

Hesiod, the Homeric Hymns and Homerica

THE HOMERIC HYMNS

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II. TO DEMETER (495 lines)

(Il. 1-3) I begin to sing of rich-haired Demeter, awful goddess
 -- of her and her trim-ankled daughter whom Aidoneus rapt away,
 given to him by all-seeing Zeus the loud-thunderer.

(Il. 4-18) Apart from Demeter, lady of the golden sword and
 glorious fruits, she was playing with the deep-bosomed daughters
 of Oceanus and gathering flowers over a soft meadow, roses and
 crocuses and beautiful violets, irises also and hyacinths and the
 narcissus, which Earth made to grow at the will of Zeus and to
 please the Host of Many, to be a snare for the bloom-like girl --
 a marvellous, radiant flower. It was a thing of awe whether for
 deathless gods or mortal men to see: from its root grew a hundred
 blooms and is smelled most sweetly, so that all wide heaven above
 and the whole earth and the sea's salt swell laughed for joy.
 And the girl was amazed and reached out with both hands to take
 the lovely toy; but the wide-pathed earth yawned there in the
 plain of Nysa, and the lord, Host of Many, with his immortal
 horses sprang out upon her -- the Son of Cronos, He who has many
 names (5).

(Il. 19-32) He caught her up reluctant on his golden car and bare
 her away lamenting. Then she cried out shrilly with her voice,
 calling upon her father, the Son of Cronos, who is most high and
 excellent. But no one, either of the deathless gods or of mortal
 men, heard her voice, nor yet the olive-trees bearing rich fruit:
 only tender-hearted Hecate, bright-coiffed, the daughter of
 Persaeus, heard the girl from her cave, and the lord Helios,
 Hyperion's bright son, as she cried to her father, the Son of
 Cronos. But he was sitting aloof, apart from the gods, in his
 temple where many pray, and receiving sweet offerings from mortal
 men. So he, that Son of Cronos, of many names, who is Ruler of
 Many and Host of Many, was bearing her away by leave of Zeus on
 his immortal chariot -- his own brother's child and all
 unwilling.

(Il. 33-39) And so long as she, the goddess, yet beheld earth and
 starry heaven and the strong-flowing sea where fishes shoal, and
 the rays of the sun, and still hoped to see her dear mother and
 the tribes of the eternal gods, so long hope calmed her great
 heart for all her trouble....

((LACUNA))

....and the heights of the mountains and the depths of the sea
 rang with her immortal voice: and her queenly mother heard her.

(Il. 40-53) Bitter pain seized her heart, and she rent the
 covering upon her divine hair with her dear hands: her dark cloak
 she cast down from both her shoulders and sped, like a wild-bird,
 over the firm land and yielding sea, seeking her child. But no

one would tell her the truth, neither god nor mortal men; and of the birds of omen none came with true news for her. Then for nine days queenly Deo wandered over the earth with flaming torches in her hands, so grieved that she never tasted ambrosia and the sweet draught of nectar, nor sprinkled her body with water. But when the tenth enlightening dawn had come, Hecate, with a torch in her hands, met her, and spoke to her and told her news:

(Il. 54-58) `Queenly Demeter, bringer of seasons and giver of good gifts, what god of heaven or what mortal man has rapt away Persephone and pierced with sorrow your dear heart? For I heard her voice, yet saw not with my eyes who it was. But I tell you truly and shortly all I know.'

(Il. 59-73) So, then, said Hecate. And the daughter of rich-haired Rhea answered her not, but sped swiftly with her, holding flaming torches in her hands. So they came to Helios, who is watchman of both gods and men, and stood in front of his horses: and the bright goddess enquired of him: `Helios, do you at least regard me, goddess as I am, if ever by word or deed of mine I have cheered your heart and spirit. Through the fruitless air I heard the thrilling cry of my daughter whom I bare, sweet scion of my body and lovely in form, as of one seized violently; though with my eyes I saw nothing. But you -- for with your beams you look down from the bright upper air Over all the earth and sea -- tell me truly of my dear child, if you have seen her anywhere, what god or mortal man has violently seized her against her will and mine, and so made off.'

(Il. 74-87) So said she. And the Son of Hyperion answered her: `Queen Demeter, daughter of rich-haired Rhea, I will tell you the truth; for I greatly reverence and pity you in your grief for your trim-ankled daughter. None other of the deathless gods is to blame, but only cloud-gathering Zeus who gave her to Hades, her father's brother, to be called his buxom wife. And Hades seized her and took her loudly crying in his chariot down to his realm of mist and gloom. Yet, goddess, cease your loud lament and keep not vain anger unrelentingly: Aidoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: also, for honour, he has that third share which he received when division was made at the first, and is appointed lord of those among whom he dwells.'

(Il. 88-89) So he spake, and called to his horses: and at his chiding they quickly whirled the swift chariot along, like long-winged birds.

(Il. 90-112) But grief yet more terrible and savage came into the heart of Demeter, and thereafter she was so angered with the dark-clouded Son of Cronos that she avoided the gathering of the gods and high Olympus, and went to the towns and rich fields of men, disfiguring her form a long while. And no one of men or deep-bosomed women knew her when they saw her, until she came to the house of wise Celeus who then was lord of fragrant Eleusis. Vexed in her dear heart, she sat near the wayside by the Maiden Well, from which the women of the place were used to draw water, in a shady place over which grew an olive shrub. And she was like an ancient woman who is cut off from childbearing and the gifts of garland-loving Aphrodite, like the nurses of king's children who deal justice, or like the house-keepers in their echoing halls. There the daughters of Celeus, son of Eleusis, saw her, as they were coming for easy-drawn water, to carry it in pitchers of bronze to their dear father's house: four were they and like goddesses in the flower of their girlhood, Callidice and Cleisidice and lovely Demo and Callithoe who was the eldest of them all. They knew her not, -- for the gods are not easily

discerned by mortals -- but standing near by her spoke winged words:

(Il. 113-117) `Old mother, whence and who are you of folk born long ago? Why are you gone away from the city and do not draw near the houses? For there in the shady halls are women of just such age as you, and others younger; and they would welcome you both by word and by deed.'

(Il. 118-144) Thus they said. And she, that queen among goddesses answered them saying: `Hail, dear children, whosoever you are of woman-kind. I will tell you my story; for it is not unseemly that I should tell you truly what you ask. Doso is my name, for my stately mother gave it me. And now I am come from Crete over the sea's wide back, -- not willingly; but pirates brought be thence by force of strength against my liking. Afterwards they put in with their swift craft to Thoricus, and there the women landed on the shore in full throng and the men likewise, and they began to make ready a meal by the stern-cables of the ship. But my heart craved not pleasant food, and I fled secretly across the dark country and escaped by masters, that they should not take me unpurchased across the sea, there to win a price for me. And so I wandered and am come here: and I know not at all what land this is or what people are in it. But may all those who dwell on Olympus give you husbands and birth of children as parents desire, so you take pity on me, maidens, and show me this clearly that I may learn, dear children, to the house of what man and woman I may go, to work for them cheerfully at such tasks as belong to a woman of my age. Well could I nurse a new born child, holding him in my arms, or keep house, or spread my masters' bed in a recess of the well-built chamber, or teach the women their work.'

(Il. 145-146) So said the goddess. And straightway the unwed maiden Callidice, goodliest in form of the daughters of Celeus, answered her and said:

(Il. 147-168) `Mother, what the gods send us, we mortals bear perforce, although we suffer; for they are much stronger than we.

But now I will teach you clearly, telling you the names of men who have great power and honour here and are chief among the people, guarding our city's coif of towers by their wisdom and true judgements: there is wise Triptolemus and Dioclus and Polyxeinus and blameless Eumolpus and Dolichus and our own brave father. All these have wives who manage in the house, and no one of them, so soon as she has seen you, would dishonour you and turn you from the house, but they will welcome you; for indeed you are godlike. But if you will, stay here; and we will go to our father's house and tell Metaneira, our deep-bosomed mother, all this matter fully, that she may bid you rather come to our home than search after the houses of others. She has an only son, late-born, who is being nursed in our well-built house, a child of many prayers and welcome: if you could bring him up until he reached the full measure of youth, any one of womankind who should see you would straightway envy you, such gifts would our mother give for his upbringing.'

(Il. 169-183) So she spake: and the goddess bowed her head in assent. And they filled their shining vessels with water and carried them off rejoicing. Quickly they came to their father's great house and straightway told their mother according as they had heard and seen. Then she bade them go with all speed and invite the stranger to come for a measureless hire. As hinds or heifers in spring time, when sated with pasture, bound about a meadow, so they, holding up the folds of their lovely garments, darted down the hollow path, and their hair like a crocus flower streamed about their shoulders. And they found the good goddess near the wayside where they had left her before, and led her to

the house of their dear father. And she walked behind, distressed in her dear heart, with her head veiled and wearing a dark cloak which waved about the slender feet of the goddess.

