ἀλλ]’ ἀπὸ σ[εῖ]ο
λουούνται λοχίην οἰκέτιν [.]ης

1 suppl. Vogliano. σ[εῖ]ο suppl. Maas.

^a Daughter of Danaus, who gave her name to a fountain of Argos. Water was drawn from that fountain for washing away the discharge after childbirth. The source of Calli-

66

ἡρώσσαι [. . .]ιδς Ἰασίδος νέπ[ο]δες·
νύμφα Π[οσ]εῖδάωνος ἐφυδριάς, οὐδὲ μὲν Ἥρης
ἀγνὸν ὑφαίνεμεναι τῇσι μέμηλε πάτος
στήναι [πὰ]ρ κανόνεσσι πάρος θέμις ἢ τεὸν ὕδωρ
5 καὶ κεφαλῆς ἱρὸν πέτρον ἐφεζομένας
χεύασθαι, τὸν μὲν σὺ μέσον περιδέδρομας ἀμφίς·
πότνι’ Ἀμυμώνη καὶ Φυσάδεια φίλη
Ἴππη τ’ Αὐτομάτη τε, παλαίτατα χαίρετε νυμφέων
οἰκία καὶ λιπαραὶ ρεῖτε Πελασγιάδες.

1 [βαλ]ιδς (=βαλιῆς) Barber: suppl. L. 2 suppl. L.
4 suppl. L. 9 -γιάσιν? Maas.

^a Iasis = Io the daughter of Iasus, and grand-daughter of Argus.

AETIA

65-66

(THE FOUNTAINS OF ARGOS)

65

FAIR-FLOWING (water), called after Automate,^a but from you they draw water for washing a slave who has given birth

machus for frs. 65-66 is probably again Agias and Dercylos (see n. a on fr. 3).

66

. . . heroines, children of . . . Io.^a Nor was it proper, o water-nymph bride of Posidon, that the maidens that were to weave the pure robe of Hera should stand by the weaver's rods, before sitting on
5 the sacred rock about which you flow, and pouring your water over their head.^b Venerable Amymone, and beloved Physadea and Hippe and Automate,^c hail, most ancient homes of nymphs ; flow, brilliant Pelasgian ^d maidens.—

^b The fountain Amymone is addressed, and its part in the cult of Hera at Argos described.

^c Physadea, Hippe and Automate were all fountains of Argos, said to have been discovered by the daughters of Danaus, after whom they were named.

^d Pelasgian here means "Argive" maidens. The water of the fountains is called nymphs in true Alexandrian style.

(ACONTIUS ET CYDIPPA)

Αὐτὸς Ἐρως ἐδίδαξεν Ἀκόντιον, ὅπποτε καλῇ
 ἦθετο Κυδίππη παῖς ἐπὶ παρθениκῇ,
 τέχνην—οὐ γὰρ ὄγ' ἔσκε πολύκροτος—ὄφρα λέγο[
 τοῦτο διὰ ζωῆς οὔνομα κουρίδιον.
 5 ἦ γάρ, ἄναξ, ὁ μὲν ἦλθεν Ἰουλίδος ἡ δ' ἀπὸ Νάξου,
 Κύνθιε, τὴν Δήλῳ σὴν ἐπὶ βουφονίην,
 αἶμα τὸ μὲν γενεῆς Εὐξαντίδος, ἡ δὲ Προμηθ[ίς,
 καλοὶ νησάων ἀστέρες ἀμφότεροι.
 πολλαὶ Κυδίππην ὀλίγην ἔτι μητέρες υἱοῖς
 10 ἐδνήστιν κεραῶν ἥτεον ἀντὶ βοῶν·
 κείνης ο[ὕ]χ ἑτέρη γὰρ ἐπὶ λασίοιο γέροντος
 Σιληνοῦ νοτίνην ἔκετο πιδυλίδα
 ἡοῖ εἰδομένη μάλιον ῥέθος οὐδ' Ἀριήδης
 ἐς χ[ο]ρὸν εὐδούσης ἀβρὸν ἔθηκε πόδα·

3 fort. λέγοιτ[ο legi potest. 4 κουρίδιος, si λέγοιτο v.
 3, exspectat L. 7 suppl. L. 11 suppl. L. 12 πη-
 γυλίδα P : πηδυλίδα vel potius πιδυλίδα Pf. 14 suppl. L.

a Briefly the story is this. Acontius, a handsome youth of Ceos, saw Cydippe with her nurse at the yearly festival at Delos. Falling in love at sight, he followed her to the temple of Artemis, where he threw in the way of her attendant an apple inscribed with the words: "I swear by Artemis to marry Acontius." The attendant handed the apple to Cydippe, who read the inscription, and, realizing the oath by which she was unintentionally binding herself, threw it

AETIA

67-75

(ACONTIUS AND CYDIPPE) ^a

67

EROS himself taught Acontius the art, when the youth was ablaze with love for the beautiful maiden Cydippe—for he was not cunning—that he might gain for all his life the name of a lawful husband. 5 For, Lord of Cynthus,^b he came from Iulis ^c and she from Naxos to your ox-sacrifice in Delos ; his blood was of the family of Euxantius,^d and she was a descendant of Prometheus,^e both beautiful stars of the islands. Many mothers asked for Cydippe, still a 10 child, as bride for their sons, offering horned oxen as gifts. For no one with a face looking more like dawn came to the moist spring of old hairy Silenus, nor set her delicate foot in dance when Ariadne^f was asleep.

away. The father of Cydippe arranged a different marriage for his daughter ; but always when the time for the marriage arrived, Cydippe was seized by a mysterious illness. Three times this happened, but the fourth time the father went to Delphi to consult Apollo, and learnt that the whole mystery was due to the oath by which his daughter had unwittingly bound herself. By the advice of Apollo, Cydippe's father fulfilled his daughter's vow. Cf. Aristaenetus, *Ep.* i. 10, and Ovid, *Heroides* 20 and 21.

^b Apollo. Cynthus, the hill in Delos where Apollo was born.

^c City of Ceos, birthplace of Simonides and Bacchylides.

^d Son of Minos and Dexithea, some of whose children are supposed to have established themselves in Ceos.

^e Son of Codrus, the king of Attica ; after killing his brother Damasichthon, he fled to Naxos, where he is supposed to have died.

^f Ariadne, the daughter of Minos and Pasiphaë, who followed Theseus to Naxos, and who was honoured there. The spring of Silenus in Naxos is otherwise unknown.

CALLIMACHUS

68

μέμβλετο δ' εἰσπνήλαις ὁππότε κοῦρος ἴοι
φωλεὸν ἢ λοετρὸν

69

πολλοὶ καὶ φιλέοντες Ἀκοντίῳ ἦκαν ἔραζε
οἶνοπόται Σικελὰς ἐκ κυλίκων λάταγας

1 Ἀκοντίῳ Maas : Ἀκόντιον cod.

^a The reference is to the "cottabos," a game played in a variety of ways with the last drop of wine in the cup, which

70

ἀλλ' ἀπὸ τόξου
αὐτὸς ὁ τοξευτῆς ἄρδιν ἔχων ἐτέρου

^a The beauty of Acontius had wounded many with the

72

ἄγραδε τῷ πάσῃσιν ἐπὶ προχάνησιν ἐφόίτα

^a Acontius was afraid to appear before his father and

73

ἀλλ' ἐνὶ δῇ φλοιοῖσι κεκομμένα τόσσα φέρουτε
γράμματα, Κυδίππην ὅσ' ἐρέουσι καλὴν.

^a Lovers wrote the names of their favourites on trees and

AETIA

68

. . . lovers noticed him,^a when as a youth he went to school or to the bath.

^a Acontius. Perhaps fr. 534 refers to Acontius on his way to the bath.

69

. . . and many lovers of Acontius, when drinking, tossed from the cup to the ground in his honour the last drops of wine in the Sicilian manner.^a

was cast in reference to some beloved person, at the drinking parties of antiquity. The form described here is otherwise unknown.

70

. . . but the archer himself,^a feeling the point of an arrow from the bow of another.

arrows of love, until he was himself wounded by the beauty of Cydippe.

72

. . . for that reason ^a he frequented the countryside on every pretext.

would take every opportunity of going out into the country to avoid him.

73

. . . but on your bark may you bear so many carved letters as will say that Cydippe is beautiful.^a

other objects together with the epithet *Kalos*, *Kalé*, "beautiful."

CALLIMACHUS

74

λιρὸς ἐγώ, τί δέ σοι τόνδ' ἐπέθηκα φόβον;

τίδες, ὅταν δε cod.: corr. Bentley. ἐπέσεισα Meineke:
ἐνέθηκα Schneider.

75

ἤδη καὶ κούρῳ παρθένος εὐνάσατο,
τέθμιον ὡς ἐκέλευε προνύμφιον ὕπνον ἰαῦσαι
ἄρσενι τὴν τάλιν παιδί σὺν ἀμφιθαλεῖ.

Ἡρην γάρ κοτέ φασι—κύον, κύον, ἴσχεο, λαϊδρέ
5 θυμέ, σύ γ' αἰῖση καὶ τά περ οὐχ ὀσίη.
ῶναο κάρτ' ἔνεκ' οὐ τι θεῆς ἴδες ἱερὰ φρικτῆς,
ἐξ ἂν ἐπεὶ καὶ τῶν ἥρυγες ἱστορίην.

ἡ πολυιδρεΐη χαλεπὸν κακόν, ὅστις ἀκαρτεῖ
γλώσσης· ὡς ἑτεὸν παῖς ὅδε μαῦλιν ἔχει.
10 ἡῶι μὲν ἔμελλον ἐν ὕδατι θυμὸν ἀμύζειν
οἱ βόες ὀξείαν δερκόμενοι δορίδα,
δειελινὴν τὴν δ' εἶλε κακὸς χλόος, ἦλθε δὲ νοῦσος,
αἶγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα,
ψευδόμενοι δ' ἱερὴν φημίζομεν· ἡ τότε ἀνιγρή
15 τὴν κούρην Ἀἰδεω μέχρ' ἔτῃζε δόμων.
δεύτερον ἐστόρνυντο τὰ κλισμῖα, δεύτερον ἢ πα[ρ]ῖς
ἐπτα τεταρταίῳ μῆνας ἔκαμνε πυρί.

6 κάρ(θ)' conl. Hu.: <μ>άργ' Wil. 7 ἐξ ἂν ἐπεὶ divisit
Housman.