(Il. 184-211) Soon they came to the house of heaven-nurtured Celeus and went through the portico to where their queenly mother sat by a pillar of the close-fitted roof, holding her son, a tender scion, in her bosom. And the girls ran to her. But the goddess walked to the threshold: and her head reached the roof and she filled the doorway with a heavenly radiance. Then awe and reverence and pale fear took hold of Metaneira, and she rose up from her couch before Demeter, and bade her be seated. But Demeter, bringer of seasons and giver of perfect gifts, would not sit upon the bright couch, but stayed silent with lovely eyes cast down until careful Iambe placed a jointed seat for her and threw over it a silvery fleece. Then she sat down and held her veil in her hands before her face. A long time she sat upon the stool (6) without speaking because of her sorrow, and greeted no one by word or by sign, but rested, never smiling, and tasting neither food nor drink, because she pined with longing for her deep-bosomed daughter, until careful Iambe -- who pleased her moods in aftertime also -- moved the holy lady with many a quip and jest to smile and laugh and cheer her heart. Then Metaneira filled a cup with sweet wine and offered it to her; but she refused it, for she said it was not lawful for her to drink red wine, but bade them mix meal and water with soft mint and give her to drink. And Metaneira mixed the draught and gave it to the goddess as she bade. So the great queen Deo received it to observe the sacrament... (7)

((LACUNA))

(Il. 212-223) And of them all, well-girded Metaneira first began to speak: 'Hail, lady! For I think you are not meanly but nobly born; truly dignity and grace are conspicuous upon your eyes as in the eyes of kings that deal justice. Yet we mortals bear perforce what the gods send us, though we be grieved; for a yoke is set upon our necks. But now, since you are come here, you shall have what I can bestow: and nurse me this child whom the gods gave me in my old age and beyond my hope, a son much prayed for. If you should bring him up until he reach the full measure of youth, any one of womankind that sees you will straightway envy you, so great reward would I give for his upbringing.'

(Il. 224-230) Then rich-haired Demeter answered her: 'And to you, also, lady, all hail, and may the gods give you good! Gladly will I take the boy to my breast, as you bid me, and will nurse him. Never, I ween, through any heedlessness of his nurse shall witchcraft hurt him nor yet the Undercutter (8): for I know a charm far stronger than the Woodcutter, and I know an excellent safeguard against woeful witchcraft.'

(Il. 231-247) When she had so spoken, she took the child in her fragrant bosom with her divine hands: and his mother was glad in her heart. So the goddess nursed in the palace Demophoon, wise Celeus' goodly son whom well-girded Metaneira bare. And the child grew like some immortal being, not fed with food nor nourished at the breast: for by day rich-crowned Demeter would anoint him with ambrosia as if he were the offspring of a god and breathe sweetly upon him as she held him in her bosom. But at night she would hide him like a brand in the heard of the fire, unknown to his dear parents. And it wrought great wonder in these that he grew beyond his age; for he was like the gods face to face. And she would have made him deathless and unageing, had not well-girded Metaneira in her heedlessness kept watch by night from her sweet-smelling chamber and spied. But she wailed and smote her two hips, because she feared for her son and was greatly distraught in her heart; so she lamented and uttered

winged words:

(Il. 248-249) `Demophon, my son, the strange woman buries you deep in fire and works grief and bitter sorrow for me.'

(Il. 250-255) Thus she spoke, mourning. And the bright goddess, lovely-crowned Demeter, heard her, and was wroth with her. So with her divine hands she snatched from the fire the dear son whom Metaneira had born unhoped-for in the palace, and cast him from her to the ground; for she was terribly angry in her heart. Forthwith she said to well-girded Metaneira:

(Il. 256-274) `Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for -- be witness the oath of the gods, the relentless water of Styx -- I would have made your dear son deathless and unaging all his days and would have bestowed on him everlasting honour, but now he can in no way escape death and the fates. Yet shall unfailing honour always rest upon him, because he lay upon my knees and slept in my arms. But, as the years move round and when he is in his prime, the sons of the Eleusinians shall ever wage war and dread strife with one another continually. Lo! I am that Demeter who has share of honour and is the greatest help and cause of joy to the undying gods and mortal men. But now, let all the people build be a great temple and an altar below it and beneath the city and its sheer wall upon a rising hillock above Callichorus. And I myself will teach my rites, that hereafter you may reverently perform them and so win the favour of my heart.'

(Il. 275-281) When she had so said, the goddess changed her stature and her looks, thrusting old age away from her: beauty spread round about her and a lovely fragrance was wafted from her sweet-smelling robes, and from the divine body of the goddess a light shone afar, while golden tresses spread down over her shoulders, so that the strong house was filled with brightness as with lightning. And so she went out from the palace.

(Il. 281-291) And straightway Metaneira's knees were loosed and she remained speechless for a long while and did not remember to take up her late-born son from the ground. But his sisters heard his pitiful wailing and sprang down from their well-spread beds: one of them took up the child in her arms and laid him in her bosom, while another revived the fire, and a third rushed with soft feet to bring their mother from her fragrant chamber. And they gathered about the struggling child and washed him, embracing him lovingly; but he was not comforted, because nurses and handmaids much less skilful were holding him now.

(Il. 292-300) All night long they sought to appease the glorious goddess, quaking with fear. But, as soon as dawn began to show, they told powerful Celeus all things without fail, as the lovely-crowned goddess Demeter charged them. So Celeus called the countless people to an assembly and bade them make a goodly temple for rich-haired Demeter and an altar upon the rising hillock. And they obeyed him right speedily and harkened to his voice, doing as he commanded. As for the child, he grew like an immortal being.

(Il. 301-320) Now when they had finished building and had drawn back from their toil, they went every man to his house. But golden-haired Demeter sat there apart from all the blessed gods and stayed, wasting with yearning for her deep-bosomed daughter. Then she caused a most dreadful and cruel year for mankind over the all-nourishing earth: the ground would not make the seed sprout, for rich-crowned Demeter kept it hid. In the fields the oxen drew many a curved plough in vain, and much white barley was cast upon the land without avail. So she would have destroyed the whole race of man with cruel famine and have robbed them who

dwelt on Olympus of their glorious right of gifts and sacrifices, had not Zeus perceived and marked this in his heart. First he sent golden-winged Iris to call rich-haired Demeter, lovely in form. So he commanded. And she obeyed the dark-clouded Son of Cronos, and sped with swift feet across the space between. She came to the stronghold of fragrant Eleusis, and there finding dark-cloaked Demeter in her temple, spake to her and uttered winged words:

(Il. 321-323) `Demeter, father Zeus, whose wisdom is everlasting, calls you to come join the tribes of the eternal gods: come therefore, and let not the message I bring from Zeus pass unbeyed.'

(Il. 324-333) Thus said Iris imploring her. But Demeter's heart was not moved. Then again the father sent forth all the blessed and eternal gods besides: and they came, one after the other, and kept calling her and offering many very beautiful gifts and whatever right she might be pleased to choose among the deathless gods. Yet no one was able to persuade her mind and will, so wrath was she in her heart; but she stubbornly rejected all their words: for she vowed that she would never set foot on fragrant Olympus nor let fruit spring out of the ground, until she beheld with her eyes her own fair-faced daughter.

(Il. 334-346) Now when all-seeing Zeus the loud-thunderer heard this, he sent the Slayer of Argus whose wand is of gold to Erebus, so that having won over Hades with soft words, he might lead forth chaste Persephone to the light from the misty gloom to join the gods, and that her mother might see her with her eyes and cease from her anger. And Hermes obeyed, and leaving the house of Olympus, straightway sprang down with speed to the hidden places of the earth. And he found the lord Hades in his house seated upon a couch, and his shy mate with him, much reluctant, because she yearned for her mother. But she was afar off, brooding on her fell design because of the deeds of the blessed gods. And the strong Slayer of Argus drew near and said:

(Il. 347-356) `Dark-haired Hades, ruler over the departed, father Zeus bids me bring noble Persephone forth from Erebus unto the gods, that her mother may see her with her eyes and cease from her dread anger with the immortals; for now she plans an awful deed, to destroy the weakly tribes of earthborn men by keeping seed hidden beneath the earth, and so she makes an end of the honours of the undying gods. For she keeps fearful anger and does not consort with the gods, but sits aloof in her fragrant temple, dwelling in the rocky hold of Eleusis.'

(Il. 357-359) So he said. And Aidoneus, ruler over the dead, smiled grimly and obeyed the behest of Zeus the king. For he straightway urged wise Persephone, saying:

(Il. 360-369) `Go now, Persephone, to your dark-robed mother, go, and feel kindly in your heart towards me: be not so exceedingly cast down; for I shall be no unfitting husband for you among the deathless gods, that am own brother to father Zeus. And while you are here, you shall rule all that lives and moves and shall have the greatest rights among the deathless gods: those who defraud you and do not appease your power with offerings, reverently performing rites and paying fit gifts, shall be punished for evermore.'

(Il. 370-383) When he said this, wise Persephone was filled with joy and hastily sprang up for gladness. But he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. Then Aidoneus the Ruler of Many openly got ready his deathless horses beneath the golden chariot. And she mounted on the chariot, and the strong Slayer of Argos took reins and

whip in his dear hands and drove forth from the hall, the horses speeding readily. Swiftly they traversed their long course, and neither the sea nor river-waters nor grassy glens nor mountain-peaks checked the career of the immortal horses, but they clave the deep air above them as they went. And Hermes brought them to the place where rich-crowned Demeter was staying and checked them before her fragrant temple.