^a The reference is to the ἱερὸς γάμος, or secret marriage of Zeus and Hera, first mentioned in the *Iliad*, xiv. 294 ff.

^b The mysteries of Demeter.

^c Μὴ παιδί μάχαιραν, "Do not give a knife to a child," was a Greek proverb.

AETIA

74

... shameless I, why have I imposed upon you this fear? ^a

^a Probably part of a soliloquy of Acontius.

75

... and already the maiden was bedded with the boy, as ritual ordered that the bride should sleep her pre-nuptial sleep with a boy whose parents were both alive. For they say that once upon a time Hera ^a—
 5 dog, dog, refrain, my shameless soul! you would sing even of that which is not lawful to tell. It is a great blessing for you that you have not seen the rites of the dread goddess,^b or else you would have spewed up their story too. Surely much knowledge is a grievous thing for him who does not control his tongue; this man is really a child with a knife.^c

10 In the morning the oxen were to tear their hearts seeing before them reflected in the water the sharp blade.^d But in the afternoon an evil pallor came upon her; the disease seized her, which we banish on the wild goats and which we falsely call the holy disease.^e
 15 That grievous sickness then wasted the girl even to the Halls of Hades. A second time the couches were spread; a second time the maiden was sick for seven months with a quartan fever. A third time they

^d The heads of the oxen were held over lustral water when about to be sacrificed. The reference is here to the pre-nuptial sacrifice which was to take place in the morning, but on the previous afternoon Cydippe fell ill.

^e Epilepsy. *Kar' alyas dyplas* was a wish for exorcizing sickness, by charming it away from men to wild animals.

55

CALLIMACHUS

τὸ τρίτον ἐμνήσαντο γάμου κάτα, τὸ τρίτον αὐτ[ε]
Κυδίππην ὁλοὸς κρυμὸς ἐσωκίσατο.

20 τέτρατον οὐκέτ' ἔμεινε πατήρ ἐ[. . .]φ[. . .]φ[

Φοῖβον· ὁ δ' ἐννύχιον τοῦτ' ἔπος ἠδύασατο·

“ Ἀρτέμιδος τῇ παιδὶ γάμον βαρὺς ὄρκος ἐνικλᾷ·

Λύγδαμιν οὐ γὰρ ἐμὴ τῆμος ἔκηδε κάσις

οὐδ' ἐν Ἀμυκλαίῳ θρύον ἔπλεκεν οὐδ' ἀπὸ θήρης

25 ἔκλυζεν ποταμῷ λύματα Παρθενίῳ,

Δήλῳ δ' ἦν ἐπίδημος, Ἀκόντιον ὁππότε σὴ παῖς

ᾤμοσεν, οὐκ ἄλλον, νυμφίον ἐξέμεναι.

ὦ Κήυξ, ἀλλ' ἦν με θέλῃς συμφράδμονα θέσθαι,

... ν[. . .] τελευτήσεις ὄρκια θυγατέρος·

30 ἀργύρῳ οὐ μόλιβον γὰρ Ἀκόντιον, ἀλλὰ φαεινῷ

ἤλεκτρον χρυσῷ φημί σε μειζέμεναι.

Κοδρείδης σύ γ' ἄνωθεν ὁ πενθερός, αὐτὰρ ὁ Κεῖος

γαμβρός Ἀρισταίου Ζηνὸς ἀφ' ἱερέων

Ἰκμίου οἶσι μέμ[η]λεν ἐπ' οὖρεος ἀμβώνεσσιν

35 πρηῦνεν χαλεπὴν Μαῖραν ἀνερχομένην,

αἰτεῖσθαι τὸ δ' ἄημα παρὰ Διὸς ᾧ τε θαμεινοί

πλήσσονται λινέαις ὄρυγες ἐν νεφέλαις.”

18 αὐτ[is] Hu.: αὐτ[ε] Pf. 20 ἐς Ἀέλιον ἄρ[as] distinguere
sibi visus est Hu. 21 ἐμνύχιον coni. M. Pohlenz.

29 νῶ]ν γε? Pf.: ῥίμφα? Trypanis: πάντα Hu.
suppl. Hu. 34

AETIA

thought of marriage ; a third time again a deadly
 20 chill settled on Cydippe. A fourth time her father
 could endure it no more, but (set off to Delphian ?)
 Phoebus, who in the night spoke and said : " A
 solemn oath by Artemis frustrates your child's
 marriage. For my sister was not then vexing
 Lygdamis,^a neither in Amyclae's ^b shrine was she
 weaving rushes, nor in the river Parthenios ^c was
 25 she washing her stains after the hunt ; she was at
 home in Delos when your child swore that she would
 have Acontius, none other for bridegroom. But,
 Ceyx, if you will take me for your counsellor, you
 30 will fulfil the oath of your daughter. . . . For I say
 that in the person of Acontius you will not be ming-
 ling lead with silver, but electrum ^d with shining gold.
 You, the father of the bride, are sprung from Codrus^e ;
 the Cean bridegroom springs from the priests of
 Zeus Aristaeus the Icmian,^f priests whose business
 35 it is upon the mountain tops to placate stern Maera ^g
 when she rises, and to entreat from Zeus the wind
 whereby many a quail is entangled in the linen nets."

^a A king of the Cimmerians, who burnt the temple of Artemis at Ephesus, c. 670 B.C.

^b In Laconia, by the river Eurotas.

^c River in Pontus, a haunt of Artemis.

^d Not amber, but the metallic alloy of gold and silver.

^e The last king of Athens.

^f Aristaeus, son of Apollo and Cyrene, who, when Ceos was suffering from pestilence, owing to the heat of the Dog-Star, went there and built an altar to Zeus Icmaeus or Icmius, i.e. Zeus as God of Moisture, and established an annual sacrifice for him and Sirius on the hills of the island. Ever after Zeus caused the Etesian Winds to blow for forty days after the rise of Sirius. Hence Aristaeus was worshipped in Ceos as Zeus Aristaeus.

^g The hound of Erigone. As a star = Sirius, or else Procyon.

CALLIMACHUS

ἦ θεός· αὐτὰρ ὁ Νάξον ἔβη πάλιν, εἶρετο δ' αὐτὴν
 κούρην, ἣ δ' ἄν' ἐτώς πᾶν ἐκάλυψεν ἔπος
 40 κῆν αὖ σῶς· [. . .] λοιπόν, Ἀκόντιε, σεῖο μετελθεῖν
]ηνιδιην ἐς Διονυσιάδα.

χῇ θεὸς εὖορκεῖτο καὶ ἥλικες αὐτίχ' ἐταίρης
 εἶπον ὑμνηαίους οὐκ ἀναβαλλομένους.

οὐ σε δοκέω τημοῦτος, Ἀκόντιε, νυκτὸς ἐκείνης
 45 ἀντί κε, τῇ μήτρης ἥψαιο παρθενίης,
 οὐ σφυρὸν Ἰφίκλειον ἐπιτρέχον ἀσταχέεσσιν
 οὐδ' ἂ Κελαινίτης ἐκτεάτιστο Μίδης
 δέξασθαι, ψήφου δ' ἂν ἐμῆς ἐπιμάρτυρες εἶεν
 οἵτινες οὐ χαλεποῦ νηίδες εἰσι θεοῦ.

50 ἐκ δὲ γάμου κείνοιο μέγ' οὔνομα μέλλε νέεσθαι·

δῆ γὰρ ἔθ' ὑμέτερον φύλον Ἀκοντιάδαί
 πουλύ τι καὶ περίτιμον Ἰουλίδι ναιετάουσιν,

Κεῖε, τεὸν δ' ἡμεῖς ἕμερον ἐκλύομεν

τόνδε παρ' ἀρχαίου Ξενομήδεος, ὅς ποτε πᾶσαν

55 νῆσον ἐνὶ μνήμῃ κάτθετο μυθολόγῳ,
 ἄρχμενος ὡς νύμφῃσιν ἐναίετο Κωρυκίῃσιν,
 τὰς ἀπὸ Παρνησσοῦ λῆς ἐδίωξε μέγας,

Ὑδροῦσαν τῷ καὶ μιν ἐφήμισαν, ὥς τε Κιρῳ[δης
 .]ο[. .]θυς[.]το[. .] ὥκεεν ἐν Καρύαις·

40 ὁ τ[ε] Housman. lacun. inter 40 et 41 indicat Grain-
 dor. 43 εἶδον P: corr. Pf. ἦδον Wil. 45 τῇ G.

Murray: τῆς P. 58 e.g. suppl. G. Murray. 59 ἡ[ρως]
 εὐφ[έ]τοις prop. Barber.

AETIA

So spoke the god. And her father went back to Naxos, and questioned the maiden herself; and she
 40 revealed in truth the whole matter. And she was well again. For the rest, Acontius, it will be your business to go . . . to Dionysias.^a So faith was kept with the goddess, and the girls of her age straightway said their comrade's marriage-hymn, deferred no longer. Then,
 45 I deem, Acontius, that for that night, wherein you touched her maiden girdle, you would have accepted neither the ankle of Iphicles^b who ran upon the corn-ears, nor the possessions of Midas of Celaenae.^c And my verdict would be attested by all who are not
 50 ignorant of the stern god.^d And from that marriage a great name was destined to arise. For, Cean, your clan, the Acontiadae, still dwell numerous and honoured at Iulis.^e And this love of yours we heard from old Xenomedes,^f who once set down all the
 55 island in a mythological history, beginning with the tale of how it was inhabited by the Corycian^g nymphs, whom a great lion drove away from Parnasus; for that reason also they called it Hydrussa,^h
 60 and how Cirodes . . . dwelt in Caryae.ⁱ And how

^a *i.e.* Naxos.

^b Iphiclus, or Iphicles, son of Phylacus, father of Podarces and Protesilaus, was proverbial for his speed of foot. He could run over a cornfield without bending the ears.

^c Midas of Celaenae in Phrygia, proverbial for his wealth.

^d Eros.

^e In Ceos, birthplace of Simonides and Bacchylides.

^f Cean chronicler, who lived *c.* 450 B.C.

^g Nymphs of the Corycian cave on Parnasus.

^h "Having water."

ⁱ It is unknown who is supposed to have inhabited the island between the Corycian nymphs and the Carians. No connexion is mentioned between Ceos and any of the towns called Caryae (in Laconia, Arcadia and Lycia).