(Il. 384-404) And when Demeter saw them, she rushed forth as does a Maenad down some thick-wooded mountain, while Persephone on the other side, when she saw her mother's sweet eyes, left the chariot and horses, and leaped down to run to her, and falling upon her neck, embraced her. But while Demeter was still holding her dear child in her arms, her heart suddenly misgave her for some snare, so that she feared greatly and ceased fondling her daughter and asked of her at once: 'My child, tell me, surely you have not tasted any food while you were below? Speak out and hide nothing, but let us both know. For if you have not, you shall come back from loathly Hades and live with me and your father, the dark-clouded Son of Cronos and be honoured by all the deathless gods; but if you have tasted food, you must go back again beneath the secret places of the earth, there to dwell a third part of the seasons every year: yet for the two parts you shall be with me and the other deathless gods. But when the earth shall bloom with the fragrant flowers of spring in every kind, then from the realm of darkness and gloom thou shalt come up once more to be a wonder for gods and mortal men. And now tell me how he rapt you away to the realm of darkness and gloom, and by what trick did the strong Host of Many beguile you?'

(Il. 405-433) Then beautiful Persephone answered her thus: 'Mother, I will tell you all without error. When luck-bringing Hermes came, swift messenger from my father the Son of Cronos and the other Sons of Heaven, bidding me come back from Erebus that you might see me with your eyes and so cease from your anger and fearful wrath against the gods, I sprang up at once for joy; but he secretly put in my mouth sweet food, a pomegranate seed, and forced me to taste against my will. Also I will tell how he rapt me away by the deep plan of my father the Son of Cronos and carried me off beneath the depths of the earth, and will relate the whole matter as you ask. All we were playing in a lovely meadow, Leucippe (9) and Phaeno and Electra and Ianthe, Melita also and Iache with Rhodea and Callirhoe and Melobosis and Tyche and Ocyrhoe, fair as a flower, Chryseis, Ianeira, Acaste and Admete and Rhodope and Pluto and charming Calypso; Styx too was there and Urania and lovely Galaxaura with Pallas who rouses battles and Artemis delighting in arrows: we were playing and gathering sweet flowers in our hands, soft crocuses mingled with irises and hyacinths, and rose-blooms and lilies, marvellous to see, and the narcissus which the wide earth caused to grow yellow as a crocus. That I plucked in my joy; but the earth parted beneath, and there the strong lord, the Host of Many, sprang forth and in his golden chariot he bore me away, all unwilling, beneath the earth: then I cried with a shrill cry. All this is true, sore though it grieves me to tell the tale.'

(Il. 434-437) So did they turn, with hearts at one, greatly cheer each the other's soul and spirit with many an embrace: their heart had relief from their griefs while each took and gave back joyousness.

(Il. 438-440) Then bright-coiffed Hecate came near to them, and often did she embrace the daughter of holy Demeter: and from that time the lady Hecate was minister and companion to Persephone.

(Il. 441-459) And all-seeing Zeus sent a messenger to them, rich-haired Rhea, to bring dark-cloaked Demeter to join the families of the gods: and he promised to give her what right she should

choose among the deathless gods and agreed that her daughter should go down for the third part of the circling year to darkness and gloom, but for the two parts should live with her mother and the other deathless gods. Thus he commanded. And the goddess did not disobey the message of Zeus; swiftly she rushed down from the peaks of Olympus and came to the plain of Rharus, rich, fertile corn-land once, but then in nowise fruitful, for it lay idle and utterly leafless, because the white grains was hidden by design of trim-ankled Demeter. But afterwards, as springtime waxed, it was soon to be waving with long ears of corn, and its rich furrows to be loaded with grain upon the ground, while others would already be bound in sheaves. There first she landed from the fruitless upper air: and glad were the goddesses to see each other and cheered in heart. Then bright-coiffed Rhea said to Demeter:

(Il. 460-469) `Come, my daughter; for far-seeing Zeus the loud-thunderer calls you to join the families of the gods, and has promised to give you what rights you please among the deathless gods, and has agreed that for a third part of the circling year your daughter shall go down to darkness and gloom, but for the two parts shall be with you and the other deathless gods: so has he declared it shall be and has bowed his head in token. But come, my child, obey, and be not too angry unrelentingly with the dark-clouded Son of Cronos; but rather increase forthwith for men the fruit that gives them life.'

(Il. 470-482) So spake Rhea. And rich-crowned Demeter did not refuse but straightway made fruit to spring up from the rich lands, so that the whole wide earth was laden with leaves and flowers. Then she went, and to the kings who deal justice, Triptolemus and Diocles, the horse-driver, and to doughty Eumolpus and Celeus, leader of the people, she showed the conduct of her rites and taught them all her mysteries, to Triptolemus and Polyxeinus and Diocles also, -- awful mysteries which no one may in any way transgress or pry into or utter, for deep awe of the gods checks the voice. Happy is he among men upon earth who has seen these mysteries; but he who is uninitiate and who has no part in them, never has lot of like good things once he is dead, down in the darkness and gloom.

(Il. 483-489) But when the bright goddess had taught them all, they went to Olympus to the gathering of the other gods. And there they dwell beside Zeus who delights in thunder, awful and reverend goddesses. Right blessed is he among men on earth whom they freely love: soon they do send Plutus as guest to his great house, Plutus who gives wealth to mortal men.

(Il. 490-495) And now, queen of the land of sweet Eleusis and sea-girt Paros and rocky Antron, lady, giver of good gifts, bringer of seasons, queen Deo, be gracious, you and your daughter all beauteous Persephone, and for my song grant me heart-cheering substance. And now I will remember you and another song also.

IV. TO HERMES (582 lines)

(Il. 1-29) Muse, sing of Hermes, the son of Zeus and Maia, lord of Cyllene and Arcadia rich in flocks, the luck-bringing messenger of the immortals whom Maia bare, the rich-tressed nymph, when she was joined in love with Zeus, -- a shy goddess, for she avoided the company of the blessed gods, and lived within a deep, shady cave. There the son of Cronos used to lie with the rich-tressed nymph, unseen by deathless gods and mortal men, at dead of night while sweet sleep should hold white-armed Hera fast. And when the purpose of great Zeus was fixed in heaven, she was delivered and a notable thing was come to pass. For then she bare a son, of many shifts, blandly cunning, a robber, a cattle driver, a bringer of dreams, a watcher by night, a thief

at the gates, one who was soon to show forth wonderful deeds among the deathless gods. Born with the dawning, at mid-day he played on the lyre, and in the evening he stole the cattle of far-shooting Apollo on the fourth day of the month; for on that day queenly Maia bare him. So soon as he had leaped from his mother's heavenly womb, he lay not long waiting in his holy cradle, but he sprang up and sought the oxen of Apollo. But as he stepped over the threshold of the high-roofed cave, he found a tortoise there and gained endless delight. For it was Hermes who first made the tortoise a singer. The creature fell in his way at the courtyard gate, where it was feeding on the rich grass before the dwelling, waddling along. When he saw it, the luck-bringing son of Zeus laughed and said:

(ll. 30-38) `An omen of great luck for me so soon! I do not slight it. Hail, comrade of the feast, lovely in shape, sounding at the dance! With joy I meet you! Where got you that rich gaud for covering, that spangled shell -- a tortoise living in the mountains? But I will take and carry you within: you shall help me and I will do you no disgrace, though first of all you must profit me. It is better to be at home: harm may come out of doors. Living, you shall be a spell against mischievous witchcraft (13); but if you die, then you shall make sweetest song.

(ll. 39-61) Thus speaking, he took up the tortoise in both hands and went back into the house carrying his charming toy. Then he cut off its limbs and scooped out the marrow of the mountain-tortoise with a scoop of grey iron. As a swift thought darts through the heart of a man when thronging cares haunt him, or as bright glances flash from the eye, so glorious Hermes planned both thought and deed at once. He cut stalks of reed to measure and fixed them, fastening their ends across the back and through the shell of the tortoise, and then stretched ox hide all over it by his skill. Also he put in the horns and fitted a cross-piece upon the two of them, and stretched seven strings of sheep-gut. But when he had made it he proved each string in turn with the key, as he held the lovely thing. At the touch of his hand it sounded marvellously; and, as he tried it, the god sang sweet random snatches, even as youths bandy taunts at festivals. He sang of Zeus the son of Cronos and neat-shod Maia, the converse which they had before in the comradeship of love, telling all the glorious tale of his own begetting. He celebrated, too, the handmaids of the nymph, and her bright home, and the tripods all about the house, and the abundant cauldrons.

(ll. 62-67) But while he was singing of all these, his heart was bent on other matters. And he took the hollow lyre and laid it in his sacred cradle, and sprang from the sweet-smelling hall to a watch-place, pondering sheet trickery in his heart -- deeds such as knavish folk pursue in the dark night-time; for he longed to taste flesh.

(ll. 68-86) The Sun was going down beneath the earth towards Ocean with his horses and chariot when Hermes came hurrying to the shadowy mountains of Pieria, where the divine cattle of the blessed gods had their steeds and grazed the pleasant, unmown meadows. Of these the Son of Maia, the sharp-eyed slayer of Argus then cut off from the herd fifty loud-lowing kine, and drove them straggling-wise across a sandy place, turning their hoof-prints aside. Also, he bethought him of a crafty ruse and reversed the marks of their hoofs, making the front behind and the hind before, while he himself walked the other way (14). Then he wove sandals with wicker-work by the sand of the sea, wonderful things, unthought of, unimagined; for he mixed together tamarisk and myrtle-twigs, fastening together an armful of their fresh, young wood, and tied them, leaves and all securely under his feet as light sandals. The brushwood the glorious Slayer of

Argus plucked in Pieria as he was preparing for his journey,
making shift (15) as one making haste for a long journey.

(Il. 87-89) But an old man tilling his flowering vineyard saw him
as he was hurrying down the plain through grassy Onchestus. So
the Son of Maia began and said to him:

(Il. 90-93) 'Old man, digging about your vines with bowed
shoulders, surely you shall have much wine when all these bear
fruit, if you obey me and strictly remember not to have seen what
you have seen, and not to have heard what you have heard, and to
keep silent when nothing of your own is harmed.'

(Il. 94-114) When he had said this much, he hurried the strong
cattle on together: through many shadowy mountains and echoing
gorges and flowery plains glorious Hermes drove them. And now
the divine night, his dark ally, was mostly passed, and dawn that
sets folk to work was quickly coming on, while bright Selene,
daughter of the lord Pallas, Megamedes' son, had just climbed her
watch-post, when the strong Son of Zeus drove the wide-browed
cattle of Phoebus Apollo to the river Alpheus. And they came
unwearied to the high-roofed byres and the drinking-troughs that
were before the noble meadow. Then, after he had well-fed the
loud-bellowing cattle with fodder and driven them into the byre,
close-packed and chewing lotus and began to seek the art of fire.

He chose a stout laurel branch and trimmed it with the knife....

((LACUNA)) (16)

...held firmly in his hand: and the hot smoke rose up. For it
was Hermes who first invented fire-sticks and fire. Next he took
many dried sticks and piled them thick and plenty in a sunken
trench: and flame began to glow, spreading afar the blast of
fierce-burning fire.

(Il. 115-137) And while the strength of glorious Hephaestus was
beginning to kindle the fire, he dragged out two lowing, horned
cows close to the fire; for great strength was with him. He
threw them both panting upon their backs on the ground, and
rolled them on their sides, bending their necks over (17), and
pierced their vital chord. Then he went on from task to task:
first he cut up the rich, fatted meat, and pierced it with wooden
spits, and roasted flesh and the honourable chine and the paunch
full of dark blood all together. He laid them there upon the
ground, and spread out the hides on a rugged rock: and so they
are still there many ages afterwards, a long, long time after all
this, and are continually (18). Next glad-hearted Hermes dragged
the rich meats he had prepared and put them on a smooth, flat
stone, and divided them into twelve portions distributed by lot,
making each portion wholly honourable. Then glorious Hermes
longed for the sacrificial meat, for the sweet savour wearied
him, god though he was; nevertheless his proud heart was not
prevailed upon to devour the flesh, although he greatly desired
(19). But he put away the fat and all the flesh in the high-
roofed byre, placing them high up to be a token of his youthful
theft. And after that he gathered dry sticks and utterly
destroyed with fire all the hoofs and all the heads.

(Il. 138-154) And when the god had duly finished all, he threw
his sandals into deep-eddying Alpheus, and quenched the embers,
covering the black ashes with sand, and so spent the night while
Selene's soft light shone down. Then the god went straight back
again at dawn to the bright crests of Cyllene, and no one met him
on the long journey either of the blessed gods or mortal men, nor
did any dog bark. And luck-bringing Hermes, the son of Zeus,
passed edgeways through the key-hole of the hall like the autumn
breeze, even as mist: straight through the cave he went and came
to the rich inner chamber, walking softly, and making no noise as
one might upon the floor. Then glorious Hermes went hurriedly to
his cradle, wrapping his swaddling clothes about his shoulders as

though he were a feeble babe, and lay playing with the covering about his knees; but at his left hand he kept close his sweet lyre.

(Il. 155-161) But the god did not pass unseen by the goddess his mother; but she said to him: `How now, you rogue! Whence come you back so at night-time, you that wear shamelessness as a garment? And now I surely believe the son of Leto will soon have you forth out of doors with unbreakable cords about your ribs, or you will live a rogue's life in the glens robbing by whiles. Go to, then; your father got you to be a great worry to mortal men and deathless gods.'

(Il. 162-181) Then Hermes answered her with crafty words: `Mother, why do you seek to frighten me like a feeble child whose heart knows few words of blame, a fearful babe that fears its mother's scolding? Nay, but I will try whatever plan is best, and so feed myself and you continually. We will not be content to remain here, as you bid, alone of all the gods unfee'd with offerings and prayers. Better to live in fellowship with the deathless gods continually, rich, wealthy, and enjoying stories of grain, than to sit always in a gloomy cave: and, as regards honour, I too will enter upon the rite that Apollo has. If my father will not give it to me, I will seek -- and I am able -- to be a prince of robbers. And if Leto's most glorious son shall seek me out, I think another and a greater loss will befall him. For I will go to Pytho to break into his great house, and will plunder therefrom splendid tripods, and cauldrons, and gold, and plenty of bright iron, and much apparel; and you shall see it if you will.'

(Il. 182-189) With such words they spoke together, the son of Zeus who holds the aegis, and the lady Maia. Now Eros the early born was rising from deep-flowing Ocean, bringing light to men, when Apollo, as he went, came to Onchestus, the lovely grove and sacred place of the loud-roaring Holder of the Earth. There he found an old man grazing his beast along the pathway from his court-yard fence, and the all-glorious Son of Leto began and said to him.

(Il. 190-200) `Old man, weeder (20) of grassy Onchestus, I am come here from Pieria seeking cattle, cows all of them, all with curving horns, from my herd. The black bull was grazing alone away from the rest, but fierce-eyed hounds followed the cows, four of them, all of one mind, like men. These were left behind, the dogs and the bull -- which is great marvel; but the cows strayed out of the soft meadow, away from the pasture when the sun was just going down. Now tell me this, old man born long ago: have you seen one passing along behind those cows?'

(Il. 201-211) Then the old man answered him and said: `My son, it is hard to tell all that one's eyes see; for many wayfarers pass to and fro this way, some bent on much evil, and some on good: it is difficult to know each one. However, I was digging about my plot of vineyard all day long until the sun went down, and I thought, good sir, but I do not know for certain, that I marked a child, whoever the child was, that followed long-horned cattle -- an infant who had a staff and kept walking from side to side: he was driving them backwards way, with their heads toward him.'

(Il. 212-218) So said the old man. And when Apollo heard this report, he went yet more quickly on his way, and presently, seeing a long-winged bird, he knew at once by that omen that thief was the child of Zeus the son of Cronos. So the lord Apollo, son of Zeus, hurried on to goodly Pylos seeking his shambling oxen, and he had his broad shoulders covered with a dark cloud. But when the Far-Shooter perceived the tracks, he cried:

(Il. 219-226) `Oh, oh! Truly this is a great marvel that my eyes behold! These are indeed the tracks of straight-horned oxen, but they are turned backwards towards the flowery meadow. But these others are not the footprints of man or woman or grey wolves or bears or lions, nor do I think they are the tracks of a rough-maned Centaur -- whoever it be that with swift feet makes such monstrous footprints; wonderful are the tracks on this side of the way, but yet more wonderfully are those on that.'

(Il. 227-234) When he had so said, the lord Apollo, the Son of Zeus hastened on and came to the forest-clad mountain of Cyllene and the deep-shadowed cave in the rock where the divine nymph brought forth the child of Zeus who is the son of Cronos. A sweet odour spread over the lovely hill, and many thin-shanked sheep were grazing on the grass. Then far-shooting Apollo himself stepped down in haste over the stone threshold into the dusky cave.

(Il. 235-253) Now when the Son of Zeus and Maia saw Apollo in a rage about his cattle, he snuggled down in his fragrant swaddling-clothes; and as wood-ash covers over the deep embers of tree-stumps, so Hermes cuddled himself up when he saw the Far-Shooter. He squeezed head and hands and feet together in a small space, like a new born child seeking sweet sleep, though in truth he was wide awake, and he kept his lyre under his armpit. But the Son of Leto was aware and failed not to perceive the beautiful mountain-nymph and her dear son, albeit a little child and swathed so craftily. He peered in ever corner of the great dwelling and, taking a bright key, he opened three closets full of nectar and lovely ambrosia. And much gold and silver was stored in them, and many garments of the nymph, some purple and some silvery white, such as are kept in the sacred houses of the blessed gods. Then, after the Son of Leto had searched out the recesses of the great house, he spake to glorious Hermes:

(Il. 254-259) `Child, lying in the cradle, make haste and tell me of my cattle, or we two will soon fall out angrily. For I will take and cast you into dusty Tartarus and awful hopeless darkness, and neither your mother nor your father shall free you or bring you up again to the light, but you will wander under the earth and be the leader amongst little folk.' (21)

(Il. 260-277) Then Hermes answered him with crafty words: `Son of Leto, what harsh words are these you have spoken? And is it cattle of the field you are come here to seek? I have not seen them: I have not heard of them: no one has told me of them. I cannot give news of them, nor win the reward for news. Am I like a cattle-liter, a stalwart person? This is no task for me: rather I care for other things: I care for sleep, and milk of my mother's breast, and wrappings round my shoulders, and warm baths. Let no one hear the cause of this dispute; for this would be a great marvel indeed among the deathless gods, that a child newly born should pass in through the forepart of the house with cattle of the field: herein you speak extravagantly. I was born yesterday, and my feet are soft and the ground beneath is rough; nevertheless, if you will have it so, I will swear a great oath by my father's head and vow that neither am I guilty myself, neither have I seen any other who stole your cows -- whatever cows may be; for I know them only by hearsay.'