CALLIMACHUS

- 60 ὥς τέ μιν ἐννάσσαντο τέων Ἀλαλάξιος αἰεῖ
 Ζεὺς ἐπὶ σαλπίγγων ἱρὰ βοῇ δέχεται
 Κᾶρες ὁμοῦ Λελέγεσσι, μετ' οὔνομα δ' ἄλλο βαλέ-
 σθ[αι]
 Φοῖβον καὶ Μελίης ἱνὶς ἔθηκε Κέως·
 ἐν δ' ὕβριν θάνατόν τε κεραύνιον, ἐν δὲ γόητας
 65 Τελχῖνας μακάρων τ' οὐκ ἀλέγοντα θεῶν
 ἡλεὰ Δημώνακτα γέρων ἐνεθήκατο δέλτοις
 καὶ γρηῖν Μακελώ, μητέρα Δεξιθέης,
 ἃς μούνας, ὅτε νῆσον ἀνέτρεπον εἶνεκ' ἀλ[ι]τρήης
 ὕβριος, ἀσκηθεῖς ἔλλιπον ἀθάνατοι·
 70 τέσσαρας ὥς τε πόλῃας ὁ μὲν τείχισσε Μεγα-
 κ[λ]ῆς
 Κάρθαιαν, Χρυσοῦς δ' Εὐπ[υ]λος ἡμιθέης
 εὐκρηνον ποτλίεθρον Ἰουλίδος, αὐτὰρ Ἀκαῖ[ος]
 Ποιῆσαν Χαρίτων ἱδρυμ' εὐπλοκάμων,
 ἄστυρον Ἀφραστος δὲ Κορή[σ]ιον, εἶπε δέ, Κεῖε,
 75 ξυγκραθέντ' αὐταῖς ὅξυν ἔρωτα σέθεν
 πρέσβυς ἐτητυμῆ μεμελημένος, ἔγθεν ὁ πα[ι]δός
 μῦθος ἐς ἡμετέρην ἔδραμε Καλλιόπην.—

62 βαλεισθ[αι] P : βαλέσθαι L. : καλεῖσθ[αι] conl. Hu. 68
 suppl. Wil. 70 suppl. Hu. 71 Εὐπ[υ]λος Hu., sed possis
 60

AETIA

they settled in the country whose offerings Zeus Alalaxius^a always receives to the sound of trumpets—Carians and Leleges^b together; and how Ceos, son of Phoebus and Melia, caused it to take another name. Withal the insolence and the lightning death
 65 and therewith the wizards Telchines^c and Demonax who foolishly disregarded the blessed gods, the old man put in his tablets, and aged Macelo, mother of Dexithea, the two of whom the deathless gods alone left unscathed, when for sinful insolence they over-
 70 threw the island. And how of its four cities Megacles built Carthaea, and Eupylus, son of the heroine Chryso, the fair-fountained city of Iulis, and Acaeos Poessa, seat of the fair-tressed Graces, and how
 75 Aphrastus built the city of Coresus.^d And blended therewith, (?) O Cean, that old man, lover of truth, told of your passionate love; from there the maiden's story came to my Muse.

^a Of the war-cry.

^b Carians and Leleges (according to Herod. i. 171 the Carians were "formerly called Leleges") spread in pre-historic times to the islands of the Aegean.

^c The story in outline is that the Telchines, mythical craftsmen and wizards, provoked the wrath of the gods. So Zeus and Posidon "sent the land and all the host of the people into the depths of Tartarus" (Pind. *Paean*s iv. 42 ff.), but spared Dexithea and her sisters, daughters of Damon (here called Demonax), because they had entertained Zeus and Apollo. Macelo in the scholia on Ovid's *Ibis* is the sister of Dexithea, not her mother. Dexithea became mother of Euxantius by Minos of Crete.

^d The founders of the Cean Tetrapolis are otherwise unknown.

etiam Εὐπ[α]λος vel Εὐπ[ο]λος. 72 suppl. Pf.: Ἀκαί[ρος] von Arnim.

73 ἰδρῦμ' propos. Wil.: εἰρῦμ' (= ἔρῦμ')

A. D. Knox.

74 suppl. Hu. fin. versus omnino incertus.

75 αὐταῖς P: ἀνταῖς conl. Maas.

CALLIMACHUS

76-77

(ELEORUM RITUS NUPTIALIS)

76

Ἐπ' ἄγε μοι

ἔστισε Πισαίου Ζηνός ῥπισπ[. . .]ιθην

2 ἔς τί σε quaestio aetii prop. W. Morel: ἔς τί σε Πισαίου Ζηνός ῥπισ π[αραβῆ]; (*quousque te praetereat Iovis P. veneratio?*) prop. Barber.

77

Ἦλιν ἀνάσσεσθαι, Διὸς οἰκίον, ἔλλιπε Φυλεῖ

^a Apparently it was customary at some stage at Elis for a bride-to-be to be visited before marriage by an armed warrior. Callimachus explains the rite by a reference to the following story. After Heracles had cleaned out Augeas' stables, the king refused to pay him, and when Augeas' son Phyleus, appointed to arbitrate, decided against his father,

78

(HOSPES ISINDIUS)

Ὠφελές οὐλοὸν ἔγ[χος, Ἰσίνδιε
μηδ[

1 ἔγ[χος Pf. Ἰσίνδιε Barber.

^a Callimachus apparently explained here why the Ionians barred the inhabitants of Isindus, also an Ionian city of Asia Minor, from the festival of the Panionia. Aethalon, an

AETIA

76-77

(NUPTIAL RITE OF THE ELEANS)

76

COME tell me . . . Zeus of Pisa.^a

^a The Olympian Zeus. Pisa, a fountain at Olympia (Strabo viii. 3. 31), which gave a name to Olympia itself.

77

(Heracles) left Elis, the home of Zeus, to Phyleus to reign over.^a

he was driven out of the country. Heracles marched against Elis, sacked it and installed Phyleus as king. But, as very many Elean men had been killed in battle, Heracles obliged their widows to sleep with his own soldiers. Thus a great number of children were born. He also established the Olympic games, and was said to have been the first to compete in them.

78

(THE ISINDIAN GUEST)

You should have . . . the destructive (weapon ?).^a

Isindian, is said to have killed his guest. The gap in the *Diegeseis* suggests that a whole action may be lost between fr. 78 and fr. 79.

CALLIMACHUS

79

(DIANA LUCINA)

Τεῦ δὲ χάριν [.]ο[

κι κλήσ]κουσιν

suppl. Maas.

^a Callimachus is explaining why women invoke Artemis at childbirth. According to the *Diegesis*: "The women who have difficulty in childbirth invoke Artemis, although a

80 + 82

(PHRYGIUS ET PIERIA)

10 αἰδοῖ δ' ὡς φοί[νικι] τεὰς ἐρύθουσα παρειάς
ἦν]επες ὄφ[θαλμο]ῖς ἔμπαλι [. . .]ομεν[

16 ἦν γὰρ τοῖσι Μυ]ρῶντα καὶ οἱ Μίλητον ἔναιον
 συνθεσί]η, μούν[ης νηὸν ἐς] Ἀρτέμιδος
 ξυνῇ π]ωλε[ῖσθαι Νη]ληΐδος· ἀλλὰ σὺ τῆμος
 βουκτ]ασ[ι]ῶν ἀρ[τὸν πιστο]τέρην ἔταμες,
 20 ἔνδει]ξας καὶ Κύπριν ὅτι ῥητῆρας ἐκείνου
 τεύχει τοῦ Πυλίου κρέσσονας οὐκ ὀλίγως·
 ἐξεσίαι πολέε[ς γὰρ ἀπ' ἀμφοτέροιο μο]λουσαι
 ἄστ]εος ἀπρήκτ[ους οὔκαδ' ἀν]ήλθον ὁδοῦς

10-11 suppl. Pf. 16-23 suppl. Maas-Barber, praeter 19
 βουκτασ[ι]ων ἀρ[ι]των Pf.

^a Apparently words spoken by Phrygius.

Pieria.

^c Ionian city in Asia Minor.

^d Nestor.

^e The story briefly is the following: The cities of Miletus

AETIA

79

(DIANA THE GODDESS OF CHILD-BIRTH)

For what reason do they invoke (?) ^a

maiden; either because . . . was born, or because Ilithyia, at the command of Zeus, conferred this special honour upon her, or because, when her mother was giving birth to Apollo, it was she who relieved the pains."

80 + 82

(PHRYGIUS AND PIERIA)

10 But,^a reddening your cheeks with shame, as with
16 scarlet dye, you^b said with your eyes . . . There
was an agreement between the inhabitants of
Myus^c and Miletus, that they could frequent in
common only the temple of Milesian Artemis. But
you then made a more trustworthy covenant than
20 that made by the sacrifice of oxen, and proved that
Cypris creates much greater orators than the famous
one of Pylos^d; for many embassies, having come
from both the cities, returned to their homes un-
successful.^e

and Myus were constantly at war, but even so the women and maidens of Myus were allowed to take part in the procession in honour of Artemis at Miletus. At that festival Phrygius, the son of Neleus, king of Miletus, fell in love with Pieria, a noble maiden from Myus. As a result of this love-affair the war between the two cities ceased, and Aphrodite was proved a more eloquent statesman and ambassador than all those the two cities had employed in the past.