(Il. 278-280) So, then, said Hermes, shooting quick glances from his eyes: and he kept raising his brows and looking this way and that, whistling long and listening to Apollo's story as to an idle tale.

(Il. 281-292) But far-working Apollo laughed softly and said to him: `O rogue, deceiver, crafty in heart, you talk so innocently that I most surely believe that you have broken into many a well-built house and stripped more than one poor wretch bare this

night (22), gathering his goods together all over the house without noise. You will plague many a lonely herdsman in mountain glades, when you come on herds and thick-fleeced sheep, and have a hankering after flesh. But come now, if you would not sleep your last and latest sleep, get out of your cradle, you comrade of dark night. Surely hereafter this shall be your title amongst the deathless gods, to be called the prince of robbers continually.'

(Il. 293-300) So said Phoebus Apollo, and took the child and began to carry him. But at that moment the strong Slayer of Argus had his plan, and, while Apollo held him in his hands, sent forth an omen, a hard-worked belly-serf, a rude messenger, and sneezed directly after. And when Apollo heard it, he dropped glorious Hermes out of his hands on the ground: then sitting down before him, though he was eager to go on his way, he spoke mockingly to Hermes:

(Il. 301-303) 'Fear not, little swaddling baby, son of Zeus and Maia. I shall find the strong cattle presently by these omens, and you shall lead the way.'

(Il. 304-306) When Apollo had so said, Cyllenian Hermes sprang up quickly, starting in haste. With both hands he pushed up to his ears the covering that he had wrapped about his shoulders, and said:

(Il. 307-312) 'Where are you carrying me, Far-Worker, hastiest of all the gods? Is it because of your cattle that you are so angry and harass me? O dear, would that all the sort of oxen might perish; for it is not I who stole your cows, nor did I see another steal them -- whatever cows may be, and of that I have only heard report. Nay, give right and take it before Zeus, the Son of Cronos.'

(Il. 313-326) So Hermes the shepherd and Leto's glorious son kept stubbornly disputing each article of their quarrel: Apollo, speaking truly....

((LACUNA))

....not fairly sought to seize glorious Hermes because of the cows; but he, the Cyllenian, tried to deceive the God of the Silver Bow with tricks and cunning words. But when, though he had many wiles, he found the other had as many shifts, he began to walk across the sand, himself in front, while the Son of Zeus and Leto came behind. Soon they came, these lovely children of Zeus, to the top of fragrant Olympus, to their father, the Son of Cronos; for there were the scales of judgement set for them both.

There was an assembly on snowy Olympus, and the immortals who perish not were gathering after the hour of gold-throned Dawn.

(Il. 327-329) Then Hermes and Apollo of the Silver Bow stood at the knees of Zeus: and Zeus who thunders on high spoke to his glorious son and asked him:

(Il. 330-332) 'Phoebus, whence come you driving this great spoil, a child new born that has the look of a herald? This is a weighty matter that is come before the council of the gods.'

(Il. 333-364) Then the lord, far-working Apollo, answered him: 'O my father, you shall soon hear no trifling tale though you reproach me that I alone am fond of spoil. Here is a child, a burgling robber, whom I found after a long journey in the hills of Cyllene: for my part I have never seen one so pert either among the gods or all men that catch folk unawares throughout the world. He stole away my cows from their meadow and drove them off in the evening along the shore of the loud-roaring sea, making straight for Pylos. There were double tracks, and wonderful they were, such as one might marvel at, the doing of a

clever sprite; for as for the cows, the dark dust kept and showed their footprints leading towards the flowery meadow; but he himself -- bewildering creature -- crossed the sandy ground outside the path, not on his feet nor yet on his hands; but, furnished with some other means he trudged his way -- wonder of wonders! -- as though one walked on slender oak-trees. Now while he followed the cattle across sandy ground, all the tracks showed quite clearly in the dust; but when he had finished the long way across the sand, presently the cows' track and his own could not be traced over the hard ground. But a mortal man noticed him as he drove the wide-browed kine straight towards Pylos. And as soon as he had shut them up quietly, and had gone home by crafty turns and twists, he lay down in his cradle in the gloom of a dim cave, as still as dark night, so that not even an eagle keenly gazing would have spied him. Much he rubbed his eyes with his hands as he prepared falsehood, and himself straightway said roundly: "I have not seen them: I have not heard of them: no man has told me of them. I could not tell you of them, nor win the reward of telling."

(Il. 365-367) When he had so spoken, Phoebus Apollo sat down. But Hermes on his part answered and said, pointing at the Son of Cronos, the lord of all the gods:

(Il. 368-386) `Zeus, my father, indeed I will speak truth to you; for I am truthful and I cannot tell a lie. He came to our house to-day looking for his shambling cows, as the sun was newly rising. He brought no witnesses with him nor any of the blessed gods who had seen the theft, but with great violence ordered me to confess, threatening much to throw me into wide Tartarus. For he has the rich bloom of glorious youth, while I was born but yesterday -- as he too knows -- nor am I like a cattle-lifter, a sturdy fellow. Believe my tale (for you claim to be my own father), that I did not drive his cows to my house -- so may I prosper -- nor crossed the threshold: this I say truly. I reverence Helios greatly and the other gods, and you I love and him I dread. You yourself know that I am not guilty: and I will swear a great oath upon it: -- No! by these rich-decked porticoes of the gods. And some day I will punish him, strong as he is, for this pitiless inquisition; but now do you help the younger.'

(Il. 387-396) So spake the Cyllenian, the Slayer of Argus, while he kept shooting sidelong glances and kept his swaddling-clothes upon his arm, and did not cast them away. But Zeus laughed out loud to see his evil-plotting child well and cunningly denying guilt about the cattle. And he bade them both to be of one mind and search for the cattle, and guiding Hermes to lead the way and, without mischievousness of heart, to show the place where now he had hidden the strong cattle. Then the Son of Cronos bowed his head: and goodly Hermes obeyed him; for the will of Zeus who holds the aegis easily prevailed with him.

(Il. 397-404) Then the two all-glorious children of Zeus hastened both to sandy Pylos, and reached the ford of Alpheus, and came to the fields and the high-roofed byre where the beasts were cherished at night-time. Now while Hermes went to the cave in the rock and began to drive out the strong cattle, the son of Leto, looking aside, saw the cowhides on the sheer rock. And he asked glorious Hermes at once:

(Il. 405-408) `How were you able, you crafty rogue, to flay two cows, new-born and babyish as you are? For my part, I dread the strength that will be yours: there is no need you should keep growing long, Cyllenian, son of Maia!'

(Il. 409-414) So saying, Apollo twisted strong withes with his hands meaning to bind Hermes with firm bands; but the bands would not hold him, and the withes of osier fell far from him and began to grow at once from the ground beneath their feet in that very

place. And intertwining with one another, they quickly grew and covered all the wild-roving cattle by the will of thievish Hermes, so that Apollo was astonished as he gazed.

(Il. 414-435) Then the strong slayer of Argus looked furtively upon the ground with eyes flashing fire.... desiring to hide....

((LACUNA))

....Very easily he softened the son of all-glorious Leto as he would, stern though the Far-shooter was. He took the lyre upon his left arm and tried each string in turn with the key, so that it sounded awesomely at his touch. And Phoebus Apollo laughed for joy; for the sweet throb of the marvellous music went to his heart, and a soft longing took hold on his soul as he listened. Then the son of Maia, harping sweetly upon his lyre, took courage and stood at the left hand of Phoebus Apollo; and soon, while he played shrilly on his lyre, he lifted up his voice and sang, and lovely was the sound of his voice that followed. He sang the story of the deathless gods and of the dark earth, how at the first they came to be, and how each one received his portion. First among the gods he honoured Mnemosyne, mother of the Muses, in his song; for the son of Maia was of her following. And next the goodly son of Zeus hymned the rest of the immortals according to their order in age, and told how each was born, mentioning all in order as he struck the lyre upon his arm. But Apollo was seized with a longing not to be allayed, and he opened his mouth and spoke winged words to Hermes:

(Il. 436-462) `Slayer of oxen, trickster, busy one, comrade of the feast, this song of yours is worth fifty cows, and I believe that presently we shall settle our quarrel peacefully. But come now, tell me this, resourceful son of Maia: has this marvellous thing been with you from your birth, or did some god or mortal man give it you -- a noble gift -- and teach you heavenly song? For wonderful is this new-uttered sound I hear, the like of which I vow that no man nor god dwelling on Olympus ever yet has known but you, O thievish son of Maia. What skill is this? What song for desperate cares? What way of song? For verily here are three things to hand all at once from which to choose, -- mirth, and love, and sweet sleep. And though I am a follower of the Olympian Muses who love dances and the bright path of song -- the full-toned chant and ravishing thrill of flutes -- yet I never cared for any of those feats of skill at young men's revels, as I do now for this: I am filled with wonder, O son of Zeus, at your sweet playing. But now, since you, though little, have such glorious skill, sit down, dear boy, and respect the words of your elders. For now you shall have renown among the deathless gods, you and your mother also. This I will declare to you exactly: by this shaft of cornel wood I will surely make you a leader renowned among the deathless gods, and fortunate, and will give you glorious gifts and will not deceive you from first to last.'

(Il. 463-495) Then Hermes answered him with artful words: `You question me carefully, O Far-worker; yet I am not jealous that you should enter upon my art: this day you shall know it. For I seek to be friendly with you both in thought and word. Now you well know all things in your heart, since you sit foremost among the deathless gods, O son of Zeus, and are goodly and strong. And wise Zeus loves you as all right is, and has given you splendid gifts. And they say that from the utterance of Zeus you have learned both the honours due to the gods, O Far-worker, and oracles from Zeus, even all his ordinances. Of all these I myself have already learned that you have great wealth. Now, you are free to learn whatever you please; but since, as it seems, your heart is so strongly set on playing the lyre, chant, and play upon it, and give yourself to merriment, taking this as a gift from me, and do you, my friend, bestow glory on me. Sing well with this clear-voiced companion in your hands; for you are skilled in good, well-ordered utterance. From now on bring it

confidently to the rich feast and lovely dance and glorious revel, a joy by night and by day. Whoso with wit and wisdom enquires of it cunningly, him it teaches through its sound all manner of things that delight the mind, being easily played with gentle familiarities, for it abhors toilsome drudgery; but whoso in ignorance enquires of it violently, to him it chatters mere vanity and foolishness. But you are able to learn whatever you please. So then, I will give you this lyre, glorious son of Zeus, while I for my part will graze down with wild-roving cattle the pastures on hill and horse-feeding plain: so shall the cows covered by the bulls calve abundantly both males and females. And now there is no need for you, bargainer though you are, to be furiously angry.'

(ll. 496-502) When Hermes had said this, he held out the lyre: and Phoebus Apollo took it, and readily put his shining whip in Hermes' hand, and ordained him keeper of herds. The son of Maia received it joyfully, while the glorious son of Leto, the lord far-working Apollo, took the lyre upon his left arm and tried each string with the key. Awesomely it sounded at the touch of the god, while he sang sweetly to its note.

(ll. 503-512) Afterwards they two, the all-glorious sons of Zeus turned the cows back towards the sacred meadow, but themselves hastened back to snowy Olympus, delighting in the lyre. Then wise Zeus was glad and made them both friends. And Hermes loved the son of Leto continually, even as he does now, when he had given the lyre as token to the Far-shooter, who played it skilfully, holding it upon his arm. But for himself Hermes found out another cunning art and made himself the pipes whose sound is heard afar.

(ll. 513-520) Then the son of Leto said to Hermes: 'Son of Maia, guide and cunning one, I fear you may steal from me the lyre and my curved bow together; for you have an office from Zeus, to establish deeds of barter amongst men throughout the fruitful earth. Now if you would only swear me the great oath of the gods, either by nodding your head, or by the potent water of Styx, you would do all that can please and ease my heart.'

(ll. 521-549) Then Maia's son nodded his head and promised that he would never steal anything of all the Far-shooter possessed, and would never go near his strong house; but Apollo, son of Leto, swore to be fellow and friend to Hermes, vowing that he would love no other among the immortals, neither god nor man sprung from Zeus, better than Hermes: and the Father sent forth an eagle in confirmation. And Apollo swore also: 'Verily I will make you only to be an omen for the immortals and all alike, trusted and honoured by my heart. Moreover, I will give you a splendid staff of riches and wealth: it is of gold, with three branches, and will keep you scatheless, accomplishing every task, whether of words or deeds that are good, which I claim to know through the utterance of Zeus. But as for sooth-saying, noble, heaven-born child, of which you ask, it is not lawful for you to learn it, nor for any other of the deathless gods: only the mind of Zeus knows that. I am pledged and have vowed and sworn a strong oath that no other of the eternal gods save I should know the wise-hearted counsel of Zeus. And do not you, my brother, bearer of the golden wand, bid me tell those decrees which all-seeing Zeus intends. As for men, I will harm one and profit another, sorely perplexing the tribes of unenviable men. Whosoever shall come guided by the call and flight of birds of sure omen, that man shall have advantage through my voice, and I will not deceive him. But whoso shall trust to idly-chattering birds and shall seek to invoke my prophetic art contrary to my will, and to understand more than the eternal gods, I declare that he shall come on an idle journey; yet his gifts I would take.

(Il. 550-568) `But I will tell you another thing, Son of all-glorious Maia and Zeus who holds the aegis, luck-bringing genius of the gods. There are certain holy ones, sisters born -- three virgins (23) gifted with wings: their heads are besprinkled with white meal, and they dwell under a ridge of Parnassus. These are teachers of divination apart from me, the art which I practised while yet a boy following herds, though my father paid no heed to it. From their home they fly now here, now there, feeding on honey-comb and bringing all things to pass. And when they are inspired through eating yellow honey, they are willing to speak truth; but if they be deprived of the gods' sweet food, then they speak falsely, as they swarm in and out together. These, then, I give you; enquire of them strictly and delight your heart: and if you should teach any mortal so to do, often will he hear your response -- if he have good fortune. Take these, Son of Maia, and tend the wild roving, horned oxen and horses and patient mules.'

(Il. 568a-573) So he spake. And from heaven father Zeus himself gave confirmation to his words, and commanded that glorious Hermes should be lord over all birds of omen and grim-eyed lions, and boars with gleaming tusks, and over dogs and all flocks that the wide earth nourishes, and over all sheep; also that he only should be the appointed messenger to Hades, who, though he takes no gift, shall give him no mean prize.

(Il. 574-578) Thus the lord Apollo showed his kindness for the Son of Maia by all manner of friendship: and the Son of Cronos gave him grace besides. He consorts with all mortals and immortals: a little he profits, but continually throughout the dark night he cozens the tribes of mortal men.

(Il. 579-580) And so, farewell, Son of Zeus and Maia; but I will remember you and another song also.

V. TO APHRODITE (293 lines)

(Il. 1-6) Muse, tell me the deeds of golden Aphrodite the Cyprian, who stirs up sweet passion in the gods and subdues the tribes of mortal men and birds that fly in air and all the many creatures that the dry land rears, and all the sea: all these love the deeds of rich-crowned Cytherea.

(Il. 7-32) Yet there are three hearts that she cannot bend nor yet ensnare. First is the daughter of Zeus who holds the aegis, bright-eyed Athene; for she has no pleasure in the deeds of golden Aphrodite, but delights in wars and in the work of Ares, in strifes and battles and in preparing famous crafts. She first taught earthly craftsmen to make chariots of war and cars variously wrought with bronze, and she, too, teaches tender maidens in the house and puts knowledge of goodly arts in each one's mind. Nor does laughter-loving Aphrodite ever tame in love Artemis, the huntress with shafts of gold; for she loves archery and the slaying of wild beasts in the mountains, the lyre also and dancing and thrilling cries and shady woods and the cities of upright men. Nor yet does the pure maiden Hestia love Aphrodite's works. She was the first-born child of wily Cronos and youngest too (24), by will of Zeus who holds the aegis, -- a queenly maid whom both Poseidon and Apollo sought to wed. But she was wholly unwilling, nay, stubbornly refused; and touching the head of father Zeus who holds the aegis, she, that fair goddess, swore a great oath which has in truth been fulfilled, that she would be a maiden all her days. So Zeus the Father gave her an high honour instead of marriage, and she has her place in the midst of the house and has the richest portion. In all the temples of the gods she has a share of honour, and among all mortal men she is chief of the goddesses.

(Il. 33-44) Of these three Aphrodite cannot bend or ensnare the hearts. But of all others there is nothing among the blessed gods or among mortal men that has escaped Aphrodite. Even the heart of Zeus, who delights in thunder, is led astray by her; though he is greatest of all and has the lot of highest majesty, she beguiles even his wise heart whensoever she pleases, and mates him with mortal women, unknown to Hera, his sister and his wife, the grandest far in beauty among the deathless goddesses -- most glorious is she whom wily Cronos with her mother Rhea did beget: and Zeus, whose wisdom is everlasting, made her his chaste and careful wife.

(Il. 45-52) But upon Aphrodite herself Zeus cast sweet desire to be joined in love with a mortal man, to the end that, very soon, not even she should be innocent of a mortal's love; lest laughter-loving Aphrodite should one day softly smile and say mockingly among all the gods that she had joined the gods in love with mortal women who bare sons of death to the deathless gods, and had mated the goddesses with mortal men.

(Il. 53-74) And so he put in her heart sweet desire for Anchises who was tending cattle at that time among the steep hills of many-fountained Ida, and in shape was like the immortal gods. Therefore, when laughter-loving Aphrodite saw him, she loved him, and terribly desire seized her in her heart. She went to Cyprus, to Paphos, where her precinct is and fragrant altar, and passed into her sweet-smelling temple. There she went in and put to the glittering doors, and there the Graces bathed her with heavenly oil such as blooms upon the bodies of the eternal gods -- oil divinely sweet, which she had by her, filled with fragrance. And laughter-loving Aphrodite put on all her rich clothes, and when she had decked herself with gold, she left sweet-smelling Cyprus and went in haste towards Troy, swiftly travelling high up among the clouds. So she came to many-fountained Ida, the mother of wild creatures and went straight to the homestead across the mountains. After her came grey wolves, fawning on her, and grim-eyed lions, and bears, and fleet leopards, ravenous for deer: and she was glad in heart to see them, and put desire in their breasts, so that they all mated, two together, about the shadowy coombes.