(EUTHYCLE'S LOCURUS)

Ἦλθες ὅτ' ἐκ Πίσσης, Εὐθύκλεες, ἄνδρας ἐλέγξας

^a This story refers to the Locrians of southern Italy; the *Diegesis* says: "He (*sc.* Callimachus) says that Euthycles, the Olympic victor, who was sent as an envoy and returned home with some mules, the gift of a host, was falsely charged with receiving them on the understanding that he would do harm to the city. For that reason they voted to damage his statue. But, when a plague fell upon the city, the people

- ἐν]θεν ἀνερχόμε[νος] πάλιν [οἴκαδε
 5 δῶ]ρον ἀπηναίους ἦλθες ὀρή[ας] ἄγων.
 ὥς] δέ σ' ἐπὶ ῥήτρησι λαβεῖν κα[τὰ πατρίδος εἶπε
 δῆ]μος [ἐπ'] ἀφνειοῖς αἰὲν ἀπαγχόμενος,
 πάν]τες ὑπὸ ψηφίδα κακὴν βάλον· ἦν δ' ἀπὸ [χαλκοῦ
 εἰκόν]α σὴν αὐτῇ Λοκρὶς ἔθηκε [πόλ]ις,
 10 πλ]άσται Τεμεσαῖον ἐπειπ[
 ἔρ]γα μελισσῶν ἀμφὶ σολοιτυπ[
 π]ολλά τε καὶ μακάρεσσιν ἀπεχ[θέα ῥέξαν ἀνι]γροί·
 τῶ σφισιν ἐν χαλεπὴν θῆκ[ε τελεσφο]ρίην
 ὄν]τινα κικλήσκουσιν Ἐπόψ[ιον], ὅστις ἀλιτρούς
 15 αὐγάζειν ἰθαράις οὐ δύναται λογάσιν

4 init. suppl. L. : [οἴκαδε Barber-Maas. 5 suppl. L.
 6 suppl. Barber-Maas. 7 δῆ]μος dub. suppl. L. [ἐπ']
 suppl. Pf. : [ὑπ'] L. 8 init. suppl. Pf. : [χαλκοῦ Barber-
 Maas. 9 [πόλ]ις dubitanter Pf. 10 suppl. dubi-
 tanter Pf. 11 ἐρ]γα L. 12 suppl. Barber-Maas.
 13 suppl. L. 14 sq. suppl. L. 15 καθαράις codd.

AETIA

84-85

(EUTHYCLES THE LOCRIAN)

84

EUTHYCLES,^a when you came from Pisa,^b having defeated men (at the games).^c

learned from Apollo that it had been sent on account of the dishonour done to Euthycles. Therefore they honoured his statue equally to that of Zeus, and, moreover, they set up an altar . . . at the beginning of the month."

Callimachus has drawn upon other occasions on stories of the Epizephyrian or Western Locrians, cf. frs. 635* and 669.

^b Pisa = Olympia. ^c He was winner of the pentathlon.

85

4 . . . from there,^a returning (home), you came bringing driving-mules as a gift. And when the people, who always choke with indignation against the rich, said that you received them on condition to harm your fatherland, they all voted secretly against you. And to the (bronze) statue, which the Locrian city
10 itself had set up in your honour . . . ^b the villains
15 did many things that the gods hate. For that reason, he who is called Epopsios,^c who cannot look upon the sinful with glad eyes, set upon them an evil harvest (?)

^a From the city to which he was sent as an ambassador.

^b Probably the material and the method of construction of the statue were described in ll. 10-11. Temesa, a city in Bruttium, was famous in antiquity for its bronze, and was at one stage conquered by the Epizephyrian Locrians.

^c "The Watcher from Above," adjective of Zeus and Apollo, and even collectively of all the gods (*ἐπόψιοι θεοί*, Soph. *Philoct.* 1040).

Fr. 114 may well belong to Book III.

ΑΙΤΙΩΝ Δ'

(The sequence of the aetia in Book IV is known from the *Diegeseis*. But as the papyrus of the *Diegeseis* is mutilated at the beginning the *Delphic Daphnephoria* may not have been the first action of this

86 (?)—87

(DAPHNEPHORIA DELPHICA)

86

Μοῦ]σαί μοι βασιλῆ[ἀεί]δειν

init. suppl. Norsa-Vitelli, fin. Maas.

87

Δειπνιάς ἔνθεν μιν δειδέχεται

^a After Apollo had killed the serpent at Delphi, he and his comrades are said to have cleansed themselves in the river Peneus. Then the god cut a branch off a bay-tree which grew in the vale of Tempe, made a garland from the same tree and returned to Delphi (*cf.* fr. 89 Pf.). In com-

AETIA : BOOK IV

book. One, and even two, may have preceded it, and fr. 177, *The Mousetrap*, may have well been one of these ; cf. Pfeiff. i, p. 501 and p. 503, Addenda to frs. 84-86 and 177. 4-6.)

86 (?)—87

(THE DELPHIC DAPHNEPHORIA)

86

MUSES, sing for me . . . the king (?)

87

. . . thereafter Deipnias (the village) has welcomed him.^a

memoration of this the Delphians sent yearly to Tempe an architheoros accompanied by noble youths, who after sacrificing to the god returned to Delphi wearing garlands of bay-leaves. The village Deipnias was in Thessaly near Larissa, and it was alleged to have been the place where Apollo first tasted food (*ἐδέειπνυσεν*) on his way back from Tempe after he had cleansed himself from the slaughter of the serpent.

CALLIMACHUS

90

(ABDERA)

"Ενθ', "Αβδηρ', οὐ νῦν [. . .] λέω φαρμακὸν ἀγινεῖ
μ[ε π]λέω(ν) tempt. Barber.

^a According to the *Diegesis*: "In Abdera a slave, bought in the market, is used to purify the city. Standing on a block of grey stone, he enjoys a rich banquet, and so fed to the full he is led to the gates called Prurides. Then he goes round the walls in a circle purifying in his own person the city, and then the *basileus* and the others throw stones at

91

(MELICERTES)

'Α[όνι' ὦ] Μελικέρτα, μῆς ἐπὶ πότνια Βύνη
suppl. Maas.

^a According to the *Diegesis*: "After Ino threw herself into the sea with her child Melicertes, the body of the child was washed up on a shore of Tenedos. The Leleges, who once lived there, set up an altar in his honour. On it the city performs the following sacrifice when in great danger: a woman kills her baby and at once blinds herself. This practice was abolished later, when the descendants of Orestes inhabited Lesbos." Ino, daughter of Cadmus, was driven

93

(THEUDOTUS LIPARENSIS)

Νέκταρος α[.] ν γλύκιον γένος ηραπεδο[
κ[. . .] δονηδύ[.] s ἀμβροσίης

^a The story Callimachus treated in this action refers to a siege of Lipara (the city of the largest of seven volcanic

AETIA

90

(ABDERA)

THERE, Abderos, where now . . . leads (me) a scape-goat.^a

him until he is driven beyond the boundaries." Abdera was a Greek city in Thrace near the mouth of the river Nestos. In this fragment "Αβδηρ" may be either "Αβδηρε, the eponymous hero of the city, or "Αβδηρα the city itself. The slave who was used as scapegoat appears to be speaking in this fragment.

91

(MELICERTES)

AONIAN Melicertes, Queen Byne on one (anchor ?)
. . . .^a

mad by Hera together with her husband Athamas. Upon seeing her husband kill Learchus, one of her two sons, she jumped into the sea carrying her other son Melicertes. They were both transformed into deities. Melicertes is called Boeotian (Aonian = Boeotian) presumably because Ino was the daughter of Cadmus, king of Thebes. The form *Byne* is Boeotian, used here instead of Ino. Children were said to be the "anchors," the safeguards, of the parents; a ship riding on one anchor was not considered safely moored (cf. fr. 191. 47 and Herodas i. 41).

93

(THEUDOTUS OF LIPARA)^a

A RACE sweeter than nectar . . . ambrosia. The islands off north-eastern Sicily) by the Tyrrhenians, during which they promised to sacrifice to Apollo the most courageous Liparian warrior. After their victory they sacrificed one called Theudotus.

CALLIMACHUS

ὕμέας γὰρ ἀνέδ[ωκε, τ]ὰ καὶ τερπνίστατα πά[ντων
 νεῖσθε διὰ γλῶσ[σαν γλεύ]κεος ὅσσα πέρα.
 5 δείλαιοι, τυ[τθόν] μιν ἐπὶ πλ[έ]ον ἢ ὅσον ἄ[κρον
 χεῖλος ἀναγλ[.]π[. .]ρ ἀναινομένου
 ἀνδρὸς ἀνουν[.]s ἐπέτασεν [

94

(LIMONIS)

94

Τὸν νεκρ[ὸ]ν [.] τ[. . . .]υβατονιστιναεω

^a The two extant fragments of this action (94-95*) are untranslatable. According to the *Diegesis*, the first line of which is also badly mutilated, Hippomenes, a descendant of

96

(VENATOR GLORIOSUS)

Θεοὶ πάντες κομποῖς νεμεσήμενες, ἐκ δέ τε πάντων
 "Ἄρτεμις α[

^a According to the *Diegesis*: "A huntsman . . . upon killing a boar said that it was not fitting for those who

97

(MOENIA PELASGICA)

Τυρσηνῶν τείχισμα Πελασγικὸν εἶχέ με γαῖα
 πελαργικὸν cod.

^a The Pelasgi seem to have been a north Aegean people, uprooted by Bronze Age migrations. The Greeks came to use their name for all "aboriginal" Aegean populations,

AETIA

earth sent you up and most delightful of all things,
that are beyond sweet new wine, you go across the
5 tongue. Poor wretches, a little further than the tip
of the lip . . . a man refuses . . .

3-5 e.g. suppl. L.

94-95

(LIMONIS) ^a

Codrus, king of Athens, "shut up his daughter Limone, who had been secretly seduced, in a chamber with a horse, and by this means killed her. And for this reason in Athens there is a place called 'The Horse and the Girl.' And the father struck with a spear the man who had seduced her, and tied his body to a horse, which dragged it through the city."

96

(THE BOASTING HUNTSMAN)

ALL the gods are angry with braggarts, but most of all Artemis . . . ^a

surpass Artemis to dedicate (their trophies) to her; so he dedicated the boar's head to himself, hanging it on a black poplar. He lay down to sleep under the tree, and the head fell and killed him."

97

(THE PELASGIAN WALLS)

THE land held me, a Pelasgian wall, built by the Tyrrhenians.^a

and they were sometimes identified with the Tyrrheni. This action, according to the *Diegesis*, spoke "of the boundaries (?) set round Athens by the Pelasgi, and of the wall which they made."

(EUTHYMUS)

Εὐθύμον τὰ μὲν ὅσα παρὰ Διὶ Πῖσαν ἔχοντι

^a The extant fragment is too incomplete to be translated. According to the *Diegesis*: "In Temese, a hero who was left behind from the ship of Odysseus laid a tribute upon the people of the place and their neighbours that they should bring him a bed and a maiden ready for marriage and with-

(IUNONIS SAMIAE SIMULACRUM
ANTIQUISSIMUM)

οὐπω Σκέλμιον ἔργον εὐξοον, ἀλλ' ἐπὶ τεθμόν
 δηναῖον γλυφάνων ἄξοος ἦσθα σανίς.
 ὦδε γὰρ ἰδρύνοντο θεοὺς τότε· καὶ γὰρ Ἀθήνησ
 ἐν Λίνδῳ Δαναὸς λιτὸν ἔθηκεν ἔδος

1 εἰσοξόανα vel εἰς ξόανον codd.: em. Bentley. τεθμοῦ Is. Voss, Bentley. 2 δὴ νεό///γλυφον ὠναξ θεᾶς codd.: δη-
 ναιοῦ γλυφάνῳ ἄξοος Bentley: γλυφάνων Toup: δηναῖον (ad
 τεθμόν) Bergk. 4 λίθον vel λείον codd.: em. Is. Voss.

^a Scelmis is said to be the first to carve a statue for Hera at Samos. He is otherwise unknown.

^b Danaus was held to be a descendant of Zeus, who, upon quarrelling with Aegyptus, fled with his daughters to Argos. There are many versions of the myth.

(EUTHYMUS) ^a

out looking back go their ways. In the morning her parents would take her away a woman and no longer a maid. Euthymus, the boxer, did away with this tribute . . . " Temese was a city of Bruttium founded by the Ausonians. The name of the companion of Odysseus is said to be Polites (or according to Paus. vi. 6. 11 Lycus). Euthymus was three times an Olympic victor in boxing (Ol. 74, 76 and 77). There was a Greek proverb referring to this story, 'Ο ἐν Τεμέσῃ ἦρως, The hero of Temese.

(THE OLDEST STATUE OF THE SAMIAN HERA)

. . . the well-carved work of Scelmis ^a had not yet (been dedicated), but according to the old custom you were a plank not carved by chisels; for thus did they then set up the (effigies of the) gods. In fact Danaus ^b had placed at Lindus ^c the simple statue of Athene . . . ^d

^a City of Rhodes.

^d According to the *Diegesis*: ". . . the wooden image of Hera took the form of a statue when Procles was *archon basileus*. The wood out of which it was shaped . . . they say from Argos . . . was brought over in old days still no more than a plank and quite unfashioned, because the art of statuary was not then advanced any further."

CALLIMACHUS

101

(IUNONIS SAMIAE SIMULACRUM ALTERUM)

Ἡρῇ τῇ Σαμίῃ περὶ μὲν τρίχας ἄμπελος ἔρπει

^a According to the *Diegesis*: "It is said that the Hera of Samos has a vine winding round her hair and a lion's skin at her feet. They were spoils, as it were, of Heracles and Dionysus, the unlawful children of Zeus." We do not

102

(PASICLES EPHESIUS)

Ἡσύμνας Ἐφέσου, Πασίκλεες, ἀλλ' ἀπὸ δαίτης

^a According to the *Diegesis*: "He (*i.e.* Callimachus) says that Pasicles, archon of Ephesus, was attacked when leaving a banquet. The assailants were in difficulty on account of the darkness, but when they approached the temple of Hera,

103

(ANDROGEOS)

Ἡρῶς ὦ κατὰ πρύμναν, ἐπεὶ τόδε κύρβις αἰίδει

^a The *Diegesis* explains: "The so-called 'Hero of the Stern' is Androgeos. For in days of old, before the Piraeus was built, the anchorage of Phaleron was where ships used

AETIA

101

(THE OTHER STATUE OF HERA AT SAMOS)

A VINE-BRANCH runs round the hair of the Samian Hera.^a

know if this is supposed to describe the work of Scelmis, or some other statue dedicated to Hera at Samos. On Samian coins of c. 600 B.C., on which the wooden statue of Hera is depicted on the one side, there is also a plant that might well be a vine, and on the other a lionskin.

102

(PASICLES OF EPHEBUS)

You were archon of Ephesus, Pasicles, but from a banquet.^a

Pasicles' mother, who was a priestess (there), heard the noise of the pursuit, and ordered a lamp to be brought out. And in this way they got a light and killed her son."

103

(ANDROGEOS)

O HERO of the stern, since a pillar sings this.^a

to anchor." Nothing is known about this pillar or its inscription. Androgeos was said to be the son of Minos, and a guardian of the stern of ships.

CALLIMACHUS

104

(OESYDRES THRAX)

Οἰσύδρεω Θρηϊκος ἐφ' αἵματι πολλὰ Θάσοιο

^a The reference may be to the wars between the Parians

105

(SYRMA ANTIGONES ?)

.]δε[.....]υ[.....]ιδετωνδ[

^a Pfeiffer suggests that this quotation in the very mutilated *Diegesis* may refer to an action on the "Syrma of Antigone," a place at Thebes, where Antigone was thought

106

(GAIUS ROMANUS)

ῥΩδ' ἐ[σθλοὶ] γείνεσθε, Πανελλάδος ᾧδε τελέσσαι

ἐ[σθλοὶ] suppl. Barber.

^a According to the *Diegesis*: "(Callimachus) says that, during the siege of Rome by the Peucetii, the Roman Gaius leapt from the walls and killed their leader. He was wounded in the thigh, and later was complaining that he limped. But when his mother rebuked him, he ceased worrying." Nothing is certain about the war, or the person of Gaius to whom Callimachus is here referring. It is, however, possible

AETIA

104

(THE THRACIAN OESYDRES)

BECAUSE of the blood of the Thracian Oesydrēs many (evils befell the people of ?) Thasos.^a

and the Thracians in Thasos, which took place in the 7th century B.C.

105

(THE "SYRMA" OF ANTIGONE ?)^a

to have dragged the body of Polynices to the pyre of his brother Eteocles. Even the flames of the pyre are said to have split into two.

106

(THE ROMAN GAIUS)^a

THUS be brave, (on behalf) of Greece thus . . . to accomplish . . .

that the Peucetii are the Etruscans, in which case the lame hero would be Horatius Cocles (*cf.* Dion. Hal. *A.R.* v. 25. 3 and Clem. Al. *Strom.* iv. 56. 3 (vol. ii, p. 274. 10 St.)). From other similar stories appearing in later Greek and Roman writers it can be concluded that the mother told her son something to the effect of: "Do not worry, my son; every step you take will remind you of your own valour."

CALLIMACHUS

108

(ANCORA ARGUS NAVIS CYZICI RELICTA)

Ἄργὼ καὶ σέ, Πάνορμε, κατέδραμε καὶ τεὸν ὕδωρ

παροσμε P : corr. W. Morel.

^a According to the *Diegesis*: "He (*i.e.* the poet) says that when the Argonauts went ashore at Cyzicus to fetch drinking-water they left there the stone which they had been using as an anchor, because it was too light, and took on a heavier one. The first was later dedicated to Athene." Cyzicus, the Milesian colony on the "island" of Arctonnesus among the Myso-Phrygian populations, was a great commercial centre. Practically all the shipping of the Propontis came to its two harbours in order to avoid the inhospitable northern shore. It was connected with the myth of the Argonauts in the manner described by the *Diegesis*. The

110

(COMA BERENICES)

Πάντα τὸν ἐν γραμμαῖσιν ἰδὼν ὄρον ἦ τε φέρονται

7 κῆμέ Κόνων ἔβλεψεν ἐν ἡέρι τὸν Βερενίκης
βόστρυχον ὃν κείνη πᾶσιν ἔθηκε θεοῖς

7 ἦ με codd. : κῆμέ (?) Maas.

^a *The Lock of Berenice* is mainly known from the translation by Catullus (66). The *Diegesis* summing up the poem writes: "He (*i.e.* Callimachus) says that Conon set the lock of Berenice among the stars, which she had promised to dedicate to the gods on (her husband's) return from the Syrian war." Berenice was the daughter of Magas, king of Cyrene, who was the son of Berenice I, wife of Ptolemy I. The Syrian war referred to is the Third Syrian War (247-246 B.C.). Upon

(THE ANCHOR OF THE ARGO ABANDONED
AT CYZICUS)

AND to you also, Panormus, came Argo, and your
water.^{a b}

"Panormus" mentioned in the fragment might be either the city Cyzicus, or its eponymous hero. The fountain from which the Argonauts are said to have drawn water at Cyzicus was called "Artacia."

^b The *Lock of Berenice* and the Epilogue were probably added to the second edition of the *Aetia*. If this is so, in its original form the work may have finished with an action referring to the story of the Argonauts (108), as it also began with a similar story (fr. 7. 19 ff.).

(THE LOCK OF BERENICE)^a

1 HAVING examined all the charted (?) sky,^b and where
7 (the stars) move . . . Conon saw me also in the air, the
lock of Berenice, which she dedicated to all the gods

the departure of Ptolemy III for that war, Berenice, his wife, vowed to the gods to dedicate a lock of her hair on his safe return. This she dedicated in the temple of Arsinoë Aphrodite at Zephyrium, from where the lock mysteriously disappeared. Thereupon Conon, the court astronomer, pretended to identify it with the group of stars, thenceforth known as Coma Berenices, lying within the circle formed by Ursa Major, Bootes, Virgo and Leo. The title of the poem is conjectural, and the fragments are assigned to their place on the evidence of Catullus. The lock is speaking in the style of certain dedicatory epigrams, in which the offering itself speaks.

^b On the charts of the stars the sky was divided by lines into sections. This is probably the meaning of *ἐν γραμμαῖσιν*.

40 σὴν τε κάρην ὤμοσα σὸν τε βίον

.

ἀμνάμων Θείης ἀργὸς ὑπερφέρεται,
45 βουπόρος Ἀρσινόης μητρὸς σέο, καὶ διὰ μέσσου
Μηδείων ὀλοαὶ νῆες ἔβησαν Ἄθω.

τί πλόκαμοι ῥέξωμεν, ὅτ' οὔρεα τοῖα σιδήρῳ
εἴκουσιν; Χαλύβων ὥς ἀπόλοιτο γένος,
γαιόθεν ἀντέλλοντα, κακὸν φυτόν, οἷ μιν ἔφηναν
50 πρῶτοι καὶ τυπίδων ἔφρασαν ἐργασίην.

ἄρτι νεότμητόν με κόμαι ποθέεσκον ἀδελφεαί,
καὶ πρόκατε γνωτὸς Μέμνονος Αἰθίοπος
ἔτο κυκλώσας βαλιὰ πτερὰ θῆλυς ἀήτης,
ἵππος ἰοζώνου Λοκρίδος Ἀρσινόης,

55 . .] ασε δὲ πνοιῇ με, δι' ἡέρα δ' ὑγρὸν ἐνείκας
Κύπριδος εἰς κόλπους [. .] ἔθηκε

αὐτὴ μιν Ζεφυρῖτις ἐπὶ χρέος

Κ]ανωπίτου ναιέτις α[ἰγιαλοῦ.