(Il. 75-88) (25) But she herself came to the neat-built shelters, and him she found left quite alone in the homestead -- the hero Anchises who was comely as the gods. All the others were following the herds over the grassy pastures, and he, left quite alone in the homestead, was roaming hither and thither and playing thrillingly upon the lyre. And Aphrodite, the daughter of Zeus stood before him, being like a pure maiden in height and mien, that he should not be frightened when he took heed of her with his eyes. Now when Anchises saw her, he marked her well and wondered at her mien and height and shining garments. For she was clad in a robe out-shining the brightness of fire, a splendid robe of gold, enriched with all manner of needlework, which shimmered like the moon over her tender breasts, a marvel to see.

Also she wore twisted brooches and shining earrings in the form of flowers; and round her soft throat were lovely necklaces.

(Il. 91-105) And Anchises was seized with love, and said to her: `Hail, lady, whoever of the blessed ones you are that are come to this house, whether Artemis, or Leto, or golden Aphrodite, or high-born Themis, or bright-eyed Athene. Or, maybe, you are one of the Graces come hither, who bear the gods company and are called immortal, or else one of those who inhabit this lovely mountain and the springs of rivers and grassy meads. I will make you an altar upon a high peak in a far seen place, and will sacrifice rich offerings to you at all seasons. And do you feel kindly towards me and grant that I may become a man very eminent

among the Trojans, and give me strong offspring for the time to come. As for my own self, let me live long and happily, seeing the light of the sun, and come to the threshold of old age, a man prosperous among the people.'

(Il. 106-142) Thereupon Aphrodite the daughter of Zeus answered him: `Anchises, most glorious of all men born on earth, know that I am no goddess: why do you liken me to the deathless ones? Nay, I am but a mortal, and a woman was the mother that bare me. Otreus of famous name is my father, if so be you have heard of him, and he reigns over all Phrygia rich in fortresses. But I know your speech well beside my own, for a Trojan nurse brought me up at home: she took me from my dear mother and reared me thenceforth when I was a little child. So comes it, then, that I well know you tongue also. And now the Slayer of Argus with the golden wand has caught me up from the dance of huntress Artemis, her with the golden arrows. For there were many of us, nymphs and marriageable (26) maidens, playing together; and an innumerable company encircled us: from these the Slayer of Argus with the golden wand rapt me away. He carried me over many fields of mortal men and over much land untilled and unpossessed, where savage wild-beasts roam through shady coombes, until I thought never again to touch the life-giving earth with my feet. And he said that I should be called the wedded wife of Anchises, and should bear you goodly children. But when he had told and advised me, he, the strong Slayer of Argos, went back to the families of the deathless gods, while I am now come to you: for unbending necessity is upon me. But I beseech you by Zeus and by your noble parents -- for no base folk could get such a son as you -- take me now, stainless and unproved in love, and show me to your father and careful mother and to your brothers sprung from the same stock. I shall be no ill-liking daughter for them, but a likely. Moreover, send a messenger quickly to the swift-horsed Phrygians, to tell my father and my sorrowing mother; and they will send you gold in plenty and woven stuffs, many splendid gifts; take these as bride-piece. So do, and then prepare the sweet marriage that is honourable in the eyes of men and deathless gods.'

(Il. 143-144) When she had so spoken, the goddess put sweet desire in his heart. And Anchises was seized with love, so that he opened his mouth and said:

(Il. 145-154) `If you are a mortal and a woman was the mother who bare you, and Otreus of famous name is your father as you say, and if you are come here by the will of Hermes the immortal Guide, and are to be called my wife always, then neither god nor mortal man shall here restrain me till I have lain with you in love right now; no, not even if far-shooting Apollo himself should launch grievous shafts from his silver bow. Willingly would I go down into the house of Hades, O lady, beautiful as the goddesses, once I had gone up to your bed.'

(Il. 155-167) So speaking, he caught her by the hand. And laughter-loving Aphrodite, with face turned away and lovely eyes downcast, crept to the well-spread couch which was already laid with soft coverings for the hero; and upon it lay skins of bears and deep-roaring lions which he himself had slain in the high mountains. And when they had gone up upon the well-fitted bed, first Anchises took off her bright jewelry of pins and twisted brooches and earrings and necklaces, and loosed her girdle and stripped off her bright garments and laid them down upon a silver-studded seat. Then by the will of the gods and destiny he lay with her, a mortal man with an immortal goddess, not clearly knowing what he did.

(Il. 168-176) But at the time when the herdsmen driver their oxen and hardy sheep back to the fold from the flowery pastures, even

then Aphrodite poured soft sleep upon Anchises, but herself put on her rich raiment. And when the bright goddess had fully clothed herself, she stood by the couch, and her head reached to the well-hewn roof-tree; from her cheeks shone unearthly beauty such as belongs to rich-crowned Cytherea. Then she aroused him from sleep and opened her mouth and said:

(Il. 177-179) `Up, son of Dardanus! -- why sleep you so heavily? -- and consider whether I look as I did when first you saw me with your eyes.'

(Il. 180-184) So she spake. And he awoke in a moment and obeyed her. But when he saw the neck and lovely eyes of Aphrodite, he was afraid and turned his eyes aside another way, hiding his comely face with his cloak. Then he uttered winged words and entreated her:

(Il. 185-190) `So soon as ever I saw you with my eyes, goddess, I knew that you were divine; but you did not tell me truly. Yet by Zeus who holds the aegis I beseech you, leave me not to lead a palsied life among men, but have pity on me; for he who lies with a deathless goddess is no hale man afterwards.'

(Il. 191-201) Then Aphrodite the daughter of Zeus answered him: `Anchises, most glorious of mortal men, take courage and be not too fearful in your heart. You need fear no harm from me nor from the other blessed ones, for you are dear to the gods: and you shall have a dear son who shall reign among the Trojans, and children's children after him, springing up continually. His name shall be Aeneas (27), because I felt awful grief in that I laid me in the bed of mortal man: yet are those of your race always the most like to gods of all mortal men in beauty and in stature (28).

(Il. 202-217) `Verily wise Zeus carried off golden-haired Ganymedes because of his beauty, to be amongst the Deathless Ones and pour drink for the gods in the house of Zeus -- a wonder to see -- honoured by all the immortals as he draws the red nectar from the golden bowl. But grief that could not be soothed filled the heart of Tros; for he knew not whither the heaven-sent whirlwind had caught up his dear son, so that he mourned him always, unceasingly, until Zeus pitied him and gave him high-stepping horses such as carry the immortals as recompense for his son. These he gave him as a gift. And at the command of Zeus, the Guide, the slayer of Argus, told him all, and how his son would be deathless and unageing, even as the gods. So when Tros heard these tidings from Zeus, he no longer kept mourning but rejoiced in his heart and rode joyfully with his storm-footed horses.

(Il. 218-238) `So also golden-throned Eos rapt away Tithonus who was of your race and like the deathless gods. And she went to ask the dark-clouded Son of Cronos that he should be deathless and live eternally; and Zeus bowed his head to her prayer and fulfilled her desire. Too simply was queenly Eos: she thought not in her heart to ask youth for him and to strip him of the slough of deadly age. So while he enjoyed the sweet flower of life he lived rapturously with golden-throned Eos, the early-born, by the streams of Ocean, at the ends of the earth; but when the first grey hairs began to ripple from his comely head and noble chin, queenly Eos kept away from his bed, though she cherished him in her house and nourished him with food and ambrosia and gave him rich clothing. But when loathsome old age pressed full upon him, and he could not move nor lift his limbs, this seemed to her in her heart the best counsel: she laid him in a room and put to the shining doors. There he babbles endlessly, and no more has strength at all, such as once he had in his supple limbs.

(Il. 239-246) `I would not have you be deathless among the deathless gods and live continually after such sort. Yet if you could live on such as now you are in look and in form, and be called my husband, sorrow would not then enfold my careful heart.

But, as it is, harsh (29) old age will soon enshroud you --
ruthless age which stands someday at the side of every man,
deadly, wearying, dreaded even by the gods.