ὄφρα δέ] μὴ νύμφης Μινωίδος ο[

60] ος ἀνθρώποις μῦθον ἐπι[,

55 η[ρπ] lacuna capere non videtur. tamen vix aliud atque
ἡ[ρπ]ασε in textu et ἀ]ρπασθῆναι in scholiis fuisse potest.
57 in fine hex. (aut init. pentam. ?) suppleri potest (ἐ)πεμψε
vel (προέ)ηκε(ν) Pf. 58 suppl. Vitelli. 59 init. suppl.
Vitelli, sed fort. σῆμα δέ] et ὄφρα ? Pf. 60 in fine inter-
punxit L., etsi nullum exemplum coniunctionis ἀλλά quinto
loco positae exstare videtur.

^a The lock swears by the head and life of the queen that
it has been cut off against its will.

^b This may refer either to the Sun, who was a son of
Theia and Hyperion, or to Boreas, a grandson of Theia.

^c Probably refers to Mount Athos; it would be, strictly
speaking, the obelisk of Queen Arsinoë II (cf. fr. 228. 47).

AETIA

40 . . . I took an oath by your head and by your life ^a
 . . . the bright descendant of Theia ^b is carried over
 45 . . . the obelisk of Arsinoë your mother, ^c and through
 the middle of Athos the destructive ships of the Per-
 sians sailed. ^d What can we do, locks of hair, when such
 mountains succumb to the iron? Oh that the whole
 50 race of the Chalybes ^e would perish, who first brought
 it to light, an evil plant rising from the earth, and
 who taught (men) the work of the hammer! When
 (I was) newly shorn my sister-locks were mourning
 for me. At once the brother of Memnon the Aethio-
 pian, the gentle breeze, the steed of Locrian Arsinoë
 of the violet girdle, ^f moving his swift wings in
 55 circles dashed and seized me with his breath, and
 carrying me through the humid air he placed me . . .
 in the lap of Cypris. Aphrodite Zephyritis who
 dwells on the shore of Canopus ^g (chose) him herself
 . . . for that purpose. And so that not only the
 . . . of the Minoan bride ^h . . . should (cast its
 60 light) on men, but I too, the beautiful lock of Berenice,

βουνόπος means "ox-piercing." We do not know why it was called thus.

^a Xerxes on his way to Greece cut a canal through the isthmus joining Mount Athos with the Chalcidice, so that his ships could avoid the rough seas off the promontory.

^e A Scythian race established near the river Thermodon, reputed to be the inventors of ironwork.

^f Zephyr, who was a half-brother to Memnon. They were both sons of Eos. Queen Arsinoë is here called Locrian, because of her temple at Zephyrium, the promontory near Canopus.

^g Queen Arsinoë after her deification was called Aphrodite Zephyritis.

^h A reference to the constellation called the Crown of Ariadne. Ariadne, daughter of Minos, was abandoned by Theseus in Naxos. Dionysus is said to have loved her, and set up a crown of stars in her memory.

CALLIMACHUS

φάεσι]ν ἐν πολέεσσιν ἀρίθμιος ἀλλ[α
καὶ Βερ]ενίκειος καλὸς ἐγὼ πλόκαμος,
ὑδασι] λουόμενόν με παρ' ἀθα[νάτους ἀνιόντα
Κύπρι]ς ἐν ἀρχαίοις ἄστρον [ἔθηκε νέον.

61 πρόσθε μὲν ἔρχομεν . . μετοπωρινὸν Ὠκεανόνδε

75 οὐ τὰδε μοι τοσσήνδε φέρει χάριν ὅσπον ἐκείνης
ἀσχάλλω κορυφῆς οὐκέτι θιζόμενος,
ἦς ἄπο, παρθενίῃ μὲν ὅτ' ἦν ἔτι, πολλὰ πέπωκα
λιτά, γυναικείων δ' οὐκ ἀπέλαυσα μύρων.

61 φάεσι]ν Eitrem : τείρεσι]ν Maas, Kuiper (prob. longius spatio). in fin. φαείνω L. : φανέην Vitelli : γένωμαι Maas.

112

(EPILOGUS)

...]ιν ὅτ' ἐμὴ μοῦσα τ[...]άσεται
...]τοῦ καὶ Χαρίτων [...]ρια μοιᾶδ' ἀνάσσης
...]τερης οὐ σε ψευδομ[ένω στό]ματι

1 ἀε[ῖ]δεν Platt. τ[ι κομπ]άσεται G. Murray : τ[ι τεχν]άσεται vel καμ]άσεται Coppola. 2 πλού]του καὶ Χαρίτων [κοσμήτ]ρια, μαῖα δ' ἀνάσσης A. Platt de Venere cogitans (πλου] longius spatio) : Βάτ]του (?) E. Bignone : [κηδεύτ]ρια, μαῖα Coppola, de Cyrene : [κομμώτ]ρια Gallavotti, de Calliope Musa. 3 ἡμε]τέρης G. Murray, cett. : ὑμε]τέρης von Arnim et Wil. Iovem in vv. 1-7 loqui arbitrati : ψευδον] P emend. et suppl. Maas : ψεύδον [ἐπ' οὐνό]ματι G. Murray (ὅτ' οὐ. Platt) : [ὅτε στό]ματι Ellis : [ὄναρ στό]ματι Coppola : [ῥόδον πό]ματι Gallavotti : ἔπος στό]ματι Barber.

AETIA

be counted among the many stars. Washed in the waters (of the Ocean), and rising close to the immortals, Cypris set me to be a new star among the
 67 ancient ones . . . Proceeding to the Ocean . . . late
 75 autumn . . . The joy of these honours cannot outweigh the distress which I feel that I no longer shall touch that head, from which when (Berenice was) still a maiden I drank so many frugal scents, but did not enjoy the myrrh of the married woman's (hair).^{a b}

^a Married women used stronger perfumes.

^b In Catullus (ll. 79-88) there is a nuptial rite, which probably comes from the second edition of the *Plokamos*, prepared when the poem was added as a last action to the *Aetia*.

62 suppl. Vitelli.

63 ὕδασι] Vogliano: κύμασι] Vitelli (fort. longius, δάκρυσι non capit lacuna). fin. et 64 suppl. Vitelli.

112

(EPILOGUE)^a

" . . . when my Muse . . . and of the Graces . . . and (mother) of our queen^b . . . not with a false (?)

^a The epilogue is highly problematic. Besides Zeus another deity is invoked, as can be seen from ll. 7 ff. Various suggestions have been made (*e.g.* Platt suggested Aphrodite, Gallavotti the Muse Calliope), but Coppola's, that the poet is here invoking Cyrene (nymph and city), appears the most probable. On various other views see H. Herter, *Zeitbericht über die Fortschritte der Klass. Altertumswissenschaft (Bursian)*, cclv (1937), pp. 140 ff.

^b It is not clear which queen is here addressed, Arsinoë or Berenice. The mention of the Graces recalls the beginning of the *Aetia* (frs. 3-7).

CALLIMACHUS

πάντ' ἀγαθὴν καὶ πάντα τ[ε]λ[ε]σφόρον εἶπεν [
 5 κείν . . τῷ Μοῦσαι πολλὰ νέμοντι βοτὰ
 σὺν μύθους ἐβάλλοντο παρ' ἔχνιον ὀξέος ἵππου·
 χαῖρε, σὺν εὖεστοι δ' ἔρχεο λωϊτέρη.
 χαῖρε, Ζεῦ, μέγα καὶ σύ, σάω δ' [ὅλο]ν οἶκον ἀνά-
 κτων·
 αὐτὰρ ἐγὼ Μουσέων πεζὸν [ἔ]πειμι νομόν.—

10 ΚΑΛΛΙΜΑΧΟΥ ΑΙΤΙΩΝ Δ'

4 εἰπέ μοι ὥσπερ Coppola : εἶπεν [δοιδός] | κείν[ος] Mair et
 Maas : εἶπ' ἐν [δοιδῇ] Barber. 5 fort. κείν[ου]—πελλὰ conl.
 Maas. 7 -τέρη Gallavotti. 8 [ὅλο]ν suppl. Hu. :
 [ἐμὸ]ν Ellis et Wil. 9 potius πεζόν (quam ος) in P legit
 L. : suppl. Hu. νόμον Kapsomenos.

AETIA

(mouth ?) fully good and fully fruitful he said you
(were) . . . to whom the Muses, as he tended his
5 many sheep by the footprint of the fiery horse, told
stories.^a Fare well, and return with greater prosperity.^b
Hail greatly thou too, Zeus, and save all the house of the kings.
But I will pass on to the prose pasture of the Muses.^c

^a The reference is again to Hesiod, as in fr. 2.

^b The goddess invoked, probably Cyrene (nymph and city), or the Muse Calliope.

^c This can only mean the *Iambi*, which followed in the collected works of Callimachus, and indicates that the whole epilogue (fr. 112) was written for the final edition of the *Aetia*. Cf. Horat. *Sat.* ii, 6, 17 "Musa pedestris" and *Epist.* ii, 1, 250.

FRAGMENTA INCERTI LIBRI AETIORUM

114

(STATUA APOLLINIS DELII)

- “ Δῆλιος ὠπόλλων; ”] “ ναί, Δῆλιος.” “ ἦ σὺ γε
 5 πη[χέων
 ἐννέα δῖς; ” “ τόσσων,] ναὶ μὰ τὸν αὐτὸν ἐμέ.”
 “ χρύσεος ἐπλάσθης; ”] “ ναί, χρύσεος.” “ ἦ καὶ
 ἀφα[ρῆς; ”
 “ ναί, μούνον περί με] ζῶμα μέσον στ[ρέφεται.”
 “ τεῦ δ’ ἔνεκα σκαιῇ μὲν ἔ]χεις χερὶ Κύνθιε τ[όξον,
 τὰς δ’ ἐπὶ δεξιτερῇ] σὰς ἰδανὰς Χάριτας; ”
 10 “] ἔν’ ἀφρονas ὕβριος ἴσχω
 τοῖς ἀ]γαθοῖς ὀρέγω.”

4-5 suppl. Maas. 6 χρύσεος ἐπλάσθης} Maas: ἀφα[ρῆς Pf.
 7 ναί, μούνον (Pf.) περί με} Barber: στ[ρέφεται L. 8 τεῦ—μὲν
 suppl. Pf., cett. L. 9 τὰς—δεξιτερῇ} suppl. Pf. 10 suppl.
 Maas. 11 suppl. L. Maas.

“ The statue of Apollo at Delos held the Graces in the right hand and the bow in the left. The explanation given

FRAGMENTS FROM THE AETIA
WHICH CANNOT BE ATTRIBUTED
WITH CERTAINTY TO ANY
SPECIAL BOOK

114

(THE STATUE OF APOLLO AT DELOS)

"ARE you the Delian Apollo?" "Yes, I am the
5 Delian." "Are you eighteen cubits high?" "That
is right, by me (the god)." "Made of gold?"
"Yes, made of gold." "And unclad?" "Yes,
only a belt goes round the middle of me." "For
what reason in your left hand, Cynthian, do you hold
the bow, and in your right hand your comely
10 Graces?"^a "... To hold back the stupid from
being insolent ... I offer to the good."

was that the god was more inclined to offer blessings than to
inflict punishment. Apollo is called Cynthian after Cynthus,
the mountain of Delos. The poet is addressing the statue in
this fragment. On this action see R. Pfeiffer, "The Image
of the Delian Apollo and Apolline Ethics," *Journal of the*
Warburg and Courtauld Institutes, xv (1952), pp. 21 f.

CALLIMACHUS

115

(ONNES)

[.]υνη· λάθρη δὲ παρ' Ἑφαίστοιο καμίνους
 ἔτραφεν αἰράων ἔργα διδασκόμενοι.
 Ὀννης μὲν νῦν ηχ[.]εισιμ[.]αν[
 λαοῖσιν, τότε δ' ἦν ψ[.]αν[
 15 ἦστο τετὴν κάθοδον θηεῦμερο[s
 τω δὲ σιδηρείας ἱμα[.]s ἀντυγάδ[as
 ὅς αὐτοὶ χάλκευσαν ἐπ' ἄκμοσιν Ἑφ[αίστοιο
 γεντ[.]κ[.]τειν νεκ[.]υσ[

119

Μηκώνην μακάρων ἔδρανον αὖτις ἰδεῖν,
 ἦχι πάλους ἐβάλοντο, διεκρίναντο δὲ τιμάς
 πρῶτα Γυγαντείου δαίμονες ἐκ πολέμου.

° Mecone is the old name for Sicyon, the city on the northern coast of the Peloponnese; Zeus, Posidon and

177

(MUSCIPULA)

δ' ἄσπῃρ δ' εὐτ'] ἄρ' ἔμελλε βοῶν ἀπο μέσσαβα
 [λύσειν
 αὐλῖος], ὅς δυθμὴν εἰσιν ὕπ' ἡελίου
] ὥς κείνος Ὀφιονίδῃσι φαεῖναι
] θεῶν τοῖσι παλαιότεροις,

δ' ἄσπῃρ εὐτ'] et [λύειν suppl. Norsa-Vitelli, δ' propter spatium et [λύσειν Pf. 6 suppl. Blomfield.

AETIA

115

(ONNES)

- 11 AND they ^a grew up secretly by the furnaces of Hephaestus, learning the art of the hammer . . . Onnes now . . . but then . . . sat looking out for your re-
16 turn . . . iron shields which they themselves forged on the anvils of Hephaestus.

^a The story is not clear, and otherwise unknown. It may well be that Onnes and Tottes are here identified with the Cabiri, the non-Hellenic deities, who promoted fertility and protected sailors, and the historic centre of whose worship was Samothrace.

119

. . . to see again Mecone, seat of the Blessed Ones, where the gods drew lots and first distributed the honours after the war against the Giants.^a

Pluto are said to have drawn lots there for the kingdoms of the Earth, the Sea and Hades.

177

(THE MOUSETRAP) ^a

- 5 AND when the evening-star ^b which comes at sunset was about to release the leather straps from the necks of the oxen . . . as he (*sc.* the sun) shines on the descendants of Ophion ^c . . . the older gods

^a Nothing is known about the invention of the mousetrap. We do not know what the story in this aetion is about, or who the persons mentioned in it are.

^b *αἴλιος* = bringing to the fold; the planet Venus.

^c The gods overthrown by Zeus lived ever after in darkness. Ophion was ruler of the universe before Cronos.

CALLIMACHUS

- 10]τηρι θύρην· ὁ δ' ὅτ' ἔκλυεν ἡχ[ήν,
]ιῆς ἰαχ' ἐπ' οὖς ἐλάφον
 ...]υμνο[. . . .]μεν ὅσσον ἀκουέμεν, ἦκα δ' ἔλ[εξεν·
 "ὄχληροὶ τί πο[τ'] αὖ γείτονες ἡμέτερον
 ἦκατ' ἀποκνα[ί]σονται, ἐπεὶ μάλα [γ'] οὐ τι φέ-
 ρο[ντες];
 ξ[είνοις] κωκυμοὺς ἔπλασεν ὕμμε θεός."
- 16 ὥς ἐνέπων τῷ [μ]έν ἔργον, ὃ οἱ μετὰ [χερ]σὶν
 ἔ[κειτο],
 ρῖψ[εν], [ἐ]πεὶ σμίνθοις κρυπτόν ἔτευχε δόλον·
 ἐν δ' ἐτίθει παγίδεσσιν ὀλέθρια δαίλατα δοιαῖς
 ...]ιν[.]ε[. . .] μύγδα μάλευρον ἐλών
 ...]ντ[. . .]ωιτα[.]α[.] θάνατόνδε κά-
 λ[εσσε]
- 20]γειη[.]α[.]ωσιν ἔπι
 ...]ημ[.]σκή[.]ατιρε[
 πολλάκις ἐκ λύχνου πῖον ἔλειξαν ἔαρ
 ἀλκαλαῖς ἀφύσαντες, ὅτ' οὐκ ἐπὶ πῶμ[α] τεθείη
 ...]μαις καὶ[. .]άλη[.]ι[. .] πότ' ἐξ ἐτέρου
- 25 ...]λησ[. . . .]λοιό τ' ἀνέρος ἔργα πενιχρῶ
 ...]οιον[. . .]σπληρους κυπ[.]συν .
 ...]εισμογα[.]ώρ[χ]ήσαντο
 βρέγματι, καὶ κανθῶν ἤλασαν ὥρον ἀπο.
 ἀλλὰ τόδ' οἱ σίνται βρα[χέ]η ἐνὶ νυκτὶ τέλεσσαρ
- 30 κύντατον, ᾧ πλεῖστ[ον] μήνατο κείνος ἔπι,
 ἄμφ[ιά] οἱ σισύρην τε κακοὶ κίβισιν τε διέβρον·
 τοῖσι δὲ] διχθαδίους εὐτύκασεν φονέας,
 ἱπὸν τ' ἀνδίκτην τε μάλ' εἰδότα μακρὸν ἀλέσθαι.

AETIA

. . . the door. But he, as he heard the noise (of the mice), like the (dappled ?) hind to whose ears comes the cry of (a lion-cub) from afar . . . and he said softly : "Tiresome neighbours, why did you come again to ravage our house ? for certainly you bring nothing (good). God created you to be a bane to the guests (?)." Saying this he put down the work he was doing, for he was preparing a secret (implement) to trick the mice. And in the two traps he placed a fatal bait . . . taking flour mixed with . . . called them to death. . . . Often they drew the fat oil from the lamp with their tails, and licked it when the lid was not in place . . . from another . . . the tasks of a poor man . . . they danced on (his) head and drove away sleep from his eyes. But this was the most shameless deed, and the one for which he was most angry, that the thieves achieved within a short night. The rogues gnawed at his pauper's rags, the goat's hair cloak and the wallet. He prepared for them a double killer, a mousetrap, and a catch which is able to make a long jump^a . . .

^a Presumably the kind of trap which knocks the mouse on the head as he nibbles the bait.

9 in init. e.g. ξῦσέ τι δὴ κνησ]τῆρι temptavit Pf. : finem suppl. Norsa-Vitelli. 10 βαλ]ιῆς Maas : δκνη]ρῆς Norsa-Vitelli. ὡς ὅτε τις βαλ]ιῆς prop. Barber. 11 fort. σκ]ύμνο[s Pf. : σκ]ύμνο[s, {με]ῖ[νε]μέν prop. Barber. ἐλ[εξεν suppl. Maas. 12 suppl. Pf. (aut τὸ[δ] ?). 13 suppl. Pf. 14 ἐ]ξένοις Pf. : δ]εινοῖς Barber. 15 τὸ [μ]έν L. [χερ]σὶν ἐ]κειτο suppl. Maas. 16 ῥῶ]εν e.g. suppl. L. : ἤκ]εν (sc. ἐκ χειρῶν) Pf. 19 suppl. Barber. 23 exit. e.g. suppl. Körte. πᾶμ[ατ'] ἐκειτο Norsa-Vitelli. 25 σὺ]λησ[αν πύ]λοιο Maas. 27 κλ]ισμὸν i.e. κλισμὸν Pf. : exit. suppl. L. 29 βρα[χέ]η et τέλεσσαι Maas : τελέσσαι Norsa-Vitelli. 30 φ̄ τλ̄είστ[ον dist. et suppl. L. 31 ἀμφ[ίδ] suppl. Maas. 32 e.g. suppl. Maas.

CALLIMACHUS

178-184

(ICUS)

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ἥως οὐδὲ πιθοιγῖς ἐλάνθανεν οὐδ' ὅτε δούλοις
 ἦμαρ Ὀρέστειοι λευκὸν ἄγουσι χόες.
 Ἰκαρίου καὶ παιδὸς ἄγων ἐπέτειον ἀγιστύν,
 Ἀθίσιν οἰκτίστη, σὸν φάος, Ἡριγόνῃ,
 5 ἐς δαίτην ἐκάλεσσε ὀμηθέας, ἐν δὲ νυ τοῖσι
 ξείνον ὃς Ἀιγύπτῳ καινὸς ἀνεστρέφετο
 μεμβλωκὸς ἰδίον τι κατὰ χρέος· ἦν δὲ γενέθλην
 Ἴκιος, ᾧ ξυνὴν εἶχον ἐγὼ κλισίην
 οὐκ ἐπιτάξ, ἀλλ' αἶνος Ὀμηρικός, αἰὲν ὁμοῖον
 10 ὡς θεός, οὐ ψευδής, ἐς τὸν ὁμοῖον ἄγει.
 καὶ γὰρ ὁ Θρηϊκίην μὲν ἀπέστυγε χανδὸν ἄμυσιν
 οἰνοποτεῖν, ὀλίγῳ δ' ἦδετο κισσυβίῳ.