(Il. 247-290) `And now because of you I shall have great shame among the deathless gods henceforth, continually. For until now they feared my jibes and the wiles by which, or soon or late, I mated all the immortals with mortal women, making them all subject to my will. But now my mouth shall no more have this power among the gods; for very great has been my madness, my miserable and dreadful madness, and I went astray out of my mind who have gotten a child beneath my girdle, mating with a mortal man. As for the child, as soon as he sees the light of the sun, the deep-breasted mountain Nymphs who inhabit this great and holy mountain shall bring him up. They rank neither with mortals nor with immortals: long indeed do they live, eating heavenly food and treading the lovely dance among the immortals, and with them the Sileni and the sharp-eyed Slayer of Argus mate in the depths of pleasant caves; but at their birth pines or high-topped oaks spring up with them upon the fruitful earth, beautiful, flourishing trees, towering high upon the lofty mountains (and men call them holy places of the immortals, and never mortal lops them with the axe); but when the fate of death is near at hand, first those lovely trees wither where they stand, and the bark shrivels away about them, and the twigs fall down, and at last the life of the Nymph and of the tree leave the light of the sun together. These Nymphs shall keep my son with them and rear him, and as soon as he is come to lovely boyhood, the goddesses will bring him here to you and show you your child. But, that I may tell you all that I have in mind, I will come here again towards the fifth year and bring you my son. So soon as ever you have seen him -- a scion to delight the eyes -- you will rejoice in beholding him; for he shall be most godlike: then bring him at once to windy Ilion. And if any mortal man ask you who got your dear son beneath her girdle, remember to tell him as I bid you: say he is the offspring of one of the flower-like Nymphs who inhabit this forest-clad hill. But if you tell all and foolishly boast that you lay with rich-crowned Aphrodite, Zeus will smite you in his anger with a smoking thunderbolt. Now I have told you all. Take heed: refrain and name me not, but have regard to the anger of the gods.'

(l. 291) When the goddess had so spoken, she soared up to windy heaven.

(Il. 292-293) Hail, goddess, queen of well-built Cyprus! With you have I begun; now I will turn me to another hymn.

VI. TO APHRODITE (21 lines)

(Il. 1-18) I will sing of stately Aphrodite, gold-crowned and beautiful, whose dominion is the walled cities of all sea-set Cyprus. There the moist breath of the western wind wafted her over the waves of the loud-moaning sea in soft foam, and there the gold-filleted Hours welcomed her joyously. They clothed her with heavenly garments: on her head they put a fine, well-wrought crown of gold, and in her pierced ears they hung ornaments of orichalc and precious gold, and adorned her with golden necklaces over her soft neck and snow-white breasts, jewels which the gold-filleted Hours wear themselves whenever they go to their father's house to join the lovely dances of the gods. And when they had fully decked her, they brought her to the gods, who welcomed her when they saw her, giving her their hands. Each one of them

prayed that he might lead her home to be his wedded wife, so greatly were they amazed at the beauty of violet-crowned Cytherea.

(ll. 19-21) Hail, sweetly-winning, coy-eyed goddess! Grant that I may gain the victory in this contest, and order you my song. And now I will remember you and another song also.

VII. TO DIONYSUS (59 lines)

(ll. 1-16) I will tell of Dionysus, the son of glorious Semele, how he appeared on a jutting headland by the shore of the fruitless sea, seeming like a stripling in the first flush of manhood: his rich, dark hair was waving about him, and on his strong shoulders he wore a purple robe. Presently there came swiftly over the sparkling sea Tyrsenian (30) pirates on a well-decked ship -- a miserable doom led them on. When they saw him they made signs to one another and sprang out quickly, and seizing him straightway, put him on board their ship exultingly; for they thought him the son of heaven-nurtured kings. They sought to bind him with rude bonds, but the bonds would not hold him, and the withes fell far away from his hands and feet: and he sat with a smile in his dark eyes. Then the helmsman understood all and cried out at once to his fellows and said:

(ll. 17-24) 'Madmen! What god is this whom you have taken and bind, strong that he is? Not even the well-built ship can carry him. Surely this is either Zeus or Apollo who has the silver bow, or Poseidon, for he looks not like mortal men but like the gods who dwell on Olympus. Come, then, let us set him free upon the dark shore at once: do not lay hands on him, lest he grow angry and stir up dangerous winds and heavy squalls.'

(ll. 25-31) So said he: but the master chid him with taunting words: 'Madman, mark the wind and help hoist sail on the ship: catch all the sheets. As for this fellow we men will see to him: I reckon he is bound for Egypt or for Cyprus or to the Hyperboreans or further still. But in the end he will speak out and tell us his friends and all his wealth and his brothers, now that providence has thrown him in our way.'

(ll. 32-54) When he had said this, he had mast and sail hoisted on the ship, and the wind filled the sail and the crew hauled taut the sheets on either side. But soon strange things were seen among them. First of all sweet, fragrant wine ran streaming throughout all the black ship and a heavenly smell arose, so that all the seamen were seized with amazement when they saw it. And all at once a vine spread out both ways along the top of the sail with many clusters hanging down from it, and a dark ivy-plant twined about the mast, blossoming with flowers, and with rich berries growing on it; and all the thole-pins were covered with garlands. When the pirates saw all this, then at last they bade the helmsman to put the ship to land. But the god changed into a dreadful lion there on the ship, in the bows, and roared loudly: amidships also he showed his wonders and created a shaggy bear which stood up ravening, while on the forepeak was the lion glaring fiercely with scowling brows. And so the sailors fled into the stern and crowded bemused about the right-minded helmsman, until suddenly the lion sprang upon the master and seized him; and when the sailors saw it they leapt out overboard one and all into the bright sea, escaping from a miserable fate, and were changed into dolphins. But on the helmsman Dionysus had mercy and held him back and made him altogether happy, saying to him:

(ll. 55-57) 'Take courage, good...; you have found favour with my heart. I am loud-crying Dionysus whom Cadmus' daughter Semele bare of union with Zeus.'

(ll. 58-59) Hail, child of fair-faced Semele! He who forgets you can in no wise order sweet song.

Endnotes

- (5) The Greeks feared to name Pluto directly and mentioned him by one of many descriptive titles, such as 'Host of Many': compare the Christian use of O DIABOLOS or our 'Evil One'.
- (6) Demeter chooses the lowlier seat, supposedly as being more suitable to her assumed condition, but really because in her sorrow she refuses all comforts.
- (7) An act of communion -- the drinking of the potion here described -- was one of the most important pieces of ritual in the Eleusinian mysteries, as commemorating the sorrows of the goddess.
- (8) Undercutter and Woodcutter are probably popular names (after the style of Hesiod's 'Boneless One') for the worm thought to be the cause of teething and toothache.
- (9) The list of names is taken -- with five additions -- from Hesiod, "Theogony" 349 ff.: for their general significance see note on that passage.
- (13) Pliny notices the efficacy of the flesh of a tortoise against withcraft. In "Geoponica" i. 14. 8 the living tortoise is prescribed as a charm to preserve vineyards from hail.
- (14) Hermes makes the cattle walk backwards way, so that they seem to be going towards the meadow instead of leaving it (cp. l. 345); he himself walks in the normal manner, relying on his sandals as a disguise.
- (15) Such seems to be the meaning indicated by the context, though the verb is taken by Allen and Sikes to mean, 'to be like oneself, and so 'to be original'.
- (16) Kuhn points out that there is a lacuna here. In l. 109 the borer is described, but the friction of this upon the fireblock (to which the phrase 'held firmly' clearly belongs) must also have been mentioned.
- (17) The cows being on their sides on the ground, Hermes bends their heads back towards their flanks and so can reach their backbones.
- (18) O. Muller thinks the 'hides' were a stalactite formation in the 'Cave of Nestor' near Messenian Pylos, -- though the cave of Hermes is near the Alpheus (l. 139). Others suggest that actual skins were shown as relics before some cave near Triphylian Pylos.
- (19) Gemoll explains that Hermes, having offered all the meat as sacrifice to the Twelve Gods, remembers that he himself as one of them must be content with the savour instead of the substance of the sacrifice. Can it be that by eating he would have forfeited the position he claimed as one of the Twelve Gods?
- (20) Lit. 'thorn-plucker'.
- (21) Hermes is ambitious (l. 175), but if he is cast into Hades he will have to be content with the leadership of mere babies like himself, since those in Hades retain the state of growth -- whether childhood or manhood -- in which they are at the moment of leaving the upper world.
- (22) Literally, 'you have made him sit on the floor', i.e. 'you have stolen everything down to his last chair.'
- (23) The Thriae, who practised divination by means of pebbles (also called THRIAE). In this hymn they are represented as aged maidens (ll. 553-4), but are closely associated with bees (ll. 559-563) and possibly are here conceived as having human heads and breasts with the bodies and wings of bees. See the edition of Allen and Sikes, Appendix III.
- (24) Cronos swallowed each of his children the moment that they were born, but ultimately was forced to disgorge them. Hestia, being the first to be swallowed, was the last to be

- disgorged, and so was at once the first and latest born of the children of Cronos. Cp. Hesiod "Theogony", ll. 495-7.
- (25) Mr. Evelyn-White prefers a different order for lines #87-90 than that preserved in the MSS. This translation is based upon the following sequence: ll. 89,90,87,88. -- DBK.
- (26) `Cattle-earning', because an accepted suitor paid for his bride in cattle.
- (27) The name Aeneas is here connected with the epithet AIEOS (awful): similarly the name Odysseus is derived (in "Odyssey" i.62) from ODYSSMAI (I grieve).
- (28) Aphrodite extenuates her disgrace by claiming that the race of Anchises is almost divine, as is shown in the persons of Ganymedes and Tithonus.
- (29) So Christ connecting the word with OMOS. L. and S. give = OMOIOS, `common to all'.
- (30) Probably not Etruscans, but the non-Hellenic peoples of Thrace and (according to Thucydides) of Lemnos and Athens. Cp. Herodotus i. 57; Thucydides iv. 109.

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