11 ἀπέστυγε P codd.: ἀνήγατο cod. v.l. 12 ζωροποτεῖν
 codd. v.l.

* In Egypt Callimachus was the guest of Pollis, an Athenian, who had settled in that country. In his home Pollis scrupulously kept the festivals of his native Athens. On this particular occasion, the festival celebrated was that of the *Aiora*, which was instituted in connexion with the epidemic of suicide among the women of Attica after Erigone, daughter of Icarius, hanged herself. Among the guests of Pollis was a merchant, Theogenes, from the small island of Icos, one of the Magnesian islands. Callimachus questions him about the cult of Peleus in Icos, and the relations of that island with Thessaly.

^b The *Pithoigia* were the first day of the *Anthesteria*.

* The "Feast of the Pitchers" was celebrated on the second day of the *Anthesteria*. The *Anthesteria* were celebrated on the 11th (*Pithoigia*), 12th (*Choes*) and 13th (*Chytroi*) of the month Anthesterion. The myth was that Orestes came to Athens during the celebration of a public

AETIA

178-184

(ICOS)^a

178

NOR did the dawn of the Opening of the Jars^b pass unheeded, nor the day whereon the Pitchers of Orestes bring a white day for the slaves.^c And when he kept the yearly ceremony of Icarius' child, your day,
 5 Erigone, lady most lamented by Attic women,^d he invited to a banquet his friends, and among them a stranger who was newly visiting Egypt, having come on some private business. He was an Ician^e by birth, and I shared a couch with him—not by design,
 10 but the saying of Homer is not false that God ever brings like to like.^f For he too hated the greedy Thracian draught^g of wine, and liked a small cup.

festival, and the king of Athens ordered that a pitcher of wine (χοῦς) be given to each guest separately, so that he would not appear inhospitable, but at the same time an unpurified murderer would not eat and drink with the others. On that day slaves enjoyed great licence, hence "a white day" for the slaves.

^a Icarius, an Athenian, was taught the knowledge of the vine by Dionysus. He was killed by some peasants to whom he had given wine. His daughter Erigone, guided by her dog Maera, found his grave on Mt. Hymettus. In her grief she hanged herself on a tree over her father's grave. Erigone became the constellation Virgo, her father Bootes or Arcturus, and Maera became Sirius. Dionysus caused a plague of madness to fall upon the Athenian women, who hanged themselves as Erigone had done. To end the plague the festival of the *Aiora* was founded, which was called "Eudeipnos."

^b Icos, an island off Thessalian Magnesia.

^c *Od.* xvii. 218.

^d The custom of draining the cup was considered Thracian and barbarian.

CALLIMACHUS

- τῷ μὲν ἐγὼ τὰδ' ἔλεξα περιστείχοντος ἀλείσου
τὸ τρίτον, εὖτ' ἐδάην οὖνομα καὶ γενεήν.
15 " ἦ μάλ' ἔπος τόδ' ἀληθές, ὃ τ' οὐ μόνον ὕδατος
αἴσαν,
ἀλλ' ἔτι καὶ λέσχης οἶνος ἔχειν ἐθέλει.
τὴν ἡμεῖς—οὐκ ἐν γὰρ ἀρυστήρεσσι φορεῖται
οὐδέ μιν εἰς ἀτ[ρμεῖ]ς ὀφρύας οἰνοχόων
αἰτήσεις ὁρώων ὅτ' ἐλεύθερος ἀτμένα σαίνει—
20 βάλλωμεν χαλεπῷ φάρμακον ἐν πόματι,
Θεύγενες· ὅσα δ' ἐμεῖο σέθεν πάρα θυμὸς ἀκούσαι
ἰχαίνει, τὰδε μοι λέξον [ἀνειρομέν]ω.
Μυρμιδόνων ἐσσηνα τ[ί πάτριον ὕ]μμι σέβεσθαι
Πηλέα, κῶς Ἰκῶ ξυν[ὰ τὰ Θεσσαλι]κά,
25 τεῦ δ' ἔνεκεν γήτειον ιδ[. .]υτ[. . .]ρτον ἔχουσα
ἥρωος κα[θ]όδου πα[ῖς
εἰδότες ὥς ἐνέπου[σιν
κείνην ἢ περὶ σὴν [
οὔθ' ἐτέρην ἔγνωκα· τ[
30 οὔτα μυθεῖσθαι βουλομέν[οις ἀνέχων]."
τ[αὐτ'] ἐμέθεν λέξαντο[s
" τρισμάκαρ, ἦ παύρων ὀλβιὸς ἐσσι μέτα,
ναυτιλῆς εἰ νῆιν ἔχεις βίον· ἀλλ' ἐμὸς αἰὼν
κύμασιν αἰθυίης μάλλον ἐσωκίσατο
13 τόδ' cod. v.l. 15 ἦ γὰρ cod. v.l. : ἦν ἄρ' Porson.
18 suppl. Grenfell-Hu. (vel ἀτ[ρμεῖ]ς, ἀτ[ρόμου]ς, ἀτ[ρόπου]ς).
22 suppl. Grenfell-Hu. 23 suppl. Grenfell-Hu. 24 suppl.
e.g. L. 25 ἀρτον suppl. Grenfell-Hu. : fort. κα[ρτόν] ? i.e.

οὐδ' ἔτι τὴν Φθίων ἐῖχεν ἀνακτορίην

εἶλεν cod. v.l.

AETIA

To him I said this, as the beaker was going round for the third time, when I had learnt his name and descent : " Verily this is a true saying that wine requires not only its portion of water, but also its portion of talk. So—for talk is not handed round in ladles, nor will you ask for it by gazing at the haughty brows of the cup-bearers, at a time when the free man favours upon the slave—let us, Theogenes, put talk in the cup to mend the tedious draught ; and do tell me in answer to my question what my heart yearns to hear from you : Why is it the tradition of your country to worship Peleus, king of the Myrmidons ?
 30 What has Thessaly to do with Icos ? " . . . holding ears ready for those who want to tell a story." When I had thus spoken . . . " Truly, thrice blessed one, you are happy as few are, if you lead a life which is ignorant of sea-faring. But the home of my life is more among the waves than the sea-gull."

• It appears that in Icos it was customary to celebrate the day of the death of Peleus, who is reputed to have been killed there.

sectivum porrum Pf.

26 suppl. Grenfell-Hu. (vel

πα[ρθένος) : κα[θ]’ ὁδοῦ Wil.

27 suppl. Grenfell-Hu.

28 ἡ Grenfell-Hu. : ἡ περὶ σὴν [δέδρομε νῆσον, ἀλα e.g. Pf.

30 -μέν[οις] ἀνέχων vel παρέχων vel ὑπέχων e.g. Pf. 31 suppl.

Grenfell-Hu. 32 ἐστὶ codd. : corr. F. Jacobs. μέγα

codd. : corr. Bentley. 33 ναυτιλῆσιν ἣν ἔχεις codd. :

ναυτιλῆς ὅς νῆω Bentley : εἰ A. Nauck.

. . . nor was he yet ruler of the inhabitants of Phthia.^a

^a The reference is probably to Peleus.

(HYPERBOREI)

4 ἴσιν ἐτήσια, σὺν δ[ε]κ[α]τ[α]ίῳ
λουσιν διὰ πέτευρα [φόρ]ῳ

10]ν υἱες Ὑπερβορέων
 Ῥιπαίου πέμπουσιν ἀπ' οὐρεος, ἦχι μάλιστα
 τέρπουσιν λιπαραὶ Φοῖβον ὄνοσφαγίαι·
 Ἑλλήνων τὰ γε πρῶτα Πελασγικοῖ· Ἑλλοπιῆς
 ἐξ Ἀριμα]σπεύης δειδέχεται κο[μ]ε[δ]ῆς.
 ἔνθεν] ἐπὶ πτόλιάς τε καὶ οὐ[ρ]εα Μαλίδος αἴης
 στέλλο]υσιν Νάου θῆτες ἀ]νιπτόποδες
 15] ὅτις φηγού [

3 suppl. L. 4 suppl. L. 11 init. suppl. L.:
fin. suppl. J. D. P. Bolton; cf. Hes. fr. 134 et fr. 212, etiam
Steph. Byz. v. Ἑλλοπία. 12 suppl. L. 13-14 suppl.
Barber-Maas.

* The Hyperboreans were a legendary race of Apollo-worshippers living in the far north, highly revered by the Greeks. Offerings from them arrived at the Delian shrine, not carried by the Hyperboreans themselves, but passed "from city to city" until brought to Delos by the men of Tenos. They were said to sacrifice donkeys in honour of Apollo.

(THE HYPERBOREANS) ^a

3 . . . yearly, along with the tribute of the tenth . . .
 they (send) the divine planks . . . the sons of the
 Hyperboreans send from the Rhipaeon ^b Mountains
 10 where the rich sacrifice of donkeys pleases Phoebus
 particularly. Of the Greeks the Pelasgian Ellopians ^c
 first accept these conveyed by the Arimaspi. ^d From
 there, the servants of Zeus Naïos ^e with unwashed
 feet send them to the cities and the mountains of
 the land of Malis ^f . . .

^b The Rhipaeon Mountains were east of the river Istrus (Danube).

^c By these Callimachus means the "Dodonaean" (cf. Herod. iv. 33. 2). There were, as J. D. P. Bolton pointed out, two districts called *Ellopieia*, one around Dodona, the other in Euboea (cf. Steph. Byz. s. *Ἐλλοπία*). For the former cf. Hes. fr. 134, called Pelasgic (cf. Hes. fr. 212) here, to distinguish it from the Euboean or "Abantian" *Ellopieia* (cf. Hes. fr. 186 and Call. *Hymn* iv. 20).

^d The Arimaspians are said to have been a tribe of the Hyperboreans, or, according to other sources, their neighbours.

^e The Zeus of Dodona was also called Zeus Naïos. The Selloi, the priests of the Dodonaean Zeus, were called *ἀνιπρόποδες*, "with unwashed feet."

^f The area of the Greek mainland which faces the north-western tip of Euboea.